

Roman Ingarden

# Controversy over the Existence of the World

Volume II

## **Polish Contemporary Philosophy and Philosophical Humanities**

Translated and annotated by Arthur Szylewicz

Edited by Jan Hartman

Volume 8



PETER LANG  
EDITION

Roman Ingarden (1893-1970), one of Husserl's closest students and friends, ranks among the most eminent of the first generation of phenomenologists. His magisterial *Controversy over the Existence of the World*, written during the years of World War II in occupied Poland, consists of a fundamental defense of realism in phenomenology. Volume II, which follows the English translation of Volume I from 2013, provides fundamental analyses in the formal ontology of the world and consciousness as well as final arguments supporting the realist solution. Ingarden's monumental work proves to be his greatest accomplishment, despite the fact that outside of Poland Ingarden is known rather as a theoretician of literature than an ontologist. The most important achievement of Ingarden's ontology is an analysis of the modes of being of various types of objects – things, processes, events, purely intentional objects and ideas. The three-volume *Controversy* is perhaps the last great systematic work in the history of philosophy, and undoubtedly one of the most important works in 20th-century philosophical literature.

Roman Ingarden (1893-1970) was an outstanding Polish philosopher, student of Husserl in Göttingen, and professor at the Jagiellonian University in Krakow from 1946. Ingarden was the author of numerous works in aesthetics and theory of literature; however, his major contribution to philosophy is the ontological treatise *Controversy over the Existence of the World*.

## Controversy over the Existence of the World

# **Polish Contemporary Philosophy and Philosophical Humanities**

Edited by Jan Hartman

Volume 8



PETER LANG  
EDITION

Roman Ingarden

Controversy over the  
Existence of the World

Volume II

Translated and annotated by Arthur Szylewicz



PETER LANG  
EDITION

**Bibliographic Information published by the Deutsche Nationalbibliothek**

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data is available in the internet at <http://dnb.d-nb.de>.

The Publication is founded by Ministry of Science and Higher Education of the Republic of Poland as a part of the National Program for the Development of the Humanities. This publication reflects the views only of the authors, and the Ministry cannot be held responsible for any use which may be made of the information contained therein.



**NARODOWY PROGRAM  
ROZWOJU HUMANISTYKI**

ISSN 2191-1878

ISBN 978-3-631-62698-6 (Print)

E-ISBN 978-3-653-02504-0 (E-Book)

DOI 10.3726/978-3-653-02504-0

© Roman Ingarden, 2016

Peter Lang Edition is an Imprint of Peter Lang GmbH.

Peter Lang – Frankfurt am Main · Bern · Bruxelles · New York ·  
Oxford · Warszawa · Wien

**PETER LANG**



Open Access: This work is licensed under a Creative Commons Attribution Non Commercial No Derivatives 4.0 unported license. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0/>

This publication has been peer reviewed.

[www.peterlang.com](http://www.peterlang.com)

This translation is dedicated to my parents

שלמה שילביץ'  
and  
בלימה ליזרוביץ' שילביץ'

Holocaust Survivors



## Translator's Note

The method for translating this critical edition of Vol. II of Roman Ingarden's *Controversy over the Existence of the World* is essentially the same as that for Vol. I, although the fact that it is more than three times as long presented its own distinctive challenges. For the reader's convenience, I allow myself to reproduce here (with minor emendations) the section of the Translator's Note from Vol. I that is relevant to the critical apparatus:

Roman Ingarden's *opus magnum* appeared in 3 versions during his lifetime:

- A) *Spór o istnienie świata*, Vols. I/II, Kraków: PAU, 1947/48.
- B) *Spór o istnienie świata*, Vols. I/II, Warszawa: PWN, 1960/61 [henceforth, *Spór*].
- C) *Der Streit um die Existenz der Welt*, Bd. I/II, Tübingen: Max Niemeyer Verlag 1964/65 [henceforth, *Streit* ].<sup>1</sup>

A fourth version (a hybrid that splices passages from B and C), as edited, and with German passages translated into Polish, by Danuta Gierulanka, appeared as *Spór o istnienie świata*, Vol. II, Warszawa: PWN, 1987.

B is a "corrected [or improved]" version of A.

C is a revised edition of B, partially translated by the author, and partially rewritten.

In the translation at hand, C is the main text, and those who wish to get a straight reading of Ingarden's "definitive" (because last) statement can do so by ignoring all of the critical portions. These are intended for those who for untold reasons may wish to delve into a comparative reading of B and C. The style adopted for enabling the reader to do so resembles those of the AB edition of Kant's main *Critique* and of the *Husserliana* edition of the *Logische Untersuchungen*. My project differs from these, for one, in that *not all* changes are accounted for in the translation, but only those with "significant philosophical currency," as deemed by the editor. Not all of the changes from B to C are necessarily substantive. Some represent alternate descriptions or formulations of essentially the same content. As Ms. Gierulanka notes in the Translator's Note to her edition of *Spór*, "the author himself sometimes confessed that he 'felt more comfortable' writing some portions of this work in Polish, others in German." A comprehensive accounting of all changes, on the model of the mentioned editions, would be impracticable for the two editions of *this* book.

The "critical" apparatus provides 3 main features:

- a) passages in *Spór* (ranging from a single word to entire sections) that were altered or entirely replaced in *Streit*: footnotes attaching to passages enclosed by semi-brackets, " ", refer to the corresponding passages from *Spór* given in the footnote, likewise enclosed in semi-brackets, or to an *Appendix* (for the lengthier passages);

---

1 B will henceforth be abbreviated by *Spór*, and C by *Streit*.

- b) passages in B that were omitted from C: these are signaled by footnotes, located where those passages would have fit into C, and are also enclosed in semi-brackets in those footnotes;
- c) indications of passages added in C.

Changes or omitted passages that occur within footnotes are treated in the same way as in the main text, but signaled by asterisk(s), \*\*. Omissions from a footnote in B are usually integrated, enclosed in semi-brackets, into the body of the corresponding footnote in C.

Chapter and Section (§) numbers referenced to B have been conformed to their numeration in C.

Any and all insertions in full brackets, [ ], are the translator's, and, since readers often wonder about parentheses, any text enclosed in them – outside of translator's notes, obviously – is Ingarden's.

For the sake of easier readability, I have violated some mild linguistic conventions (e.g., by leaving un-hyphenated a number of compounds that normally are hyphenated: coexist rather than co-exist; selfsufficient vs. self-sufficient, etc.), have invoked with respect to some of Ingarden's terminology editorial practices (abridgements, abbreviations) that will be noted as they occur in the text, and have minimized my tinkering with Ingarden's punctuation; perhaps my greatest transgression against accepted English usage was to hyphenate the expression 'so to speak' – so profusely invoked by Ingarden – in exchange for the commas with which it is customarily embraced (a phrase which does very much approximate the sound of a single word when spoken, and which in German is *in fact* a single word), and thus for greater fluidity in reading.

In a letter to Ingarden from 1930, Edith Stein writes with reference to her reading of his *Das literarische Kunstwerk*: "Concerning the linguistic side generally... your writing is too verbose and complicated. Perhaps in a future work you could try to express yourself as far as possible in simple, short, clear sentences." Unfortunately, thirty years hence, Ingarden was unable to heed that advice. Too many of his sentences span from 9 to as many as 15 lines. Nonetheless, I have not broken up any sentences, and stringently avoided introducing neologisms – this by way of conforming to Ingarden's own sentiments with regard to these practices. In the translator's note to his own masterful translation of Kant's *Critique of Pure Reason*, Ingarden writes: "There is no denying that, strictly speaking, every change in the construction of a sentence entails certain shifts in its sense and disturbs the dynamic of unfolding that sense in the sentence." And elsewhere in the same note: "I did not wish to introduce artificial neologisms, which can only exceptionally be successfully formed."

All translations of quotations from German texts are my own, and I have retained Ingarden's Latinate interjections without translation. Where possible I corrected, completed and/or updated Ingarden's bibliographical references. Ingarden does his share of misquoting; I checked and, where needed, corrected his quotations. Full bibliographical data are for the most part included only at the first reference to a

text. I have also added in the margins of this volume the pagination of the German edition.

I am grateful to the following individuals for contributing in various capacities and varying degrees to the welfare of this book, some of whom are the “usual suspects” from Vol. I: John Baker, Perry Bennett, Marc Camerac, John Carriero, Łukasz Gałecki, Jan Hartman, Carole and George Lebecki, Ronald McIntyre, Calvin Normore, Daniel Rathaus, and Maria Woleński.

I must single out for special thanks the following heroes of my ordeal: Krzysztof Ingarden – who, as his grandfather’s literary executor, had the faith to entrust me with the privilege of translating this second volume of the *Controversy*; Jan Woleński – for initiating the entire project at its inception, and for continually extricating me from difficulties with the Polish aspects of the translation; Ben Koschalka – for a thorough review of the entire manuscript, and for sparing me the embarrassment of numerous stylistic infelicities and abuses of English syntax; Bartłomiej Krupiński – for skillfully managing communications and keeping the lid on the pressures exerted by the many “cooks” in the Vol. II “kitchen”; Jacqueline Hai Duong Nguyen – for her expertise and unstinting devotion and patience in the word processing and technical manipulation of nearly 1000 pages of manuscript and nearly 2000 footnotes through maddeningly extensive revisions, and for her encouragement and moral support at times when... Finally, I join the Polish nation in commending its Ministry of Science and Higher Education for supporting this endeavor to make available to the English-speaking world a truly classic work in 20<sup>th</sup> century Polish philosophy. In particular, I wish to express my gratitude to Agnieszka Stefaniak-Hrycko and Dr. Aleksander Bobko for their contribution to bringing the publication of this volume to its successful conclusion. Last but not least, I am most grateful to Jan Burzyński for his patience and expertise in processing the entire text of this book into its definitive shape.

*Moorpark, Ca.  
November 2017*



# Table of Contents

## Part II/1

<b>VII. The Problem Pertaining to the Essence of Form and its Foundational Concepts</b> .....	19
§ 34. Distinction of the Foundational Concepts of Form and Matter.....	19
§ 35. Relations among the Various Concepts of Form or Matter. Reduction to a Few Basic Concepts.....	43
§ 36. The Problem of the Connection between Form and Matter.....	52
§ 37. Form I as Proper Object of Formal Ontology.....	67
<b>VIII. The Form of the Existentially Autonomous Object</b> .....	71
§ 38. Introductory Remarks.....	71
§ 39. The Basic Form of the Primally Individual, Existentially Autonomous Object.....	74
§ 40. The Constitutive Nature and the Properties of the Individual Object.....	84
§ 41. The Properties of the Individual Object.....	93
§ 42. Restriction of the Concept of Property.....	100
§ 43. Individual Existentially Autonomous Object and the Whole. Higher-Order Individual Objects.....	110
§ 44. The Individual Existentially Autonomous Object and the Material.....	146
§ 45. The Class Conception of the Individual Object and Its Critique.....	161

<b>IX.</b>	<b>The Form of the Purely Intentional Object</b> .....	171
§ 46.	The Intentional Act and the Purely Intentional Object .....	171
§ 47.	The Form of the Intentional Object that Corresponds to a Straightforward Act of Meaning .....	206
a)	The Two-Sided Formal Structure of the Purely Intentional Object.....	206
b)	Spots of Indeterminacy in the Content [ <i>Gehalt</i> ] of the Purely Intentional Object.....	214
§ 48.	Survey of the Various Concepts of Transcendence.....	219
I a)	Structural Transcendence in the Weaker Form .....	219
I b)	Structural Transcendence in the Stronger Form .....	220
II.	Radical Transcendence .....	220
III.	Transcendence of the Plenitude of Being [ <i>des Seinsfülle</i> ] .....	221
IV.	Transcendence of Inaccessibility.....	222
<b>X.</b>	<b>The Form of the Idea</b> .....	225
§ 49.	Introductory Remarks.....	225
§ 50.	The Disparity of the Form of the Idea from the Form of the Individual Object.....	227
§ 51.	The Relationship of Ideas to Autonomous Individual Objects .....	252
<b>XI.</b>	<b>The Form of the State of Affairs. State of Affairs and Object</b> .....	265
§ 52.	The Form of the State of Affairs and Its Relation to the Form of the Object .....	265
§ 53.	The 'Autonomous' State of Affairs and the Intentional Correlate of the Sentence.Are there Negative States of Affairs? .....	277
§ 54.	The State of Affairs and the Temporally Determined Objects.....	298

<b>XII. The Form of the Relation. The Relative and Non-Relative (Absolute) Characteristics of the Individual Object.....</b>	<b>309</b>
§ 55. The Formal Essence of the Relation. The Non-Relational Objects.....	309
§ 56. Various Problems Pertaining to the Relation .....	322
§ 57. Relative and Non-Relative (Absolute) Characteristics (Properties). Various Concepts of Relativity.....	333
 <b>XIII. The Essence of the Existentially Selfsufficient Object.....</b>	 <b>355</b>
§ 58. Various Concepts of the Essence of the Individual Object.....	355
§ 59. Problems Associated with the Essence of the Individual Object.....	393
a) The Essence of the Object and Its Individuality .....	393
b) The Problem of the Mutability of the Object's Essence.....	408
c) Positive Qualities and Performance Capabilities (Capacities) within the Essence of the Object.....	415

## Part II/2

<b>XIV. The Problem of the Identity of an Individual Temporally Conditioned Object.....</b>	<b>423</b>
§ 60. Introduction.....	423
§ 61. The Formal Differences and Existential Interconnections between Event, Process, and Object Persisting in Time.....	431
§ 62. Problems Pertaining to the Essence of the Identity of Temporally Determined Objects.....	442
§ 63. The Conditions of Identity for the Object Persisting in Time.....	452
§ 64. The Identity of a Process and the Identity of an Event .....	485

§ 65.	The Problem of the Identity of the Purely Intentional Object.....	500
-------	--	-----

**XV. The Form of an Existential Domain  
and the Form of the World.....505**

§ 66.	Introduction.....	505
§ 67.	The Form of the Domain of Being in General and the Formal Problems Associated with It.....	506
§ 68.	Various Problems of the Form and Mode of Being of the World (of the Object-Domain) .....	528
§ 69.	Some Attempts at a Solution of the Indicated Problems .....	535
§ 70.	The Individual Object as Component of the World .....	543
§ 71.	The Existential Selfsufficiency of the Object-Domain (of the World) .....	556
§ 72.	Various Types of Object-Domains. More about the Selfsufficiency of the Domain.....	574
§ 73.	Concerning Domains of Existentially Heteronomous Entities .....	594
§ 74.	The Phenomenon of the Intertwining of Two Object-Domains and the Problem of the Existential Selfsufficiency of the Domain.....	611
§ 75.	The Formal Problem of the Totality [ <i>Allheit</i> ] Of What Exists [ <i>des Seienden</i> ].....	636

**XVI. The Problem of the Form  
of Pure Consciousness.....643**

§ 76.	Some Remarks concerning Pure Consciousness.....	643
§ 77.	The Form of the 'Pure Experience' and the Form of the Stream of 'Consciousness'.....	647
§ 78.	The Formal Problem of the Existential Selfsufficiency of the Stream of Consciousness.....	667

§ 79. The Connection Between the Controversy over the Existence  
of the World and the Body-Soul-Problem .....733

**XVII. Application of the Formal-Ontological Results  
to the Problem of the Existence of the World .....741**

§ 80. Summary of the Formal-Ontological Results  
that Are Significant for the Controversy  
between Realism and Idealism.....741

§ 81. Outlook on the Possible Ontological Resolutions of the  
Controversy over the Existence of the World with the Findings  
Obtained Taken into Account .....749

**Index of Names .....771**



**Formal Ontology**  
**Part 1**  
**Form And Essence**



# Chapter VII

## The Problem Pertaining to the Essence of Form and its Foundational Concepts

[1]

### § 34. Distinction of the Foundational Concepts of Form and Matter

Our next task is to carry out formal-ontological analyses on the one hand, and material-ontological<sup>1</sup> ones on the other, that are connected to our main problem. We begin with the basic conviction that an entity of arbitrary form and material determination cannot exist in an altogether arbitrary manner, but rather that necessary interconnections yet to be discovered obtain between an existent's mode of being, form, and matter – especially when it comes to the mode of existence of a world; the latter need not necessarily be identical with the mode of being of the individual objects belonging to it, something which until now has been hardly noticed. Our guiding idea here is that differences in form that may eventually be disclosed will lead to differences in mode of being.

Thus far we have been satisfied with a crude separation of formal and material ontology. Husserl's concept of form has been canonical in phenomenological analyses, but it is not entirely without reproach. If, however, we turn to other authors for a relevant briefing, we encounter an almost unbelievable confusion in concept formation and an incessant commingling of various concepts of form. It is therefore first of all necessary to gain clarity on this point and to strive for an unequivocal characterization of the form-concept, from which an unambiguous determination of the antithesis between form and matter must emerge. This will also eliminate a palpable gap in our previous deliberations. It is not surprising that we do not have an exact definition [*Definition*]<sup>2</sup> of form at our disposal, since it is doubtful that something like the "form" of something lends itself to being defined at all. Nor do we aspire to a definition of form. But that does not mean that we have to be reconciled to a situation in which the concepts of form and matter constantly fluctuate. Here we only undertake the attempt to sort out the various concepts of form that are ordinarily thrown together, and in this way to clarify

[2]

---

1 [Since all of the investigations in Vol. II of the *Controversy* are ultimately ontological, I adopt the same strategy as in Vol. I of frequently omitting the modifier "-ontological," including it occasionally as a reminder.]

2 [Ingarden is keen on distinguishing between *Definition* and *Bestimmung*, which is why I have avoided rendering the latter by 'definition,' as is often done.]

and fix that concept of form which lies at the basis of modern formal-ontological investigations.<sup>73</sup>

To that end, we begin by contrasting various types of questions pertaining to form or matter. What is that: the form of something, and what is that: the matter of something?<sup>4</sup> – these are the two correlative questions *pertaining to essence*<sup>5</sup> [*essentialen Fragen*] that we contrast to the special *analytic* questions which we shall deal with after having answered the former. The issue in the analytic problems is what simpler moments [*Momente*]<sup>6</sup> can be found in the form of something, and how they structure [*aufbauen*] this form. At issue here may be the form of some arbitrary something [*eines beliebigen Etwas*] taken in the broadest sense, or of something specified in a particular manner. In the latter case, it may be a question of, say, the form of a work of art in general, or more specifically, of some wholly determinate individual work of art. Or – in a different case – a question of the form of an individual existentially autonomous object as opposed to the form of a general idea,<sup>7</sup> and the like. To both these types of<sup>8</sup> questions we still need to contrast the questions pertaining to *determination* of form<sup>9</sup>, in which the aim of the inquiry is to determine what comprises the form of some object. We shall not deal here any further with these latter questions, and thus forego developing their more precise sense.

In questions pertaining to the essence of the form and matter of something we are concerned with a strictly ontological problem. Consequently, all metaphysical questions that frequently play into problems pertaining to form are set aside here.

[3] I. The fundamental antithesis between idea and individual object was for the first time made thematic by Plato. To be sure, in itself this antithesis has nothing to do with the one between form and matter. However, as a consequence of employing the concept of so-called *Methexis*, Plato speaks of the idea as if it were the “form” of the corresponding individual objects. But then Plato sometimes speaks of the ideas themselves – irrespective of their relation to individual objects – as if they were “forms” (*Eidos*). So when Aristotle declared his opposition to the Platonic dualism

---

3    <sup>7</sup> See Appendix at the end of this section <sup>7</sup> [These two paragraphs are a revision of the introduction to this section, and therefore to Vol. II. Chapter VII was included in vol. I of the Polish version of the book.]

4    [These questions have the form of one of the three principal questions pertaining to essence that Ingarden articulates in his *Essentiale Fragen*: “Was ist das, das X?”, where X stands for a non-individual object, and which is customarily rendered by “What is X, as such?” I translate here literally to acknowledge Ingarden’s use of the colon in formulating the question, rather than a comma.]

5    In this connection, see my treatise *Essentiale Fragen, Jahrbuch für Philosophie und phänomenologische Forschung* [henceforth, *Jahrbuch*], Vol. VII [1925, pp. 125–304].

6    [Ingarden uses this word in the sense of Husserl’s III Log. Invest. – as a dependent or abstract part.]

7    <sup>7</sup> or to the form of a state of affairs, <sup>7</sup>

8    <sup>7</sup> “formal” <sup>7</sup>

9    <sup>7</sup> (or “content”) <sup>7</sup>

“idea/ individual object,” but without having fully liberated himself from the Platonic mode of concept formation, he once again stumbled onto a duality in the world of individual objects which he articulated under the aspect of the opposition between form and matter (*Morphé* and *Hyle*). Here, only the relation between the two terms of the opposition has changed. From this point of view, the “form” of something is the determining factor of that something, whereas what is subjected to this determination is precisely the “matter.”

Meanwhile, when we try to clarify this concept of “form” a bit more precisely, we run into difficulties that lead us to other concepts of form.<sup>10</sup> That is to say, we get a variety of answers to the question of what comprises this form in the concrete case, what therefore is that determining factor in such a case. For example, we have before us a particular smooth, red ball. Everything that is *determining moment* in it is “form” or *belongs* to form – depending on whether we regard the individual moments as form, or all of them collectively. Whether we proclaim in favor of the one eventuality or the other has rather a merely terminological significance, even though a substantive problem is bound up with this, and indeed the problem of the *essence* of something as the problem of its “form.”<sup>11</sup> On the other hand, it is now more important for us to relate how this “determining” moment is to be understood. Are we to understand by it e.g. the individually taken red-moment without the “function” of determining (qualifying) that it exercises vis-à-vis the given ball, or does this moment come into consideration precisely as taken *in* this function? In the first case, “form” would not be the determinant [*das Bestimmende*] as such of the ball, but only what provides the concrete material for the determinant to perform its function. In the latter case we would have to regard as the form of this ball the determinant as whole, in which therefore the red-moment and its determining function are contained. That it is indeed the “determinant” would first be decided by this remarkable “function” vis-à-vis the object. In particular, the smoothness that accrues to our ball, that “makes” it *be* smooth, would be the determinant of the ball, hence its “form,” not as smoothness for itself, but rather only in its function of determining – which results from the smoothness’ “accruing” to the ball; as smoothness it is something entirely distinct from redness, whereas in its function of determining the ball it has an essential kinship to the redness that accrues to the same ball. The

[4]

---

10 It is to be hoped that these various concepts – though not in a clearly differentiated state – can be found in Aristotle. But we do not intend to offer here any kind of interpretation of Aristotelian ontology. Connecting to Aristotle only serves as a convenient device for entering into our own deliberations.

11 What is involved here is the problem of whether the individual determining moments of an object can be quite freely detached from each other and varied at will, or whether there is among them a certain select group of moments that cannot be detached either from each other or from the object without destroying that object. In the latter case they would comprise in the object a primal unity in which they could be grasped only in the abstract. I shall return to this later.

qualitative “material” is different, the “function” of determining exercised by it is the same – at least generally speaking.<sup>12</sup>

Talking about the “function” of determining or qualifying is in this case strongly exaggerated. It would be more appropriate to speak here of one and the same “form” – in a new sense, of course – in which the various qualitative moments stand. In comparison to such moments as “redness,” “smoothness,” “softness,” “hardness,” “heaviness,” and the like, *this* form appears to be something thoroughly and radically *unqualitative*, and indeed in that broad sense in which, say, “bigness” and “smallness” or “quickness” and “slowness” are still “qualities.” The most radical heterogeneity ever possible appears to obtain between this “form” and what “stands” in it, the “matter.”

In this way we would obtain *three* different concepts of the “form” of something. Each of these concepts was decisive for a different historically familiar standpoint, without at the same time being sharply set apart from the other two and conceptually fixed strictly for itself. And they are:

[5]

1. “Form” as something in the broadest sense *purely qualitative for itself*, which, in virtue of its occurring in the function of “determining,” of “accruing-to” [*Zukommens*] determines an individual something, but which must here be taken *without* this “function” – and which then is a “prototype” [*Urbild*] of all things, immersed in itself and existing atemporally without any relation to the things: the Platonic “idea” (ιδέα)<sup>13,14</sup> Assuming that it is separable from the function of determining, it would at the same time be the “pure form” in the Aristotelian sense only when the process of forming the world were fully completed<sup>15,16</sup>
2. This same something qualitative in the broadest sense, but this time taken *in the “function” of determining*, is the concrete “form” of things in the Aristotelian sense that prevails in something individual, which, according to Aristotle, is first supposed to be present at the conclusion of the forming process, and indeed always only as determination of something thing-like; this latter, because the something qualitative is *not* separable from the function of determining.

---

12 This of course does not mean that always only *one* such “function” is operative among the determining moments that occur in the object. It will turn out, on the contrary, that there are always a number of different “functions” of this sort in it.

13 Ἦ, to the extent that it is possible for an “idea” to exist without the “function” of determining. This would be a new aspect of the dispute between Plato and Aristotle. ὀ

14 In the jargon of the phenomenologists: the “pure quiddity” or “ideal quality” [*reine Washeit*] oder “Wesenheit”]. Cf. J. Hering, “Über das Wesen, die Wesenheit und die Idee.” *Jahrbuch*, vol. IV [, 1921, pp. 495–543]. [Although Ingarden appears to treat these terms as synonymous, they are not such for Hering.]

15 Ἦ – which according to Aristotle will “never” happen ὀ

16 However, both conceptions, as “prototype” and as “pure form,” are already at bottom metaphysical interpretations, which is of no significance to us. We only bring this up because the historical allusion may facilitate understanding, although it also involves some danger.

3. “Form” as the radically *unqualitative*, but which, as “form,” necessarily “attaches” to the qualitative when the latter occurs in something concrete, and which embraces the qualitative: the “determining,” the “accruing-to” itself – of whatever modality. That is “form” in the modern formal-ontological sense, which has perhaps first attained its relatively best articulation in Husserl, but which already begins to shine through for Aristotle (later for Kant) in the concept of “category.” However, it is already clear in Aristotle that there are *various* forms in this sense, each of which must be more closely investigated and which, in the course of attempting to characterize them in greater detail, lead to new concepts of form. We shall return to this later.

In concert with Husserlian terminology we name this “form” – of which “determining” (“accruing-to”) comprises a special case – the “*analytic*” or categorial *form of the object* in the sense of formal ontology.

On the other hand, *demarcation of space*, the spatial *shape* of a thing, emerges as a special case of “form” in the Aristotelian sense (see 2., above) precisely because the moment of determining, of demarcating, is especially pronounced and is interpreted in the spatial sense. But by acknowledging the possibility (or even the fact) of *different kinds* of spatial demarcation, we bring out the peculiarly *qualitative moment* in this kind of form-determination.<sup>17</sup> However, the *general* concept of form in the Aristotelian sense contains no spatial moment.

[6]

Just as the concept of form that is comprised of determining, demarcating, accruing-to leads to difficulties, so does the correlative concept of “matter,” as something demarcated, qualified, determined, and these can first be resolved after sorting out the various concepts of “matter.”

If we return to our example of a red, smooth, wooden ball, the question arises as to what precisely “matter” is in this case. What is here “determined,” “qualified,” subjected to qualification by “redness,” “smoothness,” and the like? Is it not *this individual* ball, which is precisely “red,” “smooth,” etc.? – But this ball is already in itself something qualitatively determined, something fitted out with qualities. It is an individual thing within the scope of which [*an dem*] precisely “form” and “matter” ought to and can be distinguished. That is the “τὸδε τι” in the Aristotelian sense, but not “matter” which does undergo determination, to be sure, but which is not yet in itself anything determined, anything that would display qualification. But, one might perhaps ask, is not the “matter” rather the wood from which our ball was fashioned in virtue of a certain shape, of a “form,” having been conferred upon it? It was initially, as we often say, a “formless” piece of wood, and not until a certain “form” was imposed upon it did it become a wholly determinate, individual “ball.”

---

17 In this connection, geometry is no purely formal, “analytic” science, but rather “a material,”<sup>1</sup> a “synthetic” one – in concert with the Kantian standpoint “ $\Gamma$ ,” but at odds with Kant’s determination of the “ $\Gamma^*$ ” concept of “the synthetic,” and ultimately independently of Kant’s transcendental theory of space.

\* “ $\Gamma$ ” in one of the meanings of his so ambiguous “ $\Gamma$ ”

[7] It is the “stuff” [*Stoff*] (also “raw stuff” [*Rohstoff*]), the “material” [*Material*], as we commonly say. Nonetheless, this wood too – as the stuff of something, or as stuff for something – is once again something already in itself determined, displaying qualifications that make it into precisely “wood.” It too is a thing within [*an*] which “form” and “matter” will have to be differentiated, and to the “form” of which the shape of the ball does not indeed belong, although other qualitative moments do belong to it which together make up “being-wood”. What then is that something which *in itself* is supposed to be deprived of any qualification and which is only supposed to absorb qualifications into itself, to be subjected to qualification? What is that something completely lacking in qualities, that something radically unqualitative, that could be opposed to what determines it, hence to the “form” in the Aristotelian sense? [Is it] that pure or “first” “ὕλη” in the Aristotelian sense?<sup>18</sup>

Aristotle would perhaps reply by saying that this pure “matter” does not indeed exist, since it is only a pure possibility. However such an answer is already a particular drawn from the vicissitudes of the *metaphysical theory* of “matter” that Aristotle had erected: it is no original determination of that concept. But perhaps Aristotle’s objection would be that our question pertaining to what this matter is is senseless in its application to pure, first matter, since it presupposes precisely what is supposed to be denied of matter, given that the word ‘what’ indicates a qualitative determination – which is supposed to be radically absent from pure matter. And to be sure, if a quality<sup>19</sup> [*Washeit*] were meant to be understood by “What,” then we could neither pose our question nor answer it in a positive manner. Yet that only proves that we have to look for the “matter” in some entirely different direction, and indeed not only in opposition to the Aristotelian “form” as the determining moment, but also in opposition to the “determining” as a form in the formal-ontological sense. But then by “pure matter” can be understood a wholly peculiar “form” in the “analytic”<sup>20</sup> sense of formal ontology, hence that pure “something capable of receiving determinations,” the pure “subject of determinations” (especially, of “properties”).<sup>21</sup> “Matter” in this sense is a necessary concept-correlate to the concept of “determining” (of “accruing-to”).

We therefore once again obtain three different concepts of “matter”:

1. “Matter” in the sense of an individual *thing* itself, which as whole is being set over against its individual properties. The concept of “matter” so understood is the correlate to the concept of “form” as a pure (idea-like [*ideellen*]) *Washeit*.

---

18 Besides, Aristotle himself could not manage to consistently sustain this radical conception of “matter” – which is surely inherent in the spirit of his expositions – since he attributes to it various properties, such as, e.g., that it is the “cause and ground of the thing’s individuality.”

19 [‘Quality’ is Ingarden’s Polish correlate for *Washeit* at this point in the text.]

20 “categorical” [Ingarden makes this substitution in numerous other places in the text of this Section. These will go unmentioned.]

21 Cf. Ch. VIII, below: “The Form of the Existentially Autonomous Individual Object.”

“Form” is then the “prototype” (idea) – taken in the Platonic sense – of a thing; “matter,” on the other hand, is the “copy” [*Abbild*] of this prototype: an individual thing.

[8]

2. “Matter” in the sense of “stuff ( of “raw stuff”), of the “material” out of which something individual is “fashioned.”
3. “Matter” in the sense of a special  $\ulcorner$  formal-ontological  $\urcorner$ <sup>22</sup> form, namely as “subject of determinations”<sup>23, 24</sup>. This subject comprises a correlative *form* that belongs necessarily to the form of property, of determination, which [subject] together with the latter makes up the fundamental formal structure of any object whatsoever.

Not all that simple and transparent is the relation between “matter” in the sense of stuff and the Aristotelian “form.” The concept of “material” is too vague to enable us to get an unequivocal grasp on this relation. “Matter<sub>2</sub>”<sup>25</sup> in the sense of “raw stuff” only belongs in the currently examined group of concepts – delimited by the concept-pair “determining/determined” – because it can be set in relation to the determining form. An individual thing, e.g. a piece of wood, that is taken as “material” (as stuff for something)<sup>26</sup> is *not* at first apprehended in its *full* complement of determinations, but rather only in a *selection* of qualifications, and indeed of those qualifications that constitute it, say, as “wood” (in some other case as “stone,” as “iron”), hence as something that abides inalterably through a variety of transformations. The rest of the thing’s actually present determinations are treated as so-to-speak<sup>27</sup> irrelevant, as provisional – and to that extent as in a certain way non-existent. But secondly, “stuff” is conceived as a something that, initially left indeterminate in some respect, is supposed to be determined further or in greater detail, and is precisely for this reason receptive to this further determination. In contrast to this yet to be appended determination, which is supposed to be the outcome of a (normally subsequent) “elaboration” and which is put forth as “form,” the “stuff” is conceived as “mere raw stuff.” One could perhaps also say that in this case just two different “forms” in the Aristotelian sense are contraposed and brought into a special relation to each other, in which the first term of the relation makes up the “form” as basis<sup>28</sup> for further determination, whereas the second makes up a<sup>29</sup> “form” that augments that first, and not only  $\ulcorner$  fully determines the given thing<sup>30</sup>

[9]

---

22  $\ulcorner$  categorial  $\urcorner$

23  $\ulcorner$ (characteristics, properties)  $\urcorner$

24 Remarkably enough such a concept is also to be found in Aristotle. It is the  $\acute{\upsilon}\rho\alpha\chi\acute{\epsilon}\iota\mu\epsilon\nu\omicron\nu$ . But it is very difficult to establish in Aristotle an unequivocal relation between the  $\acute{\upsilon}\rho\alpha\chi\acute{\epsilon}\iota\mu\epsilon\nu\omicron\nu$  and pure matter.

25  $\ulcorner$  [Ftn.] I explain this issue in greater detail in Ch. VIII.  $\urcorner$

26  $\ulcorner$ , and is regarded strictly from this point of view.  $\urcorner$

27 [I have chosen to hyphenate this expression for convenience.]

28  $\ulcorner$ (or underpinning)  $\urcorner$

29  $\ulcorner$  new  $\urcorner$

30  $\ulcorner$  supplements the given concrete thing in its qualification  $\urcorner$

but at the same time confers on it *a new essence*. And since the first is what underlies the closer determination and the second is the determinant, the first is conceived as “matter” and the second as “form.”<sup>31</sup> To be sure, an entirely new concept of “form” emerges therewith which consists of a special case of form in the Aristotelian sense and is equivalent to his *τί εἶναι*<sup>32</sup>. We shall deal with this later (Cf. Ch. VIII: “The Form of the Existentially Autonomous Individual Object”).<sup>33</sup>

As we can see, the concepts “form” and “matter” are in this case *relativized*. Regardless of whether what serves as basis for further determination vis-à-vis something else is itself already determined (hence “formed”) in some way or other, as soon as it serves as a basis for such a something else – it counts as “matter”<sup>34</sup> vis-à-vis *the latter*. So e.g. a color can be more closely determined by a spatial shape – with respect to the latter it is “matter,” the respective spatial shape on the other hand is the “form”<sup>35</sup>. From another perspective, the color itself can be regarded as form vis-à-vis a piece of wood that it determines more closely, whereas the piece of wood occurs as “matter” in this relation. No objection can be raised against such a relativization. However, this *relative* concept of “matter” cannot be absolutized and taken in the sense of a matter that for itself does not require *any* other entity as its own basis of determination, and therefore be understood in the sense of an “*absolute*”<sup>36</sup> matter.

But it will turn out in the sequel that the antithesis: material (raw stuff)/form is determined by a *different* basic concept of “form” than the one that has been decisive for our considerations thus far.

Conversely, however, if we look for a radical antithesis to the concept of “form” in the Aristotelian sense, it turns out that we are hard pressed to find one – lest it be an empty form in the sense of a special analytic form of formal ontology. In other words, there is no *concrete* (hence *ipso facto* formed) something that would in itself not be formed at all in the Aristotelian sense. If we insist  $\Gamma$  on it<sup>37</sup> and assign to it various special functions in the realm of actuality – as the Aristotelian metaphysics does – then we are dealing with<sup>38</sup> an inner contradiction that can only entangle us in irresolvable difficulties. When the English<sup>39</sup> contested so-called “substance” as a “substrate” wholly devoid of qualities and yet concrete, they were entirely correct

[10]

---

31  $\Gamma$  But strictly speaking, both are Aristotelian “forms.” $\Gamma$

32  $\Gamma$ , but does not change anything in this effort to comprehend the relation of “matter” to “form.” $\Gamma$

33 [Ingarden may have had in mind Ch. VIII, §39 in particular.]

34 It becomes intelligible in this connection why for some investigators (e.g., for the English empiricists) the concept of “matter”  $\Gamma$  (material substance) $\Gamma$  coincides with the concept of “substrate.”

35  $\Gamma$  conferred on that color $\Gamma$

36  $\Gamma$  (pure) $\Gamma$

37  $\Gamma$  that it not be “formed” $\Gamma$

38  $\Gamma$  a concept encumbered by $\Gamma$

39 Cf. e.g. Locke, *An Essay Concerning Human Understanding*, Bk. II, Ch. 23.

that something of that sort does not exist *in concreto*. In this way, they have at bottom done nothing other than expose the existence of the contradiction just indicated. They were in the wrong, however, when they also believed to have thereby demonstrated the illegitimacy of the concept of “matter<sub>3</sub>” in the sense of some special *analytic* form. Of course, in order to recognize this we have to differentiate the concepts of form and matter that are ordinarily confounded.

In conjunction with this,<sup>40</sup> we also cannot say – as Aristotle has<sup>41</sup> frequently enough done – that the individual concrete object (and the material thing, in particular) is *composed* “out of” form and matter. Namely, on the one hand, talk of composing is only appropriate where the “elements going into the composition”<sup>42</sup> are, from the categorial standpoint, entities [*Gebilde*] that are *of the same kind*, which is to say – separate or at least separable parts (“pieces” [or “fragments”] in the Husserlian sense<sup>43</sup>). A watch e.g. is composed of many small wheels, the spring, the casing, the face, the hands, etc. But it is not composed out of “form” and “content”<sup>44</sup> in any of the senses discussed thus far. On the other hand, it is impossible to find a counterpart to the Aristotelian “form” together with which the concrete thing would fashion a whole, were it not to be the analytic *form* of “subject of properties.” But nothing can be “composed” even “out of” this kind of form.

It would of course be possible to find some other opposite to form in the Aristotelian sense, an opposite that – as the determined (that which undergirds [*Unterliegende*] the determination) – could be set as “matter” over against that which determines; this, however, only under the condition that one simultaneously restricts the concept of form in an essential way, and understands by it only those forms that are *property of something* (the “*ποιον εἶναι*” in the Aristotelian sense). Then the *subject of properties* – already determined in its nature (its *τι*) by some special quality – can [serve] as “matter” (as that which undergirds the determination); hence, in the special case: the “ball,” solely in the sense of that which is determined in its nature by “sphericality,” and in this determination as “ball” serves as “subject,” as “bearer,”<sup>45</sup> for the collective ensemble of its<sup>46</sup> properties. Therefore at first glance this<sup>47</sup> appears to be nothing other than a rift *within* the realm of the Aristotelian concept of form, which amounts to the distinction between the “*τί εἶναι*” and the “*ποιον εἶναι*.” But that is not in fact the case after all, since what is here understood by “matter” is not the “*τί εἶναι*” as the specific qualitative *moment of the nature* in the function of constituting an object, but rather *that which is constituted by means*

[11]

---

40 “that “matter” as radical antithesis to the Aristotelian “form” is not anything concrete.”

41 “unfortunately”

42 “components”

43 Cf. E. Husserl, *LU*, Vol. II, Invest. III.

44 “form and matter (content)”

45 “substrate”

46 “(further)”

47 “way of stating the issue”

of that nature. In order to grasp correctly the concept of “matter” that comes into play here, “form,” taken in the formal-ontological sense as subject of determinations, must be so-to-speak “filled-out” by a specific nature, and the “matter” that “arises” in this manner must be taken under the aspect of this form and set over against the properties that accrue to it, that determine it in greater detail<sup>748</sup>.<sup>49</sup> At any rate, it is something that already has within itself a *special form* in the Aristotelian sense, hence is no “pure” matter in the sense of something devoid of *any* determination; this “pure,” “first” matter is “just an embarrassing Aristotelian concept”<sup>750</sup> whose correlative object [*gegenständliche Korrelat*] in the truest sense of the word does not exist<sup>51</sup>, as Aristotle rightly claims<sup>52</sup> “a correlate which – and this contrary to Aristotle – is not even possible.”<sup>753</sup>

II. Among the concepts of form distinguished thus far we have found one that can be brought into close relation with the analytic (categorical) “form” as understood in today’s formal ontology à la Husserl. That is to say, “form<sub>3</sub>” is a special case of the analytic form of the individual object, whereas “matter<sub>3</sub>” is a different case of that same form. Of course, there are not only other moments of this form, but even other variants of it. And we are now keen on finding a general concept which embraces all these cases and at the same time has a counterpart in a new concept of “matter.” This latter can be achieved by starting from what we have above called “form<sub>2</sub>,” hence – “form in the Aristotelian sense.” That is to say, we have distinguished in the “determinant” the *qualitative moment* of a *Washeit* on the one hand, and the “form”<sup>754</sup> of “accruing-to,” of “determining” on the other. This qualitative moment we now call “matter” (“content”) in the formal-ontological sense. It is – considered for itself, *but in concreto!* – an abstract moment within the whole that we have termed “form” in the Aristotelian sense, just as the other, radically unqualitative moment of “determining” (of “accruing-to”) makes up a different abstract moment of this same whole. “Abstract” means here: distinguishable, to be sure, but in virtue of its essence – inseparable. If we contemplate both *these* moments in their relation to each other we cannot say that what we are *here* calling “form” can in any sense “determine”<sup>55</sup> “matter.”<sup>56</sup> For this reason they cannot be conceived as correlates

[12]

---

48 “a whole so constructed”

49 “[Ftn.] I shall be discussing the form of an individual object in Ch. VIII, at which time what is said here in a very abridged fashion will become more easily understood.”

50 “at bottom just a certain concept that resulted from a theoretical conundrum rather than from an analysis critically thought through”

51 “selfsufficiently”

52 “when he states that “first matter” is a pure possibility.”

53 “But it is precisely to this that we cannot consent. For a correlate to a contradictory concept is not even possible.”

54 “function”

55 “what is here called”

56 Only the whole – i.e. the Aristotelian form – can “determine”; but then it determines the corresponding subject of properties, together with which it makes up the

under the previously pivotal antithesis “that which determines/ that which undergirds the determination.” Only because redness or smoothness stands *in form*,<sup>3</sup> of determining, do both<sup>57</sup> taken together determine a *thing*, say, a ball, but redness itself is not determined by the determining. And analogously: only because a thing (a ball) contains within itself the form “subject of determinations” (of properties, in particular) is it receptive to qualifications and together with them makes up a unity as object [*gegenständliche Einheit*], but it is not in any way “determined,” “endowed with properties” [*beeigenschaftet*] by the *form* “subject of properties” itself<sup>58</sup>. To put it another way: it is absurd to conceive “form” in the analytic-categorical sense as a “property” of the property or of the thing, and leads to an infinite regress or to antinomy. But neither is it any property of the object whose form it would be. This is perhaps the correct – though at bottom unspoken – seminal thought that lies concealed behind Russell’s theory of types.

But then how do we positively characterize the new pair of concepts “form” and “matter,” and the relation between them? We find no better answer than to say that matter is the qualitative in the broadest sense, which in virtue of its essence can exist in no other way than *to stand* in some well-defined manner *in a form* – as the radically unqualitative.<sup>59</sup> Crucial in this connection is the insight that neither of these concepts can be analyzed any further, and that neither can the relation between form and matter be *conceptually* determined in greater detail – insofar as in both cases we are dealing with what is most general. For surely *special forms* and *special matters* [*Materien*], along with their ordered correlation as dictated by essence, can be differentiated in isolated typical cases, and even be directly apprehended by means of the analytic phenomenological method. But in what is most general about form and matter in the analytically formal sense of formal ontology, we encounter something *ultimate* [*Letztes*], something primal [*Ursprüngliches*], that is not conceptually definable any further, even though it can be *discerned* in some special cases *as non-selfsufficient moment*.<sup>60</sup> Precisely because this is the case shows best that we are dealing here with a truly ultimate distinction in “what exists [*Seiendem*]”<sup>61</sup> in general, and correlatively with the truly “first” concepts of form and matter, which can indeed be used for the definition of other formal-ontological concepts, as well as for defining other con-

[13]

---

concrete individual thing. And it can only determine the latter because the form – i.e. determining – is contained in it.

57 [That is, the moment of “matter” in the formal-ontological sense and the moment of determining.]

58 “(that it stands in such a form is not one of its properties)”

59 This does not yet settle whether this form must necessarily be a “determining,” and therefore whether the dispute between Aristotle and Plato – expressed in modern concepts – should be decided in favor of the Aristotelian conception “,” but it follows from my subsequent arguments that such is not the case “.

60 “This is not any kind of flaw or defect in the theory, but to the contrary,”

61 “being”

cepts of form and matter, but which in themselves are simply indefinable. This of course does not mean, as skeptically-positivist relativism would have it, that these primitive [*ursprüngliche*] concepts arise from an arbitrary convention or that – without any recourse to the intuition of essence – they can be acquired from “certain axioms, as [from]<sup>62</sup> a form of implicit<sup>63</sup> definition. It would take us too far afield to confront both of these conceptions at this point. In opposition to them, we simply wish to stress here that only by recourse to the direct intuition of essence is it possible to meaningfully mold the primal, general concepts of form and matter in the sense of formal ontology, or to draw the simple content of these concepts out of what this intuition ultimately offers [*den letzten Gegebenheiten dieser Anschauung*]. Another device – but indirect, and not sufficient onto itself – for establishing these concepts consists in contrasting them with other frequently employed concepts of form and “content”<sup>64</sup> that no longer display this primacy, and are thereby more amenable to being defined or determined. This is precisely the path we have traversed in our deliberations<sup>65</sup>.

[14]

III. A different conception of “form” and of “content” (“matter”) stands closely related to the “class” conception of the object<sup>66</sup>, which since Hobbes<sup>67</sup> is characteristic of every sensualism, sensualist empiricism, or positivism. According to this conception the object is identified with a set (class) of elements (parts). *These “parts” then comprise the “content”* (the “matter”) – *the relations among them, in contrast, the “form”* of the object so conceived.<sup>68</sup> Obviously parts (elements) – which stand in this or that relation amongst themselves and on the selection of which, among other things, also depends the “form” of the whole constructed out of them – can also be “formed” in the sense *here* under consideration if they themselves consist of further parts that are ordered in one way or another. Here therefore the form is *relative* to the parts of a whole, or to put it differently: to the corresponding “content.” When the same

---

62 [The genitive form of the immediately following indefinite article suggests, in agreement with the Polish counterpart, that the word *aus* was inadvertently left out.

63 “axioms as from a certain (putative) variant of an unexplicated”

64 “matter” (content)

65 “, although that path alone is not sufficient. Unfortunately, a phenomenological analysis that would succeed in enabling us to intuit “form” and “matter” in this sense would take up too much of my space”

66 Cf. my essay “*Vom formalen Aufbau des individuellen Gegenstandes*,” Ch. IV, *Studia Philosophica*, Vol. I, Leopoli, 1935. Also here, §42.

67 “ – in whose writings it appears distinctly for the first time\* –

\* [Ftn.] However, its beginnings can also be found in Descartes, in his *Regulae ad directionem ingenii* [Rules for the Direction of the Mind].

68 Among more contemporary authors, K. Twardowski subscribes to this conception of “form” and “matter.” Cf. his *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen*, Vienna: 1894, pp. 48 ff. Among earlier authors it can be found, for example, in both Descartes and Kant. In Kant, however, there are several different concepts of “form” and “matter” that are not sharply differentiated.

whole is broken down into differing sets of parts – once one way, another time a different way – we get each time a different form, but also a different content, of the whole. But generally the form (in this sense) is not unequivocally determined by the “content” despite its relativity<sup>69</sup>. This means that for the same set of parts various forms are still possible (e.g. different spatial arrangements of a set of bricks lead to a house in the one case, to a rubble of bricks in another). What possible arrangements are available, and how numerous they are, depends on the selection of parts and on their properties – and is predetermined by them. A limiting case that results in this context is the possibility that for a given selection of parts, only *one* matrix of relations [*Bestand an Beziehungen*] obtains among them: the “form” is then singularly determined by the “content.”

Moreover, we have before us in such an event a *hierarchy* of forms or contents (matters), depending on which level [*Stufe*] of parts and which level of wholes are taken under consideration. A whole is composed of parts belonging to various levels. Thus an army e.g. breaks up into divisions, all of them of equal rank even though of different kinds – depending on the types of weaponry that characterize the particular divisions. As divisions they are once again composed of individual “units,” and these are indeed differently organized – depending on their weaponry and the purpose they are supposed to fulfill within the framework of the division, but as “immediate” parts of the division they are all *directly* subordinate to the division or to the division commanders, etc. On each level of organization we have different “units,” i.e. different parts of the immediately correlative whole, as well as different relations among them, which [“units”]<sup>70</sup> are on the one hand of the same order, and on the other of different orders [*übergeordnet*], in accordance with strictly established and (in this case) purposive rules. Once the hierarchy among the “units” (parts) or the relations between them is disrupted, everything falls into “disorder”: the structure of the army as an army is ruined; not only can it not fulfill the purpose assigned to it, but – which here, from the standpoint of formal analysis, is of greater interest to us – it often ceases to be an “army” as a result, and is transformed into an “agglomeration” of haphazardly assembled human beings, beasts, and equipment. Of course, this “agglomeration” also has its parts and exhibits relations amongst them, but the order and hierarchy of relations that is characteristic of an army no longer exists.

Whether this hierarchy of forms is always so-to-speak *delimited* “from below,” or can be delimited at all, depends on whether there are or can be “ultimate,” absolutely *simple* parts (ultimate elements), or not. In the first case it would have to be conceded that there are parts which, considered in themselves and each for itself, would no longer be formed in the sense now being considered. Moreover, these elements – considered in and for themselves – would also no longer have any “content.” For, a whole has a “content” only insofar as it is or can be dissociated into a

[15]

---

69 「 vis-à-vis that content 」

70 「 , in view of these relations, 」

set of parts. On the other hand, these ultimate elements would comprise a content for a *higher-order* whole constructed from them. They would of course also always have a “content” (“matter”) and “form” in the analytic-formal sense – and in the Aristotelian sense as well.

Understandably enough, the correlative question also arises as to whether the hierarchy of parts or relations (forms) can be, or always is, delimited “from above.” This is once again equivalent to the question concerning whether there are “ultimate” wholes that no longer need to be parts of a still higher whole, or whether, conversely, there are such wholes which in accordance with their essential structure (form) can no longer be integrated into another whole.

[16] But these and other such questions, as well as the contrast achieved here between “form” and “matter,” all display the same defect – namely, insofar as they employ the concepts “part” and “whole,” which are not yet sufficiently clarified – as important and foundational as the investigations devoted to them in recent decades have been.<sup>71</sup> A crucial role is played here by both the problem of the so-called “selfsufficient” and “non-selfsufficient” parts<sup>72</sup> and that of the disparity that may obtain between effective [*effektiven*]<sup>73</sup> and possible<sup>74</sup> parts. On the other hand, the concept of “whole” also calls for a vital clarification, since its content dictates in the particular case what belongs to some specific whole by way of parts. Thus it is also decisive for the “form” that is supposed to be determined in the specific case. What is particularly at issue here is the question pertaining to the possibility and the essence of *selfsufficient, internally cohesive* wholes, in contrast to wholes which in their delimitation, and therewith also in their existence, are relative to subjective operations that “apprehend”<sup>75</sup> them – precisely because they have *no internal cohesion*. In the *first* case we are dealing with a whole whose parts are in accordance with their essence such as to “belong together,” because they are bonded, knotted, with each other and consequently to some degree cease to be effective parts: the corresponding whole is in this case grounded in the *connectivity* [*Verbundenheit*] of the parts, and the bounds of that whole are determined by their interconnection [*Zusammenhang*]. An organism or a crystal can serve as examples of this kind of whole. What can *realiter* be a sufficient condition for such a connectivity among the parts, and what influence does this connectivity have on the form of the latter in the analytic-formal sense? – These are both problems that await a solution. In the

---

71 Especially foundational in this respect was Invest. III in Vol. II of E. Husserl’s *LU*. Since that time, a series of books and essays have appeared on this topic (particularly from A. Meinong’s circle). However, the problem of the part and its relation to the whole still calls for a further investigation whose findings would have to be laid at the basis of the distinction just indicated.

72 See Husserl, *op. cit.*

73 [Ingarden frequently uses this word as a synonym for Husserl’s ‘*reelle*.’]

74 “(potential)”

75 “constitute”

*second* case, on the other hand, there is no<sup>76</sup> interconnection between the parts or at least none that would be a sufficient condition for their coexistence and for their belonging together. There is then a need for an external factor, a subjective one in particular, which by means of a fortuitous decision leads to the constituting of the respective whole. When, for what kinds of parts, do we get a whole that is devoid of internal cohesion and is existentially dependent, and possibly even heteronomous<sup>77</sup>? Is, for example, a class of objects that is constituted in virtue of their being *of the same kind*, or having some sort of kinship, a whole of the first or of the second type? Surely the “parts” – meaning in this case the elements of a class – are not bonded with each other. But does it rest on a merely subjective decision that in this case precisely these and not some other individuals comprise the elements of the given class? Is this not grounded purely objectively in the kinds of moments that accrue to these elements?<sup>78</sup> “ – And yet<sup>79</sup> there is a crucial difference between such a class and an organism. Of course, in both types of wholes no less their form than their “content” would have to be of a different kind in order to enable the one case or the other to materialize. In the first case we could speak of an “inner,” “organic” form as distinguished from an “accidental,” “non-organic” form. But these remain just empty words if we are unable to provide the essential difference between the two types of form just adduced. Besides, in the first case we often simply speak of “form,” whereas in the case of “non-organic” form we speak rather of “formlessness” [*Formlosigkeit*]. If this<sup>80</sup> were justified, we would thereby have acquired an entirely new concept of “form,” previously not clarified and often confused with other such concepts. But the fact that various conceptions of whole or object are indistinguishably conflated contributes further to magnifying the conceptual confusion. Since every object in the sense of a subject of properties comprises along with its properties an internally cohesive whole, we feel justified in conceiving the object in the sense of a whole consisting of *parts*, and then inconspicuously shift into identifying the *part* of a whole with the *property* of an object. Consequently, the form/content antithesis being examined *here* is not distinguished from the *formal-ontological* opposition of form and matter. The Aristotelian concept of form also plays a role in all of this, and only exacerbates the confusion. In order to keep these various oppositions apart, not only substantively but also terminologically, in cases where relations between the parts of a whole are involved we wish to speak of the “*ordering*” of the parts in a

[17]

---

76 “essential”

77 “in its characteristics, though not in its existential basis”

78 “Should we not distinguish classes specified by the generic moments of their elements from classes whose criterion for being bounded off from other classes is an arbitrary “characteristic” “common” to the elements of the class?”

\* [Ftn.] Cf. in this connection my *Essentiale Fragen*, in particular the chapter devoted to the problem of classification.

79 “However, even if there were “natural” classes, still”

80 “mode of expression”

[18] whole instead of “form,” whereas instead of the term ‘content’ [we wish] to employ the expression ‘assortment of parts’ in a whole. –

IV. A completely different pair of concepts “form” and “content” is bound up with the distinction between the *What* [*Was*] (e.g. exists) and the *How* [*Wie*] (e.g. something is given). *In this context, the “What” is supposed to be content, and the “How” – form.* At first it appears to be easy to give a suitable example for this opposition. But it soon turns out that it is not so, since the distinction between the *What* and the *How* is unclear and ambiguous. In particular, it is first of all not clear what is to be understood by the “*What*.” From the various deliberations by those researchers who attempted to oppose the concepts “form” and “matter” along this path, we can guess that by “*What*” they most frequently understood simply an object – a thing, in particular. So, for example, to the question “*What* stands in the garden in front of the house?” we answer “*A* *fi*,” but just as well “a human being” or more precisely “*Frank*” (although in this case one would have asked “*who*” rather than “*what*,” but a human being is also a “*something*”). But the “*What*” can with equal right designate an event, a state, a process (e.g. “*What* happened yesterday afternoon?” – “*A* storm passed through.” – “*What* is disturbing your work?” – “*A* toothache,” and the like). Yet frequently the word ‘*what*’ does not designate any object, of whatever categorial variety, but rather only points out something in the object that plays an especially important role in it, namely, makes it into an *object of a special kind* (irrespective of whether the so-called lowest [difference] or some higher species or genus is involved), or even constitutes the object into a wholly specific individual. Elsewhere I have named this moment that constitutes the object in its typicality [*Artmäßigkeit*] or individuality the object’s “*nature*” [*Natur*] (and in particular, its individual nature) (the  $\tau\acute{\iota}$  εἶναι in the Aristotelian sense).<sup>81</sup> Surely it is not this moment for itself, but the object constituted by the respective nature that is designated by the name with which we respond to the question: “*What* is this?” We see a tree in the botanical garden, for instance, and ask the gardener what it is. We receive the answer, say, that it is a Japanese oak. But in designating the given tree *itself* by this means we *implicite* disclose what it is that interested us about it: the species to which it belongs, or the moment of its nature. This becomes clear where we contrast the object’s “*What*” with its “*How-determinateness*” [*Wie-bestimmtheit*].<sup>82</sup> For example, after having learned that we are dealing with a Japanese oak, we proceed to ask how it is qualitatively endowed, what special properties it possesses in distinction to, say, the European oak, and the like. In this case, therefore, in setting the *What* in opposition to the *How*, it is a question of the opposition between two different “*forms*” in the Aristotelian sense, as they were once in fact distinguished: between the so-called “*substantial*” [*substantiellen*] and the “*accidental*” [*akzidentiellen*] form of the given object (hence, between the  $\tau\acute{\iota}$  εἶναι and the  $\pi\omicron\iota\omicron\nu$  εἶναι in the Aristotelian sense); and indeed it is a question of “*forms*” that in the sense of modern formal ontology

[19]

---

81 Cf. my *Essentielle Fragen*, op. cit., p. 27. Further, Ch. VIII, § 40, below.

82 “*How*”: its properties or, more generally, its determination<sup>7</sup>

have a different “matter” (different purely qualitative moments) on the one hand, but on the other also a fundamentally different categorial form – which is to say, the *determining of the subject* of properties itself and therewith the *constituting* of the given object by means of the “What” (the nature) on the one hand, and on the other the *accruing of the property* to an object that has already been determined by its nature. But with that “What” we usually rather have in mind the *qualitative* moment of the thing’s nature, and not the thing’s categorial form. This becomes apparent when we compare two things with respect to their different “kind,” so that the emphasis rests on the qualitative difference in kind.

The “content” can therefore designate three different things when we set the What in opposition to the How:

1. an individual object, of whatever categorial variety;
2. the constitutive nature of an object (of a thing, in particular) taken in its [nature’s] categorial form;
3. the bare *qualitative moment* of the nature of an object (or even one of the object’s *constitutive properties*).

Ordinarily, however, this is all regarded without distinction as one.

Perhaps an even greater ambiguity attaches to the “How,” depending in part on which meaning of the “What” the “How” is being opposed to. If the “How” is opposed to the “What” in the *first* of the significations just distinguished, then at issue in it is either a) the *mode of existence* of an object (e.g. the real, phenomenal, ideal, etc., mode of being), or b) the mode in which an object is *given* to us *epistemically* [erkenntnismäßig] (e.g. perceptually, imaginatively, conceptually, and the like), or finally c) the manner in which an object is *presented* [dargestellt]. In the last case, a thing, for example, can attain presentation in a system of visual appearances (or “aspects”) or by means of an assortment of signs, or perhaps through a set of states of affairs – as is the case, for instance, in the literary work of art. In each of these cases the “What” is the same, or at least is supposed to be; on the other hand, the “How” is completely different.

[20]

To the “What” (content) in the sense of a thing’s constitutive nature can be opposed as its “How” its *constitutive role in the object* (its “form” in the formal-ontological sense), etc.

Despite the relative independence of the ambiguities of the terms ‘What’ and ‘How,’ and therewith also of the correlative concepts “form” and “content,” obviously only *suitably chosen* concepts of the “How” (the “form”) can correspond to a “What” interpreted in some particular way. In the case of the “form/content” opposition we are considering here, however, as a rule it is tacitly presupposed that *different* appropriately selected “forms” are correlated, or at least can be correlated, to *one* and *the same* “What” (content): thus, for example, when the same thing attains to presentation in various appearances. This does not of course always appear to be necessary. Hence to the “What” in the sense of a constitutive nature there appears to be correlated only *one* “How” (one “form”), indeed always only the form “nature

of an individual object.”<sup>783</sup> Conversely, a multiplicity of “Whats” can also be opposed to one and the same “How,” e.g. when numerous things have the same mode of being, and the like. At the same time – as is commonly held – the “What” is not supposed to undergo *any change* despite alteration of the “How.”<sup>84</sup> In this way a certain<sup>85</sup> independence is assumed for the two correlated terms. But at the same time they are so conceived that each “What” must exist in the unity of *one* whole with some possible “How” and each “How” with some possible “What,” [so conceived] that they are therefore existentially non-selfsufficient vis-à-vis each other.<sup>86</sup> –

[21] V. The interconnections between the “What” and the “How” that we have just discussed lead us to a new concept of form. That is to say, since *numerous* different “Whats” are opposed to one “How,” we often regard *that which is constant* [*das Konstante*] as the “form”; in contrast, *that which is variable* [*das Veränderliche*] is then opposed to it as “content.” It is clear, however, that the constant need not necessarily be the “How.” It often happens that the “What” is constant and the “How” is variable. This is so, for example, when one and the same thing is opposed to the manifold of its ever new states or appearances. The new concept-pair “form/content” liberates itself in this way from the “What/How” antithesis and begins to play the role of an original conception of form and content. Consequently, all kinds of things are regarded as “form” once they can be brought under the concept of that which is constant. Thus, a constant lawfulness [*Gesetzlichkeit*] vis-à-vis the individual appearances is regarded as their “form,” and indeed not because it is a lawfulness but because it is constant. However, constant in a broader sense is also that which repeats itself in many particular individuals. Thus the so-called “common” properties, but then also the specific and generic moments [*Art- und Gattungsmomente*], are regarded as “form,” whereas that which is individual, peculiar, distinctive passes for “content.” In this last articulation, the characterization of form comes close to a certain interpretation [*Interpretation*] of the concept of form in Aristotle, and indeed owing to the conceptual shifts that have occurred in Aristotle under Platonic influences. –

VI. One more concept of form has a kinship to the concepts discussed under III and V. We have already touched on it in V, although under a different aspect. It is the concept of form as *a lawfulness*. As we shall presently show, this concept is conceived

---

83 ʘ of constituting an individual object ʘ

84 This, by the way, is not always conceded. There are well-known researchers (also among aestheticians) who in a contrarian vein assume a strict sensitivity of the What to the transformations of the How. They therefore claim that the content necessarily changes once its form undergoes change.

85 ʘ limited qualitative ʘ

86 We shall later introduce the concepts of essential and functional unity (§ 36). By applying these concepts we could say that the “What” and the “How” subsist [*bestehen*] with each other in an essence-dictated unity. On the other hand, it is questionable whether they have to exist together in a functional unity.

not in the sense of every lawfulness, but rather in the sense of a *special* lawfulness. It is worth noting that “form” in this new sense is opposed not so much to “content” or “matter” as it is to a “lack” of form. The “formed” is juxtaposed to the “formless.”

Every lawfulness is itself a relation, or is grounded in relations. To that extent, the concept of form under consideration displays an affinity to the one discussed under III. But there the  $\ulcorner$ relation $\urcorner$ <sup>87</sup> was only taken as relation among the *parts* of a whole, whereby entirely *arbitrary* relations were involved. Here, on the other hand, it is not necessarily parts of a whole that come under consideration, but can just as well be e.g. properties, qualities, processes, states, and the like; on the other hand, there are also relations among elements in cases where no lawfulness can be demonstrated: what is manifested in “irregular” relations is that no lawfulness “governs” in the given case. Hence the relations must be of a *special* kind if a lawfulness is to prevail in a whole. It appears however – on the basis of remarks we encounter in various researchers, and especially among some aestheticians – that even the lawfulness cannot be altogether arbitrary if it is to culminate in “form” in a *distinctive* sense. That is to say, the lawfulness is then supposed to be of such a kind that a *belonging together* is brought through it into the manifold of appearances, events, processes or qualities over which it governs, and by this means a *unity* of the entire manifold: it is precisely in this *unification* – which can still take on different guises – that the “form” inheres. The concept of “form” that frequently finds its application in aesthetics emerges as a *special* case of this concept of form. Form in this sense is present where the unification grounded by lawfulness is manifested in an *intuitive original Gestalt*, in a Gestalt, however, that – specific [*spezifisch*] and simple as it may be – makes palpable within itself the belonging together of the moments and the type of their conjoining [*Zusammenfügung*], and is therefore in a certain way a “*harmonious*” Gestalt. Instead of the lawfulness that grounds it, it is often this<sup>88</sup> Gestalt itself – in the wake of an obvious conceptual shift – that is conceived as “form.”

[22]

But as soon as the moment of a Gestalt grounded in lawfulness is introduced, the concept of form emanating from the idea of lawfulness comes to approximate the Aristotelian concept of form, and then comprises a distinctive special case of the latter.

Two antitheses to the “form” in the sense now being examined must be kept apart: 1. lack of form, or that which is formless; 2. the “content.” As a rule, the “content” is not particularly worked out for this concept of form. However, it does lend itself to being conceived as that which – as governed by lawfulness, as the manifold that undergoes unification, regardless of its kind – must go together with “form” if the effective reign [*aktueller Bestand*] of lawfulness or the molding of a harmonious

[23]

---

87  $\ulcorner$ form $\urcorner$

88  $\ulcorner$ intuitive $\urcorner$

Gestalt is to come about at all.<sup>89</sup> Formlessness, on the other hand, is first of all that which is radically exclusive to form, where there is therefore *no* lawfulness of *any kind* at all. The formless is the absolutely non-lawful [*Ungesetzliche*], chaotic, accidental. But as soon as the moment of unification also begins to play a definite role in this concept of form, and all the more so the moment of unifying Gestalt that embraces the whole, the formless is not simply the lawless [*Gesetzlose*], but can also be merely *that which is devoid of Gestalt* [*Ungestaltete*]. Therefore formlessness can after all conceal a lawfulness behind it, but only such that does not lead to any intuitively stamped unification, and especially not to any “harmonious” Gestalt that binds and embraces the whole. Then the formless, but correlatively the formed as well, can display levels or variants of formlessness or formedness [*Geformtheit*]. There are then transitions possible from form to “non-form” [*Unform*]: more cohesive, tighter, stiffer form, and at the other end freer, looser form – which in the *limiting case* leads to non-form, to “formlessness” *sensu stricto*.

We shall later be forced to devote more attention to this “form.” In contradistinction to other concepts of form, we shall designate it by employing the terms “lawful form” [*Gesetzmäßigkeitsform*] or “Gestalt” or “harmonious Gestalt.” –

VII. A new opposition of “form” and “content” is connected in a certain way with the pair of concepts discussed under IV. It is often favored especially by aestheticians. This opposition is introduced with a view toward two different modes in the “How” of cognition or presentation. We say, namely: what is *perceived through the senses* – that is “form”; on the other hand, what is merely *intended*<sup>90</sup> on the basis of the perceived comprises the “content.” Or from a somewhat different point of view: *what is perceived through the senses and functions as expression*<sup>91</sup> of something *non-sensory* – that is “form”; whereas *what is expressed or presented* through it – that is “content” [*Inhalt*] (frequently also termed “*Gehalt*”<sup>92</sup>).<sup>93</sup>

[24]

It is this opposition that once played a crucial role in the dispute between the schools of Hegel and Herbart. Laurila<sup>94</sup> considers it to be the only legitimate opposition and proposes that it be adopted in the realm of art or aesthetic objects. But it too is not unequivocal. First of all, the expression “perceived through the senses” is understood in various ways. This is related, among other things, to the fact that the

---

89 ¶ [Ftn.] If we notice that Kant constantly contrasts multiplicity (diversity) as matter to the unity of the multiplicity as its form, it would seem that the concept of form now being discussed was decisive for him. However, this would have to be shown in detail by adducing and interpreting the relevant passages in the text of the *Critique of Pure Reason*. Besides, other concepts of form surely appear in Kant. ¶

90 ¶ (thought) ¶

91 We could also say: medium of expression.

92 ¶, “matter” ¶

93 [Although the remark in parentheses sounds incidental, the *Inhalt/Gehalt* distinction is very important to Ingarden, and will be addressed later in the text.]

94 Cf. [Kaarle] Laurila, *Ästhetische Streitfragen*.

theory of perception has not thus far yielded any satisfactory result. Consequently, there are various conceptions of sensory perception, starting with the radically sensualist all the way to the phenomenological – which is its opposite. The former identifies sensory perceiving with the straightforward *having of sensory impressions* (data)<sup>95</sup> [*sinnlicher Empfindungen (Daten)*]; everything in the concrete perception that goes beyond the sensory impression is regarded as a *corrupting* [*verunreinigendes*], merely associated element of imagination, memory or thought. According to the phenomenological conception – whose seminal thought came through for the first time in the Scottist School – it is *things* in their full, all-around, sensuously accessible qualification that are *viscerally given as themselves* [*leibhaftig selbstgegeben*] in sensory perception. And between these diametrically opposed conceptions there is a series of theories that conceive the<sup>96</sup> perceived in the most diverse ways. Depending on the underlying conception, the concepts “form” and “content” that are contraposed in accordance with the point of view now under discussion also take on a correspondingly different sense. In the sensualist conception of perception, “form” would only be the manifold of “impressions” experienced [*erlebt*] by the perceiver; “content,” on the other hand, would already be comprised of the perceived – although, according to this conception, not authentically given – thing. From the phenomenological standpoint, however, the perceived things would have to be regarded as “form,” whereas something altogether different would comprise the “content”; but what that would be would depend on additional circumstances. For example, we would have to regard the object *presented* [*dargestellten*] in a painting as the “content,” whereas the “form” would then be comprised of the aspect of the presented object as reconstructed by means of color qualities, or more generally speaking: [comprised of] *that which presents* [*das Darstellende*] as such. But even in the case of this determination of the “content” of a picture, we have to wrestle with yet another ambiguity. For, the expression ‘presented object’ is ambiguous if what is understood by it is indiscriminately everything intended on the basis of the sense-perception of the “picture” (i.e., here the canvass covered with colors). That is to say, one can understand by it either the presented *things* and *people*, or the *mental* state of the latter or the *life-situation* in which these people happen to find themselves, or finally – as is frequently said – some particular “*idea*” which is brought “to expression” by the situation (event) presented in the picture.<sup>97</sup> But even the merely “depicted” entity to which the presented one is only similar (e.g. the *real* model, the real person whose portrait is being painted) was often – though unjustifiably! – regarded as that which is presented in the work of art, and thus as the “content” of the work. So various “contents” can here be opposed to the *one* “form.” If we wished to achieve a more precise characterization of the concepts of

[25]

---

95 At bottom, such is already the case in Locke.

96 「sensuously」

97 In this connection, see the analysis of the picture in my *Untersuchungen zur Ontologie der Kunst*, Tübingen, 1962.

form and content now being examined, we would have to clearly state for each of the cases brought up which of the possibilities here only sketchily adduced in a few examples is involved, and then determine the chosen case with conceptual rigor. Our indications simply serve to set before the reader's eyes the plethora of possibilities that open up here.

VIII. An inversion of the conception of "form" and "content" just discussed is a pair of concepts that is of Neo-Kantian provenance. In this case, by "*content*" is understood what is *given*, what is *encountered*; by "*form*," on the other hand – *what is "assigned"* [*aufgegeben*], hence what we are first supposed to generate [*bilden*], "*to form*" [*formen*] in one way or another, and therewith to attain.<sup>98</sup> But as soon as this assigned something is already attained and we have it before us as "finished," it itself becomes "content" and point of departure for new "tasks," new forming processes [*Formungen*] or forms. Thus we are once again faced with a relativistic conception. "Form" and "content" are here for all intents and purposes relative to a particular phase of the forming process, whereby this process – according to the proponents of Marburg Neo-Kantianism – is in principle supposed to be interminable. In a particular phase, therefore, anything can be "form" and at the same time – although from a different perspective – also "content."<sup>99</sup>

[26] It is clear that this conception of form and content is a theory that has emerged from a specific interpretation of the Kantian categories and their transcendental deduction. It is therefore more of a theoretical conceptual shift than an original apprehension of states of affairs that we encounter<sup>100</sup>.

IX. A special case of the preceding one, but at the same time a deviation from it, is afforded by that conception of form and content according to which *the so-called "material" (the raw stuff) – therefore that which is first supposed to become a definite thing by means of special "working-up" – makes up the "content."* The object fashioned out of this raw stuff is supposed to be the "*form*." In particular, "form" is in this case the work of art fashioned by the artist by means of working-up the raw stuff. But speaking more precisely, it is not the work of art itself that ought to be regarded as "form," but only the *totality of new properties* elicited from the raw stuff by the artist, properties which the raw stuff did not earlier have and which distinguish the finished work of art from the "unformed" material. In a suggestive conceptual shift – especially in the case of handmade or factory-made manufacture of "products" – the "model," by conforming to which a number of exemplars of a "product" [*Fabrikat*] are manufactured, is regarded as "form."

We have already encountered this concept of "content" as "raw stuff" – when we analyzed the various Aristotelian concepts. But at the time this happened un-

---

98 Cf., for example, P. Natorp, *Allgemeine Psychologie* (1912).

99 "Indeed, it is only this perspective that decides whether something is "content" or "form."↯

100 "prior to any theory"↯

der a different point of view. Here the concept of “creating,” of “working-up” is the decisive one. But creating is here interpreted in the sense of “forming,” since in the background looms the notion that human creating [*Schaffen*] is at bottom uncreative [*unschöpferisch*]; the only thing it can accomplish is a transforming, a recasting, a forming [*ein Umgestalten, ein Umbilden, ein Formen*]. Consequently, what it applies to is regarded as “formless,” and then in contradistinction to “form” – as “stuff” (“content”). In contrast, what the forming process culminates in is regarded as “form”.

The differentiation we have just carried out of the various pairs of concepts of “form” and “content” (of “matter,” of “*Gehalt*”) is sufficient testimony to the broad diversity of situations onto which we bring to bear these two words. It is clear at the same time that different theses concerning the relations between “form” and “content” are valid, depending on the sense in which these terms are employed. Consequently, the denial of a distinction between form and content espoused by some researchers has no scientific value as long as the various concepts of form and content (matter) have not been sorted out, and it has not been clearly stated which sense of “form” and “matter” is being spoken about in the given context.<sup>101</sup>

[27]

On the other hand, it must be strange how it came about that the words ‘form’ and ‘content’ are being employed with so many different significations. Is that a purely linguistic whim, a coincidence, a conceptual sloppiness, or are there substantive reasons for it? This leads us to the problem of the relations between the “forms” (or “contents”) that are understood in such diverse ways – an issue addressed on occasion in the course of our preceding deliberations. But we must now attack it directly, since an answer to it will give us not only a better understanding of the essence-pertaining problem of form and content, but will also instruct us as to the possibility of reducing the number of concepts of form to a smaller number of ultimately basic ones.

## Appendix [see fn. 3]

「The formulations of existential-ontological problems pertaining to our controversy, and even the initial efforts to obtain a survey of their possible solutions, show that they are closely interconnected with formal- and material-ontological problems. It is not as if something that is arbitrarily formed and materially qualified could exist in an arbitrary manner. On the contrary, strict regularities of a necessary character govern here – as our subsequent investigations will demonstrate. Wholly determinate modes of being correspond to objects’ specific forms and qualitative endowments. It is therefore suggestive that the decision concerning the mode of being of a particular object be made not directly, but rather in a roundabout way, as it were –

---

101 「[Ftn.] Cf. “*O formie i treści dzieła sztuki literackiej*” [On the Form and Content of the Literary Work of Art], in *Studia z estetyki* [Studies in Aesthetics], vol. II [, Warszawa: PWN, 1966].

by way of examining its form. A roundabout path is not always the lengthier one, and may sometimes prove to be the only one. Thus, undeterred by new difficulties, we must set out on this path. A detailed study of the history of the controversy over the existence of the world – carried out on the basis of the results achieved in this book – would show that a systematic neglect of the problems pertaining to the form of a real object, and of the form of the real world in general, is precisely what has frequently contributed not only to the imperfection of the conceptual apparatus and blurring of the problem, but, generally, to creating a certain kind of dead-end situation. We can only extricate ourselves from it by patiently disentangling the knots that have accumulated around the issue over the centuries.

However, we must first eliminate a defect that may have already become palpable in the analyses carried out thus far. We have in mind the elucidation of the concept of the form of an object (anything at all). This concept is in a state of great chaos, but its clarification can provide clear foundations for formal investigations, and confer on them an unequivocal sense.

Problems pertaining to an individual object's form and the initial attempts to solve them go all the way back to Aristotle. They have since been repeatedly taken up through the ages, be it with the desire to develop his analyses or to contest his views, but always peripherally to the analyses of other problems. We find a series of assumptions from this realm at the basis of almost every system in modern European philosophy. Such is the case for both the rationalists (e.g. Spinoza, Leibniz or Wolff) and the empiricists (e.g. Locke). Wolff's *Ontology* is a book that in a way sums up the results achieved in this domain through the preceding centuries. Certain echoes of these views show up in the system of Kantian categories, and then in Hegel's logical inquiries. Following the collapse of Hegelianism, even these echoes were silenced for almost two-thirds of the 19<sup>th</sup> century. Not until the beginning of the 20<sup>th</sup> century was interest in the form of the individual object newly revived, and started to be treated as a separate branch of philosophical studies in which the foundations of logic were sought on the one hand, and the foundations of mathematics on the other. For, the investigations that were conducted along this line were related to the crisis through which European mathematics passed in the latter half of the 19<sup>th</sup> century, and represent a certain part of the efforts to clarify the foundations of mathematics and the deductive disciplines in general, and to establish their axiomatics. They were conducted from differing perspectives and using various methods – analytic-descriptive on one side, logicist-formal on the other. It is in this way that Husserl's "theory of wholes and parts," later termed "formal ontology," had initially arisen, to be followed somewhat later by Meinong's so-called "theory of objects" and various attempted investigations of "wholes," and then by all those formal investigations tied to Russell's name and the researchers dependent on him, among others a series of inquiries conducted by logicists in Poland, and foremost the analyses conducted by the prematurely deceased S. Leśniewski. Beginning with Aristotle, the concept of "form" – and its counterpart "matter" (or "content") – winds its way through all of these investigations. It is not sufficiently precise, and conceals a series of interconnected concepts that have never been properly differ-

entiated. We may indeed say that the investigations conducted along this line in the course of the 20<sup>th</sup> century are increasingly concentrated on “form” in a certain *special* sense, and that certain features of “form” understood in this way are being worked on; nonetheless, a clear definition of its concept has not been arrived at, nor even an unequivocal distillation of this concept from among the other concepts of “form.” We need not be surprised that to this very day we do not have at our disposal a *definition* of the concept of form, for we may have well-founded doubts as to whether the concept of “form” is definable at all. However, operating with a concept whose content constantly shifts in the course of inquiry is very unfavorable to the development of “ontological” investigations, and is also painfully reflected in other branches of philosophical research. It is therefore a matter of necessity to attempt a differentiation of the many concepts of “form” that are confounded with each other – and correlatively of the concepts of “matter” or “content.” This will enable us to separate out from among the various concepts of “form” precisely that one which lies at the basis of the contemporary theory of the object. It will serve as a guiding thread for our further investigations into “form” that are needed for elucidating the controversy over the existence of the world.

Analyses of “form” can only be conducted in conjunction with analyses of “matter” (“content”). Their concepts are strictly correlated. They represent pairs whose members can only be elucidated and characterized by means of contrast.<sup>7</sup>

### § 35. Relations among the Various Concepts of Form or Matter. Reduction to a Few Basic Concepts.

Let us first assemble the concepts of form and content that we have acquired in the course of our considerations. They are the following:

- I. a) Form: the purely qualitative for itself (Platonic idea), the pure ideal quality [*Wesenheit*].  
Matter: an individual thing (object)
- b) Form: the determinant [*das Bestimmende*] as such (Aristotelian form).  
Special case: “substantial form,” essence of something, and its antithesis: “the accidental form”;  
Matter: either 1. that which is devoid of any determination, but undergirds the determination (the pure “first” matter in the Aristotelian sense), or 2. the subject of properties, qualitatively determined in accordance with its nature.<sup>102</sup>
- c) Form: a determining of something which [determining] is in itself un-qualitative (a special case of form in the formal-ontological sense);

[28]

---

102 In case 2 the concept of form would have to be appropriately restricted in order to exclude from it all determinations of the nature.

Matter: the pure subject of determinations (properties) – in Aristotelian terminology: τὸ ὑποκείμενον (a different special case of form in the formal-ontological sense, the necessary counterpart to<sup>103</sup> “determining”).

- II. Form in the sense of formal ontology: the radically unqualitative as such in which the quality stands [*steht*]; there are many different forms in this sense, among them Form Ic) as a special case;  
Matter: the qualitative in the broadest sense, the pure quality as something that fills-out a form.
- III. Form: the relation or the totality of relations among the parts of a whole (“ordering of parts”); special case: “organic form” of some whole;  
Matter (content): the<sup>104</sup> parts of a whole (“assortment of parts”).
- IV. Form: the How of something, that is to say, either a) of the being, or b) of the appearance, or c) of the presentation, etc.;;  
Matter (content): the What, that is to say, either a) the thing (the object), or b) the constitutive nature of an object (“τί εἶναι”), or c) the qualitative moment of the constitutive nature of an object (the “τί”).
- V. Form: that which is constant; special case: the specific and generic moments;  
Matter: that which is variable [*Veränderliche*]; special case: that which is individual.
- VI. Form: the lawfulness of something or a Gestalt grounded in lawfulness; special case: the “harmonious Gestalt”;  
Matter: that which is subject to a lawfulness, formlessness: the non-lawful, the contingent, or in particular, only that which lacks a harmonious Gestalt.
- VII. Form: that which is perceived through the senses, and indeed, depending on how perception is conceived, either as (a) the manifold of sensory impressions, or (b) the perceived thing, etc. In particular, as special case: the presenting moment that is sensuously given [*das sinnlich gegebene Darstellende*];  
Matter (content): that which is only intended [*das nur Vermeinte*] (which, depending on the underlying understanding of perception can still vary), in particular in the special case: that which is presented, which once again can vary depending on the conception.
- [29] VIII. Form: that which is assigned [*das Aufgegebene*];  
Matter: the given; both [form and matter] relativized with respect to the current phase of the cognitive or forming process.
- IX. Form: a finished product [*verfertigte Gebilde*] consisting of worked-up raw stuff (the work), or the total stock of characteristics that distinguish the work from the raw stuff, or finally, the model;  
Matter: the raw stuff.

What first captures our attention about this compilation is that not all of these concepts are purely object-oriented [*gegenständlich*] (“ontic” [*ontisch*]). As often as they

---

103 「categorical」

104 「totality of」

may be employed in aesthetics, the pairs of concepts VII and VIII are of a patently *epistemological* provenance. Of course, a different point of view was also decisive for generating the pair of concepts under VII, which explains why they are applied specifically to *aesthetic* problems – namely, the antithesis between “external Gestalt” (thus, form) and the “inner essence” that indeed conceals itself behind the form, and yet is at least to some extent made manifest through it. Some ontic distinctions do indeed also play a certain role for this pair of concepts.

Among the remaining, purely ontic concepts, the most fundamental are those discussed under I and II. They are correlated in an essential way and correspond at the same time to the most basic form [*Urform*] of judging – in which a property is attributed to some entity. To put it differently, they are bound up with that structure of the object in which we encounter objects in *cognition*.<sup>105</sup> They are to that extent also the *most general* concepts of form and matter. The Aristotelian concept of form is thereby something *derived* [*eine Ableitung*]<sup>106</sup> from the form and matter concepts of modern formal ontology.

At first glance it appears that the concepts of form and content discussed under III, which have the whole/part opposition at their basis, also possess a universality *equal* to that of the formal-ontological concepts, except that they originate from relationships of the subject of consciousness to actuality that are in principle *different*, but just as *primal* – and they do indeed represent the outcome of man’s *practical*, technical orientation [*Einstellung*] toward actuality.<sup>107</sup> Nonetheless, on closer inspection this universality – far-ranging as it is – turns out to be false illusion. That is to say, it is not true that each and every [item] is a “whole” that can be decomposed into “parts.” A “whole” in the rigorous sense is only that which can be sundered apart by means of a *real* activity<sup>108</sup> into *effective, self-sustaining* parts<sup>109</sup>, so that it ceases to exist *realiter* as soon as it undergoes partition and in its place emerges a *plurality* [*Mehrheit*] of other “wholes” – precisely the already segregated parts. Material, spatial things of so-called “inanimate” matter appear to be wholes in this sense. In contrast, an experience [*Erlebnis*] does not appear to have any parts in this sense, since it cannot be segregated into such parts. In view of this, not each

[30]

---

105 Whether this structure of actuality [*Wirklichkeit*] is *immanent* or whether it is only a “form” that is *relative* to cognition – that is the fundamental problem in Kant, which he resolved in favor of the second option. I tried to show elsewhere (cf. my work on intuition in Bergson) that it is impossible to relativize this structure, and at least a select group of primal forms (the whole collection of “categories” in the genuine sense) to anything else – be it even to cognition.

106 Not in the historical sense, of course!

107 *Notabene*, even the concept of being in the sense of “actuality” belongs in virtue of essence to this orientation.

108 And an activity is “real” [*real*] if it elicits *genuine* changes in an existentially autonomous object.

109 Husserl terms “parts” in this sense “pieces [or fragments]” [*Stücke*]. Cf. *LU*, v. II, Invest. III. ¶ I shall return to the analysis of “wholes” and “parts” in §43. ¶

[31]

and every entity in the sense determined under III is “formed,” and neither does everything have a “content.” Only the confusion, or the unjustified identification, of the formal-ontological *object-oriented* structure – for which the basic structure of the antithesis subject of properties/property is characteristic<sup>110</sup> – with the whole/part relation leads to the erroneous notion that everything is “formed” or “invested with content” [*beinhaltet*] in the sense examined under III. In all cases – but also especially where the objects (material things, in particular) are at the same time “wholes,” or could be taken for wholes – the formal-ontological form, as well as the Aristotelian one, is altogether different from “form” as ordering of parts, and indeed in a radical sense. Only a *correlation* between the two types of “forms” (or of “contents”) can be carried out, and even this not always: Every selfsufficient whole is at the same time an individual object that has its form and its matter in the formal-ontological sense, but not conversely. If it is truly a selfsufficient, autonomous whole, then both its wholeness-structure and its “content” are grounded in the *material* determination (in the stock of properties) of the given object, and not in its form.<sup>111</sup> It would be good to examine separately which form and which matter in the formal-ontological sense can be correlated to the *potential* (not yet separated out) parts of a whole.<sup>112</sup> At any rate, “form” and “content” in the sense of an ordering or assortment of parts does not belong to every single primarily individual object. All objects that in accordance with their essence are genuinely indivisible have *no* such “form” or such content, and not even when they are not regarded as objects, but rather as “wholes.” In connection with this, it is strictly speaking impermissible to speak of an “ordering” of the individual *object’s properties*. For the orderings that are possible among the parts of a whole cannot obtain among the properties of an object. In *this* sense therefore, the individual *object* is not “formed.” Only the frequently occurring confusion of the parts of a whole with the properties of an object can lead to the false presumption [*Annahme*] that the object is or could be “formed” – with respect to its properties – in the sense determined under III. The “whole” and its potential or effective “part” belong to *the same* type in Russell’s sense, and, on the other hand, the “object” and its “property” to different types. Consequently, the relations between wholes and the relations between the parts of a whole are in principle of *the same* order, as varied as they may be in the particular case. On the other hand, the relations between objects and the relations between properties are of an altogether *different* order. To be sure, the concept of a “relation” between the properties of an object can also be fashioned. And we rightly say that a thing’s color, for example, is more striking than its shape. But then we have to take note that we are in this case dealing with a “relation” of a

---

110 Cf. Ch VIII, below.

111 In the formal-ontological sense.

112 The already *segregated* parts, considered *for themselves* (hence, *not* in relation to a higher whole), comprise wholes onto themselves [*für sich*]; their formal-ontological form is therefore identical with the form of the selfsufficient whole.

radically *new* type. The terms of such a “relation” are no *parts*, and also no objects or wholes, but they are rather, in accordance with their essence, *non-selfsufficient* moments (of a quite particular form in the formal-ontological sense)<sup>113</sup> of objects. In connection with this, a new concept-pair of “form” and “content” can readily be fashioned if by “form” we now understand the [set] of relations among the *properties* of an object, and by “content” the totality of those properties. But each of these *new* concepts comprises an essentially different *variant* (but no *generalization*) of the concepts of form and content as circumscribed under III. Precisely for this reason, they too are to be sharply distinguished from all concepts of form and content in the formal-ontological (as well as in the Aristotelian) sense.<sup>114</sup>

[32]

If we name the relation between the *parts* of a *whole* “relation(W),” and the relation between the *properties* of an *object* “relation(P),” then the following still needs to be noted: Both “relation(W)” and “relation(P)” are *entities* in the formal-ontological sense, and therefore have *their* form and *their* matter in the formal-ontological sense.<sup>115</sup> Whether we are dealing here with forms and matters of a fundamentally higher order that are not reducible to [those of] the lower ones is a difficult problem that at the moment we are not prepared to resolve in any sense, and shall not come to grips with until later. It needs to be emphasized, however, that relation(W) and relation(P) have properties *of their own* with respect to which they differ from each other. On the other hand, it cannot be said that they are *parts*.<sup>116</sup> Consequently, they are also not “formed” in a sense akin to that determined under III. “Form” as the ordering of parts is therefore not itself “formed” even in a *modified* sense of III.

Despite all these different sorts of relations and correlations between forms and contents with different senses (II and III), these “forms” or “contents” themselves are – to emphasize it once more – absolutely *heterogenous* and *not* reducible to each other. That is a principle whose importance cannot be stressed strongly enough, misconceived as it has been until now. The heterogeneity of the “forms” contrasted here is so deep that one arrives at two fundamentally different world-views depending on whether the formal-ontological (one could also say: *object-theoretical* [*gegenstand-theoretische*]) “form” is laid at the foundation, or the *relational-technical*

[33]

---

113 「 Cf. Ch XII, below. 7

114 All the claims that we must voice here in order to get oriented with regard to the relationships among the various concepts of form will first be fully intelligible and substantiated after we have analyzed the form of the individual object and the whole. Cf. Ch VIII.

115 Cf. Ch XIII, below. A separate, difficult problem is whether a legitimate concept of “any relation at all” [*Beziehung überhaupt*] can be fashioned, hence in the absolutely general sense whereby the type or kind of the terms of the relation is totally disregarded, leaving it therefore to be completely arbitrary. It is the problem correlative to the question concerning the legitimacy of the concept “any object at all.” We leave it unresolved at this point.

116 The “terms” [*Glieder*] of a relation are not of course any parts of this relation, irrespective of whether relation(W) or relation(P) is at issue.

[*relational-technische*] (III). But both these concepts of form appear to be equally *primal* even though their generality is different.<sup>117</sup> On the other hand, the remaining concepts of form and content that were contrasted earlier appear to be *derivative*, and to be fashioned as concepts of form and content only because certain moments that are *connected* with “form” in the object-theoretical or relational-technical sense are considered to be altogether decisive for form. We shall therefore contemplate excluding them from the stock of concepts of form and content.

Let us first discuss this for “form” in the formal-ontological sense and [for] the remaining “forms” that are involved. The form of the object (in the formal-ontological sense) is undoubtedly that which, despite all of the transformations that it can undergo, is constant, invariant – provided it exists at all. And likewise: the form of the object comprises the “How” of all of its material determinations. On the other hand, the material determinations (what is purely qualitative about the object) is generally that about [*an*] the object<sup>118</sup> which is or can be variable, and which also comprises its “What” (in the broadest sense). Thus we are inclined to regard that which is constant and the How as “form,” and that which is variable and the “What,” on the other hand, as “matter.” Meanwhile, the concepts on the two sides are not at all equivalent (for, we believe we showed above that they are different *in content* [*inhaltlich*]). For not everything that is constant about an individual object belongs to its form, provided of course that one does not transition from the formal-ontological concept of form to a special case of the Aristotelian form – to the “substantial form” (the “*ποῖον εἶναι*” or “*τί ἦν εἶναι*”). Just as little does the realm of that which comprises the matter of the object in the formal-ontological sense coincide with what is variable about it: What is material [*das Materiale*] goes far beyond what is variable [*das Veränderliche*]. Thus, everything that belongs in the strict sense to the *essence* of the individual object is at once material and invariant<sup>119</sup>. There are entire regions of objects besides, whose elements do not display anything variable about themselves and which obviously possess a “matter” in the formal-ontological sense. Geometrical entities can be taken as example here. And in the same sense, not everything that falls under the concept of “How” is form in the formal-ontological sense. Hence, for instance, the various modes of being, as well as the modes of presentation, are no formal moments of an entity that exists or attains to presentation – even though in some cases they are intimately connected to the form of an object. Existential non-self-sufficiency, for example, is completely different from the form of a property that accrues to an object, even though it is connected with it in an essential way. Finally, of the various meanings of “What”

[34]

---

117 For the possible reproach against our contention that the generality is different for these two concepts of form, namely that there can also be “wholes” whose parts cannot be “severed”\* and are therefore non-self-sufficient, see § 43.

\* ⌈(are not fragments)⌋

118 This does not apply to the material determination of the individual nature of the object. Consequently – only “generally.”

119 ⌈[Ftn.] We shall discuss the issue of this invariance in detail later, in §59.⌋

that we examined under IV, meaning (a) – “What = thing” – does not come into play at all in any attempt to identify [the “What”] with “matter” in the formal-ontological sense, or with the Aristotelian form or matter. Meanings (b) and (c), on the other hand, encompass domains of which the first represents [*bildet*] a segment of the realm of Aristotelian form – since the “τί εἶναι” of the object falls within the realm of that which determines – but does not at all allow of being subordinated under the concept of “matter” in the formal-ontological sense, whereas the second represents only a segment of the realm of formal-ontological matter.

It is thus impossible to identify, even if only with respect to range, the concepts of form (or matter) in the formal-ontological sense (but also in the Aristotelian one!) with the concepts of form (and content) discussed under IV and V. If that which is constant, or the “How,” is conceived as “form,” then at bottom this simply signifies a dangerous conceptual shift that has led to many errors. If, on the other hand, that which is constant and the “How” are conceived as moments that are fundamentally different from form but sometimes attaching [*anhaftendes*] to it, then not only can the relevant concepts be employed, but they can be very useful and indispensable for determining numerous [other] concepts.

Things are no different with the relation between form in the formal-ontological sense and form as the lawfulness of something. Surely, if there were no form in the formal sense in objects, then not only would many lawful regularities (precisely the formal ones) not exist, but perhaps no lawfulness of any kind might be possible. But can form and lawfulness be identified at all? At least two different moments need to be distinguished within the scope of lawfulness: on the one hand, an interconnection of necessity among the terms of the lawfulness (of the lawful regularity)<sup>120</sup>, but on the other, the *repeatability* of the lawfully governed state of affairs. An interconnection of necessity can be either an interconnection in coexistence [*Zusammensein*] – as e.g. the equilaterality and equiangularity of a triangle – or a dependence relation within a process of change, as when e.g. an element A is dependent on the occurrence of some other element B, or when an entire sequence of events depends on some other sequence. In the last case there is a constancy in the line of progression [*Konstanz der Verlaufslinie*] when the lawfully ordered phenomena or events are repeated. This constant of the line of progression, or the sameness of the elements or moments that are interconnected and appear in numerous individual cases, is the reason why lawfulness is treated as form, once form is identified with what is constant in the object. An entity (or a whole domain of being, a world) formed in the formal-ontological sense need not yet, by virtue of the sole fact of being-formed, be lawfully regulated in the sense that one and the same line of progression of the processes, or the coexistence of the same moments, is *repeated* on multiple

[35]

---

120 This interconnection of necessity may be of various kinds: either one that is grounded in the pure ideal qualities, thus an *apriori*, unconditional one, or one that is conditioned by the factual existence [*Sein*] of the terms of the interconnection, thus – an empirical one.

occasions. The “material” determination of objects could be successively new, even though it could also be lawfully regulated in the sense that an interconnection of necessity governed the coexistence of the object’s material moments. The objects would then always occur in only a *single* exemplar; nothing would repeat. But even an interconnection of necessity in coexistence need not necessarily be grounded in the form of an object (in the formal-ontological sense). There could be objects that were formed in this sense, and yet were materially determined in such a way that nothing in their material determination had to coexist with other moments of this determination – everything would be “accidental,” and yet formed. In other words, interconnections of necessity both in coexistence and in an episode of change [Veränderungsverlauf] do not generally have their basis in the form, but rather in the matter of the object – provided that at issue are interconnections of necessity that are not themselves “formal,” i.e. do not obtain between moments of form. But even where cases of formal lawfulness are involved, these occur not because their terms are *form* of something, but rather because they are just *such* a form. Or to put it differently, there is a certain link between “form” in the Aristotelian sense and lawfulness, and indeed there are *some* (and by no means all) Aristotelian forms that imply a lawfulness. On the other hand, were there no being-formed of any sort in the formal-ontological sense, then there would also be no lawfulness of any kind, since a law can only obtain between formed terms. At any rate then, neither form in the formal-ontological sense nor form in the Aristotelian sense is to be identified with lawfulness: *Lawful regularities are no forms* of the objects between which they obtain. Only in some cases do they *follow* from Aristotelian forms. So it is better to avoid the word ‘form’ altogether in the case of lawful regularities, just as it is advisable to speak of the “terms” of the latter instead of their “content.” It is however fully warranted to speak of formal and material lawful regularities. That is to say, a lawful regularity is formal if it obtains between the *forms* of something or is grounded in them; it is material, on the other hand, when it follows from the material peculiarities of the lawfulness’ terms – both taken in the formal-ontological sense.

In order to clarify adequately the relation between the formal-ontological concept of form and the one discussed under VI, we must also take into account the case in which a form is identical with a *Gestalt* (“ordered unity” [Ordnungseinheit]) grounded in a lawfulness. Obviously, this “form” is in fact a *material* moment and thereby stands radically opposed to form in the formal-ontological sense. If it is taken in its function of determining something in an object, then it comprises a *special case* of form in the Aristotelian sense. It is worth noting, however, that it is called “form” by reference not to the Aristotelian concept of form, but to the manual-technical one. That is to say, the *Gestalt* that determines an object is originally taken in the narrow, *spatial* sense, and indeed as spatial *delimitation* of something – which *embraces* or *encloses* this something as its surface. But spatial enclosure can be reproduced, for example, by creating a mold, which is then employed in producing other objects of the same spatial shape. This “mold” is now called “form”: It exercises the function of prototype, of enclosing something, and finally, of (in this case real, technical) determining everything that can be brought

forth by means of this “form.” We therefore understand how it comes about that the concept of “form” is fashioned as a Gestalt founded in lawfulness. Despite its patently material (qualitative in the broadest sense) character, it is conceived as “form” for the reasons just adduced. Another circumstance that plays a role here is that (given the original restriction of “Gestalt” to spatial shape) spatial moments – in contrast to the sensory qualities of the space-filling things – are conceived as devoid of qualities, and are therewith sensed as something kindred to “form” in the formal-ontological sense.

Given all the conceptual shifts that are being exercised here, it is clear that the concept of form as a Gestalt grounded in a lawfulness:  $\alpha$ ) falls under the concept of matter in the formal-ontological sense, and thus makes up the concept of a *special* matter;  $\beta$ ) is not as general a concept as the two foundational ones are (the formal-ontological and the Aristotelian);  $\gamma$ ) is indeed a concept legitimate in its conception, but – in order to avoid confusions with other concepts of form – it would be preferable to designate it with an entirely different name. It is precisely for this reason that we employ the term ‘Gestalt,’ whereby we understand it in a more general sense than merely a spatial one, and acknowledge the founding of the Gestalt in a lawfulness. A special case of “Gestalt”, on the one hand, is the spatial shape, but on the other, it is all qualitative Gestalts that are capable of being grasped in immediate intuition, among which the “harmonious” Gestalt occupies an especially prominent position. Finally, separate attention must still be given to the wholly special, manual-technical concept of “form” as a “template.”

In conclusion, let us point out one more relation between the various concepts of form and content, specifically the relation between “matter” (content) in the sense of the parts of a whole and “matter” in the sense of raw stuff. We have pointed out above the technical origin of that concept of content which designates a selection or the totality of the parts of a whole. But the concept of raw stuff is also of a technical origin, just like the concept of “form” opposed to *it* – as that [form] which is fashioned [*hergestellt*] from some raw stuff. If we note that parts of a whole are often taken as fragments of “building material,” then the kinship of the two concepts and their technical origin is even more pronounced. The shape of the fragments is thereby of little importance, since after their integration into the respective whole it disappears or is covered up anyway. So only the properties that are characteristic of the given material play a role for the whole to be constructed – “brick,” “iron,” “wood,” and the like. “Parts” become particles of stuff. So it is clear why parts are regarded as “matter,” and “matter” as stuff or raw stuff.

As for the epistemological concepts of form and content sorted out here, we shall find an opportunity to discuss them later and to set them in relation to each other and to the remaining concepts of form and content. For the time being, we close our essence-pertaining analysis of form or content with the following result: We obtain *three* pairs of *foundational ontic* concepts of form and content (matter), the last pair of which does not of course contain any absolutely general concepts:

[38]

I. The *formal-ontological* concepts:

Form I = the radically unqualitative as such, in which stands the qualitative in the broadest sense,

Special case I: the determining of something,

Special case II: the subject of determinations (“bearer,” “substance,” and the like)<sup>121</sup>,

Matter I = the qualitative in the broadest sense;

II. The Aristotelian concepts:

Form II: the determinant [*das Bestimmende*] as such (μορφή),

Special case (i): property of something (“ποῖον εἶναι”)

Special case (ii): the nature of something (the “τί εἶναι”)

Special case (iii): the essence of something (the “τό τί ἦν εἶναι”)<sup>122</sup>;

Matter II = a) that which is in itself bare of any determination, but is something that underlies the determination,

b) that which underlies (further) determination.

Special case of Matter IIb: the subject of properties qualitatively determined in accordance with its nature;

III. The *relational-technical* concepts:

Form III: ordering of the parts of a whole<sup>123</sup>,

Special case of form III: “organic form,”

Matter III: the ensemble [*Bestand*]<sup>124</sup> of the parts of a whole.

The remaining  $\Gamma$  ontic  $\Upsilon$ <sup>125</sup> concepts of form and matter that we distinguished pertain to entities which are called “form” or “matter” (content) only in a figurative or improper sense. Where we employ these concepts in the future, we shall utilize them under the other names indicated above.

## § 36. The Problem of the Connection between Form and Matter

In deliberations pertaining to form and matter we often encounter the contention that an intimate unity obtains between them. But what sort of “unity” this

---

121 These two special cases do not of course exhaust all the possible variants of form I. The two are simply the relatively best known forms, although not at all sufficiently clarified. The discovery of many other forms I – which are in part contained in the Kantian table of categories – is precisely the task of formal ontology. Whether there are derivative forms that can be deduced from the primal ones is a further issue whose resolution cannot be presaged here.

122 A more detailed explanation of the various forms I and II is to be found in Ch. VIII.

123  $\Gamma$  [Ftn.] In the future, I shall call wholes that contain parts “summative” or “relational wholes.” $\Upsilon$

124  $\Gamma$ (assortment) $\Upsilon$

125  $\Gamma$ object-oriented [*przedmiotowe* = *gegenständliche*] $\Upsilon$

is supposed to be is not examined in greater detail. Only their exceptional special “intimacy” is emphasized, and their reciprocal inseparability is pointed out. This inseparability leads some researchers to the unexpected conclusion that the differentiation of form and matter should be abandoned altogether.<sup>126</sup> This tendency makes itself especially palpable in the domain of aesthetics and the theory of literature (poetics). Curiously enough, the proponents of this view then call themselves “formalists.” It must have become clear following our essence-pertaining considerations of form and matter that all such claims have no scientific sense as long as the concepts of form and matter appearing in them have not been purified of their attendant ambiguities, and as long as it is not stated which of the concepts differentiated here is being invoked in the case at hand. But even if this were to happen, the contention pertaining to the “unity” of form and matter would remain ambiguous as long as it is not stated *what kind of a* unity is supposed to obtain between “form” and “matter” (in one of the differentiated senses). For, there are various types of unity between two (or more) entities. Since at least some of these types are significant for our considerations, we shall devote a few remarks to this topic. We wish to consider the following four types of unity between two entities: 1. the *factual* [*tatsächliche*] unity; 2. the *essence-dictated* [*wesensmäßige*] unity; 3. the *functional* unity; 4. the “*harmonious*” unity. Of course, the concepts determined here can be carried over to a greater number of coexisting entities.

[40]

1. *The factual unity.* A factual unity obtains between two entities if they are “bound” together into *one* whole in such a way that they do indeed exist in it together, but do not have to, and are not significantly altered, or not at all, by the fact of coexisting. The whole constituted from them need not necessarily be of a kind that could not be augmented by any other “elements,” or could not itself comprise a member of a more comprehensive whole.

This “factual” unity – relatively loose, and capable of being dissolved at any time – between two (or more) entities obtains, for example, among the “parts” (constituents) of a machine if they are in fact “built into” (fit into) it, and the machine is functional<sup>127</sup>. To be sure, the constituents of the machine are often *very firmly* bound

---

126 Of course, in the final analysis they are driven to this view because they sense the ambiguity of the concepts “form” and “content”<sup>7\*</sup>; instead of trying to remove it by means of positive analysis, they choose the much more convenient path of abandoning this distinction altogether. † In our country, Kridl took this position – *nota bene* under the influence of the Russian formalists. I went more deeply into the connection between “matter” and “form” in their various senses in my essay “*O formie i treści w dziele sztuki literackiej*” [On Form and Content in the Literary Work of Art] (*Studia z estetyki* [Studies in Aesthetics], v. II, *op. cit.*).<sup>7</sup>

\*† “matter” (content)<sup>7</sup>

127 † [Ftn.] This last, by the way, is not a necessary condition for remaining in a factual unity. The parts that were “poorly” assembled, so the machine does not function, are also in a factual “unity.” It will soon become clear why I mention this last condition.<sup>7</sup>

[41] together, so that the machine is precisely a “unity,” a whole that does not fall apart of itself because the parts are firmly bound to each other, but can at any time be removed from the machine and laid loosely alongside each other. When this really happens, they cease to make up *one* machine (e.g. a watch): the unity of the latter no longer exists, and there is then no longer any *machine*, but only a *cluster* of<sup>128</sup> things that exist for themselves. But these things are then no longer any constituents of the machine in the strict sense, although we can tell by looking at them that they could be. This is because they are matched up in their shape and other properties. They not only continue to exist after they have been “loosely” laid alongside each other, but they have not been noticeably altered as a result. Of course, on closer inspection, the type of their coexistence is not after all wholly without significance; e.g. by being differently arranged in space, some of their physical properties have changed somewhat as a result of being situated differently within the gravitational field. But these changes do not indeed have any vital influence on their continued existence. The same applies to the single [*einzelne*] fragments of some material stuff – stone, iron, and the like – into which a “shapeless” clump was broken up as a result of some collision. Before, they were so closely pressed to each other that they held firmly together as a result of cohesive forces, whereas now they lie “loosely” alongside each other and are therefore susceptible to the impact of various forces and substances – which was forestalled by their prior cohesion. Although altered<sup>129</sup>, they do continue to exist as separate “fragments,” except that the whole that existed earlier – the clump of iron – no longer exists, and in its place there is now a “heap” of iron fragments. The unity of a machine as a whole – or of the constituents composing it – is from the standpoint of pure physical science completely the same as that of a clump of stone. And in both cases it also obtains without distinction as factual unity. Nonetheless, the unity of the machine does differ from that of the clump of stone in being a “meaningful” [*sinnvolle*] unity: the coexistence of the constituents that are linked together makes possible a purposeful, “concerted” achievement by the machine, which does not come into play at all in the case of a clump of iron. In view of this, the coexistence of a machine’s constituents is a “*belonging together*” [*Zusammengehören*]. The existence [*Existenz*] of each and every constituent is no mere subsisting [*Bestehen*], but rather at the same time a purposeful *fulfilling of a function* within the framework of the machine’s *one* intended mission [*Leistung*]. In this connection, however, not just any “piece” of the stuff (of the “material”) from which the machine is built is a “constituent” of the same. There is an essential difference between *taking apart* a machine into separate constituents – say, into separate wheels, rods, axles, and so on – that are fitted to each other and are supposed to fulfill their partial function in the whole of the machine precisely when they are combined, and *smashing* the machine into “splinters” that are “senseless” and that had *no* proper function to fulfill even when they were still embedded in

---

128    “loose parts,” which is to say, of certain<sup>7</sup>

129    “a bit by this<sup>7</sup>”

the “body” of the machine, and not yet as “splinters.” The splinters, as reassembled or “cemented together” would even disrupt essentially the functioning of the corresponding constituent which they go into making up, if not make it altogether impossible. It therefore turns out that already<sup>130</sup> in a machine, the “sense” of the whole of it<sup>131</sup> *prescribes* in advance the assortment of its constituents, the special properties of the latter, and their meshing and ordering. The unity of the machine as a *tool* designed to accomplish something is not only a factual unity, but is at the same time a “*unity of efficacy*” [*Leistungseinheit*], but the latter does not rule out the factuality of the unity of its parts.

[42]

2. *The essence-dictated*<sup>132</sup> *unity*. An *essence-dictated* unity obtains between two entities, *a* and *b*, that constitute a whole when they are not only bound together, but – in accordance with their formal and material essence – also cannot be severed from each other: *a* cannot exist otherwise than in “combination” [*Verbindung*] with *b* (possibly also conversely). The two entities constituting the essence-dictated unity are existentially non-selfsufficient either unilaterally or reciprocally vis-à-vis each other, as e.g. the *concrete* expanse [*Ausbreitung*] and the concrete coloration of a thing’s colored surface; but their non-selfsufficiency does not yet exhaust their essence-dictated “being-a-unity.” That is so-to-speak only *one* – and indeed the existential – “side” of this sort of unity-formation. But this still leaves out the other, precisely the formal, side of its being-a-unity, in which the intimacy of their coexistence is first stamped. In the case of the “loose,” factual unity, e.g. between two constituents of a machine, each of them has so-to-speak its *own boundaries*, although they are often very tightly adjoined, tightly *fastened* at their (partial) boundary. It sometimes even comes to a coincidence of the two (partially) bounded surfaces – nonetheless the *boundary* between them does continue to exist. That is also the indispensable condition for being able to “disassemble” a machine’s constituents, so they can then continue to exist as separate wholes [*Ganzheiten*] – reciprocally<sup>133</sup> bounded-off from each other in the separation. This<sup>134</sup> insularity [*Abgeschlossenheit*] is nothing other than so-to-speak the segregation of the constituent made visible. In the essence-dictated unity of two entities, the entities that coexist with each other are not “segregated” from one another. There is no boundary between them that was just made invisible, covered up, but we do have there a remarkable interconnectedness, conflating [*Miteinanderzusammenhängen*, *Miteinanderverfließen*], so that a boundary between them is altogether impossible. They (e.g. expanse, and coloration *in concreto*) certainly differ from each other, but their dissimilarity is not that of two spheres of being that are segregated from each other, but is rather

[43]

---

130    ⌈[Ftn.] “Already” in comparison to an organism, where this occurs to an even higher degree.⌋

131    ⌈and its concerted function⌋

132    ⌈(specified by the essence of something)⌋

133    ⌈everywhere⌋

134    ⌈all-around [*wszechstronna* = *allseitige*]⌋

purely qualitative: accompanying the diversity of matter I, we have there *one* form I that is *common* to them both, that *encompasses* them both. Talk of *two* “entities” that are “bound” together is really unsuitable there. We only have [something] *one* and *the same* that is colored *in virtue of* being expansive, and expansive *in virtue of* being colored. The form I common to the qualitatively different matters I is that of reciprocally-augmenting-each-other, and, in this being-augmented, of also being-more-closely-determined. And the matters I augment each other because they are in need of completion in a quite *definite* manner (in a quite specific direction), and are *destined for each other* in this so-to-speak reciprocally oriented need of completion [*ergänzungsbedürftig*]. But the *being-more-closely-determined*<sup>135</sup> is not the kind of determining of an object that is characteristic of the *property*. Neither does coloration have the property of expanse, nor is expanse colored. They simply join together into *one* whole. Of course that only “happens” in this case with the simultaneous contribution of a specific *color-quality* (thus, for example, “redness” of a quite specific hue, brightness and saturation) and possibly also of other qualities, until the need for completion of all these qualities is *fully* satisfied.

For essential reasons, it is hardly possible to describe the intimacy of the essence-dictated unity of the qualities that come into consideration, since the conceptual determination always emphasizes too sharply either the unity of the whole or, to the contrary, the disparity of the united matters I, whereas here we are dealing with something that in a certain way lies *between* these extremes – which harbors them both to some degree, but not with a radical one-sidedness and sharpness. One could speak there of the *conflating* of the matters, of their amalgamating [*Sich-Verschmelzen*], and the like, but these are only certain picturesque expressions that are incapable of rendering the primitive, inimitable kind of coexistence of the matters. And yet it is precisely this primal coexistence – say, of coloration, color-quality and expanse – that is *most familiar* to us in *immediate* experience. It is not as if we could consider the pure qualities on their own, and then so-to-speak track the process of their mutually modifying themselves in their coexistence, but rather the other way around – their modified state, if we may put it that way, is given primordially, and ways must then be sought to grasp the qualities in their absolute purity. The pure qualities – the *pure* coloration, the pure redness, the pure expanse – as they would be in their purity *if* they existed strictly *for themselves* and not in amalgamation with other matters I, can only be *divined* [*geahnt*] by us in an *abstractive* mind-set [*Einstellung*] – by undertaking an attempt that we can never bring to completion of bringing them into relief out of the whole in which they are originally submerged. Their coexistence in the unity of *one* whole and their being embraced by a *single* form I is so essential to the heterogenous matters I, which are non-self-sufficient or in need of completion with respect to each other, that their *pure* Gestalt is only the *idea-like* [*ideele*] *limit* to which they converge, but can never reach *in concreto*. And only because – in order to intuitively wrest the pure qualities for themselves – we orient

[44]

---

135    ⌈ of these moments that comprise an essence-dictated unity ⌋

ourselves abstractively toward this limit when contemplating them [matters I] within [their] concrete coexistence with [other matters I], does this limit intimate itself to us as the point of convergence for an infinite set of variants of matters I that belong together, which we allow to vary [*variieren*] abstractively. But what is remarkable is precisely that this variation [*Variation*] proves to be entirely feasible in the case of essence-dictated unity. This “variation” can still be understood in various senses. Either in some individual case it comes to an *actual* (effective) *alteration* of the expanse while holding constant the coloration and color-quality, or we are dealing with a set of cases in which the coloration and color-quality remain constant [*gleich sind*] throughout while the expanse differs<sup>136</sup>. Finally<sup>137</sup>, we can simply make the attempt to let freely vary *in fictione* some one feature that occurs in the essence-dictated unity of an unchanged whole. To be sure, this third mode of “variation” appears to be the most uncertain, and to lead to possible deceptions [*Täuschungen*]. In fact, however, we can never dispense with it<sup>138</sup> – not even in the remaining two cases [of variation], in which we always have only relatively few instances available<sup>139</sup>, whereby the intermediate terms “do not exist effectively”<sup>140</sup>. Therefore in order to grasp the transitions as well, we are there forced to set in motion the third mode of merely “imaginative [*vorstellungsmäßigen*”<sup>141</sup> “variation.” Here we may leave aside the question as to whether the danger of a deception is really very great<sup>142</sup> and whether it can be eliminated.<sup>143</sup> What is important at the moment from the ontological point of view is that in the case of the essence-dictated unity examined here it is possible to hold one moment constant while the remaining moments that coexist with it undergo a strictly regulated transformation, and that it is precisely this remaining-constant that enables us in the limiting case to grasp the pure matters I. Various cases can still occur here. The variation of some feature, while keeping the remaining ones constant, is either completely free, or prevails

[45]

---

136 “in the particular cases”

137 “, while retaining one solitary, individual case in which nothing changes effectively as a basis for the abstraction”

138 “completely”

139 “that are relatively far apart”

140 “are always lacking *in concreto*”

141 “*quasi-imaginative\** mode of”

\* “[Ftn.] I cannot carry out an analysis of this type of abstraction here. This is surely not a simple (“sensory”) imaging, even though a moment of intuition plays an important role in it. On the other hand, a moment of intellectual intending [*mysłowego domniemanie = gedanklichen Vermeinen*] is also indispensable here. Cf. E. Husserl, *Experience and Judgment*, § 87.”

142 “in the “imaginative” variation of qualitative features”

143 “There is no doubt that an important role is played in this by the possibility of carrying out an intellectual proof that certain cases of “change” are possible, and others ruled out. But these are already details that belong to the epistemological aspect of the whole issue.”

only within certain bounds that cannot be trespassed without the other feature also undergoing change – or even obliteration. Investigating the particulars of all of this is a task for material ontology.<sup>144</sup>

3. *The functional unity.* The functional unity between two entities, or better yet between two object-bound moments, is a distinctive special case of the essence-dictated unity. It exists not only where two moments are “bound” together in virtue of their essence, but also where a “functional” dependence obtains between them. This “functional” dependence amounts to a change of the one moment implying a *well regulated* change in the other moment that is united with it. This change can be either an *effective* change in some individual case, or it can manifest itself in a manifold of discrete, individual cases, where it is then only a dependence in ordering [*Zuordnungsabhängigkeit*], or, finally, it can be exposed under analytic examination as merely a “variation” *in fictione*. To investigate between which qualitative moments the functional unity occurs and what lawful regularities can be demonstrated there in individual cases, belongs among the tasks of material ontology. Here, therefore, we can only call attention to certain examples whose essence-pertaining character has to be demonstrated by material ontology.

Let us consider for example, the relation between the quality of color (in the narrower sense employed in the theory of color) and its brightness. Here it first of all turns out that the quality of color – e.g. some particular shade of red – cannot occur *without* some brightness of the color, such that the given color would be only qualitatively determined but display *no* brightness at all. When we append the qualities of the “neutral” colors to those of the so-called “loud” ones and broaden the concept of color-quality to include the former<sup>145</sup>, then the same law holds conversely for brightness: no brightness of color can occur without being “bound” with a color-quality in the unity of the whole of a concrete color. There can be no color that is only bright in some specific way, but is at the same time bare of qualities. Brightness can still vary in conjunction with one and the same shade of color-quality, so that the full determination of the color that results therefrom changes significantly. But if, conversely, we subject the quality of color to continual variation from red through yellow, green, blue, all the way to violet – and indeed at a constant distance of all these qualities from pure white<sup>146</sup> – then the brightness of the respective colors also varies in connection with this, whereby the greatest brightness is associated with pure yellow, and the least with pure blue. Intermediate degrees of brightness correspond to intermediate qualities of colors, so that a strict correlation of the two

[46]

---

144    <sup>†</sup> The only thing at issue here is the purely formal essence-dictated unity between various moments. <sup>‡</sup>

145    Ordinarily this is not done because the brightness of the color is mistakenly identified with the so-called “component of whiteness” in the color. However, once we realize that pure whiteness is not the optimum of brightness, and pure blackness is not “darkness,” we see no reason not to recognize whiteness or blackness as color qualities.

146    <sup>†</sup> with *always the same saturation* of all the colors of varying quality <sup>‡</sup>

variation-series results here, which does not prevent one and the same brightness from being correlated with two different qualities. And the variation of brightness does not constitute here a self-sufficient phenomenon, but rather follows essentially from the specific peculiarity of the respective color-quality. This variation is also no mere “empirical” contingency – as positivistically inclined researchers may perhaps be inclined to say – but rather what obtains here is the essentially discernible necessity of a specific change in brightness as soon as the color-quality changes. Redness is so structured in the peculiarity of its quality that it is darker than the *corresponding* yellow, and brighter than the *suitably* chosen blue. Whether in the course of the concrete process of color-sensation this has its basis in some properties or other of the light-wave, or in the corresponding properties of the physiological process – as the physicalist-physiological theory would have it – is of course not to be disputed here. For this does not alter in any way the essential fact of the well regulated connection between the quality and brightness of the color.<sup>147</sup> This essential fact is also completely independent of the empirical-physiological path along which we attain access to such qualities. It is also the *presupposition* of the relevant physicalist theory, which has to *explain* on what physicalist-physiological grounds – in the case of subjects with a certain psycho-physical organization – particular color-qualities make their appearance<sup>148</sup>. The essential connection between the color-quality and the brightness of the color is a simple example of a *functional unity* between suitably chosen moments.

[47]

Yet it is not the case that wherever the variation of one moment also brings about a variation of some other moment the two variation series’ essential necessity to belong together can be intuitively discerned. For example, if we consider the phenomena of simultaneous color-contrast, we do indeed find that when the color-quality of a color-spot situated against a neutral background changes, this background also undergoes a change with respect to the quality of the color-contrast. But in this case we can intuitively discern neither that a contrast-phenomenon must result, in which case its occurrence is a purely empirical fact<sup>149</sup>, nor that e.g. the contrast-phenomenon correlated with redness must consist in a thoroughgoing discoloration of the neutral background. The two empirically correlated variation-series of contrasting phenomena comprise neither an essence-dictated nor a functional unity. Neither the occurrence nor the special quality of the color-contrast is in any way grounded in the quality of the color eliciting the contrast. When physiological theories seek to explain both, this attempt at substantiating [the facts] has an entirely different role than the reduction of brightness to the energy of a wave-process. The essence-dictated correlation of a particular brightness to a particular color-quality is at bottom in itself much more intelligible than the correlation of a particular energy to a particular wavelength: in the first case we are dealing with an intuiti-

---

147 「To every color-quality is correlated a *different* series of variations in brightness.」

148 「in their field of vision *in concreto*」

149 「whose causes need to be sought」

tively transparent essential connection grounded in the matters of the correlated moments; in the second, on the other hand<sup>150</sup>, we have a purely empirical fact<sup>151</sup> that could in principle be entirely different<sup>152</sup>. Therefore, this empirical fact does not explain at all the existence of the functional unity between the color-quality and the correlative brightness of this color. In contrast, the physiological theories of the vision process – if they were true – would reduce the fact of simultaneous color-contrast, which in itself is unintelligible, to facts that would make its occurrence comprehensible. At any rate, the attempt at a physiological explanation is in this case quite to the point, and this indeed because no 「essence-dictated」<sup>153</sup> unity obtains between 「contrast-phenomena」<sup>154</sup>.

[48]

4. *The harmonious unity.* Harmonious unity obtains between two entities (「material」<sup>155</sup> moments), *a* and *b*, when they do not indeed have to be together but do in fact exist in the unity of a whole, [and] their coexistence necessarily implies the emergence in the same whole of a third entity (moment<sup>156</sup>), *c*, that encompasses them both, but at the same time leaves undisturbed the peculiarity and 「otherness [Andersheit]<sup>157</sup>」 of each of them: *a* and *b* shine through so-to-speak via the moment that is grounded in them, and that encompasses<sup>158</sup> them<sup>159</sup>, whereby this latter [*c*] is the predominant moment in the whole constituted in this manner, and brands this whole in a unifying and holistic [*einigende und ganzheitliche*] manner. Harmonious unity is in a specific sense *qualitative*. Consequently, it is of particular interest for object-domains, or correlatively for sciences, in which the qualitative plays a foundational role. Thus, we encounter numerous examples of harmonious unity in the theory of art, or aesthetics in particular, as we do throughout the domain of value theory generally; from a different angle, however – on the terrain of the mental [*Psychischen*], and especially of emotional life, and in the structures of the person.

It is impossible to give an account of the relations or lawful regularities that govern the moments constituting a harmonious unity without some specialized material-ontological investigations. It would appear that very diverse sorts of relations are possible here, depending on the grounding and grounded moments. It would also take us too far afield at this point to examine this in detail. But perhaps it will suffice to indicate the following possibilities:

---

150 「– of energy and wavelength –」

151 「, at bottom *unintelligible*,」

152 「, but why it is just such as it is is precisely what we do not understand」

153 「functional」

154 「contrasting colors」

155 「qualitative」

156 「qualitative」

157 「qualitative distinctness」

158 「and permeates」

159 「, as it were」

As we said, the moments at the basis [*begründenden*]<sup>160</sup> need not be of a kind that would have to exist together in virtue of their essence. On the other hand, neither is this ruled out. A harmonious unity can therefore at the same time be an essence-dictated unity. In such a case, its structure is exceptionally cohesive. However, where no essence-dictated unity governs the moments that found the whole, the moment that encompasses them and is grounded in them (the “Gestalt,” as it is customary to say) may be of a kind that *of itself* [*von sich aus*] requires quite specific founding moments: if it is to exist at all, unequivocally determinate moments must lie at its foundation in the unity of a whole. Yet, it may also happen that the founding moments are determined by the “Gestalt” only as to their *kind*, but are otherwise variable within certain bounds. Finally, we may also have the case in which only one of the founding moments is unequivocally determined by the Gestalt, whereas the other one is variable within the framework of a well-defined kind. Whether in these various possible cases the encompassing, founded Gestalt is also absolutely invariant or itself undergoes change in some particular direction – that is an issue that must be reserved for the specialized investigations.

[49]

¶ It is now time to return to the question of the existential connection that obtains or can obtain between “form” and “matter.” We shall attempt to answer it, in turn, for the three foundational [pairs of] concepts of form and matter that we have differentiated.<sup>161</sup>

1. *Form I and matter I.* We have differentiated the various types of unity in the hope that it would help us to resolve the question pertaining to the existential connection between the matter and the form, and indeed [resolve it] in the sense that we would decide in favor of one of the types of unity distinguished. Meanwhile, that would appear to be a major mistake.<sup>162</sup>

Let us first address the relation between form I and matter I:

When we turn to the examples we had in view in the course of differentiating the various types of unities, it strikes us first and foremost that in *all* the variants of unity, that which stands in a particular unity is – if not always, then primarily at any rate – either  $\alpha$ ) something that contains within itself a form I and a matter I, hence is already formed in this sense, or  $\beta$ ) a matter I, which, in virtue of standing in a unity with some other matter I, is already formed in a particular way. Consequently, it seems first of all that each and every one of the differentiated types of unity is nothing other than a special form I, which occurs where, and only where, a

---

160 ¶ of the harmonious unity ¶

161 ¶ Let us now ask what conclusions can be drawn from the differentiation of the four “unities” carried out here with reference to the connection between “form” and “matter.” ¶

162 ¶ [Ftn.] I myself took this approach in the first version of these expositions, published as a separate article, entitled “*Esencjalne zagadnienie formy i jej podstawowe pojęcia*” [The Essence-pertaining Problem of Form and Its Basic Concepts], in *Kwartalnik Filozoficzny*, v. XVI [1946, No. 2–4, pp. 101–04]. I was not aware at the time of the dangers lurking along this path. ¶

multiplicity is present within the scope of a whole.<sup>163</sup> This formal character of unity  
「enables」<sup>164</sup> us to ask the following questions<sup>165</sup>:

- [50] a) Can something that is itself a form I stand in a unity-form of one type or another?  
For example, do we have – as will later turn out – form I: “being a property,” and  
form I: “being-subject-of-properties”? These two forms belong together as closely  
as can be. Can we say that they coexist in essence-dictated unity? Or perhaps in  
functional unity?
- b) Can a form I and a matter I stand in the form I of a unity of one type or another,  
e.g. some particular quality which, [standing] in the appropriate form I, would  
be the property of an object?

We entertain these questions because the consequences that appear to follow from  
a *positive* answer to them are unsettling. To begin with, there is the danger of a  
*regressus in infinitum*. If, for example, some specific matter I (the red color of a wholly  
determinate shade, brightness, saturation and expanse) were to “combine” with a  
specific form I (with something’s being-a-property) in an essence-dictated unity,  
then – according to what we have already said – they would have to be embraced  
by some common, determinate and formal moment 「of which this unity would  
consist [bestehen]」<sup>166</sup>. Can such a new formal moment really be discovered? And  
moreover: the two moments (matter I and form I) subsisting “in the unity” would  
have to play the role of matter I in relationship to it. With reference to this new  
matter I and form I, we would have to pose the question anew as to the kind of  
unity in which they coexist, and if once again we agree that it is an essence-dictated  
unity, a new formal moment of this unity would have to be present, vis-à-vis which  
the previously cited moments would have to be matter I, and so *in infinitum*. The  
same issues as in case (a) would have to arise when “combining” two moments  
having form I. We would encounter there an infinite convolution in the structure  
of the object, a convolution of ever new forms I – ever higher stratified.<sup>167</sup> But this  
appears to be at odds with the primal intuitions that can be attained in this sphere.  
Moreover, the radical and absolute antithesis between form I and matter I would in  
this case prove to be a thoroughly *relative* one, in which *the same item* could from  
one point of view be form, yet from another – matter. There would then be not just  
forms I, but also forms of form I, forms of the forms of form I, etc. – *in infinitum*.

[51]

---

163 The “unities” we are considering should not be confused with an “order” among  
certain elements, otherwise we would be dealing with form III rather than with  
form I. “Unity” is a form I of coexisting moments (matters I).

164 「inclines」

165 「once again」

166 「, precisely the one that would be decisive for their subsisting in an essence-  
dictated unity (or, better put: that would comprise this unity of theirs)」

167 This path was precisely that trodden by Twardowski in his treatise *On the Content  
and Object of Presentations*; moreover, he understood by the form of the object not  
form I, but rather form III. Cf., *op. cit.*, §13.

Functional unity, however, is generally just a special case of essence-dictated unity. One therefore cannot say that the connection between matter I and form I is a *functional* unity, against which still other arguments can be advanced. And the attempt to see factual unity in the coexistence of matter I and form I must be rebuffed even more forcefully, since it appears at any rate to be certain that neither matter I nor form I comprise a *part* of the object, and a part that is separable from it to boot, so that mere matter or mere form would be left over. Finally, the connection between form I and matter I cannot be conceived in the sense of a harmonious unity, since the latter obtains exclusively between material moments.

In all of the unities we have considered, any one moment is characterized by a peculiar homogeneity in relationship to the remaining ones that are united with it: it is always either a plurality (a pair) of formed entities, e.g. of the parts of a whole, or a plurality of certain qualities (matter I). However, when we consider the connection of form I and matter I, we stumble onto a primitive heterogeneity the likes of which is not to be had, and onto a lack of parity or lack of balance [*Ungleichwertigkeit oder Ungleichmäßigkeit*] between the two moments: form I appears to be something derived from matter I, something secondary; the matter is such that it is formed in one way or another; and although form I cannot subsist *without* matter I, it does not demand a precisely specific one and no other, it does not of itself determine it unequivocally, but allows varying matters in principle. Of course, one cannot claim that form I is existentially derived (in the sense determined earlier) from matter I. And yet it appears – even though the fitting word is lacking! – that the determining, decisive moment in the existent is matter I, whereas form I follows from the essence of the matter.

I admit that talk of a “lack of parity” or a lack of balance of the form in comparison with the matter is neither sufficiently clear nor articulated with conceptual rigor. But it suffices for us to realize that in the case of the coexistence of form I and matter I we are faced with a situation that is wholly different from the one we dealt with in the different variants of “unity.” It is a wholly unique situation and precisely for this reason is so inaccessible to conceptual analysis. Even talk of a “connection” [*Zusammenhang*] between form I and matter I is not satisfactory because it stresses too much their mutual discreteness and their parity in the existent. Despite their radical heterogeneity, incomparable with anything else, such a unique *tightness* prevails at the same time in their coexistence that even the “essence-dictated unity” appears much too loose in comparison.

I am also not forgetting that in rejecting all the differentiated unities we are not in a position to offer a more *positive* determination of the *kind* of coexistence of form I and matter I, and simply appeal to the *intuitive apprehension* of this unique situation. Perhaps our subsequent attempts at clarification of the various forms I will shed light on their coexistence with the corresponding matters I. For the moment, we add the following assertions pertaining to the coexistence of these two “aspects” of all existents:

[52]

1. There is no form I *lest* it be the form of some matter I, and conversely: there is no unformed matter.
2. Various matters I can stand in *one* form I; e.g. various matters I subsisting in essence-dictated unity and comprising a concrete color stand in form I: being-the-property of a thing. And analogously: *various* matters I can stand in *like* forms I, thus e.g. where color, spatial shape, hardness, etc. are all properties of one and same thing. Not every change of matter I implies a change of form I.

It does not follow from this, however, that the variability of matter I is supposed to be *unrestricted* in the case of one and the same form I, nor that every form I allows *all* matters without distinction. If the contrary appears to be correct in this regard, that is because the forms I have been very little clarified. As soon as we get somewhat better acquainted with the different forms I and their variants, it will gradually dawn on us with even greater force that rigorous, necessary correlations obtain between individual forms and certain types of matter. What fundamental laws govern there will be shown later. But we must already now state as a warning that it is *not at all self-evident* that matter I *can be altered in complete freedom* for every single form I – as Husserl was anxious to claim. That is to say, Husserl demanded the *absolute* generality of formal-ontological deliberation, and indeed in the sense that one is supposed to carry out this deliberation in *total* “abstraction” from *every* matter, as if *no* change whatsoever of matter could make its mark on the form. The unrestricted variability of matter while preserving form served Husserl as the *criterion* for something’s being “form” (hence, form I in our sense).<sup>168</sup> The Husserlian concept of form  $\Upsilon$  seems to either shift in its content, by “form” having come to be understood as the <sup>169</sup> *absolutely constant and general*, or it is substantially narrowed, by being restricted to *only* those forms I for which such a completely unrestricted *arbitrariness* would actually obtain (provided it is conceded that such forms I can exist altogether, which is not at all self-evident, and which at any rate cannot be decided without a separate investigation). For the moment, this distinctive limiting case cannot be dismissed without further ado. On the other hand, it cannot be conceded that the absolute generality of form I, or the unrestricted arbitrariness of matter, should comprise the criterion for the separation between form I and matter I, or account for the characteristic fundamental disparity between them.  $\Upsilon$  Our point of departure – basing the separation [between form I and matter I] on a radical heterogeneity between the “qualitative” and the strictly “unqualitative” – seems to us to be grounded on ultimate, intuitive reasoned insights [*intuitiven Einsichten*]. One can also not deny the essence-pertaining fact that there are various *modalities*

[53]

---

168 That despite this Husserl does not confuse the concept of form with the concept of generality is attested to by § 13 in *Ideas I*, where he clearly distinguishes between the operations of “generalization” [*Verallgemeinerung*] and “formalization” [*Formalisierung*].”

169  $\Upsilon$  shifted on account of this (at least in its content, if not in its scope), having become the concept of that which is  $\Upsilon$

of form – as will be shown later – and indeed modalities to which the *character of form I* cannot be denied. On the other hand, their “non-generality,” hence their “restrictedness” to quite specific types of matter, is beyond any doubt. Both serve as a strong argument that “complete” generality does not comprise the key characteristic [*Charakteristikum*] of form I as such.

As long as one subscribes to the standpoint of existential monism, the notion that each and every existent has the same analytic form appears obvious and likely. But once it has been shown that there are various modes of being, the question must be raised whether quite specific forms I do not also correspond to the individual modes of being – or to the individual existential moments – [forms] that are valid only for the respective modes of being, so that essence-dictated laws of correlation prevail there. Therewith, however, the concept of a *distinctive* form I that is valid for a specific domain of being is also suggestive, and consequently the idea that form should be characterized by its complete imperviousness vis-à-vis the matter I that stands in it, and therewith by the unrestricted generality of the latter, is also rejected as false.<sup>170</sup>

[54]

2. *Form II and matter II.* In this case we only wish to orient ourselves with regard to some likely possibilities. We therefore acknowledge in this context only that interpretation of matter II in which it is *that which underlies further* determination (in particular, the subject of properties that is qualitatively determined in accordance with its nature). For, our problem cannot be examined at all for the other interpretation in which it is supposed to be the *pure*, “first” matter in the Aristotelian sense, hence that which is in itself absolutely devoid of determination [*Bestimmungslose*], although it underlies determination, since the lack of determination of matter II so understood renders the problem of its unity with form altogether indeterminate. But with the exclusion of this last concept of matter II, definite connections between certain forms I, as well as connections between matters I, play a crucial role for the problem of the unity between form II and matter II. This problem is therefore both a formal and a *material-ontological* problem, or at least a problem that finds the basis of its solution in lawful material-ontological regularities. For both form II and matter II can be variously qualified in their matter I, and are distinguished from each other only with respect to their form I. That is to say, form II stands in the form I: “the determining of something by something,” whereas matter II [stands] in the form: “being-the-subject-of-determinations.” Forms II and matters II belong to each other *generaliter* – as we shall yet see. On the other hand, the individual forms II and matters II stand in various special, or more specific, relations to each other, depending on the matter I they contain. Therefore, insofar as in the first question – concerning the connection between two forms I – formal-ontological analyses are required, which we shall presently carry out, a vast multitude of material-ontological problems opens up in the second question, which cannot be dealt with in particulars

[55]

---

170 [The corresponding Polish passage is given as the Appendix at the end of this Section.]

here. The general type of these problems entitles us to surmise that essence-dictated unity, and perhaps even functional unity, obtains between some forms II and matters II. For it is not ruled out in advance that the matters I that occur in the forms II and matters II are not entirely variable; on the contrary, it is to be expected that their variability lies within certain strictly defined limits for both the forms II and the matters II. And within these limits, certain lawfully determined interconnections obtain between the forms II and the suitably chosen matters II. For *particular* matters II – which, in accordance with their form I, are characterized as subjects of properties, and which, with respect to their matter I, depending on the case, are determined by *other*, specially chosen qualitative moments – special laws of correlation are valid, as it will turn out, that assign to them<sup>171</sup> well-defined *groups of forms II*. It is quite likely that essence-dictated unity obtains in these cases between the matter I of matter II and the matter I of form II belonging to such a group. Most intimately connected with this is the *general* problem of the sense and existence of the *essence* of an individual object<sup>172</sup>, as well as the totality of the *special*, purely material (in the sense of matter I) problems pertaining to essence. How the unity between correlative matters II and forms II is to be characterized in greater detail, and whether it is the same in *all* cases – for *every* essence of the individual object – or whether it can still occur in various modalities – namely, for essences of special *kinds* of individual objects – all of this cannot be decided until later.

3. *Form III and matter III*. In the sequel, I shall not deal in greater detail with the various relations between form III<sup>173</sup> and matter III<sup>174</sup>. I therefore confine myself here to the sole contention that it is not possible to say *generaliter* which kind of unity obtains between them. In any case, we must reckon with the possibility that it will here be a question of a *partially* purely factual, *partially* essence-dictated, and *partially* functional unity. One could only show by means of separate investigations how things stand in this regard in every particular case. However, since every matter III (assortment of the parts of a whole) necessarily implies *some* ordering between those parts – and indeed even if this “ordering” were very chaotic and irregular, and therewith also opaque – it may be asserted that between the general type of matter III and the general type of form III there obtains essence-dictated unity. I shall not concern myself with this any further here.

[56]

---

171 [This pronoun is ambiguous in the German: it can refer either to “matters II” or “qualitative moments”; in the Polish it is unambiguously referred to the latter.]

172 [Ftn.] Cf. the analyses pertaining to the essence of the individual object carried out in the subsequent chapters of this work. They can be found in their initial outline in my *Essentiale Fragen*.<sup>7</sup>

173 [ordering of the parts of a whole]<sup>7</sup>

174 [assortment of the parts of a whole]<sup>7</sup>

## Appendix [see fn. 170]

⌈What decides that something is a form I is its absolute heterogeneity with respect to any “quality,” its absolute non-qualitativeness, and secondly its one of a kind function – if we may put it that way – vis-à-vis the matter of which it is the form. Besides, the analyses carried out in Part I of this work already indicate that there are forms I which are applicable only within the realm of certain types of matter I. Hence, these forms are “particular” in a twofold sense: 1. as *variants* of form I in general; 2. as forms of “objects” which are qualified in an altogether special way as to their matter. Nonetheless, they are not at all “forms” to any lesser degree – so to express it – than that possibly existing “most general” form I that we are seeking, in which anything at all that might be able to exist would have to stand. The existence of such “particular” forms I – and I shall try to differentiate and analyze precisely a whole sequence of them in the subsequent expositions – indicates that there are strict laws for correlating the types of form I with the types of matter I. I shall have more to say about this later. ⌋

### § 37. Form I as Proper Object of Formal Ontology

On the basis of the considerations in this chapter, the sense of formal-ontological investigations can be determined more precisely, and the possibility of the latter can be, if not demonstrated – which would require separate epistemological deliberations – at least made more plausible.

In keeping with the basic aspirations of a number of researchers over recent decades<sup>175</sup>, I choose the concept of form I as the guiding idea for formal-ontological investigations. That is to say, form I, in accordance with both its general idea and its various possible modalities, is to be the theme of the investigation. As form I, it is of course always form *of* something whose form it is. Since apart from form, matter I and a specific mode of being (or an existential moment) is also distinguishable in every entity [*Etwas*], two questions thrust themselves to the fore: 1. What sort of entity – in accordance with its matter I and its mode of being – should it be whose

---

175 ⌈ – although they have not always been consistent in this regard\* –

\* [Ftn.] Even Husserl, whose research is decisive for establishing and creating the foundations of formal ontology, did not realize that in his concrete formal-ontological inquiries he vacillates between the concepts of form I and form III. He arrives at the concept of form in an operative manner, with the aid of the concept of an absolutely unconstrained variability for determining the object more closely. He does indeed gain as a result a concept of formal ontology as the *most general science*, but only in exchange for embracing with ontology *various kinds* of “forms.” Husserl also did not mark off formal ontology from existential-ontological problems; he did not become aware of the specific character of the latter, even though the problem of actuality [*rzeczywistość* = *Wirklichkeit*] (in the sense of a certain mode of being) tormented him throughout his life. ⌋

form I is supposed to be investigated in formal ontology?; 2. Is it possible to investigate the form I<sup>176</sup> of some entity on its own, without at the same time having to take this entity into account with respect to both its matter I and its mode of being?

[57] By way of answering the second question first, let us say the following: It has already been ascertained that form I can never occur without that whose form it is, and is of course not epistemically separable for itself. When it is given within the scope of something concrete [*ein Konkretum*], the correlative matter I or mode of being is always given as well, whereas it itself is always something abstract [*ein Abstraktum*] within a whole and is only given against the background of the latter. Meanwhile, any sort of separation of form I from the entity whose form it is is not at all necessary for its analysis. For even as *abstractum* within an entity, it can still be treated analytically *for itself* and *in itself* precisely within its status in the latter and in its “function” for the same. Is this enough if we wish to attain not individual, but rather *general* judgments pertaining to form? My aim is not to unroll the general problem of the possibility of an “*apriori*” cognition, and in particular the cognition of ideas as to their Content.<sup>177</sup> For that, one would have to interrupt the ontological investigation and engage in difficult and wide-ranging epistemological reflections. My only concern is to establish that the fact that matter I and mode of being are also given does not make it impossible to attain *general* assertions about form – not only about the form of the something under consideration, but also that of other entities with a variety of material determinations. This would only be impossible if every change, even the slightest, in the matter or in the mode of being of an entity implied a drastic change in its form. Any two different entities would then have thoroughly different forms. Then assertions could only be attained about individual cases of form; but just to be able to grasp the existence of a lawful correlation between the changing matter and the form changing in accordance with it, one would have to be able to interpolate a survey of the multitude of entities that vary<sup>178</sup> as to their matter. And since owing to the expected infinitude of this multitude only some of its individual members (in very restricted number) could be taken into account, while the rest could only be reached by way of “interpolation,” a general assertion about form would only be achieved if, with the change of matter, at least *not everything* were to change, hence if the form were independent of the variability of matter with respect to at least some of its features. However, this presupposes that there can be many different entities that have diverse matters, but *the same* form. Put differently: In the Content of the general idea of form I of the object of some particular type, components of the material endowment and of the mode of being of the given object-type occur as *variables*, whereas at least some moments of the form appear

---

176 [Reading “form I” in place of “form II” in agreement with context and the Polish version.]

177 [Cf. note on p. [180].]

178 † (that differ from each other) †

as constants. With this, the possibility of attaining *general* formal-ontological assertions is secured.

With this, we can also answer the first of the two questions posed: there is no question that the form of an entity that is at least within certain limits *arbitrary* as to its matter and mode of being can be made into the theme of formal-ontological analysis. But the issue as to whether a form can thereby be found that is *alike* [*gleich*] in *all* possible cases is in *no* way prejudiced here, nor do we strive for [a resolution of] it. On the other hand, our entire problematic requires that the question be examined as to whether the mode of being, or even the individual existential moments, do not demand the correlation of a particular *form* that is *characteristic* for them. If this question could be answered in the affirmative, then the problem of [the mode of] being-real could also be considered from a formal standpoint, which can facilitate for us a resolution difficult to achieve on some other path. However, we are not merely interested in being-real as *one* from among the possible modes of being, but are rather keen on addressing the problem of the existence and factual essence of the real *world*, which appears to be a *special* entity onto itself. We would therefore want to investigate whether the *world* not merely as a *real* world, but as a *world* altogether, does not imply a form that is characteristic for it. Its discovery could serve as criterion in metaphysical reflections, but also in the ontological deliberations pertaining to the possible solutions of our controversy. We must therefore discover *a series of particular forms* of the various entities and to investigate their possible modalities in conjunction with various modes of being and existential moments. In particular, of special importance to us are the oppositions between autonomous and heteronomous entities, between existentially selfsufficient objects and existentially non-selfsufficient moments, between individual objects and 「ideas」<sup>179</sup>, and finally between a *particular* entity and a whole domain of being. So we now enter into a series of concrete investigations, whose line [of reasoning] can first be made intelligible on the basis of the results we achieve in the sequel.

[58]

---

179 「non-individual」



# Chapter VIII

## The Form of the Existentially Autonomous Object

[59]

### § 38. Introductory Remarks

As I have shown elsewhere<sup>1</sup>, there are various formal conceptions of the individual object. They are in part untenable, but in part unsatisfactory from a formal-ontological point of view because they leave the form of the object almost completely unclarified. I have attempted to advance a different conception in opposition to them. Its first beginnings reach all the way back to Aristotle and his *Metaphysics*, but it has been strongly suppressed in contemporary philosophy by positivist tendencies and has consequently not been sufficiently worked out in a positive way, and indeed even where, one would assume, there was favorable soil for that, i.e. among the phenomenologists<sup>2</sup> or among Meinong's students. Finally, the ontological reflections of the Neoscholastics adhere too slavishly to the texts of Aristotle or Thomas Aquinas and make no sufficient progress in the investigation. So I have here attempted to develop my conception of the form of an individual object without connecting to the already extant beginnings, as well as without getting involved in the debates for or against them. I am convinced that the objections that have been leveled on the part of the empiricists or the positivists against certain basic points of the Aristotelian conception, or against the contemporary rationalist conception, have their source in certain epistemological or even metaphysical commitments, and that they can be overcome by getting more deeply into formal-ontological affairs. I therefore confine myself here to a precise analysis of those of the individual object's formal moments that can be grasped directly.

[60]

Let us first limit – from various points of view – the field of entities whose form we wish to analyze. First of all, from the existential-ontological point of view, since here we wish to concern ourselves only with the form of *autonomous* entities, in order to then oppose to it the form of *heteronomous* entities, and of the purely

- 
- 1 Cf. R. Ingarden, "Über den formalen Aufbau des individuellen Gegenstandes," *Studia Philosophica*, Vol. I, Leopoli, 1935. I once wrote this essay in preparation for dealing with the idealism/realism problem, and it was supposed to culminate in an explication of the problem of identity. I then had to abridge it substantially for editorial reasons not of my doing, which is why only a fragment remained. Here I allow myself to take over portions of it and to expand on them.
  - 2 I wrote this prior to the outbreak of the war in 1939. In 1947 appeared Edith Stein's book *Vom endlichen und ewigen Sein* [Finite and Eternal Being], which undertakes the elaboration of a formal ontology but culminates in certain metaphysical problems that will not be dealt with here.

intentional ones among them. In view of the distinctions made earlier<sup>3</sup>, this does not call for any further explanation now. Moreover, we wish to start by investigating only the form of the *individual* (autonomous) objects, and indeed only in the special case of the “*primally*” [*ursprünglich*] individual and at once *temporally determined* objects. However, in order to allow the various sorts of oppositions between the objects submitted to investigation and those initially left out of consideration to come into clear and sharp relief, we would already need to have at our disposal the results of the formal analysis of all these entities – which is precisely not possible at the beginning of the investigation. So for the time being we have to rest satisfied with indications that are necessarily preliminary and only delimit the scopes of the relevant concepts.

The *individual* entities are to be set over against *ideas* on the one hand, and the so-called “pure *Wesenheiten*” (“ideal qualities”)<sup>4</sup> in the phenomenological sense on the other. The first, because the ideas, at least in accordance with their Content [*Gehalt*]<sup>5</sup>, are not individual; the second, because pure ideal qualities – if they are possible at all – are no objects. As examples, we can name the following ideas: “any triangle at all” [*das Dreieck überhaupt*], “any geometric figure at all,” the idea of the human being, etc. As pure ideal quality, on the other hand, we can take redness, coloration, sadness, and the like – *in specie*. So-called “ideal concepts” – should such exist – must also be excluded from the realm of individual objects, although for reasons other than in the case of ideas and ideal qualities.

[61] The ideal individual objects – such as each of a set of triangles that are congruent to each other in the geometric sense, the number 2 in the natural number sequence or in the equation  $2+2=4$ , and the like – are on the other hand indeed individual and “object-like” [*gegenständlich*], but are to be initially excluded from the realm of the objects to be investigated because they are not “temporally determined.” For the moment it is not clear whether because of this they display a different form than temporally determined objects. But it is best that we leave them out at first.

However, we wish to investigate not only individual, but rather “primally” individual objects. That is to say, within the domain of individual objects in general we find a radical opposition between those which require as the basis of their being and qualitative endowment [*Beschaffenheit*] a *multitude* of other selfsufficient individual objects, whose peculiar superstructure [*Überbau*] they in a certain way comprise, and those which from the outset have no such substructure [*Unterbau*] for their basis. We call the latter “primally individual,” and the former – “higher-level individual objects”<sup>6</sup> or “founded [*fundierte*] individual” objects. The “foundedness”

---

3 [Ingarden is presumably referring to Vol. I, §12.]

4 [“*Ideal quality*” [*ideale Qualität*] is Ingarden’s explication of Hering’s term *Wesenheit*. It seems to me preferable to the commonly employed English term ‘essentiality.’]

5 [Cf. the note on p. [180] concerning this translation of the term *Gehalt* in contradistinction to *Inhalt*.]

6 The expression ‘higher-level object,’ or ‘higher-order object,’ was introduced into the philosophical literature by A. v. Meinong in the treatise “*Über Gegenstände höherer*

[*Fundiertheit*] of an object can be exhibited much more easily than its “primacy [or originality],” thus it is much easier to give examples of “founded” individual objects than of primally individual ones. So, for example, a particular society, a certain family (e.g. Goethe’s family), the Roman nation, the municipality of Cracow, every assembled machine, and the like, are all instances of higher-level individual objects. On the other hand, a particular person (e.g. Adam Mickiewicz) appears to be – in the psychological sense – primally individual. But whether this carries over without further ado to some particular organism, e.g. to Adam Mickiewicz’s bodily organism, may already stir some reservations. The same applies to what in daily life we call the material things of our surroundings. Perhaps they are all founded individual objects, whereas the elementary particles of the atom would be the first to be primally individual. Physics or biology would have to instruct us about that, nonetheless here we can only investigate the mere form of the individual higher-level object. For *what* is *realiter* primally individual, and *what* is individual in a founded manner – that is an *empirical* problem, whereas the mere form-difference between the two types of objects is an *apriori* problem whose solution is independent of empirical findings. Except that<sup>7</sup> a certain amount of caution is recommended in the handling of examples.

[62]

We shall soon show in the course of the investigation that in seeking to grasp individual *objects* in their form, we have a quite specific formal structure in mind that radically distinguishes these [objects] from such “entities” as the “characteristic” [*Merkmal*] (the “property” [*Eigenschaft*], the “qualitative attribute” [*Beschaffenheit*]) of something, the “state of affairs,” the relation between certain entities, etc. The structure that we wish to expose stipulates that the individual object is marked by a *formal closure* that enables it to be a *concretum* (and therewith an “individual” in a quite specific sense), whereas both “property” and “state of affairs” (and finally “relation” as well, which at the same time happens to belong among the “founded” entities) lack this formal closure in virtue of their essence, and are consequently always existentially non-selfsufficient – and precisely for that reason also an “*abstractum*.” But let us here set aside for the time being the question as to whether this formal closure must *eo ipso* go hand in hand with selfsufficiency. At any rate, the *formal*

---

*Ordnung und ihr Verhältnis zur inneren Wahrnehmung*,” [Higher-order Objects and their Relationship to Inner Perception] *Zeitschr. f. Psychologie*, Vol. XXI. But Meinong understands by it something entirely different than we do here, and indeed, among other things, relations (equality, difference, distance, and the like) and “objectives” [*Objektive*] (states of affairs). He regards them all as ideal entities. He therefore has something in mind that from our standpoint is no individual *object* at all. Besides, we are here only interested in “higher-level objects” that are temporally determined. Hence, if it were true that all of the Meinongian “higher-order objects” are *ideal* – which we do not believe – then they *eo ipso* drop out of the scope of our objects of investigation.

7 <sup>7</sup>, in view of the imperfect state of the corresponding empirical sciences,<sup>7</sup>

characteristic of “formal closure” is not to be identified with the *existential* moment of selfsufficiency. We shall still have to delve more deeply into all of this.

Let us remark in closing that we do *not* take the individual object in that relative aspect which an existent takes on as something-over-against [*das Gegenüber*] for an act of consciousness that intends it [*es meinenden*] (in particular, for a so-called “[act of] presenting” [*Vorstellen*]). Our concept of “object,” which we wish to develop in the sequel, contains no epistemological streak, but is purely ontological and refers to a special case of *whatever* somehow *exists* at all. Let us therefore leave out of account in the form of the object we are analyzing those formal moments that may result from the opposition<sup>8</sup> to the  $\ulcorner$  corresponding act of consciousness<sup>7 9, 10</sup>

[63]

### § 39. The Basic Form of the Primally Individual, Existentially Autonomous Object

Both in practical cognition and in the cognition employed by the special sciences (perhaps certain parts of mathematics excepted) we are focused almost exclusively on the *material* determination of individual objects. We take these objects *sub specie* *what* they are and *how* they are qualified. Their form, on the other hand, does not ordinarily play for us any significant role; it is merely cointended *implicite* in the course of perceiving, or in thinking. That is not of course some sort of curious whimsy on our part, nor is it bound up with the essence of our *praxis* or with that of cognition, but rather, conversely, they are both focused on the material side of individual objects because in it lies the center of gravity of the individual, autono-

---

8  $\ulcorner$  of the “object” $\urcorner$

9  $\ulcorner$  intentional act that intends it $\urcorner$

10  $\ulcorner$  Nicolai Hartmann maintains that the word ‘object’ signifies only the correlate of an act intending it, and employs the term ‘concretum’ in his book *Aufbau der realen Welt* [Structure of the Real World]. But it seems to me that we can retain the word ‘object’ once we have imposed the restriction. It is more convenient than e.g. ‘existent,’ ‘something,’ ‘entity\*,’ and the like.<sup>7\*\*</sup>

\* [Ingarden gives this word in English.]

\*\*  $\ulcorner$  Those who, like N. Hartmann, include these moments from the outset in the meaning of the word ‘object’ (*Gegen-stand*) will probably reproach me for conducting the entire analysis of what is primally individual under the improper heading of analysis of an individual object. Hartmann lately speaks rather of a *concretum*. (cf. e.g. *Aufbau der realen Welt*). However, the choice of terminology must be left to the author’s discretion. What grounds it substantively, by the way, is that moments which characterize something formally as object “correlate” [*przedmiotowy “odpowiednik” = gegenständliche “Korrelat”*] of a cognitive act, or of an act of consciousness in general, are patently relative and dependent on that act, and are not at all necessary to what exists in a primally individual manner, whereas the word ‘object’ does not indeed have to contain in its meaning an indicator directed at those moments. $\urcorner$

mous existent. The form, on the other hand, is something that is also always there, and is just as indispensable as the matter for that which exists individually, but it is not the form that is the *constituting factor* within the existent. It is – as already noted – the indispensable *resultant* moment of what exists individually, because the latter is something that is determined in such and such a way and because *in concreto* matter can only exist as formed. In the case of autonomous objects especially, in which the matter is contained immanently in the true [*echten*] sense, the primal form is a result of the matter exclusively. No other factor contributes to deciding the form in this case – in contrast to the existentially heteronomous entities, as we shall yet see. Therefore, because we are focusing here on the form of the individual, autonomous object, we let a moment that is subordinate within the existent move to the fore. In order to grasp in what exists individually its proper organization, form must be restored to its subordinate “status.” For, every entity that exists individually is *what* it is *materialiter*, and indeed it also “is” that owing to the form inherent in it. We therefore cannot say, although we are at first wont to do so for linguistic reasons, that the individual, autonomous object “is” subject of properties. For, the word ‘is’ in the locution ‘something is something’ originally fulfills the function of grasping the object named in the first position via that moment [in the second position] which makes it into a definite something. This moment, taken in its *quale*, does belong to the object’s full matter, but it occurs there from the outset in a special form – precisely owing to which it makes the object into something, constitutes it as something. I call it in this form of it the “nature” of the object. An individual object, being what its nature makes it into (e.g. into a specific table or into a particular human being, say, I. Kant), contains a peculiar form which is best explicated as the *immediately qualified subject of properties* (or, more generally: of characteristics). In these properties it finds the consolidation [*Ausgestaltung*], and precisely therewith also the *imprint* [*Ausprägung*], of its *self*. It unfolds in them, as it were, and precisely therewith makes its imprint in them. As such consolidation of the self of the object, its properties in their totality are (at least partially) identical with it, although they do not exhaust everything that it is. Each and every one of them, regarded abstractly in itself, is formally speaking something *opposed* to the subject of properties, although – precisely owing to their form – something necessarily belonging to it. Materially, on the other hand, it is only a *partial* appearance, a partial imprint of the object’s self. These two forms: “subject of properties” and “property of something” (of some *definite* subject) – only separable from each other by way of abstraction, but *in concreto* standing in an essence-dictated unity – *complement* each other [*sich ergänzen*] and make up in this reciprocal complementarity [*Sich-gegenseitig-Ergänzen*] the *one basic form* of the individual, autonomous object, albeit with the proviso that not [only] the *one* property-form is necessarily correlated with the form “subject of properties,” but rather a form composed of a plurality of properties that are coalesced and united in the same object. These forms are intelligible in their distinctiveness only by way of this reciprocal complementarity, by way of this “matching-up-with-each-other” [*Zueinander-Passen*] and can be understood as reciprocally indispensable correlates

[64]

- [65] that depend on each other: the property as what the object (precisely as a subject of properties) “has” and in which it configures itself [*sich ausgestaltet*], and the subject as that *to which* the properties “accrue,” that which is “determined” by them. It is therefore impossible to “define” the concept of the object’s subject [*Gegenstandssubjektes*] *without* the concept of property, and the concept of property *without* that of the subject. But that is no defect of the conception of the individual object as subject of properties – as, say, a Locke would claim [that it is] – but is rather just the necessary result of the two forms’ essence-dictated, asymmetric belonging-to-each-other [*Zueinandergehörigkeit*]. In order to be grasped in their belonging-to-each-other and complementing-each-other, they must be intuitively given and grasped in their otherness in a single stroke. For considered purely ontically, they are also only mutually complementary *non-selfsufficient moments* of the *one* basic form which is characteristic of the individual and autonomous being of the object. The one can be understood in its peculiarity only with respect to, and in opposition to, the other as its complement. If we manage to sort them out in the primal, essence-dictated unity of the basic form of the object, then perhaps this happens primarily because they are fitted to each other asymmetrically, and because the object’s subject [*gegenständliche Subjekt*] is in any given case the sole one in it, whereas the property – as partial consolidation of the object’s self – is always only *one* from an infinite multitude of properties that not only differ from each other materially, but can even differ formally.<sup>11</sup> Seen formally, the subject of properties is the *identical* point of reference for all properties, out of which they all in a certain way emanate and on which they all existentially rely [*angewiesen sind*]: they are all “*its*” properties – or the respective object’s. That amounts to the same thing, since the immediately qualified subject of properties in a certain way proxies for, embodies, “represents” [*repräsentiert*] (or better: “presents” [*präsentiert*]) the object itself. But this does not mean that they first found in the subject the identical constituent [*Glied*] that “binds” them all. For they also “combine” *with each other directly*, although not necessarily each of them directly with *all* the remaining ones<sup>12</sup>. They are *grafted together* (“*concrecere*”) in a twofold manner: *directly* amongst each other – like e.g. expanse, coloration, redness, brightness, etc. – and *indirectly* – as e.g. the shape of a rose’s leaves, their softness and the scent that a rose “has”<sup>13</sup>, since
- [66]

---

11 Cf. Ch. XII, below, as to the properties’ formal kinds [*Arten*]!

12 ʘ [Ftn.] Which property is “directly” “bound” with which – that is a special problem. It is solved in the special sciences, whether empirically, often through experiments, or – as in mathematics – by carrying out the appropriate proofs.<sup>7</sup>

13 We should not have the reproach leveled at us that the qualities adduced as the properties of the rose are “in truth” no properties of this rose but only certain “subjective” sensation-moments that we experience [*erleben*] while perceiving the rose. For first of all it is not settled what is “subjective,” and what “truthfully” accrues to the rose. That is an issue either for botany or for the epistemological interpretation of items given in perception [*Wahrnehmungsgegebenheiten*]. Nor is it of significance for our problem how this issue will be resolved. On the other hand, the example we

they are all properties of *one* and *the same* subject. That the subject of properties in every individual, autonomous object is the identical and *sole* point of reference (or, if one prefers, “point of support”) for all of the properties that accrue to it, manifests itself not only in a purely formal manner in the properties’ and property-forms’ belonging to it, but also *materialiter* in the subject’s having its *own, direct* – hence not merely indirect, through the accruing of properties – *material* determination. Owing to the formal role of the subject of properties within the object, this determination *unfolds* [*entfaltet sich*] over the *whole* of the respective object and embraces it uniformly in the totality of its being and being-such-and-such [*Soseins*]. Owing to this determination is the object stamped [*geprägt*] as this or the other. This direct qualification of the *subject*, and therewith also of the respective *object* itself, we call the *object’s constitutive nature* – and set it over against the totality of properties, as well as against each and every one of the latter. It will be our task to thoroughly investigate this nature in contrast to the properties and its relation to them.

Before that, however, we must highlight two features in the basic form of the individual, autonomous object, of which one is characteristic of the object’s individuality, and the other of its existential autonomy. Besides, the two are intimately connected.

There are *many* properties in an individual object – and indeed, it would appear, infinitely many. Each of them is only a partial determination, a partial configuration [*Ausgestaltung*] of the object. But all of them together, including the constitutive nature, comprise the object’s *complete* qualification: it is not indeterminate in any respect of its own existential constitution [*Seinsbestand*]<sup>14</sup>; it does not display any *gaps* in its qualitative endowment.<sup>15</sup> And indeed – along with all the so-called “general,” typical

[67]

---

have chosen has the advantage of direct intuitiveness. For, we are only concerned with highlighting the *formal peculiarities* and relations among the moments, *in case* they give themselves as an object’s properties (and especially a thing’s). And this is indeed the case in the examples we have chosen, and it changes nothing at all within the “occurring-in-the-form-of-property,” or within the form of property, whether the “giving-itself-as-property-of-something” is justified or is only an illusion subjectively conditioned in one way or another.

14 “in any respect of its own existential constitution” – that is not yet tantamount to “in any respect at all.” We shall speak about this again in connection with the problem of the so-called “negative” determination of the object.

15 The importance of this assertion will be better appreciated when we oppose to the individual, autonomous object ideas on the one hand, and the heteronomous object on the other. Based on what was even said, we can even now say: the individual object displays no “variables” in its constitution, which do occur in the Content of an idea. The Law of Excluded Middle\* is bound up with this whole issue. ¶ We shall still have to return to this. ¶\*\*

\* ¶ in the ontological sense ¶

\*\* ¶ Both the sense of this Principle and the range of its validity is a problem to which we shall still have to return. As of now, however, we are not yet prepared for this. ¶

[*gattungsmäßigen*] determinations that may accrue to it – it is always the “last,” “lowest” differences that determine it materially. The matters of an object’s properties are always so assembled that in their totality they are not in need of completion: they appease, if we may put it that way, their need for completion until there is no longer anything “lacking” to enable the object to achieve its *complete determination*. In this complete determination it comprises a *whole*, and indeed not in the sense in which the whole is opposed to the possible “parts,” but in the entirely different sense in which the whole *lacks* nothing and nothing needs to be completed. In this wholeness, the individual object is at the same time a peculiar, ultimate, no further differentiable configuration of being: a modality [*Abwandlung*] of it.<sup>16</sup>

The complete determination, or wholeness, is itself a formal moment in the basic form of the individual object. Another formal moment arises from it [the first one]<sup>17</sup> that is likewise crucial for the basic form of that object: that is to say, the complete determination gives the object its *all-around demarcation* – the object *sets itself apart* from all other existents by way of the matters that determine it unequivocally. Finally, as so demarcated and “whole,” it is also completely *closed* [*abgeschlossen*] in a formal respect (in the special case: *spatially* bounded): in the matters that constitute it there is no *continuous transition* to other objects, and there is also *no form that comprehends it and the matter of some other* objects, provided, of course, it is not a term in a relation or in a higher-level entity.<sup>18</sup> To put it another way: the individual object is a *closed-off*, complete [*volle*] – but at the same time *finite* – *sphere of being*.<sup>19</sup> Within the confines of this sphere – despite the multitude of matters qualifying it – it is a *concrete, undivided unity*. We shall deal with the latter in greater detail

[68]

---

16 † Spinoza would say here: “*modus*.”†\*

\* † Spinoza’s concept of “*modus*” can be comprehended from this point of view.†

17 [The referent of this pronoun is ambiguous in the German syntax; the resolution in brackets conforms to the Polish version.]

18 There can of course exist higher-level forms that are built-up over the primally individual objects and that embrace them. Such is the case, for example, when we are dealing with a whole domain of being. But that is another issue entirely. The objects that are embraced by a higher-level form are themselves primally formed and are as such complete in themselves, formally closed-off in themselves.

19 The question arises as to whether this “finitude” of the primally individual object is a formal moment of any object whatsoever, or whether it is characteristic only for so-called “finite being,” as opposed to so-called infinite being – God, in particular. The contradistinction of these two types of being has shown up on several occasions in the European philosophical tradition. Among other places, it is the main theme of the whole investigation in Edith Stein’s well-known book\*, which came into my hands several years after completing this one. It is impossible for me to treat this problem in greater depth at this time. At first glance it appears to me that the “finitude” about which there is talk in the text † must also be present†\*\* in “infinite being,” insofar as anything at all can be asserted about the latter.

\* [*Endliche und ewige Sein* [Finite and Eternal Being]]

\*\* † is the kind of formal moment that also occurs †

later, when we discuss the properties of the individual object, but 「this」<sup>20</sup> must be stressed already at this point because it belongs – in virtue of essence – to the basic form of the *primally individual* object.

The object's complete determination or wholeness follows not only from its individuality, but also from its existential autonomy. That is to say, what is autonomous [*das Seinsautonome*] is determined *out of itself*, primarily owing to its own matter; it is *not* determined by anything *else*.<sup>21</sup> Thus, it could not exist at all if it were not *completely*, not *exhaustively*, configured in its determination. We must still set aside the question as to whether this also yields the object's self-sufficiency. But that surely is not the case in the sense that everything that is autonomous would also *ipso facto* have to be self-sufficient. For, what is non-self-sufficient can also be autonomous, as is the case e.g. with all of an autonomous object's properties. An entity's non-self-sufficiency can have various sources.<sup>22</sup> Thus, it is impossible to decide at the moment whether its self-sufficiency must *eo ipso* go hand in hand with the individual, autonomous object's *formal* closure. But among the various kinds of "entities" there are no doubt also those, which, owing to their *special* formal closure, are also self-sufficient. They are in this case "things" [*Sachen*] (*Dinge*, *res*) in a special sense, but conceived in so broad a sense that it embraces not only "inanimate" things, but also psycho-physical individuals – persons, in particular. It will prove necessary to return to this when we discuss the form of various types of temporally determined objects.

[69]

But there is yet another moment of the *autonomous*, primally individual object's basic form that needs to be singled out, namely – *simplicity* (straightforwardness [*Schlichkeit*])<sup>23</sup> of *structure*. That simplicity catches our eye in the object's form

---

20 「the concreteness and the indivisibility of the unity of the object」

21 A special case in this respect consists of the so-called "relative characteristics," whose material determination undoubtedly stems from the matter of some object other than the one to which such a relative characteristic accrues (cf. § 57, below). In this connection, however, it appears that not the same mode of being is to be assigned to an object's relative characteristics as to the object itself in the totality of its (autonomous) qualitative endowment: in its nature and in its properties. – Needless to say, we are not denying that an autonomous object can be influenced by some other object, and consequently have its own determination altered. But that precisely presupposes the object's own proper determination.

22 Cf. § 13 in Vol. I.

23 [Ingarden is a bit misleading here in suggesting that he is using the words 'simple' and 'straightforward' synonymously. In a note added to the Polish translation of his *Das Literarische Kunstwerk*, Ingarden comments on the sense in which he employs the term *schlicht*: "... *schlicht* can certainly be translated into Polish [and English] by "simple," but [provided that] the sense that this word is then not [taken as] opposed to the term "complex [or composite]," but rather to the term "founded" [*fundiert*] [as] used by Husserl, whereby "founded" in this usage is tantamount to "undergirded" by something else. Husserl speaks in particular of "founded acts," e.g. as applied to acts that refer to "species" (ideal qualities or objects). But acts pertaining to the

[70] when we contrast it with heteronomous entities and ideas. A remarkable “two-sidedness” of structure<sup>24</sup> can be exhibited in a purely intentional entity: on the one side, the “Content” [*Gehalt*], hence what the entity is supposed to be in accordance with the content [*Inhalt*] of the intention<sup>25</sup> constituting it, but is incapable of being in the autonomous sense “by its own power” (thus e.g. the merely “portrayed” [*dargestellte*] Faust in distinction to the real, autonomous Dr. Faust); on the other side, the entity’s own structure that constitutes it as intentional entity. In an idea it is likewise possible to distinguish its “*Gehalt*” – hence, the stock of “constants” and “variables” which possess their counter-image [*Gegenbild*] in the individual objects falling under the given idea – on the one side, and on the other the total stock of structural and qualitative moments that constitute this idea *qua* idea. No such “two-sidedness” can be discerned in the individual autonomous object. In the latter, we are dealing with a “simple,” straightforwardly structured existent. “It is *simple* in its form precisely because what it is, it is autonomously and completely.”<sup>26</sup> It is nothing other than what it puts itself forth as being. It can of course – like a theatre actor – be apprehended as exercising a function of representing [*Repräsentationsfunktion*] in which it “presents” [*darstellt*] something other than what it is. But this function is precisely *added on* to its straightforward being, and indeed as something that is out of its norm, is incidental to it. It does not belong to the existent’s “being-in-itself,” but rather presupposes the same. When this function is dropped, the object left over is something in itself straightforwardly determined through and through, although this always happens by way of *various* matters that belong together. Instead of speaking of its “simplicity” of structure, in order to convey what is specific to this kind of being by means of a different image we could also speak of the object’s “single-stratum” or “one-sided,” straightforward form. But these are just certain figurative expressions that can accomplish “nothing essential here”<sup>27</sup> as long as we have not succeeded in grasping the simplicity of the formal structure of the autonomous object in direct intuition. We once again encounter here a primitive, ultimate, formal moment that cannot be reduced to anything else, and that can only be grasped by way of contrast to the complicated form of the purely intentional, heteronomous entity on the one hand, and of ideas on the other. *Only* the autonomous and primally individual object is as simple in its structure and as straightforward in its determination and its being.<sup>28</sup>

---

value of certain objects are also “founded.” However, primal acts of imagination are “not founded” in this sense by any other acts (or contents).” R. Ingarden, *O dziele literackim*, Warszawa: PWN, 1960, p. 181 n. 4.]

24 Cf. Ch. IX, below.

25 “of the act”

26 “Precisely because it is autonomous, is it simply and completely what it is.”

27 “no more than the adduced conceptual explanation”

28 How things stand in this regard in the case of autonomous, individual, higher-level objects must be considered separately.

The basic form of the primally individual, autonomous object that has been outlined here in its main features is present in the case of *all* such entities, regardless of material qualification. One should not therefore surmise that perhaps it only occurs in the case of so-called “inanimate” things or only in the case of material things. Also what is mental [*das Psychische*], and in particular the human person, stands in this basic form. Whether the peculiarities of the material determination<sup>29</sup> do not also induce a differentiation of moments in the form will be investigated later in particular cases. But we must examine in greater detail the particulars of the outlined basic form before we are able to proceed from that to the question as to whether the primal object’s temporal determination does not imply additional formal moments.

Finally, we must point out one more moment of the basic form, or to put it better – the manner in which the form occurs in the object and distinguishes it formally from the state of affairs [*Sachverhalt*]<sup>30</sup>. That is to say, it is so-to-speak “enfolded” [*zusammengefaltet*] in the total stock of its properties and also in the relation immanent to it between the property and the subject embodying that property. In a certain way it conceals outwardly the duality and the formal opposition between the properties and the subject “bearing” them, but then also [conceals] their essence-dictated, asymmetric belonging-together. It is in a certain way *locked* within itself; it does not show its structure outwardly. What does project “outwardly” from the object is often just the constitutive nature that makes it, or its subject, manifest as the whole-embracing *Gestalt*, against the background of which the individual properties – always in limited number only – first come into relief. And all the rest lies concealed in its interior [*Innern*]. Special circumstances are required – e.g. participation of the given object in the happenings of the surrounding world or the deliberate, discovery-aimed [*entdeckerischen*] activity of a cognizing subject – before some concealed properties can “come into view” and work their way outward. It also happens not infrequently – which is in itself an interesting and remarkable phenomenon, although one that we shall not discuss in greater detail here – that what gives itself as the nature of the object is in truth just a deceptive pretense, just a sham nature, either in the sense that it is a *quasi*-nature or in the sense that the authentic nature is quite otherwise than that qualitative moment which in the given case passes for the nature. This authentic nature is then concealed, and special procedures are called for before it can be brought into the light. Sometimes only some especially “striking” properties show outwardly: both its nature and the totality of its remaining properties are then covered up by the outwardly prominent ones. But we must come to a clear awareness of what some properties’ taking shape (appearing) outwardly amounts to, and, on the other side, their “concealment” [*Sich-Verbergen*] in its interior. This opposition between “being-inwardly-closed-up” and “projecting-outwardly” should first of all not be

[71]

---

29 [Reading *Bestimmung* for *Zustimmung*, in agreement with the Polish version.]

30 Cf. Ch. XI.

[72] taken in the specifically *spatial* sense; it should not be taken in the sense of something lying concealed in the spatial interior of the object, whereas “outwardly” – on the spatial *surface* of the object, and especially of the thing – only some properties *come* to appearance. In some cases – for the spatially extended, material things – it does in fact amount to this spatially determined opposition. But it also occurs in cases where there can be no talk of any spatiality – e.g. in the human person. Both the peculiar, individual structure of the person as well as its essence-bound [*wesenhafter*] (“deepest”) core and many – perhaps the most important – of its properties are frequently deeply “concealed,” and we oftentimes do not manage to bring them to appearance and to grasp them, even though they comprise the given person’s unquestionably subsisting basis out of which its deeds and modes of conduct emanate. Nor should one surmise that an exclusively epistemic issue is involved here. Strictly speaking, we are dealing here both with a fact from the domain of epistemology and with a purely ontic feature of an individual object’s form, though perhaps not [a feature] of everything that exists. Epistemologically, this opposition rests on the contrast between “being-directly-shown-phenomenally,” “presenting-one’s-own-self” and “being-inwardly-concealed” [*dem “Sich-phänomenal-unmittelbar-Zeigen,” “Sich-selbst-Präsentieren” und dem “Im-Innern-verborgen-Sein”*]. Ontologically, however, this epistemological opposition is altogether secondary, and depending on the character of the cognizing subject and the conditions for executing these cognitions, its boundaries are moveable and relative to these. It is grounded in the purely ontic peculiarity of the object’s “being-closed-up,” “being-enfolded,” which imprints itself in the *ontic* “being-inwardly-concealed” and “projecting-outwardly.” What is involved here in the *ontic* sense is a peculiar layering [*Übereinanderlagerung*] of the object’s properties, which sometimes evolves into a distinct stratum-structure, whereby the “surface” strata cover up the “inner” ones. Considered generally, this layering of properties and the covering-up of one of them by the others, and with it the opposition between the “inner” and the “outer,” comes to expression ontically in the *participation* of an individual object’s existence in the existence and vicissitudes of other objects belonging to the same domain being always only *partial*, and – depending on the circumstances – variegated. It always embraces only *some* of the object’s properties or features of its essence. Although every individual object appears itself, in person and as *whole*, within the manifold of objects into which it happens to be thrown, and in which it participates, the heterogeneity of its qualitative endowment, and that of the other objects, brings it about that only isolated, as it were, select properties from it as well as from the remaining objects make contact or encounter each other, and in this way exert a reciprocal effect.<sup>31</sup> Not the whole object, but only certain of the properties that accrue to it, and which “resonate” to specific properties of the objects surrounding it, come to make an impact on these objects and elicit in them changes of one sort

[73]

---

31 「To put it another way:」

or another. And conversely: The object does not ordinarily<sup>32</sup> undergo change in the totality of its properties under the impact of the objects surrounding it, but only with respect to certain of its select properties – selected to suit the case and the lawful regularity governing it. The effect can thereby be “superficial,” or quite “pervasive” and reach to the very essence of the object; the object is capable of being entangled with only very few, or with quite a number, of its properties in the vicissitudes of a manifold of other objects, and of intervening in the progress of those vicissitudes – depending on its essence and the circumstances in which it finds itself. On such an occasion it comes to an ontic “disclosure” of the diversity among the properties accruing to it, and to [an intimation of] the self-presence of its ultimate ground, although this is not unveiled. Under total isolation, the object would be so immersed within itself, and remain so closed up within itself, that it would be there like a primal unity that is in no way differentiated. Generally, however, we get a split between properties of the object that react to the intrusions of the “external world,” and which [properties] therefore get unveiled, and its still mute, “concealed” “interior” that is situated outside the reach of the assault on it by other objects. In particular, what is unveiled there in a favorable case is the possibly present stratified structure of the object. The same object can in principle participate in various manifolds of other objects and find itself in differing status [*Lage*] vis-à-vis them; thus the opposition between “closedness” and “openness” of its self opens up various possibilities for developing and unfolding its essence, and precisely therewith possibilities for the variety of roles it can play in a manifold of objects. And only starting from there do the possibilities of its transformation under the impress of the processes in which it participates become apparent, but throughout – in the case of *ontic* closedness and openness of its self – exclusively its *material* determination comes into play. Its form, on the other hand – although it undoubtedly plays a role that is not to be underestimated for the shaping of the transformation and for the conduct of the processes in which it participates – does not especially show itself as such. Cognitive procedures of a quite special sort are required in order to unveil it.

[74]

The issues I have just discussed are easier to represent in the case where the objects that come into question have a direct impact on each other [*effektiv aufeinanderwirken*] and sustain “effects”<sup>33</sup>. But the antithesis between what is concealed or covered up in the object and what shows outwardly also occurs in individual objects that cannot act on each other at all, precisely because they are ideal. We must in this case (e.g. some specific geometric figure, or some function) consider the object in its various possible relations to other objects of the same domain of being. It then turns out that here too, in these relations, the object participates with only a selection of its properties – depending on the other entities with which it happens to be set into relation. It turns out that ideal objects also “behave” in various ways

---

32 “Ordinarily,” because there can be cases where it is simply annihilated as a whole.  
 33 “changes”

toward other objects, frequently in an initially unexpected way which can nonetheless be discovered and demonstrated. And just as in the case examined earlier, there are properties in ideal entities that remain covered up and unknown. Except that the ways in which the covered-up properties can be uncovered are entirely different in the contrasted cases. It is precisely they that are decisive for the fundamental distinction between the empirical and the “apriori” sciences.

[75] The states of affairs featured here play a particularly important role in the cognition of individual objects. Later – in the epistemological portion of our deliberations – we shall have occasion to speak about this in greater detail. For the time being, it suffices to point out that the individual object’s full qualitative endowment, and its essence in particular, can best be epistemically unveiled when the knower sets the object into effective [*reelle*] relations to other objects, allows it to impact [*einwirken*] other objects and exposes it to their actions, in order to catch in this way a glimpse into its behavior, into the disclosure of its properties. That is the proper sense of the experiment in the case of real objects, and of considering the object in context, and in its functional dependence on other objects, in the case of ideal entities. Here it also comes to the “evolution” [*Entfaltung*] of the object, in the guise of multifarious “states of affairs,” whereby even its formal structure undergoes a discernible change. We shall later take this up separately.<sup>34</sup> There the object shows us in a certain way its otherwise closed up interior: we come to know it materially and formally not only on the “surface,” but also with regard to its essence.

There is no faultier conception of how we come to know an object than the one according to which one can grasp an object’s essence in an effortless gaping, instead of setting it in motion and catching it “at the evil deed.” W. James understood this well, but could not manage to say it clearly. Hence the biases and misunderstandings of his “pragmatism.” Here too is the legitimate source of behaviorism, which – owing to its positivist and materialist prejudices – unfortunately falsifies radically the proper form of the individual object.

## § 40. The Constitutive Nature and the Properties of the Individual Object

In order to better unravel and substantiate the distinction we have already introduced between the individual object’s constitutive nature and its properties, let us note the following:

There is a radical difference in the sense of the word ‘is’ in the following sentences: 1. “This table right here is brown”; 2. “This right here is the Mont Blanc”<sup>35</sup>; 3. “This right here is (a) table.” To this distinction in sense corresponds an essential difference in the states of affairs [*Sachlagen*] stipulated by these sentences; it is the latter distinction in which we are interested here. In case (1) a *property* is being

---

34 ↑ (Cf. Ch. XI) ↑

35 And analogously: „That is Franz Liszt.”

attributed to an individual object. The claim is that it “has” a particular qualitative feature. Thus, instead of (1) we can equally well say: “This table right here has a brown color.” If we wanted to transform the other two sentences in a similar manner, and perhaps wished to say: “This right here has a Mont Blanc” or “This right here has (a) table,” we would wind up with something nonsensical [*ein Unsinn*]. For, in both of these latter cases (which, by the way, are themselves significantly different) an individual object is simply being *named*, and this naming function depends precisely on the object’s being grasped as whole via *what* it is in itself (precisely – as we say – in accordance with its nature). We all grasp the genuine, simple intention of this “is” with infallible accuracy, and render it in living speech without further ado by means of an appropriate intonation; still, though, its sense is uncommonly difficult to articulate in words. It is of course correct that in case (2) “this right here” and “Mont Blanc” are *identical* and that this something identical is just being grasped in two different ways: once by way of the indicative words ‘this right here,’ then again by means of a direct proper name. But it would no longer be so correct if we tried to say that the word ‘is’ performs there the function of identifying.<sup>36</sup> No one who simply says “This right here is Mont Blanc” or “This right here is Jock” (name of a dog) or “That is Clémenceau,” is thinking of this identity in doing so or has the intent to carry out an identification. It is tempting to say: this ‘is’ has no other sense than the phrase ‘is called’ [*heißt*]. It is also possible to say without lapsing into nonsense: “This right here is called Mont Blanc.” The question is just whether in this way we convey the genuine, normal sense of “This right here is the Mont Blanc.” And it is all the more important to clarify this, since those who propose such an interpretation of “is” in case (2) also attach to their proposal the attempt to reject as “null and void” [*nichtig*]<sup>37</sup> the concept of the individual object’s constitutive nature that is relevant here. They would say something like the following:

[76]

There is no basis for distinguishing between the property (the “characteristic” [*Merkmal*]) and the object’s “mystical” “nature.” *Anything and everything* that can at all be distinguished in the object – those are its characteristics. Some special, mysterious “nature” cannot be found in it at all. And the sentence “This right here is the Mont Blanc” *amounts to* [*besagt*] nothing other than that a proper name (a mark of distinction) that we conjure up is being assigned to the object as *totality* of characteristics. Nor does this proper name “mean” anything. It only “designates” – in J. St. Mill’s mode of expression – but it does not “co-designate” anything, lest it be that it is somehow supposed to determine, or at least co-determine, the “nature” of the given object. If we know the object without knowing how it was “named,” we cannot guess the name, and conversely: if we are familiar *only* with the proper name without knowing what sort of an object it was assigned to, we could not guess from the name alone what the (putative) nature of the given object is. The proper name is nothing but an “empty” sound that is assigned to the object strictly by convention.

[77]

36 I myself attempted to make such a claim in *Essentiale Fragen*.

37 “objectless” or unfounded □

Now there is no doubt that the *sound* of every proper name is *at first* (i.e. at the time of its introduction) an arbitrary, meaningless sign that is assigned to some *whole* – and not to its individual properties. We can not only legitimately construct the sentence “This right here is called Mont Blanc,” but we also *frequently* utilize the sentence “This right here *is* the Mont Blanc” in the same sense as the first one. But this last sentence is not *always* enunciated in that sense. Then again, neither is the distinction between the object’s nature and properties unfounded. To be sure, it was stated here that a specific, individual object is being *named* in the sentence “This right here is Mont Blanc.” Meanwhile, it is characteristic of the naming function *rightly* understood that it is *adequately* expressed in the locution “... is Mont Blanc.” But the proper naming function is not exercised in the *construction* [*Bildung*] of the name or proper name, and not until the name has already been produced and applied to the entity named. Then it points – as is even conceded by the opposition – to the *whole* object and not to any of the individual properties that accrue to it. Except it is not true that a mere totality of properties is involved here. Significantly, we do *not* make use of a *conjunction* of property-names to designate an individual thing (say, “red and round and smooth and hard,” etc., and not even – which already implies an object-like categorial formation [*gegenständliche kategoriale Formung*] – “something red and round and...” [*Rotes und Rundes und...*]), but say simply and curtly: “a red ball.” We simply use a surrogate expression when – in some case in which we have not yet gained an awareness of *what* the given object actually is (i.e. by which nature it is constituted) – we say: “*something* round, red, smooth, etc.” On the one hand, this “something” also introduces into the designated entity the subject-structure of an object, but on the other hand it indicates that the named object’s “What” – “a moment of the nature”<sup>38</sup> that constitutes the whole of the object<sup>39</sup> – is unknown to us. If it were known to us, we would not have to say so circuitously that the object is “something that is red, round,...,” but would employ a simple or general name. Nor is our doing so strictly a question of convenience, but rather is substantively grounded. For, what we assign a name to *is* precisely *no* multitude of loose qualitative determinations, but is before all else *a concrete* – and that means “close-knit” [*zusammengewachsene*]! – *unity*, within [*an*] which this or the other is, or can be, distinguished. Secondly, however,

[78]

---

38 Not infrequently “it”<sup>3</sup> is altogether concealed, and we labor in vain to uncover it. It is precisely then that we say with a straight face that it is “something” that is round, red, etc. This does not pertain only to things, but often also to particular processes, states [*Zuständlichkeiten*], and the like, when e.g. we make a futile effort to diagnose an illness and only have before us a number of disconnected “symptoms” that do not yield any definitive “profile of an illness,” no “clinical unity.”

\* “the object’s constitutive nature”<sup>1</sup>

39 “hence, that peculiar moment constituting the *whole* of the object that I have named its „nature”<sup>1</sup>

this unity 「imprints itself [*prägt sich aus*]<sup>740</sup> – though not always with the same distinctness and specificity! – in a quality (matter) that encompasses the *whole* of the object, permeates it completely, but at the same time in large measure “presents” the object’s very self [*Selbst*]. It is this matter that we have in mind when we speak here of the “nature” of the individual object. It is the nature that “constitutes” it, and in which the object is *embodied* precisely as a separate subject of properties, in which it *presents its very self* [*sich selbst präsentiert*]. In grasping the object by way of its constitutive nature, and keeping that in mind in the process of naming it, we capture it in its “most personal” identity [*Selbst*]. As long as we only pluck isolated properties out of the object’s total stock, we do of course grasp something that accrues to it, but we do not grasp it directly in its self, in what it “is” as it itself [*in dem, was er als er selbst “ist”*]. “To-be-oneself” [*Selbst-Sein*], “to-be-some-determinate-‘something’” [*Eigen-Sein*]<sup>41</sup>, to-be-object, to-be-subject, and indeed to be a specifically endowed, qualified subject – all of this is that peculiar “to be” of the “is” that is so difficult to flesh out in words, which we are here trying to clarify, and which indeed attains its imprint in the course of naming the object because the naming refers to the object’s *self* – which has precisely the form of “subject of properties” and a matter, the “nature,” which qualifies this subject directly. And the object can be Mont Blanc, Goethe, etc., in this special sense – hence be *what* it is in itself, in its self – only because the constitutive moment of the nature qualifies, determines it *directly* in its subject. On the other hand, everything else by means of which the object is otherwise determined is “its” only because some property or other accrues to it, because the object “has” it. Being-something [*Etwas-Sein*] by means of *direct* determination of the subject, of the self, and “being-something,” or better “being-somehow” [*Wie-Sein*], by partaking (as Plato might say) in a quality because the quality is a material determination, a property that accrues to the object – those are two entirely different modalities of “being” in general, even though they do belong together in virtue of their essence. However, both modalities *together* first yield the straightforward being of the individual object. The *sense* of “accruing-to” or of “determining” the object by means of a property calls of itself for that unique structure of subject of properties, of the object’s self. And this structure once again of itself calls for direct determination by means of an “immediate μορφή”: by means of the object’s constitutive nature. Only because this nature is determination of the self (of the subject) in the object can it spread over the whole of the object, encompass it and at the same time embody the object, present [*präsentieren*] it. None of

[79]

---

40 「expresses itself\*」

\* [Ftn.] The “expressing” that I have in mind here should be understood in a purely ontic sense, and not an epistemological one. The “expressing” that accompanies cognition and occurs in some given of direct cognition – in particular, in some qualitative moment of the object’s constitutive nature – is just a secondary consequence of “expressing” (embodying) in the purely existential sense.

41 [This English rendition of *Eigen-Sein* is a translation of Ingarden’s version of it in the Polish.]

its properties is capable of this, so very bound up with the nature of the object as it might be. It is never the object *itself*. This is what Aristotle must have had in mind when he made the fundamental distinction between the  $\tau\acute{\iota}$  εἶναι and the ποῖον εἶναι.

We must now get into something that does indeed have a connection to the nature, but can nonetheless not be identified with it. The sentence: (3) “This [right here] is a table” can be understood in two different ways. Either in such a way that the “a” is added almost unnoticed and only for purely linguistic-grammatical reasons (in other languages, e.g. in Polish, the indefinite article does not exist at all!), or in such a way that it performs a vital function in the sentence. In the latter case, the whole sentence has the sense that a particular, individual object – which is just then being indicated, without its having been grasped in its nature – is being conceived as an *element of a class*, which, in the case of the example, consists of nothing but tables: “this right here” is a table among tables, it belongs to their class. But it can only be element of this class because it itself is precisely – “table.” And this is indeed what one has in mind when sentence (3) is taken in the *first* of the contrasted interpretations. “Table,” however, is a “this right here” in virtue of being determined on the one hand by “tableness,” and on the other by a specific assortment of “features” [*Merkmale*] (of properties) that are characteristic of something like “table.” “Tableness,” though, is a so-called “common” moment, occurring in all individuals of some one *type* [*Art*]. It is *constitutive* for the given object, and precisely therewith belongs to its nature as a moment that is distinguishable in that nature. But it [tableness] cannot itself be this nature, since, as a “general” moment, it could not fully embody within itself the given object’s proper self [*eigene Selbst*]. In other words: the constitutive nature of an individual object can only be a matter that can *completely* determine the object’s subject<sup>42</sup>. This at any rate could only be a matter that is a so-called “lowest difference”<sup>43</sup>, thus a quality which is not differentiable any further and precisely for this reason is qualitatively selfsufficient<sup>44</sup>. This is

[80]

---

42 「of properties」

43 Whether this “lowest difference” also is or can be of a kind that can appear *in concreto* in only a single exemplar, hence is non-repeatable – that is a problem to be considered in material ontology. Perhaps there is just one quite distinctive group among the “lowest differences” that enjoys such a non-repeatability. They would then perhaps come into play in the constituting of a person. 「At any rate, such an unrepeatable quality is not required for the constitutive nature of an individual object in general.」\* It would be good to examine in this connection what was meant by “*haecceitas*” in the Middle Ages – say, by Duns Scotus: whether not precisely such an absolutely [*schlechthin*] unrepeatable constitutive nature.

\* 「Whether the formal structure itself of the individual object *does not* in every case *require* such a non-repeatable quality from the object’s constitutive nature is something that would have to be investigated.」

44 Something else is involved in the case of *qualitative* selfsufficiency or non-selfsufficiency than in the case of *existential* selfsufficiency. Cf. [Vol. I.] § 13. There the only issue was the necessity or non-necessity of coexisting within the scope of *one* object.

not the case with “tableness.” There are various kinds [*Arten*] of tables, as well as various modalities [*Abwandlungen*] of “tableness.” When, in order to integrate it into some particular class, we apprehend something individual under this *quale* of “tableness” in general – that is perfectly sufficient for this operation. The moment applied toward that end is not yet a constitutive nature, and it need not be that. It is just a non-selfsufficient moment<sup>45</sup> contained in the nature of an individual object, and sometimes even one of its properties (or its matter) can be utilized for that purpose. Sometimes, however, it happens that in having utilized a moment in the nature of an object for constituting that object as element of a class, we at the same time confound “being-element-of-a-class” with “being-something.” And this confounding can also be interpreted in the reverse direction. Either we delegate to the chosen qualitative moment the position so-to-speak of the given object’s nature and confer on it intentionally the function of “being-nature,” which gives rise to the semblance that this moment is the true [*echte*] nature of the object, or we demote the chosen moment to the role of “being-property.” In the latter case, one is then inclined to quite generally deny the existence of a nature – as has in fact already

---

In this sense, the individual constitutive nature of the object is of course – despite its qualitative selfsufficiency – always non-selfsufficient, and this vis-à-vis both the subject whose direct determination it is, as well as possibly vis-à-vis a certain assortment of the same object’s property-matters. For it can exist individually in no other way than in conjunction with other qualitative moments that comprise the matter of the same object whose nature it is. Meanwhile, these other moments – even if they stood in essence-dictated unity with the object’s nature (more about that later) – do not augment the quality itself that comprises the given object’s nature. Those moments, on the other hand, that are mutually non-selfsufficient *qualitatively* exist together within a whole not only purely existentially, but they also determine and modify each other qualitatively – as is the case e.g. with the qualitative shade of a color, its saturation and brightness, or perhaps with appropriately matched taste- and smell-qualities that modify and augment each other.

- 45 This qualitatively non-selfsufficient moment must of course be augmented [*ergänzt*] in the object itself by an appropriate moment or moments, for otherwise either the given object, or this moment in the object, could not exist. It is however generally difficult to decide what this augmentation [*Ergänzung*] consists of. And it is even more difficult to capture conceptually in its specificity the *quale* that results from this. Consequently, we often rest satisfied with grasping intuitively only the general, qualitatively non-selfsufficient (“abstract”) moments, and proceed to grasp the given individual object under the aspect of such a general moment. Bergson has already pointed this out (*Matière et mémoire* and *Le rire*). It is a wholly separate issue that Bergson regards this whole operation as a mode of apprehension that is relative to action [*handlungsrelative Erfassungsweise*], which can well be disputed. 「We can also not agree with Bergson’s contention<sup>7</sup>\* that the essence of the object is a structure that is relative to action.

\* 「But it does not at all follow from this, as Bergson would have it, 7

often happened – and conceives the object quite generally as a “bundle” of elements (Locke’s complex ideas, Mach’s “complexes of elements”).

[82] However, in order to proceed correctly, “being-element-of-a-class” must be sharply distinguished from “being-something.” Then again, the distinction also needs to be clearly grasped between an object’s full individual nature and a qualitatively non-selfsufficient, general moment contained in it synthetically, and indeed even when the “role of “being-nature”<sup>746</sup> in an object is intentionally [*intentional*] conferred on the latter. In this kind of case, we call it a “*quasi-nature*” and distinguish it sharply from a genuine nature.

The observations just made afford us two particulars for making more precise the concept of the constitutive nature: 1. this nature must determine *completely* the subject<sup>47</sup> itself in the object; 2. the moment comprising the nature (the matter of the constitutive nature) must be a moment that is not differentiable any further, hence qualitatively selfsufficient. However, yet another, third thesis [*Feststellung*] follows from this, which is that the constitutive nature – in contrast to the properties, which, in accordance with their essence, must be multiple in the object – has to be the *sole one* in the object. To put it differently: every individual, autonomous object is *of one and only one nature*. On the other hand, there can obviously be *many quasi-natures* in the same object – corresponding to the various levels of generality of the non-selfsufficient qualitative moments contained in the constitutive nature – on which, for whatever reasons, the function of “being-nature” has been intentionally conferred. But all these *quasi-natures* are intentionally relative, in the functions conferred on them, to the correlative conscious experience [*Bewußtseinserlebnis*] in which the function is bestowed on each of them; as *quasi-natures*, they are just intentional, heteronomous structures [*Gebilde*], and they fall by the wayside whenever the structure of the individual, *autonomous* object is involved. Their occurrence can therefore not be utilized as an argument against our contention pertaining to the uniqueness of the constitutive nature in the individual, autonomous object.<sup>48</sup>

[83] It will perhaps contribute to clarifying the concept of constitutive nature if we relate it to the concept of “Gestalt” [*Gestalt*]. It is tempting to identify the two, and this because in both cases we have a qualitative determination of the *whole* of an individual object. The concept of “Gestalt” (or of the so-called “Gestalt-quality”), which was first introduced in psychology, but then also found entrance into other branches of science, was indeed not always utilized quite unequivocally and is also not all that easy to articulate. However, it will resonate well with the basic intentions of those researchers who employ it, if we consider the following moments as essential for “Gestalt”: the “Gestalt” is a *qualitative* moment that is not primal in the

---

46 “function of constitutive, individual nature”<sup>7</sup>

47 “of properties”<sup>7</sup>

48 Concerning the various cases in which a *quasi-nature* comes to be formed, and concerning the reasons that drive us to this, see my article “*Über den formalen Aufbau des individuellen Gegenstandes*,” § 14 “*op. cit.*”<sup>7</sup>.

same sense as e.g. the simple color-qualities (such as “redness,” say), since it only makes its appearance in the presence of other qualities that found it. It is nonetheless primal in the other sense, in that it is quite specific and singular. It cannot be “composed” out of other qualities, nor be reduced to them. The notion of the possible “composition” or “reduction” to other qualities arises precisely because every “Gestalt” has for its “foundation” [*Unterbau*] an ensemble of other, primal qualities that not only shine through at its appearance, but must themselves also be grasped in order to wind up with an adequate grasp of the Gestalt. It is rather characteristic of the Gestalt-quality that grasping all of its founding qualities is not yet by itself enough to grasp the Gestalt itself.<sup>49</sup> It contains a *novum* vis-à-vis those qualities that goes beyond each and every one of them, as well as beyond their *ensemble* as a whole. A special effort is called for on the part of the apprehending subject in order to bring this *novum* to adequate givenness. Precisely therein resides the irreducibility of the Gestalt to the qualities grounding it, and with which it subsists in harmonious unity.

If the Gestalt determines the whole of an individual object then it obviously cannot be reduced to one of the characteristics accruing to it, nor is it identical with their collective ensemble. For even if they made up its substructure [*Unterbau*], reducing it would not be possible in view of its specificity. But the object’s properties need not generally comprise the foundation of the Gestalt, and when they do not do so they are something completely irrelevant vis-à-vis the latter. It does not follow from the fact that the Gestalt – when it is the nature of an object – stamps the whole of the object that the properties of this object had to comprise its qualitative foundation. Formal-ontological circumstances speak against the relation between a Gestalt and its foundation being identical with the relation between the nature of an individual object and its properties. The qualitative substructure of a Gestalt does not stand<sup>50</sup> in the “ $\Gamma$ ” form of the properties of this Gestalt<sup>51</sup>. The irreducibility of the Gestalt to other qualities that serve as its underpinning is also the reason why the Gestalts are utterly [*schlechthin*] indefinable:<sup>52</sup> the specific moment that they bring along can only be directly grasped or unequivocally determined with a simple indication. That means that the inability to define it does not rule out its being identified – even in intersubjective discourse.

[84]

But should the Gestalt be identified with the constitutive nature? That has to be denied. There are surely cases where constitutive natures are at the same time Gestalts, just as there are Gestalts that are at the same time constitutive natures. But this is not always the case: there are natures that are no Gestalts and Gestalts that are no natures – e.g. every melody in a work of music is a Gestalt, yet it does not make up the constitutive nature of the work in which it occurs. *Many* melodies

---

49 “ $\Gamma$  intuitively”

50 “ $\Gamma$  in relation to it”

51 “ $\Gamma$  form: property of something”

52 “ $\Gamma$ , even though numerous simple qualities occur in their substructure”

[85]

appear in one and the same work, sometimes even running parallel to each other in the work, or intersecting, and the like, which already *ipso facto* rules out their being able to comprise the work's constitutive nature. A Gestalt must first take on the *formal function* – which belongs to its essence anyway – of *determining directly a subject belonging to an object* in order to become a constitutive nature. For, it is precisely this formal function that decides whether a qualitative moment is or is not the “nature” of something. Also the relation that obtains between the Gestalt and the primal qualities that found it is not to be identified – as already mentioned – with the relation between the constitutive nature of an object and the properties that accrue to the latter. This can best be seen precisely in those cases in which a constitutive nature is a “Gestalt”: it is then that the qualitative moments founding the Gestalt are *generally* different from the matters of the properties that accrue to the same object. There is at any rate a countless multitude of property-matters that occur in the same object but are not at all qualitatively connected with the given Gestalt (such as, for example, the reciprocal bisection of the diagonals in a mathematical square, which do not intermingle [*verschmelzen*] with the Gestalt directly, even though they may perhaps somehow depend on it). On the other hand, the number of primally qualitative moments that found the Gestalt is always very limited. They are also always bound together in harmonious unity with the Gestalt, which cannot be quite generally said of the properties accruing to an object and the nature constituting it. The very loose relation that frequently obtains between the constitutive nature of an object and some of the properties accruing to it comes to light best where the properties change while the identity of the object is preserved: their matters then vanish altogether from the object, whereas the nature is preserved without change. Only in quite special cases, which generally belong to the exceptions, does an essence-dictated unity obtain between the qualitative moment of the nature (which then tends to be a “Gestalt”) and a select group of the properties accruing to this object: altering them would at the same time imply destroying the object. This occurs in cases in which we are dealing with an object's “essence” – taken in a special, rigorous sense.<sup>53</sup> But even there the “Gestalt-character” [*Gestaltmäßigkeit*] of the Gestalt is not to be identified with the form of the constitutive nature. We shall return to the relations and interconnections between the nature and the Gestalt when we make an attempt to rigorously articulate an object's individual essence and to oppose objects endowed with an essence to those that are so-to-speak “essenceless.” For the time being, it should be sufficiently clear that the concepts of constitutive nature and Gestalt are to be regarded as distinct.

---

53 Cf. Ch XIII, below.

## § 41. The Properties of the Individual Object

We now need to characterize in greater detail the properties of the individual object, and that indeed in various directions.

Every individual object “has”<sup>54</sup> properties. It only has them because it is their subject. But it has them – as follows from what was said above – not as “just something,” but as a subject that is directly qualified in such and such a way, and is *determined* by them “in greater detail” because it has them. For example, it is not just “table,” but, say, a brown table, or – in other cases – the high Mont Blanc, the wise Goethe, etc. And indeed it is that because the properties accruing to the object have in themselves their own matter which stands in the peculiar form of accruing or determining. To “being-brown of...,” “being-heavy of...” is to be opposed on the one hand the purely qualitative moment that appears in it as its “matter” („brownness,” “heaviness,” “hardness,” etc.), and on the other the accruing-to [*das Zukommen*]. We can also call the matter of an object’s property “qualitative moment” [*Beschaffenheit*].<sup>55</sup> It is not then the properties that properly “accrue” to the object, but rather the qualitative moments. On the other hand, property is *that which accrues to the object – as accruing* [to it]: a special case of what we established above as an “Aristotelian” form (form II).

[86]

A property of an individual object is first of all not to be confused with a state of affairs. Property is e.g. “the being-brown of...,” whereas in the case at hand the state of affairs is “the being-brown of this table right here.” We shall later deal extensively with the form of the state of affairs, and set it in relation to both the form of the property and that of the individual object.<sup>56</sup> For now, let this just serve as a purely terminological demarcation<sup>57</sup>. But it is precisely in contrast to the state of affairs, and to the object to which it accrues, that the property of an individual object shows itself to us in its peculiar mode of being, in its non-selfsufficiency and incompleteness: there is no property without the object whose property it is, but there is also no object without its properties. This statement does not however suffice to characterize the mode of being of the property. Every property is of course existentially non-selfsufficient vis-à-vis the object (or the subject occurring in it) whose property it is. But there is here a whole network of non-selfsufficiencies that first unveils for us the manner and the degree of the property’s infusion [*Einschmelzen*] into the object as well as the object’s peculiar kind of “unity in multiplicity,” as Kant put it.

---

54 ʘ (possesses) ʘ

55 In making use of the terms ‘qualitative moment’ and ‘property,’ I follow here a terminological foray of K. Twardowski (Cf. *Zur Lehre...*, p. 56ff.), although I do not share his conception of property as a *relation*.

56 Cf. Ch. XI, below.

57 ʘ of the two forms, or what stands in them ʘ

1. First of all we have here the non-selfsufficiency of every matter of a property vis-à-vis its form, and it is indeed an unequivocal non-selfsufficiency.<sup>58</sup> That is to say, property-bound matter can exist *in concreto* in no other way than as formed. And its form can be nothing other than accruing to and determining the object.<sup>59</sup> From the other perspective, however, the form of the property is also non-selfsufficient vis-à-vis the matter filling it out, and indeed taken *in individuo* it is unequivocally non-selfsufficient, since it is the form of matter that has been made concrete in an individual. On the other hand, the same form taken *in specie* is only ambiguously non-selfsufficient vis-à-vis the (possible) matter taken *in specie*. That is, a property-form that is generically the same [*artmäßig selbe*] always requires some property-bound matter with which it could in the individual case subsist in the unity of a property attaching to [*an*] the object, but it does not require a specific matter or some specific kind of matter for its fulfillment. Its unity with the matter is – if we may put it that way – an essence-dictated one, but not functional, since the generically same form of the property can remain constant while the matter varies. This non-selfsufficiency of the matter and the property-form is quite distinctive, and can be called neither “formal” nor “material.”<sup>60</sup>

---

58 It must be stressed that this claim does not apply to all of the matter occurring in the individual object. In particular, it does not hold with regard to the matter of the constitutive nature.

59 By formulating the assertion in this way, we wish to leave unresolved two questions that arise here: 1. whether the qualities that occur in the individual object *in concreto* could also exist in a so-called *unconcretized* state – without the property-form and perhaps altogether unformed – as “pure qualities,” or whether that is impossible  $\Gamma$ , as perhaps Aristotle would be inclined to claim; 2. whether the matters of the properties are of such a kind that they could only occur as matters of an object’s *properties*, and never as matter of an object’s *nature*, whether therefore they are unequivocally or ambiguously non-selfsufficient vis-à-vis the property-form. Are there perhaps among the “qualitative moments” such as can under the right circumstances also constitute objects, and not always just accrue to them? Both these questions are very important for general ontology as well as for metaphysics, yet not of much significance for our problem-context. Besides, they could only be dealt with in the aftermath of thoroughgoing material-ontological analyses. $\Gamma^*$

\*  $\Gamma$ . In admitting his “ideas,” Plato would have committed to the first option; Aristotle, in rejecting the two-world conception – of ideas and of individual things – commits to the second, but all we really had to do was to modify it and acknowledge “pure form” as the ultimate goal of the evolutionary world-process. In admitting unconcretized ideal qualities I am committing to the first option, but I am not going any deeper into this issue in my book. $\Gamma$

60 An existential non-selfsufficiency\* is “formal” when it obtains between pure forms, but “material,” on the other hand, when it obtains between pure matters. In our case, however, the one non-selfsufficient moment is the matter, and the other one is the form.

2. Another case consists of the *purely formal* non-selfsufficiency of the form “property of [something]”<sup>61</sup> – i.e. of accruing-to and determining – vis-à-vis the form “subject of properties” that is correlative to it in virtue of essence. The form of property is both *in concreto* and generically *unequivocally* non-selfsufficient vis-à-vis the form of subject of properties. It cannot constitute the unity of the *one* basic form of the object with *any other* form except the subject-form. The same applies to the form: subject of properties vis-à-vis the property-form. And yet there is an *essential difference* between these two forms with respect to non-selfsufficiency, on which we have already touched in our earlier reflections: the non-selfsufficiency of the property-form is so-to-speak singular [*singular*], whereas that of the subject-form is to be termed plural [*plural*]. The property-form requires *in individuo* and *in species* only *one single* subject to which (with the correlative matter) it could accrue; it does not allow for the eventuality of “being bound up” with two or more subjects or subject-forms. The subject-form, on the other hand, is in accordance with its peculiar sense of such a kind that *in concreto* it always requires “an unbounded”<sup>62</sup> *multitude* of property-forms<sup>63</sup> with which it amalgamates into “a unity”<sup>64</sup>.

[88]

Later, when we deal with the *essence* of an individual object, we shall consider the question as to whether the general property-form does not allow for special variants of this form itself, and whether therefore, for example, the essential properties (the properties belonging to the essence of the object) do not also differ *with respect to their pure form* from the extra-essential, contingent, relative characteristics (or properties). Should this actually be the case, then the plural non-selfsufficiency of the object’s subject would assume a special Gestalt, in that this subject would be non-selfsufficient vis-à-vis a special system of variants of property-forms.

3. If we now take into consideration the property-matters (the qualitative moments), they can be non-selfsufficient vis-à-vis various entities. But which ones, depends on what sort of qualitative moment is involved in the given case. That can first be decided in the particular cases by means of material-ontological investigations. For the moment we can only say: there must always be purely *material* non-selfsufficiencies – such, therefore, as obtain between *pure* matters (pure qualitative moments). If we take as example the already oft discussed case of coloration, redness, specific brightness and saturation, and finally of definite extension, then the redness is non-selfsufficient in various ways with respect to the remaining qualitative moments. On the other hand, it is selfsufficient vis-à-vis the hardness

[89]

---

\* [Reading *Seinsunselbständigkeit* for *Seinsselbständigkeit*], which is clearly a typo – as implied by the context, and in agreement with the Polish version.]

61 “[Ftn.] More precisely: the form owing to which a certain matter is the property of something.”

62 “a certain”

\* [Ftn.] The multitude may well be unbounded – but that is an issue which cannot be resolved here.”

63 “, and indirectly of properties,”

64 “a single whole”

accruing to the same object, for example, or vis-à-vis the whole group of qualitative moments that are characteristic of the “material” wood. But what is characteristic of the non-selfsufficiency of the color-quality “redness” vis-à-vis the remaining qualitative moments is that it obtains between these moments *directly*, thus is purely material; directly – i.e. not first under the mediation of a form. The form *encompasses* here all those moments that are “bound up” or “amalgamated” with each other: all of them together comprise *one* concrete color that occurs as matter of an object’s particular property, and “ stands in the form *common* to them”<sup>65</sup>. The strength of their “bond” is just as great here as in the case of the likewise direct “linkage” between the forms: property-form and subject-form. It is, however, stronger in comparison with the “bond” between various *properties* of one and the same object or between a property and the object to which it accrues. For in this case it is not pure matters that “bond,” but rather formed ones, whereby the basis of their bonding can still be varied. At this point we must distinguish new cases of non-selfsufficiency that occur within the framework of one and the same object [which differ] from those already discussed. And in that regard:

4. Every *property* is existentially non-selfsufficient *vis-à-vis the object* to which it accrues and which it determines; in particular, this non-selfsufficiency is grounded in the property-*form* of the property and relates to a *subject* of properties which is qualified by a specific constitutive nature. Whether it is also materially grounded depends on what sorts of matters occur in any given case in the respective property and in the object’s nature. Therefore, depending on the case, it can be unequivocal or ambiguous, one-sided or reciprocal. On the other hand, the non-selfsufficiency of the property grounded in the correlation of *forms* is always *unequivocal* and “singular”; whereas the reciprocal non-selfsufficiency – grounded in form – of the subject of properties qualified by a nature vis-à-vis the property is always ambiguous and plural. “The object, or its subject as qualified by a particular nature, is non-selfsufficient in a manner dictated by the correlative *matters* only relative to those properties that are in their matters non-selfsufficient vis-à-vis the respective nature. In the other cases there is no *materially* determined non-selfsufficiency of the object relative to its properties.”<sup>66</sup> This means nothing other than that it can change with respect to these properties without itself getting destroyed. It then possesses properties that are “contingent” in this sense.

5. Finally, some properties of one and the same object can be non-selfsufficient amongst each other: they then require each other one-sidedly or reciprocally, in an unequivocal or ambiguous fashion – depending on their matters. Their materially

[90]

---

65 “ occurs in the *common* form of this property”

66 “The object, or the subject qualified by a nature that is contained in it, can be – depending on the kinds of matters that go into making up its properties – *materialiter* non-selfsufficient relative to its properties. This happens rather frequently relative to properties which are with respect to their matters *non-selfsufficient vis-à-vis the given constitutive nature*. On the other hand, there may be no material non-selfsufficiency at all of the object vis-à-vis its properties.”

grounded non-selfsufficiency is then just a way of expressing that they all comprise an *especially cohesive stratum of properties* in the object, [a stratum] which differs to a greater or lesser extent from the remaining properties of the same object, provided the latter exist in the object at all. Whether that is always the case or never, or whether on some occasions things are one way and on others some other way – all of that depends on the relevant matters. This is the point on which the paths of the radical empiricists and the radical rationalists diverge in their conception of the existent in general. For according to the view of the radical rationalists there would exist *no properties at all* in the individual, autonomous objects that would be selfsufficient vis-à-vis the remaining properties that occur in it: everything in the object would be necessary, and in particular, unequivocally determined by the nature of the object – nothing would be “contingent.”<sup>67</sup> The contrary, radically empiricist conception of the existent would *deny* the existence of properties in such an object that are non-selfsufficient vis-à-vis each other or vis-à-vis the object’s nature: *everything* in the object would then be “contingent,” and only the so-called “empirical” laws would govern, laws which are nothing other than the outcome of the statistically definable frequency of occurrence of certain collections of properties belonging to the objects of some “class.”<sup>68</sup> Which of these conceptions is the correct one, or whether yet a third – according to which there are *various basic types of existents* – is the tenable one, that is a question that only *materially* oriented ontological investigations can resolve. But at the same time this means that it is not the *form* of the individual, autonomous object’s property which decides that the one property must necessarily exist in the unity of an object together with specific, materially filled-out properties. However, that there must still be *some other* properties in the same object apart from the *one* property – that admittedly is required by the *form* of the property. But this is just the mirror image [*Gegenbild*], grasped from the property-side of the object, of what we have already established when discussing the formal non-selfsufficiency of the object’s subject vis-à-vis a *multitude* of properties.

[91]

The various possible ways of consolidating [*Ausgestaltung*] the non-selfsufficiencies among the moments we have distinguished in the individual autonomous object lead to a series of foundational problems pertaining to the formal structure of such an object, such as the problem of essence, the problem of “contingent” and relative characteristics, and finally the problem of the object’s structure [*Gliederung*] and of the possibility of its partitioning. We shall discuss them all in turn later.

But what about the problem of the selfsufficiency of the individual *object* as contrasted with the non-selfsufficiency of its properties?

---

67 [Ftn.] Such is Leibniz’ position, for example. 7

68 Of course, this opposition between standpoints cannot be rigorously characterized until we have 7carried out our distinctions, and have applied the concepts we introduced.7\*

\* 7taken into account the analyses carried out here. Normally, one rather merely senses what is involved here. 7

We have already touched upon this problem when discussing the object's basic form, but only now – following our latest reflections – will it be appreciated in its full importance: "it is the primarily individual, autonomous object that is first *formally* selfsufficient, and indeed as first including the *total* stock of properties that accrue to it."<sup>69</sup> It is the *first* existentially selfsufficient whole that results from the coexistence of numerous variegated moments that are non-selfsufficient vis-à-vis each other. Their reciprocal non-selfsufficiency, which makes itself palpable when considering the individual moments in the abstract, dissolves, so-to-speak, and, as it were, vanishes of itself when the object is considered holistically, since the individual moments supplement each other and satisfy their reciprocal need for completion. This selfsufficiency of the individual, autonomous object that is grounded in form is nothing other than the outward expression of the non-selfsufficient moments submerged in its constitution [*Bestand*] having had their formal and material need for completion fully satisfied. If someone were to wonder how something selfsufficient can emerge from the numerous non-selfsufficiencies of the moments distinguished above, we would retort: selfsufficiency of something not straightforwardly simple *can* arise along no other path. And this is just a different conceptual articulation of the situation that a primarily individual, autonomous object is only possible by means of the coalescence [*Verwachsung*] of its non-selfsufficient properties. In its *formal* essence it is precisely a *concretum*.

As we stated above, the property is a partial determination, a partial consolidation [*Teil-Ausgestaltung*] of the object. In being what is had [*das Gehabte*] by the object, the property is *what determines* it. But as this determinant, it is at the same time *what delimits* it, and indeed – as already stated – the entire ensemble of properties "delimits" the object in *all* respects that are possible for it as a whole constituted by a specific nature. This "delimiting" by means of properties is stipulated in the case of autonomous objects by the following situations:

1. The existential autonomy of an object consists<sup>70</sup> in its properties or qualitative moments being *immanent* to it in the "true [*echten*] sense"<sup>71</sup>. They are "embodied" in it, contained in it "in their very self [*in ihrem eigenen Selbst*]"<sup>72</sup>. Thus, the existential range of the object stretches out over all those respects in which it is qualitatively endowed – as far, but then only as far, as the qualitative moments accruing to it reach. There is something *of the object itself* present in every one of its properties. Where a qualitative moment is present that does *not* accrue to the given object, this object is also no longer around. There we encounter a region of being that is *alien* to it, which for essential reasons cannot be integrated into the

---

69 "it is owing to its *form* that an originally individual, autonomous object is first selfsufficient, and this only when it is taken in the *total stock* of its properties"

70 "(see [Vol. I] §12)"

71 "in the strict sense of the word" [The significance of the change is that Ingarden frequently employs *echte* as synonymous with Husserl's *reelle*.]

72 "as themselves – „in person"

existential domain of the given object. Between the object and each and every item that does not accrue to it (or does not belong to its nature), and which comprises no (potential) part of it, there is a *breach in being*, a *discontinuity* that cannot be bridged by anything; precisely there lies the “boundary.”

2. The delimitation of an autonomous object by means of its properties and its nature at the same time consists in the embodied self-presence of the qualitative moments accruing to the object *excluding eo ipso* from its domain all those qualitative moments, which either as qualities cannot exist in the unity of *one* whole together with the qualities embodied in the given object, or comprise mere negations of the qualitative moments embodied in it (or of its nature). A particular autonomous object could of course be “qualitatively endowed” differently than it in fact is. But it is impossible for it to acquire *new* properties – while *preserving* the collective stock of its properties – whose matters clash with the matters of the properties already present. The “place” within the scope of the object that the new properties would be “occupying” is already filled-out by the matters embodied in the object. The individual object’s autonomy comprises the ultimate *foundation* of its “delimitation” so understood. The situation affirmed in the ontologically understood “Law of Contradiction” – namely, that an object G cannot at the same time contain the qualitative moments X and non-X – is just a *consequence* of the object’s autonomy as lawfully dictated by essence [*eine wesensgesetzliche Folge der Seinsautonomie des Gegenstandes*]. The ontologically understood Law of Contradiction therefore holds *only* for autonomous objects, but does not suffice in all those cases in which two *positive* qualities are involved, not both of which can exist together within the unity of one object. Special material-ontological laws are needed in order to be able to decide which qualitative moments are excluded from the domain of an autonomous object by some collective ensemble of its properties.

[93]

The peculiar essence of an object’s property is not however exhausted by its non-selfsufficiency and by its “function” of achieving determination and delimitation of the object whose property it is. The Scholastics said that “it is not “*ens*,” but “*entis*.”<sup>73</sup> If we try to penetrate in thought the true intention of this expression, it seems that not only the non-selfsufficiency of the property vis-à-vis the correlative object is being pointed out, but also some other peculiarity of it: namely, everything that it is in itself, it is *as property of the respective object*. All of its formal and material moments are so-to-speak “accountable to” this object; the property is just something *of the object* itself, and this indeed because it is that which accrues to it. Everything that can be distinguished in it and ascribed to it is *in the last analysis* “*entis*,” i.e. of the respective object itself. The object’s subject is ultimately also subject of everything that can be distinguished within the compass of [*in oder an*] some arbitrary property of this object. And it is indeed so precisely owing to the peculiar function of accruing-to, determining, delimiting that the property “exercises” vis-à-vis its object. In *all* properties and in every moment of the same, the object is

[94]

---

73 “*accidens non est ens, sed entis.*”

“it itself”<sup>74</sup>, although it is never *fully* it itself in the *individual* properties. It is first *fully* it itself in the *total* stock of its properties and its nature. In this situation, the non-selfsufficiency of each and every property comes to expression anew, and in a different way. It is no object, no “*ens*,” but “only *entis*.”<sup>75</sup>

## § 42. Restriction of the Concept of Property

The last statement pertaining to the property of an individual, autonomous object appears to lead to difficulties. To wit:

1. It seems that through it we ascribe to the object contradictory moments.
2. The question arises as to whether we are entitled to pronounce anything at all about the property of an object *in individuo* or *in specie*.

Let us develop this in somewhat greater detail.

*Ad 1.* One could argue as follows. According to the preceding, every individual autonomous object is supposed to be a selfsufficient whole, yet every one of its properties is supposed to be non-selfsufficient. But every property is “something [stemming] from the object itself,” and everything in it is “accountable” to that object – including that it is non-selfsufficient. The object in itself is therefore selfsufficient, but at the same time – in view of<sup>76</sup> its properties, and of the fact that ultimately *it* is supposed to be the subject of everything that is distinguishable in them – [it is] non-selfsufficient. We therefore appear to have a contradiction. So there must be something wrong with the conception of the object that we are presenting here.

[95]

*Ad 2.* If the property is no kind of object, and hence no subject of properties in the strict sense, then we are not permitted to say anything about it. For every utterance – one could say – in which something is ascribed to some entity presupposes that this entity is a subject of properties. But if we were not allowed to make judgments about properties, they would cease to be the focus of our cognition altogether.

How can we respond to these two objections?

*Ad 1.* There are various ways of trying to get around the indicated difficulty, but all of these attempts founder as long as the peculiar essence of the property has not been given its due and as long as its concept has not been substantially restricted in comparison with the commonly prevailing tendencies. Thus the very first failed attempt is contained in the remark that the non-selfsufficiency accrues not to the object, but to its properties. For this would only eliminate the difficulties if at the same time we conceded a) that properties in turn possess properties, hence are objects in the sense of subjects of properties, b) that the properties of some property of object

---

74 One could say: the object is self-present [*selbstgegenwärtig*] in its properties; if we are concerned with them, then in them we are concerned with the object itself.

75 “is surely something *of it*, *est entis*.”<sup>7</sup>

76 “the non-selfsufficiency of”<sup>7</sup>

X are *no* properties of object X, and c) that something like the non-self-sufficiency of an entity is the property of that entity.

At first each of these three points appears to be quite plausible and has been advocated more than once by various researchers<sup>77</sup>, but each does nonetheless lead to serious difficulties, and – at least in this formulation – cannot be defended. Thus, as we know, claim (a) leads to an antinomy. But this would not yet in itself be decisive, since it has not yet been settled that this antinomy and antinomies in general are not “resolvable” [lösbar]<sup>78</sup>. What is more important in our context is that endorsing assertion (a) would amount to relinquishing “our own standpoint”<sup>79</sup>. My precise aim is to demonstrate that the property of something is no object in the sense stipulated above. Hence we cannot accept assertion (a) until we are convinced that our position is absolutely unsustainable. What then are we actually claiming? We have said: “Everything that can be distinguished in a property is *ultimately* ‘*entis*,’ i.e. of the respective object.” And correlatively: “The given object’s subject is *ultimately* also subject for everything that can be distinguished within the compass of a property of this object.” If form, matter and [mode of] existence are to be distinguished within the property, then this primal dissimilarity between these three “aspects” of the property is something that can be found *within the object* itself, something that can be found within an existential domain that it belongs to in virtue of its essence: *it itself* is of such a kind that its properties are this triune [Dreieinigkeit] of matter, form and mode of being. But this does not mean that everything that is distinguishable within its property is *eo ipso* a property of that property. *Neither the existence [Sein] or mode of being, nor the form, nor finally the matter* that we have distinguished within the property of something *is* property of that property, or of anything else.<sup>80</sup> *Property of something can only be what in itself displays this triune of matter, form and mode of being.* Neither the form of the property (hence accruing-to, determining and delimiting<sup>81</sup>), nor its matters – of whatever kind they may be – nor finally the mode of being display within themselves such a<sup>82</sup> triune. The non-self-sufficiency of the property is in itself and for itself neither formed, nor does it have some sort of matter, nor finally does it exist in one fashion or another. The notion of such a “triune” within an existential moment or in some arbitrary form, or finally in some matter, not only leads to a *regressus in infinitum*, but is also

[96]

---

77 Except that in the last case [(c)] it was not non-self-sufficiency that was taken into account, but existence [Sein] in general. Kant protested against this, but he was generally misunderstood.

78 “avoidable”

79 “the position I have adopted here with regard to the formal structure of the object, and of the property in particular”

80 “[Ftn.] In agreement with Kant, I have already stated this with respect to existence in [Vol. I.] § 9.”

81 Of course, these three words point to three essentially amalgamated moments of the *one* form.

82 “new”

on purely substantive grounds an absurdity that goes contrary to primal intuitions. If one falls prey to such a<sup>83</sup> notion at all, that only happens under the impress of a certain cogitative automatism in consequence of which one is inclined to apply the “category” of property to anything at all distinguishable in an existent. And this is just as groundless as it is to see an “object” in each and every [item]. The pair of correlative forms: property-form and subject of properties or, taken together, the basic form of the object, is likewise not applicable to any and every item, in particular not to the property of an individual object, moreover also not to the material moments that are smelted together in a property<sup>84</sup>, such as coloration and redness<sup>85</sup>.

[97]

But we need to examine the case in which, despite everything, a certain variant of the secondary properties of a property appears to be involved. We say, for example, that some properties (<sup>86</sup>“characteristics”) are “relative,” whereas others are “absolute.” We distinguish “essential” and “inessential”<sup>87</sup> properties, “constant” and “variable,” “simple” and “composite” properties, etc. Is this an unjustified manner of speaking, or, to the contrary, is the conception wrong that does not allow any properties to be ascribed to properties, considering<sup>88</sup> that the properties themselves are not and cannot be subjects of properties?

First of all, various cases have to be distinguished. So there is, to begin with, the closer or fuller determination of the matter of a property. We say, for example, that the redness of a flower is “yellowish,” whereas that of some other one is “blood-red.” Or: that the sound of a silver bell is “resonant,” whereas lower-quality glass produces tones or sounds that are “empty,” “shrill” or “sharp.” In  $\Gamma$  other<sup>89</sup> cases, the potential talk of the property of a property appears to be unjustified, though not inadmissible from a purely grammatical point of view. We only have here properties whose matters are akin to each other with respect to one of the<sup>90</sup> qualitative moments occurring in them, whereas they differ from each other with respect to some  $\Gamma$  other non-selfsufficient moments<sup>91</sup>. Meanwhile, these<sup>92</sup> non-selfsufficient moments are *no* properties of the other moments that are blended together with them, nor are these latter subjects for the former, as would appear on the basis of the syntactic structure of the linguistic phrases<sup>93</sup>, but rather they are all non-self-sufficient moments that qualitatively augment each other, and which subsist in an essence-dictated unity and coalesce into *one* specific quality. We could at best speak

---

83  $\Gamma$  strange  $\neg$

84  $\Gamma$ and perhaps comprise an essential or functional unity  $\neg$

85  $\Gamma$ nor, finally, to the smelted together properties of one and the same object  $\neg$

86  $\Gamma$ or, more generally  $\neg$

87  $\Gamma$ – „contingent”–  $\neg$

88  $\Gamma$ the claim made above  $\neg$

89  $\Gamma$ these  $\neg$

90  $\Gamma$ non-selfsufficient  $\neg$

91  $\Gamma$ others that supplement the former, and *ipso facto* modify it within certain bounds  $\neg$

92  $\Gamma$ latter  $\neg$

93  $\Gamma$ cited above  $\neg$

here of a hierarchy amongst the qualitative moments, of which some, for instance, are “foundational” for the others and are in need of completion by them, while the others “complete” the first and find in them a founding ground<sup>94</sup>. We have there special variants of existential interconnections between moments of the material determinations of objects, which themselves are indeed “formal”<sup>95</sup>, but which can<sup>96</sup> be shown in their diversity in material-ontological investigations. At any rate, this group of closer determinations of the matter of some properties does not force us to accept that “properties of”<sup>97</sup> properties exist.

A second group of cases to be considered consists of the already named examples of relative and absolute, of essential and inessential (“contingent”) properties. An incisive analysis of such properties will first be given later. Thus, what we are about to say<sup>98</sup> will be to a certain extent incomplete, and perhaps even not convincing enough.

[98]

Two possible solutions of our difficulty open up here: the first, which up to a certain point is prepared to acknowledge the secondary “properties” of properties, and the other, which leans toward no compromise in this respect. The first can be formulated as follows: Should a moment be found within a property that somehow determines it more closely, hence exercises the function of qualifying vis-à-vis that property “(which we do not wish to deny)”<sup>99</sup>, then it “does” so in such a way that, as a moment which determines the property, it<sup>100</sup> accrues to the object itself. The object is then the “proper” subject of this moment. A peculiar *dual relatedness* stands out in relief in the form of this moment that determines the property more closely: on the one hand, the determining is directed at the property, and on the other the determining moment (with its matter) devolves [*fällt zu*] in its determining “function” onto the *object* and qualifies it more closely as the possessor of the given property. This *second* reference to the given “object’s subject”<sup>101</sup> is so-to-speak the *existentially stronger*: it is *its* occurrence which decides that there is in the whole of the object – but therewith also in the respective property – this moment that determines it more closely; on the other hand, the first reference – to the property – has as its consequence that the property in question is more closely determined. But where does this “second” reference, as we called it, to the object’s subject of the moment that determines the property more closely come from? Well, from nothing other than that the property which is being more closely determined by the given

---

94 “for their own completion”

95 “of a „formal” nature (rather in the sense of form – but this would still remain open for discussion!)”

96 “first”

97 “higher-order”

98 “concerning their formal structure”

99 “[a function] which is at least analogous to that which a property exercises vis-à-vis the object to which it accrues”

100 “nonetheless”

101 “object (more precisely: to the subject contained in it)”

[99]

moment is *not something that exists for itself*, but is rather “had” by the respective subject, accrues to it. Only as such can the property in a certain way still “bear” within itself some moments that qualify it more closely – by transferring the burden, figuratively speaking, to the subject<sup>102</sup> that sustains that property itself in being. Its own<sup>103</sup> non-sufficiency and incompleteness perhaps shows up best in precisely such moments that determine it more closely: even as that which is determined by some moment qualifying it, the property is not its *own*<sup>104</sup> subject of properties, but rather ∟ displays the function of subject vis-à-vis the object whose property it is<sup>105</sup>. Thus a closer determination – should such a moment be found – can certainly be attributed to the property, however this attribution must be credited to [*geleitet an*] the corresponding object.

What then is the situation – the<sup>106</sup> reader will ask us: is there a property of a property, ∟ and is it at the same time property of the object, or does it only accrue to the property<sup>107</sup>?

The answer appears to be clear: the property of an individual, autonomous object has *no* properties vis-à-vis which it could *selfsufficiently* exercise the “function” of<sup>108</sup> subject. The property does nonetheless in some cases have moments that determine it more closely, vis-à-vis which, however, it is not the property itself that exercises the “function” of “having,” but the object’s subject which is amalgamated with it into the unity of the basic form of the object. This subject also confers on the property the capacity to “bear” determinations non-selfsufficiently. There are therefore no determinations that accrue ∟ directly [*schlechthin*]<sup>109</sup> to it. It can therefore be claimed neither that “its” properties are at the same time properties of the correlative object, nor that they are not. But it can certainly be claimed that the moments determining the property more closely, as that which articulates it in greater detail, accrue to the object<sup>110</sup>: it is the object that possesses the properties that have been determined or articulated more closely in one way or another. This “determining-the-property-more-closely” implies that the object – even though it is the true subject of the moment determining the property – is after all first determined by this moment indirectly, “indirectly,” i.e. via the fact of the property’s being determined by the given moment. This moment can therefore be attributed neither directly to the property, nor directly to the object. This may appear quite curious, but is nonetheless a faithful account of the situation that emerges from the basic

---

102 ∟ of properties (object) ∟

103 ∟ formal ∟

104 ∟ (separate) ∟

105 ∟ draws, as it were, its function as subject from the object, or transfers it onto the latter ∟

106 ∟ exasperated ∟

107 ∟ or is there not, and “everything” accrues to the object itself ∟

108 ∟ being their ∟

109 ∟ exclusively ∟

110 ∟ itself ∟

formal structure of the individual, autonomous object, and which for this reason we must simply acknowledge.

The strangeness of this situation – including that difficult to understand “non-selfsufficient” having by the property of the moments determining it more closely, which “actually” do after all accrue to the object itself – may motivate us to seek a different solution. And indeed, a solution that would not allow such “intermediate cases” and would maintain more radically that properties themselves have no properties, even though linguistic practice does not forbid acknowledging that they do. That is to say, we would claim that those moments – like “relative,” “absolute,” “essential” or “individual” – which we ascribe to some properties are nothing other than certain variants or modifications of a general form<sup>111</sup>, and perhaps “the modes of being associated with that general form”<sup>112</sup>. The way this could be interpreted is that new formal moments are attached to the general form of any property at all and confer on it a more specific Gestalt, so that the form of a relative property or of an essential property emerges from that. Nevertheless, the variants of the form are no properties of the property, since no form-moments or existential moments whatsoever can be “property” of something<sup>113</sup>.

[100]

This second solution of the indicated difficulty appears to be simpler and at once more natural than the one already discussed. Meanwhile, only subsequent investigations “into the various kinds [Abwandlungen] of properties”<sup>114</sup> can first resolve which of these solution attempts is more fitting. For only these investigations will show whether the mentioned differences between the properties are of a strictly formal nature, or whether there is also something else in play here. It is also possible that both solutions will turn out to be useful, and indeed in such a way that the first will prove suitable for the first group of cases considered, and the second for the second one.

At any rate, the claim must be upheld that neither the mode of being nor the form of the object or property can be regarded as the property of anything. Contrary to the trends dominant in contemporary philosophy, which seek to generalize the concept of property, or of characteristic, as much as they possibly can, it is necessary to narrow this concept in an essential way. After the restrictions<sup>115</sup> already implemented earlier, which was effected by “introducing the concept of the object’s constitutive nature”<sup>116</sup>, the range of the concept of property must now once again be essentially restricted. That is to say, it embraces neither the existence [*Sein*] (or the

---

111 “of the property of an object”

112 “also, associated with that, variants of existential moments that are characteristic of some properties”

113 “whose form or mode of being they are”

114 “pertaining to the distinction between “relative” and “absolute” characteristics (properties) or between “essential” and “inessential” properties”

115 “of its scope”

116 “excluding from it what I call the primally individual object’s “constitutive nature”

[101]

mode of being and the existential moments) nor the form of anything, nor finally the qualitative moments – which occur in the concrete matter of properties, and are distinguishable in the abstract – in their relation to each other (provided of course that these latter do not stand in a property-form). And the enumerated “entities” do not indeed fall under the concept of property because they display neither the “triune” of matter, form and mode of being that is in general characteristic for the property, nor even the mode of being and form peculiar to the property. Every expansion of the concept of property beyond the scope we have determined by means of the situations presented, and especially its expansion to everything that is differentiable within the existent, leads to the unavoidable absurdity that the primal categorial structure of the property or of the object is thereby violated.

But is anything gained toward eliminating the contradiction threatening us by narrowing this concept of property? In part, yes. And this, insofar as the existential moments or modes of being do not fall under the<sup>117</sup> Principle of Contradiction. For on the one hand this principle refers to the impossibility-to-accrue-at-the-same-time of a property and its negation to one and the same object. On the other hand, however, [we have gained something] insofar as the existential moments (or modes of being) are no properties of anything. So the contradiction indicated earlier does not exist. This helps us only in part, for after all we ourselves have set up in our existential investigations a series of exclusionary principles between the various existential moments, among them also the law that one and the same moment cannot at the same time be selfsufficient and non-selfsufficient. So if we wished to concede that as a consequence of our conception of the property, the object would have to be at the same time selfsufficient and non-selfsufficient, we would be infringing on a law that we ourselves have set up. Therefore either this law is untenable, or the conception of the individual object’s property that we have presented here must be abandoned.

But how is that existential law to be understood, and what is the situation with regard to individual, autonomous objects?

[102]

When we conducted our analyses of the various existential moments, and in particular when we set up exclusionary principles and laws of interconnection for the same, we did not yet have at our disposal any<sup>118</sup> theory of the existent. We therefore had to express ourselves as generally as possible with regard to what exists in one way or another, in order not to arrive at any premature commitments by introducing more precise “expressions”<sup>119</sup>. Hence we make use of the quite general word “entity” [*Gegenständlichkeit*]<sup>120</sup>. After carrying out our analysis of the foundational

---

117 “ontological”

118 “formal”

119 “determinations”

120 I took over my terminology from the paper “*Bemerkungen zum Problem Idealismus-Realismus*,” which I also employed in my book *The Literary Work of Art*. There I specified the extensions of the words *Gegenstand* [object] and *Gegenständlichkeit* [entity] in such a way that every “object” is supposed to be an “entity,” but not

concepts of form and matter, and especially after introducing the concept of matter I and form I, as well as after exhibiting the form of the individual, autonomous object, we can formulate in a more precise terminology the exclusionary principles we set up earlier for the existential moments. In particular, we can now say: one and the same matter that stands in the same form cannot, in accordance with its generic [*generellen*] essence (its idea), be at the same time existentially selfsufficient and non-selfsufficient, but it has to be one of the two insofar as a formed matter is to exist at all. Since – as it later turned out – matter is the primary, constitutive factor within the existent, whereas the form is just a secondary manifestation vis-à-vis the matter, it is the generic essence of the matter that is predominantly decisive in the exclusionary law just stated. The form follows from this essence, and the existential moment (or moments) that belongs essentially to the mode of being of the respective formed matter first follows from both. When we at the same time grasped the non-selfsufficiency of an “entity” in the sense of its necessary coexistence – which follows from the generic essence (from the idea) of this entity – within the unity of one whole with some other “entity,” we once again had in mind certain simple or already composite matters that have to exist together with other specific matters. And it was clear from the outset that – apart from some *absolutely simple* “entities” that exist selfsufficiently<sup>121</sup>, and which might eventually have to be included – every other selfsufficient existent<sup>122</sup> can only exist in this manner “by having certain non-selfsufficient matters partake of it, or exist in it together with other matters”<sup>123</sup>. It therefore did not indeed belong to the *sense* of selfsufficiency – though it followed from its relation to non-selfsufficiency – that what is in itself selfsufficient, the whole that harbors within itself various matters, in a certain way props up its selfsufficiency on the non-selfsufficiency of the partial matters that are distinguishable in it in the abstract.<sup>124</sup> We have a distinctive case of this situation with the individual, autonomous object: a *distinctive* case because in it not only the *generic* type of property-matters [*generelle Art der eigenschaftlichen Materien*] is defining [*bestimmend*] for the object’s existential peculiarity, but also the generic essence of the basic form of an object, and of the form of the property in particular. The property-matter requires the form of property, which for its part entails the non-selfsufficiency of the (full) property vis-à-vis the correlative object. Thus the property requires of itself that, in order to exist at all, a corresponding object –

[103]

---

conversely. E.g. properties, states of affairs, ideal qualities, ideas, and the like were thought of as other types of entities. [*Gegenständlichkeit* is most often rendered by ‘objectivity,’ and occasionally by ‘objective formation.’]

121 I had in mind here the so-called “pure ideal qualities” [*Wesenheiten*], to which I shall return.

122 “that is not a higher-order object”

123 “because specific non-selfsufficient matters coexist in it which complete each other into a selfsufficiently existing „object””

124 It is then selfsufficient only vis-à-vis what can exist “outside” its own unity, just as it itself can only exist “for itself” within the totality of its determinations.

hence, that which is subject for many properties – must exist selfsufficiently. And conversely: the selfsufficient object – as a subject of (perhaps infinitely) many properties that is specifically qualified as to its nature – requires the non-selfsufficiency of the properties that are amalgamated within it into a unity. Only if the latter are such in their matter and form that they can only exist by necessarily coexisting<sup>125</sup>, can it be an object that harbors within itself a multitude of different matters, and yet at the same time be *one* and comprise an essential unity – and is in this sense “individual” object. This agrees with the uniqueness of its subject and with its formal and simultaneously plural non-selfsufficiency vis-à-vis the property-forms occurring in it. That is precisely the essence-dictated existential situation in the individual, autonomous object. It is just a necessary consequence of its basic form, as well as of the generic essence of the property-matters. The indivisibility of the object into individual properties is just the flip-side of the non-selfsufficiency of its properties. However, it does not rule out the object’s capacity for change, whereby the effective change of the latter must only proceed with a concomitant obliteration (and not a severance [*Absonderung*]) of some specific property. The effective partition of the primally individual object into separate parts (with which I shall deal later) would first be possible if there were matters present in it that completed each other group-wise into selfsufficient structures. However, whether this is consonant with the object’s primal individuality is something that cannot be decided here. But should it turn out to be so, then the partition of the object could only be achieved by its destruction.

[104]

But does this existential situation in the individual, autonomous object violate the law of exclusion between selfsufficiency and non-selfsufficiency? That must be denied. For, what is non-selfsufficient is a particular property, i.e. a particular matter-formed-into-property [*eigenschaftlich geformte Materie*], whereas what is selfsufficient is the correlative object, which – with regard to both its total basic form as well as the matter that articulates it in manifold ways – is different from the respective property<sup>126</sup>: at any rate, we do not in both cases have the same matter in the same form. But only if we did, would that lead to “selfsufficiency and non-selfsufficiency [not]”<sup>127</sup> being mutually exclusive “ $\neg$ ”<sup>128</sup>. However, that the property in its non-selfsufficiency is “had” by the object does not conflict with the selfsufficiency of the object itself, provided we strictly adhere to the existential moments not being any kind of properties of properties or of the object. To the contrary: the non-selfsufficiency of the property, just like the non-selfsufficiency of the object’s subject, are something that we encounter in the existential constitution [*Seinsverfassung*] of this object, and that leads to its selfsufficiency. Just as the object is

---

125 “with it”

126 “even though the latter is „of it [object]””

127 [The context, as well as the corresponding Polish text, suggests this was an omission in the German version.]

128 “a conflict with the said law”

only partially, and not fully and wholly, itself in the individual property, so also the non-selfsufficiency of its properties is not an existential moment of the object as a whole [*seines vollen Selbst*]– of its self [*Selbst*] in the totality of its material determination and of its formal configuration – but only of some features of its ontic stock [*Seinsbestande*].<sup>129</sup>

*Ad 2.* The restriction we have just imposed on the concept of property enables us at the same time to overcome the second difficulty indicated above ‘p.[94]’. But since it is not itself a formal-ontological issue, but rather an epistemological one, we can devote only a few remarks to it here.

All those moments that determine a property more closely can only be ascribed to it on the condition that it is not the property itself, but rather the correlative object which is the property-bearing [*eigenschaftliches*] subject. But of course the various existential and formal moments that can be distinguished in a property’s collective stock [of moments] cannot be attributed to the property as its properties, ‘because’<sup>130</sup> that would simply be wrong<sup>131</sup>. This does not mean, however, that the attributing as such would impose the form of property on the something to which something is being attributed<sup>132</sup>, although this variant of attributing is not ruled out and is, to the contrary, a special case of attributing. But it can be avoided. And it is likewise not true that if something does not occur as a property in an object, then it is not knowable in itself and cannot be expressed linguistically. For it is not in any way necessary for either knowing or expressing that each and every item be grasped under the aspect of the property-form, and be in some cases falsified in this manner. Only when the purely ontic formal structure – which inheres in every autonomous object – is confused with the merely intentional formal structure that results as the correlate of intentional cognitive acts of a special sort – and when in addition these [special] acts are regarded as cognitive acts in general – does the notion occur to us that the cognized [*das Erkante*] as such must appear in the structure proper to an object, and in the property-form in particular.<sup>133</sup> However,

[105]

---

129 ‘It is also the kind of existential moment that is not only consonant with the object’s material endowment and its basic form I, but something that the one and the other demands in an intuitively intelligible manner as a necessary correlate and basis of its own existential selfsufficiency.’

130 ‘and not because the *very attribution of something* to something would have to introduce the category of property, but because this would indeed be – in line with the assumption – the attribution of a property to a property, and it is precisely this’

131 ‘since neither existential nor formal moments are at all properties’

132 [*dem Etwas, dem etwas zuerkannt wird*: I have translated literally here, although it seems to me that the text was either marred in print or Ingarden misspoke, and the text should have read *dem Etwas, das einem Etwas zuerkannt wird*: on the something which is being attributed to something.]

133 ‘[Ftn.] The confusion of these two issues led to the Kantian conception of the categories as a priori forms of cognition.’

the subsequent investigations will show the disparity between the two “object-like” structures that come into play here. In the epistemological portion of this book it will be shown that there are various types of<sup>134</sup> knowledge, not all of which imply the intentional object-like structure<sup>135</sup>. Finally, a linguistic utterance<sup>136</sup> pertaining to existential and formal moments would be impossible only if, on the one hand, the name that functions as the subject of the proposition were to articulate [*fassen*] what is named in “the *ontic* object-like structure”<sup>137</sup>, and on the other, if the predicative function in its variety of modes were always to grasp what “is uttered” [*das Ausgesagte*]<sup>138</sup> only in the property-form. But neither is the case. We have shown elsewhere<sup>139</sup> that in the full meaning of the *name* there is a “formal” content, which, depending on the case, can be very *diverse*, or articulated in various ways, and need not necessarily determine the form that is characteristic for autonomous objects. On the other hand, both the analysis of verbs<sup>140</sup> and the remarks made here on various occasions pertaining to the various meanings of the word ‘is’<sup>141</sup> have shown that predicates which imply the property-form only comprise a *special* case of the predicate in general. Ordinary language does not as a rule express these various<sup>142</sup> distinctions in sense explicitly. Consequently, we do not have at our disposal in its ready grammatical forms that would be unequivocally correlated with the various distinctions in sense. But this is just a factual defect in ordinary colloquial language which can and should be eliminated by means of rigorous formal-ontological analysis and through a corresponding evolution of the language. There is no fundamental difficulty here. Human language is a human work and can be shaped and transformed in order to conform to the advances of science. And those formations that “it brings”<sup>143</sup> along “as intentional”<sup>144</sup> can always be seen through [*durchschaut*] as such and rendered harmless.

### § 43. Individual Existentially Autonomous Object and the Whole. Higher-Order Individual Objects

The clarification of the form of the individual, autonomous object still needs to be augmented in various respects in order to protect it from possible objections. This concerns first of all the question of how the “object” is related to the “whole.”

---

134 “cognition and”

135 “(„object” – taken here as the *correlate* of a special type of act of consciousness!)”

136 “(judgment, declarative sentence)”

137 “formal structure of an *autonomous* individual object”

138 “predicates about something”

139 Cf. *The Literary Work of Art*, §15.

140 Cf. *ibid.* § 15c.

141 “(Cf. pp.[75–79])”

142 “subtle”

143 “linguistic structures bring”

144 “and, as it were, „imprint” on their intentional correlates”

In the course of analyzing the form of an individual object, without realizing it we often switch from form I to form III, and in conjunction with this the pair of opposites: subject of properties/property gets confused with the pair of opposites: whole/part. In order to avoid this, we have attempted to display the distinctness of these two forms. Certain situations must nonetheless still be clarified, because they appear to speak against distinguishing these two oppositions. Was it not after all asserted here that every object comprises a whole for itself? Do we then not have substantive reasons for regarding the object as something whole? One is tempted to do so<sup>145</sup> once in a while, and believes to have removed along this path the various difficulties, repeatedly discussed in the history of modern philosophy, that are tied up with the concept  $\ulcorner$  of subject<sup>146</sup> of properties, of the constitutive nature of the object<sup>147</sup>. It also happens in the practice of the special sciences – partially under the influence of empiricist currents in modern philosophy, but partially also under the impress of certain states of affairs that are positively at hand [*positiv vorliegender Sachlagen*] – that individual objects are considered from the standpoint of the whole/part antithesis.

[107]

Spatial objects in particular appear to give occasion to  $\ulcorner$  this<sup>148</sup>. Is not a particular table, say, put together out of a multiplicity of pieces of wood that comprise its parts? And are these pieces of wood not composed of further parts, e.g. of individual fibers, ultimately of individual “cells,” which can in turn be reduced to further constituents? The whole of natural science – of both animate and inanimate nature – develops its investigations, among other ways, under the perspective of breaking up the whole into ever smaller and more primitive parts, be they living cells or chemical elements or, finally, atoms, electrons, protons, photons, etc. Investigating the composition of the whole out of parts sometimes leads farther in knowledge than

---

145 Cf., e.g. K. Twardowski, *Zur Lehre...*, § 9.

146 Philosophers have been frequently tempted to understand this subject without further ado in the sense of “substance.”\* But the concept of “substance” is ambiguous\*\*, and not only do various moments play a significant role in it that are completely irrelevant to the subject of properties – such as the so-called “functioning as bearer” [*Trägerschaft*]\*\*\*,  $\ulcorner$  persistence [*Beharrung*]<sup>147</sup>\*\*\*\* – but it was often surrounded by a whole metaphysics (e.g. in Spinoza) that has nothing at all to do with formal ontology.

\*  $\ulcorner$ However, this would be incorrect.  $\urcorner$

\*\*  $\ulcorner$ , and its content shifts depending on the philosophical current in which it is employed  $\urcorner$

\*\*\*  $\ulcorner$ (*substratum* – cf. Locke)  $\urcorner$

\*\*\*\*  $\ulcorner$ “remaining [constant] through changes” (*Verharrung* – cf. Kant)  $\urcorner$

147 [The Polish version makes it clear that these are distinct concepts. The German syntax could suggest that they are equivalent.]

148  $\ulcorner$ being treated in this way  $\urcorner$

the mere “morphological,” “descriptive” treatment.<sup>149</sup> Significantly, however, this analysis that breaks something up into parts – which is in part purely conceptual and in part effectively [*reell*] performed – intersects with the investigation of the<sup>150</sup> properties: ascertaining the properties of things serves as the point of departure for various problems, mainly causal, which one then often attempts to solve by means of a partitioning analysis. But the distinguished parts are then in turn investigated as to their parts, whereby new parts are distinguished or actually separated out, and so on. Whether in all of this the properties of the ever new parts, and these parts themselves, can be given intuitively (toward which end, incidentally, constantly new instruments are being constructed), or whether they can only be determined with the aid of mathematical-conceptual methods, makes no essential difference to the methodical progress of the investigation. Ultimately, certain objects – the smallest possible and on the face of it simple, but always somehow qualitatively endowed – are posited in order that relatively large objects may be explicated in their properties. That is how the two modes of analysis and the two formal objects are constantly coupled with each other. And this also makes it incumbent on us to clarify precisely not only the relation of the object to the whole, but also the relations between the two formal oppositions.

[108]

After all we have said, it surely requires no further substantiating to say that the two forms – form I and form III – cannot be regarded as identical. The foot of a table is not its property, and “being-brown of...” is no part of the same. And indeed not only because the “being-brown of...” is not separable from the brown thing, as is e.g. the foot of the table from the latter, but first and foremost because the part of a whole does not delimit this whole definitively, nor is it “had” by the latter<sup>151</sup>. Conversely, the whole is no subject for the parts of which it is composed. The whole *consists* of its parts, but only as long as they have not been detached from it.

The whole<sup>152</sup> is therefore something different from the object<sup>153</sup>. But what is the relation between the object and the whole? Cannot one and the same [item] – in a sense yet to be specified – be simultaneously object and whole? And indeed a whole that is decomposable into parts? And if this actually occurred in some particular case, the question arises as to whether this would somehow leave its mark on the basic object-form. Moreover, what would the relation then be between the “parts” on the one hand and the “properties” on the other?

First of all, we need to point out a double-sense in the word ‘whole.’ For in *one* sense we have ourselves asserted that the individual object is a whole. And indeed what was decisive in this is that the individual, autonomous object is *fully* deter-

---

149    ⌈, which inquires into the *properties* of the objects of investigation\*

\* [Ftn.] Besides, morphological analysis is concerned with describing only *some* of the intuitively given properties of the object, but that is already a separate issue. ⌋

150    ⌈object as to its ⌋

151    ⌈in the sense that makes this true of the property of something ⌋

152    ⌈[Ftn.] I shall soon call it the summative whole. ⌋

153    ⌈in the sense established here ⌋

mined in the totality of its material qualification. This being-fully-determined<sup>154</sup> is – as we have already ascertained – a *formal* moment of the object’s basic form<sup>155</sup>. From it results the object’s all-around unequivocal delimitation and closure. These three moments are intimately interconnected and in a certain way comprise a separate *stratum* in the form of the object, which one frequently has in mind when speaking of the “whole” of the object. It has as its foundation the basic form of the union “subject of properties/property of...” and is most closely connected with the object’s autonomy. As a merely *derivative* [*konsekutive*] *stratum* in the overall form of the object, it is in need of completion and is only distinguishable in the abstract. If we wished to consider the object *exclusively* under the aspect of “wholeness” so understood, we would be<sup>156</sup> introducing essential shifts in its basic form, and would regard what is merely a derivative stratum in the total form of the object as a *full* structure onto itself. It may nonetheless be useful for certain theoretical aims to treat the object under the *aspect* of “wholeness.” We must however be careful not to allow an entirely different sense of wholeness to slip in. For, as far as *this* aspect is concerned, it remains for the object, after as before, to be *constitutively* subject of properties. Consequently, the “whole” in the sense just given can absolutely *not be partitioned* into individual properties, or moments within these. Also, in accordance with the sense of wholeness so understood, nothing can be “*contained*” in this “whole.” As soon as the thought occurs that this or the other is “*contained*” in a whole, we have transitioned to a “*whole*” in an entirely *different* sense, one we already touched upon earlier in discussing form III: namely, in the sense of the *relative* concept of “whole.” An entity is a “whole” in this new sense only with respect to the *parts contained in it: it is put together out of them*. It is nothing other than the *sum of all the parts*, and is a “whole” only *relative* to these parts or components [*Gliedern*]. Starting from individual parts, we arrive at the “whole” so understood by *adjoining* other parts, which is to be repeated until nothing is “left over” that can still be adjoined. In the other direction, we arrive at the individual parts starting from the whole by *omitting* other parts. For this reason we speak in this case of a “*summative*” whole. Here, even “parts” are not parts in and for themselves, but only in relationship to some definite whole that consists of them, that is “*composed*” out of them, or relative to other parts of the same whole. As to what they are in and for themselves – that comes into consideration here only insofar as we need to substantiate that they “belong together” or “hold together” as parts of a whole. Thus in relationship to entities other than the whole whose parts they are, they can themselves in turn be “wholes.” The principle of constituting the “whole” must then be preserved, to the effect that they themselves “contain” these entities or

---

154    ⌈(its completeness)⌋

155    ⌈[Ftn.] This whole in the sense of completeness could also be conveyed by a double negative: it is the same as the lack of any lack in the object. When we predicate of the object that it is “whole,” we mean to say in this way that it lacks nothing.⌋

156    ⌈(intentionally [*intencjonalnie* = *intentional*])⌋

[110] are “composed” out of them. The summative whole does not, however, just consist of parts; it also falls apart into them – it is, in accordance with its own essence, “*decomposable into parts*” [*teilbar*]. But as long as it still remains a whole, the parts somehow hold together, or they at least belong to each other in some fashion.

The basis and manner of “holding-together” or of “belonging-together” of the parts can be varied, and correspondingly there can be various types of summative wholes. But the holding-together or belonging-together of the parts must somehow be *effective* in order for the whole to still be able to exist. If it is somehow done away with, then only the “loose” parts remain, which can even still be conceived as parts only with respect to the erstwhile whole, but are at bottom no longer genuine parts but only objects for themselves or – should they themselves consist of further parts – new wholes for themselves. It is at any rate characteristic of the summative whole that the holding-together (or the belonging-together) of the parts *can cease without that which comprises the individual parts having to cease existing*. Hence those entities that comprise the individual parts of a summative whole are – *not as parts* to be sure, but certainly *in and for themselves – existentially selfsufficient*<sup>157</sup>, and they indeed are that both in relationship to the entities that comprise *other parts* of the whole and to the respective *whole* itself. *As parts*, on the other hand – i.e. as something that in accordance with its essence is here a relative formation<sup>158</sup> – they are non-selfsufficient vis-à-vis both the whole and the remaining parts. The existence of the summative whole depends on two factors: 1. on the existence of all that comprises its parts; 2. on the occurrence of the holding-together, or belonging-together, of its parts. Should just *one* part be released from the bonds of holding together, or cease to exist altogether, then the respective whole is destroyed, even if all the remaining parts still exist and hold together. At best, a different summative whole arises in its place.<sup>159</sup> On the other hand, the existence of what constitutes a part of a summative whole is conditioned neither by the existence of the correlative whole, nor by the existence of what comprises the remaining parts – and indeed taking into account that they are parts of the same whole.<sup>160</sup> That which comprises

[111]

---

157 They are “detachable as fragments” [*abstückbar*] in Husserl’s sense; cf. Husserl’s *LI*, Vol. II, Invest. III. “An essential *restriction* of this selfsufficiency occurs with the parts of an *organic* whole. (See, below, pp. [118 ff.])”

158 Cf. the analyses pertaining to “relative characteristics” and “relative”<sup>\*</sup> formations,” below “(§57).”  
<sup>\*</sup> “relational”

159 “The summative “whole” is likewise destroyed if all of the objects comprising its “parts” do indeed continue to exist, but the “holding together” of the parts or their “belonging together” is destroyed.”

160 We could ask here whether a part is not conditioned in its existence by the kind of bonding that it has with the remaining parts of the same whole. Meanwhile, we said above that the parts of a summative whole are in principle detachable as fragments, thus are not obliterated by being disengaged from the other parts of the same whole. The capacity to fragment [*Abstückbarkeit*] can, however, be

a part of a summative whole is – if we may put it that way – existentially stronger than the summative whole itself. The summative whole is existentially founded [*fundiert*] in its parts.<sup>161, 162</sup> This existential-ontological situation distinguishes the summative whole from the individual, autonomous object in its relationship to its properties. That is to say, the properties are not existentially stronger, but rather – if we may say so – weaker than the individual object itself. It itself – *notabene* with all its properties included – is selfsufficient, whereas its properties are for themselves non-selfsufficient. The object does not have to cease to exist if only *one* of its properties is done away with: it is – at least in principle, *as* individual, autonomous *object* – amenable to change. The summative whole, on the other hand, is not. If some individual objects – the so-called “ideal” objects – are not amenable to change, that is not owing to their being-object, to their form, but owing to their matter and their mode of being. If the<sup>163</sup> object is destroyed, then *all* of its properties also cease to exist as a result. The holding-together of the individual object’s properties cannot be done away with, without *eo ipso* the properties<sup>164</sup> also thereby falling prey to obliteration. Of course, the individual, autonomous object cannot exist if the *collective stock* [*Gesamtheit*] of its properties is destroyed, along with the constitutive nature and their holding together. But we cannot conclude from this that it is reliant on the existence of its properties (in the way the summative whole [is reliant] on the existence of what comprises its parts). For, the totality of the properties holding together, including the correlative constitutive nature, is nothing other than precisely the object itself. On the other hand, the individual properties of the object are reliant on the existence of the latter: they are existentially founded in it with respect to their form<sup>165</sup>. The primally individual, autonomous object can therefore not be identified with the summative whole. Nor does the latter comprise some sort of distinctive stratum in the form of the object. And yet it cannot be denied that we are justified to consider *some* individual, autonomous objects (namely, those that *in accordance with their essence* can be decomposed into parts!) *under the aspect* of the summative whole, and that this also appears to apply to higher-level

[112]

---

understood either in the stronger sense, that is to say, that it is in principle possible, and precisely thereby makes possible the continued existence of the part, or in the weaker sense that it is indeed possible, but is not in any sense decisive for the continued existence of the part. One would then still have to take into account the selfsufficiency of the part in conjunction with the kind of bond, as well as with the manner of liberating the part from the existential nexus of the given object. This should be studied especially in the case of an organic whole.

161    ⌈(in that which comprises them)⌋

162    ⌈[Ftn.] I shall restrict this assertion later.⌋

163    ⌈primally individual⌋

164    ⌈themselves and the object itself later⌋

165    ⌈[Ftn.] Some of the object’s properties still require for their existence something more than the object to which they accrue (see below the analyses pertaining to externally conditioned properties and relative characteristics).⌋

objects. We shall not be in a position to examine this latter point until later; but in order to decide the first issue we must first probe more deeply into the essence of the summative whole.

We have already remarked in passing, when discussing form III, that every – summative, as we may now add – whole is an object. With that, we are not yet saying that the whole is a selfsufficient or independent object, and in particular – a full one.<sup>166</sup> This should only mean: it can be considered from the standpoint of the basic form I of the object; it is<sup>167</sup> a subject of properties, ‘which’<sup>168</sup> we are here indeed trying to determine in general. Accordingly, it also has a matter I and a form I, and exists in a mode characteristic for it alone. We have already exposed some general properties of the summative whole, e.g. the property that it “contains” parts, that it is composed out of them or falls apart into them, that it is in a certain sense not amenable to change, and the like. In attempting to determine its further properties, we must first of all realize that they depend on two factors: 1. on what parts the given object has (or what comprises its parts); 2. on their arrangement [*Anordnung*] within the whole. Or, in other words: matter I of the summative whole depends on both the matter III and form III that build it up. Form III is indeed not unequivocally determined by matter III, but specific matters III do nonetheless allow only *certain* kinds or types of form III. Matter III is also crucial for the kind of holding or belonging together of the parts of the summative whole. In this way it also plays an essential role in the mode of being of the latter. In order to show this more precisely, we must eliminate a certain duplicity of meaning in the concept of matter III. We let it go earlier because at the time we did not yet have at our disposal certain concepts and distinctions that we now possess.

[113]

We said earlier: matter III is the ensemble of all parts of a summative whole. But in this way of phrasing it, the word ‘part’ has a double meaning. It can designate: 1. *that which comprises* a part, for which its *part-being* [*Teilsein*] is *not essential*; 2. indeed, this same something, but this time *with regard* to its being part of the whole and being taken *in this part-being*. In the latter case, the part-being is *essential* for

---

166 We shall later say that the summative whole is a distinctive *object-like schema* [*gegenständlicher Schema*] that has its bearer in a special sort of primarily individual object.

167 ‘[Ftn.] It would be enticing to say “then becomes” instead of “is.” But the consequence of presenting the issue in this manner would be that the summative whole is not in itself (autonomously) an object – and that therewith it does not possess the properties over the discovery of which we are now pondering – but rather simply takes on an object-like aspect intentionally [*intencjonalnie = intentional*] when we attempt to establish its properties. This consequence does not appear to me to be correct.’

168 ‘the special form of which’ [The referents of ‘which’ are different in the two languages: in the German syntax it can only refer to ‘properties,’ which cannot be Ingarden’s intention; in the Polish it refers (more cogently) to ‘subject of properties.’]

this something, irrespective of its being only a “relative” conception of this something. To shed light on this distinction, we shall take the following examples: if we consider some (concrete) wall as a summative whole, then we can – and this is the common interpretation<sup>169</sup> – regard the *individual bricks* as parts of this wall, and indeed those that happen to be situated “in” it. Likewise, we can regard as one of its parts the mortar to be found in the same wall. One could, however, object here that neither these bricks themselves, nor the mortar for itself, are parts of the wall. If we take out one of the bricks that fits into the wall, then properly speaking nothing essential has changed in the brick. But does it then still continue to be “part” of the given wall? One might perhaps say that it is indeed an “extracted” part, but is nonetheless still a part of the wall. Meanwhile, its relation to the wall has then changed in an essential way. Earlier it held together with other bricks, and therewith also with the wall itself; now it at best “belongs” to the wall, and indeed only because – with regard to its properties, e.g. its shape – it is *conceived* as erstwhile, or as possible, constituent of the wall. Considered purely in and for itself, it is no longer any part of the wall. Thus only *in* some specific relation to the wall – by occupying a *specific location in it* – is a brick a “part” of the wall: to be sure, the brick itself “constitutes” this part by entering into this relation to the wall and filling in that spot in it, but not the very brick for itself is “part,” but rather only as that which fills in this location in the wall. We could say that the brick assumes a certain role there, a “function” within the framework of the whole and for this whole,<sup>170</sup> and this “function” first makes a particular object into a “part” of a summative whole. Within a part of a whole we can distinguish its form (“partness” [*Teilheit*]) – and it is indeed a special case of form I – and its matter. The latter is once again matter I. When there are parts of various kinds, what distinguishes them from each other is their matter I.

[114]

Let us now return to the ambiguities surrounding the concept of “matter III.” It can either be the totality of all that which comprises the parts of a whole, but taken *in* the form of being-part, or the so-to-speak bare “material,” the total stock of objects which, in view of their properties, could indeed be parts of a whole but for some reasons or other have not yet assumed this  $\Gamma$  form<sup>171</sup>. In this connection we shall distinguish between the “effective” and merely “possible” matter III of the summative whole. The effective form III, as the totality of relations among the parts of a summative whole, corresponds only to matter III. It is therefore only matter III and form III that determine the properties of a summative whole. But these properties depend indirectly on the properties of what makes up the merely possible matter III of the given object. The possible matter III also specifies of itself the possible form III that is admissible by it. Effective form III of a whole often finds no adequate ground in the respective possible matter III. There are therefore summative wholes

---

169  $\Gamma$  of “parts”!<sup>1</sup>

170  $\Gamma$  a “function” which we precisely call “part-being,”<sup>1</sup>

171  $\Gamma$  special form I of “part-being”<sup>1</sup>

in which the arrangement of the parts – although permitted by the possible matter – is nonetheless imposed by some extraneous factor. For example, the “same” set of dice is arranged on one occasion in accordance with some principle we have adopted, but in an entirely different manner on some other occasion.

To “partness,” as form I of the part of a summative whole, corresponds “wholeness”<sup>172</sup> as form I of the summative whole. A correlativity [*Korrelativität*] and reciprocally meaningful affiliation obtains here once again between “partness” and “wholeness” that is similar to that between the form of property and the form of subject of properties in the case of an individual, autonomous object’s basic form I. However, this similarity of correlativity between the two form-pairs is no full-fledged likeness [*Gleichheit*]. Summative “wholeness” is nothing other than “parts-having,” “parts-containing,” or<sup>173</sup> a comprehensive system of loci<sup>174</sup> which are or can be filled in by “parts.” To put it differently: the ability to be dispersed into a plurality [*Vielheit*] of “loci” that exist externally and adjacently to each other, and to simultaneously harbor all of them within itself, is characteristic of the structure of wholeness. To this form of the system (or of a mere manifold) of loci corresponds form I: “partness”<sup>175</sup> – as that which confers on what assumes a spot in this system of loci the character of “component” [*Glied*], of “part.” This wholeness-structure is constitutive for every summative whole. As emphasized already, it is not to be confused with “wholeness” as a stratum in object-form I.

[115]

“Matter I” of the summative whole, on the other hand, is constituted by the collective qualitative determination of its properties, which of course differ starkly from its *parts*. But these properties of the whole are to be rigorously distinguished from the properties of the object which possibly only “constitutes” the summative whole or is taken under the aspect of the latter. We could also say that this object is the respective summative whole. This “is” performs a different function here than the “is” in the nominal predicate “is red.” It is here the function of conferring on the object’s subject a role that it plays in some situation. Let us now return to the example with the wall. It belongs to its properties<sup>176</sup> that it is so-and-so high, so-and-so wide or thick, or that it is, say, dry or damp, or that it has some capacity or other in the technical sense (that it can support some particular load, say), that it is a poor heat conductor and is also “not” sound-proof, etc. *None* of these properties is property of the summative *whole* that constitutes this wall, or to put it more precisely – can constitute it. On the other hand, a property of this *whole* is that it consists of parts that are of the *same size* and *kind*, or to the contrary, that – like the whole that makes up an army, for example – it is a system of *hierarchically*

---

172    ⌈(that is, “being-whole”)⌋

173    ⌈, to put it yet another way,⌋

174    ⌈[Ftn.] This term needs to be understood in a sense *more general* than “location” in a *spatial continuum*.⌋

175    Or to put it better: to every locus in this system corresponds a part.

176    ⌈as an object that comprises a certain “whole”⌋

ordered parts of various types and “order” (level). This last system can once again be of various kinds, depending on how this “hierarchy” among the parts is more precisely articulated. This depends on the type of the individual parts and on their organization (hence, on both the effective “matter III” and form III). And the individual features of the hierarchical system are either directly the properties of the summative whole, or they only qualify these properties. It is moreover a property of the summative whole that it is at any time “decomposable” into its parts, and indeed decomposable in a specific manner, depending on how the lines of partition are or can be drawn, etc. If we often wind up ascribing the properties of a summative whole directly to the object that comprises it, that only happens because once the conception of this object as a summative whole has been accomplished, it brings about an illusory identity of these two entities, and therewith also the identity of the two subjects of properties involved. We shall presently investigate whether and in what sense this identification is justified. But even if it obtained to some degree, only the mediation of the summative whole’s subject of properties would permit the properties of this whole to be transferred to the correlative object that comprises it. These properties are therefore at best mediate properties of this object, but they are at the same time of a completely different type and order than are those that accrue to the respective object independently of its being conceived as a summative whole. However, just as much as distinguishing the properties, we also need to distinguish the constitutive nature of the object comprising the whole from the constitutive nature of the whole itself<sup>177</sup>. And whereas the first is predominantly qualitative in the narrower sense, the second is of a *formal* kind: it is, namely, the summative “wholeness.” This does not contradict what I stated earlier, namely that “wholeness” is form I of the summative whole, which is correlative to “partness” as form of the part of a summative whole. Except that we must note here a double-meaning of the expression ‘summative whole’: “wholeness” is form I of the summative whole, but “whole” is here tantamount to meaning – “object” that comprises this whole and is considered under the aspect of wholeness. The object is formed [*geformt*] here precisely by wholeness and by partness. And in virtue of being grasped via these forms, it is a summative whole in the adduced sense. If, on the other hand, we say that “wholeness” is the constitutive nature of a summative whole, then by this whole is understood that formal aspect itself under which the object comprising this whole is taken, and as a consequence of being so taken is a whole. This aspect as an entity *sui generis* is a purely formal structure precisely because the nature constituting it is in itself a formal moment.

[116]

This formal structure, constituted by such a special nature, is no full, selfsufficient, individual object for itself. It is always an internally relational [*relationales*], empty formal schema – consisting of relations and resulting from relations – which in certain cases can and should on good grounds be clad over [*aufgeworfen auf*] an individual object. The object is then apprehended under the aspect of this schema

[117]

---

177    ⌈(as a certain kind of object!)⌋

and “comprises” a summative whole. The schema itself, on the other hand, first attains plenitude and concreteness of being precisely via this individual object filling it out; the holistic structure is deployed *onto the object* [*entfaltet sich an ihm*] and brings about a peculiar formal differentiation in it that is alien to the object itself, although its properties allow for it, provided of course that wholeness is clad over the object on good grounds. Let us take a closer look at this.

In order to determine the basic relation amongst the parts of a summative whole, or between them and the whole, we always employed two terms. We spoke of a summative whole’s parts as “holding together” and “belonging together.” Parts that “hold together” also belong together, but not conversely. The minimum effective requirement for a summative whole to exist is the belonging-together of its parts. If, however, the summative whole is to exist autonomously, it would seem that its parts also have to hold together. But how is “that”<sup>178</sup> to be understood? Let us examine this using the following cases of a summative whole:

1. Let us first of all take some individual, autonomous object that is indeed not effectively divided up, but – taken purely empirically to begin with – is capable of being divided up: a concrete, full organism, e.g. the human body. Whether we could in this case consider any arbitrary solid body<sup>179</sup> is an issue that for the time being is to be left out of account.
2. As another case, let us take an individual object that is composed of a number of effective parts that are firmly held together – some particular machine, e.g. a locomotive.
3. As a transitional example, we can take a colloidal suspension in which the individual particles of the dissolved substance appear to be moving “independently” of each other, but still remain in the suspension-fluid.
4. A further example might be the gaseous state of any kind of substance in which the individual molecules – or the single atoms in the case of a homogenous gas – move about “freely,” but are nonetheless not without any kind of cohesion. We can here choose the solar system (i.e. the sun with all the planets revolving around it) as another example.
5. A class of individual, autonomous objects – e.g. a class of students in a particular school in some specific school-year – can serve as a further example.
6. Finally, let us take into consideration the class of mathematical triangles, or the class of all even numbers, and the like.

In all of these cases we can speak with some justification of a summative whole.<sup>180</sup> Let us direct our attention to the parts comprising the so-to-speak corresponding

---

178 “the use of these terms”

179 “instead of an organism”

180 The examples we employ are objects of study [*Untersuchungsobjekte*], partially of natural science, partially of mathematics. Obviously we are not here in a position either to decide whether the claims advanced by contemporary science about these

whole and on the manner of their holding together or belonging together. The examples are chosen so as to establish a sequence of levels, from the strongest holding-together all the way to a case where there is nothing left of holding-together and where only a belonging-together still obtains.

Ad 1. We distinguish in the living body [*lebenden Körper*] various particular parts, such as the heart and the circulatory system in general, the liver, the stomach and the metabolic system, the brain and the nervous system, the glands of inner secretion – the sexual system in particular, etc. And the more advanced our knowledge [*Wissen*] is, the better we understand and follow the hints given us by our body, the more distinct become the contours of these parts within the whole of the body. They appear to be genuine components or constituents of the body, and at the same time to encompass in their “interior” “more basic” parts which appear to belong together and hold together especially tightly. What makes the parts of the body we have enumerated distinctive is that each of them is bounded off – at least to a certain degree, though never completely – from other parts by a wall or membrane. Almost every one of these parts can also frequently be severed from the remaining parts of the body by means of relatively mild incursions and anatomical changes, and be so extracted from its structural fabric that at least in some cases, by being transplanted into some other appropriately designed artificial medium [*Milieu*], it finds itself in a state of having the capacity to function for a time (cf. the experiments by A. Carrel<sup>181</sup>). To be sure – as emphasized – bounding-off of the particular parts (“organs”) is never perfect, since not only do blood-vessels penetrate into the “interior” of the individual “organs” (parts) and constantly infuse new (“purified”) blood<sup>182</sup> and breach the line of demarcation, but, and what is more important, also because there are *reciprocal* influences on the mode of functioning of the parts, and in further consequence – on their state and structure. Disturbances in the functioning of the one “organ” (e.g. of the organ of blood circulation or of the respiratory system, or of the glands of inner secretion, etc.) sometimes have as a consequence drastic disturbances in the functioning, and then transformations and even irreversible disintegrations, of<sup>183</sup> *all* of the body’s remaining parts. Seen macroscopically and

[119]

---

entities are all true, or to assume that such entities, and endowed with just such properties, exist *realiter*. We adopt a completely neutral stance vis-à-vis all such questions. Here we are only interested in possibilities: what holistic structural relations obtain among the parts of *these kinds* of entities, *if* they were qualified as contemporary science claims they are. The *factual* “constitution [*Bestand*]”<sup>\*</sup> of these entities plays no role in this.

\* “properties and existence”

181 In particular, cf. in this connection: A. Carrel, “*Charles Lindberg et la culture des organes*,” *Revue des deux Mondes*, CXIX, pt. 1, 1939.

182 To some degree this blood belongs to the respective “parts” of the body or to the respective organ: the mode of functioning, and even the existence of the organ or its properties, depends on the blood’s state.

183 “other if not of”

purely anatomically, the parts of the body are separated and bounded-off from each other to a<sup>184</sup> higher degree than is the case from the standpoint of their functions and of the vital functional unity of the whole organism. They “hold together” not only in the sense that they are all situated in the same sack of skin, out of which – apart from the fluids: blood – they cannot extricate themselves, but also in the sense of a *reciprocal* anatomical attachment and interpenetration [*Aneinanderhaftens und Ineinandergreifens*], as well as that of a reciprocal conditioning in the functioning and in the preservation of life-sustaining states (as long as everything proceeds “normally,” and is “normal”). This reciprocal conditioning frequently appears to go so far that some researchers are inclined to deny the existence of the parts of the organism altogether, and to simply relativize and reduce them to our manner of looking at the physical body [*Körper*].

When we try to gain insight into the motives that “prompt this”<sup>185</sup>, they appear to be of a two-fold kind: 1. that we imperceptibly switch from the summative whole to the absolute whole, and this precisely because the *indivisibility* of the organism is emphasized; 2. that we declare as divisible only an object whose parts are capable of continuing to subsist – as self-sufficient and even independent wholes – after the implemented partition. And what is significant here is that these parts preserve the type of object-determination which they still had as parts that have not been separated out. At issue therefore are *not* cases where a part separated out of the organism sustains itself in being by way of *completing* itself into a *full* organism.<sup>186</sup> Meanwhile, for all more highly evolved animal organisms, and in particular for the human body, not only is the organism itself killed by the effectively implemented partition, but also the individual parts (“organs”<sup>187</sup>) are altered – both anatomically as well as chemically and in their physiological function – to such an extent that they cannot continue to subsist (as “organs”) unless they are transplanted into an environment resembling their mother-organism (Carrel). One is consequently inclined

[120]

---

184 “considerably”

185 “would make this kind of view likely”

186 Cf. e.g. in the plant world the oft occurring regeneration of the full organism from so-called “offshoots,” or in the case of primitive animal organisms e.g. such cases as the *Chlorohydra viridissima*, which for an arbitrary partition generates just as many new organisms as there were parts. We may leave aside the issue as to whether the organism generated in this way truly comprises a completely new individual. Some phenomena, such as the extinction of the Italian poplar that was transplanted to Northern Europe by means of “offshoots,” may speak against this. Cf. *Die Naturwissenschaften* [The Natural Sciences], 1946. [Ingarden doesn’t give the author.]

187 With this we wish to indicate that the partition of the organism proceeds along boundary-surfaces which are so-to-speak suggested by nature itself. In the case of an *arbitrary fragmentation* [*Zerstückung*] of the organism, the destruction of the fragments proceeds more quickly still, even when an attempt is made to preserve them in conditions similar to those they had in the whole of the organism.

to reject the divisibility [*Teilbarkeit*] of the (more highly evolved) animal organisms altogether. Nevertheless, the animal organism is amenable to being<sup>188</sup> decomposed in various ways into constituents<sup>189</sup> (always, of course, only after the respective living being has perished), and to being regarded from the perspective of the whole/part opposition. And indeed the organism allows for this in the sense that with this way of treating the organism one does not seem to go astray, but rather appears to achieve advances in knowledge. Except that we should not overlook that essential feature of the part in the peculiar kind of whole with which we are dealing here.<sup>190</sup> To be sure, we must take account of the – as we like to express ourselves nowadays, but have never clearly enough grasped – holistic character of the organism. That is to say, for this type of wholeness and for this kind of holding-together of the whole’s parts, it is essential for the parts that have not been separated out, hence subsist within the framework of the organism, a) to somehow at least partially interconnect anatomically with the other parts, thus not be cut off from all sides, b) that they be conditioned in their functioning by a chemical-physiological interdependence, or be dependent on it, and not only promote thereby the continued existence of the remaining parts that are interconnected with them, but also be themselves preserved in being by this means. This means that dependence on other parts or on the whole of the organism in terms of function and qualitative endowment, and an at least partially operative [*bestehende*] non-selfsufficiency (lack of closure), are the two characteristic features of the part of a whole in the case of the kind of more or less tight holding-together amongst the parts of an organism that is now under consideration. This partially relative non-selfsufficiency of the parts is not however to be understood in the sense of the absolute, essence-dictated existential non-selfsufficiency such as [*im Sinne*] one of the existential moments. An extraction of the part is not in principle ruled out, but generally leads to a relatively quicker destruction of the organism. In the sequel we shall speak of an organic whole<sup>191,192</sup> in the case of wholes of the kind we are now discussing, whereby the organic whole is supposed to be a 「subspecies [*Abart*]<sup>193</sup> of the summative whole.

[121]

---

188 「operationally」

189 [This is the location of the preceding footnote in the Polish, and it seems to me the more appropriate.]

190 In the development of the biological sciences in the second half of the 19<sup>th</sup> century this was often done under the influence of the physicalist-mechanistic mode of thinking.

191 「[Ftn.] Whether the conditions adduced here are already sufficient for an “organic whole” is something that I do not wish to deliberate here.」

192 However, something more belongs to the concept of the organism than simply being an “organic whole.” We have dealt with this in a sketchy way elsewhere. Cf. *Cognition of the Literary Work of Art*, Ch. II. I shall return to this in the material ontology.

193 「limiting case」

However, what conditions an individual, autonomous object must satisfy in its formal structure or in its property-endowment so it could not merely be regarded as an “organic whole,” but rather also *be* one – this is something that was not answered by the preceding discussion. On the contrary, the more distinctly we become aware that something like a highly evolved animal organism is a highly complicated whole with very intricate relations among its parts (form III), the more urgent becomes the question concerning the relation between that which is an object (and therewith between its form I) and that which is a summative whole. Is it really so – that being-object is what is constitutive in the existent and that accordingly every existent is precisely what it is *as object*, whereas the summative whole is just a special formal schema that is superimposed over it – or is it the reverse? How is it possible that two wholly *different* formal structures – object as subject of properties and summative whole – can tolerate each other within one and the same existent? Or are the two just certain<sup>194</sup> aspects that the existent appears to take on when it is engaged in a cognitive relation<sup>195</sup>, and is viewed differently on different occasions?

Without getting involved here in any kind of metaphysical commitments, we must nonetheless assert from a strictly ontological point of view:

- a) The structure of the summative, and specifically of the organic, whole is not a resultant of the *general* form I of the individual, autonomous object. For there certainly are individual objects – such as the spiritual subject, for example – that appear to be absolutely indivisible, hence are no summative wholes.
- b) There must therefore be some additional peculiarity either in the form I or matter I of the individual object that would enable it to be at the same time an organic whole; what that might be is a separate problem.
- c) Object-form I appears to be foundational in what exists. This already follows from the fact that there is no selfsufficient existent that is not an object, but that there certainly are existents that are no summative organic wholes.

Wherever an individual object is at the same time a summative organic whole, this first follows from the fact that it is formed and materially qualified in some special way. Then the parts of this whole are also articulated in a specific manner.

What then must characterize an individual, autonomous object so it could be a summative whole, or an organic one in particular? The moments that are significant in this regard are partially of a material and partially of a formal nature. Materially, there must be qualities present in the object, which, in order to be able to exist at all, require space, and which, regardless of whether they are simple  $\ulcorner$  or – if different from each other – are fused together, can still exist  $\urcorner$ <sup>196</sup> only outside of, or

---

194  $\ulcorner$ “subjective” $\urcorner$

195  $\ulcorner$ with a subject of cognition $\urcorner$

196  $\ulcorner$ or whether they are “fusions” of more primitive qualities (like color, say), they can exist – provided they are different from each other, and are at the same time variants of the same higher-order quality – $\urcorner$

alongside, each other. Such qualities extend<sup>197</sup> over a surface, or over a sector of space. That is to say, there is a whole, at least one-dimensional field of loci in which the same quality, or the same amalgam of qualities [*Qualitätszusammenwachsung*], occurs. There exists a whole group of qualities that could be called “field qualities.” To these belong not only – as one might surmise to begin with – some sensory qualities such as color-qualities, touch-qualities (smoothness, roughness, etc.), heat/cold-qualities, but also qualities that are characteristic of the *stuff* out of which the respective “material” [*materielle*] object is constituted, hence those e.g. that are “constitutive”<sup>198</sup> for metal, or for wood, wool, silk, etc. The same qualities or the same complexes of qualities *repeat* everywhere within the bounds [*Rahmen*] of a particular field. In a thing [made] of pure gold, everywhere the thing reaches there is precisely pure gold, and the like. Sometimes different qualities “cover” the same field – especially when they belong to different basic types: in a piece of silk we find the same field-locations filled out e.g. by blue color, by a particular softness and by a characteristic coolness. But what is red cannot in the same location be simultaneously green or blue; the various color-qualities arrange themselves<sup>199</sup> alongside each other. And likewise, what is rough at a particular location cannot at the same time be smooth in that same location, etc.

[123]

A further step toward an individual object’s having “parts” is that certain *groups of interconnected qualities* take shape and *repeat* themselves in various locations in the object. This is especially applicable to the qualities of the “material”. If the given thing is homogenous, then the same group of interconnected qualities is repeated in *all* locations of this object’s total field. If, on the other hand, it is heterogenous (out of heterogenous material), then the material’s quality-groups are differentiated for the *localized* segments of the object’s total field. Precisely in this way the parts of the whole of the object begin to be *sorted out*: the individual parts differ from each other by means of different material properties. But material properties also give rise to other properties that no longer spread over the object’s total field, but only show up on isolated portions of it or are tightly connected with them. The object as subject of properties then has the property that it is such-and-such only “in part,” and different in some other part. Such quality-groups that are distributed just over isolated portions of the object’s total field show up only under certain conditions. And indeed on the one hand there are everywhere between the qualities belonging to a particular group and the qualities of the immediate surroundings of this group more or less pronounced *leaps in quality* [*Qualitätensprünge*] – in other words: some kind of *qualitative discontinuity*. This qualitative discontinuity is on the other hand the basis for a more or less sharp *demarkation* taking shape between the interior of the field-segment in which the given quality-group is situated and its surroundings. With this, a more or less distinct *spatial shape* at the same time attains to appearance

[124]

---

197 “in virtue of their essence”

198 “characteristic”

199 “exclusively”

in the respective object – and more precisely: within the framework of its extension – [a shape] which is tightly amalgamated with the qualities of this group. If within the bounds of the object’s extension there are several such quality-groups, then various *spatial Gestalts*<sup>200</sup> are brought into relief in it, *arranged alongside each other* or intersecting in part, so that the individual parts *arrange themselves adjacent to each other* as unities that are more or less unequivocally and sharply self-enclosed. This opens up the *possibility* not only of tracing the boundaries of the individual parts of the whole object *purely epistemically*, but also of carrying out the corresponding *effective partitions* along those boundaries. A circumstance of a purely formal nature enhances this possibility. From the moments in the structure of the individual object we just pointed out, which lead to the existence of parts in it, it follows that those qualities of some quality-group that are interconnected and appropriately distributed in space – which of course are nothing other than the matter of the corresponding properties of the *object itself* – enter  $\Upsilon$ , in their spatial-qualitative belonging together,<sup>201</sup> *into a new*<sup>202</sup> *object-form I*, or<sup>203</sup> presage the possibility of entering into such a form. This new form is the *form of the property* that *relates*<sup>204</sup> *to the corresponding part of the object*.<sup>205</sup> In conjunction with this, the formal order is worked out among the qualities belonging to the given quality-group in which one of them takes over the role of the qualitative determination of the constitutive *nature of the part*, whereas the remaining ones occur as material determinations of the properties accruing to the part. Generating *one* part of this (virtual) sort in the object leads to at least a second (virtual) part beginning to delineate itself within it, namely – the rest of the object. Ordinarily, a whole multitude of virtual parts then appears in the object. Against the background and on the basis of the subject of properties of the object itself, a virtual multitude of subjects of properties of the individual parts then begins to manifest itself, depending on the quality-groups available in the given object. As the necessary correlate to that, a *virtual* form of the summative whole then also takes shape within the object. An essential difference obtains in this context between the subject of properties belonging to the primarily individual, autonomous *object* and the subject of properties belonging to a *part* of the latter – a part that has not been separated out of the whole, but which sets itself apart within its overall constitution. First of all, the first is *active* [*aktuell*], whereas the second is merely *virtual*. The first no longer points back to anything else – even if the object itself is characterized by some sort of existential relativity. The second, on the other hand, displays a distinctive *formal reference* to the correlative *whole*. And only because the moment of subject of properties that occurs

[125]

---

200  $\Upsilon$  (shapes)  $\Upsilon$

201  $\Upsilon$  (clad themselves, as it were)  $\Upsilon$

202 “New” in comparison to the form in which they already stand.

203  $\Upsilon$  at least  $\Upsilon$

204  $\Upsilon$  not to the corresponding object, but  $\Upsilon$

205  $\Upsilon$  In connection with this, a *potential subject* of properties of the given *part* is generated.  $\Upsilon$

in form I of the summative whole comes to coincide with the subject of properties of the corresponding individual object does the formal reference of the subjects of properties belonging to the parts ultimately pertain to the subject of properties of the respective *object*. It is in this object that the individual subjects of the parts find their last point of support as well as the basis of their own possibility. The constitutiveness [*Konstitutivität*] of object-form I exhibits itself most distinctly for every selfsufficient existent precisely in the backward reference [*Rückbezogenheit*]<sup>206</sup> of these subjects of the parts to the object's subject of properties: everything that can be found out in the selfsufficient existent in a formal or material respect finds its ultimate existential basis in what, taken formally, is object. This also applies to the summative whole. We said earlier that the summative whole is an empty formal schema that can never be a full object for itself, although – as we can now add – it is a new kind of object, and precisely therewith a new kind of subject of properties. The object that comprises the summative whole clads itself in this<sup>207</sup> schema, and conversely, this schema achieves its concrete filling-out by the quality-groups of the correlative object that serves as its existential basis.

When in the course of coming to know a particular individual object we track the groupings of qualities and the possible lines of partitioning the object suggested by them, we end up accentuating in an intentional manner the virtual form of the parts and of the correlative whole somewhat more strongly than this applies to the autonomous object itself<sup>208</sup>, and in this way apprehend the respective object under the aspect of a particular summative whole. If in all of this we do not forget that we are only dealing with virtual parts and with their subjects, which ultimately refer back to the respective object, then this conception of the object – insofar as it satisfies the adduced conditions – is not unjustified, provided of course that drawing the lines of the virtual demarcations of the individual parts adapts to the qualitative groupings. Then the summative whole is exposed as a special structure that is superimposed over the respective individual object as basis [*Untergrund*]. What is

[126]

---

206    ⌈(appeal, as it were)⌋

207    ⌈empty⌋

208    In solely saying this I only wish to note that these forms – provided the given object satisfies the specified conditions – occur solely in a so-called seminal state [*im Keime*], and that it is only we who highlight this more sharply by cognizing the object in this respect. They begin to stand out more clearly as a consequence, whereas, when cognizing an object taken strictly with respect to its properties, these forms are submerged in it, as it were. Except that these variations in the mode of emergence depend on the manner of cognizing the object, and to that extent they are purely intentional. But this is not tantamount to saying that the forms “part” and “whole” are themselves intentionally conjured up [*hervorgebracht*]. An intentional casting of these forms over the object takes place only where we conceive the object *sine fundamento in re* as a summative whole, or when we intentionally draw the lines of division of the object in a false manner, lines that were not suggested by the object itself.

essential here is that this superstructure lies completely within the existential scope of the given object. It nowhere exceeds its bounds, but does reach them at every location. The boundaries of the whole therefore coincide here with the boundaries of the object's existential scope, and the lines of a possible subdivision of the object into its parts run within those bounds.

Here, for the first time, we encounter a so-to-speak, "stratified" [*stockwerkartigen*] structure of an existent. An object that in itself is only schematic, incomplete and for this reason non-selfsufficient is there constructed over another object that serves as its existential basis, but at the same time as the basis of its determination. This last because the parts of the whole – insofar as they are constituted as virtual unities on the substratum [*Unterlage*] of the respective object itself and are not constructed in the manner of intentionality or effectively by the contemplating subject – are appended to the qualitative groupings of the given object. We shall have ample opportunities later to point to other cases of such a "stratified" self-constitution [*Sich-Aufbauens*] of an object over some other one.

[127]

On the other hand, if in the course of investigating the composite whole/part form in an individual object of the type examined<sup>209</sup> we overlook the virtual character [*Virtualität*] of that form and at the same time absolutize the form of the subject of properties of the single parts, then we arrive at a *false* conception of this object under the aspect of the whole, whereby this whole too is not conceived as a whole [constituted] of parts that have not been separated out, but rather of such parts as have already been fully separated out and therefore, considered in themselves, comprise wholes for themselves. *Realiter*, this would be justified only if an *effective partition* of the given individual object were actually executed along the possible lines of demarcation between the individual parts intimated in the object, hence if the given object no longer existed as unity or if the holding-together between the parts were annulled. But with this we would have passed over to a *different* type of summative whole than the case of the organic whole. However, as far as the case [of the organic whole] examined thus far is concerned, we appear to have clarified in essentials its relation to the individual object. "It needs stressing, moreover, that our concept of organic whole makes up a special case of summative whole, whereas it is ordinarily opposed to the concept of summative whole."<sup>210</sup>

*Ad 2.* Let us now consider the case of a *machine* composed of a number of *effective parts*. We have already looked at this while examining the factual unity.<sup>211</sup> The parts are effective in this case because each of them is delimited for itself *in all respects* [*allseitig*] (in distinction to the delimitation of the parts (the "organs") of

---

209 " – not yet effectively partitioned – "

210 "[Ftn.] As is apparent, I employ the expression 'organic whole' in a sense *different* than is usually the case. That is to say, I understand by it a certain special (even though borderline) *species* of summative whole. In the literature, on the other hand, this term is usually employed as a concept that is mutually exclusive with the concept of "summative whole."<sup>1</sup>

211 Cf. p. [40], above.

the organism, which are to a certain degree 「potential」<sup>212</sup>!), but at the same time do not cease to be parts of the machine. To be sure, they are parts of it in that they 1. are firmly held together by being tightly *assembled* (“installed”), 2. construct the whole of the machine by means of *additive conjoining*, in which each of them thus *contributes* to it something of its own (the machine is “put together” out of them), 3. fit each other in such a way that they “belong to each other” in a sensible manner: not only do they yield the *one* machine, but, by means of well-defined functions, also its *one* end-product. In the organic whole there is *more* than the holding-together of the parts by their mere assemblage, precisely because there the parts are not delimited in all respects. In contrast, we also have there both the additive conjoining and the fitting-together of the parts (the “organs”). The failure of the (virtual) parts in the organic whole to be delimited in all respects implies that the parts – as already ascertained above – essentially influence and condition each other in their state and their functions: their being exterior to each other is not, as it were, complete, because they encroach on each other both anatomically and physiologically. It is precisely in this that their potentiality [*Potentialität*] is in the main grounded. On the other hand, their being exterior to each other is realized to a much higher degree for the effective parts of a machine. Whereas the “normal” mutual influence of the organs in the organism is the *essential* condition for their continued existence, or the “anomalous” influence the basis of their deterioration and destruction, the mutual influence among the parts of a machine (which cannot be denied here either!) does not go that far: it goes only as far as having the individual parts perform definite functions prescribed for them by the “construction” of the machine (these are for the most part specifically regulated movements, although they can also be chemical reactions!), while other parts execute equally circumscribed functions. Of course, every machine gradually “wears out.” This means that the functions exercised by individual parts under the influence of other parts gradually elicit in these parts relatively permanent and irreversible changes. Thus in this case too mutual influences attack the properties of the parts. But in this case the important state of affairs prevails that the absence of these influences – say, by decomposing the machine into individual constituents – does not of itself lead to the destruction of these constituents<sup>213, 214</sup>. The mutual influence of the parts is accordingly no essential condition for their continued existence. And this just expresses the essential difference between an organic whole of the body of a living being and the inorganic whole of a machine: the constituents of a machine – or more precisely: what com-

[128]

[129]

---

212 「*partial*」

213 「An organ that is not used, slowly vanishes.」

214 It is noteworthy in this connection that a machine can “remain inoperative” without this having to lead to damaging the parts or the machine itself. On the other hand, cessation of processes in the parts of an *organism* is impossible in the sense that halting the usual “vital processes” would immediately entail a sequence of degenerative processes that lead to the destruction of the organs and the death of the organism.

prises the constituents, what therefore counts as a constituent of a machine once it is “installed” – are “*antecedent*” to the machine itself; it is simply composed of the constituents after they have been singly produced for themselves. The constituents of the organism, on the other hand, are “subsequent” to the organism, and this in a dual sense: 1. that they themselves evolve, are cultivated, in the course of its development, 2. that they can *never* attain full separation and independence from the organism, unless through artificial removal from the organism – which frequently can only proceed by killing it. They are then truly “subsequent” to the respective organic whole, but cease to be genuine constituents of the latter.<sup>215</sup>

This circumstance of what comprises the constituents of a machine – as a distinctive whole – “being antecedent” brings about a certain reversal, in comparison to the case of an organism discussed earlier, in the relations between the whole of a machine and the machine as a distinctive individual object. In the case of the organic whole, the *organism*, as the primally individual<sup>216</sup>, autonomous object, is the *founding* entity over which – and this in accordance with its properties – a multitude of virtual parts, and correlatively an organic whole, is first built up “in layers” [*stockwerkartiag*]. In the case of the machine, on the other hand, it is *its* properties that result from the selection and mutual ordering of the constituents<sup>217</sup> of the whole consisting of them. What is founded in this case is the individual object, what is foundational, however, is the respective summative whole. Were we therefore mistaken above in claiming that object-form I is more primal for every existent in comparison to the whole/part structure? Or is this valid only relative to the *organic* whole? We believe that neither is correct, that we were on target earlier, and that our claim is valid for *every* summative whole, hence for a whole [constituted] of effective parts such as we encounter in a machine. Except that the machine, as a special individual object “along with its object-form I, is not”<sup>218</sup> that entity which is existentially foundational for the whole at hand in this case. For all that, some other entity must be sought in which this whole with effective parts finds its founding ground. And indeed it is not *one* object, but rather a *plurality* of individual objects that yields the existential basis for this whole – as for an internally relative, formal and empty schema: those are precisely the “constituents” of the machine that exist

[130]

---

215 [Ftn.] We need to distinguish from the parts of an organism, in the sense of organs, the *inorganic matter* that for a time enters into the composition of the organism (e.g. water, oxygen, etc.), is assimilated (organically integrated) by it, and then expelled from it in the guise of organic or inorganic chemical compounds. ¶

216 [Ftn.] An organism is with complete certitude a primally individual object when it is an unicellular organism. What the situation looks like in the case of a multicellular organism depends on the formal structure of the derivatively individual object on the one hand, and on the material essence of the organism on the other. It is not up to us here to come to a resolution concerning this last issue. ¶

217 Hence, from matter III and form III, which – as already noted earlier – determine the properties of the summative whole.

218 ¶, is not in its object-form I ¶

“prior” to the whole, or, to put it more precisely, the special things produced toward generating the machine, “out of” which a whole – and precisely therewith a machine with specifically circumscribed properties – is constructed. The machine – to stay with an image introduced earlier – is something like a “two-story”<sup>219</sup> edifice: the ground floor is made up of a multitude of things, which, with the proper installation, become the constituents of a machine, the first story comprises the summative whole with effective parts, and only the second story comprises the machine as an individual object endowed with determinate properties. The ground floor – i.e. the multitude of individual objects which make up the constituents of the machine – can appear in two fundamentally different arrangements: either an arrangement that leads to the constitution of the given machine in a state capable of functioning, or an arrangement for which that is not the case, i.e. one in which there is no machine, but in which only its “loose” constituents exist. The first arrangement is not accidental or arbitrary: it is predetermined or prescribed by the properties of the things that make up the constituents of the machine. These properties are of a kind that so-to-speak recommend the formation of a whole with specifically arranged effective parts.<sup>220</sup> It is in this arrangement that they and the things to which they accrue first attain to an intelligible “sense”: it becomes clear why they are determined just so, and not in some other way, and their *suitability* for achieving a purpose common to them all – the functioning of the machine – is also clarified. We can recognize about these things that they “belong to each other” in a specific way, that they are suited for each other. In the case of a machine, this applies first and foremost to the spatial shapes of the individual constituents<sup>221</sup>. All other arrangements of the “things in question”<sup>222</sup> appear to be accidental, “lacking purpose,” inappropriate vis-à-vis “this prescribed arrangement”<sup>223</sup>. In other words: the summative whole with “installed” parts that hold together is existentially founded not only in the “total ensemble of the parts, but also in their specific properties”<sup>224</sup>. But as soon as it is constituted, the machine exists as a new kind of individual object built up over the substratum of this whole, with its own properties, form I, and mode of being. Ultimately foundational are the things that comprise its individual constituents – relatively more primal, “if not already necessarily”<sup>225</sup> primal, individual objects; ultimately founded, on the other hand, is the machine as the new, derivative individual object resulting from the factual unity of its constituents. But it is founded both in a purely existential re-

[131]

---

219 [or “three-storied” in American usage, where the ground level is the first story]  
 220 This can also be expressed as follows: the elements of matter III have properties that of themselves solicit a quite specific form III in which they first constitute a unitary whole.  
 221 “, and then primarily to certain material properties”<sup>1</sup>  
 222 “constituent parts”<sup>1</sup>  
 223 “the one in which the machine can be “set in motion””<sup>1</sup>  
 224 “very *existence* of all of its constituents, but also in their particular property *en-dowment* and their *arrangement*”<sup>1</sup>  
 225 “though not necessarily wholly”<sup>1</sup>

spect – i.e. it exists when, and only when, the given more primally individual things, in the appropriately chosen arrangement, exist – and in its material essence: in the final analysis, its constitutive nature and properties are unequivocally determined by the properties and arrangement of the constituents<sup>226</sup>. And precisely because here the arrangement of the parts has an essential significance for the properties of the machine, we can clearly see that, as a distinctive individual object, it possesses its founding ground in the appropriately chosen summative whole.

But once some particular machine has been constituted on the substratum of the given whole and is treated as a machine, its subject of properties then takes over the leading role in the overall existential scope that the machine comprises, and each and every item that can be discovered in this existential domain in a material and formal respect gets referred to this subject. Then the whole that founds the machine also reverts to a formal, empty schema that is appropriately filled-out and concretized by the quality-groups of the machine, and that appears to have its existential basis in the subject of properties. It is precisely for this reason that the whole takes on the semblance of an organic whole with strictly virtual parts; the tightly adjoined demarcations of the constituents concealed beneath the surface of the machine appear not to exist at all; therewith the individuality of the things comprising the constituents also disappears, the constituents as property-subjects get referred to the correlative whole and ultimately to the machine, and the essential difference between a machine and an organism appears to vanish. All of this is just a semblance, but a semblance grounded in the structure of the object<sup>227</sup> with which we are dealing. This semblance is further strengthened by the following circumstance: that is to say, when we consider the parts of a machine that are *loosely laid out alongside each other* – when the machine has been “dismantled” – the relationships of determination between the machine and the constituents appear to have reversed. For the individual things comprising the machine’s constituents have obtained their shape and other properties only with regard to the comprehensive “design” of the machine and the role they are supposed to play in its whole: only with a view to the properties and the whole structure of the machine can it be understood why this or that part of it possesses just these and no other properties. Thus the machine itself – by being confused with its design and thereby conceived as determining the sense and configuration of the individual constituents – appears to be something “antecedent” vis-à-vis these constituents. Under this aspect it is likened to the organism. It is conversely then very easy to regard the organism as a machine and overlook what is specific to the organism.<sup>228</sup> But this way of reflect-

[132]

---

226 Or more precisely: of that which comprises the machine’s constituents.

227 We shall presently conceive of it as a higher-level individual object.

228 We cannot deal here in greater detail with the reasons for this entire conception. They are likely to delve deeply into a conception of the world whose sources, among others, lie in man’s fundamental orientation toward the surrounding world. – These remarks were written in the early forties. Today, as I am preparing the German text for print (1963), we are witnesses not only to the fact that

ing on the constituents of a machine is not purely  $\Gamma$ ontic. It does not inquire into the foundational interconnections in the so-called “finished” individual object, but rather  $\Gamma$ <sup>229</sup> sees in the machine a product of man’s creative activity and asks about the conditions for manufacturing the whole of the machine. This so-called “historical” mode of analysis is of course fully justified for a machine, since a machine, as a *tool* that is invented from the outset to fulfill some quite specific objective, cannot come into being [*entstehen*] by itself, or by accident, but presupposes for its origin a purposive, rational will, and precisely therewith also a plan in accordance with which the tool is supposed to achieve a definite goal. But this mode of analysis pertains not so much to the generated, finished object itself as to the history of its origin. However, as soon as we ask about the object itself and  $\Gamma$ inquire as to the foundational relations prevailing in it  $\Gamma$ <sup>230</sup>, they present themselves, in the case of a (composite) machine, in the way indicated above – that is to say, that the machine is what is ultimately founded, whereas the things comprising its constituents are what is ultimately founding.

The purely ontic consideration of the (composite) machine and its relation to the summative whole that founds it – with its effective, holding-together, and belonging-together parts – allows us at the same time to contrast the *primally* individual (autonomous) objects with higher-level individual objects, at least in a particular case to begin with. That is to say, the composite machine comprises a special case of what we wish to call the “individual (autonomous) higher-level object” or the “derivatively individual object.”<sup>231</sup> The unity of such an object need not always be of the same kind as in the case of the machine. On the other hand, it is essential and characteristic for a derivatively individual object that it achieve constitution upon the substratum of a summative whole with *effective* parts, which for its part is existentially founded in a multitude of ultimately *primally* individual,

---

machines are being built that attempt to mimic the organism, but also to the other fact that the theory of so-called cybernetics makes an effort to obliterate the differences between organism and machine, and indeed in the sense that in an increasingly escalating measure there is an attempt to represent the organism as an exceedingly complicated machine. We shall not deliberate here to what extent this corresponds to the status of [handling] technical problems, and to what extent this has its basis in a particular world-view that can at the same time aid it in gaining supremacy over human life.

- 229  $\Gamma$ ontological, and therefore such that, for certain “finished” individual objects, pertains, among other things, to the interconnections between the existential basis and its superstructure, but is rather in some measure “historical”: it  $\Gamma$
- 230  $\Gamma$ aim at explaining the relations between the existential basis and its superstructure  $\Gamma$
- 231 The analysis of cases of the summative whole that are yet to be examined will offer us other instances of “derivatively individual objects.”

autonomous<sup>232</sup> objects.<sup>233</sup> Now a primally individual object is either absolutely indivisible or, should it nonetheless prove capable of partitioning, is not existentially founded in any summative whole with effective parts. On the other hand, the primal object can itself be a<sup>234</sup> founding basis either for a summative whole with virtual parts, or for one with effective parts, and then eventually also as partial basis for constituting a derivatively individual object.

It would therefore appear from our preceding deliberations that there are two kinds of summative wholes: 1. one with effective parts (example: a composite machine); 2. one with virtual parts (example: the organic whole<sup>235</sup>)<sup>236</sup>. Now earlier (cf. p. [110]) we made the claim in regard to the summative whole *in general* that it is founded in its *parts*. How can this be reconciled with the fact brought up afterwards that the *organic* whole contains parts that are not fully demarcated from each other and that are<sup>237</sup> *subsequent* vis-à-vis that whole? Should it not be claimed there that the (virtual) *parts* of the organism are founded in it (and not it in them)? The distinction between the organism's parts and properties would nonetheless retain its legitimacy, but it would no longer hold up in *one* respect, namely, they would then *both* – the parts (organs), just as the properties – be founded in the organism (whether in the sense of object or in the sense of the correlative whole). The organism would be the existentially stronger in both structural aspects in comparison to its virtual parts or properties. If it were so, then our thesis concerning the summative whole's being founded in its parts would have to be restricted to only summative wholes with *effective* parts. Everything depends on whether the incomplete demarcation of the parts and their being-subsequent vis-à-vis the organism also entails the fact of their being founded in the latter, or not.

However, a difficulty also appears to exist in a different direction for the organic whole as a subspecies of the summative whole. We said above that the summative whole

---

232    ⌈ [Ftn.] This is not necessary. There can also exist higher-level objects built upon heteronomous objects, e.g. the literature of some nation or of some cultural era. However, I add the word 'autonomous' here because autonomous objects are at issue in this entire analysis. Whether the claims at which we arrived here are also applicable to non-autonomous objects is an issue that ought to be examined separately. I shall not however deal with it in the sequel. ⌋

233    This means that the individual objects leading to the constitution of this whole can already be primally individual, but they need not be such. In the latter case they are themselves higher-level individual objects which are built over a summative whole with effective parts, parts which perhaps are already primally individual objects. At any rate, it must be possible after a *finite* number of steps to arrive at what is ultimately founding, which must always be something *primally* individual.

234    ⌈ (partial) ⌋

235    ⌈, the organism ⌋

236    Clarifying the concept of organic whole is of course not yet sufficient for constructing a theory of the organism.

237    ⌈ in a certain sense ⌋

is inalterable in the sense that the destruction of any arbitrary part of this whole destroys the whole itself, whereby another summative whole arises at the same time. Can this also be asserted with respect to the organic whole? Is it not rather a characteristic feature of the organism that it continues to exist following the destruction of at least *some* of its parts, either because the particular part proves dispensable for its existence or because the organism rebuilds this missing part through a process of regeneration? The organism therefore appears to be alterable in some respects, and indeed not only through destruction, but also through the evolution of its various parts (organs, in particular). It belongs to its innermost essence to go through a firmly circumscribed course of development during its existence. And the developmental processes do not lead to any rupture of its identity, even though they are so pervasive that – as it turned out earlier<sup>238</sup> – they even lead to a special mode of being of the organism in time. Should, therefore, also this thesis<sup>239</sup> be restricted to the summative whole with effective parts, or should we perhaps abandon treating the organic whole as a kind of summative whole, and advance it as an altogether distinctive [*selbständige*] kind of whole *alongside* the summative whole? We must therefore subject both of these points to a renewed investigation.

In the organic whole, the “wholeness” exhibits an express reference to its parts. It is therefore an eminently relational moment. Every part is in this case a factor that brings something new into the whole and adds something to its remaining parts. Both are characteristic features of the summative whole as such. This “adding” is in the case of organic wholes only an intellectual function and no real conjoining of selfsufficient parts into a whole – as is the case in other summative wholes<sup>240</sup> – and requires that a special abstraction be executed for its apprehension. That is to say, the incomplete demarcation of the particular parts of the organic whole must be disregarded there. We must therefore abstract away from precisely the *virtual character* of this whole’s parts, hence from what is characteristic of this whole. We could perhaps say that the organic whole is only virtually<sup>241</sup> a summative whole, and that it can be considered under the aspect of the summative whole only by means of intentionality [*intentional*]. If one takes it exactly in that Gestalt that it has in itself, then to some extent it displays a *transitional structure*: it finds itself so-to-speak “on the path”<sup>242</sup> between a simple object having no parts and the summative whole with effective parts. In this connection, the distance of the organic whole from the one end or the other of this opposition can vary in magnitude, but it can never vanish. Or, to put it differently: the structure of the summative whole can make its mark in the organic whole to a varying degree, depending on the level of development of this whole and the degree of rendering its individual parts

---

238 “ [Ftn.] Cf. § 28. ”

239 “ pertaining to the inalterability of the whole ”

240 [Reading ‘*Ganzen*’ for ‘*Teile*.’]

241 “, only to a certain degree, ”

242 “ on the boundary ”

[136] (organs) self-sufficient. And the essential characteristic moment of the distinctiveness of the organic whole resides precisely in the fact that the emancipation of the parts can *in virtue of essence* never be *fully* achieved, that the parts therefore always rely in their being and qualitative endowment, as well as in their function, *up to a certain degree* on each other and on the whole. In particular, the function of the individual parts is regulated by the coordination of all the parts, and in this sense by the whole of the organism. There must exist in this connection a certain hierarchy not so much in the structure – although that too is there – as in the function of the individual parts<sup>243</sup>, so that there are not only more and less important functions for the well-being and thriving of the entire organism but also varying *ranges of influence* of the individual parts (organs) on other parts and their functions. The notion has repeatedly surfaced in the investigation of living organisms that there is in the organic whole a distinctively central part (central organ) that plays an absolutely superordinate and dominant role vis-à-vis all the other parts, so that it itself would no longer be dependent on them.<sup>244</sup> It would appear, however, that it is not sustainable in this form because no such absolutely dominant central organ could be discovered in individual organisms, and because despite a certain primacy of some organs (parts) in the hierarchy, they are still dependent on the state and functioning of other organs.<sup>245</sup> It therefore appears to be impossible to interpret the reliance of the individual parts (organs) of the organic whole on this whole (on the organism) in the sense that they are all dependent on one dominant part in the organism – which so-to-speak personifies it – and are existentially founded in that part.

[137] Hence, a different interpretation must be sought of the thesis that the parts possess their existential foundation in the organism itself, insofar as this thesis can be justifiably sustained at all. Meanwhile, precisely in the mutual, to a certain degree hierarchically ordered, dependence of the parts on each other (also of the “higher” organs on the “lower”) the tight inner unity of the organism reveals itself that cannot be found in the summative whole with effective parts (e.g. in a machine). Nonetheless, the individual parts (organs) do preserve a relative independence. This manifests itself, among other things, in the function of various parts proceeding undisturbed for a relatively long time after certain changes already occurred in other

---

243 I pointed out the existence of such a hierarchy within the organism in my book *The Cognition of the Literary Work of Art*. Some biologists have also adopted this standpoint in their theoretical deliberations. Cf. L. v. Bertalanffy, *Theoretische Biologie*, Vol. I, 1932; Vol. II, 1942.

244 Pascual Jordan, among others, brings out this point in his book *Die Physik und das Geheimnis des organischen Lebens* [*Physics and the Mystery of Organic Life*].

245 Not only the investigation of the dependence on each other of the functions and anatomic-physiological states of the organism’s individual parts could shed some light on this problem, but also an inquiry carried out from this perspective into the causes of death of particular organisms. But as far as I know, these investigations are still far removed from having offered any instructive results.

parts that have induced<sup>246</sup> perturbations in the functioning of the former.<sup>247,248</sup> The efficacy [*Effektivität*] of the parts (organs) of an organic whole is therefore not an “empty possibility” (like e.g. the possibility that every spatially extended material thing can be broken up into arbitrarily small bits [*Teilchen*]). On the contrary, it is to a high degree realized. The endowment of the individual parts (organs) with properties, and the relativity of the latter to the subjects of these parts, is also actually present to a high degree, and really contributes to constituting these parts.<sup>249</sup> Although they still always refer to the subject of the entire organism, they nonetheless participate essentially in the founding of the whole. Accordingly, there exist in the organism certain rudiments and germs of its being a whole with effective parts. Removing some of the important parts of the organism – which of course also amounts to dividing it up into effective parts [*Effektivierung der Teile desselben*] – or even their vitiation within the framework of the same leads to the demise of the whole of the organism, although the organism itself can in some cases still continue to exist as a *special* object. However, it is then to a greater or lesser degree a “cripple.” But this means nothing other than that the existence of the organic whole is in an essential way, though in varying degree, dependent on at least some of its parts. This dependence is however different in the organism than it is in the organic whole. The dependence of the existence of the organism on a particular organ (hence, on one of its potential [*potentiellen*]<sup>250</sup> parts) is higher, the higher its rank in the hierarchy of the organism’s parts, and the less this organ is separated or isolated from the rest of the organism. So, for example, the dependence of the human body on the liver or on the pituitary gland is incomparably greater than, say, its dependence on the hearing organ. For, the liver, the body’s so-to-speak central chemical “factory,” controls for all intents and purposes the entire human body, as do, probably to an even higher degree, the hormones of the pituitary gland. Both reach much farther with the consequences of their functions and encroach much more deeply into the course of vital processes than the hearing organ. The last is just a means of orientation for the body and is of great practical significance for man’s

[138]

---

246 「significant and possibly important」

247 In diabetes, for example – disregarding serious cases and the terminal phase of the disease leading to death – the heart and lungs continue to function for a long time without noticeable disturbance, even though the lack of insulin and changes in the chemical composition of the blood are spread over the entire body.

248 「This proper functioning of some organs, despite disturbances having arisen in other parts of the organism, may even allow for the elimination of these disturbances and for the restoration of equilibrium in the organism.」

249 [*Der Bestand der Eigenschaften der einzelnen Teile (Organe) in ihrer Relativität auf die Teilsubjekte ist wiederum bis zu einem hohen Grade wirklich vorhanden und trägt zur Konstituierung dieser Teile wirklich bei.*]

250 [This word was inserted in the German version. It corresponds to the Polish *potencjalnych*, which previously – where it does occur in the Polish version – Ingarden consistently replaced in the German with the word ‘virtual.’]

social life, but one can live even if this organ is completely destroyed. We could say that the liver is not as disengaged or segregated as various other organs of the human body. On the other hand, the organic whole as total ensemble of parts is all the more constituted, and consequently all the more dependent on those of its parts that comprise its existential foundation, the more isolated these parts are, i.e. the more advanced the effectivity of its parts is. The maximum existential dependence of the summative whole on the parts founding it occurs in the whole with effective parts. But if the organism is maximally dependent on such parts as are least isolated in its whole, this means nothing other than that the organism is dependent on itself, and indeed on a special ensemble of indispensable properties. To put it differently: certain ensembles of its properties are more important for it than others. A hierarchy of significance prevails among its properties. If certain properties suffer change or demise, the organism is merely altered (e.g. it ages); if, however, other properties are blighted, then the organism perishes. Nothing can exist whose essence has been compromised. Ensembles of properties are to some extent segregated in the organism. It is comprised of a system of property-ensembles that are up to a certain degree relativized to the part-organs. It has precisely therewith a second countenance, as it were: it is a whole, but an organic whole with parts (organs) that are not completely separated or segregated. But the fact that its individual organs are conditioned to a greater or lesser extent in the conduct of their functions and in their state by all the rest of the organism, and for their part also condition this rest, means that the foundation of their being (and not only of their development) is contained in the organism itself; the existential foundation of the organic whole, on the other hand, inheres in these organs (= parts) themselves. This is therefore altogether consistent with the general assertion concerning the summative whole.

[139]

As we see, the organic whole makes up a characteristic limiting case of the summative whole. Certain states of affairs, characteristic only of it, are fully realized in it. Others, on the other hand, which find their full and authentic realization on the "entire"<sup>251</sup> terrain of the summative whole, are present in it only in a remarkably relative, "graduated," "partial" realization. If we wished to restrict the thesis being examined here only to the summative whole with effective parts, and were to conceive the organic whole as an entity to be opposed to the summative whole, then we would not do justice to precisely this state of affairs of the organic whole's transitional structure, to the limiting-case character embodied in it.

As mentioned above, however, it is possible to interpret in yet another way the thesis pertaining to the eventual foundedness of the parts of the organic whole in that very whole. Namely, we could seek within the organic whole itself that wherein these parts are supposed to be existentially founded. Meanwhile, such a being-founded in the whole as the total ensemble, or as the sum, of parts (even if still so imperfectly delimited and intimately connected) appears to be quite unintelligible. Indeed, the sum of parts in the case of a summative whole is nothing

---

251 "remaining"

other than precisely this whole. Thus, even on this new interpretation of the thesis, it appears impossible for us to arrive at a thesis for the organic whole – with reference to the founding relations between it and its parts – that would stand in patent contradiction to the thesis we have advanced pertaining to the founding of the summative whole in its parts. However, this “whole,” which would perhaps come into consideration here, could be taken in a still different sense, and indeed in the sense of the *absolute* whole of the organism, or in other words: in the sense of the organism itself. We would then obtain the thesis that the virtual parts of the organic whole, which every organism contains, are founded in the organism itself as a distinctive individual object that can in principle be partitioned, but is not; that they are “subsequent” vis-à-vis the organism (and not vis-à-vis the organic whole); and that they are dependent in their state (in their *developmental state*, in particular) and in their functions on the total stock of this object’s properties, especially on its essence and its individual nature. [140]

We do not wish to decide here whether this thesis is really valid, since the essence of the organism does not appear to be sufficiently clarified. But the facts we have just advanced concerning the imperfect delimitation of the parts, hence their virtual character, concerning their mutual dependence in the anatomic-physiological state and in their functions, appear to speak strongly in favor of this thesis. But even if one had to accept it with full assuredness, it would at any rate not stand in contradiction to the currently deliberated thesis pertaining to the founding relations between the parts and the summative whole. There is no contradiction there, because the newest interpretation of the thesis being examined takes into account not the organic whole, but rather only the *object*: organism. We should also not overlook that the organism, as a special kind of individual object, and the organic whole – as intimately interconnected as they might be – are not after all the same. On the contrary, the weight of this entire analysis rests precisely on demonstrating the *formal* disparity of these two “entities,” and the thesis deliberated by us as probably admissible concerning the founding – realized at least to some degree – of the (virtual) parts of the organic whole in the organism ultimately means nothing other than that this organism – even in the case of a highly evolved differentiation of its virtual parts (organs), given the relatively advanced selfsufficiency of these organs and their functions – is at bottom a *primally* individual object nonetheless, which can be transformed into a summative whole with *effective* parts in no other way than by a far-reaching alteration of its organs and by an aborticide [*Abtötung*] of its very self.<sup>252</sup> It is in this sense, but also only in this sense, that it is indivisible: every effective partition of the organism, spanning *all* of its parts, is tantamount to its obliteration.<sup>253</sup> The regenerative processes that sometimes occur, to which we called attention earlier, do not speak against this: the *one* (old) organism, broken up [141]

---

252 [See the Appendix at the end of this Section.]

253 Hence not in such a way that we would have an organ (e.g. a tooth) extracted from the whole on the one hand, and the rest of the organism on the other, but rather

into fragments, no longer exists. *Many new* individuals emerge in its place, organisms newly evolved from its parts.

On the other hand, however – as follows from the above – neither is the organism, despite its primal individuality, straightforwardly simple: virtual parts that are to some degree isolated and relatively self-sufficient become apparent in it, which, in their disparity on the one hand, and in their intimate connection and mutual inseparability on the other, reveal the peculiar essence of the organism. Its firm<sup>254</sup> unity presupposes the diversity of its belonging-together parts. Their relative “self-sufficiency”<sup>255</sup>, but at the same time their at least generally prevailing indispensability for the continued existence of the organism, leads to a certain founding of the organism in them. In turn, their being imperfectly bounded off from each other, their gradually occurring mutual differentiation and development, their capacity to repair and regenerate after inflicted damages and impairments, which is always available within certain limits, leads to a<sup>256</sup> founding of the parts in the organism. This unique kind of “founded founding” [*fundierte Fundieren*] of the parts on the one hand, and of the organism on the other, is the correlate of the “unitary diversity” or of the “diverse unity” that governs within the interior of the organism. It is possible in the case of individual organisms, or in particular life-phases of one and the same organism, for one or the other term of the unity/diversity opposition to be more or less pronounced without thereby disrupting the equilibrium in the whole of the organism. On the contrary, we have here the peculiar fact of the *enhancement* [*Steigerung*] of *both* of the factors, which are ostensibly opposed yet require each other in fact: if it comes to a more pronounced, more sharply differentiated diversity of the parts, this does not lead to the dissolution, to the disintegration of the organism, but rather to establishing a still tighter, more cohesive [*innigeren*] unity of the interconnection<sup>257</sup>. The life of the organism – perhaps only until it achieves its<sup>258</sup> apex – is the ever renewed acquisition of equilibrium in the labile relationship of tensions between the organism with its unity and the diversity of its (“virtual”<sup>259</sup>) parts.<sup>260</sup>

---

so that every part would comprise an organ. It is questionable whether this could be done at all, so intertwined are the organs and their functions.

254 “inner”

255 “independence”

256 “certain kind of”

257 “of its parts, be it through the origination of some special connecting organ between organs – such as e.g. the nervous system or the central organ – or through introducing a special factor of uniform regulation – such as e.g. hormonal substances”

258 “developmental”

259 “to some degree potential”

260 “[Ftn.] In the material analyses of the organism I shall augment these results – purely formal for the time being. It seems to me that the particular formal structure of the organism I have exhibited enables us to better understand what Bertalanffy

Also the thesis pertaining to the inalterability of the summative whole, or to its demise by doing away with some part or adding one on, applies to the organic whole, but not to the organism itself. The organism as a distinctive individual object remains identically the same despite change; it changes through the development, maturation [*Ausgestaltung*], or destruction of its organs, without in every case perishing as a result. In contrast, the organic whole does perish as a result, whereby a new whole arises as a completely new formation.

[142]

*Ad 3–6.* There can exist various types of derivatively individual objects, whereby of significance are both the kind of interconnection among the parts of the whole that found it and the level on which the given object comes to be constituted. Not every higher-level individual object must – like the composite machine – have for its founding basis a whole whose<sup>261</sup> parts hold tightly together and “belong to each other”<sup>262</sup> in a sensible fashion, and thereby form a functional unity [*Leistungseinheit*] that is not merely factual, but at the same time also meaningful. There are derivatively individual objects whose “parts” are still held firmly together – e.g. a wall, or “stable” bodies<sup>263</sup> that can be encountered in nature: a lump of rock, and the like – but which no longer belong as meaningfully together as the constituents of a machine. At the other end there is a series of cases where the holding-together of the parts becomes increasingly loose (colloidal solutions, fluids, gases), where the molecules or atoms are increasingly farther apart and increasingly less dependent, although they do still exert an influence on each other – even if the distances between the individual parts “are to be as vast as those of the planets from the sun”<sup>264</sup>. The forces that govern these parts and the interactions that result from them are the reason why we still have an *autonomous* whole which is existentially and materially relative to the parts that build it up, and which has its existential basis in them, in their properties and in their distribution, and need not be artificially<sup>265</sup> held together or demarcated from other entities. Then there are so-to-speak transitional cases of higher-level individual objects – say, a class of students in a school – where the *origin* of this kind of object is relative to a subjective decision, and therewith to a purely intentional act, and where at the same time – as real consequence of this decision – the objects reckoned into the formed class are set into such common, external, real circumstances that they are not only subject to analogous influences, but also interact amongst each other in such a way that a new unity gradually

[143]

---

has in mind when he speaks of “fluid equilibrium,” which is rather a certain characteristic formal detail of this equilibrium. Cf. Bertalanffy, *Theoretische Biologie*, v. II. This volume, by the way, came into my hands only after I had finished writing this work. ¶

261 ¶ effective ¶

262 ¶ complement ¶

263 Only a crystal is a “stable body” in the strict sense – a transitional structure between an organism and “stable” bodies in the popular sense.

264 ¶ became relatively as large as interplanetary or interstellar distances ¶

265 ¶ (mentally) ¶

takes shape out of these loose individual objects, a whole with effective parts, to be sure, parts however which are nonetheless held increasingly together. The given higher-level object is then no longer relative to a subjective decision, but is existentially autonomous. Congregations, social groups (professional guilds), nations, and the like – these are all derivatively individual entities, which – as multifaceted and complicated an inner structure as they may display – all belong here.

In turn, two more types of higher-level individual objects appear to have *no* inner cohesion *at all*; the one, in which the components of a whole, of an object-class, owe their belonging to it solely to their *qualitative kinship*: such as [the set of] all mathematical triangles, or [the set of] all birds that have ever existed or will ever exist on earth; and the other, in which belonging to some class of objects occurs at the discretion of a purely free subjective decision<sup>266</sup>. In the last case there is even no need for *any kind* of qualitative kinship among the elements of the class: the objects reckoned to be in it can simply be assigned to it by individual naming – without in any way specifying “common” characteristics. In that last case we are surely just dealing with a heteronomous whole, or rather with a heteronomous higher-level object<sup>267</sup>. We shall not concern ourselves any further with this case here. In the first case, on the other hand, the formation of such a class of kindred entities is indeed relative to a subjective resolve (“concept-formation”), but this class is “*cum fundamento in re*.” A more detailed investigation of this case is also of no great importance to us at the moment.

The “stratified” structure of the derivatively individual objects with the occurrence on the one level of object-form I, and on the other of the composite form of the summative whole with effective parts, as well as the relations between the two forms that we have articulated here, enable us to understand why in science both these modes of research so often go hand-in-hand and afford each other mutual support – on the one hand with reference to the properties<sup>268</sup>, on the other with reference to the parts out of which  $\Upsilon$  something is<sup>269</sup> composed. It has now perhaps become clear that a great many of the objects that are investigated in science, and in the natural sciences especially, and with which we comport in daily life, are higher-level individual objects. It is here relatively easy to decide in the concrete case whether we are dealing with such an object, since its composition out of effective parts can ordinarily be demonstrated without undue difficulty. It is in turn much more difficult to gain assurance that some particular object is primarily individual, since for that we would have to demonstrate either its absolute indivisibility, or – what is often much more difficult – its organic wholeness. Yet whatever the situation in the concrete case, it is at any rate clear that for a better understanding of

[144]

---

266  $\Upsilon$  – a decision which does not at the same time create any common real conditions for the constituents of the given class  $\Upsilon$

267  $\Upsilon$ , even though its very elements can be autonomous  $\Upsilon$

268  $\Upsilon$  of the objects  $\Upsilon$

269  $\Upsilon$  they [objects] are  $\Upsilon$

derivatively individual objects we apprehend them under the aspect of a summative whole, and try to break them up into such parts as to explain by means of their properties the properties of the respective derivatively individual objects, and to derive the interconnections among the latter from the interconnections among the parts of the object, etc. Thus we are always on the lookout – e.g. in physics – for primally individual objects, and since we are then always dealing with *extended* objects, it is no wonder that our conceptual and effective partitionings always press farther on, and that we arrive at ever new entities which, at least for the time being, are held to be primally individual, the ultimate *elements*<sup>270</sup>. What these are in the given case is a matter of experience [*Erfahrung*]. In turn, clarifying the essence-dictated formal [*formativen*]<sup>271</sup> structure of the *primally* individual object in contrast to the form of the *derivatively* individual object is one of the principal issues that we also attempt to resolve in formal ontology. It was of fundamental importance to our principal problem for two different reasons: first of all because the world appears to be a higher-level individual object that is ultimately composed of a multitude of primally individual (autonomous) objects. But secondly because the *autonomous* individual object appears to have a different form I than the *heteronomous*, and so for the attempt to decide about the heteronomy or autonomy of real objects we must have at our disposal the clarified concepts of both forms. But with regard to the goal we are pursuing, not all the difficulties associated with form I of the individual object have yet been settled, and our last reflections do indeed enable us to bring some of them into the light, and to articulate them rigorously. They are in the main the following three, to which our attention must now be directed:

[145]

1. The last deliberations concerning the conditions for being able to partition the individual objects have for the first time brought us to the concept of the *material* out of which the object is built up. There is no way to get around clarifying this concept, and of setting it in relation to the concept of object. It will play an especially important role in the subsequent reflections on the identity of temporally determined objects. But the concept of material is also very important for the definitive clarification of the relation between the individual object and the whole – a relation that will still cause us difficulties with regard to one point.
2. We have attempted in the preceding to clarify the relation between the individual object and the whole, in both the absolute and relative sense, and believe we have arrived there at a result whereby both these concepts preserve their – if we may put it that way – primacy, and stand in a clear relationship to each other. The whole in the relative sense is conceived here somewhat more narrowly than is ordinarily done. And indeed the summative whole embraces here only those cases where the parts constituting it – even if they are only virtual, like in the organic whole – can in principle be fragmented, hence exist along with

---

270    ⌈, atoms or quanta ⌋

271    [I am assuming this is a typo, since it is the only time this term occurs in the book.]

the remaining parts within the framework of one and the same whole only in fact, without being non-selfsufficient in the existential-ontological sense. This narrowing of the concept of whole may appear to our readers to be unjustified, especially because indeed we ourselves – when determining the existential moments – have made use of the concept of “whole” in those cases where the parts constituting it are non-selfsufficient. Meanwhile, for determining the existential moments it is not necessary to have recourse to the *summative whole*. To this end we can just as well employ the concept of “whole” in the *absolute* sense. And it only seems to be confusing to return to the conception according to which a whole is “composed” out of non-selfsufficient moments. The relation obtaining among the non-selfsufficient moments, owing to which the latter constitute an essence-dictated<sup>272</sup> unity – and, should their need for completion be satisfied, constitute a concrete whole – seems to be so unique and so different from the case in which many virtual or effective parts are conjoined into a summative whole, that we prefer to deliberately [*bewußt*] constrain the concept of summative whole in the manner indicated above – much as this may sometimes place us in certain linguistic quandaries. In direct connection with this, however, we must take a stand against a conception of the individual object that has become very widespread in contemporary philosophy, according to which it comprises a summative whole, and in particular a *class of properties* (or as one often says: of “characteristics” [*Merkmale*]). The properties here are frequently conceived as the material of which the object is “composed,” of which it consists. Thus the first problem to be dealt with is bound up with the problem of the form of the individual object.

- [146]
3. The last problem that emerges in our current situation is bound up with the oft-occurring inclination to regard as “existing in themselves,” as “real,” as – in our language – existentially autonomous, only the primally individual objects and the ensembles of properties (of states of affairs) occurring within their framework, and to regard higher-level objects as somehow existentially weaker, relative, “subjective,” and the like. Without having our existential concepts at our disposal, as well as without a sharp division between the primally individual and the derivatively individual objects, we are still inclined in the individual cases to ascertain an existential distinction between the two types of objects. This manifests itself in the tendency to reach back in every case to primally individual objects, and to “reduce” the derivatively individual objects to the former and to the states of affairs that prevail in them. This “reduction” has rather everywhere the character of an existential demotion (degradation) of what is derivatively individual, often even the character of denying its existence. We do not believe that these tendencies are justified – at least in this general form. We must nonetheless ask ourselves whether the *formal* distinction we have exposed within the realm of what exists individually also entails an *existential*

---

272 ƒ, or even an harmonious ƒ

distinction, or whether an existential disparity first shows up within the realm of what is derivatively individual and is connected with certain peculiarities of *some* derivatively individual objects. Since the existential distinction which is at issue here is foremost that between existential autonomy and heteronomy, it will prove advantageous to defer the treatment of this problem until such time as we have already gotten a glimpse into form I of the heteronomous individual object.

[147]

## Appendix [see fn. 252]

┐The conjecture that the parts of an organic *whole* have their existential basis in the whole itself as in a *totality*, a *sum*, of these parts seems impossible to accept. In what way is the mere circumstance that there are multiple parts of some sort, and that they are all acknowledged, supposed to provide an existential basis for something that does not possess it within itself? If, therefore, the parts of an organic whole were truly to have their existential basis in some *whole* (and not in an organism, as in a particular kind of *object*), this could only be accepted if by whole we were to understand here a whole in the *absolute* sense, and if the very *organism* which the given parts go into making up were this sort of whole. But in that event, this means that these parts really have their existential basis in the organism itself, namely – in a particular grouping of its properties. It is a distinctive individual object which, owing to a special endowment of properties that are grouped into particular ensembles, is in principle sectioned and to a certain degree differentiated into parts, but not sectioned in an effective sense. It is precisely for this reason that the parts (organs) of an organism have their existential foundation in it, are “subsequent” to it, but this does not contradict the thesis that a summative whole with effective parts has its existential basis in those parts. For, a summative whole, and an organic whole in particular, is not the same as an object called an organism – as very closely related as these might be. The burden of these expositions rests on demonstrating the *formal* disparity of these two entities. Indeed, the thesis we are deliberating concerning the reliance – realized at least to a certain degree – of the (potential) parts of an organic whole on the organism, as on their existential basis, at bottom claims nothing other than that the organism – even given a highly evolved differentiation of its potential parts (organs) and their, and their functions’, relatively highly advanced independence – is, nonetheless, ultimately a *primally* individual object which can be converted into a summative whole with *effective* parts only in such a way that, through a complete mutual demarcation [*rozgraniczenie* = *Abgrenzung*], its parts will suffer far-reaching changes – and the organism itself will be obliterated.<sup>7</sup>

## § 44. The Individual Existentially Autonomous Object and the Material

We say, for example, that the wheel of a locomotive is “[made] of” [*aus*] steel. And conversely: steel is the “material” (the “stuff”) of which the locomotive wheel is “made.” What is, this “material as such”?<sup>273</sup> Is it also an object? Does it have properties? Or is it no object in any sense? What does this “of” [*aus*] mean in phrases such as “made of steel,” “to consist of [*aus*] something,” and the like? Is the material perhaps a  $\ulcorner$  virtual  $\urcorner$ <sup>274</sup> part of a whole? –

We need first and foremost to distinguish the general concept “material” from the special kinds and sorts of what can serve as material – such as is the case, for example, with wood, steel, wool, cotton, water, coal, etc. – and finally from the *individual* cases of a material, hence from the *individual piece* of marble in a particular column of a Greek temple, from some individual well-defined “amount of cotton,” or from a specific piece of cotton in a woman’s dress, and the like. That what is general is nothing individual, and in particular no individual object, appears to be self-evident. We can certainly apprehend individual things (objects) – e.g. individual pieces of iron – as “material,” as “raw stuff” [*Rohstoff*], in particular as steel, wool, marble; however, when we do so: a) we never grasp something individual in the *complete* concrete plenitude [*Fülle*] of its nature and properties, but always only in some particular *selection* of its properties, precisely only as “wood,” as “wool,” etc.; b) we never grasp it in its selfhood [*Selbstheit*], as purely *for itself*, but always with a specific *reference* to some individual object that already exists or to one that is yet to be shaped<sup>275</sup> in the future – [we grasp it] precisely as material of [*von*] something or *for* [*für*] something. If material were an individual object, neither (a) nor (b) would hold and it would then be possible to apprehend it in its individuality and absoluteness as a “this-here” [*Dies-Da*]<sup>276</sup>. It could indeed sometimes appear as if in the particular case we apprehended the material as an individual “this-here,” as when, for instance, pointing at the Venus de Milo, we say something like “this marble here that makes up the material of this statue has changed its color as a result of aging” or “it has apparently lost the character of a hard stone as a result of having been masterfully worked-up by the sculptor.” But even in those special cases where we

[148]

---

273 [Was ist das, dieses “Material: Literally:” This “Material,” what is that.” The question has the form “Was ist das, das x?” – one of the three types of “essence-pertaining” questions Ingarden introduces in his *Essentiale Fragen*, where he points out that *das x* designates a “non-individual... ‘object.’” This non-individuality is captured in translation by replacing the article *das* with the less connotatively individuating ‘as such.’ Ingarden himself insinuates such a solution in the course of his discussion of this question. Cf. §9.]

274  $\ulcorner$  potential  $\urcorner$  [This change occurs on several subsequent occasions, and will go unmentioned.]

275  $\ulcorner$  out of this “material”  $\urcorner$

276  $\ulcorner$  (τὸδὲ τι)  $\urcorner$

are obviously dealing with an individual object and point at something that shows up in or on [*an*] it, which is therefore just as individual as the object itself, we still capture that something under a *general* aspect – indeed only as “marble”<sup>277</sup> – and in a special relation to the *whole* object, if we may put it that way, “against whose background it appears”<sup>278</sup>. So even in the individual case the material “is no individual *object*, but rather only something *within its compass* [*an oder in ihm*]<sup>279</sup>”<sup>280</sup>. However, the claim that the material is no individual object appears to entail that it also has no properties, since only objects can have something like properties. Meanwhile, we are surely inclined – and not without some justification, it would appear! –<sup>281</sup> to distinguish individual kinds of materials on the basis of properties. Silver, for example, is a good heat conductor, whereas wood is not; gold is soft and malleable, whereas steel is hard and very elastic, and the like. It would therefore appear that the object-structure is not as alien to material as the difficulties with apprehending it as object could lead one to surmise. But if we ascribe to material the character of an individual object, we must concede that every individual object harbors within itself some other individual object which is its material, provided we assume at the same time that every individual object consists of some material. If, however, we were to claim that only some individual objects are fashioned out of some specific material, then at least for these objects we would have to acknowledge the complicated formal “idiosyncrasy [*Eigenheit*]<sup>282</sup> that as individual objects they harbor within themselves other objects “as their material”<sup>283</sup> – and so perhaps *ad infinitum*. But this conception<sup>284</sup> appears to be<sup>285</sup> inconsistent with the findings from our investigation of the form of the individual object. So we have to try to understand material in some other fashion.

The turn of phrase that the material is something “within the compass of” [*in* oder “*am*”] the object suggests the notion that it is some special part of that object<sup>286</sup>. But is that really so? First of all it must be conceded that not every part of the object comprises its material. We would therefore have to try to determine at least the kind or type of those parts that make up an object’s material. It appears

[149]

---

277 “which is generally such and such, but has just taken on certain characteristics here”

278 “whose basis it comprises”

279 [Literally: *on* or *in* it. My expression attempts to capture the ‘in’ along with that sense of *an* which is broader in German than the English ‘on’ by also including the connotation of ‘within.’] [Here rendering *aus* by ‘out’ would not resonate with English usage.]

280 “is not simply identical with some individual object”

281 “to ascribe various (“material”) properties to “materials” and”

282 “structure”

283 “out of which they are “made””

284 “,whether understood quite generally or only relative to some objects,”

285 “totally”

286 “(or rather of the whole)”

to be altogether inadmissible to regard the material as a part, even if it were to be a merely virtual part, of an organic whole. For " according to the above expositions, every part<sup>287</sup> is *separable* from the whole whose part it is. But how could something like "steel" be separated from the wheel which is made "out of" it, or conversely – the wheel from the steel<sup>288</sup>? This appears to yield no rational sense at all. What makes the theoretical situation even more difficult is that – as we all believe in daily life – it is possible to form in succession a variety of objects out of "the same" material. Out of the same piece of steel that now comprises the wheel of the locomotive, we can, following an appropriate treatment, cast an armor plate, say. The material appears to transgress, as it were, the boundaries of the object by perduring as "the same" individual entity even though the one object was replaced by an entirely different one, by some second individual that did not exist before. And yet something individually identical – precisely *this* piece of steel! – has remained. Should we not then arrive at a reversal of the situation we have endorsed? Instead of object-being – and in particular wheel-being, armor-plate-being, etc. – being what is primal [*das Ursprüngliche*], what is constitutive in the existent, as we claimed above, it is to the contrary material-being – and indeed again in the special case of steel-being, wood-being, gold-being, etc. – that " appears to be what is primal, what is constitutive in the existent"<sup>289</sup>. The material appears at any rate to be what is constant [*das Konstante*] and primal, upon<sup>290</sup> which is first constructed what we here called: object – as something so-to-speak changeable, transitional and derivative, as a mere *state* of the material.<sup>291</sup> Besides, even the material that we have here taken as steel, wood, and the like, appears to be something transitional, something exhibiting the character of a state [*Zustandhaftes*], like "water," "ice" and "steam" in comparison to H<sub>2</sub>O. The material "of" which the objects consist, provided they are indeed "material," can be simple (homogeneous) – e.g. gold – or composite (internally heterogeneous), such as e.g. wood, steel, flesh, H<sub>2</sub>O, and so on. In the first case, to which the second is reducible, we are truly dealing with "elements" in the chemical sense, and perhaps there we should reach farther back to (something like) electrons, protons, positrons, elementary particles, etc. in order to arrive at the genuine "material," "of" which then already everything material would ultimately be constructed, and which would then show itself as a merely changeable state of ultimate "particles" that are distributed in various ways, or occur in various groupings and move in this way or that. The "material" would then – at least in the special case of "material" [*materiellen*] entities – be identical with the ultimate elementary particles of what exists materially, although conceptually a crucial difference would

[150]

---

287 " every part understood as *pendant* to a summative whole (even an organic one)"

288 " that is to be found "in" it"

289 " is something so primal and constitutive for the existent, that in comparison to it object-being is something derivative, secondary"

290 " the substratum of"

291 " We shall soon see how this is explained."

still obtain between the “material of something” and the “elementary particles” of a whole. The concept of the “material” “of” which something consists appears to have a much broader range of application here than that of “elementary particles,” since also indivisible and non-material entities – e.g. acts of consciousness, mental [*psychische*] subjects, and the like – appear to consist of “material,” whereas it would be completely out of place to still want to speak here of the elementary particles of such objects. Or should we conversely restrict the concept of “material” to those cases in which we are dealing with “material”<sup>292</sup> objects?

Whatever the case may be in this regard, the material would still continue to be a something whose What<sup>293</sup> could be determined, or could at least be determined in a meaningful way, and its properties could also be clarified. Whether it turns out that there is just a *single* material that fills out the (material) world *continuously* – which the ancient Ionians divined as ὕλη – or rather that the material world consists of infinitely many “smallest particles” that occur discontinuously dispersed here and there in empty space – as is supposed to be the case according to all atomistic theories of “matter” – in either case the material would be nothing other than a *primally individual object* whose nature and properties would be curiously concealed “behind” the things we perceive, but which would yet be capable of being somehow apprehended. The thought then occurs that the material and its properties ought not to be contrasted as something primally individual to the something derivatively individual that is built up over it and is grounded in it, but ought rather to be contrasted as an *existent “in itself”* to the somehow subjectively conditioned “*world-image*” [*Weltbild*], “*phenomenon*” [*Erscheinung*], and the like. This something subjectively conditioned could then still be interpreted in two different ways: that is to say, it would be *either* only something qualitative, in the sense of matter I, which for some subjective reasons was built over the basis of the “existent in itself” and attained to appearance, but ρ which<sup>294</sup>, in accordance with its essence, would be apprehended in a form I that obtains *in its very self*, so that the pure object-form – which is to say the object as a peculiar formal structure – would not be relativized<sup>295</sup>, but would rather also be embodied in the “material” itself, ρ *or* – both the qualitative and the purely formal would be something merely subjectively conditioned.<sup>296</sup> In particular, the object-form I in which the individual subjectively conditioned “appearances” stood would then also be something just subjectively conditioned, and we would then wind up with a conception of the real (material) world that is close to the Kantian. In connection with this, we would then for the sake of consistency also have to deny ρ object-structure<sup>297</sup> to “material.” We would

[151]

---

292 ρ, i.e. physical ρ

293 ρ (τί εἶναι) ρ

294 ρ the material, as matter I, ρ

295 ρ and be made dependent on the cognizing subject ρ

296 ρ Secondly, what is subjectively conditioned would be *both* that which is qualitative and that which is purely formal, but the “material” would not in itself be formed. ρ

297 ρ all properties ρ

then wind up with that conception of material – according to which no properties can be attributed to the latter if we are not to fall prey to the Kantian inconsistency of the “things in themselves” – not on ontological, but on epistemological grounds. If, in turn, we wanted to eliminate the relativizing, subjectivist, epistemological motives and conceptions<sup>298</sup>, and to stay within the framework of a purely  $\ulcorner$ ontic concept-formation $\urcorner$ <sup>299</sup>, then too we could reach back to a conception of material, likewise historically extant, in which all properties and object-form I are denied it – namely to the Aristotelian concept of pure “matter.” That is to say, if we conceive everything qualitative that appears in object-form I, including this form itself, as a transient state of the material ( $\acute{\upsilon}\lambda\eta$ ),<sup>300</sup> as form II in the Aristotelian sense, then the material itself must simply be conceived as  $\ulcorner$ what lies at the basis of this something qualitative so formed, as the pure  $\acute{\upsilon}\lambda\eta$  that is in itself thoroughly indeterminate $\urcorner$ <sup>301</sup>. Nothing positive can then be said any more about this  $\acute{\upsilon}\lambda\eta$ , because every attempt at such an utterance leads to attributing a determination to something that is in itself absolutely indeterminate, and so [leads] to a contradiction.

As we see, the lack of clarity in the concept of material leads to various historically familiar views and problems which, among other things, lie at the basis of some debates between historically significant “idealist” and “realist” standpoints. There is therefore no getting around engaging this concept, especially since its relation to the concept of the individual object, and to<sup>302</sup> object-form I<sup>303</sup>, is of the utmost importance to us. We cannot, however, avoid replacing the one murky concept of material with multiple<sup>304</sup> concepts of it. Only then can the various difficulties just indicated be eliminated, and only then does it become possible to establish an unequivocal relation of the “material” to the individual object.

At least the three following concepts of material must be distinguished:

1. Material<sub>1</sub> = the pure  $\acute{\upsilon}\lambda\eta$  (first matter in the Aristotelian sense)

Regardless of how indispensable this concept may have been to Aristotle for metaphysical or systematic reasons of one sort or another, considered from a purely substantive perspective it can be articulated as either a purely relative – or correlative<sup>305</sup> – limit-concept, or as a substantive, metaphysical one. We can  $\ulcorner$ let it be valid $\urcorner$ <sup>306</sup> in the first case, although it is not then theoretically useful – because it is a totally negative concept. In the second, on the other hand, it cannot be sustained

---

298  $\ulcorner$ in the style of Kantian analyses $\urcorner$

299  $\ulcorner$ ontological conceptual apparatus $\urcorner$

300  $\ulcorner$ and at the same time regard what is transient $\urcorner$

301  $\ulcorner$ an unqualified and unformed (in the sense of form I) basis of what is qualified and formed, hence as an Aristotelian  $\acute{\upsilon}\lambda\eta$  that is in itself indeterminate in every respect $\urcorner$

302  $\ulcorner$ the concept of $\urcorner$

303  $\ulcorner$ and of matter I $\urcorner$

304  $\ulcorner$ , more precise $\urcorner$

305  $\ulcorner$ to the concept of “form” $\urcorner$

306  $\ulcorner$ accept it $\urcorner$

in either its ontic (Aristotelian) or its epistemological (Kantian) version. For in order to do so, it must remain entirely empty of content; that, however, to which it was supposed to refer (that is, the material<sub>1</sub> itself so understood) would be a completely unnecessary<sup>307</sup> fabrication of an existent that would in itself have to be an absolute nothing, yet was supposed to somehow exist. By taking this concept of “material” as a basis, we could also not say what that “out of” [*aus*] is supposed to mean that shows up in phrases such as “to be crafted” “out of some material,” “out of wood,” “out of gold,” etc. This “out of” is then just as senseless as the concept of material<sub>1</sub> itself is devoid of content. In a similar sense, also incapable of being determined is the relation of the concept of “material<sub>1</sub>” to  $\lceil$  the concept of the individual object  $\rceil$ <sup>308</sup> We can therefore leave it out of account in the subsequent deliberations.

Material<sub>2</sub> = a primarily individual object which lies at the basis of a special species of higher-level individual objects that we call “material things.”

From a strictly ontological point of view there is nothing to object to in this concept of “material,” without of course wishing to decide here whether e.g. the attempts undertaken in physics to conceive this “material” in the sense of atoms – or of atoms’ elementary constituents, which are qualified in some fashion or other – are substantively tenable. It is then clear at any rate that with this conception of “material” we shall not encounter any difficulties relative to the claim we have advanced that what is constitutive for the existent is what has the character of an object. To the contrary. We can fully uphold our standpoint in this case with the sole remark that the concept of “material<sub>2</sub>” is then a patently *relational* [*relationaler*] concept of the *one* term [*Glied*] of a special ontic relation. “Material<sub>2</sub>” is then *that which ultimately founds a derivatively individual, and simultaneously “material,” object that is built over it.* The phrase “to consist of [*aus*] a material” then means the same as “to have this or the other as its founding basis [*Fundierungsgrund*].”

[153]

As such a relational concept, it calls of itself for an unrelational, and in this sense absolute, determination of what it is in itself that serves as material<sub>2</sub> for something else. But this concept does not of itself specify any such absolute determination. Such a determination belongs first and foremost to the corresponding individual object in itself, and not to its special function of being  $\lceil$  material<sub>2</sub>  $\rceil$ <sup>309</sup> for something else. From a purely epistemological perspective, the way we ordinarily arrive at a determination of the absolute properties of what is – or is supposed to be – material for something else is that the familiarity with the properties of this something else enables us to decipher how its ultimate existential foundation must have been qualified. And so it is only natural that since the dawn of European philosophy ever new and ever more subtle attempts have been directed at  $\lceil$  carrying out this determination  $\rceil$ <sup>310</sup>. From

---

307  $\lceil$  and useless  $\rceil$

308  $\lceil$  the individual object  $\rceil$

309  $\lceil$  “material<sub>2</sub>”  $\rceil$

310  $\lceil$  discovering that determination proper to material<sub>2</sub> of “material” (physical) things  $\rceil$

「our vantage point this just means <sup>7311</sup> that the concept of “material<sub>2</sub>” presupposes the unrelational concept of the primally individual object, or to put it differently, that the existent which is supposed to comprise the ultimate existential basis for higher-order objects must in itself be precisely individual object, and not “material<sub>2</sub>.” 「Whether this last concept must be articulated as formally as we have indeed done in the course of developing the theory of the primally individual autonomous object is certainly a question that is quite independent of that. Meanwhile, <sup>7312</sup> it is at any rate clear that in the case of all primally individual objects taken in the absolute sense (independently of whether they lead to the constitution of any derivatively individual objects erected upon them, and thereby function as “material<sub>2</sub>” – or not) we can no longer inquire about a “material<sub>2</sub>” out of which they themselves would be constructed. This question has a legitimate sense only for derivatively individual entities – and this perhaps only for some special variety of these.

Something to be considered separately is whether derivatively individual objects, apprehended in their relation to the primally individual objects that lie at their basis, should actually be qualified as the “states” of the latter. A separate reflection would also be called for on how to demonstrate the identity of the derivatively individual object and what it can be grounded in. But these questions are not in any way in conflict with the formal-ontological results we have achieved thus far and can therefore not cause us any embarrassment, great as the difficulties encountered in answering them may be.

「3. Material<sub>3</sub> = a stratum in the individual object.」<sup>7</sup>

3. However, there is still one other concept of material that needs to be singled out, and indeed the one we have in mind when in daily life or in technology we say that a particular thing, e.g. a wheel or a wagon, is “built,” “made” out of some specific “material,” say, of steel, wood, stone, and the like. Understood in this way, the material is nothing other than a *schematic stratum* in an individual object which is only segregated within the whole of the object purely 「intentionally <sup>7313</sup>, and is then rendered by us – often in an unjustifiable manner – [as if] self-sufficient [*verselbständigt*], and apprehended as something that exists separately for itself. But it cannot be regarded as a (full) object for itself, much as we are inclined in daily life to treat some 「individual objects <sup>7314</sup> as “material” for something [else]. For, as already noted, when we consider e.g. a piece of iron as “material” out of which something is to be made – say, some particular tool – we do not apprehend it in *all* of its properties as this individual object before us, but rather disregard numerous of these, and indeed first and foremost those of its mutable properties that are

---

311 「the ontological point at view, all of these attempts attest」<sup>7</sup>

312 「It is obviously open to discussion whether the two formal concepts – of the primally individual object and of material<sub>2</sub> – have been correctly set forth here. But if we concede the results adduced here,」<sup>7</sup>

313 「in thought [*myslowo* = *denklich*」<sup>7</sup>

314 「concrete things」<sup>7</sup>

bound to be altered once this piece of iron is “tempered” into some utility-object, “e.g. into a nail or a hammer”<sup>315</sup>. Thus, for example, we ignore the current spatial shape of this piece of iron. But we also disregard its color, although that may be preserved after the iron has been worked up (which however is not necessary, since the color is generally of no significance for the object to be made). In a different case in turn, it is the material’s color that cannot go unacknowledged, say, when we are selecting marble for a sculpture. Or to put it in a positive vein: we reckon among the properties of their “material”<sup>316</sup> those properties of the piece of iron which are preserved in it after it has been fashioned into a particular object and are somehow important to it. “We integrate these select properties into”<sup>317</sup> a unity, and correlate to it a merely intentionally formed object-as-subject [of properties] and a quasi-nature<sup>318</sup>. In this manner, in a purely intentional manner we render [as if] selfsufficient some entity that is ordinarily in fact only a stratum in the individual object’s total stock of properties [but which we now convert] into an object-schema that we call precisely “material,” “stuff.” We then apprehend a particular individual object under the aspect of this schema.<sup>319</sup> Thus the semblance arises that material is an individual object. Since we impose a stock of new properties on it by working it up, we make out of a thing that contains material<sub>3</sub> a new object, perhaps a machine, a pot, a work of art, and cease at that point to apprehend the latter under the aspect of the respective material. The properties of material<sub>3</sub> are then suppressed by the total [qualitative] ensemble of the newly-formed object, and generally play a role in it only insofar as they comprise a necessary condition for enabling to accrue to it a multitude of properties that are “essential” for it. This is precisely what is characteristic of “material<sub>3</sub>” for something – that the object made of it would indeed not exist without the material, but that at the same time the properties that are essential for it do not simply emerge from the properties of the material<sub>3</sub>, although they are dependent on them. They are not sufficiently conditioned by the properties of the material and clearly point to some factor external vis-à-vis the material, to which factor they owe their existence. The individual object that provides material<sub>3</sub> for some other object is simply encountered; the object formed out of it, on the other hand, is derived with the cooperation of some other, external factor.

[155]

Things are no different when we are dealing with – as we often express it in daily life – a “finished” object, and inquire about the “material” of which it “consists” or is “made.” Here too we only select a special ensemble out of the totality of this object’s properties that we believe already to have been present in some other

---

315 “and we also disregard those properties that are of no import to the created object”

316 “material<sub>3</sub>”

317 “We apprehend these select properties in thought as a whole, as”

318 “, and at the same time – likewise intentionally – we apprehend it under the aspect of its relation to something which is supposed to be created “out of it””

319 “[Ftn.] There are many other cases in which we apprehend something individual in thought (or even perceptually) under the aspect of schemata of one sort or another. Cf. my *Essentielle Fragen*, § 8.”

object (the “raw stuff”) prior to this object being made. But we refer this ensemble neither to the now existing, “finished” object, nor to the no longer existing piece of iron (wood, etc.), but rather to a new subject-for[-the-properties-of]-an-object [*gegenständliches Subjekt*] which is merely intentionally projected by us, that we call “material” – and in particular “iron,” “steel,” “wood,” etc. – and that we are inclined to treat as something that subsists for itself, without realizing that “it does not exist separately for itself”<sup>320</sup>.

[156] Consequently, the “finished” individual object also does not contain in itself two different *objects* (e.g. marble and column), but rather<sup>321</sup> contains the “material”<sup>322</sup> only as a special *stratum* of its properties – those that are tightly interconnected and stand in a special relation to it. It is precisely this relation that we have in mind when we say that the column consists “of” marble, is constructed or made “out of” it.

But this point still needs to be clarified, and therewith also the question pertaining to the principle of selection of those properties that belong to “material.” For, the two points we have stressed thus far – 1. that it is supposed to be the same properties that occur in various successively existing individual objects<sup>323</sup>, and 2. that they are supposed to be of some importance to the latter – do not yet suffice to rigorously determine the concept of material. Not all of the object’s durable properties, even those that outlast it and are important to it, and that can possibly be segregated into a stratum, comprise its material<sub>3</sub>. First of all, those cases in which an object consists of *homogenous* material<sub>3</sub> need to be set apart from those in which the object’s material<sub>3</sub> is variegated (e.g. a house consists of brick, mortar, wood, iron, concrete, and the like). In the first case, every detachable [*abstückbare*] part of the object, no matter how small, consists of qualitatively “the same” material<sub>3</sub>; in the second, however, different parts of the same object consist of qualitatively different material<sub>3</sub>. The material<sub>3</sub> can thereby be “simple” – as in the gold ring – or “composite,” as e.g. in the case of the wheel of steel, where a certain kind of iron is “mixed” with coal, manganese, etc. To consider the case of homogenous material<sub>3</sub> first, the term “the same” in the expression “the same material<sub>3</sub> comprises the different parts of an object” is still ambiguous. Either “the same” refers here only to the

---

320 “there is no such thing. If in material<sub>3</sub> we confine ourselves strictly to what is autonomous in it, then it is never an object that exists for itself.”

\* It is characteristic of German that substantives which designate an object’s material in the sense currently discussed are employed entirely *without an article*. Whereas, as we know, in German the article serves not so much for designating the “*kind*” of the given object, as to either exercise the logical function of unequivocal individualization (as definite article) or to specify the given object as an arbitrary exemplar from some class of objects determined by the meaning of the substantive. The use of the substantive without an article indicates, as it were, that we are not at all dealing with a thing or object. †

321 † is only one object, and †

322 † material<sub>3</sub> †

323 † made of “this same” material †

*kind* of material<sub>3</sub>: there are particles of *gold* in every part of the ring that comprise material<sub>3</sub>; or we encounter *the same ensemble* of material<sub>3</sub>'s properties throughout, although of course in two different parts of the ring they are two different chunks of gold, which may yet differ in some other of their properties (e.g. in shape, in weight, etc.). Two different, simultaneously existing objects consist in a similar sense of "the same" material<sub>3</sub> *in accordance with its kind*, but of different portions or pieces of the same. Should the same *nugget*, the same "quantum" of gold, of iron, etc. be involved, then different objects made "of" it (e.g. a quite specific ring, a quite specific watch chain) can only exist *in succession*, and only provided that one is destroyed can the other be molded "out of" the same material. Let us emphasize however that these must be precisely *full* objects, determined in all respects, and not only some sort of partially determined object-schemata that cannot exist for themselves and can be segregated within the whole of an individual object only purely intentionally. And conversely: the individual (as we sometimes say, "numerical") disparity of material<sub>3</sub>, which is "the same" as to its kind, rules out the individual selfsameness of the object. That is, if there are two different "pieces" of "the same" material<sub>3</sub>, then one and the same object cannot be "made" out of them, provided each of them is supposed to be the material<sub>3</sub> of a *whole* object, and not just of some part of it. Or to put it differently: *two* chains can be made of pure gold that are indeed completely *alike* in their basic properties, but it is in each case a *different* "piece" of *like* material<sub>3</sub>, and this individual, "numerical" disparity of the material<sub>3</sub> also brings about the (numerical) disparity of the objects.<sup>324</sup> The material<sub>3</sub><sup>325</sup> is therefore undoubtedly "contained" in the given object: the properties constituting it are present in person in the object, or in the parts themselves occurring in it, and indeed as a ground level of the qualitative attributes, which in their interconnection  $\lrcorner$  are essential for  $\lrcorner$ <sup>326</sup> the existence of the other properties accruing to the object, even though those attributes do not of themselves constitute the latter. However, not all of the object's properties are grounded in the qualitative moments constituting the material. The basis of the existence of those of the object's properties that are simply admissible by the material's

[157]

---

324 As we know, Aristotle claimed of his  $\psi\lambda\epsilon$  that it is what brings about the individuality of the object. We would still need to investigate the sense of the concept of  $\psi\lambda\epsilon$  employed in that context, and to juxtapose it with our concept of material<sub>3</sub>. We are not claiming at any rate that an object's individuality is determined only by its material<sub>3</sub>. However, further investigations are still needed here.  $\lrcorner$ First of all, we can ask whether the numerical individuality of the "material" is specified solely by something that would have its source in the material itself, or whether it appears within the framework of the "material<sub>3</sub>" only because it is a certain stratum (assortment) of properties of a particular individual object and shares its individuality with that object itself. The problem is difficult because the entire issue of individuality has not been properly clarified thus far. I only note it here, because the time will come when I am forced to tackle it directly.  $\lrcorner$

325  $\lrcorner$  in *individuo*  $\lrcorner$

326  $\lrcorner$  make possible  $\lrcorner$

properties – which perhaps depend on  $\lceil$  the latter solely<sup>327</sup> purely for their existence [*seinsmäßig*], but are not determined by them  $\lceil$  in their matter<sup>328</sup> – must thereby be sought in something other than the object's material<sub>3</sub><sup>329</sup>. However, the  $\lceil$  material<sup>330</sup> inheres in the object and is indispensable for the existence of its remaining properties. The destruction of the material<sub>3</sub> taken in its “numerical” individuality entails the destruction of the entire object. On the other hand, the destruction or alteration of the properties that are not determined in their matter by the material<sub>3</sub> does not result in the destruction of the respective portion of material. In this sense, taken in its numerical individuality, the material<sub>3</sub> comprises the existential foundation of the object whose material it is. This makes up yet another  $\lceil$  general property<sup>331</sup> of the material<sub>3</sub> that joins the two discussed earlier. The material<sub>3</sub> understood in this sense occurs only in the case of autonomous objects.<sup>332</sup>

The fact that the material<sub>3</sub> is indispensable for the existence of other properties that accrue to the object certainly does not mean that the attributes comprising it are necessarily supposed to play an especially important role in the totality of the given object's properties, or to belong to its essence or even to constitute its nature. Often things are rather the reverse: the properties of the material then play a rather subordinate role for the essence of the object. They frequently do not belong to the matters of the object's directly experienceable properties, especially when they at the same time constitute the material<sub>2</sub> (in the sense of the primally individual object<sup>333</sup>). Thus the importance of material<sub>3</sub> does no reside in the fact that the properties that go into making it up are supposed to be essence-constituting. It often requires special causal-experimental procedures in order to discover that certain attributes occurring in the object exercise in it the function of material<sub>3</sub>. A peculiar opaqueness and irrationality is disclosed here in the existent. It turns out that an ensemble of attributes are existence-conditioning as well as existence-sustaining, although nothing about the kind of the attributes, nor about the status they occupy in the structure of the object, appears to suggest that its existence or even its

---

327  $\lceil$  the existence (of the given portion) of the material<sub>3</sub> \*

\* [Ftn.] That means that the material<sub>3</sub> is such that the properties conferred on it (fashioned in the material by working it up) becomes “fixed.” Water – as we well know – is not conducive to being written on.  $\lceil$

328  $\lceil$  as to their quality  $\lceil$

329  $\lceil$ , e.g. in the manner of “working up” the material  $\lceil$

330  $\lceil$  material<sub>3</sub>  $\lceil$  [ In context, the Polish is the more accurate option.]

331  $\lceil$  constitutive characteristic  $\lceil$

332 Of course, in the Content of an intentionally planned machine, the material<sub>3</sub> of which it is to be made can also be specified intentionally – and so it ordinarily is in the case of technically projected designs for tools, and the like. But a purely intentional object, taken *qua* this object, is not formed of any kind of material<sub>3</sub>. This contradicts its pure intentionality. Cf. Ch. IX, below.

333  $\lceil$ , which comprises the ultimate existential basis of the derivatively individual object  $\lceil$

essence depends on them. There is no intuitively discernible material-ontological interconnection of essence between the attributes of the material and the ensemble of essential properties that constitute the object.<sup>334</sup> This is indeed best seen in those cases of material<sub>3</sub> where we are dealing with the material for something, or of [von] something. In this case, the objects that consist “of” this material are the products of some sort of activity – though not necessarily human. These are predominantly utilitarian objects, like tools. However, they can also be works of art, e.g. sculptures, architectural works, etc., but at any rate objects that are not simply encountered in the world, but are rather generated by someone “out of” extant material by working it up. Besides, the material itself can also be a product of human activity that is brought forth in order to realize some specific goal. The basis for the origination of the properties that are essential to these objects is clearly situated beyond the material<sub>3</sub><sup>335</sup>; on the other hand, once they have been brought forth in it, they can only continue to exist on the condition that the respective material exists. To be sure, what is “encountered”<sup>336</sup>, the raw stuff, is not identical with material<sub>3</sub><sup>337</sup>; however, those individual objects in which the attributes that make up the material are at the same time constitutive for their essence – hence slabs of iron, blocks of marble, masses of stone, and the like – are employed by us for producing certain “works,” and we do so precisely because they harbor these and no other attributes, which make them suitable as material for something. Although these attributes are existence-preserving for these works<sup>338,339</sup> they often play a relatively subordinate role in them – insofar as other properties move to the fore in these works as essence-constituting.

In order to appreciate this, let us consider a machine and a work of art – a sculpture, in particular. The essence of a steam engine, for example, involves converting steam pressure into mechanical motion and transmitting this motion onto some unmoved but moveable solid body (onto so-called working machines, in particular). On the one hand, this essence determines the construction of the machine, on the other it prescribes the material<sub>3</sub> out of which it must be built: the steam as the

---

334 “To put it better: material<sub>3</sub> does not postulate precisely those characteristics that are essential for the object made out of it, although it may well happen that the essential properties of this object may postulate some of the characteristics, or even the very choice, of the material.”<sup>7</sup>

335 “[Ftn.] This is the reason we say that they are “fixed in the material.”<sup>7</sup>

336 “found or encountered in nature”<sup>7</sup>

337 “, if we keep to the concepts we have established.\*

\* [Ftn.] For, material<sub>3</sub> is clearly a *relational* entity [twór = *Gebilde*].<sup>7</sup>

338 “[Ftn.] However, this is also valid for the properties that constitute material<sub>3</sub>. So we can now understand the connection between the concept of material and the concepts of “matter” and “substance.”<sup>7</sup>

339 “as soon as certain external reasons materialize that make this possible, then even though they are also not insignificant in a qualitative respect for the created works”<sup>7</sup>

[160] driving force and some parts that are subjected to the pressure of the steam and set in motion, and which are at the same time supposed to propagate the received motion onto other solid bodies. But whoever apprehends the essence of a steam engine in this quite general fashion does not yet know the sense of the technical construction of this machine, on the one hand, or the detailed conditions that the “material” of the steam engine must satisfy, on the other. Even acknowledging the two circumstances: 1. that relatively high temperatures are involved where the (now ordinarily overheated) water-vapor is supposed to operate; 2. that rather high pressures are being applied (up to 100 atmospheres in the case of steam turbines) yields only this [requirement] with regard to the material<sub>3</sub> out of which the machine is to be built – that it must be vapor-proof (impermeable), and very solid and hard, in order to “withstand” these high pressures, and not burn up or have its basic properties altered essentially at the temperatures in question. Having surveyed the materials at our disposal, we shall certainly not choose any kind of wood for this purpose, but rather only some hard metal – steel, in particular. But even a wide-ranging familiarity with the properties of steel – helpful as it may be to us in efforts to enhance the efficiency of the machine once it has already been constructed – does not instruct us concerning the structural intricacies of the steam engine. And indeed it enlightens us neither about the notion on how to construct it that we need to have in order to be able to build it, nor about the various details of construction – thus, for example, that it is supposed to be a piston engine where the piston is fitted tightly into a right cylinder and moves rectilinearly in two different directions, that this motion is induced by an excess of steam pressure being applied alternately to both ends of the piston, that an automatically operating “control mechanism” – ingeniously constructed toward that end – regulates the inflow and outflow of steam, that there are special devices in the case of the so-called expansion engines, that the rectilinear to and fro motion of the piston is transformed by means of a crank-mechanism into the rotating movement of a crankshaft, that special self-regulating devices adjust the running of the engine exactly to the load on it, that there is a flywheel that has special functions to perform, and the like. These are all structural peculiarities of the steam engine (of a general type) that in no way follow from the properties of the material. Conversely, not until we know the basic properties of the structure and function of the steam engine of a certain general type – the crankshaft engine or the steam turbine – can we impose certain conditions on the material so that the machine does not merely exist, but also functions efficiently, and is durable and economical. This is the best proof that the material<sub>3</sub> is indispensable to the existence of the machine, and even to a host of its properties – this last could first be shown in detail in a technically oriented discussion that exceeds the scope of our considerations – but has very insignificant direct impact on the constitution of its essential structural properties.

[161] Things are no different in the case of a work of art, say a sculpture (the Laokoön Group sculpture). It is surely not insignificant for the given work of art out of which

material it is being fashioned<sup>340</sup> – clay, plaster, bronze or marble – nor is it insignificant that it is in this case a three-dimensional material embodying a concrete, full, spatial shape, and is not e.g. a system of color spots applied to a canvass, as in painting. Even various artistically relevant properties of the sculpture depend on the material, such as different light effects, different impressions of “softness” that we experience vis-à-vis the objective [*objektive*] hardness, and so on. Nonetheless, it is the artist’s genius that first brings out in the “raw” material those properties and peculiarities of the given work of art that make up its essence, and that are merely allowed and sustained in being<sup>341</sup> by the properties of the material, but which go far beyond the latter – and are generally not determined by them at all. Some properties of the material are simply exploited by the artist in order to make concrete certain features of the work of art, perhaps to better bring them into relief. And although it is also true that the material<sub>3</sub> prescribes the bounds of what can altogether be “embodied”<sup>342</sup> in it, the work of art – over against the “raw” material – must first be created in its essential features as an entirely new object. That can already be seen if we concentrate on simply the presenting [*darstellenden*] object, “and take into account”<sup>343</sup> its artistic peculiarities. Acknowledging the presented object only deepens the impression of the disparity and distance between the material<sub>3</sub> and the work of art, without in the least weakening the rigor with which the work of art is existentially conditioned by the material<sub>3</sub>.

So what happens when we pass over from the “raw material” to an object fashioned “out of” it, e.g. to a machine or to some particular work of art? This question can be answered in two ways, depending on what is meant here by “raw material.” For example if we take it to mean a wholly specific piece of iron, *in individuo*, a “this-here”<sup>344</sup> that happens to have this contingent, “irregular” shape, or – in the case of an iron rod – the “preliminary” shape bestowed on it in the course of mass production, this well-specified individual weight, etc., then working up this piece of iron into a particular kind of machine rests on the fact that transforming a host of properties belonging to it leads to the destruction of its individual essence, and to the origination of an entirely different individual essence – the machine’s. A *breach in the identity of the object* occurs here: the one is destroyed, whilst the other originates. What still passes over from the one object into the other in the course of the transformation is the material<sub>3</sub> in the sense of the ensemble of attributes that are immanent to both (successive) objects. However, these attributes are incapable of

[162]

---

340 Strictly speaking, what is involved throughout is just the physical foundation of the work of art. But we cannot develop this here. Cf. my *Untersuchungen zur Ontologie der Kunst* [The Ontology of the Work of Art, tr. by R. Meyer and J.T. Goldthwait, Athens: Ohio V. Pr., 1989].

341 “after being elicited by the artist,”

342 “realized”

343 “, without appealing to the object “presented” [*przedstawionego = dargestellten*] in the work and”

344 “(speaking a la Aristotle)”

sustaining identity between these objects, for even though they are existence-preserving, they are not sufficient for these objects' proper essence. The immanence of the material's attributes taken *in individuo* in the newly-formed object can either be shown directly, by investigating this object with respect to the properties of its material, or it is simply inferred on the basis of the circumstance that nothing gets lost in the course of the transformation or working-up of the material. But regardless of how it might be demonstrated, this immanence comprises at any rate the ontic basis for the special relation that in everyday language we cover with the term "(out) of" [*aus*] in such locutions as "the machine is made of steel," and the like. "Out of" the one becomes the other. The transition from the one object into the other comprises the first ontic basis of this relation, whereas the second resides in the immanence of the material's attributes sustaining itself in the piece of iron employed as material throughout the entire transformation of the same into the new object, and ultimately [sustaining itself] in the newly arising object. To the word "of" in the locution "the machine consists of iron" corresponds correlatively the 'in' in "the in-being [*Insein*] of the material<sub>3</sub> in the object"<sup>345</sup>.

[163] On the other hand, if material is from the outset taken to mean an ensemble of properties that determine the material's kind, and the individual object: "piece of iron" is apprehended under the aspect of the object-schema that corresponds to the material, then the transition from the material<sub>3</sub> to the object fashioned "out of" it (say, to a machine) only signifies a *completion* of this schema by some specific set of properties which are constitutive for this new object, or for its essence, such as the structural properties of some specific type of steam engine.

Material<sub>3</sub> as the given object-schema does not suffer destruction in the course of this working-up, but simply gets integrated into the new object as the "material stratum" that conditions its existence, and in particular the existence of its specific properties – and then sinks away into the total ensemble of its properties. This "getting integrated" into the object's entire realm of existence, and being contained in it, comprises the ontic basis of the relation which is covered by the term "*aus*" in the locutions mentioned.

Without a doubt, the problem of material continues to harbor numerous difficulties that will give us trouble when we deal with the problem of the object's identity. But one thing might have become clear on the basis of our preceding deliberations: that even in the case of material<sub>3</sub>, the material does not comprise what is constitutive and primal in the existent, but only a stratum in an existent formed with an object-like structure, and as such a stratum – or as an object-schema, about which we had multiple occasions to speak – presupposes the forming of the object-like existent. There may still be certain difficulties only in the transitional phases, where the one individual object – a piece of iron fashioned in a particular way – already ceases to exist and the object formed out of it – the specifically designed steam engine – just finds itself in [the process of] becoming, where we

---

345 "such locutions as "steel is contained in the machine""]

are dealing therefore with the “naked”<sup>346</sup> material, as it were. We shall return to these cases when dealing with the problem of identity and of transformational processes. At this point it is already clear that even in these transitional phases the material occurs as something that has properties, thus in a certain way harbors the object-form *in nuce*. It therefore appears that also from this perspective there is no danger to our standpoint concerning the primal character and priority status of the basic object-form in the existent.

## § 45. The Class Conception of the Individual Object and Its Critique

[164]

Before concluding our consideration of the form of the individual object, there is only one more conception of this form that remains for us to discuss, one that we frequently encounter in modern times and that is radically different from the one we espouse. We shall call it in brief the “class conception of the object.” It is already to be found in Hobbes<sup>347</sup>, and was carried on and developed by the English empiricists. It later found new support in contemporary positivism and now passes in many philosophical circles for the sole “scientific” theory of the object that is supposed to be free of any and all “metaphysics.” It is also frequently applied in scientific practice by today’s natural scientists, who almost without exception grew up on the terrain of positivist philosophy. In their sense, the object is nothing other than a class (set, bundle, complex) of elements<sup>348</sup>, and in particular a class of so-called

---

346    ⌈ (pure) ⌋

347    I am unable to say where it originated. Traces of it can even be found in Descartes. Cf. *Regulae ad directionem ingenii*.

348    *Notabene*, the same positivists simultaneously claim that the characteristic is nothing but a class, whereby it is not clear what the elements of this new class are supposed to be, although it would appear that at issue is a class of objects that are alike in some respect. Thus on the one hand the object is a class of characteristics, on the other the characteristic is a class of objects. Therefore the object would be a class of classes of certain objects, which are once again classes of elements. The concept of “class” crops up like a *deus ex machina* wherever a difficulty needs to be overcome by achieving some\*\* intuition. It serves as a means for eliminating allegedly “metaphysical” theories or concepts, without the positivists having become aware of the “metaphysical” background that the concept of “class” conceals. They are careful enough not to inquire into that. Introducing the concept of class serves here the purpose of avoiding the introduction of the concept of ideal quality (*Wesenheit*), since one has not at the same time learned to distinguish the individual characteristic of the individual object from the ideal quality *in specie*. For, the “ideal quality” – just as the “idea” – passes for an unscientific, “metaphysical” folly or fiction [*Verrücktheit oder Dichtung*]. Nonetheless, the positivists refuse to concede that the concept of “class” cannot be constructed without appealing to that of quality *in specie*. [The last four sentences were added in the German version.]

“characteristics.” Its chief advantage is supposed to be that it (allegedly) is able to do without the concept of substance – or, in our conceptual terminology, without the concept of subject of properties – as well as without the concept of the object’s constitutive nature. Everything that can be distinguished in an object is according to it a “characteristic” (a property?), and every characteristic is an *element* of the object. An (individual) object consists precisely of the multitude of elements. All characteristics are consequently equivalent: none of them plays an especially privileged role in the formal structure of the object – just as all elements of a class are equivalent. Even if some characteristics are in practice more important than the rest, then as characteristics they are after all nothing other and nothing more than elements of a class. It is at most conceded that special relations obtain among the elements of an individual object that are peculiar to the given object and – along with the assortment of elements that happen to be present in it – consolidate its distinctness vis-à-vis other objects. This, however, has no bearing on the basic character of the characteristic as an element of a class. That in this setting only what is qualitative is understood as “element,” that both the existence and the form of the object are excluded from the realm of elements<sup>349</sup>, is felt to be a merit of this conception of the object – and is sometimes even strongly emphasized. And this is quite natural, since this conception was conjured up precisely for the purpose of overcoming the difficulties that are bound up with the various modes of existence and with the form of the object. In actuality, however, no overcoming of these difficulties takes place, but rather their evasion. Whether the elements are called “simple ideas” or sensory “impressions” [*sinnliche “Empfindungen”*] – as happens with the positivists who have an idealist bent – or whether they are somehow “physicalistically” interpreted – as is the case with the Neopositivists – is at bottom of no great significance in this context. What is decisive is that in every case the object be a “bundle” of absolutely simple entities.

Arguably, both Locke and the modern positivists (e.g. Mach) speak of the object (of “substance”) in a different sense, but this other sense is indeed supposed to be unjustified, and discarded in the rigorous theory. And whether for one reason or another – and the Principle of Economy is one such – here practical circumstances force us to form such a *false* concept of the object and apply it in the conduct of life<sup>350</sup> – that plays no vital role ¶ here. What actually ¶<sup>351</sup> exists is supposed to be just the object as a “bundle,” as a class, of elements. Every other conception of the object is rejected as obscure, “Medieval” metaphysics.

---

\* ¶ – as some inordinately “scientific” means of explanation – ¶

\*\* ¶<sub>new</sub> ¶

349 ¶ Ftn.] Besides, all of this is taken as “self-evident,” which is why it is normally not explicated by the theory. ¶

350 ¶, or whether we are able to liberate ourselves from it ¶

351 ¶ in assessing its “veracity,” although it is noteworthy that even these positivist, but at bottom negativist, theories cannot entirely do without other concepts of the object. Despite this, according to their position, what “truly” ¶

But is this view really free of those difficulties that it attempts to eliminate? Does it not also bring along “obscure, metaphysical” concepts? Is the object as subject of properties really just an invention of the “metaphysically” disposed philosophers? Here are questions that call for answers – especially from our side, on which we do indeed espouse the theory of the object’s object-form I that is contested<sup>352, 353</sup>.

We submit the class conception of the object to a critique only insofar as it is supposed to pertain to autonomous, individual objects. It was also in fact set up only in this sense, even if its proponents made no use at all of the concept of existential autonomy. For some of its proponents it is also supposed to apply to so-called “general ideas,” which will be left out of account here.

The touchstone of every theory is the question as to whether it is not forced to tacitly ascribe to the objects accepted by it precisely that which it denies in opposition to other theories. Now the class conception of the object denies the existence of the object as a subject of properties, but on the other hand admits classes of elements, and therewith also elements. But what about these elements?

After all, an element is also some entity [*ein Etwas*]; despite its assumed simplicity, it has properties ascribed to it – e.g. that it is the element of a *specific* class, that it differs in this or that respect from other elements of the same class. It may perhaps be objected that these are solely “relative characteristics.” In the examples just cited it is undoubtedly so. But this is beside the point. We shall soon<sup>354</sup> have occasion to show quite generally that in order for some entity to be able to have a relative characteristic there must be at least a second entity, and that both these entities must have some properties in the absolute sense we have established. In particular, however, the something which is supposed to have the relative characteristic of belonging to a specific class must belong to this class for some reason. This reason can be sought either in the something itself or outside of it. In the latter case, an entity can belong to a class because it was assigned to this class by someone. If this assignment was performed not with regard to the properties of this entity, but rather on the basis of a pure *sic iubeo*<sup>355</sup>, then – as long as we are dealing with autonomous objects – it makes no difference to this something how it was performed, since no purely subjective intentional decision can elicit any kind of transformation that is intrinsic to the autonomous existent. In particular, neither can it elicit any autonomous something’s belonging intrinsically to some class. Consequently, the relative characteristic in question of belonging to a class in the autonomous sense would then also be vacuous [*ein Nichts*]<sup>356</sup>. So we should restrict ourselves to that case in which some entity bears the relative characteristic of belonging to some specific class because it *is in itself such* that its belonging to the given class follows

---

352    ⌈by the positivists⌋

353    ⌈(Besides, thus far it [theory of form I] has never been worked out in detail!)⌋

354    Cf. Ch. XII, below.

355    ⌈on the part of some conscious subject⌋

356    ⌈,insofar as it did not have some determinate absolute property as its basis⌋

from that [being such]. But this means nothing other than that it must intrinsically have in itself a property from which results its belonging to this class. It must therefore actually [*überhaupt*] exhibit the structure of property-having, without thereby a decision having to be made *eo ipso* that this structure must be precisely as we determined it here. And likewise: in order for a particular element A to be able to distinguish itself from elements B, C, ..., it must have in itself some sorts of properties which form at least the partial basis for its disparity from the other elements. But the element thereby becomes an object. If we cannot call it object in our sense and precisely therewith assign to it object-form I<sup>357</sup>, then the only way out is to regard it as a class of elements in the sense of the class conception of the object. However,<sup>358</sup> we arrive in this way at an unavoidable *regressus in infinitum*. If we then wish to avoid the latter, we can only achieve it by claiming that not everything that has properties comprises a class of elements, that the class conception of the object is not quite valid in general. And then the question that still remains to be answered is what the elements are in themselves if they are neither classes of elements nor objects in our sense. Such a question is neither posed nor answered by the proponents of the class conception of the object. In fact, however, the elements are treated as if they were objects in our sense, although this is never done openly.

[168]

Exactly the same can be said with reference to the class of elements. Every object is supposed to be a class of elements. But every class of elements has not only the elements of which it consists or is composed, but rather also its *own properties*, which distinguish it from other classes and which are not identical with the *elements* of the class – in accord with B. Russell’s theory of types, which is ordinarily endorsed by proponents of the class conception of the object. Therefore every class, as that which has properties for itself, is either an object in our sense and displays the form I we have laid out – *contra* the class conception of the object! – or it is once more a class of elements which would have to be different from those<sup>359</sup> in virtue of which it is precisely a class that has elements, or, finally, the class conception of the object is not general, and then the question as to what a class is still remains open. If every class of elements, as that which itself has properties, were a new class, we would wind up with a new *regressus in infinitum*.

If we are challenged with the reproach that the conception of the object as subject of properties contains “unclarified, metaphysical concepts,” then we must say that the concepts of element and of class in the class conception of the object are no less “metaphysical” and obscure.

It is, however, necessary to consider the element of a class as an object in our sense. That is to say, we only have a class when there are certain *existentially self-sufficient* wholes that are *segregated* from each other and *closed-off*, and which at

---

357    ⌈, since that is precisely what the class of the object refuses to acknowledge ⌋

358    ⌈even apart from the fact that this would deny its simplicity as endorsed by the theory, ⌋

359    ⌈of which it is composed and ⌋

the same time have certain properties owing to which they belong to one and the same class<sup>360</sup>. But what else can this mean if not that they are objects in our sense?

Nor does the class conception of the object solve the formal and existential problems that open up on the terrain of the structure of an object; it simply fails to acknowledge them. In fact, these problems are much more complicated in the case of a class than in the case of a primally individual object. For a class is a *higher-level* individual object. As we have shown above, primally individual objects go into constituting it, and to that extent its form I presupposes the form I of the primally individual object. But at the same time it is itself – as a something that possesses its own properties – a subject of properties. By introducing the concept of class, one does not in truth exclude the object-structure, but rather introduces it in so-to-speak two places: first, in the concept of element, secondly in the concept of class. Moreover, this object-form is introduced precisely where, from a purely substantive perspective, it does not belong, namely in the case of the “characteristic” as the putative element of a class, which as a “bundle” of characteristics is supposed to be identical with the individual object, and in particular with the primally individual object. It is of course not quite clear what the positivistically oriented researchers really have in mind when they speak of “characteristics.” But if we are oriented purely ontically and do not undertake any kind of epistemologically subjectivist reinterpretation [*Umdeutung*]<sup>361</sup> of the object<sup>362</sup>, then only two items can be considered here: either the property of something, or the attribute [*Beschaffenheit*] as the purely qualitative determination<sup>363</sup> of a property of something. If we hold firmly to the pre-given formal-ontological states of affairs, then neither the one nor the other is an object, i.e. it has no object-form: it is no genuine subject of properties. In particular, no property is a self-sufficient whole that – like an element of the class – is marked off from the other properties of the same object and enclosed within itself. There is perhaps no greater offense by the class conception of the

[169]

---

360 [Ftn.] I remind the reader that the “classes” that are involved here are supposed to be identical with individual, existentially autonomous objects, hence that they themselves must be autonomous. In my subsequent expositions I shall reflect on the issue of whether and in what sense a “class” can be autonomous or heteronomous.<sup>7</sup>

361 [falsification]<sup>7</sup>

362 Not only Berkeley carries out such a reinterpretation by regarding things as groups of “ideas,” but also e.g. Mach, when he passes from “element” as a something that can be found within the compass of the object over to element as the elemental [*elementaren*] (simple) constituent of the field of sensations, and then attempts to identify things with complexes of elements (sense-data). But this is a special form of the class conception of the object that is not necessarily bound up with the attempt to conceive the object as a class of characteristics. We shall return to it later.

363 [the qualitative attribute as matter]<sup>7</sup>



overlook the “together” of the elements, as is the case e.g. with Ernst Mach – toil very hard over how to explain the coexistence of the elements belonging to *one* class (hence, in ordinary language: that comprise *one* thing). As we know, Mach’s so-called Principle of Economy serves this purpose. However, it – like other kindred efforts, e.g. H. Bergson’s – cannot help much. For the sense of this principle, and its justification at least within well-defined, narrowly drawn bounds, depends on whether there are objects (and in particular, things) as existentially autonomous, self-enclosed, internally tightly interconnected structures in the sense we have established. If the objects, and the things in particular, were fictions formed in a purely intentional fashion, then the Principle of Economy would lose all justificational value<sup>367</sup> [*Begründungswert*] and the putative existence of such fictions could not be explained. If on the other hand there exist autonomous objects, and things in particular, which – in accordance with their essence, or with the total matrix of circumstances that make their existence and their being-such possible – stipulate the sorts of properties that accrue to them<sup>368</sup>, then the spinning [*Bildung*] of any fiction violates the Principle of Economy. It is then indeed in the highest degree economical to *avoid* such fictions and to hold as rigorously as possible to the *actual* demarcations between objects.<sup>369</sup>

Even if “characteristic” were tantamount to meaning the “qualitative moment” that comprises the matter of the property, it is not possible to ascribe to it self-sufficiency and separateness vis-à-vis the other attributes, which, apprehended in the property-form, belong to the same object. If we make them into the elements of a class, we ascribe to them in an intentional manner precisely that which offends against their very own essence. However, one must once again provide a reason for why precisely these and not some other “characteristics” should belong to one and the same class. If one does not wish to make the things (objects) into purely whimsical fictions of the cognizing mind [*erkennenden Geistes*], then this reason must be sought in the elements themselves. We have on several previous occasions pointed out states of affairs which make possible the intimate bonding of matters within the unity of the primally individual object, as well as [in the unity] of some higher-order objects. But these foundational states of affairs cannot be found as soon as for the love of theory one violently rips the attributes out of all of their essence-dictated interconnections, and then, in a so-to-speak neutral indifference, arranges them next to each other in order to then once again gather them into “bundles,” without really knowing how that is supposed to be managed.

---

367    [Ftn.] Because then it would simply not be economically advantageous to form such fictions.<sup>7</sup>

368    [“in the language of the class conception – the sorts of “characteristics” that belong to one and the same class”]<sup>7</sup>

369    [Ftn.] This applies equally well to both Mach’s and Bergson’s conceptions. Cf. my book, *Intuition und Intellekt bei H. Bergson* (1921).<sup>7</sup>

[172] None of these observations would probably convince the advocates of the class conception of the object, because they would perhaps emphasize along with Mach that something like objects, like “complexes” of elements (hence those classes of characteristics), are at least up to a point fictions that are to be rooted out [*beseitigen*] of the existent by focusing on what exists “absolutely.” And the class conception of the object no doubt serves at least some researchers – such as Mach in his “antimetaphysical” disposition<sup>370</sup> – for carrying out a reduction of the “things” to absolutely autonomous and selfsufficient elements, although neither Mach nor other positivists make use of our concepts of existential moments<sup>371, 372</sup> Everything that goes beyond the “elements” themselves, and that we are inclined to accept<sup>373</sup> in both daily life and in scientific reflections, is to be eradicated from the existent as a “metaphysical” addition. Only the<sup>374</sup> “elements” are to comprise the pure, indubitable being, liberated from any and all “metaphysics.” Everything else according to Mach is “metaphysical fiction,” which is in part supposed to have its basis in practical-economical considerations.<sup>375</sup> But if we look carefully at the outcome of the Machian reduction, we arrive at the contrary conviction that it is rather what Mach sets up as the ultimate, indubitable, metaphysics-free being – namely, the “element” – that is a scientific fiction. And indeed (a) because the property of an object gets reinterpreted as an element of a class, and (b) because this element is conceived in the sense of a “sensation”, and to put it more accurately – of a sense-datum. However the primal sense-datum, taken in its concrete plenitude is always a merely  $\Gamma$  *virtual*<sup>376</sup> part of a whole sense-field, and indeed a part that is neither demarcated from its immediate surroundings nor allows for being severed from them as something selfsufficient, nor finally does it comprise a whole which is segregated from earlier and later phases in time. Bergson was surely the first to provide cogent and irrefutable analyses in this direction, which were later deepened in an essential way by Husserl. Only the half-baked, superficial sensualism to which Mach falls prey could have led him to his ultimately absurd standpoint – because it goes against the very essence of the entities he himself investigates. And

---

370  $\Gamma$  [Ftn.] Cf. Ch. I of Mach’s *Analysis of Sensations*.<sup>7</sup>

371  $\Gamma$ , and would surely regard them as purely theoretical constructs if they were familiar with them<sup>7</sup>

372  $\Gamma$  Nevertheless, when I try to penetrate into the spirit of the intentions behind their expositions, to reanimate the intuitions that guided them in their quests, I cannot resist the impression that they should have formulated their views as I did just a moment ago.<sup>7</sup>

373  $\Gamma$  (posit as existing)<sup>7</sup>

374  $\Gamma$  Machian<sup>7</sup>

375  $\Gamma$  [Ftn.] Besides, Mach’s expositions are very ambiguous and inconsistent. What I have just reconstructed of his views is only *one* possible interpretation that can be arrived at by juxtaposing certain passages of his text. By juxtaposing others, a *polar-opposite* interpretation can be obtained.<sup>7</sup>

376  $\Gamma$  potential<sup>7</sup>

his standpoint is sensualist because he reduces the concrete external<sup>377</sup> perception to "a succession [Ablauf]<sup>378</sup> of primal sense-fields, and therewith identifies the perceived object with a manifold of "sensations." Yet his sensualism is not radical enough because he does not penetrate to the pure sense-fields, and<sup>379</sup> once again conceives what is sensed [das Empfundene] on the model of a multitude of self-sufficient (transcendent) objects. But by retreating to what is primarily experienced he was supposed to lose these objects completely from sight and, in tandem with his "antimetaphysical" sentiments, categorically deny them. Meanwhile,<sup>380</sup> he arrived at his rigid, objectivized [objektivierten] "elements," which do not at all exist<sup>381</sup> in this form [Gestalt] and are only the intentional correlates of his conceptual apparatus. This is surely not what Mach meant to achieve. Without however, getting into further critical deliberations pertaining to the class conception of the object, we should like to conclude by summarizing the reasons why we have to reject it as a theory of the primarily individual object:

1. Because the class-structure, which is the structure of a special case of the *derivatively* individual object, is posited in place of the structure of the *primally* individual object, which it presupposes in virtue of essence;
2. because that in the object which is existentially non-self-sufficient, and is therewith grafted onto another existent, i.e. the property of the object, gets emancipated in the class conception and made into a self-enclosed whole and into the "element" of a class;
3. because entities that still play different roles in the object – the property on the one hand, on the other the constitutive nature of the object, various types of the object's properties yet to be discussed, etc. – get completely leveled by the class conception: absolutely everything that can be distinguished in the object is [a] "characteristic," is [an] "element" of a class and nothing else;
4. because the class conception is completely incapable of doing justice to the complicated, quite unique formal and existential states of affairs that are revealed to us in the course of analyzing the primarily individual object, and simply passes over them;
5. because the basic concepts the class conception employs, i.e. the concepts of element and of class, are not at all clarified. But their clarification – substantively undertaken – must lead back to all those basic concepts that we discovered in the analysis of the individual, autonomous object in both the existential and formal respect.

---

377 " (sensory) "

378 " the experiencing "

379 " as a result "

380 " by stopping half-way, "

381 " realiter "

[174] For these reasons, we see ourselves justified in staying with our conception of the object. It will be augmented in the sequel by some new moments and states of affairs. What we are setting forth here is no more than what can be captured in an initial outline of the formal structure of the primally individual, autonomous object. But it is now time to pass over to the form of the radical antithesis [of the autonomous object]: to that of the merely intentional, heteronomous object, in order to even better and more clearly grasp the two forms in their deep disparity.

# Chapter IX

## The Form of the Purely Intentional Object

### § 46. The Intentional Act and the Purely Intentional Object

In our introductory deliberations we have already made use of the concepts of pure consciousness and of the purely intentional object, and we have even laid out the idealism/realism controversy with the aid of these concepts. We could once again take up this controversial issue by asking whether the real world and the entities present in it are purely intentional objects or something fundamentally different from these. In order to decide this, we have to get clear on whether the form of the purely intentional object can be identified with the form of the real object, or whether, to the contrary, it displays features so peculiar as to be incompatible with real objects. Since we do not yet have at our disposal the definitive concept of the real object, we are content for the time being to compare the form of the purely intentional<sup>1</sup> object to the already explicated form of the<sup>2</sup> existentially autonomous object.

The purely intentional object is the correlate and product of an act of consciousness, or of a manifold of such acts. But there are different modalities [*Abwandlungen*] of 'consciousness'<sup>3</sup> and correlatively also different types of intentional entities. We must therefore say a few things in this regard as briefly as possible. [175]

Two radically opposed tendencies stand out in the way<sup>4</sup> consciousness<sup>5</sup> is handled: on the one hand, the tendency to conceive of it as a mere receptive undergoing [*Leiden*], as a purely passive absorption [*Hinnehmen*] of sensation-like contents<sup>6</sup>, but

---

1 ' (and therewith existentially heteronomous) ' 7

2 ' individual, ' 7

3 ' acts ' 7

4 ' (pure) ' 7

5 ' [Ftn.] In this chapter, for brevity I shall employ the term 'consciousness' instead of the expression 'pure consciousness' – provided this does not lead to misunderstandings. ' 7

6 ' [Ftn.] It does not appear at all necessary in the case of an absolute passivity of sensing that these contents be strictly of the sensory impression type [*zmysłowo-wrazeniowe = sinnlich-empfindungsmäßige*]. But this is in fact most often assumed. This is a purely empirical contention – not only not obvious, but indeed false. The only truth is that in this type of passive consciousness, which is known to us from immanent perception, the so-called "sensory impressions" *ordinarily predominate*, and that it is they that are relatively very active in relation to the experiencing subject, stir it up vigorously. Anything that goes beyond this assertion is the uncritical dogma of a positivist sensualism. ' 7

on the other hand, the tendency to see in it an activeness [*Aktivität*] and a creative power that would allow it to create the whole world and any conceivable existent whatsoever. Of course, in the latter case there is at the same time an inclination to de-individualize consciousness in a remarkable way, to make it into a “consciousness in general” or to conceive of it as somehow different from human consciousness, hence to pass over to an ideal to which the achievement of creating the world could be attributed. We do not wish to decide whether there can be such a world-creating consciousness in the case where the world is supposed to be autonomous vis-à-vis that consciousness. For first of all it is not clear what conditions a consciousness would have to fulfill to create a world in the autonomous sense. It is, however, possible to assemble a sequence of different types of consciousness, in which starting from a total passivity, and therewith also complete lack of potency, one could arrive through various kinds and degrees of activeness all the way to a certain creative force of consciousness. The last case culminates in producing [*Bildung*] various objects different from consciousness itself, with which we shall concern ourselves here. Various modes of experiencing time or of existing in time also go hand in hand with the differing types of consciousness; on the other hand, in conjunction with this we have various types of demarcation of the experiencing consciousness from what stands over against it<sup>7</sup>, and in a distinctive case – from the<sup>8</sup> world. Finally, various stances and attitudes adopted by the subject of consciousness vis-à-vis the actuality<sup>9</sup> are bound up with this. These are all problems that are of special importance for our main issue.

Absolutely passive consciousness is the pure reception [*Empfangen*] of any data in the straightforward swimming along with them into ever new instants without becoming aware of what it truly is that is being received or sensed there, and without knowing that new instants continually come and go and that the already past ones have indeed passed. At this level and in this mode of experiencing one does not even bring “to awareness” that what is sensed or received is somehow different from the experienter. One glides over ever new, continually changing data, over the so-called primal sense-data into ever new “contents.” These flowing data and the having of them (one has them in that one “receives” them) – nothing more can be found “there”<sup>10,11</sup>. There is no speaking here yet of any “intentional object” that would sever itself from the plain flowing within the stream of sense-data and set

[176]

---

7 “as what is given”

8 “objects of the real”

9 “given to it in experience”

10 “in this mode of sensing”

11 Of course, there also exists the primal living-through [*Durchleben*] of the passive receiving and experiencing of these flowing data. See in this regard my paper “*Über die Gefahr einer petitio principii in der Erkenntnistheorie*” [Concerning the Danger of *petitio principii* in the Theory of Knowledge], *Jahrbuch f. Philosophie u. phänom.*, Vol. IV [.1921, pp. 546–68]. Meanwhile, in the case of this passive, primal experiencing, the living-through of the same is present only embryonically, barely registering.

itself over against the sensing ego<sup>12</sup>. Not the one who primally senses or receives, but rather only the one who analyzes<sup>13</sup> ʘ this someone who purely senses<sup>14</sup> can thereby affirm that what is sensed or received is the sole factor that comes into question as building block of the stream in the process of change – of which it cannot even be said in a strict sense that it is itself stream of consciousness.<sup>15</sup> The stretching out farther and farther [*Sich-hin-Ziehen*]<sup>16</sup>, the flowing-by of ever new data that transition into each other – whereby this transitioning is in principle continuous, although it does not exclude leaps in quality [*Qualitätssprünge*]<sup>17</sup> – that is all that can at all be found in passive experiencing within the framework of what is experienced. There is no ʘ grasping<sup>18</sup> of the continuous transition or of the leaps

- 
- 12 ʘ and that would comprise some separate whole relative to the stream, or even within its framework ʘ
- 13 How it is possible to carry out such an analysis is a problem onto itself that I cannot discuss here. At any rate, it cannot be conducted from the outside, i.e. by some other subject of consciousness, but only by the same ego that senses purely passively – and behaves in an entirely different manner besides. In order to bring into view and grasp the content [*Gehalt*] of the purely passive experiencing (receiving), as well as what is experienced there, in terms of its formal type, one must alter – in the sense of greater illumination – the manner of living-through this experiencing, and therewith also activate up to a certain degree the experiencing itself. Otherwise we can neither know nor say anything concerning the primal experiencing or receiving of the data. The limiting case of a complete passivity can perhaps be brought into view only on the basis of a vivid reliving [*lebendigen Nacherlebens*] of what has already (just) passed. But even there the relived passive experiencing must be performed in a vivid living-through [*lebendigen Durchleben*]. When this living-through dies away [*sich verstummt*] of itself, all consciousness, as well as all knowledge of it, ceases. [The last three sentences were added in the German version.]
- 14 ʘ the experiences of the passively sensing subject ʘ
- 15 “Consciousness” – even in this germinal, primitive form of passive experiencing or receiving – is first this experiencing itself and not the stream of received and sensed flowing data. Of this stream Bergson rightfully says: “*les données immédiates de la conscience*.” Since William James’ times, the expression ‘stream of consciousness’ is employed in psychological language, whereby one has in mind first and foremost the stream of ʘ passively received data ʘ\*. For one regards the so-called “sense-data” as something in the same sense consciousness-like [*Bewußtseinsmäßiges*] – and consequently “mental” [*Psychisches*] – as the experiencing itself. Meanwhile, a radical, essence-dictated disparity obtains between the one and the other that cannot be overlooked. But we cannot discuss this issue in greater detail here, since it is a material-ontological one. It is however of fundamental significance for the idealism/realism controversy. So let it just be a warning here that the primal sense-data cannot without further ado be regarded as consciousness *sensu stricto*.
- \* ʘ primal, flowing, “immediate” givens [*danych = Gegebenheiten*] ʘ
- 16 ʘ (the way rubber stretches – as Bergson would say) ʘ
- 17 ʘ – as Husserl expressed himself – ʘ
- 18 ʘ becoming clearly aware ʘ

in quality here, nor could there be on this level of experiencing. Nor is it possible that 「an ego」<sup>19</sup> be constituted here that would 「differ from these data and would conceive itself as itself, as the same」<sup>20</sup>. Finally, there are no rays of light emanating from the ego, no rays of understanding of what truly confronts the ego here, of what it senses and that it senses. All of this exceeds the bounds of the pure passivity of the primal experiencing.

Starting from this limiting case of complete passivity stretches a sequence of many different modalities of the activeness of consciousness, and therewith also of consciousness itself, as well as of the stratifications in the noematic<sup>21</sup> correlates that are bound up with them, all the way to that type of consciousness for which there is a vast multitude of differentiations and Gestalts of consciousness that we human beings realize in our daily active life in comporting with the world surrounding us and with the other people living in it. It would take us too far afield to discuss these individual levels and modes of consciousness in turn, as important as it would be to attempt it just once. For our purposes it will suffice to take the following steps:

The first *awakening* of activity [*Aktivität*] can set in at various points of our possible and effective realm of consciousness, and this activeness can turn in various directions. This can first of all be the primal active awareness [*aktive Innewerden*] that “something” ungrasped, incomprehensible is happening, that something at first unknown, strange, miraculous presses upon or befalls us, or, finally, overcomes us for a time. What is happening, what is transpiring in us, can be so strong and peculiar that we are transported into a state of<sup>22</sup> agitation out of which the first active awareness of what is indeed transpiring, of what is happening to us, shoots out. It can be promptly extinguished. We then have only the primitive awareness of what is happening, without the 「truth」<sup>23</sup> of what was just sensed having lit up for us. Ordinarily, however, the first *turning toward* what was just sensed locks directly onto that primitive awareness. It evolves out of the state of agitation and the curiosity that springs forth from it. This turning-toward can culminate in a grasping of what is sensed in its quality. I said: “grasping of what is sensed in its quality” and not yet “the quality of what is sensed,” even though its quality is what presses to the fore in what is sensed. For the opposition of what is sensed and its quality, as well as the concentration on this quality itself based on that opposition, already presupposes a quite high level of abstraction and of making analytical distinctions, neither of which is yet possible on the level of activity of the primitive awareness currently considered. This primitive mode of existence [*Dasein*] that occurs in turning toward what is just being sensed is in accordance with its nature rather more akin to tactile

[178]

---

19 「a subject (ego)」

20 「experience itself as something different from the experienced data, that would sense its separateness, and that would be able to grasp itself in its selfsameness」

21 [The word ‘noematic’ was added in the German version.]

22 「arousal and」

23 「quality」

feeling than to glimpsing [*Erblicken*] something. Glimpsing takes place in seeing and is in virtue of its essence characterized by distance [*distanzhaft*]. That is, it seizes what is glimpsed already at a distance, and does not allow it to approach as closely as is indeed the case with a “tactile” feeling. But that primitive seizing of what is just then being sensed can only be *compared* with the tactile feeling – such as occurs, for example, in touch-perception. For it transpires on a significantly lower level of activity and clarity of awareness than the latter. In order to bring into relief the “immediacy” involved here – or to put it better, the proximity of what is seized in the primitive, active awareness that thrusts itself on the subject – we could bring in other cases<sup>24</sup>, hence e.g. the “feeling” of the quality of taste that occurs in eating<sup>25,26</sup>. Even with the initial, fleeting<sup>27</sup>, involuntary and still “unfamiliar” sexual stirrings, a glimpsing of the peculiar quality of sexual arousal takes place that can serve as another comparative case for bringing into relief the “immediacy,” or the direct-like [*direkthafte*] proximity, of what is grasped in straightforward awareness. But all of these comparative cases generally transpire at an already developed level of active consciousness, and are to that extent laden with too much awareness [*zu bewußt*] and are too active in order to faithfully reproduce all that takes place within the primitive awareness. So one would have to, as it were, dim all of these comparative cases to some degree, and to detract from them a part of their activeness to return to that specifically semi-obscure and truly still passive form of awareness. And it is then that the direct-like proximity of *all* that is primally sensed is first unveiled for us, regardless of whether the so-called “tactile,” or “visual,” or other “sensations” are involved. The straightforward [*schlichte*] awareness of what is experienced is also not yet any kind of conscious act. It is a plain sensitizing of oneself [*Sich-empfindsam-Machen*] to the primally received data in their specific quality, and in this being-sensitized – a saturation of oneself with qualities.

[179]

What is grasped in this awareness is something contained immanently within the stream of what is experienced – in which we find ourselves, and which we here in a certain sense are. It is something that in a way fills us out. It will be best to call it the experienced – and in particular, the sensed – content [*Inhalt*] of the primitive awareness.<sup>28</sup> We take it in the primal awareness as what befalls us, as

---

24 ʘ for comparison ʘ

25 ʘ, or better, in the straightforward alleviation of hunger ʘ

26 ʘ There are after all many different ways of eating and “tasting,” and among them also those which in their activeness, differentiation of givens and distinctness of gustatory qualities *differ* greatly from the primal grasping of what we sense. Only in the case of the straightforward alleviation of hunger do we have something essentially akin to the primal grasping of what we sense. ʘ

27 ʘ and superficial ʘ

28 We could speak here with Fichte of the initial “non-ego” [*Nicht-Ich*], if it were at all permissible to speak of the ego at this level of primitive mode of experiencing. The ego in the full sense of the word first unveils itself to us on a much higher plateau of awareness and of experiencing in general. When we speak here of the “stream

what is just then happening to us and encroaches upon us so directly that it affects or *stimulates* us, and therewith elicits a change in us. In conjunction with this, we sense it as something that in a certain way enters *into us* and plays itself out directly *within us*, on the one hand, and yet on the other hand – as something that intrudes on us “from without,” as something *alien* to us. We “sense” it, “feel” it in a primal fashion, but we do not perceive it, do not intend it as object [*gegenständlich*]. Such a perceiving would of course also be possible, but we would then be involved in an entirely different situation, and in particular would not then be dealing with the primally sensed datum, content. The primal awareness of the sensed content, despite the turning toward it and even despite a certain activity<sup>29</sup>, still continues to be only a – to a certain degree attentive, *wakeful* – gliding alongside [*Vorbeigleiten an*] a specifically qualified something that presses upon [*bedrängenden*] us directly.

This sometimes culminates in a stimulation of the subject. But this stimulation need not be experienced, and by no means grasped, for itself. It is, then, only *lived through* [*durchlebt*], and only manifests itself in the subject’s behavior, which springs forth from it and is characteristic for the kind and intensity of the respective stimulation. The primitive awareness that turns toward what is sensed is then also such a behavior, and the course of this behavior can be characteristic of the kind of stimulation: it is then its “externalization,” its discharge, its “expression” in the subsequent life of the subject. This remains at first completely concealed from the one who is experiencing. But if the stimulation itself attains “to awareness,” then it comprises a detectable content [*Gehalt*]<sup>30</sup> within the scope of what is *lived through* [*Durchlebten*]<sup>31</sup> and sets itself radically apart from all merely *experienced* content,

---

of what is experienced,” we of course distinguish it sharply from the experiencing, from the awareness itself, even though this distinction is not yet effected in the straightforward awareness.

29 ↑ [Ftn.] “Activity” [*aktywność=Aktivität*] is here simply meant to be the antonym to “passivity,” but not yet the “activeness” [*aktowość = Aktualität*] of our consciousness. I shall return to this. Cf. pp. [200] ff.<sup>7</sup>

30 [Although I resist neologizing gimmicry, I am compelled to resort to it here: to distinguish the terms *Gehalt* and *Inhalt*, which are often indiscriminately translated by ‘content.’ As evidenced by this very sentence, and others (pp. [187, 204]), their sense is clearly different. Elsewhere, Ingarden characterizes *Gehalt* as “‘content’ alien to us” (bot. of this page), non-intuitive content (p. [197]) “meaning-content” [*Meinungsinhalt*] (p. [197n.], and “content intended in the act” (p. [181], note on “distance”). In § 20 of *Das literarische Kunstwerk*, he employs it repeatedly as part of the compound *Sinngehalt*, which signifies there the meaning-content of linguistic formations. A fair characterization of the distinction would be to say that *Inhalt* signifies ‘content’ on the noetic side, whereas *Gehalt* does so on the noematic side. The problem is that, despite their importance for him, Ingarden does not appear to employ these terms consistently. Since it is incumbent on the reader to decipher their sense, I shall consistently render *Gehalt* by ‘Content’, and *Inhalt* by ‘content.’]

31 ↑ [Ftn.] In concert with the distinctions I made in the paper “*Über die Gefahr einer Petitio Principii*” already alluded to, I employ the term ‘living-through’ in a special

and all the more so from all manner of something object-like [*allem Gegenständlichen*]: the stimulation is not “just” something “alien,” but rather something that belongs to *me*, something that transpires in *me*, something that co-constitutes *my being*. Thus the living-through that “brings” it “to awareness” is also turned in a different direction – “inwardly.” In simply running its course, the stimulation can only be *felt*, but not grasped in the manner of an object [*gegenständlich*]. If it can at all come to the latter – a possibility not to be denied – that can only happen *on the basis* of this feeling, and involves a patent transformation of its occurrence.

In the distinction between the felt stimulation and the sensed content manifests itself on this primitive level of primal living the initial opposition between *myself*, including what *plays itself out in me*, and the ʘ Content<sup>32</sup> which is *alien* to me – a Content that presses upon me directly, to be sure, and even fills out my primitive awareness with its qualities, but only comes to me “from without” nonetheless. This is so-to-speak the first trace of the opposition between “myself” and the “world,” the first intimation [*Kunde*] that there is also something apart from me, which approaches ever so closely and presses upon me<sup>33</sup> with the sensed ʘ Content<sup>34</sup>, and which yet sustains and often conceals itself “behind” this Content, just as on other occasions it attains to appearance through it.

On the basis of this situation the ʘ ego [*Ich*]<sup>35</sup> – stirred by the quality of what is sensed to a greater, and at bottom entirely different and novel, activity – can effect the first<sup>36</sup> intending [*Meinen*], which reaches beyond what is directly sensed and which thereby also for the first time entails a genuine distance to the experiencing and to the experiencing self. This intending<sup>37</sup> can shoot out in two different

---

sense, different from the one that has become customary in Polish philosophical terminology. “Living-through” [*przeżywanie = Durchleben*] is tantamount to “having an awareness of *acts* of consciousness” (in the limiting case also experiences). Whereas “experiencing [or sensing]” [*doznawanie = Erleben [or Empfinden]*] is tantamount to “having an awareness of *contents*,” whereby this content is – as Husserl would put it – “alien to the subject”\* (*ichfremd*). In mentioning Husserl’s name, I must emphasize that the analyses I am carrying out here were written around 1942, when Husserl’s currently (1959) published posthumous writings were still completely unknown. It goes without saying, however, that I could not have carried out these analyses without having become familiar with Husserl’s studies or having learned from him how to perform such analyses. If I do not appeal to Husserl’s studies as regards particulars, it is because a number of the results adduced here differ from his assertions, and these differences will play a significant role in my subsequent deliberations.<sup>7</sup>

\* [I am translating literally Ingarden’s Polish rendition of Husserl’s term.]

32 ʘ content<sup>7</sup>

33 ʘ, and sometimes absorbs me,<sup>7</sup>

34 ʘ content<sup>7</sup>

35 ʘ conscious subject<sup>7</sup>

36 ʘ act of<sup>7</sup>

37 ʘ act<sup>7</sup>

[181]

directions: either in the direction of the just past or the just now sensed content, or else toward something that somehow conceals itself behind what is sensed but at the same time manifests and intimates itself through it and radically trespasses (transcends) the<sup>38</sup> “content” that, although alien to us, fills us out. In the first case, this intending can pertain to what is past either through a qualitative contrast to what is precisely newly sensed, or through a certain qualitative similitude to this last – depending on whether what is sensed is abruptly altered qualitatively or prolongs itself relatively unaltered. When the first option occurs, the intending grasps the first “object” that transcends my current present: the *has-been* content, “a state [Zuständlichkeit]”<sup>39</sup> correlated particularly to me, bound up with me. In the second option, in contrast, an entity<sup>40</sup> “is established [statuiert sich]”<sup>41</sup>, which despite the passage of time remains one and the same: the content that pressed upon me earlier stretches out “, as it were,”<sup>42</sup> into my current present. But because the content that was only sensed in the earlier present, and was consequently characterized by a direct proximity to “myself,” is now *intended* as at a distance [distanzhaft vermeint], and because what is now sensed is experienced as its direct<sup>43</sup> continuation – and precisely therewith as the “same” – this something [currently] sensed is also embraced after the fact by the intention that pertains to the past content. Precisely therewith, what is currently sensed is ousted from its status of immediate proximity and transposed into a remoteness<sup>44</sup> from “the experiencing subject”<sup>45</sup> that is analogous to that in which the past content finds itself. Under these circumstances, the sensed content is “perceived” and expressly set over against “me” as the one who experiences or perceives, but despite this is grasped as something that has pressed upon “me,” filled “me” out, *for some time* as something bound up with “me” in a special way, as belonging to “me.” For this content does not cease to be “sensed” (in the manner described earlier) just because it is now being grasped in such a thoroughly novel fashion. What is strange, however, is precisely that this now continuing to be sensed content acquires a new aspect that enshrouds it as a consequence of its being embraced by the act of intending, an aspect that to a certain degree *conceals* its direct proximity – by having conferred on it the charac-

---

38 “sphere of”

39 “my past state,”

40 “(a certain kind of “object”)”

41 “comes to be constituted”

42 “(like rubber)”

43 “prolongation, as its”

44 This “remoteness” [Entfernung] or “distance” [Distanz]\* has nothing to do with being removed in time [Zeit-Ferne], as characterizing what is past in general in contrast to what is present. It is a phenomenon that is specifically bound up with the [act of] intending, and must be taken as the antithesis to the direct proximity of what is sensed.

\* “in which the content *intended in the act* appears”

45 “me”

ter of selfsameness [*Dieselbigkeit*] and unity with the just past content on the one hand, yet the character of a certain remoteness from the "ego" on the other. The strangeness of this "fact" and the problems that surface in conjunction with it cannot keep us from simply ascertaining this fact for the time being.

If, on the other hand, the act of intending reaches beyond what is directly sensed toward something that is *now* concealed "behind" what is sensed, but at the same time registered in it, then it altogether trespasses for the first time not only the sphere of "my self" as precisely the one who experiences, but also of the content that is bound up with "me," that fills me out, and reaches into the "exterior, into the "other side," into what is found "beyond" myself, into the sphere of being of "things" or "processes" situated over against me. The intending aims in this case to *target* this something that lies over against me but is *radically* different from me<sup>49</sup>, to *find* it and, in having found it, to *seize* [*fassen*] it. And indeed seize it in its *own being*, in its *self* [*Selbst*], and grasp [*erfassen*] it just *as it is in itself*. The simultaneously sensed content does not vanish, but the turning toward it in primal awareness is normally<sup>50</sup> abandoned. The content is once again passively experienced only incidentally, and we are *fully* focused on what appears to us "in" or "through" this content. Our entire effort is now aimed at "capturing" it in its *How* [*Wie*], in its properties, so that we know: it is that, and is endowed with such and such properties. In the effort to "discover" these properties and to fix them via this act of intending which transcends the sphere of my self, we involuntarily exploit the content we sense by seizing what confronts us in the "external" world<sup>51</sup> under the aspect of, "*sub specie*," those qualities, or kindred ones, that predominate in the content just then sensed. It is *not this content* that we "objectivate", *not it* that we make into the property of what is perceived, of the intended thing – as has often enough been claimed – but rather, by still continuing to sense this content merely passively and incidentally, we as it were shroud what confronts us in the external world in object-like qualities

[182]

---

46 "experiencing subject"

47 "state of affairs"

48 In the epistemological part of our analyses we shall have occasion to encounter other analogous facts. There we shall also discuss problems related to this context.

49 We are not making any kind of metaphysical claim with this, but rather a phenomenological one. It belongs to the ownmost sense of the intending which we are trying to describe here that in effecting it we are oriented toward some "such" different entity, whether "this be true or false".

\* "radically"

\*\* "it be true or false that something like that exists"

50 "Normally," since this is not unconditionally necessary. One can – e.g. for the purpose of a phenomenological analysis – in the course of effecting an "outwardly" directed act of intending turn toward the content just then sensed with a so-to-speak second ray of attention, and grasp it in a manner analogous to the awareness [*Innewerden*] described above.

51 "as if"

which only stand in a peculiar relation to what is just then sensed. To analyze this relation in individual cases is a very important and extensive task<sup>52</sup>. Here reside those famous problems which, especially since Kant's times, have given modern epistemologists no peace, and which since Husserl's times are customarily called "problems of<sup>53</sup> constitution." It cannot be our task to develop or even attempt to solve them here. Let it suffice to note that the said relation takes on a vast variety of forms and modifications. All talk of the "selfsameness" that is supposed to obtain between sensed and object-like (thing-like) qualities, or of a "synthesis" of which the latter are supposed to consist vis-à-vis the former, is only a more or less forced oversimplification and distortion of the relationships prevailing in this realm.

If we effect the act of intending along with experiencing the sense-data, then the object intended in it is given to us  $\Uparrow$  in its very self<sup>54</sup>. It presents [*präsentiert*] itself to us as present [*gegenwärtig*]<sup>55</sup>, provided of course that we have managed to grasp or "apprehend" it, or, to put it another way – to effect the act of intending in just such a way that it captures the object with a unitary [*einheitlichen*] sense, even while co-determining its multifarious properties. The straightforward "sensing" (and more generally: experiencing) of the contents pressing upon us stretches out  $\Uparrow$  continuously<sup>56</sup> – in virtue of its essence – over a manifold of present instants, even though it undergoes some fluctuations and changes. On the other hand, the intending of an object in one or more acts is a behavior of the subject of consciousness, which in its essence transpires in a discrete manifold of individual acts that are not conflated. To be sure, the act of intending is not absolutely punctiform [*punktuell*],  $\Uparrow$  as has often been claimed<sup>57</sup>, nor does it have to play out within the framework of a single present [instant], for there are cases where it extends over a multitude of instants, over an entire temporal phase.<sup>58</sup> But it belongs to its essence that it not only lasts relatively briefly, but first and foremost that it is like a wave – which bobs up, swells, peaks and then relatively quickly breaks up and passes away. The intending of an object is precisely an *act* of the subject of consciousness. It comprises a *narrowly bounded phase* of that subject's life beyond which it *cannot* be extended. If the same object is to continue to be intended, then a completely new act must be effected by the conscious subject. And it must indeed effect an act of

---

52  $\Uparrow$  for a theory of knowledge  $\Uparrow$

53  $\Uparrow$  transcendental  $\Uparrow$

54  $\Uparrow$  *in person, in its very self (in the original)*  $\Uparrow$  [Both Husserl and Ingarden employ these locutions as alternatives to the term *originär*.]

55 [Ftn.] Representatives of the Scottish school called attention to the self-presence of the object in perception. Among contemporary philosophers, Husserl and many of his students advocated this view.  $\Uparrow$

56  $\Uparrow$  (lasts) *without any interruptions*  $\Uparrow$

57  $\Uparrow$  as we sometimes read in phenomenological writings  $\Uparrow$

58 [Ftn.] This applies to all "operations," e.g. of inferring  $\Uparrow$

exactly the same, or at least of approximately<sup>59</sup> the same, sense or “content.”<sup>60</sup> The new act generally passes just as quickly as the acts that have already passed, and then, if need be, a new effort must be undertaken by the subject to effect a new act.<sup>61</sup> What is remarkable in this regard is that, on the one hand, it is at all possible to perform several acts of intending that are separated from each other, all of which refer to the same transcendent – in particular, perceived – object, and on the other, that this is no pure caprice on the part of the conscious subject, hence that the latter is constrained within certain limits and is not always capable of performing such acts. Namely, it is to be noted that acts of perception are involved here. This implies two things: first, that the object given in them must be given as *existing* in the *now* that surfaces at the time the respective act plays out, hence not as past or perhaps as belonging only to the past acts; secondly, however, that it must be *self-present* to the conscious subject, thus show itself to him in the plenitude of its properties and be before him so-to-speak “*in persona*.” That this is at all possible proves that the already elapsed acts have not vanished without a trace for the conscious subject. The subject is capable of “tying” onto them after their having elapsed, since it can know – at least in principle – what was given in them and how it was intended. Only in this way can the object now perceived be distinctly perceived as the “same” as before, even though perhaps altered in some respects. This of course sheds significant light on the conscious subject, or imposes a specific requisite on its essence: if “tying onto” already performed and past acts is to be at all possible, the conscious subject *cannot* be *exhausted* in the flux of ever new acts and experiences. It must in addition be something that goes *beyond* what is purely consciousness-like [*Bewußtseinsmäßiges*], that *transcends* it, and in this case indeed in the direction opposite to that in which the object given in the perceptual intending does it. This something that is different from the mere function of being a subject for acts of consciousness, but is somehow directly connected to that function, must indeed allow the conscious subject to bridge the gaps between the individual acts of intending that pertain to the same object. How

---

59 † [Ftn.] There are extremely difficult but at once important epistemological problems concerning both the *meaning* of that “approximation” and the bounds of *deviation* of the object-pertaining sense of the act that allow the identity of that object to be preserved. I shall deal with them in the epistemological portion of my deliberations. †

60 We shall presently address what “content” of an act of intending signifies.

61 This brief duration of the act does not stem from the attention being exhausted, or from its instability\*. This circumstance can only influence the scope of an act’s duration. Meanwhile, the necessary limit on an act’s duration is based on its being an operative unity, which as such has its beginning and its sense-dictated [*ihren dem Sinn gemäßen*] conclusion. † Of course, the span of the temporal phase in which the given sense-endowed and efficacious operation can be carried out is more strictly determined by the kind of operation. †

\* †, which would cause the subject to have to undertake a new effort to concentrate attention after a while †

[185] to characterize that something in greater detail may present serious difficulties.<sup>62</sup> However, decisive for further progress in dealing with the idealism/realism controversy is the fact that the very possibility of perceiving one and the same “external” object multiple times leads us beyond the immanence of consciousness, and indeed toward a *subjective factor* which is directly connected to consciousness, to be sure, but which nonetheless is transcendent vis-à-vis the latter. A subject that perceives “things” multiple times as the same cannot be identified with the so-called stream of pure experiences and acts or with a factor that abides within the framework of immanence (e.g. the so-called “pure ego”), although it must belong to its *essence* to be able to discharge itself [*sich auswirken*] in experiences and acts of consciousness.

The fact<sup>63</sup> that the subject of consciousness is not completely free to perceive the same object multiple times also plays an important role in the idealism/realism controversy. This constraint of freedom depends at least on whether the contents being just now experienced by it are of a kind that allow it to implement certain acts. For it depends on these contents, although not exclusively on them, whether the respective object announces itself at all to the subject as self-present, and that it comes to appearance in precisely such and no other properties. The conscious subject, which feels itself pressed upon by the sensed contents and is simply receptive of them, intends a particular object under their impress as self-present. However, once it has already perceived this object<sup>64</sup>, it accepts these contents as its “manifestations,” “appearances,” “externalizations.”<sup>65</sup> It is naturally inclined to see in the object the *condition* for the occurrence of sensed contents of a particular kind. It must still be emboldened in this<sup>66</sup> by the fact that it is not in its power to procure or produce for itself such contents “willfully”<sup>67</sup>, to influence their course of its own volition once they are already there, or, finally,<sup>68</sup> to rid itself of them – while *preserving* the phenomenal self-presence of the respective object. The conscious subject can of course cease to sense the respective contents, but this again only under specific conditions, and indeed that 1. the given perceived object *at the same time* vanishes from the “purview” of the subject of consciousness, that 2. even *beforehand* an ever so fleeting experience of “not-desiring-to-sense” shows up in its stream of consciousness, that 3. certain other episodes [*Abläufe*] of “extrinsic” [*fremde*] sensed contents show up, and that 4. certain completely different sense-data beset the ego whose possibility we have not even mentioned thus far, and which have the peculiar capacity to bring to concrete appearance for the subject of consciousness an entirely new kind of object that we call “our body.” In this connection, we shall

[186]

---

62 “It must at any rate be something that makes the existence of memory possible.”

63 “, to which I already alluded,”

64 “and begins to ponder on how this came about”

65 This, of course, once it becomes clear on the fact that it senses contents which are different from what it just then perceives.

66 “conviction (or inclination)”

67 “on command”

68 “to liberate itself,”

call these contents “bodily” or “inner” sensations; they are also frequently called “organic.” It is an essentially qualitative peculiarity of theirs to be distinguished from all sense-data that we experience in the perceiving of an “external” object – “external” precisely vis-à-vis our body. It is a group of sense-ϒ episodes<sup>69</sup> which, despite their broad diversity, are intimately intertwined and depend on each other functionally in multifarious ways. They all exercise the function of bringing to appearance “my” (the experiencing subject’s) body, and of expressing the changes and behaviors transpiring in it. It is owing to these “inner” sensations that we “sense” our body from the inside. Their occurrence entails the peculiar and inordinately important phenomenon that the consciousness-ego itself feels itself so-to-speak as “in the interior” of its “own” body [*sich das Bewußtseins-Ich sozusagen selbst “im Innern” des “eigenen” Leibes fühlt*].<sup>70</sup>

Special episodes of the “inner” sensations bring to appearance for us the individual parts of the body, or their individual properties or changes in their state, whereas in other episodes we feel the dispositions [*Zuständlichkeiten*] and behaviors, and especially the movements, of our whole body<sup>71</sup> without at first observing these episodes consciously and deliberately. In the case we mentioned, in which we try to withdraw from the just then perceived object in order to cease perceiving it, or at least cease to sense the contents stemming from its presence, those “bodily” sensations show up, in the first place, in which specific *movements* of our body or its parts – e.g. closing of the eyes, turning away of the head, withdrawing of the hand, and the like – ϒ attain to appearance<sup>72</sup>. In other words: in order to cease perceiving an object ϒ when it is self-present<sup>73</sup> – provided this is at all possible in the given case – we have to execute specific movements and activities of our body<sup>74</sup>. The situation is also the same when we wish to influence, at least within certain limits, the Content and the course of the sensed contents, perhaps with the purpose of perceiving the object through a different set of properties (from a different side, in greater proximity, and the like).<sup>75</sup> Then too we must perform certain bodily activities, depending on the object and on the initial situation in which we happen to find ourselves when perceiving. The purely conscious volition

[187]

---

69 ϒ contents ϒ

70 [This sentence was added in the German version.]

71 We first learn that it is indeed our “body” on an incomparably higher plateau of knowledge, precisely on the basis of perceptions and observations. Here, however, ϒ where for the first time we just point out the episodes of inner “bodily” sensing ϒ\*, we cannot\*\* express ourselves otherwise.

\* ϒ in speaking about what manifests itself to us by means of these special episodes of “organic” sensations ϒ

\*\* ϒ for the sake of brevity ϒ

72 ϒ are given to us phenomenally (intuitively) ϒ

73 ϒ following the phase of its self-presence ϒ

74 ϒ in order to distance ourselves from the object ϒ

75 [The phrase ‘the Content and’ was added in the German version.]

to perceive the object differently, or to not perceive it at all, is not enough here. It turns out that this volition is here constrained – at least to a certain degree – by factors that, just like the perceived object (especially the material thing), *transcend* the sphere of what is purely consciousness-like. For even the body that we call “ours” – and which we in part “perceive” in a fashion similar to that of the things that “confront us”<sup>76</sup>, (hence, by means of seeing, touching, hearing, etc.) – attains to appearance in the “inner” sense-contents as object radically transcendent to all these contents and to everything that is consciousness<sup>77</sup>. To be sure, it belongs to “me” – speaking from a purely phenomenal perspective – in a quite unique way, but this has not the least impact on its transcendence. It is not only “my” body, it is not only always with me [*dabei*] – in a more or less palpable fashion – provided only that I am “awake,” hence have some sort of conscious experiences or effect acts, nor is it only most intimately “bound up” with me – as some researchers have often enough stated. No! What is most strange is that I, as already mentioned, the one who experiences and is fully in charge of performing acts, *feel myself* “in” it, *within the interior of* [*mittendrin in*] of my body. It surrounds me in a certain way, and it does so in such a unique way that “I” also reach, or at least can reach, as far as it reaches, and moreover! – I am also there! There are numerous instances where “I” oppose it, even defy it, but despite this I can never rid myself of it, never liberate myself from it, and indeed not only owing to some “external,” “objective” reasons about which others could perhaps instruct me and about which I do not know in the straightforward experiencing [*Erleben*] that is confined to my own [empirical] experiences [*Erfahrungen*], but rather because even my most desperate attempts to oppose myself to my own body have at their basis the phenomenon of the ultimate, primal solidarity, of the ultimate primitive unity with it. And just as there are on this substratum the phenomena of setting myself in opposition [*Sich-entgegen-Setzens*] to my body, and perhaps even of a contentiousness with it, so there are also in the opposite direction phenomena of enhancing that solidarity, that remarkable feeling-at-one-with-one’s-own-body [*Sich-mit-dem-eigenen-Leibe-eins-Fühlens*], of tightening the peculiar alliance with it<sup>78</sup>: I then plunge deeper into my body in a certain way, I immerse myself in it, indeed, I can, as it were, transport myself [*mich begeben*] into particular parts of my body, in order to better sense something by means of them, for example, to abandon myself more fully into delight or sensual pleasure, I can make my way, as it were, all the way to the periphery of my body, to my “finger tips,” to “stretch” myself “out” in a certain way as far as that<sup>79</sup> – in

[188]

---

76 “occur in the world *surrounding* me and my body”<sup>7</sup>

77 “or its element”<sup>7</sup>

78 This can once more happen more or less actively, by means of turning toward my body and its parts and by means of a deliberate concentration on what is just then happening and appearing, or only passively, only “incidentally,” in the simple discharging of my self outwardly.

79 This reaching, stretching-out [*Sich-Erstrecken*] of my self beyond what is purely consciousness into a being that is radically transcendent vis-à-vis the latter also goes

order e.g. to sense [*betasten*] a tool with the utmost delicacy when performing subtle technical tasks. And then I feel myself united with my body in an especially intimate way, I live “in” it, it begins to be something of my very self: by touching something with my fingers, it is I who touches it. I not only “make use” of them<sup>80</sup> – which is once again a positive *phenomenon*, and not just an “external” fact! – I am then I in my body all the way to my fingertips, I am even in a certain way my fingertips themselves. Thus, I<sup>81</sup>, the experiencer and performer of acts – in virtue of having “inner,” “bodily” sensations in or through which my body appears to me – grow from the outset<sup>82</sup> into the sphere of my own being, a sphere which – just like the “external” objects – extends radically beyond “what is purely consciousness”<sup>83</sup>, transcends it. From the outset I live, I am – as instructed by my experiences and the appearances – phenomenally on the *borderline* between what is consciousness and what radically transcends it, and I reach<sup>84</sup> into both spheres as “something identical”<sup>85</sup>; I find myself in them. And when I thus live “in” my body and execute certain movements with it and its parts – whereby my solidarity with my body, as well as its belonging to me, is demonstrated anew in my (at any rate, always

[189]

---

in a completely different direction, and indeed in the direction of “what is mental [*das Seelische*]”<sup>\*</sup>, which is also “bound up” in a remarkably intimate fashion with my body and which is to a much higher degree “my sphere of being,” my mind. But this is a fact which at the moment we are unable to deal with in greater detail. It is however closely related to the requisite already mentioned above “of the possibility of perceiving”<sup>\*\*</sup> one and the same object multiple times. We shall return to this later – in the material ontology. “See [also] Ch. XVI, below.” Nonetheless, I must still note that when speaking here of “my mind,” I am not doing any kind of “metaphysics,” nor am I appealing to any sort of tradition. I am only speaking of what shows up within the realm of “my” personal experience [*Erfahrung*] and attains to appearance “intuitively” in special phenomena. Whether these phenomena “and their manner of appearance” justify my acknowledging the existentially autonomous being of something like a “mind,” “person,” or only lead to the formation of a distinctive intentional object, is likewise a basic problem in the idealism/realism controversy. The first step in that regard is to bring these phenomena to light and investigate them in detail. This has to be deferred to subsequent analyses.

\* “what comprises “my” mind or belongs to it, or plays out in it”

\*\* “pertaining to a subject that has to have the capacity to perceive”

80 “, of my hand, e.g. when I play the piano”

81 I, the one who experiences and effects acts of consciousness, am the subject of this growing-into [*Hineinwachsens*], as well as the one who has the “inner” sensations through which his body appears to him. This growing-into itself implies that this body too begins to some degree to be “I”. It belongs to me, I embrace it, draw it into my own sphere of being.

82 “, ever since I remember and feel myself,”

83 “everything that is my consciousness or is “in it””

84 “simultaneously”

85 “one and the same”

only limited) mastery over it – I realize that I “make use” of my body or some of its parts not only when for some reason or another I wish to withdraw from<sup>86</sup> the perceived<sup>87</sup> object<sup>88</sup>, but also while I am perceiving it: e.g. I touch an object, I pick it up, I open my eyes, I turn my head towards it, I approach closer to it, or I move just the “right” distance away from it so as to situate myself in the “best” position for viewing it. I walk around the object in order to see it from the “other side,” or I turn it in all directions, and so on – all actions by means of which I have a more or less distinct awareness that I am *making use* of my body and some of its parts (limbs) in order to perceive the object. This awareness is built up on the basis of the episodes of corresponding bodily sensations – the having of which instructs me for the first time that I possess something like “senses” at all – that bring me into<sup>89</sup> contact with “external” objects. The occurrence of the inner sensations unfolding “in” the “senses” together with certain episodes of sensed contents that are “alien to the I,” “external,” or [together] with certain object-like properties that are simultaneously perceived, at once produces a firm correlation between the individual “senses” and the respective<sup>90</sup> object-like properties, a correlation that leads us to the conviction that the individual senses are in a certain way tools for perceiving quite specific object-like qualitative properties, that therefore, for example, the eye “serves” for seeing<sup>91</sup>, the ear for hearing<sup>92</sup>, and so on.

[190]

Two things become apparent in all of this: on the one hand, that my body, and its individual limbs in particular, like the hands for example, are capable of encroaching on the perceived object directly, and of eliciting certain changes in or about it – as when I move the object into a spatial position appropriate to my being able to observe it more conveniently<sup>93</sup>, or cut it in half in order to examine its interior – while my body is at the same time itself capable of being influenced by the object in one way or another; on the other hand, [it becomes apparent] that the material attributes of my “sense organs” set certain limits on the perceivability of the object’s properties – in each case in accordance with their kind.

The first of the these facts leads us to believe that the transcendence of the two entities – of the perceived “external” object and of one’s own felt or even perceived body – is after all of the same kind, despite the radically different direction in which each of them is perceived or of the locus in which it appears. The selfsameness of this transcendence also speaks in favor of both belonging<sup>94</sup> to one and the same existential domain. That they can have direct contact also speaks in favor of this.

---

86 「the influences of」

87 [Reading *wahrgenommenen* in place of *wahrnehmenden*.]

88 「and to cease perceiving it」

89 「immediate」

90 「kinds of」

91 「colors and light」

92 「various kinds of sounds」

93 「(e.g. under a microscope or a loop)」

94 「to *one and the same world*,」

We are also strengthened in this conviction by a vast number of facts through which we learn that my body also undergoes various changes owing to the impact of the “external” objects we perceive. We grasp these objects as “external” because the sensed contents that found their perception are alien to us, and lead to the appearance of object-like properties which are patently *exterior to my body*, and are situated in its more or less remote spatial *surroundings*. I encounter the objects (the material things in particular) “around me” – me, who feels himself as residing within the body. Thus, this “around-me” has “around-my-body” as its consequence. In all directions around my body I encounter perceived or perceivable objects. In this connection, by means of appropriate movements of my body I can so-to-speak bring myself to engage objects other than the ones I am currently perceiving, hence to change my surroundings: I meander among a multitude of perceived objects, and<sup>95</sup> it is possible to find a direct *transition* from one group of objects surrounding “me” to some other group of objects that once again (later) surround me. Objects situated in various directions and at various distances from me interconnect into  $\lceil$  one object-field<sup>96</sup>, into one *world*, and “I” (i.e. I together with my body) find myself amongst them, *within* the multitude of objects that integrate into one world. “I” find myself amongst them owing to my body, which is situated on a so-to-speak level plateau, in the same “space,” as they, and which is integrated<sup>97</sup> into one and the same world as member of a multitude of objects that are transcendent in like sense. Thus, my *existence on the borderline* between the sphere of what is consciousness-like and the sphere of the transcendence of my body (and of my mind) proves to be a much more significant fact than at first appeared. Since my body is immersed in the whole existential domain of objects that are transcendent in like sense, by means of it I reach *directly* into the world surrounding me, into the same world whose individual components – things and processes – are given to me in perception *only as transcendents*: even though they present themselves as immediately at hand [*als sich selbstgegenwärtig präsentierende*], they are given as transcendents nonetheless.<sup>98</sup> But there is something else implicit in what was just said that merits its own emphasis: the perceiving itself – especially when it is not taken as an isolated act torn out of the total fabric of life, but rather as a whole manifold of temporally ordered<sup>99</sup> acts – is not just a pure intending of a particular sort. It is in a certain way situated from the outset on the same borderline between the immanent and the transcendent as my collective bodily-mental-spiritual-being [*Leiblich-seelisch-geistiges-Sein*]. It has so-to-speak *two* aspects that are most intimately inter-connected: [on the one

[191]

---

95  $\lceil$  this happens in such a strange way that  $\rceil$

96  $\lceil$  whole object-fields, or rather into one such field  $\rceil$

97  $\lceil$  along with them  $\rceil$

98 And indeed we have here\* in mind the collaboration of these senses which displays itself *phenomenally*, without reaching for any sort of *hypothetically* assumed factors – of which psycho-physiology so readily avails itself.

\*  $\lceil$  exclusively  $\rceil$

99  $\lceil$  and connected  $\rceil$

hand,] the purely conscious intending built up on the basis of certain episodes<sup>100</sup> of<sup>101</sup> contents, and on the other, the collaboration of the “sense organs”<sup>102</sup>, of which, with the ever higher evolving [faculty of] perceiving, we are increasingly more aware, and of which we make use with methodical purpose.<sup>103</sup> It cannot be reduced to something<sup>104</sup> purely consciousness-like. Hence it is rightfully called perception via the senses [*Sinneswahrnehmung*] or sensory perception [*sinnliche Wahrnehmung*].

The perceiving can be effected either by pure happenstance, simply on the occasion of some other behaviors on the part of the subject of consciousness, or as a principal concern of the latter. In both cases it instructs us concerning the things and processes in the world surrounding us.<sup>105</sup> In the *second* case, however – where at least within the framework of a narrowly limited phase of life it appears as an end in itself to which the ego fully commits itself – the perceiving at the same time reveals itself to the ego as a *cognitive activity* in the eminent sense, which serves further or higher cognitive objectives in the achievement of which still other *rational* acts and operations collaborate in considerable measure. Sensory perception manifests itself increasingly in this contexture as a mode of conduct by the subject in which the subject aims at achieving an *adaptation*, a progressively more *adequate fit* [*Adäquation*] of the *sense* (immanent to the “perceiver”<sup>106</sup> and filled out in self-presented givens [*selbstpräsentierten Gegebenheiten*]) to “*actuality*,” and indeed to an actuality with which we believe ourselves to be comporting directly, and which shows itself to us in this comportment as<sup>107</sup> making pretense to existential autonomy and independence from

---

100 “and ensembles”

101 “sensory and other”

102 Appropriate consequences must be drawn from this in the epistemological section of this book. However, even at this stage we must emphasize that reference to the role of the so-called “senses,” and of the body in general, that accompanies perceiving should only be understood within the context of a descriptive analysis of the process of perception, and does not involve any sort of metaphysical commitment to the existence of the body and its sense organs.

103 We need to recall here what Mrs. Conrad-Martius stated concerning the so-called “real [*reale*] transcendence” of things given in perception (cf. *Zur Ontologie und Erscheinungslehre der realen Außenwelt, Jahrb., f. Philos.* v. III). This transcendence is predicated on the intention of the perceptual act not being capable of encroaching into the vicissitudes of the perceived thing and of changing it in any respect. But by affecting with our bodies the things surrounding us, we are in a certain way trespassing the boundaries of this “real transcendence,” and eliciting the changes in them *directly*.

104 “exclusively”

105 “In the first it is completely subordinate to the aims of the practical action in which it is entangled.”

106 “perceptual act”

107 “phenomenally”

us and our perceiving.<sup>108</sup> This tendency to adaptation and adequate fit proves vital for cognition, and its *domination* over *the course* of the perceiving is the greater the more the latter is subordinated to the higher, rational operations. As will yet be shown later but is commonly known, not only is everything that contravenes or appears to contravene<sup>109</sup> the principle of adequate fit eliminated from, or depreciated in, the results of the perceiving, but – much more importantly! – special procedures are employed to make possible a perceiving that *offers up* actuality as *faithfully* as possible, *complies* with it within the broadest possible bounds, and excludes<sup>110</sup> any “subjective” – not to speak of *creative* – admixture. On the one hand, the bodily maneuvers [*Handlungen*] instrumental in the preparation, and often in the regulation of the progress, of those procedures that we ordinarily call “experiments” prove especially important. On the other hand, these procedures make palpable<sup>111</sup> the already mentioned limitations of our sense organs and of our consciousness-bound capacity for making distinctions with reference to the perceivability of object-like properties. Consequently, we replace our natural, bodily *sense organs* by other *tools* belonging to the external world (“observational instruments”), or at least we try to supplement them in this manner. We refine our “senses” and extend their reach, as it were, through man-made instruments, by means of which we then perceive facts and properties about objects that are either altogether inaccessible with the “bare” senses (e.g. with the “naked eye”) or are only capable of being grasped in a blurry mode. In both cases – of replacement and of augmentation through observational instruments, but especially in the *second* case – the role of the engagement [*Tätigkeit*] of our sense organs and other parts of our body is crucial: we do not grasp the things and the processes playing out in them in their – to the extent possible – most *characteristic* features by inactive gaping, but rather in a *proactive* [*aktiven*] *conduct supported by bodily activities*. And the engagement factor also has its important stake on the other side, the object side, of the cognitive process playing out within the compass of the perceiving.<sup>112</sup> And indeed in a two-fold manner: in the first place, because the instruments we employ to refine our senses themselves fulfill their cognition-supporting role in their activity, in their “functioning”; secondly, because

---

108    ⌈ [Ftn.] Whether it *is* such, is an entirely different matter – precisely the one around which the dispute between “realists” and “idealists” revolves. ⌋

109    Grave transgressions are often committed in this regard, especially when scientific procedures are ⌈ uncritically ⌋ rendered subservient to preconceived philosophical views. We must therefore deal separately with the sense, the soundness [*Rechte*] and the legitimate limits of this elimination in our epistemological section.

110    ⌈ from the givens of the perceiving ⌋

111    ⌈, sometimes in a rather pronounced fashion, ⌋

112    It is the merit of W. James’s otherwise so misleading pragmatism to have called attention to ⌈ both ⌋\*. See in particular his *The Meaning of Truth*. [Ingarden cites the title of the French translation: *L’idée de vérité*.] ⌈ Unfortunately, pragmatism drew from this consequences that were too far-reaching and erroneous. ⌋

\* ⌈ this point, and to have forcibly stressed its role in cognition ⌋

[194]

the “observed” objects are also not generally perceived in their state of rest, but rather – precisely in the so-called experiments – are forced into modes of behavior and processes in which they first reveal their properties to us. The more deeply we penetrate into the structure *proper* to the “actual” world surrounding us by means of this active [*tätigen*] process of perceiving that is often so very complicated and requires the utmost refinement, foresight, and proactiveness [*Aktivität*] in attentive apprehension, the better we not only minimize the deviation from the states of things as they obtain “in themselves” – which has its source in the shortcomings of our conduct and of the means available to it – but also eliminate every *fictional product* of our *creative* inclinations that are so difficult to restrain, and stymie this tendency itself, and the more strongly we believe ourselves to have gotten closer to the ideal of *adequate fit, adaptation*, submission to the actuality existing “in itself” that is being realized in “empirical cognition” [*Erfahrungserkenntnis*]. But this creative tendency repeatedly breaks through and thwarts<sup>113</sup> our effort to give exclusive voice to “actuality.” Now it turns out that there is one realm, or even a number of them, in which this creative tendency can be freely discharged, and that it then in a quite remarkable and unexpected way leads to products and works that in their own fashion enrich our actuality – and even modify it.<sup>114</sup>

In order to be able to get into this, we have to return in a few words to the [act of] intending that is “discharged”<sup>115</sup> [*sich auswirkende Meinen*] in sensory perceiving. Several moments that generally form an essence-dictated unity can be distinguished within it. In particular, they are: 1. the intensitive moment [*Intensionsmoment*]; 2. the non-intuitive content of the intention [*Meinung*]; 3. the moment of grasping existence [*Existenz-Erfassung*]<sup>116</sup>. Sometimes other moments, which we shall still get into later, are intertwined with these.

---

113 “, or even paralyzes,”

114 A description of the various structures and modalities of pure consciousness has been attempted on several occasions by the phenomenologists, foremost by Husserl and some of his direct students (e.g., W. Schapp, H. Hofmann, H. Conrad-Martius, among others). If I here attempt to carry out this task once again, it is in order to summarize for the reader what is indispensable for further reflections, and because I do after all describe some features in a somewhat different manner than my teacher and older colleagues. [This note was added in the German.]

115 “realized”

116 Husserl speaks of the “positing moment” [*Setzungsmoment*] of the act, but that has its misgivings and introduces in advance into the deliberation an idealist streak that is then difficult to shake off.

⌈The intentive moment<sup>117</sup> 118 was already pointed out in the Middle Ages. ⌈Its significance for the act of consciousness has been especially emphasized since the research by Brentano and Husserl.<sup>119</sup> It is a primal moment that cannot be decomposed any further and that can be captured relatively best as “referring-to-something” or “pertaining-to-something” [“*Sich-auf-etwas-Beziehen*” oder “*Etwas-Betreffen*”]. It may be a point of contention whether the intentive moment is characteristic of all consciousness or whether it is strictly a component of acts intending an object, whereas the other modes of consciousness exhibit only essentially different – though related to it – moments. In the first case, it would also occur in straightforward living-through as well as in the primal, passive experiencing of sensory data. But both these modes of consciousness differ in considerable measure from the intending of an object that is notably contained in perceiving. ⌈It therefore appears dubious that the intentive moment should also be assigned to living-through and to passive experiencing.<sup>120</sup> Be that as it may, the act of intending an object, and the act of perceiving in particular, is at any rate singled out by this moment, and it is owing to it that the act of perceiving, or the subject

---

117 I introduced the term “intentive” [*Intentions-*], in place of “intentional,” in my book *The Literary Work of Art* in order to reserve the latter strictly for the designation of ⌈intentional objects (formations [*Gebilde*])<sup>119</sup>. Thus “intentive” designates only ⌈“containing intention” or “belonging to intention,” and is applied strictly to acts of consciousness or to their moments<sup>120</sup>.

\* ⌈the then universally employed term ⌈

\*\* ⌈*products* or *objects* of acts containing the moment of intention ⌈

\*\*\* ⌈that, in the *act* containing an intention, which comprises the “intentiveness” of that intention. What that moment depends on [or consists of] I try to clarify more closely – to the extent that is at all possible ⌈

118 ⌈That acts of consciousness are “intentional,” and therefore that they contain an “intention” ⌈

119 ⌈In most recent times, F. Brentano\* took up this view, whereas Husserl\*\* carried out a detailed analysis of the intentional act. The subsequent remarks follow the track of Husserl’s investigations and attempt to supplement and partly correct them on certain points.

The intention contained in an act is precisely an “intention” owing to a special moment occurring in it, a moment that it has become customary to call an “intentive moment,” or to put it another way: owing to an “intentiveness.” ⌈

\* F. Brentano, *Psychology from an Empirical Standpoint* (1874).

\*\* Cf. E. Husserl, *Logical Investigations*, v. II, *Invest. V* and *Ideas I*. In Poland, the intentionality of consciousness was embraced by K. Twardowski and some of his students.

120 ⌈We would then have to agree that either some entirely new moments that are “bound up” with the intentive moment create these differences, or that this moment itself undergoes peculiar modifications in the particular types of consciousness.\*

\* This second solution would appear to be the more likely in this case. I cannot deal with this in any greater detail at this stage. ⌈

carrying out this act of perception, refers or is *directed* at all to something that is different from itself<sup>121</sup>. The subject is indebted to this moment for *an object* being correlated with it at all, for its pointing outward beyond itself. The intensive moment of the act of intending an object has as its consequence that what the act refers to, hence the “object” in the sense of the act’s *correlate*, is *set apart* from the act itself. Implicit in this is that what the act refers to is intended as something a) *beyond* the act and b) as situated at a certain *distance* from the intending subject. Of course, this “beyond” is *not* to be taken here in a spatial sense (even though what is perceived *by the senses* is also given as more or less *spatially* “removed” from the perceiver!). It is merely meant to indicate that the intended object does *not* belong among the moments composing the act itself, that it therefore comprises a *second*, holistic [*ganzheitliche*] unity vis-à-vis the act. Even the “distance” that in the case of sensory perceiving is directly bound up with the thing’s being given spatially, and that takes on the Gestalt of a spatial remove, is a moment that, generally speaking, is *not* to be understood in a spatial sense. For example, it also crops up in cases of “inner” and “immanent” perceiving, the first of which refers to *mental* states of affairs, the second – to those of consciousness, hence in cases where there can be no talk of any sort of spatial moments. To be sure, it is no longer possible to determine this general moment of distance in greater detail conceptually, but we can bring it into clear relief as phenomenon by contrast to the “direct proximity” of both passive and active experiencing (of sensing) or to the primal being-at-one [*Einssein*] between the living-through of the act and the act lived through<sup>122</sup>.

[196]

---

121    ⌈ and that is situated outside of its scope ⌋

122    Which of course does not rule out that it can also be given to the subject of consciousness in a *secondary* way – ⌈ once that subject performs a separate, reflexively directed act of “immanent” perception ⌋\*. But then, properly speaking, the subject is already living in this *new* act, and the act on which it reflects is only ⌈ *co-performed, co-lived* ⌋\*\*. The latter thereby loses its primal character and its unique status vis-à-vis the subject of consciousness that is proper to it ⌈ – as Content or sense of the act – ⌋\*\*\* that status in which it emanates out of the person’s absolute [*schlechthinnigen*] center, whereby this center – the ego – discharges itself in the act. In virtue of the intending of an object contained in the act of immanent perceiving, it is *set apart* from the ego and winds up in a position that is *unnatural* for it in that it is at least to a certain degree ousted from the center of the subject, but yet remains within reach of it [*an es heranreicht*]. The ego must so-to-speak make a distinct effort to still co-perform it and to still be able to “live” in it. The ego is “split” to a certain extent in this situation; it *expands* [*weitet sich aus*] in a manner that is counter-natural [*widernatürliche*] to it and loses thereby the *absolute* [*schlechthinnige*] ⌈ concentration that is otherwise characteristic of it ⌋\*\*\*\*.

\* ⌈ by making the entire act in which it occurs into an object. This happens, for example, in an act of immanent perception directed at an act of external perception. ⌋

\*\* ⌈ performed by it *peripherally* ⌋

<sup>123,124</sup> Wherever the  $\ulcorner$ intentional $\urcorner$ <sup>125</sup> [act of] meaning [*Meinen*], the intending of an object, might occur – in sensory perceiving, in inner or in immanent perceiving, in reproductive or productively fantastical imaging, in “abstract,” completely non-intuitive thinking – the object of the act, as a result of the intensitive moment, is “set apart”<sup>126</sup> in a characteristic manner from the act itself, and therewith also from the  $\ulcorner$ ego $\urcorner$ <sup>127</sup>. Hence, wherever the phenomenon of “being-set-apart” does not show up, as in straightforward experiencing or living-through, I am inclined to deny the presence of the intensitive moment, and precisely therewith to reject the notion that all [*jedes*] consciousness is intentional.

The intensitive moment is an altogether non-self-sufficient moment that is borne by the “content” of the act or that comprises that content’s peculiar structure. One could also say: the content of the act is an “intention” (simple or composite) in virtue of harboring  $\ulcorner$ “intentionality” [*Intentionalität*] $\urcorner$ <sup>128</sup> within itself, or in virtue of the content being meant by the subject of consciousness in that Gestalt, in that structure, which  $\ulcorner$ makes up the intensitive moment in it $\urcorner$ <sup>129</sup>. The *content* itself is that within the act which decides in which direction (to which and to what sort of object) the act is turned, and *how* the object to which it pertains is determined – both materially and formally. Strictly speaking, it is not the act that “is directed,” but rather the subject of consciousness within the act, although it is convenient to employ this abbreviated mode of expression.

The content of the act is to be strictly distinguished from all *experienced*, phenomenally intuitive content (a special case of which we have become acquainted with in the content impressed upon the senses [*sinnlich empfundenen*]). As already indicated, it is itself completely non-intuitive, in a certain sense *empty*. When it occurs in its original Gestalt, it is not experienced by the subject or given to it in any way<sup>130</sup>, but is rather meant, effected [*gemeint, vollzogen*] by the ego – in the special case, thought [*gedacht*] – in virtue of the ego’s living in it and living it through [*ihn*

[197]

---

\*\*\*  $\ulcorner$ as act $\urcorner$  [In the Polish version, the referent of ‘it’ in the phrase ‘that is proper to it’ is the act reflected upon. The syntax of the sentence becomes unclear when the referent of that pronoun is shifted to ‘Content or sense’ in the German version.]  
 \*\*\*\*  $\ulcorner$ straightforwardness and non-expansion that is proper to it in natural, simple living $\urcorner$

123  $\ulcorner$ Cf. R. Ingarden, *Über die Gefahr einer petitio principii in der Erkenntnistheorie*, op. cit. $\urcorner$

124  $\ulcorner$ We then not so much “think” the content of the act to which we are turned as “understand” it, and this understanding is the only way in which the content of the act can be “given” to the subject. $\urcorner$

125  $\ulcorner$ intensitive $\urcorner$

126  $\ulcorner$ (“set away” – if we may put it that way!) $\urcorner$

127  $\ulcorner$ subject performing this act $\urcorner$

128  $\ulcorner$ “intentiveness” $\urcorner$

129  $\ulcorner$ the intensitive moment confers on it $\urcorner$

130  $\ulcorner$ [Ftn.] Cf. E. Husserl, *LI*, v. II, Invest. I, § 34. $\urcorner$

*durchlebt*]. The ego, by living in the given act and discharging itself in it in a particular way, aims with its content at a specifically qualified object. The content of the act decides which properties and which form the object “targeted” by it has, and, finally, of what kind it is. But it cannot reach it through this mere aiming, determining or intending, and compel it into self-presence. The content of the act intending an object is indeed “empty.” It can only be “filled” – as Husserl for the first time comprehended and showed<sup>131</sup> – by the conscious subject’s experiencing (sensing) at the same time an *intuitive content that is alien to it*, and by apprehending it in a particular way  $\Upsilon$ , whereby a qualitatively and formally fully determined object is first brought to self-presentation [*Selbstpräsentation*] and to self-givenness<sup>132</sup>. But the subject of consciousness can fill the content of the act in a reproductive or imaginative manner by intuitively experiencing certain fantasy-phenomena, and by apprehending or interpreting [*ausdeutet*] them  $\Upsilon$  correspondingly<sup>133</sup> as object-like [*entsprechend gegenständlich*]. However, this “interpretation” or “apprehension” is not to be understood as a *separate* activity on the part of the subject. It only comes about because in experiencing certain ensembles of  $\Upsilon$  intuitive, primal or imaginative<sup>134</sup> contents, the ego at the same time effects a particular act of meaning<sup>135</sup> an object [*Akt des gegenständlichen Meinens*] that is endowed with a corresponding non-intuitive content, which corresponds to the just-then experienced sensory contents.<sup>136</sup> The experiencing of an intuitive content that is alien to the  $\Upsilon$  ego<sup>137</sup> combined with the targeting of an object with a ray of intentional reference [*mit einem intentionalen Meinungsstrahle*] first leads to what in the context of sensory perceiving has come to be called the object’s visceral “self-presence” [*leibhaftige “Selbstgegenwart”*]<sup>138</sup>.

The intensive moment confers on the non-intuitive content of the act the capacity to direct itself toward an object with specific qualities and form, whereas the content confers onto the intensive moment the “sense” – the unequivocal, or on occasion ambiguous, qualitatively determined direction and manner in which the conscious

[198]

131 Cf. *LI*, v. II, Invests. V and VI.

132  $\Upsilon$ . If the intuitive content is sensory, and not imaginative, then the subject performing the act achieves the presentation, the self-presence, of the object with its fully determined qualities  $\Upsilon$

133  $\Upsilon$  like in the case of perception  $\Upsilon$

134  $\Upsilon$  sensory or, more generally, intuitive  $\Upsilon$

135 [‘Intending’ is also frequently employed to render *Meinen*. All Instances of the word ‘meaning’ in the subsequent discussion will be translations of *Meinen*. It is important to bear in mind the *gerund* (hence, act-) form of the word.]

136 How it is that the content of the intention is matched up to “correspond” [*“entsprechend” angepaßt wird*] to the experienced intuitive content – that is a separate problem, and is a major topic in the critique of cognition [or: knowledge] [*Erkenntniskritik*]. After all, the sense of this “corresponding” and “matching up” [*Anpassens*] must also be clarified.

137  $\Upsilon$  subject  $\Upsilon$

138 [Ingarden is fond of using this expression as a synonym for Husserl’s *originäre*.]

subject effecting the act is turned, and thereby brings about the<sup>139</sup> determination of the object. Both taken together are what we ordinarily call the “intention,” the “meaning” [*Meinung*] that goes into making up the act, or is only contained in it. It is only quite exceptionally – as a pathological case<sup>140</sup>, as it were, which, incidentally, also can be artificially realized for certain theoretical aims – that the intention comprises the *whole* of the act, i.e. that the moment of “grasping existence [Existenz-Erfassung]”<sup>141</sup> is then *missing* from the act (or more generally, the moment of any sort of existence-determination: positive, negative or questioning).<sup>142</sup> At the other end, still other moments can attach to the ones just enumerated and constitute [*aufbauen*] the whole of the act, such as loving or hating, positive or negative valuing, craving or shunning, striving for or fleeing from, desiring or abhorring. But they are nonetheless borne by the pure intending and are guided<sup>143</sup> by the latter to the appropriate object, and by this means first color the object in a multifarious, predominantly “emotional” manner. Out of these moments that attach to the pure intending there first arises the specifically *doing* [*tätige*] behavior of the conscious subject vis-à-vis the object: seizing possession of it, or fleeing from it, transforming it in some respect or other, and the like – these are all modes of behavior that are partially discharged and must be discharged in effective bodily actions, but can also in part play out within the framework of consciousness.

If we note that the act of pure meaning need not at all be bound up with these moments attaching to the act, or with the subject’s doing modes of behavior that result

[199]

---

139 “material”

140 Such a case occurs, e.g. in psychasthenia. Cf. Janet.

141 “affirming the *existence* of the object of the act”

142 Strictly speaking, this is not so much a separate moment of grasping or affirming the existence of the intended object as a special kind or manner of “intentional”\* reference [*Sichbeziehens*] to the object, a sort of “intentional”\* treatment [*Behandelns*] of the object by the subject performing the act. See in this connection Husserl’s relevant analyses in *Ideas I*, §§ 103–105, 113. It is possible that Hume was close to this whole situation when he claimed that there is no distinct “idea” of existence. We should not forget, however, that the whole problem of existence and its “idea” was still treated in a rather primitive fashion in Hume, leading to various issues and situations being confounded with each other.

\* “intentionive”

\*\* “intentionive”

143 We leave aside the issue of whether these other moments, say, the craving or desiring, have their own intentionive moments – as it seems Husserl is inclined to claim!\* – or whether they first acquire intentionality from the intentional [act of] meaning [*Meinen*] “that is their bearer”. “At any rate, it is first owing to this meaning [*Meinen*] that they refer to *precisely* that object to which the act of intending that comprises their substratum points.” There is no doubt, however, that these moments modify “that meaning”\*\* in manifold ways.

\* “Cf. *LI*, v. II, [Invest. VI], § 15.”

\*\* “its content”

from them, it enables us to grasp two more properties that are characteristic of the intensive moment, or of the whole [act of] meaning: it is, first of all, a wholly “neutral,” *disinterested* behavior on the part of the subject vis-à-vis the intended object (it would be too much to say that it is a “cold” behavior, since “coldness” is already an *emotional* mode of conduct vis-à-vis the object); and secondly, it is a *non-doing* [*untätige*] behavior: it does *not do anything* with the perceived object. In the course of grasping the object purely, the [act of] meaning may require of the conscious subject an intensely active mode of comprehending [*große Aktivität im Begreifen*] it and a strenuous exertion in making its content precise and in developing it. But this grasping itself that culminates in the meaning of a specifically qualified object is a behavior that leaves the encountered object entirely undisturbed, or at least so-to-speak strives to leave it undisturbed – outside the scope of all transformative doing. The subject’s activity that unfolds in the perceptual meaning has so-to-speak the ambition to “leave” the encountered object “in peace,” not to encroach on it in any way, indeed, to change nothing about it – otherwise the “sense” of *perceiving* [as talking something to be true] [*W a h r nehmen*]<sup>144</sup> would be lost, i.e. the goal we set ourselves for the perceiving would not be achieved. However, the meaning contained in *perceiving* is not only non-doing in the sense just adduced (it does not “concern” itself with the object), it is rather also completely *powerless*: it is of itself incapable of doing anything with the *given*, transcendent object. The object – self-present as it may be to the perceiver, as viscerally self-given as it may show up for him in the course of perceiving – remains nonetheless *outside the scope* of the  $\lceil$ intentional $\rceil$ <sup>145</sup> meaning contained in the perceiving: this meaning is incapable of infiltrating the existential domain of the object and bringing about even the slightest change in it – the object is indeed *radically transcendent* vis-à-vis the perceiving.<sup>146</sup> In order to truly reach it, we would have to employ devices completely different from  $\lceil$ intentional $\rceil$ <sup>147</sup> meaning. These devices would themselves have to be transcendent vis-à-vis consciousness and fall into the same domain of being as the perceived

[200]

---

144 [Here Ingarden is invoking the etymology of *Wahrnehmen* which breaks down into ‘taking as true’ – sometimes employed in the formulation ‘nehmen...wahr.’ Ingarden italicizes the ‘Wahr-’ part of the word to highlight the truth-providing mission of perception. Simply italicizing the entire word ‘perceiving’ would, without comment, miss the sense of Ingarden’s point.]

145  $\lceil$ intensive $\rceil$

146 Mrs. H. Conrad-Marius speaks in this case of “real transcendence,” which here, for understandable reasons, we cannot do. Cf. “*Zur Ontologie und Erscheinungslehre der realen Welt*,” *Jahrb.*, v. III, pp. 437ff.\* – With respect to the powerlessness of the perceptual meaning, the question arises as to why there is really the worry that the object not suffer any sort of changes through the [process of] perceiving. After all, that is ruled out of itself. We shall soon have occasion to indicate the reason for this.

\*  $\lceil$ Instead, I shall speak of *radical* transcendence. $\rceil$

147  $\lceil$ intensive $\rceil$

object – provided it exists at all (but in accordance with perception’s own sense, it should exist; for that is exactly what it “tells” us about the object).

The non-doing that characterizes the intentional meaning – just as its powerlessness vis-à-vis the perceived, transcendent object – does not conflict with developing an intense activity and exertion<sup>148</sup> on the part of the conscious subject, nor with the application by it, while perceiving, of various bodily maneuvers and modes of conduct to which we alluded earlier. For, all of them ultimately have the objective of so bringing the object under the ray of the “intentional”<sup>149</sup> [act of] meaning that it grasps the object as *adequately* as possible in its complete “intactness”, that it simply lets the object itself speak. On the other hand, these are all maneuvers that do not belong to the “intentional”<sup>150</sup> [act of] meaning itself, and are indeed even in part transcendent to it. Therefore how they run their course has no bearing whatsoever on the properties and the powerlessness of the perceptual intending. But it is precisely this powerlessness and non-efficaciousness [*Unaktivität*] of the [act of] meaning vis-à-vis the perceived, transcendent object that enables us to discover an entirely *new kind* of efficacy of the act and of its intentional meaning – an efficacy, however, that is turned in a fundamentally different direction and is discharged toward attaining an entirely different “object”: the efficacy of forming [*Bildung*] the *intentional object*. This object is indeed likewise transcendent vis-à-vis the act forming it, but not in that *radical* sense of transcendence proper to perceived objects. It lies in principle within the reach of “this”<sup>151</sup> act’s power. It belongs to the essence of every act of consciousness which contains the intending of an object [*das gegenständliche Meinen*] that it is productive and active in this sense,<sup>152</sup> although not every act is truly creative [*wirklich schöpferisch*]. For this latter still depends on how the act is executed by the “ego”<sup>153</sup>, on how it lives in it. Indeed, the mere forming of an intentional object follows with essential necessity from the presence in the act of the intentive moment and of the content. But since the act itself is just a discharging by the ego, the shaping of its content – as well as the mode of its fulfillment [*sein Vollzugsmodus*], along with the fluctuating “power” of the intentive moment that accompanies the latter – is an achievement of and depends on the ego. Thus the intentional object is also on hand in the case of sensory perceiving. We call it the “intentional perceptual object.” But it is not easy to get a clear exposure of this object and to contrast it sharply with the radically transcendent object of perception, which is given as “real.” We therefore wish to begin our investigation of intentive creating [*Intentions-Schaffen*] and its object-correlate by looking at examples in which both immediately catch our eye.

[201]

---

148 “in the perceiving”

149 “intentive”

150 “intentive”

151 “the intentive”

152 “that ineluctably – like a shadow that falls behind a thing illumined from one side – an intentional object appears,”

153 “subject of consciousness”

For example, we let our fantasy reign free on the basis of a sensory perception: we contemplate a swarm of light clouds in the sky and begin to “inscribe” various shapes “into” some of the cloud-patches. We then “see” a ship surrounded by a fleet of boats drawing close to the shore of a lagoon. We exploit the shapes of the just-seen clouds and cloud-patches in order to project other shapes on their basis, whereby some portions of the clouds get rounded-out, others get trimmed or dimmed, and yet some others ignored altogether, and then we “read into”<sup>154</sup> these newly-formed shapes a completely new object-“sense”: it is no longer a cloud, but a “ship,” and no longer the lighter parts of the cloud, but rather “bulging sails.” A familiar game for children and adults: a “game,” because in playing it we of course do not forget that we are “in truth” dealing with *clouds*, and because we are free within<sup>155</sup> broad bounds to “read various fictional objects into”<sup>156</sup> *these same* clouds. We also know that this ship and the boats and the seashore are only constructs of our imagination that disappear as soon as we put a lid on our fantasy. We know that, properly speaking, they are “in themselves” nothing. Nevertheless, we do see them almost as vividly as the actual clouds<sup>157</sup>, and can even make *true* judgments about them. We also immediately notice that there are two different sets of judgments that can be made regarding the *objects* of our fantasy: the one, in which the judgments pertain ([as] in our case) to the particulars of the “ship,” of the “boats,” of the “seashore,” etc.; the other, in which the judgments ascertain the properties of *these same* objects – but<sup>158</sup> *as figments of the imagination*. Thus, in the first set we find judgments such as “The ship has two white sails”; “A number of boats are congregated around the ship”; “The ship is sailing into the bay,” and the like. In the second set, the judgments are of the same type as the propositions that we have already stated above: that these objects are formed by us in such and such acts; that properly speaking they are “in themselves” a nothing – and yet somehow endowed with properties; that their existence and endowment of properties [*Sein und Sosein*] hinge on the course of our acts of imagination; that they can at any time be “annihilated”; and so on.

Nothing changes in essentials when we merely *have* a vivid *presentation* of certain objects, and “envision” them in any way we like, as dictated by our sheer whim – or by the inner compulsion of our poetically stirred imagination. Here of course no illusion arises of the kind we can have in the previous case, as if we could *see* these objects of which we merely have a presentation almost like “actual” things in the perceptual space. Here, the objects of which we only have a presentation hover before us in a “presentational space” that is completely isolated

---

154 “confer on”

155 “relatively”

156 “confer the “sense” of entirely different objects on”

157 This of course is not accountable to the acts of the imagination, but rather to the perceptions or sensed contents underpinning them.

158 “taken”

from the perceptual space; they emerge there out of a murky medium in which they alternate between becoming more blurry and emerging more distinctly, but are always as if “veiled”<sup>159</sup> – without being capable of achieving any direct “immediacy” of appearing or givenness, as was possible in the case of the imagined ships, boats, etc. “seen” in the sky. Each of these different modes of<sup>160</sup> appearance of the fantasized objects is<sup>161</sup> characteristic for each of these cases. But let us note immediately that in *both* cases they only comprise a *substratum* by which we are not bound in our imagination – or at least not strictly bound. For no matter how alterably and vacillatingly in the second case the merely presented objects might *appear*, they are themselves not at all intended as so alterable and vacillating. The properties of the objects that we conjure up in poetic or dream fantasies are in large measure independent of their imaginative mode of appearance: we can think of them as, say, in a bright, sunny space that we can never in fact make concrete in this brightness in our intuitive presentation. We can, in virtue of the *sic iubeo* of our imagination, attribute to the fantasized entities properties that are not at all intimated by the intuitive data [*Daten*] of the presentation which serves as the underpinning of that fantasy – or cannot be intimated altogether, because properties are involved of which we are altogether “unable to have a presentation.” The fantasized entities *transcend* the concrete 「progression [*Verlauf*]<sup>162</sup> of the intuitive data of presentation: they have *their own* space, in which – in accordance with the “dictate” of our imagination – they are situated and move about, *their own* time, in which they exist and change, *their own* properties, which cannot be identified with the properties of the intuitive data of presentation, with the concrete presentational space, with the time in which these presentations unfold, and so on. Things are no different with the ships, boats, etc., that are almost perceptually “seen” “in the sky.” These too transcend not only the manifolds of just-then sensed intuitive contents, but also the just-then perceived space and the time that we experience concretely; they have *their own* space, *own* time and *own* vicissitudes, that are entirely different from those other ones – much as our fantasy might be stirred and influenced by what has just been perceived, and much as on that account the fantasized objects are dependent on the concrete Content of what is perceived. And just as earlier with regard to the ships, boats, etc. appearing “in the sky,” so too now, two different sets of *true* judgments can be enunciated with regard to the poetically conjured up and merely imagined entities – taken just as we vividly “paint” these entities in our imagination, without their having been fixed by any literary text: on the one hand, [judgments] pertaining to people and things, pertaining to their behaviors and fates, to their good or ill fortune, and the like, – just as we had conjured them up; on the other hand, pertaining to these same as *constructs of our imagination*, to their

[203]

---

159 Cf. H. Conrad-Martius, *op. cit.*, p. 377.

160 「intuitive」

161 「correspondingly」

162 「ensembles」

“nothingness” in themselves, pertaining to their being reliant on our imagination and the concrete progression of acts of fantasy, pertaining to their concrete history [Geschichte] – how they came about just now, changed, became increasingly more complicated, and after a time disappeared, and so on.

[204] If we are creative musicians and happen to find ourselves in a mood of creative inspiration, in the same way we can compose various *musical* works. And once again two sets of differently constructed judgments hold for these. Insofar as what is involved is just the fact of composing such entities, it is immaterial whether we simply “hear” them when doing so, i.e. “envision” them for ourselves in musically-intuitive fantasies, or whether we also notate them “mentally” – or even *realiter*. From this standpoint it is also immaterial whether the entities formed and<sup>163</sup> imagined in poetic fantasy, along with their vicissitudes, are at the same time projected and fixed in poetically fashioned sentences.<sup>164</sup> For at issue here are simply the existence of a distinctive, creative efficacy within acts of consciousness and the peculiar features of the “entities”<sup>165</sup> formed in them.

There are therefore among our acts of consciousness – as is commonly known, by the way – distinctive acts whose entire purpose and sense consists in “forming” their own, “non-actual,” and yet somehow existing, objects. Independently of how they might be subjectively conditioned, i.e. out of which complex mental and spiritual ensembles of deeds [Tatbeständen] they originate, and irrespective of how – through the experiencing of contents impressed on the senses [sinnlich empfundener Inhalte] or of merely imaginative contents – they might be underpinned, they always contain a distinctive “intentional”<sup>166</sup> [act of] meaning that plays a decisive role, if not the exclusive one, in the formation of “fantasized” objects: it is this poetically animated [act of] meaning that so-to-speak magically conjures up the fantasized objects out of itself, shapes them, reshapes and transforms them, and confers on them properties that are in large measure independent of the Content of the contents just experienced in the manner of sensation or imagination; in contrast to the latter, they are determined directly through being “intentionally”<sup>167</sup> meant by a creative act<sup>168</sup>.

Among the acts that form intentional entities, and are in this sense creative, we can still distinguish two fundamentally different groups: the *first* contains acts to which belongs the “free,” poetically inspired, dreamy fantasy, acts that are exhausted in forming intentional objects – and are so-to-speak satisfied with that; the objects, like fleeting dreams, pass along with these acts themselves, yet still favor us with

---

163 “vividly”

164 Of course, both are extremely important when we analyze the structure of the poetic *work* as a stable, artistically fashioned structure, or [the structure] of a *work* of music. Cf. our analyses in the books *The Literary Work of Art* and *The Ontology of the Work of Art*.

165 “intentional objects”

166 “intentionive”

167 “intentionively”

168 “, whereas sensed contents rather only stand under the influence of this act”

various benefits in their fleeting existence. The *second* group, in contrast, contains acts whose achievement and rationale for existence is indeed also the creation of purely intentional objects, but these acts also gravitate toward<sup>169</sup> something else *over and above* that. In effect, two different variants need to be distinguished among the acts of the second group. The one variant tends toward making the purely intentional objects themselves that are created in them into somehow lasting objects, toward “ensconcing” [*fixieren*] them somehow, and indeed doing so by founding these objects in some sort of existentially stronger basis that enables them to continue to exist beyond the duration of the acts creating them. They are severed by this means from the purely subjective substratum in which they originated, and attain to an intersubjective objectivity [*Objektivität*] in which they can show themselves perfectly well to numerous subjects of consciousness, without thereby revealing their existential foundation. The second variant consists of acts that from the outset treat the purely intentional entities created by them only as *models* [*Vorbilder*] (as “designs,” “blueprints”) for something else that is supposed to imitate them. And indeed certain autonomous entities that are supposed to “embody” those “blueprints,” to “realize” them, are fashioned in accordance with these models or designs. This happens in activities that are likewise borne – or rather, regulated – by acts of<sup>170</sup> intentional meaning, but are activities that radically transcend the sphere of what is purely consciousness-like. The acts belonging to the second variant therefore gravitate not only toward essentially different subjective actions, but also toward so fashioning the entities formed by them that their “realizations” be possible. They are therefore not as “free” as the acts of “free” fantasy, and not even to the extent of acts that aim to fashion their objects into lasting, intersubjectively accessible entities [*Objektitäten*]. That is to say, these last acts are also already constrained within certain limits by taking into account the peculiarities of the entities that serve as<sup>171</sup> existential foundation for their<sup>172</sup> objects.

[205]

If we wish to offer some examples of objects formed in acts of the second group, then, in accordance with the distinguished variants, we may point out the following entities. Namely, if at issue are intentional objects made to “last,” then we have first of all to name various kinds of works of art – hence poems, musical compositions, paintings, sculptures, etc. If on the other hand it is a question of “models” for certain “realizations,” of “designs for something,” then we can point to designs for tools, machines, various kinds of infrastructure, such as bridges, canals, streets, buildings, etc. But neither works of art nor technical designs exhaust all the available possibilities. There are all kinds of objects along both directions that are quite diverse and that lead to various strange modifications and to entanglements among them. It would take us too far afield to consider them here even in the sketchiest manner.

[206]

---

169 「achieving」

170 「creative」

171 「lasting」

172 「intentional」

To all of these “creative” acts, quite diverse as they are amongst themselves, are to be contrasted acts whose entire “sense” and purpose consists in *not* allowing the purely intentional entities formed by them to emerge for themselves, but rather in so precisely *reproducing* them and *making them fit* the radically transcendent objects given in these acts that they achieve coincidence with the latter, and in this coincidence “escape the glance of the respective subject of consciousness”<sup>173</sup>, and, having themselves become somewhat “transparent,” make possible the immediate emergence of the radically transcendent objects. Acts whose essential accomplishment consists in this are *cognitive acts*. They fulfill their purpose and demonstrate the legitimacy of their existence if and only if in exercising them the subject of consciousness succeeds in attaining this coincidence<sup>174</sup> and this emergence<sup>175</sup>. Thus they are from the outset constrained in their enactment and in the shaping of their content by the ego’s striving to realize their purpose. The ego constantly tries to make their sense match up to the properties of the object to be known, and exercises a corresponding influence on its formation. Actually, these acts are quite needlessly “creative” in the sense of letting the purely intentional entities emerge out of them. This is a luxury that can be completely dispensed with when it comes to the purely epistemic apprehension of the radically transcendent entities. We could do completely without the mediation of purely intentional entities and of bringing-into-coincidence of the latter with the object in the course of coming to know it, and in particular when grasping *directly* the object to be known, if we could only manage to target the former directly by means of the “intentional”<sup>176</sup> [act of] meaning. It would appear to be sufficient to appropriately shape the *non-intuitive* content of the act of meaning, in order to grasp by means of this content the radically transcendent object. And this notion appears to be all the more correct, since we are in fact normally not at all aware of the duplicity of the radically transcendent object to be known and of the purely intentional object belonging to the act, and indeed often not only when it comes to a perfect coincidence between the two objects, but even when this coincidence does not “objectively” obtain, and the first object<sup>177</sup> gets *covered up* by the second.<sup>178</sup> However, regardless of how things stand with the purposiveness

[207]

---

173 “completely disappear from view”

174 “of the two objects”

175 “into the forefront of the radically transcendent object”

176 “intentional”

177 “just”

178 Hence, it is precisely the cases of errors or illusions which originate in this way that disclose to us at the same time the role of the purely intentional objects in cognition. The “covering up” of the cognition’s autonomous object by a purely intentional object of the cognitive act is never so “complete and” perfect that the intentional object would not somehow betray its intentionality, that therefore the autonomous object would not after all somehow shine through it and have its dissimilarity [*Verschiedenheit*] be given a voice. We then experience [*erfahren*] its proper Gestalt – even should it only happen in the fleeting act of wresting

[*Zweckmäßigkeit*] of the intentional objects' existence in the case of purely cognitive acts – and we shall be forced to return to this problem in the epistemological portion of our book – the fact is that cognitive acts are no different in this respect from the remaining  $\ulcorner$  acts of intentional meaning<sup>179</sup>, and that consequently the radically transcendent objects that we mean to cognize attain appearance so-to-speak “in the garb” of<sup>180</sup> intentional objects formed through the *intuitive material*, and in this way appear to have the properties of the latter – and this even when it does not come to any adequate coincidence between the two objects and the intentional object displays features that are alien to the radically transcendent one and  $\ulcorner$  brings those features to appearance as accruing to the latter<sup>181</sup>. That is how illusions come about, along with the contradictory appearances that follow from them, and ultimately the strange phenomena of exposing the illusion – hence, phenomena in which the illusory character of the illusion becomes apparent.<sup>182,183</sup> Precisely therewith the alterity [*Anderssein*] of the radically transcendent object comes into relief  $\ulcorner$  in this respect<sup>184</sup>. For the cognizing subject, implicit in the phenomenon of illusion and its exposure is a warning against errors that threaten in the course of the cognitive process. The tendency I mentioned earlier of avoiding in the course of the cognitive process any and all influence on the object to be cognized by being intentionally meant has its basis in these phenomena. While engaged in the cognitive process itself, we do not become aware that we are incapable of altering in any respect the radically transcendent object by means of meaning [it]  $\ulcorner$  *intentionally*<sup>185</sup>. On the contrary, we encounter here certain facts that bring us to the opposite view. Misled by the  $\ulcorner$  facts<sup>186</sup> of coinciding and covering up<sup>187</sup>, we take the intentional garb in which the radically transcendent object attains to appearance for the object itself

[208]

---

something intuitively – and promptly aim at it with an act modified by this and with an intention fitted to it, whereby we arrive at a coincidence (though perhaps only a partial one) of the newly refashioned intentional object with the autonomous one. Such cases would of course have to be submitted to a more thoroughgoing and exhaustive analysis.

179  $\ulcorner$  intuitive acts  $\urcorner$

180  $\ulcorner$  or, if one prefers, *sub specie*  $\urcorner$  the  $\ulcorner$  purely  $\urcorner$

181  $\ulcorner$  which, intuitively imposed on this object, pass for its properties  $\urcorner$

182  $\ulcorner$  [Ftn.] Perhaps we could speak here of “disillusionment,” since we speak of it whenever what we expected is not fulfilled. Now in an illusion we expect, as it were, that the object possesses such properties as the deceptive phenomenon indicates. The instant its illusory character becomes clearly manifest, we learn that the object is not such, and therewith we are given to the “disillusionment” which stems from being “disappointed.” Unfortunately we do not have a word [in Polish] that would be fitting here.  $\urcorner$

183  $\ulcorner$  Because of this it loses its power of deception, and  $\urcorner$

184  $\ulcorner$  in comparison to how it appeared to us owing to the illusion  $\urcorner$

185  $\ulcorner$  intuitively  $\urcorner$

186  $\ulcorner$  phenomena  $\urcorner$

187  $\ulcorner$  of the one by the other  $\urcorner$

and believe ourselves to have acquired power over it, whereas in truth we can only rule over this “garb” – and alter only it<sup>188</sup>. But as soon as we become aware of this fact, the tendency awakens in us to avert such a situation. For as “naively” as we may proceed in the process of cognition – and by this I only mean to say here: by simply proceeding positively, without introducing epistemological points of view that reflect on how the object is considered – the aspiration that is immanent to that process, and that discharges itself in it – to grasp the object to be known as it is in itself, without any influence by us or through the cognitive relation, – never expires in us. Thus, in the subsequent conduct of the process of cognition we either begin to aim at procedures designed to eliminate all influence on the object by the cognizing process, or at least to minimize it as much as possible, or else we try to “examine” the already acquired cognitive results “critically” with regard to what is to be traced back in them to the influence of cognition and what is so-to-speak to be reckoned strictly to the account of the object to be known, in order to give recognition only to the latter as “objectively valid.” In the course of these “critical” efforts – whose epistemic-practical, and accordingly, methodological, value should not be denied here, but should rather be assigned to a separate epistemological analysis – we cannot do otherwise than to carry out correspondingly *new* cognitive acts that contain intensive meaning [*das Intentions-Meinen*], and lead to new intentional objects; these latter, however, intertwine in a variety of ways with the intentional entities of the already implemented acts, interact and achieve partial coincidence with them – or arrive at intersection and discord [*Kreuzung und Widerstreit*]. In the course of all these intertwinings there comes a moment when it seems that the radically transcendent object becomes increasingly elusive to our attempts at grasping it. Our belief that we are comporting with and grasping the object itself in the course of the cognition process takes on the semblance of an error or an illusion – at least, of a “preconceived notion” that was not submitted to critical scrutiny – and the scope of our process of cognition appears to be increasingly more restricted to the purely intentional entities. Irrespective of whether a skeptical realism might result from this, or an epistemologically founded “idealism,” it is at any rate the case that the closeness with which the radically transcendent and purely intentional entities approximate each other, and the entanglements of problems that this gives rise to, dictates our having to clarify the essence of the purely intentional object, and especially the peculiarities of its form<sup>189</sup>. So we now turn to this task by focusing at first on a specific type of these entities, and indeed on the intentional correlate of a “straightforward” act of meaning. This forces us to say something more concerning the “straightforward” [act of] meaning and concerning the operatively [*operativ*] founded acts of meaning.

[209]

---

188    ⌈, within certain limits ⌋

189    ⌈, in order to gain along this path some way of distinguishing it from the radically transcendent, autonomous object ⌋

We ordinarily conceive of the difference between “imaging” [*Vorstellen*] and “thinking” in terms of a greater or lesser<sup>190</sup> intuitiveness: “imaging” is supposed to be an *intuitive* act, whereas thinking – a *non-intuitive* one (“abstract”<sup>191</sup>). This contrast is no doubt justified and leads to two correspondingly articulated concepts of the said acts. But it is not the sole contrast between the acts called “imaging” and “thinking.” It is not at any rate the one that is of particular interest for the *formal* treatment of intentional entities. Much more important in this respect is the contrast between straightforward “imaging” that occurs *all at once*, comprehending the object as whole *in a single stroke* [*einstrahlig*], and “thinking” as an *operation* on the part of the cognizing “mind” [*Geistes*]<sup>192</sup> *that evolves in time*. “Judging,” “inferring,” “comparing,” “preferring,” and the like, are “operations” and comprise “thinking” in a narrow but precise sense. The “imaging” serves “thinking” as basis, or at least as point of departure. It is completely irrelevant in this context whether the “imaging” is intuitive, and in particular – presenting something itself (hence an act of perception) – or whether it is a non-intuitive “presenting” [*Vorstellen*], degraded to an “empty,” “blind” intention [*Meinung*]<sup>193</sup>. The only thing that is essential is that it intends or grasps its object “statically,” *all at once in its entirety*, and so-to-speak “*from the outside*,” and “does” nothing else to it. Of course this “imaging” is also no *punctiform* [*punktuelles*] event, especially when we understand it as an ensemble of acts that refer to the object within some span of time; but even then it does not make up any sort of continuously evolving operation, but *rather* only a *manifold* of *discrete* acts, each of which fills out just *one* present instant and must be replaced by a completely new act in a new instant. But if we take the “imaging” to mean *one* such act, then its content is indeed frequently interconnected with the contents of other acts that pertain to the same object: it often comprises a resultant synthesized from these acts and the thought operations intertwined with them. But neither as a whole manifold nor as a single act is it an *operation* that is applied to the object – as is “thinking,” for example. It is capable of embracing the object in its entirety “all at once,” as something “encountered” [*Da-Stehendes*]. Only once we “image” an object in this way, as a whole, can we carry out certain operations on it – which, by the way, if it is radically transcendent, have no impact on it, do not alter it – such as “distinguishing” or bringing into relief some of its features, or “comparing” it with some other object, or attributing some property to the object itself, thus ascertaining that it is such and such, or, finally, having established the latter, we “infer” on its basis the existence<sup>194</sup> of some other state of affairs. All these “operations” lead to distinct intentional entities whose structural form differs from that of a “mere” imaging, although they also all have certain features in common.

[210]

---

190 “degree of”

191 “in one of the numerous senses of this word”

192 “subject”

193 “, and thus ceasing to be “imaging””

194 “in the object”

↑ Since we analyzed above the object-form of the autonomous, individual object, we now have to compare it with the form of the intentional object of a straightforward “imaging” (act of meaning), – in order only then to move on to intentional entities that are differently structured.<sup>195</sup> For the form of the intentional object of a straightforward act of meaning represents [*bildet*] an analogue to the form of the autonomous, individual object<sup>196</sup>.

## § 47. The Form of the Intentional Object that Corresponds to a Straightforward Act of Meaning

True judgments can be enunciated concerning the intentional object. Remarkably enough, they can be divided into two groups that are not to be found among the judgments pertaining to existentially autonomous objects. This suggests that the intentional object must be quite different in its form from the autonomous object. And in effect, what is most striking about the purely intentional object as regards its form is the remarkable two-sidedness of its formal structure, which is most intimately connected with the existence of the two different groups of judgments that pertain to a single intentional object.

### [211] a) The Two-Sided Formal Structure of the Purely Intentional Object

Every purely intentional object has a “Content” in which it is something *entirely different* from what it is as a particular intentional object-correlate of ↑ an act of meaning<sup>197, 198</sup> Its “Content” is determined by the non-intuitive content of the correlative act of meaning<sup>199</sup> as well as by the appropriate mode of the moment of grasping or of positing its existence that is contained in the act. In contrast, as correlate of an act it is first and foremost determined by the act’s *intentional* moment as

---

195 ↑ We are therefore faced with the task of inquiring into the kind of form that “objects” (that is to say, intentional correlates) of a straightforward imaging possess on the one hand, and into the form possessed by the “objects” of operations on the other. At this time I shall take up only the first of these issues.<sup>↑</sup>

196 ↑, whereas the form of the intentional correlate of the “operations” is frequently convoluted and can be quite variegated. We have no need to analyze it for the time being.\*

\* [Ftn.] There would be great need for it, however, toward elucidating the ontological foundations of logic. But our logicians know nothing about this, since they systematically avoid difficult issues.<sup>↑</sup>

197 ↑ a straightforward act of presentation [*przedstawienia* = *Vorstellens*]<sup>↑</sup>

198 Cf. my analyses in the book *The Literary Work of Art*, especially §§ 20–24, as well as in *The Cognition of the Literary Work of Art*, § 10.

199 Possibly, the contents of a whole manifold of acts.

well as by the manner of implementing the act. Let us explicate this more precisely by way of a concrete example.

In order to have a perfectly well-defined case, we select a literary text and attempt to describe its "object, although this involves a bit of complication and first brings us to an intentional object via the mediation of a sequence of intentional states of affairs. But we shall ignore this complication here, as well as the various problems and difficulties bound up with it."<sup>200</sup>

---

200 "object." Incidentally, a consequence of this will be that we shall not be dealing with the intentional object of a straightforward "presentation," because, firstly, that will only be a *derivatively* intentional object, specified by a certain complex meaning formation, and one that only in a secondary way points to a certain manifold of creative acts by the author of the text, and secondly, because it will be specified by a certain set of *sentences*, which determine not objects, but "states of affairs," via the mediation of which the objects presented in the literary text first come to be determined. However, these complications – which play an important role in the analysis of the literary work – have no bearing at all on the two-sidedness of the formal structure of intentional objects. It is the same in both derivatively intentional objects and direct correlates of acts of consciousness, and this regardless of whether the latter are straightforward presentations or higher-order operations. For the time being, I shall not deal with the difficulties and problems that result from the appearance of the complications just mentioned. Let us take the following text: "

**DAS LIED DES AUSSÄTZIGEN**

Sieh, ich bin einer, den alles verlassen hat.

Keiner weiß in der Stadt von mir,  
Aussatz hat mich befallen.  
Und ich schlage mein Klapperwerk,  
klopfe mein trauriges Augenmerk  
in die Ohren allen,  
die nahe vorübergeh'n.  
Und die es hölzern hören, seh'n erst  
gar nicht her, und was hier gescheh'n,  
wollen sie nicht erfahren.

Soweit der Klang meiner Klapper reicht,  
bin ich zu Hause; aber vielleicht  
machst du meine Klapper so laut,  
daß sich keiner in meine Ferne traut,

der mir jetzt aus der Nähe weicht.  
So daß ich sehr lange gehen kann,  
ohne Mädchen, Frau oder Mann  
oder Kind zu entdecken.  
Tiere will ich nicht schrecken.

**THE SONG OF THE LEPER<sup>201</sup>**

Look, I am one whom everything has  
abandoned.

No one in the city knows of me,  
Leprosy has befallen me.  
And I bang my clapper,  
knock my sad warning  
into the ears of all  
who pass close by.  
And those who hear it woodenly, do not  
even look over, and what happened here  
they do not wish to learn.

So far as the clang of my clapper reaches  
am I at home; but perhaps  
you'll make my clapper so loud,  
that no one dare intrude into my  
remoteness

who now retreats from my nearness.  
So that I can go very long  
without spotting maiden, woman or man  
or child.  
Animals I do not wish to frighten.<sup>202</sup>

[212]

Let us ignore for now that we are dealing here with a literary work of art which was composed by a specific person and is bound up in a certain way with his life and experience – from which it grew forth, and which in a certain way brings it to expression. Let us not deny that all of this may be legitimate and have its importance. However, all of this leads us away from the poem toward a series of entities and their interconnections that exist within the framework of the existentially autonomous world, hence in a direction which at the moment is of no interest to us. Let us rather concern ourselves solely with what is *contained in the poem itself*, which first comprises the basis for the connections with the poet and his experiences. It must therefore be grasped for itself, *prior* to passing over to questions pertaining to the connection of the poem with the poet.<sup>203</sup> What is contained in

201 R.M. Rilke, *Buch der Bilder* [Book of Images].

202 "I give a Polish translation. I was concerned with fidelity, not with poetic form." [My translation of the poem is closer to Ingarden's than to any in English translation.]

203 There is no doubt at any rate that the Content of the poem (especially when it is a lyrical poem) is altered and enriched when we read it in this context from the outset. Let it also be noted in this regard that the term 'poet' is ambiguous: it can

the poem itself, however, and structures it, proves on closer analysis to be a rather complicated, purely intentional object whose essential features I have laid out elsewhere<sup>204</sup>. Out of this total stock of elements and their interconnections, including the properties that are built upon them, here we pluck out only a *partial* complex, namely, the one that forms the “reality” [*Wirklichkeit*]<sup>205</sup> intentionally projected in the poem. Since in our case the poem is lyrical, it encompasses on the one hand – as I have shown elsewhere<sup>206</sup> – the words that make up the text of the poem itself, as words<sup>207</sup> by the lyrical subject, but on the other hand, it also encompasses *that which* is spoken *about* in these words, and what of the mental states of this subject is “expressed” by the fact and manner of their being uttered. But this “reality” is in our case one that is each time different, depending on how the poem is interpreted, and in particular – the word *Aussatz* occurring in it: that is to say, it can be understood quite “literally,” hence in the sense of the disease called “*Lepra*” in Latin, or be taken in a *symbolic* sense<sup>208,209</sup>, whereby the entire poem, “and its “object stratum” in particular”<sup>210</sup>, exhibits a more complicated structure. There is no doubt in my mind that our poem, in accordance with the poet’s intent, is to be understood in

---

either signify the poet, as the *real person* who wrote the poem, or else the *subject* of the poem, and in particular the lyrical subject, *intentionally determined by the Content itself of the poem*, or, finally, the “author” *construed hypothetically on the basis* of the poem, whose skills and other properties are *inferred* from the properties of the poem. Only in the first case is the Content of the poem enriched and modified essentially, when, accompanied by a certain amount of knowledge about the poet, we read it from the outset as an expression of his mental state. Many extra-artistic motives of a purely personal kind come into play here and often seriously tarnish the essence of the poem as a work of art. In order to grasp it in its purity, it must be liberated from this (frequently only putative) connection with the poet and his private life. The same carries over self-evidently to the remaining two cases, whereby the reference to the lyrical subject (or to the “author” as such) that is immanent to the poem first becomes visible. What is essential in all of this is that this liberation is not only possible but even necessary in order to be able to rigorously formulate and solve a series of problems pertaining to the relation between “poet” (in all the senses distinguished) and his poem.

204 Cf. my book *The Literary Work of Art*.

205 [Here, and throughout the rest of the discussion, I employ the more colloquial sense of *Wirklichkeit*, which I normally render by ‘actuality:’]

206 Cf. my paper “*O tzw. prawdzie w literaturze*” [On So-Called Truth in Literature], in Vol. I of my *Sudia z estetyki* [Studies in Aesthetics], 1957.

207 “spoken (or merely entertained in thought)”

208 I.e. when “*Aussatz*” is the symbol for some malady contracted by mankind (just like leprosy).

209 “, in which it can designate any sort of disease or evil that destroys the diseased as severely as leprosy, and which is combatted by humanity just as absolutely as that plague”

210 “just as the “reality” presented in it”

the *second* sense. However, we are not concerned here with a viable interpretation of it. It is only meant to serve as an example by means of which we can show the structural two-sidedness of the purely intentional object. For the sake of simplicity we therefore prefer the *first* interpretation of it.

The intentional “poetic” “reality” that is constituted in it is of course most adequately determined by precisely those words that comprise the text of the poem. Any other description<sup>211</sup> already introduces essential modifications that would make it into a completely different “reality,” were that description to make the claim<sup>212</sup> of rendering it adequately in its primal plenitude [*ursprünglichen Fülle*]. And that is itself an essential feature of the intentional entity as such, which does not occur in the case of the autonomous object. In this latter case we can speak in a variety of ways about one and the same entity without impacting it in any way. But it is possible to speak about the purely intentional “reality” that achieves presentation in a literary work in such a way that we consciously bring out only some of its features and elements. We are able to do so if we wish to achieve by it nothing other than a linguistic reference to some features of an entity which is primally and definitively constituted by a different linguistic formation (precisely the given poem itself), and which can only be reached in its originality [*Originalität*] via an exact  $\ulcorner$  reading<sup>213</sup> of the respective text. Every so-called “rendition of the content” [*Inhaltsangabe*] or “summary” that is not aware of this and means to replace the text (or even to somehow improve it, as some scholars of literature are apt to do), is *de facto* just a distortion of what is  $\ulcorner$  contained<sup>214</sup> in the literary work being “summarized.” Let us therefore say the following, by way of pointing out only some of the features of what is presented in Rilke’s poem:

Someone is speaking there about himself<sup>215</sup>, about his fate, his comportment toward the world, and about the behavior of other people toward him. There is an irrevocable breach between him and the human world: all flee before him, no one even cares to learn what is happening with him. He is only “at home” in the shadow of his misfortune; where his clapper fails to reach, begins the alien human world that is disposed to hostility. And out of the awareness of this absolute abandonment, an inexorable hatred toward people breaks forth all at once. It is not mentioned by any word, precisely it itself breaks through *in the* spoken words: it becomes *manifest in them*: it shows itself immediately and is directly imposed on us in the reading. The *fact* of uttering such words – a fact that the poem itself *invents* [*schafft*] – is brought to expression, made apparent, in this hatred, so that it assaults us full force with its self-presence and with the immediate eruption in the tone of the words. Someone who becomes a hate-filled person through the unbounded, all-consuming

---

211  $\ulcorner$  or presentation of it  $\urcorner$

212  $\ulcorner$  of constituting it or  $\urcorner$

213  $\ulcorner$  repetition  $\urcorner$

214  $\ulcorner$  in fact presented  $\urcorner$

215  $\ulcorner$  to someone else  $\urcorner$

misfortune afflicting him unveils himself before us there, and mercilessly attacks all those of us who belong to the world surrounding him.

That – in a few main strokes – is the “reality” that attains presentation in the poem: not only what is said there (the uttered words themselves), but also that about which the words speak, as well, finally, as what is brought to expression by their means, constitutes a closely intertwined whole there. It is projected at us so forcefully that we believe ourselves to be comporting with it directly and – first and foremost – that we have the impression of<sup>216</sup> “a self-sustaining [*eigenständigen*]”<sup>217</sup> reality, even though it is only intentionally projected. All this – along with some other features that have not been mentioned here – comprises the “Content” of a quite specific, individual<sup>218</sup> intentional object “*Γ*”: of the poem by R. M. Rilke, entitled “The Song of the Leper.”<sup>219</sup> But not only is the “reality” that achieves presentation in it (the essential features of which we have just indicated) nothing actual; neither are the words with their senses and word-sounds that comprise the text, nor, finally, are the indistinct visual and acoustic “aspects” in which the presented “reality” is brought to<sup>220</sup> appearance anything actual. What is involved is a mere “figment [*Fiktion*]” in the sense of a whole that is *conjured up* in distinctive acts of intending [*Intentions-Akte*]. Nothing about this whole is actually “person,” nothing the unfortunate disease, nothing the rift between the afflicted and other people, nothing erupting hatred: all of this is only “semblance,” only set before our eyes artificially as if it were “actual,” “true,” present in its very self. Both what this whole is (or should be) and this “self-presence” ultimately have the source and foundation of their illusory [*scheinhaften*] (to be precise, heteronomous) existence in a specific kind of creative, “intentional”<sup>221</sup> acts of the poet’s. In itself it is properly [*eigentlich*]<sup>222</sup> a nothing to which everything is only *imputed*, and even this imputing is not an “authentic,” “actual” one. If we wish to ask about its “actual” properties (formal and material peculiarities), we must become aware of how it gradually arose in the poet’s creative acts, how it was gradually formed, how later, as having already come into being, it severs itself from the primal ground of its being – from the poetic acts – and finds its existential foundation in other entities (in script, in some interconnections of an ideal nature, in conceptual units, and the like), how it comes into contact with the mental reality of various persons, how it is then once again unfolded through the acts of reading and concretization out of the enfolding [*Zusammenfaltung*] that is proper to it, how it<sup>223</sup> blossoms, as it were, and takes on vivid colors, how it is supplemented by some features, but then in other respects

[215]

---

216 “comporting with”

217 “an *autonomous*”

218 “, though *composite*,”

219 “that is specified by the “content” [*treść = Inhalt*] of the said poem.”

220 “intuitive”

221 “intentional”

222 “[Ftn:]” “Properly,” – that means: in the existentially autonomous sense.”

223 “thereby”

[216] not fully concretized, how in consequence of an altered literary atmosphere it undergoes multifarious changes, etc. – all this only as exemplary features torn out of the boundlessly rich “reality” of the literary work of art itself as a wholly distinctive intentional object. We stumble there on “facts” that are thoroughly different than those described earlier, and indeed to such an extent that at first glance it seems totally incredible that such completely heterogeneous properties, moments, states of affairs, should be capable of constituting something one and the same: namely, *one* intentionally projected object. And *this* is indeed the ultimate, original [*originale*] essence of an object of this sort: that it harbors within it such heterogeneity. It has so-to-speak two different “facets,” two “visages,” as it were, which despite their heterogeneity belong to each other – owing precisely to the intentional efficacy of the act bringing it forth. They would be altogether incapable of occurring together were the circumstance not to weigh in that the act creating the object is only “impotently” creative, and can only bring forth everything about the object in the mode of *heteronomous* existence. The *one* “facet” – that is precisely what we call the “Content” of the purely intentional object; the second – what we can call the purely intentional object, or its intentional structure. It shows us its Content when we intend it straightforwardly – either in the creative or in the reproductive, intentional act – whereas its intentional structure comes into view once we accompany its intending [*Vermeinung*] with a ray of attention cast  $\Uparrow$  on the intentional object as correlate of the act, and on its “structure.”  $\Uparrow$ <sup>224</sup>

The expression ‘intentional structure’ (of the purely intentional object) is of course not entirely to the point; it suggests that something purely form-like [*Formhaftes*] is involved, from which easily follows the conception of the “Content” as a pure “matter I” that stands in this “form I”<sup>225</sup>. If it were truly so, then the essential formal difference between the purely intentional, heteronomous object and the autonomous object would vanish, because the duality of “matter I” and “form I” is also present in the latter – as we have seen. But such is not the case. The “triune” [*Dreienigkeit*] of form I, matter I, and mode of existence, can be demonstrated for both the “Content” and the “intentional structure” (for the intentional essence – should this expression be more acceptable to anyone) of the purely intentional object. If we consider the lamenting leper, for instance, he (understood as “Content” of a purely intentional object) is, formally taken, an individual object; materially he is fitted out with properties in a well specified manner (as human being, as diseased, as a person stricken with leprosy in particular, etc.). Finally, he is also intended<sup>226</sup> as a *real* object, as someone who not only lives in the real world, but also himself exists in the mode of being-real [*Realseins*]. That all of this is only “intended,” only intentionally imputed, but not existentially immanent to it in the authentic sense, has no

[217]

---

224  $\Uparrow$  on its “structure,” or when, performing an act of reflection on the act creating it, we pass from the act itself over to its intentional correlate.  $\Uparrow$

225  $\Uparrow$ , which is its “structure”  $\Uparrow$

226  $\Uparrow$  in the given composition  $\Uparrow$

bearing on the issue: in its Content the purely intentional object “is” exactly what it is intended as, and exists in the mode assigned to it in the act of intending by the moment of positing existence [*Seinssetzungsmoment*] that is interlaced with that act. But that all of this is only “intended,” only imputed, is precisely what makes up the essence of pure “intentional-being” [*Intentional-Seins*], which – as we know – is a special case of existential heteronomy. This then already belongs to the “intentional structure” of the purely intentional object: it is a special feature in this structure or – if we wish – a special property of this object. And just as heteronomy – the mere being-imputed of real-being to the object constituted in the Content<sup>227</sup> – makes up a property of this object, or a feature of this object’s “intentional structure,” so too does – though not the overall Content itself, to be sure – the possessing of such a Content by the purely intentional object. To this same structure, as a distinctive feature of it, further belongs the two-sidedness of the structure that we have analyzed here: the belonging to each other of the Content and the intentional structure. However, as soon as “properties” are to be found in this latter, or within the compass of the intentional object, the subject of properties must of course also be present. In other words: once again we find in the intentional structure of the purely intentional object the formal structure of the object that we found above for the autonomous, individual object. Thus, even a purely intentional object as such is, from a formal perspective, an individual object; the essential difference, however, is that the form I of an<sup>228</sup> object is present on only one “side” of this object, and does not exhaust its *full* form – for to the latter belongs in addition the “two-sidedness,” and precisely therewith also the occurrence of a second subject of properties, and this time indeed as a special formal feature of the Content, which [feature] “exercises” the function of subject vis-à-vis the other features of this Content. In the purely intentional object, therefore, a quite remarkable “double subjectivity” [*Doppelsubjektivität*] is present, and indeed in essential opposition to the autonomous, individual object, where something of the sort is completely ruled out. It should be noted in addition that the form I which occurs in the Content of a purely intentional object by no means need always be form of the autonomous, primarily individual object<sup>229</sup>. This only constitutes a distinctive *special* case of the Content. But other cases are also possible, depending on *what* we have or wish to have a presentation of in the given case. And we can have presentations there not only of the primarily individual, but also of derivatively individual objects, of states of affairs, pure qualities, ideas, classes, etc. Indeed, we can have a “presentation” (perhaps a “thought” – as we are just doing) of heteronomous, purely intentional objects. In this last case, the formal structure of the purely intentional object gets complicated, since a full intentional object, with the “two-sidedness,” etc., characteristic of it, shows up once again in its “Content.” But a new purely intentional object with the two-sidedness characteristic of it can

[218]

---

227    ⌈ of the intentional object ⌋

228    ⌈ individual ⌋

229    ⌈ – as is the case in our example, where the “leper” is this sort of object ⌋

again show up in this last object (Content<sub>2</sub>), and thus *in infinitum*.<sup>230</sup> We therefore have here the peculiar phenomenon of “nesting” [*Einschachtelung*] which in the case of autonomous, individual objects is likewise entirely ruled out.

[219] However, the purely intentional object’s two subjects of properties are not quite equivalent. The subject *proper* is that of the “intentional structure,” hence of the intentional object as such, the other only constitutes a distinctive feature of the Content, and exercises its function as subject only vis-à-vis the remaining features of this Content. In contrast, the subject-function of the intentional object’s proper subject encompasses, as it were, the whole of this object, thus including the Content, since the having of Content, and especially of a quite specific Content, constitutes a property of the intentional object, a property whose  $\ulcorner$  bearer is precisely the “proper” subject of that object  $\urcorner$ <sup>231</sup>. To be sure,  $\ulcorner$  this, as well as the subject itself,  $\urcorner$ <sup>232</sup> remains hidden from us when we perform the correlative act of meaning *straightforwardly*. For we are then focused on the Content of the intentional object, and this Content comprises all that is visible to us at the time. Thus, its subject of properties also appears to predominate, or to put it better: [appears] to be the solely governing one. The intentional structure vanishes from our view altogether, and the intentional object simulates for us a “reality” that it is in truth incapable of being. That is no accident, but belongs rather to the essence of the intentional efficacy of the straightforward act of meaning. If, in addition, this act is implemented on the basis of a manifold of sensations that organizes itself into a concrete aspect, then the purely intentional object achieves in its Content such a plasticity and forcefulness [*Plastizität und Eindringlichkeit*] that we are inclined to perform an existence-grasping act, and to regard what is simply Content of an intentional act as a “selfsufficient,” autonomous reality. A special procedure is first required in order to draw the intentional structure out of concealment and bring it to light, and expose therewith not only the true nothingness [*eigentliche Nichtigkeit*] of what is only Content of an intentional object, but also unveil the two-sided structure – along with the two subjects of properties – that is characteristic of the latter. It is therefore no wonder that the radical disparity in form of the two objects contrasted here – the existentially autonomous and the purely intentional – has so long been overlooked.

## b) Spots of Indeterminacy in the Content [*Gehalt*] of the Purely Intentional Object

However, this disparity between the two examined entities also prevails in a different respect: we have emphasized above that the *autonomous*, individual object is *un-*

---

230 Husserl foresees this possibility, even though he did not articulate the “two-sidedness” of the formal structure of the purely intentional object, and speaks in this case of “iteration.” Cf. E. Husserl, *Ideas I*, § 107 [– also § 100, where Husserl employs variants of the term ‘*Schachtelung*’].

231  $\ulcorner$  whose proper subject is precisely the subject of the intentional object itself  $\urcorner$

232  $\ulcorner$  this proper subject of properties, as, incidentally, its entire intentional structure,  $\urcorner$

*equivocally fully determined* in every aspect of its qualitative endowment [Soseins<sup>233</sup>]. But this is not so – and cannot be so in virtue of essence – in the case of a purely intentional object, although we are not and cannot be aware of that as long as we intend this object in a straightforward act of “meaning”<sup>234</sup>. The purely intentional object is always – and this in accordance with its essence – *wholly indeterminate* in various respects; it displays “spots of indeterminacy” [Unbestimmtheitsstellen]. Only those “facets” of its Content are unequivocally, or even ambiguously, determined – but determined, at any rate – which are intentionally projected by the *explicit* [220] intentive-moments of the non-intuitive content belonging to the correlative act of meaning. On the other hand, everything that is only co-intended *implicite* in the act of meaning or only belongs to its content potentially, as it were, or, finally, is not intended in it in any manner, but which in accordance with its essence should somehow belong to the intended object – all of that remains *wholly indeterminate* in the Content of the correlative intentional object. Gaps arise in a certain way in this Content that are not filled-in in any fashion. And it cannot be otherwise: the non-intuitive content of the straightforward act of meaning is always *finite* in its explicit intentive moments, even when the act is closely interconnected with a multitude of acts that refer to the same intentional object<sup>235</sup>. Yet at the same time that content always contains intentive moments, which, “in accordance with their essence, in principle require an *unbounded multitude* of object-moments, hence would have to occur with them in the unity of one object in the event of their occurring in an autonomous object. But since these moments occur in the Content of a purely intentional object, they impute to it so-to-speak a horizon of object-moments which remains unfilled by the relevant concrete moments, because the intentional content of the correlative act of meaning cannot impute them all to the object explicitly.”<sup>236</sup> There thus arise in the Content of every purely intentional object

---

233 [Literally: being-such-and-such]

234 “presentation”

235 “, and ordinarily possesses, owing to this, a content that is relatively richer than the content of the isolated act, since it synthetically exploits the contents of the other acts that are interconnected with it”

236 “in virtue of their sense, demand that, along with the moments determined *explicite* by the content of the act, there occur within the unity of the same object an unbounded multitude of other moments that remain unspecified. Those moments that call for supplementation are ordinarily of a formal nature. However, they can also be moments that specify particular matters [*materie* = *Materien*] which call for completion, a completion that is not indeed unequivocally determined. At best, a certain class of completing moments is specified, although this is not filled-in *explicite*, since the content of the correlative act does not contain the corresponding intentive moments and cannot ascribe all of the completing moments to the object. Within the Content of the intentional object, however, occur those and only those “matters” and those formal moments that are specified by the intentive content of the act.”

what I call the “spots of indeterminacy”; their existence constitutes the second formal peculiarity of the purely intentional object that distinguishes it essentially from the autonomous object.

Let us elucidate this a bit more by way of a concrete example. Let us go back to our “leper,” whose “Song” we cited above. A particular human being is intentionally projected in the sentences belonging to Rilke’s poem. If we gather all the features that are “intentionally”<sup>237</sup> imputed to him by the poem’s text, we may perhaps wonder at how extremely scant his “characterization” turns out to be. He is one “whom everything has abandoned,” whom “leprosy” has stricken, who “bangs” his “clapper”<sup>238</sup>, who is at home as far as the sound of his clapper extends, and who finally turns to someone “with the plea: “but perhaps you’ll make my clapper so loud, that no one dare intrude into my remoteness who now retreats from my nearness.” He is the one who speaks and who in the very words uttered by him brings to expression an unnamed feeling: hatred toward people – as we have interpreted it above; apart from that, we only know of him whatever can be inferred on the basis of the facts we have just laid out about him, hence e.g. that he is a human being, that he did not get sick only today, but has already suffered his disease for a long time, and the like.<sup>239</sup> But already those facts that can be inferred on the basis of the properties imputed to him by the text – which, however, are neither projected by the meaning of the text itself, nor brought to expression by it – only constitute so-to-speak a “horizon,” as Husserl would perhaps have put it, a framing of the intentional object intended *explicite*, but do not belong expressly to its Content. On the other hand, everything else that could be said of the “leper” is not at all determined in the Content of this intentional object, although it should by all rights belong to it. As human, he is e.g. a psycho-physical being, therefore has some sort of body that possesses an infinite multitude of properties – or ought to possess them, but in fact does not, because they were not determined in any way by the text of the poem. But neither does he possess in this respect the corresponding “negative” properties. The purely intentional object displays in its Content those and *only* those properties or moments that are established in the intensitive formation [*Intentionsgebilde*] which projects it intentionally (in the act of meaning, in the linguistic text, and so on). Wherever, as a result of “general” or individual properties and moments imputed

[221]

---

237 “*explicite*”

238 “in order to warn people of a danger”

239 “with the words comprising the text of the poem. In these words he speaks about himself and his fate, and demands that his clapper be made considerably louder. The emotional state in which he finds himself is expressed in this – and it is a hatred toward people for the way they treat him. That this hatred lives in him and that it suddenly burst from his chest – that is also one of the features of this character. Beyond that, we can at most infer certain additional details, such as, for example, that the sick person has not yet managed to get used to his fate, etc. At any rate, we know nothing about him – nothing about his age, or his looks, lifestyle, or the status of his ailment, etc.”

to it *explicite*, it “ought to possess” certain properties “by right,” but does not in fact possess them, there is in its Content a “spot of indeterminacy.”<sup>240</sup> This of course pertains not only to the physical properties of the intentionally projected object, but also – as in our case of the “leper” – to the mental, or even spiritual, properties and states, as well as other possible basic kinds of determinants of an object, depending on the basic type of object that occurs in the Content of the respective purely intentional object.

One might think that the spots of indeterminacy that we pointed out above occur in the Content of the given intentional object only because we are dealing here with a lyrical poem, which, in accordance with its essence, only sketches the object with a few strokes, whereas the main weight rests on the feeling brought to expression. If instead of the lyric poem we had taken, say, a novel – perhaps one of Zola’s or Thomas Mann’s – and concentrated in it on some main character, then it would perhaps turn out that there are no spots of indeterminacy at all. Yet this is not the case. A thoroughgoing analysis of some epically portrayed main character in a work would show clearly enough that no matter how much the number of positively afforded determinations of the presented object grows, the number of spots still left open (hence, of spots of “indeterminacy”) is not at all diminished. What changes is only the type and assortment of the object’s “aspects” still left undetermined: the one and the other is entirely different in an epically crafted work than in a truly lyric poem.<sup>241</sup> This, however, is a circumstance which is only important for the theory of literary genres, but plays no role for the problem of the existence of spots of indeterminacy in a purely intentional object. Yet these spots cannot *in principle* be eliminated, and their number remains *infinite*, as long as the purely intentional object is established in its Content – by corresponding moments of the content belonging to the correlative act of meaning (or to the relevant meaning units) – as something *individual*. For (at least in this case) the spots of indeterminacy result from the opposition between the *finitude* of content-moments in an intentional act of meaning (or in a finite manifold of them), or of some finite meaning-unit, and the *infinite* of the determinations compelled by the established individuality of the object (in terms of its Content) that belong to the latter in principle. Just as an autonomous, individual entity cannot be exhausted by any sort of finite [process

---

240 I pointed out the existence of “spots of indeterminacy” in the Content of purely intentional entities for the first time in my book *The Literary Work of Art* (cf. § 38). Subsequent investigations into “spots of indeterminacy” – in my book *The Cognition of the Literary Work of Art* and in other analyses devoted to the literary work of art – have shown that we are dealing here with a complex of very different kinds of phenomena that have to be sorted out in a broad-ranging analysis. We confined ourselves here to a few indications of the basic phenomena in this realm.

241 It would be interesting to examine Joyce’s *Ulysses* from this point of view. It would turn out that the attempt to provide a “gapless” representation does indeed magnify inordinately the wealth of given determinations, but has no impact on the number of spots left open.

of] cognition that studies the object with regard to its individual properties, so too the heteronomous individual entity cannot be fully determined by any sort of finite operation of the acts of meaning, or by any meaning units.

A new concept of transcendence<sup>242</sup> ʘ results<sup>243</sup> in conjunction with this, which is frequently confounded with the two discussed thus far. In this new sense, the autonomous, individual object “transcends” the cognition<sup>244</sup> that ʘ looks into<sup>245</sup> its properties, since these are not exhaustible in any finite [process of] of cognition. A multitude of unknown properties is always left over. This transcendence ʘ singles out<sup>246</sup> the individual, intentional object in terms of its Content only *de iure*: the object only professes a *claim* to this transcendence, but is incapable of cashing it in [*ihn einzulösen*], since it is effectively, by means of positive determination, incapable of going beyond<sup>247</sup> the content of the act constituting it (or beyond the contents of the acts constituting it)<sup>248</sup>. ʘ Its constitution keeps in step with the progression of the acts that belong to it, that deliver [*schaffende*] it, but goes not a hair beyond that. The sense of the Content hints<sup>249</sup> so-to-speak at the various directions in which the intentional object should be further and more closely determined, but it does not achieve an effective, concrete determination: everywhere a vista opens up on “spots of indeterminacy.” The individual, heteronomous intentional object always finds itself<sup>250</sup> in the midst of the process of constitution, ʘ which can be continued in further acts but can in principle never be completed. The antithesis between the autonomous object and the heteronomous, intentional object could also be captured as follows: while the autonomous entity constitutes in principle a *finished*, self-enclosed, being – and this even if it is an organic or mental being absorbed in the process of evolving (it is then “unfinished” in an entirely different sense up to a certain point in its evolution, but is after all never radically indeterminate in any respect) – the intentional object is always *unfinished* in terms of its Content, always just in the midst in being formed [*in Bildung begriffen*].

But just like the two-sided structure of the intentional object, so too the unfinished status of its constitution is first unveiled when we pursue its intentional essence and gain awareness of how immanently limited is the intentional product

---

242 ʘ of the individual object ʘ

243 ʘ needs to be coined ʘ

244 Whether there is still some other mode of cognizing something individual is an issue we wish to leave aside here.

245 ʘ attempts to explain it, by discovering ʘ

246 ʘ accrues to ʘ

247 ʘ what ʘ

248 ʘ imputes to it ʘ

249 ʘ The constitution of its Content keeps in step with the contents fulfilled by the subject of the acts. We could also say that this transcendence manifests itself in the individual object in the guise of a multitude of spots of indeterminacy. These spots hint ʘ

250 ʘ, in its Content, ʘ

[*Leistung*] of the act of meaning or of the meaning units. For as long as we are concentrating directly on the Content of the purely intentional object, the spots of indeterminacy escape our glance: we grasp the intentional object exclusively from the side already constituted, and everywhere encounter positive determinations. Thus from a naive vantage point, the deep disparity between autonomous objects and heteronomous, intentional ones remains concealed for a second time.<sup>251</sup> Consequently, we<sup>252</sup> feel justified in allowing ourselves to extend the validity of the ontologically understood Principle of the Excluded Middle in unrestricted generality to anything individual. Meanwhile, this Principle is only valid for autonomous, individual objects, whereas intentional objects, *in virtue of their essence*, remain outside of its scope of validity. However, as intentional, taken in their intentional structure, they appear to adhere to the Principle of Excluded Middle. Or to put it another way: there are no spots of indeterminacy to be found in the intentional structure of the purely intentional object.<sup>253</sup>

[224]

## § 48. Survey of the Various Concepts of Transcendence

These are the most important *formal* differences between the autonomous objects and the heteronomous, intentional ones. They have enabled us to become aware of one more concept of transcendence. It may perhaps be useful to compile all of the concepts of an object's transcendence established thus far and to point to yet another one. There are four of them, or five – since the first concept comes in two versions.

### I a) Structural Transcendence in the Weaker Form

An object is structurally transcendent in the weaker sense *vis-à-vis* the act of consciousness that pertains to it if none of its properties or moments comprise a property or moment (intrinsic [*reeller*] part) ʘ of the respective act<sup>254</sup>, and conversely, if no property or moment of the act is a property or moment of the object intended in it. In this sense, not only the “external,” autonomous object (e.g. the material thing) is transcendent *vis-à-vis* the act intending it, but also the object of

[225]

---

251 ʘ which cannot be completed in any *finite* set of acts. That, on the other hand, which is *autonomously* individual constitutes in virtue of its essence a being that is *finished* in the sense of being filled out in all respects; that which is heteronomous and intentionally created is in its Content always *unfinished*, always in a state of *being created*.

Ordinarily we are not aware of the radical difference between the two types of objects, since in a straightforwardly executed intentional act we are focused on precisely that side of the intentional object which is determined. ʘ

252 ʘ mistakenly ʘ

253 [This sentence was added in the German version.]

254 ʘ of the act of consciousness in which it is given or only intended ʘ

an immanent perception vis-à-vis that perception, although the two experiences – the immanent perception and the experience given in it – at the same time form *one unified whole*, and indeed one in which the immanent perception is founded in the experience given in it.<sup>255</sup> They are nevertheless *two* experiences, two subjects of properties. In contrast, living-through [*Durchleben*] and the act of consciousness lived-through do not stand to each other in a relation  $\lceil$  whereby the experience lived through would be transcendent vis-à-vis the living-through<sup>256,257</sup>. In this case we are also dealing with only *one* subject of properties.<sup>258</sup>

## I b) Structural Transcendence in the Stronger Form

An object is structurally transcendent in the stronger sense vis-à-vis the act of consciousness that pertains to it if not only none of its properties or moments *comprise* a property or moment  $\lceil$  of the respective act, and conversely<sup>259</sup>, but if moreover the object represents [*darstellt*] a  $\lceil$  *second, autonomous whole*<sup>260</sup> vis-à-vis the act. In this sense, both the autonomous<sup>261</sup> and the heteronomous, merely intentional objects are transcendent vis-à-vis the act of consciousness. Hence, both objects are existentially selfsufficient vis-à-vis the correlative acts.

## II. Radical Transcendence

An individual object is radically transcendent vis-à-vis the act of consciousness in which it is given or merely intended if this act is incapable of eliciting *any kind of change* in the object either through any of the act's moments or through the fact of its implementation. In this sense, every autonomous object is transcendent vis-à-vis the act of consciousness<sup>262</sup> intending it, whereas no purely intentional object<sup>263</sup> is characterized by radical transcendence in relationship to the act constituting it. This object lies in principle only within the act's sphere of control. Radical transcend-

[226]

---

255 See in this connection Husserl's remarks in *Ideas I*, § 38.

256  $\lceil$  of weaker structural transcendence  $\lceil$

257 See in this connection my paper "Über die Gefahr einer *petitio principii* in der Erkenntnistheorie" (*Jahrb.*, Vol. IV). I formulate this weaker concept of transcendence here because – as has already been shown – it is indispensable for deliberating the various possible solutions to our Controversy. However, for the moment we do not wish to decide whether this sort of transcendence is possible on formal-ontological grounds.

258  $\lceil$  [Ftn.] Cf. my paper "Über die Gefahr einer *Petitio Principii* in der Erkenntnistheorie." $\lceil$

259  $\lceil$  of the act in which it is given or only intended  $\lceil$

260  $\lceil$  *second whole, separate* in the absolute sense  $\lceil$

261  $\lceil$  material (physical)  $\lceil$

262  $\lceil$  [Ftn.] A certain special type of consciousness is obviously involved here: "im-potently creative." $\lceil$

263  $\lceil$ , in virtue of its very essence,  $\lceil$

ence follows both from the *material essence* of the  $\Uparrow$  respective object<sup>264</sup> and from a particular type of consciousness itself. We have radical transcendence in the case of the “impotently-creative” consciousness and the autonomous object.

### III. Transcendence of the Plenitude of Being [*des Seinsfülle*]

Transcendence in this sense characterizes an autonomous object vis-à-vis the act of consciousness that<sup>265</sup> intends it, because the fullness of its realm of being, which consists of the *infinite* multitude of its properties and moments, cannot be exhausted in any cognition of its individual properties that is exercised in a single act or in a *finite* collection of such acts<sup>266</sup>. It appears meanwhile that, with respect to the determinate moments of its Content, the purely intentional object is not characterized by any kind of transcendence of being-plenitude vis-à-vis the acts intending or constituting it. Here an adequate fit obtains between the content of the act and the multitude of determinate properties and moments that occur in the Content of the correlative intentional object. For all that, however, there appear  $\Uparrow$  here<sup>267</sup> the spots of indeterminacy, and indeed – in principle – in an infinite multitude. Moreover, not all the determinate moments of a Content belonging to a purely intentional object – which is the correlate of a whole manifold of intentional acts bound together synthetically – are intended *explicite* and in optimal efficacy (to the extent that is at all possible here) in every single one of these acts. Some of them are only co-intended or are correlates of particular potential moments of the act-intentions, and first become intended in full efficacy in other acts of the same manifold. The *full* Content of the purely intentional object – with all of its spots of indeterminacy included – is just as transcendent in the sense being considered here to the individual correlative act of consciousness as the autonomous object.

[227]

The transcendence of the plenitude of being also follows from certain<sup>268</sup> peculiarities of the object of cognition on the one hand, and of the cognitive act on the other; that is to say, it follows from  $\Uparrow$  form I<sup>269</sup> of the autonomous, individual object and

---

264  $\Uparrow$  object given in the act of consciousness $\Uparrow$

265  $\Uparrow$  gives or only $\Uparrow$

266 Husserl calls a cognition in which the object is characterized by a transcendence of the plenitude of being vis-à-vis the correlative cognitive acts inadequate (cf. *LU*, Vol. II, p. 355). He also regards every cognition of “external” objects, and especially external perception, as inadequate.  $\Uparrow$ We speak here of “transcendence” because we relate this concept to the *object* of cognition and because it is ordinarily confused with other concepts of transcendence. $\Uparrow$ \*

\*  $\Uparrow$ If we speak here of transcendence, it is because when discussing transcendence a moment of the transcendence of the plenitude of being is often integrated into the content of this concept – which is neither necessary, nor does it always occur. $\Uparrow$

267  $\Uparrow$  in it [Content] $\Uparrow$

268  $\Uparrow$  structural (formal) $\Uparrow$

269  $\Uparrow$  the formal structure $\Uparrow$

from the structure of the content of an intentional act of meaning (from the finitude of 「the content-moments」<sup>270</sup>).

#### IV. Transcendence of Inaccessibility

In the future we shall encounter one more concept of the transcendence of the object of cognition which is ordinarily not distinguished<sup>271</sup> from the ones discussed thus far,<sup>272</sup> and which, for example, plays a vital role in Kant's epistemological views. And indeed at issue in this case is transcendence as an *essence-dictated*<sup>273</sup> *inaccessibility* of the object<sup>274</sup> to a particular subject of cognition or to its cognitive acts. According to conceptions that have frequently appeared in the history of philosophy, although never articulated with sufficient clarity, such inaccessibility 「can first result from certain formal transformations that are elicited in the cognized object by the cognition」<sup>275</sup>. This is precisely the case with Kant, for whom the “thing in itself” is transcendent in this sense of human cognition, because this cognition brings with it the apriori forms of intuition – space and time – as well as the categorial structures of the understanding, a consequence of which is that the objects [*Objekte*] of our cognition always comprise only “appearances,” whereas the things in themselves remain inaccessible to our cognition in virtue of their essence. This inaccessibility can, however, be the consequence of a radical disparity in material essence that obtains between the subject of cognition or its cognitive acts and the object to be cognized. Those who assert the “transcendence” of God vis-à-vis our human cognition have this last case in mind, since God in His divine nature surpasses anything that human understanding is capable of grasping. “Transcendent” is here tantamount to meaning “incomprehensible” or “unfathomable.”

[228]

These various concepts of transcendence will be often useful to us later. To begin with, it is simply a matter of segregating them and, in particular, of realizing that the transcendence of the plenitude of being clearly distinguishes the autonomous objects from the purely intentional ones – provided we take note of the existence of spots of indeterminacy in the Content of the latter and confine ourselves strictly to what is determined in this Content.

Besides, the formal differences between these entities do not yet exhaust the disparities between them. Equally important are the differences that obtain with respect to their material determination. But this will first become clearly apparent when we pass over to material-ontological considerations. It will then turn out that there are various apriori and empirically lawful regularities that pertain to the

---

270 「its elements」

271 「clearly」

272 「especially not from transcendence of the plenitude of being,」

273 「cognitive」

274 「of cognition」

275 「can have various sources. One of these is certain formal aspects imposed on the autonomous object by cognition」

occurrence together or mutual exclusion of the autonomous object's 'material'<sup>276</sup> moments, which lose their validity for purely intentional objects. This fact is really trivial and appears to call for no further explanation or substantiation. We all know that in the realm of the products of our fantasy we would appear to have unbridled freedom. Meanwhile, the very fact that this freedom has its basis solely in the intentional objects' being heteronomous – that therefore the qualitative moments that are imputed to them in their Content are not immanent to them in the proper sense – is not as great a triviality as may perhaps appear to some. It is, however, remarkable and unexpected that, despite everything, we are not *entirely* free in the formation of intentional entities, that consequently there are *limits of deformation* [*Grenzen der Deformation*], limits to the invalidity of the laws of compatibility and exclusion of 'material moments'<sup>277</sup> that are valid for autonomous entities. The whereabouts of these limits is the fundamental problem of heteronomous, and in particular of intentional, being – a problem that is neither trivial, nor all that easy to solve. It will cost us numerous preliminary steps in material ontology before we can formulate it rigorously and solve it. The only thing of importance to us for the time being is that we keep in mind these broader perspectives on the alterity of purely intentional being vis-à-vis autonomous objects.

The fact of the double-sided structure of purely intentional objects, as well as that of 'the existence of spots of indeterminacy, enables us'<sup>278</sup> to concern ourselves anew with ideas. For the question that now looms is whether ideas, which – as would appear to be the case at the moment – display a certain similarity in their formal structure to purely intentional objects, are not simply a special case of intentional entities. This would be of extremely great significance in the face of the claim frequently advanced ever since Plato's times that ideas comprise a being which is more original and perfect than what is real, and that they are at the same time a condition for the existence of real, "individual objects." But then are not the real entities too just a special variant of intentional entities? Perhaps the possibility of real entities being autonomous is untenable? We must therefore explore the form I of ideas in greater detail.

[229]

---

276 'qualitative'

277 'qualities'

278 'their possessing a Content in which spots of indeterminacy occur, bids us'



# Chapter X

## The Form of the Idea

### § 49. Introductory Remarks

The problem of the form of the idea leads to so many specialized and interconnected questions that a detailed treatment of them would warrant a sizable treatise of its own. That we cannot do here, but must confine ourselves to questions related to the idealism/realism controversy. From this point of view, the problem that moves to the forefront is the already mentioned one of the kinship, or disparity, between the form of the idea and form I of the purely intentional object, followed by the question concerning the relation between ideas and autonomous, in particular real, individual objects – which in turn splits into two different problem-complexes.<sup>1</sup>

One of these complexes involves the issue of the general existential relationship between ideas and individual – especially, real – objects. This relationship is disturbing to all those researchers who since the times of Plato and Aristotle have run into ideas in their investigations. The fact that it remains unclarified also

[230]

---

1 When after a lengthy hiatus and skeptical forgetfulness of ideas Husserl once again brought these into the purview of the modern philosophical world, everything appeared to be simple and rather self-evident. But in the conception of ideas he did not go beyond what was already contained in the ancient European philosophical tradition. As concerns this issue, he truly gave us young people nothing other than the firm conviction that it is indispensable to recognize [the existence of] ideas, since every attempt to deny them leads to contradiction. But the good old days of the initial contact with the world of ideas are long gone. The problems have become considerably more complicated and teem with difficulties. Jean Hering was at bottom the first in contemporary philosophy to have discovered a veritable treasure trove of relevant problems, although "he could only hint at many of them"\*. (Cf. Jean Hering, "Bemerkungen über das Wesen, die Wesenheit und die Idee" [Remarks on Essence, Ideal Quality and Idea], *Jahrb.*, v. IV, 1921, pp. 495–543.) In addition to the new problems, all the perilous questions led to the denial of ideas that on numerous occasions in the history of philosophy return with redoubled force. Except that today we find ourselves in a much more difficult spot than our predecessors of the second half of the 19<sup>th</sup> century, who with complete composure rejected the existence of ideas\*\*. For we know today that this is impermissible, and that only the attempt to exhibit in a positive manner the disparity of ideas from individual objects\*\*\* can afford us the hope to overcome the difficulties that since Aristotle's times\*\*\*\* threaten all those who speak out in favor of recognizing ideas.

\* "he did not manage to solve the bulk of them"†

\*\* "(existence understood by them as real existence)"†

\*\*\* "†, with respect to both their existence and their form,†

\*\*\*\* "† (or rather, since Plato's *Parmenides*)†

makes it difficult to grasp the essence of the real mode of being. Is the real world existentially independent of the world of ideas, or does a certain dependence of one of these worlds prevail here, and if so, of what kind is it? Does 「something idea-like [*das Ideenhafte*]<sup>2</sup> reach into the realm of the real, perhaps in the manner that appears to have been the case with Plato when he spoke of *Methexis*, or even in the manner of Aristotle when he hypothesized something idea-like in every individual real being? Or 「does it, to the contrary, remain completely *external*<sup>3</sup> to the real – in a manner that would correspond to Plato’s original conception of the<sup>4</sup> “two worlds”? Of course, this problem has first of all its existential-ontological side, which we do not wish to address right now. Each of the indicated solutions brings with it difficulties that appear to be insurmountable. And the whole situation becomes even more complicated by the second complex of questions – which are bound up with the problem of the *essence* of the individual object – that is conjoined with the first. What is that – this essence of the individual object?<sup>5</sup> What does the formal structure of this object, whose initial outlines we have sketched, ultimately look like? This question can be answered only by appealing to certain facts from the realm of ideas. In particular, the necessity of the interconnection that obtains among particular moments that go into the complete make-up of the essence of an individual object can only be understood if we can appeal to the necessary interconnections among elements of the idea’s Content and to a certain conditioning of what is individual by something idea-like. But precisely because of this, the problem of the general existential relation between the two worlds – that of ideas and that of individual objects – becomes urgent. 「We<sup>6</sup> cannot conceive of this relation as an absolute isolation, or – if we may put it that way – an absolute absence of relation, such that no conditioning of any kind of the individual object by the Content of the corresponding idea were in force. On the other hand, this relation can also not be conceived in the sense of some – if we may put it so – “personal” incursion of the idea into the realm of real objects, nor in the sense of an active intervention [*aktive Ingerenz*] of ideas in the emergence of this or that fact in this realm. Ideas are much too different from anything individual to be able to somehow participate in the fickle vicissitudes of real entities. Also their mode of being of itself rules out

[231]

---

2 「that which is idea or some moment or Content of it」

3 「is it transcendent」

4 「completely separated」

5 [This literal translation of the question ‘*Was ist das, dieses Wesen des individuellen Gegenstandes?*’ neglects the fact that it has the form of one of the three questions pertaining to essence which Ingarden formulates in his *Essentiale Fragen*: “*Was ist das, das x?*” – which has traditionally been translated by “What is x as such?” In conformity with this form, Ingarden’s question here would read “What is the essence of the individual object as such?” where ‘the essence of the individual object’ replaces x.]

6 「In view of the conditioning mentioned, we」

any “influence” on what is individual. Thus, that conditioning of what is individual by the idea must somehow be conceived differently.

We have begun the relevant considerations by clarifying the formal disparity of ideas from both autonomous and heteronomous individual objects. Some features of this disparity were already indicated in the introduction to the ontological analyses.

## § 50. The Disparity of the Form of the Idea from the Form of the Individual Object

Every idea is characterized by a structural *two-sidedness*, in that it possesses on the one hand a *Content*, and on the other, its structure<sup>7</sup> *qua idea*. In the Content of the idea, constants and variables occur as its elements. These two points distinguish the idea fundamentally from the *existentially autonomous* individual object (real or ideal) that is straightforward [*schlicht*] (one could also say: unidimensional) in its structure. The latter is *unequivocally determined* in every aspect of its existential scope [*Seinsbereich*] by means of individuating a quality of a higher or lower kind, but ultimately always of a *lowest* kind. Meanwhile, the existentially heteronomous intentional object is also characterized by a two-sided structure and contains in its Content numerous “spots of indeterminacy,” which – at least at first glance – are vividly reminiscent of the variables in the idea’s Content. Are ideas therefore not just special intentional entities? And furthermore, is it really true that individual objects contain no variables? If – as we put it in Vol. I, § 6 – the variable of an idea’s Content is the concretization of the *pure possibility* of concretizing in the individual object one of the cases determined *in terms of kind* by the constant component of the variable, then the question arises as to whether similar possibilities do not occur within the framework of individual, temporally determined objects. Have we not ourselves spoken of *empirical possibilities*, some assortment of which is always determined by an ensemble of active [*aktueller*] states of affairs that obtain in the respective autonomous, or real, individual object or in its surroundings? One could also say: it is true that every such object is unequivocally determined in every aspect of its existential scope, but aside from this it possesses a series of *possible* properties that do not yet accrue to it effectively, but one of which, not as yet more precisely determined, *will* accrue to it. This property is *one* among the many cases whose general type is determined by the established properties that accrue to the object. Consequently, one could perhaps say that the only difference between the variable of an idea’s Content and an empirical possibility is that, whereas the former possesses a *constant* range of variability, the scope of empirical possibilities that are at any time correlated with an object depends on the ensemble of states of affairs that at any time determine those possibilities. However, even this point does not appear to be so secure. For some of the researchers who are inclined to accept ideas at the same time have the tendency to concede that ideas can be fashioned

[232]

---

7 「and properties」

and refashioned [*bilden und umbilden*].<sup>8</sup> In connection with this, a variable's range of variability would itself also be variable, since it could at any time be determined by various constants of the idea's Content. In this way, the difference between ideas and individual objects appears to be obliterated from both sides, i.e. from the side of both autonomous and heteronomous<sup>9</sup> objects. Idealist tendencies that are alive elsewhere consequently have no difficulty in degrading all three of these entity-types to the level of intentional objects. Meanwhile, on closer inspection, it is precisely this effort to assimilate these three object-types to each other that leads to the disclosure of a radical disparity amongst them.

First of all, what about the question concerning the kinship of empirical possibilities with the "variables" of an idea's Content? There is no doubt whatsoever that we are dealing here with something entirely different from the variables of an idea's Content. The particular cases that a certain ensemble of active states of affairs determines as empirically possible do not comprise *actualiter* any sort of *more detailed determination* of the autonomous (or real) individual object, nor any constituent of its existential domain. This does occur, however, in the case of the variables of an idea's Content. For example, if we take the parallelogram in the mathematical sense as the Content of a general idea, then it is not at all unequivocally determined as to the absolute length of its sides, but there does occur at this locus of its existential domain the corresponding variable and it comprises a particular completion of its structure, which [completion] is altogether impossible in an individual, autonomous object. By means of its constant component the variable first of all determines that general aspect, "absolute side-length," with regard to which the *particular* individual parallelograms have to be unequivocally determined; the variability component of the variable, on the other hand, prescribes (but nothing more!) which particular cases are possible as determinations of the individuals that fall under the respective idea. Each of the side-lengths that is prescribed in this manner supplements with a new feature the overall determination of the *particular* parallelogram by "general" properties as determined by the ensemble of constants belonging to the Content of the respective idea<sup>10</sup>; at the same time, though, it particularizes, individuates [*vereinzelt, individuiert*] this parallelogram: however, in the idea itself only the variable which prescribes the possibilities of such a supplementation occurs. In contrast,

---

8 B. Spiegelberg, for example, who speaks expressly of the *formation [Bildung] of ideas*, does not regard them *expressis verbis* as intentional entities (Cf. "Über das Wesen der Ideen" [On the Essence of Ideas], Jahrb., v. XI, 1930). That is perhaps the most important shift in the conception of the idea that has taken place in his book in comparison to my *Essentiale Fragen*. Husserl too treats ideal entities (without especially singling out ideas) as intentional objects in his *Formal and Transcendental Logic*. In my opinion, however, ideas lose all meaning [*Bedeutung*]\* once they are regarded as intentional entities.

\* "that they might have in the system of knowledge pertaining to being"<sup>7</sup>

9 " (intentional) "<sup>7</sup>

10 "the total ensemble of the given idea's Content"<sup>7</sup>

the empirical possibility does not pertain to the specific *supplementation* of individual objects, since these are already fully determined and individuated in every respect of their existential scope. They already possess all<sup>11</sup> those determinations which – as *pure*<sup>12</sup> possibilities – are prescribed by the variables of the Content of the ideas under which they fall. The empirical possibilities represent properties or states of affairs that may in the future *replace* those determinations which the object already possesses effectively [*aktuell*]. Empirical possibilities are always possibilities of *changes* to which individual objects may be subject, are possibilities of *new facts* for which *currently* there is yet no place in the world: it is precisely for this reason that they are only *possible*, not effective. If there were a place for them in the current real world, then the corresponding states would no longer be possibilities, but rather actualized or realized facts. In this connection, empirical possibilities – provided that what is involved in them is potential [*eventuelle*] change<sup>13</sup> of an individual object – need not at all be restricted to such properties of this object as make up special cases of a variable that occurs in the Content of an idea under which the given object falls. They can also refer to properties that are concretizations or realizations of the *constants* of an idea’s Content, and perhaps even to properties that belong to the respective object’s essence, a change of which would therefore amount to the destruction of the object. For indeed, this too belongs to the realm of empirical possibilities. The ranges of variability of the variables of an idea’s Content by no means correspond exactly to the ranges of empirical possibilities (of events, states of affairs, or processes). Depending on the case, they may coincide, intersect, or be mutually exclusive<sup>14</sup>: they are independent of each other. And *it is clear*<sup>15</sup>: for, the empirical possibilities are determined not only by the effective ensemble of properties of the given particular object in which they are supposed to be realized, but also by the totality of states of affairs that obtain in the given object’s *surroundings* and which play a role in the *genesis* of possible states<sup>16</sup>. On the other hand, the range of variability of a variable is determined exclusively by the constant component of the variable and by the remaining constants of the Content of one and the same idea. Other ideas, which do not belong to the same set of ideas that are subordinate or superordinate *vis-à-vis* each other, have no bearing on this. The variables of an idea’s Content cannot be identified with empirical possibilities, a particular selection of which – a selection, incidentally, that constantly undergoes changes – gets correlated with a particular object and the variable circumstances under which it finds itself. What is perhaps most important here is that the variable *goes into making up* the idea’s Content, whereas there is *no such* component in the

[234]

[235]

---

11 *it is clear* [Ftn.] “All” – which means those that correspond to all of the corresponding idea’s *variables*, but always only *one* of the “possible” cases from each range of variability. <sup>7</sup>

12 *it is clear* <sup>7</sup>

13 *it is clear* <sup>7</sup>

14 *it is clear*, namely, when there exists an empirical possibility of destroying the object <sup>7</sup>

15 *it is clear* that it must be so <sup>7</sup>

16 *it is clear* <sup>7</sup>

*effective* existential range of an individual, autonomous object: here everything is unequivocally determined,  $\Uparrow$  and indeed ultimately  $\Uparrow^{17}$  by lowest differences of the corresponding qualitative (material) endowments.

This line of argument could, however, be challenged by the claim that it leads to the result that it does only because we have taken into consideration just the ideas of mathematical, hence certain ideal, entities, which cannot change at all and therefore do not allow for any “empirical possibilities.”<sup>18</sup> Perhaps an entirely different result would emerge had we considered, say, the idea of man or the idea of any material thing: perhaps in this case the variables of an idea’s Content would coincide with the empirical possibilities?

Let us then take this latter case into account, and compare the idea of man with a particular man and the empirical possibilities that loom before him at a particular instant. The discussion will surely not be all that easy, since we do not have as precise a grasp of the idea of man in general as we do of mathematical ideas. Nonetheless, we may perhaps succeed in arriving at facts that would lay our doubts to rest.

At any rate, everything that we said above concerning the all-encompassing, unequivocal determination of autonomous, individual objects and about empirical possibilities will be preserved without any changes. Only assertions that refer to the variables of an idea’s Content could undergo change. That is to say, the question arises whether, in the case of an idea of an object persisting in time, the variable of its Content does not simply determine the corresponding empirical possibilities, or perhaps even simply *is* the ensemble of such empirical possibilities.

Let us offer the following remarks in this regard: First of all, empirical possibilities are determined not only by the *generic* [*generellen*] properties of individual objects (by those that in principle correspond to the constants of the Content of a superordinate idea, e.g. of man), but also by their individual properties (i.e. by those that, among other things, correspond to the particular values of the variables in the idea’s Content)<sup>19</sup>. Even though we could still argue whether such is the case for all empirical possibilities, there is no doubt whatsoever that at least some of them are of a kind that is determined by individual properties, among other things. For example, there is at present an empirical possibility that in the course of the ongoing war the  $\Uparrow$ fort in Dresden  $\Uparrow^{20}$  will be destroyed by air bombings.<sup>21</sup> On the one hand, this possibility is determined by that stock of the building’s properties which is responsible for its being incapable of withstanding the bombs that are currently being used. And these are not just some general properties, e.g. the architectural

---

17  $\Uparrow$ be it by general abstract moments, or  $\Uparrow$

18 *Notabene*: The very reason that the form of individual, ideal entities differs much more starkly from ideas (taken in their Content) than is the case with real, temporally determined individual objects, is that these ideal entities do not allow for any empirical possibilities.

19  $\Uparrow$ , as well as by the circumstances in which the given object finds itself  $\Uparrow$

20  $\Uparrow$  Royal Palace in Berlin  $\Uparrow$

21 This chapter was written in 1942. Thus the word ‘ongoing’ refers to that time.

structure of any edifice whatever that is built of bricks, but also wholly individual properties of the said castle – e.g. the quite specific state of the roof construction and of the ceilings (which in all probability are predominantly built of wood, and are already weakened owing to their age and to the impact of atmospheric conditions). On the other hand, this possibility is brought about not so much by the general properties of warfare methods as by the rather singular fact of the use of aircraft in this war for bombarding defenseless cities, and in particular by the fact of the indiscriminate waging of this method of warfare which was evinced by well-known events at the beginning of the war. However, it is also possible that the fort will elude the catastrophe, which in turn may depend on various other, in like sense individual, states of affairs and properties of the relevant objects. Empirical possibilities are not determined by the variables of the idea's Content, but rather, among other things, by certain individual properties of objects, indeed properties of the very object in which a certain possibility is inherent [*besteht*] on the one hand, and properties of the objects of its more or less immediate surroundings on the other.<sup>22</sup>

It is, however, certain that all empirical possibilities – which in the future may be realized in place of the states of affairs that are currently effective (or, to put it another way, [in place of] states of affairs that are effective at the instant to which the given possibility is relative) – lie within the scope of anything at all that can be changed in an autonomous individual object. One could consequently claim that all of them, as possibilities, are encompassed by a special variable in the Content of the idea of objects persisting in time (hence, e.g. [the Content] of the idea of any man at all), a variable that determines the range of what is mutable [*veränderlich*] in such an object during its existence.

To this, let us reply as follows: There is first of all in the Content of the idea of any human being at all a constant – to wit, that the human being, as a psycho-physical being in possession of a body, is “mutable,” i.e. that he does and can undergo various changes<sup>23</sup>. That is a general property of man. Hence it is represented in the idea of him not by a variable, but rather by a constant.<sup>24</sup> But is not that which is subjected to change in a particular case – therefore, that which yields a spot for a new property – or is itself a new property that takes the place of another, which it itself displaces: is that not itself something that is determined by one or more *variables* in the Content of the idea “any human being at all”? Thus, for example,

[237]

---

22 All properties of the individual object are individual in their mode of being. Among them we can differentiate those that correspond to the constants of the Content of a correlative idea and comprise certain generic and specific moments, and are, as such, repeated in other exemplars of the same species or of the same genus. But alongside these show up the so-called “individual” properties of the object, properties in the narrower sense of the word, which occur in the given individual object – and only in it. It is these latter that are at issue here.

23 「in the course of his life」

24 「[Ftn.] It is in the least a constant co-factor of a certain variable.」

every man has some height and some body temperature, whereby both are subject to numerous changes in the course of a human life. Man “grows” to a certain height, thus his stature is altered; later he ceases growing, to be sure, but the height of his body can with full assurance undergo certain small deviations. Analogously, body temperature also constantly undergoes greater or lesser, “normal” and “anomalous,” fluctuations, although there is the so-called “normal” temperature, which during the day undergoes variations within fairly constant limits. Must we then not say that properties such as the particular body temperatures of a specific individual throughout the course of his life, or the particular heights that his body assumed in the course of his life, and the like, are represented in the idea of man by corresponding variables? And the other way around: should we then not say that a particular man – the author of these sentences, for instance, – possesses in addition to the effective properties also a stock of properties that are possible at some moment of his life, e.g. a stock of possible body temperatures, and that this stock [of possible properties] is thoroughly analogous to a variable in the Content of the idea “any man at all”, is indeed completely like it? Should one therefore not speak of “variables” in both cases?

First of all, there is no doubt at all that such variables as circumscribe the range of empirically possible properties are present in the Content of the idea “any man at all” (and of all ideas pertaining to objects persisting in time). But that the one<sup>25</sup> corresponds to the other<sup>26</sup> does not yet prove their identity. The variable in the idea’s Content and the stock of empirical possibilities<sup>27</sup> that is correlated with it<sup>28</sup> are not only two different items – just as a constant in the idea’s Content and a “general” property of an individual object are – but the variable is something which differs to such a degree<sup>29</sup> that we cannot infer from “this”<sup>30</sup> the sameness of the two forms – the form of an idea and the form of an individual object. Even if we disregard all the other differences that have already been pointed out in the course of this discussion, the variable in the Content of an idea is an element that is completely *on a par* with or occurs alongside the other, constant elements – an element that is just as essential for the respective Content and constitutive for its overall make-up as are the constants. In contrast, the empirical possibility<sup>31</sup> is both existentially and materially a *product derived* from the effective state of being, and not indeed from a solitary individual object but from a whole object-constellation: the empirical possibility is – in contrast to the autonomy of the effective properties of things and processes that determine it – heteronomous. Such an existential dispar-

---

25 “exactly”

26 “in various respects”

27 “in the individual object”

28 “(albeit only partially)”

29 “from the empirical possibilities”

30 “the fact of empirical possibilities occurring in the structure of the corresponding entities”

31 “(the empirically possible property, in particular)”

ity does not obtain between the constants and variables of an idea's Content: they are all ideal concretizations, and only differ from each other by the constants being ideal concretizations of unequivocally determined qualitative moments (perhaps of formal or existential moments), whereas variables are ideal concretizations of the *possibility* for a qualitative moment that is not unequivocally determined – from some specific class of such moments – to accrue to a generically determinate object. The empirical possibility is something that is first *built upon* the absolutely full and unequivocally established, effective existential realm of an individual object and upon the situation in which it happens to find itself, but it does not occur among this object's *effective* moments. The variable of the Content of every idea (and quite regardless of whether it is an idea of an individual object persisting in time or that of an ideal, supratemporal one) determines the particular cases of some specified kind in such a way that *each and every one* of these cases *can just as well as any other* occur in the corresponding, but in every case different, individual object that falls under the relevant idea. However, if a variable belonging to an idea's Content co-constitutes an ideal object on a par with and alongside the qualitative moments which correspond to the constants of that Content, then the set of particular possible cases that belongs to the range of variability of this variable has as its correlate in the realm of individual being an equally vast set of individual objects.<sup>32</sup> Things are not quite the same with a variable belonging to an idea of a real or autonomous and temporally determined object. The individual entity, provided it exists at all, need not at all exhaust all of the cases predetermined by the ideas as possible (in the sense of pure possibility). On the contrary, we can expect that only *some* of the individual, merely possible cases are “realized” in the realm of actually [*tatsächlich*] existing autonomous objects that persist in time, cases that are permitted by the corresponding ideas, and in particular by the variables of their Content. Nonethe-

[239]

[240]

---

32 Behind the opposition between the *possibilities* determined by the variables of the idea's Content and the effective *being* of corresponding *ideal* objects\* lie concealed the deepest, and at the same time most difficult, existential-ontological and metaphysical problems. What is it that truly distinguishes ideal being from pure possibilities of ideal being? Should ideal being really be recognized alongside these possibilities? And if this question is to be answered in the affirmative, then the question arises as to what comprises the source, the ground of the being of ideal objects. It is clear, however, that when we speak of a “source” or a “ground,” of ideal being, this should not bring to mind either something like “cause” or an “origination” [*Entstehen*] of ideal entities. But it is not easy to say in what *positive* sense we should speak of a “ground” for ideal individual being, which might best be sought in the ideas themselves. At first glance it may seem advisable to reduce ideal being to pure possibility or to deny individual ideal being altogether. The situation would then be much simpler. However, there is doubt as to whether this notion is actually tenable rather than merely being advanced by lazy philosophers. For – positivism notwithstanding – not all “convenient” solutions that avoid having the look of an evil metaphysics are truly solutions, and free of metaphysics at that.

\* [Reading *Gegenstände* for *Gegensätze*.]

less, each of them can, in the sense of ideal possibility, arise and continue to exist just as well as any other. And what is decisive for this possibility is nothing other than the Content of the corresponding idea, and the laws governing the coexistence or mutual exclusion of the elements in this Content. This pure possibility is thus – if we may put it that way – purely negative. It does not exclude the actual existence of cases permitted by the idea, but beyond that it does not influence this existence in any positive way – nor does it somehow call it forth. It could well be that no autonomous, temporally determined (perhaps real) individual object that falls under the given idea actually exists for the very ensemble of ideas that we are today inclined to accept. If some such object does in fact exist, then the ground of its being must inhere in something that is completely different from the idea. And this *ground of being* must call forth its existence. Before it started to exist, however, it had to be not only admissible in the sense of pure possibility, but also empirically possible, whereby the degree of its possibility gradually (though not necessarily without fluctuations) grows, until it reaches the maximal limiting value at which the respective object becomes *effective* [aktuell]. The same applies to the entire stock of empirical possibilities that are correlated with an object as its possible properties or states: the closer we are to the instant of their realization, the greater – generally speaking – is their possibility. But at the same time, the range of what can be realized in the given object in a particular respect is continually diminishing. Empirical possibilities – when they pertain to different aspects of the same object – do indeed often allow for each other as possibilities, but they are mutually exclusive in their<sup>733</sup> realizations when they pertain to the same aspect of the given object. In the limiting case, in which the realization of an empirically possible state of affairs is consummated in a particular object, it is only this state of affairs (out of all the initially possible ones) that becomes effectively “possible.” It is precisely then that it ceases to be merely possible, because it becomes effective or real. But the remaining states of affairs, which only some time ago were perhaps as “equally” possible as the realized one, now become empirically impossible. This happens because at issue in these possibilities are states of affairs that are various modalities [Abwandlungen] of the same species [Art] and, as possibilities, are indeed correlated to the same object, but would in the realization have to occupy so-to-speak the same spot in the object – which is simply ruled out. So all of them must fall by the wayside and thus cease to obtain as possibilities altogether – with the exception of the one state of affairs that was in fact realized<sup>734</sup>. Here we have the most fundamental difference between the Content of an idea and the autonomous individual object: the pure possibilities determined by a variable of the idea’s Content are distributed over the entire *aggregate* of objects that fall under the given idea and – at least in the case of individual *ideal* objects – they can all achieve<sup>35</sup> concretization within the

[241]

---

33 ʘ future ʘ

34 ʘ which, being realized, ceases to be merely possible and becomes effective ʘ

35 [Reading, in agreement with the Polish, *erlangen können* for *erlangen*.]

framework of those objects, thereby *ipso facto* losing their character of potentiality. Thus, as possibilities, they comprise – in the guise of the variable – a peculiar constituent of the Content itself of the idea. Meanwhile, some specific assortment of empirical possibilities is bound up with one and the same individual object (or with a whole situation involving objects) as their prospective realizer [*Realisator*]. Consequently, their degree of possibility fluctuates, depending on which temporal phase of this object's existence is involved. If the degree of one of the possibilities grows and the time of its realization draws near, then precisely therewith the degree of possibility of the remaining “possible” states of affairs that conflict with it diminishes. Initially, they all lay equal claim to being realized in one and the same object and to qualifying it in one and the same respect, but later they fall away as possibilities and become empirically impossible. This whole game of possibilities plays out against the background of the transformations that are taking place in the given object and its surroundings, and is generally dependent to an overwhelming degree on those surroundings. It is precisely this game that can occur neither in the realm of individual ideal objects, nor in that of ideas. It is perhaps in it that the disparity between the variable of an idea's Content and the empirical possibilities that belong to the particular individual, temporally determined object – and which obtain within the existential realm of the real world – shows up at its best. Thus the attempt to assimilate ideas to autonomous, temporally determined objects, by appealing on the one hand to the occurrence of variables in an idea's Content and on the other to empirical possibilities, fails miserably. [242]

Here we encounter one of the most fundamental and radical distinctions that can at all be discovered within the realm of beings [*im Seinenden*]. This distinction is so deep that its existence must be unsettling to all those who have stumbled onto the strangeness of the world of ideas<sup>36</sup>, and it can rather awaken in us the tendency to deny the existence of ideas, and this precisely with a view to their far-reaching alerity vis-à-vis the realms of individual objects, and in particular vis-à-vis the world of temporally determined, perhaps real, objects. Anybody who has delved deeply [*sich einglebt*] into the formal structure of autonomous individual objects, and has become accustomed to regard that structure as something “natural,” and anybody who moreover has, by following our arguments, arrived at the conviction that the individual features of this structure cannot be arbitrarily altered or exchanged, but that it is characterized by strict *necessity* of relations and interconnections that obtain among the individual moments, or moment-groups, of this structure – for such a person any deviation in the formal structure of something must appear not only very exceptional and rare, but must even be held to be something impossible.

---

36 [Ftn.] *Nota bene*, all those who concerned themselves with ideas throughout the history of philosophy were not aware of the very strangeness that I am here pointing out. They argued rather over the existence or non-existence of ideas without attempting to penetrate into their particular properties. 7

This does not, however, suffice to invalidate without further ado the already gained insights into the peculiar essence of ideas.<sup>37</sup>

[243]

Yet the occurrence of variables in the idea's Content is only *one* particular in which the formal structure of the idea – which we for the time being consider only with regard to its Content – expresses itself. But just this particular already has the consequence that certain principles of ontology (and correlatively, of logic) – specifically, the principle of excluded middle and the principle of contradiction in its ontological interpretation – lose their<sup>38</sup> validity with respect to the idea's Content. Namely, [the consequence] that as soon as even *one* variable appears in the Content of an idea, it is no longer true that everything that exists is of such a kind that it either possesses or does not possess some characteristic, and that no third option is available. It is also no longer true that anything that exists cannot at the same time both possess and not possess the same characteristic. And finally, [it is no longer true] that both the first and second fact relates to what exists with regard to *every* aspect of its material or property endowment. In other words, how can one assert of *any* parallelogram *at all* that the absolute length of one of its side measures or does not measure 5 m? Such an assertion does of course have its good sense and its validity for a *particular* individual parallelogram that has exactly specified side-lengths. In having a specific length for one of its sides, however, this length is either equal to 5 m or it is not – there is no third possibility. But “any parallelogram at all” does not possess *any* sides of *determinate* absolute length. Its sides, specified as constants of the Content, have only *some* absolute length that is to be assigned to them. But can we legitimately say of something which has no firmly established absolute side-lengths, but does at the same time contain a corresponding variable, that the length of one of its sides does *not* measure 5m? For it would appear to be self-evidently *not* true that this length – which, as concretely determined, is not present at all in the Content of the idea of the parallelogram – measures 5 m. But what is really strange is that it is *equally* untrue that it does *not* measure 5 m. For if something does not exist at all *in concreto*, then neither can any property be denied it. Meanwhile, it is only the *variable* “*some* absolute side-length” that is present in the Content of the idea “any parallelogram at all,” just the pure possibility that what falls under this idea can and must possess one of the possible absolute side-lengths. Thus the idea, in terms of its Content, falls under the principle of excluded mid-

---

37 One would be compelled to do so if one entered the analysis of the form of the object with the conviction that one is looking for the form of some pure something – in the broadest sense of the word. That was precisely the basic conviction with which Husserl carried out his formal-ontological reflections. However, this point of departure of Husserl's appears to be dubious, and I have in full awareness chosen a different path toward determining the form of an individual object. Already the concept of the “pure” – or better, “empty” – something in the broadest sense of the word appears to lead to serious difficulties. [Ingarden added the last two sentences in the German version.]

38 「universal」

dle and under the principle of contradiction in its ontological interpretation only with respect to some of the elements occurring in it – indeed, with respect to the constants and the constant components of variables. How is that possible? How is it possible for something to exist with an absolute side-length that is not fully specified, with “some” not fully specified angle-measure, with – in another setting – some not fully specified pitch and timbre, and the like? For it may appear extraordinary in comparison to autonomous objects that certain determinations are absent *altogether* from the Content of *purely intentional* entities unless they were attributed to them by a corresponding act of consciousness, but in the final analysis it is not all that incomprehensible. An intentional object, namely, is a product of an act with finite (limited) content. Secondly, it is simply a special kind of *fiction*, something “unreal” [*Unwirkliches*], existentially heteronomous. But that an *analogous* case, though of course not entirely of the same kind – a case situated, so to speak, between a radical absence of a determination and an effective one – should be possible in something that is supposed to be *neither* product of our fantasy or conceptual thinking, *nor* something heteronomous, and to which a higher dignity of being was frequently allotted throughout the history of philosophy than to real objects: that indeed appears<sup>39</sup> to be wholly unintelligible and impossible. And here one is tempted to say with Berkeley: Everything that exists is individual. There are no general entities. It is only the presenting (representating) function [*Darstellungs- (Repräsentations-) Funktion*] of some names that enables them in many cases to designate various individual “ideas” – in Berkeley’s sense! – and in this sense become “general.” However, neither this function nor these names themselves cease even for an instant to be individual, just as is – according to Berkeley – anything at all that exists. But can the universality of certain sentences – those that ascertain the existence of necessary interconnections among the elements of certain wholes in all cases of a particular kind – be conceived in a manner different from the following: that these interconnections are just as individual as everything that exists, including the corresponding elements themselves? And is it not the assuredness that other components of these wholes exert no influence on the existence of the established interconnections, and consequently can remain unacknowledged (but not as if these components were not present, or as if they could be “some” “variable”) – is it not this assuredness that allows us to apply<sup>40</sup> the respective (“general”) sentences to *all* individual cases which fall under the relevant species? Here too – it would seem – one is tempted to follow Berkeley. The totality of being would then be much simpler, and the difficulties with which we have to grapple here would then also fall by the wayside. Unfortunately, we know that Berkeley’s effort miscarried – as Husserl showed in Invest. II of his *Logical Investigations* – and that this researcher, so intellectually perspicuous, was hoisted by his own bootstraps. That is to say, though at first he rejected “abstract ideas,” he was nonetheless forced to accept them in precisely that

[244]

---

39 「to many」

40 「extend」

[245] sense which specifies “general ideas” in the sense relevant for us. He had to concede that a geometric figure, for example, can be considered *only as* triangle, that we can therefore somehow know<sup>41</sup> *in advance* what belongs or ought to belong to “triangularity,” under the aspect of which the whole figure can be considered, and that at the same time we can somehow fail to take into account what is different in different individual triangles, what *can change*, what in connection with this can be labeled in the analysis as “some,” as not “more closely”<sup>42</sup> determined, and the like. Thus for this and many other reasons we cannot decline to accept general ideas (in our sense) along with the remarkable structure of their Content.

The difficulty in grasping the possibility of the kind of structure that occurs in the Content of a (general) idea is considerably magnified when the relations that obtain within this Content are taken into account and are contrasted with the situations [*Tatbestände*] that prevail in the existential realm of (autonomous) individual entities. If we have previously overlooked these relations, or at least not considered them in greater detail, it is because both the proponents and opponents of accepting ideas were too mesmerized by the Platonic conception that ideas are “prototypes” of individual objects, and that consequently the two realms of being – ideas and individual objects – “resemble each other completely”<sup>43</sup>. For to what end would one otherwise have to accept ideas? – so went the thinking.

In order to grasp certain oddities that occur in the structure of the idea’s Content, we must take note of some of the interconnections among its constituents – those [interconnections] that belong to *material* ontology, and which we have encountered when analyzing some of the existential-ontological problems. There we dealt with the existential self-sufficiency and non-self-sufficiency of certain moments, and in the course of doing so we discovered non-self-sufficiency that can be unilateral or bilateral, as well as unequivocal or ambiguous. Yellowness, for example, is non-self-sufficient vis-à-vis coloration: it can exist *in concreto* only insofar as it occurs in essence-dictated unity with coloration. The coloration, on the other hand, *need not* occur *in concreto* in unison with precisely yellowness or with just such and such brightness, and the like, for the place of yellowness can be assumed by redness, say, or by some other color-quality. Yet coloration is nonetheless non-self-sufficient vis-à-vis the color-quality in the sense that in *every* case of its individual being it must coexist in essence-dictated unity with some one of the color-qualities: it is incapable of existing *in concreto by itself, without* any “possible” quality. That is how it is in every case in which the said moments exist individually. There is no coincidence here, but rather a *necessary* existential interconnection between these moments, the necessity of which follows from the Content of the idea of a color in general. If on the other hand we attend to this Content itself, we certainly get

[246]

---

41 Berkeley did not think through how this is possible. Cf. G. Berkeley, *Treatise*, Introd., Sect. XVI.

42 “unequivocally, exactly”

43 “are like two peas in a pod”

confirmation relative to individual cases of the law just stated, but at the same time it becomes self-evident that the situation shapes up somewhat differently in the respective idea-Content. For none of the unequivocally determined color-qualities – brightness, saturation, etc. – occurs here alongside coloration. Their place is assumed so-to-speak by the respective *variables*: “some” quality, “some” brightness, “some” saturation, etc. And this “some” signifies here something entirely *different* than before: it now signifies the *possibility of concretizing an arbitrary* – as yet unspecified as to its individual modality – quality, brightness or saturation. However, apart from what that means: it is fact – and an essence-dictated fact at that – that in the Content of the idea “any color at all” itself the moment “coloration” occurs *without* being together with the moment “yellowness” or “redness,” etc., within the unity of the same whole, but rather occurs together only with the corresponding coexistent variable. What is impossible in the case of individual being – and indeed impossible in virtue of essence, on the basis of the Content of the idea “any color at all” – becomes somehow possible in the idea’s Content itself, but only under the obvious condition that now the corresponding variable “some color-quality,” “some saturation,” etc. occurs as an *indispensable completing-component* [to “coloration”] within the same Content.<sup>44</sup> This is of course impossible – for it would contradict the apriori law whose validity is grounded precisely in the Content of the idea “any color at all” – if the constant that we have in mind when speaking of “coloration” were to occur in that Content in *the same* mode of existence as in the particular cases of autonomous individual objects (provided of course that at least *one* “colored” individual object exists), hence if it were just as “particularized,” “individuated,” as are the particular cases of yellowness, of redness, etc., the particular instances of saturation or brightness, and in general everything that can be singled out within the individual object. Not only yellowness is just “some” indeterminate, “some” “variable,” in the Content of the idea “any color at all,” but also that “constant” that

[247]

---

44 It is characteristic that for so many centuries – I must unfortunately say: until the appearance of my *Essentiale Fragen* – the existence of “variables” in the idea’s Content was overlooked, and that the so-called “general objects” (cf. Twardowski – prior to that, “the general idea” in Locke) were conceived strictly as a bundle of so-called “common characteristics.” Instead of coming to grips with the completely different structure of the idea, the search was repeatedly made for a general object that would be the double of an individual object. At bottom, Berkeley grasped this situation in the same way, except that he rejected the so-called “abstract ideas” because he was under the duress of the (as we would say today) *non-selfsufficiency* of something like, say, coloration, redness, a quite specific saturation of a color, etc. Yet he too did not realize that one cannot attain to a general “abstract” idea by simply *dropping* moments of closer determination, but only by “making” them – if we may put it that way – “variable” [*durch ihre “Veränderlich-Machung”*]<sup>\*</sup>. It is only for this reason that he did not engage in a more detailed analysis of [the process of] abstracting in the sense adopted by him.

\* “making” them “variable”

we call “coloration” is not individuated. It is in itself somehow “general.” And only for this reason can it occur in the idea’s Content *without* the *individual* instances of yellowness (or of redness, etc.) and coexist with the variables “some quality,” “some saturation,” etc. It is Husserl’s great achievement to be the first contemporary researcher<sup>45</sup> to have realized – in the polemic against Berkeley in his *Logical Investigations* – that the universality of what he called *species* (i.e. in the first place, of the “idea” in the sense employed here!), is something fundamentally different from the particularity [*Vereinzelung*] of individual entities as well as from their non-self-sufficient “abstract” moments. Husserl had also recognized as a consequence of this, that in order to attain to an immediate, intuitive cognition of some particular *species*, it is not at all enough to “abstract” – in a sense that has become standard since Locke’s times – by “dropping” or “separating” non-self-sufficient moments that coexist within a concrete whole, but rather that it is necessary to carry out an “ideation” in Husserl’s sense. Unfortunately, in Invest. VI of his *Logical Investigations* Husserl did not succeed in clarifying in a satisfactory manner what this “ideation” is. For it is in fact true that it is a cognitive act “founded” in acts of sensory intuitiveness [*sinnlichen Anschaulichkeit*], that it is therefore – as Husserl says – a “categorial intuition,” but this state of affairs does not yet clarify the essential difference between it and sensory intuition, nor the specific accomplishment of this cognitive act. That very moment of “ideation” which is not clarified by this is the one that enables it [ideation] to attain to the general, i.e. to the Content of an idea, and to grasp that Content in its generality – i.e. in that which distinguishes the Content in its *mode of being* from the mode of being of any individual entity. Only the discovery of variables in the Contents of ideas made it possible to arrive at the notion that “ideation” is a quite specific *operation*<sup>46</sup>, and not, as it might once have appeared, a kind of

[248]

---

45 <sup>1</sup> [Ftn.] It is not certain whether Husserl was actually the first to stumble onto this, or whether Plato had seen this before him. Plato would have to be restudied from scratch in this regard. <sup>7</sup>

46 In the fall of 1927, during a discussion with me concerning my *Essentiale Fragen* and the conception of the idea contained in it, Husserl showed me a manuscript which was entitled “Variation” and on the title page bore (in blue pencil) the date 1925. I sent my *Essentiale Fragen* to Husserl in the early part of 1924; its printing was concluded in November of that year. There is therefore no doubt that Husserl was familiar with the book in 1925. I no longer remember the details now, but what I do know is that Husserl was focused on working out the operation of “variation” (of “variable-formation” [*Veränderlich-Machung*]) that enables us to attain to what I call “Content of the idea.” Some details of this new conception of “ideation” are noticeable in Husserl’s *Formal and Transcendental Logic*. It was later integrated – we do not know by whom, whether by Husserl or by Landgrebe – into the book posthumously issued by Landgrebe as *Erfahrung und Urteil* [*Experience and Judgment*] (1939) (cf. §§ 87 f.). Whether it originated under the influence of my *Essentiale Fragen*, I cannot say. At any rate, the only essential thing is that there is perfect parallelism between my conception of the idea and its Content and Husserl’s conception of “variation” as a distinctive mode of cognition.

mere "beholding" [*Beschauen*] of<sup>47</sup> what is general (a "gaping," as Heidegger once put it). And indeed an operation that enables us to pass over from the unequivocal determinateness of any individual (real or ideal) objects to the Contents of ideas – which contain variables. But to fully comprehend the idea's structure it is necessary to tie together the occurrence of variables in ideas' Contents with the generality of the idea unveiled by Husserl. This generality, however, is first of all a different way for constants *to be* than is the mode of being of something individual. On the one hand, this *mode of being* enables constants to coexist in the unity of a whole with variables, and not with the individual, lowest differences of the relevant qualities; on the other, it distinguishes ideas from both real and ideal individual entities. It is *not the ideality of being*, but rather precisely *generality*<sup>48</sup> that is essential and characteristic of the way for ideas to be. What most intimately goes hand in hand with generality is the occurrence in the idea's Content of a special variable that could be called the variable of the *momentum individuationis*. What fall under this variable are the moments of individuation of particular individual objects that are determined in their generic moments by the constants of the respective idea.

[249]

I do not wish to consider here what that *momentum individuationis* consists of in the particular individual entities. As we know, there is a variety of theories on this topic – from the formalist, which seeks it in moments of spatio-temporal determination, all the way to various "materialist" ones, such as that of Duns Scotus, who sees it in a special moment of matter, in the so-called "*haecceitas*." It is however certain that it can only appear in the idea's Content in the guise of a *variable*. It is precisely its variability which implies that all moments of the matter that occur in the idea's Content as constants lose, as it were, their individuality, and achieve that radically different way-to-be [*Weise-zu-Sein*] which is here called "generality." I am, by the way, unable to make any clearer or capture conceptually what that "generality" is in itself. This generality could be clarified – if at all – only hand in hand with clarifying the problem of what the *momentum individuationis* is. At any rate, generality is not the mere *lack* of the *momentum individuationis*, but rather at the same time something specifically [*spezifisch*] *positive*. And it is just an external manifestation of this peculiar mode of being that the *momentum individuationis* occurs in the idea's Content only in the guise of a variable.

However, even though this whole situation remains murky, it nonetheless does *not* appear likely that the *momentum individuationis* would be *identical* with the moments of spatio-temporal determination (localization). This already follows from the fact that, in such an event, entities that are neither spatial nor temporal – hence, all ideal objects, such as the individual numbers as members of the natural number sequence, among others – could not be individual. It appears to be true, however,

---

47 "staring at"

48 "[Ftn.] It is however likely that ideality of being is an indispensable *condition* of "generality." It is certain, in any event, that reality as *modus existantiae* *excludes* generality!"

[250]

that the moments of spatio-temporal localization, wherever they may occur, are closely connected to the *momentum individuationis*. In individual entities that are temporally determined and situated in (real) space the moments of spatio-temporal localization are unequivocally determined, and thereby exclude – if we may put it that way – all other such moments. That is to say, when a specific assortment of these moments characterizes a particular individual material object, *no other individual* material object can be characterized by *the same* assortment. It follows from this that in the Contents of the ideas of entities determined by space and time the variability of the *momentum individuationis* goes hand in hand with the variability of the spatio-temporal localization. Thus the latter [moments] too are [characterized as] only “some,” they only constitute a pure possibility of such moments being concretized in the particular individual objects that fall under such an idea.

And one more thing. The formal structure of the idea’s Content appears to differ in virtue of essence from the form of the individual object. Both constants and variables occur in the idea’s Content *not* as its *properties* or as its individual nature, but exclusively as its *constituents* (elements).<sup>49</sup> And this even when constants and variables are involved whose individual correlates make up the very properties or individual nature of the objects falling under the respective idea. On the other hand, *distinct* constants and variables occur in the idea’s Content which are ideal concretizations of formal moments, hence, in particular, for example, concretizations of interconnected moments that constitute the *form* of property, or, correlatively, of those moments that constitute the *form* of the subject of properties. There are even distinct *ideas* of pure form in the Contents of which *all* material moments occur in the guise of variables. Then only formal moments appear as constants of the Content, and alongside them perhaps also certain existential moments, if the view that a close bond exists between form and mode of being is correct. I call such ideas *formal ideas*. They can have varying generality and contain – depending on the degree of generality – “differing assortments of”<sup>50</sup> constants. Their Content constitutes<sup>51</sup> the object of investigation for formal ontology. In contrast, in ideas that also contain *material* constants – I call them “material ideas” – the formal constants and variables are *constituents* of the Content in the same way as its material constants and variables. In individual objects the material moments *stand in certain forms* that are inseparable from them, and form together with them, say, the unity of what (in this special case) is called the “property of something.” In ideas’ Contents, on the other hand, the material moments occur, as it were, *alongside* the formal and existential ones. But the material, formal and existential moments, all of which are elements of the same idea’s Content, are *not deprived* of all form. They are not “form-naked,” but

[251]

---

49 I have already emphasized this in my *Essentiale Fragen*. Something of a confirmation of this contention was later given by H. Spiegelberg in the essay “*Über das Wesen der Ideen*” [Concerning the Essence of Ideas].

50 “more or fewer”

51 “in some measure”

stand rather in a form that *differs* from the one in which material moments stand in their *instantiation* in the individual object. Even the mode of being of matter I is (or at least can be) different in the idea's Content than is characteristic for a particular matter I in individual objects that fall under the respective idea. The fundamental formal schema that characterizes the idea's Content is not the *basic form for an object* – thus, the schema: “subject of properties”/“property” – but rather the structure: “whole”/“constituent of the whole.” Now the basic form of an object shows up in the idea as well, and indeed<sup>52</sup> in the structure of the idea *qua* idea. ¶ This basic object-form occurs in the Content of the idea only as a constant that functions as surrogate for [*vertritt*] the form of the object falling under it.<sup>73</sup>

It is a fundamental error, committed repeatedly ever since Plato's times, to regard everything in the Content of an idea, and in the realm of ideas generally, as a simple “replica” ¶ (copy)<sup>74</sup> or, if you will, a “prototype” of what is to be found in individual objects.

All objections that were once leveled against the acceptance of ideas in view of the alleged “duplication” of the real world (or more generally: of the totality of individual objects) are in truth groundless, and simply follow from making various judgments about ideas without having become acquainted with the structure peculiar to them. In this way one also blocks the path to getting to know them better. In a certain way one forgoes in advance the effort to perform the relevant cognitive act. The idea is no “double” for the individual object. It is fundamentally different from the latter in both its mode of being and its form, and indeed in terms both of its Content and the structure that is proper to it *qua* idea. Nonetheless, to some extent it does not cease to be “prototype” for individual entities that fall under it. From the constants and variables occurring in its Content one can so-to-speak read off which properties, which formal moments, and which mode of being are characteristic, and even essential, for the objects falling under the respective idea. ¶ We can also learn from the relations among the elements of the corresponding idea's Content<sup>75</sup> the necessary laws of coexistence and exclusion pertaining to the moments of ¶ the possibly existing individual objects<sup>76</sup>. A more detailed investigation of the situations before us here would therefore first unveil the immense depth of the disparity between autonomous individual objects and the corresponding ideas. The attempt to ¶ deny<sup>77</sup> the disparity between ideas and purely intentional objects leads to a similar result. This is important to emphasize, because one might be inclined to reduce ideas to purely intentional objects.

[252]

---

52 ¶ *not in its Content*, but ¶

53 ¶ But even in this case the form of the idea *qua* idea cannot be simply identified with the form of individual objects. ¶

54 ¶, a “likeness” ¶

55 ¶ By means of an intuitive apprehension of these constituents we can discover ¶

56 ¶ their concrete correlates in individual objects, laws that are necessarily valid for these objects should they in fact exist ¶

57 ¶ erase ¶

[253]

First of all, the variables of the idea's Content cannot be identified with the spots of indeterminacy that occur in the Content of the intentional object. A variable is no simple *lack* of a specific object-moment, as is precisely the case in the spots of indeterminacy. It is, on the contrary, a unique kind of *completion* [*Ergänzung*] of an idea's Content, and this via concretizing the possibility of corresponding material, formal and existential moments. A *necessary* correlation prevails between the stock of constants of an idea's Content and the variables present in it: the occurrence in an idea of a specific assortment of constants necessitates the presence in the same idea-Content of quite specific variables with a specific constant component and a likewise specific range of variability. When we analyze the Content of an idea, we can only ascertain what we *encounter* in it. We can also have only an *intuitive insight* [*einsehen*] into the necessary interconnections that we discover there. Nothing lies there within our power, and we can neither change it in any way nor add anything to it, nor even remove anything from it. Ideas, along with their Contents, are just as radically transcendent vis-à-vis the cognitive acts as are all autonomous individual objects. Unlike real individual objects, ideas lie outside the reach of our powers in the sense that we cannot alter them by any kind of psycho-physical action, whereas we human beings – as psycho-physical individuals who live from the outset on the boundary between the immanence of consciousness and the transcendence of the real world – dispose of various means of impacting real objects. The realm of ideas is consequently perfectly immune to our intrusion, whether by means of consciousness or “physically.” One can say that the transcendence of ideas vis-à-vis our human being is much more radical than that of entities in the real world. This is closely related to ideas being supratemporal, and therefore being neither able themselves to change, nor to participate in any kind of process that transpires in the temporally determined world. Such a transcendence is, however, ruled out for purely intentional objects. The latter are sensitive to modulations of the content of the correlative acts of meaning that project them, to the manner in which these acts are implemented by the subject of consciousness, as well as, finally, to the influence of various other acts of consciousness that refer to them. Consequently, the spots of indeterminacy occur in the Content of some specific purely intentional object in one assortment rather than another not because they are demanded necessarily by the spots already determined by the content of the act, but precisely because this content left them indeterminate, empty. The further course of constituting an intentional object that is correlated to a particular manifold of acts can remove or organize differently the spots of indeterminacy that initially occurred, can sometimes even introduce new spots of indeterminacy when some elements of the act-content are dropped<sup>58</sup>. A spot of indeterminacy can also be filled out in various ways. In this “filling-out” and its relation to the corresponding spots of indeterminacy one can see a certain similarity to the relation among individual moments of a particular kind and the variables of the corresponding higher-order idea. But at the same time

---

58 ʘby the subjectʘ

there are significant differences between these cases. Whereas the variable of an idea determines unequivocally the set of individual cases correlated to it, a spot of indeterminacy, in virtue of what was later assigned to the intentional object by new acts of consciousness, can be filled out quite differently, sometimes “unsuitably”<sup>59</sup>. Of course, as a rule, we expect a filling-out that is “suitable,” i.e. one that stems from a specifically circumscribed sphere of qualities. But this happens because we are oriented toward a certain “object-consistency” [*gegenständliche Konsequenz*] and are guided in this by the very possibilities that the variables of the corresponding ideas predetermine. Meanwhile, it is not at all necessary that we in fact fill out the spots of indeterminacy with “object-consistency” in mind. We have a rather broad range of freedom in this respect. We can fill out the gaps with qualities that are not any kind of individual cases of the aspect with respect to which the given intentional object is indeterminate. Should we choose such an “unsuitable” quality, then, in relationship to the situations that ordinarily occur in the real world, a “deformation” of the intentional object arises as a result. An “impossibility” can even emerge from that – and this either as antithesis [*Gegensatz*] to any “empirical” possibility or even in contradiction to an apriori law of coexistence. But that is beside the point: despite all of the inconsistencies in its Content, the purely intentional object that arises in this way can still be “thought,” and constitutes, despite everything, a whole – even if an inconsistent one. In other words, it is in our power to form intentional objects that (in their Content) have curious and even bizarre, or even mutually contradictory properties which no real or ideal object could exhibit – provided that we are not at the same time interested in forming an object that we could not merely “think” in its Content, but also “imagine” [*vorstellen*]. One can certainly conjure up or form “in pure thought” “non-metallic iron,” things consisting of colors alone, and green people, etc., but one cannot have (an intuitive) presentation of these, since the intuitive unity of the object would then be shattered. All of this is absolutely ruled out in the realm of ideas, and so the examples provided testify to the radical difference between the Content of an idea and the Content of a purely intentional object. ¶ Merely contrasting “variables” with “spots of indeterminacy” can suggest the notion that a close kind of kinship might exist between these two entities.<sup>60</sup> [However,] removing a spot of indeterminacy from the Content of an intentional object is accomplished by filling out, by completing, this Content with new moments that *integrate* perfectly into the whole of that Content. [Whereas] the attempt to remove a variable from the Content [of an idea] ends in failure or leads us to a completely *new* (less general) idea, or ultimately to an individual object that falls under it.

[254]

[255]

---

59 ¶, not in a manner conforming to what one would expect from the remaining set of the intentional object’s determined moments ¶

60 ¶ The very juxtaposition of “variables” with “spots of indeterminacy” enjoins us to abandon the notion that some essential kinship might obtain between these entities. ¶

A certain similarity does of course show up in the form of the entities under discussion, and this in the “two-sidedness” of both forms. But can we infer from this that this two-sidedness of form is characteristic<sup>61</sup> of the intentionality of an entity? That would not appear to be at all self-evident. To demonstrate it, one would have to show not only that the two-sided structure of the correlative object is a necessary consequence of the intentional act of meaning it, but also that this structure cannot occur anywhere else – that is, outside of purely intentional entities. Meanwhile, for the time being it is simply a fact that the purely intentional object displays a two-sided structure. It does of course seem likely that this structure is intimately bound up with the heteronomy of these objects – that is to say, with the circumstance that the qualitative as well as the other moments that occur in their Contents are not immanent to them, that the purely intentional object is therefore not “truly” what it sets itself forth as being consequent to the intentional attribution [*Zuweisung*]. Precisely for this reason, one could counter, it must be something else, and have different properties by virtue of which it can appear to be something other than it in fact is. It is tempting to make the comparison here with objects that “represent” [*darstellen (repräsentieren)*] other objects, e.g. with an actor in the theatre who is an entirely different person than the one he “plays,” than he makes himself out to be. He must have numerous properties and execute a variety of behaviors that enable him to “portray”<sup>62</sup> a different person, i.e. to conjure up the semblance of the existence and self-presence of a person entirely other than himself. The person that he “portrays,” say, “Wallenstein in Schiller’s”<sup>63</sup> drama, does not “actually” exist. That person is *de facto* a purely intentional object determined by the text of the drama, and in particular by his own words as well as the words of other personages appearing in the same drama that are addressed to Wallenstein or say this or the other about him.<sup>64</sup> From another perspective, this person is also determined by his own behavior in the drama. And this behavior and the words uttered by him are “played” by the stage actor. The *portrayed* hero – as intentional object – attains to a sort of *quasi*-real presence only because a real actor is in fact present on the stage and exhibits correspondingly real behavior, and in particular utters a chain of words and sentences while not passing them off as his own, but as the words of the portrayed personalities, e.g. Wallenstein’s, Hamlet’s, Faust’s, etc. Quite in line with what I established earlier, the heteronomous existence of, say, Wallenstein (in the drama) presupposes the autonomous existence of other objects, in particular of the drama’s author, of the actor, of the stage, etc. The question arises: does not a relationship obtain between the intentional essence and the Content of a

[256]

---

61 “of intentional objects, or to put it better:”

62 “pretend to be”

63 “Horsztyński in Słowacki’s well-known”

64 For, Wallenstein in the drama and the real field commander of the Thirty Years’ War who once existed are *two* different entities, even though Wallenstein in Schiller’s drama is supposed to be a depiction [*Abbildung*] of the real Wallenstein.

purely intentional object that is similar to the one between the actor and the person portrayed, “played,” by him? Is there not here as there a similar structural duality, and does it not obtain precisely because the intentional object is in its Content not “truly” what is just attributed to it intentionally and what it passes itself off as being? And must not for this very reason its own structure – different from that which occurs in the Content – “truly” exist, a structure that enables it, as it does the actor, to do precisely this: to appear to be something, to pass for something that it [or he] “in fact” is not?

However, on closer inspection this line of reasoning must be abandoned. The actor is a completely *different* object in comparison to the personalities portrayed by him, someone who only wears “the mask” of the person portrayed by him. In contrast, the intentional structure of the purely intentional object is not some other, *second* object in relationship to its Content. *One and the same* object is, on the one hand, what it passes itself off as being (as appearing) consequent to being assigned certain properties by an act, or by a manifold of acts, of consciousness, and on the other it has its intentional structure, its intentional essence. To be sure, that second, self-enclosed object also exists, the one that is the source of the being, the properties and the structure of the first (the intentional), but this [second] object is none other than precisely that act of meaning, or the subject of consciousness that executes this act. The same *structural* transcendence obtains between these two entities as between the actor and the person portrayed by him. This transcendence does not, however, obtain between the Content and the intentional structure of the purely intentional object. There also need not obtain between these two aspects of the intentional object the kind of existential disparity that obtains between the actor and the person portrayed by him. For whereas the actor *is* a real person, the character he portrays is indeed *supposed* to be real, but *is* “in truth” just a heteronomous object. In contrast, the intentional structure of the purely intentional object is not singled out by any kind of “stronger” existential moment in comparison to its Content: the purely intentional object as whole is heteronomous (through and through), both in its Content and intentional structure. “Stronger” existential moments do however frequently occur in its Content, which, in particular, can be just as well existential autonomy as actuality [*Aktualität*], or even existential originality [*Seinsursprünglichkeit*]<sup>65</sup>. However, none of them are (if we may put it that way) “realized,” but only intentionally *assigned* – as is absolutely everything that is present in this Content. And it is not the intentional structure of the intentional object that is the source of the existence and representing [function] of its Content – as happens in the case of the actor and the portrayed person “played” by him – but rather *both* ultimately have their source of being in an autonomous act of consciousness.

On the other hand, *the same modus existentiae* occurs in the Content of the idea as in its structure *qua* idea, namely, that of being-ideal. That is to say, both the properties of the idea *qua* idea and the constants and variables of its Content are

[257]

---

65 [I shall also resort to ‘primacy’ for *Ursprünglichkeit*, with the adjective form “primal.”]

*ideal* concretizations of certain pure qualities and formal moments, or even only [concretizations] of the possibility of their concretization in individual objects.

[258] There is a very crucial difference between the “two-sided structure” of the idea and the “two-sided structure” of the purely intentional object. As already stated, the form of the idea differs first and foremost from the form of the individual object by the occurrence of variables in its Content, and secondly, by its Content standing in the structure “whole/part.” But the same basic object-structure as is foisted onto individual objects that are summative wholes is also foisted onto this [whole/part] structure. In both cases the sole properties that these entities possess are the *structural* properties of the respective (individual or “ideational” [*ideischen*]) summative whole. The two-sided structure of the idea makes it possible to regard it either “from the perspective” of its Content – without taking note of its structural properties *qua* idea – or “from the perspective” of its structural properties. But if we consider it from the side of the Content, then we so-to-speak “read” it in such a way that we relate the constants and variables to the objects that fall under the given idea. In latching onto such and such formal and material constants, we immediately read off the corresponding material moments as standing in those formal moments that are determined by the formal constants and variables. We therefore do not treat the idea’s Content as a *whole* with material constituents of one sort or another that, as it were, lie *alongside* formal moments. It is not until we address the structure of the Content itself as a whole consisting of constituent parts, not until we attribute certain structural properties to the idea on this basis – as we have done throughout the course of our entire analysis of ideas – that we go over to the “other side” of the idea and discover its properties as properties of a quite distinctive sort of object with a peculiar, unequivocally determined form, which is indeed partially determined by the Content. Things are rather different with purely intentional objects. The two-sidedness of their structure is much more radical. First of all, as that which shows up in the Content of the given intentional object, secondly, however, as that which comprises the intentional correlate of an act or manifold of acts of consciousness, and which has not only certain structural properties that are bound up with the possessing of a quite specific Content, but also various materially determined properties that are bound up with how the given intentional object is constituted in the particular case and what is happening with it as a correlate of a determinate manifold of acts  $\Upsilon$  of consciousness<sup>766</sup>.

[259] Let us illustrate this in conjunction with a concrete example.

After awakening early this morning I began to ponder on what I could pick as an example of an intentional object. That is when the figure of Wołodyjowski<sup>67</sup> appeared to me out of the half-shadows. After a while, it occurred to me that one should not pick an object determined by a literary text, but rather an example that would be a direct correlate of certain concrete acts of consciousness. It is then

---

66  $\Upsilon$  of intending [*mniemanie* = *Meinens*]<sup>7</sup>

67 One of the main characters in H. Sienkiewicz’s novel *With Fire and Sword*.

that the story came to me<sup>68</sup> of how Wołodjowski one evening – during the siege on Zbaraż, after Podbipięta’s funeral and prior to Skrzetuski’s departure from the camp – went to a tavern with Lord Zagłoba. I still see in semi-darkness the chamber of the tavern with its counter and the table at which – diagonally from me, in the half-light falling through a side-window – sit Zagłoba and Wołodjowski. I see both silhouettes and their head movements. While ruminating on Skrzetuski’s planned expedition, Wołodjowski recalls Helena, as, incidentally, he has frequently done in the past few weeks. During the journey that started at the Dniester he fell head over heels in love with her and is now very uneasy about her fate. At the same time, he experiences a threefold anguish, since along with missing Helena he is experiencing pangs of conscience relative to Skrzetuski, and in addition does not trust Rzędzian, who – as we know – was himself supposed to continue his flight with Helena. Wołodjowski suspects that Rzędzian too may be in love with Helena, and is afraid of what he might be capable of doing if she is left at his mercy. But he does not say a word to Zagłoba about his unease and suffering. “Things would really turn out beautiful”<sup>69</sup> if he did! So he sits in a grumpy mood and just takes a swig from time to time from a glass of liquor that he ordered to console Lord Zagłoba. But Zagłoba is no fool. He had often surreptitiously observed Wołodjowski during the flight from the Dnieper Valley, and knows exactly what is agonizing him. Besides, he also thought of Helena, and much as he would like to banter a bit with Wołodjowski, he is so depressed after returning from Lord Podbipięta’s funeral that he can muster neither a joke nor even some small prank. He liked this upright fellow: now there will be no one to “bother” a little or to poke a little fun at. So they both sit without saying a word, and only every so often Lord Zagłoba raises his glass to Lord Wołodjowski and says: “Cheers, Lord Michael!”

[260]

I have just made here a series of statements concerning the situation that dangled before my imagination. The personalities that participate in it, what is happening in them, the surroundings in which they find themselves – all of that constitutes the Content of a very complicated intentional object that belongs to a manifold of visual, acoustic, intellectual kinds of acts of presentation which also happen to be intertwined with a certain mood, with the sentiment of pleasure that we have when running into old acquaintances from whom we learn certain heretofore unknown details pertaining to their lives. What hovered before me quite concretely in this Content was in many details richer than what I have conveyed with the above sentences – trying not to devote too much space to this situation at this

---

68 As we know, there is not a “word of truth” in this whole story. Sienkiewicz did not recount it in his work *With Fire and Sword*. It is therefore in fact no “literary” example, but rather an intentional product of my concrete acts of imagination. But in recounting this “story” to my readers, I am forced once again to “dress” it in the form of a literary text. Hence, readers are asked to invent for themselves some concrete example of objects of their imaginings, and check against it whether what I am here claiming about this whole situation by using my own example is true.

69 “He would be in a hell of a fix”

[261]

point. And it outlined itself in my imagination as concretely as if I were comporting with something actual, as if I were suddenly to sink into the past – yet not into that actual, “historical” one of the year 1649 when the siege of Zbaraż took place, but rather that actuality from Henryk Sienkiewicz’s novel *With Fire and Sword* with which I was familiar ever since my youth and which, without ceasing to be a literary “fantasy,” nevertheless took on the character of a peculiar actuality, as if everything that happens in the book “truly” happened. The sentences I have set forth comprise only one, and indeed only a partial, *reconstruction* of that “actuality” that “I” “saw” hovering before me<sup>70</sup> in the imagination. Instead of speaking about Lord Wołodyjowski, Zagłoba, etc. directly, as in the above sentences, we can now in turn pronounce statements about the objects of this same situation taken as an intentional correlate of the acts of imagination and moods experienced by me. Thus, for example, how at first Lord Wołodyjowski appeared to me as a small figure against the half-dark background; how afterwards the tavern flashed up in my mind, now in one, now in another perspectival foreshortening; how later almost everything was snuffed out for a while and certain trains of thought connected with the book I am now writing surfaced; how, finally, a certain pleasant sentiment of meeting up again with old acquaintances called forth Lord Wołodyjowski and that tavern out of the darkness. At first he was alone. Later the thought concerning Lord Zagłoba came up; but he himself, the way he sits at the table with Wołodyjowski and raises the glass to him, did not appear to me vividly until the instant I started to write the above narrative. Early this morning, it was rather some of the details pertaining to Lord Wołodyjowski’s mental state that were skipped here which moved to the fore. Wołodyjowski’s thought of Anusia also came up and a certain trepidation on his part as to whether Helena might not turn out to be the same sort of scatter-brain as Anusia, etc. At some point I heard Sienkiewicz’s words “Rzędzian’s chubby-cheeked face” and at the same time glimpsed in the imagination that crossroads at which Rzędzian and Helena flung themselves into the forest while fleeing from the Tatars, *the same* crossroads that always appeared to me when I read this passage in *the novel*. In a word, a whole, very complicated story can be recounted that no longer involves the fortunes of Lord Wołodyjowski himself and those of his friends (hence, [does not involve] the intentional Content itself, without the accompanying awareness that these [personalities] are nothing more than the Contents of certain intentional objects), but rather the fate of certain intentional objects as correlates of *my* imagination, intentional objects that are entangled in real time (and not in that merely represented time of the siege of Zbaraż) and that have their own special dynamic and development and their ways of impacting the apprehending subject, and which therefore have their manifold of properties that are partially structural, but are also in part filled out by material moments. All of these properties are not only *foreign* to the world represented in the respective

---

70 “I” was being “spun” for me “I”

complex of intentional entities, but are patently incompatible with it. Consequently, the only way the coexistence of both systems of objects and of their properties in *the same* intentional construct can be made intelligible is if what appears in the Content is – despite all illusory self-presence – just a heteronomous semblance. It lacks genuine existential immanence in the respective intentional entities, but nonetheless belongs in its illusory existence to their constitution. The properties of the intentional objects, taken as correlates of certain concrete acts of consciousness, are only determined in the slightest measure by the Content of these objects. And indeed they are only those that depend on the respective intentional object's possessing just such and such a Content and no other. The remaining properties, on the other hand, are not dependent on this Content and simply follow from the relation of this object to the subject who effects the corresponding acts of consciousness. They are therefore intimately bound up with the fate of the intentional object as the product of these acts. These properties are also bound up with the manner in which the intentional objects affect the subject who apprehends them, as well as with the way they intertwine with other intentional objects – which are surely alien to them, but which unfold simultaneously with them and which often appear to the subject quite unexpectedly. Frequently one can discover no connection at all between their Contents and the entities that have already appeared.

[262]

Loose as the connection is between the two systems of the intentional object's properties, and great as their independence is from each other, we can still not deny that in these two different "aspects" of the intentional object we are dealing with *one* and *the same*: one and the same intentional object shows itself to us in two such different ways.

This whole disparity, independence, and even conflict between these two aspects of the intentional object does not occur in an idea. On the contrary, *all structural properties of the idea* are *unequivocally and precisely determined* by its Content, and accrue to it as its own characteristic moments quite independently of how we comport with it. An idea has just such and no other properties because a certain assortment of constants as well as a stock of variables is present in its Content, and because quite determinate relations and interconnections obtain between them which are specified by the material moments of the constants and variables. Nothing here depends on our will or caprice. No structural property occurs in the idea *qua* idea that would not have its existential basis in the idea itself, and in particular in its Content. We must *discover* the properties of the idea *qua* idea in exactly the same way, incidentally, as we must discover everything that is to be found in the Content of "the idea"<sup>71</sup>. We must employ to that end not only acts of immediate apriori intuition, but also more rigorous proofs with the aid of which the necessary interconnections among the elements of the idea's Content are first revealed. What perhaps most sharply distinguishes ideas from intentional entities is the firm *closure of the idea's structure*, and indeed both within the framework of its Content and in

[263]

---

71 "particular ideas"

the interconnection between its Content and the ensemble of structural properties that accrue to it *qua* idea. In conjunction with this, there is the *absolute independence of the idea* itself from all “fortunes” that might be allotted to it in virtue of its relationship to the apprehending subject. Strictly speaking, *the idea has no “fortunes” at all in relationship to the cognizing subject*. Regardless of how the cognizing subject might relate to the idea – whether it grasps it directly or analyzes it, or deduces relations of one sort or another among its elements, whether it accepts or rejects it – *none of this leaves its mark in any way at all on the idea’s properties*: in radical opposition to the purely intentional entities, which are direct correlates of concrete acts of consciousness. It is not the so-called relative characteristics that are at issue here. That is to say, the characteristics which accrue to intentional objects as correlates of acts of consciousness and result from the variable relations of the objects to these acts, as if resulting from their “fortunes,”<sup>72</sup> are no mere relative characteristics but are rather genuine properties, and indeed acquired properties<sup>73</sup>, of these objects. On the other hand, no property accrues to the idea because some conscious subject happens to cognize it or makes use of it in cognitive operations. As I observed earlier, a distinctive characteristic of ideas is their *radical transcendence* vis-à-vis acts of consciousness. The *lack* of such transcendence, on the other hand, characterizes the purely intentional objects and separates them from all autonomous entities.

[264] Hence ideas differ from purely intentional objects existentially as well as relative to their formal structure. But owing to their form they also differ from all autonomous individual objects. With respect to the form of their Contents, however, they most resemble summative wholes. It is therefore impossible to reduce these three different types of entities to any one of them.

## § 51. The Relationship of Ideas to Autonomous Individual Objects

At this time we do not yet know whether real objects do in fact exist alongside ideas. Within the framework of formal ontology we do not even know whether ideas themselves exist. Both issues could first be decided in a metaphysical investigation. On the basis of the Content of ideas of those real objects that we grasp in apodictic self-evidence [*den wir einsichtig erfassen*], although without at the same time effecting the thesis of the existence of the respective ideas, it does indeed appear to be certain that these objects are not at any rate ideas, but rather individual and

---

72 The intentional entities that are determined by meaning units, say, those of a literary text, are distinguished by a much greater degree of independence from the apprehending subject; but they too do not lie completely outside of this subject’s range of action.

73 Concerning “relative” characteristics as opposed to properties 「 of some other formal type<sup>7\*</sup>, cf. Ch. XII, below.

\* [This phrase was added in the German version.]

probably autonomous objects. The question then arises as to what relations would obtain between these objects and ideas, were they both to exist. Can the existence of the real world be thought only under the condition of ideas' existing? Or is it the other way around, that the existence of ideas somehow entails the existence of the real world? Or are there no relations of existential dependence at all between them? Are the ideas so-to-speak "extraworldly" – as Plato maintained, for example – or do they somehow occur within the real world, e.g. as certain aspects or moments of individual objects – as Aristotle would appear to have it – assuming of course that both Plato and Aristotle had the same thing in mind under "idea," and that they also understood by it what is here being investigated under that name.<sup>74</sup> Is the relation of every idea to individual objects the same in every case? Or are there essential differences among ideas in this regard?

These are all questions (perhaps with the exception of the last one) that were frequently posed in the history of philosophy. The various answers given are characteristic of the various known standpoints that have repeatedly emerged since Plato. If I allow myself to pose them once more at this time, it is because the investigations of ideas we have carried out led to several results that on some essential points go beyond what is contained in the philosophical tradition. Consequently, the presuppositions of the questions undergo far-reaching changes, and it is to be hoped that at least some of these questions will now allow for answers that are perhaps better substantiated than was possible before.

[265]

1. Ideas differ from each other with respect to their generality. In connection with this, there exists between some of them a certain hierarchy: some are subordinated to others. Let us consider a sequence of such ideas by way of example: a) "geometric figure in general,"<sup>75</sup> b) "polygon in general," c) "quadrilateral in general," d) "parallelogram in general," e) "square in general" – everything understood in the sense of Euclidean geometry. The first-named idea is the most general in relationship to the remaining ones, being superordinate [*übergeordnet*]<sup>76</sup> to them. And each successive one is less general than the preceding, but moreo-

---

74 If the claims we have made concerning ideas are compared with the corresponding claims in Plato and Aristotle, the vast *disparity* must be recognized between the way ideas were conceptually dealt with in ancient-classical times as opposed to the deliberations carried out here. However, this does not rule out that what is supposed to be captured with the aid of such diverse concepts is nonetheless the same, but grasped a bit more adequately now than Plato could manage on first try. One can orient oneself there on the basis of the examples repeatedly employed by Plato. It is doubtful, however, that Aristotle had the same thing in mind with his *μορφή* as Plato's path-illuminating "idea." Only a detailed analysis of Plato's and Aristotle's texts could bring a resolution here. A renewed analysis of this sort seems to me to be highly recommended.

75 [*Geometrische Figur überhaupt*: it is not uncommon to see *überhaupt* translated by 'any... at all.' This would result in 'any geometric figure at all.']

76 [I shall also translate *übergeordnet* by 'higher-order.']

ver – it falls under the preceding one. The same can be stated with regard to the Contents of these ideas. What is characteristic of increasingly higher degrees of generality – starting from the last idea – is that in the transition from the idea “square in general” to the preceding [higher-order] ideas, new material variables are to be found in their Contents at each successive stage. If in the Content of the idea “square in general” there is only the material variable “having some absolute side-length” (any square at all being an equilateral, right-angled parallelogram having some absolute side-length), then two *new* variables show up in the idea “parallelogram in general”: “having some relative side-lengths” and “having some interior angles” (where parallelogram is the same as “quadrilateral having two pairs of parallel sides of some absolute length, etc...”). One more new variable shows up in the idea “quadrilateral”: “having some number of pairs of parallel sides,” etc. The hierarchy among the given ideas rests on the following points: 1. *the same* constants are present at least in part in the Contents of these ideas; 2. in the less general idea that falls under a more general one, a particular constant appears in place of a variable in the Content of the higher-order idea, which constant is a special case of all the ones admissible by this variable. Other special cases of this variable occur as constants in the Contents of *other* ideas, which likewise fall under the same general idea and which are *equiordinate* to the idea under discussion (e.g. the ideas: “rhombus in general,” “rhomboid in general,” “rectangle in general,” in relationship to the idea “square in general”). The least general and so the “lowest” idea is the “particular” [*besondere*] idea, i.e. an idea under which fall directly and exclusively the appropriately qualified possible *individual* objects.<sup>77</sup> As far as an idea of an *ideal* object<sup>78</sup> is concerned, it no longer contains in its Content either a *material* or a formal variable; on the other hand, variables that do occur in its Contents are the ordinarily so-called *momentum individuationis* and the existential variable, which is the concretization of the pure possibility of the respective individual object’s existing in fact.

2. Given all the disparity and hierarchy among ideas, *no two ideas are alike* [*gleich*], with *exactly the same* [*gleichen*] Content. Every idea with a specific Content is the only one there is. Any other idea at all differs from it in its Content in some respect.<sup>79</sup>

Ideas differ from autonomous individual objects in both of the respects just mentioned, provided there are numerous such objects. That is to say, there is no difference amongst them as regards generality: they are all “singular” [*einzel*] (individual) in equal measure. Precisely for this reason there is also no hierarchy

---

77 ʘ [Ftn.] Cf. *Essentiale Fragen*, p. 52. ʘ

78 ʘ [Ftn.] Whether this can be said of *all* particular ideas is something that we shall have to examine later. ʘ

79 This “uniqueness” [*Einzigkeit*] is stressed by H. Spiegelberg in his treatise *Über das Wesen der Ideen*, which he regards as a discovery. It would seem that Plato was already aware of this, but that would have to be checked.

among them; each of them is of the same order as any other. Whether numerous individual objects fall under a particular idea – all of which are exactly alike – or only a single one cannot be resolved on the basis of a bare analysis of its Content. But the particular idea does not generally rule out the possibility of the existence of numerous thoroughly alike individual objects that fall under it. It is so, for example, in the case of numerous squares in the geometric sense<sup>80</sup> (that are congruent to each other). This would only be ruled out where the *momentum individuationis* in the Content of a corresponding particular idea comprised a *qualitative* (material) *constant* – a certain *haecceitas* in Duns Scotus' language<sup>81</sup> so specific that it could be “realized” *in only one* exemplar of some determinate individual object. No “doubles” would be possible in this case. However, whether such *haecceitates* are possible and exist *effectively* is something I prefer not to address at the moment. But even if such particular ideas, with so peculiar a *momentum individuationis* do exist, they are still a kind of exception in the existential realm of ideas. We must oppose to them the particular ideas in whose Content the *momentum individuationis* is a *variable* – and indeed not a qualitative, but an existential one. Consequently, at least in some cases a number of autonomously individual objects would be possible that are<sup>82</sup> alike in every material respect.

The relationship of a *particular* idea to autonomous objects is different from an analogous relationship of *general* ideas to these objects. That is to say, a *complete one-to-one* correspondence<sup>83</sup> obtains between the *Content* of a *particular* idea and each of the individual objects that fall under it, whereas this [analogous] correspondence between the Content of a *general* idea and the individual objects falling under it – as mediated by the corresponding particular ideas – is *not at all complete*. Let us begin by looking into the first case:

The said [complete one-to-one] relationship obtains between particular ideas and the *ideal* objects falling under them. If we take the idea of the square with strictly determinate side-length or the idea of the number 2 as a member of the natural number sequence, then the *full* existential constitution [*Seinsbestand*] of every mathematical square having the given side-length – including all of its formal moments and the existential moments that determine its mode of being – has its *exact* correlate in the Content of this idea. No matter which *property* of the square we take, or even its constitutive nature, we shall always find in its idea a “corresponding” *constant*. The same applies to all moments of its *form*, the correlates of which are once again to be found in the corresponding formal constants. Only its *momentum individuationis*

---

80 [I shall drop the phrase ‘in the geometric sense’ on subsequent occurrence, since Ingarden has already pointed out that all geometric “talk” is to be taken “in the sense of Euclidean geometry.”

81 「whose qualitative moment would be 7

82 「exactly 7

83 Strictly speaking, this applies only to *ideal* individual objects – as we shall presently convince ourselves.

and its existence constitute  $\Gamma$  a particular case of  $\neg$ <sup>84</sup> the corresponding *variables* in the Content of the respective idea. At any rate, the ensemble of *constants* in the Content of this idea *exhausts*<sup>85</sup> the material and formal endowment of the respective object. For either the *momentum individuationis* is a specific *qualitative* moment of the object, in which case it is represented by a material constant in the Content of the particular idea, or a variable occurs in this Content which determines the *momentum individuationis*. In the latter case, however, this moment is no *material* moment of the object.

But what does it mean that a particular constant in the idea's Content "corresponds" to a property of some individual object falling under this idea? This means that *the same ideal quality* (*Wesenheit*) is concretized in both of them, but in a different manner. The constitutive nature of a mathematical square is an ideal instantiation [*Vereinzelung*] of "squareness in general" as a distinctive shape<sup>86</sup>. On the other hand, in the idea "square in general" (or in any particular idea of square) there occurs as a material constant of the Content the *ideal*, but at the same time *general*, concretization of that same ideal  $\Gamma$  quiddity [*Washeit*]  $\neg$ <sup>87</sup> "squareness." But an individual object "falls" (directly) under an idea if that object is constituted by a nature to which corresponds  $\Gamma$  – as a constant of the idea's Content – the general concretization of the same ideal quiddity, and if it is intimately linked with the formal constants of the nature's form.<sup>88</sup><sup>89</sup> Yet the same individual object falls (indirectly) *under many different general ideas* if either its constitutive nature remains unchanged when some of its properties are altered – so it is e.g. in the case of the idea "square in general" – or if simpler qualitative (material) moments are contained in its constitutive nature which have their correlates in the Content of more general ideas that are superordinate to the given particular idea. Thus, for instance, an individual square falls not only under the given particular idea "square with side *a*," but also under the general idea "any square at all," as well as under the idea "parallelogram in general," "quadrilateral in general," etc.

However, a different relationship obtains between an individual object and the general ideas under which it falls than obtains between it and the corresponding

---

84  $\Gamma$  one of the cases permitted by  $\neg$

85  $\Gamma$  – or to put it better: specifies in an exhaustive manner –  $\neg$

86  $\Gamma$  (*Gestalt* quality)  $\neg$

87  $\Gamma$  quality  $\neg$

88 To put it accurately: the second, already mentioned, condition for an individual object to fall directly under a particular idea should also be registered here, and indeed – that the object's full endowment [of properties] be exhausted by the totality of the respective idea's constants. Meanwhile, it will presently turn out that this holds strictly only for the ideas of ideal objects. In contrast, this condition does not apply to (particular) ideas of individual objects that change over time. It is for this reason that it will prove necessary to broaden the concept of the particular idea.

89  $\Gamma$  a constant of the idea's Content that plays an analogous role in the Content of the idea, and which is a concretization of the same ideal quality.  $\neg$

particular idea. The ensemble of constants in the Content of one of these general ideas (e.g. in the idea “parallelogram in general”) *does not exhaust* the *full* material and formal endowment of the respective individual object, but “corresponds” to only *some* of its properties or to the material moment of its constitutive nature. In the case of ideal objects – to restrict ourselves to these initially – it is a matter of a special *assortment* of properties that are strongly linked with the object’s constitutive nature (or with at least one of the moments contained therein). It is exclusively the *variables* in the Content of the superordinate ideas, on the other hand, that correspond to all of the rest of its material endowment as well as to its form. Which properties of the individual object are linked to its constitutive nature in such a particularly tight fashion and have their correlates in the constants of the relevant general ideas? Which properties, on the other hand, are those that have their correlates solely in the variables? These are questions that will yet have to occupy me in great detail – once I pass over to dealing with the problem of an individual object’s “essence.” However, various preparations are necessary before it can be handled. The clarification of this problem will first enable us to rigorously determine the relationship between individual objects and the general ideas superordinate to them. We shall then also be in a position to substantiate the claim that the single individual objects fall *not* under *arbitrary*, but always only under *quite specific* general ideas.

[270]

At this point it is still not possible to clarify the relationship between an autonomous individual  $\Gamma$  and changing object  $\neg^{90}$  and the ideas under which it falls. But one can speak about the “falling-under-an-idea” of such an object just as one can in the case of an ideal object. It is nonetheless difficult at this moment to answer the question as to whether there is a *particular* idea under which falls an object that changes through time. The doubt is generated by the following reason: When we are dealing with an ideal individual object we find only *one* (infinite) set of properties that comprises and exhausts the plenitude of its being. Meanwhile, it is not that way in the case of an individual object that changes through time. In this case, one and the same object possesses in succession numerous different (infinite) systems of properties which are in part mutually exclusive and which consequently can only accrue to the object in different instants of time. *Each* of these systems *exhausts* the plenitude of being of the given object in some specific  $\Gamma$  time-phase<sup>91</sup>, but *none* of them exhausts the totality of what the given object *can* be and also in fact  $\Gamma$  is<sup>92</sup> in the course of its existence. A special case constitutes here an object enduring in time when it exists with other objects of this kind, and is partially conditioned in its properties by the existence and properties of those objects. The properties that belong to any one of these systems constitute in part a resultant, as it were, of the coexistence and the impact on each other of various objects, and are not sufficiently

---

90  $\Gamma$  object, which, being in time, undergoes changes of one sort or another in the course of its existence  $\neg$

91  $\Gamma$  instant of its existence  $\neg$

92  $\Gamma$  was  $\neg$

[271]

determined by any one of them alone. So the question arises as to how the Content of an idea under which an individual object of this sort falls directly is structured. Is it a particular idea, and does it contain in its Content only *material constants*, or is it still a general idea? If it were a particular idea, then exclusively *material constants* would have to show up [*austreten*] in its Content, the totality of which would have to exhaust the plenitude of [being of] the respective object. Two possibilities would then result: either constants would then occur in the idea's Content which correspond to *all* of the systems of properties that accrue to the object in the course of its existence, or only such constants as would be correlated with just *one* of these systems. In the latter case the question would once again arise: to which of these systems should these constants be correlated – and why to some particular one of them rather than to another? Meanwhile, the first case appears to be improbable for two reasons: a) the various systems of properties are in part mutually exclusive and b) properties are contained in each of these systems that accrue to the given object because and only because of its accidentally existing<sup>93</sup> with other persistent objects<sup>94</sup> and within the range of their possible impact, but not because it is in itself formed in this specific way<sup>95</sup>. Both of the eventualities considered appear to be equally untenable, and one has to look around for another solution.

It thus appears that only such material constants belong to the Content of an idea of an individual object that changes through time as determine its constitutive nature or the moments co-constituting it, as well as those properties that continually [*konstant*] accrue to it, and this quite independently of the existence and endowment of other individual objects existing simultaneously with it. Hence, out of each system of properties through the possession of which the object changing in time passes, as it were, only *some* can have their constant correlate in the idea under which this object falls<sup>96</sup>, whereas the remaining ones must be represented [*vertreten*] by variables. We arrive at the same result by noting that the distinct property-systems of one and the same persistent object contain the same elements only in part and also partially exclude each other, and this with respect to those properties that accrue to the object only for a time – either because it itself goes through an evolution that is proper to it, or because it is subject to the impact of other objects, or, finally, because of both.<sup>97</sup>

However, the further question still arises as to whether the totality of constants in the idea's Content can correspond to all of the unchanging (continually accruing)

---

93 「simultaneously」

94 [Here, as on subsequent occasions, 'persistent object' abbreviates 'object persisting in time' [*in der Zeit verharrende Gegenstand*]]

95 「(because perhaps it has such and such an essence)」

96 「directly」

97 「At any rate, the only elements that can belong to the range of constants of the Content of an idea under which the given persistent object falls directly are those which correspond to the properties that *constantly* accrue to the given object (throughout the course of its existence).」

properties of an object of this kind or only to *some* of them, and indeed only to those that accrue to the object not owing to its contingent (though perhaps steadfast) coexistence with other objects, but only in virtue of its *own* essence. ¶ It would appear therefore that the presence of material variables in the Content of the idea under which an individual object that changes through time falls is unavoidable. And they would indeed have to be the variables of at least those properties that do accrue to the object only for a time, but which result only in virtue of the essence of its own evolution, without being elicited by contingent circumstances.<sup>98</sup> The notion then occurs that objects enduring and changing through time do not fall under any *particular* idea at all, but must rather fall under a *general* one. Or to put it differently: that there is no particular idea at all of objects that change through time. That is at least the way it would have to be if it were essential for the particular idea to have no material variables at all in its Content, as is in fact the case for particular ideas of ideal objects. But should we commit to this solution, we would have to search for an idea that, among the general ideas under which an object changing its time falls, would be the least general and distinguish itself by the fact that the given object would fall under it *directly*. If such an idea could be found, then the concept of the “particular” idea would have to be broadened to include that realm of ideas which along with their ensembles of constants would also have certain material variables in their Contents, although they would nonetheless have no less general ideas under them, but would instead relate *directly* to individual objects.<sup>99</sup>

But what then is the difference between a general idea and one that is “particular” in this sense? What is the reason that, in transitioning from some specific material variable of a general idea  $I_1$  to one of its constants, we arrive in the one case at another less general – or perhaps already particular – idea  $I_2$ , whereas in other cases ¶, starting from a material variable,<sup>100</sup> we immediately leave behind the realm of ideas and<sup>101</sup> find ourselves in the domain of individual objects, in which everything – the

---

98 ¶ Now, its remaining properties change and are effective only during certain phases of the object’s existence, whereas during others they are only empirically possible to a greater or lesser degree – hence they cannot be represented by constants in the Content of the relevant idea, but only by variables, and it may well be that they are not represented in it at all, and this because they are not specified by the object’s essence and are only “accidental” to it. ¶

99 ¶ If we have some *finite* number of successively more subordinate general ideas, one of them must be the least general. At the same time it may be such as not to allow – if we may put it that way – any other ideas to mediate between itself and the individual objects that fall under it. That “least general” idea would then be a “particular” idea in the sense that some individual object falls under it directly. We would in that case have to agree that it is not essential for a particular idea to have no material variables occur in its Content, as does in fact happen in certain cases. ¶

100 ¶ – despite the fact that certain material variables still occur in the idea’s Content – ¶

101 ¶ suddenly ¶

[273]

total material endowment – that corresponds to the constants (or to the variables that still remain) of the idea’s Content is instantiated? The material variables that occur in the Content of the particular (in the extended sense) ideas of objects that change through time must undoubtedly distinguish themselves somehow from the material variables of ideas that are “general” in the strict sense. † And here the formal condition appears to obtrude at once that there are two different types of variables. To wit, there are those (a) that are characteristic of general ideas, variables whose mark of distinction is to be replaceable – in the less general ideas, of course – by an ensemble of new constants and by a stock of further variables with a narrower range of variability, [replaceable] in such a way that the sum total of the new ranges of variability and the new constants would coincide with the range of the given variables. And there are those variables (b) that are characteristic of the particular idea (in the extended sense) and that do not allow being replaced by such a combination of constants and variables, but are instead equivalent to a set of singular cases that are unequivocally determined in all their aspects. Thus every attempt to transition from the variable to what falls under it must immediately lead to the individual cases in the realm of objects. More cannot be said at the moment – i.e. to so circumscribe the substantive sense of such variables as to be able to contrast them in a material sense with the other (a) variables.<sup>102</sup> It will not be possible to clarify this issue until we have dealt with the problem of the essence of the individual object in general – and with that of the persistent object, in particular. The problem of essence, which comes into such close contact with the problem of ideas, cannot yet be attacked at this time because other, ancillary questions must first be clarified, such as, first of all, the problem of the object’s “property” in the narrower, strict sense and in opposition to its ordinarily so-called “relative” characteristics [“*relativen*” *Merkmalen*], but then also the problem of the essence of isolated objects, and at the other end, of objects that can act on each other, and the like. Only then will it be possible to articulate more accurately the problem of the relation between individual persistent objects and the corresponding ideas. At the moment we must confine ourselves to certain preliminary theses, which are not thereby diminished in importance. On the contrary, they rule out certain conceptions of the relationship between ideas and what is individual that were frequently espoused through the history of philosophy, but were nonetheless false. These theses are as follows:

1. Structural transcendence of the stronger type obtains between existentially selfsufficient individual objects and ideas. This relationship obtains in particular between the single particular ideas and the (autonomous) objects falling under them. Consequently, there is no existential *nexus* [*Seinszusammenhang*] whatsoever between them, but only “correspondence” (correlation) [“*Entsprechung*”(Zuordnung)]<sup>103</sup>. If therefore the Platonic μέθεξις were taken to

---

102 [Added in the German version.]

103 [Although I translate them by two terms, it is still a question as to “how synonymous” the term in parentheses is; it appears to have been so to a high degree for

mean that the idea of an object X is itself to be found as a *constituent* within X's existential scope – that it is therefore structurally *immanent* in relationship to X – then a μέθεξις so understood would have to be *rejected*. But structural transcendence of the stronger type also obtains between the two entire existential *domains*, i.e. between the domain of ideas, on the one hand, and the domain of real objects and that of ideal ones, on the other.<sup>104</sup> Ͻ The Platonic “two-world-theory” would in this way gain confirmation if it were possible to take the totality of ideas for a world, which – as will turn out – is untenable.<sup>105</sup> The notion is therefore to be rejected that the entire sphere of ideas somehow occurs *within* the real world or that the real world is, as it were, “woven through” by single ideas, as if they were somehow “scattered” in it. Some such – to my mind, impossible – conception would correspond to the Aristotelian doctrine, if Ͻ one wished to maintain<sup>106</sup> that every μορφή of an individual object is καθόλου.

2. *Radical* transcendence obtains between existentially autonomous individual objects and the ideas that correspond to them (as well as between the two domains of being at issue). Since it makes no sense at all to speak of one ideal object exerting an effect on another, this thesis pertains particularly to real objects in their relation to ideas. In other words, no real object – and in particular, no process – can exert an influence on any idea. This also applies to all processes of pure consciousness, whose existential relation to real objects is admittedly not yet clarified, but which are undoubtedly individual and most probably autonomous. Thus all assertions that claim anything concerning the forming or transforming of ideas in acts of consciousness are false. But also the other way around: ideas are incapable of *impacting* what exists or obtains in the real world, and indeed firstly in view of the radical transcendence between ideas and real objects, and secondly with respect to the fact that nothing at all can happen (there are no processes of any kind) within the framework of the domain of being of ideas (and more generally, within the framework of anything that exists in the ideal mode and outside of time), nor can any sort of agent of action (center of force or activity) be found here.<sup>107</sup>
3. The existence of the domain of ideas *does not imply* the existence of real objects. That is to say, it could well be that the entire domain of ideas would exist, yet despite this *no* real objects of *any kind* would. If the real world exists, then, as I have already remarked, the *source* of its being – provided it is not existentially original – must be something other than ideas. Ideas also do not sustain real

---

Ingarden. ‘Coordination’ might be etymologically better suited for *Zuordnung*.]

- 104 One cannot simply speak of the domain of autonomous individual objects, because the radical existential disparity between real and ideal objects obtains within the realm of these objects. Besides, the question remains whether ideal objects are individual in exactly the same sense as real ones.
- 105 [This sentence was added in the German.]
- 106 Ͻ it were emphasized Ͻ
- 107 Ͻ Thus, the late-Platonic conception of ideas appears to be false. Ͻ

objects in being (provided the latter do in fact exist), i.e. they do not comprise any sort of existential foundation [*Seinsfundament*] for the latter, which is just a way of articulating that insofar as real objects are temporally determined, they are also autonomous.

The existential relationship between ideas and individual *ideal* objects does not look quite the same. The existence of particular ideas that show no material variables in their Contents – and precisely therewith exhibit the subsistence of a *complete* “unequivocal correlation”<sup>108</sup> between themselves and the individual objects falling under them – does really signify in this case that these ideas determine individual ideal objects altogether unequivocally and completely. That is, *every* ideal object is predetermined by some idea and, secondly, it is unequivocally specified by it with regard to *every* moment of its matter I and form I. This specification comprises at the same time the *pure possibility* of the given ideal object. *In this* case, that appears to be *sufficient* for its existence. Everything, and only that, exists in the domain of individual ideal objects which is at the same time possible – in the sense of pure possibility that has its source in the existence of “quite specific ideas”<sup>109</sup>. It is thus symptomatic that the so-called “existence proofs” for individual entities within the framework of mathematics rest on nothing other than precisely the proof of the “possibility” of the given object under the stipulated assumptions or axioms, meaning, in the language of ontology, nothing other than – given the existence of quite specific ideas.<sup>110</sup>

Meanwhile, a modicum of caution must be observed here. No inferences that are too far-reaching ought to be made at this point, at a time when various problems – especially existential-ontological ones – have not yet been solved. Thus, first of all, a) the existence of ideal objects is *not* to be identified with their pure possibility, even though the particular ideas decide concerning their pure possibilities. This conception has often been advocated in the sense that the whole domain of the ideal is simply regarded as the realm of pure possibility, and that it is therefore in the case of real entities that the distinction between their existence and their pure possibility first ought to be made. Such an identification is not at all self-evident, and if nothing else because the pure possibility of an individual object is a patently *relational* [*relationales*] existential moment<sup>111</sup>, and can therefore be said of an object only in *relation* to some idea. In contrast, the existence of *every* object – even an ideal one – is something non-relational, something absolute. The existence of ideal individual objects is also singled out by a certain efficaciousness [*Effektivität*]

---

108 “one-to-one correspondence”

109 “ideas having such and such Contents”

110 “[Ftn.] What proving this possibility consists of – whether a so-called “construction” of a corresponding object is needed for this – is a separate matter that I am unable to deal with here.”

111 In this connection, see N. Hartmann’s *Möglichkeit und Wirklichkeit*, where the concept of the “relationality” of possibility occurs.

(although most assuredly not by the activeness [*Aktualität*] that is present in the mode of being of objects existing in time) which distinguishes it from the “potentiality” that is characteristic of every merely possible being. Meanwhile, further existential-ontological investigations are needed here.

b) The circumstance that the existence of corresponding particular ideas is sufficient for the existence of individual ideal objects is not yet equivalent with the ideas’ somehow “implying” these objects – thus being in a certain way their “cause.” The earlier analyses pertaining to existential originality and derivativeness, as well as those pertaining to the difference between the cause of something and the sufficient condition for it, already “allow us”<sup>112</sup> to surmise that ideas are no *cause* for the existence of ideal objects, nor do they constitute in relationship to them an original being from which they could stem. However, the circumstance that the “Principle of Sufficient Reason [*Begriff des zureichenden Grundes*]”<sup>113</sup> has not yet been adequately clarified makes the resolution of this issue more difficult.

4) We do not yet know whether the real world exists in fact [*tatsächlich*].<sup>114</sup> Nonetheless, it is impossible to recognize its existence without at the same time having accepted the existence of at least *some* ideas. The existence of the latter appears to be an *indispensable* condition for the existence of the real world – all positivist-skeptical denial notwithstanding. Where then does this conviction of ours come from? Is the source of it that a *modus existentiae* of the kind that being-real is is only possible on the condition that something like an idea exists? Is it, therefore, that a specific relation of [reciprocal] conditioning obtains between the two modes of being as such? Or is it, to the contrary, that in the form I or the matter I (or finally in both) of what is real something appears<sup>115</sup>, the indispensable condition for which is the existence of the corresponding ideas?

All of these are likewise problems that cannot be solved at the moment because their solution requires that certain special existential, formal, and material problems be clarified, and especially that the idea of being-real be definitively clarified. An advance that we owe to the analyses carried out thus far is that we are in a position to formulate these various problems rigorously and on this basis to gain a certain outlook for the further course of the investigation, and with that we are also in a position to be able to acquire a perspective on the viable solutions. On the basis of intuitions set in motion here, it appears to be likely – and the subsequent investiga-

[277]

---

112 “enjoin”

113 “concept of sufficient condition”

114 After the appearance of this work in Polish, the author was frequently ridiculed for not “knowing” that the real world exists, or for nurturing even the slightest doubt as to whether it exists: even though, after all, he lives and gets around in this very world! I believe it is just proof of naïveté when such “reproaches” are cast – ignoring the fact that the highest degree of subjective conviction is not enough where the truth-value of arguments and the scientific validation of a theoretical commitment are involved.

115 “in fact”

[278]

tions will have to corroborate or reject this – that it is not the mere *modus existentiae* of being-real that demands the existence of ideas as an indispensable condition for the existence of the world. It therefore does not seem absurd that there could in fact be a real world whose existence would not require the existence of ideas – and ideas belonging to a quite specific group, at that. The notion that the existence of ideas is the indispensable condition for the existence of the real world is tempting predominantly because within the framework of the real objects in our world we stumble upon certain necessary relations among the moments that specify these objects, and at the same time onto certain laws that are unequivocally determined by these relations, laws that significantly curtail the possibilities of certain kinds of moments coexisting in matter I. If it were otherwise, if therefore – independently of whether in the last reckoning we accept the factual existence of the real world (and in which sense!) – we were to encounter in the world only states of affairs that are not necessary, if then no co-occurrence of properties or objects could be understood as the necessary consequence of precisely such and no other matters I occurring in them: if, in sum, the whole situation in fact looked the way radical empiricism envisions it to be, then there would also be no grounds for conjecturing that still something other than individual real objects can or even must exist, and that this other is the ultimate basis (the highest principle [*letzte Prinzip*]) for the coexistence in the real world of the 「material」<sup>116</sup> moments that are necessarily bound together. Yet all of our preceding investigations point to there being within the framework of the real world numerous *necessary existential interconnections* among simultaneously occurring moments. And this, just as well among the material as among the formal, and even existential moments. But the final confirmation of this view can first be achieved in metaphysics – after we carry out the material-ontological investigations. Only then too will we be able to know that such existential interconnections and relations obtain in the real world that is *in fact* extant [*vorhandenen*]. Only then too will we be able to decide whether the existence of the real world with its quite specific material endowment requires the existence of ideas as its indispensable condition, or not. For the time being we must only reckon with a theoretical perspective. And by taking note of it as a possibility, we must at the same time try to clarify in the subsequent formal-ontological investigations what comprises the (material) essence of the autonomous individual object. 「Our inquiries will now take aim at this.」

---

116 「qualitative」

# Chapter XI

## The Form of the State of Affairs. State of Affairs and Object

[279]

### § 52. The Form of the State of Affairs and Its Relation to the Form of the Object

Our next step toward solving the problem of the essence of the existentially autonomous, individual object<sup>1</sup> is to flesh out the distinction between the state of affairs and the object. It is a difference in form owing to which both these forms, or that which is formed by them – the state of affairs and the object – are closely bound together.

The existence of states of affairs<sup>2</sup> was pointed out at the beginning of the 20<sup>th</sup> century.<sup>3</sup> And this was indeed arrived at as a result of having started from logical problems. Namely, the effort was being made to get a grip on what exactly is the correlate of a categorical judgment, or of a declarative sentence [*Aussagesatz*], in distinction from the correlate of a name. The latter constitutes the “object” in the sense employed here, whereas the state of affairs is the correlate of the sentence. Nor was there in the course of that effort an awareness of the distinction between the state of affairs as the intentional correlate of the sentence<sup>4</sup>, and the state of affairs “to be found within the existential scope of some autonomous object”<sup>5</sup>. I believe that I exposed this distinction in my book *The Literary Work of Art* “ (§ 22) ”, where I was primarily concerned with purely intentional states of affairs – so as to bring

[280]

---

1 For convenience, in this chapter (where it does not lead to misunderstandings) I shall simply say “object” instead of “existentially autonomous individual object.”

2 “Ftn.] In German, the terms employed are *Sachverhalt* [as here] (Husserl and his students) or “*Objektiv*” (Meinong and the Austrian School). The term ‘*Objektiv*’ is at any rate ambiguous. For, Meinong employs it to designate both the state of affairs and the predicative sentence. ¶

3 Those who dealt with this among the phenomenologists were E. Husserl, A. Reinach, A. Pfänder and R. Ingarden; among the researchers of the so-called “Austrian School” – A. v. Meinong, Ameserer and E. Mally. F. Brentano spoke out against “it”<sup>\*</sup> in the latter years of his life, and in his tracks also the later Brentanists, O. Kraus and Kastil, among others ¶, and in Poland, T. Kotarbiński, under the banner of his “reism.” ¶\*\*

\* “the concept of “state of affairs” ¶

\*\* “Kotarbiński’s reism is close to Brentano’s position, although it stems from different motives. ¶

4 “as specified by its sense ¶

5 “which obtains in some existential domain independent of the sentence, hence, e.g. within the sphere of autonomous objects, real or ideal ¶

into view the sphere of what is depicted in the literary work.<sup>6</sup> Here, on the other hand, it will be necessary to deal in greater detail with the autonomously obtaining states of affairs. To be sure, we always get at a state of affairs by executing an act of declaration [*Aussageakt*], that is to say, through predication [*Prädikation*]<sup>7</sup> as a distinctive epistemic operation. Consequently, certain declarative sentences always have to be brought in when dealing with states of affairs in order to be able to draw on examples; but this does not force us to address the purely intentional states of affairs, since the sense of the declarative sentence – when the latter is at the same time an assertion [*Behauptungssatz*] – points directly at an autonomous state of affairs. Thus the examples conveyed by sentences only serve as a means to indicate certain autonomously existing states of affairs.

When I was dealing with the basic form of an object that exists autonomously and individually, I noted that this form – in that guise of it in which the object exists in itself – is such that the object is, as it were, self-enclosed, enfolded within itself, [*in sich zusammengefaltet*]. For this reason, it is then accessible from the outside only as whole – along with the determinations that implicitly accrue to it – for a *single* act of meaning, which embraces it precisely as whole. “This happens predominantly”<sup>8</sup> under the aspect of its individual or generic nature (e.g. as “table,” “lamp,” and the like) or directly in terms of one of its properties (e.g. the “wooden table,” the “rocky mountain”). Meanwhile, behind this form of a self-enclosed whole lurks another form that is closely linked to it, which can so-to-speak be unfolded<sup>9</sup> by way of applying to the object the operation of predicating or declaring. It is precisely the form of the state of affairs in its various possible modalities. When we declare something about an object, a state of affairs is unveiled to us, and when we apply this operation numerous times to the same object, each time in some new respect, then a variety of states of affairs (often of various formal types) that subsist in the given object unfold before us in succession. Examples can be the accruing of a property to an object, the object’s execution of some action, or, finally, its being subjected to some

[281]

---

6 The first foray into this consisted of the distinction I worked out in my *Essentielle Fragen* between the formal and material object [*Objekt*] of the sentence, although it was interrogative sentences that were at issue there. In my *The Literary Work of Art* I called the existentially autonomous state of affairs the “objective” [*objektiven*] one.

7 It is an operation that culminates in forming a sentence, and subsequently in forming a purely intentional state of affairs. It itself, however, is an epistemic function that only makes use of linguistic functions and products as instruments for refining and establishing the cognitive results attained, but a function that in its primal essence is prelinguistic. Cf. in this connection Husserl’s analyses pertaining to predication in the book *Experience and Judgment* (§§ 50 ff.), as well as my article “*Das Problem der Begründung*” [The Problem of Grounding], *Studia Logica*, vol. XIII.

8 “It is then apprehended either”

9 “or unveiled”

action directed at it<sup>10</sup>. These are meant to indicate differences in the form of a state of affairs. The following examples show the variety of matter: “The gold pen with which I am writing is solid,” “This particular locomotive moves swiftly along the tracks,” “The elder-branches I see in the garden right now are being swayed by the wind<sup>11</sup>.” Insofar as solidity is a property of some pen, the corresponding state of affairs consists in the pen’s being-solid. It is not only this property as determining factor that participates in this state of affairs, but also that which underlies this determination, i.e. the subject of properties or the object itself. And indeed [the subject of properties] in a sense yet to be explicated.<sup>12</sup> The form of the state of affairs consists in this case of a wholly specific formal merger of the property with the object, consists indeed of some non-selfsufficient something accruing to some [other] something, which absorbs it [*in sich aufnimmt*], and precisely therewith gets determined in the corresponding manner. For example, solidity accrues to the gold pen. Insofar as the respective state of affairs is an object’s active or passive participation in a process, this state of affairs encompasses both this object and the respective process. The form of the state of affairs is then the exertion of an effect by something on something else, or the absorption by something of an impact exerted by some other thing.<sup>13</sup> It is either a crossing over the boundaries of one’s own existential scope by an object engaged in some activity, or, conversely, an intrusion by the activity of some other object into the existential scope of the former. In both such “situations involving processes” there is nonetheless a peculiar unity in their structure, a specific formal merger of the given object with what is additionally present in the state of affairs, i.e. with a process executed by the object – and this, in some particular phase of that process.

The predication of a p about an S is an operation that displays characteristic phases. It begins by contrasting what accrues to something with the S to which that p accrues (or [by contrasting] that which acts to “what this action consists of”<sup>14</sup>, etc.). This contradistinction passes over into grasping the S as a subject of what accrues to it (or of what is transpiring in it as a process), whereas p is grasped as a determining factor that accrues [to something] – hence, passes over into grasping

[282]

---

10 “(more generally: participating in a process) or being in some relation to something else”

11 “, “ A pen made of gold is softer than one made of steel.””

12 “[Ftn.] See p. [287] f.”

13 Surely we need to speak about the form of the state of affairs in a still different and more authentic sense. And indeed about the differences that correspond in the states of affairs to the various syntactic structures of the sentences, hence, e.g. to the simple categorical proposition, to the hypothetical proposition, etc. Here also belong the quite multifarious forms of states of affairs that are interconnected with the differences in the paratactic and hypotactic structures of the sentence in the literary sense which are so prevalent in literary works. However, analyzing these forms of sentence-correlates would cause us to stray too far from our theme.

14 “what is accomplished in the action”

both moments in the basic object-form, or in the form of executing a process by an agent of action. The end-phase of the predication consists in a novel combination [*Verbindung*] (coalescence [*Vereinheitlichung*]) of the property with the subject to which it accrues (or of the action executed by the object with the subject of the action), and precisely therewith it culminates in grasping the accrual of property p to object S (or [grasping] the execution of action p by the subject of action, S). This happens in virtue of grasping the property in the function of determining that it exercises vis-à-vis the object. Because this function obtains, is the object determined as dictated by the matter of the respective property. In perceiving an object directly, or simply naming it, we grasp it in terms of *what* determines it (in terms of its nature, or of one of its properties, or even of several of them). On the other hand, by predicating some “characteristic” (property) about it, we grasp it in the becoming-determined of its very self [*erfassen wir ihn in dem Bestimmtwerden seiner Selbst*] by means of the respective material moment, which, following the operation of predicating, becomes “its” property; whereas the object becomes endowed with this property. For example, I can perceive a red rose in such a way that I grasp it from the outside so-to-speak as a whole <sup>15</sup>, without thereby accentuating the redness and <sup>15</sup> contrasting it with the rose. When I grasp a thing as whole, without singling out anything about it, then in assigning a name to it I give it a *simple* name, i.e. a name that is not only *one* word but at the same time has an *undifferentiated* meaning. <sup>16</sup> Which is to say that either an intensive moment that determines this thing shows up in the meaning or some other moment of the name’s material content<sup>16</sup> which intends this thing under some particular characteristic or aspect.<sup>17</sup> If some property of the rose catches my eye, then I differentiate it within the framework of the whole of the rose and can predicate it of the latter. At that point I declare: “This rose right here is red.” But no sooner have I achieved an explication [*Entfaltung*] of the state of affairs in this fashion, than I can once again so-to-speak “fold together” this accomplished fact and sum it up nominally with the attributive expression “this red rose.” <sup>18</sup> The object along with the property accruing to it is grasped once more as a whole, except that, in the naming, this property is now acknowledged as a distinctive, determining moment.<sup>18</sup> The peculiar object-structure that is discernible in the explication inherent in the state of affairs [*sachverhältnismäßigen Entfaltung*] – although it is not separately, thematically, grasped for itself – now recedes once

[283]

---

15 <sup>15</sup> already in its redness, and without <sup>15</sup>

16 Concerning the structure of the meaning of a name, and especially concerning the material content, see *The Literary Work of Art*, § 15.

17 <sup>17</sup> [Ftn.] Be it under the aspect of its individual nature, or under the aspect of some qualitative feature that especially stands out (e.g. “this redhead”) and takes on a semblance of being the object’s nature. <sup>17</sup>

18 <sup>18</sup> The object is once again grasped here with the aid of the property accruing to it, but this time that property is just singled out in the whole as one of the moments determining it and subordinated to it. <sup>18</sup>

again into the background, whereas it is the object's formed matter that moves into the foreground, in particular its constitutive nature and its singled-out property.

The form of the state of affairs in that guise in which it corresponds to a simple declarative sentence is nothing other than the basic object-form, explicated and taken in its explication, or to put it more precisely, [is nothing other] than a special single moment in that form, i.e. the one that consists of the connection between the object and *one* of its properties.

The situation is similar when a declarative sentence states that S executes some action or is subjected to some process, or participates in it. Here too the state of affairs is nothing other than an unfolded, "explicated" form of executing an action by some agent-subject [*Handlungssubjekt*]. There can, however, be much more complicated states of affairs, and this when they occur both within one and the same object as well as among several distinct objects<sup>19</sup>. In this convoluted form they correspond to various types of "compound" sentences. Thus, a distinctive interconnection of<sup>20</sup> states of affairs corresponds to the hypothetical proposition of the form: "If  $S_1$  is  $p_1$ , then  $S_2$  is  $p_2$ ." – states of affairs that either subsist in one and the same object, or in several of them, etc.<sup>21</sup>

However, regardless of whether a state of affairs is simple or composite, owing to its form it is always formally non-selfsufficient<sup>22</sup> in relationship to the object in whose existential scope it subsists. When it subsists within the framework of a single object, it is, as it were, "infused" [*eingetaucht*] into its full existential sphere. The manner of this "being-infused" is different, depending on the material moments that constitute the state of affairs as well as on the given object's remaining material endowment. The manner of this "being-infused," i.e. the mode of interconnection between the given state of affairs and the other ones that subsist within the same object, can take on a variety of guises. This interconnection can be tight and firm, but it can also be much freer and looser. One thing must be noted in all of this: the states of affairs that subsist in one object, as they subsist in it in their original Gestalt, are not as segregated from each other as they may appear to be when we take them as correlates of a set of declarative sentences that refer to the object in multifarious ways. The relative "self-containedness" [*Abgeschlossenheit*]<sup>23</sup> of the

[284]

---

19 [Reading *Gegenstände* for *Gegensätze*.]

20 "simple"

21 "Cf. in this connection my paper "O *sądzie warunkowym*" [literally: "On the Conditional Judgment"] in the journal *Kwartalnik Filozoficzny* of 1949. A part of it was published under the title "On the Hypothetical Proposition" in the journal *Philosophy and Phenomenological Research*, vol. 18, 4. <sup>1\*</sup>

\* "This is an oversimplified portrayal of the issue. I gave a more detailed analysis of both the hypothetical proposition and the state of affairs corresponding to it in the paper "O *sądzie warunkowym*," published in *Kwartalnik Filozoficzny*, v. VIII, 1949. <sup>1</sup> [This footnote in the Polish is replaced by the one above, in the German.]

22 "[Ftn.] That is to say, non-selfsufficient owing to its form I. <sup>1</sup>

23 "separateness"

sentences entails – even when they are interconnected – an intentional segregation from each other of the individual states of affairs. Even when it is emphasized in the content of these sentences that relations and interconnections obtain among the states of affairs corresponding to them, the segregation between the states of affairs does not vanish completely. Consequently, in the object stratum of the literary work, for example, we are always dealing with a “network” of states of affairs which preserve their separateness despite the linkages among them. However, we stumble on a serious difficulty when we try to get a grip on their coalescence within the existential scope of one autonomous object. The artificial, purely intentional demarcation of the states of affairs must of course vanish there, but this is not enough to get a positive grip on and determine the manner of their interconnectedness, their “linkage” [*Verbindung*] or their “smelting together” [*Verschmelzung*] – especially since, as would appear, we still have before us a broad diversity of possible situations. Every object makes up a union [*Verband*] (if this word may be permitted) of states of affairs all of which pertain to the subject and are for this reason unified in it. The cohesiveness of this unification is very difficult to clarify. It seems that we have to avoid two extreme solutions here. The one limiting case is represented by the conception that all of the states of affairs subsisting in one object at bottom comprise only *one* state of affairs, which is purely intentionally split up into a multitude of states of affairs precisely as a consequence of its partial apprehension in a series of declarative sentences or predications. For the disparity of the individual matters – for example, of the properties that accrue to the same thing – makes it impossible to recognize such a primal unity or singleness [*Einheit oder Einzigkeit*] of the so-called overall state [*Gesamtverhalt*].<sup>24</sup> Neither the predication  $\lceil$  which gets implemented in several steps  $\rceil$ <sup>25</sup>, nor the primal experience [*Erfahrung*] which is always only partial and can never grasp the plenitude of the object’s determination all at once, can of itself produce the diversity of the moments of matter that co-constitute the object. This diversity of kind inheres in the object itself and comprises the plenitude and the wealth of its being, and it is this diversity that decides on the multitude of states of affairs that at any time subsist in one and the same object. This in no way ruptures the unity and the inner cohesion [*Einheitlichkeit*] of the object and does not transform it into a “bundle” of loosely segregated moments or states of affairs, as would have to be the case according to the empiricist sense of the theory of “bundles of ideas.” Against the latter speaks not only the fact that all the states of affairs that subsist in the object contain the same subject, but also the equally important fact that the matters of the properties occurring in them of themselves demand various kinds of reciprocal, or even unilateral, existential connections. I tried to capture these connections epistemically in terms of their external symptoms by analyzing

[285]

---

24  $\lceil$  [Ftn.] I believe that is what so-called “extensionalism” claims for those cases in which a necessary relation of reciprocal conditioning obtains between certain states of affairs, e.g. between the equiangularity and equilaterality of an equilateral triangle.  $\rceil$

25  $\lceil$  that separates out intentionally a particular state of affairs in the object  $\rceil$

the various types of “unity” among the qualitative moments. But this does not yet enable us to clarify the primal Gestalt of the “unification” or even “amalgamation” [*Verschmelzung*] itself by means of [*in*] which the qualities or states of affairs enter into the existential scope of *one* object. Thus when we say that the object, regarded from within, comprises a remarkable “union” [*Verband*] or unification<sup>26</sup> of states of affairs, it is a manner of speaking that does not convey adequately the simple cohesiveness of the object in the multitude and diversity of its moments.<sup>27</sup>

Despite this primal cohesiveness of the object,<sup>28</sup> noteworthy differences show up within its existential scope with respect to the tightness and durability of the connections between the individual states of affairs<sup>29</sup>. In every object that is subject to changes in the course of its existence, some of the states of affairs subsisting in it may indeed cease to be, but they cannot detach from the object in such a way as to still continue to exist separately. It is precisely in this that their non-selfsufficiency consists. However, the fact that certain states of affairs no longer subsist within the existential scope of an object shows at the same time that those states of affairs which still remain in its domain after the change do not necessarily have to coexist with the states of affairs that are already absent. To be sure,<sup>30</sup> other states of affairs take the place of the latter, often of the same kind, so that the persisting states of affairs do after all require a certain completion. If, for example, a metal ball increases its volume as a result of a rise in temperature, then a different, greater volume replaces the erstwhile volume. The totality of the ball’s properties (or states of affairs) that make up its specific temperature has gone over into a different stock of properties of which the higher temperature of the same body is comprised. Meanwhile, if the temperature has been elevated only very little, then a different set of the ball’s states of affairs “counters”<sup>31</sup> these alterations, i.e. they continue to subsist “despite the changes that have transpired in the ball”<sup>32</sup>. So, for example,

[286]

---

26 “ensemble”

27 I am of course familiar with the view according to which every existent is simple or homogeneous [*ein förmig*], thus displays within itself no qualitative distinctions at all. The diversity and multitude of the determinations within an existent is there traced back to the special function of cognition, which disperses the existent like a prism. Grasping only some of the aspects that were differentiated in the existent in this way is supposed to elicit here the semblance of “the existence of many different qualities”\*. – As we can see, it is an epistemological problem that spills over into the ontological and metaphysical realm. Hence it cannot be discussed here. I only bring it up at this point in order to note that I do not share this view.

\* “numerous qualities bound together”

28 “which embraces its full existential scope,”

29 “, and correlatively – between the object’s properties”

30 “they can somehow do without them, but only in such a way that”

31 “appears to be resistant to”

32 “even though the other states of affairs ceased to exist, and were replaced by similar ones.”

[287]

the complicated state of affairs that we ordinarily call the body's chemical composition (the ball is still always metallic), the state of affairs of a specific electrical conductivity of this metal, etc., "[still] subsist"<sup>33</sup>. Within the existential scope of an object resides a certain nucleus of lasting states of affairs which is complemented by a manifold of varying ones. However, this complementation can never fall by the wayside in its entirety – as long as this ball still exists; our ball can neither be completely "without temperature," nor wholly "shapeless." Nonetheless, the connection between the nucleus and the remaining states of affairs is relatively looser than amongst the states of affairs that survive these changes. States of affairs also appear within the existential scope that already somehow link up to states of affairs in other objects – in being conditioned by the subsistence of the latter.<sup>34</sup> Among the states of affairs that complement the nucleus of the object, distinctive states of affairs still occur occasionally which differ fundamentally in their form from those discussed thus far. They obtain, as it were, "between objects," in virtue of various objects participating in them. These states of affairs can still be of various kinds; it is either merely the subsistence of a relationship between objects in virtue of which object A, say, is "bigger" than object B, or a complicated process is transpiring in which numerous objects participate.<sup>35</sup> From the other side, the nucleus of the object, in which numerous relatively durable states of affairs that are tightly bound together participate, can either contain states of affairs whose linkage and durability are a mere empirical fact, i.e. a fact the obtaining of which is no result of the reciprocal or unilateral non-selfsufficiency of the matters of the state of affairs involved, or the kinds of states of affairs whose joint subsistence is necessary. This necessity is then the outcome of the assortment of matters of the object's relevant properties. In exceptional cases, these matters are necessarily interconnected with the object's constitutive nature. We call the ensemble of an object's durable states of affairs – which are intimately connected with that object's nature – its "essence."<sup>36</sup> If an object is selfsufficient, then its essence is independent in its matter from the properties, and perhaps from the essences, of other simultaneously existing objects, even though the given object can be dependent in its being on the other objects. In other words: neither the subsistence of the relationship between objects, nor the occurrence in them of the so-called "relative characteristics" does away with the separateness of the individual objects. They continue to be self-enclosed "wholes," and their "wholeness" (in the absolute sense) is confirmed only "[if the object comprises an essence-dictated nexus [*wesenhaften Zusammenhang*] of states of affairs."<sup>37</sup>

---

33 "[remain without change]"

34 We shall deal with them later.

35 "[Their subsistence implies a wholly novel kind of "single-object" states of affairs, or, correlatively speaking, properties, or better, characteristics of the objects involved. We ordinarily call them relative characteristics.]"

36 This will be more closely examined later; cf. Ch. XIII.

37 "[from that point of view from which we apprehend the object as an ensemble of states of affairs. We shall be fortified in this conviction when we explain in greater

Several questions that call for answers crop up at this point. First of all: In what sense of the word 'object' should it be said that it comprises a constituent of the state of affairs? It is easy to fall prey to false conceptions in this regard. On the other hand, a better understanding of the cohesiveness of the object depends on the clarification of this problem.

If we correctly say "This ball right here is metallic" or analogously: "... is heavy," "... is hard," then "the being-metallic of the ball" ("the being-heavy of the ball," etc.) comprises the corresponding "objective" state of affairs, i.e. one that subsists intrinsically [*reell*] in the given object. "This ball right here" then comprises, in a sense yet to be clarified, a constituent of the state of affairs. But what does the expression "this ball right here" mean in this instance? If within the scope of the state of affairs under consideration the "ball" (this one here) and the "metallicity" are set in opposition to each other, then the word 'ball' cannot signify the collective stock of states of affairs that make up its existential scope, for otherwise that "metallicity" would also belong to that stock, which would then have to occur in this state of affairs doubly so-to-speak, and which is after all – despite its "bonding" with the ball in the given state of affairs – distinctly contrasted with it. But perhaps the word 'ball' does indeed mean here that ensemble of states of affairs, only with the exception of this *one* state of affairs that we are just now analyzing? As if in enunciating the sentence "This ball right here is metallic" we were to first extract its "being-metallic" from the collective stock of states of affairs comprising the ball, in order to then once again draw this stock, so reduced, into the new state of affairs and to bind it in a property-like fashion [*eigenschaftlich*] with the moment "[made] of metal." Yet we do this<sup>38</sup> neither when we pronounce this sentence directly on the basis of a perception of the ball, nor when we pronounce it strictly in our minds<sup>39</sup>. From the other side, it also does not appear to be true that the object appears as mere subject of properties in the individual states of affairs that subsist in it, although the form of subject-of-properties does of course go into the full structure of the state of affairs as its non-selfsufficient moment. But precisely because this form as pure form cannot occur in isolation in any kind of contexture, it can also not occur *by itself* in the state of affairs, but always only as form of a determinate matter. Thus<sup>40</sup> the object (this ball right here) enters into the ensemble of the state of affairs in the sense of a subject of properties as determined by the constitutive nature. It must still be added in this context that in the sense of the expression "this ball right here" a certain not all too precisely determined, and yet determinable, horizon of this ball's other properties is co-intended, and in such a way that this horizon also, as it were,

[288]

---

detail the "essence" of an object on the one hand, and the "relation" between objects – and the issue of relative characteristics bound up with this – on the other. <sup>7</sup>

38 <sup>7</sup> kind of exclusion of "metallicity" (or of any other property) within the domain of the ball <sup>7</sup>

39 <sup>7</sup> apart from any situation given in some perception <sup>7</sup>

40 <sup>7</sup> the most likely notion seems to be that <sup>7</sup>

somehow leaves its mark on the respective state of affairs – even though it does not belong to this state of affairs *explizite* – in its saturated [*genauen*] fulfillment.

[289] At this point we may perhaps be challenged with the following objection: In pronouncing the sentence “This ball right here is metallic” we are not setting into relief – in the initially undifferentiated primal whole of the object – the subject of properties along with the qualification “sphericity” as its material nature, in order to then first “bind” them both with the “metallic.” For a separate theoretical reflection is needed to come to grips with the peculiar form-moment of the subject of properties, and this after all – so the reproach runs – would have to be done if in predicating a property of an object we are to execute the just mentioned singling-out of the subject within the framework of a state of affairs.

To this we must reply as follows: There is no doubt that in pronouncing the sentence we are not executing any such consciously performed singling-out. But then, this is not at all necessary for forming the sentence meaningfully. In predicating a property of an object, it is perfectly sufficient to apprehend it as whole under the aspect of its nature and in doing so *apply* to the object *implizite* – as Kant would say – the category of subject of properties, in order to then attribute a particular property to the something so apprehended. The given object’s remaining states of affairs do not shine forth at all in all of this, but they need to be neither ruled out nor acknowledged *explizite*. The object’s nature brands it as a whole that is subject of properties, and not simply as a manifold of states of affairs which would be deprived the moment of subject of properties that formally unifies them all. The moment of nature so formed stretches out over the object’s entire existential scope and personifies it, if one may put it that way, in the totality of its being, without uncovering the total manifold of properties, or, conversely, without covering it up. Owing to the uniformity [*Einheitlichkeit*] of its qualitative moment, the nature unifies the object, both formally and materially, and in doing so is the external expression of the primal, tight cohesiveness [*Einheitlichkeit*] of the ensemble of all states of affairs that simultaneously subsist in the given object. And we accordingly apprehend “this ball right here” as *one* object, as a determinate – although not qualified explicitly – subject of properties, into the existential scope of which we then bring in “being-metallic.” Moreover – once the sentence has already been pronounced – this existential connection becomes visible in both its unfolded and its enfolded state [*in seiner Entfaltung als auch in seiner Zusammenfügung*]. In the case of a simple, straightforward pronouncement none of this comes to explicit awareness, but since it does belong to the immanent sense of this operation, it can become explicitly apprehended by means of the appropriate conscious action [*Bewußtwerdung*].<sup>41</sup>

[290]

---

41 Something similar could be said about disclosing the form of some transaction [*Handlung*] executed by the subject, with the obvious significant difference that here the object is involved with its entire existential scope in the transaction whose subject it

The cohesiveness of the object constituted by the nature enables us to understand at the same time how all the states of affairs that subsist in some object belong to it, and are more or less tightly bound together as a result.<sup>42</sup> All these states of affairs have a common, identical axis – precisely the subject of properties – which binds them all formally, and the circumstance that the matter of the property-moments appearing in these states of affairs is in some cases directly connected with the matters of other corresponding moments for its part contributes to the firmness of the object’s unity.<sup>43</sup>

On the other hand, it does not appear to be  $\ulcorner$  to the point [*zutreffend*]<sup>44</sup> – although it is not ruled out in some cases – that by the object as a constituent of a state of affairs we should understand the subject of properties as constituted by a nature and endowed with its individual essence<sup>45</sup>. If in a particular case we have apprehended the individual essence of the given object, then it is obviously possible to ascribe a new property to the object so apprehended, perhaps one that is connected with the essence. Then the subject of the object [*gegenständliche Subjekt*] endowed with its essence belongs to the corresponding state of affairs. And the new property is attributed to this subject, and not to the object’s essence.

The group of so-called predicative sentences [*Bestimmungssätze*]<sup>46</sup> occupies a distinctive position among the declarative sentences [*Aussagesätze*]. These, as we know, are sentences of the type: “This right here is X.” They answer the question: “What is this?” The place of the variable X is assumed by the name of the object that we indicate with the word ‘this.’ The name determines the object by apprehending it via its constitutive nature, and if this fails, at least via an apparent nature, or, finally, via some prominent feature which then plays the role of a *quasi*-nature. Are we in this case also dealing with a state of affairs? The predicative sentence is a sentence,

[291]

---

is, although ordinarily only some of its properties may be relevant to the execution and course of the transaction.

42  $\ulcorner$  And this is how:  $\urcorner$

43 Let us note that where we are not familiar with the object’s constitutive nature, we place the words ‘something’  $\ulcorner$  or ‘this right here’ [*Dies-Da*]<sup>47</sup> into the position of the pronouncement’s subject [*Aussagesubjekt*]. For example, we say: “This right here is hard” as if we were to extract from the object the bare form of subject-of-properties, and were first to unfold the state of affairs on this basis. More often however we allow ourselves to be satisfied in such cases with naming a *quasi*-nature of the object’s, in order to then attribute the respective property to the object taken under this aspect. \*  $\ulcorner$  linked to an indicative “this”<sup>47</sup>

44  $\ulcorner$  likely  $\urcorner$

45  $\ulcorner$ , that is to say, with the entire ensemble of states of affairs that belong to its essence  $\urcorner$

46  $\ulcorner$  [Ftn.] This is the name that was given to them by A. Pfänder in his *Logic*, where he introduces the term ‘*Bestimmungsurteil*’ and gives “This is sulfur” as an example. (Cf. *Jahrbuch*, v. IV, pp. 186 and 224.) On closer inspection, this example actually proves unsuitable, since the predicate designates here a certain *material* and not an individual object constituted by its nature.  $\urcorner$

so, looking at it from a purely formal perspective, here too we have a state of affairs at hand. It does however have a special form that distinguishes it from the states of affairs discussed thus far. One could say that we were dealing here not with a full state of affairs, but with a remarkable partial structure that must be contained in every autonomous state of affairs. I had it in mind when I said that the nature determines the subject of properties *directly*, and precisely therewith *constitutes* the object itself. Therefore at issue is the formal connection between the subject of properties and the object's constitutive nature. It is patently different from the connection between the object and some arbitrary property of it, and should therefore not be reduced to the latter. At the same time it is so exceptional that it is impossible to capture it conceptually – say, by way of distinguishing simpler moments that are contained in it. Everything we can say about it is nothing more than an approximation or a comparative description, which does not convey what is specific to it. It is the ultimate, primal link of the form of the subject of properties with the matter contained in it. In the predicative judgment “This is Franz Schubert,” or “This is a ficus tree,” we highlight this link within the collective existential stock of the given object in order to make use of it for apprehending the object under the aspect of its nature.<sup>47</sup> The peculiarity of this situation is somewhat blurred by our availing ourselves here of sentences which, in the structure of their predicate, appear to be kindred to sentences that attribute properties [*Eigenschaftssätze*].<sup>48</sup> In this way, the correlate of the predicative sentence appears to approximate the structure of a state of affairs in which the accrual of some property is involved, or a relation of subsumption [*Subsumptionsverhalt*]. Nevertheless, we have here a pronounced disparity in the form of the juxtaposed sentence-correlates. The structure of the “determining state” [*Bestimmungsverhaltes*] in an undeveloped Gestalt is thereby presupposed in every state of affairs of the form “S is p.” The same holds for every naming of an object. When we say: “Franz Schubert is very gifted” or “Franz Schubert is a German musician,” from the outset the subject of the sentence apprehends the object about which this is being pronounced as one that is constituted by a particular (genuine or only apparent) nature, and only to an object so constituted does the rest of the sentence adjoin a property, or apprehends it as exemplar of some class. If, on the

[292]

---

47 And indeed, sometimes it is the individual constitutive nature in the strict sense (as in the first example), or it is only some generic moment contained in the nature which is made into a *quasi*-nature intentionally [*intentional*] – it substitutes for it, at any rate.

48 To put it more precisely, here there is a kinship to statements of subsumption [*Subsumptionsätze*]: “S is a p” – e.g. “The ficus tree is a plant.” This form can obviously not be applied to the case “This is Franz Schubert.” But the same holds for the second example, provided that we drop the article ‘a,’ which, given the customs of the German language, would perhaps be advisable. But this recommends itself only because the name “ficus tree” is a general name, which apprehends the object under some generic moment, and in our example is employed for naming the object by reference to its *quasi*-nature.

other hand, we say “This is Franz Schubert,” then in a way we forgo unfolding a full state of affairs, and limit ourselves to explicating the moment of constitutive nature and stamping with it the object named by the word ‘this.’

### § 53. The $\ulcorner$ Autonomous $\urcorner$ <sup>49</sup> State of Affairs and the Intentional Correlate of the Sentence. Are there Negative States of Affairs?

There are broadly diverse types of states of affairs, corresponding to the different variants of the declarative sentence. I have no intention of examining them in greater detail here. But the question arises as to whether a one-to-one relation obtains between the declarative sentences of some arbitrary type and autonomously subsisting states of affairs, hence whether a particular, autonomously subsisting state of affairs corresponds to *every* declarative sentence, and conversely, whether a particular declarative sentence corresponds, or can correspond, to every autonomously subsisting state of affairs. Such a correspondence no doubt obtains between the declarative sentences and their purely intentional correlates. But it does not obtain between these sentences and the autonomously subsisting states of affairs. And this not only because there are false declarative sentences, to which no autonomously subsisting states of affairs correspond. The same also applies to all “assumptions” in Meinong’s sense, but then also to all *quasi*-judgments that occur in literary works of art.<sup>50</sup> Our statement refers to *true* categorical sentences. At issue in particular are the true *negative* sentences. Do they then also have, alongside the purely intentional correlates, negative autonomously subsisting states of affairs that correspond perfectly to them? “The pen with which I am presently writing is not made of steel.” If this is true, then it would seem that the state of affairs determined by this sentence subsists autonomously in the same sense as any other positive state of affairs. It seems that what speaks in favor of this is the fact that this negative state of affairs is equivalent to a positive state of affairs, and indeed, for example, to the state of affairs: “The pen with which I am presently writing is made of something other than steel [*ist aus Nichtstahl*].” There is no reason to doubt the subsistence of autonomous positive states of affairs, provided they are determined by true sentences that pertain to autonomously existing objects. For this belongs to the general determination of true sentences that pronounce something about autonomous objects. Denying the autonomous subsistence of negative states of affairs would foster serious difficulties for the understanding, and consequently also for acknowledging the<sup>51</sup> principles of ontology and logic – the Principles of Contradiction and Excluded Middle, in particular. Recognizing these principles in ontology presupposes at least the possibility of the subsistence of negative states of affairs, and this indeed in the realm

[293]

---

49  $\ulcorner$ Objective $\urcorner$

50 Cf. *The literary Work of Art*, § 25.

51  $\ulcorner$ main $\urcorner$

of autonomous, individual objects. For in the domain of heteronomous entities, everything certainly appears to be possible in their content – even the coexistence of mutually exclusive states of affairs. What then does the ontological Principle of Contradiction mean? Is it not precisely that two states of affairs of type “S is p” and “S is not p” – where S designates an autonomous individual object<sup>52</sup> – cannot subsist simultaneously? If the first subsists, then the second does not. However, the second can subsist just as well, and when it does, then the first one does not – it is banished from being by the second. And analogously in the case of the Principle of Excluded Middle. One of these states of affairs must subsist, and if it happens not to be the positive one, then the negative state of affairs that contradicts it subsists and even must subsist. Is there anything that would be more self-evident and assured? We would undermine the foundations of all knowledge were we to deny both these principles with reference to autonomous objects. Is it not enough that earlier we had to restrict them to these objects?

[294]

Let us firmly state to begin with that posing here the problem of the subsistence of autonomous negative states of affairs does not aim at casting doubt on the principles of ontology or logic. On the contrary, not until we concede that negative states of affairs do *not subsist* autonomously will the necessity of the validity of the Principles of Contradiction and of Excluded Middle relative to individual autonomous entities emerge<sup>53</sup>. It is only then that we shall be able to understand what is involved in these Principles.

The problem I am now raising is essentially very old, although it was differently formulated. It was not addressed to states of affairs and was not restricted to autonomous being. But was not the same thing involved when the Eleatics asserted that only that-which-is exists [*existiere nur das Seinende*], that there is no that-which-is-not [*Nichtseiendes*]<sup>54</sup> and that it cannot even be thought<sup>55</sup>? “To be sure,<sup>56</sup> by that-which-is-not they understood empty space, whereby the generality of the problem was seriously constrained. Moreover, rejecting empty space leads to its own set of difficulties. I would like to set aside this interpretation of the problem at this point since it is doubtful whether empty space can be regarded as something negative, and in particular, as a negative state of affairs pertaining to those objects that exist in space.

It is not tempting to follow the example of the Eleatics. The difficulties in which they got caught up are well known. And the example of Hegel, who as we know acknowledged non-being, is no more appetizing.<sup>57</sup> Let us therefore leave aside his-

---

52 There is no doubt at all that traditional logic only dealt with autonomous entities.

53 “in full relief”

54 “[Ftn.] In Poland, S. Leśniewski once claimed that negative existential judgments are internally contradictory.”

55 “– the very last part of which appears to be incorrect”

56 “It seems that”

57 “[Ftn.] The sense and justification of Plato’s position in the *Sophist* would need to be discussed separately – there is no space for that here.”

torical echoes and ask what it really is that suggests to us the notion of denying recognition of autonomous subsistence to negative states of affairs. And how is the truth of negative declarative sentences to be understood if there are no negative autonomous states of affairs?

If there were no difference in mode of being between the positive and negative states of affairs whose material Content entitles them<sup>58</sup> to subsist in autonomous objects, then every such object would have to encompass within its existential scope *all* states of affairs that are at all possible in this domain. Its scope would thereby be split into two partial spheres: into a determinate assortment of positive states of affairs; and *all possible* states of affairs pertaining to *everything* that it is *not*.  $\lrcorner$  And everything that it is not would characterize the object in equal measure as what determines it positively, and would have an existential impact [*Seinsgewicht*] equal to what fits it out with positive properties.<sup>59</sup> Invoking the Eleatics' mode of expression, we could say: every autonomous individual object is in equal measure a being and a non-being<sup>60</sup>. Objects would be differentiated from each other only along the boundary that runs between what in them is being, and what non-being.

[295]

Now it is just this consequence of allotting exactly the same mode of being to both positive and negative states of affairs that I find unacceptable.  $\lrcorner$  And this because it indeed amounts to Hegel's famous thesis that being is the same as non-being. From the opposite side, let not *every instance* of subsistence of negative states of affairs be denied to objects. The solution must be sought in the middle, i.e. if negative states of affairs do subsist in autonomous objects, then this subsistence of theirs must be completely different than that of the positive states of affairs. To clarify this disparity, to the extent that is possible, is the task we face. Nor does this alter the disparity between autonomous being and that which does not exist *in this manner*.<sup>61</sup>

It is in this disparity that the "positivity" of being (i.e. of what exists in the autonomous sense), of its "self-presence," of its "plenitude," is revealed – in contradistinction to the "emptiness," the "deficiency," of "non-being." It is precisely because I

---

58  $\lrcorner$  in principle  $\lrcorner$

59  $\lrcorner$  And what and how it is not would characterize the object just as well, and would somehow have equal existential weight as what and how it is.  $\lrcorner$

60  $\lrcorner$ , being in positive states of affairs, non-being in negative.\*

\* [Ftn.] This, it seems to me, is what Plato has in mind in the *Sophist* when he says that both being and non-being extends over all objects.  $\lrcorner$

61  $\lrcorner$  It is not as if because of this I wanted to deny altogether the subsistence in it of negative states of affairs, but rather that this subsistence of theirs seems to me to be of a somewhat different kind than the subsistence of positive states of affairs. It seems to me that it is in this difference, which is, incidentally, very difficult to get a grip on, that the ultimate difference between that which exists autonomously ("being") and that which does not exist in this manner is manifested, or, perhaps to put it better,  $\lrcorner$

am trying to get at this peculiarity of “being”<sup>62</sup> that I attempt to examine the problem of the negative state of affairs within the framework of the autonomous object.

Let us first of all attend to the kinship and the disparity between a negative state of affairs and a positive one that is “equivalent” to it, but which contains a negative property-moment. To both of these we then juxtapose positive states of affairs with positive property-moments. Let us examine the following states of affairs: 1. “This pen right here is not made of steel”; 2. “This pen right here is made of something other than steel”; 3. “This pen right here is made of gold.” In state of affairs (3) there appears in the property accruing to the object a well-specified matter, an ensemble of qualities, that determines it; and that matter determines the object because it accrues to it, because it participates in building it up, finds itself embodied in it, is immanently contained in it. All of these different expressions are targeting the same thing: the remarkable manner of this matter’s self-presence in the object that is characteristic of existential autonomy<sup>63</sup>. If we consider state of affairs (2), and in particular the matter of the property “made of something other than steel” that accrues to the object, then we are not able to state the same thing about this matter as we did earlier with regard to the matter “made of gold.” This “made-of-something-other-than-steel” is not at all, taken purely in itself, the kind of something that of itself “constitutes” [*aufbaut*] an object, that could constitute it in virtue of its self-presence in it. This “made-of-something-other-than-steel,” or the not-being-steel, is itself a nothing, in particular – no specific quality. It could also not accrue of itself to any object, nor determine it of itself, should it somehow manage to accrue to it – say, in virtue of some attribution. The “made-of-something-other-than-steel” (or the “not-being-steel”) is – like all correlates of so-called “negative” concepts – <sup>64</sup>a purely intentional formation which is existentially relative to the subjective operation of denying, of rejecting. It is something only *illusorily* determined in itself, and indeed by being related to something which in itself is positive (full), but in such a way that it is excluded from it, set over against it. It is supposed to be contradictorily different from what “made of steel” is, but we do not know how – whether it is because it is “made of gold,” or “of wood,” or “of water,” and the like. At bottom, there is an infinitude of possible qualities that can be invoked here, all of which – in themselves positive – fulfill the condition of “not-being-steel.”<sup>65</sup> In other words, it is only possible to truthfully ascribe to an object something like that “not-being-steel” because certain *other properties* are to be found in it which we for some reason do not apprehend in their specificity, and receive them only<sup>66</sup> under the aspect of their disparity (otherness) from some quality that we had in view from the outset.

---

62 ʘ at least approximately ʘ

63 ʘ, but which is consummated if and only if the autonomous object exists effectively ʘ

64 ʘ at least to some extent ʘ

65 As we know, Kant called such sentences [of type (2)] “infinite judgments.”

66 ʘ indirectly ʘ

Therefore, in the final analysis that “made-of-something-other-than-steel” is<sup>67</sup> a relative characteristic of other unspecified qualities vis-à-vis the “being-made-of-steel.” As will become more clear later, “relative characteristics” have their existential foundation in at least *two* juxtaposed entities (in our case, qualities, the matters of any properties) and in a subjective operation of comparing. Hence, they are not *purely* intentional, like the products of poetic fancy, but neither are they autonomous in that full sense of the absolute properties of an autonomous object. However, it must be conceded with regard to state of affairs (2) that – insofar as the corresponding sentence is true – it does indeed subsist in the given object, but is not autonomous in the full sense, since one of its constituents (“made-of-something-other-than-steel”) has its existential foundation in the given object and in the “made of steel,” to be sure,<sup>68</sup> but it is at the same time existentially relative to the subjective operation of comparing, and is [thus] derived from these three existential foundations. *Two* of these foundations, incidentally, lie *outside* of the object (the pen) in which state of affairs (2) subsists. And it subsists only insofar as other states of affairs subsist autonomously in the same object owing to which this pen is precisely non-steel and which comprise the existential basis of that “made-of-something-other-than-steel.” These other states of affairs, which are indeed not named and consequently not determined in themselves, can still take on a variety of guises, but only one of them is realized, e.g. the one owing to which the pen is made precisely of gold. Finally, some circumstance must have existed that made this pen’s being made of gold into an issue. This issue might have come up with respect to whether this pen is sufficiently hard, and at the same time sufficiently elastic. Thus, the issue may not at all have been whether it is made precisely of gold. Insofar as the “made-of-something-other-than-steel” somehow determines at all the object to which it accrues, it only happens in virtue of other qualities that effectively occur in this object. It also does not of itself add anything new to the object, and is just an external expression of other properties and their relationship to the “being-made-of-steel.” In other words, “The pen is made of something-other-than-steel” is tantamount to meaning: “it has the property of having been fashioned from some other material, different from steel – without our knowing what sort of material that is”<sup>69</sup>.

“In connection with the concept of “infinite” judgments that he introduced, Kant says:<sup>70</sup>

---

67 “a certain “property,” or, to put it better,<sup>7</sup>

68 “or, more precisely, in the given object’s differing in a specific respect from other objects that are made of steel,<sup>7</sup>

69 “it has properties other than being-made-of-steel,” and is determined by precisely those other properties (although we know not which) and by their relation to being-made-of-steel<sup>7</sup>

70 “Kant already noticed that assertoric judgments need to be distinguished from what he called “infinite” judgments, hence judgments of the type “S is p” from those of the type “S is not-p.”<sup>7</sup>

[298]

Now by the proposition, the soul-is non-mortal, as far as the logical form is concerned, I have really affirmed something, because I thus place the soul in the unlimited sphere of non-mortal beings. As the mortal forms one part of the whole range of possible beings, and the non-mortal the other, I have said no more by my proposition than that the soul is one of the infinite number of things which remain if I take away all that is mortal. But the infinite sphere of all that is possible is thereby limited – only to the extent that what is mortal is excluded from it, and that the soul is placed in the remaining range of that sphere’s space. This space, however, even after such exclusion still remains infinite, and several more parts of it may be taken away – *without the concept of the soul being thereby in the least increased, or determined affirmatively.*<sup>71</sup>

[299]

Disregarding first of all the differences between Kant’s standpoint and style of analysis and my conception of the problem, I find interesting Kant’s claim that despite a series of “infinite” judgments about it, an object’s “concept” – as Kant puts it – is not “in the least increased, or determined affirmatively.” What else can this mean than – by transferring the whole problem onto the domain of states of affairs and of the determination of the object by its properties – that such “negative” properties do not *of themselves* endow the object with anything like what is embodied in its very self, and that they just set it in this or that relation to other objects, or simply to [other] object-determinations? No new quality emerges in the object on this basis. Something only emerges that is in itself empty, as it were, that is simply satiated in a way by its radical opposition to some specific material moment. This moment itself is thereby left in limbo, without accruing to any entity. Since at the same time it remains undecided what positive qualities are concealed behind those “negative” ones, and since, moreover, there can be many different kinds of those [positive qualities] (of which, however, in the case of determining the object positively, all but a single quality, or a quality-ensemble, must be ruled out), that “being-made-of-something-other-than-steel” is<sup>72</sup> something “non-concrete,” “non-fulfilled,” as long as this negative property does not begin to be fleshed out, so that through it, as it were, a “determinate”<sup>73</sup> quality (or plurality of interconnected qualities) begins to gleam through. This transpires when we say, for example, that someone is “not good” toward another person (i.e., that he is irritating to that person, acts unjustly toward the latter, and the like), when we speak of the “bad weather” [*Unwetter*] we have had lately, of an “unease” that oppresses us, etc. But then these are almost positive determinations, and only the purely linguistic formulation points out the originally relative, “empty” qualitative endowment of the respective object. However, it is precisely these cases of *seemingly negative* linguistic formulations – which form an intermediate structure between the strictly positive and the purely negative properties – that best expose the opposition between the

---

71 Cf. I. Kant, *Critique of Pure Reason*, B 97–8, tr. by Marcus Weigelt, London: Penguin, 2007, pp. 99–100 [Ingarden’s italics].

72 “retains the character of”

73 “positive”

states of affairs that correspond to the positively affirmative sentences and those that correspond to the so-called “infinite” sentences. They show us the transition from genuinely determining the object by qualities that are “truly” embodied in it to that merely empty contrast of an object to a matter – [a contrast] which is achieved because the existentially derivative determination of “being-different-from” is imputed to the object. Nonetheless, this “being-different-from” serves the object effectively in its confrontation with certain other objects. Yet this confrontation is not something that occurs in the existent itself, but is rather generated by a subject of consciousness executing a special operation. Thus, these sorts of derivative properties of the object’s are characterized by a peculiar relativity with respect to some subjective operation, even though they are not deprived of a *fundamentum in re*.

But what is the situation with genuine negative states of affairs that are the correlates of negating [*verneinenden*] sentences, ones that deny a property *p* to object *S*? We restrict ourselves in this setting to examining those cases in which *p* itself is positive.

In the history of the problem of negation, it was Adolf Reinach<sup>74</sup> – as far as I know – who first spoke of negative states of affairs in this context. Generally, two points of view can be distinguished. The one that regards the “negation” (the negative state of affairs) as an *ens rationis* (*ens secundum rationem*), and the other, according to which the negative state of affairs subsists just as “objectively” [*objektiv*]<sup>75</sup> as the positive. In the sense of the first conception, the negative state of affairs is something that does not subsist at all in the “actuality” (in the autonomous being). It is simply projected by means of the subjective operation of judging, of meaning, of imagining; it would at any rate not exist if there were no “intellect” at all. We can name Duns Scotus, for example, as representative of this standpoint. He writes:

*Concedendum, quod contrarietas et relativa oppositio essent, intellectu non existente, non autem privativa oppositio nec contradictio; quia alterum extremum in illis oppositionibus, pura negatio et privatio secundum quod est extremum relationis, est tantum ens secundum relationem; quod de negatione patet, quia, licet illa dicatur de aliquo ente, ut non homo dicitur de asino, tamen secundum rationem, qua contradicit homini non est nisi rationis. Per hoc patet, quod licet contraria maneant, non existente intellectu, non oportet contraria manere, secundum quod sunt contradictoria; quia negatio albi prout contradicit albo non est in nigro, quia ut contradicit, est dicibilis de ente et non ente. Si dicatur, quod ad nigrum saltum sequatur negatio albi et ita contradictoria sunt, si contraria sunt, dico, quod non existente intellectu non est consequentia. [It should be granted that, no intellect existing, there would [still] be contrariety and relative opposition, not however privative opposition nor contradiction, because the other extreme in those oppositions [namely] pure negation and privation according as it is the extreme of a relation, is only a being according to relation. That is clear concerning negation because granted that that*

[300]

74 Cf. A. Reinach, *Zur Theorie des negativen Urteils*, Münchener Philosophische Abhandlungen (Festschrift f. Th. Lipps.), Leipzig, 1911.

75 「(I would say: “autonomously”）」

is predicated of some being as ‘nonhuman’ is predicated of ‘ass’ [as in “Every ass is nonhuman”], yet according to the ratio by which it is contradictory to human, it is only a [being of] reason. Through this it is clear that granting that contraries remain, if no intellect exists, it is not necessary that they remain contraries inasmuch as they are contradictories because the negation of ‘white’ insofar as it contradicts ‘white’ is not in ‘black’ because, insofar as it contradicts, it is predicable of being and of non-being. If it is said that from ‘black’ there at least follows a negation of ‘white’ and so there are contradictories if there are contraries, I say that, no intellect existing, there would not be a [valid] consequence.]<sup>76, 77</sup>

A. Reinach represents the<sup>78</sup> opposite point of view<sup>79</sup>. He writes:

*The negative states of affairs obtain<sup>80</sup> in exactly the same sense, and with exactly the same objectivity [Objektivität], as the positive states of affairs. (93, 41)<sup>81</sup> If a state of affairs obtains, it obtains independently of anyone’s consciousness; there is absolutely no justification for singling out negative states of affairs as being dependent on consciousness... If one does not share this skepticism, however, one should also not wish to deny that negative states of affairs obtain. The objective obtaining of both [positive and negative states of affairs] is indeed lawfully linked, as is expressed with full force by the fundamental principles of logic... (113, 56).*

According to Reinach, the negative states of affairs are necessarily linked with the positive; they must obtain if corresponding positive ones do.

*Now...the negative state of affairs which we judged [geurteilte] (the not-being-smaller of 3) stands in such a necessary connection with the recognized [erkannten] state of affairs*

76 Cf. Duns Scotus, *Quaestiones in lib. Praed., Quaest. XXXVIII*, 523a sp.

77 <sup>†</sup>[Ftn.] In citing these statements of Duns Scotus, I am obviously ignoring the fact that if we stick to the letter of the text, it is not negative states of affairs that are at issue for him, but rather “negative properties.” But the express use of the term ‘contradiction’ (*contradictio*), which is applied primarily to predicative sentences, indicates that if the concept of “state of affairs” were known to Duns Scotus, he would probably have agreed to extend his assertions to negative states of affairs. <sup>†</sup>

78 <sup>†</sup>radically <sup>†</sup>

79 <sup>†</sup>in “*Zur Theorie des negativen Urteils*,” <sup>†</sup>

80 [*bestehen*: I shall also employ ‘subsist’ and ‘subsistence’ for *bestehen* and *Bestehen*, respectively.]

81 [The page references in parentheses refer, respectively, to the essay *Zur Theorie des negativen Urteils* as printed in Reinach’s *Gesammelte Schriften*, Halle: Max Niemeyer, 1921, pp. 56–120 (this pagination appears in the margins of the latest edition of Reinach’s *Sämtliche Werke*, München: Philosophia Verlag, 1989, Vol. I, pp. 95–140) and to its fine English translation by Don Ferrari in *Aletheia*, International Academy of Philosophy Pr., Vol. II, 1981, pp. 15–64, entitled “A Contribution Toward the Theory of the Negative Judgment,” which I shall utilize in the sequel, while modifying it slightly on occasion without comment.]

(the being-greater of 3 ), that when the one obtains, this is immediately bound up with the obtaining of the other. (96, 43)

It would therefore appear that according to Reinach there is no existential difference at all between the positive and the negative states of affairs. Despite this, we find in Reinach two very noteworthy warnings, which, incidentally, are linked together:

*Positive states of affairs can ... be 'read off' [of what is given]<sup>82</sup>... A negative state of affairs can never be read off in this manner... (94, 41).<sup>83</sup>*

And analogously:

*If we would restrict ourselves to reading off those states of affairs which the world of real and ideal objects gives us, we would never achieve the presentation of a negative state of affairs. (95, 42)*

Reinach also expressly states in his subsequent expositions that in order to come to know [*erkennen*]<sup>84</sup> a negative state of affairs one must first come to know some other state of affairs, this time a positive one; one must then have a reasoned insight [*einsehen*] that the negative state of affairs is necessarily linked to that positive one, and precisely therewith come to know the negative one.

[301]

*In grasping the necessary connection of the negative state of affairs with the positive one that we have already come to know, this negative state of affairs, to which the positive conviction now refers [...] is positively evident since it stands in a necessary connection with the other, positively evident state of affairs" (96, 43). As with the negative conviction of a positive state of affairs, the positive conviction of a negative state of affairs also presupposes coming to know some other state of affairs (95–6, 43). The positive evidence of a negative state of affairs presupposes the positive evidence of a positive state of affairs necessarily connected with it. (97, 44)*

These last statements of Reinach's do not, of course, themselves tell us anything about the disparity in the mode of being of the negative states of affairs vis-à-vis the positive ones. They only assert that the manner in which the negative states of affairs come to be known is different from that of coming to know the positive ones. But this disparity is not just some psychological coincidence (that is perhaps bound up with our psycho-physical organization), but rather follows – as we shall see – from certain distinctive moments of negative states of affairs, as well as from certain interconnections with positive ones. It is therefore tempting to ask whether it is not after all their existential disparity vis-à-vis the positive states of affairs that lies concealed behind

---

82 [Insertion in brackets, by D. Ferrari.]

83 [The referent of 'in this manner' is in the preceding sentence: "Upon the sense perception of a thing e.g. are built the cognition [*das Erkennen*] of a state of affairs that is correlated to it [thing] and the positive conviction."] ]

84 [The phrase "come to know" is employed where we not infrequently find the verb "cognize," which I shall also employ.] ]

this. It is worth noting in this connection that Reinach himself points out, in a rather unexpected manner, certain *subjective* conditions that are indispensable for constituting a negative state of affairs. He derives them from the function of the particle “not,” which is linked with the predicative “is” in the negation.

*This ‘is’ is negated and stamped into an ‘is not.’ Thus the negative state of affairs arises by means of the negating function. This state of affairs is in no way present to us in the course of thinking; the progression of reasoning [des Meinens] leaves it behind, as it were. But we are free at any time to achieve a presentation of it, and to cognize it as what has been constituted for us in the negation. (104, 49)*

Of course, Reinach immediately realizes that he is undermining his own position with this. He also tries to weaken the possible reproach by bringing in appropriate cautions. But they lack that unequivocal clarity that characterizes his expositions elsewhere. We read, namely:

[302] *The term ‘constitution’ should not be misunderstood; it should not, of course, be thought to mean that through the negating function the negative state of affairs is ‘generated’ [erzeugt] or so-to-speak produced [hergestellt].<sup>85</sup> We know, indeed, that negative states of affairs obtain exactly as do positive states of affairs – quite irrespective of whether or not they are presented, cognized, believed, meant or asserted by anyone. That  $2 \times 2$  does not equal 5 – this state of affairs obtains completely independently of any conscious grasping of it, just as much as does the positive being-equal of  $2 \times 2$  and 4. [...] When states of affairs which have been thus judged are once again ‘brought up’ [hingestellt] in acts of asserting, then in doing so the positive states of affairs are built up in acts of intending objects [in Akten gegenständlichen Meinens]. Negative states of affairs, on the other hand, require a function which negates certain intended elements in order to be built up in this sphere. This, therefore, is the sense of the term ‘constitution’: not that the states of affairs in themselves are generated through the function, but that they are built up by means of the negation, in and for the acts of intending. (104, 49–50)*

Unfortunately, this explanation falters at the crucial juncture. That is to say, whether we speak of “constitution” and “constituting” or of “creating” [Erzeugen], or whether we make use of the word *aufbauen* [“build”] changes little in the situation<sup>86</sup>, nor are we any more enlightened as to how we are to understand both of these words. The word *aufbauen* [construct or build up] – in combination, to boot, with the *im Meinen* [by way of meaning] – suggests the notion that the negative state of affairs is existentially dependent on consciousness no less than the word ‘constitute,’ and just as little does it rule it out. What Reinach’s explanation affords is just this: 1. the

---

85 But then what does it mean that the negative state of affairs “arises by means of the negating function” [*ersteht vermitteltst der Negierungsfunktion*]?

86 At bottom, both of these words say exactly the same thing. But it is of course possible to differentiate them terminologically; however, then the disparity in sense must be adduced, which Reinach does not do.

warning that the word ‘constitute’ should not bring to mind existential dependence on consciousness; 2. that the word *aufbauen* was also applied in reference to positive states of affairs; and 3. that the *aufbauen* – as we might augment – is supposed to make the states of affairs accessible *für das Meinen* [for the [act of] meaning]. Both of the first two warnings are at bottom of a negative nature. They are only supposed to explain how, according to Reinach, the word *aufbauen* should *not* be understood. For in view of the fact that it was also employed in reference to positive states of affairs, which according to Reinach undoubtedly subsist “objectively” (i.e. therefore “independently of consciousness”), we must exclude from the meaning of the word *aufbauen* everything which would suggest that what is “built up” in the sentence by the function of the particle “not” thereby loses its independence from consciousness. But we also need to know in what positive sense “building up” or “constituting” the state of affairs by the function of the particle “not” is being spoken of here. What then is the meaning of sentences such as the following:

*Here, too, we must make a distinction between the function, that on which the function exercises itself, and that which arises in the course of its activity. When the ‘is’ in the state of affairs is negated, the contradictory-negative state of affairs arises. (103, 49)?*

Reinach’s use of the phrase ‘*für das Meinen*’ in the earlier cited warning is designed – fully in line with his intention<sup>87</sup> – to emphasize that states of affairs themselves (the positive and the negative) exist for themselves, and that they are structured in this way or that, quite independently whether we cognize, think, assume them, or not. But in order to make them accessible to thinking, in the case of the negative states of affairs that function of the particle “not” must be applied. However, we would then properly have to say that this function, speaking accurately, “constructs” or “constitutes” neither anything for itself nor “ $\Gamma$ ” for the [act of] meaning”<sup>88</sup>, but rather that it simply unveils for the subject of consciousness what subsists in the object itself about which we are judging.

But why should this sort of unveiling be indispensable in the case of the negative state of affairs, whereas it is not necessary in the case of a positive one, since, according to Reinach, we can simply “read off” the latter from reality [*Wirklichkeit*]? Is that not simply the case because something like a negative state of affairs – if it is to be present at all within the autonomous being – at least does not play the same role in it as the positive ones, because it does not “construct” the existent with its very self, because it is indeed negative and cannot embody anything like the positive state of affairs with the positive moment of property-matter? Why should it be only with the negative state of affairs that a compound operation is necessary in which one first refers to a positive state of affairs, and indeed a specially chosen one, then executes that peculiar function of negating, in order to finally allow a negative state of affairs “to arise” “for us” along this path? If the negative state of affairs subsisted

---

87 [Reading *Intention* for *Intuition*, in agreement with the Polish.]

88 “ $\Gamma$ ” for thinking”<sup>7</sup>

in every respect within the autonomous being in the same way as the positive ones, it is then incomprehensible why it cannot be encountered (“read-off”) within the existent in the same way. And how is that function of “constructing” really supposed to transpire there through the function of negating? Here we once again find a certain lack of clarity in Reinach. Despite his resounding endorsement of the Scholastic dictum: “*in propositione negativa negatio efficere debet copulam*,” hence of the conception that – as Reinach puts it – the negating function is supposed to pertain to a positive *element* of the positive state of affairs “S is p,” this function is at the same time supposed to pertain to the *entire* state of affairs that is supposed to be negated.<sup>89</sup> In this connection, that negating appears to have a double-meaning. On one occasion it can express the rejection [*Verwerfung*] of the entire state of affairs “A is b” – which could be articulated in the sentence “Not: A is b”; on another occasion, however, it is only a question of converting [*Umbildung*] the positive state of affairs “A is b” into the state of affairs “A is not b”<sup>90</sup>. In the first case, the positive state of affairs would be eliminated from a sphere of being by the function of negating, whereby it remains unclear what this sphere really is: whether it is<sup>91</sup> object A alone, or a whole domain of being in which A is only present as a constituent. In the second case, on the other hand, something would only be radically altered within the realm of this state of affairs, as a result of which that negative state of affairs would be constructed. “We see that in order to be able to arrive at an unequivocal resolution, something essential must be changed here in Reinach.”<sup>92</sup>

---

89 “Neither the A nor the b can be negated, but only the being-b of A. In our example, therefore, the negating function refers precisely to the ‘is,’ and through it at the same time to the entire state of affairs which is built up, articulated [gegliederten] and formed in the judgment, ‘A is b’ (103, 49). Additionally: “Surely we need to get a grip on the negating function that corresponds to the ‘not,’ and just as surely we need to grasp that this function exercises itself on that element (!)\* of the state of affairs which finds its expression in the ‘is.’ This ‘is’ is negated and stamped as an ‘is not’” (104, 49). And finally: “And there are assertions in which the copula of the state of affairs, and with it the entire state of affairs, is negated” (105, 50). We must emphasize that Reinach from the outset introduces the locution “the being-b of A” as an expression that is supposed to signify the *entire* state of affairs, and that only now, in these considerations, he presents the situation as if that “being-“ – that corresponds to the word ‘is’ in the sentence – comprises a *distinct* [besonderes] element of the state of affairs alongside A and b.

\* [The exclamation mark is Ingarden’s insertion.]

90 “by altering the “moment” that corresponds to the verb “is” into a moment that corresponds to the expression “is not””<sup>7</sup>

91 “the existential sphere of”<sup>7</sup>

92 “As we can see, we have to think the whole situation through from scratch in order to extricate ourselves from these doubts.”<sup>7</sup>

Reinach<sup>93</sup> is of course right when he claims that the situation involved in ascertaining a positive state of affairs is entirely different than in grasping a negative one.<sup>94</sup> When engaging in the immediate cognition of an autonomous sphere of being, we must first of all be oriented not so much toward the state of affairs “A is b” – as Reinach would have it – but rather toward the *potential* “being-b” of A<sup>95</sup>. That “intellectual stance” about which Reinach speaks – hence the readiness to assume, to conjecture (to refute), to reject, to “cast-in-doubt,” etc. – has for its psychological basis the intentional meaning [*Meinen*] of that state of affairs “A is (is not) b.” It is clear that this state of affairs is not given to us directly in this phase. We do not simply “read” it off in some sphere of<sup>96</sup> being as something that subsists there<sup>97</sup>, although, in virtue of that intellectual stance, it does in a certain way make pretense to subsisting in an intellectually [*gedanklich*] chosen<sup>98</sup> sphere of being – in that A. Consequently, we turn to that object A intellectually and try to find that “b” among its directly given properties, or among those that can be inferred. Most often we do it in such a way that we take into consideration either that aspect of A in which the b may occur, or some general respect (a *kind* of properties) of which b may comprise a particular case. However, once we have turned toward A, we encounter in it (directly or by inference) some *other* property (or an action or a state, etc.) so as to arrive at ascertaining the state of affairs “A is c” – whereby this c occurs where we were rather expecting the b. It is precisely for this reason that we do not simply assert “A is c,” but rather “A is not b,” – we did of course notice the state of affairs “A is c,” as if in passing, and passed over it to the order of the day. Frequently that c is of so little interest to us that we do not even grasp it expressly. Meanwhile, if we were not seeking that b, we would simply state “A is c,” and that would be enough. Two cases can occur in this context under the given conditions: either we simply state that “A is not b,” or we not only become aware of the “being-c” of A, but grasp at the same time that the accruing of property c to A rules out b from simultaneously accruing to it, and we consequently state that A is not b *because* it is – precisely c.

---

93 ʘ – just as, say, Bergson or Sigwart, by the way (whom Reinach would have reckoned rather among his adversaries) – ʘ

94 Cf. *op. cit.*: “It (*namely, the negative conviction*) has ... as its psychological presupposition an intellectual disposition [*Stellungnahme*] toward the state of affairs to which it refers, may this attitude consist of a positive conviction, a presumption, a question, or the like.” (94, 41–2) Additionally, *op. cit.*: “I must turn my interest to the negative state of affairs as such – I must doubt it, put it into question, or the like – in order to attain to some judgment.” (95, 43)

95 ʘ – if we may put it that way – “b-ness” of object A ʘ

96 ʘ autonomous ʘ

97 ʘ, but rather, what we single out intellectually is just a certain *purely* “mentally entertained” (intentional) state of affairs (“*ens rationis*”?) that is not “anchored” in any sphere of autonomous being ʘ

98 ʘ, though potentially autonomous, ʘ

[306] The state of affairs “A is not b” differs in various respects from the state of affairs “A is c”<sup>99</sup>. Reinach states quite correctly that it cannot simply be “read off” of any kind of actuality, hence neither in the realm of the real, nor of the ideal. It cannot be “read off” – that can mean nothing other than that even when the state of affairs contains such elements of matter (A and b) as could in principle be ascertained in an immediate experience [*Erfahrung*] of the object A that shows up in its property b, state of affairs “A is not b” cannot be directly grasped in its material moments, and this precisely because object A does not indeed possess b among its properties.<sup>100</sup> But Reinach does not ask why it is really so, and why it is necessary to refer to some other, positive state of affairs “A is c.” This is readily cleared up, once we take the whole situation into account. In the case of an autonomously subsisting positive state of affairs, both the A and the c exist autonomously, and both are potentially given.<sup>101</sup> In the case of the subsisting state of affairs “A is not b,” on the other hand, the A does indeed exist autonomously and is potentially directly given, whereas the property- or action-pertaining [*eigenschaftliche oder handlungsmäßige*] moment b is only *entertained in thought*<sup>102</sup>. In this connection, moment b is in this situation only the purely intentional correlate of this being-entertained-in-thought, even if b were in itself of a kind which could in principle exist  $\ulcorner$  autonomously<sup>103, 104, 105</sup> And

---

99  $\ulcorner$ , or from any other kind of positive state of affairs  $\urcorner$

100 A state of affairs cannot be “perceived” in the strict sense of the word. It is first unveiled in predicating something about something. But this predicating can happen face-to-face with the object A, which appears with property b, and can be exactly tailored to the Content of what is perceived. In this case we should speak of a “direct” affirmation [*Feststellung*] of a state of affairs. However, this mode of affirming is only possible for some positive states of affairs. The remaining states of affairs must be inferred on the basis of ascertaining [*Feststellung*] other states of affairs, and ultimately on the basis of states of affairs that can be ascertained “directly.”

101 Cf. p. 268. I am not forgetting, of course, that there can be states of affairs among the positive states of affairs of an autonomous object A which contain only heteronomous, property-like [*eigenschaftliche*] moments. But there is no need to take account of them here.  $\ulcorner$  Besides, their existence in no way disturbs the difference that obtains between the remaining positive states of affairs of the autonomous object and the negative ones.  $\urcorner$

102  $\ulcorner$  (not given directly)  $\urcorner$

103  $\ulcorner$  as an autonomous moment of some autonomous object  $\urcorner$

104 The objection could be raised that this b need not necessarily be regarded as something purely intentional, since it could just as well be the corresponding ideal quality. However, when we say “This rose right here is not blue,” the issue in the normal case is not that a particular ideal quality does not accrue to this very rose (which, of course, is true), but rather the issue is that a concretization of this quality does not accrue to it – precisely because it “is not blue.”

105  $\ulcorner$  That A is not b and that b is just an intentional correlate of an act of entertaining in thought or of predicating, while A is something existentially autonomous, is all

conversely: precisely because b is a purely intentional correlate of an act of thought  
「is it not the case that the autonomous A is autonomously b」<sup>106</sup>. That is precisely  
the reason why the state of affairs “A is not b” cannot simply be “read off,” but must  
rather – even when the A is given – be only entertained in thought, and that on the  
basis of some other state of affairs, “A is c,” being read off.

[307]

What does that really mean – that A is not b? This can only be comprehended  
by appealing to the sense of the [moment] “is b” in the autonomous state of affairs  
“A is b.” I made an effort to sort this out – at least to a good approximation – when  
I analyzed the basic form of an object, and specifically in the case where a property  
*accrues* to some object. That particularly tight connection, that asymmetric unity  
between the subject of properties and the properties that accrue to it – properties  
that are in themselves non-selfsufficient vis-à-vis the subject, and determine it with  
their material moment as a consequence of the structure of accruing – it is precisely  
*this* connection that does not obtain, that is so-to-speak annulled between A and  
b, provided it is fact that A is not b. Because b is existentially non-selfsufficient, it  
cannot exist autonomously upon “dissolution” of this unity. When we speak of it  
in relation to A, it is only a correlate of this discourse, hence – existentially hetero-  
nomous. The *separation* between A and b is employed – by means of the function  
of the expression “is not” – to constitute the state of affairs “A is not b.” The cause  
of this separation is that the place that could normally be claimed in object A by b,  
is already occupied by some other moment c. In this way, the state of affairs “A is  
not b” has its existential foundation in the state of affairs “A is c” on the one hand,  
and in b’s being-taken-into-consideration on the other. At the same time it becomes  
intelligible why – as Reinach rightly claims – apprehending the state of affairs “A  
is not b” presupposes: a) that the person making the judgment is intellectually  
disposed toward b’s potentially accruing to object A, and b) that the state of affairs  
“A is c” is apprehended. The former is necessary for the intentional determination  
of moment b and the tempting suggestion to recognize this b as a property of A,  
whereas the latter is needed for grasping the existential basis of the whole state of  
affairs “A is not b.”

How do things finally stand with the subsistence of the state of affairs “A is  
not b”? Who is actually right: Duns Scotus or Reinach? The outcome of our in-  
vestigations indicates that negative states of affairs cannot be placed on an equal  
existential footing with the positive states of affairs that subsist in the autonomous  
sphere. However, from the opposite side,<sup>107</sup> they should not be regarded as pure  
*entia rationis*. That some entity does not possess a particular property – provided  
the corresponding sentence is true – is also a fact, except that as fact it is different in  
various respects from the positive facts. Negative states of affairs display a peculiarly  
dual character of being. It turns out once again that the simple contradistinction of

[308]

---

intimately interrelated. It is precisely because A is not b, that b is not autonomous. 7  
106 「it is not as if A, which is existentially autonomous, were b」7  
107 「it is impossible to deny them subsistence completely and」7

being and non-being does not suffice. What distinguishes the negative states of affairs from the positive is that they are characterized by an existential derivativeness, potentially of a higher degree than is the case for positive states of affairs. Insofar as the positive states of affairs in an autonomous object are existentially original, the negative states of affairs that occur in it are derived from them. Insofar, however, as the positive states of affairs are for their part already derivative, then the negative ones are derived from derivative ones, hence are derivative to a higher degree than the latter. The negative states of affairs are like a shadow that  $\ulcorner$ so-to-speak looms behind the object<sup>108</sup> as soon as there is a light-source close by. Its orientation, its magnitude and its shape are all determined by this light-source, whereby the object's own shape is obviously also a determining factor. So too negative states of affairs  $\ulcorner$ are brought on and determined<sup>109</sup> owing to  $\ulcorner$ correlative<sup>110</sup> positive states of affairs that subsist in the given object on the one hand, and owing to a cognitive subject interested in a particular niche of object-determinations on the other. The positive states of affairs – depending on their Content – eliminate certain matters from the composition of the given object, which consequently is not determined by the corresponding qualities (matters).  $\ulcorner$ However, the cognitive subject augments the object intentionally – in accordance with its interests – by means of negative states of affairs in which the detachment [*Trennung*] of certain material determinants from the object becomes manifest.<sup>111</sup> A diversity of existential moments is introduced in this way into the existential scope of the respective negative state of affairs. The ensemble of positive states of affairs that make up the object – and that separation between the object and the material moments eliminated from its scope (by means of “not b,” “not d,” etc.) – comprises the autonomous side of the  $\ulcorner$ autonomous object<sup>112</sup>. On the other hand, those material moments that were eliminated from the object's existential scope – which are  $\ulcorner$ taken on trial<sup>113</sup> by the cognitive subject as augmenting the object in terms of properties or actions, and promptly rejected – comprise the heteronomous side of the object,  $\ulcorner$ or of the corresponding negative state of affairs<sup>114</sup>. It has its existential foundation  $\alpha$ ) in the totality of the positive states of affairs that subsist in the given object and that exclude b, and  $\beta$ ) in the cognitive act of the subject who apprehends the object and rejects the excluded material moments. The autonomous side of the negative state of affairs comprises at the same time its positive factor, despite the negative “is not” which does indeed occur in it (i.e. the divide [*Trennung*] between object A and everything else). Needless to say,

[309]

---

108  $\ulcorner$  follows the object and is as if automatically brought on by it  $\urcorner$

109  $\ulcorner$  exist derivatively  $\urcorner$

110  $\ulcorner$  being specified by  $\urcorner$

111  $\ulcorner$  Now the cognitive subject somehow intentionally augments the negative states of affairs by singling out that moment of the material determination relative to which there is a rift between the latter and the object.  $\urcorner$

112  $\ulcorner$  negative state of affairs  $\urcorner$

113  $\ulcorner$  intentionally proposed  $\urcorner$

114 [This clause was added in the German.]

also positive is the A itself – as the subject of properties that occurs in the negative state of affairs as an essential element. But then that divide is also autonomous, since it is nothing other than the boundary of the existential scope of object A. It is also an expression of the positivity (of the self-presence) of its material endowment. The consequence of this self-presence<sup>115</sup> is to eliminate all other material moments from the existential scope of the object.<sup>116</sup> This divide is therefore “the mere expression”<sup>117</sup> of the object’s *being* such and such, of its being bounded or (if you will) finite, and of “what constitutes it”<sup>118</sup> being indeed impenetrable: it so fills out its given spot in the object’s existential scope that no other matter can assume its place at the same time.<sup>119</sup> This “other,” incidentally, is never arbitrary in this context, but is strictly specified by the “positive states of affairs”<sup>120</sup> that show up in the object. There are therefore two grounds or sources for the “boundedness” (or, if you will, finitude<sup>121</sup>) of the object: a) the *effective* “immanence” of its material determination in its very self, hence its existential autonomy; b) the just mentioned “impenetrability” of “all of its positive material determinations”<sup>122</sup>. In both also inheres the ultimate source of the ontologically understood Principle of Contradiction,<sup>123</sup> and precisely therefore with an existential foundation for negative states of affairs. However, there would be no negative states of affairs if there were not a wealth of possible matters (of ideal qualities) so vast that it makes it impossible for all of them to be concretized in one and the same object. This wealth – hence, once again, something altogether positive – brings about, on the one hand, the demarcation of the individual objects – which is to say that every one of them contains only a *select assortment* of matters that are concretized in it – whereas, on the other hand, it makes possible the exist-

[310]

---

115 “, of this embodiment in the object,”

116 These are primarily material moments, but they can just as well be formal and existential ones, as, for example, when one says that a human being is no event.

117 “a consequence (or only a manifestation?)”

118 “that which it is”

119 The “impenetrability” at issue here is something positive in an autonomous object. Only the linguistic mode of apprehension evokes here the semblance of something negative. Such a merely illusory, purely intentional negativity is also possible.

120 “material moments”

121 By employing the term ‘finitude’ here, I am not yet therewith allowing for the possibility of “infinite” objects (hence of objects that would contain absolutely [*überhaupt*] all possible matters as [their] proper determination. This has nothing to do with mathematical “infinite” (e.g. of sets). On the other hand, it is tied up with the *customary* concept of God. However, the doubt should not be directed at the possibility of God as such [*überhaupt*], but rather only at the *concept* of God as ordinarily espoused by theology.

122 “at least some of its qualitative moments, which manifests itself in the exclusion of other, perfectly suited, qualitative moments”

123 “whereas in the “impenetrability” of some of the qualitative moments comprising the object’s matter inheres the ultimate source of its boundedness (finitude),”

[311] ence of a *multitude* of individual objects that are set apart from each other.<sup>124</sup> 「But these objects have to be not only mutually bounded off, but also external to each other, because each of them, in virtue of its own determinations, *excludes a host of other* determinations – which can therefore occur only in other objects. Because the qualitative variants are mutually exclusive and exist in a whole multitude, they<sup>125</sup> afford ample material so-to-speak for endowing many individual objects. And conversely: only the entire manifold of individual objects could, at least in principle, exhaust all of the possibilities that are determined in each domain of ideal qualities by the existence of certain ensembles of their lowest differences [*niedersten Abwandlungen*] (of the eidetic singularities, as Husserl says). The negative states of affairs of individual objects result ultimately from the contrast between the wealth of the manifolds of ideal qualities and their mutual impenetrability, i.e. the mutual incompatibility of their concretizations within the existential scope of one and the same individual (autonomous) object. This wealth makes it possible at the same time to take (or, be able to take) into consideration, in the course of coming to know an individual object, various material moments that were not realized in it. We lobby, as it were, for their inclusion in the object's property endowment, but encountering other properties in it, we augment 「the object by unfolding corresponding nega-

---

124 It does not appear to be at all necessary that there be, for example, various “qualities” of colors, many different brightnesses of the same, many different color-tones, instead of there being only *one* color-quality, *one* brightness, and so on. This does not at all appear to follow from the coloration of the color [*Farbigkeit der Farbe*]. If there are many ideal color-qualities which comprise the many variants of one and the same generic [*gattungsmäßigen*] quality, then perhaps this is an ultimate metaphysical fact whose strangeness could only be explained along a path of metaphysical deliberation. It is at best a purely ontological fact that a one-to-many essence-dictated unity obtains between the coloration and the “quality” of the color (the redness or the yellowness), i.e., that coloration is not sensitive to which color-quality should augment it, but only to its having to be augmented at all by some color-quality. But that there are so many, and precisely such, color-qualities (which is not to say that they are only those which are epistemically accessible to us human beings) rather than just a single one – that already appears as a fact that calls for a metaphysical clarification. And analogously: If our world, provided it exists at all, is in fact of a kind that embodies concretizations of many different variants of the same generic qualities, which are distributed over various objects – this cannot be explained strictly ontologically. Only the metaphysics of ideal qualities on the one hand, and of the real world on the other, can pose questions here and attempt to answer them.

125 「Different variants of the same generic (or specific) quality, being mutually exclusive, must somehow be distributed *over many different* objects if all of them are to be able to occur in individual concretizations at the same time. Since they contain mutually exclusive qualities, these objects must be *set apart* from each other. Yet qualitative variants, existing in all of their diversity,<sup>7</sup>

tive states of affairs<sup>126</sup>. If there were no corresponding cognitive interest on the part of the subject, nor its predicative functions, then there would also not be the corresponding negative states of affairs. To that extent, but also only to that extent, are they<sup>127</sup> “*entia rationis*.” But these *entia rationis* would not be possible if<sup>128</sup> the positive facts discussed above did not obtain<sup>129</sup>. Thus, the negative states of affairs are no pure *entia rationis*; they have in them an aspect of autonomous being<sup>130</sup>, but they do on the other hand result – with the aid of the cognitive subject – from the series of facts alluded to. In contrast, the purely intentional correlates of the declarative sentences do comprise pure *entia rationis sine fundamento in re*, but only *cum fundamento in intellectu* and in its product – the sentence.<sup>131</sup>

“In support of confirming our conception of negative states of affairs, we put forth the question as to whether, and if so to what extent, a negative state of affairs – once it sets in, hence, in this sense becomes an event – can be the cause of some other event.”<sup>132</sup>

At first glance there seems to be no essential difference in this regard between the negative and the positive states of affairs, especially since, despite the noted reservations, we have conceded that negative states of affairs do obtain in autonomous objects. And is this not corroborated by various examples? One may claim, for example, that the Polish army’s lack of sufficient motorization in 1939 was the cause of its defeat in the war with the Germans. And can a negative state of affairs not be the effect of some other negative or positive state of affairs? Thus, for example, was that lack of motorization not brought about by the Polish state’s lack of

[312]

---

126 “it with intentionally negative states of affairs, unfolding them into a full-fledged “A is not b,” etc.”

127 “– as Duns Scotus would put it –”

128 “all”

129 “– in the final reckoning: the wealth of diversity of the ideal qualities, the “impenetrability” of their concretizations, as well as the ultimate positivity of autonomous individual being”

130 “, stemming from the most fundamental attributes of what exists autonomously”

131 When I spoke for the first time about negative states of affairs in the Polish Academy of Sciences in Kraków in 1947, it turned out that, among others, jurists were very interested in this problem, and indeed in connection with the problem of responsibility for so-called “defaults,” in cases, therefore, where someone does not carry out some compulsory activity to which he is obligated.

132 “The cornerstone of the entire issue of the existential disparity of negative states of affairs is the problem of whether they can of themselves be the cause of anything.\* Does their subsistence in some object make its mark in corresponding effects when this object acts on other objects? I once said that the initiation into being (coming into being) of a particular state of affairs is an event, and later stated that events (along with the attendant processes) are the causes of effects. Does this hold equally for positive as for negative states of affairs, or should this claim be restricted to positive states of affairs?”

\* Insofar, of course, as states of affairs of the “real” type are involved.”

sufficient financial means, or through the lack of a proper assessment on the part of the military authorities of the true significance of the Panzers in modern warfare?

Obviously, at issue here is not how things were “in truth”, and whether there were not a host of other, positive states of affairs which were the cause of the war’s outcome in 1939. For us, the only interesting thing is that setting such problems relative to the causes of certain facts (historical or of a scientific nature), both in daily life as well as in science, is not regarded as absurd  $\Uparrow$  and often sets such deliberations in motion  $\Uparrow$ <sup>133</sup>. From the other perspective, there are nonetheless certain reservations that appear to speak against the cogency of posing these problems. How can something that is not there “exert an effect” [*wirken*]? For precisely those properties or states of affairs – the non-existence of which we blame as the reason or cause for other states of affairs – are not there. Instead of appealing to a lack<sup>134</sup>, would it not be more correct to refer to the inferior or weaker armament of the Polish army, or to the fact that, conversely, the rate of movement of particular units of the German army was much greater than that of the Polish<sup>135</sup>, etc., or that the German army’s numerical<sup>136</sup> superiority was the cause of its winning the field-campaign in 1939<sup>137</sup>? In this case, the cause of other facts would always be seen in certain positive events or states of affairs.  $\Uparrow$  Only the disposition to find those responsible for something not having been done, or not having been avoided, directs our attention to this or that lack of armament or command as the cause of the defeat, and therewith [to seek] the cause in negative states of affairs. But is this correct?  $\Uparrow$ <sup>138</sup>

Let us note one more thing: A series of negative states of affairs can be matched up with at least some positive states of affairs, in which some property is manifested to an increasingly higher degree. For example, a ship’s steel armor has a hardness at “normal” temperature capable of stopping projectiles of some caliber and initial velocity. But when we heat that same armor, then beyond some particular temperature, say, 1500°C, it begins to lose its hardness,  $\Uparrow$  so that (all other things being equal) it lets these same missiles through  $\Uparrow$ <sup>139</sup>. We could say that this armor possesses a series of negative properties, or that a series of negative states of affairs obtains in it. To wit: Let us suppose that the armor has the temperature of 20°C, then we can also say that it does not have the temperature of 1500°C, nor the temperature of

[313]

---

133  $\Uparrow$  or for some reason impermissible  $\Uparrow$

134  $\Uparrow$  of mororization as the reason for the defeat  $\Uparrow$

135  $\Uparrow$ , that the defenses available to Polish formations against enemy fire were too weak, etc., in relation to the combat power of the German army’s Panzer divisions  $\Uparrow$

136  $\Uparrow$  and technical  $\Uparrow$

137  $\Uparrow$  – hence, something entirely positive, and no “lack” of any kind  $\Uparrow$

138  $\Uparrow$  We could say that the factual cause is always a certain *positive* state of affairs – or ensemble of states of affairs – and only our orientation toward certain other *positive* properties of the objects, which – had they existed – would forestall certain (unfavorable) states of affairs, brings it about that we discern the causes of certain facts in certain “lacks.”  $\Uparrow$

139  $\Uparrow$  and the missiles go through it “like through butter”  $\Uparrow$

1600°C or 2000°C, etc. It is all the same whether we say that the cause of the armor's stopping the missile was the fact that it did not have a temperature of 1500°C or that it did not have one of 1600°C, even though these states of affairs are patently distinct. Would one then say that the same effect of halting a particular projectile has so many different causes? Or is rather the opposite the case, namely that none of these numerous states of affairs was the cause of this effect, and that none of them had even the slightest influence on it? The emergence of this effect depends on only one positive state of affairs – on the hardness of the armor at 20°C. But here the following objection might arise: Is it not exactly the same with positive states of affairs? For we could add that the cause of the armor's halting the projectile is that it has a temperature of 25°C, or even that it has a temperature of 5°C. In both cases the hardness of the armor is sufficient to stop the same projectile. The only essential thing in all of this is that the armor finds itself at a temperature lower than, say, 1500°C. To be sure, the armor *can* stop the given projectile at all these temperatures, but it is on any given occasion only *one* of these temperatures, and therewith *only one* specific armor-hardness, that is realized, and this *one* state of affairs (or its emergence) is the cause of the *one* effect which consists in the halting of a quite specific projectile. In contrast to this, many different negative states of affairs obtain in the same armor simultaneously with one and the same positive state of affairs. And only this latter counts, so to speak, in an event's being a cause, whereas all of the many simultaneously obtaining negative states of affairs are without any significance. We need to note one more thing: When we compare with each other the above-mentioned positive states of affairs corresponding to the various temperatures that the armor may have and regard them as possible causes for "halting" the projectile, we should not forget that the whole situation is in each case to some degree a different one. The hardness of the armor is a bit different at the various temperatures. And neither is the manner in which the projectile is stopped on the different occasions completely alike, but is after all somewhat different in a variety of its features, perhaps not even very significant ones (assuming the projectiles and the manner of their launching are completely the same, which of course in reality is to be taken only *cum grano salis*). Everywhere here, that is in every individual instance, there is a correspondence between *one* positive state of affairs as cause and one positive state of affairs as its effect (whereby the latter may even be quite complex). Such is rather not the case with negative states of affairs: here, in every instance, to a whole multitude of certain negative states of affairs as putative causes there corresponds only one solitary positive state of affairs as putative effect. This shows best that we are not dealing here at all with a causal connection. Precisely herein is displayed the radical difference between the positivity of being and the imperfect [*uneinheitlichen*] existential character of negative states of affairs to which we alluded earlier.

[314]

The above consideration enables us to exhibit one more feature of the positive determination of autonomous objects. It is the contrast between the limitedness of the autonomous positive existential scope of the individual object and the unsurveyable manifold of negative states of affairs that can be correlated with every positive state

[315] of affairs (and which, despite their disparity, are not mutually exclusive), but for all that – with all the riches of their diverse property-moments – they still contribute nothing new toward determining the object. Apart from this, it is interesting that there is something like negative states of affairs at all, whose role is not negligible in the various modes of cognizing the object and in the multifarious ways in which people comport with real entities – or more generally, with autonomous entities. In the negative states of affairs of an autonomous object, a peculiar structure that is superimposed on it is disclosed to us for the second time, a structure that is derived from everything that is autonomous in the object while at the same time being conditioned by determinate operations of consciousness. The first time it was the empirical possibilities, which are in themselves independent of the mode of cognition; nonetheless, in the concrete manner in which we discover and take them into account in certain situations, they too are conditioned by certain conscious operations. The second time it is the negative states of affairs – their property-moments, in particular. In both cases we are dealing with something that has its existential foundation (at least in part) in the object’s autonomous existential scope, and which at the same time reaches beyond this scope as something existentially heteronomous. There are various differences between these two cases; we shall forgo their treatment here. In the subsequent investigations we shall encounter yet other similar cases of analogous phenomena where a new, higher stratum is built up over the substratum of autonomous entities, a stratum that belongs to the object although it is no longer autonomous in the same sense. All of these cases show persuasively that introducing the concept of existential heteronomy was well-founded. It is no “empty” concept to which nothing corresponds in the realm of being, but rather finds important application in various situations and is an indispensable tool of analysis in them.

## § 54. The State of Affairs and the Temporally Determined Objects

To conclude our reflections about states of affairs, we still need to add a few remarks pertaining to their relation to temporally determined objects<sup>140</sup>.

We distinguished earlier three types of temporally determined objects: events, processes and objects persisting in time. As we said, an event is the inception of a state of affairs, or of a multitude of them. In the first case it is a simple event, and in the second a composite one, whereby the individual states of affairs that are<sup>141</sup> setting in may be distributed among various persistent<sup>142</sup> objects. Such is the case, for example, where the proposition *actio = reactio* holds.

---

140 ʘ, for that will be needed in subsequent deliberations ʘ

141 ʘ simultaneously ʘ

142 ʘ [‘Persistent,’ I remind the reader, will often serve to abbreviate ‘persisting in time.’]

But what sort of relation obtains between a state of affairs and a process? The answer to this question depends first of all on the type of state of affairs. We distinguished earlier between “action-involving” [*handlungsmäßigen*] states of affairs (“the dog barks,” “John runs”) and property-pertaining [*eigenschaftlichen*] states of affairs (“man is a vertebrate,” “this rose is red”). In the first case a process, or a phase of a process, is included in the Content of the state of affairs. At the same time something else appears in its Content which in itself is no process, but rather only “participates” in a process, and indeed in such a way that it carries it out<sup>143</sup> or is subjected to it. Several questions arise here: 1. how can a process (in particular, an action) be a constituent of a state of affairs?; 2. can there be a state of affairs which is purely “process-like” [*vorgangsmäßigen*], i.e. one in which *only* a process were to occur – without any subject of action or some other, non-process-like, object that would be indispensable to its being carried out?; 3. what is the relation of a process to a “property-pertaining” or “circumstance-pertaining” [*zustandmäßigen*] state of affairs that obtains in an object which is subjected to that process – or carries it out?; 4. what sort of relationship obtains between the individual potential phases of a process and the states of affairs? Are the phases to be identified with the purely process-like states of affairs?

Let us discuss these questions, in turn.

When I say: “Paul runs,” “Jock barks,” “A stone is falling to the ground” – I am specifying “process-like” (but not purely process-like) states of affairs. A state of affairs of this sort comprises – insofar as we are permitted to nominalize it – the execution of a process (of an action) by someone (Paul, Jock) or something (a stone), or at least with the participation of the latter in a process that is being played out. Such states of affairs are distinctly different from those in which a process is subject of its properties: “The 400m dash was very tiring” or “The process of a caterpillar’s metamorphosis into a butterfly is very complicated.”<sup>144</sup> These last states of affairs do not differ structurally from those which embody a property’s accruing to an object.<sup>145</sup> In the process-like states of affairs, on the other hand, the process appears in the *evolution* [*Verlauf*] that is proper to it, in the consummation of its phases, whereby it is in principle irrelevant whether the corresponding<sup>146</sup> forms of the verb

---

143    ⌈, being a subject of action, ⌋

144    This last example poses peculiar difficulties when we attempt to specify what makes up the correlate of this sentence. Some logicians will be inclined to say that this sentence is incorrectly formulated, since what should actually be said is: “Every process of the metamorphosis...” Meanwhile, it is dubious that we really wish to express something like that with the sentence adduced in the text. One might perhaps say that because this process is complicated, so is every process of this kind. Nonetheless, the two sentences mean something completely different. Regardless of how we wish to solve this problem, the formal structure of the relevant states of affairs is precisely such as was indicated in our text.

145    ⌈The process appears in them, after all, as subject of properties.⌋

146    ⌈”imperfect,” temporal ⌋

that articulate the process – in its still uncompleted stage – display it in its current stage, or from this or that past or even future perspective. In any of these cases, it always shows itself as in progress.<sup>147</sup> The perfect forms of the verbs, in contrast, explicate the process as something that has already been completed. It is not “time” *per se* that is at issue here, but rather simply the manner of explicating the process as something already accomplished – after all of its phases have been consummated. The “perfect” forms of the verb frequently show the process only in an indirect aspect, and indeed under the aspect of a property that accrues to an object when it has carried out a process.<sup>148</sup> In all other cases the action performed by the subject is shown not only in the passage of its phases, but also as the subject’s conduct – in which the subject is absorbed and plays itself out to a greater or lesser extent, and which at the same time finds its existential basis in that subject: the conduct is always *its* action. This does not yet mean that it has to be called forth and guided by the subject itself. There can of course be nothing of the kind where inanimate process-subjects are involved, e.g. a stone, or where the process-subject is submitted to a process.<sup>149</sup> On the other hand, it is essential that every process in its initial passage of phases – even when it is cast in a looking-backward-to-the-past-perspective – is closely bound to the object that carries it out, and as such is precisely *its* process. An exception in this regard appears to be states of affairs which correspond to the so-called “subjectless” sentences: “It is raining,” “There is thunder,”<sup>150</sup> and so on. However, a separate analysis is required in order to get clear about this.<sup>151</sup> Whereas, whenever the process itself is the subject of properties in

---

147 As we know, not all languages have past-tense forms of the verb that articulate the process in its uncompleted stage, hence are inadequate\* for [articulating] some types of states of affairs, which is no proof against the possibility of such states of affairs.

\* [Reading *unzulänglich* for *unzugänglich*.]

148 Cf. the complex forms of the past tense of verbs in the German language.

149 Some languages make predominant use of the so-called “passive” form of the verb\*. But we know that in many cases in which this form is employed, the same can with equal justification be expressed\*\* in the “active” form. It follows from this that the so-called “active” form of the verb does not yet capture that distinctive efficacy of the subject from which the action emanates, and by which it is guided. This last depends on the “material content” of the verb, i.e. correlatively to the kind and the properties of the action itself.

\* Γ, e.g. German Γ

\*\*Γ in other languages Γ

150 [*Es regnet*, *Es donnert* – literally: “It rains,” “It thunders.” I bring this up in order to prevent the word ‘is’ in the colloquial rendition of these phrases from misleading.]

151 As we know, there was extensive literature at the turn of the 20<sup>th</sup> century on the theme of “subjectless” sentences which was linked with Brentano’s conception of the judgment. The structure of the state of affairs was not clarified in that context. As we know, Brentano himself then rejected states of affairs altogether, since

the state of affairs, its connection to the persisting object in which it plays out is also not<sup>152</sup> visible on its own.<sup>153</sup> The process as a subject of properties, as a temporal object of a special kind that is constituted in the passage of phases, seems to be more selfsufficient vis-à-vis its “executor” than a process taken as a growing phase-whole. For even where – as in the given example – its dependence on some persistent object, as well as its belonging to the latter, is made manifest, it still makes up a separate subject of properties. The properties accrue to the process, and only to it; they quell in it their need for completion and exercise vis-à-vis the process the function of determining, without transferring over to the “subject of the process”<sup>154</sup>. However, when a process is explicated in a specifically “process-like”<sup>155</sup> state of affairs – as an ever growing phase-whole – then, without being a non-selfsufficient property of an object “or being an entity for itself”<sup>156</sup>, it nonetheless somehow enters straightaway into the existential scope of the object. That it transpires or is being executed by this object, or that this object participates in it only passively – all this goes into the stock of “vicissitudes” of this object, into its “history.” Or, looked at from another point of view: the object embraces not only all states of affairs involving some property or other accruing to it, but also – in being subject of an action or process – all states of affairs that involve its executing an action articulated as a phase-whole or its undergirding of a process that is being played out in it. It is precisely this object which in all the states of affairs correlated with it appears as the same subject, and indeed either as subject of properties or as subject of processes or actions, or finally as subject of sustaining states and undergoing processes.<sup>157</sup> This integration of an evolving process into the existential scope of a persistent object is all the more pronounced when its execution is only possible along with quite specific changes transpiring simultaneously in the properties of the given object. Consequently, it is often very difficult to distinguish the individual phases of the transpiring process that is executed by the given object from the phases of the changes that “the object undergoes as a result”<sup>158</sup>. Let us take as an

[318]

[319]

---

these were compatible neither with his conception of the judgment nor with his classification of “mental phenomena.”

152 “as a rule”

153 The situation is of course different if this object is determined by some distinctive element of the sentence, e.g. “[Paavo] Nurmi’s race lasted fourteen minutes.”

154 “subject of the object that carries it out or is subjected to it”

155 “action-like”

156 “that executes it or participates in it”

157 Above, the object was apprehended solely as a subject of properties. Rightly so, since only this belongs to the general basic object-form of the individual object, whereas only some objects can above and beyond that be the subjects of processes or actions – which is an entirely new situation.

158 “occur among the properties of the object, be it as the condition or as the consequence of the process playing out”

example some human being's run  $\ulcorner$ , irrespective of whether it is done voluntarily <sup>159</sup>. In running, the human being moves with his whole body in space, over a particular path, at a particular speed. But this only happens because he at the same time carries out various movements  $\ulcorner$  of his limbs <sup>160</sup>, which leads to their relative location being altered. At the same time his lungs and heart are working, each in its own way, and various physiological processes are transpiring without which he could not manage such an exertion. A man who "rides" (actually, is being "driven") in his car may perhaps cover the same distance with the same velocity, but he does not carry out any of the limb movements that the runner does, hence the physiological processes that are taking place in his body are also thoroughly different than in the previous case. There, the run – as the shifting in space of the whole body – is partially composed of the movements of individual limbs, but is in part a result of these movements. The changes in the way it transpires (e.g. briefly slowing down) depend on how the physiological processes transpire and on the changes in the body's properties. Among these, for example, belongs the totality of changes, all of which taken together lead to fatigue, and consequently to slowing down the run. On the other hand, the movement of a "passenger" on a train stands only in a very loose relation to the changes transpiring in his body. The process and the man comprise here two unities that are independent of each other to a much higher degree, although even here there are various mutual influences between them. In this situation, the ride exerts a more significant influence on the passenger than the other way around. However, the movement would vanish in both of the cases we have distinguished if we were to do away with the body [*Leib*] that is engaged in it. A movement cannot transpire without the mass [*Körper*] that is moved.<sup>161</sup> But the more a process is entwined in the changes of a persistent object, the tighter the mutual interconnection between the process and what undergirds it or what brings it about, and the greater is its dependence on the object within whose scope it runs its course. The states of affairs that are determined by subjectless sentences are therefore only seemingly without a process-subject upon which they play out. It is just not specified in any detail linguistically, or not mentioned at all (as in Polish). Thus the question arises as to how the purely intentional  $\ulcorner$  correlate of <sup>162</sup> such sentences is structured. On the other hand, the only processes that appear in the Contents of the corresponding autonomous states of affairs – those that actually obtain – are those that run their course within the scope of certain persistent objects. This "there is thunder," "there is lightning," and so on, always transpires as a process

[320]

---

159  $\ulcorner$  (it matters not whether as a freely and "proactively" performed activity or as an activity forced upon him by circumstances)  $\urcorner$

160  $\ulcorner$  with the individual parts of his body, with the legs, the hands, the torso, etc.  $\urcorner$

161 This appears to be trivial. Nonetheless, there was a period in contemporary physics when this statement had to be declared false. It is the history of the theory of light in the 20<sup>th</sup> century that first shows how controversial, but also how important, this statement is.

162  $\ulcorner$  state of affairs that is correlated with  $\urcorner$

upon certain material particles. Without the air particles that were set in motion by an electrical discharge, there would be no “thunder”; without an electrical spark that jumps over<sup>163</sup> and without the condensers [*Kondensatoren*] there would be no “lightning.” In all these cases the processes intrude into the realm of changes that are transpiring in the relevant objects, and are bound up with them to a greater or lesser extent.

One more detail must be noted in this context: It is not as if an object’s process-pertaining state of affairs were an instantaneous “cross-section” through the process just then in progress. The process is not composed of instantaneous, in themselves immutable, cross-sectional states [*Querschnittssachverhalten*] – [is not composed] of events – as, for example, Whitehead claimed. On the contrary. The process ʘ appears in<sup>164</sup> the state of affairs as something unbounded on two sides – in the directions to the past and to the future – hence not as something that is constantly interrupted, but runs its course continuously in the steady passage of time – for as long as it has not reached its conclusion<sup>165</sup>. The various imperfect tense forms of verbs, with the aid of which we articulate the process-pertaining states of affairs, are well-suited to this being-undelimited [*Unabgegrenztsein*] that is peculiar to processes or their phases precisely because they do not contain in their sense any restriction or reservation in this regard. Separate meaning-components or forms are needed before we can indicate that a process begins at some particular instant, or that it is being interrupted or simply comes to an end. Such a special word-form, ʘ which incidentally is not to be found in all languages<sup>166</sup>, is the iterative [*Iterativum*]. It performs a function that simply cannot be expressed directly<sup>167</sup> in the German language. In Polish we say, for example, “*chadzałem na spacer*” [I used to go for a walk]<sup>168</sup>, i.e. I frequently (or at least: normally) went for a walk. I did it “repeatedly,” and each walk was a whole for itself, temporally bounded from two sides, but also at the same time with a certain temporal duration – not something instantaneous. If we disregard those peculiarities of purely intentional states of affairs that are elicited in them by special ʘ intentional structures<sup>169</sup>, it must be conceded that the process-like states of affairs (in the narrower *sense* of the word) are in themselves ʘ temporally abiding [*in sich zeitlich dauernd sind*]<sup>170</sup>. They are temporally bounded only insofar as a discontinuity is contained in the transpiring processes themselves.

[321]

---

163 ʘ from one cloud to another ʘ

164 ʘ enters into the framework of ʘ

165 ʘ, as long as it has not been exhausted and therewith ceased to evolve ʘ

166 ʘ which signals the temporal delimitation of a process and the initiation of some new one of the same kind ʘ

167 [This is Ingarden’s way of saying that he is looking for a conjugation, as the example that follows confirms.]

168 [In the Polish, the iterative form of the verb ‘go’ is employed; in English the auxiliary phrase ‘used to’ performs the function intended by the conjugation.]

169 ʘ meaning-formations ʘ

170 ʘ something *temporally extended* ʘ

[322]

If we take note of the peculiar features of the process' evolving phase-wholes and of its disparity from the process as a special subject of properties which is first constituted in the consummation of the phase-wholes, and if at the same time we accept that a process-pertaining state of affairs is nothing other than the playing out of a process or of an action's being implemented by a subject of action, then we must also concede that the growing phase-whole is nothing other than the purely process-like element of a process-pertaining state of affairs.<sup>171</sup> It is precisely in its obtaining, in its playing out, that this whole is apprehended, as when we say that an object does something, or that something is happening with it, that it suffers some effect, and the like. On the other hand, when we pass over to a process' property-pertaining states of affairs, then we treat this process as a specific temporal object and we unfold the states of affairs that are concealed behind its properties. These states of affairs are entirely different from the purely process-pertaining, even though they are closely interconnected with the latter and are strictly dependent on them. And not only the strictly process-pertaining, but also the property-pertaining states of affairs – insofar as they obtain in persistent objects – are temporally extended; their duration possesses a certain temporal limitation. That the petals of this very rose are soft, that the font-pieces on my typewriter are hard, that they have this or that shape – all this abides temporally, extends over some 「time-phase [*Zeitphase*」<sup>172</sup>, emerges later in the past in the characteristic past-modification of something that fills out some segment of that past. Property-pertaining states of affairs that have this sort of temporal duration do not however show up everywhere, i.e. not in all possible objects. Whether they are temporally abiding or not is not tied up with the form of the property-involving states of affairs, whereas the specifically process-pertaining states of affairs are – in virtue of their essence-dictated form – always temporally abiding, even when the respective process transpires only very briefly. In other words: Every process transpires in a span of time. This does not, however, apply to every property-pertaining state of affairs. It does not hold, above all, for all those states of affairs 「that obtain in supratemporal, ideal objects」<sup>173</sup>. I shall not be dealing with this any further here, but we should not forget it. However, what needs to be pointed out in our context is that even among the states of affairs that obtain in persistent objects there are such that display no duration. They are in the first place those states of affairs whose inception [*Eintritt ins Sein*] comprises an event. On the other side, there are at least some states of affairs that occur as a temporal object in a process. A process acquires at some instant of its evolution a property, only promptly to lose it – because it continues to unfold. Likewise, certain changes

---

171 「[Ftn.] Element – for the entire state of affairs also contains the acting thing.」

172 「period [or span] of time」 [This change occurs several more times in the next segment of text, and will go unmentioned; I will however make use of the “more natural” Polish rendition, as opposed to the “technically-laden” *Zeitphase*.]

173 「in which the properties of ideal, supratemporal objects occur」

that suddenly set into the further-evolving process comprise instantaneous – thus not temporally extended – states of affairs. States of affairs that are extended in time – those are exclusively either the process-pertaining states of affairs in the narrower sense, or else property-pertaining states of affairs that occur in persistent objects and engender the “lasting”<sup>174</sup> properties of the latter.<sup>175</sup> The object persisting in time lasts only because – and can only last because – it contains within its existential scope temporally extended, property-involving states of affairs on the one hand, and perhaps certain processes as unfolding phase-wholes on the other. And it can exist as a cohesive, compact unity, as *one* object, only as long as the laws of coexistence and of interconnection are upheld among the states of affairs that obtain in its existential scope. It is in these existential interconnections among states of affairs that the ultimate ground for the<sup>176</sup> identity of a persistent object must be sought. It is essential to the identity and existence of the persistent object that both of the temporally extended types of states of affairs we have distinguished here be present at the ultimate root of its being, as it were, whereby those of the one type are capable of outlasting those of the other. Some cease, whereas others persist immutably, and still others are just emerging and beginning to unfold. Which of them must outlast the others, and which, in contrast, can cease, for the given object to remain “the same” through time – that is the core of the problem of the identity, as well as of the essence, of every persistent object.

The difficulties that repeatedly surfaced in the treatment of both of these problems stemmed mainly from states of affairs’ generally not being taken into account at all. And even when they were taken into account, their primal extendedness [*Ausgedehntheit*] in time was ordinarily overlooked. For both the identity and the essence of the object were thought about too much with the aid of names, instead of making use of predicative sentences. The problem was not regarded as solved

---

174 [*dauerhafte*: also – and etymologically more akin – “durable” is an acceptable alternative here.]

175 It should not be forgotten in all of this that states of affairs are no objects, and consequently also do not possess properties. When we assert this or the other about them, we do indeed make them into objects purely intentionally and clad them in a form that is at bottom alien to them. All of this must be undone so-to-speak if we wish to grasp the states of affairs purely in their pristine [*originären*] form. This is possible precisely when we only unfold them in sentences, and only get a clear awareness of how they are in themselves in their primal [*ursprünglichen*] form – without nominalizing them. This does not of itself pose any great difficulty once we are [engaged] in the intuitive grasping of the states of affairs. The difficulties begin to germinate when we attempt to articulate what was grasped in nominal, linguistically formed concepts. But even then we must note what this nominal, linguistic articulation brings in that is new, so that we may become aware of it as something alien to the states of affairs themselves and may so-to-speak shed from the states of affairs the alien form cast over them. It is possible to achieve this by means of appropriate restrictions that can be formulated linguistically.

176 「unity and」<sup>7</sup>

until one managed to construct one concept or another – formulated in the guise of a name – of essence or identity. Meanwhile, it is the predicative sentence that first discloses to us in utmost immediacy and primacy the temporality of at least some states of affairs, and indeed in virtue of the function that the finite verb [*bestimmte Zeitwort*]<sup>177</sup> – that is to say, the nominally-verbal predicate [*nominal-verbale Prädikat*] – exercises in the sentence. This function is so primal – and requires no separate nominal augmentations that would first specify states of affairs’ moment of temporality – that it shapes states of affairs temporally even when supratemporal objects are in fact involved, which then results in a peculiar falsification of the latter.<sup>178</sup> One would actually have to construct an entirely distinct language in order to be able to make completely correct pronouncements about supratemporal (e.g. mathematical) objects, a language “in which the so-called “verbs” would not immediately project the states of affairs into temporal forms”<sup>179</sup>. Since we do not possess such a language, it is only natural that in mathematics we make use of various surrogates – such as artificially generated symbols of relations, of functions (in the mathematical sense), of the various basic operations among the elemental building blocks of the respective domain – as well as of the statically conceived signs of equality and inequality and, finally, of a profound boost to the role of names (concepts)<sup>180</sup>. All of this in order along this way to reconstruct, at least to some degree, the supratemporal relations and interconnections among mathematical entities. At any rate, within the framework of mathematics, this is rather done “more out of a correct scientific instinct than out of a clear, reasoned insight”<sup>181</sup> that one is dealing with supratemporal objects in this domain<sup>182</sup>. It is ontological investigations that can first disclose the genuine mode of being of supratemporal objects. These are of course not recognized by contemporary mathematicians – who continue to believe that they are very “scientific” while adhering to certain positivist biases – and this to the point of having no desire to become acquainted with ontological investigations.

As we see, states of affairs open up in various directions perspectives on further problems pertaining to the formal structure of individual objects, problems to which we shall return later. They will also enable us to attack what is perhaps the most difficult problem of formal ontology “”, which we cannot bypass here<sup>183</sup>: the problem of the “form”<sup>184</sup> of a relation [*Verhältnis*].

---

177 [In the section of his *Literary Work of Art* referenced by Ingarden in the next note, he refers to what he calls here *bestimmte Zeitwort* as *Verbum finitum*.]

178 “For my analyses of the meaning of the finite verb,” Cf. R. Ingarden, *The Literary Work of Art*, § 15.

179 “that would do without finite verbs which immediately appear in temporal forms”

180 “in the construction of language”

181 “in being generally led by a certain kind of intellectual instincts, than by becoming clearly aware”

182 “of research”

183 “that stands on the path of our inquiries”

184 “formal structure”

Thus, the questions posed on p. [316] call for the following answers:

Ad 1. A process can be an  $\ulcorner$  element [*Element*]<sup>185</sup> of a state of affairs in a two-fold way: either it is the subject-term in it, in which case it is conceived as a specific kind of temporal object, or it  $\ulcorner$  comprises the Content of the process-pertaining state of affairs, whereby it then corresponds to the predicate of the sentence – and is then grasped as the growing phase-whole of the process<sup>186</sup>.

Ad 2. Purely process-like states of affairs in which no process-subject or action-subject appears are only possible as intentional correlates of so-called “subjectless” sentences, and indeed in a language where the subject does not even show up in the guise of the indefinite “it” (as it must in German grammar), but rather – as is the case in Polish, for example – where the sentence is strictly subjectless. E.g.: *grzmi (es donnert)*.

[325]

Ad 3. The relationship of the property-pertaining states of affairs to the process can be twofold: Either the process, insofar as it is a temporal object, engenders its own property-pertaining states of affairs, or the property-pertaining states of affairs obtain in an object which is a subject of action<sup>187</sup>. From a strictly formal point of view, property-pertaining and process-pertaining states of affairs then show up alongside each other in the existential scope of a persistent object. Depending on the case, there then obtain among them various, often quite complicated existential dependencies. In the diversity of these relations and dependencies are constituted various types both of processes and persistent objects that are  $\ulcorner$  bearers of processes<sup>188</sup>. These relations can, it would appear, be so tightly fashioned, that at least some processes belong to the *essence* of certain objects that persist in time and cannot exist without changing. This comes into consideration especially in the case of organisms, as well as that of persons<sup>189</sup>, and will have to be discussed separately when dealing with the problem of the essence of an individual object (cf. § 58, below). It is clear, however, that the special cases that are at issue here are determined by the matter of the respective individual objects. The form of the object is here in some of its singular traits [*Besonderheiten*] distinctly dependent on its matter, or perhaps even derived from it.

Ad 4. The phases of the process are purely process-pertaining elements of the process-pertaining states of affairs. To the extent, therefore, that the phases of the process are more or less distinctly marked off from each other in the phase-whole, so too the process-pertaining states of affairs are demarcated from each other more or less clearly within the whole of that object which is the  $\ulcorner$  bearer (and

---

185  $\ulcorner$  constituent  $\urcorner$

186  $\ulcorner$  is the purely action-like constituent of an action-pertaining state of affairs in some persistent object  $\urcorner$

187  $\ulcorner$  for the given process  $\urcorner$

188  $\ulcorner$  at the same time subjects of action  $\urcorner$

189  $\ulcorner$  (more generally: mind-endowed subjects [*podmiotach psychicznych = psychische Subjekte*])  $\urcorner$

[326] executioner) <sup>190</sup> of the given process. The difference between autonomous states of affairs that obtain in individual objects and purely intentional states of affairs that comprise the correlates of declarative sentences is to be vigilantly kept in mind in this context. In the latter case the relationship of the process-pertaining states of affairs to some phase of the process can be fashioned in various ways, depending on the linguistic articulation of the given state of affairs.

---

190 「subject of action」

## Chapter XII

# The Form of the Relation<sup>1</sup>. The Relative and Non-Relative (Absolute) Characteristics of the Individual Object

### § 55. The Formal Essence of the Relation. The Non-Relational Objects

Until now I have dealt exclusively with an object's inner states of affairs, hence with states of affairs that subsist "in the interior" of an individual object. To speak more precisely, these states of affairs can be called "one-subject states of affairs"; only *one* individual object or at most *one* object of a lesser or greater higher order is involved as subject of the accruing property or of the process that is taking place. But there are also states of affairs in which *more than one* object participates; and indeed they participate in it as basis of a property's accruing to at least *one* of the objects involved, or as basis of a process that is in progress. We may take as examples the states of affairs specified by the following sentences:

1. "A is bigger than B" (in a specific case: St. Peter's Basilica in Rome is bigger than the Holy Name of Jesus Church).
2. "The donkey is similar to the horse."
3. "The brother is a relative of his sister."
4. "Peter beats Paul."
5. "Peter is liked (beaten, etc.) by John."

The states of affairs enumerated here differ distinctly from those in which likewise more than one object participates, but in which the objects play a different role than in the ones just cited, and indeed a role which is similar to the one played by the objects in the states of affairs discussed in the previous chapter – hence, for example: 6. "Peter and Paul went for a walk;" or 7. "The flowers bloom over the meadow in a myriad of color speckles."

The last two examples are either aggregates of states of affairs in which only "one subject" participates, are pure constructs of the mind, or they are composite states of affairs of the same type. In their basic structure they do not differ from the states of affairs discussed in the previous chapter. On the other hand, examples (1)–(5) differ in principle from the states of affairs that involve only *one* object. In

[327]

---

1 [Verhältniss: It has become customary to distinguish the terms *Verhältniss* and *Beziehung* by rendering them as 'relationship' and 'relation,' respectively. Ingarden appears to use them synonymously, seemingly by his own admission (cf. p. [343]); and so I render them both by 'relation.']

examples (1)–(3), the property accruing to one of the objects involved in the state of affairs is such that its matter qualifies at least *two* objects; in accruing to one of the objects, it at the same time “refers” to another. In examples (4) and (5) at issue is an action carried out by some subject, but it is directed at some other object and carries over to it<sup>2</sup>. In doing so, the action in a certain way exceeds the bounds of the given object, whereby it “binds” it in a particular way with some other one. In examples (1)–(3) the matter of the property contains a peculiar allusion to some other object. This matter of the property will have to be clarified in greater detail. For the time being<sup>3</sup>, material moments of this sort are called “relational” [*relationale*]<sup>4</sup> moments.<sup>5</sup> They play an especially important role in states of affairs that harbor multiple subjects. That is to say, it is these moments that are decisive for the unified character [*Einheitlichkeit*]<sup>6</sup> of such states of affairs. They are constitutive for them in the sense that they bind two objects that are separate from each other as elements that belong to each other within one and the same state of affairs. We say “A is bigger than B.” That “bigger than” – or in the other states of affairs: “similar to,” “related to,” and so on – is a characteristic that qualifies an object not because it harbors within itself a self-enclosed, peculiar, distinct quality, but rather because that characteristic is the result – a quintessence, as it were, an exponent – of  $\lceil$  two different objects possessing, each for itself, certain properties<sup>7</sup>. On the one hand, it is the property of object A; on the other, the property of object B that must be taken into account in order for A to be able to be “bigger than” B. This “bigger than” has at the same time its distinctive correlate in the other object, a correlate which does not indeed show up<sup>8</sup> in the given state of affairs (“A is bigger than B”), but which comprises an analogous constitutive factor of some other state of affairs that is in a certain way a mirror-image, an “inversion,” of the first one. To the moment “bigger than” corresponds the moment “smaller than,” to the moment “left” the moment “right,” whereas to the moment “similar to” of the one object corresponds likewise the moment “similar to” of the other object. These two states of affairs – “A is bigger than B” and “B is smaller than A” – belong so intimately to each other that they simply appear to be only the expression, or the resultant phenomenon [*Folgeerscheinung*], of the coexistence of objects A and B with specific properties. The relational qualitative moment does indeed “bind” these objects together, and makes up precisely therewith the inner bond [*Band*] of the states of affairs with multiple subjects, but it does so only because it is built upon the properties of objects A and B, or – if one prefers – “is grounded” in them. But since this moment takes on

[328]

2  $\lceil$ , i.e. exerts an effect on it  $\lceil$

3  $\lceil$ , in order to distinguish them from all the other qualitative attributes  $\lceil$

4  $\lceil$  qualitative  $\lceil$

5 The term *relational* stems from Nicolai Hartmann and is to be distinguished from the term *relative*.

6  $\lceil$ , the inner cohesion,  $\lceil$

7  $\lceil$  certain properties accruing simultaneously to two different objects  $\lceil$

8  $\lceil$  *explizite*  $\lceil$

the form of a property, it accrues to only *one* of them<sup>9</sup>. This does not, however, alter anything in the function of “binding” objects A and B into a pair of relation-terms [*Relationsglieder*]. This bond between the terms does not in the least modify the self-sufficiency and separateness of these objects. Each of them continues to comprise a self-enclosed unity which is wholly distinct from that of the other object, provided of course that these objects have not in themselves lost their self-sufficiency and self-enclosedness for entirely different reasons.<sup>10</sup> The situation is no longer the same for states of affairs which harbor multiple subjects that constitute a “transitive” [*transitive*] action (“Paul strikes Peter”) – insofar as this action exerts an influence on the object onto which it “carries over”; indeed, the objects in question do not yet then cease to be *two* objects, but a certain “opening of each vis-à-vis the other” is nonetheless achieved: there is a surface of contact there, a surface of reciprocal influence.<sup>11</sup> The process-like state of affairs harboring two subjects also makes up that factor which can “bind” together relatively most strongly two reciprocally self-sufficient objects. They are then no longer so independent of each other, their qualitative dependence may be limited. Various complicated situations open up here which need to be investigated within a comprehensive theory of existential causal interconnections. And indeed all the more so as these states of affairs – as we shall see – make the existential unity of the world possible.

[329]

The states of affairs harboring multiple subjects can of course obtain not only between two subjects, but also among a greater number of them. They then make up whole groups of objects that belong together, whereby the interconnection subsisting among them can be tighter or looser. This latter depends on whether the given objects are only “bound” by *one* simple state of affairs harboring multiple subjects, or by several such states of affairs – which may yet be of different kinds. Obviously, how tightly the members are bound depends on the material determination of the state of affairs. These are all issues to which we still need to return.

The states of affairs harboring multiple subjects can be employed toward clarifying the formal essence of a relation. To be sure, it has often been emphasized that the concept of relation (*relatio*) is a primitive concept [*Elementarbegriff*] that is indefinable. With no desire to take a stand on this, I am here simply attempting to clarify certain features of the form of a relation.

It occurs to us first of all that various properties are almost always attributed to relations. One speaks of the symmetry of a relation, for example; one says that a relation involves two or more terms, that it is transitive<sup>12</sup> or intransitive<sup>12</sup>, and the like. It appears throughout this that such properties do in fact accrue to relations.

---

9 ⌈(for any one property cannot accrue to more than one object)⌋

10 If the latter were in fact the case, we could justifiably question whether we would then still have an autonomous state of affairs with multiple subjects.

11 Special formal-ontological problems open up here, which, as far as I know, perhaps only H. Lotze divined. See his *Metaphysics*.

12 ⌈like the relation of magnitude, that it is one-to-one or one-to-many⌋

[330]

Precisely therewith every relation, as subject of its properties, also appears to be an object. Meanwhile, something like a relation<sup>13</sup> seems to differ radically from objects, insofar as we understand by object that entity whose basic form is being investigated here, hence, for example, something like an individual square, or a thing – say, this very oak. The latter can of course be terms of a relation, or stand in various relations vis-à-vis other objects, but they are not themselves any relations, and not even when they harbor certain relations – e.g. of their parts to each other. The distinction at issue here appears to be fundamental. It is something altogether secondary for individual (non-relational) objects to stand in relations to other (not relational) objects. On the other hand, it is altogether secondary for relations that they are objects, hence subjects of the properties accruing to them, although it is no accident for them to have such properties. They appear – in their form – to be something altogether different from non-relational objects. It is out of their radical formal distinctness from objects that the properties specific to them first emanate, the possession of which first brands them formally as objects. Being-an-object in a certain way comprises in them a supervening formal structure [*formalen Überbau*], an analogue to the supervening formal structure in the case of processes. However, that which serves as the basis for this superstructure – which is to say, a relation – is just as radically different from the process as it is from the object.

⌈In the peculiar way that it differs from non-relational objects, the relation appears at first glance to be nothing other than a multi-subject state of affairs with a “relational” property-moment, or with a transitive action, as a moment constituting it. ⌋<sup>14</sup> Various examples of relations frequently adduced in the theory<sup>15</sup> point in that direction. Nevertheless, this conception is false, or at least superficial. For a relation is of course a multi-subject state of affairs, but one which is of a wholly different type from the states of affairs with a “relational,” constituting property-moment. The state of affairs that comprises a relation between two objects can be relatively easily grasped in its specific nature only in some cases, and in those indeed where the theoreticians of relations [*Relationstheoretiker*] speak of a “symmetric” relation. In the case of a non-symmetric one, where therefore – as we ordinarily, though not quite correctly, put it – the “relation” between A and B is a different one than the “relation” between B and A, it is especially difficult to grasp the relation in its formal essence, but it is first here that we can uncover its peculiar formal essence in its genuine guise, whereas it appears to be somehow covered up in the case of symmetric relations. Given that the states of affairs “A is bigger than B” and “B is smaller than A” obtain, the relation that obtains between A and B is not identical

---

13 ⌈[Ftn.] For example, the relation of similarity or of location in space (say, the one owing to which one thing is “on the right,” the other “on the left”) or the relation of temporal succession (owing to which one event is “earlier” relative to a second, and the second “later.”⌋

14 ⌈As to what a relation is in its unique distinctness from “non-relational” objects, it is nothing other than simply a certain multi-subject state of affairs.⌋

15 ⌈of relations ⌋

with either of them. This relation is, rather, a state of affairs which lies at the basis of those others. It is first by means of – if we may put it that way – “evaluating” or “interpreting” [*Auswertung oder Ausdeutung*] with reference to object A, and then with reference to object B, that we transition from the primal [*originären*] relation between these two objects to constituting the states of affairs: ‘A bigger than B’ and ‘B smaller than A.’ In other words: the objectively [*objektiv*] obtaining, authentic relation between A and B can on one occasion be grasped so-to-speak from the standpoint of object A, and then it presents itself under the aspect of A’s being bigger in comparison to B, on some other occasion from the standpoint of object B, and then it appears under the aspect of B’s being smaller in comparison to A. But these two aspects are strictly different from the *one* relation obtaining between these objects. To grasp that relation itself, none of these evaluations should be undertaken. We could say that the results of these evaluations are already certain “subjective” – relative to the operation of comparison – aspects of the one objectively obtaining relation. Meanwhile, talk of the “subjectivity” of these aspects is incorrect if the word ‘subjective’ is tantamount to meaning “only seemingly obtaining as a consequence of some operation of consciousness.” It would be more correct to say that each of these aspects of the relation is a Gestalt “relativized” vis-à-vis its individual terms, a Gestalt under which the relation manifests itself when the one term of the relation comprises the basic point of reference for the constitution of the relation, whereas the other term is only a complementary moment in its structure. In the relation itself, on the other hand, no term has any priority in constituting the relation; a complete *balance*, as it were, prevails here between the two terms. The relation (in the primal Gestalt [*Urgestalt*] proper to it – prior to any relativization or evaluation) is precisely that which obtains *in equal measure* between *both* terms. This of course applies just as much to the so-called symmetric relations as to the asymmetric or non-symmetric ones. It is just that in the case of the non-symmetric relations it appears to be easier to contrast the relation itself in its original Gestalt with the aspects evaluated, and precisely therewith relativized, vis-à-vis the individual terms<sup>16</sup>, although it is more difficult to grasp it in its nature. In the case of symmetric relations, on the other hand, the relativized aspects in a certain way cover up the relation itself. Even here it must be said that the equality of A with B is not identically the same as the equality of B with A, although in both cases at issue is “equality,” and moreover, that both these aspects are different from the relation  $\lceil$ obtaining in this case $\rceil$ <sup>17</sup>.

[331]

[332]

This conception of the relation may appear strange to the reader, and perhaps even untenable, and to me too it seemed like a novelty that could prove difficult to

---

16 This is probably what H. Driesch has in mind when in his *Ordnungslehre* [Theory of Order] (cf. p. 51) he says about the relation that the relation [*Relation*] is “something *between*” two things, and it is indeed “this between as this [relation?]” [*dieses Zwischen als dieses*].

17  $\lceil$ that obtains between two objects when A equals B $\rceil$

accept when I became aware of this situation for the first time while writing this book during the war. Meanwhile, after the war, when I was once again able to gain access to the relevant literature, during the 1946/47 academic year I found the following sentences in the book *The Continuum* by Hermann Weyl (1932), which assert exactly the same thing that I first became aware of many years later:

It must still be emphasized in the face of standard mathematical jargon that the propositions '5 follows 4' and '4 precedes 5' give expression to one and the same relation between 4 and 5, and that there can be no discussion here of two different relations [Relationen] one of which is the 'inverse' of the other. The correlative judgment-schema contains two (though not of course "on an equal footing") empty spots; when I stipulate for them the one or the other well-defined sequence – and I shall be forced to stipulate one such by linguistic formulations – I obtain those two formulations. But there is evidently nothing of such a sequence in the relation-pertaining states of affairs [Relationssachverhalte] (cf. op. cit., p. 3)

But as it later turned out, Hermann Weyl was also not the first to call attention to these situations. For in his *Axiomatics of Euclidean Geometry*<sup>18</sup>, p. 12, Moritz Geiger says:

*But the 'seen from the perspective of A' [von A aus gesehen] and the 'seen from the perspective of B' are just ways of artificially injecting a direction into the relation [Relation] between A and B which is in itself directionless. There is just no way to get around acknowledging this directionless relation...a directionless relation R(AB) is tacitly assumed. In order for B<A to follow as consequence from A>B, one needs to have the knowledge that > and < are inverse relations, i.e. that they are nothing other than perspective-dictated relations [Blickrelationen] of the same undirected relation.*

[333] But how should that objectively obtaining, "directionless" relation – in the case of both symmetric and non-symmetric relations – be named? For, as long as this naming has not taken place, what is peculiar to the relation does not appear to have been grasped, and therewith not come to be known. – Now, this does appear to be a misunderstanding. For, as long as we treat the relation strictly in the *original* form that is proper to it, the form of a multi-subject state of affairs, it *cannot be named* in the individual case with a name adopted from ordinary, colloquial language. For these names ordinarily contain in their formal content intensive moments [Intensionsmomente] that assign an *object*-form to what is named by the name, a form, therefore, that is indeed alien to the relation. By being disposed to finding a name, we also seek to grasp the relation in the specific moment of its constitutive nature (as if it were an object). But precisely for this reason we transfer over from the relation itself, in its original form, to it as an object, thus to its superimposed object-structure [gegenständlichen Überbau]. But if we wished to grasp it in its

---

18 Appearing in Augsburg, in 1924. Dr. D. Gierulanka, lecturer at the University of Cracow, called my attention to this passage.

original pure form, then we could perhaps achieve this if we were to do so in a *sentence*. However, in ordinary, colloquial language we have at our disposal only “single-subject sentences,” the employment of which can give us no more than the evaluation of the relation with reference to the one or the other of its terms. We then say, for example: “A is bigger than B” or “B is smaller than A”; thus we are unable to determine either nominally or predicatively the *one* relation that lies at the basis of both these states of affairs. We are unable to capture it in that very feature wherein it is one and the same – obtaining equally – for both of the terms.<sup>19</sup> It is therefore to some extent natural for the theoreticians of relations to be for the most part already stuck on those aspects, and to fail altogether to penetrate to the purely objective relation.<sup>20</sup> For they are not so much interested in unveiling the ultimate form of the relation as they are in constructing a theory of relations, while presupposing their insufficiently clarified form. What is at stake in this theory is to ascertain the most important (in the main, formal) properties of individual relations and to discover which are the possible<sup>21</sup> relations between relations to emerge from these properties. In this way one arrives at a deductive theory of relations. However, that one does not in this way penetrate to the sphere of genuine relations can best be seen by the assertion – accepted by almost all theoreticians – that for every relation  $xRy$  there is an inverse relation [*Umkehrrelation* (“*invers*”)]  $yR'x$ , as if *two* different relations obtained between  $x$  and  $y$ , whereas in truth only *one* relation obtains between them objectively. As already stated, this relation can only be *one* state of affairs in its original form. The two aspects of this relation –  $xRy$  and  $yR'x$  – are so conceived (e.g.:  $x$  is bigger than  $y$  and  $y$  is smaller than  $x$ ) that a relation is not determined there directly, but rather that only some special “relational” property is

[334]

---

19 One might perhaps propose that the non-symmetric relation in fact be named “inequality” [or “non-equality,” or even “unlikeness”] [*Ungleichheit*]. But even apart from the fact that “inequality” is just a negation of “equality,” which does not bring much that is positive into clarifying the situation, it is a much more general relation than is the one that obtains in “A is bigger than B” and in “B is smaller than A.” For it can just as well be an “unlikeness” of shape, or an “inequality” of weight, and so on. Consequently, one would have to say [in the latter case]: “Inequality with respect to magnitude.” But even this is not fitting for the situation that prevails in our case. For, non-equality obtains where A is bigger than B just as it does where B is bigger than A, which is precisely ruled out in our case. † Meanwhile what is precisely at stake is to faithfully name just *the one* relation that lies at the basis of these *subjectively* evaluated “relations.” †

20 † [Ftn.] Frequently we also cross over from that “aspect” of the relation to apprehending *one of the terms* of the relation under the aspect of a characteristic that accrues to it on the basis of the relation’s subsistence. This will become more clear when we proceed from the discussion of relations to an analysis of “relative characteristics.” *Nota bene*: such a conception of the relation we find not only among today’s mathematical theoreticians, but also in numerous philosophers – Thomas Aquinas, for example. Various passages in the *Summa* attest to this. †

21 † *derivative* †

attributed to one of the terms of the relation as to a subject. Consequently, instead of a theory of relations we receive a theory of relational properties of certain objects left unspecified as to their nature proper. However, this is arrived at as a result of applying to relations the predicative form of single-subject sentences, which makes them relative in their existence to a particular language and its logic.

However, by focusing here on the peculiar structure of the two-term relation we come to realize that alongside states of affairs containing multiple subjects of the type already discussed (such as the one that prevails in the relation-aspect “x is bigger than y”) – in which the second subject is only present as a point of reference, as an object of comparison to which the relational moment of the property points (and [is] not [present] as “subject” in the rigorous sense) – there are also states of affairs that harbor *multiple subjects* in a much deeper sense: it is precisely these states of affairs that comprise a relation between two (or perhaps among several) objects – a relation in the sense here established. In them occur effectively (at least) *two* subjects in the mode of objects [*Subjekt-Gegenstände*], and not indeed as subjects of properties with a relational matter, subjects that are explicated in the aspects of a relation, but rather as authentic existential foundations (“bearers”) of a relation in the genuine, original sense obtaining between them as well as between their properties – bearers of that “Between” (Driesch) superimposed equally<sup>22</sup> over these subjects-as-objects [*Subjektgegenständen*], a “Between” that is not amenable to further linguistic qualification. This “Between” creates an entirely novel bond between the objects, which as a result become “terms” of a relation, and as such members are no longer separable. Together with the Between that “binds” them, they belong to one and the same higher-order whole.<sup>23</sup> That Between comprises neither a property of x, nor a property of y, and is altogether no property or<sup>24</sup> characteristic. From a formal perspective, it is something utterly peculiar that harbors within its form the belonging to both those objects x and y, contains a kind of formal two-pronged referentiality [*Zwei-Bezüglichkeit*] – and for this very reason can be no property of anything. Hence these objects too are not simply subjects of properties for the

[335]

---

22 Which is to say, without the one term being distinguished as the “primary,” somehow “foundational” one, from the other term as the “secondary” – a term merely juxtaposed with the first and indispensable “only” for its having a relational property.

23 One could employ the word ‘relation’ either exclusively for this Between or for the whole, including additionally in its make-up all the terms of the relation. In accordance with my position that the relation is a wholly distinctive state of affairs, I shall employ the word ‘relation’ exclusively for naming this whole, and by way of contrast assign a different name to that Between in the relation. To be sure, the term of a relation does not cease to be an object for itself, but it does however display, as a separate structure superimposed over this being-for-itself, a formal reference [*Bezug*] of “being-for-another,” whereby this superstructure proves to be constitutively the stronger, while the original form of the “object for itself” recedes into the background. [The last sentence was added in the German version.]

24 “, more generally, no ”

Between, but rather common bearers of it. Conversely, the Between does not exercise vis-à-vis these bearers the function of determining them qualitatively, which is characteristic of properties, but rather makes them into “terms” of the relation<sup>25</sup>. The objects become terms that determine the Between *materialiter* owing to their properties, and precisely therewith also determine the entire relation. It is always a common co-determining: the material moment of the relation’s Between is a peculiar synthetic resultant of the natures of all the terms of the relation, or of their properties. This co-determining does not happen by way of each term contributing its “two bits” so-to-speak toward determining the matter of the Between, and in total disregard of the remaining terms of the relation. It is, to the contrary, a determining *in common* in the true sense. The matter of the relation’s Between is consequently a synthetic resultant of this common determining in which both the nature and the collective stock of properties of all the terms participate. ¶ If it appears as if only specially select pairs of the terms’ properties are always constitutive for determining the Between, that is just because one is only interested in select relations and does not take into account the full, concrete Between. Thus, the concrete, full Between is “synthetic” in a two-fold manner: 1. as synthetic resultant of the relation’s being determined in common by the terms; 2. as synthetic coexistence of all the “simple” moments of the concrete Between that result from corresponding qualitative moments that belong together in the Between’s bearer. Consequently, the collective matter of the Between can be either a Gestalt, on the basis of which it is very difficult to decipher out of which more original qualitative moments it results, or a synthetically muddled [*verschwommenes*] structure which is just as uninformative concerning the individual underlying moments of the Between. Consequently, a principle (some sort of guidance) is needed in order to intuitively wrest the moment of the Between currently in question out of this muddled whole, a moment which is constitutive for a particular simple Between – in other words: for a simple relation; this is precisely the Principle of Comparison that we so-to-speak dictate in advance in order to find such a simple relation. We say, for example, that the two objects x and y ought to be compared with regard to their spatial dimensions, and then discover that, say, x is bigger than y. But when we succeed in bringing into relief, by way of abstraction, a particular moment out of a concrete Between’s collective qualitative endowment, that moment contains corresponding material indicators [*Hinweise*] toward the moments of the terms determining it. This calls for further investigations. It enables us to understand, however, why the theory of relations does not in principle deal with the concrete, fully-determined Between of the relation, but rather, always only with abstractly singled out, simple relations – although even here it does not manage to grasp the abstractly selected Between *directly*, but always only in a roundabout

[336]

---

25 ¶, into something that, being an object for itself, remains *beyond* that Between and only founds and qualifies it. ¶

way via the relation's "aspects."<sup>26</sup> I call the Between of the relation in its material qualification the "bond" [*Band*] or the "core" [*Kern*] of the relation.

[337]

The role of the objects comprising the terms of the relation is not however exhausted by their determining materially the core of the relation. At the same time they comprise the ontic foundation for the subsistence of<sup>27</sup> the relation, and precisely therewith also of the relation itself.<sup>28</sup> The subsistence of the relation-core in the plenitude of its synthetic material determination has the consequence that those relational moments – such as "smaller than," "bigger than," and the like – which are property-like in their form, attain constitution within the scope of [each of] the relation's terms. In view of their reference to the respective relation, we shall call them the relation's "exponents" [*Exponente*].<sup>29</sup> They adhere to the corresponding terms of the relation and build on its platform [*Aufbau*] a special type of "properties," or better – "characteristics", since strictly speaking they are no "properties" of any kind. For they are materially and existentially co-determined by the core of the relation, and indirectly by the remaining terms of the same. They are something that is imposed on the object only by the circumstances under which it exists as term of the relation. If, however, they are taken as special determinants of those objects to which they accrue, then they are called "relative characteristics" in the true sense of the word. We shall presently investigate their form as well as their distinctiveness from the "relative characteristics" in other frequently employed significations. The "relative characteristics" in the sense just introduced can – at least in some cases – play the role of a relational, constitutive (*quasi*-)nature vis-à-vis the objects to which they accrue, those objects taken exclusively as terms of the relation. This applies in cases where we speak of objects such as "father" and "son," "husband" and "wife," "rider" and "mount," and the like. In all of these cases, an individual object is taken not in the autonomous, individual nature *proper* to it, as it is stamped in its very self in closest connection with its (essential) properties, but rather the nature is laid over the object as a term of a specific relation and with reference to the other term in the same relation. In its matter it is nothing other than an exponent of the relation-core. Yet the exponent does not show up in the form of a property in this case, but in that of the constitutive nature. Thus, the term of a relation differs both materially (owing

---

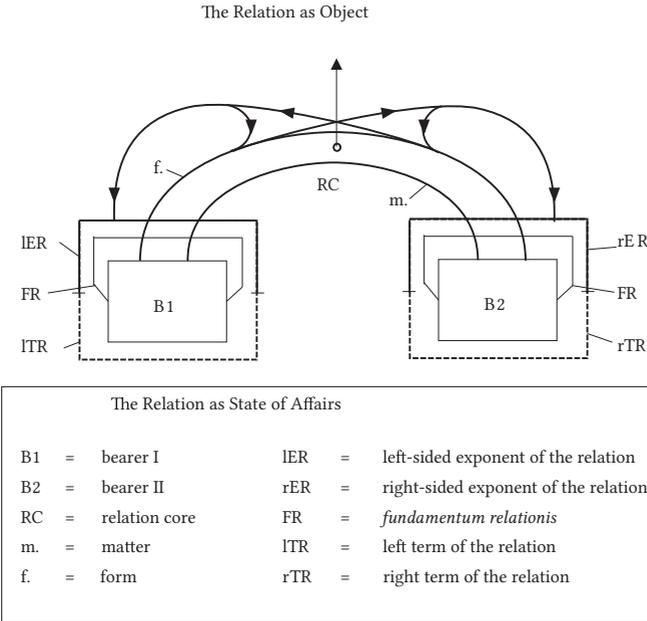
26 「And so also, conversely, this synthetic resultant contains *materialiter* indicators to the terms that determine it, to that from which it follows.」

27 「the core of」

28 「This is closely bound up with the problem, repeatedly raised in the literature pertaining to the essence of a relation, of whether, and in what manner, relations exist – and in particular, whether a relation can exist even though its terms do not. I shall return to this issue.」

29 「[Ftn.] In particular, in the case of two-term relations we could speak of the "right-sided" and "left-sided" exponent of the relation. In asymmetric relations the right-sided exponent *differs* qualitatively from the left-sided – in symmetric ones it is the same.」

to the relational nature) and formally – as “bearer”<sup>30</sup> of the relation-core<sup>31</sup> – from the individual object in its absolute nature and form. This also enables us to distinguish the term of the relation from the *fundamentum relationis*. This *fundamentum* is comprised either of the individual, absolute, constitutive natures of the objects which are constituted within the framework of the relation as its terms, or those and only those properties of the objects functioning as bearers of the relation-core which determine this core materially. The moment determining the core materially is at the same time the material moment of the constitutive nature of the relation itself as a unique formal kind of object. Hence, the following schema of the form of a two-term relation in its original Gestalt of a state of affairs with multiple subjects can be presented on the basis of our reflections:



Now there can be relations between relations, and relations between relations of relations, and so on. We then obtain relations of increasingly higher level on the one side, and on the other, by descending we ultimately arrive at relations between terms which are no longer relations. The higher-level relations do not, however,

30 “one of the “bearers””

31 “[Ftn.] But as “bearer” of the relation-core it is not yet constituted by the relational constitutive nature, hence is something more primitive relative to the materially determined “term of the relation.”

differ in their fundamental form from relations with non-relational terms, apart from the fact of course that the terms of the former, or the bearers of the relation-core, in themselves exhibit the complicated form of the relation. In the case of relations of the lowest level, if we may put it that way, we obtain – as Husserl says – “ultimate substrates” that exhibit no relation-form. The question arises, however, as to how a straightforward non-relational object differs from a relational one. In order to simplify the problem, let us restrict the question to solely those autonomous non-relational objects which are at the same time originally individual (a “*concretum*”) – hence are no ideas, for example. For certain reasons that will not become clear until later, I do not include in this context either events or processes. The solution to the problem will therefore not be entirely general.

1. An original relation (“of the lowest level”), and its core in particular, has its existential foundation in at least *two* individual, non-relational objects that enter into its make-up as its terms. A derivative relation has its existential basis in at least two relations that determine its core and comprise its terms. An individual, non-relational object possesses no such existential foundation.

2. In its original form – thus, *prior* to its coming to be regarded as an object [*vor seiner Vergegenständlichung*] – the relation comprises *one* state of affairs that harbors multiple authentic subjects with a form that we have already characterized, over which is first constructed the relation *as*<sup>32</sup> *object* of a special kind with properties that depend on various particulars or elements of this state of affairs. An individual, non-relational object, in contrast, contains an infinite multitude of states of affairs, all of which harbor *one* subject – indeed, one that is *common* to them all – and are all grafted together through it, wherein, incidentally, there is a formal similarity between this object and the relation as an object. Relations are distinguished materially from non-relational objects by means of the specific moments of their constitutive nature as well as via a series of properties (once they are treated as objects), such as symmetry, transitivity, consisting of multiple terms, and the like, which in their matter are of a kind that could not be possessed by non-relational objects. For example, it makes no rational sense to say of a thing that it is “transitive” or “asymmetrical.” And conversely, non-relational objects possess properties which owing to their matter cannot accrue to relations. What would it mean, for example, to say of equality or of similarity that it is spherical or hard, or fluid? This fact is just an expression of a position we have maintained throughout – that not only the law of their being mutually reliant [*gegenseitigen Angewiesenseins*] governs between form and matter, but also that special laws of necessary, strictly apriori correlation hold sway there: not any arbitrary form can be one with just any arbitrary matter, but rather singular laws of preference [*eigentümliche Vorzugsgesetze*] prevail so-to-speak: particular forms prescribe in advance certain typical matters as their proper fulfillment. And it is precisely the task of higher order ontological analysis to examine such unity- and correlation-interconnections between form and matter,

---

32 「relational」

and to bring out the special laws governing there. However, for the time being we have not gotten far enough to be able to decide with any assuredness whether such entirely general, strictly valid laws of correlation can be demonstrated for the matters and forms of non-relational objects on the one hand, and for the forms and possible material determinants of relations on the other. Were such laws to be demonstrated, one could then show by means of the contrast of such laws, as it were, the no longer questionable fundamental disparity between non-relational objects and relations. For the moment – since we do not yet have at our disposal here the analyses of material ontology – we can only so-to-speak randomly point out certain contrast-phenomena between the opposed entities in order to be able on the basis of these facts to indicate their probable disparity. The definitive solution to the problem that interests us here is also made more difficult by the presence of the relative characteristics and the relational constitutive matters (in particular: natures). Thus, we must here rest satisfied with merely alluding to a few striking examples.

The analysis of the form of a relation in general that we have just carried out will facilitate the examination of certain problems that will prove of importance to us later. To wit:

1. Can the autonomous existence of *single-termed* relations be accepted? Or to express it more starkly: are single-termed relations possible? Theoreticians accept various relations of this sort without any qualms. For example, they say that every number is *equal to itself*, as if the relation of equality could obtain within a *single* object. In this context, one speaks of so-called “reflexivity” as a property of the relation. Identity too is regarded by many researchers as a relation of an object to that very object. Contrary to that, our considerations appear to have led to the result that every relation is at least *two-termed*.
2. Can only individual objects be terms of a relation, or bearers of the relation-core, or is this just as possible for non-individual entities – as are, for instance, ideas, ideal qualities, and the like? Can there also be, alongside relations between individual, selfsufficient objects, relations that would obtain between non-self-sufficient objects – and even between non-objects. Hence, relations between the properties of an object, relations between the moments of an object’s form or even between existential moments – and finally, between relations themselves?
3. What is the mode of existence of relations?
4. Is the mode of being of all relations the same throughout, or should various modes of existence still be distinguished – depending on their kind? If, however, it could be shown that the latter is the case, then the question arises as to what this mode of being of theirs depends on. Does the nature of the given relation decide this, or some of its properties – and in that case, which? Or perhaps the form? Or, finally, the mode of being of the substrates?

[341]

5. Does the existence of the relation depend on the existence of the  $\ulcorner$  substrates  $\urcorner$ <sup>33</sup>? Does a relation obtain between  $x$  and  $y$  if and only if  $x$  and  $y$  exist?
6. Are relations, taken as objects, individual objects, or does their individuality or non-individuality depend on whether their terms are individual or non-individual? Or are they in general always non-individual?<sup>34</sup>

## § 56. Various Problems Pertaining to the Relation

Are there single-termed relations?  $\ulcorner$  – This question must be answered in the negative. Our analysis has shown that in their original form relations are nothing other than certain states of affairs that harbor *two* authentic subjects. It is the existence of the two bearers that first makes the constitution of the relation-core possible  $\urcorner$ <sup>35, 36</sup>

[342] But then how should the problem of the reflexivity of the “relation” of an object’s likeness [*Gleichheit*]<sup>37</sup> with itself – or of its identity – be solved?

To apply the concept of “equality” with respect to the size – or [of “likeness”] with respect to some other quality – of *one* and *the same* object is wholly impermissi-

33  $\ulcorner$  bearers (substrates)  $\urcorner$

34 [Point (6) was added in the German version.]

35  $\ulcorner$  As I have already noted, the existence of single-termed relations is quite universally accepted. This claim is supported by the example of equality – every magnitude is equal to itself – as well as by that of identity. It is said in this context that the relation is “reflexive” if it obtains between an object and itself. Meanwhile, according to the results of the analysis of the form of the property presented here, no single-termed relations can be acknowledged in view of the fact that *two* moments can first comprise *fundamenta relationis* which enable a multi-subject state of affairs to obtain – and in particular, something like a relation “bond”  $\urcorner$

36 It seems to me that Thomas Aquinas holds the same position, whereby he also admits  $\ulcorner$  the existence of  $\urcorner$  so-called pure  $\ulcorner$  (purely intentional)  $\urcorner$  thought-relations – where this is not supposed to apply. Cf. *Summa Theologiae*, I, q. 13, 7c: “*Relatio realis requirit distinctionem suppositorum, non autem relatio rationis.*” [A real relation requires a distinction of individual subjects [*supposita*]\*, however, a relation of reason does not.  $\ulcorner$  It would seem therefore that the “equality of a number with itself” would be a “*relatio rationis.*”  $\urcorner$ \*\*

\* [*Suppositum*’ is a technical term in medieval logic and theology. It emerges in 12<sup>th</sup> century discussions of the Incarnation where Christ is regarded as a single *suppositum* with two natures. The idea is that there is just one subject of predication there (in some sense there are two entities – God and man – but just one subject of predication).]

\*\*  $\ulcorner$  Moreover: “*Quaedam vero relationes sunt quantum ad utrumque extremum res naturae; quando scilicet est habitudo inter aliqua duo, secundum aliquid realiter conveniens utrique...*” [In the second case, what we say of the *relata* is true because of some reality in them. They are related because of something that belongs to both...] (*ibid.*).  $\urcorner$

37 [As suggested by context, this term will also be translated as ‘equality’ or ‘alike-ness.’]

ble, provided one adheres strictly to the *sense* of equality [or likeness]. An object can be “alike” – in some respect – only to *another* object. When in arithmetic we write  $5=5$ , we do not indeed feel as if we are perpetrating some sort of absurdity, but only when in doing so we have in mind two different sets bearing the same name which are “equal” with respect to their cardinality. We may not be aware of this because the problem of a number’s individuality is not sufficiently clear. For example, when we write:  $5 + 5 = 10$ , this has a rational sense only if we distinguish the first 5 from the second 5, and do not add the same number 5 to itself. This would make no sense, nor would it yield any 10. The *sense* of addition requires that something be added only to some *other* something – provided they are additive at all, which is not possible for all objects. Strictly speaking, to “add” something to itself is an absurdity – regardless of what mathematicians might say about it. In the case of individual objects, say, of a set of five armchairs, there is no doubt whatsoever that neither being-equal nor addition can be applied to this individual set of armchairs. But why should this be any different in the case of the so-called “abstract” numbers? No valid reason can be given for this. Of course, the number 5 as *idea* – which can perhaps be considered as the appropriate member of the “natural” number sequence – must be distinguished from the single [*einzelnen*], individual *exemplars* of this idea, all of which are *equal* to each other, but not identically the same.<sup>38</sup> Things are quite analogous in the case of the one idea “square with a specific side a,” from which must be distinguished the single individual squares (in the geometric sense) that fall under this idea and are congruent to each other. Applying the concept of congruence to the particular idea itself is just as senseless as applying the concept of equality to the idea of the number 5. [343]

One might perhaps respond here on behalf of the mathematicians that the concept of “equality” has to be broadened so as to justify also speaking about the “equality [of something] with itself.” It would make it extremely convenient to also reckon this last case under the concept of “equality.”

To be sure, if only we were provided with this new broadened sense of being-equal. And indeed, if this were to be done not in the manner of a pair of alternatives, such as saying that the relation is “equal” *either* between two objects in some particular respect (e.g. equally large, or equally white, things) *or* when *one* object is involved in one and the same aspect. This obviously does not accomplish anything, for what is at issue is precisely whether there can be something like a relation in two fundamentally different situations, and not only that – but when at issue is a relation which in its essence is identical and the same. There is certainly no doubt that we are able to contrive a *word* on which, depending on usage, we can confer completely *different* meanings – although that is not much to the point. However, this does not help us at all with our problem, nor is it any counterargument against the ontological position espoused here.<sup>39</sup>

---

38 As far as I know, Adolf Reinach was the first to draw attention to this distinction. He spoke about it in his last seminar of 1913/14.

39 [The last two paragraphs were added in the German version.]

It is no different with the so-called “reflexivity” of the so-called “relation” of identity. I shall deal in greater detail with the problem of identity in the sequel; however, I must first of all state that identity is no “relation” at all<sup>40,41</sup> But when in certain contexts one says with a semblance of correctness that one object is the same as another – whereby one presumably has in mind identity in the strict sense of the word – then this is either false, and we are then in actuality dealing not with one and the same [object], but rather with two different objects which are “the same,” i.e. alike, only in some respect, or we are dealing with *one* object, and then the semblance of a “relation” of “sameness” obtaining has its source strictly in our mind’s making two different *states* of the same object, which obtain in two different instants, selfsufficient and into objects. When we then proceed to compare them, we appeal to the fact that they are like states of the same object and that consequently the so-called “sameness” obtains there.<sup>42</sup> Subsequent reflections concerning the

[344]

---

40 [überhaupt gar keine “Beziehung” bzw. gar kein Verhältnis ist: although Ingarden’s “deliberate” formulation might suggest that *Beziehung* and *Verhältniss* have different meanings, I was unable to discover anything in his usage of these terms to corroborate such a distinction. Hence, as mentioned in n.1 of this chapter, [mere relation of reason] I render them both by ‘relation.’ How *Relation* is related to these is yet another matter.]

41 ¶ Thomas Aquinas<sup>7\*</sup> admits here a “*relatio rationis tantum*” (cf. *Summa Philosophiae*, 1. c. I. q. 13, 7c). “*Quandoque enim ex utraque parte est res rationis tantum, quando scilicet ordo vel habitudo non potest esse inter aliqua, nisi secundum apprehensionem rationis tantum, utpote cum dicimus idem, eidem, idem. Nam secundum quod ratio apprehendit bis aliquod unum, statuit illud ut duo; et sic apprehendit quandum habitudinem ipsius ad seipsum.*” [For sometimes from either part there is only a thing of reason, namely when there cannot be an order or connection between some things unless only according to an apprehension of reason, as [for example] when we predicate the same thing of the same thing. For according as the reason apprehends twice something [which is] one, it posits that as two, and thus it apprehends some connection of it to itself.] In addition, cf. 1. c. I. q. 28 1 ad 2.: “*ut eius quod est idem ad id quod est idem.*” “*Sed huius modi relatio est rationis tantum; quia omnis relatio realis exigit duo extrema realiter.*” “*... dicendum, quod relatio quae importatur per hoc nomen, idem, est relatio rationis tantum, si accipiatur simpliciter idem; quia huius modi relatio non potest consistere nisi quodam ordine, quem ratio adinvenit ¶ alienius<sup>7\*\*</sup> ad seipsum, secundum aliquas eius (?)\*\*\* duas considerationes.*” [as of that which is the same to that which is the same.” “But a relation of this sort is merely of reason because every real relation requires two extremes really.” “... it should be said that the relation which is involved in this noun ‘same’ is only a relation of reason if ‘same’ is taken simply; because a relation of this kind cannot exist except by some order which reason introduces of a thing to itself, according to some two considerations of it.]

\* ¶ I believe that St. Thomas’ position in the *Summae* is wrong when he<sup>7</sup>

\*\* ¶ *alicuius*<sup>7</sup>

\*\*\* [Ingarden’s insertion.]

42 This is probably what Thomas has in mind when he claims that identity is a “*relatio rationis tantum.*” ¶ I shall still return to this.<sup>7</sup>

identity of the individual object will confirm this conception of ours. At any rate, the issue of the object's identity cannot serve as an argument for the possibility of single-termed relations.

2) What can a substrate or a term of the relation be? Is it – as was claimed above – only individual, selfsufficient objects, or can it also be entities of an essentially different type? In order to answer this, permit me to consider two other questions first: a) Why do we have such a problem?; b) How can it be solved?

Are we entitled to claim that there is *no* restriction of any kind at all pertaining to what can be a substrate of the relation? Can in fact *anything* – regardless of form, mode of being, or matter – be substrate of a relation? Doubts in this regard are grounded in the fact that – in accordance with our earlier analyses – relative characteristics in the sense established above accrue to the terms of the relation, and indeed as a necessary consequence of the relation's obtaining. Hence, if we were to concede that relations are also possible between non-objects – e.g. between the moments of form or between the existential moments – then, consequent to certain relations obtaining between them, we would also have to attribute certain relative characteristics to these non-objects. As a further consequence, we would have to ascribe to these non-objects the form of the individual object.<sup>43</sup> We would thus arrive at a contradiction. It could be eliminated either by abandoning the non-object character of the form, or of the mode of being or property, or by forbidding non-objects to be the terms of a relation. Yet can this latter be done? For do we not in daily life, and even in science, constantly assume all sorts of relations, e.g. among the properties of one or more objects? Have we ourselves not assumed numerous relations between the non-selfsufficient moments of form, e.g. between the form of subject-of-properties and the form of property? And have we not then established various relations between existential moments, e.g. that of mutual exclusion or of coexistence? And are we not striving to discover the necessary relations between the form and mode of being of an object, or between its form and its matter? On the other hand, were we to attribute the character of an object to the moments of form, of mode of being and of properties, we would not only risk the danger of a *regressus in infinitum* and of antinomies, but would even transgress against original intuitions. Thus, fundamental difficulties that appear impossible to overcome arise along both paths. Are they not grounded in a common source? And does this not consist in the concept of relation itself, or in the *extension* of this concept to cases that rule out the form of a relation?<sup>44</sup>

[345]

---

43 [Ftn.] We have already encountered this difficulty when discussing the form of a property (cf. pp. [94–5]). *Nota bene*, this would be necessary in view of the fact that what determines the bond of the relation is – in the case already discussed – nothing other than certain properties (or the nature) of the relation's bearers. It seems therefore, that non-objects which form some relation R would have certain properties, and be thereby objects in the sense of subject of properties. <sup>7</sup>

44 \*Thomas Aquinas becomes cognizant of this difficulty. But he tries to eliminate it not by means of an appropriate restriction of the concept of relation (*relatio*), but

So how is this difficulty to be removed? Should we appeal here to some example or other? Should we therefore appeal to the fact that in single cases some relation or other in fact obtains – e.g. of the similarity between non-selfsufficient qualities? Can this bring forth a fundamental resolution of our difficulty? Providing an example that would trespass the boundaries within which we are trying to enclose the concept of relation would of course expose the restricting postulate as invalid for the given case. But it would not of itself speak in favor of a relation being possible between *any* arbitrary a and b whatsoever. This question could only be settled if we manage to discover in the formal structure of the relation some moment that would of itself exclude – or admit, or even require – the functioning of an object-character of a particular formal type as substrate of a relation. But where should this moment be sought? In the fact that the relation is a state of affairs with several authentic subjects, or, say, in the relation-core – and indeed, either in its form or in its matter?

[346]

The substrates are, as we said, subjects of the relation-core, hence of that which is most characteristic of the relation. But this being-subject is not identical with the being-subject for a property. For the relation-core is formally different from the property. In order to be substrate of a relation, some entity must be object, i.e. subject of properties. For it first depends on the qualitative endowment of the object, on its form or its mode of being, whether it can be the term of a relation, and into what sort of relation it can enter with some other object. Where, for example, the matter, or some other moment distinguishable in the object, is lacking, the obtaining of a relation in this respect is impossible. Neither an object's matter nor its formal or existential moments can exist for themselves alone *in concreto* (it makes no sense at all to talk about the existence of existential moments). Hence, wherever these sorts of material, formal or existential moments comprise the *fundamentum relationis*, the *full* object must be present, for that is the *conditio sine qua non* for

---

rather by opposing “real” relations to purely mental ones (*relatio realis* to *relatio rationis tantum*). According to him, purely mental relations obtain with reference to what is not object (*non ens*). Cf. S. Thomae Aquinatis, *Summa Theologiae*, Pars I. Quaest. XIII. art. VIIc. “[The passage given in n. 41 is repeated here, and is continued as follows:] “*Et similiter est de omnibus relationibus quae sunt inter ens et non ens, quas format ratio, in quantum apprehendit non ens ut quoddam extremum. Et idem est de omnibus relationibus quae consequuntur actum rationis; ut genus, et species, et huiusmodi.*” [And it is similar concerning all relations which are between [a] being and [a] non-being, which reason forms inasmuch as it apprehends [a] non-being as a certain extreme. And it is the same concerning all relations which follow on an act of reason; like genus, and species, and suchlike.] Further, I. q. 28 art 1. “*sed relationes quae consequuntur operationem intellectus, sunt relationes rationis*” [But relations which follow an operation of the intellect are relations of reason.]<sup>7</sup> “But he does not in any way substantiate his position.”<sup>\*\*7</sup>

\* “It seems that”<sup>7</sup>

\*\* “Except it is not clear from St. Thomas’ expositions why he considers his position on this issue to be correct, whereas I make an effort to ground it further.”<sup>7</sup>

the existence of those moments. But how can we explain e.g. that we compare two modes of being with each other and speak of a relation that obtains between them? Is it completely unjustified to do so? – If we claim that a relation of this sort obtains *only* between modes of being and that the full objects that exist in these modes take no part at all in that relation, then we are obviously committing an error. We must strongly segregate two different things here: what is a purely intentional construct of abstraction, and what exists autonomously. When we make a comparison of two objects, and in doing so discover a relation between corresponding moments of these objects, we set the latter apart from the wholes of these objects by means of an act of abstraction, but we must necessarily [*durchaus*] regard these objects as present. However, it is when we fail to do so that we first pass over from the autonomous state of affairs to a merely intended one. And when we regard this latter as autonomous, and as the solely existing one, then we are committing a theoretical error. When, for example, we compare two physical spatial things with respect to their shape, then these things comprise the substrates of the individual relation, whereas the core of the latter is determined only by the peculiarities of their spatial shapes (e.g. sphere and cube). The difference between the substrate of a relation and the *fundamentum relationis* becomes visible in this example. The *fundamentum relationis* is a moment (or a whole ensemble of moments of whatever kind) that determines the core of the relation in its matter. “Substrate,” on the other hand, is always at least a pair of objects to which the *fundamenta relationis* adhere and which make it possible for the relation to obtain.<sup>45</sup>

[347]

The question now arises as to whether what the substrate of a relation is must always be an individual object. This does not appear to be necessary. It can just as well be an idea, and this both in its structure *qua* idea and in its Content.<sup>46</sup> In that event, certain constants or variables of the given idea’s Content, or of the relevant ideas’ Contents, comprise the *fundamentum relationis*. In contrast, the remaining elements of the same Content will occur only as variables, because the specific values of these variables have no bearing on the constitution of the relation-core. Therefore, we<sup>47</sup> choose toward this end ideas of suitable generality, or formal, or even existential, ideas. It needs emphasizing, however, that relations can also obtain between the variables of an idea’s Content; their *fundamentum relationis* is there made up of the variables’ constant factors. Is the relation itself something individual

---

45 [Ftn.] It may well be that this is precisely what Thomas Aquinas has in mind when he says in the *Summa Theologiae*: “*dicendum, quod ratio relationis, sicut et motus, dependet ex fine vel termino; sed esse eius dependet a subjecto*” [The distinctive character of a relation, as also of a movement, depends on its end or terminus, although its existence depends on its subject.] (*op. cit.*, III. q. 2.7, *ad 2*).<sup>7</sup>

46 [Ftn.] In this case – if I understand him correctly – St. Thomas would already be speaking about “*relatio rationis tantum*,” which does not appear to me to be correct. For Thomas would regard “idea” in the sense employed here as a so-called “*ens rationis*.” See the passage quoted above from I. q. 13. 7c.<sup>7</sup>

47 [usually]<sup>7</sup>

in this case, or is it<sup>48</sup> the Content of some peculiar relational idea [*Relationsidee*] to which the relations obtaining in individual objects correspond as single exemplars? Now, if a relation between the elements of an idea's Content is at issue, then on the one hand there is the Content of some specific formal general idea, and on the other there are the single relations between the entities that fall under the given idea. If, however, a relation between certain ideas as entities of a special sort is at issue, then the relation too has the same mode of being as these ideas. I would prefer not to decide at this point whether ideas *qua* ideas can themselves be regarded as some sort of special individuals. This involves various difficulties that we cannot discuss here. Also, the problem itself is of no great significance for our subsequent considerations.

[348] 3. The problem of what can comprise the substrate of a relation can be helpful to us in deciding whether two basically different types of relations need to be distinguished, or whether to the relation in the sense determined above should be opposed something else that has frequently been confused with it – namely, the *existential interconnection* among the object's elements or moments. In the latter case, the concept of relation would be drastically restricted. It seems to me that we have to commit to the second eventuality. And this for the following reasons:

It follows from the essence of every relation that, upon obtaining, correlative “relative characteristics,” whose matter is “relational,” settle onto [*sich ansetzen an*] its terms. The question arises as to whether these sorts of relative characteristics are involved in all cases of “relation” in the colloquial, broad sense of the word. This is actually not the case. Let us consider as an example the familiar link between the coloration of a color and its color-quality, its brightness, and its extension (everything taken in some individual case). Do the same kinds of relative characteristics result for the enumerated moments – from the sheer fact of their amalgamation into some thing's concrete color – as those exemplified by the pair “bigger than” and “smaller than”?

In order to answer this, we must take the said moments exactly as they exist in themselves in the individual case, and not as correlates of our prospective comparison. The sheer fact of their interconnection in an essential unity, or in a functional unity, has as its consequence certain new characteristics, but these are not of the kind that relative characteristics are. Every one of these moments in a concrete color is “bound together” with the remaining moments – and this in various ways: with some of them in an essence-dictated manner (e.g. coloration and extension), with others in a functional manner (e.g. brightness and saturation). This particular sort of being-bound-together of the one moment with the remaining ones that can be brought to light within a concrete color is not, however, a characteristic of the [same] kind [as those] that settle onto the terms of a relation as exponents. It will first be possible to show this clearly when we relate the problem we are now considering to the problem of the essence of relative characteristics, and of the various other object-pertaining determinations that are frequently taken for relative char-

---

48 「simply」

acteristics. For the time being, however, let us note the following: the “binding”, or better, the existential interconnection of the mutually non-selfsufficient moments of a concrete whole is completely different from the relation-core. This core is indeed constitutive for the relation as a full state of affairs of a particular sort, within which it itself occurs. Nonetheless, it is both existentially and materially *derived* from the substrates and the *fundamentis relationis*. The relation-core has no impact on the separateness that is proper to the substrates. Despite the relation’s obtaining, they comprise two wholly self-enclosed wholes on the vicissitudes of which the relation-core has no bearing.<sup>49</sup> If one or both of the substrates cease to exist, or change to the point of altering the *fundamentum relationis*, then “the respective relation”<sup>50</sup> also ceases to obtain. It is then perhaps replaced by some other relation. Apart from the solitary fact that correlative relative characteristics are adjoined to the terms of the relation (a fact whose character yet remains to be examined), its obtaining does not imply any *intrinsic [reelle] change* in the existential scope of the substrates. All of their remaining properties, and all the changes that may potentially take place in them, are totally *independent* of the obtaining of the relation and its core. In contrast, the existential interconnection among the mutually non-selfsufficient moments does not allow the latter any sort of object-like separation [*gegenständliche Absonderung*]. It is not at any rate any sort of new existential element that obtains for itself – like the relation-core, which exhibits its own form and matter. The existential interconnection is just the manner of coexistence of several different moments that do not comprise any wholes for themselves. Whereas a relation R between two objects x and y can cease to obtain as a result of altering the *fundamentum relationis* despite the continued existence of the two terms (substrates) x and y, this is indeed ruled out in the case of an existential interconnection of two non-selfsufficient moments. Here only the *whole* that is built of these moments can cease to exist; then obviously the existential interconnection between them also vanishes. Also, the existential interconnection obtains *directly* so-to-speak between the non-selfsufficient moments that are bound together, whereas a relation between two selfsufficient objects first obtains via the mediation of those of its special qualitative moments “(or form-moments) that comprise the *fundamentum relationis*”<sup>51</sup>. These disparities between existential interconnection and relation entitle us to restrict the concept of relation to those cases in which the substrates are selfsufficient and where the relation – apart from the occurrence of relative characteristics – does not elicit any kind of changes at all in its substrates.

---

49 I constantly have in mind here only the existentially autonomous relations “”, or – as Thomas Aquinas would put it – the “*relationes reales*” “”.

50 “the respective relation-core, and therewith the relation itself,”

51 “that *determine* the material moment of the relation-core, and therewith the moment of the relation’s nature, and in order to *obtain*, the relation requires the *existence of the substrates*”

Along with the just mentioned existential interconnections between *non-selfsufficient* moments, we must take into account one other special group of existential interconnections that are situated on the boundary so-to-speak between relations and the existential interconnections discussed. These are interconnections that obtain between *selfsufficient* objects, and yet entail certain changes in them. They show up where at least one member of such an interconnection is subject of an *action* that carries over onto [*übergeht auf*] the other member. These are, first of all, the causal interconnections, with which certain relations are also bound up. We must leave aside here the issue of whether there are yet other such interconnections. They are very diverse and are investigated in detail by the special sciences – and indeed, by both the natural sciences and the humanities. Their general structure was already dealt with in a preliminary treatment<sup>52</sup>, but they will have to be the theme of an extensive investigation at a later time. At the moment, therefore, we distinguish: a) existential interconnections between non-selfsufficient moments, b) interconnections between selfsufficient entities, and c) relations.

4) The problem of a relation's mode of being is closely connected to the restriction of its popular concept. This problem has been frequently dealt with, but generally with the tendency to make the existence of the relation dependent  $\Uparrow$  on the conscious acts of comparison, which certainly does not quite work out in general, although there is no denying that there are also relations which are the purely intentional correlates of certain operations of consciousness<sup>53</sup>.

[351] Whereas in the existential interconnections among non-selfsufficient moments the coexistence of these moments has the same existential character as the whole of the moments bound together, this appears to be different for relations. First of all, the relation-core is existentially derived from the substrates of the relation, or from the *fundamentum relationis*. As a consequence, it appears that the entire relation – hence, the overall state of affairs that harbors multiple authentic subjects – displays a different existential character than that of the substrates. Not in all cases, to be sure. For this works out differently in the domain of ideal objects (e.g. mathematical entities) than in that of real ones. In the case of mathematical entities, the relations between them appear to be in the same mode of being as is characteristic for these objects themselves. In the case of real objects, on the other hand, one gets the impression that the mode of being of the relations differs from the mode of being of the substrates. One might almost say that the relations  $\Uparrow$  are not real<sup>54</sup>, even though they obtain between real objects. One could also say the same about the relative characteristics that settle onto the terms of the relation. There are two sources for this, which, incidentally, are closely interconnected: (1) If a relation R arises between two objects  $g_1$  and  $g_2$ , and this because object  $g_2$  – which harbors a particular *fundamentum relationis* – had arisen at some instant,

---

52 Cf. *Controversy* Vol. I, pp. 120–31.

53  $\Uparrow$  on the subject of consciousness or on subjective operations  $\Uparrow$

54  $\Uparrow$  do not exist in the mode of reality  $\Uparrow$

then  $g_1$ , as already stated, does not undergo any kind of change – obviously apart from having been augmented by a particular relative characteristic. Thus, the event which consists in the inception of relation R has no effect whatsoever – apart from the appearance of a pair of relative characteristics. One might perhaps object that it does after all entail an effect, namely – in the appearance of the relative characteristics. But then question (2) comes up as to precisely what sort of existential character the relative characteristic has, and what role it plays in the object to which it accrues. Its appearance within the object is indeed – in accordance with our concept-formation – an event. Why then is it not an effect? If, however, we follow up with the question as to precisely what effect this event of the appearance of a relative characteristic entails, then – disregarding conscious modes of human behavior – we are left in a quandary. For the awareness of certain relations' obtaining – even if they were to be no more than purely intentional – plays a crucial role and becomes a way of intruding into human destiny. If we then confine ourselves strictly to autonomously obtaining relations, and focus exclusively on what is happening in the physical objects when certain relations obtain between them, then no consequences of this obtaining are to be found in them. Even the occurrence of a relative characteristic cannot be grasped on an object unless we know the second term of some specific relation and its *fundamentum relationis*. If as physicists or physiologists, for example, we are examining the body of some man, and then suddenly learn that in some distant city his brother has indeed just been born, no new physical property – nor any physiological or physical process – is to be found in the given man's body just because he became an "older brother." We shall be told that this is quite understandable, since a characteristic like "to be an older brother" is not, and cannot be, any kind of physical or physiological property of the human body. To be sure, but at issue are the two questions: 1. what sort of property is that relative characteristic, really?; 2. why does its occurrence not evoke any kind of change in the physical or physiological properties of the human body, even though the birth of a second son to the same mother is after all a physical fact? What is essential in this connection, however, is the following: Were the birth of a human being to be consummated by the emission of some particular radiation that would propagate in all directions with the speed of light and have the penetrating power of x-rays, then a packet of such rays would go through the older brother's body and induce certain effects in it. But what comprises the given man's "being an older brother" inheres neither in this physical process, nor in these effects. The relation of brotherhood that commences with the instant of the birth of a second child by the same mother does not of itself bring forth any real existential interconnection at all between the brothers. No real process transpires between these men through its obtaining alone, a process that would, so-to-speak, forge a bridge between their bodies.<sup>55</sup> Provided the bodies of these men are not engaged from the outset in some

[352]

---

55 I am not prepared to deny that the situation between two men whose relation to each other is brotherhood may take on an entirely different complexion. However,

[353] existential interconnection produced by a process transpiring between them, the relation of brotherhood is not of itself capable of overcoming their mutual separation, their real isolation. The relation-core is of itself completely powerless vis-à-vis both of these objects, even though it is built upon a fairly complicated *fundamentum relationis*. Not only the mere fact of birth by the same mother and paternity by the same father is taken into account when constituting family kinship, but rather a series of properties that characterize the two brothers can also come into play here. But this kinship is already something different from the pure relation of “brotherhood” and of “being older.” Things already look different in the relation between the mother and her child. In this case, numerous processes transpire in the mother’s body, beginning with the instant of conception, that serve to sustain the life of the progeny and promote its development, as well as processes ancillary to the birth itself. The processes in the progeny’s body are also closely interconnected with the processes in the mother’s body. And even *after* the birth numerous processes transpire that so-to-speak, bond the child to the mother. And we do not know “when these processes completely cease”<sup>56</sup>. Hence, “being a child” and “being a mother” are “relative characteristics” of an entirely different sort than “being bigger “ than ”; “being similar “ to ” or “being older “ than ”.

We see that the problem is becoming complicated. “Relations” obtain, and there are “relative characteristics” that are the upshot of real processes transpiring between two objects, and that appear to be quite different from the relations discussed earlier which have no processes between objects at their basis. Is there a relation-core present in this new case that is incapable of overcoming the possibly prevailing isolation of the objects? Does the mode of being of the “relation” differ

---

in this case it is not the mere obtaining of the relation that plays a role, but rather a conscious awareness [*Erfassen*] of the relation by the brothers, “or by one of them”. We behave altogether differently toward a brother than toward a stranger. “And it would appear that the obtaining of this relation entails certain *legal* ramifications for both brothers, but only when they or other people are made aware of them. Quite specialized problems open up in this context that cannot be discussed here. But in analyzing them the distinction must always be made between the real fact of the existence of the two brothers and the relation between them with regard to age.”\*\*

\* “and their acknowledgement of it in their daily life”

\*\* “In this way, the subsistence of the relation of brotherhood *indirectly* implies various effects on both brothers. For example, the “older brother” already ceases to be the sole heir to his father’s fortune. The “younger brother,” for example, following his brother’s mental illness acquires – in some legal systems – power of attorney, which implies various real effects on him. However, this is only possible with the collaboration of mental factors, and it is they that play the decisive role in the genesis of these effects. It is they that, as it were, draw into the orbit of causal connections the relation whose mode of existence is at issue here, but they do so indirectly by bringing in a whole host of legal facts. The issue of the existence of law is thereby a separate matter.”

56 “whether these processes are ever *completely* extinguished in the mother”

here from the mode of being of the substrates, as is the case with the “pure” relations discussed earlier? And what about the mode of being of the “relative” characteristics in this case, are they really just “exponents” – as in the case of the “pure” relations?

[354]

We must submit this whole issue of the so-called “relative” characteristics to a new investigation in order to get a grip of the situation that opens up here. Besides, it is 「a problem that is a correlate」<sup>57</sup> of the problem of “absolute characteristics” and at the same time of the problem of an individual object’s essence. I shall confine myself to the realm of individual real objects in the treatment of these problems, although they shape up to be much more complicated in this domain than in that of ideal entities. The problem of essence is much more important for the idealism/realism problem in the case of real objects than in the remaining possible cases. The difficulties that loom there are so vast and varied that my effort here is focused primarily on a more precise articulation of the problems themselves.

### § 57. Relative and Non-Relative (Absolute) Characteristics (Properties). Various Concepts of Relativity

The instant we start concerning ourselves with the problem of the form of a relation, and with the problem of relative characteristics, we are no longer dealing with one solitary individual object, but rather with several such objects that comprise self-enclosed wholes. The simultaneous existence of multiple individual objects – regardless of their nature and mode of being – yields the fact of relations obtaining between them, as well as of the existence of relative characteristics. But no matter how things turn out with the possibility of relations obtaining within the existential scope of *one* individual object, and in conjunction with this, with the problem of the disparity between a relation and an existential interconnection (direct or mediated) – there is at any rate no doubt that relations between selfsufficient objects are possible. This essence-pertaining fact must be borne in mind if one wishes to deal with the problem of relative characteristics and their fundamental disparity from absolute properties. For it immediately points to the fact that all theories of relative characteristics which lead to the frequently voiced claim that everything is relative must be false. Or to put it more precisely: [the claim] that there is no such characteristic in an individual object – which exists within a multiplicity of individual objects – as would be “absolute” (non-relative). The existence of multiple selfsufficient objects is a sufficient condition for the obtaining of determinate relations. On the other hand, it itself has for its presupposition that every object belonging to the given multiplicity must have some of its *own* characteristics *proper*, hence *properties*, that accrue to it independently of the existence of other objects. Indeed, only these properties can comprise the scaffolding of the object, without which it would not exist at all. Consequently, there would also be no relations between these objects. As a further consequence,

[355]

---

57 「at the same time the negative side, as it were,」

there would also be no relative characteristics in the narrow sense specified above. Hence, the theory of relative<sup>58</sup> characteristics must be fashioned in such a way that the non-relative (“absolute”) characteristics (properties) could also accrue to the single objects. It must be possible to indicate clearly in the single cases which characteristics are indeed *properties*, hence absolute characteristics, as opposed to being only relative – and this, moreover, in various senses. The problem of the disparity of these two types of characteristics becomes more acute where the individual objects are not fully isolated from each other and where they change, as is the case with real objects, and where, finally, apart from “relations,” they enter into various existential interconnections which have their basis in the processes playing out in them. In this case, it is much more difficult to point out examples in which “absolute” characteristics are indubitably present, and it is all the more difficult to specify these characteristics rigorously. On the other hand, only on this terrain can our problem be radically solved.

In daily life, as well as in ordinary scientific practice, we speak about so-called “relative characteristics” in very different, not sharply delineated, significations. Let us therefore begin with a survey of the<sup>59</sup> cases in which we usually speak of “relative characteristics.”

1. The first group of so-called “relative characteristics” is the already discussed “exponents” of the relation. In their matter they are endowed with a “relational” moment and show up on the terms of the given relation predominantly as their more detailed determinations, but sometimes even as constitutive moments. The following  $\Gamma$  determinations<sup>60</sup> may serve as examples: “similar to...,” “different from...,” “in agreement with...,”<sup>61</sup> “bigger than...,” “smaller than...,”<sup>62</sup> “left,” “right,”<sup>63</sup> “external,” “internal,” “the front,” “the rear,” “the earlier,” “the later,” and so on. For each such characteristic there is another as its correlate. In order to grasp these sorts of characteristics in their relativity, it must be shown that they accrue to an object because i) a particular relation R obtains between it and some other appropriately chosen object, and ii) each of these objects has a specific *fundamentum relationis*. This *fundamentum* is comprised of characteristics that are of an entirely different type than the “relative characteristics” just enumerated, and indeed of characteristics that accrue to the given object not because it is in a particular relation (in the sense determined above) to some other object, but rather because it *is in itself* such and such in the given respect, and *solely out of itself* [*allein von sich aus*]. In other words: the “relative” characteristics in this sense accrue to the objects which they qualify only because they possess certain,

---

58  $\Gamma$  and absolute  $\neg$

59  $\Gamma$  most important  $\neg$

60  $\Gamma$  “relative characteristics”  $\neg$

61  $\Gamma$  or “in disagreement with...”  $\neg$

62  $\Gamma$  “stronger than...,” “weaker than...”  $\neg$

63  $\Gamma$  “lower,” “upper,”  $\neg$

especially select, *non-relative* (in the sense discussed thus far) characteristics whose form is yet to be clarified.

2. Water (or any other fluid) takes on a different definite shape depending on the vessel into which it is poured, and depending on the gravitational field in which it finds itself. The shape thus taken on is frequently called a “relative characteristic” of the given portion of water. It is also said quite generally that fluids have no shape at all “*of their own*,” but rather always only “take on” a shape that depends on the circumstances in which they happen to find themselves.

⌈ In what appears to be a <sup>764</sup> related sense, we speak of the material thing’s color as a “relative characteristic” of the same. What we have in mind in this context is that the thing’s color depends on the illumination of the object by some light source. If there is no illumination at all, then we cannot even say that some color accrues to the given object. If the kind of illumination varies – if, say, it is “white” or “red” – then depending on [which] it [is], so do the given thing’s colors. The relativity of a thing’s color is not disturbed by the fact that there is a constant correlation between the kind of illumination and the quality of the color that shows up “on” the things as a result of that illumination.

3. Furthermore, all “sensible qualities” that are given in the immediate, sensory experience of things as the “characteristics” of those things are regarded as “relative.” *De facto* however – so the claim goes – it only appears that they accrue to them because – so it is believed – a certain relation obtains between these things and the human being as a psycho-physical, perceiving being.<sup>65</sup> The things, it is said, show themselves to us not (with such characteristics) as they *are* in themselves, but rather only as they *impact* the perceiver, as they *comport* vis-à-vis the latter. Consequently, colors, scents, warmths, smoothnesses, roughnesses, tastes, etc. are nothing but “relative characteristics.”<sup>66</sup>
4. In opposition to the “relative characteristics” named under (2) and (3), such “characteristics” as, for example, the minimal compressibility of water, metals’ good conductivity of heat or electricity, the shape “proper” to solid bodies, etc., must be considered “absolute.” Yet from another point of view these characteristics too are regarded as “relative.” It is said, namely, that the shape of a solid body depends on the pressure exerted on it, and indeed on the magnitude and direction of the pressure applied to it<sup>67</sup>. The shape of the solid body can also be altered if the external pressure is greater than the body’s power of resistance.

[357]

---

64 ⌈ We do not know whether in the same sense, but at any rate in some ⌋

65 To put it more precisely, at issue here is an existential interconnection between two real, selfsufficient objects.

66 What is at issue in this case is not what so-called critical realism claims: that the color does not accrue to the thing itself, but only appears as a “phenomenon” which is ascribed to the given thing as a consequence of certain psycho-physiological processes transpiring in the perceiver. This case of “relativity” will be discussed presently under point (5).

67 ⌈ by other bodies ⌋

And analogously, the body's capacity to conduct heat can vary depending on its temperature. The resistance with which a metal opposes an electric current is greater or lesser depending on the magnitude of the conductor's cross-section and on the absolute temperature at which the given metal finds itself. Various other properties of the metals also change when submitted to very high pressures. Overall, we are dealing here with unquestionable properties of these bodies, although only with such properties as change or can change under the influence of external conditions and which *because of this* pass for "relative."

- [358] 5. We have  $\Gamma$  three <sup>768</sup> additional different, and yet related, cases of the "relativity" of characteristics (or of something that is ascribed to the object) where – strictly speaking – that "relative" moment does not accrue to the object at all, and where there is a mere *semblance* of this moment's accrual that is contrived by *subjective* conditions. In this regard, these "subjective" conditions need not necessarily be cognitive conditions. They can just as well be purely emotional states, for example, that are stirred up in the perceiver by comportment with the objects. One of these cases is, for example, the so-called "relativity" of the sensible qualities that show up in the "appearance" of the object, but which in actuality are not supposed to accrue to it at all – at least according to the views predominant nowadays, which are precisely the ones that determined the sense of this "relativity."<sup>69</sup>  $\Gamma$  Another <sup>770</sup> case – in the sense of a widespread conception – involves the *values* of things or of some other objects. The values show up or vanish depending on various subjective factors that prevail in the individuals comporting with the things. The values change in accordance with the change in these factors. As has been frequently claimed, in actuality they do not accrue to the given objects at all. Such is also the case with the various "*emotional*" *traits*, such as, "amiable," "beloved," "abhorrent," "hideous," etc., which once again – according to the dominant theories – do not accrue to the object at all, and only attain to appearance when the subject comporting with the given things satisfies certain conditions. They all comprise a new case of the "relative" characteristics of objects.

Of course, I wish to pass no judgment at this point on either the correctness of the epistemological conceptions which assert the "relativity" of such "characteristics" or the relativistic conception of values and emotional traits. The only thing at stake here is to understand in *what sense* and *why* it is spoken there of the "relativity" of the sensible qualities, or of values or emotional traits. It is not insignificant in this regard that a motive for the relativity of values resides in one and the same object – e.g. a human deed or a work of art – appearing to be

---

68  $\Gamma$  two  $\Gamma$  [The third case, added in the German version, is accounted for in the last two sentences of this paragraph.]

69 Let us note that both the sense and the reason for the "relativity" of sensible qualities is interpreted differently here than in the case indicated under (3).

70  $\Gamma$  The second  $\Gamma$

“valuable” (in particular, “good,” “beautiful,” “noble,” etc.) on one occasion, but “worthless” and even “bad” (negatively valued) on another, *without* the given object’s undergoing any kind of “internal [*in sich*]”<sup>71</sup> change, but only as a consequence of changes that take place in the subjective factors. A remarkable correlation of opposites obtains here – of so-called positive and negative values – as well as the possibility of the object’s jumping over from the one extreme to the other<sup>72</sup>. “This last”<sup>73</sup> is, as it were, the ultimate expression of that “relativity” of values “which is so often heralded”<sup>74</sup>.

“Absoluteness” of values, which the opponents of the relativity of values usually have in mind and whose existence they endeavor to show, is supposed to be the antithesis to this “relativity.” At issue in this connection is a) that values do “truly” [*in Wahrheit*] accrue to certain objects, and b) that a value undergoes no changes whatsoever, provided that the object itself which has the value is not altered in the properties constituting it. The changes which have transpired in the mental subject that comports with the object have no influence at all on the value of this object: it remains valuable or worthless, or negatively valued, independently of whether it is appreciated, liked, detested, hated, or behaved toward in a quite neutral way. Only the phenomenon of value can suffer on account of that.

6. Those who say that a value is always “relative,” since it is always a value only *for someone* or *for something* – quite independently of whether ethical, aesthetic, utilitarian, or any other values are involved – have in mind a still different relativity of values. In the spirit of this conception, a thing or a person purely in itself and only for itself, without regard for anything else, possesses *no* value *whatsoever*. And only because it is set in some determinate *relation* to something else, because it serves some definite purpose, does it receive – with respect to this function and in reference to something – a value-character which in itself shows that very referencing [*Bezüglichkeit*]. A value in this sense would therefore be “relative” even if no change were to occur in the estimation or in the experiencing [*Erleben*] of the value or of the valued object, since it is *always* “relative” in accordance with its own structure. And to this so-to-speak essence-dictated relativity of value<sup>75</sup> is just adjoined that other relativity which follows from the variability of the value in its dependence i) on the subjective factor – the one *for* whom the given item [*Sache*] is indeed valuable – and ii) on the objective factor, in reference to which this item – as a means to an end – proves to be valuable.

---

71 “objective [*objektywnej* = *objektive*]”

72 “without any intelligible reason [for this] inhering within the object itself”

73 “*De gustibus non est disputandum*” [There is no arguing about taste] – that”

74 “– should such really obtain”

75 “, which in its very sense is something “for” someone or something, and at the same time something that can be a certain way on one occasion and some other way on another,”

[360] In order to get clear about what is really involved in the cases we have assembled, and in what way they differ from each other, we must set apart the various points of view, or, to put it better, the various respects that come into consideration in the case of the so-called “relative” and “absolute” characteristics. Their various combinations can lead to the different concepts of the relativity of the relative characteristic or of value.

1. The accrual of the characteristic itself, and in particular of the “relative” characteristic, comes first and foremost into consideration here. In the treatment of this point there emerges the tendency to claim either that the relative characteristics do *not* in truth accrue to the object, but rather for one reason or another entail only the *semblance* of accruing, or, instead, that this accrual is in this case quite peculiar. And indeed [it is] either an accrual that *takes into account* something else, in addition to that object to which the given relative characteristic accrues, or it is such that it is itself *conditioned* by something else – namely, by the existence and qualitative endowment of that other something. This conditioning [*Bedingtsein*] would make itself noticeable in the *manner* of the accrual itself. It is supposed to be in this case – as we often say – not so much “unconditional [*bedingungslos*],”<sup>76</sup> “radical,” “strict,” but rather limited, as it were, in its efficacy,<sup>77</sup> and as if weakened by the conditioning. In the sense of this conception – which, incidentally, is nowhere expressly formulated – a “relative” characteristic would be distinguished from the non-relative, “absolute” ones through its *form*.
2. Another point of view from which a characteristic is considered as “relative” is the circumstance that the given characteristic is *conditioned* in its *origination* by a factor situated *outside* of the given object. This conditioning factor is thereby viewed in its existence and qualitative endowment as *independent* of this object.
3. A further aspect under which what is specific to the characteristic is seen, is the *conditioning of the continued subsistence* of the characteristic within the existential scope of the object to which it accrues by a factor situated *outside* of this object and independent of it.
4. Decisive for the relativity of a characteristic can also be the circumstance that, in both its “matter”<sup>78</sup> and its accrual, it is a *resultant of the simultaneous existence* of two different objects and of the *relation* obtaining between them.
- [361] 5. The type of its *matter* can also come into consideration in the treatment of a characteristic’s relativity. Inherent to this matter itself is a reference [*Bezug*], an allusion [*Hinweis*] to some other object or quality. Therein lies its “relationality,” whereby the characteristics are also called relational.
6. Finally, the *mode of being* of the relative characteristic can also be of significance here. It can be the same as the mode of being of other characteristics, or it is

---

76 “absolute”

77 “looser,”

78 “quality”

different from them. It is even possible that it differs for [each of] the modalities of “relative” characteristics I have compiled.

If we now apply these various perspectives for dealing with “relative” characteristics to the cases we have distinguished above, we arrive at the following tenets:

I. All cases of putative “characteristics” (properties) in which there is only a *semblance* of some moment’s accruing (to an object) – while the relevant moments, valuable or neutral, do not “really” [*in Wirklichkeit*] accrue to the given object at all – must be altogether excluded from considerations pertaining to “relative” or even non-relative characteristics, since they are not any kind of characteristics. If, therefore, for example, the epistemological relativists were correct in their view that the so-called sensible qualities do not accrue to material objects at all, and that they are nothing other than phantoms of sorts that are evoked by some facts or other, then in the case of such qualities we would not be involved with any kind of characteristics. They would then remain altogether beyond the existential scope of physical things, and would not even have any kind of existential interconnection with them. Dissembling phenomena [*täuschenden Scheinphänomene*] might be of interest to the epistemologist, but they have no significance at all for the problem of what a relative characteristic is<sup>79</sup>. Let us leave aside here whether they would then be rightfully explained as something “subjective” – and in what sense! The same would have to be said with regard to values (or value-phenomena) if the relativists among the theoreticians of value were correct that they do not accrue in any manner whatever to the objects that we consider valuable.<sup>80</sup>

The distinction between “relative” and non-relative characteristics (properties in the strict sense of the word) – if it is to be acknowledged at all – must lie in the realm of what accrues to the individual object effectively, hence within the realm of what in a purely formal analysis  $\Gamma$  is to count in the structure of the individual object<sup>81</sup> as “property.” In the sequel, I shall take the concept of “property” to be so narrow as to exclude “relative characteristics” in the strict sense. But this is more of a terminological issue that does not impact on the results  $\Gamma$  acquired thus far<sup>82</sup>, but is rather only supposed to bring to expression a demarcation within the scope of what accrues to the object.

[362]

---

79  $\Gamma$ , or for a metaphysics of the material world $\Gamma$

80 Besides, it is very questionable whether the values of something are simply reducible in their form to characteristics or properties, and are specifically different from the remaining characteristics only in their matter. It is to the contrary probable that they comprise something wholly specific in the structure of the valuable object, with respect to both their matter and form, and that we simply do not have at our disposal the appropriate syntactic-grammatical forms that would enable us to  $\Gamma$  construct adequate statements about them $\Gamma^*$ .

\*  $\Gamma$  render in direct language this formal distinctness of values $\Gamma$

81  $\Gamma$  of the individual object was ultimately conceived $\Gamma$

82  $\Gamma$  of the analysis of the form of the individual object already carried out $\Gamma$

II. The traditional dichotomous partition of characteristics into “relative” and “absolute” must be discarded and a new partition into several groups of characteristics carried out. Only one of these groups will correspond to what we shall ultimately establish as the “relative characteristic.” Here the various moments or aspects to which we alluded above have to be taken into account. Neglecting them is the only reason why † the dichotomous partition was found to be satisfactory<sup>783</sup>.

The following types of determinants [*Bestimmtheiten*] are to be distinguished here for the individual object:

1. relative characteristics,
2. externally conditioned properties,
3. acquired properties,
4. [the object’s] unconditionally own [or intrinsic] [*unbedingt eigene*] properties.

Further on it will be necessary to carry out yet another partition of the properties of an individual object – into “essential” (belonging to the essence) and “inessential” (not belonging to the object’s essence). This distinction is not to be confounded with the ones to be carried out now.

[363] III. *Relative Characteristics*. They comprise that group of characteristics which we stumbled upon in our reflections on the form of a relation between individual objects, and which we named the “exponents” of the relation. The following typical moments can be distinguished in them:

A relative characteristic ( $C_r$ ) accrues to object P, but this accrual is distinguished from the accrual of other types of characteristics by being *derivative* – and indeed directly, from a relation R between object P and some other object P’<sup>84</sup>, and indirectly, from certain properties of P and certain ones of P’, all of which taken together comprise the *fundamentum relationis* of R. Moreover, two features can be distinguished in a moment’s “accruing-to-something”: a) the determining of the object by the matter of what accrues; b) what in the philosophical tradition was termed “inherence” [*Inhärenz*], the “adherence to” [*Haften an*] an object (more accurately: to the subject of properties), or conversely – the issuing forth [*Hervorfließen*] from the same. In the case of relative characteristics, both moments (a) and (b) are different in a typical fashion from the corresponding moments of accrual of the object’s other characteristics. The relative characteristic  $C_r$  does indeed determine the object to which it accrues, but it does not do it – if we may put it so – straightforwardly. It does not determine P purely for itself, but rather “with reference,” “with regard,” to P’ and R, i.e. by taking into account the obtaining of R and the existence of P’ with a determinate partial *fundamentum relationis*. Further,  $C_r$  “adheres” to P’, is indeed ultimately “grounded” in it, but its existential foundation lies in part *outside*

---

83 † the demarcation between “relative” and “absolute” characteristics passed for dichotomous, even though it actually involved multiple meanings<sup>7</sup>

84 † If the relation is one-to-many [*ein-viel-deutig*], then not just one solitary P’ comes into consideration, but rather several different P’, P’’, P’’, and so on.]

of P precisely because it is derivative with respect to R and P'. No sooner does R cease to obtain (e.g. because P' no longer exists, or at least no longer possesses the property that comprises the partial *fundamentum relationis* of R), than the relative characteristic C<sub>r</sub> simply vanishes *ipso facto*, without anything changing in P otherwise. P's *own proper* qualitative endowment (its individual nature as well as the remaining properties and characteristics, the overall *ποῖον εἶναι* in the broad sense) is no *sufficient* basis for the C<sub>r</sub> to accrue<sup>85</sup> to object P.

The *matter* of the relative characteristics is a "relational" moment, a moment therefore that contains a reference to P', and at the same time – if we may say so – indicates in itself the mode of comportment of object P vis-à-vis object P' (namely, that P is just "smaller than," and in particular "smaller than P'"). It is precisely therewith that the C<sub>r</sub> to some extent expresses the relation R between P and P', it is its exponent. This relational matter of the relative characteristic is therefore no straight quality of the kind that the "sensible" qualities red, smooth, fragrant, etc. are, although it too, as something specific and – if we may put it that way – "in terms of content" [*inhaltlich*], is precisely "material." One might say that it does not bring anything new into the being of object P by being embodied in it – no new positive material, nothing "real." It is very difficult, and perhaps impossible, to convey this specific character of the matter of a relative characteristic. But a direct consequence of this is that it will not do to ascribe to relative characteristics exactly the same mode of being as to all the remaining properties of the individual object.

It is tempting to say at this point that relative characteristics are purely intentional constructs. Their matter would then strictly speaking not be embodied in the object to which they accrue.<sup>86</sup> Yet this is incorrect, at least with reference to relative characteristics of autonomous objects, and in particular of real ones. Except that the peculiar type of  $\ulcorner$ their matter $\urcorner$ <sup>87</sup> is of a kind that does not allow their full realization (embodiment) within the object, as is possible in the case of its "real" properties. That "similar to," "different from," "consistent with," "greater than," etc., is indeed built up on the basis of the object's "real" properties, but it does not possess the same plenitude of being-real. Wherever, and for whatever reasons, the "relational"  $\ulcorner$ matter $\urcorner$ <sup>88</sup> of a characteristic appears to take on the character of the matter of a real property when it is interwoven into processes between the object and its surroundings, the relative characteristic is transformed, as it were, into a real property of the object, and its emergence eventually becomes a cause of  $\ulcorner$ the changes that evolve from it $\urcorner$ <sup>89</sup> in the object itself or in its surroundings. Let us

[364]

85 [Reading *Zukommen* for *Zustandekommen*.]

86 That is how the issue appeared to me when I concerned myself with relative characteristics for the first time in my *Essentiale Fragen*. It is for this reason that I then named them "relative *quasi-characteristics*."  $\ulcorner$ Cf. *op. cit.* Ch. VI. $\urcorner$

87  $\ulcorner$ that matter which comprises the qualitative endowment of the relative characteristics $\urcorner$

88  $\ulcorner$ moment $\urcorner$

89  $\ulcorner$ further changes $\urcorner$

[365]

imagine, for example, two  $\ulcorner$ space-filling $\urcorner^{90}$  objects next to each other in space, so that the one is situated “to the left” of the second and the second “to the right” of the first. If this space were homogenous and therewith absolutely vacuous, so that no force field of any kind – thus, e.g. no magnetic, electrical or gravitational field – were to extend through it, then that “to the left of” or “to the right of” would be a relative characteristic in our sense, hence a characteristic of the same kind as “similar to,” “dissimilar from,” etc. But if we bear in mind that both of those objects are physical things, and are situated in a gravitational field over which supervenes [*sich legt*] the field generated by the objects themselves, then that “to the left of” or “to the right of” takes on the character of a real property that has repercussions for other properties of these bodies. For change of position entails, or at least can entail, real effects in both bodies. A different spatial arrangement of the atoms in a sugar molecule entails – e.g. in the so-called “left-sided” and “right-sided” sugars – entirely different optical properties (when polarizing light), and the relative position of the single atoms is *eo ipso not* any longer a mere relative characteristic of the atoms in the sense espoused here, but  $\ulcorner$ comprises a fundamental property of the given chemical system $\urcorner^{91}$ .

The peculiar character of the relative characteristic’s matter also  $\ulcorner$ implies that it comes to be known in a special way $\urcorner^{92}$ . A relative characteristic cannot be simply perceived by the senses when the cognizing subject is focused single-mindedly [*bei alleiniger Einstellung*] on  $\ulcorner$ the given object $\urcorner^{93}$ . It must be *understood* on the basis of grasping object P while taking account of R and P’. This, by the way, does not rule out the possibility that certain secondary intuitive phenomena may be formed that characterize an object possessing a relative characteristic (e.g. the phenomenon “huge” that can emerge through an intuitive juxtaposition of a large object with a tiny one). They can then be grasped for themselves, but not without the counterpart hovering in the imagination. But these phenomena are neither relative characteristics in the literal [*geraden*] sense of the word, nor can they be understood in the same way as these characteristics. The discovery and apprehension of a relative characteristic is at any rate a complicated cognitive operation which is patently different from the simple sensory perceiving of things in their properties.

[366]

Both the peculiar form and the relational matter of the relative characteristic  $C_r$  are an expression of its being a<sup>94</sup> result of the existence of P and P’, as well as of the relation R resulting from them<sup>95</sup>. Consequently, the mode of existence of a relative characteristic is also different from the mode of being of the properties of object P, although by participating in the being of the object to which it accrues

---

90  $\ulcorner$ physical $\urcorner$

91  $\ulcorner$ becomes one of the fundamental properties “absolutely proper” to the given substance $\urcorner$

92  $\ulcorner$ has its epistemological consequence $\urcorner$

93  $\ulcorner$ , and confines itself to, the object to which the given relative characteristic accrues $\urcorner$

94  $\ulcorner$ singular $\urcorner$

95  $\ulcorner$ , and of being an exponent of their qualification $\urcorner$

the relative characteristic adapts to a certain degree<sup>96</sup> to the mode of being of the latter. Nonetheless, its mode of existence appears to be “weaker” than “that”<sup>97</sup> of object P itself. This is expressed, among other ways, in the already ascertained “ineffectuality” [*Nichtaktivität*] of the relative characteristic – which cannot on its own be the cause of an effect. The function of cause is taken over, as it were, by the emergence of everything that comprises the *fundamentum relationis* of R, and precisely therewith also of the respective relative characteristic.

In its origination and subsistence within the framework of object P, the relative characteristic is conditioned not only by an ensemble of P’s properties, but also by something that lies *outside* of P. “Consequently, it was often<sup>98</sup> thought that wherever we are faced with such a manner of being conditioned, we are *ipso facto* dealing with a relative characteristic. But this would only be correct if the conditioning were alike throughout. However, this is indeed not the case. There are various types of such conditioning, and consequently also various types of the object’s properties so conditioned. “We now proceed to show this.”<sup>99</sup>

IV. *The externally conditioned properties of something.* At issue here are properties such as the “shape” of water in a glass. The liquid water possesses this shape only as long as it finds itself in the glass, and as long, at the same time, as the earth’s gravitational force is perpendicular to the bottom of the glass. Otherwise, the water would have to flow out of the glass and spill – say, onto the table on which the glass is standing. There it would have to take on a different shape than it had in the glass, and indeed once again a shape that is co-determined by the new circumstances of its existence. The same applies to the shape of a gas that “fills out” an artificially fashioned, closed vessel.<sup>100</sup> The shape of a balloon made of light, thin silk – a balloon which assumes this shape when completely filled with gas under high pressure – affords us an apparently somewhat more complicated example. It then has its own contour and its own dimensions, hence also its own shape, which it promptly loses, however, and can take on different shapes, as soon as the gas pressure decreases.<sup>101</sup> The gravitational force and the lack of its own rigidity do not allow it to take on a shape that would be “proper” to it. *Every* shape that the balloon assumes, or can assume, is a resultant of the collaboration of its properties, the properties of the gas that fills it, and of the gravitational field in which it is situated. But that shape

[367]

---

96 “in its mode of being”

97 “the non-relational being”

98 “It is therefore no wonder that it was sometimes”

99 “Let us now in turn pass over to “characteristics” that are conditioned in this manner, but are not relative characteristics in the sense established here.”

100 This is of course just a macroscopic, approximate formulation. The “shape” that we are talking about here pertains only to the space within which the single molecules or atoms of the gas move or can move.

101 “Only when the gas filling the balloon has a high enough pressure does it allow it to effectively take on that shape which is “proper” to it.”

“proper to it”  $\Gamma$  is determined by the “contour” of the extant surface  $\neg^{102}$ , and only the effective assumption of this shape is determined in part by its own non-spatial properties, such as a certain softness, pliability and stretchiness of the silk (or of the synthetic fabric), and in part by the properties of objects different from it (by the pressure of the gas, by the gravitational field, the external pressure of the air, etc.).

A final example that should be mentioned here,<sup>103</sup> which does not refer to the properties of a thing but rather to those of a process, is afforded by the motion of a train along the tracks. The shape of the trajectory of this motion does not belong exclusively to the train’s movement, but is accommodated to the shape of the tracks on which the train runs. The motion of the train assumes the corresponding shape – quite in the same way as the water in the glass. In both cases – of the water and of the moving train – certain properties make this accommodation possible. But not only a spatial shape can be such an “externally conditioned” property. A familiar example from chemistry gives us a notion of that. It happens, namely, that a chemical substance A bonds with another substance B when and only when they are both simultaneously mixed with a third substance C – the catalyst – which does not have any kind of direct share in the bond between A and B. Here the property of being bonded of the two substances A and B is conditioned by the presence of the catalyst.

What then characterizes these sorts of properties of the object? First of all, they do accrue to the object effectively. But this accrual is derived from the subsistence of an existential interconnection between object P and some other object P’ (or among multiple objects, in our case: the glass in which the water is contained, the earth and the remaining bodies). This derivativeness pertains to both the origination of the water’s determinate shape and to its *continued*  $\Gamma$  *subsistence*  $\neg^{104}$ , its *preservation*  $\Gamma$  within the given object’s existential scope  $\neg^{105}$ . It is here of a *causal* nature: the acquisition of the property by the object is an effect of a special existential interconnection having set in between the given object and other ones. In our case: the cause of the water’s having assumed a determinate shape is the event that just such a quantity of water was poured into a glass that has such and such spatial position and such and such form. The water has accommodated itself in shape to the form of the glass. The conditioning of this property’s accrual goes so far that the water could of itself neither assume nor possess the shape it has in the given situation without the described situation’s prevailing at the same time. The capacity of flowing water molecules to be freely displaced (i.e. of water within a specified range of temperatures and air pressures) has the consequence that the water can sustain no shape “of its own,” and that at the same time it can assume any arbitrary

[368]

---

102  $\Gamma$  is as shape, the balloon’s *own* shape  $\neg$

103  $\Gamma$  which is very similar to the shape of water in a glass, but  $\neg$

104  $\Gamma$  *accrual*  $\neg$

105  $\Gamma$  in being among the given object’s other properties  $\neg$

shape that is *conferred* on it by the circumstances in which it finds itself.<sup>106</sup> Thus, its actual shape is a result of the collaboration of certain of the water's properties and all other relevant objects with which it is in contact. This coming-into-contact or staying-in-contact is a kind of existential interconnection that, among other things, obtains between the water and the vessel (the air, etc.). This contact must occur if the given shape is to accrue to the water. The mere existence of the given quantity of water, of the glass, and of the various attracting bodies is not sufficient for this, as it fully is for the accrual of a relative characteristic. It must come to the water's being poured into the glass, and to the other conditions prevailing simultaneously. The instant this "contact" no longer obtains<sup>107</sup>, the water loses that shape and takes on a different one, which is once again adapted to the new conditions. That is how loosely the shape of the water is bound up with its remaining properties. They only allow for this shape, but are not sufficient for its accruing to the water.

Precisely therein lies an essential moment of the difference between the relative characteristics and the externally conditioned properties of an individual object: the mere existence of the substrates of a relation, without the one of them affecting the other in any way, is quite sufficient for the former to obtain. For that latter, to the contrary, it is indispensable that one object first affect the other. In the case of the former, the characteristics comprise, as it were, a logical consequence of the material endowment of the *fundamentum relationis*; in the latter case, in contrast, the externally conditioned properties must be "brought forth"<sup>108</sup> by an action or reaction [*Wirkung oder Gegenwirkung*] of the external factors on the object. Its reaction consists in its assuming the corresponding property effectively. On account of this, however, this property is existentially stronger than a relative characteristic. It is a *real [reale]* (or better: intrinsic [*reelle*]) property of the object. And only in the case of real objects can there be talk of externally conditioned properties – they are ruled out for ideal objects. The acquisition and accrual of an externally conditioned property not only has a cause, it can also itself be a cause (or an accompanying condition of certain real effects). The contour of the water surface, for example, is the cause of a partial reflection or absorption of light<sup>109</sup>. If we convert the water into a mist (e.g. by means of a pulverizer), then the light rays penetrate only with difficulty into this water that was transformed into a cloud of tiny droplets. The matter

[369]

---

106 Let us not forget that the meniscus (i.e. the upper surface of the water) also belongs to this shape, and is co-determined by the circumstances: air pressure, gravitation, the specific traits of the glass which play a role in the phenomena of capillary action, etc.

107 "[Ftn.] In this case the "contact" is in the literal sense. But it is possible to articulate a broader (more general) sense of "contact" as two objects affecting each other directly by means of their properties."

108 "created in a real mode [*realnie wytworzone = real erzeugt*]"

109 "if the contour changes, then so will the manner of the light's reflection or penetration"

of an externally conditioned property is no relational moment<sup>110</sup>. Consequently, it cannot be understood in the same sense as a relative characteristic. Its matter is, however, accommodated to the properties of the<sup>111</sup> objects  $\ulcorner$  conditioning it<sup>112</sup>. To the  $\ulcorner$  convex<sup>113</sup> surface of the water in the glass corresponds the  $\ulcorner$  concave<sup>114</sup> surface of the glass.<sup>115</sup> Hence if we know this kind of accommodation, we can infer the one shape from the other. But this is not as perspicuous [*verständlich*] a correlation as that of the relative characteristics that are correlated to each other: “bigger than” corresponds in virtue of sense to “smaller than” precisely because they contain relational characteristics, which is not the case with externally conditioned properties. With the latter we only have a real accommodation to real external conditions. It is at best a problem whether here too a perspicuous correlation can be discovered.<sup>116</sup>

[370] V. *Acquired Properties*. The “acquired” properties of real objects are closely related to the externally conditioned properties of the individual object, and yet are different from them. They too must be causally brought forth by an external factor; but having once been evoked, they accrue to the object even though the external factor bringing them forth  $\ulcorner$  need no longer obtain<sup>117</sup>.  $\ulcorner$  Consequently, they cannot accrue to objects between which the corresponding causal relation has not come to fruition.<sup>118</sup> If a sculptor is to confer a determinate shape to a slab of marble, he must work it up appropriately. That is, he must execute a series of actions in order to bring about a series of states of affairs whose emergence will be the cause of the marble’s ultimately assuming, and henceforth sustaining, some specific real shape – until some new series of influences may eventually destroy it. The having [*Haben*] of the shape (or the shape possessed [*gehabe*]) is an acquired property of the slab of marble.

Other examples of acquired properties can be easily adduced. Such is, for example, the taste of a beef broth which distinguishes it from the ingredients – water,

---

110  $\ulcorner$  that would bear a reference to some other object  $\urcorner$

111  $\ulcorner$  external  $\urcorner$

112  $\ulcorner$  that condition its accrual  $\urcorner$

113  $\ulcorner$  positive (convex)  $\urcorner$

114  $\ulcorner$  negative (concave)  $\urcorner$

115  $\ulcorner$  The shape of the balloon *partially* inflated with gas is the *resultant* of the spatial and material properties of the balloon itself and of the external conditions in which it finds itself – “resultant,” i.e. a property of a doubly conditioned *intermediate* quality.  $\urcorner$

116 It is at bottom the old Humean problem, which, as we know, he answered in the negative, given that he opposed the causal relation to all other relations of ideas\*. But his position needs to be reexamined, since the concrete material of the examples on which he draws has been far outstripped by the advances in natural science, and especially in experimental and theoretical physics.

\* [‘relations of ideas’ in English.]

117  $\ulcorner$  no longer exists  $\urcorner$

118  $\ulcorner$  Thus they too cannot obtain in ideal objects, between which – as we know – causal relations are impossible.  $\urcorner$

beef, and various additives (vegetables) – that had to be combined in a certain way by the cooking in order to come up with what we call “beef broth.”

What distinguishes acquired properties from the externally conditioned is that 「their being conditioned externally」<sup>119</sup> pertains only to 「their *origination*」<sup>120</sup>, but is not necessary for 「their *continued existence*」<sup>121</sup>. Once conferred on the marble, the shape remains – even though the processes that brought it about have already played out. Indeed they had to transpire, and therewith cease to transpire, in order for the acquired shape to be capable of being conferred on the marble. Further potential actions on the part of the sculptor would 「only mutilate it」<sup>122</sup>. The self-sustenance of an object’s acquired property stems from the fact that a much firmer interconnection prevails between this property and the same object’s remaining properties than 「is the case for the externally conditioned ones」<sup>123</sup>. 「Once an acquired property has originated, it」<sup>124</sup> is sufficiently conditioned by the given object’s remaining properties, 「provided of course nothing occurs in the object’s surroundings that would threaten the continued existence of the acquired property. But that is a different issue, to which we shall have to return」<sup>125</sup>. For the moment we are concerned with the fact that the structure and the mutual arrangement of the molecules, as well as the configuration of forces acting amongst them, makes it possible for the “stable” body to preserve its “own” shape. It further follows that the stable body can successfully resist the impact of other bodies that seek to alter its shape – always, of course, only to a certain degree and within certain limits. Consequently, in some particular interval of time, that shape which is the body’s own is “the same” only in crude outlines. It oscillates between certain bounds, depending on the changes in the external pressure and on the temperature of the body itself and its surroundings. However, despite this – unlike the shape of the water in the glass – it does not require support from other bodies, and is itself an important factor in the reactions that the given body exerts on the 「other bodies」<sup>126</sup>.

[371]

Moreover, there are acquired properties of widely varied duration. Some resist the impact of outside influences more weakly, others more strongly. Some are more tightly bound to the remaining properties of the same object, others only have a rather loose relation to them. The finer details of these various possible cases are for the natural sciences to investigate, and to capture in corresponding “laws” whose validity is likewise more or less rigorous in any given case. We also see especially clearly in these acquired properties that their matters are no<sup>127</sup> relational moments

---

119 「even though they too are conditioned externally, this conditioning」

120 「the *origination* of properties with determinate matters」

121 「preserving these properties」

122 「would have to change it into another [shape]」

123 「between the externally conditioned property and these [remaining] properties」

124 「The acquired property has such a matter that its [property] accrual」

125 「and by certain other necessary external conditions (not easy to determine!)」

126 「bodies surrounding it」

127 「correlative」

[372]

that can be understood, but rather certain qualities whose appearance in the object<sup>128</sup> must first be empirically discovered – and often only experimentally. We must conduct research into what will happen if we impact an object<sup>129</sup> in this or that manner<sup>130</sup>. Will we bring forth in the object any new properties at all in this manner – and if so, what kind? What is essential here is that there is a reaction at all on the part of the object to external forces. For it means: 1. that the object already had certain relatively durable properties if it managed at all to respond in a particular manner to the external influences; 2. that it preserves the just acquired properties even after the factors impacting it have ceased their influence. The latter have been replaced by other factors which have no destructive influence on the acquired properties. The acquired properties are not only sustained in being by the object's remaining properties; they also prove to be relatively independent of some external factors. "Relatively" independent means independent with respect to *select* influences and properties of external objects, but not with respect to all of these properties. To determine the bounds of an acquired property's independence, and to discover which external factors evoke this or that change in the given object with respect to an acquired property – that is the task of the empirical sciences. This<sup>131</sup> independence of the acquired properties from the selectively chosen external factors perhaps shows most clearly that they indeed are the object's *own* properties, belonging within its existential scope, even though the impact of external factors contributed to their origination. It is in this way that they are distinguished from externally conditioned properties which are only "assumed" by the object analogously to the way one "wears" a vestment that accords with circumstances without "coalescing" with it.

VI. *Unconditionally intrinsic [eigenen] properties.* A last group of properties still remains to be characterized, which I call "unconditionally intrinsic."<sup>132</sup> These are properties that are not conditioned by external factors either in their origination or in their subsequently accruing to the object. But this can still be understood in a twofold sense: radical or moderate. In the first case we can speak of intrinsic properties only when an existentially original object is involved, an object therefore that is not only eternal, but one whose unconditionally own properties (which at least some of its properties are) were not brought forth by any factor external to that object. On the other hand, in the case of non-original objects, ones that have come into being at some particular instant, it must be conceded that, along with the origination of the object, its unconditionally own properties also have their origin [*Ursprung*] in an external factor. However, once the object with some stock

---

128    ⌈ under the influence of external factors of one sort or another ⌋

129    ⌈ with such and such properties ⌋

130    ⌈, when we place it in such and such external circumstances ⌋

131    ⌈ relative ⌋

132    [The intrinsic [or own] properties that Ingarden discusses here are always "unconditionally" intrinsic. I shall therefore omit the word 'unconditionally' in the sequel, leaving it in occasionally as a reminder.]

of properties has come into being, the intrinsic properties comprise its existential [*seinsmäßige*] basis, which during the object's continued existence no longer arise from external sources, and which in the course of the acquisition of new properties – precisely the acquired and the externally conditioned ones – comprise the inner condition of their acquisition and material make-up. Thus, these properties that belong to the thing's fundamental mode of being [*Grundsein*] ought to be named the thing's unconditionally own properties in the *moderate* sense.

[373]

Or the same, looked at from a different perspective: If an object possesses unconditionally intrinsic properties in the radical sense, then it is itself existentially original. But should an object possess intrinsic properties in the moderate sense, then it must be existentially derivative. There is, however, one additional case that needs to be considered. To be specific, it involves objects that are indeed derivative, but are at the same time “eternal” in the sense that they did not first originate – or were formed or created – at some particular instant. Yet as derivative, they would have to exist “eternally” not in the sense of being indestructible. The possibility of such objects opens up in conjunction with the metaphysical idea that the real world could be treated as existentially derived from God – i.e. that in accordance with its nature, it need not necessarily exist, but at the same time was not created by God at some particular instant, but rather had been issuing from the creative nature of God “since eternity.” But the possibility of its destruction would only be realizable if at some point God had undertaken the decision to annihilate it. However, this presupposes the possibility of God's changing, and indeed in a direction that would contradict His original nature, which would in turn speak against His existential originality. In other words, if we wish to avoid these inconsistencies [*Gegensätze*] and the difficulties that follow from them, then we have to concede that the idea of a world existing since eternity and issuing necessarily from the nature of God is only tenable if we had to acknowledge that world as indeed derivative in its being, but at the same time as existentially necessary – hence, as indestructible. Indestructible, however, not because its nature forces it to exist, but rather because the external reason for its existence is inviolable.

Of course, I would prefer not to get entangled in these metaphysical trains of thought in order to arrive at a decision here. My only concern is how the concept of “unconditionally intrinsic” properties should be understood if the focus were on the sorts of objects that exist “ever since eternity,” but are derivative, and about the possibility or even existence of which nothing is supposed to be decided here. Now, since these objects are supposed to be derivative, they cannot possess intrinsic properties in the *radical* sense. But the concept of intrinsic property in the moderate sense would have to be modified in such a way, when applied to these sorts of objects, that we could not speak here of the first instant of their existence. We must therefore say that these properties are indeed dependent for their subsistence [*Bestand*] on some outside factor, but that this has been so with respect to their existence since eternity. To be sure, we would then also have to attribute to them their being conditioned by an external factor for the duration of their necessary existence, which would basically rob them of their character as “unconditionally

[374]

own” properties in the moderate sense. Thus, it would appear that we are forced to retain both concepts of such properties – in the radical and in the moderate sense – but to apply them, on the one hand, to original objects in their radical variant, and on the other to objects that are derivative and originate in time. A world eternally derivative from the nature of God would in contrast have properties that are neither radically nor moderately intrinsic – everything would be “acquired.” This would force us to admit that unconditionally intrinsic properties need not at all belong to the structure of an object. The possibility of such properties in the *moderate* sense would only materialize in derivative objects that have originated at some instant.

There is still the question as to whether the subsistence of such unconditionally own properties (in the moderate sense) is necessary in the case of derivative objects that have originated at some point. And that can only be answered by examining the role of such properties in the structure of the object.

It seems that properties of this sort comprise at least a partial basis for the being of all the remaining properties of the object to which they accrue. In accordance with their concept, they can first be dealt with from the instant in which they already exist. But must a derivative object that originated in some instant of time possess not only properties that are unconditioned by external objects, but also those that are in one way or another conditioned by the latter? – The only way an object can exist is by having already been constituted by a constitutive nature. It is possible for it to possess any intrinsic properties at all only if they are sufficiently determined (required) in their matter by the object’s nature<sup>133</sup> – and this either as properties that are in a fully evolved state from the outset, or such as are still supposed to develop from some seed. Which case occurs at any given time depends on whether the object’s nature is fully evolved from the beginning or whether it achieves full development only gradually. The matter of these properties – whether in their nascent or fully evolved state – would have to be a necessary qualitative complement to the constitutive nature, and indeed such that for its part would require no other material moment that coexists within the framework of the same object, with the sole exception of one that either itself comprises the object’s constitutive nature or is the matter of one of its other unconditionally own properties in the moderate sense. The object’s intrinsic properties are in this case non-selfsufficient vis-à-vis the object’s nature, or possibly vis-à-vis other intrinsic properties of the same object. They are also at the same time relatively selfsufficient, and independent of both the object’s further potential properties and of everything that may potentially still exist outside of this object. And conversely: The object’s nature would in this case be

[375]

---

133 [Ftn.] It is certain that an object, whatever its nature, cannot exist without having some properties (characteristics) apart from its nature. However, a more detailed account is needed as to whether the nature of an object must *always* – regardless of what kind it is – *specify* a certain assortment of intrinsic properties. This is one of the central problems pertaining to the essence of an object. And so I shall still return to it. <sup>7</sup>

non-selfsufficient in its matter vis-à-vis the matters – which it itself specifies – of the intrinsic properties of the object constituted by it [nature]. We do not wish to decide at the moment whether natures of this sort are at all possible, or whether they are indispensable for all objects or only for select ones, and what conditions they themselves would have to satisfy for so tight an interconnection to be realized between them and the properties specified by them in the same object. Let us for the time being state the following: In objects constituted by this sort of nature, the intrinsic properties would have to occur in the *moderate* sense. Whether this can be asserted quite generally [*generell*] of all objects (or only of all derivative objects that have originated at some point) must be left for the time being as a problem. Its resolution depends on a more detailed examination of the possible variants of the object's matter and constitutive nature. The inner structure of an object associated with this sort of nature must be submitted to a painstaking analysis. For it is apparent that the intrinsic properties in the moderate sense, in that totality in which they occur in some particular individual object, taken together with the constitutive nature comprise precisely what one traditionally has in mind when speaking about an object's "essence" – without being altogether clear about what is really involved.<sup>134</sup> Given the concomitant existence of other individual objects that stand in certain relations and existential interconnections with the object whose essence is being considered, the essence of this object, in conjunction with the essences of the remaining objects just mentioned, comprises the ultimate existential basis for all the remaining properties and characteristics that also accrue to the given object: the acquired and externally conditioned properties, and the relative characteristics. The essence comprises the ultimate core [*Kern*] of the object upon which all of the rest of it is built, a core which decides that the object not only *is*, but is also a *separate* entity [*Factor*] within a multitude of simultaneously existing individual objects, which introduces its own specific voice into the totality of objects belonging to some domain of being. But can still more be asserted? Namely, that this core is not just the ultimate, but also the *indispensable*, basis for all of the object's remaining (the acquired, the externally conditioned) properties? That is, that these remaining properties could not accrue to the object if it did not have that core? At first glance it appears that this question has to be answered in the affirmative; for in the determinations of *all* three types of properties that were distinguished, we also have the moment of their being conditioned by the determinants of that object to which the properties so termed accrue. Must not intrinsic properties be found amongst them? We must endorse this, since we have here a clear succession of an increasingly deeper-reaching conditioning of the several types of properties by those determinants of the object that already lie at the foundation.

[376]

For the time being we do not wish to decide whether the conception of the essence of an individual object alluded to is correct, and whether every single individual object can and must possess an essence in this sense. We shall not be able

---

134 Concerning the differentiation of the concept of an object's essence, cf. § 58, below.

[377] to resolve these issues until we have delved more deeply into the problem of the essence of an object. For the moment, intrinsic properties must be characterized in both of the meanings distinguished, so that their disparity from the remaining types of properties comes more sharply to the fore.

First of all: the accrual of such a property to an object is “unconditional,” i.e. it does not possess its existential foundation in any something other than just that subject – qualified by the appropriate nature – whose property it is. At the same time, this accrual is indissoluble, since the matter is a necessary qualitative complement of the object’s nature. The demise [*Vernichtung*] of the property would have to coincide ineluctably with the demise of the object itself. Yet this does not mean that an object’s intrinsic property would have to be completely unchangeable in its matter. Namely, it is possible that a quality is fashioned ever more perfectly and fully in the course of an object’s development, that it is ever more perfectly embodied in the object, until it achieves a certain optimum which it either sustains or gradually – with the aging of the object (the living organism, the person) – loses, by slowly fading and ultimately leading to the object’s extinction [*Tod*]. Of course, this can only happen along with an analogous, already analyzed transformation of the object’s nature. For both the object’s nature and the entirety of its intrinsic properties comprise an original, internally bound unity, so that even the transformations of the indicated type that may potentially take place must transpire in reciprocal dependence; however, in doing so they preserve a certain autonomy of a lawfully regulated episode vis-à-vis the externally existing objects – much as they may also become susceptible to disturbances from the outside, which can eventually lead to the object’s disintegration. Despite all the changes that an object undergoes, a distinctive line of development is insinuated by its history that attests to the selfsufficiency of the entire stock of intrinsic properties.

[378] The expressions we employed pertaining to the “inseparability” and “independence” of the intrinsic properties are indeed negative, but they are meant to point to the *positive* character of the manner in which these properties accrue to the object. This character is, however, very difficult to grasp in its positivity, and to convey linguistically. It is in this positivity that it first decrees the exceptional status of the properties under discussion in the object to which they accrue. It resides in that quite exceptionally tight cohesion between the object’s intrinsic properties and its nature, and perhaps even amongst these properties themselves. The source of this cohesion is in the matters of those moments of the object that come into play, and therewith ultimately in the relevant ideal qualities – which prescribe an especially tight unity for their concretizations. It is this unity that we had in mind at the onset of our formal reflections when we spoke of the “essence-dictated” and the “functional” unity. This tight cohesion of the moments under consideration is the reason that it could only be done away with along with the simultaneous annihilation of the object itself. The object is therefore destructible, hence in this sense susceptible to external influences and not completely independent. It has only a relative independence from its surroundings, namely, only within the framework of its existence and only with reference to its essential core – provided, of course, that it has one at

all. All of this is valid with respect to the mentioned kind of derivative objects that originate at some instant of time.

But what is the situation with regard to original objects to which intrinsic properties in the radical sense accrue? Since we do not know if there are such objects at all, because we are not familiar with that constitutive nature which would force their existence, we can only voice conjectures here without being able to assert anything definitively. Thus it seems that the intrinsic properties in the radical sense are not only inseparable from each other, but also cannot be susceptible to any outside influences that would alter or obliterate them – that they are therefore independent in the absolute sense from all other objects. This would just mean nothing other than that the intrinsic properties in the radical sense would have to have their completely sufficient condition in the given object's nature. Whether such an original object would possess *only* intrinsic properties, hence could not have any acquired and externally conditioned ones, or whether things are the other way around, so that it consequently could be changeable with respect to these last properties – that is a problem which cannot be solved as long as the nature of an original object remains unknown, and for this very reason we do not know what it of itself necessarily prescribes with regard to the formal structure of such an object. From the sheer originality of the object follows neither the one nor the other solution of the problem. It can first be expected from material ontology, if at all. The only reason I bring up these problems here is to point out an optimal limiting case of intrinsic properties in the radical sense, and therewith to note at the same time that from a purely formal-ontological standpoint the possibility of so tight a cohesion between the nature of an object and the intrinsic properties in the radical sense that accrue to it does not appear to be ruled out. This will be significant for the analysis of an object's essence, to which I now proceed.

[379]



## Chapter XIII

# The Essence of the Existentially Selfsufficient Object

### § 58. Various Concepts of the Essence of the Individual Object

The problem of the essence of the individual object has since time immemorial been one of the most contentious issues in the debates between various philosophical currents. Philosophers of the 20<sup>th</sup> century are almost without exception inclined not to accept the essence of the object. Only Edmund Husserl has dared to raise this problem anew and speak out in favor of accepting, or rather justifying the acceptance of, something like the essence of an object. He was then followed by phenomenologists, who later also attempted to further develop the doctrine of essence.<sup>1</sup>

Strangely enough, it is not so much divergent metaphysical positions that played a decisive role in the dispute over “essence” – which is indeed still ambiguous! – but rather differing epistemological standpoints. Roughly speaking, rationalists are generally inclined to accept essence as something specific in the structure of the object, whereas empiricists of varied provenance (empiricists in the narrower

[380]

---

1 Already in the first generation of phenomenologists certain reflections on this topic are to be found in Max Scheler. Of Husserl's students, it was Jean Hering who first made an effort to further develop this problematic and to gain new insights. He was followed by R. Ingarden with his *Essentiale Fragen*, the first step of which consisted in working out the structure of the idea, whereas the problem of the individual object's essence was not substantially advanced. Herbert Spiegelberg's work *Über das Wesen der Ideen* also moved in the same direction. After Spiegelberg, we can only point to the work *In Geschichten verstrickt* by Wilhelm Schapp, who once again took up this problem of essence, and in a roundabout way arrives at a result which, in his opinion, speaks *against* accepting an essence for the individual object. Given all that, we cannot say that phenomenological research has brought this problem to a satisfactory resolution. Outside of phenomenology a decidedly hostile atmosphere that rests on an outright rejection of the problem continues to prevail, without in any way helping to clarify the situation. It is therefore necessary to launch new investigations in this regard. Instead of proceeding critically by exposing obscure points and flaws in the Husserlian formulations, it is much more important to attempt to proceed positively and present new points of relevance on the basis of our preceding reflections. It would also take us too far afield from our principal trajectory if we wished to engage critically with Schapp's investigations. The reflections given in our text were carried out and published many years prior to the appearance of Schapp's book. Interesting and noteworthy as Schapp's expositions are, they are not of the kind that would challenge the results given here.

sense, especially the English, nominalists, positivists, especially the neopositivists, and lately the so-called “Logical Positivism”<sup>2</sup> in the USA) resolutely deny that there is anything in the object as its “essence,” which for them goes hand in hand with the tendency to conceive the individual object (and only such objects do they admit) as a “bundle” of elements of like kind and order [*gleichartiger und gleichgeordneter*] – irrespective of whether this is a “complex idea” in John Locke or a “complex of elements” in Ernst Mach. This linkage of a problem that is at bottom formal-ontological with epistemological conceptions is an age-old phenomenon, but is especially symptomatic for contemporary philosophy. Nor does it lack a certain substantive justification. The problem of the essence of the object is linked – since Plato’s times – with the problem of ideas and ideal qualities. That is, it is in these latter that we have the ultimate condition for the possibility of the emergence of that peculiar core in the individual object that we encountered in the previous chapter when discussing the unconditionally intrinsic properties. Therefore, whoever – like the empiricist – denies the existence of ideas, because he rejects the possibility of their cognition (or of apriori cognition in the genuine sense), is at the same time inclined to so conceive the individual object that nothing is to be found in its structure which points to its relation to ideas. Skeptical motives entail in yet another way the denial of essence in the object, with the concept of essence undergoing a noteworthy transformation as a result. Namely, “one says”<sup>3</sup> that we human beings are only capable of cognizing appearances, and therefore [only] that which in our experience [*Erfahrung*] seems to exist. The essence of the object is in contrast inaccessible to our cognition. In this context, the essence is supposed to be that which is no longer any kind of appearance, any kind of self-manifestation of the object in experience, nor any mode of the object’s affecting our cognitive faculties, but rather its own original and authentic qualitative endowment, the endowment of the object just as it is in itself, and precisely for this reason comprises what is concealed in it. If, however, the essence in this sense is completely inaccessible to cognition, then – so one says – there is no reason to admit for the object that mysterious essence hidden “behind” the appearance. One should – as it is strikingly expressed – confine oneself to grasping the “relative” characteristics that show up in experience. Kant and the positivists who oppose him are in<sup>4</sup> agreement in this regard.

“As we see, both the concept of “essence” and that of the knowledge accessible only to us are transformed. In the first case, “essence” is rejected because it is regarded as something non-individual, or at least as something that is somehow necessarily linked with this something non-individual, and because exclusively what is individual is declared to be capable of being cognized. In the second case, in contrast, “essence” is conceived as what is concealed “behind the appearances” and thereby restricts cognition to human sensuous experience, allowing it to show

---

2 [‘Logical Positivism’ cited in English.]

3 “skeptics, and the positivists who are for various reasons affiliated with them, say”

4 “quite close”

exclusively “appearances,” so that essence once again falls out of the realm of what is knowable. However, if essence were something neither non-individual nor concealed, then even from the empiricist standpoint one would have to forgo declaring it as unknowable.

It is therefore clear in this situation that before committing to whether essence can or cannot be cognized we must know two things: 1. what the essence of an individual object is; 2. what modes of cognition are at all possible. And indeed we must know both independently of each other so as not to prejudge anything in advance – in the dark, as it were. But how are we to know what the essence of the individual object is *without* knowing whether it can be cognized at all?

Two things must be distinguished: a) the general – and at bottom formal-ontological – problem of *what* the essence of an individual object is and what role it plays in its structure, and b) the particular problem of *which* essence is the essence of some specific individual object. And correlatively to that we also have two different problems of the mode of cognition and cognizability: first, of the general structure of essence and second, of the qualitative determination of [the essence of] some specific individual object. For the time being we need not resolve how things stand with the cognizability of the essence in a particular case. For a potentially negative resolution of this [latter] problem need not yet imply a negative resolution of the first, ontological problem. On the other hand, a resolution of the first ontological problem only requires a positive solution to the first epistemological problem. Finally, the factual execution of a formal-ontological cognition of the general structure of the essence of any individual object at all is indeed only possible if this cognition is altogether possible, but it does not require the positive knowledge [*Wissen*], hence the effective resolution, of the problem of the possibility of this cognition. Thus we can venture into the first of the indicated formal-ontological problems without presently having at our disposal a resolution of the correlative epistemological problem. This resolution would force us into a critical examination of the various skeptical conceptions pertaining to the alleged uncognizability of the essence of something, which would only disrupt the general trajectory of our reflections. This critique must therefore be deferred to the epistemological portion of our overall problematic.

Before we proceed to lay out our own conception of the essence of the individual object, let us deal briefly with the various extant theories of essence.<sup>75</sup>

[382]

---

5    <sup>7</sup> I cannot discuss here which of these epistemological positions is right. The problem of an object’s essence needs to be considered on the level of purely ontological investigations. Its solution first determines the sense of the question whether, and to what extent, it is accessible to knowledge – to human knowledge, in particular. In the annals of European philosophy we find a vast number of attempts to characterize the essence of an object. The following most important, partially conflicting views can be distinguished among them:<sup>7</sup>

1. First of all, the absolutist conceptions must be contrasted with the relativist ones. The former attempt to find the essence in the object itself, and consider that essence as something completely independent of the cognizing subject. It makes no great difference here whether this subject is regarded as the so-called “pure subject” or as the human being entangled in the vicissitudes of the real world<sup>6</sup>. The absolutist conceptions are relatively numerous, and they do differ considerably amongst each other. We shall still discuss them in greater detail. The relativist conceptions deny the existence of such an essence, yet try to qualify it somehow nonetheless – and indeed by emphasizing its dependence on a cognizing, and in particular on an acting subject [*handelnden Subjekt*]<sup>7</sup>. Hence, William James, for example, thinks that the essence of an object is indeed a property, but one which fulfills the function of being the essence of something only in relation to an agent, and not in and for itself, and the choice of which further depends on our interest and its importance for the latter. It is this very importance for the agent which brings about its beginning to assume the role of personifying the given object itself – and to cover up in a way its remaining properties<sup>8,9</sup>.

H. Bergson goes much farther in this tendency to attribute to essence the character of an illusion. He regards the essence of an object (*essence*) as altogether a figment of the intellect. It is relative with regard to the demands of action and falsifies the true guise of actuality by conferring on it certain formal features that are alien to it, such as actuality’s immutability [*Unveränderlichkeit*] – as opposed to its incessant flux [*Veränderlichkeit*]. Other relativist conceptions reduce an object’s essence to one cognitive function or another, e.g. to that of naming (Hobbes<sup>10</sup>); the nominalists are generally inclined to see in the essence of the object a linguistic fiction – a fiction, in particular, “evoked”<sup>11</sup> by means of words<sup>12</sup>.

- 
- 6 “and who performs various other activities in it, in addition to the cognitive ones”<sup>7</sup>
  - 7 [The expression ‘acting subject’ will henceforth be rendered by the shorthand ‘agent.’]
  - 8 “, to which we pay no attention at all”<sup>7</sup>
  - 9 Cf. W. James, [*Principles of Psychology*, v. II, pp. 333 f.: “The essence of a thing is that one of its properties which is so important for my interests that in comparison with it I may neglect the rest.”]
  - 10 “*Essentia*,” that is “*accidens, propter quod corpora alieni certum nomen imponimus, quod subjectum suum denominaretur*” [Essence... an accident on account of which a particular name is imposed on another thing which is denominated as its [accident’s] subject.] (*De Corpore*, T. I. p. “8, 7 23). It may well be questioned whether Hobbes really attempts to relativize essence. It is at any rate noteworthy that he sees the essence in an “*accidens*” in accordance with which we name an object. It would appear that Hobbes rather has in mind here the constitutive nature of the object, and not its essence. We shall have more to say about this.
  - 11 “*wytworzoną*: created or produced”<sup>7</sup>
  - 12 In Poland, this is the position held by many of K. Twardowski’s students, “although he himself was of a different mind. Cf. [K. Twardowski,] *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen op. cit.*, p. 60)<sup>7\*</sup>.

2. A different opposition obtains between conceptions that see in the essence of the object a qualitative moment, or a number of intertwined qualitative<sup>13</sup> moments – which for one reason or another<sup>14</sup> are singled out within the object – and those conceptions which attempt to reduce the essence of the object to certain relations (Ostwalt), or to certain lawful regularities in the behavior of the object or in the processes that play out in it (Lotze). Generally, “it is the initially named conceptions that are prevalent in contemporary philosophy”<sup>15</sup>.
3. Still another opposition is worth noting. On the one hand, the essence of the object is understood to be such an ensemble of its specific and generic moments as makes possible the existence of numerous individuals with the same essence. This conception is characteristic of the Aristotelian-Thomist tradition. Opposed to it is the Scotist conception, which sees the essence of the object in a specific moment, a moment so unique in its specificity that it precludes the existence of more than *one* individual object having some particular essence.
4. The essence of the object was most frequently sought in what could be called its material endowment as opposed to its existence. This conception is opposed by one according to which existence too belongs to the object’s essence (O. Spann<sup>16</sup>). Also the so-called existentialists of recent decades take existence – in our, and not in the existentialist sense! – into account in their reflections on essence, and even assign a “priority” to it vis-à-vis the essence; but it is not clear how this is to be understood. This conception is allegedly present even in Thomas Aquinas (E. Gilson).

There are yet other oppositions in the conceptions pertaining to the essence of the object. But they will first come clearly to the fore when we present them against the background of common moments. For if we leave the skeptical-relativist conceptions out of consideration, then the remaining views have – despite their disparity – many common features. For example, they all see in the essence of the object<sup>17</sup> not the totality of its determinations or<sup>18</sup> of its being, but rather always only a certain *selection* of moments that play a particularly important role in the object. On the

---

\* “both his direct students and those farther removed. It passes itself off as being very “scientific,” but is ordinarily proclaimed without being substantiated”

13 “(unconditionally intrinsic)”

14 “and in one way or another”

15 “those views are predominant which seek the essence in positive qualitative moments that determine the object immanently”

16 “Existence is the source of the *Wesenheit*, it can therefore not first accrue to it [*es kann daher nicht erst zur Wesenheit kommen*]. *Wesenheiten* that are not thought of as actual are no *Wesenheiten*. Thus, actualization [*Verwirklichung*] must belong to their concept.” (Cf. *Schöpfungsgang des Geistes*, pp. 105f.)

17 “[Ftn.] A variety of terms have been employed in the philosophical tradition to designate the essence of the object, such as τὸ τί ἦν εἶναι [Gr.], *essentia*, *quidditas*, and the like.”

18 “the plenitude”

other hand, they differ from each other both in the manner of determining that special role and – in conjunction with this – in determining the realm of that which in the object is reckoned to its essence. So, for example, some of the conceptions see in the essence either directly what I here called the constitutive nature of the object<sup>19</sup>, or also something more that is somehow bound up with it and without which – as has frequently enough been said – the given object would not be itself, would not be the one which it is.<sup>20</sup> Others allow themselves to be led here by a different point of view, and regard the essence of the object as the totality of its unchangeable, constant properties in opposition to what is changeable in it. Of course, this conception only has a sense relative to objects that are determined in worldly terms [*weltlich bestimmt*] – and in particular to real objects<sup>†</sup>; it can therefore not be applied to ideal entities. But it is precisely this restriction of the problem to real objects that is the reason for its faulty formulation.<sup>†21</sup> Consequently, it was placed *sub specie* the Platonic contradistinction of ideas and individual objects and was

---

19 So says Husserl (who, incidentally, employs the term ‘essence’ in conspicuously different significations) in *Ideas I*: “*Zu n ä c h s t bezeichnete ‘Wesen’ das im selbsteigenen Sein eines Individuums als sein Was Vorfindliche*” [To begin with, ‘essence’ designated that which is encountered in the individual’s most intrinsic being as its *What*]. Husserl himself does not employ the concept of the object’s constitutive nature<sup>†</sup>, hence we can only conjecture that it is what he has in mind when he speaks of the object’s *What*. <sup>†</sup> However, there are also passages where he employs this word for the object’s full essence. The concept of essence plays a very important role in phenomenology; unfortunately Husserl did not elaborate on it in any depth.<sup>†\*\*</sup> It was Jean Hering who first provided crucial impulses for further research.

\* <sup>†</sup> which I first made precise in my *Essentiale Fragen*<sup>†</sup>

\*\* <sup>†</sup> It is astonishing that Husserl, in whose phenomenology the concept of “essence” is one of the fundamental concepts, had so relatively little to say about what the essence of an object is.<sup>†</sup>

20 Different authors formulate this differently. E.g. Spinoza says: “*Ad essentiam alicuius rei id pertinere dico, quo dato necessario res ponitur et quo sublato res necessario tollitur; vel id, sine quo res, et vice versa, quod sine re nec esse nec concipi potest.*” [I say that there pertains to the essence of a thing that which, when granted, the thing is necessarily posited, and by the annulling of which the thing is necessarily annulled; or that without which the thing can neither be nor be conceived, and vice versa, that which cannot be or be conceived without the thing.] (*The Ethics*, II, Def. 2 [tr. by Samuel Shirley, Indianapolis: Hackett Publishing Company, 1992, p. 63]). In contrast, Holbach says: “*L’essence est la somme de ces propriétés ou des qualités d’après lesquelles il existe et agit comme il fait. Ce qui constitue un être, c’est qu’il est.*...” [Essence is the sum of those properties or qualities according to which it [object] exists and acts as it does. That which constitutes a being, that which it is...] Robinot, however, says: “*L’essence d’une chose est ce par quoi la chose est ce qu’elle est.*” [The essence of a thing is that by which a thing is that which it is.]

21 <sup>†</sup>, since where nothing changes – as e.g. in individual ideal objects – this whole attempt at characterizing an essence is groundless. *Nota bene*, it is indeed striking that throughout the entire history of philosophy the problem was wrongly posed,

often confounded with the problem of ideas. The conceptual shifts that occurred in the transition from Plato to Aristotle have had a parallel effect. Phenomenology was the first to pose this problem in its full scope – for all individual objects – and contrasted it clearly to the problem of ideas.<sup>22</sup>

The relation between properties that belong to the essence (as constants) and those that do not belong to it (as variable) is grasped much more deeply in the conception which sees in the former the *necessary* properties, and in the latter – in contrast – the *contingent* ones (*accidens*, συμβεβηκός). A step further goes the conception which sees in the essence of an object the principle [*Prinzip*] (*principium*, ground [*Grund*]) of all of the given object's other properties. Such is the case, for example, in Suarez, Malebranche, and Christian Wolff. Husserl too sees in the essence the necessary condition for contingent properties to accrue to the object. We run into a variant of this notion in Kant. Instead of speaking of contingent properties, he speaks about what belongs to the possibility of the thing. At the same time he characterizes that principle as the “inner” ground of the object's possible properties, so as to suggest that some sort of external grounds might also be involved with these properties.<sup>23</sup>

Von Bouterwek's characterization lays stress on this interiority of the essence, and at the same time on a certain originality of it, when he says that the “essence” is that in the existent [*Dasein*] “by the power of which something that truly is, is – in

[386]

---

restricting it from the outset to real objects – as if the problem did not apply to ideal objects and to any individual objects whatsoever.<sup>7</sup>

- 22 *Notabene*, Husserl himself had frequently confused these two problems in the *LU*. In the final analysis, it was Hering who first separated out these problems in an explicit fashion.
- 23 Cf. Suarez: “*Essentia rei est id, quod est primum et radicale ac intimum principium omnium actionum et proprietatum, quae rei conveniunt...*” [The essence of a thing is that which is the primary, basic, and internal principle of all the actions and properties which are adjoined to the thing] Malebranche: “*Essence – ce que l'on conçoit de premier dans cette chose, auquel dépendent toutes les modifications que l'on y remarque.*” [Essence – that which one conceives of first in a thing, on which depend all modifications that are noticeable in it.] (*Recherche de la vérité*, [Paris: J. Virm, 1945.] v. I, p. 214.) Wolff: “That within which is to be found the basis for all else that accrues to the object.” Husserl: “*Ein individueller Gegenstand ist nicht bloß ein individueller, ein Dies-Da, ein einmaliger, er hat als 'in sich selbst' soundso beschaffener, seine E i g e n a r t, seinen Bestand an w e s e n t l i c h e n Prädikabilien, die ihm zukommen müssen ('als Seiendem, wie er in sich selbst ist'), damit ihm andere, sekundäre, relative Bestimmungen zukommen können*” [An individual object is not just an individual [one], some this-right-here, a one-off [object]; as ‘in itself’ qualitatively endowed in such and such a way, it has its own peculiar character, its stock of essential predicables, which must accrue to it (‘as a being such as it is in itself’) so that other, secondary determinations can accrue to it.] (*Ideen I*, p. 9). Kant: “Essence is the first inner principle of all that belongs to the possibility of a thing” (*Metaphysische Anfechtungen der Naturwissenschaft*, p. III).

some sort of way – in itself and through itself [*in sich selbst und durch sich selbst*]” (*Lehrbuch der philos. Wissenschaften*, Vol. I, pp. 98f.).

Finally, we cannot disregard in this survey an Aristotelian expression that has given occasion to many discussions and linguistic interpretations. At issue is the expression τὸ τί ἦν εἶναι, which, as we know, was translated in the Middle Ages by *Quod quid erat esse*. With this expression Aristotle probably has in mind the constitutive nature rather than the full essence, but making use of the aorist [verb form] seems to suggest emphasis on the *persistence* [*Beharrlichkeit*] of the object’s nature or essence through the transformations that the object undergoes over time. One could therefore understand this expression in the sense of the phrase ‘to be (or to remain) the same as what the given object already was before.’ It is in this way that the problem of the object’s persistence or selfsameness [*Dieselbigkeit*] through time, and of its intimate connection with the essence, came into view. Of course, the expression in question is also translated by the locution ‘the essential being [*das wesentliche Sein*]’ (Rolphes), but in this way both the kinship of the meaning with the Greek expression as well as the prospect of fundamental problems pertaining to the essence of temporally determined objects appears to vanish.<sup>724</sup> We shall have occasion to return to this.

[387]

Following this survey of the most important traditional conceptions of the essence of the individual object, I now proceed with the attempt to clarify on purely substantive grounds the situations relevant to the problem of essence. Nonetheless, a few prefatory remarks.

1. The essence of an individual (autonomous) object is *something that is individual in the same sense* as the given object. Thus, if we are faced with two individual objects, then their essences – quite independently of whether they are kindred to each other with respect to their material determination to a greater or lesser extent, or are even completely alike<sup>25</sup> – are likewise *two* essences and never identical. Hence, in investigating the essence of some specific object, we in no way trespass its existential scope; indeed, the essence comprises a special and exceptionally important constituent of this scope. It is a different question whether we can *comprehend* the so-called essence-character [*Wesenhaftigkeit*] of the essence of an individual object – and especially the necessity of the existential interconnection of the moments occurring in it –<sup>26</sup> without having to resort to something else. This last conjecture must indeed be controverted. In order to discover which of the properties – or, putting it more generally, which of the moments – of the object belong to its essence, one must appeal to the interconnections that obtain between the elements of the Content of the idea

---

24 The issue of the object’s selfsameness, or persistence, through time seems to be (at least for temporally determined objects) bound up in a particularly intimate way with the issue of its essence.<sup>7</sup>

25 Without committing here to how possible this last case is.

26 The by restricting the investigation only to the object’s properties and<sup>7</sup>

under which the given object falls, or to the interconnections between the corresponding ideal qualities. This [latter] first enables us to *gain a rational insight* [*einzusehen*] into the necessity of the interconnections of the moments belonging to the essence. 「Once that has occurred, however, we stay completely with the object whose essence is being investigated.」<sup>27</sup>

It is also not true that one and the same essence is *common sensu stricto* to several objects of like essence, as if they *coalesced* [*verwachsen wären*] in this essence – which is suggested by the various misleading expressions. Every individual object comprises for itself a self-enclosed whole [*Ganzheit*]. And multiple individual objects exist only insofar as they are in a characteristic manner completely *external to each other*, whereas the essence of any given object lies strictly *within* the limits of its existential scope. Every object has *its* essence, Jean Hering rightfully says.<sup>28</sup> But this declaration does not yet tell us why the essence of an individual object is itself individual. Does it owe this to the material moments that go into composing this essence, so that there would be no two objects with like essence (Duns Scotus), or does it owe this to the mode of being, precisely the one that is characteristic for individual objects, or finally – to the occurrence in the whole of the object of further, derivative properties (of acquired and externally conditioned properties, as well as of relative characteristics) which would bring about the separateness and uniqueness of the given object's essence without further differentiating qualitatively the moments that go into making it up? Or does it ultimately owe this to yet some other factor? Perhaps all of these cases are possible, so that individuality is consequently based on something different in different cases, hence is in a way also a different individuality; however, this claim cannot be made at the moment. For the resolution of the issue depends ultimately on the existence or non-existence of specific 「ideal qualities which cannot be concretized in numerous different cases」<sup>29</sup>, and on the results of analyzing the mode of individual being. The purely formal treatment of the essence of something<sup>30</sup> and of its role in the object is not enough to resolve this. We must therefore at the moment allow for all of the possibilities that have been registered here, be it as different<sup>31</sup> cases, be it only as formal possibilities, of which – in light of material and existential analyses – perhaps only *one* will 「wind up actually obtaining」<sup>32</sup>.

[388]

---

27 「But having once established this necessity and returned to the object itself whose essence we are investigating, we now remain within its realm, finding embodied in the object itself what comprises its essence.」

28 Cf. Jean Hering, *Bemerkungen über das Wesen, die Wesenheit und die Idee: Jahrbuch*, Vol. IV, pp. 495–543, 1921.

29 「qualitative moments which in virtue of their essence are unrepeatable」

30 「with which we are currently occupied」

31 「possible」

32 「prove truly possible」

2. One more problem must for the time being remain unresolved. The question arises, namely, of *what* goes into composing an individual (autonomous) object's essence. Is it only the material moments (which of course stand in some form, but which do not distinguish ʘ one object from another<sup>33</sup> by means of this form), or does a formal structure that is characteristic of the given essence also belong to that composition, or even a mode of being as well; or is it, to the contrary, only a matter and a mode of being? One notion must unquestionably be ruled out: namely, that only form, or only form and mode of being, belong to an object's essence – without any matter. It is the matter that always decides concerning what the given (individual) object is and how it is qualified, it is what always differentiates the<sup>34</sup> objects, and the only issue is whether form, or even mode of being, is also *adjoined* to this matter, or only one of these two “aspects” of the object – or neither of them. In the varied conceptions of an individual object's essence that have thus far cropped up, the prevalent<sup>35</sup> tendency is to reckon into the object's essence *only* moments of its material endowment.<sup>36</sup> To be sure, we read in Thomas Aquinas, for example : *”Unde in rebus compositis ex materia et forma, essentia significat non solum formam, nec solum materiam; sed compositum ex materia et forma communi, prout sunt principia speciei. Sed compositum ex hac materia et ex hac forma, habet rationem hypostasis et personae”* [Consequently, in things composed of matter and form, essence refers neither to the form alone nor to the matter alone, but to what is composed of both matter and form in general, as principal of the species. Now what is composed of this matter and this form has the character of a hypostasis and person] (*Summa theol.* I. q. 293 *ad* 3). But this declaration should not be regarded as contradictory to our position, for the concepts of form and matter employed by Thomas do not coincide with our concepts of form I and matter I.<sup>37</sup> We cannot submit this problem to historical treatment. From our purely formal-ontological point of view various possibilities open up here. Material, existential, and ultimately, metaphysical, investigation will be able to choose from among them those that are definitively possible, ʘ and to ascertain the ultimate metaphysical fact [*letzte metaphysische Tatsache*]<sup>38</sup>. At the moment we can only say the following:
- a) The limiting case – which consists so-to-speak of a certain optimum of the object's inner cohesion [*Geschlossenheit*], and is at the same time at its most rationally

---

33 ʘ the essence of one object from the essence of another ʘ

34 ʘ essences of ʘ

35 ʘ (if not the dominant!) ʘ

36 I too adopted this standpoint in my *Essentiale Fragen*.

37 ʘ [Ftn.] Naturally, I omit the fact that where St. Thomas – following the Aristotelian tradition – employs the term ‘form,’ I rather make use of the term ‘matter I.’ But even after making this exchange, the extensions of the two terms do not coincide. ʘ

38 ʘ or which – from a metaphysical perspective – comprise an ultimate metaphysical fact ʘ

intelligible [*einsehbar*]<sup>39</sup> with regard to the strict inner connection of its moments – is the one in which not only some specially selected matter I would belong to the essence of the object, but also a form I dictated by the collective matter, and, finally, a mode of being for the object that is characteristic of the given matter and form and is closely bound up with them. Thus apart from the derivative properties, insofar as these are present in the object at all, *everything* within the object’s existential scope would be *necessary* and *rationally intelligible* [*rational verständlich*]. There would be no contingency here, nothing whose occurrence in the object would not be comprehensible as the consequence or manifestation of the necessary interconnection between the material, formal and existential moments belonging to the object’s essence. It would seem that such a structure of actuality was always at the forefront of the minds of the radical rationalists, e.g. Leibniz’s. But no one knows to this day whether this kind of matter exists – the kind which, of itself [*von sich aus*], would in this manner determine necessarily and unequivocally the form I as well as the mode of being – or how to go about looking for it. Should this be possible, however, then the additional question arises as to whether every real object (or every autonomous object) can or must be singled out by such a perfect inner cohesion of its essence. The chance that this is the case seems to be rather minimal. It is more likely that the structure of the object is shaped in diverse ways depending on what in that object comprises the matter I<sup>40</sup>, and that in conjunction with this there can be various levels of inner cohesion.

[390]

b) Thus, there is a good possibility that the form I and the mode of being that are proper to the object and characteristic of it are not determined by its full specific essence, but rather that a generic moment occurring in its nature so determines a type of form I, and a mode of being that is alike for numerous objects, that the just-named moments do indeed belong intimately together, but the formal and existential moments in the given object do not of themselves stipulate just such an ensemble of material moments as comprises the object’s full material essence. An object with an essence so structured must then of course have a form that is well specified in its general type, and – insofar as it exists at all – must exist in a wholly determinate manner. Objects, on the other hand, in which a specific type of form occurs and to which a distinctive mode of being is proper, can still vary greatly within the framework of what “their”<sup>41</sup> nature allows. What would complete the essence of the object here would indeed be admissible by the determinate generic moment of the object’s nature – but it would not be unequivocally specified by it. Consequently, a certain arbitrariness and contingency would be present in the totality of its essence, which would give occasion to inquire about the external sources,

---

39 [“Rationally intelligible” is Ingarden’s *understanding and explication* of the term *einsehbar*, as evidenced by the next sentence, and by the treatment of the term *Einsehen* in the Polish translation of *Ideas I*.]

40 “(or, as I had occasionally expressed myself before: the material essence)”

41 “that generic moment of the”

[391]

or about the external grounds for the existence or possibility, of an object with that sort of “contingent” essence – since its concrete qualitative endowment cannot be derived from any principle inherent in the object itself. This leads to specialized metaphysical problems.

c) The inner structure of an object, and of its essence in particular, can be integrated to an even lesser degree than in the case just discussed. The matter comprising the object’s essence does not then of itself determine any particular mode of being nor any specific form, not even as to general type.<sup>42</sup> If the given matter in fact shows up in an object that exists just so and not otherwise, that presents itself as a pure coincidence. For this matter could just as well have occurred in an entirely different form, and so formed – exist in an entirely different manner. Only within the framework of this matter of the object’s would there subsist an “essential,” or even a functional, unity between the moments participating in it. Both the form and mode of being would in contrast be arbitrarily *variable*. If this were valid not only in quite special cases, but for an arbitrary matter of the essence of any individual object at all, then the conception would be correct that the essence of the object is contained *solely* in certain of its *material* moments.<sup>43</sup>

[392]

d) It is also finally possible that within the framework of the material determination itself that comprises the object’s essence *no distinctive inner cohesion of structure is to be found*, hence not any kind of necessary coexistence and bonding of the material moments. The “essence” of the object is then nothing other than a *conglomerate* of moments that constantly occur together, and no others. It absolutely cannot be understood on the basis of analyzing the given object alone why precisely such material moments occur in its essence, even though they are constantly there, and no others. This would be a case of total non-rationality of an object’s structure. Only experience could there ascertain the bare<sup>44</sup> existence of such an object, and the occurrence of such and not other moments in its essence. But should we even speak of an object’s essence in such a case? That still depends on the further refinement of the concept of the “essence” of an individual object. For the time being we must reckon with the eventuality that the “essence” of the object can be conceived in such a way that at least in some cases there is no inner cohesion, no inner, necessary interconnection between the material moments constituting the object.

In approaching the analysis of the object’s essence, both of the following possibilities must be reckoned with: either only *one* of the four possible cases is valid, and indeed *generaliter* for *all* individual (autonomous) objects, whereas on closer inspection the remaining ones prove to be impossible in fact, or each one of them

---

42 Of course there are also cases possible where either only the form or only the mode of being of the object is determined by its matter. I shall not however deal with them separately, since the complete independence of mode of being and of form from each other is presupposed there – which does not appear to be correct *generaliter*.

43 「Considered from a purely formal-ontological perspective, this conception does not appear to be ruled out.」

44 「fact of the」

is valid – but only for suitably *selected* objects; we would then be dealing with *four different basic types* of individual objects, and the structure of the object would within each of these types depend on the material moments that make up its essence. <sup>745</sup> These possibilities can be understood in either the ontological or the metaphysical sense. <sup>746</sup> In the first case, at issue is the Content of the formal idea of the individual object in which [Content] the occurrence of foundational interconnections between the object’s moments allows for [only] specific variants in its formal structure. In contrast, what is involved in the second case is the problem of whether the objects that belong to the formal type admissible by the said idea *exist in fact*, and whether they *in fact possess* just such an essence with respect to its inner structure. <sup>746</sup> I restrict myself here to considering only the *first* problem.

I shall attempt to substantiate here the ontological thesis that all of the cases I have distinguished are possible<sup>47</sup>. Hence, at least *four* fundamentally different <sup>748</sup> basic formal types of individual objects must be distinguished.<sup>49</sup> In concert with this, four different concepts of an individual object’s “essence” must be differentiated. But before proceeding to discuss them, I must draw attention to a general point of view that is relevant to all these cases.

[393]

As can be seen from the cases distinguished here, the scope of the necessary connections between the moments occurring in the individual object ranges from the broadest – in which at least some material moments as well as the form and the existential moments belong to it – to the narrowest, in which this scope is actually reduced to zero. As the simplest examples attest, no object appears to be possible in which there are *no* necessary interconnections *at all* between its moments. Despite all efforts by extreme empiricism<sup>50</sup>, we unremittingly encounter necessary interconnections. Numerous cases were discussed in the preceding deliberations, and it is therefore unnecessary to provide new examples. But in that event, if the *fourth* of

---

45 <sup>7</sup> Moreover, that “how [it] is”<sup>7</sup>

46 <sup>7</sup> In the first case, that “is” [see above ftn.] only means that we managed to discover a Content of a formal idea of the individual object in which such-and-such interconnections occur between the individual object’s moments, and individual objects having this or that inner structure are thereby possible in the sense of pure possibility. In the second case, in contrast, that “is” means that these individual objects with some particular inner structure, and admitted by the cited idea (or cited ideas), *in fact exist and in fact possess such-and-such an essence.*<sup>7</sup>

47 <sup>7</sup> in the sense of *pure possibility*<sup>7</sup>

48 <sup>7</sup> types of *possible*<sup>7</sup>

49 Already in my *Essentiale Fragen* I have distinguished two of these types, but at the same time I had restricted the concept of essence to only *one* of these cases. The reason this happened is that neither the eventual modifications of an individual object’s form nor the connection between matter I and the mode of being were taken into account there. In contrast, if we include the two cases mentioned in the note on p. [391], we wind up with a total of 6 possible concepts of the “essence” of an individual object.

50 <sup>7</sup> (e.g. in the style of J. St. Mill)<sup>7</sup>

the cases distinguished here is to be possible, then what is involved when speaking of an object's essence is certain *special* necessary interconnections between that object's moments, and interconnections, indeed, which obtain or – in the limiting case – do not obtain between the object's *constitutive nature* and its remaining moments, regardless of whether these are material moments, or moments of form or mode of being. The first question to crop up is of course the one concerning the necessary interconnections between the object's nature and its *properties*. It is the unconditionally intrinsic properties (in the radical or moderate sense) that primarily, or perhaps even exclusively, come into consideration here. In other words, even if necessary interconnections do not obtain between the nature and (some) properties<sup>51</sup>, nothing stands in the way of certain necessary interconnections existing between the properties themselves (or amongst the moments that comprise their matter) (such as between coloration, extension, color-quality, color-intensity and brightness, etc.). And conversely: the existence of these last interconnections does not yet of itself decide anything concerning which of the four distinguished types an object belongs to. Only examining the interconnections that obtain or do not obtain between the object's nature and its remaining moments leads to distinguishing different fundamentally possible formal types of the individual object's inner structure. Consequently, it is the *material* determination of the object's constitutive *nature* that must play the most important role in the whole problem. This is, moreover, in agreement with the exceptional, indeed constitutive, role of the nature in the structure of the object. The kind of cohesion of inner structure that characterizes the object, or what sort of essence it has, ultimately depends on that nature. As a matter of convenience, I shall begin the discussion of the particular cases with the one I adduced above as (b).

[394]

If we are looking for a principle, or for ultimate sources, of the peculiar inner cohesion in the structure of at least some individual objects, a cohesion which would also encompass<sup>52</sup> the typical moments of form and of mode of being, then what comes to mind is nothing other than the object's constitutive nature.<sup>53</sup> In view of the fact that not only (infinitely?) many properties occur in the object, but also many different *types* (kinds and species) of properties, and many types of their matters in particular, the inner cohesion of the object's structure appears to be possible only if the material moment of the nature demands the concomitant occurrence in the object that this nature itself had constituted of an ensemble of suitably selected properties of different *kinds*. It was the discovery of so-called Gestalts, or Gestalt-qualities, that first made it possible to understand – at least in some cases – on what the inner cohesion of the individual object's structure depends. To be sure, the Gestalt quality is – as is generally stressed – something singular [*Eigentümliches*]

---

51 「(that is, if we are dealing with the fourth of the cases distinguished here)」

52 「at least」

53 「In view of the multiple facets [*wielostronności = Vielseitigkeit*] of every object, that is to say,

and simple. Nonetheless, it is built up on a manifold of other qualities that belong intimately together, yet at the same time shine through it, as it were – and forms a harmonious unity with them. Since in comparison with those qualities it is something entirely new and novel [*Neuartiges*] which is not decomposable into elements, it is nevertheless not characterized by the kind of simplicity that is proper e.g. to the ultimate, no further differentiable, moments of the sensuous qualities (e.g. to the redness of a wholly determinate hue, to pure [emotional] bitterness, and the like). The Gestalt quality is in itself in a certain way of a synthetic nature.<sup>54</sup> The consequence of its having this distinctive character is that if such a Gestalt comprises the nature of some object, it can only be fully embodied in that object if the qualities undergirding that Gestalt occur at the same time as the object's properties. Thus, for example, the squareness that constitutes a square is a Gestalt which of itself demands that parallelogramness, equilaterality and, finally, rectangularity as well, occur in it (and here indeed: *rectangularity*, not just *equiangularity*)<sup>55</sup>. None of these qualities, each taken for itself, requires that squareness occur together with it within the same object, but conversely, squareness could not constitute an object if all the named qualities were not to occur in it at the same time as matters of properties. In my *Essentielle Fragen*<sup>56</sup> I tried to show that the concomitant occurrence of this ensemble of qualities cannot be simply regarded as a necessary and sufficient condition for the occurrence of a corresponding “derivative” quality, and that the latter cannot be *identified* with this ensemble. For this reason I spoke there of an *equivalence*. It is just a different manner of speaking when I say that the Gestalt quality has a synthetic character, that it is built upon other, suitably selected qualities which “shine” through it: they allow themselves to be “intuitively discerned” within the Gestalt quality itself [*sie lassen sich an ihr selbst “erschauen”*]. This is so, for example, with squareness and rectangularity. In contrast, it cannot be “intuitively discerned” in it in the same way that the side of a square – in terms of the radius R of the circle circumscribing it – has length  $R\sqrt{2}$ , or that its diagonals are perpendicular to each other. For that, a *proof* is already necessary, even though the square, and only the square, has the property that each of its sides has length  $R\sqrt{2}$ , even though this property is the necessary and sufficient condition for the squareness of every square. And analogously: “yellowness” and “redness” can be intuitively discerned within the “orangeness” [*Orangefarbigkeit*] as such; together the former comprise the equivalent ensemble of qualities. It would appear that we are dealing with Gestalt qualities in the realm of organic individuals, e.g. in the par-

[395]

---

54 In my *Essentielle Fragen* it is precisely with a view to the “synthetic” character of some qualities (and of Gestalt qualities in particular) that I spoke of “derivative” qualities, qualities that of themselves demand the concomitant occurrence in the object constituted by them of an “original” ensemble of qualities, which – as I expressed myself – are “equivalent” to the object's nature.

55 “Rectangularity” is, if we may put it that way, a *qualitative* concept, whereas “equiangularity” is a metric, relational concept – which is much more general to boot.

56 Cf. *op. cit.*, § 26, p. 114.

[396]

ticular animal species (kinds), in the several human types (e.g. in what is called the “Negro face,” the “Semitic type,” and the like), in artistic styles, e.g. in architecture – Gestalt qualities which in an analogous fashion demand the concomitant occurrence in the given object of a certain ensemble of qualities, which all taken together comprise the equivalent of the respective Gestalt quality. First of all, those quirky Gestalt qualities come into consideration here which for individual people, and especially for eminent people, occur as the so-called “facial expression” – peculiar, unrepeatable Gestalt qualities that are responsible for the uniqueness of the given face, and that likewise have as their substratum an ensemble of simple, or at least simpler, qualities which shine through every Gestalt quality. It is that peculiar moment that portrait painters attempt to “reproduce” in the portrait if it is to resemble the “original” [*Original*], i.e. the model. But they do not succeed in reproducing this model by “copying” [*Kopieren*] all possible details of the facial features. On the other hand, it is often evoked by reconstructing a few especially characteristic features. For it is precisely nothing other than a Gestalt quality that demands the concomitant occurrence of other, suitably selected qualities. To be sure, it is not easy to give accurate examples here. For apart from geometry, where Gestalt qualities appear in some cases, no investigation has generally been done into which simple qualities comprise that ensemble which is equivalent to some specific Gestalt quality, and which occurs in harmonious unity with it.<sup>57</sup> Also, we know no general rule – at least until now – for how Gestalt qualities are supposed to be discovered (there are often well-founded doubts whether some quality really is a Gestalt quality), and how the qualities comprising its equivalent ensemble are to be looked into. Individual cases must be scrupulously examined, since in doing so one must appeal to direct intuition and often run the risk of having been deluded. Besides, discovering the single underlying qualities, as well as grasping the Gestalt qualities themselves, is a task for material investigations. The latter can demonstrate the *existence* of such Gestalt qualities or – as I expressed myself earlier – of “derivative” ones.<sup>58</sup>

[397]

Here, on the other hand, we are rather more interested in calling attention to some examples of such qualities, and in emphasizing that each of them, insofar as it comprises a constitutive nature in an object, has a special formal function to perform in that object – and indeed that of compelling a specific *finite* number of properties [to occur] in it, the totality of which is “equivalent” to the given nature. Precisely therewith, it forms along with those properties an especially tightly closed core of the object, to which [core] further properties can first adhere which may turn out to be just as indispensable to the object’s existence, but which are only “deriva-

---

57 In *Essentielle Fragen* I linked this problem with the existence of so-called “strict [*streng*]\* ideas” (cf. *op. cit.*, §§ 23 ff.), which is, however, only a displacement [*Verschiebung*] of the problem.

\* [*streng*]: Ingarden is here employing the German equivalent of *ściste* that appears in the (original) Polish version of the book. In his rather extensively revised German version, he replaces *ściste* with *exakte*.]

58 ʘ [Ftn.] “Existence” – obviously as ideal qualities! ʘ

tive” – i.e. emerge necessarily from the Content of the object-core.<sup>59</sup> This “core,” and foremost the moment of the object’s nature contained in it, for its part demands a definite type of *form* for the given object.<sup>60</sup> Something like the “square” can be no process, but only a “figure” or – if one prefers – a kind of “thing.” Thus, it must not only occur in the general form basic to the object, but must also – with respect to its form – be object of a *special* formal type. Not all Gestalt qualities make the same demands with respect to form, not all of them constitute “objects” or “things.” Whereas, say, squareness does it, orangeness – as the quality of a color – “does” not. What the latter is capable of constituting in an individual object is just an object’s property; thus, it requires for its part an entirely *different* form than squareness or “humanity” – as the foundational moment of the nature of human beings in general – or, finally, for example, that singular countenance of a particular human being (e.g. Goethe) which “reveals” the deepest essence of his person. There are, for example, flight patterns [*Gestalten*] characteristic of particular species of birds. The swallow flies in a characteristically different manner than, say, the stork or the sea-gull. We *see* that. But it was a cinematographic analysis of the flight of the various bird species that first taught us what single movements, at what tempo, and the like, occur or must occur in the given kind of flight in order for that peculiar pattern to be able to show itself in the flight of a bird. For example, it is enough to alter the velocity of movement – say, by slowing down the movie projection – in order for that peculiar pattern to disappear completely, even though the single movements – e.g. of the wings – remain the same. Gestalt qualities of this sort do not constitute any “things” [*“Sachen” oder “Dinge”*] (in our case, no animals), but rather only specifically structured processes.<sup>61</sup> For their part, they require for the object they constitute a form specified by some general type. Moreover, precisely therewith they also specify the mode of being of the given object. Something like the flight of the swallow cannot exist in the same way as an ideal object (a mathematical square or the number five), but must rather – if at all – exist in time, and indeed in that manner which I analyzed in Vol. I of this work. Even something like a living organism, for example, if it is to exist at all, can only exist in a specific manner, and in this case indeed as an object persisting in time and not as a process, nor as an event, nor, finally, as a supratemporal ideal object. In all these cases, it is not the concrete, individual, constitutive nature of the object that specifies its mode of being, but rather a *general* moment contained in it and presupposed by it – such as the pattern [*Zug*] characteristic of the swallows’ flight, “being-an-animal,” and the like – and, to be sure, [that moment specifies] not individual existence, but rather, if we may put it that way, a general type of being which is the same for a manifold of objects of like kind. The concrete, fully specified individual nature of

[398]

---

59 Good examples can be found in J. Hering, *Über das Wesen, die Wesenheit und die Idee*.

60 These types are scarcely examined. Their analysis is just one of the tasks to be tackled by formal ontology. Here I have only attempted to forge a path in some directions.

61 †To put it differently: †

the object “presupposes” that general moment, e.g. of being-an-animal, of the swallows’ flight. That means that it [nature] can only occur in the given individual object if that general moment occurs in the latter as co-constituting it. Conversely, however, that moment does not<sup>62</sup> account for precisely this rather than some other constitutive nature occurring in the object. It is its necessary but not sufficient condition. Sometimes it can be questionable whether that general moment which is characteristic of the material type of the object always belongs to the constitutive nature itself, or whether it is only a moment that “shines through” that nature, while the nature itself is a Gestalt, or, finally, whether it is stipulated by the nature as an indispensable moment, without its belonging to the ensemble of qualities that are equivalent to the nature. Be that as it may, the object’s nature – insofar as it is a Gestalt quality – necessarily specifies not only an ensemble of qualities equivalent to it, but – by means of certain general moments co-constituting the object – also [specifies] a type of form and mode of being for the object constituted by it, provided the latter is to exist at all. On the other hand, the nature constituting the object, as well as the ensemble of qualities equivalent to it, as, finally, the general moments co-constituting the object which are stipulated by its nature – all of these are the object’s “unconditionally own” determinants or properties.<sup>63</sup> Or to put differently: *All of these together – including the indicated formal and existential moments – comprise the essence of the object constituted by such a nature.*

When we compare this characterization to the most significant historically known definitions of the individual object’s essence, we notice first of all that it is “much more precise [präziser]”<sup>64</sup> than the others. Nonetheless, with regard to many features it is in agreement with the definitions that were current at the time. Undoubtedly first and foremost, the essence in the above characterization is conceived as it is in the “absolutist” theories, as something, therefore, that occurs in the object itself whose essence it is, and which subsequently is just as concretely as the object itself, although it does not exhaust the plenitude of its being, but comprises rather its core – which is, as it were, smelted into it.<sup>65</sup> It is at the same time an ensemble of qualitative moments that determines the object in a positive and absolute manner. Whether certain regularities and relations do not also fall within the scope of an

---

62 “of itself”

63 For the sake of brevity, I overlook the fact that “formally speaking” the nature of the object is no property of it. But it is something that is unconditionally [the object’s] intrinsic in a sense like that of the unconditionally intrinsic properties of the object that it [nature] constitutes. [*Sie ist aber etwas im gleichen Sinne unbedingt Eigenes wie die unbedingt eigenen Eigenschaften des Gegenstandes, den sie konstituiert.*]

I do not wish to commit at this point as to whether the enumerated moments comprise the totality of the object’s unconditionally intrinsic properties, or whether there are some others besides, which *do not*, however, belong to its essence.

64 “considerably more detailed and less vague”

65 How this essence relates to the object’s remaining properties and characteristics will be examined later.

object's essence is something yet to be investigated. One point was left open in the characterization I had given: Is [the] matter of the object's constitutive nature, which comprises the principal moment of its essence, and is decisive for the rest of that essence, so specifically and radically individual that it rules out some other object's possessing the exact same nature, or is it not individually differentiated to such an extent – so that there can be many different objects with the same nature? But if the latter were the case, then the question would arise: owing to what is an individual object ultimately something singular, unrepeatable, if not owing to its essence? That this problem of the utter individuality or species-character [*Artmäßigkeit*] of the object's nature was left open is in accord with the standpoint we adopted earlier – this can first be clarified by material ontology, whereas formal ontology must admit both possibilities. Perhaps “dead” material things and ideal objects possess a constitutive nature determined by a *species*-moment, whereas living beings – persons, in particular – are constituted by natures that are in themselves absolutely specific [*absolut spezifisch*], individually differentiated.<sup>66</sup> – Finally, as concerns the problem of whether the existence of the object also belongs to its essence, we resolved this issue in such a way that both the *mode of being* and certain special moments of its form belong to the essence of the object – essence, as it has *provisionally* been established here. Although, if the object does not exist, neither does its essence.<sup>67</sup> This follows from the fact that its essence is something contained in the object itself, and also something that shares in the object's being. Despite this, the “factual”<sup>68</sup> existence of the object does not differentiate its essence any further, it does not introduce anything new into the latter, in accord with what was said above when discussing the Kantian proposition – that existence is no real predicate.

The characterization of the essence of the individual object<sup>69</sup> I have given above is also in agreement with other common features of traditional accounts. Thus, the

---

66 “But this is only a conjecture, which at the moment we have no argument to support.”

67 This has to be expressly emphasized, since it is often claimed that the essence of the object can be severed from the object itself, and can exist for itself as a so-called “essence-like being” [*wesenhafte Sein*]. That, of course, is an absurdity, once we understand by essence the “essence” of a specific object. The semblance of this assumption's correctness only flows from confusing an idea, or an ideal quality, with the essence of something, on the one hand, but on the other, from insisting correctly that in contemplating an individual object one can focus strictly on its essence, and thereby abstract away its factual existence. But only the following corresponds to this mental operation in actuality: the essence is not differentiated any further by the existence of the object, and therefore can be in fact treated on its own – without taking the latter into account. Cf. the mistaken view, among others, in E. Stein's *Finite and Eternal Being*, III. *Essential [Wesenhaftes] and Actual Being*, *passim*. (1963).

68 “effective [*efektywne = effektive*]”

69 The final result of our reflections concerning the essence of the individual object will entail a differentiation of its concept. For the time being, however, we must speak

[401]

individual essence of the object in this sense does not comprise the full determination of its being or of its material endowment, but only a special *selection* of its moments, which play in the object this important role of comprising its nature and the ensemble of qualities equivalent to it – or they are moments that amount to the indispensable condition for the nature. Hence, the essence of the object does really comprise that without which the object would not be itself, or would not be that which it really is. However, it embraces not only the mere nature of the object – as would have to be the case if it were the mere *What* of the object, and as is often claimed. And it does not allow being reduced to the mere nature precisely because this latter is<sup>70</sup> a Gestalt quality which – in line with the terminology established earlier – must coexist in harmonious unity with the moments equivalent to it. Every change in this ensemble of qualities (although taking into account its mode of being, if the latter also belongs to the essence) – apart from the mere manner or degree of  $\Gamma$  their<sup>71</sup> embodiment or evolution [*Entfaltung*] within the object – brings about the *destruction* of the nature, and precisely therewith also of the object itself. So tight a unity as obtains between the  $\Gamma$  object’s nature<sup>72</sup> and the ensemble of qualities equivalent to it, including the moments presupposed by that nature, does not obtain between the nature and the object’s *remaining* properties. Consequently, the characterization of the individual object’s essence given here is closer to that of  $\Gamma$  Suarez or Wolff<sup>73</sup> than to one of Husserl’s varied characterizations (e.g. “that which is to be encountered in the object as [its] *What*” [*das als Was im Gegenstande Vorfindliche*]). It also follows from our conception that the totality of determinants belonging to its essence comprises the *constant* factor in the object,  $\Gamma$  which [factor] would be compromised by the individual moments’ possibly trespassing the limits of variability allowed by the nature<sup>74</sup>. On the other hand, not everything that is constant in the object is *eo ipso* essential for it.  $\Gamma$  Reasons<sup>75</sup> entirely different than regard for constancy decide whether something belongs to the object’s essence. The relative immutability of the object’s essential properties is<sup>76</sup> something derivative for them. Even an acquired property or an externally conditioned one<sup>77</sup> can, under circumstances, be unchangeable or unchanged throughout the duration of the ob-

[402]

---

about essence in a somewhat vague sense. I confine myself here only to those claims that can be accepted without regard to the differentiation of its concept.

70  $\Gamma$  in this case  $\Gamma$

71  $\Gamma$  the matter’s  $\Gamma$

72  $\Gamma$  Gestalt quality  $\Gamma$

73  $\Gamma$  Holbach or Robinet  $\Gamma$

74  $\Gamma$  even though individual moments of that ensemble can still undergo change within certain limits, but they can just as well be absolutely constant in the case of other “natures.”  $\Gamma$

75  $\Gamma$  Motives  $\Gamma$

76  $\Gamma$  (under the noted stipulation)  $\Gamma$

77  $\Gamma$ , which does not at all belong to the essence of the object,  $\Gamma$

ject's existence. Thus, the immutability of a property does not imply belonging to the object's essence (in the sense characterized here).<sup>78</sup>

Finally, the essence of the object in the sense examined is something that is *necessary* for the given object. 「This already follows from the object's nature being contained in its essence, since without the nature the respective object would not exist at all.<sup>79</sup> Aside from this, properties and moments occur in this essence which are once again necessary for the object, owing to its nature. On the other hand, moments and properties situated beyond its essence do not always appear to be necessary for the object. But whoever wished to conceive of the object's essence as the totality of what is necessary for it, would at least not have become fully aware of what truly belongs to its essence in the sense examined here. At the same time, there is the question of whether something exists or can exist *outside* the object itself (hence far beyond the scope of what could come into consideration as belonging to its essence) which for one reason or another is necessary for it.<sup>80</sup> That depends, among other things, on whether the given object is independent and selfsufficient, and moreover on whether, in some cases and in some particular respect (e.g. with respect to externally conditioned properties), it is not conditioned by other objects in such a way that it could not exist exactly as it in fact does without the presence of the latter. One must reckon with various possibilities of this sort in the general theory of the individual object. But then two different points of view should not be confounded with each other: that of whether some determination of an object is essential for it, and that of whether something is necessary for it.<sup>81</sup> It is true, on the other hand, that everything that does *not* belong to an object's essence – even if it were indispensable for its existence or conditioned some of its properties in a necessary manner – is, from the perspective of its essence, just a something [*ein Etwas*] that only “befalls” (συμβεβηκός) it, that “happens” to it, and is therefore *in this sense* purely “contingent.”

[403]

It is now time to say more precisely how essence in the sense characterized here is related to the conceptions that are kindred amongst Suarez, Malebranche and Wolff, according to whom the essence is [in turn] either “the primary, basic, and

---

78 This remark is of great importance for scientific *praxis*. That is to say, it often happens – both in a purely theoretical reflection and in the application of a general concept to a particular case – that the object's constant properties are regarded, without further ado, as properties belonging to its essence. In the theory of the individual object's essence, that is one of the positivist levelings and banalizations of the problem of essence which characterize this movement.

79 「This follows at least from the fact that a constitutive nature – without which the object would not exist – belongs to the essence as its principal constituent, and as decisive for all the rest.」

80 「[Ftn.] In other words, the question arises of whether the concept of essence as what is necessary for the object would not be too broad.」

81 「The characterization of an object's essence must be independent of the issue of something being necessary for that object.」

*internal principle* of all the actions and properties which are adjoined to the thing,” or that “which one conceives of first in a thing, on which depend *all*<sup>82</sup> modifications that are noticeable in it,” or, finally, “that within which is to be found the *basis for all else* that accrues to the object.” Now, first of all, it is not quite clear in what sense Suarez is speaking of the “*principle*” here, especially since it is supposed to be “basic, primary and internal.” It is certain, however, that the essence – in the sense characterized here – of such objects as can carry out any sort of “*actions*” at all cannot be the principle [*Prinzipium*] of “*all actions and properties* which are adjoined to the thing.” The same applies to Wolff’s characterization. For wherever “actions” are possible, acquired and externally conditioned properties<sup>83</sup> are also possible, which, although<sup>84</sup> conditioned by the given object’s essence, are nonetheless conditioned not *only* by it. Thus, one cannot see the principle of such properties or actions in it *alone*. This situation is different in the case of ideal objects, which have *no* acquired and externally conditioned properties, but which do possess relative characteristics. Relative characteristics aside, the essence of the object is here the principle of all its (remaining) *properties*: what an ideal object can ever “possess”<sup>85</sup> follows from its essence, provided it has it at all in the sense specified here (i.e. provided its nature is a Gestalt quality, and determines both its form and<sup>86</sup> mode of being). A radical disparity is registered therein between ideal objects and those that participate in “actions” (which<sup>87</sup> are “real”). All the relative characteristics also “follow” here from something (can be deductively derived), although not from the essence of a *sole* object, but rather from this essence and the essence of all those objects relative to which a determinate relation R specifies the given relative characteristics. In real objects, on the other hand, which participate in processes that play out between them<sup>88</sup> and other objects belonging to the same object-domain, acquired and externally conditioned properties are possible even if they possess an essence in the sense specified here. The essence of the object allows for them, and even contributes to generating and determining them, but they do not *follow* from *it* – indeed, they do not even follow from the coexistence of the given object and the others that belong to the same domain of objects – rather, they are only the *effects*<sup>89</sup> of events that take place between the given object and some other objects of the same domain. Thus, even in the case of so great an inner cohesion of structure as prevails in objects possessing an essence in the sense now specified, properties exist in some of them whose subsistence cannot be rationally derived from the object’s essence. †Essence

[404]

---

82 [Ingarden’s emphasis]

83 †(not to speak of relative characteristics) †

84 †undoubtedly †

85 †beyond its essence †

86 †ideal †

87 [The ambiguity of the German (‘which’ can refer to either ‘objects’ or ‘actions’) is not present in the Polish, where it unambiguously refers to ‘actions.’]

88 [Reading *ihnen* for *ihm*.]

89 †of their existence, or †

of this formal type<sup>790</sup> is therefore – generally speaking – *no* “primary, basic, and internal principle of *all* the actions and properties which are adjoined to the thing.”

But does the accrual to the object of *some* acquired or externally conditioned properties (and not only unequivocally determined ones) belong at all to the object’s essence in the sense established? This question can be understood in a twofold sense:

1. Does the object’s essence in this sense stipulate by its sheer *form* that the object necessarily possesses some kind of acquired or externally conditioned properties? Or:
2. Can the object’s essence, in the sense specified here, contain such a  $\lceil$  *matter*<sup>791</sup> as would altogether stipulate the occurrence in the object of acquired and externally conditioned properties?

In its first signification, the question has to be answered *in the negative*. The first fact to speak in favor of this is that ideal – say, mathematical – objects are possible which have an essence of the same form as that being currently examined, but  $\lceil$  which nonetheless<sup>792</sup> neither possess nor can possess acquired or externally conditioned properties. The question in the second sense, however, must be answered *in the affirmative*. More precisely, there can be *special* moments of the constitutive nature that *stipulate* the given object’s participation in transactions or processes that transpire between it and other objects, and precisely therewith also stipulate the accrual to the object of acquired and externally conditioned properties. It would not appear, however, that *full* Gestalt qualities stipulate this (provided they are not Gestalt qualities that constitute processes). This is done rather by certain “general” moments contained in or presupposed by them, such as the moment of vitality [*des Lebenswesens*], the moment of “organicity,” [*des “Organischen”*] or perhaps even the moment of “physicality” [*des “Physischen”*]. It would appear<sup>93</sup> to belong to the essence of these sorts of objects that they can be the agents or targets of a transaction, and, moreover, that it is their fate to exist amongst and alongside other objects with which they are in direct contact, insofar as they are subject to their influence or exert influence on them. It therefore belongs to the essential moments of their formal structure that they have a place in their existential domain for acquired properties, and perhaps even for externally conditioned ones. *What sort* of properties they are depends only *in part* on the essence of the given object – the rest of the conditions are already to be found in the object’s surroundings. The crucial thing is that this sort of objects needs to have the kind of environment with which it *can* stay in contact, an entirely different environment, therefore, than is that of an ideal object. In this way, a characteristic moment shows up in the form of the object itself<sup>94</sup>,

[405]

---

90  $\lceil$  The object’s essence in the sense currently examined  $\rceil$

91  $\lceil$  special *material* endowment, hence, first and foremost, such a constitutive nature  $\rceil$

92  $\lceil$  as ideal  $\rceil$

93 “It would appear,” since material deliberations can first confirm this.

94  $\lceil$  (specified by some of the *material* moments of the object’s essence)  $\rceil$

which allows ideal and real objects to be radically opposed: it is the possessing or not possessing of acquired and externally conditioned properties.<sup>95</sup> On the other hand, both types of objects can possess relative characteristics.

Ad a) The formal structure of the object represented above under (a) has a much greater degree of cohesion<sup>96</sup> (cf. p. [389]). Here it is not just certain “generic” material moments, whether belonging to the object’s nature or presupposed by it, that stipulate a *general* type of form and mode of being, but rather the object’s *full* nature would here “unequivocally determine”<sup>97</sup> a quite *specific* form of the object and a specific mode of being. In this case too this nature would have to be a Gestalt quality, and indeed of an exceptional kind. Nothing more detailed can be said about this as long as such a peculiar Gestalt quality has not been exhibited, or until at least its possibility has been demonstrated. We are unable to do this here. The example that can be adduced here for the purpose of making this case – which is quite extraordinary in every respect – more tangible, is God’s essence, which, according to the conception frequently espoused in European philosophy, is supposed to be singled out by the epitome of inner cohesion and, at the same time, of inner rationality and necessity. According to an opinion widely held by theologians, we are not in a position to say of what kind His constitutive nature is, since its extraordinariness supersedes anything we are capable of comprehending. This is supposed to be the kind of nature from which emerges not only the full qualitative determination of God, but also a quite specific form and a rather extraordinary mode of being.<sup>98</sup> In keeping with what past scholars often attempted to substantiate, this nature had to specify the existential originality of divine being<sup>99</sup>, and precisely

[406]

---

95 But it cannot be said that *only* ideal objects do not possess any acquired and externally conditioned properties. For there is also the case examined under (a).

96 “than the case of the object’s “essence” just discussed”

97 “demand”

98 *Nota bene*: the specificity of this form (and the same applies to the special mode of being) does not at all rule out the possibility of its specific moments being built upon such formal moments as belong to the *general* object-structure. It therefore does not rule out that an entity constituted in such an utterly extraordinary manner at the same time – with respect to its form, for example – be an individual object (subject of properties), and in particular, say, a temporally determined object.

99 The assertion stated here should not be identified with Descartes’ thought in the *Meditations* when, starting from God’s supreme perfection, he tried to “prove” His *factual* existence. That is to say, what is at issue here is not the factual existence, but rather just the determination of His mode of being – should we manage to discover the kind of nature constitutive of God which would specify His [mode of] being as original. Therefore, what is involved is a purely *ontological* analysis, the adjudication [*Entscheidung*] of which could first be achieved in material deliberations, and which for the time being only draws certain possibilities into consideration in order to bring into relief [*verdeutlichen*] the distinctive structure of such an ontological limiting case. In Descartes, in contrast, it was a question of a *metaphysical* commitment, which has only a partial footing in an ontological reflection in my sense (without

therewith stipulate<sup>100</sup> the necessary being of what is or would be constituted by such a nature. This of course presupposes that the trinity of matter, form and existence belongs to God's essence, and that matter plays the decisive role in that trinity since it unequivocally and necessarily determines the form and mode of being. This would be in direct conflict with those conceptions that<sup>101</sup> see in God the *pure esse*, the *actus purus*, thus<sup>102</sup> a being deprived of all qualification, of all matter in the sense we have established. But such a pure *esse* is ruled out in virtue of essence: No existent whatsoever, nor any "pure" *being*, is possible that is not the being of a "something," hence of a matter formed in some manner. That is a law that cannot be breached even by the divine nature<sup>103</sup>, despite all of its disparity from all remaining being, and despite its towering over all so-called finite being. The ultimate source of God's disparity from every other existent must be sought precisely in His matter, and in His essence in particular, if this radical disparity is at all amenable to being substantiated rationally. Besides, in this limiting case the distinction between God and His essence is unfounded. For apart from the relative characteristics, which also in this case are determined not only by God but also by all other being, everything that is contained in Him, that accrues to Him, and that can be distinguished as moment in Him, belongs to His essence "or issues from this essence"<sup>104</sup>. There is no place in this case for acquired and externally conditioned properties. For, an object in which *everything* issues with necessity from its nature alone cannot have such properties at all. It is, as it were, immune to the influence of all other existents, and *supersedes* every finite, derivative being. In this respect, such an object is similar to ideal objects. But it could not be reckoned among the ideal objects because here the entirely extraordinary nature determines the wholly *unique* form and the utterly extraordinary mode of being<sup>105</sup>, whereas the ideal mode of being of ideal objects is

[407]

---

Descartes' having realized that, and without having grasped the difference between ontology and metaphysics). In this respect, he does not differ from the Scholastic manner of treating the problem, as averse as he is toward Scholasticism. For in Thomas Aquinas we also always find attempts to solve metaphysical problems that rest on ontological presuppositions, without the fundamental distinction between the two kinds of analysis having been acknowledged. Meanwhile, Descartes treats the existence of God as one of His *properties*. Therefore, he too fails to recognize the fundamental disparity between the object's form, matter and existence.

\* "deduce"

100 "of itself [*samo przez się = von sich aus*]"

101 "– as would appear to be the case in Thomas Aquinas' conception of God –"

102 "– insofar as I understand these conceptions correctly –"

103 "(or essence)"

104 "and follows from His nature"

105 We could only say what this uniqueness of form or mode of being consists of after having grasped God's constitutive nature. That is a very special task that belongs to material ontology or to metaphysics. Here we are strictly concerned with a purely formal problem, to the extent that it can be solved without the aid of material ontology.

determined only in its general type by the object's nature, and indeed not by the *full* nature (which is a Gestalt quality where applicable), but by a general moment contained in it or presupposed by it. It would appear that the *modus existentiae* of the object whose essence displays the optimum inner cohesion of structure cannot be identified with ideal being (say, of mathematical entities).

[408] One more thing calls for emphasis: given all the extraordinariness of God's essence that follows from His entirely unique nature, His form cannot differ so radically from the form of an arbitrary individual object that the basic object form – thus, the structure: subject of properties/property – were not preserved. Nothing that exists autonomously and selfsufficiently can fail to exhibit this structure. But all of His extraordinariness notwithstanding, God cannot be denied autonomy and selfsufficiency. Thus, all the disparity of God's form can only comprise a distinctive structure superimposed over the foundational object structure – insofar as we can know and say anything at all about all of these issues.

That no acquired or externally conditioned properties occur within the existential scope of an object with an absolutely cohesive structure – this follows from the fact that its nature necessarily determines altogether *everything* that occurs in it in a *sufficient* and unequivocal manner. This does not, however, rule out the occurrence of relative characteristics, and it does not precisely because these characteristics are not of like existential kind to all properties in the narrow sense. The absence of acquired and externally conditioned properties implies that the given object is completely *immutable*<sup>106</sup>, provided *its own constitutive nature does not of itself undergo certain changes*. Whether a change in the nature – apart from the perfection of its embodiment and its evolution – is possible, is something I shall explore in a separate inquiry.<sup>107</sup> To be sure, it appears not to be impossible that an object could change *of itself*, i.e. that it could gain new properties, which neither in their origin nor in their subsistence would be conditioned by any other object, hence would not be “acquired” in the sense established earlier. The changes transpiring from within the object itself (stemming from it alone) would have to be dictated only by the constitutive nature. But this *would be* impossible if everything in the object *were to be* unequivocally and necessarily determined by the nature, and the nature *were to be* at the same time completely immutable. The changes stemming from the object alone would therefore be possible here only if either a change in the object's nature were to take place with respect to its mode of occurrence in the object or with respect to its growth and evolution [*Entwicklung und Entfaltung*] within the object, or, finally, if a change of the nature itself were possible that did not entail rupturing the selfsameness [*Dieselbigkeit*] of the object (and that means of the object itself). If all of these options were ruled out, then an object with a radically cohesive inner

[409]

---

106 Is such an object capable of action? This appears to be at least questionable. Fundamental difficulties could arise from this for that conception of God which regards Him as a radically immutable object. But that is an issue we cannot deal with here.

107 [Ftn.] Cf. Ch. XIV, below. ▽

structure would – in accordance with its formal essence – have to be absolutely immutable. Whether it would have to be outside of time as a result, or rise above it – that still remains to be investigated.

*Ad c)* Let us now move on to the case in which neither a specific mode of being nor a specific type of form belongs to the object's essence. But how is this case to be understood more precisely? With reference to the object's mode of being this would mean that its essence would neither stipulate that it *exist* at all in some way or other, nor that it exist in some specific *manner* – should it exist at all. If for whatever reason it already existed in some specific manner, then its essence would allow for it to exist in some *other* way. Now as regards its form, this case means that the object's essence, or its nature, does not stipulate by means of any moment contained in or presupposed by it such a distinctive formal moment as would be built up over the basic object structure. But this basic object form is not determined here by *which* material moments occur in the object's essence or nature, but only by the fact *that a matter qualifies the given object at all*. For matter, precisely as *matter*, must occur (stand) in some object form, and indeed either as qualification of the property, in the form of property (of accruing), or as direct qualification of the subject of properties, in the form of a constitutive nature. We could say that it *belongs to the general idea of matter* as matter that it must occur in the fundamental, basic object form. In contrast, anything in the object's form that goes beyond this basic structure must be determined by the object's *distinctive* matter, provided it depends on matter at all. That is, we must reckon with the possibility that the material moments demand nothing further from the object's form, i.e. that they can either occur only in the mere basic object structure, or also in further *arbitrary* formal moments. If it were actually so, and if at the same time further formal moments built upon the basic object structure were to appear, this would mean that there is a peculiar "looseness" within the object's existential domain between matter and form which would prevent us from *understanding why* precisely the given formal moments occur in such an object's form. One could perhaps argue that this case is ruled out from the ontological vantage point for the very reason that the occurrence of these formal moments in the object's form is unintelligible. But is it really true that everything whose appearance in the object is or appears to be unintelligible must *eo ipso* also be ontologically impossible? Must everything have its *rationaly* founded existential basis<sup>108</sup>? For that it must simply have *some* existential basis – as Leibniz would have it – appears to be correct. But this basis can be purely *causal*. After all, what is at issue in these various possibilities for the inner cohesion of the object's structure is nothing other than various degrees or types of the existent's rationality. Wherever a moment appears in the object's structure that is not determined with necessity by the object's nature or by its essence, or by other moments occurring in the object – there we stumble in the object onto an irrationality within what exists, the factuality of which has to be verified in a metaphysical reflection.

[410]

---

108 I.e., an existential basis founded in the corresponding idea's Content.

[411] Since we then find ourselves so-to-speak on the boundary between the rational and irrational spheres of what exists, we realize at the same time that such or other moments' belonging to an object's essence can only be comprehended by means of the transition from an individual object that happens to exist in fact to the corresponding, immediately higher-order idea, and in particular to an analysis of its Content. It is first in this analysis that we grasp not only the specific moment of the object's constitutive nature in its characteristic structure of a Gestalt quality, but also the ensemble of qualitative moments equivalent to it. Without acknowledging the idea, we would not be in a position to pick out from the totality of the object's properties and other moments precisely those moments that are at issue. It is the analysis of the corresponding idea's Content that first enables us to gain a rational insight [*einzusehen*] into the *necessity* of the interconnection between the moments that go into making up the object's structure, or, conversely, enables us to ascertain that certain moments' occurring together is a bare fact which does not admit any rational grounding. A grounding must then be sought along some other path, and indeed along the path of a purely causal investigation – or even a metaphysical one.

An object whose essence is confined exclusively to a special existential interconnection between moments of its matter, but which at the same time is constituted by a Gestalt quality, possesses or can possess – provided it is no ideal object – acquired or even externally conditioned properties. The possibility of possessing them at all is determined by its essence, although they do not issue in their *specific* assortment from its essence, nor do they *follow* from its coexistence with other objects, but are rather just *effects* of the obtaining of certain states of affairs that play out between the given object and other objects of the same object-domain. We are dealing in this case once again with an irrationality of what exists, this time within the domain of the object's material endowment. But alongside this, a rational core does show up in its existential domain: the nature of the object, closely bound up with an ensemble of properties equivalent to it.

*Ad d)* In the last of the possibilities distinguished, the irrationality of the object would reach a much higher degree – perhaps the highest possible. Here, even that rationally intelligible core would be absent from the object, the core that contains a determinate ensemble of moments which necessarily belong together. However, in order to attain to that limit, we must still distinguish certain intermediate cases.

If objects that did not have such a core were possible, then the matter of their constitutive nature would not at any rate be any Gestalt quality. We could ask whether objects of this sort even possess a constitutive nature at all. And what role would such a possibly existent nature play vis-à-vis the object's properties? On what would its "constitutivity" [*Konstitutivität*] ultimately depend there?

[412] To begin with, let us state the case quite generally: No existentially selfsufficient individual object can be deprived of a constitutive nature. That is to say, absence of the nature would signify that the basic object structure has not been

preserved in this case, that the object in question would no longer be any object<sup>109</sup>, yet being-an-object ʃ is<sup>110</sup> the indispensable condition for something individual to exist autonomously and selfsufficiently. In that event, only one of the following three cases can occur in all instances where the object's constitutive nature is not a Gestalt quality: either the matter of its nature is absolutely simple, or it comprises an ensemble of moments that stand with each other in the relation of a hierarchy of species [*gattungsmäßigen Überordnung*] – e.g. redness, coloration, any sensuous quality whatever, etc. – or, finally, it is a *conglomerate* of qualities ʃ which does not exhibit any inner, stable connectivity [*Verbundenheit*]<sup>111</sup>.

The difference between the first two cases is not that important here. For what matters is not so much what the structure of the constitutive matter at hand is, as what sort of efficacy [*Effektivität*] characterizes the nature in the constituting of the object. And here it is necessary to transition to the question as to what the constitutivity (constituting function)<sup>112</sup> of an object's nature depends on. In the examples discussed earlier, where the nature's matter is shaped by a Gestalt quality, the following is clear: here the nature dictates the different sorts of qualities (matters) – which are stipulated by it as belonging to it harmoniously – that must occur among the properties of the object whose nature it is. In contrast, this circumstance now falls by the wayside. Composition of the nature out of hierarchically ordered [*gattungsmäßig geordneten*] moments, or its simplicity, is no sufficient reason for properties with strictly specified matters to occur in the object. Consequently, here it is not the mere *form* of the matter of the constitutive nature, but rather the matter itself that must be the basis for a specified ensemble of properties occurring or having to occur in the object. We know from earlier reflections that interconnections of necessary coexistence of qualities within some whole obtain not only in the case of a harmonious unity. It is therefore not ruled out *a priori* that where an absolutely simple quality, or an ensemble of hierarchically ordered qualities, comprises the matter of an object's constitutive nature, the nature – in virtue of its matter – stipulates the concomitant occurrence in the same object of certain other qualities that would comprise the matters of this object's properties.<sup>113</sup> Then a certain core of matters that are necessarily bound together would once again exist within the object's existential domain, and this core can be called – in a new sense – the given object's "essence."<sup>114</sup> This concept of "essence" is<sup>115</sup> akin to the concept already

[413]

---

109 ʃ at all ʃ

110 ʃ appears to be ʃ

111 ʃ deprived of any inner structural unity (cohesion)<sup>ʃ</sup>

112 [The parenthetical expression was added in the German version.]

113 ʃ It [nature] would then have to be qualitatively non-selfsufficient, hence demanding qualitative completion by other matters that are unequivocally determined or having determinate ambiguity.<sup>ʃ</sup>

114 ʃ As before, to this "essence" would belong the object's nature and the complementary qualities that comprise certain of the object's properties.<sup>ʃ</sup>

115 ʃ closely<sup>ʃ</sup>

discussed under (c). The only difference between these cases lies in *what* comprises the matter of the object's nature. The possibility of the object's "essence" now being examined would still have to be confirmed in material analyses which would first effectively show us the single instances of objects with<sup>116</sup> an "essence" so structured. The constitutivity of the nature, which consists in determining the subject of properties directly and in determining an ensemble of its properties, is also preserved in this case. Thus, only the last case remains to be considered, in which the matter of the object's nature is a *conglomerate* of matters that is devoid of any inner unity, of any bonding [*Zusammenhalt*] of the moments occurring in it, hence where the nature is *materialiter* neither a harmonic unity, nor an essence-dictated or even a functional one.

This last case appears to be so fundamentally different from all the preceding ones that it is not possible to speak here of an object's "essence" in any sense kindred to the cases already discussed. Rather, one would have to say that the object is in this case deprived of an "essence."

However, we can also ask whether such a conglomerate of qualities is not a nature of the object only illusorily. The matter of this nature is then no consolidated [*einheitlichen*] factor within the object that would confer unity on it. The matter of the nature here is rather a multitude of qualities that are<sup>117</sup> "striking" to a particularly high degree, which – for some objective or subjective reasons – catch the eye in the process of coming to know the object and push the matters of the object's remaining properties into the background. Precisely therewith they impress on the whole of the object a peculiar stamp that plays a similar role vis-à-vis the latter as the constitutive nature<sup>118</sup>. But it is not unified precisely because we are dealing here with a contingent conglomerate, and the object falling *sub specie* such a conglomerate is also no genuine whole. Even viewing the issue from an ontic perspective, it must be conceded that this quality-conglomerate is no *principium* in the structure of the object that would of itself dictate specific properties to the latter. It cannot actually be said here on what the singularity [*Besonderheit*] of the object rests – its individuality and wholeness<sup>119</sup>. If the object still comprises a "unity" of the existent at all in this case, then the source of this lies neither in its nature, since it itself requires a ground for the qualitative moments comprising its matter, nor in the object's properties, since these are once again neither predetermined by the object's nature nor bound in "any way"<sup>120</sup> to that nature or to each other. At any rate, there is nothing to indicate why the properties occur in one and the same object rather than being dispersed among many different individuals<sup>121</sup>. Hence, if the whole of

[414]

---

116 「a nature, and in general」

117 「"obstreperous,"」

118 「in the strict sense of the word」

119 「, its existence as something bounded off within itself」

120 「in a unified manner」

121 「that have nothing in common」

the object, its holding together, prevails and is sustained after all, then perhaps the basis of this must be sought among the *external conditions* in which the object exists. It would then appear that the object also does not possess any absolutely intrinsic properties, not even in the moderate sense, and exhibits only acquired and externally conditioned properties.

But is all of this still possible? Can a sort of self-sufficient individual object<sup>122</sup> still exist that is *completely* given over to the conditions under which it exists, which would possess nothing at all within itself that would comprise its *own*<sup>123</sup> core, which would possess neither a constitutive nature in the genuine sense nor an essence that would comprise<sup>124</sup> the *principium* of its existence – even if this *principium* were in itself to be dependent on other objects?

This question gives us an opportunity to think over this case from scratch. The answer to it will either compel us to reject the possibility of an individual object without an essence, or yet to search for some moment in such an object that would be decisive for its wholeness and self-sufficiency<sup>125</sup>. For there is first of all the question as to whether an autonomous object is possible that is constituted in its full being and composition so-to-speak *from the outside*, and does not in itself exhibit any constituting factor of its own.

This question should be especially burning for all those who, in the manner of skeptical-relativist theories, reject the existence of an object's essence and who at the same time allow within the object only the so-called "relative characteristics" (while operating, *nota bene*, with a completely unclarified concept of a characteristic's relativity). It is symptomatic of those who deny the existence in the object of a principle that would confer on it wholeness and unity to seek a factor outside of the object – and indeed ordinarily a factor in a *subjective* vein – that would exercise precisely this role vis-à-vis the object. Thus, Mach, for example, tries to find the basis for forming the so-called "complexes" of elements (something, therefore, that is supposed to correspond to our individual objects, and this after eliminating the object-structure – which Mach rejects) in subjective factors: the economy of thinking and of acting. Similarly, H. Bergson also sees the reason for the formation of "things" [*Sachen*] (*la chose*) and of the essence (*essence*) of things – as certain "schemata relative to action"<sup>126</sup> – in the requisites for carrying out effective transactions and in the intellectual mode of cognizing the world which is closely bound up with the latter. The significance of these skeptical-relativist theories for us is that in their attempts to reduce certain formal structures to subjective conditions – partially cognitive, partially others – and by denying the autonomous existence of those structures, they nonetheless concede, contrary to their intent, that objects – and

[415]

---

122 Of course, we are here speaking throughout only of autonomous objects.

123 「separate」

124 「its existential basis,」

125 「, and therewith make its existence possible」

126 「distinctive fictions」

[416]

material things, specifically – do in fact occur in those structures in actual experience [*faktischen Erfahrung*], and in particular that they present themselves in it as if they possessed simplicity and cohesiveness of structure, as if they also had absolute properties and a determinate, immutable essence. Certain secondary considerations first enable some researchers to so-to-speak exclude all of these structures (the most important of which I am trying to analyze here) from the realm of what exists, to deny them the character of autonomous being, and to conceive their factual occurrence in experience as a certain purely intentional<sup>127</sup> illusion which for one reason or another attains to appearance. It would take me too far afield to show in detail here that the structures relativized at any given time correspond<sup>128</sup> to the formal moments of the autonomous, individual object's structure, moments which I am striving to clarify here.<sup>129</sup> It will suffice to state here that the stock of object-forms encountered by the skeptical-relativist theories in European philosophy – say, from D. Hume onward – in what is in fact given, in external experience, which [forms] they attempt to relativize with respect to various subjective operations and dispositions [*Einstellungen*], coincide in the final analysis with what I am grappling with and trying to analyze in detail. The only difference is that the said theories in general simply let these several forms – [forms] with a domain not at all well-defined, or at least not sufficiently so – stand in a rather crude, unanalyzed state, and expend all of their efforts on devaluing them in their existential character: by relativizing them with respect to some subjective factors or other that are external to the object, and by reducing them to these factors. I, in contrast, am attempting before all else to clarify these forms themselves, and to understand them in their possible interconnection. I believe that *prior* to any attempt at relativization, one must see clearly what sort of form is involved in the case at hand. I adopt a purely ontological standpoint when analyzing these forms, hence without prejudging in the course of analyzing them as to whether these formal structures inhere immanently in *real* objects *in fact*, or whether to the contrary they are only intentionally ascribed to them as an aspect that is alien to the real world and dependent on subjective factors. Only a metaphysical investigation on the one hand, and an epistemological one on the other, could first bring this last to a resolution. Now that the most important object-forms have already been clarified here, the issue is the formal *conditions of the possibility of the existence* of autonomous, individual objects. The question therefore is, what forms have to be preserved – and precisely therewith, what are the forms that come into consideration – so that something like an autonomous, individual object could comprise a distinct element of a manifold of objects, all of which are bound together into one world. The question that arises in connection with this

---

127 「and existentially heteronomous」

128 「exactly」

129 This could apply to the various schemata relative to action which Bergson believes himself to have set up for the analysis of concrete perception. Cf. H. Bergson, *Matter and Memory*.

is whether an autonomous individual object can be *deprived* of its *essence in the sense* that no factor *of its own* would remain in it that would confer cohesiveness on it, hence would bring about an inner nexus amongst its properties and various moments, and thereby also make it possible for an individual object so formed to occur as a distinct element in a multiplicity of simultaneously existent individual objects that possibly affect each other. To what do we owe it that individual objects, whose constitutive nature would be nothing other than a loose mixture of qualities that do not coexist necessarily, do not fall apart into separate parts or moments, even though they frequently contain in their material endowment very diverse kinds of moments? Or is the case really the contrary: that these objects would in fact ineluctably fall apart, because they are actually [*tatsächlich*] impossible, and because no external factor could do anything to change that? [417]

This seems in fact to be the case if the object is supposed to exist solely of itself [*von sich aus*], hence if it is supposed to be existentially original and independent.<sup>130</sup> On the other hand, it does not appear to be necessary if an object is derivative and sustained in being by some external factor which is so-to-speak existentially more potent. This factor can yet be of two kinds. It is either of a kind that remains wholly *outside* the object-domain to which that individual object belongs which is deprived of inner cohesion, and thus also of an essence, or such as does indeed belong to the given existential domain, but which comprises one or more objects in it that have an essence in the sense established earlier. The objects involved in this last case would comprise the existential [*seinsmäßige*] basis for the given object-domain. But they themselves would not necessarily have to be existentially original, although they would be existentially stronger than one deprived of an essence and sustained in being by them. For in having an essence they 「 would at the same time be existentially independent in their essence 〘<sup>131</sup>.

As we can see, there are still various possibilities here that would have to be more closely investigated if in the course of our material, and especially metaphysical, reflections we should encounter individual objects (or an object-domain) within the framework of the real world in which a cohesive essence is lacking. At this stage it still needs to be mentioned that an individual object lacking essence can be an object [418]

---

130 Hence, both God, from the spiritualist standpoint, as well as matter, from the point of view of materialist monism, would have to have an essence in the sense established earlier (under a, b or c). Meanwhile, it is precisely the materialistically oriented monists who are ordinarily inclined to deny any essence to the object (and especially to the matter), since they are usually radical empiricists. They see in the object only a mixture of qualities, a complex of “elements” loosely bound together. They do not realize that the weaker they make matter existentially, the more necessary becomes the acceptance of some non-material factor that would have to sustain that sort of matter in being. 「 It is not at all necessary for materialism to be bound up with an empiricist – and in particular, with a skeptical-positivist – standpoint within the framework of a theory of knowledge. 〘

131 「 could be existentially independent 〘

that finds itself – if we may put it that way – in decay [*Zerfall*], but still exists for a stretch of time and is still sustained in being only owing to external circumstances<sup>132</sup>; the external circumstances are then no longer capable of sustaining the given object in being – they underpin, so to say, the being of the object only for a span of time, without however being able to arrest the process of dissolution. A decaying object could have arisen from the destruction of some other object that possessed a definite cohesive essence, but whose essence was disrupted by some external factor so that a mixture of properties replaced the object’s nature. We can adduce as a possible example of this (albeit one that would first have to be confirmed by material or metaphysical analyses) the death of a living organism, following which the remaining corpse enters a process of decay and is yet sustained in being for a while by external circumstances, until ultimately annihilation ensues<sup>133</sup>.

<sup>134</sup>Objects of this kind would most assuredly possess “intrinsic” properties – apart from the already described formal properties that characterize them – but they would be solely acquired properties. However, they would not at all possess any outright intrinsic [*schlechthin eigenen*] properties, not even in the moderate sense, since their constitutive nature cannot of itself determine any such properties with necessity. They could certainly possess properties that would be stipulated by *particular* moments in their nature. But since these moments themselves can – if we may put it so – fall out of the object’s nature, then those properties of the object that are derived from them can also drop out of its existential domain. The fact that this does not happen until some given instant must have a reason that is to be sought only outside of the object. Precisely therewith, the properties that come into consideration here would also have to be conditioned from the outside, and would thus not be “intrinsic” properties in the strict sense, but in truth only externally conditioned ones  $\Uparrow$  – even if in accordance with their matter they did properly belong to the object’s intrinsic properties  $\Uparrow$ <sup>135</sup>.

One may well ask, however: Does not after all precisely everything that was stated here concerning “essenceless” (decaying) objects comprise the peculiar “es-

---

132  $\Uparrow$ , whereby the degree of “dissolution” may grow and ultimately lead to the object’s demise  $\Uparrow$

133  $\Uparrow$ owing, among other things, to the action of external factors  $\Uparrow$

134  $\Uparrow$ What then would ultimately be distinctive about an individual object of this sort? First of all, that its nature would be comprised of a mixture of qualities that do not call for each other, and which coexist in the object’s nature only as a fact. Secondly: this mixture would not, for its part, specify any cohesive ensemble of properties, even though particular moments of the nature could be such as to specify with necessity certain properties of the object, which could likewise not form any existential interconnection amongst themselves, but, to the contrary, could even be of such a kind that would mutually dislodge each other from within the framework of the same object, leading precisely to the process that a moment ago I called the object’s “dissolution.” Finally:  $\Uparrow$

135  $\Uparrow$ (although mediated by a moment occurring in the object’s nature)  $\Uparrow$

sence” of such entities? Can we not rightfully say that it belongs to their “essence” to have a nature so structured, and consequently to not have any kind of genuinely intrinsic properties, and so on?

One could in fact express oneself in this manner, and we frequently avail ourselves of this way of speaking in scientific practice. But this only means that the expression ‘essence of something’ is ambiguous. Yet once we have fixed its meaning in the way we have done above, <sup>136</sup> it cannot also embrace this last group of objects. If we nonetheless wish to speak of the object’s “essence” also in their case, it can only be understood as a stock of *characteristic features* <sup>137</sup>, and indeed of those peculiarities of their formal structure to which we have alluded. It is advisable to restrict the concept of “essence of something” only to the cases we have investigated earlier. But in order to also keep those cases apart <sup>137</sup>, I shall introduce the following terminological distinctions. When all possibilities are accounted for, we arrive at a somewhat greater number of cases than <sup>138</sup> the ones discussed above. And thus:

1. The *radical essence* of an individual object<sup>139</sup> occurs wherever
  - a) the nature of the object is *monadic*, i.e. allows only one solitary concretization,
  - b) the nature of the object is a Gestalt quality, which of itself determines:
  - c) an ensemble of properties equivalent to it that necessarily coexist with it, properties that are harmoniously bound up with the Gestalt quality and are intrinsic,
  - d) a specific, singular ensemble of formal moments that are built upon the basic object form,
  - e) a specific, singular mode of existence of the object
  - f) and which at the same time admits no *other* properties of the object, hence neither such that do not belong to the ensemble of absolutely intrinsic properties which is equivalent to the nature, nor acquired, nor, finally, externally conditioned.

---

136 <sup>1</sup> if we reserve it for objects whose nature is either a derivative “Gestalt” quality, or an absolutely simple quality, or, finally, an ensemble of hierarchically ordered, qualitatively non-self-sufficient qualities, then we can no longer use it with reference to objects whose nature is comprised of a qualitative mixture devoid of inner cohesion. <sup>1</sup>

137 <sup>1</sup> In particular, therefore, when we analyze the object’s formal structure, in speaking eventually of the “essence” of its form we have in mind a certain number of its characteristic moments that distinguish it in a formal respect from other objects. In order to avoid misunderstandings it will be best in this case to avoid the word ‘essence,’ and to replace it with, say, the expression ‘characteristic form,’ restricting at the same time the meaning of the word ‘essence’ to the cases I have established above. However, because amongst them too certain already discussed differences in the formal structure of the object obtain <sup>1</sup>

138 <sup>1</sup> we initially managed to foresee <sup>1</sup>

139 At this stage, I do not wish to get into whether the concepts of the object’s essence assembled here are also applicable to ideas taken *qua* ideas.

- [420] On the other hand, the object's relative characteristics – in the sense specified above – are admissible here.  
The object *is* in this case simply its radical essence (it is identical with it).<sup>140</sup>
2. The *exact essence* of the individual object is at hand wherever
    - a) the nature of the object is individual, but not monadic – hence admits in principle multiple concretizations (instantiations) of its matter<sup>141</sup>,
    - b) the nature of the object is a Gestalt quality, which of itself determines:
    - c) an ensemble of properties equivalent to it that necessarily coexist with it, properties that are harmoniously bound up with the Gestalt quality and are intrinsic (in the moderate sense),
    - d) a certain type of formal moments (regardless of whether it is only the general basic object form, or some other form still that is built upon the latter) and
    - e) a certain type of the object's mode of being.
    - f) The nature of the object taken together with moments c), d) and e) comprises the exact essence of the object here. This essence does not exhaust the entire stock of the object's absolutely intrinsic properties. Hence there are always certain of the object's absolutely intrinsic properties that either *emerge*<sup>142</sup> from the essence of the object, but do not belong to it, or are only determined by the essence in their *general* type, but not in their lowest difference; the only thing required with necessity by the object's essence is that the ensemble of properties belonging to the essence be *completed* by *some one* of such possible [lowest] differences.
    - g) On the other hand, the object's exact essence does not allow any acquired and externally conditioned properties in the object. Only relative characteristics in the strict sense are admitted by this essence.<sup>143</sup>
  3. The difference between an object's *exact essence in the moderate sense* and the exact essence of an object is that the nature occurring in the former *allows* for
- [421]

---

140 [In this sentence, the pronoun 'its' and the parenthetical expression were added in the German version.]

141 ¶ [Ftn.] A separate variant of an individual object's exact essence could be differentiated in which the object's nature would be monadic, whereas the remaining conditions determining the exact essence would undergo no change. It would need investigating, however, what consequences objects with an "exact essence" so modified would have in the system of all possible objects. It is impossible to do that here. ¶

142 One would of course still have to come to an agreement here as to the sense in which "emerging" [*Sich-Ergeben*] ("following [from]" [*Folgen*]) is spoken about. This is a special issue, the discussion of which would divert us too far from our theme. ¶ Let us not forget, however, that this is where the boundary that separates rationalism from empiricism lies. ¶\*

\* ¶ But here lie the problems on the solution of which depends the boundary between rationalism and empiricism. ¶

143 ¶ At least some ¶ Individual geometric objects can be taken as examples of objects with an exact essence.

the presence in the object of acquired properties, and perhaps even of externally conditioned ones.

4. An object's *purely material essence* differs from an object's exact essence in the moderate sense in that neither a special form that is built upon the general basic object form belongs to it, nor any specific mode of existence. In this case, the essence of the object is comprised of its nature along with the ensemble of properties equivalent to it.

Two types of objects with a material essence can be further distinguished: the first, in which the essence of the object, without embracing the formal and existential moments, does nonetheless entail certain moments of form and mode of existence, and the second, in which the formal and existential moments are totally independent of the object's purely material essence. An example of the first type could be sought among objects whose essence is decisive for whether they are, for example, processes or objects persisting in time.<sup>144</sup>

5. An object's "simple" essence occurs wherever
  - a) the object's nature is neither monadic nor a Gestalt quality, but is rather either an absolutely simple quality or else a nexus of qualities bound together generically and hierarchically ordered,
  - b) the nature determines certain of the object's absolutely intrinsic properties that *belong* to it [nature], but which are *not* collectively equivalent to it,
  - c) absolutely intrinsic properties in the moderate sense can be present in the object, but *not* as emerging from its essence,
  - d) the object's nature (or essence) allows for the presence in the object of acquired and externally conditioned properties, as well as, ultimately, of relative characteristics,
  - e) neither the object's form nor its mode of existence belong to its essence, but are either determined by the essence in some of their special moments or are altogether independent of it.

The essence of the object is in this case comprised of its nature along with the properties determined by it. We can say that an object's "simple" essence is a special case of a<sup>145</sup> material essence.

[422]

6. Where, in contrast, the object's nature is comprised of just a mixture (conglomerate) of qualities that exhibits no inner cohesion, and precisely for this reason also cannot be regarded as the constitutive principle of the object, I do not speak of the object's "essence," but rather only of its *characteristic features* or *character*. Isolated moments of the nature can determine certain properties of the object, which together with the nature  $\lrcorner$  comprise<sup>146</sup> the object's "character" [*Charak-*

---

144  $\lrcorner$  A purely material essence could thereby be one – apart from the cited moment of difference – such as the essence of a "world," or an object's "moderately exact" essence.  $\lrcorner$

145  $\lrcorner$  purely  $\lrcorner$

146  $\lrcorner$  I call in such an event  $\lrcorner$

ter] but various properties can occur in the object that are in no way specified by the nature. If the prior analyses are correct, these sorts of objects find themselves in a state of dissolution<sup>147</sup>.

I do not wish to decide here whether the compilation just given already exhausts all the possibilities. This issue cannot be resolved without further reflections pertaining to the object's "essence." For it has thus far not been clarified what interconnection obtains between the several moments of the object's essence that I have distinguished, and what possible variants of this interconnection there are. Precisely therewith, we are also unfamiliar with the way in which the possible variants of one of the moments belonging to the essence influence the variants of the remaining moments, and to what extent necessity or independence governs here. A vast field of problems opens up here that need to be dealt with in material ontology, problems which for their part can illumine anew the formal theory of an individual object's essence given here. But even if we leave this whole complicated problem open, we do nonetheless gain through the above reflections a sequence of precise concepts of an individual object's "essence," concepts that were completely lacking – or, to put it better, concepts that were not clarified, but confused – in erstwhile discussions concerning the object's essence, and in particular in the controversy as to whether it is altogether justified to speak of such an "essence." The clarification of these concepts – which was conducted in such a way that not a word was said toward resolving whether there *in fact* exist [*es gibt*] objects having some "essence" or other – can enable us to make progress in these as yet unsettled discussions. We can see from our analyses and their results that each of the cases adduced here comprises a different Gestalt of the individual object's formal structure, and that this distinctiveness [*Andersheit*] can be linked with a difference in mode of being. This pertains especially to the difference in mode of being between objects that have no authentic essence and those that have one, and on the other hand also to the difference in this respect that governs between objects that have different types of essence, in particular between objects fitted out with a radical, or with an exact, essence and those whose essence is merely material or "simple." We arrive in this way at a means for discovering an object's mode of existence through analyzing its essence. One would of course have to deploy toward that end a sequence of precise assertions pertaining to the interconnections between the single moments of the object's "essence" and the existential moments. But if this were to succeed, one would thereby gain a possible path toward solving the problem of the mode of being of the real world, or of the objects existing in it. Along with the object's temporality or atemporality, the one-sidedness or two-sidedness of its formal structure, the unequivocal determination of the object in all respects or the occurrence of spots of indeterminacy or of variables, finally, along with possessing acquired and externally conditioned properties, taking account of the formal structure of the

[423]

---

147    ⌈, or are sustained in being only by external circumstances ⌋

object's essence is already the fifth formal-ontological result that provides us with a criterion for the mode of being of the object. The following reflections will provide us with further, supplemental hints in this direction.

## § 59. Problems Associated with the Essence of the Individual Object

Before moving forward, we still need to consider some problems that arise in conjunction with the fact that particular objects differ with respect to the type of their essence. First of all there is the problem of what sort of relation obtains between the object's essence and its individuality. Secondly, there is the question of whether, and to what extent, the object's essence can undergo changes during the existence of the object. I shall discuss them in turn.

[424]

### a) The Essence of the Object and Its Individuality

I have thus far spoken of the object's "individuality" as of an unexplained, and perhaps even inexplicable, mode of being of "individual" objects – and indeed in contradistinction to the mode of being of ideas and ideal qualities. But we also speak of the object's "individuality" in another sense. It is then closely linked to the "individual" mode of being, to be sure, but is clearly different from it. Namely, we often say that two objects have their distinct "individuality" and with this we understand something owing to which an object can neither be nor become some other one. Some speak in this context of so-called "numeric" individuality. This of course does not mean much, but it does enable us to understand at least in some cases what sort of "individuality" is really involved in the given instance. In the case of "numeric" individuality, at any rate, we have in mind something that consists of a certain disparity in the *matter* of the objects in question, or is at least founded in it. However, the essence of the object then has an especially intimate relation to the "individuality" now being considered<sup>148</sup>. But what kind of relation is this? Is a disparity of their essence necessary in order to have two individual objects, e.g. two material things, two people, or two works of art (e.g. Milan Cathedral and the Notre Dame of Paris)? Or can they to the contrary have a *like* essence? If two objects could remain two despite the likeness of their essence, then one might think that in the case of two objects that have an unlike essence, this unlikeness ("disparity") would at most *contribute* to bringing about the numeric individuality or disparity between these objects, but that something entirely different would *decide* the issue. In view of the fact that the essence of the object – with the exception of radical essence – does not comprise the object's full "material" endowment, the problem just formulated is *not* identical with the problem of the so-called *principium individuationis*. That is to say, in this last problem the issue revolves around what it is

[425]

---

148 "numeric" individuality<sup>1</sup>

in the object that causes it, as individual, to differ from *all* other objects – whether it is the matter or some material moment or the form or mode of being, or, finally, all of this taken in unison. In contrast, the only issue in our current problem is whether some material moment *belonging to the essence of* 「the object」<sup>149</sup> is indispensable for the “numeric” disparity of two individual objects, or not. For,<sup>150</sup> it appears to be completely beyond doubt that it is perfectly *sufficient* for numeric disparity if at least *one* moment belonging to the essence of the object is different. However, since it is necessary to distinguish at least five different concepts of the “essence” of an individual object, our problem undergoes differentiation. And it is altogether possible that its solution has a different outcome, depending on what sort of object is involved in the case at hand. 「We should not forget here that in dealing with this problem, in order to account for all eventualities, what is distinctive between two objects must be sought both in the bare matter and in the form.」<sup>151</sup>

1. In the case of two objects with a radical essence, it is indispensable that they differ in at least *one*<sup>152</sup> moment of their essence. For apart from the relative characteristics, all of its properties belong to the essence. However, since their constitutive nature determines unequivocally *all* remaining material moments of such objects, disparity with respect to one of their material moments is only possible on the condition that some disparity occurs *in the nature itself* of such objects. But this is assured by the *monadic* character of the nature of an object with a radical essence. Given the identity of this nature, there can be only *one* object with this essence. For two objects with such an essence to exist, their individual natures must be materially different. This disparity is in this case both the necessary and sufficient condition for *x* and *y* to be *two* objects. And conversely: there can be no two objects with radical essence that would have exactly like constitutive natures.<sup>153</sup> Therein also comes to the fore the necessary interconnection between two states of affairs: on the one hand, that the nature is in this case monadic; on the other, that the radical essence embraces *all* of the object’s properties – apart from the relative character-

---

149 「at least one of them」

150 「conversely,」

151 「Finally, we need to remember that in the case of a radical essence, just as with both variants of an exact essence, in addition to a certain well-defined stock of material moments, an ensemble of suitably matched formal moments along with a certain mode of being also belongs to the object’s essence. Thus, in considering the problem at hand, we have to pay attention not only to the object’s material moments, but also to its form and mode of being. Thus, given all of these presuppositions and reservations, we can – it seems to me – answer the question posed as follows:」

152 「material」

153 「This is indeed exactly the same as what point (a) in the characterization of an object’s radical essence says.」

istics, of course.<sup>154</sup> It is this case that Duns Scotus probably has in mind when he speaks of the object's *haecceitas*, which is supposed to decide its individuality. As we know, he employs "*Socratitas*" as an example of a *haecceitas*. "This arouses some reservations."<sup>155</sup> First of all, it is not clear whether something like "*Socratitas*" – hence, the moment of the nature of a human individual, of a person – is of such a kind that it "constitutes a *radical* essence"<sup>156</sup>. It is also certain that not all individual objects possess a radical essence. It is therefore not necessary for the individuality of all individual objects that their constitutive nature differ from the nature of all other objects, and that the specificity of their nature determine their individuality. Thus, Duns Scotus' position on this issue must be restricted to only those objects that are endowed with a radical essence. It is also highly unlikely that the kind of natures represented by "*Socratitas*" should actually determine a given object's radical essence. Of course, this can first be decided by a material analysis. However, we can remark already now that acquired and externally conditioned properties cannot be denied to an object of the kind that the human person is. Hence, it already appears to be ruled out on purely formal-ontological grounds that something like the human person should possess a radical essence. However, the constitutive nature can entail an object's numeric individuality for reasons *other* than in the case of objects endowed with radical essence. For the disparity of two objects like human persons it can therefore<sup>157</sup> be necessary, and at the same time sufficient, that they possess two different constitutive natures. Meanwhile, only material analyses can bring this issue to a resolution. "If, however, it actually turned out to be so, then Duns Scotus' claim could be applied"<sup>158</sup> to all those cases in which we have to do with human persons, or with persons of some other type.

[426]

[427]

2. So how does this problem look for objects that have an *exact* essence? Is it also here necessary for the individual disparity of two objects that they differ by at

---

154 Someone regarding the characterizations [*Bestimmungen*] of the several variants of an object's "essence" just given as definitions [*Definitionen*] of the kind utilized in mathematics would probably say that the point (a) I adduced in the characterization of a radical essence is superfluous, since it is "enough" to confine ourselves to the remaining points. To be sure, *if* the characterizations given here were indeed "definitions." But their task is in fact a completely different one. They are supposed to point out various moments of the object's essence in the plenitude of its structure. They must therefore also point out those moments that necessarily go together.

155 "Even though I cannot engage in a detailed discussion of Duns Scotus – for a precise analysis of his texts would first be required toward that end, which is not possible here – it is nonetheless necessary to note that,"<sup>7</sup>

156 "comprises the constitutive nature of an object with a radical essence"<sup>7</sup>

157 "for those other reasons"<sup>7</sup>

158 "At any rate, we need to reckon with this eventuality, and thereby with the possibility that Duns Scotus' thesis also needs to be extended"<sup>7</sup>

least *one* material moment of their essence? Or are two objects possible in this case that have an *exactly like* essence?

In examining this problem, I confine myself to what can be said about it from the standpoint of formal ontology, in particular with the aid of concepts and assertions that have been developed above. Now, since the nature of the object with an exact essence is *not* monadic<sup>159</sup>, it seems that multiple objects are possible that have one and the same (a like) nature. But in virtue of what would they then differ from each other? Two different conceptions suggest themselves here, corresponding to the two types of objects that have an exact essence. In one of them, we would have to concede that these sorts of objects differ from each other with respect to properties that are absolutely [*schlechthin*] intrinsic, but do not belong to their essence. But this would refer only to those objects whose exact essence does not unequivocally determine all of the object's absolutely intrinsic properties, where therefore – in other words – not all such properties follow from the essence. The second conception, on the other hand, would refer only to those objects with an exact essence for which *all* absolutely intrinsic properties – at least in the moderate sense – including those that do not belong to the essence emerge (follow) from that essence. In this case we would have to concede that if two individual objects with a like exact essence exist at all, they do not differ from each other by *any* moment *whatsoever* of their material endowment – relative characteristics aside, of course. But then something entirely different would have to decide the individuality of this type of object, whereby no kind of formal moment would come into consideration either.<sup>160</sup> ¶ Would it then be some sort of existential disparity? Or should we concede that these sorts of objects possess no full individuality, or, finally, that, should they be fully individual, there would then always be only one solitary object with a determinate exact essence – hence, for example, only *one* square with a specific

[428]

---

159 ¶ [Ftn.] If it were monadic, every pair of objects with an “exact” essence would have to possess a different nature, and as a result the remaining moments of their essence would have to differ in at least some respects. ¶

160 One could ask why formal moments should not be the source of the numeric individuality of objects with exact essences. The hypothesis that would hold as the most likely answer here is that formal moments, as radically non-qualitative, are at the same time also “general,” even if not ¶ relevant [*aufretende*] in every case ¶\*. “General” means here that they are not made specific [*sich nicht spezifizieren*], that they can occur as exactly the same in many different individuals ¶, which is not to say that they must occur in *all* individuals of a particular category or type. This would conform to the characterization of an exact essence adduced under (d) that here a particular *type* of ensemble of formal moments belongs to the essence ¶\*\*. \* ¶ “universal” ¶

\*\* ¶. “Universal,” on the other hand, would mean in this context: “occurring in *all* individuals of a particular category” or type. ¶

side length? But then what would talk of the congruence of geometric figures and of congruent triangles, and the like, mean?<sup>161</sup>

What speaks in favor of these particular eventualities?

First of all, the following must be noted here: the attempt to demarcate the concept of exact essence has for its support states of affairs in which<sup>162</sup> *ideal*, and in particular mathematical (geometric), objects are involved.<sup>163</sup> It will therefore be useful to show against the background of examples drawn from this sphere what difficulties are to be overcome here, or which states of affairs encountered in this sphere speak in favor of the particular conceptions we have just put forth.

Something that undoubtedly speaks in favor of the first-named conception is a principle that we are inclined to accept in the practice of cognition, and which, perhaps for this very reason, was elevated in theoretical philosophy to the rank of an axiom (Leibniz, *principium indiscernibilium*). It states that two objects are, or can be, two only if they differ from each other by some moment of their<sup>164</sup> material endowment.<sup>165</sup> This principle appears to be self-evident, and even natural<sup>166</sup>. However, we cannot resort to it here precisely because the difficulties with which we have to contend put it into question. Let us therefore set it aside here and address states of affairs that are in fact at hand – “in fact,”<sup>167</sup> of course, only within the confines of ideal being, which is here under consideration.

In analyzing the Content<sup>168</sup> of some geometric ideas we encounter a situation that speaks in favor of the *first* of the proposed conceptions. When we compare, for example, the Contents of the ideas: “quadrilateral,” “parallelogram,” “square in general” and, finally, “square with a specific absolute side-length *a*,” we notice that the transition from a more general to a less general idea occurs each time by replacing a variable of the Content with one of its specific “values.” However, this transition is not “forced” by the totality of constants of the more general idea’s Content. To put it another way, the particular value of the given variable *does not follow* from the constants occurring in the given idea’s Content. The “variability” of the variable

[429]

---

161 “Only some sort of existential disparity would then remain, admitted despite the selfsameness of the exact essence. But what could make it admissible in the face of the exactness and selfsameness of both essences? It occurs to us as a way out of this situation that two objects of this sort would not have strict individuality.”

162 “individual”

163 “These are the states we have in mind when attempting to gain clarity about what structure objects have whose essence I am here calling an “exact essence.”

164 “absolute”

165 I have formulated this principle somewhat differently than is customarily done. It is adapted to the results of my formal-ontological reflections.

166 “in everyday life and in the practice of the special sciences”

167 “[Ftn.] I am using quotation marks in order to indicate that it is not facts given in sensory experience which are at issue here.”

168 [The reader is reminded that ‘Content’ translates *Gehalt*, in contrast to ‘content’ – which renders *Inhalt*.]

rests precisely on the fact that it is only *possible* for a parallelogram, for example, to be “equilateral” in an *individual* case, and possibly “equiangular” (rectangular) at the same time. A parallelogram does *not have to* be this way: it *can* also be otherwise, thus, for instance, just equilateral, but not equiangular (rhombus), or neither equilateral nor equiangular (rhomboid). In other words, when we are dealing with a determinate *individual* rhombus, then neither the equilaterality that “in fact” accrues to it nor the unequivocally specified configuration of the interior angles that occurs in it follows from its parallelogramness. And the same holds in a specifically selected square as an individual: the wholly determinate absolute side-length does not follow from its squareness. In the general idea of any square at all, the absolute length of the sides is precisely a variable, and the transition from it to one of its specific values – a transition that leads us either from the general idea of the square to the particular idea of the square with side-length *a* or from that general idea to one of the individual objects falling under it – appears to call for some sort of intervention that is alien to the idea itself. Or, in other words still, the connection between the parallelogramness and the equilaterality of a regular parallelogram, or the connection between the squareness of a square and some specific, absolute side-length, appears to be incomparably looser (more free) than the connection between squareness and equilaterality. This, one may note, is quite natural. For the equality of the sides belongs to the ensemble of qualities to which squareness, as the nature of the object, is equivalent, whereas the specific, absolute side-length no longer belongs to the *essence* of this square – precisely because it does not belong to that ensemble of qualities<sup>169</sup>. Meanwhile, such a conception of the situation would be a reversal of the factual direction in the dependence of the concepts or of the states of affairs corresponding to them. For we reckon certain moments as belonging to the<sup>170</sup> essence of an object precisely because a much *tighter* connection obtains between them, and in particular between the material moments of certain properties and the nature, than between the nature and those moments that we (consequently) regard as not belonging to the object’s essence. And conversely: we exclude certain moments (properties) from the object’s essence because their connection with its nature is relatively loose. Yet if we acknowledge that certain moments (properties) of the object are relatively “loosely” connected with its essence, and with its nature in particular, and at any rate much more loosely than moments that belong to its essence, then this ultimately amounts to the thesis that in an object possessing an exact essence certain unconditionally intrinsic properties exist which *do not follow* from its essence. But this looseness of connection is just a manifestation or consequence of “variables” also occurring in the corresponding idea’s Content alongside the “constants.” In the final analysis, this “fact” attests to the correctness of the first conception of the structure of an individual object with an exact essence and at the same time also of the conception that the numeric in-

[430]

---

169   「 which is equivalent to its squareness 』

170   「 exact 』

dividuality of such objects is *not* decided by the material moments of their essence, but rather by certain “unconditionally”<sup>171</sup> intrinsic properties that do not follow from the latter.

The final acceptance of this conception is, however, hindered by the circumstance that, from the object’s standpoint, the occurrence in it of certain properties appears to be altogether unintelligible. For what comprises the existential basis of properties that are contained in the object but do not follow from its essence? Thus, in the case invoked, for example, the basis of the specific side-length<sup>172</sup>? After all, this basis could not be sought in the essence of the object. And since no other properties – acquired or externally conditioned – exist in the object, we would apparently have to look for the source of these properties’ accrual<sup>173</sup> outside of the object itself. This, however, would once again have to be ruled out because, contrary to the assumption, it would then have to be either an acquired or an externally conditioned property. It would follow from this that objects with an exact essence do not possess any kind of unconditionally intrinsic properties which do not follow from their essence. But this is indeed what the second of the conceptions considered here claims. If, however, we were to accept it, we would at the same time have to concede that – as I have already noted – if there were two objects with a precisely alike exact essence, they could not be distinguished by means of any unconditionally intrinsic property at all, and that – under the assumptions made – they would not be distinguished by any material moment whatsoever. This would agree with the fact that in the case of two congruent triangles P and P’, everything that holds for the unconditional properties of P also holds for P’, and conversely (otherwise they would not indeed be congruent).

[431]

But for what reason would two such triangles still be precisely *two* objects? For here not only could not any disparity of essence be the reason for this, but neither could it be any disparity in the unconditionally intrinsic properties. We can likewise not appeal to any prospective disparity in the relative characteristics, for the latter accrue to both these objects only insofar as they are precisely *two*, and the relative characteristics of the one differ from those of the other only when some other disparity between the two objects already prevails. In mathematical theorems and proofs pertaining to bounded congruent surfaces it is somehow tacitly presupposed that they differ from each other in some way (that they make up two different individuals), but no one asks on what this distinction rests. One could say that it follows from each of the congruent triangles being situated in a different location in space. Meanwhile, in classical (not analytical) Euclidean geometry the “plane figures” are not at all treated as lying in one and the same spatial medium. In geometric proofs

---

171 “absolutely” [Ingarden makes this change on numerous other occasions in this section which will not be noted. Rather than being changes, he appears to use the two terms synonymously.]

172 “in the square”

173 “, or their existential basis,”

[432]

of congruence one does of course speak of the translation of one of the triangles and of the superimposition of the two triangles, of their “coincidence,” and so on. But all of this is only illustrated by way of “drawings” on the board, without thereby somehow fixing the locus of the one and the other triangle in one and the same space *mathematically*.<sup>174</sup> This first becomes possible when, with Descartes, we introduce a system of coordinate axes, and when we treat the figures from the outset as being situated in one way or another in this spatial system [*System im Raum*], and fix this numerically by means of the coordinates of the triangle’s vertices. But inasmuch as the analytical manner of dealing with spatial figures brings with it an essential methodological advance in comparison with “elementary” or classical geometry, it still does not exclude the “non-analytical” mode of treatment. This means that – even in analytic geometry – the Euclidean system of axioms does not determine the individual figures as differentiated by their position in “space”<sup>175</sup>. A uniform spatial medium of this sort is altogether unknown in elementary (classical) geometry: it is not specified in the system of axioms as a formation of its own [*ein Gebilde für sich*]. And if space is mentioned at all, it is only where one speaks of its three “dimensions,” or – in modern geometry – of the radius of curvature, or of homogeneity. But irrespective of all this, it is certainly impossible to trace back or reduce the numeric individuality of geometric congruent figures to their different location in space. In distinction to “real” space, Euclidean mathematical space is “homogenous” in the sense that a translation of a figure in it does not elicit *any* changes *at all* in the latter: it is in no way a “force field” in the sense of physical science (e.g. an electromagnetic or gravitational field). If there were no Euclidean mathematical space, and if one could not translate the individual figures in it without bringing about changes in them, then congruent figures would not be possible, and in general no “individual”<sup>176</sup> figures that would exist alongside each other (at least, no translation or coincidence of figures could be invoked in the course of a proof). But it does not yet follow from this that the existence of (mathematical) space and the presence in it of geometrical figures are the source or reason for the numeric individualities of the latter. It is then not clear, however, on what this<sup>177</sup> individuality of congruent “figures”<sup>178</sup> is supposed to rest. For if we leave the formal moments aside – as incapable of bringing about the individual distinctiveness [*Besonderheit*] of the object – then only the mode of being would be left to decide this. However, if we set aside the potentially contentious case in which the mode of being would be specific to one and only one object (so that no other object

---

174 [The last two sentences were added in the German version.]

175 “a spatial medium”

176 “different”

177 “numeric disparity,”

178 “geometric objects”

could exist in exactly the same way), then the mode of being appears to be just as non-individual as the form.<sup>179</sup>

But perhaps the several triangles that are congruent to each other are not individuals in the full sense of the word? And indeed precisely because everything that holds of the unconditionally intrinsic properties of one of them must also hold of the<sup>180</sup> properties of all the remaining congruent triangles. But what is it supposed to mean that they are not individuals “in the full sense” of the word? One could perhaps claim that the particular triangles, squares, etc., do not exist at all as individuals in themselves, hence that only ideas are present in the ideal sphere, so that as soon as one speaks of “congruent” figures, one has in mind only the surfaces of two different masses [*Klumpen*] (matter) from which we abstract away not only all “material” properties, but also various details of the<sup>181</sup> “shape” itself. A particular square that is congruent to other squares would therefore be only a certain idealization, an “abstraction,” as we put it, an incomplete formation that would necessarily comprise only an “aspect” of a full object unequivocally determined in all respects, hence “individual” – but would not itself possess this individuality. If in planimetry we restrict ourselves to this abstraction, by so-to-speak forgetting its incompleteness and non-selfsufficiency, this happens – in the sense of the conception being discussed – only because plane geometry itself only allows us to take into consideration formations and their properties that are, as it were, contained in the surface. But plane geometry is itself only a *part* of geometry in general, a portion that is artificially segregated from the latter. By overlooking this fact, we render those abstracta (the individual figures that are congruent to each other) selfsufficient<sup>182</sup>, and it makes them appear as individuals in the full sense, namely, as selfsufficient objects, unequivocally determined in all respects – indeed, determined by the lowest qualitative (material) differences – and self-enclosed.

Meanwhile, the problem refers not only to formations of *plane* surfaces. For we can indeed also speak of “steriomeric formations”<sup>183</sup> in the same sense as of plane figures<sup>184</sup>. We must only specify a corresponding<sup>185</sup> definition of congruence. It is of course significant in the case of the congruence of stereometric figures that it requires not only the equality of all elements (edges, surfaces, vertices), but also the same spatial orientation – in order to avoid the case of mirror imaging or symmetry in which two stereometric formations with plane faces cannot be made to coincide by translation through space. After all, the orientation of the elements in a polyhe-

[433]

---

179 [Ftn.] In view of these difficulties, it seems understandable that Aristotle sought the sources of the object’s individuality in the “matter” in *his* sense, whereby this sense shifted for him in the direction in which it is utilized by the materialists. ¶

180 ¶ absolutely intrinsic ¶

181 ¶ surface as not belonging to the ¶

182 ¶ despite ourselves ¶

183 ¶ polyhedrons that are “congruent” to each other ¶

184 ¶ (of polygons, in particular) ¶

185 ¶ rigorous ¶

dron is just as much a property of the object as, for example, the magnitude of one of its elements. We therefore should not assume in the case of the congruence of polyhedra that we have to appeal to their position in space  $\Uparrow$  in order to find that moment which would elicit a special differentiation in their properties<sup>186</sup>. Thus the same problem that the congruence of plane figures poses<sup>187</sup> shows up with the same acuteness in stereometry. Things are no different in arithmetic, incidentally, when we say, for example, that  $2+2=4$ . In what way do the two “twos” differ from each other? For it is the necessary condition for the possibility of addition that they must be individually different. And is it different in the case of two infinite geometric sequences with the same initial term  $a$  and the same ratio  $r$ ? They too must be individually different if we are to add them to each other and arrive at a different sequence which could no longer be “congruent” to both of the initial sequences. It appears, therefore, that the problem of the basis of numerically individual objects surfaces in many different mathematical domains. And precisely therewith the question of whether objects that are “congruent” to each other – figures, numbers, number formations, functions, etc. – are merely incomplete abstracta or full individual objects takes on a much greater and more fundamental significance<sup>188</sup> than if it only had its sense in the domain of geometry. It in fact pertains to all objects which are supposed to be determined by a particular idea and possess an exact essence.<sup>189</sup>

However, one more possible solution opens up to the question posed, and that is that the object falling under such an idea is at bottom a *unique* one. In particular, there would be no infinite multiplicity of squares that are congruent to each other, but rather one sole, precisely specified square. And likewise a single “two,” a single geometric sequence with a precisely specified initial term  $a$  and [ratio]  $r$ , etc. And each of these entities would already be a fully determinate individual<sup>190</sup>.

If it were so, however, serious difficulties would arise, such as how the operation of addition is to be understood, and with it the other arithmetic operations that are founded on addition. But even if we ignore this difficulty, which would be significant only for mathematics and its substantive interpretation [*sachliche Ausdeutung*], the acceptance of the proposed solution would simply amount to returning from objects that have an exact essence to objects with a radical essence, whose nature does not

---

186  $\Uparrow$  as in a certain kind of medium that would produce some particular kinds of differences in the properties of spatial objects (differences as induced, for example, by an electromagnetic or gravitational field)  $\Uparrow$

187  $\Uparrow$  in connection with an object’s individuality  $\Uparrow$

188  $\Uparrow$  and is at the same time more difficult to resolve  $\Uparrow$

189  $\Uparrow$  The same question that arises throughout is whether the objects that fall under this kind of idea are individuals, and if so, what decides concerning their singular distinctness – is it their essence, or certain properties that are allowed by this essence but do not follow from it, or, finally, something that is not at all either a material or formal moment?  $\Uparrow$

190  $\Uparrow$ , unequivocally determined in every respect, ultimately by a lowest difference of some quality  $\Uparrow$

allow the existence of more than one object with the same nature. However, we have no rational insight into why – insofar as objects with a radical essence exist at all – all individual objects that have no acquired or externally conditioned properties would have to be endowed with a radical essence. In that event, the possibility opens up for the existence of objects with an exact essence whose nature allows for the existence of multiple objects<sup>191</sup> with a like nature throughout. If we agree with this, then – relative to the problem of the basis for the numeric individuality of such objects – we are only left with one choice from the three solution possibilities indicated above.

[435]

The last one we must reject. Should we accept it, then we would concomitantly have to show that every object falling under an “exact idea” – hence all objects “congruent” in the broad sense of the word – is at least in one respect not unequivocally determined by a lowest “material” difference, that it is therefore altogether indeterminate in this respect – as is the case with purely intentional entities – or is only determined by a “general,” not fully differentiated quality. Both of the latter options contravene the presupposition that this object is supposed to fall under a “particular” idea, in whose Content *no material variables* any longer occur.

As far as the remaining two options are concerned, we must side with the one which claims that unconditionally intrinsic properties occur in an object with an exact essence which do not follow from its essence but are admissible by it. For we cannot deny that in transitioning from a general idea  $I_n$  to a less general idea  $I_{n-i}$  subordinated to it, where a variable  $V_a$  is replaced by a specific value – which then belongs to the constants of the idea  $I_{n-i}$  – this particular value is not necessarily stipulated by either the variable  $V_a$  or by the constants, or by other variables of the idea  $I_n$ . The denial of this curious fact that prevails within the realm of ideas’ Contents would be equivalent to rejecting the thesis that variables occur at all in the Contents of ideas. But this constitutes one of the most basic properties of ideas taken *qua* ideas. This property is decisive for the fundamental disparity of ideas from individual (autonomous) objects on the one hand, and from ideal qualities (*Wesenheiten*) on the other. Consequently, we have to concede that in individual objects with an exact essence a remarkable looseness obtains in the interconnection among its unconditionally intrinsic properties. Our acknowledgment of this fact will not contradict the fact that all objects falling under a particular exact idea are “congruent” to each other, that they therefore all possess *unconditionally intrinsic* properties that are alike [*gleichen*], and indeed both those that belong to their essence and those that follow from this essence, as well as, finally, those that are permitted by this essence but do not follow from it. On the other hand, they possess no other properties at all – apart, of course, from the relative characteristics.

[436]

However, in agreeing with all of this, we shall have to answer the following two questions: 1. what comprises the existential basis for all those unconditionally intrinsic properties that accrue to an object with an exact essence, but which

---

191    ⌈(exemplars, instances, specimens)⌋

do not follow from this essence?; 2. what is decisive for the numeric disparity of two objects that are “congruent” to each other – that is, objects that fall under the same particular exact idea? That this can be neither their essence nor some moment of their material endowment has already become clear on the basis of our earlier deliberations. This, incidentally, is in agreement with what I have already noted in my *Essentiale Fragen*, to wit – that no “qualitative” (material) variable occurs in the Content of a particular exact idea, and that at the same time a special kind of variable occurs in it that I *at the time* incorrectly called the “formal” variable of the *momentum individuationis*. On the other hand, it appears certain that two such congruent objects – each for itself – possess a *different* stock of relative characteristics than the other, or than the remaining congruent objects. But this is an “aftereffect [Folgeerscheinung]”<sup>192</sup> that results from the numeric disparity of the objects involved.

But what in this case decides *in a positive way* concerning the individual object’s distinctiveness (individuality)? Now, without wishing to adjudicate here concerning the individual object in general, we can say relative to objects that have an *exact* essence that what decides concerning the object’s numeric individuality is nothing other than a special way to be (or some moment of it), and indeed the *instantiation* [Vereinzelung]<sup>193</sup> of all qualitative (material) moments that occur at all in the given object. This instantiation that cannot be described in any greater detail, without which there would be no individual objects at all – and indeed neither the originally nor the derivatively individual – permeates so-to-speak everything that the object is *materialiter* and *formaliter*, but it thereby differentiates nothing in it in a qualitative manner. This means precisely that in principle two objects are possible that are *materialiter* wholly alike in every respect. However, the instantiation is, as it were, the reason for the appearance in the object of *lowest* qualitative differences, which do not indeed follow from the object’s (exact) essence, but which at the same time comprise for this or that “general” qualitative variant its *necessary completion* into the object’s plenitude of being [Seinsfülle]. Instantiation is the source of the *multiplicity* of individual objects. In other words, if individuals falling under some general exact idea are to<sup>194</sup> exist at all, then the instantiation must first of all embrace all those of the object’s properties which correspond to the *constants* of the given idea’s Content; but this can only transpire in such a way that at the same time

[437]

---

192 “ derivative phenomenon ”

193 This is a term that Husserl already employs to designate the alterity [Andersheit] of the mode of being of the individual object in contradistinction to that of the idea (in Husserl: *Spezies*). Besides, as we know, he does not separate individual ideal objects from ideas. Consequently, Husserl speaks of instantiation only with reference to individual *real* objects. Moreover, Husserl makes use of the expression ‘eidetic singularity.’ But it is not clear whether he has in mind a particular idea, or the individual ideal objects falling under certain particular ideas, or perhaps, finally, the ultimate differentiating moments among ideal qualities (*Wesenheiten*).

194 “ effectively ”

properties and moments are instantiated which correspond to the specific values of all the variables. This is of course “only”<sup>195</sup> possible in *numerically different* objects that at the same time also differ in their matter with respect to those properties and moments which correspond to the various values of the variables<sup>196</sup>. It does not appear to be generally necessary that individual objects falling under exact ideas exist at all. However, if for whatever reason they do nonetheless all exist, then only via the instantiation in the given object of some of the variables in the higher-order ideas, hence via the *completion of the general* endowment – and in particular of the<sup>197</sup> essence – of the object into its *full* determination *in all respects* [*allseitigen*]. However, neither does the general essence of ideas stipulate with necessity the effective existence of individual objects, nor do the constants of the idea’s Content with necessity determine unequivocally the specific values of the variables; for this very reason, the potential *factual* existence of ideal individual objects with an exact essence would have to have its ultimate source in an entity that would itself necessarily exist, and on the *unforced* decision of which that [factual] existence would depend. Metaphysical perspectives open up here – and this relative to *ideal* objects – the existence of which cannot be denied, difficult as it may be to survey and master them.

[438]

In other words, in an object with an exact essence, we should not look for a *separate* basis or source for the existence or accrual of those of its unconditionally intrinsic properties which do not follow from its essence. None of them, in its differentiated material endowment and in its relation to the essence of the object, is necessary in it, but the exact essence of this object is in its *general* [*generellen*] structure of such a kind that the instantiation of its essence cannot occur, and therefore also not the existence of the object itself, without the effective occurrence of *some* of these properties (from the stock of relevant variables). The requisite of this kind of completion of the object to its full determination in all respects is a *formal constant* of objects that have an exact essence.

When the effective existence of an object of this formal kind does occur at all, then some of the relevant specific values of the variables become automatically instantiated in it, whereby it comes to an unfolding of the whole multitude of objects which so-to-speak are predetermined by a higher-order, general idea.

3. But let us now proceed to consider the remaining cases of the role played by the essence of the object for its individuality. We can discuss all three types of object that still remain together, since they are all (hence, objects with a moderately exact, a purely material, and a “simple” essence) characterized by their essence allowing the

---

195 “likewise”

196 “, as well as in objects some properties of which correspond to the same value of the variable – hence objects that do not differ from each other in any property, but only by a different instantiation” [Combined with the change from “likewise” to “only” (preceding note), the omission of this portion of the sentence amounts to discarding the possibility of this second option.]

197 “exact”

[439] occurrence in the object of acquired and externally conditioned properties (thus, of what Aristotle might perhaps have called τὰ συμβεβηκότα).<sup>198</sup> The original numeric disparity of the objects – elicited so-to-speak by the simple instantiation<sup>199</sup> – is here supported by the occurrence in the particular objects of various ensembles of acquired and externally conditioned properties. It is now transformed into a disparity that is materially co-founded. But it does not follow in its specific guise from the essence of the given object, and not even from the essence of both of the objects that fall under one and the same idea existing together, but rather first [follows] from the simultaneous existence under determinate conditions of many different individual objects of this formal type. These conditions would, on the one hand, have to influence the origination and existence of at least two such objects with a like essence; on the other hand, though, they would have to cause these objects to differ in some acquired or externally conditioned properties from the very first instant of their existence. This latter is possible when amongst many objects belonging to one and the same domain there are *at least two* that have a *different essence*. If, to the contrary, a multitude of objects a) were *isolated* from all objects that do not substantively [*sachgemäß*] belong to this multitude, and b) only contained objects with an *exactly like essence*, then every object belonging to it would stand in the same relationship to the remaining objects of the same multitude, provided of course that the arrangement [*Aneinanderordnung*] of the objects did not play any special role in this (which is yet to be examined – e.g. in the case of objects to whose essence would belong the formation of force-fields). Furthermore, it would not be possible for any acquired or externally conditioned property of one object to differ from that of the remaining objects. In that event, all of these objects would have to have precisely all the same properties (apart from the relative characteristics), and their numeric disparity would have to follow strictly from the instantiation and not from anything else. If the numeric disparity between individual objects (of the currently examined formal type) is to be materially co-founded, then the *minimum* of the conditions necessary for this consists in the arrangement (distribution) of the objects in a domain exercising a “real” influence on their qualitative endowment, i.e. that it cause the origination of various acquired or externally conditioned properties in the single objects of the same domain. If, on the other hand, the arrangement of the objects within the domain could not exercise this role, then it would be necessary that at least *one difference* show up *between the essences* of the objects belonging to one and the same domain, and that at the same time objects with a different essence not be isolated from each other. They would therefore have to possess a certain so-to-speak *interface of sensitivity* [*Fläche gegenseitiger Emp-*

[440]

---

198    ⌈[Ftn.] It is debatable whether the range of the concept τὰ συμβεβηκότα is not broader, and does not also include the characteristics of individual objects with an exact essence that do not follow from their essence. This would call for a separate analysis of Aristotle’s texts.⌋

199    ⌈of the essence⌋

*findlichkeit*]. The numeric disparity between objects will be all the more strongly materially co-founded, the more numerous the factors that affect bringing about the qualitative disparity of the acquired and externally conditioned properties. This will always happen when both the essence-dictated diversity of the individual objects is magnified without at the same time impairing their mutual sensitivity, as well as when their mutual distribution has a differentiating impact on them, and when simultaneously the interface of sensitivity between the individual objects is as extensive as possible. Nonetheless, all of this cannot trespass the boundaries necessary for preserving the unity of the object-domain, for otherwise the possibility of the objects mutually affecting each other would be threatened, and therewith the possibility of the origination of acquired and externally conditioned properties would be put in question. It will be necessary to return to this later.

To conclude these reflections, we still have to devote a few words to the problem of the “distribution” of the objects in a domain of being and its role in eliciting the individual differences between them. In this context we can speak of a distribution of objects in at least two different significations, and indeed [in the sense] of the “location [Lage]”<sup>200</sup> in space and of the “location”<sup>201</sup> in time.<sup>202</sup> Neither time nor space must in this connection play the role of an empty, homogeneous and perfectly neutral medium from the presence of which and from the being-situated-in-which [*dem Sich-in-ihm-Befinden*] only various assortments of relative characteristics would emerge for the objects, but rather the role of a factor that would have the impact of strengthening<sup>203</sup> the mutual separateness of the objects from each other, or would rather, conversely, entail the enhanced exploitation of the sensitivity-interface that would result from the essence of the objects. These are all issues that open up broad perspectives on the metaphysical role of time and space on the structure and diversity of objects in the world. It will thus be necessary to return to this at the appropriate point.

[441]

---

200 “distribution”

201 “distribution”

202 Besides, a “distribution” can be spoken of not only in these two significations. For example, when we are dealing with cultural products – say, with the literature of a people or of humanity at large – then, alongside the position in time, a quite specific distribution of the works in the totality of the given literature also plays a role – a distribution, incidentally, that is determined by very diverse factors (such as the style, the genre, the value, etc.), and which has nothing in common with either “coexistence”<sup>\*</sup> in space or being in time. Here I cannot deal with this in greater detail.

\* “being situated”

203 “in varying degree”

## b) The Problem of the Mutability of the Object's Essence

There is the problem of whether, and if so to what extent, the essence of an individual object can be changed, if the latter undergoes or is accessible to change at all. In view of the distinction of<sup>204</sup> different types of essence of an individual object, this question must obviously be differentiated into several questions. In addition – in accordance with the distinctions made earlier – two different concepts of change must be opposed: a “change” of the object consists either in its losing some particular property and gaining a new one in its place, or else in retaining a particular property, only in a lesser or greater, that is, more perfect, development and refinement [*Ausgestaltung*] of a particular matter in the given object. In the latter case it is a question of occurrences in organic or mental life in which some specific quality shows up at first in an embryonic state, as it were, by barely registering its presence in the object, and only later, in the course of living, is increasingly more embodied and achieves a more perfect development in it, and indeed the development of a Gestalt that was originally present in the object only *quasi implicite*. Certain modifications show up thereby within the scope of this quality itself, e.g. with respect to its inner differentiation or “imprint” [*Prägung*]<sup>205</sup>. But despite this, during the entire process of “development,” of attaining to a full “bloom” – or, conversely, during the process of a regression, of a degeneration, etc. – the unity or selfsameness of the matter, which is only altered in the manner of its appearance, is preserved. In conjunction with these alterations, the role of the given matter in the object also changes. In some phase of the object's being, it moves more and more into the foreground of its wholeness, begins to dominate other matters and forces them to flourish through its own blossoming, or, conversely, entails their degeneration through its own regression.

[442]

<sup>206</sup>Let us now return to the question of whether, and to what extent, the essence of an object can undergo an “alteration.”

But what is it that prompts us to pose this question? It is “difficulties”<sup>207</sup> of a twofold kind. On the one hand, those that are bound up with the problem of the object's identity (selfsameness). I shall deal with this problem in detail later<sup>208</sup>. At the moment, the issue only revolves around the question of whether the essence of the object can undergo any sort of alterations while preserving the identity of the object, or whether, conversely, alterations that transpire within the scope of the essence ineluctably imply the obliteration of the object. Should the first case occur, then the question would arise as to *how far* the changes in the object's essence can extend. In the second case, on the other hand, we would really have to

---

204 “five”

205 “greater distinctiveness”

206 “Having thus acknowledged these two different possibilities of the object's transformation,”

207 “doubts”

208 [Ch. XIV.]

concede that changes in the object's essence do not take place at all, since "change" presupposes the identity of what is changing. If therefore in this case it came to abrogating the object's identity, then one could no longer speak of a change, for *what* is it that would be changing? In the context of the problem of the possibility of altering an object's essence, a completely different difficulty arises in conjunction with the manner in which we have conceived the essence of the object here; in all five of the distinguished variants of essence a certain multiplicity of material, and possibly even of formal and existential moments, occurs in it between which obtain various relations and interconnections of a necessary coexistence within the unity of one and the same object. A preeminent role in the essence of the object is played here by its constitutive nature. In particular, wherever it is a Gestalt quality, it introduces into the object, or into its essence, a determinate diversity<sup>209</sup> of moments that are 「functionally, and sometimes harmoniously」<sup>210</sup>, linked with 「each other」<sup>211</sup>, and which in their collective unison are equivalent to 「it [nature]」<sup>212</sup>. In these interconnections is indicated the existential non-selfsufficiency of the nature's matter, on the one hand – and on the other, the non-selfsufficiency of the essential properties' matter. The necessity of the interconnections prevailing within an object's essence – especially where a Gestalt quality comprises the nature – suggests the notion that all changes of the essence are ruled out. For what could change in it if not the properties belonging to it? But the nature determines unequivocally the moments which in their collective unison and interconnection are equivalent to it. Not one of them can fall by the wayside or be replaced by another. Its dropping out of the nexus would indeed entail the annihilation of the nature and of the object. But the issue here is the possibility of changes through which the identity of the object is preserved. For objects with a radical, and even with an exact or purely material, essence, a change of the object through the elimination or replacement of an essential property is thus ruled out. Meanwhile, we know that the same Gestalt qualities can show up on the basis of *different* underlying ensembles of qualities that are harmoniously bound together. Would it therefore not be possible to arrive at a change of an object whose nature is in its matter a Gestalt quality by way of a transition from one ensemble of founding qualities to some other such ensemble? This would of course have to be shown for any particular case in a material analysis. Here it must be left open as a mere possibility. Meanwhile, the possible existence of different types of Gestalt qualities (that comprise natures of individual objects) must be considered. And indeed, firstly they can be such Gestalt qualities for which any alteration of the underlying (founding) qualities is completely ruled out, and secondly rather such for which these alterations are admissible. Thus, it appears, for example, that the Gestalt quality "squareness" or "circularity" rules out any altera-

[443]

---

209 [Reading *Vielfältigkeit* for *Vieldeutigkeit*, in agreement with the Polish version.]

210 「harmoniously, and sometimes functionally」

211 「it [essence]」

212 「the matter of the nature」

tion in the underlying qualities, whereas the Gestalt of the parabola or hyperbola is preserved despite certain alterations in the properties of the given curve. If this could be confirmed in material investigations, the essence of the object – in the cases being discussed – would be absolutely unchanged only where 1. the nature of the object cannot be involved in the process of development, and where 2. it is a Gestalt quality that does not permit any deviation in the collective ensemble of underlying qualities that is equivalent to it. In the remaining cases of objects endowed with an exact<sup>213</sup> essence, not every alteration of the object's essence would be absolutely ruled out from the formal standpoint. Material considerations must first bring a resolution here.

「How do these relations look in the case of the “simple” essence?<sup>214</sup> The interconnections between the simple nature – or a nature whose matter consists of generically hierarchical moments – and the 「object's」<sup>215</sup> properties do not present themselves in as relatively a transparent and intelligible a manner as in the cases of the object's essence already discussed. At the same time, the necessity of the individual moments' accruing to the object's nature is also not as pronounced here. But otherwise, the whole ensemble of moments<sup>216</sup> belonging to the object's essence appears<sup>217</sup> to be just as rigid a system, ruling out all changes, as in the previously discussed cases. It is therefore no wonder that the first aspect under which the necessary interconnections between qualities manifested themselves to Plato was precisely the supratemporal immutability of the world of ideas, and that for this reason the necessity of opposing this world to, and its isolation from,<sup>218</sup> everything that is to be found – Platonically speaking – between being and non-being impressed itself so strongly upon him. But already in Plato some 「difficulties」<sup>219</sup> associated with this became palpable, which – apart from whether they were rightfully referenced to the world of ideas or ideal qualities, or not – could not have failed to exert an influence on the Aristotelian world-view<sup>220</sup>, and in particular on the emphasis of the

---

213 [Reading *exakten* for *rechten* in conformity with the Polish version (there is no previous instance of the latter qualifier for essence)]

214 「These things do not at bottom look any different within the context of the “simple” essence, except that」

215 「essential」

216 「(qualitative or other, but primarily qualitative)」

217 「at first glance」

218 「the world of」

219 「doubts」

220 I have the impression that Aristotle's dependence on Plato in the conception of the idea extends 「considerably」 farther than this is ordinarily portrayed in the accounts of Greek philosophy. Whoever has read the *Parmenides* carefully\* cannot resist this impression. However, the whole question calls for a more precise illumination of the issues. It has to be treated in close connection with the advances made in recent decades in the doctrine pertaining to the essence of the individual object, to ideas, and to ideal qualities\*\*. A work that merits attention in this con-

moment of becoming and of change in the structure of the world, as well as on the formation of the concept of entelechy. Irrespective of how things may stand with these historical links, the first impression of the rigidity of the system of moments comprising the individual object's essence stems primarily from the failure to acknowledge the possibility of "change" in the *second* of the distinguished senses, even though it does indeed play an essential role in the concept of "entelechy." It was also not realized that a necessary existential interconnection between non-self-sufficient moments need not necessarily comprise "essential unity," but that a functional and even a harmonious unity is possible between them. However, these last cases do allow for alterations – of a quite specific sort – in the system of interconnected qualitative moments. A not insignificant role is also played in this connection by the essence-bound fact [*Wesens-Tatsache*] that qualitative alterations taking place in a harmoniously or functionally unified system of qualitative moments can transpire in a *continuous manner*. This happens in quite imperceptible shifts which can "be grasped"<sup>221</sup> in the course of the entire process by means of the phenomenon of the qualitative "agitation" [*Bewegtheit*] of the system, and by the emergence of qualitative antagonisms or differences that first come to the fore in segments [*Gliedern*] that are relatively rather far apart within the whole transformation process. This continuous character of the qualitative transformations first really enables us to gain a rational insight into the possibility of the functional unity between certain select qualities that are necessarily bound together. In tracing the phases of the transformation process we grasp the *qualitative transitions that are reciprocally interdependent* in the interwoven qualities. Indeed, tracing these qualitative transitions in the functionally unified qualities at the same time shows us not only their necessary interlinking, but also the necessity of the *succession* of the distinct phases of the qualitative transformations. Quite distinctive lawful regularities and interconnections are signaled here not only in the *co-occurrence* of the interwoven qualities, but also in the succession of the correlative phases of the qualitative transformations and their linkages. This occurs first and foremost where the transformations consist only of a change in the degree of refinement, development, distinctness or embodiment [*Ausgestaltung, Entfaltung, Ausgeprägtheit oder Verkörperung*]<sup>222</sup> of the

---

text is N. Hartmann's *Zur Lehre vom Eidos bei Platon und Aristoteles*, even though Hartmann does not manage to achieve decisive steps because he does not take into account the distinction between ideas and ideal qualities ("Wesenheiten" in Hering's sense)<sup>\*\*\*</sup>.

\* "I", and has understood what is really involved in it,<sup>†</sup>

\*\* [This is a direct allusion to Hering's essay, bearing nearly the identical title: *Bemerkungen über das Wesen, die Wesenheit und die Idee.*]

\*\*\* "I" (in regard to this last issue, see Hering's essay and my *Essentiale Fragen*)<sup>†</sup>

221 "I" first be discovered<sup>†</sup>

222 I employ a variety of words to designate one and the same process, since none of them conveys accurately and adequately what is involved here; I am unable to find any single word that would be suitable.

qualities in the object. But it is also discernible where genuine qualitative transformations take place, hence where one quality transitions<sup>223</sup> into another – with the concomitant transformations of other qualities. It must nonetheless be stressed that the admissible changes in the qualitative substructure [*Unterbau*] of certain Gestalt qualities pertain only to relatively insignificant deviations of particular moments within the whole of the ensemble that is equivalent to the Gestalt quality, and not to the appearance of entirely new<sup>224</sup> qualities in it or the disappearance of others. It is important in this regard that deviations in the one quality are, as it were, compensated by changes in the remaining moments of the ensemble so as to sustain the equilibrium between them. It would appear, moreover, that *transformations* of the entire founding ensemble of a Gestalt quality are also possible while preserving the latter without change, but these are yet to be separately investigated in their formal type.<sup>225</sup>

The consequence of taking all of these possible cases into account is that the inner resistance to the notion of a possible change in an object's essence is no longer so insurmountable. The possibility of a *positive* solution to this problem would do away with a serious objection to accepting the existence of the essence of the individual object, and indeed of the objection that the theory of the individual object's essence does not account for the incessant and continuous changes in the real world, and that it consequently leads ineluctably to the rigidification [*Erstarrung*] of the world, or to a radical opposition of the world of continually changeable things to the immutable world of ideas, the two of which have nothing in common. But this positive solution can first be provided by a material analysis.

[447] Let us now take up individual objects whose essence is exact in the moderate sense, or purely material. Since we cannot appeal here to any *facts* whatsoever – and indeed neither those that are ascertained by the special sciences, nor those that are to be ascertained by metaphysics – we can only establish the *conditions of possibility* for the change of an individual object's essence. Namely, two possibilities open up: either the changes that transpire in the object's essence consist only of the development and more perfect embodiment of the essence in the object – hence consist in a way of the object's maturing in its essence – or they consist of genuine qualitative changes of the essence [that transpire] in a continuous manner.<sup>226</sup>

In both cases a harmonious or a functional unity would have to obtain between the object's nature and the totality of its essential properties. The impetus for these changes must lie in the essence itself and cannot hail from the object's surroundings, and indeed not even if favorable circumstances for change lay in these surround-

---

223 「in a continuous manner」

224 [Reading *neuer* for *reiner*, in conformity with the Polish version.]

225 [This sentence was added in the German version.]

226 Changes that transpire in leaps – a sort of mutation [*Mutation*] – while preserving the identity of the object appear to be ruled out; this, however, is a problem that calls for separate deliberations.

ings. For otherwise the new ensemble of the object's properties<sup>227</sup> resulting from the change, or the new state of the object in the phase of its maturation would be induced by external conditions. These new properties<sup>228</sup> would be acquired or externally conditioned, and not essential ones. If an individual object *loses* an essential property under the impact of *external* factors, then, "for both of the types of object now under consideration"<sup>229</sup>, this results in a *breakup* of its essence, in the obliteration of its constitutive nature, and precisely therewith – as we shall yet see – in the annihilation of the object itself. A different object with a different essence then replaces it, or some residual formation [*Restgebilde*] that possesses no essence of its own and that only for a time sustains itself<sup>230</sup> by means of external circumstances in a state of "dissolution." If, on the other hand, the changes transpiring in the essence of an individual object are induced by a factor contained in that essence, then this change too – and the manner in which it occurs – belongs to the object's essence and is its self-contained [*selbständige*] transformation, and this even if the fulfillment of certain favorable external conditions (for an undisturbed "natural" development) is required. The new properties of the object – or the new Gestalt-embodiment of its nature – that accrue to it as a result of this transformation belong in this case not among the acquired or externally conditioned properties, but are rather properties belonging to its essence. Moreover, if the impetus – or, if one prefers, the principle – of the inner transformations lies within the essence of the object, then the question arises as to whether these transformations could threaten the identity of the object. Should that be the case, then here the nature itself of the object would have to be of a kind that would entail transformations leading to its degradation or annihilation. This does not appear to be ruled out from a purely ontological standpoint; it would have to be shown in material investigations that these sorts of "suicidal" natures of objects are possible. But even in this case the identity of the object would be preserved during the course of the transpiring transformations, and only the direction of the latter would lead to the object's demise.

[448]

The role of the external conditions to which the object is subjected must be properly understood in this context. Insofar as it is an object which in virtue of its essence can possess acquired or externally conditioned properties and which is at the same time situated in an object-domain – a world, in particular – we should not by chance imagine that such an object could be completely *isolated* from its entire environment, and thereby *not* be subjected to *any external conditions whatsoever*. But we must distinguish conditions that are, so-to-speak, "preservative" [*erhaltend*], hence allow the object – as we often say – to "develop freely,"<sup>231</sup> from those that are

---

227 " (and nature) "

228 " (or state of the nature) "

229 " for an object with a moderately exact essence just as for one with a purely material essence "

230 " in being "

231 " that do not interfere with its immanent, autonomous development, "

“active” [*aktiv*] and bring about the intrusion of external influences into the scope of the object, and possibly into its essence. These latter, even if they do not always induce a disruption of the “normal development,” entail at least a certain modification of it. The external influences can delay the course of the object’s “maturation,” can hinder its nature from achieving its *optimal* development and embodiment in the object, can even obliterate the latter. This is always possible. At the same time, however, anything that is attributable to external influences does not belong to the essence of the object in the sense we have established, but rather only to what simply “befalls” it. There is an essential difference between the object’s “active” external conditions and those that are merely “preservative.”<sup>232</sup> We therefore cannot say that the overall “free,” selfsufficient development and all that it entails is attributable to external circumstances, and this development and its consequences cannot be regarded as something “acquired” or “externally conditioned.” The merely “preservative,” “negative” conditions that simply do not hinder the object from developing “internally” only attest to a lack of the object’s complete independence from the object-domain in which it is situated, but they neither impugn its existential selfsufficiency nor stand in contradiction to the existence of its essence, but, rather, to the contrary – in virtue of their very existence – they presuppose both. We shall still return to this when considering the formal structure of the world and of objects that are constituents of a world. For it is in this structure that the ultimate basis must be sought for the “possibility” of such objects within the world.

The possibility of the qualitative transformation of the essence of an individual object whose nature consists of a Gestalt quality which is functionally bound up with an ensemble of essential qualities depends, among other things, on whether: 1. certain modifications of the given Gestalt quality exist which in a way make up so-to-speak “variations” on one and the same “theme” – as the example of music teaches; 2. whether there are correlated to these “variations” ensembles of material moments of properties that are equivalent to them; 3. whether these sorts of *continuous* qualitative transitions from one “variation” of all of the moments that are relevant here into another “variation” are possible without inducing perturbations that would disrupt the existential equilibrium of the object.<sup>233</sup> In objects with a moderately exact essence the interconnections between the moments of the essence encompass a much broader realm than in objects with a merely material one, since special moments of form and mode of being also belong to the former. At the same time the moments bound together in them are of a much more specialized kind than in other objects. Thus it will probably be much more difficult to find an ensemble of moments that fulfill the three conditions set forth. It is therefore likely that the

---

232 “simply “allow” for its “free development.””

233 In the case of a harmonious link between the nature of the object and (some of) its properties, the relevant conditions are simplified. For, preserving one and the same Gestalt quality that comprises the nature of the object is – as we know – possible for certain changes in the stock of qualities harmoniously united with it.

qualitative transformation of objects with an exact essence in the moderate sense constitutes a much rarer phenomenon (if it is possible at all) than that of objects whose purely material essence contains a Gestalt quality as moment of the nature. However, this would first have to be confirmed by material analyses<sup>234</sup>. The purely formal conditions that I attempted to describe here are much too general to allow more "accurate"<sup>235</sup> prognostications. Things look no different with the possible qualitative transformations of objects whose essence is simple, although at first glance it appears that in view of the simpler structure of the essence of these objects there are much more numerous possibilities of various kinds of transformations than in the case of those types of objects already discussed. But this is an illusion. For even though in this case the systems of moments that are correlated with each other in functional unity are simpler, and this indeed in view of the fact that the nature is no Gestalt quality which dictates a nexus consisting of various kinds of qualities<sup>236</sup>, it is still questionable whether one should for this reason expect a greater number of possible combinations of moments that would comprise the distinct phases of the qualitative remaking [*Umbildung*] of the essence. It appears rather to the contrary to be much less likely that there are variations of an absolutely simple qualitative moment that comprises an object's essence than where a Gestalt quality is involved. But these too are rather conjectures than prognostications<sup>237</sup> that can first be achieved on the basis of material analyses.

As we see, therefore, formal-ontological reflections can only ascertain relative to the possible mutability of the object's essence that this mutability is in certain cases not ruled out on the basis of the form of the object. Only certain very general guidelines can be determined relative to the conditions that would have to be satisfied for such change in fact to occur. Meanwhile, more detail concerning various possible cases could first be provided by material reflections.

### c) Positive Qualities and Performance Capabilities (Capacities) within the Essence of the Object

With the aim of deepening our grasp of the essence of the individual object, we wish to discuss one more important problem that will enable us to contrast our conception to the traditional theories stemming from Aristotle.

Among the concepts of the essence of the individual object discussed above there is also the one according to which only *constant lawful regularities* belong to the object's essence. This is understood in a twofold manner. One either has in mind here the constant repetition of certain of the object's processes or modes of behavior

---

234 "without which it is impossible to say what qualities (matters) exist and in what manner they are bound together"

235 "concrete"

236 "that is equivalent to it"

237 "based on sufficient foundations"

(whereby this repetition is regarded as either necessary or just “generally” taking place), or what is at issue is the capacity or capability [*Vermögen oder Fähigkeit*] of the object to have certain properties under specified circumstances, or to carry out certain processes that are repeated in accordance with a determinate schema. This capacity is conceived in this context as a potential being of a particular kind, as the possibility of possessing certain properties or effecting certain processes. In contrast, everything else that does not belong to a “lawful regularity” so understood, hence every effectively occurring quality is supposed to be changeable and consequently not belong to the object’s essence. The antithesis of this view is the conception usually attributed to Aristotle<sup>238</sup>, according to which *solely* effectively accruing qualities (“forms”) are to be assigned to the object’s essence. There is therefore the danger that some readers will consider my conception to be among the second of these types. This, however, would be a misunderstanding. But it would be just as incorrect if someone wished to assign it to the first type. Once again, it would appear, the truth lies somewhere “in the middle.” First of all, the concept of “matter” that I employ is much broader than the customary concept of “quality.” So when I say that some “matters”<sup>239</sup> belong to the object’s essence, this includes both certain effective qualities and certain capabilities (capacities), insofar as these are bound up in a necessary manner with the object’s constitutive nature. Thus, in my view, both some qualities and some capacities belong to the object’s essence, whereas others are excluded from it. But which of these belong to the object’s essence is decided by the object’s constitutive nature. What the constitutive nature of the object determines, even when it is a Gestalt quality, need not necessarily be a “quality” in the *narrower* sense of the word, and need not be altogether an effective determination of the object, but it can also be a capacity or capability of it to behave in an unequivocally determinate manner (e.g. to react to external stimuli [*Einwirkungen*]) under specified external conditions. “Hence, certain – as we ordinarily say – “potentialities” can also belong to the object’s essence. These are, however, potentialities only relative to the properties that follow from them and that are to be acquired under suitable external conditions, or [relative] to the modes of behavior to be effected.<sup>240</sup>”<sup>241</sup> But in themselves they [potentialities] are (and therein lies the difference between the view espoused here and the traditional

[452]

---

238 “(although we are not sure if altogether correctly!)”

239 “moments of the object’s matter”

240 [The following is a translation of D. Gierulanka’s Polish translation of this syntactically somewhat problematic sentence: “They are, however, potentialities only relative to properties or modes of behavior, the possibility of acquiring or effecting of which follows from them [potentialities].” Her rendition of this sentence appears to conform more closely to the original Polish version (in the next footnote) than the German replaces, as well as to Ingarden’s intent as indicated in the fourth sentence further down the page.]

241 “We must get quite clear about this: The capacity or capability to [effect] something (to possess certain properties or to behave in a certain manner) is not in

conception) *active* [aktuelle] determinations of the given object. And they are also something that the object possesses *effectively*, even though it does not yet possess the properties that follow from them or effect the corresponding modes of behavior, and will first possess the properties or effect the modes of behavior with the onset of 「unequivocally specified」<sup>242</sup> external conditions. These<sup>243</sup> properties or 「modes of conduct themselves」<sup>244</sup> can thereby no longer belong to the essence of the given object, since they are properties that are acquired or conditioned from the outside. To the essence belongs precisely the capability of the object to possess such a property (mode of behavior), provided of course that this capability is in the given case necessarily dictated by the object's nature. The capacity of a particular metal (e.g. of iron) to expand its volume in a lawfully regulated manner in response to a limited rise in temperature can serve here as a hypothetical example<sup>245</sup>. Neither the greater volume nor its expansion belong to the essence of the metal (of the iron), since both are conditioned by the rise of temperature in the surroundings of the piece of iron, hence belong to those of its determinations that are “conditioned from the outside.” On the other hand, the capacity to expand the volume in a determinate fashion subsequent to an elevation in temperature does belong (or at least can belong) to the *essence* of the iron (if it could be shown that it is necessarily dictated by the iron's constitutive nature).

Such a capacity<sup>246</sup> is itself a relatively constant determination that qualifies the object just as effectively as some effective “quality” in the *narrower* sense of the word. But it is ordinarily anchored incomparably deeper within the essence of the given object than the latter qualities. 「Such an」<sup>247</sup> active capacity of the object comprises its active determinant only insofar as it has for its existential foundation some other quality in the broad sense of the word<sup>248</sup> that is<sup>249</sup> embodied in it which belongs to its – if we may put it this way – “active efficacies” [*aktuellen Aktualitäten*]. Something or someone is “*capable*” of something else only because it (or he) *is* such and such in some particular respect. 「“Actively efficacious” [*aktuell*

[453]

---

itself a *potentiality* or real possibility, but rather from it follow certain possibilities of *properties or modes of behaving* (reacting).<sup>242</sup>

242 「suitable」<sup>242</sup>

243 「potential」<sup>243</sup>

244 「processes (reactions of the object to external stimuli, in particular)」<sup>244</sup>

245 This example is hypothetical insofar as I cannot examine here whether this capacity is in fact necessarily dictated by the nature of the metal. What is at stake here is only an *illustration* of the claim that a capacity for something is an *active* attribute [*aktuelle Beschaffenheit*] of the object which has its basis in corresponding properties of the latter.

246 「to react or the capability to possess a certain quality」<sup>246</sup>

247 「We must not forget one more thing in this context: Every such」<sup>247</sup>

248 「(embracing magnitudes, for example)」<sup>248</sup>

249 「immanently」<sup>249</sup>

*aktuellen*] qualities that determine<sup>250</sup> an object comprise the ultimate existential foundation for everything else that can still show up in it, and in particular the foundation of all “potentialities” in the sense of capabilities or capacities. Insofar as objects whose essence permits acquired and externally conditioned properties are concerned, their essence is never exhausted by a set of effectively determining qualities, but always embraces certain active capabilities (capacities) that<sup>251</sup> follow from the latter<sup>252</sup>, which [capabilities] can first be effectively operative [*effektiv wirksam*] with the onset of certain external conditions, thus as soon as these objects find themselves among other objects of the same existential domain.<sup>253</sup> It is indeed a distinctly characteristic moment of objects that make up components [*Glieder*] of the real world that they first unveil, and to a certain extent also actualize, their full essence upon the onset of suitable external conditions. Their capabilities first unfold owing to suitable external conditions in the world surrounding them having been realized and allowing them to “activate” [*in Aktion zu setzen*] their capabilities, and thereby allow the objects to acquire these or those properties or to have properties that are conditioned from the outside, or to behave (react) in a manner that is proper to them. Thus, whoever wishes to “grasp”<sup>254</sup> the essence of an object which is the component of a world cannot confine himself to observing those of its qualities that determine it effectively (in the narrower sense), but must rather simulate situating it in various conditions that are possible and permissible for it in order to examine how it behaves “under these conditions”<sup>255</sup>, and in particular how it reacts to stimuli that impact it. It is only then that from beneath the surface of “external” and externally conditioned qualities various capabilities and capacities of the object begin to disclose themselves, which for their part point to deeper strata of its essential determinations; it is in these deeper strata that those “deepest” determinations that are directly linked to the object’s constitutive nature ordinarily

[454]

---

250 “To that extent, conceptions of the essence of an object stemming from Aristotle would be correct in claiming that “qualities” which effectively qualify”

251 “necessarily”

252 “(from the nature of the object, in particular)”

253 The thesis just enunciated is valid for objects which have a moderately exact or purely material, or, finally, a “simple” essence, hence for objects that permit acquired properties and those conditioned from the outside. At issue here are in fact real objects, the formal-ontological concept of which has not been introduced thus far. Subsequent considerations will first set these concepts in relation to each other. It is they that will first show that the thesis enunciated in the text at hand applies relative to real objects. But I have not succeeded in developing this thesis directly, from the characterizations of the various types of essence of the individual object given above, without appealing to claims which pertain to objects as members of a specific object-domain. To that extent, the thesis under discussion is not substantiated in a satisfactory manner. [This note was added in the German version.]

254 “investigate”

255 “in situations into which I place it”

also lie. Anyone who believes that through a brute gazing at the object in its total isolation from the surrounding world and in its complete inaction and immobility [*Inaktivität und Unbeweglichkeit*] he can grasp<sup>256</sup> its essence<sup>257</sup> still possesses a very primitive concept of that essence and of the manner of its cognition. That is to say, the individual object is not – as the skeptical-positivist conceptions would have it – a simple conglomeration of “elements” that lie alongside each other in a neutral manner and always in the same fashion, and whose only<sup>258</sup> trait would be that they belong together (are “bound” with each other), but is rather a *hierarchically* ordered existential nexus of moments that condition each other in various ways – and indeed [a nexus] of the constitutive nature, of<sup>259</sup> properties or capabilities fitted out with effective qualities<sup>260</sup>, of processes and modes of behavior that play out in them, of externally conditioned properties and, finally, of relative characteristics. All of these conceal each other in various ways to an external observer, or disclose themselves under propitious circumstances, whereby they open up perspectives not only on what lies hidden “in the interior” of the object but also on the complicated inner formal structure that I am attempting to reconstruct here at least in some of its main features. Certain details of this structure will emerge better when we consider the existentially autonomous individual object expressly as component of a higher order whole – of the real world. But before we do, we must first examine the problem of the identity of an individual object.

---

256    “discover”

257    “in the sense I have in mind here”

258    “formal”

259    “essential”

260    “, of acquired properties”



**Formal Ontology**

**Part 2**

**World And Consciousness**



# Chapter XIV

## The Problem of the Identity of an Individual Temporally Conditioned Object

[1]

### § 60. Introduction

The preceding considerations pertaining to the form I of an existentially autonomous individual object<sup>1</sup> now enable us to tackle<sup>2</sup> the problem of such an object's identity. This problem in its full breadth extends to *all* individual entities, and generally to everything that exists as such. In this breadth it is a very difficult problem. For it is impossible in this setting to reduce the identity of the object of a particular type to the identity of the object of some other type. The problem then calls for a completely radical solution, and presents difficulties so daunting that at the moment I see no satisfactory way of overcoming them. Fortunately, for our purposes we can confine ourselves to considering the identity of the individual, temporally determined object. For only such entities are taken into account when dealing with the issue of the existence and essence of the real world.

The treatment of this problem will, however, force us once again to deal with the form of the several variants of temporal, individual entities, since formulating the problem depends on the variant of that form. The problem consists *de facto* of a set of interconnected questions which are so different that they even belong to different domains of philosophical investigations. They were not adequately sorted out in prior discussion, which has led to various difficulties that cannot be cleared away except by first purifying the entire problem-context. I begin with that.

First of all, the group of formal-ontological problems needs to be separated here from the epistemological ones. The former address directly the identity itself of the object, while the latter pertain to various situations that are bound up with the cognition and knowledge of an identical object, or of its identity. Here I shall confine myself to the first group of problems. But in order to clarify what is to be excluded from our current set of problems, I shall sketch a few of the main problems in epistemology that are 「relevant to the present context」<sup>3</sup>.

[2]

The first question to arise is of what sort are the experiences [*Erlebnisse*], or manifolds of them, in which one and the same individual (in particular, temporally determined) object is *given* to the cognizing subject, or in which this subject comports

---

1 「have advanced far enough to」 [I shall again occasionally abbreviate 'existentially autonomous individual object' by 'object' since it is throughout the kind of object Ingarden is investigating. 'Temporally determined' will also be occasionally abbreviated by 'temporal.']

2 「one of the most important problems in formal ontology, namely,」

3 「related to the issue of an object's identity」

in some manner with that object (for example, intellectually [*gedanklich*] or in practical affairs<sup>4</sup>). Depending on which formal type this object belongs to (whether it is an event or a process or an object persisting in time), these experiences will of course differ as well, and the material determination of the given object will also have an impact on their course. But it is a different circumstance that has a greater significance for the progression of these experiences than this "last one"<sup>5</sup>. The issue is, namely – at what is the cognizing agent's so-to-speak central ray of attention directed? In the normal case it rests on the material determination of the object, whereby the circumstance that it is one and the same object only makes up something like a self-evident presupposition that is not explicated for itself. If, however, a doubt arises as to whether we are in fact dealing in the given instance with one and the same object, then we seek to somehow fortify our conviction that such is the case. If this is successful, then not only is the same object (as before) given, but it is also given *as the same*. It shows itself to us so-to-speak expressly in its selfsameness<sup>6</sup>, although the latter is not yet given to us for itself. Finally, it is also possible for the object's selfsameness itself to attain self-presentation [*Selbstgegebenheit*], and the given object only makes up so-to-speak the background for the principal object of our interest and our epistemic focus<sup>7</sup>.<sup>8</sup> These<sup>9</sup> different cases must be kept apart and analyzed precisely with respect to the attendant cognitive operations. The differences that show up here are significant for critical-epistemological reflections pertaining to the possibilities of demonstrating the identity of the individual object<sup>10</sup>.

[3]

However, other circumstances also play a role in this. An individual object can be given in its identity in a manifold of experiences that constitute a single continuum. But it can also be given in manifolds of experiences that are separated from each other in time. In the intervals of separation, experiences transpire which refer to other objects. It can finally happen that a *sequence* of temporally separated experiences is enacted, all of which refer to one and the same object, "while they themselves last only very briefly, and comprise as a result a primal experience-unity"<sup>11</sup>. This is the case, for example, with "tachistopic [*tachystokopischen*]"<sup>12</sup> perceptions, as these transpire in psychological experiments. Other kinds of differences emerge

---

4 [Reading *Betätigung* for *Bestätigung*, which better fits the context.]

5 "material determination"

6 [*Dieselbigkeit*: as Ingarden makes clear in the sequel, he employs the word synonymously to *Identität* [identity].]

7 "– the selfsameness"

8 See in this connection A. Reinach, *Über das Wesen der Bewegung* [On the Essence of Motion], *Sämtliche Werke*, eds. Barry Smith and Karl Schuhmann, v. I, München: Philosophia Verlag, 1989, pp. 551–88.

9 "three"

10 For the sake of simplicity, we speak in this chapter of "individual" rather than "temporally determined individual" objects.

11 "and owing to their short-lived duration they comprise *one* experience"

12 "stethoscopic"

among experiences relating to the same object with regard to whether they are experiences of immediate perceiving or mere recollections, or only imaginings [*Vorstellungen*] or thoughts. This diversity of experiences plays a major role when the issue is the selfsameness of objects that belong to various formal types. If they are events, say, then they can be immediately perceived only once, and all at once, at the instant of their inception. After they have occurred they can only be recollected or imagined or merely contemplated intellectually, and before they have taken place – only expected. Processes, on the other hand, can be immediately grasped during their progression in continuous manifolds of experiences, but always in ever new individual phases. But as soon as they have run their course, they are only accessible to the cognizing subject in recollections or in purely intellectual acts. Only objects persisting in time<sup>13</sup> – provided their identity has been substantiated – can be perceived immediately on multiple occasions in separated acts, or in separate manifolds of acts.

When the corresponding experiences in these various cases have been described in the course of their occurrence, and when it has also been made clear how they are bound together, impact on each other, and motivate or substantiate each other, or, to the contrary, weaken each other or lead to conflicting results and thereby “annul” each other – only then has the starting material been gathered that is necessary for an epistemological-critical treatment of the results achieved in these experiences with respect to the identity of the respective object. In this connection, the following difference between two cases of the givenness of identical objects is also important: [for one,] there are objects  $\Gamma$  – physical things, for example – that are (simultaneously or in succession) given as identically the same to *multiple* subjects of cognition, although the latter do not bother to ask themselves whether, and with what right, this selfsameness of the object actually obtains<sup>14</sup>. We name such objects “intersubjective.” For other objects, in contrast, such an immediately palpable [*erfaßbare*] selfsameness for numerous different subjects of cognition is ruled out in principle. They are given in their very self, in person and<sup>15</sup> in the flesh [*originär und leibhafti*], to one and *only one* subject, whereas other subjects can only think about them, or merely imagine them with a greater or lesser measure of intuition. We

[4]

---

13 [In the sequel I shall replace the expression ‘objects persisting in time’ with the abbreviated ‘persistent objects.’]

14  $\Gamma$  which are given to us in such a way that – even though we do not ponder on it – it is self-evident to us from the outset that they are one and the same for multiple cognizing subjects\*.

\* To put it better: that they are accessible in their selfsameness to the immediate cognition of multiple subjects.<sup>7</sup>

15 [The conjunction is a bit misleading since, for Ingarden at least, these two terms are for the most part employed synonymously. Another surrogate for *originär* is ‘in person’ – hence my choice.]

call these last objects “monosubjective.” They are the sorts of objects we are dealing with in the case of “hallucinations” (that have been exposed as hallucinations).<sup>16</sup>

The aesthetic object given in immediate apprehension also appears to be monosubjective. Finally  $\ulcorner$ , the experiences of consciousness are also monosubjective<sup>17 18</sup>. As we know, this is particularly important for epistemology, and for philosophy generally. For epistemology, all those cases come into consideration here in which an illusory givenness occurs for multiple agents that cognize the identity of an object, as conversely cases of the object’s illusory monosubjectivity as well as the various ways of exposing such an illusory givenness. For all of them afford valuable<sup>19</sup> materials for the critical assessment of the knowledge of the respective objects. The main issue is which immediate data of cognition [*Erkenntnisdaten*], and which interconnections among them – and to what degree and within what bounds – can give us the assurance that a particular intersubjectively accessible object which is given as the same *is* in actuality the same, hence that we are not victims of any illusion in this regard.<sup>20</sup> What are the necessary and sufficient subjective (<sup>21</sup> experiential and phenomenal [*erlebnis- und erscheinungsmäßigen*]) conditions for a temporally determined object to be given (to me, to many) as identically the same? For only then can the question be answered as to whether, and to what extent, these subjective conditions have an “objective validity” [*objektive Geltung*], i.e. whether they sufficiently guarantee the selfsameness of  $\ulcorner$  this object<sup>22</sup>.

[5]

All the questions that we have only indicated here lead to extensive and complicated investigations whose momentous beginnings as we know are to be found in David Hume, and which were later addressed by Kant and his followers. But these investigations have never been actually developed and carried out systematically. The reason for this, among others, is that they were undertaken from the outset with

---

16 The source of “mass hallucinations,” in which numerous persons are subject to the same hallucinations, has not yet been clarified. But of one thing there is no doubt, namely, that in this case too the object of hallucination is not strictly identical for different hallucinating subjects, and cannot be such, but that we only have a singular illusion with respect to the putative selfsameness of the hallucinated object. This object is in this case just as monosubjective as in the cases of strictly individual hallucinations.

17  $\ulcorner$  We leave aside whether this also applies to mental states [*psychischen Tatsachen*] – which are different from conscious experiences.<sup>17\*</sup>

\*  $\ulcorner$  The status of this issue with respect to mental states understood as something different from conscious experiences is, as we know, controversial. I tried to discuss them in the paper “*O poznawaniu cudzych faktów psychicznych*” [On Cognizing the Mental States of Others], cf. *Kwartalnik Psychologiczny*, v. XIII, Poznań, 1947.<sup>17</sup>

18  $\ulcorner$  – and this is a highly important issue for epistemology – so is the perceiving of our own conscious experiences<sup>17</sup>

19  $\ulcorner$  informational<sup>17</sup>

20  $\ulcorner$  But in order to solve this problem, we need to first answer the question as to<sup>17</sup>

21  $\ulcorner$  purely<sup>17</sup>

22  $\ulcorner$  the object which is given as the same or at least in its selfsameness<sup>17</sup>

the intent of demonstrating the relationality or subjectivity of the object's "identity." They were supposed to show that the selfsameness (identity) does *not obtain* within the existent itself that is given to us, and that it is only certain episodes of experiences, or their structure (Kantian "category"), which simply induce the *semblance* of an objectively obtaining identity of the object, and this even when it is supposed to be a "transcendental" semblance in Kant's sense and comprise the condition for the possibility of an "objective" knowledge. Thus the basic tendency of the research went in a direction diametrically opposed to the one in which it should have gone. Instead of searching for the moments and episodes of experiences that make up the condition for the possibility of rationally demonstrating [*Ausweisung*] that the identity of the object obtains objectively, the effort was primarily expended on finding those aspects or moments of the corresponding cognitive experiences that were supposed to attest to the "mere "phenomenal character"<sup>23</sup> of that identity. Nor was the proper sense of this identity clarified in the process.<sup>24</sup> Thus the analysis of the relevant experiences and their correlates never got beyond a rudimentary stage.

It is also not so easy to foresee all the difficulties we might run into in the course of such an investigation. They appear to be of a very fundamental kind. This should not, however, prevent us right at the outset from conducting the relevant investigations.

The skeptical objections that Hume had leveled at the possibility of demonstrating rationally the identity of an individual, temporal object cannot of course be overcome by a "mere description"<sup>25</sup> of the experiences in which "identical objects are"<sup>26</sup> given to us. Their function in cognition and their efficacy would also have to be investigated. Hume's quite elementary descriptive results pertaining to "ideas" and to "impressions" are not only very unsatisfactory, but also display far-ranging oversimplifications and distortions of the experiences that we actually enact (as we know today on the basis of phenomenological investigations – those of Husserl foremost). Nor can we accept the *solution* given by Hume for why identical (external) objects, but also the identical ego, are given to us, even though, according to him, this identity does not properly [*eigentlich*] obtain. The situation is similar with the solution advanced by Kant, which – despite all precautions and assurances – is after all skeptical. The conception of identity as a category of the understanding which belongs to the essence of (human) cognition but is in no way supposed to be embodied in the "thing in itself" is a hypothesis meant to eliminate certain dif-

[6]

---

23 "illusoriness, to the phenomenality"

24 As we know, Kant passed on clarifying the sense of his "categories." This would supposedly not fit into the drift of his investigations in the *Critique of Pure Reason*. Perhaps he also considered such a clarification impossible, as would appear to follow from one passage in the *Critique*. At any rate, we are not indebted to him for any advances in this respect. [This note and the sentence to which it attaches were added in the German version.]

25 "simple explanation of the structure"

26 "one and the same object is"

[7] faculties, to be sure, but at the same time it leads to new, perhaps greater difficulties than those it was supposed to eliminate. The most important of these difficulties is that in the sense of the transcendental “ideality” of the category of identity (as well as of altogether all categories), the cognizing subject in itself is “also neither identical nor non-identical in the metaphysical sense, whereas it would have to be one of these”<sup>27</sup> in order for the thesis pertaining to the apriori forms of intuition and of the understanding to preserve its legitimacy. One would also have to concede metaphysical identity to these apriori forms<sup>28</sup>. “Indeed, without identity accruing to the categories themselves, they could not perform the function assigned to them by Kant; and the same applies to space and time as “forms of intuition.” But this would contradict the essence of the categories as mere “subjective” forms that cannot be incorporated into any reality in itself, hence not even into that of the cognizing subject and its operations. However, if the categories and forms of intuition did not always remain the same, they could not confer on the phenomenal world the *constant* form (given in all acts of human cognition that grasp [an object]) owing to which this world is supposed to be distinguished from the world of things in themselves. This (putative) phenomenal world would then be condemned to eternal mutability – also with respect to its “form” – and could not be given as something formed in some manner or other, but always in the same way.”<sup>29</sup> The condition for the possibility of thinking Kant’s phenomenal world as at all unequivocally and soundly characterized, and for it to sustain itself as something that – at least in its form – is constant throughout the course of experience [*Erfahrung*], depends on identity not being any kind of category of the pure understanding that is imposed on the existent, but on its being immanently embodied in at least some things in themselves, or in the forms of intuition and ultimately in everything that was supposed to comprise the object of the cognition. Thus, the condition for the Kantian theory to be possible stands in direct contradiction to its content<sup>30, 31</sup> Kant came to realize clearly (not until the second edition of the *Critique*, admittedly) that the real [*reale*] identity of the cognizing subject is the condition of the possibility of any knowledge at all. But instead of abandoning the theory of the apriori categories of the understanding, he produced a new concept of the unity of the transcendental apperception, which lies at the basis of all categories since it first of all makes the

---

27 “not identical with itself in a metaphysical sense, whereas it must be that”

28 “of intuition and of pure reason (hence, to time, space and the categories)”

29 “This would contradict the conception of identity as solely a “category” of pure reason. However, if time, space and the categories did not in themselves preserve identity (in the metaphysical sense), but were merely to “clothe themselves” in it owing to the application to them of our forms of cognition, then they would not manage to ensure the separateness and identity of the phenomenal world in contrast to the things in themselves. This world would then be condemned to eternal flux, incapable of being reasonably comprehended in any stable forms.”

30 [The reader is again reminded: *Inhalt/Gehalt* = content/Content.]

31 [The remaining five sentences of this paragraph were added in the German version.]

cognition executed in the judgment possible. To be sure, what is involved in the latter is identity in the sense of the “unity” of an operation, hence – of a process, but that comprises only a special case of identity in general. The fact that Kant did accept it after all proves how inextricably the requisite for the objective embodiment of the “category” of identity is bound up with the essence of cognition and with the possibility of temporally determined being. And this indeed despite all attempts at the relativization of this “category” vis-à-vis one subjective entity [*Subjektivität*] or another.

Things look no different with subsequent efforts at relativizing the identity of the object vis-à-vis subjective operations. ¶ This applies in particular to <sup>32</sup> Bergson’s theory of ¶ the intellect <sup>33</sup> and Mach’s conception of the relativity of the object’s – as well as of the subject’s – identity vis-à-vis the economy of thinking. There too one falls into a contradiction with the express content of one’s own theory. It is thus necessary to take up anew the entire complex of questions relating to the cognition of the object’s identity. Yet I cannot do this here. The only thing we need to recognize here is that every attempt at a general relativization of the temporal object’s identity vis-à-vis any subjective factors, and the effort to exclude identity *generaliter* from the existent in itself, leads to an unavoidable error. That is to say, in making such an attempt, one must accept identity somewhere within the existent itself as an ultimate formal structure embodied in it that can no longer be reduced to anything else.<sup>34</sup> If, however, the issue in epistemological reflections is whether for certain special objects we are entitled to assume that they are “the same” throughout their existence, insofar as they are *in fact* given to us in a particular way as the same, or in their selfsameness, then on the one hand these reflections must be free of any *general* relativization of the object, but on the other they must somehow presuppose in advance the identity of precisely those objects whose identity is put in question. To fulfill this requisite is the main difficulty of the investigation. But this means that it must be conducted under the stricture [*Klausel*] of the ontological *epoché*.

[8]

A second difficulty is posed by the question of how the *criteria* should be formulated that would enable us to decide whether an object that is *given* to us in a cognition as the same, or in its selfsameness, is in actuality *in itself* “the same.” All of these epistemological investigations – descriptive or critical – must have at their disposal, as guiding threads for conducting them, *ontologically* clarified concepts of an object’s identity, as well as criteria for the effective subsistence of the selfsameness of a temporal object. And in this direction opens up a multitude of problems which need first of all to be differentiated, and precisely formulated.

The first distinction we need to make is that between the problem *pertaining to essence* [*essentielle Problem*] and the *criteriological* one. The first one involves clarify-

---

32 ¶ Prone to the same objections are ¶

33 ¶ intellectual cognition ¶

34 ¶ In other words: *the identity of the object cannot be generally relativized* vis-à-vis cognitive functions. ¶

ing *what* the “identity” of the object – and in particular of the temporal individual object – properly is. The second, in contrast, involves establishing the *sufficient conditions* for a temporal object to be, or remain, “the same” through the entire span of its existence and through all the changes it may undergo.

[9]

The reason that the problem pertaining to essence poses particular difficulties is that the identity of the object is itself no kind of object, hence is not something that would have a nature and determinate properties. We should not therefore expect the problem pertaining to essence to lead in its definitive resolution to a “real” definition which would explicate the nature of the *definiendi* and its properties. Even a “nominal” definition, which gives to a name its meaning in a particular language, or only fleshes it out, cannot of itself solve our problem<sup>35</sup>. For such a definition is either a merely linguistic convention, which as such has no substantive significance for us, <sup>⌈</sup>or it is an explanation of the sense of a word conceived [*erfaßte*] *on the basis of a cognition*, but it is precisely then that it presupposes this cognition and, in our case, the solution of the problem pertaining to essence<sup>36</sup>.

The identity of the individual object is no composite or derivative ideal *quality* of any kind, in which simpler moments could be distinguished, and could in this way characterize that quality. Finally, it is also no property (or a plurality of the same) of the individual object so that it could be *pointed out*, and characterized or clarified. It would appear to be an indispensable *condition* for an object’s being able to possess properties, and comprises a special moment of its *form*. This suggests the notion of determining identity by seeking out in the form of the object that ensemble of moments that would be linked to it, and would be, as it were, “equivalent” to it. But the identity of the object can also be something specifically simple and peculiar in the object’s form that cannot be “analyzed” at all, but can only be made intuitable by means of the phenomenological technique of bringing [something] out [*Aufweisens*], whereby it would be at the same time distinguished from other form-moments with which it is commonly confused. We would in this way avoid the ambiguity and lack of clarity that reign in the criteriological problems of identity.

We shall presently seek to clarify how things stand in this regard. At any rate, the solution of the essence-pertaining problem of the identity of the object comprises the basis for articulating and solving the criteriological problem. However, since both these problems get differentiated in accordance with the kind of object whose identity is supposed to be investigated, it is first of all necessary for us to deal with the forms of the three different object-types: event, process and the individual object persisting in time.

[10]

---

35 <sup>⌈</sup>, or even contribute to that<sup>⌋</sup>

36 <sup>⌈</sup>or, if we adopt this convention on the basis of cognition, in adaptation to its results, it *presupposes* the solution of our problem<sup>⌋</sup>

## § 61. The Formal Differences and Existential Interconnections between Event, Process, and Object Persisting in Time

I previously<sup>37</sup> distinguished three basic types of temporally determined entities: event, process and persistent object (the thing, in particular). None of them is reducible to the others – in such a way, for example, that *only* events were to “truly” exist, while both of the remaining [types] were to be “only” manifolds of events. I have pointed out a set of formal moments that distinguish the particular types from each other. But I could not “conclusively solve”<sup>38</sup> the problem of the form of these objects because at the time I did not have at my disposal either the exact concept of form I or a “clear notion [Klärung]”<sup>39</sup> of form I of the individual object. This is why at the time the main emphasis had to be placed on the existential difference in the mode of being of these objects. Thus, we must now augment what was said earlier.

a) *Events*: In the event, as in the inception [*Ins-Sein-Eintreten*]<sup>40</sup> of a state affairs, we are dealing with the kind of peculiar “object” in which what strikes us before all else is its mode of being – that inception and taking-place [*Stattfinden*] within the framework of *one* Now. This belongs necessarily to its (general) essence. Obviously, *what* is occurring also always belongs to the latter, hence a peculiar moment of the material determination of the state of affairs that is just then being “realized.” Nonetheless, the occurrence, the taking-place, plays a much greater role in this case than does the perduring [*im Dauern bestehende*] existence in the case of the persistent object. In this last case the bulk of the object’s weight rests on its material endowment. Only in the process does the mode of being – which, as we said, consists of [something] happening, “[something] being-consummated” [*Sich-Vollziehen*] – play just as important a role as does taking-place, inception, in the event. For this reason events and processes are temporal objects *par excellence*, in contrast to the persistent object which is only temporally determined. Although<sup>41</sup> the mode of being of the object does not belong to its form, <sup>[11]</sup> <sup>42</sup>this *other role of the mode of being* in the event and process does after all constitute a certain *formal* difference in comparison to the persistent object (and in particular, to things and living beings, persons).<sup>43</sup>

With respect to its form, the event – as a state of affairs that enters into being – has the structure of the latter.<sup>44</sup> It is by means of this structure that the event is distinguished from the persistent object as the subject of properties which makes

---

37 Cf. Vol. I, Ch. V of this work.

38 “treat exhaustively”

39 “theory”

40 [Literally: ‘stepping-into-being.’]

41 “, in line with the concepts established here, both the existence and”

42 “we can still agree that”

43 “It is therefore no wonder that the differences between these types of temporal objects revealed themselves to us before all else in their mode of being.”

44 Cf. above, § 50.

[12]

up a concrete whole (in the absolute sense of the word) that is fully determined in all respects. An event is never as self-sufficient a whole as this last object, regardless of whether it is an event that plays out in the interior of some object or one between different objects. By entering into being, the event at the same time comprises an intrusion into the existential scope of one or more persistent objects (things or living beings). An event is utterly impossible without the existence of some object, or sometimes of multiple persistent objects, within the framework of which it occurs. It is also not possible without certain processes of which it is the resultant, "launching point, or point of intersection"<sup>45</sup>. Finally, it is also not possible without the occurrence of at least *one*, but ordinarily multiple, events that constitute its cause.<sup>46</sup> In this way, it comprises a *formation that is non-self-sufficient in multiple ways and in various aspects*, and this not so much relative to its material endowment – hence, with respect to *what* sort of an event it is – as with respect to its form.<sup>47</sup> The event is so tightly interwoven with a multitude of other events that surround it spatio-temporally, and with objects that belong to other formal types, that it gives rise to the difficulty of demarcating one event from others with which it is interconnected – and this from both those that are simultaneous with it and those that come before or after. This<sup>48</sup> is particularly relevant to events of which the one is the cause, and the other its effect. We must recall in this connection that every event is *instantaneous [momentan]*. Since, therefore, the state of affairs, whose inception into being is comprised of the respective event, does not sustain

---

45 "or which perhaps have their cause in it"

46 A closer inspection of the causal connection shows that the relation between the effect and its cause is different from the relation between the cause and its effect. The effect does in fact depend on the inception of the cause, hence on the inception of an event, whereas the cause is, with respect to its matter, dependent in an essential way on its immediate effect. See in this regard my article "Die Asymmetrie der ursächlichen Beziehung" [The Asymmetry of the Causal Relation], *Festschrift f. H. Conrad-Martius*, "Philosophisches" *Jahrbuch der Görres-Gesellschaft*, 66 Jahrgang, München, 1958.

47 It is not of course ruled out that also the matter of an event may for its part entail that event's existential non-self-sufficiency or dependence relative to other special events or processes, or, finally, relative to persistent objects. Various laws are presumably to be found among the so-called causal laws that express the materially grounded non-self-sufficiency of the respective event.\* But the causal laws, as the causal connection itself in general, have been thus far, despite a rather extensive literature devoted to them, only very superficially investigated – and not from the correct perspective – whereby it is hardly possible at present to seek among them for laws that are more than mere empirical contingencies. Based on their erstwhile treatment, which was conducted from skeptical points of view, they were in general, and in principle, regarded as only such contingencies. Whether rightfully so, is something that we shall not address.

\* [The remainder of the note was added in the German version.]

48 "difficulty"

itself in being after the event had occurred, then this event appears to be altogether incapable of being grasped *in concreto* as being bounded off from others and in its individuality. In connection with this, a peculiar, only indirect, conceptual method of grasping events has evolved in modern natural science (this, indeed, since Leibniz and Newton) under a particular conception of time, a repercussion of which has also led to a special conception of the event as such. That is to say, by rendering time equivalent to a point-continuum, every present and every instant of time in general was also conceived in the sense of a “temporal point.” In view of this, events too had to be conceived as such “punctiform” entities [*punktuelle Gebilde*], as mere limits (in the mathematical sense) within the continuous stream of happening. At bottom, they would then only be an intellectual abstraction, whereas processes or enduring states would be the only concretely existent entities [*das Konkret-Vorhandene*]. This appears to be quite unlikely, but this conception of the event conforms with the fact that in contemporary physics differential equations are employed for determining more closely the matter of the events taking place in the physical world and that, from the philosophical side<sup>49</sup>, the view has been advanced of conceiving the cause (or the effect) as *limit* of an infinite sequence of states of affairs  $\ulcorner$  or states<sup>50</sup> towards which that sequence converges when the duration of these individual states becomes increasingly small and converges to a  $\ulcorner$  punctiform<sup>51</sup> time instant. In this artificial way – given the adduced conception of time, and in particular of the present and correlatively of the event – it is supposed to be possible to distinguish one event from others. There is an analogous difficulty in attempting to separate out an event from other states of affairs that obtain simultaneously in the same persistent object, or  $\ulcorner$  from states of affairs that also take place in other objects upon the inception of an event that occurs against their background<sup>52</sup>.

[13]

It is impossible at this juncture to broach and resolve in a satisfactory manner the difficult and complicated problem of the nature of time instants (whether they are “punctiform” entities or ought to be conceived in some other way). Thus, justifying the attendant conception of the event also has to be deferred. Let it here suffice to point out the difficulties associated with the “demarcation” of the event.<sup>53</sup> The problem of “demarcation” pertains to what of the actuality-realm within which the given event takes place genuinely belongs to the very event itself and what already comprises a different event, or a process or, finally, a persistent object. This issue has great bearing on one of the problems concerning the identity of the object that I am about to deal with. For without performing this demarcation it is altogether indeterminate *of what* we are actually supposed to assess the identity.<sup>54</sup> Because

---

49 Cf. B. Russell, *Analysis of Mind*, Ch. V.

50  $\ulcorner$  (or a state in which a thing endures for some time)  $\urcorner$

51  $\ulcorner$  single  $\urcorner$

52  $\ulcorner$ , more generally: in objects against the background or within the scope of which the given event plays out  $\urcorner$

53 [The three opening sentences of the paragraph were added in the German.]

54 [This sentence was added in the German.]

the event is instantaneous, one of the basic problems concerning the identity of the persistent object does not apply to it, namely, the question of the same object's *abiding* through time<sup>55</sup>. For as far as the primal being of the event is concerned, the latter, as an instantaneous entity, cannot perdure through time. The issue of the event's "perduring as identical" does not arise until we consider its mode of being in its secondary,<sup>56</sup> derivative being – after it has already passed (cf. §28, above).

[14]

b) *The Process and the Object Persisting in Time*. Of fundamental importance to formulating the problem of identity for a process is its form – as form of an entity that is, on the one hand, the whole of ever new accreting phases but on the other, a subject of properties that evolves in time. For, as we shall yet see, the identity of a process obtains in a different sense and under different conditions than that of a persistent object. A certain complication is introduced here by the circumstance that a persistent object generally undergoes changes during its existence, and is thus enmeshed in various processes in addition to containing certain processes within its own existential scope: the processes of its qualitative and quantitative alteration, various kinds of dynamic processes, and so on. Already when dealing with the mode of being of temporal objects, the possibility – or the danger – opened up of reducing such objects to some manifold of interlinked processes. The same possibility now encroaches from a different perspective: Is it possible to establish the disparity [*Verschiedenheit*]<sup>57</sup> (distinctness [*Abgesondertheit*]) of form, as well as the existence of a demarcation, between a persistent object and the processes that either transpire within the object itself or are something in which it participates? The existence of this boundary between the two has a vital bearing on the problem of the sense and manner in which an object is one and the same in its entire existential scope. The analyses carried out in §§ 29 and 30 leave no doubt whatsoever that the form I of the process is different from the form I of the persistent object. To that duality of structure (of the phase-whole and of the evolving subject of properties), to that unfolding in time [of the process] along with its parts (phases), to the essential impossibility to be contained as whole – in its collective existential scope – in *one* present, and to the incompleteness of constituting the process-object associated with that – to all that is contraposed, in the case of the persistent object, a sequence of formal moments such as having-no-parts-in-time, its being contained fully – in its collective realm – in every instant of its existence, and so on. But does this disparity of form suffice for the mutual demarcation between objects that belong to different formal types when these are tightly interconnected; hence, for example, when at issue is the demarcation of an object from the processes transpiring in its interior? And conversely: Does not the disparity of form between the persistent object and the process preclude any and every existential interconnection from

[15]

---

55 「Cf. §62, below.」

56 「retroactively」

57 [Ingarden is keen on distinguishing between *Unterschied* and *Verschiedenheit*, which latter is sometimes rendered by "dissimilarity."]

obtaining between them? Is it possible that processes transpire within a thing or a living being, or a human being in particular, that they penetrate so-to-speak into the tissue of coalesced properties and entail the emergence of new properties that accrue to the object, properties which were not present prior to the consummation of these processes? Should one wish to deny this, then the question arises as to how else to account for the fact that changes transpire within a persistent object other than precisely by processes that run their course within its own existential realm, the consummation of which is 「either the change taking place in this object, or else entails it」<sup>58</sup>.

We must at any rate distinguish two cases: those in which something happens *within* an object, and those in which this object as whole participates in a process – or in numerous processes involving a plurality of objects. As example of the first case we can take the chemical changes that occur in the muscles of an organism while performing certain work. Precisely this work may serve as example of the second – e.g. carrying weights, executing some movement, and the like. Both cases can be interconnected: the one process induces the other, and indeed frequently in such a way that the one can itself transpire only if the other does. Thus, for example, the chemical changes in the muscles are induced by their contraction, which results in a change of location of some limb in an organism that moves through space. But also conversely: the continued execution of movements or of successive contractions of the muscle is only possible because the said chemical changes (processes) at the same time continue to take place – otherwise the muscle would be “exhausted” and could not contract any more.

In the case of a process in which a persistent object participates, something happens with the *whole* object: it moves through space as a whole, it affects other objects, and so on. The transpiring process has this object for its existential foundation, and frequently also other objects – insofar as a collective process is involved (for example, the common battle against the enemy in which the particular combat activities of particular soldiers make up *a single* combat operation), or a process in which the one object comprises the active, and the other the passive, aspect of the composite happening. We then say that the process is being *carried out* by an object (a thing, a human being). The subject of properties is in this case also a *subject of action* [*Handlung*], of performing a process: it creates the successive phases of the process. But it can only do so because, as a subject of properties, it is qualitatively endowed in a particular way. Not every process can be carried out by just any persistent object. The processes in this case depend in their being and in their progress (as well as in their kind and their properties) on the qualitative endowment of the object carrying them out (e.g. a thing), as well as on the processes that take place in its interior. This also holds in the case of a merely *passive* participation of an object in a process – say, the “free” fall of a body in the gravitational field. The dependence

[16]

---

58 「precisely the change occurring in the object – the transition from one ensemble of properties to some other, from one state to a second」

of the process on the persistent object is twofold: 1. the existence of the process is conditioned by the existence of an object with an appropriate endowment of qualities; 2. the chain of successive phases, or of the properties constituted in the course of the process, is determined by or depends on the properties or the state of the persistent objects that serve the respective process as existential foundation.<sup>59</sup> Whenever we have in mind these two kinds of dependence of processes on persistent objects, we speak of the process' existential foundation in corresponding persistent objects. In the history of philosophy, the kinds of objects that comprise existential foundations<sup>60</sup> were often called "substances" or "bearers" of the processes. Such a bearer does not cease to be its own subject of properties, yet on the other hand it does not become through its function as bearer of the process a subject of *the*

---

59 Various and rather complicated cases can still occur here, in which the manner in which a process depends on appropriate persistent objects can vary. But this cannot be made any more precise without an analysis that goes into details. This analysis could first be carried out within the framework of an incisive treatment of the problem of causation.

60 ¶ We should not overlook the fact that there can be various ways in which an object can serve as existential foundation for other objects. The case that comes into foremost consideration here is the one in which an originally individual object – or a multitude of them – can be "existential foundation" of a derivatively individual object (i.e. of a higher-order object). We are, however, dealing with a different case where a persistent object is existential foundation of a process. In both these cases, the basis for an object's (e.g. a process') having its existential foundation in some other [object] inheres in its form and its (material) essence, hence it is not by accident, but essentially that it depends on its existential foundation. But in neither of the cases does this dependence rule out the autonomy of the object. Things are otherwise where an autonomous object serves as existential foundation for some other object in such a way that it *attributes* to it its being and being-such [*Sein und Sosein*] – thus, in particular, determines (projects) it intentionally. This new object does not then have its qualifications immanently within itself; it is just heteronomous, and, as such, derived from and dependent on its existential foundation. However, this is not the case with processes: they are in a like sense autonomous as their bearer.<sup>7\*</sup>

\* ¶ Hence, we need to distinguish *two* ways in which a particular object can be "existential foundation" for some other object: a) when an originally individual object – alongside other such objects – is "existential foundation" for a *derivatively* individual (higher order) object; b) when a persistent object is "bearer" of processes in which it participates. Objects that require an "existential foundation" of the one type or the other are dependent on it, which does not rule out their autonomy. From both of these has to be distinguished the case in which the object has the "foundation" of its existence *beyond* its very self, because it does not contain within itself the qualifications that characterize it. Processes that play out on a basis consisting of existentially autonomous objects are themselves autonomous despite their dependence on their bearers.<sup>7</sup>

latter's properties. 'Hence, these last properties are no properties of the bearer<sup>761</sup>, and *vice versa*. The process and its bearer (consisting of things, for example) continue to be two different subjects of properties, even though the process is precisely process of *its* bearer, and even though, as a consequence, its bearer acquires certain derivative properties which are determined by the consummation of the process and by its properties. Just as the existential connection between a process and its bearer does not erase the disparity of the two, so too the participation (of a persistent object, or) of a multiplicity of persistent objects in a process will not eliminate 'their disparity'<sup>762</sup>. A process in which multiple objects participate does indeed comprise a certain bonding agent between them, but it is incapable of causing, for example, the properties of one of them to become the properties of some other, or one of them to lose its individuality vis-à-vis another, and the like. However, a process in which multiple persistent objects (e.g. things) participate forms a certain bond between them in such a way that its consummation affects these objects in one way or another: they undergo some changes or other as a result of the process playing out, and these changes are often correlated to each other. In the collision of two things that plays out for a time and can be regarded as a process, the one thing (e.g. a train) destroys the other, but it also suffers all kinds of damage itself – and is sometimes completely obliterated. Various mediate relations, connections and dependencies between these objects arise in this way that would not be possible without a process playing out between them. 'Such connections are also formed between the processes that take place within the interior of an object and those in which it merely participates.'<sup>763,64</sup> This is not the place to examine all these possible variants of real relations between the respective entities in greater detail. At this point, however, we must emphasize that, on the one hand, a vast field of causal interconnections, lies there, yet to be dealt with at a future time<sup>65</sup>, and on the other, a perspective opens up on the problem of multiple existentially selfsufficient entities belonging together to *one* sphere of being owing to the relations that obtain among them. We shall have to pick this up.

[18]

A few more words are needed here concerning the situation of a process transpiring within the existential scope of a persistent object. Two possible cases must first of all be distinguished: this object is either a whole that possesses multiple *parts*,

---

61 'For, the properties of a process in which some persistent object participates do not thereby become properties of that object'

62 'the disparity of these objects'

63 'This, for its part, is closely connected with the fact already ascertained above that the process in which a particular object participates sometimes transpires because some other process is simultaneously taking place *within the framework* of the object which is the bearer of that process.'

64 [The remainder of the paragraph was added in the German version.]

65 [The likely reference here is to what was to become vol. III of the *Streit: Über die kausale Struktur der realen Welt* [The Causal Structure of the Real World], Tübingen: Max Niemeyer Verlag, 1974.]

which are to a certain degree potential and to a greater or lesser extent separated from each other, or it is simple – not composed of any genuine parts. For changes that transpire within an organism, a process can run its course “within” its “interior” in the sense that it transpires in only *one* of its parts, without for the time being overlapping onto the remaining ones, but that at the same time it induces certain changes in the properties of the *whole* object. Thus, for example, processes of suppuration are initially localized in a particular organ (e.g. in a tooth) and do not as such yet spread to other organs or parts of the body. However, when they run their course they induce other processes that lead to changes in some of the properties of the whole body. The tighter the bond between the object’s individual parts, the more easily the processes that take place in one part of the whole spread to its other parts, or induce in the latter other processes so that in the end the *whole* object is dominated by a system of processes that play out in its interior.<sup>66</sup> The qualitative disparity between the individual processes that play out here simultaneously, or even partially in succession, secures their individuality despite the existential dependencies that obtain amongst them; however, precisely a “system,” a union [*Verband*], can be fashioned here out of these interconnected processes that impact each other which comprises a higher order object that in this case consists of nothing but processes – we could say: *one* higher-order process. Its existential foundation is the one persistent object, for example, one and the same organism, which, despite these diverse processes and the changes in some of its properties elicited by them, remains the same. Its inner unity is manifested, among other ways, in the interconnections among the processes transpiring in it. If, on the other hand, processes playing out in one part of the object do not spread into other parts and do not evoke any other processes in them – so that the realm of their taking place in the object is sharply constrained – then the changes evoked by them in the object are less “deep” and pervasive, but at the same time the inner cohesion (the inner closure) of the object is also much weaker or looser. How far this looseness of cohesion can go in the subsistence of one and the same object is also a problem which belongs to the – if we may put it this way – theory of the object’s identity. It appears to be possible, at any rate, that in preserving an object’s identity and wholeness, a process transpiring in it entails the change of only quite specific properties of that object. Thus, for example, when we elevate the temperature of a solid body (only within certain narrow bounds, to be sure), only its shape or breadth changes, as well as the properties that depend on this, e.g. density, whereas, say, the body’s chemical composition and the properties that depend on it remain unaltered.

The problem of the relation between a simple persistent object that has no parts and the process that transpires within it shapes up as much more difficult. Can we show, also in this case, that this process entails or can entail the change of the object only with respect to some properties? How does the process itself differ from the changes of the object that it entails? Is the change of the persistent object not simply

---

66 [The next three sentences were added in the German version.]

identical with the process transpiring within it? We wish to treat this case only as a limiting case, without subjecting it to a separate investigation, and so we return to the problem that is of principal importance to us here – namely, how do things generally look in these cases with the disparity, with the distinctness of the process from the persistent object in which it transpires. The doubt as to how things are with that, whether this disparity obtains at all, has its basis in the circumstance that the process in this case (quite apart of whether it somehow binds onto other processes that are possibly transpiring externally to the given object, or not) falls completely within the existential scope of the given object. Should we for this reason say that it does not in this case comprise any kind of object for itself, that it simply conflates [*falle zusammen*] with the corresponding persistent object<sup>67</sup>, but also the processes that transpire within it? If this were so, would we not then have to concede that the basic form of the object we set forth earlier was unjustifiably restricted to the structure: subject of properties/property, without acknowledging the other aspects of the object's form, in particular the structure: agent of action/the action (more generally: process) carried out by it? Or was the distinction we made between the process and the persistent object altogether flawed (or at least in the cases we last analyzed)?

[20]

In response: The analysis I carried out earlier of the form I of the individual object applied not only to objects persisting in time but also to objects otherwise determined temporally, and even to objects that are altogether supratemporal, such as the individual objects of mathematics (e.g. the single triangles). Processes could not be considered in the last case, since they do not take place in  $\ulcorner$  such <sup>68</sup> objects. However, the fact that there are individual objects for which no structure other than the object-structure shows up in their form best attests to the fact that the potential presence of processes in certain objects does not belong to their object-form I, but is something altogether novel, which, even though it occasionally manifests itself within the framework of the object, after all does not belong to its form in as intimate a manner as its constitutive nature, properties and subject-form. A process transpiring within the framework of a persistent object does not cease to be something separate [*etwas Besonderes*] onto itself, for which the disparity of its properties from the properties of the bearer is already sufficient evidence. Moreover, all the differences brought out earlier between the form I of the persistent object and the form I of the process are fully preserved even when the latter takes place within the framework of the former. This is not contradicted by the existential interconnection between the two being very tight in this case. First of all, a persistent object in which a process transpires has  $\ulcorner$ precisely the property that this is the case<sup>69</sup>.

[21]

---

67  $\ulcorner$ (e.g. inanimate things, living beings, man) $\urcorner$

68  $\ulcorner$ ideal $\urcorner$

69  $\ulcorner$ , among others, the property that processes in general do and can transpire in it, and that in the given case precisely some particular process is transpiring $\urcorner$

It then also belongs to its formal structure that it can possess such a property, and that – should it actually possess it – it is bearer of a process, or of a multitude of processes. This is precisely what distinguishes it formally from the ideal individual object, for which this is ruled out. Owing to its interconnection with certain processes, perhaps the most radical distinction within whatever exists falls within its existential realm – namely, that between the *having* of a property (the immanence of a matter in an object in the wholly determinate mode of accruing-to) and the *embodiment* [*Verkörpern*] (or “*disembodiment*” [*Entkörpern*])<sup>70</sup> of a particular quality within concrete being, that is to say, that a particular property of the object is not, but rather *becomes* – or *disappears*. The persistent object in which a process transpires is of such a kind in its formal structure that in addition to a set of properties that it actively, effectively possesses, it also has aspects in which certain material qualifications are embodied into the object, gradually enter into being, while at the same time in a different respect certain qualifications “come undone” [*entwerden*], vanish from being – aspects that are closely bound up with the processes transpiring in it. The properties of a process transpiring in an object are not properties of the object, and the phases of the process unfolding in the object are not identical with the phases of its being, but it is rather the fact of that process – in itself fully determinate – transpiring in the object which leads to the object’s property of containing that process: it is for this reason that the object is its bearer. And conversely: whatever the process brings about introduces a new quality into the existential scope of the respective persistent object, a quality that is embodied in the object in the course of the process, and that – following the consummation of this process, as already embodied in the object – persists for some time, and remains as the object’s property for as long as some new event or process does not oust it from the given object’s realm – and from being altogether. The individual phases of the process are correlated to the phases of the duration of certain properties that accrue to the object, as well as to the phases of the *becoming* of certain other of its properties. Finally, the fact that the given process  $\Gamma$  constitutes itself in the course of its unfolding into a process-as-object [*Vorgangsgegenstand*] with determinate properties, also entails a new property in the object-as-bearer<sup>71</sup>. This new property consists precisely in a definite process with determinate properties just now transpiring within the bearer’s existential scope, or in its already having been consummated in such and such a way, and so on. What is expressed in this new property of the bearer is that the process is precisely *its* process, more precisely – a process that is running its course within it. Of course, the fact that a process is beginning to set in motion [*sich abzuspielen*] within the realm of some persistent object, even when its cause

---

70  $\Gamma$ , effected in the playing out of a process,<sup>7</sup>

71  $\Gamma$  (running its course in such and such a way and transpiring in such an object, and on these or those of its properties) possesses such and such properties entails a new property or properties of the object within the compass of which the process plays out<sup>7</sup>

is external, must also find its expression in a disappearance or self-embodiment of a qualitative determination in the respective object. This can of course also happen in other objects, which perhaps somehow participate in the given process. But if the disappearance or realization of qualitative determinations is restricted to that object in which a particular process is unfolding, then it plays out exclusively within the interior of this object.

It now becomes clear that a process can only transpire in the kind of object that persists in time. The phases of its evolution require so-to-speak a space in time; its tight interconnection with its bearer demands that its bearer also "unfold in"<sup>72</sup> time. However, since the course of its phases and its properties depend, among other things, on which properties effectively accrue to its bearer-object, this object, precisely as its bearer, must endure – and possess certain properties that last for some time.

Closely connected with the persistent object's harboring certain processes or participating in certain processes is that it possesses among its properties acquired as well as externally conditioned ones. It could not have them without the consummation of these processes. And conversely: the consummation of certain processes in it has the consequence of its possessing certain acquired properties. Insofar, however, as these processes spill over onto other objects, the properties brought forth in it are also as a rule externally conditioned. At this juncture, we have to forgo addressing whether this is necessary. So the way the presence of processes in a persistent object, or the participation of the latter in certain processes, is expressed in the form I of this object is that so-to-speak space must be available in the latter for acquired or externally conditioned properties.

This explains the disparity and distinctness of the forms I of both of the entities dealt with, as well as the intimacy of their reciprocal existential connection. Even though the basic object structure of the persistent object does not embrace the form of the processes transpiring in it, they all nonetheless belong to it so that along with all of them it comprises an existential unity of higher order, to which also belong all events that fall within the existential purview of the same object. In this way, these objects comprise something like nuclei that a multitude of processes and events which are more or less intimately united with them locks onto. And the consummation of these processes as well as the occurrence of these events comprises what one ordinarily calls an object's history. If there were no processes at all in which multiple persistent objects participated, then the latter – along with the events and processes possibly playing out in them – would comprise existential domains that were strictly isolated from each other – provided that this were at all possible in an existential sphere of the kind that the world is. If they do take place, however, then for their part they contribute to forming a whole that belongs to a wholly new type – precisely [to forming] a world that consists of many self-sufficient persistent objects which are at the same time entangled in various processes. I shall return to this.

[23]

---

72 "spread over"

## § 62. Problems Pertaining to the Essence of the Identity of Temporally Determined Objects<sup>73</sup>

I have no intention at this point of laying out the problem pertaining to the essence of the identity of the object in its full extent – relative to *all* individual objects in general. I confine myself here strictly to temporally qualified entities that are also existentially autonomous<sup>74</sup>. I also forego the phenomenological analyses that would be necessary for *rendering intuitively discernible* the identity of the object in the various significations of this word. I shall only attempt to separate out the various moments of the form I of the temporally qualified individual object that are interconnected with each other, and that are for this reason also frequently confused in discussions of the object's identity.<sup>75,76</sup>

[24] a) When in everyday discourse we speak of the “identity” of an individual object (say, of a thing or a human being), we often have in mind that primal and universal fact that it *is its very self* [*daß er in sich er selbst ist*], and – which is just a straight consequence of this fact – that it is incapable of being *not itself* [*nicht er selbst*]. The necessary correlative antithesis to “being-one's-very-self” [*Es-selbst-sein*] is “being-something-other (-something-second)” [*Etwas-anderes-(Etwas-zweites-)Sein*].

An object is first of all its “very self” as subject of properties, but at the same time it is itself in anything at all that accrues to it, hence in its collective existential scope. The categorial disparity between the object as subject of properties and the properties that accrue to it does not violate its “self-being” in anything that somehow accrues to it and is present in it. It is precisely because the object as a qualified subject of properties is its very self in its collective existential scope, that the properties accruing to it are something – as we put it earlier – “of it itself” [*von ihm selbst*] and not something alien to it, something other. We can glean from this that “being-one's-very-self” is *no* property of the object, but rather a *peculiar moment of the form I of the object*<sup>77</sup>, a moment which *first* makes *all* properties possible. Nor

---

73 ʘ [Ftn.] In speaking of temporally determined objects, I have in mind exclusively – just as in the preceding chapters – existentially *autonomous* individual objects of this type. How the entire complex of problems pertaining to identity looks in the case of an existentially heteronomous object is something that I shall only take up later. ʘ

74 [The phrase ‘that are also existentially autonomous’ was added in the German version in lieu of the preceding footnote.]

75 ʘ Differentiating them will later enable me to discuss separately the necessary and sufficient conditions for the object's “identity” in its various significations. ʘ

76 I am here indebted for many insights to A. Reinach's work “*Über das Wesen der Bewegung*” [Concerning the Essence of Motion] (cf. *Gesammelte Werke*, pp. 427 ff.), which is associated with the discussions in Reinach's seminar of 1913/14 in which I participated. I am unable to share Reinach's views in all respects, however.

77 Hegel appears to have this moment in mind. But he speaks in this connection of a “reflexive” [*reflektiven*] moment. Yet it is not clear what this is supposed to mean in

is it any relative characteristic that would accrue to the object in relationship and in opposition to other objects, something that would 「of itself [*von selbst*]<sup>778</sup> fall by the wayside if there were only one *solitary* object, hence if 「all others were to vanish<sup>779</sup>.<sup>80</sup> We see at once that even then, this sole remaining object would still always continue to remain its very self. This would only eliminate the possibility of speaking about its being something dissimilar in relationship to other entities, something other<sup>81</sup>. “Being-not-something-other” is not merely a *consequence* of being-its-very-self, but is also a relative 「or relational<sup>82</sup> moment of the object, which does not belong to its form alone.

Every object<sup>83</sup> is its very self, thus not only every individual object but also everything that is not individual (ideas, ideal qualities – “*Wesenheiten*”), as well as the supratemporal ideal entities in whatever mode of being they exist and in whatever form I they occur; hence, not only events and processes, but ultimately also the persistent objects. Even that which is a non-self-sufficient moment of something, e.g. every property of something, is its very self. As such it accrues to the corresponding object.

The question arises as to whether that “being-its-very-self” is not 「some peculiar characteristic of<sup>84</sup> the object. And whether – if that were the case – we would not wind up with a curious difficulty, namely, that those entities which are non-self-sufficient non-objects [*Un-Gegenstände*] – thus, for example, the property, the object’s nature, the form-moments, and the like – would in themselves be both they themselves and at the same time something other, hence not they themselves. That is to say, they would be themselves as peculiar qualitative moments, as a special matter I, and even as a matter that is formed in a particular way; 「but they would be not themselves – properties, for example – as something that is merely an existential completion of the subject of properties, which is something different

---

a wholly general formulation (hence, not only in the case of conscious subjects).<sup>\*</sup> Perhaps at issue here are the subjective conditions for *grasping* the self-being, and indeed [at issue is] the necessity of abandoning the given object in order to return to that very object. It seems to me, however, that we cannot speak quite generally of the “reflexivity” of this self-being while conducting a purely ontological analysis. In the case of conscious mental subjects, “self-being” displays in addition some very complicated situations which we cannot go into here.

<sup>\*</sup> [The remainder of the footnote was added in the German version.]

78 「automatically<sup>7</sup>

79 「everything else ceased to exist<sup>7</sup>

80 Such a conception was proposed from various quarters, without self-being having been distinguished from other moments that come into consideration when dealing with the issue of the object’s “identity.”

81 「– since there would be none of those others<sup>7</sup>

82 「, in virtue of its essence relational,<sup>7</sup>

83 In the sense of everything that somehow exists in any way at all.

84 「signaled by some peculiar mark in<sup>7</sup>

from them, yet at the same time – owing precisely to the form of the property as such – a completion as a result of which they become a non-selfsufficient constituent of the object, and belong as such to the self of this object and in a certain way cease to remain their very selves. In them (among other things) this object is indeed its very self, whereas they are in themselves supposed to be merely quite specific properties and not the object itself.<sup>785</sup>

[26] In order to overcome this difficulty, we might try to restrict the concept of “self-being” only to objects, hence to what is subject of properties along with these properties, and not apply it to properties. But this appears impossible. For, how could any something, were it ever so non-selfsufficient and only “from something other,”<sup>86</sup> not be, in itself, it itself? We should rather ask ourselves where the notion comes from – the notion which appears to lurk behind the noted difficulty – that “self-being” is a peculiar characteristic that could distinguish one object from another and that could not be different (twofold [*doppelt*] so-to-speak) in one and the same something. Now, it would appear that the source of it is that when we say that something is its very self, *what* this something is, is in itself qualified in a particular way, and that this qualification decides what it is in its very self. [This qualification also appears to make its imprint on this self-being, to differentiate it from case to case. So, for example, a property (say, the being-red of a rose) – in view of the redness (as pure quality) being the material determination of this property – appears to be itself in a somewhat different sense than it is [itself] as a determination of the given rose, as something from the rose itself. For “being-rose,” and belonging-to-the-rose as its determination, appears to qualify the being-red of the rose as its property in a somewhat different manner than does the redness, and consequently in this case too the self-being of this property of the rose appears to be somewhat modified. Hence, from the standpoint of sheer qualification by the redness, this property would be at the same time itself and not itself.<sup>787</sup>

---

85 [they would however be not-themselves as the properties of something, as something belonging to the being of the object, which they themselves are not, but to which they accrue.]<sup>7</sup>

86 In the sense of the dictum: “*accidens non est ens, sed entis*” [An accident is not [a] being, but of [a] being].

87 [Now, a certain property, say, the redness accruing to some thing, from one point of view is itself as this very redness, but from another point of view is the redness of some concrete rose, for example, and, being its property, is embraced by this being itself that characterizes the given rose. In this way, it would be, as it were, doubly “itself”: in being redness and in being something from that rose, whereby these two [instances of] “itself” would differ completely from each other. From the point of view of the redness itself, however, it would be, as it were, at the same time itself and not-itself.]<sup>7</sup>

However, all of this is just a misunderstanding that stems on the one hand from allowing ourselves to be “guided”<sup>88</sup> by words<sup>89</sup>, but on the other from our inadvertently confusing self-being with a kindred, yet nonetheless different, moment of the object’s formal structure.<sup>90</sup>

We allow ourselves to be misled by words when, in order to convey linguistically a primal “moment”<sup>91</sup> in the form of the individual object, we make use of a locution which in its syntactical structure is similar to locutions that we employ in order to ascribe a property to an object, or grasp it “in its”<sup>92</sup> nature. On the one hand, we say that a particular object is a horse, a beast, but on the other hand, we say that it is itself. It thus appears to us that in the latter case we grasp the object in a fashion analogous to the first case – in a material moment that constitutes it, so that the “itself” appears to be an analogue to “being-beast,” “being-horse.” But this is just a speciousness [*trügerischer Schein*] to which one should not succumb. The locution that we make use of to convey that something is itself is not suited to adequately render that absolutely primal formal situation in every object which is not only the condition of the possibility of some determination’s accruing to an object, but is also the ultimate basis of the particularity of every object and consequently of its disparity from everything else. The locution employed here is not suitable to that end first of all because the word ‘is’ in the “categorical judgment”<sup>93</sup> of the type “S is p” exercises “in the normal case”<sup>94</sup> the function of ascribing a property to something, and together with the term “p” serves, as “is p,” to articulate a state of affairs: the locution “is a p” is either appropriated to capture S *sub specie* its nature or it exercises the function of “subsumption” – hence, the subordination of an individual under a class. But *neither* of these differing cases is involved when we speak of the self-being of an object in itself. Here we are dealing with something quite peculiar that does not lend itself to being identified with any of the cases just enumerated. At the same time, we do not find in the language any syntactical function that would correspond exactly to what we have before us in the primal state [*Tatbestand*] of self-being. In the locution “is its very self,” this “self” that appears to exercise the function of the predicate term occurs in the way that, for example, the [term] “red” does in the locution “is red.” This misleads us into conceiving the “self-being” in the sense of a property or a material moment which determines that property.<sup>95</sup>

[27]

---

88 “deceived”

89 “or grammatical, in particular syntactical, structures”

90 “We shall discuss this in turn.”

91 “fact”

92 “*sub specie* a particular”

93 “predicative sentence”

94 “formally”

95 There is, however, one more reason – this time more substantive – why the locution “X is its very self” is misinterpreted and leads to the indicated difficulties. Namely, we often say, when speaking of persons, that someone is being himself in his conduct – or perhaps is not. The given conduct deviates to such an extent from that person’s

But all of this must be ruled out where grasping the pristine guise of the object's "self-being" is at issue. This latter is something wholly unique that can be neither adequately rendered with the aid of predicative locutions nor comprehended as a qualifying moment.<sup>96</sup>

[28]

┐ This, incidentally, is not the sole case in which linguistic formations and logical-linguistic syntactical functions fail when we try to convey the primal situations and relations that we stumble upon in the course of analyzing the formal structure of the object and of various higher-order entities. Thus, for example, the primal connection of matter I and form I cannot be adequately rendered by means of linguistic functions. At least, the historically developed linguistic formations and functions are incapable of doing so. Perhaps a new language could be constructed in which entirely new syntactical or logical functions would emerge that would allow us to render adequately what is ontologically at hand. But we are unable to undertake this task here. We must therefore simply ask the reader to discern intuitively – so-to-speak behind the syntactically inappropriate linguistic formations

---

"normal" behavior, is so far beneath the level of his character, of his integrity and dignity, that he so-to-speak ceases to remain "himself" in this action. This "himself" is in this case palpably encumbered with a certain qualification, or some character trait, that constitutes his nature ┐ or that belongs to his essence ┐. Here, someone remaining "himself" in performing some action means nothing other than that his action is consistent with his nature, with his character. It is clear that in deliberating "self-being" within the context of the problem of identity, something altogether different is involved than in the case just cited. Even someone who acts inconsistently with his nature, or behaves in any manner at all, remains in this action "himself" in the sense analyzed in the text.\* On the other hand, the case mentioned here may be linked with some other "self-being" – in which the object's cohesive unity is at issue. Compare b), below.

\* ┐ It is for this very reason that his conduct is still *his*, and contrasts with other instances of his behavior in which he "is himself." ┐

96 ┐ Besides, "itself" is a reflexive pronoun, and not a predicate that would determine a certain object *sub specie* some nature. It is precisely in this reflexivity, and at the same time in its not introducing any moment of material determination – in contrast to every predicate – that it is amenable to being employed for conveying the object's "selfhood." Only a certain syntactical analogy (the function of case VI [instrumental] in conjunction with "is," when we say that something is itself) needlessly suggests erroneous deceptions here. On the other hand, as far as the word 'is' is concerned, unfortunately we have no means in our language for *explicating* various moments that occur in the object other than solely that one which is contained in the syntactical structure of the predicative sentence, and which is suited to conveying states of affairs that obtain in the object between its subject and a property or [between its subject and] the direct qualification (moment) of its nature, but is not suited for conveying the most diverse formal interconnections or existential moments. ┐

invoked here to aid us – the purely substantive [*gegenständliche*] situations which we are trying to point out with the expression that something is its very self.<sup>797</sup>

Let us, however, return with a few additional words to the difficulty we encountered with regard to a property's "self-being." A property of something, as a matter that is formed in a particular way, is undoubtedly in itself "it itself," like anything at all that exists. But precisely because it is non-selfsufficient vis-à-vis the object to which it accrues – and this in such a way that it does indeed "accrue" to it, [in such a way] that it is something "of it" [or "from it"] and determines the object, and is precisely therein "its" property – is the object itself in the property, and the property itself in the object. The same "self-being" occurs both in the property and in the object as a whole precisely because the property for itself is no object in the strictly formal-ontological sense, and because everything that can in any way be differentiated in the property is reckoned "to the account" – as I expressed it earlier – of the object to which it accrues.

b) The second reason for the difficulty that we are trying to overcome here lies in confusing an object's "self-being" with a kindred moment that can come into play when considering the so-called "identity" of the object. That moment too is of a formal provenance, but it is closely linked with the material determination of the object through the nature constituting it. Every object, as subject of properties, is – in the collective realm of its multifarious determinations, in anything at all that it is in itself – "one and the same," *one* something. For it is in itself a "*concretum*," a peculiar *amalgam* of all its properties, of its form I and matter I, and is at the same time constituted in its *entire* existential scope by *one* constitutive nature, which makes its impress on everything that can be differentiated in the object's matter. This branding by the nature of the object's collective existential realm shows up as a peculiar *qualitative modification*<sup>98</sup> in the matter of every one of the object's

[29]

---

97 ʃ But since we have no other syntactical structure at our disposal, we make use of the structure of the predicative sentence even in cases in which it does not render the existential situation faithfully, and we have to become aware in a secondary manner of the kinds of formal deviations that our language introduces. To render faithfully the situations that we encounter in the form of the object when performing a formal-ontological analysis, we would have to create new syntactical functions and augment our everyday language\* with new grammatical structures (new "semantic categories"). This would require not only a systematic analysis of object-forms, but also correlatively the construction of a new linguistic system of which colloquial language is just a simplified version.

\* This means a language that was fashioned for the aims of everyday life, and even for the aims of the special sciences. Philosophy, and especially existential and formal ontology, makes entirely different demands on language in numerous respects.<sup>7</sup>

98 Bergson undoubtedly had this qualitative modification in mind when he opposed the primal continuous manifold (manifold continuity) of an object given in "intuition" to that form which it takes on when "analyzed" (in the Bergsonian sense). But this modification first becomes intelligible when one has at one's disposal the ontological

properties. It can only be grasped when in the process of coming to know an object we are disposed “holistically” toward it, in its primal oneness [*Einssein*], without performing an *abstracting* analysis whose aim is to expose those so-called “common” characteristics in the object which are *alike* in various objects. For in being oriented toward such “common” characteristics, we abstract from the qualitative modification to which they are subjected by the object’s constitutive nature. But one of the essential functions of the object’s being “constituted” by its nature rests on this modification; it also comprises one of the foundations of its unity. This unity is grounded by the object’s material determination, and in particular, by the amalgamation (through the coalescence) of the properties with each other and with the object’s nature, whereby this coalescence is so-to-speak promoted by the mutual qualitative modification of the matters [*Materien*]. If, in conjunction with this, we say that the *whole* object is its very self, then this “self” is now clearly bound up with the object’s nature and is determined by it. This new “being-itself” of the object throughout its entire existential scope should not be confused with the “being-itself” examined earlier – otherwise considerable difficulties would arise. This new “being-itself” just means that the object, owing to its being constituted by a *single* nature, is “one and the same” in the whole of it. Despite all disparity among the qualitative moments, despite multifarious formal structures in which these moments occur (as determination of the nature, as fulfillment of its “intrinsic properties,” of acquired properties, and so on), despite the manifold of potential parts that are present at least in the case of some objects: the object is *one* and the same, *one* something, throughout the scope of its being. It constitutes this *existential unity* within itself as *one*.<sup>99</sup> Of course, a necessary basis of this unity is the “being-in-itself” in the sense established earlier. But this also works conversely: because an object is one and the same throughout its existential realm, can it also be it itself in all of its moments. But despite this mutual dependence, the two formal moments differ from each other; their close interconnection, however, makes it easy to confuse them.

The “unity” of the object shows up in at least two different guises: one for processes and a different one for objects persisting in time and for events. In the case of

---

results aimed at here. To be sure, Bergson would “probably” regard many of these findings as “intellectual,”\* and as such – reject them.\*\*

\* “an “intellectual,” “static” aspect of actuality”

\*\* “The source of this, however, lies in various confusions to which Bergson succumbed despite all the genius in his world outlook. Contrary to his own program, he was too little of an “intuitionist,” and constructed too “intellectual” (too dependent on ready-made concepts unverified by intuition) a theory of actuality and intuition. Cf. my treatise *Intuition u. Intellekt bei H. Bergson*. The critique of Bergson’s philosophy that I carried out in it was not taken to its conclusion, and did not reach the ultimate sources of the errors committed by Bergson – this because I did not yet have at my disposal results that I was unable to attain until this work. Nonetheless, I still find the beginnings of a critique carried out there correct to this very day.”

99 [*Als e i n e r b i l d e t e r s e i n e S e i n s e i n h e i t i n s i c h .*]

processes as totalities of successive phases this unity encompasses all phases from start to finish; in contrast: in persistent objects, as well as in processes as objects constituted in the passage of phases, the unity encompasses all of the properties that concomitantly accrue to the object, including its nature and all possibly existing parts.

The “unity” of the phase-whole that in its evolution leads to the constitution of the process-object is a distinctive co-belonging of successive phases, and indeed at issue here is not only the fact that at any time a later phase grows forth from an earlier one, and is the continuation of the latter, but also that the qualitative moments that more closely determine the individual phases of the process in progress belong together in such a qualitative manner that, in their realization in the individual phases, *one* all-encompassing quality is generated. We cannot at this stage go more deeply into the difficult problem of the more specific conditions that determine the articulation [*Ausbildung*] of this unitary, comprehensive quality of the phase-whole.<sup>100</sup> To this “identity”<sup>101</sup> of the process, to its holistic structure, must correspond the identity of a persistent object, in which [identity] it remains “the same” throughout the course of its temporal being in all of its possibly changing properties or circumstances and in its individual nature. Some philosophers question whether this “identity” of the object that will now be dealt with is a pure object-“category,” hence a “category” that is embodied in the object itself. They regard this “identity” as a subjective mode of apprehending the object by the agent of cognition. As far as I know, the first to espouse this view was David Hume. Kant later endorsed it in a somewhat modified form. But even those who opposed Kant – like Bergson, for example, with his “intellectual schema,” or Ernst Mach<sup>102</sup>, or, finally, from an entirely different perspective, to be sure, Reinach – maintained that the identity of the persistent object is not embodied immanently in that object itself, but rather, in whatever way and for whatever reasons, is only imposed on the object by the agent of cognition. It is also frequently claimed that the issue of the object’s identity first arises when, for whatever reasons, we have not concerned ourselves with the given object for some time, thus when interruptions in perceiving it occur, or in thinking about it altogether. “Then the doubt can arise as to whether we are still dealing with the same object, and if we manage to overcome this doubt, then we apprehend the

[31]

---

100 This “wholeness-problem” or even “identity-problem” of the process-bound [*vorgänglichen*] phase-whole can be just as well investigated on real processes as on artificial products – such as works of music, for example. Cf. *Untersuchungen zur Ontologie der Kunst*.

101 [*Dieselbigkeit*: more literally perhaps – “selfsameness.” Since Ingarden appears to treat *Dieselbigkeit* and *Identität* synonymously (even though on p. [33] he refers to *Dieselbigkeit* as an “identity-moment”, and again on p. [34] to *Identität* as a “more general” concept), I opt for the more convenient ‘identity.’ *Identität* does not occur in the remainder of this Section.]

102 Cf. *Analyse der Empfindungen, Antimetaphysische Vorbemerkungen*.

object in the – as one says – “category” of identity.<sup>103</sup> Others claim that this can occur without any such interruption – when, for example, in the course of perceiving the object, it changes so drastically that doubt is once again stirred up as to whether it is still “the same” one. However, if the changes are not that extensive, or if the object changes only gradually, so that this can even become unnoticeable, then no question at all arises concerning its identity. In connection with this, the object’s “identity” is sometimes conceived as a “partial likeness” of two or more objects, or of different phases or states of the same object.<sup>104</sup>

[32] A variety of circumstances can certainly suggest the *question* concerning the identity of an object. Various subjective notions can also arise in us in conjunction with such a question. But it is a different problem – and independent of all this – to ask in what sense an object that perdures through a stretch of time is or can be “one and the same.”<sup>105</sup> What *is* that “identity” which is sustained throughout its entire existence, or in which the object remains itself? If the object ceases to exist, its identity also vanishes. It is this purely *ontic* identity about which we are now asking, and it must be preserved in the existent itself if all subjective notions of the object as one and the same are to “be legitimate”<sup>106</sup> despite all change in the circumstances under which we relate to it intentionally [*intentional*].

This “identity” of the persistent object (of a thing, of a living being, of a man) is something altogether primal that does not lend itself to definition. One can only approximately describe it with words, and indeed on the basis of the intuitive givenness that we can acquire as a result of comporting with the given object. The following circumscriptions then occur to us: That such an object *is* “the same” through the entire time-span of its existence means nothing other than that from the first instant of its existence onward, despite the changes that take place in it, it continues to *remain it itself*, until for some reason it ceases to exist. This means that it never becomes some other, second object, but it itself persists in being. This: to *become* another, second object without itself ceasing to be – this is altogether ruled out. As long as an object is still *itself*, it can neither be nor become some other

---

103 “On the other hand, this question should not occur to us at all if we track a particular object *without interruption* – say by means of perception.”<sup>1</sup>

104 “The interesting psychological investigations of Michotte should be mentioned here, which in 1962 were published in a critical edition.”\* Cf. A. Michotte, “*A propos de la permanence phénoménale. Faits et Théories*,” *Acta Psychologica*, v. VII, 1950, pp. 298–322, and A. Michotte *et al.*, “*Causalité, permanence et réalité phénoménales*,” *Studia Psychologica*, 1962.

\* “Michotte, among others, dealt in one of his experimental works with the issue of whether the identity of the object in the sense currently under consideration is given to us phenomenally, and gave a positive answer – given the conditions he had himself established.”<sup>1</sup>

105 “What does it mean that it is “one and the same” throughout the time of its duration, that is to say,<sup>1</sup>

106 “make sense”<sup>1</sup>

object. This is so-to-speak the flip-side of the identity of the persistent object. In contrast to processes, it is not composed of what it is in the individual instants of its being (as a process is composed of its phases): the persistent object – as always “the same” – *shifts* so-to-speak, along with its *entire* existential scope, into an ever new “present [*Gegenwart*]”<sup>107</sup>, until eventually in some present it ceases to exist. We cannot say of it – as we can of every process while it is running its course – that it “prolongs itself” into an ever new “present”<sup>108</sup>. It simply *is* constantly “the same,” it itself, in virtue of merely “passing by”<sup>109</sup> the individual instants or present moments.

Of course, this *abiding* in its self presupposes in every moment of existence the self-being (in the sense discussed under (a)). But since – as we have seen – self-being is closely connected with the *unity* of the object in its entire existential scope (hence, with “identity” in the sense specified under (b), the “identity” now being considered is closely bound up with both of the just named “identity-moments” of the persistent object. It belongs to its essence as an object persisting in time that it *perdures* as its very self, and it *is* its very self because it embodies its own essence as constituted by a determinate nature, because it is fully what it is throughout [*in*] its whole being; hence, among other things, because it is the sort of thing that persists, and is capable of persisting, through [*in*] time.

All of the “identity-moments” I have distinguished – the self-being, the “unity” (in the sense adduced) and the “selfsameness” – interact in the persistent object.<sup>110</sup> In the case of supratemporal objects, “we can have nothing of the kind”<sup>111</sup>. But what the situation with the identity of ideal individual objects is in a positive sense, we cannot say without further ado. It appears, however, that both “self-being” and “unity” is also proper to them. The identity-problem in the context of processes and events calls for a separate deliberation. I shall return to this. “But now we wish to deal with the conditions for the “identity” of a persistent object.”<sup>112</sup>

[33]

---

107 “time phase”

108 “time interval”

109 “or going through”

110 Besides, it follows from what was said that, contrary to what may be read in various books about “categories,” *none* of the object’s moments of “identity” that I have distinguished is a relation.

111 “and especially in ideal objects only “self-being” and “unity” is proper to them – there is no speaking in their case of their perduring as themselves”

112 “But first I wish to discuss what are the necessary and sufficient conditions for the selfsameness, unity and selfhood of an object persisting in time as an object that affords an existential basis to other temporally qualified objects, and serves them as a “substance.””

### § 63. The Conditions of Identity for the Object Persisting in Time

[34]

If we first consider the identity of the persistent object in the sense of abiding-in-its-very-self, then the question arises as to what conditions the object<sup>113</sup> must fulfill in order to be “the same.”<sup>114</sup> This question must be distinguished from the question pertaining to the *criterion* for the object’s identity, even though the two questions are interconnected. The only thing at issue in the problem of the criterion is the *symptom* [*Anzeichen*] of the identity, hence that moment or moments (or states of affairs) which enable us to *infer* the subsistence of identity in an individual case. But this symptom can be something relatively derivative in relationship to what is *decisive* for the object’s identity, and for its selfsameness in particular; it suffices that the symptom be something accessible to being grasped, and at the same time something with which identity goes hand in hand without fail. What is of interest to us in our question is what comprises the necessary and perhaps even sufficient *condition* for the identity, and in particular, for the selfsameness, of the object – thus, what it is that in the final analysis is truly *decisive* for this identity. This problem appears to be very difficult. I would like to take a shot at solving it step by step.

1. An object that is to preserve its identity must first of all be just *one*. Or to express the same from a negative perspective: identity cannot obtain so-to-speak between *two* or more objects. But this situation – that in the given case there is only *one* object (and no more) – should not be confused with either the selfsameness of the object, or with its “unity.” The first is just the condition for the second.

This appears to be quite trivial; it does not, however, argue against the necessity of this condition. It is strange, rather, that this condition has not always been heeded. Such is the case, for example, when the selfsameness (or more generally, the identity) of the object is reduced to partial or complete likeness, or when the so-called Principle of Identity is almost without exception stated in the form  $A=A$ . But likeness can only obtain between two objects that are being compared in some particular respect.<sup>115</sup> Identity is then completely ruled out.<sup>116</sup> If this is assumed, then

---

113 For the sake of brevity, “I here leave out the object’s other, more detailed qualifications.”\*

\* “In this Section I simply say “object” instead of “object persisting in time.”

114 “able to preserve its identity.”

115 “[Ftn.] Mathematicians who ascribe so-called reflexivity to the relation of equality (every object is “equal to itself,” they say) will surely protest against this. I am certainly aware of this, but cannot agree with it. It is an unwarranted broadening of the concept precisely to “being-itself.”

116 And this to the extent that not even *one* property or *one* moment\* in *two* objects can be found in which they are “the same” in the exact sense. Besides, we have already established in the course of analyzing the property that it cannot be property of two objects.

\* “of the qualitative endowment”

various paths open up to determining the criterion  $\Gamma$  for the object's identity<sup>117</sup>. If extended objects are involved, for example, or at least those situated in space, then in posing the question of whether A is the same as  $A_1$  we are trying to show that [, if they are.] A and  $A_1$  cannot in the same instant find themselves in two different locations in space. That is to say, should A find itself in the same instant in a location *different* from  $A_1$ 's, then – according to this criterion – we would undoubtedly be dealing with *two* different objects, thus A is not  $\Gamma$  the same as<sup>118</sup>  $A_1$ . For spatial objects too, the selfsameness of place does not constitute the selfsameness of the object;  $\Gamma$  it simply follows from the fact that in this case there is only *one* object<sup>119</sup>. The selfsameness of the place in which a spatial object finds itself at some specific time as condition and criterion of its identity is, incidentally, just a *special* case of the state of affairs that is captured in the so-called<sup>120</sup> Principle of Contradiction. An object to which characteristic C would simultaneously accrue and not accrue cannot be *one*. Thus, if a certain A possesses characteristic C at some instant *t*, whereas  $A_1$  does *not* possess characteristic C at that same instant, then A and  $A_1$  cannot be  $\Gamma$  *one* object<sup>121</sup>. Consequently, there can be no selfsameness in this case either. On the other hand, “the same” persistent object A can possess characteristic C on one occasion, but not on another, although this cannot be asserted of *each and every* one of its properties, nor of its nature. That is to say, what is at issue in the case of the object's “selfsameness” is not only that in every instant of its existence it is *one* and must be *one*, but also that it be *one* in different time instants. For only *what is one* [*das eine*] can be something that *remains* its very self throughout its entire existence. But how can we ascertain that something is *a single entity* [*Eines*] over the course of its entire existence; what criterion is there for this oneness [*Einssein*]? That is an issue that is closely interconnected with additional conditions for the object's identity.

[35]

2. If an object is to be “the same” throughout its entire existence, its constitutive nature must be *one*. Or, to express the same in negative terms: if in two different instants of time we are dealing with an A and a B, not knowing whether B is “the same” as A, then we must decide against their being “the same” if it turns out that the constitutive nature of B is different from that of A. Suppose, for example, that we had shattered a certain Greek vase into pieces, and then ground these “pieces” into powder (without – in the ideal case – losing in the process the tiniest fragment of the clay which made up the vase, or adding anything to it), then this powder, suited, for example, to polishing machine parts, is no longer identical with that vase: it is not the same as the latter. The *vase* no longer exists; at some instant it ceased to be, and some other object – namely, the powder – replaced it. And this is so

[36]

---

117  $\Gamma$ , and thus a certain symptom, from which we could infer that we are dealing with one and not with two or more objects<sup>1</sup>

118  $\Gamma$ identical with<sup>1</sup>

119  $\Gamma$ but for some objects (i.e. for objects existing in space) it only *follows* from the object's being one<sup>1</sup>

120  $\Gamma$ ontological<sup>1</sup>

121  $\Gamma$ “the same,” cannot be one with  $A_1$ <sup>1</sup>

even if various properties [of the vase] were “the same” (i.e., exactly alike) as those of the powder, e.g. “the same” (like) color, “the same” chemical composition, “the same” mass, and so on. Why? Precisely because the constitutive nature of the vase is completely different than that of the powder: they are thus *two different* objects.

It is of course often difficult to decide whether this condition has been fulfilled in the case at hand; is, for example, the nature of pure liquid water the same as that of the piece of ice that arose from it? Is the nature of a caterpillar the same as that of a chrysalis arising from it, or, finally, as that of a butterfly hatched from the latter? Great as the difficulties in such cases may be, we do after all commit ourselves in a positive way to acknowledging the identity of the respective organic, or even non-organic, individual. But the source of the difficulty is that it is often very difficult to discover *what* comprises the object’s nature in its absolute individuality and<sup>122</sup> specificity [*Eigenheit*]. However, this fact changes nothing at all in the cogency of the adduced condition. But we must simply emphasize at this point that what is involved here is the *authentic* nature, and not some *quasi*-nature, in the sense of a generic or class moment, which, as a *quasi*-nature, would only be projected intentionally [*intentional vermeint*] onto the object. To be sure, if the nature of the object is composite in a particular case, and contains generic moments, then these moments too must be preserved if the nature is to “remain identical”<sup>123</sup>; but they are not themselves sufficient for the identity of the object. For there can be many different objects that are characterized by their natures’ containing the same<sup>124</sup> generic moment. So, for example, in the case noted earlier, the vase and the powder is [each] a material thing, which does not however suffice for them both to comprise identically the same object. And even if in the course of an object’s evolution and transformation only *one* generic moment contained in its nature were to survive, we could not say that identically the same object has been preserved as a consequence. The situation does not in principle change if not *one*, but a whole host of identical (“like”) generic moments were contained in the nature of two objects – moments, however, which are not collectively equivalent to the individual nature.

Now it may be questioned whether preserving an object’s *full* individual nature is already sufficient for its identity, though it may be true that it is undoubtedly necessary for it. That certainly is *not* the case wherever the nature is not *monadic*, where it is not the kind that can constitute *one* and only one object. We cannot decide here whether there are such “monadic” natures. As we know, Duns Scotus resolved the issue in their favor. “From our standpoint, we should simply note that there are objects involving a variety of essence types”<sup>125</sup>, which, as far as I know,

[37]

---

122 “qualitative”

123 “be preserved”

124 “(more precisely: the same kind of)”

125 “It must at any rate be borne in mind, when deliberating what the sufficient condition for the object’s identity is, that objects with different types of essences are possible”

is something Duns Scotus did not take into account. Consequently, various types of connection between the nature and the object's properties are also possible. In some cases the unity of the nature entails the unity of a specific nexus of properties, whereas in others it does not. A separate material investigation is therefore required in order to decide in individual cases on the object type involved in the given case. What comprises the *materially* sufficient condition for the given object's identity could be adjudicated only on this basis. Meanwhile, without such an investigation, nothing can be said *generaliter*.<sup>126</sup>

It is precisely for this reason that it appears at first glance as if the identity of the object rules out any kind of change within its nature. Yet this should be examined more carefully still. For, this would in fact play out in this way only where the nature is comprised of an absolutely simple qualitative moment that does not allow of any gradation in its embodiment within the object. From a formal point of view this case is indeed possible, but it is by no means the only one possible. To be sure, natures are also possible that are 「 Gestalts<sup>127</sup> – thus, on the one hand, allow for certain “variations” on the same “theme,” but on the other, also allow various degrees of embodiment and expressiveness [*Ausgeprägtheit*] in the object – and all this while upholding the unity of the basic theme, of the Gestalt-like moment of the nature. Therefore, irrespective of whether such Gestalts *in fact* occur in the realm of persistent objects as matter of their nature, and what bounds they eventually *in fact* allow for their variability, the *absolute* immutability of the nature is no necessary condition for the identity of a persistent object. 「Where the nature of the object is made up of derivative Gestalt qualities – and can remain unchanged despite certain vacillations with regard to their embodiment and expressiveness or with respect to the possible variation of the principal quality itself – there is no reason for the object's non-identity to set in.<sup>128</sup> On the other hand, it is the indubitable criterion for the *non-identity* of two objects when in two different phases of the existence of a purportedly identical object two completely different natures are ascertained, or at least different generic moments of the same level of generality are ascertained in the nature.<sup>129</sup> This applies in particular to cases in which the emergence of a new generic moment in the nature of the respective object presents itself as consequence of a process of change in the latter. The identity of the changing object is then ruptured, and one is faced with a new, second object.

[38]

---

126 「On the other hand, what is not open to doubt is the necessity of preserving the identity of the nature in order to preserve the identity of the object.」

127 「Gestalt qualities」

128 「As long as the unity of the nature is preserved through these changes, there is no reason at all for the object's non-identity to be instigated in consideration of those changes.」

129 Various such generic moments are mutually exclusive, even when they comprise a completing moment [*Ergänzungsmoment*] for the same moment of higher-level generality. That is to say, they cannot occur *in concreto* as determining moment of the nature of one and the same object.

The identity of the object is, however, closely related to the “unity” of its collective existential scope, hence with the object’s “self-being” in the *second* of the significations we have distinguished. But this unity is grounded in the unity of the constitutive nature. We therefore confirm from this vantage point that the *necessary* condition for the identity of an object is the unity of its nature.

3. A further necessary condition for the identity of every persistent object is the *continuity* of its existence. If, for example, my watch existed for one minute, and did not exist for the next one, to once again exist for some time, and so on, then it could not be one and the same watch that  $\lceil$  simply existed so “*intermittendo*.” There would then have to be just as many watches as there are time intervals of their existence. Each of these watches would then exist *in continuo*.<sup>130</sup> To be sure, turns of phrase are frequently employed that appear to contradict this.

For example, we say sometimes when ill that a certain pain recurs at regular intervals in some area of our body as if it were *the same* pain that simply exists in such an *intermittendo* manner. But this is just an inaccurate way of expressing ourselves. There is in fact a sequence of individually different pain symptoms that are very similar to each other<sup>131</sup> and even have a like cause, but are nonetheless not identical. Continuity of existence is therefore a patently *necessary* condition for the  $\lceil$  identity of the object<sup>132</sup>; but it is by itself no *sufficient* condition for this identity, and must always go hand in hand with preserving the object’s individual constitutive nature.

[39] There can also be no continuity of existence where in the course of qualitative changes the object’s constitutive nature were to be destroyed at some instant, and a new object were “simultaneously” to appear – with a completely different nature. Even if it could *not* be shown that there is a time interval in which object A already does not exist and object B does not yet exist, this would change nothing with regard to the non-identity of the two objects. Even if object A were to cease existing at the same instant *t* in which object B begins to exist, identity could not obtain between them. Existence is always the existence of something wholly determinate, and if the identity of this something ruptures for some reason, then  $\lceil$  a rupture of being also sets in, a termination of existence<sup>133</sup>. It is impossible for the inception into being of *the same* object to occur after no matter how short a time interval. Hence the condition now characterized as necessary just means that even if the full endowment of material attributes and formal structure were completely alike for a pair of A and A<sub>1</sub> – but there were at the same time a finite time interval in which

---

130  $\lceil$  has such a peculiar manner of existing “*intermittendo*,” but it would be a *sequence* of successively new watches, each of which would exist in a continuous manner.  $\rceil$

131  $\lceil$ , which play out and manifest themselves in a given area of our body with a certain regularity,  $\rceil$

132  $\lceil$  object to be one  $\rceil$

133  $\lceil$  a gap – as I shall put it – also shows up in existence, a break, a termination  $\rceil$

A already does not exist – but  $A_1$  not yet, then despite their “absolute” likeness, A and  $A_1$  could not constitute one and the same object.

But is not *spatial continuity* also necessary for the identity of the object? Obviously, this is only relevant for objects that are themselves spatial, and could therefore not be any kind of universal condition for the identity of any object at all. But this would have to be examined more closely even under this restriction. For it cannot be the continuity understood in the strict mathematical sense that is at issue here. What is more likely to be at issue is a cohesive inner connectivity [*innigen inneren Zusammenhang*] between the spatially distributed parts of the object. The following examples may be instructive in this regard.

When we have a piece of iron at relatively low temperatures, say, then – rightly or wrongly – we consider it *one* object. And we do so precisely with regard to the rigid bonding of all of its parts. But when we fragment it and make a number of nails out of “the same” iron, we regard these nails as *several* different objects, and this not only because each of them now, as a utility-object, has its own new properties, but because each of them exists *separately* for itself, and has lost its bonding with the remaining nails or pieces of iron. We are not entitled *to assume*, however, as we must emphasize here, that the atomistic conception of matter – according to which this latter ultimately decomposes into “elementary particles” – is correct. Concerning this – as concerning a fact – only positive science or metaphysics can decide. We can, nonetheless, reckon with the *possibility* that this conception is correct in its core idea, that matter therefore does not fill out real space continuously, but consists rather of a swarm or a cloud of molecules, atoms or elementary particles, between which – in comparison with the dimensions of the individual particles – there are extremely vast gaps of empty space, that at the same time, however, they exert on each other relatively strong forces, which in certain cases leads to the particles’ being rigidly bonded and unable to move about entirely freely. But when they do move, they only do so in such a way as to indicate a peculiar cohesion between them. This multitude of atoms (molecules, elementary particles) and the cohesion that subsists owing to interatomic forces leads, in line with this theoretical possibility, to special aggregates, each of which, precisely with regard to its inner cohesion, we consider as *one higher-order* whole, hence as *one* derivatively individual object that has its own specific material attributes or properties. Increasing the distances between the particles, or between entire multitudes of particles, weakens the forces acting between them, in some cases to such an extent that the rigid bond between them is broken, so that they are no longer held together but begin to move about “freely.” Their individual properties are then perturbed to a lesser extent by “alien” influences (having their source in other particles), and their mutual relative independence grows in such measure that at some particular instant we are no longer inclined to regard their collective multitude as *one* higher-order object, but are disposed rather to see in them *many* different objects that only maintain certain relations amongst each other – in concert, incidentally, with our earlier deliberations concerning wholes of different order and level.

[40]

[41] Things appear to be the same with organisms, although here we encounter distinctive difficulties.<sup>134</sup> Disregarding the kind and magnitude of influences and the mutual dependencies, the organisms are considered as many individuals just as soon as they are sufficiently *separated* from each other in space and are capable of living in this detachment, and – in principle, at least – can have progeny. So it is, for example, in the case of a hydra, which regenerates (reconstructs) its missing (cut-off) parts, or with cell division, and so on – not to speak already of “mature” selfsufficient organisms. On the other hand, where we have no such segregation, where therefore certain organic formations live together in intimate interconnection and spatial connectivity – there too we are inclined to regard them as *one* individual, as long as other conditions for regarding them as *one* individual, as an organism, are fulfilled. We also have numerous transitional and limiting cases in which it is difficult to decide whether one is still dealing with *one*, or already with *many* different organisms. Here belong, for example, the so-called colonies (*cormus*) of protozoa, and others<sup>135</sup>, in which the bonding between the individuals – and sometimes even the anatomical and physiological differentiation of the separate “individuals” that goes hand in hand with division of labor – suggests the notion of regarding these individuals as just organs of *one* organic individual. Still, it is clear even in these difficult to decide boundary-cases that the spatial connectivity between the parts of an organism (or between individual organisms) first becomes the condition for the organism’s unity (for its being *one*) when it not only strengthens the influences of the parts on each other, but leads to their appropriate differentiation and subordination under the one regulative idea of the respective organism. Spatial connectivity is therefore no *sufficient* condition for the unity of the organism, but rather this unity becomes possible only *if* still other conditions that reach deeper into the essence of the given organism are satisfied – namely, the conditions of mutual influence and of

[42]

---

134 Obviously, we do not presuppose the findings of natural science even where we speak of organisms and their peculiarities. When we make reference to certain situations worked out by natural science, these are once again just convenient *examples* of the *possible* configurations of objects that we can use to develop certain formal-ontological problems.

135 Cf., for example, Claus-Grobben, *Lehrbuch der Zoologie*, 3<sup>rd</sup> ed., Marburg, 1917, p. 239: “Offsprings generated by means of an individual’s asexual reproduction very often remain in contact with each other. We designate such an organic group of individuals as an *animal colony* (*cormus*). Colony formation is to be found among protozoa... as well as among metazoa... The individuals joined together in a colony are formed either homogeneously (*homomorph*) or have, in conjunction with division of labor, evolved heterogeneously (polymorphic colony). Polymorphism of individuals is to be found in colonies of bryozoa, hydrozoa and dolioralia. Among the hydrozoa, the siphonophora afford the best-known example... Here are to be found individuals [specialized] for feeding, tactile sensation or locomotion, and distinctive individuals with reproductive organs so differentiated in conjunction with division of labor that physiologically they behave like the organs of an individual.”

the hierarchy of various sorts of functions which complete each other into a whole. It is also no necessary condition, however, since the presence of discontinuities [*Unterbrechungen*] (gaps) between the parts of an organism does not of itself rule out its unity. The material considerations pertaining to the structure of the organism will lead us further in this direction.

4. In cases where a particular object undergoes such far-reaching changes that at some instant it ceases to exist, while some other object begins to exist, we are nevertheless all sometimes inclined, despite everything, to speak of something identical that does perdure through this transformation, and indeed of some determinate “material” [*Material*]. Such is the case, for example, when a vase – shattered into pieces, which are then ground into powder – ceases to exist. We are nonetheless inclined to say that *the same* material has been preserved in both these objects (the vase and the powder) – the clay of which both objects consist: the vase which was “made” out of clay and the powder which is “composed” of its tiny particles. We are also convinced that the clay exists uninterruptedly throughout the *whole* time of the vase’s and powder’s existence, and that consequently we are truly dealing with one and the same object, which simply takes on so-to-speak two ʘ different guises or <sup>136</sup> states – on one occasion that of the vase, on another, that of the powder. Just like we say that vapor, water and ice, are simply different “aggregate states” of the same material: H<sub>2</sub>O.

We have already encountered this situation when examining the problem of what relation obtains between an individual object and the so-called “material” (cf. § 42). I do not wish to submit the findings arrived at there for a new discussion here. I simply wish to ask whether the identity of the *entire* material is necessary for the identity of the object made out of it, or whether it is sufficient to that end that only a *part* of this material be preserved. It would certainly appear at first glance at any rate that preserving at least a portion of the material out of which a particular object is made is the necessary condition of its identity.<sup>137</sup> Or to put it another way: if in some particular case there is a *complete* exchange of material, then preserving the identity of the object is ruled out. To be sure – one would say – we often fall prey to the illusion that even given a *complete* exchange of material we are dealing with one object that sustains itself identically, provided that this exchange proceeds slowly enough and happens imperceptibly. So it happens – says one – with that famous umbrella belonging to a university professor. That is to say, the latter owned an umbrella, which, with the passage of the years, suffered numerous mishaps as a consequence of which the *entire* material of which it was made was in turn exchanged. But since this happened over lengthy time intervals and the new material was exactly like the old, the professor always preserved his “old” umbrella that for so many years accompanied him without change. In fact, however, this umbrella was ultimately a

[43]

---

136 ʘ transitional ʘ

137 Cf. in this connection the deliberations on p. [49], which will already take into account the various concepts of “material.”

completely new, second umbrella that had nothing in common with the one bought originally, precisely because the *entire* material was exchanged. Perhaps we have to accept after all that at least a *part* of the material must be preserved if the object consisting of it is to remain identical. Yet, this leads to 'serious'<sup>138</sup> difficulties.

It is indeed not necessary for preserving an identical object that its *entire* material 'subsist' [*Bestehen*]<sup>139</sup>. We agree, for example, that the Venus de Milo which is currently to be found in the Louvre is *the same* as the one that was once fashioned by a Greek artist, and which later lay underneath the sea for many years, was then recovered, and finally made its way to Paris. And we agree with this even though today she has no arms, and of course lost a part of the material that originally constituted her. And when we glue back onto a vase a handle that had been broken off, it remains in our conviction the same, even though a part of the material (namely, the glue) is now completely new. And in both cases a certain change had set into the respective objects, which does not, however, alter anything about their identity.

[44] Meanwhile, it is in many cases very difficult to decide how far the exchange of material can go in order for the object to still remain the same. Would that professor's umbrella still be the same as the one once bought if only the handle remained of it, but everything else was exchanged? This appears to be doubtful, but it is nonetheless difficult to find a general principle enabling us to resolve this issue. But does the situation present itself as radically different when we are dealing with a human body, the individual cells of which are subject to an extensive exchange? According to data provided by the natural sciences, red corpuscles in the blood live around 100 days, while there are whole billions of these corpuscles that are incessantly generated and perish. Can it be proved about any cells, or even smaller components of the human body, that they last through a person's entire life<sup>140</sup> not to mention the metabolism<sup>141</sup>, whereby water, oxygen, and the like, are uninterruptedly assimilated by the organism, and – following the associated chemical reactions – expelled? Can we therefore claim that we possess the same body since birth, or at least since our youth? And if so, then the question that arises is on what grounds we could claim it. Is the circumstance decisive here that through all the change a number of cells remain the same, perhaps also some especially important and fundamental part of the body, e.g. the cells of the nervous system, or is it some other circumstance? It is indeed not the constancy of the material that can be of significance here, but rather the importance of the role that a particular part of the body plays for its essential properties, or for the continuity of its existence, or for preserving its constitutive nature. Perhaps the *entire* stuff [*Stoff*] of which an object consists can be gradually exchanged, but if the stock of material that is at any time present always plays

---

138 'very serious new'

139 'remain the same'

140 Experiments – for example, with radioactive isotopes of phosphorus, have shown the contrary. (According to a lecture by B. Skarzyński, 1949.)

141 [*Stoffwechsel*: etymologically, 'exchange of stuff.']

the same *role* for the essential properties' accruing to the given object, then this suffices for preserving the identity of the object. Is it at all justified to reduce the question concerning the identity of the object through the passage of time and in the course of its changes to the constancy of the material – and to connect these two fundamentally different questions?

It is not of course irrelevant with what kind of object we are dealing in the given case, whether with a primarily individual object or with a higher-order whole. For this whole situation may play out differently in the case of autonomous, primarily individual entities than in the case of derivative, higher-level ones.<sup>142</sup> ¶ Perhaps ¶<sup>143</sup> not *all* of the stuff can be exchanged in the case of a primarily individual object (provided talk of “stuff” or material in some sense is permitted there), whereas this is quite possible in the case of *derivatively* individual, higher-level objects. An umbrella is a kind of machine that consists of parts into which the umbrella as a whole can be taken apart. It therefore appears to be a higher-level object. Perhaps that professor had declared that he always uses “the same” umbrella not out of old habit, but on the basis of a deeper insight into fundamental ontological laws, and perhaps he is even right in doing so. Perhaps the human body, despite the exchange of even *all* of its stuff-constituents [*Stoffteilchen*], is also the same as at birth – because it must rather be regarded as an individual *higher-level* object than as a primarily individual one?

[45]

This issue cannot be resolved at the moment, and this not because we do not know how things “really” are in empirical actuality<sup>144</sup>, but for formal-ontological reasons.<sup>145</sup> In particular, what we are missing here is not, say, a purely empirical, natural-scientific theory<sup>146</sup>, but rather a formal-ontological conception of the organism in general. And it is lacking because even the material-ontological reflections pertaining to the organism in all of its possible ramifications have barely begun.

<sup>147</sup>Be that as it may, we can already now state that preserving even the *collective* material of an object *does not suffice* to guarantee its identity. The already mentioned

---

142 Cf. § 41, above.

143 ¶ And this, namely, differently in such a way, that ¶

144 ¶ – hence, whether, for example, all parts of the material (cells) in the human body are actually exchanged – ¶

145 [The next two sentences (including the footnote) were added in the German version.]

146 In recent decades, various exceedingly interesting and important attempts have been made to gain a rational insight into the general, essential structure of the organism on the basis of a stream of new empirical facts. These attempts should not be ignored – not even when tackling the corresponding formal-ontological problems. It was too late to acknowledge here the book by K. E. Rothschuh, *Theorie des Organismus* [Theory of the Organism], which appeared in 1959 and is now in its second edition. Besides, for me this book comes into consideration in a different context, and will be discussed in the volume on “the problem of causality.”

147 ¶ 5. ¶

[46] vase<sup>148</sup> can indeed serve us here as example. In the *ideal* case the transformation of the vase into powder could run its course without losing a single particle [of clay] and without adding any new material. Nonetheless, the powder is not identical with the respective Greek vase despite the selfsameness of the material, and even despite the continuity of this material's existence. It is dubious in this connection that there was not an interval of time in the transition from vase to powder during which the vase no longer existed but the powder had not yet come into being – which, for its part, would attest to the disparity of these two entities. From this vantage point, the role of the material for the selfsameness of the object appears to be inane [*nichtig*] if preserving the collective material is not of itself capable of rescuing the object once the latter had undergone a change with respect to its essential properties, and if, from a different perspective, the exchange of even a major portion of the material does not 「necessarily」<sup>149</sup> entail the demise of the object. Let us therefore tackle the problem of the identity of the object from the standpoint of the properties that accrue to it, whereas the role of the material for the selfsameness of the object would still be taken into account later, and this indeed in connection with the question whether the sense of “material” does not change in the various examples we have introduced.

[47] From the new vantage point of our analysis we should first of all state that it is not necessary for the selfsameness of an object that *all* of its properties remain unchanged. The object can change with respect to several of its properties, but it remains the same as long as the limits of permissible variability have not been trespassed. But the limits are prescribed by the constancy of the nature, whereby these limits extend more broadly or more narrowly depending on the kind of qualitative determination that the nature has. We are convinced of this by both the example of the change of the organism in the phase of its individual development and the example of various changing things (like the pen, for example, with which I am writing this work), all of which remain identical despite these changes. Meanwhile, it is impossible to decide with the aid of sheer outer or inner experience what properties of the object can be changed while preserving its identity. Were we in fact to employ only experience, then we could only state statistically, with a certain probability, with respect to which properties a particular object can be changed without being destroyed, i.e. without losing its identity, or when the changes lead to its destruction. Only taking into account the essence of the object in the various guises we have distinguished can provide the foundation for determining the limits of variability of the respective object, especially where an object with a moderately exact essence is involved. In this case, the object can change with respect to all those of its properties that do not belong to its essence – and still retain its identity; but within its essence only such changes are permissible as can still occur in conjunction

---

148 「, which was shattered and the shard of which was ground into a powder for polishing metal,」

149 「at least in some cases」

with different “variations” of “the object’s”<sup>150</sup> constitutive nature. However, this cannot be decided on purely empirical grounds, but only by appealing to the corresponding higher-order idea, since in its Content comes into relief the essence of the objects falling under it. Where, on the other hand, the objects do not even have a moderately exact essence, and their nature is an absolutely simple moment, an unequivocally determinate scope of the object’s properties cannot be adduced with respect to which it can be changed while preserving its identity. Only taking into account the circumstance of whether the unity of the object’s constitutive nature is preserved in the course of the transpiring changes can be helpful toward determining the object’s limits of variability. Of course, it should not be decided in advance here whether all persistent objects, or only some of them, or perhaps even none, possess an essence of this or that particular type. This could first be clarified in material investigations. On the other hand, from a strictly formal point of view it can only be stated that, should a persistent object undergo changes, it is necessary for its surviving the changes that no radical change of its constitutive nature or essence occur if it possesses a moderately exact essence. From the other side, there is no doubt that there are constitutive natures of persistent objects, or such moderately exact essences of the same, that the respective object is not destroyed in the course of various changes. Otherwise we could not speak at all of an object’s change. That is to say, a change takes place only within the framework, or – if you will – on the basis, of an object which perdures as *identically* the same throughout this change, and, precisely in *perduring* as itself, does it make it possible for a change to come about at all. If we state that at first we are dealing with an object A with property  $P_1$ , but then with a different object B with property  $P_2$ , then even if  $P_1$  and  $P_2$  were modalities of the same qualitative genus, we could not speak of *any* change of the object A/ $P_1$  into object B/ $P_2$ <sup>151</sup>. We would then be dealing with two different facts in two different objects, between which there would indeed be *no* transition from the one fact to the other, a transition which is precisely what is “necessary for”<sup>152</sup> every change. And it is precisely the absence of identity between the two objects that would then make this transition impossible.

[48]

Meanwhile, it is *not* necessary for the identity of the persistent object that any changes at all take place in it.<sup>153</sup> The identity of the object is therefore no mere correlate of the change in an object. It is thus not necessary – as some claim it to be – to presuppose changes in a persistent object in order to be able to reasonably speak of its identity.<sup>154</sup> Persistent objects that are completely changeless are also

---

150 “one”

151 “, if it were shown at the same time that A and B – as individuals – comprise *two* entirely different objects”

152 “characteristic of”

153 It seems, therefore, that the object’s persisting in time does not by itself rule out that this object has a radical or an exact essence. This first appears to be ruled out by the existence of an object within a world “, by being its element”.

154 “In other words: in accord with preceding expositions,”

possible. Mere persisting in time, passage through many present instants, does not yet of itself bring forth any kind of change in the object, nor is it identical with its occurrence. On the other hand, the existence of the object in different instants, while it may possibly, though not necessarily, remain completely unchanged,<sup>155</sup> is what first makes the identity of the object possible. In other words: there can be no talk of the object's identity in the sense now invoked in the case of objects that exist in one and only one present (as is the case, for example, with events). An event is just "its very self" and is at the same time in itself one; on the other hand, it does not itself *abide*, precisely because it cannot endure [*dauern*] or persist. Insofar, of course, as its active [*aktuelles*] being is at issue.

The question now is whether the adduced conditions 1–4, all of which are *necessary* for the identity (or for the abiding-in-its-very-self) of the persistent object, also comprise – when taken in unison – the *sufficient* condition of this identity<sup>156</sup>. In order to answer this question, let us return for just a moment to consider the role that the material plays for the identity of the object.

[49]

As already ascertained there are absolutely different concepts of "material." Here it will suffice to contrast the two concepts of material<sub>2</sub> and material<sub>3</sub>.<sup>157</sup> We speak of material<sub>2</sub> exclusively in the case of *derivatively* individual objects. "Material<sub>2</sub>" then comprises the aggregate of the *primally* individual objects which make up the existential foundation (substratum) of the respective derivative object. "Material<sub>3</sub>," on the other hand, is a special schematic *stratum*  $\Gamma$  of unchangeable properties that occur in one object, or in several that possibly pass into each other, and play an especially foundational role in these objects, but  $\Gamma$ <sup>158</sup> do not have to belong to their essence. In this connection, material<sub>3</sub> in the *general* sense, hence material of some particular *kind*, must be distinguished from the material in the *individual* sense – the stratum of stuff [*stoffliche Schicht*] in one and only one individual object. In the case of derivatively individual objects it is permissible to speak of "material" in *both* of the distinguished significations – in the case of primally individual ones, only in the sense of "material<sub>3</sub>."

We earlier raised the question of whether preserving the *collective* material of an object is necessary for preserving its identity, or whether at least part of the material can be exchanged. We now wish to pose this question with respect to both of the senses of "material" we have distinguished.

The examples we employed earlier pertained first of all to *derivatively* individual entities. Such was no doubt the case with the umbrella. The issue does not present itself as all that indubitable in the case of the animal and human organism. There are

155  $\Gamma$  does not only give rise to the problem of identity, but  $\Gamma$

156  $\Gamma$ , or are perhaps still some additional conditions needed for this? $\Gamma$

157  $\Gamma$ [Ftn.] Cf. II/1, pp. [152] ff. $\Gamma$

158  $\Gamma$  in the individual object, comprised of a certain ensemble of properties that a) do not change, and appear in turn in *different* individual objects made "from the same material," b) play an especially important role for the object made from the given "material," and at the same time c) [are] such [properties] as  $\Gamma$

serious reservations, on the other hand, in the case of the vase which has remained “the same” even though part of its material has “been lost”<sup>159, 160</sup> It is therefore dubious whether this vase is really a derivatively individual object and whether the clay out of which it was shaped should be taken in the sense of material<sub>2</sub> or of material<sub>3</sub>. Finally, we could present here examples of such derivatively individual entities – like a people [*ein Volk*] or a “swarm of bees”<sup>161</sup> – whose individual members – it would appear – comprise their material<sub>2</sub>. In both these cases there is a continual exchange of a segment of the individuals who belong to the composition of the respective people or swarm, while this people (or the respective swarm) appears to remain identical. We are even inclined<sup>162</sup> to also speak of the same people when *all* individuals of a particular generation have died out and a totally new generation lives and acts.

All of the given examples appear to speak in favor of the conclusion that to retain the identity of a *derivatively* individual object, the totality of the material<sub>2</sub> must not necessarily be preserved, that is, the totality of the primally individual objects (or “more primal” at any rate than the respective derivatively individual object) which comprise the existential foundation of the derivative object. A *partial* exchange of material<sub>2</sub> generally endangers neither the unity of the constitutive nature nor the selfsameness of the essence, nor the continuity of existence of the derivatively individual object, nor does it of itself make *two* different objects out of the *one*.<sup>163</sup> Meanwhile, the following two questions arise in this connection:

1. Is the relation between the material<sub>2</sub> and the derivatively individual object a merely empirical fact, or can it be ontologically grounded in a formal – or even material manner?
2. Is not merely a partial but even a *complete* exchange of material<sub>2</sub> possible, or, to the contrary, is the *preservation* of at least a *part* of this material always necessary? And if the latter is the case, it is still important to decide which *special* part it must be, or whether it can be all the same as to which part it happens to be.

---

159 “undergone change”

160 This reservation arises because it is not clear whether something like a “Greek vase,” hence a utility-object that is often at once a work of art, is something that can be regarded as a physical object consisting of atoms, or is something that comprises an essentially different, new kind of object. “This is related to the problem of the essence of a plastic work of art in general. I cannot deal with it here.”

161 “nest” of termites in a sense pertaining to both the dwelling in which they live and build and the totality of its residents”

162 “– why? that is precisely our problem! –”

163 “Naturally, the kind of objects that constitute this material and how they are employed is totally irrelevant for the identity and existence of the derivative object; but the details could first be shown in a materially oriented investigation, and perhaps first in empirical research.”\*

\* “It would of course have to be examined in individual cases whether the part of material<sub>2</sub> that can undergo change is arbitrary, or whether it must be deliberately selected – and this depending on the object’s essence.”

In the second question, the term ‘part’ can still be understood in a twofold sense. Either strictly quantitatively – as happens, for example, in the case of the number of red blood corpuscles of some select species in the human organism – or also qualitatively, hence in the sense of a particular *kind* of part of the material<sub>2</sub> that can be exchanged. We would have this last case before us, for example, if perhaps certain muscle cells in the human calf could be replaced by some other cells, or eliminated altogether (say, in the course of a non-life-threatening amputation), whereas, in contrast, certain nerve cells in the human brain could not be eliminated or be replaced by others without thereby compromising the identity of the given human individual.<sup>164</sup>

One way to answer the first question is that it [the relation between the material<sub>2</sub> and the derivative object] is generally an empirical fact that can also be substantiated from a formal-ontological perspective, though it is usually discovered by purely empirical means. That is to say, material<sub>2</sub> is exchangeable when, firstly, it can be replaced by some other material<sub>2</sub> of *the same kind*<sup>165</sup> in its function of sustaining the corresponding derivatively individual object in being, and, secondly, the condition is satisfied that the exchange proceed only *gradually* and so-to-speak *imperceptibly* for the given object’s essential properties. “Imperceptibly,” that is, in such a way that neither the nature nor any property is *violated* [*angetastet*] by the exchange. Both [conditions] are satisfied, for example, in the gradual exchange of red blood corpuscles. Their number is so enormous that their gradual and partial exchange, which transpires with the dying-out of some and the generation of others, “alters nothing”<sup>166</sup> in the functions and essential properties of the organism. The organism also tolerates a relatively strong drop in the number of red corpuscles, and only

---

164 This is of course a fictional example, but one that is perhaps empirically possible. It serves here solely to flesh out the qualitative sense of [the expression] “part of the material<sub>2</sub>”\*. What is adduced here as an example of material is perhaps not always a *primally* individual object. “It seems, however, that the concept of material<sub>2</sub> can be extended in the sense of including both primally individual objects and such entities as are relatively less “derivatively” individual than the object whose material<sub>2</sub> they constitute.”\*\*

\* “That cannot be exchanged in the object without disturbing its identity. – *Nota bene*, it also needs to be stressed that “

\*\* “It suffices, however, if the object is more primal than the object constructed out of it. This is a certain extension of the concept of material<sub>2</sub>.”

165 “For example, in the case of a blood transfusion. This is empirically discovered, and only afterwards rationally articulated [*eingesehen*].\*

\* “That is why a so-called blood “transfusion” is possible in cases of a heavy loss of blood. In the normal case, the organism creates for itself the appropriate number of red blood corpuscles. If the organ for their production somehow gets damaged (how, we do not know – *anaemia perniciosa!*), the organism inevitably dies if we do not manage to fix or somehow replace with something the organ for their production – at least to some degree (liver treatment).”

166 “does not register perceptibly”

upon exceeding a certain – still variable, incidentally – limit of their number do some relatively constant properties of the organism begin to change, so that it falls ill. And only a further decrease in this number and an extended duration of this depletion begin to be life-threatening to the organism. The red blood corpuscles, as we know, perform in the human organism a certain function of assimilating oxygen (by the hemoglobin) and the transport of the latter into all parts of the organism. Whether this function is performed by one group of red corpuscles or by some other is irrelevant for the existence and individuality of the organism. It is only essential that taking over this function by other corpuscles happen as quickly as possible, so that this entire process runs its course for the organism so-to-speak “imperceptibly.” “This also succeeds, as we know, in the now frequently performed exchange of the entire quantity of blood in newborn babies in cases of so-called hemolytic incompatibility [*Blutkonflikts*] in the parents.”<sup>167</sup>

A transformation that is analogous transpires in the case of “inanimate” things, when the thing has for its material<sub>2</sub> – as it is put – a cloud<sup>168</sup> of atoms (or of elementary particles) of a particular kind. Here too mass phenomena of the exchange of atoms set in, which lead to certain outcomes – to properties of the whole object – and which, provided they are confined within certain limits, bring about no essential changes in the object, and therewith do not threaten its identity.

In other words, the selfsameness as to kind [*artmäßige Dieselbigkeit*] of that part of the material<sub>2</sub> that gets exchanged, like the selfsameness of the role exercised by the exchanged material<sub>2</sub> in sustaining “the essential properties of the derivatively individual object, as well, finally, as the gradualness of this exchange – all of these make possible the continuity of this object’s existence, and therewith also the preservation of its identity”<sup>169, 170</sup>.

---

167 “This is indeed achievable owing to the existence of an enormous quantity of red corpuscles, to a relatively low percentage of them being exchanged all at once, and, finally, to new corpuscles being incessantly produced.”<sup>1</sup>

168 [Reading *Menge* for *Unmenge*.]

169 “properties of the object “made” out of it, makes possible the preservation of the same basic (perhaps essential) properties of this object, whereas the gradualness of its exchange makes possible the continuity of the existence of these properties, and therewith the preservation of the object’s identity”<sup>1</sup>

170 I wrote this in late fall of 1943. After the war, E. Schrödinger’s book *What Is Life?* appeared, in which the author asks why even the relatively simplest organisms are so large in comparison to atoms. Schrödinger touches on certain motives in his deliberations that in their essential features are akin to the questions I have discussed here, even though he does not achieve express awareness of the essence of the formal-ontological problem of “identity”<sup>\*</sup>.

\* “the identity of a persistent object”<sup>1</sup>

But can a *complete* exchange of material<sub>2</sub> take place in a derivatively individual object? It appears that various cases are possible in this respect. Taking this into account, it will be necessary to distinguish different types of derivatively individual<sup>171</sup> entities. In the case of such objects (like, for example, a nation, a people), which, it would appear, are an agglomeration of a very large number of mutually self-sufficient – although acting upon each other in various ways and akin to each other in their essential properties – individuals<sup>172</sup>, identity is preserved even upon a complete exchange of these individuals, provided the ever newly originating individuals are predominantly of the same kind – of the same “blood” and raised in the same intellectual atmosphere – and the exchange is conducted gradually and imperceptibly, that is, with such relatively small aggregates of newly emerging individuals that the properties belonging to the essence of the object (the nation) and its nature remain unaffected, since in every phase of the transformation the overwhelmingly preponderant majority of the material<sub>2</sub> remains identical. The greater the part of the material<sub>2</sub> that gets exchanged, the faster the exchanged parts must be replaced by new material<sub>2</sub> of the same kind, so that the changes that have transpired are not recognizable on the essence of the object (the nation).

In addition to these sorts of derivatively individual entities there are also such derivative objects possible, which – like the living organisms, in particular the human organism, namely, the complete psycho-somatic being: human [*das volle psychisch-leibliche Wesen: Mensch*] – are compact and cohesive in their inner structure to a much higher degree than is, say, the nation. The parts of their material<sub>2</sub> are not self-sufficient, separate wholes to the extent, for example, that the constituents of a nation are. In these internally more compact objects, at least a part of the material<sub>2</sub> must be preserved in its numeric individuality for the whole object to be able to remain “the same.” The issue of which part of the material comes into play here is already something that only a material or metaphysical, or even a purely empirical, investigation is capable of resolving. However, if we may be permitted to voice here certain conjectures, observation of the life of a living organism prompts the notion that just as there is a well-specified hierarchy of organs and functions in the organism, there is also a marked difference in the importance of the individual parts of the “material<sub>2</sub>” that lies at the foundation of the given organism and makes up the individual organs, or, in particular, of the material<sub>2</sub> that comprises the organism’s variegated “nourishment.” This “nourishment” is in large part incorporated into the organism only fleetingly, and only for the purpose of delivering to it certain select, particularly “nutritious” substances, whereas the rest is promptly expelled from it.<sup>173</sup> But these nutritious substances likewise enter into the composition of the organism

---

171    ⌈(higher-order)⌋

172    What role the common ancestry, the common culture, the mother-tongue, and so on, plays in this – that is already a special problem of the essence of a nation and of the possibility of its continuance through multiple generations.

173    ⌈[Ftn.] If this does not happen for any reason, the organism falls ill or perishes.⌋

only for a specific time-phase – though for a substantially longer time than the expelled parts of the nourishment: in order to maintain the functions of the organs in a relatively steady state, and therewith also sustain the existence of the whole organism. It appears that these organs not only mutually support each other in their functions, but also remediate [*korrigieren*] each other in case of certain disturbances, and, much more importantly, that they are coordinated [*dirigiert*] by some higher-order factor, the identity of which is the necessary condition for preserving the identity of the whole organism. It also appears that – provided this factor is altogether purely material (physical), which cannot at the moment be decided – its identity must be founded in an unchanging and non-exchangeable material<sub>2</sub>.<sup>174</sup> The exchange of the remaining parts of the material<sub>2</sub> must proceed in such a way that in the course of it the continuity of the object's enduring and the identity (unity) of its constitutive nature is preserved. This of course also applies to the essence of the object – where it occurs, and with allowance for the possible changes of this essence<sup>175</sup>. The numeric identity of the appropriately selected part of the material<sub>2</sub> has the consequence that "in the earlier phase of its existence the object is not only "the same" in its properties and nature as in its later phases, but is also *identically* the same"<sup>176</sup>. In this sense Aristotle's position – if it could be so interpreted – would be right in claiming that "matter" "entails" the individuality of the object, that it "individualizes" the "form" (Aristotelian μορφή). We should not forget, however, that the concepts of "material<sub>2</sub>" and of the derivatively individual object do not show up in Aristotle, or, at any rate, not in the guise that they took on here.

[54]

In conjunction with the different roles of the material<sub>2</sub> for the identity of a derivative object, we wish to contrast two different types of these entities: the first, whose representative can be a nation, I call "coreless" [*kernlosen*] objects; the second, which can be represented by an organism, I call "core-endowed" [*kernhaften*] objects.

But what role does material<sub>3</sub> play for the identity of a derivatively individual object? Can it be changed or exchanged while maintaining the identity of such an object? Now, as a non-self-sufficient stratum of the object it cannot be exchanged; it can, on the other hand, change in some cases and within precisely restricted bounds,

[55]

---

174 Based on the investigations of natural science conducted thus far, it is very likely that this factor is the nerve cells and the reproductive cells (genes). The preservation of these cells when insects metamorphose speaks in favor of this. It is at any rate significant that in biology the preservation of these cells is taken as the criterion for the identity of the individual, even though the entire complex of problems surrounding identity, as well as the concepts that were developed here, are foreign to natural scientists, or are instead presupposed – unanalyzed, tacitly – as something "self-evident."

175 "within the limits previously discussed"

176 "in its properties and nature, the object not only continues to be in the course of its existence of the same kind as in the earlier phases, but that it is also individually the same"

177 "elicits"

and indeed in any given case under the influence of external factors. For example, iron out of which some machine consists can be transformed by atmospheric conditions – it rusts. As a result of constant jolts, the fibrous iron in bridge constructions is transformed into an iron “full of kernels” [*kerniges*], whereby naturally certain properties of the bridge are changed. As a result of a change in temperature, the hardness of steel<sup>178</sup> changes, for instance. But all of these changes take place in the object’s properties; their role in preserving the object’s identity has already been clarified.<sup>179</sup> From another side, preserving the material<sub>3</sub> in a completely unaltered state does not suffice for preserving the identity of the object (precisely because the material [*stofflichen*] properties of the object do indeed often play a very important role in it – in particular also for those of its properties that belong to its essence – but the material properties do not themselves belong to this essence). This essence can change under the influence of external factors to such an extent that the identity of the object can rupture, and precisely therewith lead to the destruction of the object – without the material<sub>3</sub> thereby in any way having been impacted.

In the case of primally individual objects only material<sub>3</sub> comes into play, and not material<sub>2</sub>; thus the problem of the necessary and sufficient conditions for the identity of the primal object presents itself as much simpler than in the case of the derivatively individual objects. For the whole issue concerning the possible partial or even complete exchange of “the object’s material<sub>2</sub>”<sup>180</sup> falls by the wayside. But since material<sub>3</sub> is ultimately reducible to the existence of a specific ensemble of properties within the object, the problem of the identity of the primally individual object can be dealt with exclusively on the terrain of the properties of this object<sup>181</sup>. The whole problem must therefore be examined relative to three different kinds of objects: a) primally individual; b) coreless derivatively individual; c) core-endowed derivatively individual.

*Ad a)* The necessary and sufficient condition for the identity of the primally individual object that persists in time consists in this object’s simultaneously 1. being one, 2. having throughout its existence the same constitutive nature and essence (with the proviso that the transformations taking place within the essence be restricted to transformations that are bound up with the embodiment of the object’s nature in the course of its evolution, and with the “variations” that sometimes transpire in that nature). It is not necessary to speak here of the continuity of existence, since this is already contained in the condition of the object’s being-one. And the same applies to the selfsameness of material<sub>3</sub>, because this is once again already presupposed by demanding the selfsameness of the essence.

[56]

---

178 “its heat conductivity, its capacity,”

179 “[Ftn.] Cf. above, pp. [46] ff.”

180 “one material for another”

181 “, and therefore by not going beyond the aspect conferred on it by the basic object structure”

*Ad b)* The necessary and sufficient condition for the identity of a derivatively individual and coreless object is 1. that it be one, 2. that it have the same constitutive nature and the same essence throughout its existence, whereby the transformations in it are permissible within those limits within which the selfsameness of the essence is not affected, and are at the same time connected with possible transformations of the essence and variation of the nature, which latter is determined by the degree of the nature's embodiment in the course of the object's evolution. The continuity of existence here is guaranteed by the demand on the object to be one. Material<sub>2</sub> can be exchanged within those bounds which are at any time determined by the selfsameness of the nature and essence. Insofar as this exchange takes place at all, it must proceed in such a way that the new material<sub>2</sub> performs the same function vis-à-vis the object's nature and essence as was performed by the replaced material, and that it proceeds gradually, without impacting the continuity of the object's existence. In certain cases – which are determined by the nature of the object – the exchange of the material<sub>2</sub> can be complete.

*Ad c)* The necessary and sufficient condition [for the identity] of the core-endowed derivatively individual and persistent object is that the latter 1. be one, 2. have the same nature and essence throughout its existence, and 3. at least a part of the material<sub>2</sub>, which may undergo exchange in a variety of its parts, remain individually identical. With reference to the transformations taking place within the object, the same restrictions apply here as in the earlier cases, and these restrictions for their part impose certain demands on the material<sub>2</sub> with respect to its possible and acceptable exchange. If it were possible to prove that the object of this type cannot be one without at least a certain part – to be determined on the particular occasion – of the material<sub>2</sub> remaining individually identical, then we could confine ourselves to the first two conditions, and in this case the sufficient condition for the identity of the persistent object would be the same in all the cases we have distinguished. Meanwhile, such a proof is not easy to carry out. It is also useful to become aware of what role the material plays in the identity of a persistent object in both of the distinguished significations – especially since in the case of qualitatively different objects an entirely different part of the material<sub>2</sub> may be exchangeable. But this can only be settled in the individual case by means of a material consideration, or even a metaphysical reflection.

Meanwhile, there are especially difficult cases that compel us to ponder once more over certain points of the issues already discussed. The case that occupies the first position here is that of an organism that evolves through life, which undergoes very extensive changes (among others, so-called metamorphosis). We face a different case in the transition of a physical substance from solid body to liquidity, and then even to the gas-state. The question that arises in the first case is whether, through such all-pervasive transformations as transpire from the fertilization of the egg all the way to the peak of life and then to death, the individual identity of some well-defined part of material<sub>2</sub> does not ultimately guarantee the identity of the organism. In the second – for example, in the transition of water into vapor on the one hand, and into ice on the other – the continuity of existence does not,

[57]

on the contrary, appear to be necessary for the identity of the object. We must therefore examine these cases a bit more closely.

[58] The transformations that lead from egg fertilization, through the formation of the caterpillar and the growth of the cocoon, and, finally, to a specific butterfly appear to be so radical and comprehensive that no property of the fertilized egg seems to be preserved after they have run their course.<sup>182</sup> What kind of kinship is there between egg, caterpillar, and the butterfly? Were we not witnesses to the continuity of the transformations that take place in the individual stages, we might perhaps not believe that we are still faced with one and the same organism. But are we not witnesses to the transformation of that vase which was shattered and gradually transformed into a bunch of powder? And yet, we are not inclined to still regard this powder as the vase, nor the vase as a bunch of powder,<sup>183</sup> even if someone were to show us in the most convincing manner that "nothing of the vase had been lost and that a vase could once again be made from this powder – indeed, one that is exactly "the same" (i.e. completely alike)"<sup>184</sup>. However, in the case of a transformation just as profound, that of the egg into the butterfly, we insist that we are dealing with one and the same individual, even though in doing so we do after all know that a part of the material, almost engulfing the whole, of which the egg consisted does not make it at all into the composition of the butterfly's body<sup>185</sup>. By what right do we assert identity in the case of the butterfly, while we deny this identity in the case of the vase and the powder? Is it perhaps the continued subsistence [*Fortbestehen*] of some

---

182 This claim is of course too broad; for there are surely many different properties that do after all continue to subsist following these transformations. They are, however, if we may put it that way, certain general features –such as, for example, materiality, spatial extension in general (though not yet in definite shape), the totality of features (not clarified in any greater detail, incidentally) that specifies the egg's being-alive, and so on. Those features that sustain themselves and subsist in continuity do not however comprise the existential basis of the transformations that develop from it\*, transformations which catch our eye in the course of observation [*Betrachtung*] – especially if it transpires discontinuously – and appear to obfuscate what remains constant. The crux of the problem here is to resolve how these "general" features that are preserved in the transformation nonetheless constitute the *individual* essence of the evolving animate being. It becomes palpable here in a distinctive way that the usual empirical approach of natural science, as necessary as it is, does not after all suffice by itself, and must to some degree be guided by an intuitive understanding of essence [*Wesenseinsicht*].

\* [Reading *daraus* for *darauf* – "it" would then refer to "existential basis:"]

183 "that is, to see in the powder "the same" as what the vase is,"<sup>1</sup>

184 "not the least bit of the clay was lost in the course of this transformation from which the one and the other are "made"<sup>1</sup>

185 "because this material had already been replaced by some other. (Almost) all of the properties had changed, (almost) all of the material had been exchanged, only the observed continuity of transformations remained, and yet we continue to acknowledge the identity of the individual"<sup>1</sup>

particle of material,<sup>2</sup> which is otherwise continually exchanged through all these transformations of the animate being, a particle that is exceptionally important for the individual identity of the object?

We have an analogous and perhaps tougher difficulty in the case of the identity of chromosomes in mitosis. On the basis of certain facts<sup>186</sup>, biologists assume the existence of genes, which are constituents of chromosomes. One is at the same time inclined to acknowledge their selfsameness, and this not only through the successive divisions of the cells, but also through the transmission of inherited traits from one generation to another. From another side, the state of the cells in the *interphase* demonstrates that chromosomes undergo profound transformations, so that for a certain time they disappear completely<sup>187</sup>, only to reappear in the prophase and cell

---

186 「that we encounter in the context of inherited traits」

187 Cf. L. von Bertalanffy, *Theoretische Biologie*, Vol. I: "In reality, in no way can we say that the chromosomes are still 'the same' from one mitosis to another. Let us think, for example, of certain segmentations, in the course of which relatively 'enormous' chromosomes occur in the first segment of the partition [*Teilungsschnitt*], and in the subsequent ones the chromosomes do of course appear in equal number and shape – yet in increasingly smaller dimensions. This shows clearly enough that a 'persistence of chromosomes' cannot be the kind of skeleton that perseveres from generation to generation, and for which the chromosomes would again have to appear in equal size. We have to be in complete agreement with Gurwitsch when he says: "That which through all the generations of cells remains preserved in typical form is accordingly the capacity to reproduce a typical formation, fashioned in varying dimensions – out of new material each time. We would have here before us the basic problem of biology – the preservation of form under a steady flux of the material substrate – in a deepened form." (p. 222–3) Further: "It is surely the term 'rest nucleus' [*Ruhekern*] that has led to the mistaken notion that the chromosomes persist [*persistieren*] as stable structures in the interphase. In actuality, however, these most important of the cell's elements must find themselves in the thick of the generally never-ceasing metabolism, degeneration and regeneration [*Stoffwechsel, Abbau und Aufbau*] of what is alive, and the question arises how, in spite of this, maintaining in these elements the typical order demanded by genetics is possible. But it is especially mitosis itself that shows what enormous changes the chromosomes undergo. In the telophase they undergo such a thoroughgoing dis-aggregation that one will hardly be able to claim upon unbiased observation that what is essential in them remains over in the form of a persevering microstructure [*Feinstruktur*]. Likewise in the prophase: if the chromosomes were to persist in the interphase as achromatic skeletons, then it is absolutely incomprehensible why they do not simply 'condense' [*auskristallisieren*] in typical fashion, by coating the fibers of achromatin with a cloak of chromatin, but rather are generated [*sich herausbilden*] only after many acute transformations – by way of spiral stages. The processes in the prophase and telophase show that it is not merely a matter of gradually coating stable structures with (or divesting them of) colorless substance, but rather that the structures are precisely 'other' than in the stages of the fully generated chromosomes" (*op. cit.*, p.223).

[59] division. Alteration of the chromosomes' (perceptible) properties – and actually their quasi-disappearance at a particular phase of cell-life<sup>188</sup>, and at the same time, it would appear, also the exchange of material out of which they are composed – lead us to wonder whether their identity – or, as the biologists express it, their *persistence* [*Persistenz*] – should not be denied.<sup>189</sup> Meanwhile, the fact of the inheritance of certain traits while preserving the chromosomes, and at the same time the absence of inheritance when the chromosomes are (partially) removed experimentally, do after all enjoin us to accept the persistence of the chromosomes, even though the indicated transformations are empirically ascertained. For this reason, it appears to be advisable to seek a different criterion that would enable us to accept the identity, or the “persistence,” of the chromosomes.

[60] It is impossible to address this issue at the current stage of deliberations. For in order to have a basis for assessing whether we have the right to regard organic individuals as strictly identical throughout the course of their lives, we would have to know for every instance typical of the given genus what exactly belongs to the *essence* of an individual of this particular kind, in order to then be able to say whether the observed transformations of its properties  $\Uparrow$  threaten  $\Uparrow$ <sup>190</sup> its essence and which part of its material (in the second and third sense) is preserved in these transformations – and whether it comprises precisely that part of the material whose preservation makes it possible to maintain the identity of the individual's essence. We could prepare for the response to these questions in material ontology<sup>191</sup>. But strictly speaking, they could first be resolved by fleshing out [*Aufweisung*] its

---

188 I am of course no expert in this whole matter. But it appears to be possible that the chromosomes find themselves in such a state in this phase that they cannot be made visible for purely technical reasons. This would simplify the whole problem. As far as I know, this has been pointed out in more recent literature. It must be emphasized in this connection, as in all analogous examples taken from natural science, that with all due respect to scientific findings, these findings cannot be presupposed here, and that they only serve us as indicator to certain possible situations and interconnections.

189 It is interesting to ask what guides the biologists in their deliberations in this case; is it a purely empirical body of facts [*Tatsachenmaterial*], or is it certain fundamental but unexplicated concepts or points of view that serve them toward interpreting the factual material [*Tatsachenmaterial*]? Surely the latter is the case. But what sort of guiding concepts are these? They appear to be of a twofold kind: on the one hand, the concept of material<sub>2</sub> (of the basic chromosomes that comprise the existential basis in the whole process of mitosis, and of the ever new cells), on the other, the relative constancy of an ensemble of properties of the individual chromosomes – chromosomes that, for example, preserve their Gestalt through all the transformations within the cells.

190  $\Uparrow$  in fact disturb  $\Uparrow$

191  $\Uparrow$  by discovering the essence of an organism of a particular type  $\Uparrow$

essence in a metaphysical investigation.<sup>192</sup> Neither the one nor the other can be “given”<sup>193</sup> within the confines of our current formal inquiry into the formal conditions of the object’s identity. The claims we have advanced here would be called into question only if it could be precisely shown by way of quite concrete examples that, for example, the identity of the object remains preserved even though its essence were completely altered, or that, to the contrary, the object ceases to exist despite preserving its essence. The example we have cited of the transformations that an organism undergoes in its evolution offers us no resolution in this regard. Nor can this be demanded of natural science alone, even if it were much more highly developed than it now is, because it is not of itself capable of disclosing the essence of the organism (even in the special case).

Meanwhile, it is highly characteristic of the biologists that they are inclined to exceed the bounds of the efficacy and competence of natural science, and that they attempt to uncover the essence of the organism whose transformations they ascertain empirically. Thus, in considering the creatures that go through a metamorphosis in their evolution, one first of all points out that life in the Gestalt of the “larva” (and of a series of properties connected to this Gestalt) is strongly bound up with the properties of the fertilized egg and consequence of a – if we may put it this way – premature birth. That is to say, the respective creatures originate from eggs that are so-to-speak too small, eggs that offer a small quantity of nourishment (egg yolk) for the time of the organic transformations.<sup>194</sup> Hence, if they are to exist at all and evolve into a mature exemplar of the respective species, they must nourish and protect themselves on their own, and indeed usually under conditions that are entirely different than those in which mature individuals live. Precisely for this reason they must initially have appropriate organs (e.g. gills), which later, upon reaching maturity, will no longer be needed, and thus either fall by the wayside altogether or are replaced by others. As we see, here the biologists are pointing to certain facts that are not simply ascertained, but are first unlocked and made intelligible on the basis

[61]

---

192 The purely empirical reflections are of course not without significance; they provide us with concrete findings that enable us to articulate more precisely the “formal-ontological” problems and to foresee the eventual metaphysical solution.  
\* “material-ontological”

193 “our task”

194 Cf. Clauss-Grobbe, *Lehrbuch der Zoologie*, p. 229: “Perhaps in conjunction with the need to provide its own nourishment and defense, the larva attains full growth into the form of a *sexually mature individual* [*Geschlechtstieres*]\* under different living conditions, in an entirely different environment and equipped with transitional temporary structural features.” “The creatures, on the other hand, that evolve by means of metamorphosis consistently originate from relatively small eggs, and following birth procure on their own the means of nourishment necessary for their further development.”

\* [I have adopted as translation of this term, the translation of its translation into Polish by D. Giebulauka.]

[62] of their distinctive qualitative endowment and mutual correlation. Even though in doing so there is no mention of these creatures' "essence," it is nonetheless clear that here the kinds of properties of the egg – and of the individual originating from it, as well as of the surrounding world – are being sought from which follows, on the one hand, the non-contingency (a sensible adaptation, rather) [of coexistence] of certain properties of the organism with the surrounding world in which it was fated to live; on the other, however, [those properties are being sought from which follows] the inessential and tentative character of the Gestalt of those organs that are going to be transformed, or that will fall by the wayside altogether the instant the basic structure of the organism and its general living conditions are altered. But behind this inessential and tentative character of the Gestalt of the organ lurks the essential character of the function the latter performs for the individual's life and that is preserved in *both* phases of its life – as larva and as mature individual. It is likewise when one points out in the course of a metamorphosis the action of some particular hormone (hence also the existence of the corresponding glands of inner secretion) without which no metamorphosis of the individual's nervous system (or at least of a part of it) is achieved. In this case too certain properties or parts of the individual are pointed out that are constitutive for it or for its essence – or are regarded as such – and without which its identity would not be preserved. Bertalanffy's reflections on the "persistence" of chromosomes quite clearly conceive the respective organism from the standpoint of its essence.<sup>195</sup> He becomes clearly *aware* of the crux of the difficulty that – in conjunction with the "persistence" of the chromosomes – is posed for the identity of a multicellular organism, even though he does not have at his disposal the concepts and distinctions that were drawn up above. He attempts to resolve this difficulty with the aid of a certain conception of the essence of a living organism in general. That is to say, he does not reject the identity of the chromosomes altogether, but rejects it only in the case of a quite specific conception of them as "static," "abiding" [*beharrender*] skeletons or material relicts. Yet he feels entitled to accept their identity provided they are conceived of in a different, dynamic fashion – be it as a manifestation of a lawfully regulated system of processes, or as a product [*Gebilde*] of certain force-fields<sup>196, 197</sup>. Of course,

---

195 「As the above citations attest,」

196 「that guide these processes」

197 Cf. L. von Bertalanffy, *op. cit.* pp. 223 f.: "The images of the prophase and telophase amply show that it is not something that perdures statically which lies at the basis of the chromosomes, but rather that they are nothing other than *Gestalts of equilibrium* [*Gleichgewichtsfiguren*] that result from the dynamism [*Dynamik*] of a highly mobile system. The 'persistence of the chromosomes' will therefore not be the persistence of material relicts, but rather the persistence of the conditions for a system with an ordered dynamic [*Systembedingungen einer geordneten Dynamik*]. The chromosomes do not perdure in the interphase nucleus in the form of rigid skeletons or bulging 'shadows,' but just as little do they disperse into a mere colloidal suspension that is more or less fluid; rather, what remains in the interphase

it is not completely clear what is supposed to be understood by such a force-field, or by a “system of conditions of an ordered dynamic.” The core of this conception resides in the notion that every organism is a *system* in labile or fluid equilibrium. Its intention is to discover a specific *constant essence* of the cell or of the multicellular organism that would guarantee the identity of a living individual throughout its entire life, and would make intelligible the interconnections among all transformations that transpire during this life. To be sure, Bertalanffy says quite expressly that “the *perdurance* [*Beharren*] of these force-fields in the interphase nucleus” is a constant system of hierarchically ordered processes that comprise the whole and the unity of the living organism. According to this conception of the organism, it

---

are – if we may be permitted a metaphorical expression – certain ‘flow lines’ of activity [*Stromlinien*’ *des Geschehens*] which bring it about that – despite these drastic changes of state owing to which the chromosomes, as formations that can be materially segregated, disappear<sup>(1)</sup>, even despite the exchange of substance that goes into making up the chromosomes – the process that runs through a sequence of dynamic equilibria still brings about once again in the very next prophase those Gestalts that had disappeared in the preceding telophase. Chromosomes ‘are’ not – they ‘happen’; they are not perduring *stable* structures, but rather the expression of certain phases of a rhythmically repetitive dynamic of an orderly flowing happening. It has been overlooked until now that the issue is by no means only to explain how certain small rods remain invisible for a time and then surface again to be visible; the issue is, rather, [to explain] how structures that are subjected to the most acute transformations with respect to their material substrate, which therefore cannot at all be ‘the same’ from one occasion to another<sup>(2)</sup>, do nonetheless in certain periods [*Epochen*] shine forth in like configuration. The ‘persistence’ of the chromosomes despite continual exchange of raw material and fluidity of the interphase nucleus can be made intelligible only along this path of a dynamic organization – hence, neither [along the path] of static residues, nor that of the absence of any order in a colloidal suspension. It is therefore certain that the formation of the chromosomes is a gelification [*Gelierung*]<sup>(3)</sup> – but one that is steered onto lawful tracks by certain force-fields. The perdurance of these force-fields in the interphase nucleus (in imperceptible form) signifies the persistence of the chromosomes...<sup>(4)</sup> there can be all kinds of visible structures, but it is not they that are what is essential, but rather the ordered dynamic of occurrences that must not at all have a microscopically visible correlate...<sup>(5)</sup>

(1) ⌈ (!) ⌋

(2) ⌈ (sic!) ⌋

(3) [Ingarden misreads this word as *Gliederung* [structuring]]

(4) ⌈ [The following is a continuation of the quote from the same page of *Theoretische Biologie* given in the Polish version, but left out of the German:] We believe that the search for stable structures [*Ruhestrukturen*] in the nucleus must be put to rest by a dynamic conception just as the search for an elemental structure of plasma must be superseded by the dynamic conceptions of colloidal chemistry. Here as there, it should be said that ⌋

(5) [In the entire citation, except for the last sentence, the italics are Ingarden’s.]

is not the persisting object (thing) that comprises what is primal in it, but rather just a process spread over time<sup>198</sup>. Whether this conception is tenable is rather of secondary significance. More important is that in order to legitimate [*begründen*] the identity of the chromosomes (or of the multicellular organism) despite the incessant exchange of “material,” Bertalanffy is ultimately forced to resort to a select number<sup>199</sup> of the living individual’s enduring [*dauerhaften*] properties, which is to say, to a regular lawfulness in the transpiring processes. For this lawfulness can only be understood if there is a special assortment of the organism’s constant properties which are indeed determined by these processes lawfully and regularly [*konstant*].

[64]

Bertalanffy would perhaps retort that the organism is nothing other than precisely such a system of hierarchically ordered processes of regular lawfulness, and if we wish to speak of properties – they are nothing other than the properties of this system itself that are contained in this lawfulness. Nothing other than processes – and only the constant features of their lawfulness – comprise the essence of the organism.<sup>200</sup> For each genus these systems of processes are somewhat different and display different lawful regularities; however, their constancy guarantees the identity of the organism despite all transformations and all exchange of raw material. It would have to be shown in concrete investigations what sort of properties (e.g. “force-fields”) those are about which for the time being Bertalanffy speaks in a somewhat unclear fashion, properties of a system in equilibrium, which are different for every system and which, if they are preserved unchanged, are decisive for the existence of the respective living being, and should they ever be subjected to an irreversible change – bring about the death of this living being. It appears that Bertalanffy’s reflections do in fact lean in this direction<sup>201</sup>.

The question that arises for us first of all is what is more existentially primal – persistent objects (things, in particular) or systems of processes, and secondly, whether processes can transpire *without* corresponding persistent objects underlying them. We have already weighed this issue and decided in favor of the persistent objects. But we shall have another occasion to return to this question in conjunction with the problem of the identity of processes. It is in this sense that Bertalanffy’s conception would have to be taken, or modified, that is to say, that for the constant lawfulness of a system of hierarchically ordered processes, constant properties of

---

198 “ – to the extent that it is possible to apply our conceptual apparatus to Bertalanffy’s expositions. I shall still return to this issue in the material-ontological analyses.”

199 [*geordnete Anzahl*: I believe I have captured Ingarden’s *intent* (*geordnete* is an odd qualifier for *Anzahl*), although I suspect here a glitch attributable to the resemblance of this expression to *besondere Auswahl* that appears in the next sentence. It is the latter that Ingarden probably meant to have here – which would also be a better fit.]

200 This would be a conception of the organism framed so-to-speak in the spirit of Bergsonian philosophy.

201 “, especially in Vol. II of his *Theoretische Biologie*”

the organism – which is the existential foundation of all the processes that transpire in it – must be sought, properties, however, which despite all material exchange remain preserved. We should not overlook in this connection what relations obtain between the properties of the persistent object that comprises the existential foundation of the processes and these processes: are they simply one-sided (e.g. in such a way that the properties qualify the processes in greater detail, or rather *vice versa*), or are they mutual in a more complicated manner, for example, in such a way that some properties qualify certain processes, whereas at the same time they are themselves altered or obliterated as a result of these processes, and others enter in their place. This must be consigned to further investigation. Even now, we may state how much the solution of this problem can influence the analysis of the identity of a persistent object.<sup>202</sup>

[65]

The concrete biological investigations – an example of which was given above – appear to confirm the thesis advocated here that it is preserving one and the same essence which is decisive for the identity of the persistent object, and of the living organism in particular, and not preserving the collective material out of which it is composed. We should not, however, always seek this essence in certain external properties or symptoms, but at least in some cases [seek it] in what is decisive for the lawfulness of the processes transpiring in the object. Whether for living organisms, in certain cases at least, a part of the material – e.g. in the genes or in the nerve cells – must be preserved, that is a question for further – empirical or metaphysical – consideration, but it does not impact our general standpoint on this issue. But it would only be necessary where the constitutive nature is not absolutely specific, i.e. does not guarantee the uniqueness of the individual. This conforms to what has already been said.

There remains one more possibility to be pointed out. It could gradually turn out that no interconnected ensemble of constant material (physical) properties can be found in the course of the evolution of some particular organic individual that would comprise its essence, and that we would nonetheless be forced to regard this individual as one and the same throughout its evolution. This would only be possible if the essence consisted of non-material (non-physical) properties, hence, in particular – of mental [*psychischen*] properties. The individual as a spiritual or intellectual [*geistiges oder seelisches*] being would then be the same, while its body would be subjected to an extensive transformation, so that we may begin to doubt whether it still always remains the same or is, as it were, exchanged during the existence of the mental individual, something like the way a snake that sheds its skin, and in its new one still remains the same as before. We are of course not in a position at the moment to decide if this ever takes place *realiter*. On the other hand, such a possibility is not to be ruled out without further ado, and would have to be seriously entertained.

---

202 [This paragraph was added in the German version.]

[66] Yet, preserving a part of the material<sub>2</sub> is *not* sufficient for the identity of a derivatively individual, persistent object, and of an evolving organic individual in particular. Let us suppose that the material<sub>2</sub> of an organism consists of a specific number of carbon and oxygen atoms, among others. No one will concede that the identity of a particular organic individual could depend solely on preserving a certain quantity of these elements. Even preserving a certain assortment of organic (e.g. of certain hormones) and inorganic chemical bonds that go into making up the body of an individual would not of itself suffice for its identity: some number of vessels with a certain amount of these raw materials cannot replace a living individual for us, even apart from the fact that no one – as far as I know – has thus far been able to synthesize living “endosperm”<sup>203</sup>. An organic living being is first constituted by a wholly unique *consolidation* [*Vereinigung*] of these chemical raw materials into one organically differentiated and hierarchically ordered whole that is endowed with quite determinate properties, properties that are differently selected and differently ordered – depending on the genus. Thus, when there was talk here of preserving at least a “part” of the material<sub>2</sub>, it is first of all certain *organic* parts of the organism that should have been borne in mind – for example, certain central organs, such as the nervous system, the reproductive cells, the system of glands of inner secretion, and the like. These parts – since they are intimately interconnected and have an influence on each other, and therewith also on “the preservation”<sup>204</sup> and the course of complicated life processes – lead to preserving a certain number of properties that are essential for the respective organism, even if these were to consist of nothing more than certain regularities of changes that follow each other in well-defined orderly succession. Precisely therewith, we understand under the “material<sub>2</sub>” of objects of a particular kind not certain primarily individual objects (in the case of “physical” objects, ultimately atoms or electrons) that comprise the existential foundation of the organism in question, but rather only certain *potential parts* of it that can be differentiated during its development, and parts, indeed, on the preservation of which depend the essential properties of the respective individual. But this does not mean that one would in every case be in a position to determine all of the properties that comprise the (individual or even only generic) essence of the organic individual.

[67] But we still need to consider another example: the transition of some body into a different aggregate state, e.g. of a certain quantity of water into ice or vapor, and indeed in such a way that the *entire* quantity of water is converted into ice and conversely – the *entire* bulk of a piece of ice into water and vapor. At first glance it appears that *all* of the water’s properties undergo a complete change when water is converted into a chunk of ice or into a mass of vapor. And yet, when we once again get water after the just acquired chunk of ice melts, we do not hesitate to say that it is *the same* water that was frozen into this chunk of ice. The chemists will

---

203 “plasma”

204 “their functioning”

say that this is quite self-evident, since we are dealing with the compound  $H_2O$  throughout. Meanwhile, people who have no training in chemistry would perhaps be inclined to see in a certain amount of water a *different* object than the chunk of ice that arises from it.

The first thing that occurs is that we must distinguish between the<sup>205</sup> individual object: 「 $H_2O$ -molecule」<sup>206</sup>, and the derivatively individual object: water, ice and vapor. In view of the break in the continuity of existence between two portions of water: [the portion] prior to conversion into ice and [the portion] after the chunk of ice melts into water, we should speak of a new portion of water in relationship to that which was transformed into ice, as well as of a new chunk of ice when the second portion of water is once again transformed into ice. In contrast, anyone who has a certain quantity of  $H_2O$ -molecules in mind, would – despite all the transformations of water into ice and conversely that are taking place anew, and despite the transformations of their properties – speak of the identity of the  $H_2O$ -molecules that remain constant through the process, and would assert the constancy of the properties of the chemical compound  $H_2O$ . Only the mutual relations among the molecules, which remain identical, are to be changed by these transformations, but – in a chemical sense – they yield nothing other than a different “state of aggregation.”<sup>207</sup>

But the matter is not as simple as it may appear to someone following this chemical explanation. First of all, we are not dealing with water, vapor or ice on the one side, and the chemical compound  $H_2O$  「for itself」<sup>208</sup> on the other, but it is rather the case that this compound always appears in only *one* Gestalt: of water, of vapor or of ice, or in the Gestalt of a “transitional state.”  $H_2O$  does not exist and is never given *outside* of these states of aggregation. We can consider the whole issue from two different standpoints: either we shall speak of water, vapor and ice in the sense of three different material substances that are given to us in sensory perception, or [speak] of “water” in the sense of chemistry – as  $H_2O$ , which has a series of properties in the chemical sense. However, we should not make any choice between these two standpoints or conceptions at this stage, since we are not here in a position to decide whether the physico-chemical conception of “water” is “true,” and so-to-speak “truer” than the conception we acquire strictly on the basis of sensory perception. In the first case, the properties that can be perceived by the senses are different in a chunk of ice, a quantity of water, and [a mass of] vapor. Ice, for example, has its “own” spatial shape, which is a little different from the shape of the corresponding quantity of water because it occupies a greater volume than the latter. The shape of the water is always determined here by the shape of the vessel that contains it and by the gravitational field in which it finds itself – it is therefore not the water’s “intrinsic” shape. Water – provided it is “pure” – is transparent up to a certain depth,

[68]

---

205 「primally」

206 「a certain quantity of  $H_2O$  molecules」

207 [This sentence was added in the German.]

208 「existing *alongside the latter*」

and bluish or greenish in deeper layers, whereas ice begins to be opaque in already lesser depths and is patently whitish, or even plain white. Water is “liquid,” while ice in contrast is “solid” – it possesses a certain “stability” [*Festigkeit*], “hardness,” is to a certain degree brittle, and the like.<sup>209</sup> But it is also not true that the water has *no* common properties *at all* with the corresponding chunk of ice. Both are extended and occupy (*in succession*) approximately the same space when placed in the same vessel. Both also have an equal, measurable weight; both are equally impermeable [*undurchdringbar*]. And we might ask whether further properties that are common to both can be determined by physical methods, whereby a well-defined quantity of (pure) water and the corresponding chunk of ice is always at issue. Be that as it may, it is certain that some properties of the two entities can be found, which – if not simultaneously, then at any rate *successively* – are encountered as *alike*. Is this sufficient to assert the identity of the two entities?

[69]

If, in contrast, we speak of H<sub>2</sub>O, then the differences between “water” and “ice” – as two different “aggregate states” – will be different than the ones we have just pointed out. The first thing to be considered here will be the distribution of the H<sub>2</sub>O-molecules in space: in the aggregate state that we popularly call “ice,” the molecules form a network characteristic of a certain kind of crystal, are relatively firmly bound together, do not shift freely in proximity to each other, and the kinetic energy of the constituents is different, depending on the “temperature.” In water as a liquid, in contrast, there is the Brownian motion that constantly takes place, and there are in it – within certain limits – “constant” currents that depend on the temperature. In ice, on the other hand, the individual molecules are subjected to certain regular oscillations, and so on, which can be indirectly established by physical methods. None of the properties of “water” as H<sub>2</sub>O is immediately (directly) given in *sensory* experience; rather, they are ascribed *in thought* to the hypothetically admitted compound H<sub>2</sub>O, and this on the basis of certain properties established in sensory perception of the water and ice in the sense of objects of  $\Gamma$  outer<sup>210</sup> experience. A certain correlation arises in this manner between the properties of “water” as an object of perception and water as H<sub>2</sub>O. The way this correlation is conceived is that *instead* of the properties given in experience, it is only the properties ascribed to it by physics or chemistry that should accrue to the H<sub>2</sub>O. For according to physics, only water as H<sub>2</sub>O along with the properties ascribed to it is supposed to exist, whereas the perceptually given water is demoted to the order of a mere “phenomenon,” even though it has the character of a real entity [*einer Realität*] in the perception – and only it is given as real object. A consequence of the mentioned correlation is that whoever  $\Gamma$  is familiar with it<sup>211</sup> might be inclined to lay the properties as determined by physics and chemistry at the foundations of the

---

209 [The remainder of this paragraph was added in the German.]

210  $\Gamma$  everyday<sup>7</sup>

211  $\Gamma$  has at least some knowledge of physical chemistry<sup>7</sup>

⌈immediately given<sup>212</sup> properties of the “water,” even though he continues to perceive water as clear fluid. The latter are, as it were, “interpreted” in terms of the former, whereby ultimately both systems of “properties” are correlated with *the same* subject, even though they continue to appear mutually exclusive. Consequently, the phenomenally given properties appear to drop in existential character to the level of “mere” phenomena, properties which – given the appropriate cognitive stance – are after all supposed to have their basis or their existential foundation in the properties determined by physics and chemistry. It follows as a consequence of this that wherever within the framework of sensory experience the identity of the perceived object (e.g. in the transition from water to ice) begins to be abrogated [*reißen*], the identity of that object to which the properties determined by physical science are supposed to accrue – and which are correlated to the various aggregate states of the “water” – is preserved. For it is presupposed that the transformations that take place in the transition from “water” to “ice,” and that are perceptually given, are not essential to H<sub>2</sub>O, since their accruing to the H<sub>2</sub>O is, as it were, only illusory. Precisely because the changes that accompany the transition of the “water” as a perceived object into ice or into vapor appear to be too radical and far-reaching, and because the transition itself is in some cases barely noticeable<sup>213</sup> (and thereby in a certain sense becomes unintelligible), in order to explain these changes science seeks some other change and ascribes it to some other object, which is nonetheless somehow identified with the perceived water.

[70]

We are not, of course, interested here in the physical or chemical problem of what water “properly” is (H<sub>2</sub>O, or the perceived thing; water, ice, etc.), but rather in the ontological problem of whether the case with various aggregate states of one and the same “substance” puts in question the conditions for the identity of the individual object we have thus far laid out, or not. Now, why is the identity of the object ruptured in the transition, say, from water into ice – or conversely? Well, because all properties of the liquid water (hence of water in the genuine sense) that appear to be essential for it undergo a radical transformation.

Now, it must first of all be noted that the whole problem is not after all seen only in a one-sided treatment – hence, for example, only in the perceptual manner of everyday experience – or, to the contrary, only by acknowledging the physico-chemical mode of analysis characteristic of natural science. For both modes of analysis, different as they are, do after all somehow belong together, and the one – that of everyday, direct experience – leads into the other, the scientific, and is supplemented and even corrected by it.

[71]

From the perspective of everyday experience, with which the beginning of the analysis must be initiated, we encounter situations in which the identity of the

---

212 ⌈perceptible⌋

213 This applies to some cases of water vaporization. At relatively low temperatures and appropriate external pressure it takes place in such a way that one really does not notice it. After a while, one says that the water “is drying up” [*einrocknet*].

object – the pure liquid water with the corresponding chunk of ice – appears to rupture. Why? Because a vast disparity catches the eye between the properties of water and ice. This disparity makes an especially strong impact when a break occurs in the process of observation, and when we for the first time suddenly encounter a chunk of ice where a quantity of water was expected instead. But should it happen that we observe the transformation continuously (e.g., of the chunk of ice becoming liquid), that the continuity of the transformation becomes visible, then – despite the vast differences between the properties – there is no rupturing of the object's identity: with the gradual disappearance of the ice and emergence of the liquid water, with the steadily growing accumulation of the latter, it becomes in a certain way visible how the water attains to appearance in place of the ice. Hence, what first of all speaks here for the identity of the object is that we are able in some degree to observe the process of transformation, and indeed only in the sense that we see how more and more water accumulates *in place* of the ice, and that in the course of this process certain properties do nonetheless remain constant. This continuity of existence is the point of departure for our stance on the identity of something – which appears to be present in both cases (that of the ice and that of the water). But this identity is first confirmed when we manage to complement the ensemble of visible properties by an ensemble of constant, essential properties that accrue to the H<sub>2</sub>O (whereby the facts given in the course of electrolysis would still have to be taken into account). It seems, therefore, that there is no need to change anything about the conditions we have discovered for the identity of the object – namely, continuity of existence and transformation, and preservation of the ensemble of essential properties.

[72]

However, we must still distinguish here between two cases: 1. the case in which “identity” in the strict sense is at issue, hence the “individual” identity of a specific quantity – or as we expressed it above, “portion” – of water, and 2. where we are only focused on the “selfsameness” of the water *qua* water (thus, on the generic selfsameness), and believe that we have ascertained it in certain cases. In physical and chemical research we are normally only interested in the second case, and so need not worry about individual identity; thus, it is unnecessary to make any provisions for carefully gathering every bit of the ice melted into water, and for avoiding both any loss of this “substance” and any admixture of other substances. Then, too, only the generic “selfsameness” of the essence (or the generic moments of the “nature”) of the respective substance needs to be ascertained, and preserved through its [substance] various modalities [*Wandlungen*]. Only this generic selfsameness is actually the focus of all investigations pertaining to matter in physics or chemistry, the essential properties – e.g. of oxygen or hydrogen – whose “selfsameness” is ascertained and recognized in different cases and contrasted with the variable “states.” To be sure, here too there are certain limiting cases, e.g. extremely low absolute temperatures or extraordinarily high pressure, in which the respective substance (the given element) behaves in a very unusual way, so that highly specialized hypotheses are necessary in order to sustain the selfsameness of the object. If even then the generic selfsameness ruptures, then we are no longer dealing

with “the same” chemical compound, but rather with atoms of the same element, for example, or even no longer with the same element, but with the nucleus of an element or with “elementary particles” of a particular kind, and so on. Preservation of “selfsameness,” or its rupture, is everywhere decided from the vantage point of the individual essence, or of the specific and generic essence of the respective substance, even though natural science does not possess or has no awareness of any rigorous concept of essence – even though it is in fact guided by such in its scientific practice, and even though it may happen that those properties which in scientific practice are regarded as essential for some particular object are in actuality only characteristic of it, and do not in the proper [*echten*] sense belong to its essence. In all of these investigations one does not penetrate to the individual object in the strict sense. What is investigated there is at bottom just the “material” in the sense of “material,” which is not tied to any individual object (or thing) that consists of it, but is rather in a certain way made into an entirely peculiar selfsufficient [*verselbstständig*] object for itself. At bottom these are just schemata conceived as objects [*gegenständlich gefaßte Schemata*] that are only fitted out with generally conceived qualitative moments, even though in their general determination they are grasped as variants [*Verwandlungen*] of individual material particles. Some special interest first guides our attention to a quite specific “portion” of the respective “substance” (of water or of oxygen), but even this “portion” is grasped under the aspect of the general determination of the respective stuff (as portion of *water*), and not in its strict individuality. Some “this-right-here” is grasped under the aspect of a particular kind of substance and not as individual in its singularity and specificity [*Einmaligkeit und Spezifität*]. We shall still have to deal with such peculiar entities as water, air, oxygen, etc., but also with such as “atom” of a particular element, or atomic nucleus, and the like – but not until the material analyses. For the time being, it looks like the  $\Upsilon$  cases of the identity problem last dealt with do<sup>214</sup> not compel us to alter  $\Upsilon$  the results obtained above<sup>215</sup>.

[73]

## § 64. The Identity of a Process and the Identity of an Event

We still have to deal with the problem of the identity of a process or event – even if only in rough outline.

We cannot really speak of the identity of an event in its primal activeness [*Aktualität*]. That is to say, identity as the “*remaining-its-very-self*” [of something] can only be present where the existence of the object stretches over a *temporal phase* – either as is the case with objects *persisting* in time or with processes. An event, on the other hand, as an object that exists in its primal activeness only in a *single present* [instant], cannot *remain* its very self – nor does it need to. Despite

---

214  $\Upsilon$  the case of “water” and its aggregate states does  $\Upsilon$

215  $\Upsilon$  our position regarding the criteria for the identity of the individual, persistent object $\Upsilon$

[74] this, the problem of the identity of an event does arise when, upon having taken place, we attempt *ex post* – in repeated recollections or in other acts of consciousness (e.g. in historical research) – to hold on to how it really was. We then want to grasp *the same* event that once took place, and about which only now do we speak. In this context – as elsewhere – the locution ‘the same’ has two different possible significations: 1. “the same” in the sense of “alike” to another event, and 2. “the same” in the exact sense of “one and the same.” Here we are obviously interested in the “selfsameness” of an event in the latter sense.

With every event we can interact directly (grasp it in a primal manner, be witnesses of its self or of its taking place) just once, i.e. only precisely when it is taking place. Once it has taken place, we can only relate to it indirectly – in recollecting or in imaging [*Vorstellen*], or, finally, in manifold acts of thought. It often happens, however, that the event with which we are concerned belongs to such a distant past, that none of the people living in the new present was, nor could be, witness to it. We must then trust the testimonials of others, or information taken over by people who were not themselves witnesses to the respective event. Frequently, we only have information concerning the cause or effect of a particular event in which we are interested, or even only concerning the circumstances that accompanied it. We can then only infer that the event took place  $\Uparrow$  and what it actually was<sup>216</sup>. In such a situation, the issue of the event’s identity – and in particular, the problem of whether the variety of information, or the adduced cause or effect, all point to one and the same event, or rather to different events that are just closely bound together or only similar to each other – acquires great significance. Two different issues need to be distinguished in this context. The one – which is of great epistemological significance, especially for history as science – involves the following problem: *on what basis do we recognize* [*wonach wir erkennen*] that in many different acts of consciousness and in indirect ways we are dealing with one and the same event, hence the issue concerning the *criterion* for one and the same event having been cognized in its identity. This is an epistemological problem that we cannot address at this time. The other issue involves the selfsameness of the event in its derivative, historical being.

[75] As was stated earlier, after having taken place every event can still exist inactively [*inaktuell*] – and indeed in a derivative “after-life” [*Nachleben*] – owing to the effects it has induced. Every event leaves behind certain traces, and it owes its secondary  $\Uparrow$  after-life<sup>217</sup> – its so-to-speak shadowy existence – to these traces. Now in this secondary, derivative, shadowy being, the event – at least in principle – is not completely the same in every respect, but rather acquires, or at least can acquire, new properties – relative characteristics, in particular. At first glance this appears to be unexpected, or even impossible. For it seems that once an event has taken place, it has already forever lost the sphere of activeness [*Aktualität*], and cannot undergo

---

216  $\Uparrow$ , about its essence  $\Uparrow$

217  $\Uparrow$ , retroactively derivative existence  $\Uparrow$

any kind of change. Every event has a range of its reality [*Bereich seiner Realität*], an ensemble of constituting moments, which, once the event had taken place, cannot be changed in any of the features proper to it or be augmented by something that would possess reality and activeness on a par [*gleiche*] with it. It leaves the sphere of activeness of that present [instant] in which it takes place along with the entire plenitude of this ensemble. Meanwhile, it is not without reason that we have sayings like “by its fruits shall you come to know what it truly was” or “the event’s significance and its essence first manifested itself in its effects (consequences).” But what do these turns of phrase mean? Is the only issue in them simply that, with respect to many events, it is impossible to be instantly oriented toward all of their particulars, since to a certain extent, they are concealed, and first express themselves in their effects? Is what is involved just the satisfaction of certain conditions which first make possible the *cognition* of the events in certain of their aspects, and in particular with respect to their relative moments? Or is something more, or something else, involved in their case, namely, that an event *itself* can acquire *ex post* – under the influence of facts that first come to be realized after its having taken place, and which possibly at least partially depend on it – certain new moments, and indeed moments that first confer a genuine role on it within a nexus of events, e.g., [events] of a historical nature in a particular age? It seems that both are involved in the above locutions. No event can be known in the full plenitude of its constitution at the instant in which it takes place. This is already because the process of cognition runs its course over an *interval of time*, whereas the event takes place in a *single* present, and because that process is first initiated, and can first be initiated,  $\Uparrow$  at the instant when the respective event is already being executed <sup>218</sup>. However, it first reveals its individual features in succession, depending on which other events it simultaneously occurs with, and [on] what objects (events, processes, things) are affected by it – objects by which it is itself affected. No event is and can be completely isolated from its entire surroundings. Every event a) is the consequence of other events, b) occurs in an event matrix [*Ereigniszusammenhang*] with which it is somehow bound up, or merely accompanied by it, and c) can be bound up with certain other events which are the consequence – and in particular the effect – of its having taken place. It therefore has various relations and interconnections with entire manifolds of other events and of objects of a different formal type, and can first come to be fully known against the background of all these facts (or interconnections). However, at the instant in which the respective event occurs, only a part of these relevant events and objects obtains. Thus the knowledge of it can only be partial,  $\Uparrow$  and the process of cognition must wait around until other events are realized with which it is somehow connected <sup>219</sup>. But at the same time, this means that the event itself necessarily gains various moments that result from its

[76]

---

218  $\Uparrow$  when the event has already occurred  $\Downarrow$

219  $\Uparrow$  but its true countenance is first revealed to us *ex post*, when the events have already played out and when objects of a different formal type have already come into being, which are at least partially conditioned by the given events  $\Downarrow$

event-environment and from the said interconnections, and which join the original core of its essence, and complement and even possibly modify it – moments, which at the instant of the event’s taking place do not yet accrue to it as fully constituted [moments], and also cannot accrue to it in the original present, because not all of the corresponding additional facts and interconnections have yet been realized. If at the instant of the given event’s taking place we only know its antecedents and at least some of the contemporaneously accompanying phenomena, then we cannot even foresee what further qualifications it will gain, since those additional states of affairs are and will be dependent on them only *in part*, and are in part determined by other facts and fact-complexes that are not directly bound up with our event and are independent of it. In other words, every event still *changes* after having taken place, i.e. at the instant in which it itself already stepped out of the realm of the activeness of that present to which it belongs, hence not until it is perpetuated solely in the mode of being of an “afterlife” or of post-existence. But the moments that it gains are of course first of all relative moments, relative to events and objects of a different formal type that come into being in its wake. What is surprising, however, is that it is not only these that it gains, but also certain moments or – if we may put it that way – externally conditioned properties that result from essential *existential interconnections* of the given event with the other facts. These new moments can be of a kind, among others, that first constitute the genuine *sense* that the given event possesses in the system of events with which it is interconnected. An event that in itself is apparently insignificant (e.g. a slight shift of a pebble, an agitation of the air) sets in motion a landslide that destroys an entire settlement. 「Similarly with historical events which in themselves are at first barely noticed, yet which un hinge some sort of equilibrium, e.g. in social relations or in relations between two states, and thus become a turning point in the annals of a people. Other similar examples can be adduced. However, this significant sense of the event is first constituted within the realm of its derivative afterlife (post-existence)<sup>220</sup>, at a time, therefore, when everything has already been accomplished within the realm of the event’s active being. But this sense attaches to the event itself and can hardly be compared with a mere relative characteristic, it attaches to it as the resultant of a whole configuration of facts within which it occurs. It is, as it were, pregnant with the consequences that issue from it, and which retroactively confer on it the special dignity of a fateful event [*Schicksalsentscheidung*].<sup>221</sup>

[77]

---

220 「So, likewise, inconspicuous instances occur among “historical” events, which are nonetheless consummated in such a complex of other events that partially occur later and are elicited by it that these inconspicuous events grow into momentous incidents, even though they might be that proverbial “final straw”; but this first happens within the realm of the event’s “retroactively derivative being”<sup>7</sup>

221 [The last two sentences were added in the German text.]

The facts that I am pointing out here not only confirm the position I adopted earlier vis-à-vis the derivative post-existence of events<sup>222</sup>, but at the same time they lead to the problem of the event's identity<sup>223</sup>. That is to say, once an event undergoes changes (even if only relative) in its post-existence, the question arises as to whether these changes can impugn its identity. At first glance it appears that this cannot be the case, since these changes are confined either to the mere relative moments or to the externally conditioned properties at most, hence cannot infringe on the essence of the event<sup>224</sup>. But how to reconcile with this the just mentioned possibility that the genuine sense, the "actual" significance of the event<sup>225</sup> is frequently first constituted in its derivative post-existence? And how to reconcile with this that – as we say – the "true essence" of the event is first unveiled in this post-existence?

This, however, is possible and understandable if we only take into account that, for reasons already indicated, it is impossible to *come to know* the essential moments of the event until some specific instant, since the sense, the significance or the role of the event are in fact first disclosed in the course of the time following the event's taking place. These are no doubt grounded in the event's own essential moments, but are in virtue of their essence *relational entities* that are erected [*sich aufbaut*] on the basis of the given event and its multifarious relations to a "manifold [*Mannigfaltigkeit*]"<sup>226</sup> of events and objects of a different formal type that are interconnected with it.<sup>227</sup> They can change within certain limits in the course of time, during the origin of further events and other entities that have an influence

[78]

---

222 Cf. Vol. I of this book. Incidentally, we can speak of this "post-existence" not only in the case of the existence of events. It also has its good sense for processes and even for persistent objects.

223 "I, even though in a modified sense" ▽

224 "I, and therewith do not threaten its identity" ▽

225 "I, which did not yet accrue to it at the instant of its occurrence," ▽

226 "I system" ▽

227 I cannot give here any theory of the significance (of the role, of the impact) of an event. I shall have occasion for that later, when I come to speak about the problem of value. Here, however, it must be noted that the significance or impact of an event is indeed a relational entity, which is not to be understood in the sense of its being just a subjectively conditioned semblance, as it has perhaps been claimed to be by positivism, and in particular by "logical positivism." The event has its *own* impact in the system of facts that are interconnected with it, and has it in just as "objective" a way – and independent of the subjective conditions of assessing or valuing [*Beurteilens oder Bewertens*] – as it possesses the very moments that constitute it. The event itself also determines the range of objects with reference to which it possesses its significance or impact. However, the existence of the objects with reference to which the event possesses its impact depends only in part on the event itself. Consequently, its impact is variable, and this indeed depending on which of the relevant entities have in fact been realized. But this variability prevails only until all of the relevant entities have been realized. At that point the impact of the event is stabilized.

[79] on them. But this change has no bearing on the essence of the given event precisely because the significance, or the impact, of the event does not depend on it alone, but rather also on other factors. Sometimes the significance attributed to an event can be illusory if we do not link up the latter with those objects that actually had an influence on its significance. The further course of experience can then instruct us that what passed for a significance of the given event is not such at all, and that this event either has a totally different significance or is altogether “devoid of significance” [*bedeutungslos*]. Be that as it may,<sup>7228</sup> the transformations of the event in its post-existence cannot threaten its ontic identity. The necessary condition for preserving its identity is thereby the same as in the remaining cases.<sup>7229</sup> The event – once it has taken place and passed over into the derivative post-existence mode of being in which it endures in a certain way – becomes a persistent object *sui generis*, albeit one with the peculiarity that it never achieves the sphere of activeness, whereas the authentic persistent entities are singled out by the fact that throughout their existence they so-to-speak passed through the ever new active sphere of some present. Only when they cease to exist do they go over into a mode of being that is analogous to the post-existence of events. Hence, there are analogous situations in both cases vis-à-vis the identity and these conditions.<sup>7230</sup>

In order to transition to the problem of the identity of the process, let us first recall that processes are singled out by a two-sidedness of their formal structure. On the one hand, every process is a continually growing whole of phases, on the other, however, a peculiar subject of properties in the continual grip of becoming that is constituted in its qualitative endowment on the basis of the already consummated phases – hence, an object. The mode of being of the process is a becoming that has as its basis the passage of phases and the growth of the phase-whole. In conjunction with this, different problems arise for the identity of the process<sup>7231</sup> than in the case of the persistent object. Once the end-phase of the process has been consummated, its becoming has so-to-speak<sup>7232</sup> been completed, and precisely therewith the process ceases to exist within the framework of actuality [*Aktualität*], sinks as a whole into the past and – insofar as we can speak of its existence at all – exists in the mode of derivative post-existence that has its existential basis in what is already past, and in what is active [*im Aktuellen*] only in those facts (processes or events) which

---

228    “or may lead to an effective change of significance, and indeed such that it can become, at least in principle, definitive. These are extremely complicated issues and reveal many different possibilities. Hence, we cannot deal with all of this in detail.\* However, the remarks I have offered may perhaps convince the reader that \* However, these issues have a profound significance for history and its methodology.”

229    “There is nothing strange about this.”

230    “Thus, also the sense of the event’s identity undergoes a corresponding modification.”

231    “– to put it crudely for the time being –”

232    “*ipso facto*”

belong to the effects or consequences of the accomplished process. Consequently, for a process that is just unfolding,<sup>233</sup> there can be no talk of identity in the same sense as in the case of a persistent object. After all, a process does not endure or persist in [the mode of] activeness, and can therewith – just like every event – not remain itself, hence be identical. The problem of its identity in this sense first opens up at the instant in which  $\Gamma$  – consummated in all of its phases – it already<sup>234</sup> belongs to the past as whole. The issues that then arise are similar to those in the case of events. I shall deal with them later. For the time being, let us consider processes that are just unfolding, hence  $\Gamma$  transpiring<sup>235</sup> within the sphere of activeness. And here different problems arise.

We said that the process  $\Gamma$  is throughout its course in the midst of becoming [*im Werden begriffen*]<sup>236</sup>. This becoming consists in constituting its nature and properties. However, throughout its course it is incomplete in its composition [*Aufbau*], and it could not exist in this incompleteness if it were not continually augmented by its successive phases and not existentially derivative in its object-being. But it could also not exist in this state of being incomplete if what is constituted of it up to a certain phase (or instant) did not unite harmoniously into one whole. This, insofar as it is permissible to apply the word ‘whole’ to something that in principle is no whole *sensu stricto*, for the very reason that it is still being *completed*. Thus, the problem of the “unity” or cohesiveness [*Einheitlichkeit*] of the process-object arises here that is analogous to the problem of the unity of the persistent object. Its solution for the particular types and kinds of processes is conditioned here – just as there – by discovering the material laws that pertain to the so-to-speak “compositionality” [*Zusammenlegbarkeit*] of the various moments of the object’s material determination into a single whole. From a formal perspective, we can only say with regard to processes that everything depends on the material content of their individual *phases*, since their particular properties result from what transpires in those individual phases – and how it does so. From this standpoint, the following formal law can be stated.

To begin with, we need to distinguish simple and composite processes<sup>237</sup>. A process is simple only when<sup>238</sup> the totality of its phases comprises *one* whole, and this only happens when there is no locus of discontinuity or interruption in its progression. A simple process can at the same time be *homogenous*. This occurs when a) all phases of the process are of the same kind and transpire in the same way with respect to *what* goes on there and b) no several different happenings that are bound together transpire in any phase, but only one *solitary* happening. For example, a

---

233  $\Gamma$ , inactive, similar to the retroactively derivative mode of being of events. Consequently, within the framework of actuality<sup>1</sup>

234  $\Gamma$  it has already ceased to be active, and<sup>1</sup>

235  $\Gamma$  have their phase<sup>1</sup>

236  $\Gamma$  becomes in the course of the playing out of its phases<sup>1</sup>

237  $\Gamma$  – as we have already done earlier [Cf. vol. I, § 29]<sup>1</sup>

238 This is the necessary, but not sufficient, condition.

[81] uniform motion that proceeds without a break for some period of time makes up a simple and homogenous process. If, for example, a motion has numerous interruptions (therefore, unfolds “in leaps”), like the hands of an electric clock, for instance, then it is no longer a simple process, and indeed not even if it proceeds uniformly and homogeneously in the individual phases between interruptions. It remains an open question whether we still have *one* composite process here, or whether there is only a *sequence* of different successive processes. This depends on further conditions that are yet to be clarified. Breathing, for example, harbors a number of heterogeneous determinants and is perhaps even composite. It consists foremost in the execution of rhythmic motions by the chest cavity and diaphragm that makes inhalation and exhalation of air possible. It depends further on the penetration of air into the pulmonary alveoli, on the assimilation of oxygen by the hemoglobin of the red blood corpuscles and on the release of oxygen to the other cells of the organism, but then on the assimilation by the organism’s red blood corpuscles of the accumulated carbon dioxide and, finally, on the evacuation of this carbon dioxide into the lungs, whereby the movement of the chest cavity causes its expulsion from the organism. But since the movement of the red blood corpuscles would not be possible without the function of the heart, the rhythmic motion of the heart muscles along with the flow of the blood through the blood vessels, as well as the characteristic movements of these vessels, also appear to belong to the complicated process of breathing, even though it is questionable whether these last movements constitute a component of breathing or are already a self-sufficient process of its own. However, to the process of breathing also belongs the not clearly understood activity of some parts of the nervous system (of the respiratory center, in particular), as well as the corresponding organs of inner secretion, all of which make breathing possible and regulate it. The movements of the chest cavity proceed rhythmically with certain interruptions. After every exhalation, an interruption – however brief – occurs. If we were to consider each of these movements as a self-sufficient process, then we would have to regard them as a *sequence* of successive processes. But since they comprise only a component of a composite and variegated process – and a component coherently guided and regulated by higher-order factors, at that – they must be regarded as *one* composite process, and at the same time as a *non-self-sufficient* constituent of a<sup>239</sup> multifariously qualified process. The problem, therefore, as to whether in a given case we are dealing with *one* composite (and perhaps multifariously qualified) process or with several simple or simpler ones cannot be resolved by the mere reference to the presence or non-presence of gaps in the manifold of transpiring phases, but requires insight into ‘the complicated inner nexus of the process’ constituents<sup>240</sup> as well as taking account of the persistent objects (material things, in particular) which are bearers of the process, or participate in it. The last circumstance can be decisive in assessing whether we are dealing with one process or with several. If

[82]

---

239 ‘whole’

240 ‘the nature of the process, into the function that it is supposed to exercise,’

one ball travels in rectilinear motion along some path, it appears that we are dealing with *one* process. If, on the other hand, a set of elastic balls were distributed along the same path and the movement were to proceed in such a way that on its path the first ball struck the second and set it in motion, this one in turn did the same with a third, etc. – whereby this entire set-up could be so arranged that the movements were to proceed without interruption while retaining uniform velocity – then the question arises whether we are dealing with one movement or, to the contrary, with several of them. Does the plurality of balls set in motion suffice in this case to have numerous processes, or  $\Gamma$  does this pose no hindrance whatsoever to the constituting of one solitary movement <sup>241</sup>?

The multiple persistent objects that  $\Gamma$  are the bearers <sup>242</sup> of some process can also participate in it in a different manner, and indeed in such a way that a number of them bear *one* and *the same* phase of the process. Say, someone plays Beethoven's "Pathétique" Sonata on the piano, then many different objects participate simultaneously in this performance, whereby the process itself is composite and determined by manifold qualitative moments. On the one hand, the virtuoso executes a system of movements by the relevant parts of the body<sup>243</sup>, and the same happens with the piano, whose parts execute numerous movements that happen to be integrated with each other<sup>244</sup>. But the virtuoso also participates in the whole process as a psycho-physical organism [*Organisation*], and executes various – partially physical, partially mental – activities (such as the reading of the notes, the whole complicated collaboration of the emotions, etc.). Finally, the score of the Sonata participates in this, even though passively, and thereby plays a very essential role in determining and regulating the activities of the virtuoso. Should we say, in view of this plurality of  $\Gamma$  participating objects <sup>245</sup>, that we are here dealing with a multitude of different processes that happen to transpire simultaneously? Or is it one solitary, though very complicated and variegated, process? One may perhaps say that this is a matter of a free decision on our part, since it depends on the goals with respect to which this analysis is being carried out. In the spirit of this conception, both commitments would in the final analysis be equally valid. Yet this would only be an evasion and not a solution to the problem.

[83]

The problem is of great significance for us, however, and this in view of the tendency dominant in theoretical biology to reduce the living organism to a system of processes or to a single fundamental life-process.<sup>246</sup> But – as we shall show –

---

241  $\Gamma$  is this, to the contrary, irrelevant in view of the fact – here assumed by us – that the movement proceeds without interruption and that, moreover, one ball imparts its motion to the next  $\Gamma$

242  $\Gamma$  comprise the "substrate"  $\Gamma$

243  $\Gamma$  (primarily the fingers, arms, feet, etc.)  $\Gamma$

244  $\Gamma$  (such as the keys, hammers, strings, resonance, etc.)  $\Gamma$

245  $\Gamma$  objects that comprise the substratum of the process of "playing on the piano Beethoven's Pathétique Sonata"  $\Gamma$

246  $\Gamma$  [Ftn.] Cf. e.g. L. von Bertalanffy, *Theoretische Biologie* [, *op. cit.*].  $\Gamma$

the problem of the essence of the organism will play a crucial role in the entire problem-context of the opposition between so-called idealism and realism. It is often claimed by theoretical biology that the identity of the organism cannot be sustained through its manifold changes as the identity of the living physical mass [*lebenden Körpers*] and is only to be sought in the identity of the composite life-process. What is actually decisive for the unity and identity of a composite process is therefore of fundamental importance: the inner nexus between the constituents themselves of the process, or the unity of the persistent individual object that comprises the process' substrate. If it were the first option, then we would have to give up on the unity and identity of the process wherever we have a great deal of heterogeneity among the converging processes and where we could not appeal to the unity of the substrate-object. Should the second one be decisive, on the other hand, then we would in turn have to reject the identity and unity of a composite process in all those cases in which a plurality of objects were to comprise the substrate. What is the status of this whole issue in the case of a living organism?

[84]

In the various theories of the organism, the dominant tendency is to view it as material [*Stoff*] and the exchange of material [*Stoffwechsel*]<sup>247</sup>. Since in the steady exchange of material, the *entire* material – organic or inorganic – undergoes exchange during the life of the organism, its unity can only be rescued by sustaining the unity and identity of the life-process in which the organism finds itself. But this process is no doubt extremely varied and highly composite; so it is hardly possible to find the principle of identity within its evolution [*Verlauf*] itself and within the determination of its individual phases. If we adopt the position that no process in which various persistent things (in our case, say, cells, individual particles of material) participate constitutes one single process, but rather a multitude of processes, we arrive at the conclusion that neither can the unity of the organism be reduced to the *one* life-process, nor the unity of this process to the unity of the organism. We would therefore in both cases have to forgo the unity (of the organism or of the life-process). We could easily adduce additional examples in which it is very difficult to demonstrate the identity of processes once they are differently determined in the various phases of their evolution. So it seems likely that it is merely a matter of our discretion whether we regard a process that happens to be variable in its make-up as one process or a multiplicity of them. This outlook is indeed endorsed in the extant literature. It is of course not ruled out that in some cases it is in fact a matter of our apprehension to favor a plurality of processes rather than the unity of a process. But can this conventionalist conception of the unity of processes be elevated to the status of a general principle? Would this not amount to conceding that processes are in themselves somehow indeterminate? This does not appear to be likely. But before we come to a decision here, let us look a bit more closely at the examples already presented.

---

247 [Normally translated as 'metabolism.']

In the case of playing the piano, the particular partial processes – e.g. the movements of the fingers and of the whole hand, those of the keys, the oscillations of the strings – are causally bound together. The movements of the fingers elicit the movements of the keys and these set in motion the little hammers bound to them, which strike the strings in a certain way and thereby make them vibrate, which in turn brings about the wave motions of the air, etc. Even though these movements are different in kind and physical substrate, they are not separate processes that are independent of each other, but comprise a unified system of unilaterally conditioned processes: each subsequent process is derived from an immediately preceding one. 「The causal nexus between them has this as its consequence.<sup>248</sup> But they are bound together here in yet another way. For insofar as in the chain of causes and effects the process of performing a musical work begins with the reading of the score and continues with the movements of the fingers, then with the movements of the piano keys, until the successive tonal structures finally resound, so that each member of the sequence is existentially subordinated to the preceding one, this entire process is in a certain way reversible and capable of being differently understood in its organization. The last member – the resolution [*Ertönen*] of the evolving musical structure – is then regarded as the culminating [*übergeordnete*] element of the entire process, to which all other members are subordinated in the sense that they are all ways and means toward realizing this last member; this gives the process its inner sense and thereby confers on it an inner unity and identity. There obtains in this case a purposeful ordering of the constituents of the process: in order to achieve the tonal realization of the successive musical structures, a sequence of interconnected component-processes is realized which in their progression and function are adapted to the ultimate goal – the performance of the given musical work. The sense of the several activities – such as the reading of the score, the movements of the fingers, etc. – inheres in the fact that the ultimate goal is realized by their means. Without taking the end-result into account, the individual components of the composite process would be unintelligible. We would not only not know *what end* is served by the individual movements or the other process-phases, but we would also have no orientation as to the sense of their ordering. Without being oriented toward the end-result, we would also be incapable of executing correctly – i.e. precisely so as to conform to the end-result – the individual partial processes or phases.<sup>249</sup> Listening, as yet another activity by the performer that goes into the

[85]

---

248 「This causal nexus brings it about that they comprise one, as it were, internally fused whole, rather than a simple collection of loose elements.」

249 「E.g. if we wished to execute the same finger movements “in the air” (above the keyboard), and without being able to hear what we are playing, we would not manage to achieve it.\*

\*[Ftn.] This applies not only to the finger movements, but to the movements of the keys as well, and so on. Needless to say, with today’s technical means the movements of the keys could be elicited in a way wholly different from the playing of the virtuoso. But we also know that in this way one will not after all bring about

overall constitution of the composite process of playing, is not only a behavior that makes it possible for us to grasp the work and its value aesthetically – for this occurs only in the case of the listener – but enables the virtuoso to maintain control over his own activity of performing the work, and therewith plays a regulative role in executing the entire process. This perhaps shows best the goal-oriented subordination of the individual phases and all partial processes under the end-result to be achieved: the realization of an artistically valuable performance of the work and an adequate aesthetic apprehension of the same. All partial processes, all phases, are then internally *fused together* with each other, not only purely causally, but also as to their function and the sense of their purpose, and constitute the unitary identical whole of the composite process.

Of course, a composite and heterogeneously determined process is not meaningfully ordered in all cases.<sup>250</sup> We can nonetheless discern with regard to processes so ordered that the mere participation of numerous different persistent objects in such a process does not by itself imply its decomposition into a multiplicity of processes running their course in parallel. Despite this plurality of participating objects, it remains *one* internally fused process in which certain non-self-sufficient partial processes and phases can be distinguished only artificially. From a formal

---

the artistic effect that can be realized by the playing of the master virtuoso. It will always be a “mechanical playing.” The movements of the keys are executed by the playing of the virtuoso in minor (in the mechanical sense), but what is more important, unpredictable modifications which the uniformly regular machine movements of the keys are unable to imitate. However, these small variations are often decisive for the artistic value of the musical work’s performance, and are themselves conditioned by purely mental factors which during the playing transpire in the virtuoso in a way unforeseen even by him, and which could not be realized in isolation from the entire process of playing. Among the reasons for these unpredictable factors, of a predominantly emotional nature, is that the virtuoso hears his own performance of the work and is himself subjected to its impact. ▽

250 Two frequently confounded meanings of “purposeful ordering” need to be distinguished. The one, in which a process – say, playing on the piano – is so structured that its partial processes as well as its phases are regulated by a more or less consciously specified goal, which the given process serves to realize – and the second, in which a particular process is in its structure simply *useful* for realizing a specific outcome. Breathing is a purposefully organized process in the *second* sense. Its undisturbed execution is useful for the life and development of the given living individual, whereas disturbances in its execution are harmful to the same, but it is not consciously organized by the breather for realizing this purpose. However, whether such a process cannot be consciously ordered and regulated by someone *else* who has organized the human body\* is another problem entirely, which is not at all resolved by endorsing [*Feststellung*] a “purposeful ordering” in either the first or the second sense.

\* ▽ – like a human being organizes a machine – ▽

point of view, what decides concerning the unity of such an organized, meaningfully ordered process is not only that its partial processes are unilaterally or reciprocally (causally) conditioned, but also that they are adapted to each other in their kind and progress and have the rationale [*Grund*] of their existence in the final process in which all the phases culminate. But even where there is no purposive ordering within the framework of the process and where it serves no specific objective, we are dealing with *one* process when an inner existential nexus obtains between the partial processes and when the latter are conditioned by each other. Only where certain processes (which are possibly also distributed over many different persisting objects) are not reciprocally conditioned and therewith run their course independently of each other<sup>251</sup>, and where they are perhaps ultimately destined to realize different goals that are independent of each other, do we first have a *number* of different processes. At the same time, the plurality and mutual independence of the processes can be more easily realized where each of these processes transpires in the realm or on the basis of a different persistent object, or on the basis of two physical things or two mind-endowed [*psychischer*] individuals. But just as the plurality of founding, persistent objects does not alone necessarily imply a plurality of processes that transpire within their scope, so too the unity of the founding object does not of itself imply the unity of the process transpiring within it.

[87]

Suppose, for example, that someone has stomach cancer. Then the evolution of the cancer and the process of digestion comprise two ⌈different<sup>252</sup> processes, although from some point in time onward the evolution of the cancer has a disruptive influence on the process of digestion. The digestive process can also have an influence on the development of the illness. But their mutual influence need not lead to both processes' being transformed into *one* process. The mutual influences of processes, the intersection of their influences, the cross-purposes [*Antagonismen*] that prevail between simultaneously evolving processes – these are all phenomena that appear frequently in the realm of physico-chemical processes, but they also often show up in the realms of organic life. Among other things, various therapeutic interventions rely on bringing about new processes in the ailing organism that contravene the course of the disease, impede it, or eliminate it altogether.

There are analogies for this in relatively diverse spheres. Thus, in music, for example, there are many-voiced fugues: here several melodies develop simultaneously, run in parallel, intersect and intertwine, and undoubtedly modify each other, but without thereby losing their ⌈distinct character [*Eigenart*] and self-sufficiency<sup>253</sup>. Their interplay undoubtedly calls forth distinctive derivative phenomena in the whole of the musical work that are decisive for its wholeness and unity. Analogously, there are in the organic as well as in the mental life of human beings multitudes of processes that transpire simultaneously, and possibly also influence each other,

[88]

---

251 ⌈, where there is therefore no *existential nexus* between them⌋

252 ⌈*separate*⌋

253 ⌈individuality⌋

that nonetheless do not lose their distinctive character and separateness. And just as it would be wrong to perform a many-voiced fugue in such a way that a succession of chords were to appear in place of a plurality of independently developing melodic lines, so it would be fundamentally wrong to conceive a multitude of vital processes that transpire within the realm of an organism in such a way that the distinct developmental lines of individual processes were to vanish and be replaced by a sequence of complicated, momentary states of the organism. A succession of such “states” – running transversely [*quer gelagerter*] so-to-speak – would be incapable of conveying a multitude of simultaneously developing processes. Thus, speaking quite generally, it is wrong to assume only *one* complicated process wherever a multitude of processes that mutually influence and modify each other *de facto* appears within the existential scope of an individual object<sup>254</sup>. These two cases – the composite, multifariously qualified and yet unitary process, and the multitude of processes that run in parallel and even influence each other – are in fact different, but both are indeed possible under appropriate conditions.

We should certainly not overlook the difficulties that arise when we ask about the general laws in accordance with which these two cases are to be distinguished. An analysis of the states of affairs in a *many-voiced fugue* may bring some clarity. Each of the *evolving* “voices” has, as we often say, its own *line of development*, or if one prefers – its own *melodic line*. On the basis of a succession of sounds, a peculiar  $\Gamma$  *Gestalt unfolds* in musical time<sup>255</sup> that we ordinarily call the melody. This Gestalt brings about the unification of the succession of sounds; it binds them to each other in such a way that each of them conflates, as it were, with the subsequent one, and loses at any rate its sharp separateness. It becomes a transitional member, or better yet, a phase, of the *unfolding melody* by taking on simultaneously various secondary *nuances* [*Färbungen*], relative characters. Something analogous to such a “melodic line” occurs in a multitude of processes that unfold in the organism – sometimes even in inorganic nature. Every process then has its own characteristic progression. There is a distinctive regularity in the succession of the individual phases; peculiar developmental cycles are marked off. This developmental line (the progression curve) – like that melodic Gestalt quality – creates the affiliation of the single phases of the process to each other  $\Gamma$ , phases that are truly separable only in a mind-set oriented to the abstract [*in abstraktiver Einstellung*]<sup>256</sup>, and separates the given process from the other simultaneously unfolding processes. When two self-sufficient processes unfold simultaneously alongside each other, eventually intertwine and impact each other, then certain perturbations can certainly result in each of them. Then the line of development of a process can even undergo transformations. However, insofar as it does not become entirely blurred – despite the intersections

[89]

---

254  $\Gamma$  (organism, person)  $\Gamma$

255  $\Gamma$  temporally extended Gestalt quality unfolds  $\Gamma$

256  $\Gamma$  as members of a single whole  $\Gamma$

and perturbations – the selfsufficiency and individuality of the process is preserved within the overall interplay of the unfolding “melodies.”

It is relatively easy to discern intuitively such Gestalt-like developmental lines of individual processes in the peculiarity of their progression. On the other hand, it is much more difficult to show on what it depends that in *one* case such a unifying Gestalt comes to appear, whereas in some *other* case the whole falls apart into individual, unrelated sounds (events). How do we decide that in the one case we are dealing with a plurality of melodies and motifs, which – without losing their selfsufficiency – in appearing together are nonetheless “linked” with each other into a unified whole of *one* musical work, whereas in some other case, to the contrary, there is only a sequence of loose, incoherent – not leading to any kind of “harmony” – melodic fragments that do *not* comprise *any* whole? This is perhaps the most difficult problem in the material ontology of the musical work. It is solved in practice by the great composers through their creation of works which, despite the diversity of the musical structures appearing in them, are internally coherent and unified – where, of course, as in certain types of more “modern” music, this is not deliberately abandoned. But even the great musicians, who solve this problem of compositionality [*Komposibilitätsproblem*] in practice, probably do not know in a purely abstract and conceptual manner how this is to be done. Only difficult, painstaking analyses of completed  $\Gamma$  works<sup>257</sup> – with an attendant sensitivity to the manifold, unique formations, and a concomitant attentiveness to the total structure underlying them – allow us to expose the  $\Gamma$  primitive qualitative<sup>258</sup> interconnections between tonal structures, between the individual phases of heterogeneously qualified processes, [interconnections] that are indispensable for preserving the unity and identity of the whole<sup>259</sup>.<sup>260</sup> The general type of these interconnections falls under the categories of essential, as well as functional and harmonious, unity that were already discussed at the beginning of the ontological considerations. And a consequence of preserving this general type is that the process as a special formal kind of object remains the same when, and only when, in the course of its progress a unitary nature is constituted – along with a stock of essential properties appropriate to it. Otherwise, the unity of the process – provided it is constituted at all – is only contingent, purely a matter-of-fact [*rein tatsächlich*], and its presence must have a basis that is external to the  $\Gamma$  process<sup>261</sup>, e.g. the circumstance that a heterogeneously qualified process is evoked by a concatenation of states of affairs that results from an intersection of various causes.

[90]

Despite the disparity in the formal structure of processes and persistent objects, and despite a certain disparity in the sets of problems that are relevant to the

---

257  $\Gamma$  wholes  $\neg$

258  $\Gamma$  particular cases and types of  $\neg$

259 [Reading ‘whole’ in place of ‘process.’]

260  $\Gamma$  From a strictly formal point of view, we have to state that  $\neg$

261  $\Gamma$  process-object  $\neg$

[91] identity of each of these types, the basic conditions for the identity or unity of the object is here as there intimately bound up with its essence. The selfsameness of the material, on the other hand, plays either a subordinate role – as in the case of persistent objects (where it is in any case not sufficient for preserving the identity of the object) – or no role at all, as in the cases of processes, where there can be no talk at all of any material<sub>2</sub> in the sense that is justifiable for higher-order persistent objects. If one wished to regard as the material of the process those objects which comprise its underpinning (the “substrate”), then – as we have seen – the selfsameness or unity of the substrate is neither a sufficient nor a necessary condition for the identity of the process, and this indeed both when we consider the process as the whole of unfolding phases and when we treat it as an object constituted in these phases. Finally: for both processes and persistent objects, continuity of  $\ulcorner$ existence, or of running their course  $\urcorner$ <sup>262</sup>, constitutes the necessary condition for the identity or the unity of the object.

With this I conclude the deliberations pertaining to the identity of the individual, autonomous object. Let us recall that a material or metaphysical consideration can first lead to a resolution in individual, concrete cases whether we are dealing with  $\ulcorner$ an identical  $\urcorner$ <sup>263</sup> object. But formal-ontological deliberations afford certain guiding notions without which the materially oriented considerations could not have been carried out. We shall soon see in which cases the problem of identity is of essential significance for the problem of the conflict between so-called idealism and realism. But one more case of the identity-problem remains to be considered.

## § 65. The Problem of the Identity of the Purely Intentional Object

I shall try to be brief here. Some statements have to be made nonetheless, for there is always the possibility that the real object is nothing other than an intentional object of some special type. In this connection, I shall restrict myself to considering only the unity and identity of an intentional object's Content [*Gehalt*]. For if the real object were in fact merely intentional, then it would only comprise the Content of an intentional object formed [*gebildet*] by pure consciousness, a Content that would display the mode of being of reality [*Realität*]. On the other hand, the being-intentional of the latter would, as it were, be concealed from the straightforward awareness [*schlichten Bewußtsein*] and could only be unveiled in its true existential character – precisely the mere being-intentional – in a reflectively oriented constitutive mode of analysis, as also follows, it would seem, from some of Husserl's expositions. Now, if an object of that formal type which is characteristic

---

262  $\ulcorner$ perdurance for persistent objects and continuity of running their course for simple processes  $\urcorner$

263  $\ulcorner$ one and the same  $\urcorner$

of an existentially autonomous individual object<sup>264,265</sup> were to occur in the Content of an intentional object, then exactly the same conditions would have to be fulfilled for preserving the identity of this Content that have already been set up for the autonomous individual object, with the restriction, of course, that the autonomy would be present within the Content precisely only as a merely “intended,” merely “imputed” [*zugewiesene*], autonomy, and not as one that obtains effectively in the genuine sense – of which, however, we would not be clearly aware. In view of this, a quite distinctive *illusion* [*Schein*] of autonomy would then result in the case of the existential heteronomy that obtains “in truth,” an illusion which as we know is called the *transcendental* illusion – in order to distinguish it from the “ordinary,” contingent, in principle removable illusion.

However, it is not at all necessary that the Content of a purely intentional object be so structured. We can fashion intentional objects  $\lceil$  whose Content is patently fantastical <sup>266</sup>. The elements occurring in it are then ordered neither in accordance with empirical interconnections among properties, nor even in accordance with necessary interconnections among ideal qualities. The intentional object need not even be “possible” in its Content, and indeed “possible” from the standpoint of formal or material ontology, or in the sense of lawful empirical regularities. Thus, they can be objects that are incoherent in their Content and do not exhibit any identity – which is necessary for autonomous entities. Therefore, in this domain various things are permissible (possible) that are *realiter* or *idealiter* impossible within autonomous being. Objects can be *entertained in thought* that are contradictory<sup>267</sup> in their Content, and that contain internal inconsistencies [*Gegensätze*] from the standpoint of apriori laws, or purely empirical ones<sup>268</sup>. All formal-ontological laws that hold for autonomous entities lose their unrestricted validity in the domain of intentional objects. For example, we can *think* as  $\lceil$  something identical for itself<sup>269</sup> an intentional object whose existence would be constantly interrupted. That it should in this case be identical is something decided by the creative will  $\lceil$  alone <sup>270</sup>, which is precisely what assigns both to the object – the identity-character and the steady breaks in existence. Everything that we wish to intend in it is contained in its Content as something merely imputed, and indeed precisely in that manner and scope in which it is intentionally determined. As in a pure fable.

---

264  $\lceil$  (primal or derivative)  $\lceil$

265 This case occurs, for example, in the stratum of objects presented [*vorgestellten*] in a literary work of art, in which the mode of presentation [*Darstellung*] confers on these objects precisely the character of existential autonomy, and in particular, that of reality.

266  $\lceil$  in the Content of which patently fantastical objects occur  $\lceil$

267  $\lceil$  [Ftn.] In the face of what has been claimed so many times by the rationalists, but also by the empiricist Hume.  $\lceil$

268  $\lceil$  that govern this or that domain of “actuality”  $\lceil$

269  $\lceil$  one and the same  $\lceil$

270  $\lceil$  of the pure subject  $\lceil$

We can not only intentionally transform an eagle into a snake<sup>271</sup>, but we can also think of non-green<sup>272</sup> things, of non-metallic iron, and the like, or think purely formally of something that is and at the same time is not a subject of properties. The being-one-and-the-same is only intended, imputed, imposed, without obtaining on its own, without, in particular, being able to assume an effective Gestalt. Nothing can of itself be fulfilled in this manner because such fulfillment rules out disharmonizing moments. The merely intended, imputed, is something like a label that always comes off, much as the purely intentional *sic iubeo* means to glue it onto something that indeed does not exist in itself [*an sich nicht gibt*]. The seemingly unbridled power of the intentional *sic iubeo* proves to be a completely powerless one when it comes to creating something that is structured in accordance with its own, selfsufficient laws. But once we resolve to create intentional entities within the bounds of a formal or material lawfulness, in order to preserve their identity we must sustain as inalterable what the respective lawful regularities determine as constant and coexistent. If we do not adhere to these, then the given entities – as Husserl puts it – “explode”; they lose their cohesiveness and identity and precisely therewith cease to obtain as wholes. But this exploding is only a failure if we were inclined to preserve certain lawful regularities, but did not manage to achieve this. On the other hand, if from the outset we forgo preserving certain formal or material regularities, then we are only dealing with intentional entities that just have their identity conferred by the respective intentional acts, but do not bear it out [*sie nicht ausweisen*] effectively<sup>273</sup>. And then everything is “possible” within the realm of purely intentional entities that is impossible for autonomous – and in particular, for real – objects.<sup>274</sup> If, however, we demand that the intentional objects be determined not only by pure thought, but that they should at the same time be capable of being grasped in some arbitrary form of intuition<sup>275</sup>, then the freedom in their intentional formation is essentially<sup>276</sup> constrained, since much of what can be determined all at once in thought is not intuitively graspable in quite the same measure, nor can it occur in intuition concomitantly. The purely intentional entities that are supposed to be intuitable must therefore fulfill certain purely formal and material lawful regularities in their Contents. That is to say, the purely intentional entities must in this case obey lawful regularities which themselves so-to-speak go beyond the domain of what is purely intentional [*reiner Intentionalitäten*], and as

---

271    □, the latter in turn into a cloud □

272    □ green □

273    □ in advance with objects that do not preserve them, and owe their identity solely to our will □

274    □ We have to keep in mind, however, that in thought we can form arbitrary objects, even ones that do not preserve the formal unity of the object, and thus in a certain sense also non-objects, but thinking alone is incapable of creating objects that would be *given us intuitively* – in whatever form of intuition. □

275    □ – *imaginatively* or *conceptually*, in particular □

276    □ to a high degree □

lawful regularities have their foundation in autonomous entities – and in particular, in ideas and ideal qualities. Thus, certain intentional entities refer back to entities that are not purely intentional. If these intentional entities comply with the demands of certain autonomous, lawful formal and material regularities, and if precisely owing to this they satisfy the conditions of an intuitively appearing cohesiveness and identity, then this cohesiveness, even though it only occurs within the Content of certain purely intentional objects, is not only imputed, but comprises the necessary consequence of certain material and formal moments having been imputed, and to that extent maintains a certain autonomy vis-à-vis the respective intentional act. The manner of its occurrence approximates in a certain way the occurrence of unity and identity of genuine autonomous objects. Thus, a study of the manner in which unity and identity occur in the object – their merely fictitious character that has no foundation in the intentionally imputed moments, or their foundedness [*Fundiertheit*] in the merely imputed moments, or, finally, their foundedness in the object’s autonomous determinants and therewith also their full autonomy – can serve as a way to grasp the existential character of the given object. In this manner, the type of the object’s identity and unity has an important role to play in the course of considering the existential autonomy or heteronomy of an object whose belonging to some specific domain of being we can indeed grasp, but are incapable of demonstrating and determining its mode of being directly. This is in fact how we do proceed if, for example, in perception an object is given to us whose identity is subverted as a consequence of violating the limits of variability that apply to objects of the given type. We then ordinarily speak of an “illusion” [*Täuschung*], and we exclude the intentional correlate of the illusion from the realm of objects that are autonomous<sup>277</sup>. But in order to be able to do so, we have to be familiar with the relevant formal and material ontological, and even empirical, laws that are valid in the realm of a specific object-domain. The only issue involved here is the inclusion or exclusion of some *particular* object from a domain of being about the 「existential character<sup>278</sup> of which we harbor no doubt.

[94]

Much more complicated appears to be the task of no longer grasping a particular entity in its existential character on the basis of its formal structure, but rather of solving this problem with reference to a whole *domain of being*. This is because thus far we have barely addressed the problems of the formal structure of a whole object-domain, and are therefore yet to clarify what formal laws must be satisfied if the unity of the object-domain is to be sustained in a genuinely autonomous manner. Thus opens up an entirely new problem-context, the problem of the form of an existential domain, and in particular of a world – if the latter is not only to *contain* autonomous entities, but is also itself *to be existentially autonomous*. We now proceed to the formulation and treatment of this problem.

[95]

---

277 「with respect to the act of perceiving」

278 「existence」



# Chapter XV

## The Form of an Existential Domain<sup>1</sup> and the Form of the World

### § 66. Introduction

Our formal-ontological considerations have thus far exclusively targeted the form of an individual object, without taking account of any possible multiplicity of such objects, and of any new fundamental issues which that might yield concerning the form and the lawful formal regularities that pertain to multiplicity, and in particular, to a whole existential domain – or a world – which contains untold multiplicities of individual objects. But these problems should not remain unacknowledged since the controversy between the idealist and realist solutions to the problem of the existence of the world relates precisely to a *world*, thus a domain of being of a special sort. This form can show not only whether individual objects are existentially autonomous or merely heteronomous, but also whether a whole domain of being – which harbors within itself these objects of this or that mode of being – exists in an autonomous fashion. In this connection, it is not at all self-evident from the outset that a domain of being – a world, in particular – must display the same formal structure as a single individual object. There may well be quite unexpected formal peculiarities here that might perhaps presuppose the form of the single individual objects which are constituents of the world, but comprise above and beyond these some novel entity [*Novum*] that must be clarified for itself. Meanwhile, it is also not ruled out that the domain of being, or world, is with respect to form nothing other than an individual object of higher order. It is also possible that moments occur in its form that are of decisive significance for the existential relations and interconnections between domains of being. And it would appear to be these relations that our Controversy is about, since what is at issue in it is the relation of the world to pure consciousness. It is of course not clear whether pure consciousness comprises a domain or simply an individual object. This must therefore be clarified. But familiarity with the form of a domain is required for that purpose. Besides, it is also possible that the form of a world permits only *certain* relations between two entities, and this irrespective of whether the second member correlated to a domain of being is itself an individual object or once again a whole domain. Clarifying the form of a domain will therefore determine the possibilities within which the attempts to resolve the controversy over the existence of the world will have to move without running into conflict with formal ontology.

[96]

---

1 [*Seinsgebiet*: which I shall also render as ‘domain of being.’ I shall also, for the most part, abbreviate these expressions by ‘domain.’]

[97]

The form of a domain of being, and in particular its eventual disparity from the original form of the single individual object, is also very important from a general formal-ontological point of view, even though this point of view is not vital to the special problem of the existence of the world. What is involved, namely, is the danger of an antinomy of the so-called class of classes, which, as we know, is connected with B. Russell's theory of types. Is the basic form of an individual object as a subject of properties, which together with the properties comprises a concrete whole that is constituted by a nature, an absolutely *general* form, so that everything that exists – thus, also every domain – is an object in this sense? Or is it, to the contrary, that this form is indeed general, but holds only for single individual objects, whereas for domains it is already irrelevant, so that there is also a wholly different form in virtue of which the domain could no longer be regarded as an *object* in this sense? As we know, Russell – in order to avoid the antinomy of the class of classes – proposed the introduction of the theory of types. This stipulates a difference so radical between types that entities of types that are different – formally, it should be added – have nothing in common. But Russell makes precise neither the individual types nor the fundamental difference between them. If Russell were right<sup>2</sup> and the world were a class of classes, whereas the individual objects existing in the world merely classes, or elements of corresponding classes, then the domain of being or the world would be *no individual* object, and in particular no higher-order object. At the moment, I do not wish to decide the status of this issue. The focus of the subsequent considerations will be the degree or type of the eventual disparity of the original basic form of the object from the form of an existential domain or world. If the world were no object in the formal sense, then no properties of any kind could be predicated of it – which would of course result in very serious difficulties for the epistemic treatment of the world. With this, the sense of the generality of formal ontology would also be put in question, or would have to be made more precise. So now there is a great deal at stake.

## § 67. The Form of the Domain of Being in General and the Formal Problems Associated with It

It would appear that various kinds of existential domains are possible<sup>3</sup>, and indeed among them also such as are mutually exclusive. For example, we distinguish the

---

2    ⌈ [Ftn.] The conception of Russell's theses given in the text can be regarded as a possible interpretation of his views. However, it is not ruled out that a different understanding of his expositions on this topic is admissible. ⌋

3    For the time being, I employ the term "existential domain" [or "domain of being"] in a rather vague sense – say, the way it is used in colloquial speech. The subsequent considerations will first attempt to circumscribe precisely the sense of this concept, as well as that of the concept of world. ⌈ The relation between the concept of existential domain and that of class also needs to be clarified. ⌋\*

domain of “real numbers,” the domain of purely geometric formations, of art works, of values, and indeed yet other various domains of fundamentally different values – of moral, aesthetic, economic values, and so on; but then also the domain of real entities, without any initial commitment as to whether there are two fundamentally different domains – physical objects and mind-endowed individuals – or whether both of these are only partial domains of one and the same domain of real entities. These are all only *putative* domains since for the moment it is still undecided what conditions some entity must satisfy in order to be able to form a domain. We also do not know what belongs to the generic [*gattungsmäßigen*] essence of real numbers, for example, that enables them to form [*bilden*]<sup>4</sup> a domain. The situation is analogous with respect to the essence of works of art, etc. Only one thing appears to be certain concerning a domain of being, and that is that it must harbor a multiplicity of *selfsufficient* objects. But is such a multiplicity, conversely, a domain of being? The entire stock of an object’s properties does not form any kind of existential domain. Nor can a multitude of *abstractly* treated properties of arbitrary objects do so. But is the multiplicity of residents of a city *eo ipso* a domain? It is also not clear what it is that properly constitutes such a multiplicity of selfsufficient objects, hence, what it is that decides which objects belong to one and the same domain and which to two different ones. Or to put it differently: what is it that determines the boundaries of some *specific* existential domain? These are the first formal issues that we shall now deal with.

Under the influence of views that have surfaced in recent decades in conjunction with the axiomatization of mathematics, but also in the area of mathematical logic, the belief has become entrenched that the easiest solution to analogous problems – and one that is at once closest to the truth – is to be found *conventionalistically* [*in einer konventionellen Entscheidung*]. For the reigning conviction is that there are no boundaries *that obtain in themselves* between domains of being. We can form even the particular domains – so the claim goes –altogether arbitrarily. In forming a domain (a “class,” one would probably say), we do not even have to adhere to the principle that exclusively objects of the same genus are supposed to belong to a domain. We can – so the narrative goes – form domains that are quite fantastical in their composition by assigning to them quite arbitrary and wholly heterogeneous objects. Should such a domain contain an infinite set of entities, then the difficulty that arises in determining its boundaries is that each of its elements would have to be named – which could never be taken to conclusion. However, even then a way out could be found by being able to enumerate whole kinds [*Arten*] of entities such that a finite number of kinds would belong to the given “class,” kinds that would

---

\* ¶ Hence, much of what I for now call “domain” will later prove to be just an arbitrarily demarcated “class,” or a certain subset belonging to a corresponding domain. ¶

4 [I shall be consistent with this translation throughout the remainder of the section, citing other sources of ‘form’ and ‘formed’ as they occur. On other occasions I shall render *bilden* by ‘comprise.’]

be named *expressis verbis*, and such that, in contrast, an infinite multiplicity of elements would after all belong to the given class precisely because infinitely many exemplars would belong to each kind.

[99] How are we to respond to this? Now, there is no doubt that we can form quite arbitrary *classes* of objects of various kinds. Even classes of non-objects. But the classes that arise in this way are only *purely intentional* objects, and they are indeed intentional even when their elements are existentially autonomous. In this respect, nothing fundamentally new has opened up. We can even fashion the form of such a class arbitrarily, without ever being able to attain to anything other than certain purely intentional entities [*Intentionalitäten*] that are existentially relative to the operations producing them. If there were only domains of being that were nothing other than such purely intentional classes, then the whole controversy over the existence of the world would be settled in advance – and there would be no need to carry out the whole transcendental investigation. If we are to seek a different solution to our main problem, then we are left with the solely important question as to whether existential domains are possible that, *as domains*, are not heteronomous – hence, in particular, not purely intentional – but exist rather in some sort of autonomous way. One might question whether autonomous domains are possible that contain exclusively heteronomous elements. We shall have to take this up later. But what is decisive for us at the moment is whether some specific sort of multiplicity of *autonomous* entities is *sufficient* for the existence of the *autonomous domain* formed out of them; whether, therefore, there are in general not only heteronomous domains. All of these cases must be examined. In doing so, I shall try to show that autonomous domains – and an autonomous world, in particular – are *possible*, without coming to a decision here as to whether some such domain exists *in fact*.

But if, among the various existential domains there should be such that are autonomous, this means that they have in their properties – provided that *as domains* they possess any properties at all – certain *matters* [*Materien*] that are *immanent* to them, and not just matters or properties that are *intended*, imputed<sup>5</sup>. Also the manner in which the properties accrue to the domain must be *effective* and not just illusory [*scheinhaft*], intentional. Therefore, in some existent that is independent of the workings of intentionality [*intentionalen Entscheidungen*] must lie the basis for certain properties accruing effectively to the respective domain, and for its containing immanent matters.

[100] Thus, for the time being we have only resolved that we have an existential domain only where there is a multiplicity (perhaps infinite) of self-sufficient entities that lie at its basis, and, in a way, go into making it up. Precisely with this we appear to have hit upon an essential commitment, which is that every domain is a derivative entity of higher order – and in general of a very high order. The form of the domain would then belong to the object forms that we have already investigated. This appears to be a commitment with very weighty consequences. Must it be embraced?

---

5    ⌈ to them in intensive acts ⌋

Can the domain not be something wholly novel as to its form, something that has not yet been investigated?

Be that as it may, one thing appears to be beyond doubt. If the form of the domain were different from the form of a higher-order object, then this disparity could not at any rate go so far that the domain would not be *any* kind of higher-order object *at all*. What can at most be involved is how the form of a domain, and of a world in particular, is eventually distinguished from *other* higher-order objects that do not comprise a domain. And this of course depends on both the kind and the form of those individual objects that comprise the existential foundation of a higher-order object and the manner in which they eventually bind together, or subsist more or less independently of each other, hence – depends on the ordering in which [what comprises] the existential foundation of the given higher-order object (and in particular, of a domain) coexists. In other words: which properties accrue to this domain as an object, as well as that they accrue to it effectively, and that  $\Upsilon$  they contain their qualitative determination in an effectively immanent manner [*effektiv immanent*]<sup>6,7</sup> – all of that depends on the form III and matter III of the given domain, as a<sup>8</sup> whole with effective parts, or on the material<sub>2</sub> out of which the given domain is constructed, as well as, finally, on the order-level [*Ordnung*] of this material. The question just arises whether all this is dependent on the *whole* form III and matter III, or only on certain *specific* [*speziellen*] moments of the same; and if the latter is the case, which moments are involved here.

It now appears<sup>9</sup> that the possibility of a certain domain (or of its existence) depends on the *whole* matter III of the corresponding summative whole. For it decides *which* objects belong to the given domain. This appears to be a tautological statement, but it must be looked at more closely. Matter III is in this case the same as the *totality* of the objects belonging to the respective summative whole. But what decides which objects belong to some summative whole is the *genus* of the objects in question, hence an abstract moment contained in the nature of these objects and “common” to them all.<sup>10</sup> And indeed what is involved here is not some arbitrary materially determined genus, but rather – as has been remarked more

[101]

---

6 [Since it may sometimes look as if Ingarden uses ‘effective’ and ‘immanent’ synonymously, the possibility arises that perhaps a comma is missing between the two words. However, the Polish counterpart of this passage dispels this option. See the next note.]

7  $\Upsilon$  their qualitative endowments are effectively immanent to them

8  $\Upsilon$  summative  $\Upsilon$

9  $\Upsilon$  – as I already noted when discussing a summative whole with effective parts –  $\Upsilon$

10 However, this is only valid for summative wholes which contain generically *like* objects exclusively, hence are in this sense homogenous. For the moment it remains open whether there can also be heterogenous summative wholes, thus wholes to the foundation of which belong objects of various genera.

than once – the so-called “highest” [*höchste*] or “supreme” [*oberste*] one<sup>11</sup>. But what this is supposed to mean must still be deliberated. <sup>†</sup>It is easy here to cross over to a different concept of matter. For example, one might say: not the whole of the matter, but only some singled out *part* of it is decisive for the constitution of the given summative whole, thus of some specific domain. Meanwhile, the word ‘matter’ is here tantamount to meaning matter I, only some of whose singled-out moments play a role in the constitution of the summative whole, whereas matter III, hence the *totality* of the individual objects belonging to the given whole, founds this whole and determines it in its scope.

But what about form III of a summative whole (i.e. the *totality* of the relations between the individual objects comprising matter III)? Does it play an essential role in its totality – thus the *entire* form III – when determining a summative whole, or do only some of its moments? Of course, we are only interested at this time in summative wholes (domains) that can exist *autonomously*. It appears that wide-ranging differences can obtain between domains in this respect. For some domains, it seems, only *some* of the relations between the founding objects are paramount for constituting the domain, whereas in other cases *all* of these relations are of decisive significance. We must also take note in this connection of the question whether the change of form III brings about the annihilation of the domain or just an analogous change of the latter, or whether, contrary to this, the domain remains identical and inalterable even though its form III has been altered.

For the time being we leave open all of these possibilities and questions, and shall only later attempt to clarify the relevant situations.<sup>†12</sup>

[102] Every object-domain, insofar as it is supposed to be autonomous, must be internally cohesive as a unit [*einheitlich*] (homogeneous) and *bounded off* sharply enough from other domains.<sup>13</sup> A domain that consists of lyrical poems, ink-wells and whales could at most be an *heteronomous* domain, or – as I would express myself later – an intentionally determined “class,” since it would be deprived of that inner cohesive

---

11 <sup>†</sup>(*genus* [Lat.]\*)

\* I employ the word *gatunek* [= *Gattung*] – in concert with etymology – as a correlate to the Latin *genus*, whereas *rodzaj* [= *Art*] designates – as the correlate of the Latin *species* – a variant falling under a certain genus: many “species” of the same “genus,” and not conversely – as we have popularly become accustomed to saying.<sup>†</sup>

12 <sup>†</sup>But first it needs noting that not the full form III, but only some of its moments – or to put it differently, *some relations* among the objects that are supposed to form the elements of a domain – appear to be decisive for whether the domain exists autonomously, or not. There can be considerable differences between domains in this respect, which, precisely in view of the moments of form III, split into various types. However, these moments should not be confused with moments of the domain’s form I. We must strive to obtain specific results on both of these issues.<sup>†</sup>

13 <sup>†</sup>[Ftn.] When in the remaining part of this chapter I say “domain,” I have in mind an existentially autonomous domain exclusively. Where a heteronomous domain will be involved, I shall note it expressly.<sup>†</sup>

unity. It is much easier to adduce here quite secure *negative* examples than to offer an indubitably *positive* one and [thus] ascertain the exact condition for that unifying cohesiveness of the domain. Yet when we say that all objects belonging to one object-domain must belong to *the same genus*, it becomes questionable whether this is in fact necessary and even sufficient. The question that arises from the other side is of what order this genus is supposed to be. For only with difficulty would one be able to concede that *every* genus of objects can form a domain.<sup>14</sup> As already noted, every domain is a multiplicity of selfsufficient objects, but not every such multiplicity forms a domain – even if it contains only *one* genus of objects. Additional conditions must be included in order for a domain to arise out of such multiplicity. Thus, it would not be possible to regard a particular species of canaries as a domain. It might perhaps be suggested that all animals or all living beings be considered a domain. And this not only with respect to the fact that the totality of all living beings comprises a high enough genus and a sufficiently comprehensive multiplicity, but also because, despite all essential differences that obtain between individual genera of living beings (thus, e.g., between animals and plants), the kinship amongst all living beings appears to be very essential here on the one hand, and the contrast between the living beings and “inanimate” nature very fundamental on the other. Thus, both the inner generic unity and the radical external disparity of the objects belonging to the domain would play an essential role here. 「This requisite」<sup>15</sup> appears to be satisfied in this case in a much deeper way than in opposing animals to plants. But is this sufficient for living beings to form a domain? Must additional conditions be satisfied? Are not quite specific *formal* moments involved here that have thus far not been clarified?

[103]

The notion occurs at this point that just as there are genera of various ranks, there can also be domains of various orders, so that one domain would be subordinate to some other. Or can a domain perhaps be composed of several other domains? And if in constituting a domain there is talk of a “highest” genus, then the question arises as to the sense in which the term ‘genus’ is understood, and – when the elements of a domain are at issue – to what this concept is supposed to refer. For it is not clear whether *all* elements of a domain have to be of *the same* genus-order or whether this is not necessary, or even ruled out – in which case every domain would have to have as its elements objects that belong to genera of *different* order.

That we cannot speak here of a genus in the *biological* sense<sup>16</sup>, or at any rate not *only* in this sense, appears to be certain, because we would not be able to avail

---

14 Identification of the object-domain with a “class” is already impermissible on the basis that *every* genus of objects determines a class. Consequently, in my previous discussion of the domain I spoke about the *highest\** genus. But this must now be clarified in greater detail and substantiated.

\* 「possible *materially* determined」

15 「The requisite of separateness」

16 「(which, incidentally, as we know, still continues to pose considerable and insurmountable difficulties for biologists\*)」

ourselves of this concept in cases where domains are involved that contain no living beings at all. But should one wish to employ in this latter case the concept that has frequently been put forth in texts of modern logic as the concept of genus, this would also be unsatisfactory. For in these texts a genus is regarded as a *multiplicity* of entities that have an arbitrarily chosen common characteristic, or some collection of them. The conception of the object as a “class” or set of “characteristics” (elements), which we have already rejected, lies at the basis of this concept of “genus” that has emerged from positivist skepticism. With this conception, any arbitrary material, formal, or even existential, moment of an object with which we are presented may be chosen as the determining moment of a “genus” so understood. Every object can then belong to an arbitrary number of “genera.” Consequently, there really are no “higher” or “lower” “genera” that emerge from the essence of objects, since the rank of the genus depends here only on the choice of the sequence in which ever new kinds or genera are determined. There are then at best only genera that are distinguished by the greater or lesser extension [*Umfang*] of elements falling under them.

[104] When in the course of the preliminary discussion of the form of a domain we made use of the concept of the “highest” possible materially determined “genus,” we excluded therewith the very possibility that any and every arbitrary genus could determine a domain. But the concept of “genus” employed there was not yet clarified and determined rigorously enough by this means, so that the positivist class concept of genus was not even ruled out in this way. To be sure, the qualifier “materially determined” is supposed to prevent us from understanding by that “highest genus” – as has so often been done in various logic textbooks<sup>17</sup> – any “something,” “everything that exists at all,” “being,” or “object.” For these are all formal or existential concepts, which do not at any rate, take account of any *material* moment that would decide an object’s genus. Meanwhile, the genuine concept of genus is always a concept that is determined by a *material* moment. This does not, however, rule out that every object can belong to various, quite *arbitrary* genera and that for every genus there can be an arbitrary higher genus, so that there would then be *no* “highest” genus at all. For example, to the genus of animals can be opposed the genus of living beings as a higher genus, in order to then pass over to the genus of

---

\* Ordinarily, biologists assign to one genus entities that *ceteris paribus* are capable of issuing a common progeny that is capable of reproducing. Cf. Fr. Nardi, *Organismus und Gestalt* and the reservations raised there.<sup>7</sup>

17 <sup>7</sup> [Ftn.] Of the authors with whom I am familiar, it was A. Pfänder who in his *Logik* first came out against the sort of generalization of the concept of genus which omits an object’s moment of material determination. Cf. *op. cit.*, p. 284.

This opposition is no doubt related to the distinction made by Husserl between generalization\* and formalization (*Ideas I*, § 13).<sup>7</sup>

\* [Normally, the Polish word *uogólnianie* refers to *Verallgemeinerung*, although here it is probably referring to the *Generalisierung* in the title of § 13, which is radically different from *Verallgemeinerung*.]

material objects, in order from there to form the genus of spatio-temporal objects, whereby at every step a “more general,” or if one wishes, “higher” genus is obtained. The concept of “highest” genus could then have a legitimate sense only in relation to subordinate genera, and indeed as just a *provisional* result of the *erstwhile* operation of generalizing, the course of which depends on the volition of the agent conducting that operation. Should one, on the other hand, wish to take the term ‘highest’ in the absolute sense<sup>18</sup> that is not relative to the agent, then the concept of highest genus would be internally contradictory.<sup>19</sup> The expression ‘the highest materially determined genus’ could then be of no help to us in the ‘attempt to determine the concept of domain’<sup>20</sup>.

Our consideration of the form of the object has shown, however, that the class concept of the object is untenable, and that the object cannot be conceived otherwise than by taking into account its constitutive nature as a material moment that comprises in it the constitutive moment which supersedes everything else in the object. It is this concept of nature that we must now take as the point of departure for grasping an object’s genus. The object’s nature, and it alone, is that in the object which ‘decides’<sup>21</sup> concerning the system of genera under which the given object falls. But the nature must also satisfy certain conditions in this setting. ‘Namely,’<sup>22</sup> that the nature of the object not be absolutely simple and monadic<sup>23</sup>: there can be no talk of a genus of an individual object whose constitutive nature is a *haecceitas* in Duns Scotus’ sense. There can be no genus of ‘Wolfgang Goethe’<sup>24</sup>. To be sure, Wolfgang Goethe as *human being* belongs to the genus of human beings; he is a human being. The specificity of his nature does not rule out his being integrated into a particular genus of individual objects. That is in fact so, but only under the condition that in doing so we disregard the specific moment of – if we are permitted to put it that way – “Goethehood” and treat him from the outset *only* as a human being. In this case the *quasi-nature* ‘is not simple, but is rather a synthetic unity of qualitative moments smelted together, which, despite their amalgamation or

[105]

---

18 ‘(so as to exclude the acquisition of a still higher genus)’

19 ‘Conducive to this view – as I have noted a moment ago – is a conception, universally accepted under the influence of positivism, of the object as a set of characteristics in which all the elements are equivalent. Thus, anything at all that we pick as a distinctive characteristic from within the scope of an object’s material moments can – from this point of view – serve for forming a corresponding “genus.” Starting from some particular object, we can, as it were, go in infinitely many directions – in accordance with the particular characteristics – and form ever new “genera.”’

20 ‘search for the basis of the domain’s inner cohesive unity’

21 ‘specifies unequivocally’

22 ‘Now, from among the conditions mentioned, the most important one is’

23 ‘, hence, that it not demand of the object constituted by it that it be the one and only [jeden jedyny = das ein einziges]’

24 ‘(Adam Mickiewicz)es [with this notation I am attempting to convey that both the first and last name of the poet appear in the plural]’

unification, differ in their quality and preserve their peculiar character<sup>725</sup>. Genuine natures can also be of this kind, whereby in addition they can, among other things, form a qualitative harmonic unity in which some Gestalt is dominant. The multiplicity of moments that are synthetically unified with each other and contained in a nature (or quasi-nature) can be in principle finite or infinite. If this multiplicity is finite, however, and if the moments contained in it can be ordered into such a qualitative sequence

$$a_1, a_2, a_3, \dots a_n$$

that each of its elements, apart from the last, is *unequivocally* non-selfsufficient vis-à-vis the next one, and that at the same time each of these elements, apart from the first, is *ambiguously* [*mehrdeutig*] non-selfsufficient vis-à-vis the *preceding* one, then the nature N of the object determines a system of genera

$$A_1, A_2, A_3, \dots A_n$$

of which genus  $A_n$ , constituted by moment  $a_n$ , is the *highest* materially determined genus under which the given object G(N) falls. Each of these genera  $A_x$  is constituted by the corresponding moment  $a_x$  contained in the nature N.

[106]

If this is the way we understand genera of individual objects to be constituted<sup>26</sup>, then there is no longer any talk of genera under which a given individual object falls being formed in a quite arbitrary, conventional manner – provided of course that its nature satisfies the conditions just set. Thus, to each such object belongs an exactly specified system of genera under which it sequentially [*der Reiche nach*] falls. Among them, then, is to be found the “highest materially determined genus.” It specifies a natural multiplicity of individual objects that are akin to each other in virtue of their essence. Whether this multiplicity already comprises a domain depends on whether it at the same time satisfies the additional conditions that are characteristic of a domain.

If, on the other hand, the nature of an individual object is not such an amalgamated, harmonious unity of qualitative moments, then it can be either entirely simple, or simple and monadic, or a synthetically amalgamated unity of moments that belong to an infinite multiplicity. In the first case such an object falls *only* under *one* genus, which is indeed determined by that simple nature. And this genus no longer decomposes into any kinds; it is – if one wishes, the lowest, but at the same time the highest, genus. As genus, it is, as it were, monadic, hence does not allow of being integrated into any multiplicity of materially determined genera. If an individual object is constituted by a simple and monadic nature, then it does not fall under

---

25 <sup>†</sup> contains a certain multiplicity of qualitative moments that are truly tightly united with each other, but which preserve their distinctness and are distinguishable from each other nonetheless <sup>†</sup>

26 <sup>†</sup> [Ftn.] A genus of individual objects so understood I shall call a natural or essential genus. <sup>†</sup>

any materially determined genus at all and is an individual in the absolute sense, which does not rule out that, if grasped under a quasi-nature, it can nonetheless fall under a genus that is *inauthentic* for it. It can also be considered only<sup>27</sup> under the aspect of its form, and then the question arises once again whether we are not entitled to differentiate form-genera and form-kinds, which could then be taken into account when considering the given object under the aspect of some formal genus. But that is a separate problem that we prefer not to go into in greater detail at this point. In any case, this eventually to be demarcated group of “genera” must be set over against all materially determined genera and not be considered as a genus of higher order to the latter.<sup>28</sup>

It often happens, as we know, that we apprehend an object under the aspect of an *ostensible* nature. This happens either simply because we commit an error in apprehending the object, or because the object is considered not in and for itself, but exclusively in relation to some other object. As a result, we arrive at apparent, merely intentional shifts in the<sup>29</sup> hierarchy of its properties (more generally: of its qualitative moments), and indeed in such a way that one of its *properties* attains intentionally the formal character of a constitutive *nature* of this object. Insofar, then, as the matter of this property – which has had such a character conferred on it – satisfies the conditions adduced above, a perspective opens up on an entirely different system of hierarchically ordered “genera” (or, better put, quasi-genera) than when this object’s *genuine* nature is acknowledged. The highest “quasi-genus” can thus determine an entirely different multiplicity of objects than the one demarcated by the genuine<sup>30</sup> highest genus. We could then arrive at the conviction that we are dealing with a true [*vollen*] object-domain, whereas it would only have been either an *ostensible* or a merely *relational* one. Acknowledging these sorts of domains is important because in our cognitive practice we often do not manage to discover the genuine nature of the object, and because we must be satisfied with establishing certain of its seemingly more important properties that pass for its alleged nature. Then quasi-genera are formed, and quasi-domains corresponding to them and the further progress of research first leads to the discovery of the essential properties or genuine nature of the object, and *eo ipso* to a realignment of the boundaries of the newly discovered domain. The tendency to form increasingly comprehensive domains generally goes hand in hand with the advance of research, or, to put it differently, the tendency to discover interconnections and kinships between domains which were initially sharply separated.<sup>31</sup> We cannot say whether this is always justi-

[107]

---

27 [This word added in the German.]

28 This last in keeping with the distinction drawn by Husserl between generalization and formalization (*Ideas I*, § 13) [Cf. n. 17]. [The entire paragraph was added in the German version.]

29 「natural」

30 「(“true”)」

31 This is what happened in recent decades; for example, with the domains of physics, chemistry and astronomy, and such was also the case – since Descartes – with the

fied from the standpoint of autonomously existing, “natural” domains. This would have to be considered separately in each individual case. What is important for us in the case of these gradual shifts of boundaries of the individual regions [*Regionen*] that are regarded as object-domains is that frequently not only a generic kinship between the originally demarcated domains plays a role in this context, but also the subsistence of various kinds of existential interconnections between them. In particular, what may be involved here are processes that transpire between objects which belong to two separate domains. The existence of these processes leads to a unification of the domains. It appears, therefore, that in “forming” or determining the boundaries of a domain, a perspective is sometimes decisive, or at least plays a role, which is entirely different from the one that has thus far been paramount.

[108]

It would appear that we have to distinguish at least two types of object-domains: the one in which the existence of the domain is decided strictly by the qualitative kinship between its elements – in particular, by the circumstance that all of its elements belong to one and the same “highest, materially determined genus”; and the other, in which various kinds of boundary-determining existential interconnections obtain between the elements of a domain – causal ones, in particular.<sup>32</sup> The first type appears to be characteristic of ideal entities – geometric objects, for example, whereas the second appears to be valid for real objects. In particular, the object-domain that we call the real world appears to be a domain to which belong entities of varied “highest, materially determined genera,” yet it is nonetheless *one* domain – one whose cohesive unity is preserved by all real objects belonging to *one system of causal interconnections*.<sup>33</sup> Accordingly, viewed strictly in terms of genera, it appears that the real world would not have to be internally cohesive<sup>34</sup>. But from the other side we may surmise that the causal interconnections are only possible where there is some fundamental kinship between the objects involved in them. It has also for this reason always been the inclination among philosophers to search for such kinship between objects in the realm of the real world. Such an inclination is also becoming palpable in physics, for example. I shall have to return to this later.

[109]

The notion occurs at this point that the cohesive existential character of the objects belonging to the domain also (and perhaps exclusively) decides concerning its cohesiveness. The circumstance that would favor this is that we often speak of the domain of “ideal” objects, or of that of “real” objects or of “fictitious” entities. This notion appears to be especially significant in our deliberations, where from the very beginning at issue is a purely existentially characterized world, the material determination of which is almost never addressed, and even when we do speak

---

domains of algebra and geometry.

32 ʘ [Ftn.] This would coincide with the types of summative wholes with effective parts that we have distinguished. ʘ

33 ʘ [Ftn.] Whether that is actually so will be the topic of a detailed investigation. ʘ

34 ʘ, and this sort of cohesive unity would not be a necessary condition for some multiplicity of objects to form a domain ʘ

of it in the context of some of the attempts at a solution of the controversy – like materialism, for example – it still seems that it is not the material determination which decides concerning the demarcation of this domain.<sup>35</sup>

Thus, there appear to be three different points of view that are decisive for the cohesive unity of a domain: a) genuine generic kinship of all the members of the domain; b) belonging to *one* system of existential interconnections (of causal ones, in particular); c) uniform [*einheitliche*] *modus existentiae*. They can all be decisive for this, or in some combination. Hence, there appear to be various possible solutions to this problem.

These three points of view are closely interrelated, provided  $\ulcorner$  they <sup>36</sup> are applicable to an object-domain.<sup>37</sup> But they are not of the same order. The circumstance that several “highest” materially determined genera that are irreducible to each other belong to some particular domain, even though the domain preserves its cohesive unity<sup>38</sup>, is perhaps just an external<sup>39</sup> manifestation of a fundamental generic kinship between the elements that does not come to light. By what right can we conjecture this? The basis can first of all lie in the<sup>40</sup> cohesive unity of the existential interconnections between the elements. But could two objects act on each other if they are *absolutely alien* vis-à-vis each other generically? It has been emphasized more than once that<sup>41</sup> this is only made possible by an ultimate inner kinship<sup>42</sup>, hence by belonging to one and the same highest genus that  $\ulcorner$  cannot be discovered in other ways<sup>43</sup>. Where the “material” (in the sense of matter I) disparity appeared to be so fundamental that it was impossible to remove it – as frequently appeared to be the case in the course of European philosophy between physical and mental entities – it was at least questioned whether an interaction between  $\ulcorner$  them <sup>44</sup> is possible. And if at issue was preserving the cohesive unity of a domain, the attempt was made to replace the causal connection by some other existential connection, or some external factor was introduced that was supposed to preserve that unity, for example, the intervention of God, which was supposed to be expressed in the

[110]

---

35 For materialism claims that *anything* at all that exists is material. Since it only admits a *single* domain, it does not demarcate any domain from any other.

36  $\ulcorner$  all three  $\urcorner$

37  $\ulcorner$  [Ftn.] This reservation needs to be included because in some domains, the matter\* I of their elements may rule out existential *connections* between those elements.  $\urcorner$   
\* [Reading ‘matter’ for ‘material.’]

38  $\ulcorner$  owing to the existential connection between its elements  $\urcorner$

39  $\ulcorner$  or surface  $\urcorner$

40  $\ulcorner$  – as I already mentioned – simultaneous  $\urcorner$

41  $\ulcorner$ , if causal interconnections obtain between them,  $\urcorner$

42  $\ulcorner$  that is essential to them  $\urcorner$

43  $\ulcorner$  has only for the time being not been discovered, but which needs to be conjectured and sought precisely because there is a system of causal interconnections between them  $\urcorner$

44  $\ulcorner$  objects of the two types  $\urcorner$

so-called “preestablished [*prästabilierten*] harmony.” In another case that cohesive unity was simply abandoned, or an attempt was made to existentially degrade one of the domains. Thus, with reference to physical and mental entities, the so-called psycho-physical parallelism was instituted in place of the causal relation (e.g. by Spinoza, or by the psycho-physiologists of the 19<sup>th</sup> century), or the occasionalist conception was introduced<sup>45</sup>, or, finally, the material world (or the real world altogether) was reduced to the purely intentional products of acts of consciousness – as, for example, happened in the 20<sup>th</sup> century with Husserl – or, conversely, consciousness was reduced to “epiphenomena” that were supposed to be existentially weaker than matter – as<sup>46</sup> the materialists would have it.

Thus, the occurrence in a system of existential interconnections (of causal interconnections, in particular) that ultimately bind together all of the elements of the domain (the world), and that on the face of it determine the boundaries of the domain in a quite selfsufficient manner, is, it would appear, a *derivative* phenomenon whose ultimate source lies in the fundamental generic kinship between all of its elements. In line with what was said earlier, the uniform existential character is also<sup>47</sup> linked with the subsistence of causal connections, since such a connection can only obtain between entities that exist in the same *modus existentiae*. Hence, what ultimately decides concerning the cohesive unity of an object-domain is the *material* determination (in the sense of matter I) of its elements, but in particular, some basic moment of their nature. It would only remain to explain how the generic uniformity [*Einheitlichkeit*] of the material determination of all the elements of a domain can be reconciled with the subsistence within its realm of a plurality of “highest” genera that are irreducible to each other. I shall presently return to this. In conjunction with the just stated role of the material determination of the domain’s elements for circumscribing its boundaries, there so often appears in European scholarship<sup>48</sup> that *monistic* tendency manifest in both the materialist and spiritualist solutions to the problem of the essence of the real world. Even where, as in the case of Descartes, a dualist thesis is ultimately sustained, some *one* feature is being sought within each sphere – “*extensio or cogitatio*”<sup>49</sup> – that is regarded as characteristic for the essence, for the “substantial” [*substantielle*] moment, of the *res*

[111]

---

45 There is no doubt that for both the Occasionalists and Spinoza one additional circumstance played a vital role, namely – a particular conception of “substance” that ruled out any interaction between one substance and another. For this reason, the Occasionalists denied any causal connection between the *res extensa* and the *res cogitans*, whereas Spinoza denied the character of substantiality to both spheres by adopting a psycho-physical parallelism instead. “But the one does not interfere with the other.”

46 “many of”

47 “intimately”

48 “the relentless search for a common feature [*moment = Moment*] that would characterize *all* of the objects belonging to the real world,”

49 “*res extensa* and *res cogitans*”

belonging to the respective sphere. Everything else in the object then appears to be<sup>50</sup> secondary, inessential and transient, whereas that  $\Upsilon$  common feature is elevated to the “*attributum*” of the substance<sup>51</sup>. And it then only remains to consider whether this feature is in fact the highest determining moment of the constitutive *nature* of these objects which is not reducible to anything else – or whether perhaps  $\Upsilon$  the matter of some *property*, or even some wholly different perspective, comes into play here<sup>52</sup>. The problem of the ultimate kinship between the objects of one and the same domain can also be posed in an entirely different way, namely,  $\Upsilon$  under the aspect of some determining moment of the *material* of the objects belonging to it<sup>53</sup>. In this connection, both the material<sub>3</sub> (as a special stratum of the object’s properties) and the material<sub>2</sub> (as the primally individual object that comprises the existential foundation of certain individual higher-order objects) can come into question in this context. In the first case one can try to search out this moment directly among the matters of the *properties* belonging to the domain’s elements – such as the moment of *extensio*, or of *cogitatio*. However, in order to discover it in the second case, we must make our way from the higher-order objects that may belong to the domain to the primally individual objects that comprise the existential foundation of the former, and find among the moments of their nature (of the material<sub>3</sub>) that ultimate,  $\Upsilon$  simple<sup>54</sup> quality that would  $\Upsilon$  be proper [*eigen*]<sup>55</sup> to all the primal individual objects of the domain. With this last conception of the uniform generic moment that constitutes the given domain, it would also be intelligible how a plurality of moments – irreducible to each other – of the highest materially determined genera of the domain’s objects (of higher order) can be consistent with the *homogeneity* [*Homogenität*] of all the elements of the domain. The first – that plurality of highest genera – occurs among the objects of higher order that belong to the given domain; the other, in contrast, appears within the scope of the existential foundations of these objects. These existential foundations are at the same time primally individual objects and elements of [their] respective domains.  $\Upsilon$  This new mode of constituting an existential domain<sup>56</sup> can in the final analysis be reduced to the conception already discussed earlier, according to which the highest generic moment that occurs in the constitutive nature of all elements of the domain decides concerning its inner cohesiveness. Except that then *only* the primally individual objects, and not

[112]

---

50  $\Upsilon$  subordinate,<sup>7</sup>

51  $\Upsilon$  feature that is common to them all is highlighted (or if one prefers, placed at the very basis of their being – thence “substance”) in these objects<sup>7</sup>

52  $\Upsilon$  it is the qualitative moment of some property that accrues to them<sup>7</sup>

53  $\Upsilon$  not in the sense of the selfsameness of a certain special moment that occurs in the constitutive *nature* of the domain’s elements, but rather in the sense of a *material* moment<sup>7</sup>

54  $\Upsilon$  simplest<sup>7</sup>

55  $\Upsilon$  in some way accrue<sup>7</sup>

56  $\Upsilon$  And this manner of determining an object-domain – in line with “material<sub>2</sub>,” as I shall put it –<sup>7</sup>

the objects of higher order, must be regarded as elements of the domain, whereby it is at the same time possible that the higher-order objects belonging to it belong to various highest materially determined genera.

It would be interesting to compare from this vantage point the philosophical and at once metaphysical conception of the cohesive unity of the material world that we find in Descartes<sup>57,58</sup> with the natural-scientific view that shows up in contemporary physics and is decidedly opposed to any “metaphysical” conception. We have here the ultimate reduction of all macroscopic objects (solid bodies, fluids and gases) and physical phenomena to two types of electrical charges (or to two types of the atom’s “elementary particles”<sup>59</sup>: electrons and protons) that condition each other’s existence.<sup>60</sup> We can say that by singling out the moment of *extension* as the substance-moment of all that is physical, Descartes was seeking – in the face of the heterogeneity and mutability, and (in accord with his own pronouncements) the subjectivity, of all the qualitative determinations of physical things (cf. the famous example pertaining to wax in the *Meditations*) – the ultimate constant material of which all physical things would “consist.” He allowed himself to be guided in his investigations by the concept of material<sub>3</sub> as a special stratum or moment of qualitative determination of the properties of physical things.<sup>61</sup> Contemporary physics, on the other hand, seeks in its investigations into the structure of the atom to find some

[113]

---

57 Bergson’s attempt to derive the cohesive unity of the world with the aid of the concept of “*tension de la durée*” may serve here as another example in the annals of European philosophy. This *tension de la durée* comprises the highest generic moment of all that is actual [*alles Wirklichen*], but admits various degrees and modalities. These ultimately lead to the multitude of various types of real objects – starting from “inanimate” matter, through various formations of organic life, all the way to the highest spiritual [*geistigen*] structures involving a maximum of that “*tension de la durée*” “in divine eternity”<sup>\*</sup>. “We therefore have here throughout the same moment of the qualitative determination of real entities [*Realitäten*] which in its various modalities leads to the plurality of heterogenous genera<sup>\*\*</sup> of individuals belonging to one and the same world.

\* “in God”

\*\* “Thus, at the foundation, everywhere the same moment of material determination that admits of different variations, but in the final reckoning – a qualitatively-structural diversity”

58 “– hence, of determining everything material as a *res extensa* –”

59 “constituents”

60 *Nota bene*, the number of elementary particles has grown significantly in recent years; but this does not alter the general situation, provided that all these particles condition each other’s existence in the same way as electrons and protons. Besides, this number depends on the “status of the research”<sup>\*</sup> at any given time.

\* “stock of our experiences”

61 Of course, it cannot be claimed that Descartes had consciously worked out this concept of material<sub>3</sub> and contrasted it with the other concepts of material we have differentiated. This does not rule out, however, that the leitmotif of singling out

item [*ein Etwas*] that corresponds exactly to the material<sub>3</sub>. It is rather contemporary physics (and not Descartes) that probes into the ultimate “substance” of physical things and phenomena, and indeed substance as the primally individual object that comprises the existential basis of the higher-order objects – of the “solid bodies, fluids and gases of macrophysics”<sup>62</sup>. From this perspective, the efforts of contemporary physics – which is so proud of its “anti-metaphysical” stance, and which eagerly appeals to Hume, and more recently to Ernst Mach<sup>63</sup> – are no less metaphysical than the various conceptions of modern philosophers. *De facto*, contemporary physics only rejects a vague concept of substance which was the source of dispute for many 17th century philosophers, and allows itself to be guided by a different concept of “substance” which was likewise not clarified within the framework of physics, and “which also has its roots in the oldest traditions of European, and particularly of Greek, philosophy”<sup>64</sup>. Contemporary physics is in its research under the influence of not only the concept of “material,” but also of the tendency to discover the ultimate basis of the cohesive unity of the world as conceived by physical science, even though it has indeed not become aware of the fact that it avails itself of the concept of object-domain without having analyzed it.

[114]

However, in view of the fact that every object-domain<sup>65</sup> is a multiplicity of self-sufficient objects, the comparison between Descartes’ position and that of contemporary physics<sup>66</sup> is also very interesting from another perspective. Since Descartes has singled out the moment of extension as the “exclusive determining feature of all physical things”<sup>67</sup>, it is not only a geometrization of the physical world that occurs in his thought, but also the identification of matter with the *one* continuous space. The individuality of the single things duly [*eigentlich*] vanishes “as a result of this”<sup>68</sup>. It becomes unintelligible, in any event, “because it”<sup>69</sup> does not follow from the extension of material things<sup>70</sup>. And it can be questioned altogether whether

---

*extensio* as the attribute of physical things lay in the very concept of material<sub>3</sub>, we have made precise.

\* [Reading ‘material<sub>3</sub>’ for ‘material<sub>2</sub>’]

62 “objects given us in experience [*doświadczeniu = Erfahrung*], of the objects of macroscopic physics”

63 “condemning in their footsteps various “metaphysical” concepts, the concept of “substance” among others”

64 “of the employment of which it is not aware”

65 “(the real world, in particular)”

66 “, and of quantum-corpuscular physics at that,”

67 “substantial moment of what is material”

68 “To be sure, there are centers of vortices [*Strudelbewegungen*] in Descartes, but their existence does not follow from the extendedness of matter and is a new, unintelligible factor of the material world. Aside from this, it is unclear whether these vortices can be identified alongside single bodies as individual things.

69 “or at least something that”

70 “insofar as it is still recognized at all”

there is still a multiplicity of material things in Descartes. It is in Spinoza that we first have a reappearance of so-called *modi* as individual, single things, but these *modi* too are 「something like a *deus ex machina* since they are not derived from the attributes or essence of substance – which, however, would be required in Spinoza’s deductive system<sup>71,72</sup>. Among the philosophers of the 17th century, the multiplicity of individuals belonging to the world<sup>73</sup> first appears in Leibniz. But its acceptance there actually leads to the dispersion of the world into closed-off monads. However, 「the preestablished harmony of the world is then needed<sup>74</sup> in order to once again restore its unity; but on the other hand, in order to differentiate the monads one must appeal to the at bottom fictitious concept of *petites perceptions* as well as to the hypothesis of the various degrees in the clarity of consciousness. In contemporary physics, both the atomistic theory of matter (the theory of the structure of the atom) and quantum theory, which introduces a fundamental discontinuity into the material world, 「clearly distinguish continuous space from the discontinuous, granular [*körnigen*] matter. To be sure, this space is not completely homogenous in all of its parts, since it is supposed to have a different radius of curvature in different parts, and in this peculiarity it becomes dependent at the same time on the presence within it of material aggregates [*Materialansammlungen*]. But owing to this, on the one hand, the character of the object-domain as a multiplicity of selfsufficient objects (entirely in our sense) is preserved, and on the other the principle of the cohesive unity of the entire domain – called the material world – has been found as a result of the dependence of the properties of space on matter. This cohesive unity is further strengthened by introducing exact relations between the material particle and the field correlated to or generated by it, a field which is characterized by means of a system [*Anordnung*] of tensors.<sup>75</sup> The fundamental discontinuity of the domain, with its concomitant founded, inner, cohesive unity, is the essential, constitutive moment of the form of the object-domain which is tightly bound up with the multiplicity of its individual, ultimate elements, and which we singled out when we introduced the concept of domain. It is atomic physics that first managed to discover this characteristic discontinuity in the actuality of the material

[115]

---

71 「difficult to derive from the individual “attributes”」

72 「[Ftn.] How Spinoza deals with this issue merits closer examination.」

73 「, not effaced by the unity of the “attribute,”」

74 「, on the one hand, there is a need for a certain extra-worldly factor (a harmony preestablished by God)」

75 「not only clearly opposes what is physical to homogenous space – more closely characterized in one way or another, and at any rate intimately linked in its properties to what is physical – but moreover agrees completely with the fundamental, formal feature of an object-domain that we have here derived altogether independently of all purely empirical investigations, [agrees] namely, with a domain’s being a certain multiplicity of selfsufficient objects, though perhaps mutually dependent, and in particular (in the kind of domain that the real world appears to be) bound together by casual connections.」

world, and quantum mechanics has at the same time so articulated the ultimate constituents [*Elemente*] of atoms in their properties that it appears to be possible to derive from the latter the processes that transpire in the interior of the atom and between atoms, and which both ground the inner unity of the material world and make intelligible the empirically discoverable phenomena that follow from these processes. At the moment, it is not important for us whether the material entities with the properties ascribed to them by modern physics in fact exist autonomously or are simply a hypothetically constructed fiction, for here we neither presuppose [the findings of] empirical physics, nor undertake any metaphysical commitment. Rather, what is important for us is 'modern physics' showing that it tacitly lays at its foundation a certain conception of an object-domain, without having grasped it in its peculiar form<sup>76</sup>. It is our formal-ontological analysis that first does this. In this connection, we have before us – in the quantum-mechanical conception of matter – a good example of an object-domain of a special formal kind. 'It is indeed a domain in which there is a peculiar hierarchy of the structures [*Gebilde*] that occur in it: on the one hand, the multiplicity of all elementary particles that belong to some highest materially determined genus and, as primarily individual objects, comprise the material<sub>2</sub> for all the more highly organized things of macrophysics; on the other, precisely these higher-order objects (specifically constructed systems of atoms that belong to different basic genera and are once again interconnected in manifold ways). These interconnections result so-to-speak directly from the attributes of the atomic systems, and indirectly and ultimately from the peculiarity characteristic of the highest genus of the primarily individual objects, of the homogenous [*gleichartigen*] material<sub>2</sub>.

[116]

Speaking quite generally, and without any longer resorting to the example of physics, two basically different formal types of object-domains can be distinguished: on the one hand, domains in which the highest homogenous [*homogene*] genus of the domain's basic elements (of the material<sub>2</sub>) is of such a kind that the concrete essence of these elements is exact, which makes it impossible for them to have acquired or externally conditioned properties; on the other, domains where the basic elements have an essence which allows them to have the said properties. In the first case we are dealing with a domain an example of which is afforded by that of ideal geometric entities, or of mathematical entities in general, and in the second with a domain of which a "world" constitutes an example, a world in which certain binding relations (causal interconnections, in particular) obtain among its elements. We shall have to submit both of these formal types of object-domains to a more detailed analysis.

One might ask the following: can there be an object-domain whose elements were comprised of objects that have a radical essence? This must be answered in the negative. Such a domain is impossible, because this is ruled out by the circum-

---

76 'that the search for these properties *presupposes a concept of domain* consistent with the one that I am trying to explain in greater detail here'

stance that the essence of such an object is monadic. But should a plurality of such monadically determined objects exist, it could not form a domain precisely because these objects cannot fall under any kind of materially determined highest genus. Each such object would then comprise one *individuum* – incomparable with any of the others – that could not even act on any of the remaining ones: a substance in Spinoza’s sense. Although not wishing to resolve here whether these kinds of “substances” can exist, they must nonetheless be pointed out: for one, in order to reject them as possible material of a domain; for another, because there are certain metaphysical problem-contexts – as the history of Western metaphysics shows – into which the concept of a “substance” intrudes [*ingeriert*].<sup>77</sup>

[117] The boundaries and wealth of an object-domain are determined not only by the moment of highest genus, but also by how far the variability (or the variants of the species-moments, the moments of lower genera) extends<sup>78</sup> and by how many different species-moments<sup>79</sup> there are at any particular time. On this depends the diversity of variants, as well as the power [*Mächtigkeit*] of the set of elements that at any time belong to the domain. It is not ruled out that the qualitative moments which constitute the various species<sup>780</sup> within the realm of the domain allow for *continuous* transitions from one species to another<sup>81</sup>. But this is not necessary, and depends on the determining moment of the highest genus. It is, however, necessary for constituting a domain that the determining moment of the highest genus be not only specific [*spezifisch*], but also of such a kind that there is *no* continuous qualitative transition between it and other specific moments, hence that there is a<sup>82</sup> “leap” between it and the other generic moments. For only the existence of such a qualitative “leap” can assure the domain a separateness vis-à-vis other domains. Only then are the boundaries of the domain *sharply* drawn, so that it is possible to decide with respect to every object whether it belongs to the given domain, or not. The sharpness of the boundaries constitutes<sup>83</sup> an essential formal moment of the object-domain<sup>84</sup>. The qualitative leap between generic moments that constitute two different domains can also be the basis for why there can be no existential interconnections – and no causal connections, in particular – between elements belonging to two different domains, provided we are actually dealing with domains in whose realms such interconnections are possible. The basis of an *existential* disparity between two domains can also reside in the specificity of the highest generic moment and its quantum [*sprunghaften*] disparity from other generic moments. Still, for the

---

77 Cf. Appendix at the end of this Section. ¶

78 ¶ the range of variability of the individual generic moments (of the lower genera) ¶

79 ¶ lower generic moments ¶

80 ¶ lower genera ¶

81 ¶ of the same order ¶

82 ¶ radical ¶

83 ¶ appears to be ¶

84 ¶ for a multiplicity of objects to be a domain ¶

time being these are only conjectures whose correctness could only be confirmed<sup>85</sup> on the basis of material-ontological considerations.

If a domain is determined by a highest genus of the material<sub>2</sub>, then it must at the same time be demonstrated that this genus allows for the formation of higher-order objects whose natures have quite diverse generic moments, whereby the diversity of these generic moments results, among other things, from the various ways of ordering the elements comprising the material<sub>2</sub>. Thus, we must find the various methods of composing [*Komposition*] the material<sub>2</sub>, which ultimately belongs to the multiplicity of the qualitatively or generically different objects that occur in the given domain. There are therefore so-to-speak two different directions of inquiry in the treatment of a domain: the first, which starts by grasping various higher-order objects and seeks their material<sub>2</sub> – the elementary particles in the case of modern physics – and the second, which, starting from the ultimate elements that comprise the material<sub>2</sub>, tries to once again reconstruct the multiplicity of higher-order objects according to their various genera and species. And the question then arises as to how far this reconstructive research tendency can go. As example to be considered at the moment can serve the tendency familiar to us from science of deriving from the ultimate elementary particles not only the physical bodies, but also the organisms and, beyond that, the psycho-physical individuals, and to understand them in such a way that the entire wealth of the manifold types of objects belonging to the world that appear to us in natural experience could be derived from *one* principle. Were this to succeed, then the fundamental cohesive unity of this domain – initially harboring such heterogeneous objects – would be demonstrated along a dual path of investigation: from the macroscopic things to the elementary particles that can only be determined in thought, and from these elementary particles back again to the variegated multiplicity of macroscopically experienceable things and living beings, and human beings, and the whole humanistic reality that surrounds the human being and is characteristic of him. The complicated structure of a domain – of a world, in particular – that harbors such heterogeneous moments would then be disclosed to us and become accessible to investigation. It would then also be confirmed that the primally individual objects – in the special case, the elementary particles of physical science – are in their form I precisely objects, hence subjects of properties.

To conclude this meditation, let us connect it to the Husserlian determination of an object-domain – a region, in his language – given in *Ideas I*. It reads: “Region is nothing other than the *entire, supreme generic unity belonging to a concretum*, hence, the essential linkage of the supreme genera that pertain to the lowest differences within the concretum. The eidetic scope of the region encompasses the ideal totality of concretely combined complexes [composed] of the differences of those genera;

[118]

[119]

---

85 「or rejected」

the individual scope [encompasses] the ideal totality of possible individuals with such concrete essences.”<sup>86</sup>

As we see, there are both certain kinships and stark differences between the Husserlian characterization of a region and my conception of the object-domain. In both cases the highest genus is taken into consideration, whereby there is no doubt at all that Husserl has in mind a materially determined (“*sachhaltige*”) genus.<sup>87</sup> The difference, on the other hand, consists in Husserl’s not explaining what is to be understood by “highest genus,” whereas I attempt to characterize this in greater detail by employing to that end the concept of an object’s nature and the non-selfsufficient moments contained in it; Husserl does not really introduce this

---

86 Cf. *op. cit.*, p. 30. [“*Region ist nichts anderes als die gesamte zu einem Konkretum gehörige oberste Gattungseinheit, also die wesentliche Verknüpfung der obersten Gattungen, die den niedersten Differenzen innerhalb des Konkretums zugehören. Der eidetische Umfang der Region befaßt die ideale Gesamtheit konkret vereinheitlichter Komplexe von Differenzen dieser Gattungen, der individuelle Umfang die ideale Gesamtheit möglicher Individuen solcher konkreter Wesen.*”] The following characterizations should also be noted there: “A non-selfsufficient essence is called an *abstractum*, an absolutely selfsufficient one a *concretum*. Something here-and-now whose materially determined essence is a *concretum* is called an *individuum*.” [“*Ein unselbständiges Wesen heißt ein Abstraktum, ein absolut selbständiges ein Konkretum. Ein Dies-Da, dessen sachhaltiges Wesen ein Konkretum ist, heißt ein Individuum*”] (cf. *op. cit.*, p. 29).<sup>\*</sup> The concept of selfsufficiency is a purely formal concept in Husserl, but it is applicable to the situation we are now considering.

<sup>\*</sup> [D. Gierulanka, the translator of *Ideas I* into Polish, cites here the following marginal note from one of Husserl’s exemplars of the book: “The concepts are somewhat modified vis-à-vis those in the *LU*.” This note is relevant first of all because Ingarden also charges Husserl with not being too clear about his use of the terms *selbständiges* and *unselbständiges* – the standard for which is Inverst. III – to which Husserl’s marginal note may well be alluding as well, and because there is a perhaps not unrelated split among translators of *Ideas I* to whom I have access on how to translate this pair of terms: dependent/independent or selfsufficient/non-selfsufficient. Daniel O. Dahlstrom, José Gaos (Spanish) and W.R. Gibson (for the most part – he renders *selbständiges* by ‘self-sustaining,’ offering ‘independent’ in brackets as an alternative) favor the first option; in agreement with D. Gierulanka and F. Kersten, I go with the second for two reasons: a) the last clause of Ingarden’s note suggests that these terms are to have the sense *he* assigns to them in his ontology; b) dependent/independent, which commonly correspond to *abhängig/unabhängig*, refer to concepts that are for him completely distinct from *selbständig/unselbständig*. Cf. Vol. I, §§ 14, 15.]

87 <sup>†</sup> This follows from his remarks concerning “formal ontology,” as well as from his employing the term ‘*sachhaltig*,’ which corresponds approximately to my concept of matter I. Despite this kinship in the two positions, they must nonetheless not be identified. <sup>‡</sup>

concept.<sup>88</sup> He understands here by “region” either the highest genus itself, or (as his way of expressing himself would suggest) its unity as a “bonding” [*Verbindung*] of the highest genera that correspond to the lowest differences within the scope of the given *concretum*; my primary concern is to clarify the form of what is constituted by the highest genus. The object-domain in my sense is probably what Husserl has in mind when he speaks of the “individual scope [*Umfang*]” as the “ideal totality of possible individuals with such concrete essences.” However, this would only be correct with reference to a domain of ideal individual objects that are determined by a “regional” idea (i.e. that “highest genus” in Husserl’s sense). But it does not hold with reference to domains of temporally qualified objects (in particular, to the real world), insofar as when I speak of the real world I do not have in mind the totality of merely possible individuals that are determined by some idea, but rather the totality of such actually existing individual objects – without, of course, presupposing in the midst of an ontological analysis that such a domain *in fact* exists. Finally, Husserl did not emphasize at all that every domain must be sharply segregated from other domains and objects that do not belong to it, that therefore the highest genus must be qualitatively distinguished from other genera in a discontinuous manner. “One could”<sup>89</sup> say, without rejecting the Husserlian concept of region, that the object-domain in our sense corresponds as an instantiation [*Vereinzelung*] to the ideal range of *some* “regions”<sup>90</sup>. In concert with the general tendency of the characterizations of an object-domain given here, it will become understandable that Husserl does not resolve to endorse a separate “formal” region that would be of the same order [*gleichgeordnet*] as “material” regions, even though he sets formal ontology on a par [*auf gleiche Stufe*] with material ontologies. In my sense too there is no domain of “pure forms”<sup>91</sup>, since the latter are<sup>92</sup> existentially non-selfsufficient. We may also question whether there is a separate domain of formal ideas, although it is true that the formal ideas (ideas of the forms pertaining to objects [*gegenständlichen Formen*]) do comprise their own group within the domain of ideas in general.

[120]

## Appendix [see fn. 77]

“Hence, as we can see, in both cases (in the one in which the elements of the domain belong only to a certain highest genus, and the one in which, aside from this, existential interconnections obtain between them in the guise of a causal connection) the ultimate basis of their belonging to a particular domain lies in their

---

88 “ [Ftn.] In *Essentiale Fragen* I try to point out the differences between my conception of the “essence of an object” and the Husserlian “*Wesen*,” the concept of which represents a point of departure, but at the same time an earlier phase, of the contemporary investigations into an object’s essence.”

89 “For this reason we may”

90 “Husserlian “regions””

91 “forms I”

92 “in their essence”

generic kinship, in the selfsameness of the highest materially determined genus that is common to them all. Whereas, whether any sort of special connections obtain between the elements of the domain depends on what kind that highest genus is which determines the given domain. If it is the kind of generic moment that the concrete essences of the individuals belonging to the given domain are exact<sup>93</sup>, and thereby preclude the individuals' possessing acquired and externally conditioned properties, then we are dealing with a domain of the first type, which comprises e.g. the domain of geometric objects, or better – of mathematical objects in general. If, on the other hand, that generic moment specifies moderately exact or purely material, or “pure,” essences of the individual objects, thus ones that allow for acquired and externally conditioned properties in the domain's individuals, then we are dealing with a domain of the second type, with a “world” in which causal connections obtain among individuals.<sup>7</sup>

## § 68. Various Problems of the Form and Mode of Being of the World (of the Object-Domain)

The current result of our deliberations concerning the principle determinative of the object-domain is still unsatisfactory for various reasons and leads to some essential difficulties that were frequently the motive for clashes between various philosophical currents, although the parties involved had no awareness that one source of the dispute between them, among others, inheres in the vague concept of an object-domain and of its form. We shall therefore attempt to make ourselves aware of these difficulties. Obviously, this does not yet mean that we shall succeed in eliminating them.

1. First of all, I have not yet answered whether *every* materially determined highest genus whose constitutive moment differs in a discontinuous manner from other qualitative moments that constitute other genera specifies a distinct domain, or whether that is not the case. And if not every such genus does so, the question becomes what additional condition must be satisfied for a multiplicity circumscribed by such a genus to become a domain.
- [121] 2. Can objects that exist in different ways belong to a domain, or is it necessary that they all exist in the same way? This question pertains above all to the domain of real entities. At issue here is whether alongside actual objects there can also exist in the real world states of affairs that are in reality possible [*real mögliche*

---

93 The existence of a domain of objects with a radical essence would be ruled out on the one hand by the monadicity of the nature of this kind of objects, and on the other by the generic kinship between individuals of one and the same domain, insofar as the monadacy of the object's nature would preclude the existence of a higher-order genus under which the given object with a radical nature would fall. If it were so, then only *one* object with a radical nature would exist. But this issue calls for more detailed examination.

*Sachverhalte*]<sup>794</sup>, and in addition – if this domain or the objects belonging to it exist in time – whether past and future entities also belong to this domain, or exclusively objects in the present.

3. The two following existential problems also arise in conjunction with the form of a domain.
  - a) Is the object-domain itself existentially selfsufficient? In other words, does it follow from the fact that a plurality of selfsufficient objects comprise a domain that the domain itself is selfsufficient, or is it nonetheless possible that it is non-selfsufficient? But this question must be further differentiated, and therewith made more precise. That is to say, the selfsufficiency of an object-domain can be considered firstly with respect to the objects belonging to the domain, and secondly with respect to objects that do not belong to it, and thirdly with respect to other domains. All these cases must be dealt with separately.
  - b) If a domain were selfsufficient with respect to other object-domains (and at least with respect to *some* of them), then the further question arises whether it also is or could be independent, or even dependent, with respect to those domains. It is not ruled out that no entirely general answer can be given to this question because nothing quite general can follow in this respect from the pure form. Thus, depending on the case – hence, depending on what sort of domain it is, by which objects it is constituted – a domain can on one occasion be independent from all other domains, on another – only from some of them, or, finally, it can always be only dependent. However, the dependence of a domain on some other domain must be distinguished from the dependence of the *elements* of a domain on the *elements* of some other domain. And there is the question of how these two dependencies relate to each other.
4. The following formal problem is related to this existential problem of a domain's selfsufficiency: Is the domain closed in virtue of  $\lceil$ its essence $\rceil$ <sup>795</sup>, or can there be both closed and open domains? [122]

But what does it mean that a domain is “closed,” or that it is “open”?

A domain can be considered from two different points of view: either as a summative whole with effective parts, or as a higher-order object that is constituted on the basis of such a whole. As higher-order object, the domain is a whole in the absolute sense (cf. § 39), hence – in the sense presented there – it is closed [*abgeschlossen*]<sup>796</sup> in all respects [*allseitig*]. However, for our purposes, a much more important question is whether the domain as summative whole<sup>797</sup> is “closed”

---

94  $\lceil$  within its scope there can also exist empirically possible states of affairs alongside the “actual” ones.  $\rceil$

95  $\lceil$  the essence of its form  $\rceil$

96 [Perhaps “closed-off” would have been a more literal (accurate?) rendering of *abgeschlossen*.]

97  $\lceil$  with effective parts  $\rceil$

or “open.” The issue in this question is whether it is possible to adjoin to a given domain some other one, or at least a set of individual objects – or, finally, a single object. If so, then we say that this domain “is open”; if not, then it is “closed.” Meanwhile, this adjoining of some item to a domain is different from the genesis of new elements *within* it. In the latter event, we do not say that this domain is open. In other words, the adjoining of certain objects – which would be possible in the case of open domains – would pertain to objects that belong to a fundamentally different genus than the one which constitutes the given domain.

An object-domain’s being open or closed undoubtedly constitutes one of its formal features. But does this feature belong to form I of the domain necessarily? If both closed and open domains were possible, then this feature – depending on the case – would either follow from the *material* determination of the given domain, or be bound up with particular types of the domain’s ‘form’<sup>98</sup>, which<sup>99</sup> would then have to be independent of its matter. It appears, in particular, that domains in which the individual objects belong not only to a highest genus, but are also bound together by a system of causal or some other connections, are at the same time closed, whereas those domains that do not display any connection of this sort amongst their elements ‘can be’<sup>100</sup> open. But this would have to be confirmed or rejected through additional deliberations.

- [123] 5. Closely connected to the problems just noted are the questions concerning the formal relations between two domains. What relations are at all possible there? Must object-domains always *exclude* each other, i.e. possess no common element, or can they – without ceasing to be two domains – be in a relationship where the one domain is of a higher or lower order than another, or where they even intersect? If domains were simply classes, then all of these relationships would no doubt be possible (e.g. the class of parallelograms, or of regular polygons), but ‘we have distinguished domains from classes, and then it becomes questionable whether they allow the noted relationships. The difference between a class and a domain could be more deeply grounded on the basis of this state of affairs [*Tatbestand*].’<sup>101</sup>

---

98 ‘formal structure’

99 [“which [*die*] ... matter” was added in the German version, and in virtue of gender and number must refer to ‘form’ (or ‘formal structure,’ as the Polish translator has it [see preceding note]). It is possible, however, and would perhaps make more sense, that Ingarden intended the pronoun here to be *der* – which would then refer to “feature.”]

100 ‘are’

101 ‘precisely this appears to be rather doubtful. And conversely: if only *some* of these relationships were possible for domains, then this would mean at the same time that there is some very crucial difference between a domain and a class, and then it would behoove us to show on exactly what this difference depends.’

The problem of the permissible formal relations between two domains arises when we consider those particular domains whose elements' material determination is known, and when we at the same time know that specific existential relations obtain between the elements of the one domain and those of the other. Let us take works of art, for example: it would appear that they comprise a<sup>102</sup> domain. A series of circumstances indicates in this context that various sorts of existential relations obtain between them and some real objects. Thus, for example, they are – insofar as they exist at all – produced by their creators, who are themselves real objects and belong to the real world. The works of art themselves are heteronomous objects, but they have as their existential foundation certain real things: sculptures, e.g. a block of marble; paintings, a canvas and paints; literary works, paper and printing ink; and so on. Finally, they participate in the vicissitudes of certain real objects. The artist, the recipient of the works of art, the virtuoso undergoes certain changes as a result of comporting with them, and also subjects them to certain transformations (compare the life of the literary work of art).<sup>103</sup> As a result of this, works of art make their appearance within the framework of the real world, although they themselves are by no means real. What, then, about the relation to each other of these two domains? Does the domain of works of art belong to the real world as 「a partial domain」<sup>104</sup>, or does it 「form something like a complement [*Pendant*] to the world」<sup>105</sup>? No element of the one domain comprises an element of the other, and conversely. Only certain existential relations obtain between these elements. Can two domains that exclude each other in this fashion at the same time “intertwine” in such a manner that the elements of the one 「show up」<sup>106</sup> *amongst* the elements of the other and have these existential relations with them?

[124]

This state of affairs is not the only one that needs investigating. I shall presently allude to another that is connected with the problem of the inner cohesive unity of the domain.

6. Among the various existential domains, those assume a special status – and they are for this reason especially important to us – whose elements are existentially interconnected in various ways and are, in particular, members of a cohesive system of causal connections. We call a domain in which this takes place a world.<sup>107</sup> The real world appears to be a world in this sense. 「The analysis of its form」<sup>108</sup> does, however, present us with certain difficulties. How, for example,

---

102 「separate」

103 Cf. in this connection my analyses in the books *The Literary Work of Art* and *Ontology of the Work of Art*.

104 「some sort of sub-domain of it」

105 「simply belong to it」

106 「are distributed」

107 One should not, however, presume that this 「formal」 feature already exhausts the essence of the world. Cf. § 71, below.

108 「Its structure」

is it possible that the elements of the world preserve their selfsufficiency even though they are at the same time terms of certain existential relations, of causal relations in particular? Does the one not exclude the other?

7. It would appear that there are domains whose elements change, and even come into being [*entstehen*] and cease to exist. Is the domain in which this occurs<sup>109</sup>, as domain, sensitive to these "changes"<sup>110</sup>? And what would the situation with this be – especially with the real world, in which such facts [*Tatsachen*] would occur? When we speak here of "sensitivity," we mean that the given domain is altered under the influence of these facts, or even ceases to exist. If it is "sensitive," then the question becomes: what dimensions [*Ausmaß*] can these facts<sup>111</sup> take on before the existence and identity of the given domain is threatened? And of what sort are the eventual changes of the domain? Are they purely formal, or only material? Or are they altogether absent?<sup>112</sup> And yet another issue: If a domain is "sensitive" to the changes of its individual elements, then the question arises as to whether this domain itself exists in time, or whether time is only something that shows up exclusively *within the framework* of the domain in which the transformations of the elements take place.
8. A quite special situation, and one that is very important for the controversy between idealism and realism, is presented by the problem of the relation between *material* objects (things and physical processes) and *mental* [*psychischen*] entities (persons and mental processes, conscious experiences in particular). This problem itself exceeds the scope of the formal issues being dealt with right now, since it is at least grounded in material problems. Besides, it lends itself to being interpreted as a metaphysical or purely empirical problem. But at the same time, it is most intimately bound up with the inner cohesive unity of the world, and can eventually be transformed into the problem of the possible relations between two domains.

[125]

Various attempts at a solution of the problems raised above have been undertaken in the course of the history of European philosophy. It is possible to oppose the domain of physical objects to that other domain of the mental, whence the question then arises concerning their mutual existential relation, e.g. of the mutual causal effect of the elements of the one domain on those of the other, or of a mere "parallel" coordination of these elements, and the like. It is also possible, however, that the physical and mental entities are simply to be reckoned as belonging to the same domain. In line with the assertion concerning the generic homogeneity of all elements of the same domain, one must then ask about the foundational generic moment that unifies the contraposed entities. This homogeneity can be conceived in various ways, either in the materialist sense – according to which the foundational

---

109 " (the real world, in particular) "

110 " sorts of facts "

111 " of the "extinction" of its elements – if we may put it that way – "

112 [These last three questions were added in the German version.]

generic moment is precisely “materiality” – or in the spiritualist sense – that the mental or the spiritual contains this foundational generic quality, which then makes its imprint or expresses itself in the physical only in a derivative fashion. Finally, a third possible solution would see this generic moment in something different from both the physical and the mental, [something] which would at the same time make intelligible the presence of the physical and the mental in the same domain as the consequence or mode of appearance of that [third] something.

Were we really dealing here with two different domains, then it would at the same time have to be clarified how such intimate existential relations are possible between the elements of the one and those of the other as appear to obtain between the physical and the mental, relations that have thus far not been clarified in their essence. Insofar as the experiences we have in daily life do not mislead us, it appears not only that these connections are extraordinarily tight, but that a peculiar permeation [*Durchsetzung*] of the one domain – in particular, of the material world – by elements of the other also results, so that the latter show up, through a remarkable entanglement with certain physical bodies, *among* the material entities. How this is possible would have to be explicated on the basis of the essence of the entities involved.

[126]

If, on the other hand, the mental and the physical were to belong to the same domain, then their ultimate generic kinship would have to be shown – which would permit them not only to belong to the same domain, but also to enter into such close existential connections. All of these problems have thus far resisted solution. No attention had been paid in this connection to the formal problems bound up with this, and in particular the form of the domain and the possibilities of relations between domains that follow from it have been ignored. 「The tighter the relations or the existential interconnections between the mental and the physical shape up to be, the more difficult and urgent are the problems that we have just indicated. All progress achieved in recent centuries in physics, physiology and psychology has on the one hand shown an increasingly tighter relation between the mental and the physical; at the same time, however, the fundamental heterogeneity of both these object types has in no way diminished. The human being, but also every living being, appears to be all the more mysterious, the more individual facts pertaining to the reciprocal dependence of these two factors are being discovered, and the more difficult it becomes to understand the inner, necessary unity of what is fundamentally heterogenous. This whole contexture of problems – which, as we said, goes beyond the problem-scope of formal ontology, and for this reason cannot even be attacked at this point – is proving to be of fundamental and decisive significance for the main problem of the controversy between the so-called realism and idealism over the existence of the world, because the essence of the mental appears to be most intimately connected with the essence of consciousness. If, as has been frequently maintained, the mental is identical with consciousness, then the problem of the existential relation between the real, material world and (pure) consciousness is precisely *the* problem around which the whole controversy ultimately revolves. If, however, the mental is essentially different from (pure) consciousness,

[127]

even though perhaps closely bound up with it existentially, then our principal issue in the controversy gets even more complicated. It may well be, then, that what is involved is the problem of the existential relation between *three* different domains: between the material world, the world of the mental and pure consciousness. And the problem once again bifurcates: into that of the existential relation between the domains themselves, and that of the existential interconnection between the elements belonging to these various domains. These last interconnections appear to be so tight that they make the belonging of the three entities to distinct domains highly unlikely, and point rather to the existence of *one* domain: the real world. If it were in fact so, then we would have to concede that the initial, radical opposition of pure consciousness and the real world – as if two mutually closed-off domains were involved – is after all untenable. Is it also entirely beyond doubt that consciousness is an existential *domain*, and that the basic problem of the Controversy should therefore be posed under the aspect of the existential relation between two object-*domains*? Or is it, to the contrary, that the occurrence of consciousness *within the framework* of the real world is just a misleading semblance that must be eliminated in order to unveil the *true* relationship between consciousness and world as two entities wholly external to each other? The formal-ontological problems that we have raised in this chapter infiltrate in an essential way into all of these issues; they can therefore not be circumvented within our whole problematic.<sup>7113</sup>

↑ This problem becomes urgent the instant we become aware how intimate the relation is between what is mental and pure consciousness. It is an issue that will have to be taken up in the future in minutest detail. At the moment we are not yet prepared for it. However, acknowledging for the time being what has shown up thus far in the history of philosophy as a likely hypothesis, we can say that either – as might be asserted on the basis of Berkeley’s position, say – pure consciousness and what is mental are simply one and the same, or that conscious experiences comprise a certain *kind* of facts *within the framework* of what is mental, or, finally, that pure consciousness is situated completely *beyond the scope* of what is mental, and comprises a *factor completely different and separate* vis-à-vis both the latter and what is physical, [a factor] which, however, remains in some sort of unexplained existential relation to both these spheres of objects. It is indeed this very relation which is our central problem. And once again, in all attempts at its solution the (perhaps illusory) fact must be acknowledged that conscious experiences – irrespective of which of the noted possibilities of their relation to what is mental essentially obtains – appear, just as does what is mental, *to show up in the midst* of what is physical, and more generally, *within the framework of the real world, as if they comprised one of its elements*. But perhaps this is just a semblance, and in essence the experiences of pure consciousness comprise an entirely *separate domain* which – in line with the

---

113 [Because of the length of the paragraph in the Polish that this paragraph replaces, and because it concludes the Section, for convenience I place the Polish counterpart in the body of the text.]

erstwhile point of departure of our inquiries – needs to be radically *opposed* to the domain of the real world. It would then yet remain to solve the problem of what the existential relation is between these two domains, and to this end we would need to have at our disposal a survey of the relations that are in principle possible between two domains, which permit, among other things, that “intertwining” of elements of one domain with those of the other.

The formal problems of the form I of a domain, or a world, touched on above, as well as those pertaining to the relations between domains, are most intimately related to the central problems of the controversy over idealism. We must therefore deal with at least some of them in greater detail.<sup>7</sup>

## § 69. Some Attempts at a Solution of the Indicated Problems<sup>114</sup>

It is now time to tackle the problems indicated in the preceding section. To that end, however, it will prove useful to first analyze with respect to their form some examples of various putative existential domains. Perhaps it will turn out that these problems need to be solved in a different way for the individual types of (putative) object-domains.

[128]

Until now we have turned our attention primarily to domains whose elements are regarded as existentially autonomous. It is to be expected that the corresponding domains are also autonomous there. Meanwhile, it is not difficult to point out multiplicities of heteronomous entities, which, it would appear, could also be regarded as domains – like the multiplicities of art works, for example. Thus, the range of examples to be considered must be expanded. We must also reckon here with the possibility that there may be assertions that hold only for autonomous domains, as well as those that hold only for heteronomous ones, and, finally, those that hold for *all* object-domains in general.

*Ad 1.* There is the question of whether for constituting a domain, a highest genus of its elements is sufficient that differs in a discontinuous manner from other highest genera. The way we have understood this condition is that this highest genus extends over all the primally individual objects of the domain which eventually only comprise the material<sub>2</sub> for the other entities occurring in the domain, so that it is not necessary for the higher-order objects which belong to one and the same domain to fall under one and the same highest genus (and, indeed, under the same one that characterizes the primally individual elements of the domain). With this restriction, the condition stated above appears to be sufficient for constituting some object-domains; there may also exist domains, however, for whose constitution this does not suffice. In that event, additional conditions must be appended – as applies perhaps to domains that we are here calling a world.

---

114 [This entire section was added in the German version.]

Those domains for which a highest genus of the said type is sufficiently constitutive are, it would seem, at the same time characterized by *all* objects that fall under this genus and belong to the respective domain.<sup>115</sup> It would also seem, however, that those domains for which this does not hold allow for a multiplicity of objects of the same highest genus to still remain *outside* of them. This new multiplicity can either be of a kind that in turn forms an object-domain, or one that cannot do so. In the first case there are then *two* domains whose elements belong to the same highest genus, but what distinguishes them is that the complementary condition needed for constituting the domain is for each of them different.

[129]

Meanwhile, this way of contrasting the two domains is not quite correct. That is to say, the putative condition that completes [another] into a sufficient one for constituting a domain can be of a twofold kind. It is either allowed by the highest genus, but not required, or it is allowed and required by it. In the latter case, the elements of the respective domain are also characterized, apart from their generic identity, by peculiar new features – e.g. that there are determinate existential connections amongst them, and that they form a world. Strictly speaking, however, the highest genus for the given domain is in this case sufficiently constitutive after all, provided the demand it imposes on the additional feature peculiar to the domain's elements is of a special sort. Namely, that demand can be of a twofold kind. Either it is a demand for *some* supplementary qualification of the elements, or for their ordering, or for their existential interconnections – which<sup>116</sup> can still differ in a specified [*bestimmte*] or unspecified manner, or be particularized [*spezifiziert*] in different ways – or a demand for some *unequivocally specific* supplementary qualification of this sort. In the first case, some unequivocally particularized qualification must so-to-speak be *selected* from amongst the supplementary qualifications that are indeed required but not unequivocally specified, as well as from the merely admissible ones – and it must be effectively present [*effektiv vorhanden*] in the domain. In the latter case, in contrast, the highest genus is really sufficient for constituting the domain. We must then abandon the conjecture that there can be numerous domains with elements of the same highest genus, which would, however, be differently characterized with respect to their ordering or their existential connections. Then, too, to every such domain belong *all* the objects that fall under the highest genus constituting that domain. If, therefore, there are to be two domains to which elements of *the same* highest genus belong, then the peculiarities of the elements that go beyond the commonality of genus – namely, their distinctive ordering within the domain, or the existential connections that obtain among them – are merely

[130]

---

115 It will presently turn out that this assertion is incorrect.

116 [The referent is ambiguously either 'demand' or 'qualification.' The Polish translator of this sentence refers it to the former; I feel inclined toward the latter.]

can once again be of a twofold kind. Either it elicits the completing organization of the domain in an autonomous fashion, or it relies solely on its purely intentional accomplishment [*Leistung*]. Only in the first case would there really be two different autonomous domains, all of whose elements would belong to *the same* highest genus common to these domains. In the latter case, we would properly have only *one* autonomous domain. The two domains – distinguished only by a different, merely intentionally introduced, ordering (or interconnection) of the elements – would represent a special case of existential domains. The elements of such a domain, each for itself, would be autonomous there; the domain itself, however, owing to the mere intentionality of the ordering or interconnection of the elements, would be merely heteronomous.<sup>117</sup>

A domain in which there are special existential interconnections among the elements is, for example, some specific world. These interconnections can be causal, say. But they need not necessarily be interconnections of this kind, nor does there have to be in a world only *one* type of existential interconnections. Thus, there can be interconnections that are grounded in a different ordering of the domain's elements in space (perhaps also orderings in time). Only if this space were treated as it was in classical, pre-relativistic physics – as Euclidian, homogeneous [*euklidisch homogen*] and amorphous, and at bottom not in any kind of autonomous relation to the objects (material things) occupying it – would no existential relations of any kind result between the things solely from their distribution in space; but if the latter were to obtain after all, then they would have to result from the material attributes of the elements themselves. They would, however, result from the distribution of the elements in space if this space – in the relativist sense – were not amorphous and homogeneous, but would rather be modified in its structure by the objects (the material particles) distributed in it, and it would itself effect modification in these particles. It is essential for a “worldly” domain that an internally bonded whole be generated owing to the interconnections that prevail among its elements, a whole in which the individual elements, of lower or higher order, are certainly mutually selfsufficient, but – as will be shown more precisely later – are no longer existentially independent of each other.

[131]

But this mutual existential dependence of the elements of a domain can be of a twofold kind. Either *every* element is directly or indirectly dependent on *all* remaining elements of the domain<sup>118</sup>, or such is not the case. In the latter case, there can then be among the elements of the domain such elements as are *not* mutually de-

---

117 The third existential type of domain is the case in which not only all the elements, but also their ordering and existential interconnection would be merely intentional. It would have to be considered separately whether there can be yet a fourth type, in which the elements would indeed be merely intentional, whereas the domain itself would – in its structure – be autonomous.

118 Such is the case, for example, in radical causal determinism, which has been proclaimed more than once in the history of philosophy. Cf. the Marxist maxim: “Everything in the world is causally connected [*verbunden*] with everything.”

pendent on each other, since they belong to two different relatively isolated systems that certainly can belong to a higher system, but are at the same time separated, at least for awhile, by a buffer [*Isolator*] which is indeed responsible for the mentioned independence of the said elements.<sup>119</sup> No ultimate, primarily individual element can be so ousted from the whole of the domain as to be completely independent existentially from the entire rest of it, so that it could exist even if this entire rest were to cease to exist. But also no *part* of the world that already harbors a multiplicity of primal elements within itself can then exist for itself without the rest of the world that completes it – hence [can] form, in the limiting case, a selfsufficient *domain*, much as it [part] may be a selfsufficient object.

In the second case, on the other hand, no primarily individual element would be existentially independent from the *whole* rest of the domain, since it would then be absolutely isolated and therewith not belong to the same world. It could, however, be independent from a *part* of the world surrounding it. But also no *part* of the domain (in the sense determined above) is here completely independent from the whole rest of the world, hence it could not continue to exist following the annihilation of this rest. On the other hand, there can be two simultaneously existing parts (two relatively isolated systems) in such a world that do indeed belong to one and the same higher system, but which are nonetheless temporarily independent of each other – inclusive of all the elements contained in them, or only of some.

[132]

As we can see, various types of inner connectivity of the world or of the existential domain are possible.

If an existential domain is sufficiently constituted by a highest genus that differs in a discontinuous manner from other genera, then it *cannot* be supplemented by a multiplicity of objects belonging to *any* other genus of like order [*gleichgeordneten*]. Its selfsufficiency is then absolute (radical). Should a domain be sufficiently constituted by a highest order, but in such a way that a specific ordering, or a specific existential connection among the elements is still unequivocally required – then this domain too is selfsufficient in the absolute sense. If, on the other hand, an autonomous domain is constituted by a highest genus and by an existential interconnection or ordering of its elements that is not required, though permitted, by the genus, and if the interconnection (or ordering) is at the same time *autonomous*, then there can in principle be some *other* domain with elements of *the same* highest genus and a *different* ordering (existential interconnection). If there were in fact such a domain, then this would mean that the highest genus which is constitutive for both domains would allow two different modes of completing their constitution and that on a particular occasion a factor that is external to them would have actualized the corresponding possible ordering of the elements or the respective interconnection

---

Whether this can be really consistently demonstrated for the world is another question.

119 I shall deal more thoroughly with this case in the volume devoted to the causal problem.

among them. Both domains are then existentially dependent on this factor. What this factor itself is, and whether it is or has to be different in each case<sup>120</sup>, whether it is itself independent vis-à-vis the respective domain (as it presumably is) – these are all questions we are unable to answer here.<sup>121</sup> Hence, whether these two domains can exist apart or coalesce into one solitary domain is something we shall not consider until later – in the course of a general treatment of the possible existential relations between domains. There it will also be possible to determine the conditions for one domain to be capable of being completed by some other. Here we should only note that if a domain were completable by some other, then it could obviously not be absolutely selfsufficient.

*Ad 2.* Can there be objects of varying modes of being within the framework of one domain, or, to the contrary, must they all exist in the same manner? This problem is of special importance for the investigation, as well as for the conception, of the existential domain that is a real world, because the elements of the real world are temporally determined objects – objects persisting in time, in particular – as well as, it would seem, temporally extended processes, and also because they of themselves determine real possibilities of a change in the world through the factual situations prevailing in any particular present. It is therefore not possible to exclude from the real world, the real possibilities and factual situations that are not active

---

120 It is rather likely that these eventual factors are different, since they would after all elicit different existential interconnections in objects of the same highest genus, or impose a different ordering on them. We cannot say what existential relation to each other they have – whether e.g. they belong to some third common domain or are two individual objects that are independent of each other – on the basis of the function they exercise vis-à-vis the respective object-domains.

121 A situation is theoretically possible in which one does not know from other sources whether for a given domain there is such a factor at all, and what it is in itself. Then, on the basis of our consideration, a way opens up to at least decide concerning the existence of such factors without abandoning the investigation of the given domain. Namely, we need to investigate whether the ordering of the elements within the domain or the existential interconnections amongst them are unequivocally demanded by the highest genus of the domain's elements or are merely allowed by it, or only ambiguously required. In the last case there must be some co-constituting external factor, and the domain itself can in itself be recognized as existentially dependent. And if it could also be shown that these interconnections or the ordering among the elements are only heteronomous (intentional), then the mode of being of the *whole* domain could also be specified in the sense of merely intentional existence, and this even if the elements themselves were to exist autonomously. On the other hand, should both the ordering and the existential interconnections prove to be autonomous, this would already imply a decisive argument in favor of the autonomy of the whole object-domain, despite its dependence on the – then necessarily existing – external factor. These are all scenarios that are of the greatest significance for the solution of the problem pertaining to the existence of the real world.

[134]

[*aktuellen*] in the present in question (i.e. the future and past factual situations). Reality [*Realität*] is precisely that mode of being in which, in virtue of essence, there is a transition from being-of-the-future into being-of-the-present – and in being-of-the-present, also being-in-an-active-mode [*Aktuellsein*]<sup>122</sup> – and from there into being-of-the-past [*Vergangensein*].<sup>123</sup> And it is likewise an essential necessity for every present state [*Gegenwartsbestand*] of each individual persistent object belonging to the world – having taken account of the overall active present situation [*gesamte gegenwärtige aktuelle Sachlage*] in which it finds itself within that world – that it determine a specific ensemble of states of affairs that are in reality possible, some of which are to be reckoned among the states of affairs that come to be effectively realized in the future. Over the actively actual [*aktuell wirklichen*] “soil” of the real world rises – like a cloud that cannot be done away with – the totality of possibilities that are real at the time. To the vicissitudes of the world, or of the entities belonging to it – vicissitudes determined by essential lawfulness – also belongs the temporally determined change of what at any time exists actively [*des jeweils aktuell Seiendes*] as well as the change that unfolds with time of what is in reality possible [*des real Möglichen*]. The real world is at least in this respect fully satisfied in its demand for completion – hence, self-satisfied [*selbstgenügsam*] and in this special sense selfsufficient – only when it is taken in all the adduced modes of being along with the vicissitudes that depend on both these modes of temporal change. On the basis of our earlier deliberations it also becomes clear that the character of activeness [*Aktualitätscharakter*] confers on what exists in any given present an existential priority over the other variants of being that occur in the real world, since it is what is actively of the present that first determines what is heteronomously possible (or what is of the future) as well as what is of the past.

We shall later come across analogous existential problems in the context of another example of a domain that is not autonomous. But similar situations can be illustrated for domains that have strictly ideal entities for their ultimate elements. Thus, it does not at any rate appear necessary that everything belonging to one object-domain would have to exist in exactly one and the same mode of being. What different modes of being are possible in some domain can only be decided on the basis of a detailed analysis of that domain.

*Ad 3.* The problem of the selfsufficiency of the domain harbors still other issues, apart from the ones we have already touched on. We shall therefore deal with it in

---

122 [It is tempting here to render *aktuell* by ‘actual,’ as in ‘being-actual.’ Since ‘actual’ invites a connotation of temporality, its use here could easily be misleading (cf. Vol. I, p. 99, n. 214). Other translators have employed the neologistic ‘actional’ for *aktuell*.]

123 [A less “Heideggerian” way of rendering this sentence might be: “Reality is precisely that mode of being in which, in virtue of essence, there is a transition from being-futural into being-present – and in being-present also being-active, and from there into being-past.” Or even this last, with the hyphens omitted. Are there differences of meaning in these three versions?]

a separate section [§ 71]. Hence, we proceed directly to the problem labeled 4, since it is closely related to the problem dealt with under 2.

*Ad 4.* Is the object-domain, with respect to its general form, always “closed,” or are there both “closed” and “open” domains?

We have already indicated the various possible senses of “closedness” or “openness” as applied to an existential domain. A domain is “open” in one sense if it is capable of being supplemented by a multiplicity of objects – or even by only one – that do not belong to it, or have not arisen from it. It is “closed,” on the other hand, if it does not possess this capacity for being supplemented. In this sense, we addressed the issue in one case when we said that every radically (absolutely) self-sufficient object-domain is, in virtue of its essence, “closed.” Also, as a higher-order object, it is a whole in the absolute sense, and as such “closed” – i.e. unequivocally delimited in all respects (cf. § 39).

[135]

We have maintained on several occasions, however, that an object-domain is a summative whole with effective parts. What about its “closedness” in this context? But the summative whole loses its identity as soon as a *new* element, a *new* effective part is reckoned in or adjoined, or when an element previously belonging to its realm is withdrawn. As it turns out, however, this claim must be restricted. It holds only for those summative wholes that contain quite loose elements, not bound in any way, thus, when these elements belong to the whole *only* owing to their generic commonality – as is the case, for example, with a multiplicity of ideal objects of like genus – or when they are attached to one whole on the heels of an intentional commitment even when they are generically disparate. Then this whole, or the corresponding multiplicity, is “open” in the sense that new elements can be attached on the basis of a new commitment; but a *new* multiplicity is generated by this means, a new summative whole. Insofar, then, as an already determinate summative whole is to be sustained in its identity, it is after all closed already, as, for example, is the case for the ideal objects of *one* genus. For the multiplicity of ideal objects determined by a highest genus contains only quite determinate subspecies [*Unterarten*] whose multiplicity can be neither arbitrarily diminished nor enlarged, and the same also applies to the multiplicity of individual objects determined by and falling under these subspecies. If this multiplicity is infinite, then the power of this multiplicity is also unequivocally determined by the highest genus or by the subspecies. If, however, one wished “to enrich” the particular multiplicities [*Mengen*] belonging to the lowest subspecies by a new batch [*Folge*] of such elements – which in view of the essence of the infinite set [*Menge*] is possible – then the whole formed in this way is either determined by the highest genus from the outset in such a way as to embrace this batch, or it is a purely intentional product whose boundaries depend on a subjective commitment: one that owing to the enrichment becomes a *new* summative whole, which is in turn self-enclosed.

[136]

The problem of the “openness” of a domain looks different, however, if we take into account the fact that we are dealing in it with a summative whole of a wholly *special* kind, and if we at the same time set the condition that the issue is supposed to be one of augmenting or diminishing the elements belonging to this whole *within*

*the framework* of the domain (rather than a matter of augmenting by means of attaching a *new* multiplicity of objects of another kind, which initially exist *outside* of the given domain). One distinctive feature [*Besonderheit*] of the summative whole at issue in the case of possibly “open” domains is that this domain is not simply a multiplicity of mutually wholly loose, unbound, generically homogenous objects that are independent of each other, but is rather a multiplicity of objects that are bound to each other in this way or that and are existentially dependent on each other in one way or another, and another is that it is characterized by certain lawful regularities to which the transformations and operations permissible in it are subject. The inner consistency [*Einheitlichkeit*] of these lawful regularities determines the role of the individual objects belonging to the domain, and once this role can eventually be fulfilled by some other individual, the identity of the particular individual is not essential for preserving the identity of the entire domain. What is essential is that the exchange – if we may put it that way – of particular elements by other elements, which as far as their role is concerned are equivalent to the exchanged ones, cannot be accidental, but must follow from the lawfulness of the transformations taking place within the domain. This lawfulness leads so-to-speak to certain elements of the domain ceasing to exist – or even having to do so – and to others arising in their stead, in order to replace them. One need not necessarily think in this setting of the causal lawfulness governing within the framework of a real world. We shall give examples in the sequel where this lawfulness is of a completely different nature (cf. the analysis of “chess” below [§ 73]). The identity of this kind of domain<sup>124</sup> is preserved despite the transformations within it. In other words, it is not “sensitive” to these transformations. To be sure, in this case the domain (as we said) is comprised of a quite special summative whole, but this does not change its basic character because it always contains effective parts. Its elements are selfsufficient, although they are not completely independent.

[137]

The problem labeled as 7 [in § 68] therefore gets solved in this manner.

Are two object-domains that are constituted by the same highest genus – though through a correspondingly different ordering or a different existential interconnection among the elements – “open” in the sense that the second domain can be integrated [*einbezogen*] into the first not intentionally, but rather autonomously – in such a way, however, that the identity of the first is preserved in the process, while the second is degraded thereby to [the role of] a partial domain of the first? Or is this only possible in the sense that the two domains – in continuing to remain autonomously closed and separate – would only be conjoined purely intentionally into one single, and indeed into a third, object-domain?

---

124 The transformations within a domain that is a world can also depend on the changes in the individual elements of that world as well as on altering their ordering within the domain. But this is a different problem pertaining to the structure of the world.

This problem too we shall attempt to resolve later – when dealing with the existential relations among domains [§ 74].

*Ad 5 and 6.* The problems indicated under 5 and 6 will be discussed later in a separate section (§ 70).

*Ad 8.* The problem of the eventual generic disparity of material and mental (consciousness-like [*bewußseinsmäßigen*]) entities – both of which, it would appear, occur in one and the same world – as well as of the possibility of their occurring in one and the same domain, was already illumined as to its importance for the controversy over the existence of the world. But it cannot be treated any further here in a purely substantive manner, so long as the material-ontological problem of the essence of materiality and of the essence of the mental has not been solved. Thus, the formal-ontological problem of the eventual inner cohesive unity of a world harboring both of these kinds of objects remains for the time being unresolved.

## § 70. The Individual Object as Component of the World

[138]

I would now like to deal with the problem of whether and how it would be possible in a given case to reconcile the selfsufficiency of objects existing autonomously in a world with their mutual dependence, considering that all of these objects participate in causal connections. Or to put it differently – [with the problem of] how a selfsufficient individual object can be a component [*Glied*] of the world.

It appears at first glance that there is really nothing to ask about here. After all, independence and dependence are only possible – according to our characterization – where the given object is selfsufficient. Meanwhile, a difficulty arises that is not eliminated by means of this simple declaration. The foremost issue is the following:

Let us imagine that we are dealing with an individual object within a real world, e.g. with some specific plant or animal organism, or, finally, with some “inanimate” thing – say, a block of stone lying on the road. Each of these objects is involved in manifold causal connections with various other objects, since various actions are continually exerted on a given object by the surrounding objects, and, conversely, the given object affects the ones surrounding it. Thus, light illumines the plant and contributes to the production of chlorophyll in it. For example, the temperature of the air surrounding the plant rises, and this brings about an increase in its volume and various changes in the structure of its cells. An increase in the evaporation of the fluids contained in it also results, and so on. The other way around, the carbon dioxide stored in the plant is expelled from its body into the open air and mixes with it, so that it both alters the composition of the air and induces certain disturbances in it – insignificant as they may be. The impact of the air on other organisms is in turn markedly altered as a result. In “drawing” (sucking) water and other fluids from the soil, the plant utilizes these for supporting its own organism, but at the same time it affects the chemical composition and physical properties of the soil; it depletes it of certain chemical substances, thereby influencing the chemical processes in it, while its roots strike increasingly deeper into the soil and bring about a different

[139] distribution and a softening of the consistency of the soil sample surrounding it. But if there is a vast collection of plants of a particular kind, and in a particular assortment – for example, great forests – then this makes a significant impact on the climate of the given region.

Two objects always participate in these countless, continually transpiring processes: the plant and the soil, the plant and the light, or the body emitting the light, and the like; but the process forms a bond between them, leaving its mark in a more or less distinct way on both of them, i.e. by inducing in both correlative transformations of their properties. The well-known law of physics that *actio = reactio* says nothing else than that every process between two objects has in the changes induced by it something like two ineluctably bound together aspects of itself, although they cannot generally be predicted in advance purely analytically. For, as we say, it is experience that first shows what new properties arise in an object under the influence of some process. These changes, or new properties, that arise in two different objects are strictly correlated, and indeed as those that have been evoked by one and the same process. They are also conditioned in a *twofold manner*: on the one hand, by the properties of object  $P_1$  that the process encounters in it and which it impacts, and that lead to the genesis of new properties of this object; on the other, however, by the transpiring process itself, or those properties of object  $P_2$  which are the source and determining basis of the process emanating from this object. The newly generated properties of object  $P_2$ , from which the process impacting object  $P_1$  emanates, are doubly conditioned in a similar fashion. That is to say, they are conditioned by the properties accruing to object  $P_2$  prior to the process and by the reaction stemming from object  $P_1$  that undergoes the process, and which, in doing so, leaves its “impress” on object  $P_2$ . The doubly conditioned new properties of the object that participates in a process comprise what we have earlier called its “acquired,” or also<sup>125</sup> “externally conditioned,” properties.

Two difficulties arise in conjunction with the situation just sketched:

- [140]
1. Can properties be found in an object comprising a component of the world that are neither acquired nor externally conditioned?
  2. The process that plays out between two persistent objects, X and Y, and which elicits in them acquired or externally conditioned properties – does not such a process nullify the existential selfsufficiency of these objects?

*Ad 1.* At first glance it would appear that an object comprising a component of the world does not have any properties at all that are absolutely its own<sup>126</sup> – hence, that are neither acquired nor externally conditioned. For if there were such properties, then there would be in it something that is indestructible by external conditions,

---

125 [The syntax may be a bit misleading here in suggesting that “acquired” and “externally conditioned” are synonymous. Question 1 that immediately follows clearly shows that they are not.]

126 Not even in a moderate sense!

something that would be immune to all outside influences. Yet it appears that every individual object existing within the framework of the world can be destroyed by a corresponding transformation of the external conditions under which it exists. It suffices to cut off for a time the supply of oxygen in the atmosphere of which the majority of living beings live, and they will all wind up dead. It suffices to reduce the temperature of the air, or of the entire environment, to a sufficiently low level, and once again the majority of living beings will perish, because they will simply freeze; and if the temperature is correspondingly elevated, they will all burn up; and the like.<sup>127</sup> Thus, if a particular creature continues to live, performs its vital functions, and precisely therewith possesses the appropriate stock of properties that are necessary for life, that is only so because such external conditions prevail that sustain those properties in being. No matter what property of an individual object existing in the world we single out, it is always possible to adduce a stock of conditions (states of affairs) external to this object on which that property's accruing to it depends. And this applies not only to the properties that *now* accrue to an object, but also  $\Uparrow$  to all the properties that still accrued to it and which it acquired at its  $\Uparrow$ <sup>128</sup> origination. The very first stock of properties that comprises the object at the instant of its origination is already brought forth by *other* objects. It could not originate at all if it possessed certain properties on its own [*von sich aus*], for that would mean that it existed before it originated. Hence, we must then concede that individual objects which are components of the world do not possess any kind of moderately exact or purely material essence, or that the conception of the form of the individual object given earlier, and of its essence in particular, must be rejected. Everything in such an object would be acquired or externally conditioned, and consequently – in a special sense – relative.

[141]

If that were so, then – it would appear – the existence of an object in the world would be impossible. For how could the acquired and externally conditioned properties then accrue to this object at all? Why, they are, as was indicated earlier, always *doubly* conditioned: *externally*, through the properties of *other* individual objects which act on the given object by means of certain processes, and – if we may put it that way – *internally*, through the properties of the given object itself, which [properties] the process that acts on it, and that emanates from some other object, *encounters*, and altogether must encounter  $\Uparrow$  if it is to act on something at all, and elicit in it new properties – precisely the acquired or externally conditioned

---

127 Until the discovery of radioactivity and the disintegration of the atom it appeared that only the chemical elements are resistant to the process of changes, and preserve a stock of their own properties under *all* external conditions. But we now know not only that atoms can be shattered, but that even the elementary particles – such as the electron, for example – can be “annihilated,” and that the majority of them are extremely short-lived.

128  $\Uparrow$ going back to successively earlier properties, all the way to the ones that the object acquires simultaneously with its own  $\Uparrow$

ones<sup>129</sup>. It therefore seems to follow from the very essence (or determination) of acquired or externally conditioned properties<sup>130</sup> that properties which are<sup>131</sup> absolutely intrinsic to an object – in an assortment characteristic of that particular kind – must necessarily accrue to it.

However, the objection arises here that in this reasoning the existence of the externally conditioned property is being unjustifiably inferred from its “concept,” and that herewith an error is being committed analogous to the one in the so-called “ontological” proof of the existence of God. And secondly, that the properties encountered here by the process acting on the given object, which therefore precede it, are without further ado being identified with those that are the object’s intrinsic, or absolutely intrinsic, properties.

As far as the first [objection] is concerned, we must state that no such error is being committed here. For it is not being claimed that the [object’s] own properties, which belong to its essence, *in fact* accrue to an object that comprises a component of the world, but only that *if* acquired or externally conditioned properties are to accrue to it, properties that are unconditionally intrinsic must also accrue to it. But if even acquired or externally conditioned properties did not accrue to an object, then no relative characteristics could accrue to it either. Therefore, *no* properties *whatsoever* could then accrue to it. The whole endowment of its material determination would then have to be reduced to its constitutive nature – which is, after all, impossible. Such an object could not exist at all.

Regarding the second [objection], it must in fact be conceded that the properties of an object encountered by a process should not be identified with its<sup>132</sup> intrinsic (not externally conditioned) properties. There is no doubt that among these encountered properties there can exist such as are themselves acquired or externally conditioned, except that they were elicited and are conditioned by *other* processes or states of affairs than the process that encounters them. However, alongside these can also be found properties that are (in a radical or moderate sense) absolutely intrinsic to the object. The only question is whether it is acceptable that *all* encountered properties are or have to be acquired or externally conditioned. If it were so, then we would have to allow a stock of acquired or externally conditioned properties whose origination would no longer allow encountering or presupposing any unconditioned properties in the object. This would amount to accepting a *creatio ex nihilo* within the framework of the world: certain processes that have their source in other objects of this world would lead to the creation of a (new) object in it out of nothing. Whether we concede or reject the existence or possibility of such<sup>133</sup> proc-

---

129    “in order that, as a result of running its course, acquired or externally conditioned properties may come to accrue to the object”

130    “(at least of those that originate owing to the *action* of one object on another)”

131    “, as we called them earlier,”

132    “(absolutely)”

133    “absolutely creative”

esses within the world is, as a closer inspection can show, of no great significance in our problem-context.<sup>134</sup> That is to say, in both cases we would have to accept certain of the object's absolutely intrinsic properties, or, to put it another way, properties belonging to its essence. In accepting<sup>135</sup> *creatio ex nihilo*, we would have to concede that the initial stock of properties created in the object (the origination of which is identical with the origination of the object itself) contains properties that are patently different from the acquired and externally  $\ulcorner$  determined  $\urcorner$ <sup>136</sup> ones. The latter are *doubly* conditioned, whereas  $\ulcorner$  the former  $\urcorner$ <sup>137</sup> would be only *unilaterally* conditioned. In addition, these latter, having once been created, would accrue to the object as its intrinsic properties, without of themselves requiring further stipulation by the creating conditions, while for their part making possible – with the presence of appropriate external conditions – the origination of further properties, this time acquired or externally conditioned. What is crucial in this connection is that within the scope of those initial properties created from the outside (and in this sense acquired) it would be necessary to find properties decisive for the *existence* of the given object, for its being *it itself*, [properties] therefore that *materialiter* would be essentially bound up with its constitutive nature, hence belonging to its essence – constituting this essence – and would precisely therewith be [the object's] unconditionally intrinsic properties in the moderate sense. Otherwise, this object<sup>138</sup> would not be able to exist at all, or – as something that has no essence – would have to exist only in a state of decomposition [*Zerfalls*]. If, however, it did exist, then – under these conditions – it would indeed be existentially derivative, but such derivativeness does not rule out the object's having a moderately exact, or a material, or, finally, a “simple” essence. In other words: the point of view from which an object is allotted its unconditionally intrinsic properties in the moderate sense is not genetic, but is rather – in seeing in such properties the essence of the object, which is determined by the material-apriori nexus between the  $\ulcorner$  matter  $\urcorner$ <sup>139</sup> of the object's constitutive nature and the matters of the essential properties – purely eidetic.

---

134 Strictly speaking, this is a material-ontological\* problem. The issue is whether such a  $\ulcorner$  matter  $\urcorner$ <sup>\*\*</sup> of an individual object (that would exist in a world) is possible – an object that would possess within itself a creative power to create other objects *ex nihilo*. We are unable to solve this problem within the context of our formal-ontological analysis. It should be noted, however, that the special sciences – which  $\ulcorner$  relate strictly to objects  $\urcorner$ <sup>\*\*\*</sup> within the world – reject the possibility of a *creatio ex nihilo*.

\*  $\ulcorner$  or metaphysical  $\urcorner$

\*\*  $\ulcorner$  matter I  $\urcorner$

\*\*\*  $\ulcorner$  concern themselves strictly with cognitive problems  $\urcorner$

135  $\ulcorner$  the possibility of  $\urcorner$

136  $\ulcorner$  conditioned  $\urcorner$

137  $\ulcorner$  those properties created absolutely by some process  $\urcorner$

138  $\ulcorner$ , as precisely this one,  $\urcorner$

139  $\ulcorner$  matter I  $\urcorner$

[144]

*Notabene*: Accepting the possibility of *creatio ex nihilo* within the world for the purpose of substantiating the claim that worldly individual objects do not possess any unconditionally intrinsic properties ultimately leads to the assumption that an extramundane *creatio ex nihilo* within the world is possible. For what was said above concerning the individual object within the world in the sense of the conception we are contesting would have to be valid for *all* such objects. No individual object would have unconditionally intrinsic (essential) properties; no object acting by means of some process on some other object would be able to do so from an underlying basis [*Untergrund*] of unconditionally intrinsic properties, but only from a basis of properties it had acquired from other objects at its origination. Each of them would be existentially derived from something else, and indeed in such a way that it would be created "by"<sup>140</sup> something else *ex nihilo*. "We would therefore then have to allot the power of a *creatio ex nihilo* to at least some of these existentially derivative objects devoid of essence, but since these are supposed to be likewise derivative and generated *ex nihilo*, then we must ultimately seek an extramundane creative factor out of which all individual objects of such a world would have to issue *ex nihilo*. It would no longer have to be true of this factor that it contains no properties that are unconditionally intrinsic to it, but it would to the contrary have to be true that it possess an essence which makes the *creatio ex nihilo* of a world possible for it, hence for it to be a so-called "substance."<sup>141</sup> "142

But if we do not accept the possibility of a *creatio ex nihilo* and at the same time concede that all originating or creating of an "intra-worldly individual object Y by a process Q that has its source in some other object Z of the same world is only possible by first encountering an object, then two possibilities follow – both of which presuppose the existence of intrinsic properties (essences). But this origination of an object Y under the impact of process Q can be either just a *transformation* of Y

---

140 "from"

141 This is also the frequently trodden path for proving indirectly the existence of a primal substance without having discovered that nature of it that compels the existence. That is to say, if all intra-worldly objects are derivative, and therewith also the real world itself, and if this world exists in fact, then the existentially original substance (God) creating it must also exist.

142 "But what else could that mean if not that the factor creating it has to be sought in something that does *not* belong to this world, and with reference to which it no longer needs to be true that it possesses absolutely intrinsic properties, but that, rather quite to the contrary, it does possess them, owing to which – to express it differently, and invoke a term so frequently employed in philosophy, and this in so many different significations – it must be a "substance."\*

\* The word 'substance' would therefore here be tantamount to meaning "object possessing an ensemble of unconditionally intrinsic properties" (in the absolute sense), hence founded only in its very self and independent of anything else. This is one of the many meanings of this term that shows up (without being singled out for itself and demarcated from others) in various theories both medieval and modern. Among others, it is in this sense that the term appears in Spinoza's *Ethics*. "

that preserves its identity, or the fresh creation of a completely new object  $Y^{143}$ , but which is formed from the same *material*<sub>2</sub> as  $Y$ . However, the preservation of  $Y$ 's identity presupposes the preservation of its nature and of its essence, hence the existence of a multiplicity of its absolutely intrinsic properties. In the second case, though, the existence of material – hence, either of the material<sub>2</sub>, i.e. a multiplicity of founding, primally individual objects, or of some invariant [*unwandelbaren*] stratum of the properties of  $Y$  that pass over into  $Y^{144}$  – is presupposed. It must therefore be conceded in both cases that  $Y$ , or its material, possesses unconditionally intrinsic properties. And this is precisely the position we here espouse. A further consequence of applying this reasoning to *all* the intraworldly objects would be to arrive at the result that either all or at least some objects that belong to this world are not created by other objects of this world, and therefore – provided we do not resort to some extraworldly factor – may be regarded as existentially original, or at least as eternal.<sup>145</sup> If we did not wish to allot them this eternity and existential originality, then we would first have to accept an extraworldly primal object that would be the creator of this world. The decision – given that such an extraworldly factor is inadmissible – whether that should be, say, the atoms of the ancient Greek cosmologists or the elementary particles, or yet something else, depends on ‘the progress of the positive natural sciences or on metaphysics’<sup>146</sup>. And this we do not wish to resolve here. However, that these kinds of primally individual, or even selfsufficient, objects are possible as the ultimate elements of the world – that is an ontological assertion which follows from the assumption that the intraworldly objects can act on each other, and that the principle of rejecting a *creatio ex nihilo* within the world is valid. And these ultimate elements of the world – even if they were to undergo certain changes as a result of other intraworldly objects acting on them – would have to possess a stock of absolutely intrinsic, invariant properties that might even be intimately linked with their constitutive nature; they would thus have to possess a moderately exact essence.<sup>147</sup>

[145]

Therefore, in both cases we have to concede that an individual object belonging to the world 1. exists only insofar as it is allowed (or perhaps even created) by the

---

143 [It is admittedly not clear that  $Y$  is consistently employed, i.e., that it has the same referent in every instance of its four appearances in this sentence. The Polish translator of this sentence, therefore (I presume), replaces this particular  $Y$  by  $Y'$ . I follow her in this regard. She also replaces ‘*material*’ in this sentence by ‘*material*<sub>2</sub>’.]

144 [In agreement with the Polish translation (see preceding note).]

145 [For the Polish counterpart of this passage see the Appendix at the end of this Section.]

146 ‘on the state of our special [scientific] knowledge, which can be the only arbiter of this issue’<sup>1</sup>

147 We therefore understand now the great significance of the dispute over the *creatio ex nihilo* for the definitive metaphysical conception of the world – for materialism, in particular.

conditions<sup>148</sup> which have their source in *other* objects belonging to the same world  
 「that are selfsufficient vis-à-vis it<sup>149</sup>, and 2. always has a determinate essence,  
 「which is either indestructible or allows for the destruction of the object<sup>150</sup>. What  
 we call the existential dependence of the intraworldly object – insofar as it<sup>151</sup> fol-  
 lows from its essence – consists in this full, or only partial, being-conditioned. Thus,  
 every intraworldly individual object must at least in part – i.e. with respect to its  
 acquired or externally conditioned properties – be dependent on other intraworldly  
 objects. For insofar as it belongs to the world at all, it is linked with certain other  
 intraworldly objects by means of corresponding processes – or, in other words, it  
 belongs to the *one* worldly system of causal connections.<sup>152</sup>

I call such a partial existential dependence of the object its “sensitivity” [*Empfindlichkeit*]. In other words: insensitive (absolutely closed) objects comprise no element of a world.

None of this alters in any way the ontological results attained in the analysis of the form of the individual object as related to the differentiation of acquired or externally conditioned properties from those belonging to the essence of the object. What belongs to the essence of the object is characterized not by its not being able to be generated by some factor different from the given object and external vis-à-vis the latter, but rather by the cohesiveness [*Innigkeit*] of the material-apriori connections between the matters of the properties belonging to the essence and the constitutive nature. What belongs to the essence comprises in a very special sense the object itself, while everything else that is also contained in it and supplements its being and its determination in every respect is already derivative<sup>153</sup> – it comprises a certain resultant of the interaction of the given object with others belonging to the same world. It only makes up the *completion* of the object’s determination to full concretion, and is as such at least doubly conditioned and determined. What sort of properties in any given case belong to the συμβεβηκότα of the object is not

---

148 「[Ftn.] Vis-à-vis the “substance,” they are purely permissive, negative. 』

149 「, but comprising in relation to the given object other, separate wholes (they are existentially selfsufficient vis-à-vis it, and it in relation to them) 』

150 「be it destructible or indestructible 』

151 [Unless there is a misprint in the Polish version, there is a change of gender in this pronoun from the Polish (neut.) to the German (fem.). In which case in the Polish ‘it’ would refer to ‘being-conditioned’ and the sentence would then be rendered: “What we call the existential dependence of the intraworldly object consists in this full, or only partial, being-conditioned – insofar as it follows from its essence.”]

152 The problem of how this system of causal connections is or can be fleshed out [*ausgestattet*] in greater detail is a very complicated one, the ultimate theoretical foundation of which is the clarification of the essence of a causal connection. The ultimate structure of the world is essentially connected with this. I deal with that in vol. III of this work.

153 Cf.: Τά συμβεβηκότα – in a special sense, already present in Aristotle, of what merely “befalls” [*zufällt*] the object.

decided by its nature (or its essence) alone; this first follows from the interaction of the object with some specific other object, as well as from the possible action to which it is subjected by the latter. On the other hand, whether an individual object possesses such a sphere of contingent features [*Zufälligkeiten*] within the realm of its being<sup>154</sup> is decided by the form of its essence. It follows from this form that it can be a component of a world.<sup>155</sup> But if under the impact of other objects not only its ἴσχυρη<sup>156</sup>, but also its essence can be altered or disrupted, then its being is essentially “brittle” and it itself is “perishable.” Where this does not take place, its essence is not only selfsufficient vis-à-vis other objects of this world, but is characterized by a special “indestructibility” – it is a “substance” in the just adduced sense. However, its [essence] indestructibility in this sense is not ruled out by its being a component of the world – provided only that it is “sensitive.”<sup>157</sup>

[147]

*Ad 2.* We must still consider, however, whether two intraworldly objects do not lose their selfsufficiency when a process transpires between them as a result of which each of them takes on new properties, whereby the changes in the one object are correlated with the changes of the other relevant objects. But what is the source of this doubt? Two objects are existentially selfsufficient if<sup>158</sup> their being is no necessary coexistence within *one* whole. Now, if some process transpires between two persistent objects that elicits correlative changes in both and a connection [between them], and if it is a causal connection in particular, then it seems that these objects along with the process form a higher-order whole in which they lose their selfsufficiency as well as their closure. It seems that by existing within the same whole, ἴσχυρη<sup>159</sup> their existence is converted into coexistence; from existentially selfsufficient objects they appear to become non-selfsufficient. But is it really so?

Two points are important here: firstly, the sense of the “whole” that comes into question; secondly, however, where this whole – which is at issue in the case at hand – comes from [*woraus sich ergibt*].

Two objects (in particular, two things), A and B, which happen to act on each other, and elicit in each other mutually determined changes, do *not* generally have to be in this relationship. Their concrete essence only allows for this, but it does not require it. That the respective process takes place at all, and that a composite whole gets formed out of them, has its basis in the configuration [*Konfiguration*] of

[148]

---

154 ἴσχυρη, that it is therefore “sensitive” to the action of other objects, ἴσχυρη

155 This means nothing other than that its essence is moderately exact, purely material, or, finally, “simple.”

156 ἴσχυρη “contingent features” ἴσχυρη

157 [Ftn.] From Spinoza’s position the “indestructibility” of the essence, which is to say the “substantiality” of the object, is mutually exclusive with its “sensitivity.” Obviously, neither these terms nor these conceptual distinctions are to be found in Spinoza’s text. That this is the position he holds can however be inferred from certain of his statements. ἴσχυρη

158 ἴσχυρη in virtue of essence ἴσχυρη

159 ἴσχυρη they trade their existence for ἴσχυρη

the world, or at least of the relevant part of the world, that goes beyond both these objects. If this configuration is unfavorable, then the given process does not come about at all. The two objects can be at such a distance from each other, for example, that it hinders any interaction between them.<sup>160</sup> If, on the other hand, they are in fact linked with each other by some determinate process, and therewith form a whole of higher order, this need not follow from their essence. Their coexistence is then not essentially necessary, as is the case with non-selfsufficiency. From this angle, therefore, there is no danger whatsoever of the two objects losing their selfsufficiency. And also the whole that arises in this case is different from the whole in which two non-selfsufficient moments are interlocked. It is not as cohesive, internally unified, as in the latter case, where coloration and extension, for example, form *one* whole *in concreto* (which, incidentally, is not yet itself selfsufficient in this case, and still requires additional moments in order to achieve this selfsufficiency). We do not have in a whole that consists of two things and a process transpiring between them the kind of amalgamation that obtains in the coexistence of redness with coloration, nor the kind of embracement [*Umfassung*] by *one* form that obtains in the coexistence of a concrete color and its extension, nor, finally, a reciprocal formal linkage like the one we have in the coexistence of a property with the object's subject to which it accrues. Already considerably tighter is the connection between a process and the thing within the scope of which it takes places and which serves as its existential foundation. The thing is in this case also the subject of activity that discharges itself in the given process. But even this formal connection cannot make out of them a whole in the absolute sense, in which<sup>161</sup> both factors only comprise non-selfsufficient moments. Whatever is existentially selfsufficient in accordance with its own essence – as every autonomous individual object in itself is – cannot under any circumstances be transformed into something non-selfsufficient. Thus, processes that transpire between two 'things'<sup>162</sup> do not deprive these things of their selfsufficiency. 'The whole in which a number of non-selfsufficient moments are united is not only a whole in the absolute sense (as was indicated in Vol. I), but also a whole that is characteristic only of primally individual objects. On the other hand, a whole that is formed between a number of things by a process shows up only in the case of higher-order wholes.'<sup>163</sup> The first cannot disintegrate into fragments

[149]

---

160 It may of course be questioned whether this is possible. And a separate deliberation is necessary in order to demonstrate this possibility. It is closely linked with the general structure of the world in addition to the problem of the causal connection. But this can only be shown later – in vol. III of this work.

161 [Reading *in dem* in place of *indem*.]

162 'persistent objects (things, psycho-physical entities, and the like)'

163 [These two sentences replace what in the Polish version constitutes the following:]  
 '[Ftn.] It may be that this "whole," which is at issue in characterizing existential non-selfsufficiency, should be conceived not only as a whole in the absolute sense (which was done in Vol. I), but moreover as the whole of an originally [or primally] individual object. Conversely: it is precisely the essential sense of the originality [or

that would continue to exist after the break-up. A higher-order whole, on the other hand, can always be decomposed into self-sufficient parts. If a world consists of such higher-order wholes (whereby this order can still be of very different levels), and ultimately of primarily individual objects, then it is an object-domain – even apart from the multifarious causal interconnections. In virtue of these interconnections, it is a cohesively unified whole composed of parts that are held together without any sort of artificial, intentional operations being necessary. On the contrary, these last cannot secure any kind of genuine cohesive unity of the world. The ultimate elements of the world – i.e. the persistent, primarily individual objects – must of course have the kind of essence that makes possible the subsistence of various interconnections between them and determine the general type of this connection, and therewith also circumscribe the boundaries of the world. The question of which feature of their essence it is that comprises the ultimate basis of the world's unity is one that cannot be decided within the current context of formal-ontological considerations. It is, in any event, a *material* problem, about the character of which – whether it is an ontological, metaphysical or even an empirical problem of natural science – also nothing can be said here. But that essential feature that ultimately grounds the world has been inquired about in almost every epoch of European philosophy, and even of natural science, although the views pertaining to this issue diverged drastically.

If we imagine for a moment that contemporary astronomy, or cosmology, sketch-  
es an approximately true picture of our world, then there are two factors that appear to account for the unity of the material world, which consists of many vast – galactic – systems: gravitation and light. Both are subject to a formally very similar law, according to which both the gravitational force and the intensity of light are inversely proportional to the square of the distance – hence, diminish with increasing distance. All the objects (material particles) known to belong to the material world thus far, from the elementary particles all the way to the biggest galactic systems, are in motion in the same – though variously configured – space, or in gravitational and electromagnetic fields. In this connection, we have observed for several decades the phenomenon of the shift in the absorption stripes of the spectrum of the light that reaches our earth from the extragalactic mists. As we know, this phenomenon is interpreted by means of the Doppler Law – as a manifestation of the given galaxy receding from us with a motion that is increasingly faster, the greater the distance. Thus, the light arriving from it to our galaxy is becoming increasingly weaker. The form of interaction between galactic systems brought about by light, which [form] sustains a real link between them, appears to be increasingly weaker – and it seems to be no different with gravitation. The “expanding universe”<sup>164</sup> therefore appears not only to grow larger, but also to fragment into isolated galactic systems. Suppose the distance of a galactic system became so large that its velocity of receding from

[150]

---

primacy] of an individual object that everything that can be distinguished within it is no longer an object, but [is] its non-self-sufficient moment – or potential part.<sup>7</sup>

164 [The phrase in quotes is given in English.]

our galaxy were to attain the speed of light<sup>165</sup>, then the light emanating from it would no longer be able to reach our galaxy. With that, *one* mode of possible interaction between galaxies would fall by the wayside. Then gravitation would remain as the last factor [*Moment*] grounding the unity of the world. If then, within certain limits, gravitation too were to equal zero, then every form of possible interaction between two galactic systems would vanish, and our current unitary [*einheitliche*] world would fall apart into numerous different, separated worlds. And this not only purely existentially [*seinsmäßig*], but also epistemically [*erkenntnismäßig*].<sup>166</sup> For in none of them would some other world be able to be experientially cognized by physical means. There would be no positive experiential basis for admitting the existence of the other world if the limit-hypothesis of such a possibly far-reaching increase in the velocity of a receding galaxy, as well as of attaining the speed of light, were deemed either as inadmissible, or as insufficient for accepting the existence of the given galaxy. But then the hypothesis of two worlds completely isolated from each other would also have to fall by the wayside. But as long as light from other galaxies reaches us, be it ever so weak that only the most subtle instruments could register it, the basis exists for accepting the *one* world – immensely dispersed in space as it might be.

[151]

Of course, we are not here presupposing the findings of today's astronomy or cosmology, and therefore this whole picture merely serves as an example of a *possible* structure of a world that consists of many different systems of greater or lesser dimensions, amongst which certain processes (or causal connections) that bind them take place, whereas other connections are already very weakened by distance or other circumstances, and then again others – e.g. through the existence of buffers – are made altogether impossible. Despite the presence of a system of causal interconnections in the world, two objects A and B can be so situated in it that no process *whatsoever* takes place between them *directly*, and that consequently A exerts no influence on B, and *vice versa*. There can also be a different degree and a different type of the reciprocal influences between two objects: their essence only specifies the broadest limits of their possible reciprocal influence, and these can reach as far as the limits of sensitivity of each of them allows<sup>167</sup>. On the other hand, the placement [*Verteilung*] of the objects in the world – depending on the changing circumstances and the surroundings of each of them – restricts in various ways the limits of their *effective* reciprocal influence, on some occasions all the way to zero. Their

---

165 As we know, the velocities calculated until now, though very large, are still far removed from the speed of light.

166 I realize that conjuring up this fiction here does not yet rule out the existence (perhaps the possibility) of some other mode of cognition that would entitle us to admit the existence of galactic systems that are receding from each other [*auseinanderfliehenden*]. But it would in any case have to overcome the lack of experiential basis – which surely would not be too readily conceded. For the moment, however, we are unable to say anything positive in this regard.

167 †, [a sensitivity] which can differ depending on the essence of the given object †

actual dependence on each other  $\Uparrow$  with respect to both existence and qualitative endowment, which is only partially connected with their essence  $\Uparrow^{168}$ , can be quite varied – depending on circumstances. For example, two human beings can affect each other in various ways when they know each other and make direct contact in life. However, they can also impact each other via the mediation of other people or their works (e.g. their works of art); they can be separated from each other through space and time, and yet  $\Uparrow$  there may be means for overcoming this separation  $\Uparrow^{169}$ . They could have fleetingly met just once, say, in a train compartment, for a few hours, never seeing or hearing from each other for the rest of their lives, and yet the impact of one of them on the other could be decisive and unforgettable. Their fundamental sensitivity would here be exploited in meager measure, even though they belong to the same world and participate in the same overall system of causal interconnections. Even if they in fact know nothing about each other because they are separated by space and time,<sup>170</sup> they belong to the same world if only a path can in principle be found along which – by means of a sequence of progressively new causal connections – one could arrive from the one to the other human being (more generally: to another object).

[152]

This example can make it intuitively intelligible for us that the link which forms one (summative) whole of *higher* order out of two objects is not necessary and does not follow from their essence, but is only admissible by the latter, that therefore even within this link they continue to or can remain selfsufficient.

Hence, to say it once more: the world remains a special object-domain, i.e. a multiplicity of selfsufficient, though in virtue of their essence “sensitive,” objects, and it perdures [*verbleibt*] as such because between any two elements of the world there is always<sup>171</sup> a transition possible from the one to the other by means of other objects and processes – and this, even when they are directly independent of each other. These transitions  $\Uparrow$ , even if they may be temporarily blocked, contribute essentially to  $\Uparrow^{172}$  the cohesive unity of the world, a unity that ultimately possesses its basis in the essence of the objects comprising its elements. From here first opens up an outlook on the possible solution to the problem of the relations between different object-domains, as well as to the problem of various object-domains belonging to one and the same world. We shall return to this latter.

## Appendix [see fn. 145]

$\Uparrow$  individual object Y by some object Z (or by its action) within the framework of the same world depends solely on the sort of *transformation* of some encountered object X whereby its identity is ruptured in the course of the changes – that is to

---

168  $\Uparrow$ , and not the essential [dependence]  $\Uparrow$

169  $\Uparrow$  through their works – have an influence at least in one direction  $\Uparrow$

170  $\Uparrow$  nor interact with each other physically in any way,  $\Uparrow$

171  $\Uparrow$ , despite this selfsufficiency,  $\Uparrow$

172  $\Uparrow$  are decisive for  $\Uparrow$

say, that it gets destroyed, and that in its place the new individual object Y gets created out of the material<sub>2</sub> which was left over from object X, then even in that case the position cannot be sustained which rejects the existence of essential properties in an individual object that occurs in the world. For in this case, either those properties which belong to the *material*<sub>2</sub> that later goes into the composition of object Y or the properties of object X are properties encountered by the action of object Z, and therefore at least some of them do not belong to the acquired or externally conditioned properties of either object X or Y. The consistent application of this thesis to *all* the objects belonging to some world ultimately forces us to accept that at least *some* of the objects belonging to this world are *not created* by other objects of this world, that therefore in the final reckoning (provided some extraworldly factor is not accepted!) they are non-originated (eternal), and are therewith primal.\*

\* It is not ruled out that they would only be the material<sub>2</sub> out of which this world is constructed. ▽

## § 71. The Existential Selfsufficiency of the Object-Domain (of the World)

Let us now return to the problem, already raised, of whether an object-domain – and a world, in particular – can be selfsufficient.

This problem, existential-ontological in its nature, is most intimately bound up with the problem of the form of an object-domain, and in particular of a world. Thus, it can for the time being be discussed only within the context of problems pertaining to form, without for the moment presupposing the solution to other existential-ontological problems that open up with respect to object-domains.

The elements of an (autonomous) object-domain (of a world) are ultimately always selfsufficient<sup>173</sup> objects; it itself is an object of higher order that is built up on the basis of its elements, and forms a summative whole (in particular cases, a whole of a special sort) which is composed of its elements as its effective parts. It exists only insofar as its elements exist, although it is not ruled out that – in the case of a world – at least some of its individual elements exist only when the whole object-domain exists. In domains in which the elements are strictly ideal entities (e.g. in the domain of the objects of Euclidean geometry), where therefore there can be no talk of an element's originating or perishing, the existential connection between the domain and its elements is in a certain sense symmetric: there are no elements without the domain, and no domain without its elements. Nonetheless, the existential asymmetry continues to remain to the effect that in this case too the elements

---

173    ▮ [Ftn.] This statement does not rule out the question of whether [they are] only such objects. We shall have to deal with this. This is a particularly important question with reference to the world in view of the appearance in it of processes and events. Much depends here on what is to be understood by an "element" of the world. ▽

of the domain comprise its existential foundation and that the latter is a derivative object vis-à-vis those elements. Despite their generic homogeneity, the essence of the individual elements does not require that they coexist with the remaining elements within some original whole; they are indeed selfsufficient. However, their whole multiplicity does<sup>174</sup> entail the existence of the domain. Despite all distinctiveness of its form – the domain is *one* object, whereas the elements comprise a whole multiplicity – and despite the disparity of its properties from the properties of the individual elements, an intimate existential connection does obtain between them. As itself a subject of properties, it is built up on the basis<sup>175</sup> of its elements (which comprise its material<sub>2</sub>) and necessarily coexists with them. One could therefore say that the domain is non-selfsufficient vis-à-vis this multiplicity of elements. But properly speaking, it is<sup>176</sup> in a certain way non-selfsufficient vis-à-vis itself. But this non-selfsufficiency does not in the least harm the selfsufficiency that it has vis-à-vis *other* domains, or their elements. And the same holds with respect to everything that lies *outside* of its realm. I shall presently consider this problem in greater detail. But first another situation must be pondered, namely, the case in which changeable objects belong to a domain – objects that persist in time and therewith, at least in principle, come into being and pass away. The question that then arises is whether this kind of domain is selfsufficient or non-selfsufficient relative to its elements.

[154]

There can be two cases here: 1. when the number of elements is finite and 2. when it is infinite. The domain of artistic products, of literary works, of musical works, etc., can serve as an example of the first case. There is always a finite number of them within the framework of human culture, but they do seem to form a domain. The same applies to the game of chess in the sense of including the whole collection of pieces, the chess board with its 64 squares, along with the totality of possible matches. In both cases we are admittedly dealing with object-domains whose elements are not existentially autonomous, since they are purely intentional constructs of certain operations of consciousness, in contrast to the domains dealt with thus far, whose elements were regarded as autonomous. But these new domains must also be taken into consideration, especially since there are interesting situations there that are not without significance for our problematic. Regardless of how things may be in this respect with the real world, in accordance with its idea, we unfortunately do not know whether the number of its elements is just very large, or outright infinite – and perhaps even must be such. The metaphysical claim concerning the infinitude of the world has often been advanced, but we do not know how to substantiate [*begründen*] this claim without appealing to certain theological theses; even then, though, we do not know why God would necessarily have to create an infinite world – that is to say, a world with an infinite number of elements. 「Whatever the situation may be in this regard in the real world that eventually exists *in fact*, at the moment we

---

174 「*eo ipso*」

175 「of the multiplicity」

176 「in this case」

cannot say anything about that without further ado, since we are just engaged in an ontological deliberation. But at present we have no way of seeing how such a substantiation [*Erweis*] could be carried out.<sup>177</sup>

[155] The most difficult case appears to be the one in which the number of a domain's elements is indeed finite, but very large, and where the individual elements come into being and pass away. How should we decide whether this domain is selfsufficient or non-selfsufficient vis-à-vis a certain set of elements that comprise an effective part of the totality of its elements? It seems that if the number of elements that come into being and pass away is relatively small (if, for example, over the years new literary works come into being, whereas others for one reason or another cease to exist), then a domain containing a large number of elements is selfsufficient vis-à-vis both its individual elements and a certain set of them. The experience of the origination and destruction of many different single objects<sup>178</sup> within the real world – without any signs at all showing up of a danger to its existence – appears to speak in favor of this. But we cannot appeal to that here, since we do not know whether the number of objects existing in the world is finite or infinite, and whether this world exists at all (even if we have personally never experienced any doubt in this respect), or what essence-dictated form it has. <sup>179</sup>But we indicated earlier that the world as a special sort of summative whole outlasts the transformation of a number of its individual elements and is not non-selfsufficient relative to the particular elements it has lost. There is no denying that there can still be difficulties here from a purely ontological point of view. But the whole problem is of no great significance for our problem-context. The question that interests us foremost is whether an object-domain as such is selfsufficient vis-à-vis some *other* domain, or even multiple domains, or, finally, vis-à-vis some individual object existing outside of the domain. The central issue in the controversy over the existence of the world does indeed concern what existential relation obtains between the real world and pure consciousness – which, it would appear, comprises an existential domain<sup>179</sup>. If it could be shown<sup>180</sup> that every object-domain (and in particular, a world) is selfsufficient in relation to the remaining domains and all objects in general that are external to it, then of all the possible resolutions of the controversy over the existence of the world that were assembled earlier, all those would have to be stricken in which the real world was taken into consideration as non-selfsufficient vis-à-vis pure consciousness – and this, independently of whether this consciousness comprises a domain or just an individual object. If consciousness itself were to comprise<sup>181</sup> a domain, then the additional cases would have to be stricken from the

[156]

---

177 <sup>1</sup>Unless it could be shown that its infinitude follows from the form of the world as such, in distinction to all other domains, but at least for the time being no paths are to be seen toward carrying out such a proof. <sup>1</sup>

178 <sup>1</sup>(things and people) <sup>1</sup>

179 We shall presently deliberate how things truly look in this regard.

180 [For the counterpart Polish passage, see the Appendix at the end of this Section.]

181 <sup>1</sup>such <sup>1</sup>

list of possible solutions in which consciousness was regarded to be existentially non-selfsufficient.<sup>182</sup> In all cases of the possible solutions of the main problem (or in the presuppositions of the questions referring to it) that we distinguished earlier it was assumed on purely ontological grounds that pure consciousness is no constituent of the real world – in concert with the entire Cartesian problematic of “*cogito, sum*” and of the so-called “methodical skepticism,” or with Husserl’s method of the “phenomenological reduction.” Only if<sup>183</sup> pure consciousness were to be integral to the constitution [*eingehen in den Bestand*] of the real world (which some idealists, such as Husserl<sup>184</sup> or the Neo-Kantians, consider absurd) would the problem of the selfsufficiency<sup>185</sup> of the domain (and of the world, in particular) vis-à-vis its own elements become urgent for us.

But how should the problem of the selfsufficiency of a domain (and of the world, in particular) in relation to other domains, or to some individual object that is external to it, be solved? It seems that in this case we have plenty of arguments to support this selfsufficiency. What then could be the source of its selfsufficiency in relation to everything that does not lie within its realm? If all of its elements are selfsufficient – as was demonstrated above – this means that a patent “discontinuity obtains between every element of the domain and any other arbitrary object, whether belonging to the same domain or outside of it”<sup>186</sup>. There is therefore no element at all of the domain to which would apply the necessity<sup>187</sup> of coexisting within the unity of one (primal) whole with any object outside the domain. “The object-domain that indeed consists of nothing other than the totality of its elements therefore maintains the same formal and existential discontinuity relative to all objects existing outside it – i.e., it is selfsufficient vis-à-vis all of these objects.”<sup>188</sup>

If this reasoning does not satisfy anyone – and there is no doubt that it is susceptible to a not unimportant objection<sup>189</sup> – then we could advance another substantiation of our thesis. In the previous deliberations, the object-domain was regarded as an object of higher order (a whole with effective parts), whereby only certain variants of this general structure were admissible. Precisely therewith it is already

[157]

---

182 Cf. in this connection Vol. I of this work, p. 223 [187] ff.

183 “it could be shown that this assumption is for some reason untenable, and that”

184 “[Ftn.] Cf. E. Husserl, *Ideas I*, §§ 49, 53–55, and others.”

185 “or non-selfsufficiency”

186 “discontinuity (separation, demarcation) exists not only between every one of them and the remaining elements of the domain – a discontinuity that follows from their essence (otherwise they would not be selfsufficient) – but, moreover, that the same kind of discontinuity obtains between every one of them and anything at all beyond the given domain”

187 “(that would follow from its essence)”

188 “It would follow from this, it seems, that the domain itself is also selfsufficient relative to everything that is not it, and hence, in particular, relative to other domains.”

189 “, which I shall presently address”

decided<sup>190</sup> that it is selfsufficient vis-à-vis everything that is not it itself or does not belong to it as its constituent or its determinant [*Determination*]. This follows from its being an object. For it holds of every object – as a subject of properties, taken along with all of its properties – that<sup>191</sup> it is selfsufficient. If the object-domain had the form of a property, or of a state of affairs obtaining within the realm of some individual object, then it could also be non-selfsufficient. “To be sure – if the domain is an object of higher order.”<sup>192</sup> *But then is it really an object in this sense?* Here once again appears to loom the danger that allotting the basic object form to the domain leads to the same difficulties as not distinguishing the class from its elements, and the class of classes from one of the classes subordinate to it – i.e., to “antinomies.” And is not an object-domain perhaps a process of a very complicated form? For if it was that, then it would require for its existence a substrate for action [*Tätigkeitssubjekt*] within the scope of which the process would transpire. And would it then be selfsufficient vis-à-vis this substrate?<sup>193</sup>

But what does that actually mean – that the object-domain is an object of higher order? Are we precisely in this way ascribing to it the form of a primally individual object? No, since we earlier quite clearly distinguished between an original, individual object and an object of higher order. And we made that distinction not in order to blindly acknowledge the principle of “the non-identification of”<sup>194</sup> different “types,” as B. Russell has done for the purpose of avoiding antinomies, but rather because there is a host of differences between the contrasted entities. Therefore, anyone who claims that the domain is a higher-order object, whereas its elements are ultimately primal individual objects, does not erase the distinction between the domain and its elements, and consequently not everything that is asserted of one of these objects *eo ipso* also holds for the other.<sup>195</sup> It does not, however, follow from this that there could not be any assertion that would be true for both the individual object and the domain. Thus, it is impossible to deny that the domain is an *object* (though of higher order). It is undoubtedly something that possesses properties, and therewith stands *eo ipso* in the basic object form – something that<sup>196</sup> is altogether formed [*geformt*]. But this also means that certain matters are contained in its form, and that this formed whole can exist only in a manner proper to it. We therefore

[158]

---

190 “in a positive manner”

191 “, on the basis of its form I,”

192 “If only it is an object (even if of higher order), then its selfsufficiency is beyond doubt.”

193 [The last three sentences were added in the German version.]

194 “not mixing up”

195 “To the contrary, just as I agreed that there is a fundamental formal difference between the individual object and everything that is non-object – in particular, a property – so now I am always careful not to carry over blindly assertions that are true of a domain’s elements onto the domain itself, and conversely.”

196 “– looking at it from a different perspective –”

find in the object-domain the same three different aspects – matter, form, mode of being – that we have found in a primally individual object.

So be it, one may concede. But does it follow from this that there is another point of commonality between a primally individual object and a domain – namely, with regard to selfsufficiency? Are we not here committing the error of inferring without further ado from the selfsufficiency of a domain’s elements to the selfsufficiency of the domain itself? Yet such is not the case. We have only claimed that once the basic form of the object is allotted to the domain, self-enclosure is *eo ipso* allotted to it – and therewith also selfsufficiency. For as such an object, the domain is a whole in the absolute sense, i.e. it is delimited in all respects [from everything else], and this delimitation excludes the possibility of a continuous transition to any other object – from which the selfsufficiency directly follows. This discontinuity relative to the whole surroundings is so-to-speak a formal expression of existential selfsufficiency.

But if not from the form itself of the domain, then its eventual non-selfsufficiency could still follow only from some moment of one of its elements; such would be the case, for example, if some element were in virtue of its essence grafted [*zusammengewachsen*] in a continuous fashion onto some entity situated outside the domain. Then the discontinuity between the domain and its entire “surroundings” – if this shorthand might be permitted here! – would have to be breached at this locus, so that it itself would also have to participate in the non-selfsufficiency of the element. It would itself have to be continuously fused [*verwachsen*] with that entity linked to the element. But this would contradict the notion of the domain being in its form an object. However, no element of the domain can be non-selfsufficient, unless it be a non-selfsufficient moment of a selfsufficient element. The first step toward distinguishing an individual object from an object-domain lay precisely in the thesis that this latter contains a multiplicity of *existentially selfsufficient* objects, that, in other words, such objects of higher order are possible. This was so-to-speak the first novelty that took us beyond the problem of the form of a primally individual object; if that novelty was not there, there would be no need at all for introducing the concept of object-domain. In a primally individual object we can encounter only non-selfsufficient moments – which is the reason that it cannot decompose into fragments [*Stücke*]. That was precisely the reason why we repulsed what I called the “class conception” of the object, i.e. that conception according to which the object is nothing other than a “bundle” (class) of elements (or as one says: “characteristics” [*Merkmale*]) that are discontinuously demarcated from each other. As I have already noted, it is of course always possible to form a *class* of these characteristics purely intentionally, in that – via a simple *sic iubeo* – all the characteristics (properties) to be found in an object are reckoned into a class K. But there is no *autonomously* existing class whose elements are precisely the so-called “characteristics” – better: properties. And there can be no such autonomously existing class precisely because properties are in virtue of their essence non-selfsufficient and are altogether no objects, which would be necessary if they were to be elements of a class, and even more so – of an object-domain. If an individual object is conceived as a class of characteristics, then precisely by this means the peculiar form of the primally

[159]

individual object is abandoned, and a form is imposed on it that is entirely alien to and impossible for it.

However, if both the form of the object-domain 「itself」<sup>197</sup> and the form of its elements rule out the non-selfsufficiency of the domain as a fusion<sup>198</sup> of something within its compass [*an oder in ihm*] with some entity outside of it, then every domain – and in particular, every world – is in virtue of its essence existentially selfsufficient. It is for this reason that it was so important for us to know whether the presence of processes between persistent objects does not perchance annul their selfsufficiency.<sup>199</sup>

[160]

But there is one more source of doubt as to whether the object-domain may not after all be non-selfsufficient. Could not a domain on the basis of its essence be “fused together” with some other? But how could it come to that? Not on the basis of any of the domain’s properties, since the form of the property rules out its accruing to two objects simultaneously. But could the *matter* of a domain’s essence require its fusing together with some other domain? If that were so, then these two domains would form only *one* domain, since what is non-selfsufficient can only occur in the realm of *one* object. Therefore there would only be seemingly *two* domains. Hence, this danger too proves to be unfounded. Meanwhile, we may be challenged by the claim that there are after all domains which are fused together owing to the genuine commonality of certain of their *elements*. There are indeed various cases in which two classes possess common elements, namely, always when they *intersect*, when the one is *subordinate* to the other, and finally when they are *equivalent* to each other. This we do concede.

But does it follow from this 1. that such classes, and classes in general, are non-selfsufficient and 2. that whatever holds of classes is also true of two object-domains?

The first cannot at any rate be stated about mutually exclusive classes. But how does it look in this regard in the remaining cases of true commonality of certain elements of two different classes? How can *two* classes, say, of regular polygons and of parallelograms, “intersect”? And on what does the phenomenon of “intersecting” genuinely depend? In the spirit of the traditional conception one will respond to this as follows.<sup>200</sup> *The same* objects belong to two different classes, they comprise their elements, while at the same time the remaining elements of class A (of parallelograms) do not belong to class B (of regular polygons), and conversely – the remaining elements of class B do not belong to class A. In our case – everyone will say – it is squares that belong to both classes.<sup>201</sup> For, they are on the one hand

---

197 「as an object of higher order」

198 「in an essence-dictated and necessary fashion into one whole」

199 「For if this were so, one of the foundations of an object-domain’s selfsufficiency would be compromised.」

200 「A simple matter:」

201 「Yet the matter is not that simple. For what are those “same” objects that belong to both classes?」

parallelograms, and on the other regular polygons. Rhombuses, on the other hand, belong only to class A, whereas regular pentagons belong only to class B.

As we see, squares can only be reckoned into both classes because they are being considered under two different *aspects*, which are always regarded as constitutive for them. Or to express the same somewhat differently: in the first case, it is the possession of two pairs of parallel sides, which is equivalent to their nature – “squareness,” in the other, both the equality of all the sides and all the interior angles.<sup>202</sup> If both these moments of parallelogramness and of regularity were truly *genuine natures*, or the genuine generic moments contained in these natures, then we would have to say that a square, as that which is constituted by squareness<sup>203</sup> as the constitutive nature, is *different* from whatever is constituted by the equality of the four sides and the congruence of the four angles<sup>204</sup>. If we say that the elements of a class are those and only those objects which are *constituted* by the moments that are constitutive for the given class, then we would at the same time have to say that the class of parallelograms and the class of regular polygons possess *no* elements *at all* that are *common* in the genuine sense. If, on the other hand, we agree that these two classes do after all possess (contain) certain common elements, then we are therewith ceasing to treat these elements of the chosen class (e.g. the regular polygons) in the sense of the definition of this class, and beginning to consider them in concert with the definition of the *other* class, or, in the final analysis: we are taking them under the aspect of an entirely different nature (of “squareness”), i.e. we then treat them as squares. In doing so repeatedly, in each of these cases we transform the *constitutive* structure of the given objects, so that in each individual instance we intentionally create a *different* object. *The same* autonomously existing objects are at most hidden behind them, but they no longer belong to the two considered classes as their elements. And conversely: if – starting from a particular autonomously individual object – we adhere strictly to its *autonomous constitutive nature*, then we could not arrive at *two* different and intersecting classes (or object-domains). For, as has already been ascertained, the *genuine* nature of an autonomous object determines only *one* system of genera under which this individual object falls. In other words: we obtain intersecting classes, just as we do equivalent ones, only by arbitrarily altering intentionally the constitution of certain objects. We could say in conjunction with this – and here we achieve the genuine distinction of classes from autonomous object-domains – that a *class is an intentionally*

[161]

---

202    One of them is parallelogramness, hence possessing two pairs of parallel sides – that being a generic moment contained in the square’s nature; the other is equilaterality and equiangularity (regularity) – which serve as the seeming nature of the square.<sup>7</sup>

203    parallelness, equilaterality, and rectangularity (which is to say, taken all together – by “squareness”)<sup>7</sup>

204    not identical with a regular polygon having four sides as that which is constituted by regularity and four-sidedness<sup>7</sup>

[162] *demarcated multiplicity of objects whose constitution is intentionally established.*<sup>205</sup> Consequently, a class is comprised exclusively of certain purely intentional entities.<sup>206</sup> On the other hand, an object-domain is a *natural* (autonomous) multiplicity of autonomous objects that are taken in their autonomous, genuine constitutive nature.<sup>207</sup> Strictly speaking, therefore, there are “neither intersecting or equivalent classes nor object-domains”<sup>208</sup>. In the case of classes, we obtain intersection or equivalence by the already intentionally constituted entities being altered in their constitution, which in the case of domains is ruled out – insofar as we consistently stay on the terrain of their autonomy. Precisely therewith, the “danger of the ability of two domains to be”<sup>209</sup> mutually non-selfsufficient owing to an intersection or coincidence of the realm of their elements falls by the wayside.

However, there are two more cases to be considered: 1. the case of the superordination and subordination of classes; 2. the case of – as I have put it – the “intertwining” [*Verflechtung*] or “interweaving” [*Verwebung*] of the elements of one domain with those of another.

*Ad 1.* The relations of subordination and superordination can obtain between two classes without the<sup>210</sup> alteration of the object’s constitution, that is to say, without needing to pass over from one system of generic moments to some other system of these moments. Undoubtedly, under the class of quadrilaterals falls the class of parallelograms, under the latter, however, say, the class of squares, etc. – and this applies irrespective of whether we take into account purely intentional objects as correlates of certain mathematical concepts or definitions [*Definitionen*] or certain autonomously existing objects. But we must become quite clear about what we are actually dealing with in each of these cases. Absent the clarification of the genuine state of affairs [*Tatbestandes*] in these cases, the essence of the relations we are considering here gets wiped out. Let us therefore consider the overall situation using the example of the classes of quadrilaterals, parallelograms and squares.

[163] *Interpretation I.* As the point of departure, let us take the following definitions of the named objects:

- a) a quadrilateral is a geometric plane figure that is bounded by four sides;
- b) a parallelogram is a quadrilateral that has two pairs of parallel sides;
- c) a square is an equilateral, rectangular parallelogram.

---

205 As we know, it is sufficient for constituting a class to choose a quite arbitrary feature (“characteristic”) as its constitutive moment.

206 This is in agreement with the conception that regards classes as correlates of so-called “concepts,” and these concepts as products of our willful conventions.

207 Nonetheless, it will later be necessary to consider the problem of whether there can be domains with elements that are formed purely intentionally.

208 “neither classes nor domains that intersect or are equivalent”

209 “objection that two domains can be”

210 “intentional”

When we take the objects of these definitions solely as intentional objects, which are taken precisely as they are determined on the one hand by the *definiendum*, and on the other by the *definiens*<sup>211</sup>, then there occur<sup>212</sup> in their Content – in line with what was earlier ascertained concerning the Content of an intentional object – those and only those appropriately structured properties (or even the nature) that are determined by the material and formal content of the respective name – and indeed by its *actual* [*aktuellen*] material content, in particular.<sup>213</sup> On the other hand, these objects are completely *indeterminate* with respect to all other possible properties ascribed to these objects by other mathematical concepts or geometric theorems. They contain corresponding “spots of indeterminacy.” Each of the three names, (a), (b) and (c), determines, as a singular name, only *one* intentional object, and since it is at the same time a general name<sup>214</sup>, its object is indeterminate with respect to its individuality and possesses only those general (generic) characteristics that are determined by the material content of the name. But in view of this, these three definitions do not determine any three *classes* (multiplicities of elements) that contain like generic moments, or some characteristic taken as the constitutive moment of the respective multiplicity, but only three *single* [*einzelne*] objects. Obviously there can then be no talk of a “being contained” of one name in another – as is customary to speak of the so-called “extensions” of names, of which the one is superordinate<sup>215</sup> to the other. Only the following relation obtains here between the intentional objects of the mentioned names: object (b) possesses all the properties that object (a) does, and in addition the property that it has two pairs of parallel sides. Object (c) in turn possesses all the properties that object (b) has, and in addition the property of the equality of all its sides and of the  $\lrcorner$  congruence<sup>216</sup> of all of its interior angles. Certain of the spots of indeterminacy that occur in the Content of object (a) are eliminated in objects (b) and (c); the latter are therefore *more precisely* (we can also say: further) determined in their Contents than object (a). This case therefore does not come into consideration at all when at issue is the problem of the relation between two classes (or domains) of which the first is “subordinate” to the second.

[164]

*Interpretation II.* The general names “quadrilateral,” “parallelogram,” “square,” can be understood in a generic sense. They then designate – in concert with the

---

211 I deliberately name here the *definiendum* and the *definiens* and not the definition, because to the definition – as a special proposition [*Satz*] – corresponds a peculiar sort of *state of affairs*, and not an object. The object, on the other hand, corresponds to a composite name.

212  $\lrcorner$  effectively  $\lrcorner$

213 Concerning the material and formal content of the name, cf. *The Literary Work of Art*, § 15.

214 See in this connection Pfänder’s distinctions between singular and plural object concepts on the one hand, and between general and particular concepts on the other. (*Logik*, pp. 284 ff.).

215  $\lrcorner$  or subordinate  $\lrcorner$

216  $\lrcorner$  rectangularity  $\lrcorner$

standpoint we have developed earlier – three different general *ideas* that stand in the relation of subordination or superordination vis-à-vis each other. Here too it is not a question of a relation to each other of a number of *classes*<sup>217</sup>.

*Interpretation III.* Let us now pass on to that meaning of the names “a quadrilateral,” “a parallelogram,” “a square,” in which this “a” is tantamount to “an arbitrary” element of a multiplicity (set) of *individual* objects “which is demarcated by the material content of these names”<sup>218</sup>. This “a” or “an arbitrary” that is contained in the full meaning of the given names is what we have elsewhere called the “nominal directional factor,” which is variable and potential in this form [*Gestalt*].<sup>219</sup> No sooner should one of these names be applied to an object *determinate* in its individuality, than this factor is transformed into a (unequivocally directed) constant and actual directional factor; this is brought out in German [or English] by the indefinite article being converted into a definite article on the one hand, and on the other by its becoming clear from the context (from the sense of the sentence in which the given name occurs) that an individual (single) object is involved, and not a generic idea [*Gattungsidee*] (*the* general idea: human being). Each of these general names can be *applied* multiple times – and in principle infinitely many times – to the *single* squares, rhomboids, trapezoids, etc., all of which collectively belong to the set of quadrilaterals. The single squares, etc., are always unequivocally specified in all respects. They are therefore squares that are instantiated with sides specified with perfect exactness as to their length, as well as in their individuality;<sup>220</sup> consequently, they are congruent to each other – e.g. within the class of squares “of equal dimensions” [*gleichgroßen*]. There is *no* parallelogram among parallelograms that would be *just* parallelogram, and not at the same time, say, an instantiated square with sides fully specified with respect to length<sup>221</sup>. The same, of course, applies to all the geometric figures named here, hence, for instance, to rhombuses, quadrilaterals, and so on. But what consequences can we draw from these assertions? Well, nothing other than that there is only *one* multiplicity of individual objects, all of which – apart from any further endowment with properties that individualize them – are characterized firstly by the abstract moment, belonging to their nature, of being geometric plane figures, and secondly by having four angles. *Within* this multiplicity other, narrower and ever narrower multiplicities can be distinguished – which in turn also contain only *individua* – all of whose elements possess further generic moments (hence, say, those that make quadrilaterals into parallelograms, these into rectangles, and so on). These new multiplicities (we now ordinarily say “sets”) are now called, relative to the multiplicity that embraces them all, “subsets,”

---

217 “or domains”

218 “that exist autonomously”

219 Cf. my analyses of the full meaning of a name in *The Literary Work of Art*, § 15.

220 [The syntax of the first part of this sentence is somewhat opaque, and could also read: “They are therefore squares with sides that are specified exactly as to their length, as well as instantiated in their individuality;...”]

221 “and determinate individuality”

whereby each element of a subset is at the same time an element of the set whose part it comprises, but not conversely. Two different subsets of the same level have no elements in common, and are therefore mutually exclusive. The problem of the selfsufficiency or non-selfsufficiency of the subset pertains to the relation between the subset and the higher-order set [*Obermenge*] whose part it itself is. We shall see whether the same also holds for two different object-domains.

Are the boundaries of the subsets vis-à-vis each other and in relation to the set under which they fall drawn purely intentionally, or are they autonomously determined by some purely objective moments and independently of all subjective operations? Well, provided the condition is satisfied that the boundaries are determined by generic moments that are contained as non-selfsufficient moments in the constitutive nature of the individual objects belonging to subsets of the lowest type<sup>222</sup> – and we presuppose that in the example chosen here such is in fact the case – then the boundaries of the subsets are not at all arbitrary, but are unequivocally determined precisely by the said generic moments. The subsets of the *lowest* possible type are therefore those that are determined by the *full* nature of the individual objects that fall under this set; these objects are then all of like constitutive nature, which of course is only possible where this nature is no *haecceitas* in the sense of Duns Scotus. Where, on the other hand, the latter is the case (where therefore the individual nature is a *haecceitas*), that nature no longer determines any multiplicities (sets), but rather an *individuum*. But a subset of the lowest type so defined still allows in certain cases a further subdivision into various sets contained in it, which are then not determined by the full nature alone, but are constituted in addition by certain property-moments. This happens where the nature of the object permits certain differentiations with respect to some of its properties without itself undergoing any modification – where therefore it is not sensitive to this differentiation. Such is the case, for example, with the set of squares, which comprise a subset of lowest type within the set of quadrilaterals, but then still allows a subdivision into many sets of squares of various side-lengths. If such a set is constituted by the nature (squareness) and by an exactly specified length of the sides, then it contains only congruent squares that are still distinguished from each other by the moment of individuality. In distinction to the subsets of the lowest possible type, we will call the last discussed sets “partial sets” of the subsets of lowest type. Both the subsets of various levels, with sets of the lowest possible type among them, and the partial sets of the latter (where they are possible) can be regarded as “natural,” autonomous sets, whereby their “naturalness” or autonomy is here grounded in (or is ascribed to them by) their boundaries being determined by the moments accruing

[166]

---

222    ⌈ [Ftn.] In the case of geometric objects, which serve as example here, these lowest subsets are sets whose elements are congruent to each other, hence differ only by instantiation – hence, for example, the set of squares with an unequivocally determinate side, or the set of rhombuses with sides of fixed length and a specific measure of the interior angles, and so on. ⌋

[167]

autonomously to their elements and by the constitutive role that these play in the elements themselves, whereby subjective intentional commitments play no role at all here. But one should not go any further in underscoring the naturalness of these boundaries and perhaps imagine that within the realm of quadrilaterals there is a boundary – say, between squares and rhombuses – in the sense of a special autonomous *separation* [*Abtrennung*] or closure of the one set vis-à-vis the others, hence in the sense of something that could have its parallel in the closure and delimitation of primarily individual objects. Nothing of the kind occurs in the case of subsets or partial sets.<sup>223</sup> The belonging of single individuals to the respective set is grounded in nothing other than their generic or specific [*gattungsmäßigen oder artmäßigen*] kinship. That, on the other hand, wherein the non-belonging to one and same set, or the belonging to two different sets, is grounded is once again only the disparity in the generic or specific endowment of the respective individual objects, and not the existence of some separation between the one set and the other. Such a separation is not possible between sets of objects whose essence does not permit the possession of acquired or externally conditioned properties and the subsistence of existential interconnections between them – of causal connections, in particular. Only connections of this kind lead, on the one hand, to the formation of a cohesion among the parts of a whole, and on the other, to a separation and to a radical discontinuity between objects that belong to two different systems of interconnections. When speaking of the boundary between sets or subsets, we should not forget that, despite all the naturalness in drawing its lines in the cases dealt with here, this boundary is ordinarily intentionally accentuated in an exaggerated way, and is similar in this accentuation to the contour [*Umriss*] introduced into the picture of a represented thing, a contour that is effectively or merely intentionally drawn in as a line into the purely qualitatively differentiated multiplicity of colors of a concrete perceptual perspective [*Ansicht*] of some landscape.

[168]

Does the fact of identical objects belonging to some natural subset  $U$  and to a set  $M_1$  that is superordinate to it (and consequently to all sets  $M_n$  that are of even higher order) lead to a non-selfsufficiency of the<sup>224</sup> sets in question, or is this completely irrelevant<sup>225</sup>? The question arises, however, as to which non-selfsufficiency is eventually involved here: the non-selfsufficiency of the respective subset vis-à-vis the set of immediately higher order – or conversely, the non-selfsufficiency of this higher-order set vis-à-vis the given subset – or a reciprocal non-selfsufficiency of the two sets under consideration?

This problem can be formulated in a twofold manner. The “set” can be considered either as a whole consisting of effective parts, or as a special object of higher order that is constituted on the basis of that whole. The subset  $U$  is in respect of its

---

223 What the situation is in this regard in the case of object-domains – and in the case of a world, in particular – is not resolved therewith.

224 「higher-order」

225 「to their selfsufficiency」

elements a composite whole; as a subset, however, that falls under a set  $M_1$ , it is an effective part of the latter.

In this connection, there is in the example discussed<sup>226</sup> no existential connection between the elements of  $U$  (the single squares); only a generic homogeneity obtains among them. Consequently, the effective parts of  $U$  do not adhere to each other. The effective parts of the higher-order set  $M$  (hence, the subsets  $U_1, U_2, U_3, \dots$ ) also do not hold together – and this, neither  $\lceil$  the elements of  $U_1$  or  $U_2$ , etc.<sup>227</sup>, nor the subsets themselves as constituents of set  $M$ . One can therefore apply here the assertion demonstrated earlier relative to this kind of wholes, and say that the higher-order set  $M$  has its existential foundation in its constituents, i.e. either in the individual objects ultimately belonging to it or in the subsets as its effective parts. At the same time, both the elements of the individual subsets  $U_n$  and the elements of the higher-order set belong together owing to the generic kinship (homogeneity) within each set, as well as owing to the lawful regularities and relations that obtain between the moments of their qualitative endowment – precisely those relations that make them all into a field of individuals that fall under some<sup>228</sup> idea. This  $\lceil$ belonging-together of the elements as well as [the belonging] of the sets to each other<sup>229</sup> has the consequence that, say, the set of parallelograms would not only be different if rhombuses were missing among its elements, but that it would be altogether *impossible*. Indeed, it belongs to the idea of the parallelogram that the set of rhombuses is possible as a particular variant of that idea; for this variant follows necessarily from the occurrence in its Content of a wholly determinate multiplicity of constants and variables. And the idea of the rhombus predicts in turn that precisely such and no other variants of the rhombus are possible and that none can be missing from among these variants – even though no names have been introduced for the particular ones. *This can be proven*. The situation looks completely different here than is the case with, say, the set of mammals, or with some other set of empirically given objects. Here too, of course, generic homogeneity of the elements appears within the realm of one set, and there are even certain lawful empirical regularities in the presence of certain consolidations [*Vereinigungen*] of properties in the single objects (the elements of the respective set). It appears, however – at least on the basis of the erstwhile findings of scientific research – that indeed only highly select and no other subspecies of mammals exist *realiter*. Some of them have already died out, while others find themselves on the verge of extinction, and others, finally, are evolving well in the current geological era. And it would appear to be impossible on the basis of the analysis of the concept or idea of mammal to come up with as exhaustive a survey of all “possible” species and subspecies of mammals – and of the single individual exemplars – as is possible,

[169]

---

226  $\lceil$ (e.g. of the subset of squares and the set of parallelograms) $\rceil$

227  $\lceil$ its particular lowest elements (the particular parallelograms) $\rceil$

228  $\lceil$ higher order $\rceil$

229  $\lceil$ This belonging of the elements to each other and to the corresponding set $\rceil$

for example, in the case of parallelograms. It does not appear to be at all necessary for the set of mammals that the breed of Arabian horses or of dachshunds exist, for example – yet they do nonetheless in fact exist. † But they did not in other, earlier geological eras and – what is noteworthy – *could* not exist.<sup>7230</sup> The set of mammals would consequently be different than the set of animals with which we are familiar today and in which the subset of Arabian horses does indeed exist, but it would not be *impossible* for these horses not to exist, just as, in contrast to this, the set of parallelograms would be impossible if there were no subset of rhombuses, or to put it differently – if something like the rhombus were impossible.

In other words: both the set of parallelograms and the set of mammals has its existential foundation in its single elements, and is therefore in relation to them derivatively individual; at the same time, however, the existential relationship between the sets and the single individual elements (or the corresponding subsets) is different in the case of parallelograms from the analogous relationship in the case of mammals. But the purely formal relationship between the element and the set, or between a subset and the set superordinate to it, is not enough for clarifying this relationship. Toward that end, we must take into consideration the material endowment of the elements, as well as the lawful regularities between the moments of the qualitative determination of the individual objects belonging to the given set, in order to get a clear awareness in the first case of the *necessity* of the corresponding elements' belonging to the set, and in the second case of the peculiar factual *contingency* of a certain subset, or of the individuals belonging to it, occurring or failing to occur within the scope of the set. It is first a consequence of this demonstrable *necessity* that in the first case the set of parallelograms is existentially non-self-sufficient in relation to the subsets of squares, rhombuses, rhomboids, and so on. On the other hand, the subsets of like order, e.g. of rhombuses, rhomboids, squares and rectangles<sup>231</sup> are *independent* of each other and of the superordinate set. None of these subsets could exist without the existence of the remaining like-ordered subsets, but each of them consists of a *whole* that is *external* to the others. And this is so because the squares, for example, are the "realization" or fulfillment of some other possibility than is the case for rhombuses; of a possibility, however, which – as possibility – is determined by the constants and variables of the superordinate general idea. The constants, variables, and their specific values within the Content of the respective general idea are precisely of such a kind that none of these possibilities can be lacking. And for the same reason no fulfillment of these possibilities can be lacking in the individual (ideal) objects. The one subset requires here the existence

[170]

---

230 † It was possible for them not to exist altogether (in any geological era). †

231 Strictly speaking, in this case the named subsets are not exactly like-ordered (since the subset of squares contains strictly squares of varying dimensions, whereas the subset of rhombuses contains various kinds of rhombuses, which then first contain subsets of rhombuses of like shape but with varying dimensions). But this state of affairs has no import in our consideration.

of the remaining subsets, and *vice versa*. But since these subsets contain selfsufficient elements, and since consequently each subset – as their multiplicity and as a whole – is selfsufficient vis-à-vis the remaining subsets, the like-ordered subsets are mutually dependent. However, the set of mammals is *not* non-selfsufficient in relationship to the subset of Arabian horses, although this subset does in fact belong to its constitution, or comprises a component of it. That is to say, this subset could fall away, and that would not render the *existence* of the set of horses, or of mammals impossible, although this set would then be a different set than it is in the case of Arabian horses existing. But also conversely: it would be possible that no other horses and no other mammals exist than those Arabian horses; the higher-order set would cease to exist altogether, or the set of Arabian horses and that of mammals would then become identical. At any rate, the like-ordered sets of mammals are not dependent on each other. That is to say, the set of sheep does not represent the realization of a possibility *necessarily* predetermined by the genus "mammal," and indeed of a possibility different from that realized by the set of horses. There need not be any such realization of the possibility that sheep in fact realize alongside the one that is realized in horses. To be sure, both of these are "allowed"<sup>232</sup> as possibilities by the idea "mammal," but *are not required with necessity*. In other words, from the perspective of the idea "mammal," it appears to be a coincidence that – under the *influence of various external* factors, such as climate conditions or methods of breeding,<sup>233</sup> and so on – it has come to the evolution of the breed of Arabian horses. Did the external conditions not exist, or were they different from those that are in fact extant, then the given subspecies of horses would not and *could* not be, and this would not harm the cohesive unity of the idea or genus "mammal" or "horse."

[171]

From a purely formal point of view, we can say: it belongs to the essence of the set that it possesses *elements* (the individuals falling under it), but it does not belong to its essence that every set has subsets. This already follows from the essential fact that there are the "lowest" subsets that so-to-speak *ex definitione* do not possess any subsets, but only individual elements. Being-a-set and being-an-element – these are formal structures, in the sense of form I, that are bound with each other and correlative. In other words: if a set exists, its elements must also exist. It follows from this that the claim so frequently pronounced by logicians of the existence of so-called "empty" classes is at bottom counter-sensical [*sinnwidrig*], for if there are no elements at all, then there are also no classes or sets formed from (consisting of) these non-existent elements.<sup>234</sup> But the concepts "class," "set," "multiplicity," as

[172]

---

232 "postulated"

233 "cross-breeding,"

234 In the current deliberations I make use of the expressions 'class' and 'set' in the traditional, popular sense where they are employed interchangeably [*promiscue*], and not in the sense determined earlier when I contrasted the "class" to the domain. The sets with which I am dealing now are not formed conventionally, and therefore contain no merely intentional moments in their form. To the contrary – they are "natural" sets. And if I employ here the word 'set' and not the word

well as “element of the class” (set) are – just as the concepts “whole” and “part” – purely formal concepts whose correlates make up formal structures [*Gebilde*] – or, more precisely, pure forms – in which certain entities occur autonomously or which are purely intentionally imposed on certain objects. *Set* and *element* of a set are, as pure forms, mutually non-selfsufficient, although what in a given case comprises an element of a set is in itself, as object, selfsufficient and, formally taken, discrete (discontinuous) in relation to the other objects which happen to

---

‘domain,’ that is because there are many natural sets that are not domains, and because in cases taken as examples I do not wish to decide whether I am dealing in them with sets or with object-domains. One may therefore perhaps grant me that “natural” sets cannot indeed be “empty,” whereas in application to “classes” as conventional, intentional formations, the claim concerning “empty classes” is fully justified. Now, I might after all claim in opposition to this that provided the intentional entities we form are not contradictory in their Content, the “classes” we intentionally form can also not be “empty.” For it belongs to the sense of “class” that it consists of elements, therefore it cannot consist of nothing – that would be precisely contrary to its sense. If, however, “empty” classes are permitted in modern logic, this is done either because it is a convenient limit-concept in certain logical calculations, or because one abandons there the purely logical or ontological standpoint and passes over to certain empirical facts which one then confronts with the logical formations. One is then dealing with something that at bottom has nothing in common with the concept of class. Namely, one takes into consideration so-called “general” names. In the sense of our analysis of such a name, we are dealing on the one hand with the intentional directional factor, which is variable, and on the other with a set of individual objects – they are precisely empirically given multiplicities at most – to which the given name can be applied. There is then, on the one hand, a limit on the variability of the directional factor that is well-defined by the content of the name, and specific empirically given individuals on the other – and it may happen that in some special case, at some specific instant, there are *no* individuals *at all* to be found empirically that can be named with the given name. If, for example, some specific species of animal has indeed become extinct, this does not affect the name – its meaning continues to preserve the same directional factor, with the same limit of its variability. If we then concede that this limit of variability of the directional factor circumscribes a class with an extension specified by that limit, then this class possesses its intentionally formed elements, quite independently of whether any *empirically* given individuals that could correspond to them exist, or not. The intentionally defined class *always* maintains the same plurality [*Vielheit*] of its elements, even if there is *no* set of individual objects to be found *empirically* that can correspond to them, but need not. It is of course possible to form a purely intentional entity that is contradictory in its Content. One can thus also form a contradictory “class devoid of elements,” and if someone experiences satisfaction in forming such classes, we cannot deny him that; but he then has to concede that this is a contradictory formation, which is precisely not conceded by those proponents of modern logic [*Logistik*]. And it is only against this that we must protest.

comprise elements of the given set. Nor does it *need* to form the element of a set, hence appear in the form “element of a set.” On the other hand, a set and a subset – taken likewise in the sense of certain formal structures (forms) – are, quite *generally* speaking, *not mutually non-selfsufficient*. If a set – in a particular case – does exhibit subsets, then this is either a purely empirical coincidence, or it follows from the *material* determination of what comprises these sets or their subsets, and then the set is non-selfsufficient in relationship to its own subsets. I shall call sets that exhibit subsets “decomposable” [*gegliederte*] sets, whereas those that have no subsets at all I call “non-decomposable” [*ungegliederte*] or “simple” sets. There may, however, be different reasons for why a set is “decomposable” or “simple.” This already leads us to a different problem, which, incidentally, has already been brought up in our recent considerations, especially on the occasion of various examples – namely, to the problem of various types of sets or object-domains. We now proceed to that.

[173]

### Appendix [see fn. 180]

┐ However, what stands in the way of accepting such a thesis is the claim we have accepted earlier – it appeared obvious at the time – that a summative whole composed of effective parts (yet at the same time non-organic) ceases to exist the instant even one of its parts is ousted from it, and an entirely different, second whole originates in its place all of whose elements did indeed belong to the former whole, but which is nonetheless entirely new vis-à-vis the first. Yet we have no way of knowing whether an object-domain – even though it is an object of higher order, and is therefore a whole with effective parts – does not represent some special variant of the latter, and indeed of such a kind that the loss of particular elements does not influence its existence and that consequently it is existentially selfsufficient vis-à-vis them. For the time being I do not know how to decide the status of this issue. It may well be that certain avenues toward elucidating this problem will be unveiled later on. But for the time being we can say that even if an object-domain with changeable (originating and perishing) elements were non-selfsufficient relative to its elements, that has no impact whatsoever on resolving another important problem, namely, whether an object-domain is selfsufficient vis-à-vis any object that does not belong to it. This problem is important to us, for – as we recall – of central concern in the controversy between idealism and realism is, among other things, the existential relation between the real world (and thus, it would seem, one object-domain) and pure consciousness, which for the time being we also presume to be an object-domain (whether this presumption is correct we shall presently see in the next chapter). Of course, if it were to turn out <sup>7</sup>

## § 72. Various Types of Object-Domains. More about the Selfsufficiency of the Domain

[174]

We have come across a remarkable difference above between the set of parallelograms and the set of mammals. In both cases we are dealing with decomposable sets, which would appear to have ultimate simple subsets. The relation between these subsets and the higher-order set as well as the relations between the like-order subsets are in both cases different, and this disparity is not grounded in their pure form as sets and subsets, but rather in the material determination of the highest genera constituting these sets, or in the nature of the ultimate individual elements. In one case, some members of a set (or of an object-domain) can be dropped (not exist); in the other this is ruled out as dictated by essence. The first holds, for example, in the case of mammals, and the second in the case of parallelograms. Now, I shall call the kind of decomposable set whose single components (thus, the particular subsets) cannot be dropped, whose components are therefore dependent on each other and in relation to which the higher-order set is non-selfsufficient, a *system*. Systems, however, can still vary as to their formal kind.

On the one hand, there can be components, in which the number of their components can be predicted exactly on the basis of the Content of the idea (or highest genus) that constitutes the system, and can be exhausted by the unequivocal determination of the moments constituting the single components of the system; on the other hand – systems in which the number of components is infinite and there are continuous transitions between the components constituting them, so that each such moment forms a boundary (a locus in the continuum) in the manifold of qualitative variants. However, that the multiplicity of components of the system can be “exhausted” by giving an account of its single components means that there is a lawfully determinate method for specifying every arbitrary member. However, this does not yet imply that *all* the components of the set can thereby be effectively specified at the same time, for this is only possible in the case of a finite number of them. In both cases – hence, when the number of the system’s components is either finite or infinite<sup>235</sup> – we speak of an *exact* [*exakten*] system. I call the multiplicity of individuals that ultimately belong to such a system an exactly specified – or, more briefly – an exact set.<sup>236</sup> But there can also be inexact [*unexakte*] systems. And these

---

235 We could also say that the number of components of a set is in this case finite, and that simultaneously the constituting moments form a *discrete* manifold whose elements can be unequivocally specified; if, however, it is infinite, then it must at the same time be countable in order to satisfy the condition laid down in the text.

236 It seems to me that Husserl has such systems (or at least some of them) in mind when he speaks of the definite manifold. But in doing so, he emphasizes that a finite number of axioms defines this manifold exhaustively and that the primitive concepts that occur in these axioms are “exact” [*streng*] (in Husserl’s sense, in which these concepts are set over against the so-called “vague” ones). To each definite manifold is then correlated a complete deductive theory, i.e. a theory in

can still be – as would initially appear – of three different types. They are either systems for which neither of the two conditions specified for exact systems is satisfied, but then systems in which the number of components can be predicted exactly (that means among other things that it can be predicted whether it is finite or infinite) – but not exhausted – and, finally, systems in which the number of components cannot be predicted, but in which giving an effective account of the single members would be exhaustive. However, this last case must be rejected, for if the number of components could not be predicted, then we could at least not decide whether adducing the components would exhaust their multiplicity. It would appear, at any rate, that two different types of inexact systems are possible. Finally, there are also decomposable sets that are no systems. To these belong the set of mammals that served as an example earlier. On the other hand, the set of parallelograms comprises an exact system with a finite number of components. The set of polygons likewise comprises an exact system with an infinite number of components, every arbitrary one of which can be exactly specified, even though it is impossible to specify *all* of these components effectively.<sup>237</sup>

[175]

When we compare the set of parallelograms with other kindred sets, e.g. with the set of trapezoids, we notice that all these sets make up only *components* [*Glieder*] of the exact system of quadrilaterals, and are therefore reciprocally dependent on each other. But the system of quadrilaterals is also just a component of the system of polygons, whose other components are likewise reciprocally dependent. The number of components of this system is, however – in contrast to the system of quadrilaterals – infinite and indeed countable, even though we are unable to present *all* of its components effectively. If we continue to proceed in this fashion – say, at first, by acknowledging the planimetric figures that are bounded by curves of various degrees – we ultimately arrive at a system that no longer has any other

[176]

---

which every proposition that can be formulated in the language of the theory is decidable, which in Hilbert's Euclidean geometry, for example, is assured by the so-called completeness axiom. I on the other hand refrain from passing judgment here on whether a deductive theory – and a complete one, at that – is possible in the case of every exact system in the sense determined above. It seems to me, rather, that such is not the case. In that event, my concept of the exact system would be more general than the concept of a definite manifold. But I cannot deal with this any further here. Moreover, the concept of definite manifold does not appear to be all that clear and unequivocal – which also cannot be sorted out in greater detail here.

237 It would be interesting to consider the manifold of all possible colors in the light of all these distinctions. Does it form a system, or only a decomposable set, and if it is a system, is it inexact or exact? It is probably an inexact system, although, at least for the moment, this is very difficult to prove, especially if one conceives of colors as pure qualities and does *not* reduce them to systems of light waves of varying length and intensity (etc.). We are unable to deal with this in any greater detail here.

like-ordered system which is reciprocally dependent with it, and is therewith itself the last super-ordinate system and existentially non-selfsufficient vis-à-vis its components. It is then selfsufficient vis-à-vis other such systems and independent of them. Such a system, one that no longer forms a whole with any other, hence forms no higher-order system, one therefore that cannot be *augmented* by any set of objects of a different genus, makes up a “compact” [*kompaktes*] object-domain. If in addition this system is exact, and if all of its components make up exact (sub-)systems, then I call it an exact object-domain. The condition for an object-domain to be exact is that it be compact. Whether *every* domain must be compact, and exact to boot, is a problem to which we shall have to return.

For the time being we have obtained a very important assertion concerning the compact domain as a variant of the object-domain in general, namely, that – since it is an exact system – it must be existentially independent in relation to other domains with respect to the material endowment of its elements (of the individual objects belonging to it) and that it cannot have any other like-ordered domain with which it can form some domain of higher order. A compact domain need not be axiomatizable and need not be definable by a finite system of axioms, since its basic concepts need not necessarily be strict concepts (in Husserl’s sense). If, however, a domain can be encompassed [*beherrscht*] in its basic structures [*Grundgestaltungen*] by means of strict concepts, if it can be apprehended in one finite system of axioms, then it is a domain that can be presented by means of some complete deductive theory. In being independent of other domains, it is at the same time selfsufficient in the absolute sense, which does not rule out its being non-selfsufficient in relationship to its components. In other words: every compact domain is *unique*<sup>238</sup> and not *one* among many of the same genus. This is consistent with what we said concerning the domain at the beginning of this discussion, namely, that it is constituted by a *highest* materially determined genus. The current formulation illumines this fact from a different perspective and with the aid of formal concepts introduced there.

[177]

It may perhaps appear paradoxical that every compact domain is *unique*, and not just *one* of many domains of the same genus. But what about it [seems so]? Are we not indeed speaking there of *every* compact domain, and are we not already presupposing precisely with this that there are multiple such compact domains of the same genus, one which – in trying to adduce its basic characteristics – we indeed qualify as a compact domain? – Whoever argues this is making the same mistake that Husserl points out in his *Ideas I*: that is to say, one confuses generalizing with formalizing.<sup>239</sup> Generalizing (universalizing) [*Generalisieren (verallgemeinern)*]<sup>240</sup> in the exact sense can always be done only up to a well-defined limit, which is in every case set by the highest *materially determined* genus. Whoever wishes to “universal-

---

238 “Quite telling is the idiom that we sometimes employ, and which can be rather aptly applied here, namely – “the only one of its kind.”<sup>7</sup>

239 Cf. *ibid.* § 13, p. 26 (1<sup>st</sup> ed.).

240 [These are not equivalent for Husserl.]

ize” further at that point abandons the highest genus (since there is no higher-order genus above the highest) and intentionally makes a moment contained in the nature of the elements, or in one of properties, into a moment that constitutes the domain, thereby in a natural way leaving the sphere of autonomous objects, or seeking the moment that constitutes the given domain not in a materially determined genus, but rather in some chosen moment of the domain’s *form*. This is also true in our case: that something is a compact domain  $\Gamma$  is not the matter of the highest genus, but rather the *form* of the domain, or belongs to this form<sup>241</sup>. Since we are at present dealing with this form, we take the corresponding domains under the aspect of their form, and it is for this reason that we can say that there are many different compact domains, although each of them, when considered *materialiter*, is unique. But the particular domains should be named not with respect to their form, but rather with respect to  $\Gamma$  the materially determined highest genus that constitutes<sup>242</sup> them. One should therefore speak, for example, of the domain of geometric figures or of the domain of ideas, or of values (provided values form a domain).<sup>243</sup>  $\Gamma$  As long as in the course of examining various sets we come upon those moments constituting them which determine like-ordered sets, we have not yet broken through to the highest genus, and precisely therewith do not yet attain to any compact domain. We<sup>244</sup> at best still continue to find ourselves *within* an object-domain, and in particular we could then be dealing with an exact system that may belong to a compact domain.

[178]

---

241  $\Gamma$  is no *generic* moment of that something, nor even any of its properties, but is rather *form I* of that peculiarly structured entity which, precisely in view of this form, we call a “compact domain.”<sup>7</sup>

242  $\Gamma$  the generic moment that is constitutive for<sup>7</sup>

243  $\Gamma$  [Ftn.] Whether we are entitled to speak of the “domain of values” depends on how we resolve the issue of whether values are something selfsufficient in relation to the objects whose values they are. Also, it may well be that (following an eventual positive resolution of this problem) we should speak not of one but of many different domains of values: e.g. moral, aesthetic, economic, etc. – depending on whether each group of these values is singled out by some specific generic moment, or whether the situation is the contrary. The question would arise here whether all of them being precisely values makes up their common formal moment, or whether their being-values [*wartościowość* = *Wertheit*] is their higher-order material moment. In the latter case, there would be – despite the specificity of the particular kinds of values – only one domain of them. And could perhaps the application of the form/matter antithesis to values be altogether unacceptable? – These are the various doubts that enjoin us to take great care when making use of the expression ‘domain of values.’<sup>7</sup>

244  $\Gamma$  If in the course of generalizing we hold strictly to generic moments in order to arrive at that “highest” moment constituting the domain, it is then natural that it is the *one and only*, and not one of many, as is the case with all “generic” moments that are *variants* of one and the same genus. As long as we encounter numerous moments of *equal order*, we have not yet reached the moment that constitutes the domain, and therewith<sup>7</sup>

But is every domain compact? And is also every domain non-selfsufficient in relation to the systems or subsets occurring in it, but selfsufficient and independent in relation to other domains?

⌈We already know<sup>245</sup> that not every “natural” set [*Mannigfaltigkeit*] is a system, and even less so an exact system. Meanwhile, the compact object-domain is a system of systems. Hence, if every domain were compact then in each of them we would have to be able to come across ⌈systems<sup>246</sup>. On the other hand, we have lastly dealt exclusively with domains in which there are no interconnections among the elements to imply their “holding together.” These domains were therefore no “worlds.” Thus, in two respects certain existential domains can differ from compact object-domains: firstly, that they are not any systems of systems; but secondly, that they make up a world. But then how does it come to their still being object-domains?

Let us for the time being consider the possibilities that have opened up at the moment. The following cases appear to be possible:

- I. A. There are object-domains that do not make up any world. Among these one can distinguish a) compact domains and b) non-compact (loose) domains.
- B. There are worlds, under which one could once again distinguish a) compact worlds, and b) loose or non-compact worlds.
- II. But a different possibility for partitioning also opens up, whereby object-domains are decomposed into domains that A) are non-worlds, and B) are worlds; both the first and the second will in the final analysis prove to be compact domains. This conception of object-domains would be characteristic of a radical rationalism.
- [179] III. In opposition to that, one could advance the claim that all domains that are no worlds are compact, whereas all worlds are non-compact domains.
- IV. A radical antithesis to the rationalist standpoint is the conception that there are no compact object-domains at all, no exact ones in particular, and that only loose domains exist that either form a world or have as their elements objects that are not linked by any existential connections. This conception would lie closest to the general standpoint of the empiricists. Here one would probably assert of those domains whose elements are not linked by any connections (and not by any causal connections, in particular) that these elements are merely “concepts,” to which one would not be inclined to allot any kind of autonomous being. The radical empiricist standpoint would acknowledge here only *one* domain – that is the real world – within the scope of which no “systems” at all in the sense determined above would be permitted.

---

245 ⌈The example I adduced earlier by way of contrast with the system of quadrilaterals – I spoke there about the genus of mammals and about the breed of Arabian horses – already teaches us<sup>7</sup>

246 ⌈sets that are systems<sup>7</sup>

At present it is not for us to be concerned with the problem of which of the conceptions introduced is correct in the *metaphysical* sense. For us there is solely the formal-ontological problem of whether a form of the domain is possible such that this domain is (a) a world and at the same time compact, (b) a world and simultaneously non-compact, or (c) a non-compact domain, but at the same time no world. The fourth eventuality has already been discussed and resolved in the positive sense.

The compact domain is characterized, among other ways, by containing *all* possible variants (species) of the highest genus in all possible combinations. If it is at the same time exact, these variants can be ordered into a *finite* sequence of levels of like-ordered systems, and can all be derived from a finite ensemble [*Bestand*] of foundational generic moments<sup>247</sup> as well as from a finite set of primitive connections between them.<sup>248</sup> The question arises whether the circumstance that a domain is compact rules out the existence of causal interconnections among its elements. The fact that  $\ulcorner$  this circumstance  $\urcorner$ <sup>249</sup> does not require the existence of these interconnections is something we have already seen with the example of the geometric entities that we analyzed.

[180]

There is a feature characteristic of the form of the compact domain that is no world which distinguishes it from a world. In the first, the elements of the domain (e.g. the geometric figures) order themselves, depending on the particular genera to which they belong, into natural sets or into a whole system of species-variants [*artmäßigen Abwandlungen*] of the highest genus. On the other hand, it seems highly improbable that such an ordering of elements of a world had ever taken place *in concreto*.<sup>250</sup> In the world – location in our empirically given real world may

---

247 In mathematics one would say that there is a finite number of primitive concepts, with the aid of which all the remaining concepts of the given deductive system can be defined.

248 In mathematics one would say that all relations between objects of the given deductive system are derivable from one finite system of axioms.

249  $\ulcorner$  the compactness of a domain  $\urcorner$

250 For in the process of *coming to know* [*Erkennen*] at least certain segments of the real world, one could achieve such an ordering (in accordance with genera and species), disregarding the  $\ulcorner$  eventual  $\urcorner^*$  gaps in the  $\ulcorner$  species  $\urcorner^{**}$ . At any rate, in our approach to knowing the world we are keen on discovering the species and genera of the objects contained in it, and to order those objects in accordance with these species. But in doing so we clearly realize that  $\ulcorner$  the ordering of things and processes which *in fact prevails* in the world is completely different from that. The primeval forest can be taken as example here, in which plants and animals – in a determinate manifold of various species – live together in a miraculous communion  $\urcorner^{***}$ .

\*  $\ulcorner$  factual  $\urcorner$

\*\*  $\ulcorner$  particular systems  $\urcorner$

\*\*\*  $\ulcorner$  we must first of all abstract away from the ordering in which objects in fact occur in the world – as causally interconnected  $\urcorner$

[181] serve as example ʘ(irrespective of whether it in fact exists, or not)<sup>7251</sup>– material things are not ordered in accordance with genera and species, but rather in accordance with the causal interconnections that obtain among them, and in accordance with the conditions created by the presence of an object of a particular genus for other objects in its surroundings. If, for example, in a relatively small place – like a forest – a large number of objects belonging to one and the same genus – fir trees, say – is assembled, then various kinds of other plants in a determinate assortment [also] grow in this forest. The congregated trees of one genus, or of several, create favorable living conditions for other plants, grasses, mushrooms, bacteria, as well as for certain species of animals, and the like. From the other perspective, the presence of certain bacteria in the soil, the presence of certain insects, and so on, is favorable to the development of certain trees, and damaging for others. The forest constitutes a peculiarly structured *ecological whole* that sustains itself in<sup>252</sup> equilibrium for a relatively long time. It is no different with the sea, for example. The diversity in kind of the things – and indeed not the kind that obtains among various species of the same genus (as would be the case in the realm of a compact domain), but rather one that forms a comprehensive multiplicity of various genera and their families – makes possible the existence of these things in certain collectives [*Gemeinschaften*] which produce a climate that is favorable for the development and existence of certain objects, while it makes difficult or altogether impossible the occurrence and lasting life of other things and living creatures. For the latter, in virtue of their species or their essence, require for their prosperity a different “climate” or a different collective, be it a forest, a sea, or, finally, a large city. If certain things find themselves for some reason within the realm of such a[n unfavorable] living collective, they<sup>253</sup> become completely extinct after some extended period of time, or they abandon this terrain of their own free will and move to a different vicinity where they encounter conditions that are more favorable. We encounter an extensive *commingling* of various kinds of objects in the world within inanimate nature, where one only exceptionally stumbles on a large aggregation of things of like species (e.g. chemically pure elements), although there are even such aggregates – as are, for example, the large masses [*Mengen*] of water in the sea. – Generally, however, we stumble on vast mixtures of various kinds of elements and chemical bonds whose distribution in space appears to be completely “chaotic.” And this means nothing other than: these mixtures and their distribution are in conflict with the ordering according to species and genera that is characteristic for a domain which is not a world. But that alleged “chaos” conceals behind the face of it another ordering entirely – that of causal connections, which we are trying to decipher via the so-called laws of nature.

---

251 ʘ[Ftn.] As example – this means that we are not here assuming the *fact* of the world’s existence, but are simply considering a certain possibility which is suggested by relations encountered in the empirical world. ʘ

252 ʘdynamic ʘ

253 ʘ, or their relatively close progeny, ʘ

These laws tell us nothing other than this: in which pairs – or, more generally, in which multiplicities – certain appropriately selected objects occur ‘together’<sup>254</sup> in the world because they are linked by a causal connection. These manifolds of causal connections form such a dense network [*Netz*], that nothing new can penetrate into its realm without, from that instant onward, an entirely new manifold of these connections thereby having been realized. A separate investigation is needed in order to orient ourselves as to the properties of this network. According to the traditional conception, every manifold of causal interconnections expands ever farther into the world by means of new causal factors, so that it ultimately embraces the entire world. But this conception still requires a more detailed treatment and review. At any rate, the existence of a network of causal connections, or to put it better, of certain manifolds of these connections, plays an essential role in constituting the inner unity of the world, although the more detailed character of this role and the manner in which the causal connections contribute toward constituting the unity of the world will still have to be more precisely clarified.<sup>255</sup> Causal connections that transpire within a certain phase of time (probably ordered into specific manifolds) determine a stock of empirical possibilities, and that means a multiplicity of states of affairs, events, processes and persistent objects (things) which do not indeed yet belong to the real world in an active mode [*aktuell*] in the given instant, but can do so, and some of them will in fact be actualized [*verwirklicht*] in the future. There are also possibilities within the realm of an exact domain. However, both the character of this being-possible and the principle of specifying these possibilities in advance [*Vorbestimmung*] is in this case completely different from the manner in which the empirical possibilities are specified in advance through the world’s actual state or through the manifold of causal interconnections. To an exact domain belong all objects and states of affairs that are possible, and this means that they belong to the realm of variables that are determined by the constants of the Content of the corresponding highest general idea which circumscribes the given domain. To the world, in contrast, belong in some instant those and only those entities (events, processes, and persistent objects) which formerly were in fact empirically possible, and which through the course of further events, and [through] the composition of states of affairs, have entered into the network of causal interconnections. The principles in accordance with which some of the objects belong to the world, whereas others do not, are specified by the so-called laws of nature. In science the attempt is made to rationalize these laws to the greatest possible extent, i.e. to make *intelligible* the lawful regularities that govern there. However, they can never be elevated to that degree of intelligibility which can be achieved by the apriori laws of the necessary coexistence and of the formation [*Gestaltung*] of objects within the realm of one compact domain.

[182]

---

254 ‘simultaneously and alongside each other’

255 ‘Cf. *Streit*, v. III, Niemeyer, 1974. [D. Gierulanka’s note to her revised 3<sup>rd</sup> ed. of *Spor*.]’

[183]

The rationalization of the so-called laws of nature relies on the following procedure: instead of purely empirical pronouncements pertaining to the co-occurrence and succession of certain multiplicities of objects (states of affairs, events, processes, and so on), objects whose qualitative endowment alone does not require in the sense of any apriori laws the co-occurrence of the remaining elements of the respective multiplicities, one is intent on finding such a multiplicity of *primally* individual objects that their properties and their matter alone determine their reciprocal correlation and the type of connection between them, and that at the same time the multiplicities of primally individual objects would imply, as a consequence calculated in advance, the occurrence in the world of precisely those derivatively individual objects that are initially given us empirically in unintelligible multiplicities.<sup>256</sup> The fact that in conjunction with this there is a dominant tendency within the framework of our physics to ascribe to the primally individual objects exclusively quantitative, vectorial [*richtungs-räumliche*] determinations has its basis either in the peculiarity of the material<sup>257</sup> world that is in fact given to us in experience, or in the special manner of rationalizing the empirically given objects and interconnections, which, in their natural qualitative sensory givenness, would be rationally unintelligible in a direct fashion. It is at least questionable, however, whether this is necessary for the formal structure of the world as such. It is in contrast essential that, for example, a world of primally individual objects is discovered against the background of a seemingly “chaotic” ordering of the derivatively individual objects in the empirically given world, primal objects whose generic diversity is incomparably smaller than [that of] the motley multiplicity of derivatively individual objects. The generic moments and the stock of properties of the primally individual objects determine a finite number of ways of *ordering* or grouping them into wholes of higher order. Or, to put it another way: from their coexistence then follows the multiplicity of derivatively individual objects and the connections obtaining among them.

[184]

In this manner we discover within the background of the empirically given motley world of multifariously qualified concrete things a few basic genera of primally individual objects (at one time atoms, today elementary particles). By this means, the structure of the world is at least to a certain degree made similar to the structure of an object-domain that is no world, and, in particular, to the structure of a compact domain. But it will never be exactly the same. For the essential difference between them consists in this – that in a compact domain the *entire* multiplicity of elements and modalities of genus or species is ultimately reduced to a number of primal *qualities*, of non-selfsufficient object-*moments* (that occur in the constitutive nature of the elements), out of which is constituted the core of the essence of *all* of the domain’s objects (and indeed in *all* variants that are determined as possible

---

256 This is the essential sense of Mendeleev’s table (periodic system) of elements, as well as of the theory of the structure of the single chemical elements, and of the bonding of these elements into specific chemical compounds [*Stoffen*].

257 † (physical) †

by the primal qualitative generic moments). In the world, in contrast, it is not the *moments*, but rather the *elements*, the primally individual *objects*, that comprise the basic factors for deriving all the objects linked by existential interconnections, since they are the material<sub>2</sub> for all other objects belonging to this (material) world. At the same time, this world need not contain the realization of *all* possibilities.<sup>258</sup> The only thing that matters is that the realized possibilities sustain through their coexistence the unity of the network of causal connections.

There is, however, yet another difference between a world and a compact domain that is no world. Let us get clear on what a domain's being compact or loose depends. Earlier, objects that possess a radical or an exact essence were contrasted with objects whose essence has a much looser structure. Whereas the latter also possess acquired and externally conditioned properties (apart from the relative characteristics) in addition to the unconditionally intrinsic ones, the former have only the unconditionally intrinsic properties and the relative characteristics. This corresponds to the formal distinction between real and ideal entities. This distinction cannot fail to have consequences for the structure of the domain to which the respective objects belong. First of all, objects that possess no other properties apart from their unconditionally intrinsic ones and the relative characteristics can only form a domain that is no world – because they cannot enter into causal relations. In other words: if ideal entities display such a form, then no domains that contain exclusively ideal objects are worlds. Within the realm of a world, on the other hand, can occur only objects that, among other things, possess acquired and externally conditioned properties. This, incidentally, is consistent with what we said in the preceding section concerning the form of an individual object that comprises an element of the world.<sup>259</sup>

[185]

The following two possibilities must be noted in this situation:

1. It can happen that objects with a specific essence X belong, with respect to their genus, to a system of genera that occur in a world – and are therefore *idealiter* possible – yet do not in fact occur within the realm of this world because, owing to a configuration [*Konfiguration*] of external circumstances that prevail in some part of this world, they could not come into being or were destroyed.
2. A specific configuration of conditions under which objects of a particular sort find themselves in this world can repeat in it on multiple occasions and lead to the formation of 'inauthentic' [*unechter*]<sup>260</sup> species and genera, which are dif-

---

258 The periodic system of the elements illustrates this. It specifies elements that until now [1965] have not been discovered, and which perhaps do not exist in our world at all. But their non-existence does not threaten the cohesive unity of the world, nor makes it impossible.

259 'For this is a necessary consequence of causal connections obtaining amongst them.'

260 'contingently-dictated [*przypadłosciowe*]' [Etymologically, this Polish word is to 'contingent' as \**wesensmäßig* [which I translate by 'essence-dictated'] is to

ferent from the authentic [*echten*] basic genera – and their species variants – that are characteristic for the respective world.

[186] *Ad 1.* The question arises as to the source of the possibility of certain individuals<sup>261</sup>, or certain species that fall under the genus constituting a world, *not* existing in this world. The ultimate source of this possibility would appear to be that the objects belonging to a world have an essence which permits them to possess certain properties that are not unequivocally determined by the essence as to their matter, an essence that at the same time requires *some* properties *of that kind* to form the completion of the object's full determination. This applies to the whole range of (possible) acquired or externally conditioned properties, which cannot at all go *missing* from an object of this formal type, but they can first be determined and realized in their full matter through contact of the given object with other objects of the same world. From this follows – depending on the variously evolved ensembles of the objects' acquired or externally conditioned properties – the possibility of heterogeneous conditions existing within one world, conditions that can lead to the destruction or to the origination of objects of some particular genus. The mode of being of the objects involved here is at the same time of crucial significance. In the course of analyzing ideas we pointed out the well-known fact that the idea *qua* idea, or its Content, does not require purely *idealiter* the effective existence of the individual objects falling under it, nor does it create them – or contribute to that. If, therefore, these objects do after all exist in fact, then it is either because they are existentially original, or – if that is not the case – because they owe their existence to some other individual object. What this other object is, of what sort of nature it is, cannot in general be said. It seems that if the effective existence of a whole domain is involved – of a world, in particular – we would once again have to exceed the bounds of a purely ontological consideration if we wished to offer an answer here. If, on the other hand, the existence of certain individual objects within a world is involved, then it is possible to point out within the framework of an ontological consideration that a specific configuration of conditions must obtain within the scope of that world which [configuration] can bring about the existence of some particular individual object. This configuration is not unequivocally determined by the basic genera of the objects belonging to the world, but follows rather from the *interaction*, in some particular segment of the world, of a number of objects that have a stock of acquired or externally conditioned properties which leads to the origination of the given object.<sup>262</sup> It is still possible in this connection that it must not always be one and the same stock which leads to that, but rather that a host of

---

*wesentliche* [essential] – hence my rendition. Its German equivalent might be something like *zufälligsmäßige*. This change in terminology occurs throughout the subsequent discussion, and will henceforth go unmentioned.]

261 At issue in this context are always derivatively individual objects.

262 Another way of formulating this is that this configuration follows not from the basic genera of the objects existing in the world, but rather from the *ordering* of

different variants are admissible. The interaction of a number of individual objects in some segment of the world, their grouping or congregation in some vicinity of the world, or their absence in some other – all of this is not unequivocally determined by their essential, effective properties, but is rather allowed by the formal character of their essence (e.g. of the moderately exact essence) and is linked with their participation in the network of causal connections that have their place in this world. However, whether the existence of this network – and therewith also the concrete course of transformations of particular objects, and of entire multiplicities of them, in the particular segments of the world and in the whole world in general – can be made intelligible by recourse to purely worldly factors, or whether one relies and perhaps must rely for this on extra-worldly factors and their intervention, is already a question that does indeed surface here, but one that requires a deeper rational insight into the causal structure of the world, and is perhaps first to be answered in a metaphysical consideration.

[187]

Whatever the upshot of this last question, at least this much appears to be clear: not all species of objects that – especially in the realm of derivatively individual objects – are *idealiter* possible, when considering the system of the highest genus constitutive for a given world and the species of various levels allowed by it, must in fact exist within that world.

*Ad 2.* But what about the mentioned inauthentic genera and species of the derivatively individual objects within a world? What are these “inauthentic” genera actually, and how is their existence within a (possible) world explained?

As we said, the derivatively individual objects existing in a world must have an essence which permits them to have acquired or externally conditioned properties, but which at the same time does not of itself alone determine unequivocally the matter of these properties – precisely because they are merely acquired or externally conditioned. The contact of object G(X) with object G(Y)<sup>263</sup> in some segment of the world, and the process V that possibly transpires between them, can first be the sufficient condition for the origination in object G(X) of some determinate acquired or externally conditioned property. However, object G(Y) and process V may not suffice for this in some cases, whereby the presence of objects G(Z), G(M), G(N), etc. and of the corresponding processes  $V_n$  is still necessary. The acquired or externally conditioned properties accruing to object G(X) are then conditioned *multilaterally* [*vielseitig*]. It would seem that the laws that prevail here are for the most part purely empirical, i.e. they cannot be determined in advance through an analysis of the Content of the respective ideas. However, since the conditions (the situation) in which object G(X) occurs within a world can have multiple repetitions, or be in

[188]

---

these objects – contingent, from the perspective of these genera – in the world, or in some part of it.

263 I.e. of objects that have essence X and Y, respectively.

every case different, it can happen that objects of the same species  $(G[X])^{264}$  possess some specific acquired or externally conditioned property  $EN_1$  in one set of cases, whereas they do not possess it in some other set – but a different acquired or externally conditioned property  $EN_2$  emerges in its place. In this way, two different variants begin to separate out within the one object species  $(G[X])$ : the one, of objects possessing  $EN_1$ , and the other, of those which possess  $EN_2$ . But the material determination of the species  $(G[X])$  does not require of the objects falling under it that they have either property  $EN_1$  or  $EN_2$ . Despite this, the indicated differentiation does occur within the individuals of the species  $(G[X])$ ; certain “subspecies” or contingent breeds (*κατὰ συμβεβηκός*) are, as it were, formed that are precisely no authentic genera or species. They are simply the configurations [*Konfigurationsbildungen*] that result from the accidental interaction in some segment of the world of objects of species  $(G[X])$  with objects of species  $(G[Y])$ , and possibly with species  $(P)$ ,  $(R)$ ,  $(S)$ , and from the processes  $Vn$  that possibly transpire among them. A tendency commonly displayed among scientists is to regard properties that repeat in many individuals  $\Upsilon$  (irrespective of whether these are the object’s unconditionally intrinsic properties, or acquired or externally conditioned ones)<sup>265</sup> as specific or generic moments.<sup>266</sup> It is then only natural that among the “species” that occur at all in a world, there are authentic genera and species on the one hand, but also “inauthentic” ones on the other – genera, therefore, that are not determined by the specific or generic moments contained in the nature of the objects and hence do not belong to the essence of these objects. By means of an appropriate modification of the conditions under which the several  $EN_1, EN_2, \dots, EN_n$  are generated, a further differentiation can be elicited in that inauthentic species of the authentic species  $(G[X])$ , whereas in a different species, say,  $G[Y]$ , it either does not come at all to the formation of inauthentic species or genera under the conditions in which objects of this species find themselves, or it comes to forming a completely different ensemble of inauthentic species than was arrived at for objects of species  $(G[X])$ . As a consequence of all these transformations, the whole multiplicity of (authentic and inauthentic) species and genera within the world does indeed become enriched, but at the same time the specific and generic structure of the world also becomes inordinately complicated. Moreover, that structure cannot be uncovered through an a priori analysis of the Contents of the correlative ideas, or those of the generic moments occurring in the nature of the objects. The inauthentic genera can only be found out through difficult empirical investigations, which, from case to case, by statistical means compare the “common” characteristics among the acquired

[189]

---

264 [The brackets in this piece of functional notation, as in all the subsequent ones in this passage, are Ingarden’s.]

265  $\Upsilon$  (and hence so-called “common characteristics”)

266 I shall presently consider to what extent this tendency is justified.

and externally conditioned properties<sup>267</sup>, and examine the genetic links between the inauthentic genera and the conditions in the world under which the objects find themselves at any time. Consequently, the specific and generic structure of the world is not characterized by that inner cohesive unity of a compact domain of ideal objects. It is at least extensively covered up by the complicated multiplicity of inauthentic species and genera. To which formal type the natures of the objects existing in a world belong also plays a role here. Are the matters of the natures of such a kind that the multiplicity of generic moments is relatively large, and are the single moments ordered amongst each other in an exact fashion, and do they allow the occurrence in the object of a stock of properties that are “equivalent” to the nature, or is the internal structure of the nature much simpler, so that, for example, only a few amalgamated moments are contained in it and it does not even require, or allow, any equivalent stock of the object’s properties? Whether the system of authentic genera and species in the world is richer or poorer, and whether it is the essentially predominant one in the whole multiplicity of authentic and inauthentic genera and species in it, or whether it is suppressed to a significant extent and sometimes even covered over by a very extensive multiplicity of inauthentic genera and species, all depends on which of these cases is in play. If in addition some authentic genera or species are not realized as a result of an inauspicious ordering of objects in the world, then the “generic order of the world”<sup>268</sup> becomes in large measure blurred, the structure of the world appears to be very loose, and the highest genus co-constituting the world is concealed behind the multiplicity of derivatively individual objects of higher level, which is difficult to decipher and to order, and amidst which the inauthentic genera frequently predominate. What then steps into the foreground as the factor which is decisive for the cohesive unity of the world is the system of causal connections, which all entities existing in the world in some manner<sup>269</sup> participate in or are entwined with.

[190]

---

267 The formation of inauthentic genera cannot be examined here in detail. It makes for the theme of a difficult, materially oriented investigation. It is for this reason that we cannot decide here whether among the inauthentic species and genera it is always both the acquired and externally conditioned properties of the objects that play the constitutive role. We can, however, conjecture that it is the acquired properties that come into consideration in the first place, whereas the externally conditioned ones, as linked much more loosely with the object, can probably assume the semblance of a moment that constitutes a species or genus only in the case of a relatively great stability [*Konstanz*] of the external conditions. But this would have to be confirmed by means of particulars. At any rate, the externally conditioned properties cannot be excluded *a limine* from being able to constitute inauthentic genera.

268 “transparent structure of the compact domain”

269 This system and the way in which the entities in the world participate in it is generally presented in much too simple – or, to put it better, primitive – a manner; in actuality, this system appears to be very complicated and not easy to decipher.

At this point we must consider an objection that is imminent in the current problem-context. Namely, with what right have we followed here the “general tendency” to regard some of the so-called “common” characteristics as moments that constitute genera or species of objects, even if these species are only supposed to be inauthentic or κατά συμβεβηκός? Are we not conceding uncritically certain “positivist” – at bottom skeptical – tendencies that can only lead to new misinterpretations and misunderstandings in the conception of the genus or species? Are we not precisely by this means relapsing to the level of conceptual chaos, upon which all demarcations of domains or classes become quite arbitrary, since then – as would appear at first glance – a “common” property arbitrarily chosen by us, or an ensemble of them, would decide concerning the constitution of a genus?

Let us once again make clear in what the difference between an authentic and an inauthentic genus (or species) consists.

[191] The authentic genus (species) is always determined by a moment contained in the nature of the object that falls under the given genus – a non-self-sufficient qualitative moment – or by a nexus of such moments. In some cases, an assortment of properties can be linked with this moment (or with the nexus of such moments) which then belong to the essence of the respective object. It is for this reason that I shall henceforth call a genus (or species) so constituted the “essence-dictated” [*wesensmäßige*] genus (or species). It is this concept of genus that first determines the genus-concept which has since Plato and Aristotle been the guiding one for researchers who were not inclined to “pay homage to”<sup>270</sup> the positivistically-relativist conception of genus, but who often also could not clarify this concept in a satisfactory manner. Our concept is constitutive for all genera of ideal objects, and especially for objects that fall under exact ideas. But it is also suited to objects that belong to the type of real entities, to ones that possess their “συμβεβηκότα”<sup>271</sup> and form elements of a world. The moment constituting the genus along with the potential group of properties linked with it form the moments that repeat in many single individual objects,<sup>272</sup> hence they belong – in positivist terminology – to the so-called “common characteristics” of these objects. But it is conversely not true that all “common characteristics” could comprise a genus-constituting moment or a property that belongs to the object’s essence. It is not the mere *repetitiveness* [*Sich-Wiederholen*] of a moment (of a property) that is decisive for its being constitutive of a genus, but rather its *specifying* [*spezifische*] role in the structure of the material endowment of the object.

What I have above called the “inauthentic genus” – accruing only to κατά συμβεβηκός – must be set over against this authentic, essence-dictated genus. But even these new moments that constitute an inauthentic genus should not be simply identified with the “common” characteristics. Those who are fond of employing

---

270 “fall prey to the artificialities of”

271 “contingent features” [*przypadłości = Zufälligkeiten*]

272 “and in particular, in all objects of one genus (species),”

this concept, ordinarily understood by “common characteristic” *all* the moments at all distinguishable in the object – quite independently of whether they are formal, material or existential, and whether they stand in this or that form – that *repeat* in *multiple* objects. Meanwhile, the moments that constitute or co-constitute an inauthentic genus are always certain *material* moments which comprise the matter of certain acquired or externally conditioned properties, and indeed not of completely arbitrary ones that we have fortuitously chosen, but only of those which are specified by the constantly repeating, external, causally determined conditions in which the given objects frequently exist. Thus, in pointing out the possibility of so-called inauthentic genera, I am not returning to the conventionalist conception of genus, since I am not choosing the moments constituting an inauthentic genus at all arbitrarily, purely intentionally. To be sure, the moment of repetition plays an undeniable role in the constitution of an inauthentic genus. To that extent our conception of the inauthentic genus is akin to the positivist one. For, a material moment’s belonging among the genus-constituting moments is decided not by its being contained in the nature of the respective objects, but rather, first of all, by the repetitiveness of this moment in many different objects that find themselves in *the same external conditions*, as matter of an acquired property. And yet it is not the repetitiveness *alone* which is decisive for this moment’s constituting an (inauthentic) genus, but at the same time also the circumstance that this property was effectively elicited in the object in a causal manner by the<sup>273</sup> constant conditions<sup>274</sup>. The constancy of these conditions, which affect the objects that exist in them like a climate, has at the same time the remarkable consequence that one is so-to-speak inclined to forget their existence, or at least not pay much attention to them, so that those properties of the object that were brought about by their means appear to take on the character of its unconditionally intrinsic properties, since they then also belong to the object’s relatively *lasting* properties. Yet once again not *all* common properties, but only *some* of the acquired properties, belong to the moments that constitute an inauthentic genus. Which moments these are in a specific case still depends on a variety of circumstances – these are in part epistemological, in part involved with the practical role of the respective objects, and in part, finally, determined by certain extra-epistemic emotional dispositions of the persons comporting with those objects. It frequently happens in epistemic practice that the ensemble of moments that can constitute an inauthentic genus is the first to capture our attention. The authentic constitutive nature of the object is relatively often concealed. But even when it has already been discovered, in order to grasp the moment contained in it that constitutes the authentic genus, it is necessary to analyze it properly, to unravel the non-selfsufficient moments contained in it, and to clarify the relations and dependencies that obtain among them – all of which can hardly be carried out without a corresponding analysis of the Content of the

[192]

---

273 「relatively」

274 「in which it finds itself」

- [193] relevant ideas. One could also attempt to apprehend the essence, and therewith the constitutive nature, of the object by considering its various modes of behavior in manifold situations, but even then it is not so easy to grasp the constitutive role of the object's nature, and especially to bring into relief the authentic generic moment in it. On the other hand, the object's acquired properties frequently step into the foreground precisely because they call attention to themselves through their origination. They appear to be lasting and easier to grasp owing to the constancy of their conditions, even though here too achieving a deeper experience in comporting with the object is necessary in order – through observing the object in various situations – to distinguish its lasting properties from the completely contingent and transient states, and to single out from amongst them those moments which comprise a lasting variant of the object's genus under the influence of powerful circumstances. One more factor is relevant here. It may happen, namely, that the properties (sometimes deliberately) generated by the external conditions play an especially important role in employing the object for practical ends. For example, the new shape imposed on the material owing to which it becomes a tool. Or the new chemical composition of a material (steel), the upshot of which is that this material is particularly suited to serve specific objectives (building a machine, and the like). Under the aspect of the achievement that the newly fashioned object is capable of bringing about, the acquired properties generated in it – even though only acquired – become constitutive moments of an inauthentic genus, inauthentic from the standpoint of the natural material, yet essential for the cultural object: tool, means for realizing specific ends, and so on. If special emotional factors are also tacked on to this, then the tendency to regard certain merely acquired properties of the object as constitutive moments of its (inauthentic) genus is fortified. As noted, these acquired properties can be indiscriminately and artificially realized. But this arbitrariness has nothing to do with the arbitrariness of a *convention*, in the sense of which this or the other is purely intentionally regarded as a genus of the object. The inauthentic genus-moments are just as autonomous as the object itself, and their constitutive role is also grounded in the essence of the pertinent objects out of the confluence of which the relevant acquired properties are generated, and this constitutive role is from a different side grounded in the real practical role of the object in its real relations to other objects – for the fabrication of which it is employed, for example. The authentic, natural genus of objects expresses their original and essential kinship to each other, whereas the inauthentic genus expresses the kinship of objects that is *acquired* by their finding themselves in like external conditions. The other “common” characteristics are either no characteristics (properties) at all, since they are, for example, merely formal moments, or they are alike in different objects quite accidentally.
- [194] The inauthentic genus of an object cannot be divined on the basis of an analysis of the nature of this object alone, or of its general idea, nor can it be read off from the moments that constitute the respective domain. Consequently, the domain that includes inauthentic genera and species cannot be compact, and even less can it be exact, but rather it has a “loose” structure. But only in a world can there be

inauthentic genera and species, for these can only arise if 1. the individual (eventually derivatively individual) objects belonging to the world allow in virtue of their essence the possession of acquired and externally conditioned properties, and 2. these objects are distributed within the world in a “chaotic” manner, so that they can arrive at various configurations [*Zusammenstellungen*] of external conditions which bring forth acquired properties in them, 3. these configurations of conditions are encountered in the world repeatedly and 4. are sustained long enough to make the generated acquired properties relatively durable, so they can become constitutive moments of an inauthentic genus. All four of these conditions are bound up with the “loose” structure of the world. But must the world have a structure such that the conditions named under 3. and 4. are realized in it? Or, to put it differently, must the world, owing to its form, contain inauthentic genera, and for this reason form a non-compact domain? Could the world – despite the circumstance that it contains objects with moderately exact essences, and displays a “chaotic” ordering of these objects besides – after all not be of a kind that does not allow bringing forth within it *any* inauthentic genera, because conditions 3. and 4. need not be satisfied, since they do not follow from its general form? Is it not a quite *special* character of a world in which conditions 3. and 4. are realized, a character that does not follow from its form, but rather first follows from the full material determination of its elements? Or is it ultimately a character that can be derived neither from the form of the world as world, nor from the material endowment of its elements, but one that simply points to some extra-mundane factor? I would prefer not to resolve these issues here. For our purposes it suffices to ascertain that a world in which inauthentic genera and species come to be formed is no compact object-domain.

[195]

The “loose” structure of a domain comes across particularly strongly where objects occur among its elements that have no specific [*spezifische*] nature as well as no essence in the significations specified earlier; where, therefore, their nature has the character of a conglomerate – one that comprises a resultant of the properties accruing to them. If a domain in which exclusively objects with such “conglomerate-natures” existed were at all possible, then there would be no hierarchy of authentic essence-dictated species and genera within its realm – a hierarchy that is characteristic of the compact domain, but can also occur in a non-compact, loose world. The inauthentic κατά συμβεβηκός genera and species would dominate there, and the formal character of a “loose” structure of the domain would attain its extreme limit. But it does not appear that such a domain – and such a world, in particular – could exist. It was pointed out earlier that objects which have no essence find themselves in a state of decomposition. But it seems highly unlikely that an entire object-domain could also find itself in such a state. It could at best be a limiting case, a certain state of deterioration [*Ausartungszustand*] of a domain, but not a so-to-speak “classical” case.

If we assemble all the formal particulars of the world that were named in this section, then it appears to have been demonstrated that every world is a non-compact, loose domain, so that no compact domain (and all the more so: no exact one) is a world. Nevertheless, the basis of a possible doubt must still be removed.

[196]

That is to say, whether a domain is compact or not depends on whether the ensemble of authentic essence-dictated genera present in it forms a system. And this in turn means that the domain forms a configuration of generically determined sets and subsets, such that no subset of objects which is the realization of a pure possibility specified by the highest genus is missing – or can in virtue of essence be missing – from the respective domain. Where this necessity does not prevail, and therefore the possibility exists of some subset (or species) of objects not occurring, we are dealing with a<sup>275</sup> “loose” domain. On the other hand, the character of a “loose” structure that we encountered when analyzing the form of a world appears to belong to a different type. There it is bound up with the presence of inauthentic species and genera in the world, which is in turn linked with the formal type of essence of the things present in the world, and, finally, with the effective non-presence of certain authentic species and genera<sup>276</sup>. This character of the “loose” structure of the world does not, therefore, appear to be the simple negation of what characterizes a compact domain. Hence, the expression ‘a non-compact, loose domain’ appears to be ambiguous in our deliberations. Thus, either our reasoning is not in order, or it must be shown that there is no ambiguity of expression here. One must therefore show either that a compact domain can be present only where the elements of the domain possess a radical, exact essence<sup>277</sup>, or that a loose domain emerges for no other reason<sup>278</sup> than containing elements with a moderately exact – or purely material, or, finally, a “simple” – essence. One could perhaps seek to solve this problem in some other way, and indeed by seeing the basis of the difference between the two types of domains in the first possessing ideal entities as their elements, and the latter real ones. The being-real of the object would thereby be bound up with its possessing a moderately exact (though already not purely material) essence, which rules out a domain constructed of such objects being compact. At bottom, however, this attempt at partitioning would be tantamount to the one carried out earlier. At any rate, one could then assert: *No compact domain is any kind of world, all non-compact (“loose”) domains are worlds* (or all worlds are non-compact domains).

[197]

Now, given all the difficulties that need to be overcome in a purely formal or existential treatment of the problem, without appealing to any material-ontological states of affairs, it appears most probable that the assertion just stated is really correct. For if the essence of an object is moderately exact, then it<sup>279</sup> cannot be ideal, but must rather exist in time. But only where an object endures in time can it possess acquired or externally conditioned properties, or gain some and lose

---

275    ⌈ non-compact, ⌋

276    ⌈ the elements of the world having an essence that allows the possession of acquired and externally conditioned properties, from which follows the possibility of rendering impossible the existence within the world of certain species of objects ⌋

277    ⌈ (hence, ruling out the objects’ possession of acquired properties) ⌋

278    ⌈ (e.g. from some special *modus existentiae* of the domain’s elements) ⌋

279    ⌈ the *modus* of its existence ⌋

others.<sup>280</sup> The exact essence of the object rules out the possibility of its acquiring certain properties or of having merely transient properties; but it can do this in no other way than by necessarily going together with the object's being-ideal, or by<sup>281</sup> demanding its being-ideal. (This of course holds only if we are dealing exclusively with existentially autonomous entities.) The <sup>282</sup>reason why an object cannot have any acquired properties may inhere in the peculiar completeness (plenitude) of determination of the object through its essential properties. The qualities that determine an object (more precisely: those of its intrinsic properties that accrue to it unconditionally) can be such that they themselves (alone) fully and unequivocally specify the object in *every respect*, and therewith leave no free space for any further determination of the latter; not only do they not demand any completion of the object by some further, mutable [*veränderlichen*] qualities, but, to the contrary, they fill out *all* possible aspects of the object in an unequivocal manner – they comprise its *exhaustive* material determination. And this takes place precisely because, in the *full* configuration in which they occur in the object, they comprise the fulfillment of one of the possibilities that are determined in an unequivocal and necessary manner by the constants and variables of the Content of the corresponding general idea. This necessary and unequivocal determination of the possibilities has the very consequence that any shifts or transformations are ruled out in the object falling under this idea. And this means, on the one hand, that there are no “aspects” in it that could be filled out by acquired or externally conditioned, mutable properties, but on the other, that the *modus existentiae* can be no other than that of being-ideal. Thus, a domain's being compact is closely linked with the radical exactness of the essence of its elements on the one hand, and with their being-ideal on the other. This character of the object-domain cannot be sustained wherever its elements have no radical, exact essence. Hence, the domain becomes *ipso facto*  $\ulcorner$  non-compact <sup>283</sup> if its elements have a moderately exact essence (or, *a fortiori*, a purely material or simple one). The “being-loose” of the domain is the strict negation of its “being-compact” and  $\ulcorner$  is <sup>284</sup> at the same time identical with that “being-loose” with which inauthentic genera and species appear in a domain. For these latter can only show up where the essence of the domain's elements is (at least) moderately exact and where their mode of existence is a being-in-time, hence, as was shown earlier, a being-real.

[198]

The partition of object-domains into compact non-worlds and into non-compact, “loose,” laxly built worlds proves to be well-founded as well as exhaustive. Therefore, of the four potential solutions to the problem (of partitioning the domain) adduced earlier, the one given under III is the only admissible one.

---

280  $\ulcorner$  This is completely ruled out in the realm of absolutely supra-temporal being.  $\urcorner$

281  $\ulcorner$  simultaneously  $\urcorner$

282  $\ulcorner$  By “simultaneously demanding” I mean to say that the  $\urcorner$

283  $\ulcorner$  loose  $\urcorner$

284  $\ulcorner$  must be  $\urcorner$

This result holds of course only relative to the object-domain whose elements are existentially autonomous. For the moment, the question as to whether there are other object-domains has to be delegated to further investigation.

One could say that this result is not especially beneficial for 「our main problem of the existence of the world」<sup>285</sup>. For we are striving to arrive at certain wholly *general* theses<sup>286</sup> – if only of a formal kind – that would allow us to apply them to the problem of the world. Meanwhile, we have arrived at a radical distinction between *two* types of domains which differ from each other precisely in their form. Only of *one* of these two types – namely, of the compact domains – can we say that they are selfsufficient in themselves and at the same time independent of everything outside of them. Concerning the domain-worlds, on the other hand, we can only state *generaliter* that they are selfsufficient in relation to *other* domains, or to some objects outside of them. However, we can assert nothing on the basis of their form that concerns their dependence or independence vis-à-vis all objects that exist outside of these domains. They can – it would appear – be dependent or independent, based on how the objects comprising their elements are materially determined. Hence, material-ontological investigations can first bring a resolution to whether – and on what basis [*wovon*] – a given world (the real one, the existence of which is the issue of the controversy) is existentially dependent or independent. Still, the formal-ontological insights into the form of the world that we have achieved – and in particular, the conclusions concerning the connection between its character of being-loose and the essence of its elements, as well as concerning the possibility of inauthentic species and genera, etc. – are of particular importance, and will be very helpful in our subsequent considerations.

[199]

### § 73. Concerning Domains of Existentially Heteronomous Entities<sup>287</sup>

We are not, however, entitled to omit, without giving it any attention, the possibility of object-domains whose elements – or they themselves – are existentially heteronomous, and purely intentional in particular. And this is not only because one can encounter there wholly new situations, but also because it has still not been ruled out that the real world, around the existence of which the controversy revolves, is ultimately just purely intentional after all. But if there could be existentially heteronomous object-domains, or domains with heteronomous elements, then entirely new questions would arise that would be important for our basic problematic, and indeed problems of the various possible existential relations between object-domains; in particular, however, between autonomous and heteronomous domains of the indicated kind.

---

285 「the whole problematic of the controversy between idealism and realism」

286 「pertaining to the object-domain」

287 [This entire section was added in the German version.]

We appear to have a wide variety of object-domains with heteronomous elements – purely intentional ones, in particular. They can consist of a finite or infinite set of elements, and be even outright strange. The following multiplicities of objects can serve as examples (without right away deciding that they are domains): 1. chess<sup>288</sup> (or some other “game,” perhaps cards); 2. the collection of works of art in the various arts; 3. linguistic formations – languages on one side, scientific theories on another; 4. social-legal entities such as positive law on the one hand, and on the other various social institutions such as a university, an academy of sciences, but also a municipality as an administrative unit, and a state, etc.; 5. the multiplicity of values, say, of aesthetic values, of moral or economic values, and the like.<sup>289</sup> But even a preliminary consideration of the last two examples would call for such wide-ranging discussions that we must give up on it here, as important as it would be to take precisely these entities into consideration in the context of the problem of various domains’ intertwining. [200]

Apart from this, we should also investigate multiplicities of objects that appear to form partial domains (or even partial worlds), such as the material “world,” the “world” of the organic, the “world” of the mental, etc. However, with all of these examples we encounter the difficulty that we would have first preferred to get our bearing in some formal- and existential-ontological problems of the possible domains, but find this only possible with an at least preliminary insight into the *material*-ontological situations in the particular domains. For, the examples proposed as domains are here indeed determined from the outset in accordance with the material endowment of their elements. However, we are not really in a position to carry out a material-ontological analysis at this point. We therefore have to rest satisfied with certain extremely rudimentary observations.

*Ad 1.* By “chess” we initially understand a collection of well-defined items which are ordinarily called “chess pieces” and “chessboard” – and indeed both taken in unison. It would, however, be a senseless and pointless invention if all the single (possible and actually played) “matches” were to be excluded from “chess,” since the system of pieces was conjured up for the sole purpose of the single matches being played with them. Therefore, as different as the two appear to be – the chess pieces and the chess match – both do somehow belong together and must be investigated together. But there is no need to decide for the time being that the two form *one* entity (and in particular, *one* object-domain).

The expression “chess piece,” or “chessboard,” is at first ambiguous. It signifies on the one hand a piece of wood (ivory, gold, and other material) carved in a particular way, or a material board. But these material pieces are just physical foundations of

---

288 [Schachspiel: literally – “game of chess”]

289 We do not wish to resolve here whether these various kinds of values are really just heteronomous. It is possible that at least some of them are autonomous. Let us only mention them here as entities that intertwine with the entities of the real world.

[201] the chess pieces in the genuine sense, foundations of which there can be very many and arbitrarily many, but which can also eventually drop away altogether. Where they are employed, however, they are only introduced for the sake of convenience, since it is easier to play effectively with their aid than in the case of so-called “blind play.” In contrast, there is only a fixed number of chess pieces in the genuine sense – that being 32, more precisely: twice 16 – and there are at the same time six different *types* of these pieces, such as the “king,” the “queen,” whereby there is also a specific number of each of them: *one* king apiece, but two “bishops” apiece, two “rooks,” etc., whereas there are eight “pawns” apiece. And likewise there are arbitrarily many material chessboards, but in the “game of chess” there is only *one* solitary “chessboard” in the *genuine* sense, a field of 64 squares [*Stellen*] which are ordered in a specific way into one [overall] square (A1, A2, A3,...,B1, B2...up to H1, H2...H8) and are characterized by being able at any time to be occupied by a single piece. But this sole chessboard is once again only a general *type* of a peculiar spatiality which is patently discontinuous or – if one prefers – consists of an ordered discrete multiplicity of surface-quanta that can be occupied *in succession* by various pieces. However, the single piece-types differ from each other in a dual respect: first, by way of the so-called “color” (“white” and “black”), which is of course just a conventional name and only designates the belonging of the respective group of pieces to the *one* player who directs them (eight non-pawns apiece and eight pawns apiece); secondly, through a precisely defined range of *functions* which can be executed by the single piece in the single “moves.” At the beginning of the game each [type of] piece is assigned a specific square, starting from which it can first make the single “moves.” Thus, for example, the white king stands on square E1, the white queen on square D1, and so on. As far as the range of the functions is concerned, they are defined, as we know, by citing the squares that can be occupied by the given piece starting from the square that it occupies. Thus, the king, for example, can move directly into *any* of the eight *squares adjacent* to it; the queen, on the other hand, can be “moved” in eight *directions* – provided the path is free of one’s “own” or of “adversary” pieces – to a freely chosen distance, all the way up to the square occupied by an adversary piece, whereby this piece is “threatened,”<sup>290</sup> or can be effectively “captured.” This “capture” of an adversary piece also belongs to the possible functions of the chess piece, and there are well-defined rules that specify how and when one’s “own” piece can and should “capture” an “adversary” piece. From the various defined functions of the single pieces emerges the property referred to as the so-called *value* or *strength* of the piece. And indeed, what is once again involved is a general value- or strength-*type* which is defined by the *number and ordering* of the respective piece’s immediately accessible squares on the board. Hence, the king, for example, is the weakest piece on the chessboard because it can

---

290 [More clearly, a piece can be “threatened” by the possibility of an adversary piece moving into the square occupied by it.]

only directly occupy the eight *adjacent* free<sup>291</sup> squares, and this indeed only when these are not “threatened” by an adversary piece, and so on. But this value of a piece is variable, since the number of squares accessible to the piece varies depending on the square it occupies and which of these squares is still free in the given instant. If, for example, the white knight stands on square B1, then only *three* squares are accessible to it from there: A3, C3 and D2. If, however, it is standing on square E4, then it can be moved to any of the eight squares D2, D6, C3, C5, F2, F6, G3 and G5, provided they are free of one’s “own” pieces. The overall situation of the entire match at the given instant of play can also influence the magnitude of the piece’s value. Thus, every pawn can at a given stage of the game become a queen, but a knight or a bishop can also at some stage of the match gain or lose in value.

The defining features of the single pieces link them to the system of positions on the chessboard. The board and pieces are systematically correlated and form a whole in which the two are related to each other and have a sense only in this relatedness. The single pieces are determined *only* in the range of possible functions that are characteristic of them, but not in the single *effective* moves that they execute in some match. The moves are allocated to them in correspondingly limited options only as *possibilities*. These possibilities can first be actualized – if we may put it that way – in the individual matches (games). But even there two things must still be kept apart: a match *effectively* played once by two *specific* players – and a match composed of a determinate set of moves that can be executed in numerous single matches.<sup>292</sup>

There is in conjunction with this a remarkable transformation of the chess pieces with respect to their individuality. Each of them, taken only as determined by the chess *rules*, is just a general type; as soon as it carries out some specific sequence of moves in a particular match – one such as... – it is concretized in a way as bearer of those and only those moves that belong to the given match. However, only when this match is played effectively – for the first time or in an arbitrary repetition – do the pieces achieve their full individuality, whereby it is irrelevant whether the moves are made by means of *real* chess figurines or are merely thought. This remarkable transformation of the existential character and individuality of the pieces is very interesting ontologically, but we cannot pursue this issue any further here. We only mention it because this transformation can only happen through the intervention of a factor which itself does not belong to the domain of chess (if chess truly forms a domain), hence is no element of it, but which is thought to belong to the play of chess, i.e. through the intervention of the contestant (player) or the acts of consciousness he actually effected in the course of play (eventually even real move-

[203]

---

291 [“free”: meaning not occupied by one’s own piece]

292 A match actually played by a pair of masters gets recorded and printed in a text on chess. It can now be read multiple times and repeated in single games, studied, and so on. It then becomes no longer just a match once played, but rather *such* a match – apprehended in its general progression.

ments, which are not necessary). But appeal to the player also proves indispensable for another reason.

Every situation on the chessboard in a particular match – and indeed the initial situation as well as every other that arises following a particular move, and awaits unchanged so-to-speak for the next move – projects outward [*von sich aus*] a set of possible next moves out of which a particular move must first be selected. And this [latter must be done] for a twofold reason: first, because the next move is certainly permitted by the prevailing situation, but can in no wise be elicited through it alone; this must be effectively done by the contestant – secondly, however, because the moves “possible” in the given situation are not all of “equal value.” Possible: that is in this case – admissible by the general rules of the game, but also “acceptable” by the situation at hand. The next move is supposed to be the player’s response to the opponent’s last move; it is supposed to thwart an attack, for example, or disrupt the opponent’s strategy, and the like. Hence, the move to be made is supposed to be purposive. But then there are different ways of accomplishing this purpose, which, on the one hand, is the one to be immediately achieved, and on the other the final aim, i.e. achieving the situation of “checkmate” for the opponent or eliminating the danger of such a situation for oneself. The move not only is, but also plays a role within the framework of a strategy [*Operation*] – as we put it – of which the move is a component. Thus, it is not only the next move that must be found and selected, but an entire cluster composed of several moves must also be calculated in advance, and be selected perhaps from various other possible clusters as the “best” – or “one of the better ones,” at any rate. The entire match is precisely a contest between two centers of disposition, the two opponents. Even in the virtual [*gedachten*] matches that one often “plays” with oneself, one fictitiously transports oneself into the two contestants in succession, and on one occasion tries to think of the “best” move against the other, but then the best one against oneself. One then always thinks up pairs of moves that together constitute a step forward in the evolution of the match. Each new pair opens up new possibilities, out of which once again a new move and countermove must be chosen, especially when the opponent, in virtue of his countermove, has rendered the originally intended strategy inexpedient. As we know, the strategy is “good” if it can be carried through and leads to the goal despite the opponent’s best responses.

If therefore we reckon into “chess” as a special object-domain not only the collection of pieces and the board, but also the totality of possible (good and bad, flawless and flawed) plays [matches], then the intervention of the players in executing the single matches is indispensable.<sup>293</sup> With this, a special existential relativity of the

---

293 Prof. D. Gierulanka made the objection at this juncture that if we take the totality of all, if only combinatorially possible, matches permitted by the rules of the game, then the single matches are necessarily determined in themselves [*von selbst in sich bestimmt*], and no intervention of any kind by a player is needed. Yet, correct as this objection appears to be at first glance, it does not take into account two

chess matches becomes manifest vis-à-vis subjects of consciousness that behave in a particular way, so that these matches, as quite distinctive operations or processes, are existentially heteronomous in each of their components, i.e. in their individual moves, and are relative to the respective intentional decision-making of the two players. But are the pieces and the board not just as existentially relative and heteronomous? Why, the entire game of chess was after all intentionally *conjured up* [*erfunden*] by someone, or even by a community of creative chess masters. Without the corresponding inventive acts [*Erfindungsakte*] – which after all are nothing other than operations of consciousness running their course in a special way – there would be no game of chess, now already in the sense of chess pieces and chess-board and of the rules of play strictly bound up with them. We thus have in chess a peculiar intentional product, and the only issue now is whether in this case we are dealing with a primarily individual object or with a higher-order whole – with an object-domain, in particular.

It follows from the finite set of chess pieces and the existence of a system of positions correlated with them that chess is no primarily individual object, but rather a whole of higher order. But is it an object-domain? In view of the finitude of the set of pieces, one might surmise that this is not the case. Meanwhile, only compact domains are characterized by the infinitude of the set of their ultimate elements. As concerns a world, however, there is at least for the moment no rational insight

---

circumstances which do after all make the player's role indispensable. First, no move is sufficiently conditioned by the situation in which it is made. At bottom, it is *not* determined by this situation at all, precisely because it always permits a finite set of "next" moves out of which a move must first be selected by a factor situated outside of chess. No state of affairs occurring within the chess domain can transform the insufficient condition of the move into a sufficient one, whereby the given move could be made effectively. It is precisely there that the player is indispensable. Secondly, however, with the combinatorial exhaustion of *all* possible games, all moves are treated as *of equal value*, which then results in "matches" that can be completely senseless, chaotic, devoid of strategy [*planlos*]. These last are then not only "bad" or "flawed," for even matches that contain flaws are not entirely without design, chaotic. There would then at bottom be no difference between "good" and "bad" moves. However, no one would be inclined to play such random [*planlosen*] "matches." It belongs to the essence of a chess game that it is organized, planned, for better or worse, that the individual moves are therefore no automatic sequence but components in an "operation" that is supposed to lead to a favorable situation for the given player. The completely random, "mechanical" matches must be eliminated from the totality of possible chess matches. And then the intervention of the player is necessary. It will of course have to be conceded that a new difficulty arises here. That is to say, we must give a rigorous and irreproachable characterization of a "good" move, as well as the criterion of this "goodness." As long as this is not done, the characterization of the set of sensible matches is also not well-defined [*scharf*]. But this is already a problem that exceeds our theoretical goals.

[206]

to be had [*läßt sich nicht einsehen*] that the infinitude of its elements would have to follow from its sheer form, although neither does the infinitude appear to be ruled out by this form. The finitude of this set is therefore not in conflict with the form of the existential domain. The fact that the world has a more lax structure (hence is no compact domain) seems rather to indicate that it is not necessary for the set of its elements to be infinite, and that the power [*Mächtigkeit*] of this set depends – perhaps – on the matter of its elements. Except that based on the *example of our real*, empirically encountered world – provided it exists at all – it is probable that the number of the elements is or can be extremely large. But whether large or small, easily countable or not – that makes no difference. Thus, the scant number of chess pieces does not appear to be a hindrance to regarding chess as a domain.

We have said earlier, however, that it belongs to the essence of a domain that all (primally individual) objects belonging to it fall under *one* highest genus. Is this satisfied by chess? Relative to the chess pieces this genus can be specified by defining the piece in terms of its capacity to occupy some position on the board and to change it in accordance with prescribed rules. The single types of pieces then form variants of the highest genus. But the set of chess pieces does not form any compact domain, since not all possible move options [*Bewegungsmodalitäten*] are exhausted by the pieces belonging to today's chess. One could without any difficulty invent new types of pieces, hence such modes of possible moves as are forbidden in the current chess. The possibilities already selected in chess would certainly be enriched in this way, but at the same time the style of playing chess as it is currently played would be essentially altered, so that it would no longer be any "chess"<sup>294</sup> – apart from whether all possibilities would already be exhausted in this manner. This clearly expresses at the same time that both the single pieces and chess overall as a distinctive domain rely on some subjective intentional resolve, since only quite determinate, select move options, and therewith also the entire realm of elements belonging to this domain, are reckoned into chess.

[207]

But is chess a world precisely because of this? If it were to contain existentially autonomous elements, then – according to what was said earlier – it could be either a compact domain or a world. However, since not only its elements but the entire domain is heteronomous within its bounds [*Abgrenzung*], the partitioning into compact domains and worlds carried out for autonomous domains does not apply to it. That there is no existential connection in the sense of a causal nexus within the framework of this domain obviously depends on the intentional determination of chess play. Instead, the intervention of the chess player is introduced, which brings out expressly the dependence of chess on subjective operations of consciousness.

However, a different difficulty shows up. Namely, what about the chessboard, which is after all no piece and does not at all fall under the highest genus of pieces? Can we say that the chessboard as an ideal system of positions is an *element* of

---

294 On the other hand, converting a pawn into a queen or into a third rook only produces a variant of a match that belongs within the framework of chess.

chess, an individual existent, an object? It is a medium, a discontinuous, *finite* space. Yet, it is not something completely independent of the pieces. To the contrary, this system of positions is defined as a structure correlated essentially to the pieces, since these are apprehended precisely as what moves within this system: they are defined relative to this system of positions, and so would lose their sense if it were missing. From the opposite perspective, this system of positions too acquires its rational sense when it is apprehended as what is to be occupied by the pieces.<sup>295</sup>

Thus an essential unity (reciprocal affiliation [*Zugehörigkeit*]) obtains between the pieces and the board – the two together form *one* internally linked whole, *one* domain.

But there is another ordering principle in chess, alongside the field-system of the chessboard, that could be compared with “time” in the real world. Namely, in every match that is actually played or only entertained in the mind in an ideal fashion there is a well-defined *order* to the *succession* of the single moves. Following a move by white always a move by black, and conversely. The start of the game (the so-called opening) is also determined with complete precision, and then a series of successive moves by the two sides, a series – if we disregard the so-called “undecided” matches [“*unentschiedenen*” *Spielen*] – that is always *finite* and concludes with the so-called “checkmate” or “stalemate.” When the chess match is played effectively by real contestants, then this order of succession [of the moves] is transformed into a genuine succession in time. This effective temporal ordering of the effectively played moves is however not necessary, whereas the order of the “succession” in which the moves must follow is essential for every match: it is merely an outward manifestation of this order that the moves – always pair-wise – are numbered. The sense and value of the move are precisely determined by its position in the order of succession. Taken purely from a spatial point of view, the “same” move (e.g. S E2 – F4) plays a completely different role in the match depending on when it is “made,” i.e. in what situation and following which move by the opponent it is “made.” The sequence of moves in a concerted “stratagem [*Operation*]” is unequivocally determined, and the sense as well as the purposiveness of the “stratagem” would be completely altered or destroyed if this sequence were altered. This order of succession, and therewith also the (*finite*) medium – a quasi-time that we also encounter in completely dif-

[208]

---

295 This spatial medium, a certain principle for ordering the chess pieces, reminds us that within the real world we likewise encounter a space that cannot be regarded as an existent element of the (material) world, without which, however, the extended physical things and processes could not exist. It is also something that could not exist for itself alone as a so-to-speak completely empty space, and something that – according to current relativist theories – is not only required by the matter filling it out, but also more closely determined by it. The medium present in chess only forms an analogue to “real space,” an analogue that certainly differs from it by forming a discontinuous system of positions, whereas we are generally inclined to associate continuity with real space. This latter still needs to be thought through.

ferent domains or entities: compare, for example, the sequence of numbers in set theory or the succession of parts (chapters) in a literary work – belongs to chess essentially, provided – as happened above – all possible sensible (in their majority unfamiliar) matches are reckoned as belonging to the object-domain. Remarkably enough, this order has a sense only within the single matches. In contrast, there is no analogous ordering *at all* of the matches themselves when we consider them all in their ideal being-possible. We are then dealing with an admittedly very large, but finite number of matches, the set of which is *not* ordered. The number of matches effectively played is admittedly in itself relatively large – but vanishingly small in comparison to the overall set of possible matches. For the domain of chess this is at bottom just an incidental fact that has no bearing on the problems of form pertaining to this domain. Let us note, on the other hand, that the set of moves in some match is discrete. Thus, the medium of the succession of moves is no continuum, regardless of how the single moves might be dispersed in continuous real time in the course of executing them in practice. Both of the media that belong to the object-domain of chess have an analogous formal structure: that of a discrete manifold.

[209] The sharp demarcation of the domain from other domains or other entities, so that there is no continuous transition from one existential domain into another, is also to be found in chess. In particular, both the collection of the chess pieces themselves (but not the real figurines that serve them as existential foundation, which can be done away with altogether) and both ordering media are sharply demarcated from the real world. There is a discrete difference between the highest genus of the chess pieces and any object existing in the real world. This follows from both the definition of the chess pieces as such and from the disparity of their mode of being from that of an arbitrary existentially autonomous real entity.

Chess, both in its elements (the chess pieces) and their choice, and in the delimitation of the entire domain associated with the latter, is patently relative in its existence and qualitative endowment [*seins- und soseins-relativ*] to the purely intentional resolve of the inventor of chess. It is a *discretionary* [*willkürliche*] product whose peculiarities are not at all necessary, and could have just as well been fashioned in a slightly or vastly different manner. Nonetheless, it is not a strange fanciful product, such as is, e.g. some adventure tale for kids. There is a coherent thought-process [*einheitlicher Gedanke*] behind it, the realization of which does provide an amusement, to be sure, but at the same time leads in a remarkable way to a complex of interesting operational problems that contain a special moment of the necessity and uniqueness of the resolution (as can be seen, for example, in the so-called “end-game” problems, where *only one* (correct) solution leads to mate). What is remarkable is precisely that such interconnections of necessity are possible in the case of an apparently completely discretionary product – interconnections that follow from the construction of the domain and the rules of play to be adhered to. To be sure, the concept of the *correctness* of play is presupposed here, one which means much more than “in accordance with the rules of play,” and as far as I know has not yet been defined with any precision. Be that as it may, the existence of necessary interconnections in the sometimes extensive combinations in chess cannot

be doubted. This would not even be particularly remarkable if these interconnections did not make their appearance within the confines of a domain generated by a discretionary intentional resolve. But this fact is noteworthy because the occurrence of these sorts of necessary interconnections cannot yet alone speak for the autonomy of the entities, which could also prove significant for the interpretation of some mathematical theories.

It is not only its developmental history and belonging to a particular phase of human culture that speaks in favor of the dependence of chess on a community of players, but also the manner of the players' intervention in executing each match. And indeed what is involved here is not merely the already mentioned indispensability of the opponent in the choice of every move in some match. Also the manner in which this choice is made plays a role here. The issue should not be conceived as if only the ideally good, errorless matches belong to chess, in which the individuality of the contestant appears to play no role. Even less accomplished matches, and even those that contain some errors, belong to the "sensible" matches. However, there are not only the "good," flawless matches, but also the "beautiful," "interesting," "exciting" ones, and on the other hand indeed also flawless, but at the same time boring matches. There are also different styles of play that are characteristic for the several epochs of chess history. And in all these variants of play not only the indispensable intervention of the player becomes apparent, but also his character as warrior, his methods of conducting play and even his ingenuity (e.g. Andersen). From the opposite perspective, the dependence of chess on the community of players is expressed in this. It is a purely intentional product, but as such it is sharply distinguished from all other products of this kind. And because of this it forms a self-enclosed domain of intentional entities of a particular kind.

*Ad 2.* Let us however direct our attention to a different multiplicity of entities, which have a much greater significance in human culture than chess and all other "games," and which – as shown elsewhere<sup>296</sup> – are likewise only intentional products of certain act-manifolds of human creative consciousness. Here we have in mind all kinds of art works. The peculiar (existentially heteronomous) mode of existence of such products can perhaps no longer be doubted now. But do they comprise something more than a mere multitude or multiplicity? And a multiplicity, to boot, which constantly alters its scope? For works of art are created in the course of time under ever new historical circumstances, whereby it frequently happens that a work which passes for a work of art in the 20<sup>th</sup> century would not be counted at all among works of art in the 19<sup>th</sup> or 18<sup>th</sup> centuries. Here we can take as example some works of patently modern music, (e.g. of so-called "concrete" music) which still at the beginning of the century, say, before WWI (when Schönberg's works were already around, which at the time created a furor), were not regarded as music at all, and even less so as "works of art." With every new epoch of human culture new works therefore also appear, and moreover, works of an entirely new type and style, as

[210]

[211]

---

296 Cf. *The Literary Work of Art and Ontology of the Work of Art*.

well as entirely new arts (such as film and plays adapted for radio broadcasting), so that the sense or the essence of art appears to shift in a strange way. But does the multiplicity of art works only grow, or is it also the poorer for all those works of art of past epochs that were “destroyed”<sup>297</sup> – or lost their meaning and were forgotten? Hence, the boundaries of this multiplicity appear to be mutable, and this for two reasons. First, because new works of art arise and old ones are destroyed or forgotten, and cast out of the realm of human culture, secondly, however, because the essence or sense of a work of art does not appear to be stable, but is rather malleable through the vicissitudes of the cultural epochs and the changing basic outlooks of the creators and consumers going through those vicissitudes. Are we therefore entitled to see a special object-domain in the fluid totality of works of art?

But do the indicated transformations actually suffice to deprive the totality of art works of the formal character of an object-domain?

We now investigate some examples of prospective object-domains whose elements comprise heteronomous entities – purely intentional ones, in particular. It is therefore not necessary that everything that was ascertained above for autonomous domains also hold for the eventual new kinds of domains. The differences that may emerge there in comparison with the autonomous domains are of particular interest to us.

[212] Even though works of art are merely intentional products, they are nonetheless to be distinguished from the subjective apprehensions to which they are submitted, say, in the course of reading or contemplation by a recipient. So there are two items: 1. what works of art *are* in their *own* being and qualitative endowment [*Sein und Sosein*], and 2. how they are *regarded* in the given epoch by both the artist and the public. Genuine works of art can be repudiated by the public, and the character of being works of art may even be denied them, and yet they continue to remain works of art, and perhaps a time will come when their true character and value will once again be acknowledged. And at the opposite end, items of kitsch may pass for a time as art works of great value, but as soon as the vogue dies away they sink into oblivion and are altogether eliminated from the realm of art. The attempt must therefore be made to carry out the determination of the boundaries of the realm of art works independently of the passing vogues and their being held in value [*Moden und Werthaltungen*]. Which of course does not make our job any easier.

There is a noteworthy difference between chess and the realm of art works. Independently of how the history of the origin of chess had run its course, chess is

---

297 In every war a large number of art works get “destroyed,” but this only means that their real, physical existential foundations (books, paintings, buildings) are destroyed. With that, every access to the works themselves is also closed off, insofar as we do not possess information about them or their reproductions. A work of art can also be destroyed intellectually [*geistig*] in the sense that it is condemned and rejected as work of art – and indeed as valuable work of art – by those who contemplate it. But then a revival or true renaissance of such a rejected work of art is not ruled out, provided the physical foundations still exist.

in the final analysis a cohesively unified *whole*, which was fashioned precisely as *whole* – as system. The totality of art works does not form a whole of this sort, and not even where a powerful artistic movement is dominant along with a style that it creates. It is always only the single works for themselves that get created; perhaps under the influence of other works, perhaps also within a tacit understanding with other artists or the recipient public, but the work of art is always an individual that subsists for itself and that should also “speak” for itself. The pieces in chess are *components* of a whole within the realm of which they have well-defined functions to perform. Works of art do not comprise such components.<sup>298</sup> They require an aesthetic contemplation that isolates them in a special way and concentration on their individual artistic countenance. The eventual simultaneous presence of other works of art makes it more difficult for the spectator to grasp the specific, unique character of the work at hand, and sometimes makes it altogether impossible. The realm of art works therefore consists of many individuals that are demarcated from each other, and at bottom even isolated, individuals that are also in principle not integrated into a higher artistic whole, and not even when – with regard to their commonality of style – they form whole “genres” of art works. Even what is essential for the family – precisely that there are within its framework various functions (elders and children, etc.) as well as a varying dignity associated with the single family members – is not present in the domain of art, e.g. within the framework of an artistic movement. Hence, the whole domain of art cannot be conceived as the kind of unity that chess is. And it is also essential that the single works of art originate at relatively long time intervals apart, and are shaped in individual, solitary acts of the artist (seldom of an artistic community, although this is not ruled out – in architecture, for example), much as the artist may be constrained by social and other conditions.

[213]

The domain of art is therefore a discrete, *loose* multiplicity of individual constructs, which in and of themselves [*die selbst für sich*] do not and cannot form an internally close-knit whole. Their totality is neither compact domain nor system. On

---

298 Only in most recent times, when entire cities started to be built, did the possibility open up for the interaction of a multitude of architectonic works of art that are set up together in some relatively small space. Entire city sections are now projected in a single stroke, and are supposed to comprise no loose agglomeration of numerous adjoining edifices, but rather a whole in which the single edifices are indeed not yet supposed to be *components of a higher whole*, but are nonetheless appropriately fashioned and ordered in their mutual role and reciprocal influence – both with respect to their practical application and the aesthetic apprehension of the whole. Not the single houses, but rather the entire city quarter is *one* work of art in the whole of which the single houses exercise their distinctive artistic (and possibly even practical) functions, and are artistically fashioned to conform with this. And this art work (of higher order) is already an individual for itself that does not need to enter into an existential connection – as component of a whole – with any other works of art.

the other hand, they also form no world precisely because there are no existential interconnections whatsoever among the single works of art – and no causal connections, in particular. If we say of a work that it originated under the influence of some other work, this only means that the artist had created his work with familiarity of the other work, and as if in admiration of it – perhaps even with the conscious intent to create something similar. Thus, given all the facts that we have just established, can we still speak here of some object-domain?

[214] We see that the primary focus here is not on the problem of a firm and sharp demarcation of the multiplicity of art works from other multiplicities of objects. For this after all could perhaps be managed, daunting as the difficulties might be in the process. Of course, this would perhaps not succeed if one wished to carry out a demarcation of art works with respect to their form or matter (the matter of their value, in particular).<sup>299</sup> We always know only a part of the multiplicity of art works, namely the ones that have been thus far actually created (insofar as we have succeeded in coming to know them). The works that will probably still be created in the future are not only unknown to us, but it is even impossible to predict their individual material determinants or the value-qualities they will bear. We also cannot say that there is some general idea of any work of art whatsoever in the Content of which would occur material constants and variables, just as there are no ideas of single works of art, e.g. of the *Iliad* or of Goethe's *Faust*. Analysis of the Content of such an idea can be of no help to us in demarcating the "domain" of art works. To be sure, we can in principle form a general empirical *concept* of any work of art whatsoever on the basis of familiarity with the erstwhile extant multiplicity of art works, but this concept could not help us in resolving the issue concerning the existence of an object-domain. For as an empirically acquired concept, it could not without further ado be applied to art works yet to be created in the future. The multiplicity of art works (speaking in the empirical sense) is an *open* multiplicity that can still be augmented in the future with various new kinds of creations [*Gestaltungen*], and its boundaries are in principle amenable to being shifted. Thus, the empirically oriented general concept of an art work must be branded with the stamp of provisionality, which makes it useless for determining a possibly existing domain of art works.

[215] But a structural and simultaneously functional idea of the work of art in general can be quite well circumscribed. Structural idea – that means an idea in whose Con-

---

299 They are no doubt singled out by their heteronomous mode of being, but that is nothing distinctively characteristic of it, since in this respect they do not differ from other purely intentional products. Perhaps this demarcation could be accomplished with regard to the *manner of their concretization* in aesthetic objects, but this would already go beyond the mode of being of the art work itself. Taking into account aesthetic concretizations of art works must at the same time acknowledge something other than merely their form and material composition, about which we shall speak presently. Cf. in conjunction with this entire problematic my books *The Literary Work of Art* (2<sup>nd</sup> ed., 1960) and *Ontology of the Work of Art* (1961).

tent exclusively moments of the general structure of the work of art are represented as constants and variables, whereas the material determination of the work of art is represented only in the guise of variables. But in laying out the Content of this idea we run into rather complicated situations when we note that in the general idea of the work of art its material determination is supposed to be represented as variable, and represented in the Content of the idea by variables, but on the other hand, that the material determination cannot be altogether freely varied because the type of the work's possible material determination – e.g. within the framework of a particular art – is decisive for the structure of the work. Thus, for example, the structure of a literary work of art is essentially different from the structure of some work of architecture because the material determination of linguistic products is completely different from the material determination of a spatial product. The question then arises as to what of this material determination we should still hold on to in making the transition from the idea of a literary work of art to the idea of a work of art in general. Correlatively, it is also very difficult to allow the structural moments that are characteristic for the particular arts to so vary as to go beyond the domain of the given art and arrive at a general structure that embraces *all* arts – and to do so without overshooting the domain of [the given] art. Yet irrespective of the particulars involved, it does not look hopeless that such a general idea of any work of art whatsoever can be fleshed out. I shall not do so expressly here because that would take us too far afield from our main theme. However, I shall, in conjunction with this, turn our attention to those functions that are characteristic of the work of art and that it is called on to fulfill, and indeed to functions that it exercises in the life of the creative artist as well as in the life of the people who comport aesthetically with works of art.<sup>300</sup>

There is no doubt that the origin of works of art is no mere happenstance, nor any free play or capriciousness of the imagination. Works of art originate from people's spiritual plight and spiritual need. The work of art has to accomplish something quite essential vis-à-vis the creator<sup>301</sup> and the beholder. The generation [*Schaffung*] of the work of art is a form of spiritual discharge of creative forces as well as the fulfillment of a special sort of yearning, the yearning to embody the initially just presaged aesthetic value-qualities, and eventually also certain metaphysical qualities, that can be brought to appearance within the work of art in its concretization.

[216]

---

300 In my investigations in the philosophy of art, I have analyzed the structural ideas of works of the particular arts – of literature, architecture, music, etc. With this, it was *tacite* decided that there are such general ideas. The results attained lead to a sequence of concepts that are not empirical, but ontological, although they do not wish to lose contact with the actually extant works of art. I have not however written any study pertaining to the work of art in general – ultimately not, because this task appeared to me to be very difficult.

301 The creating artist is simultaneously the first one who contemplates and enjoys his work. The aesthetic apprehension of his own work is also something that he needs in his life, and it is perhaps just as important to him as the creating itself.

It is the need to be able to break out of people's solitude and solitary suffering and to have a world of certain common values with others. The work of art exercises precisely the function of a unique sort of tool that enables the creator to have *one* world in common aesthetic experience and enjoyment with others. Precisely therewith, it also exercises vis-à-vis the beholders the function of procuring for them an epistemic and emotional access to values of a very special kind. The primary issue here is not to make it possible for the beholder to have positively nuanced experiences, and a specific kind of enjoyment in particular, but to enrich him first of all by a stock of values of a specific sort, the possession and knowledge of which confers on the human being a sense of his being. From the deepest essence of the human spirit grows the need to realize the creative forces hidden in human beings by means of the deed of creativity [*Tat des Schöpfertums*], and therewith afford human existence a special dignity. This applies to the creation (or concretization) of *all* values, especially the moral ones, but it also plays a significant role in the concretization of aesthetic values. Artistic creative activity is only *one* special mode of human creativity. So is also the totality of works of art and of the values that attain appearance in them only *one* realm among the various dominions of cultural works produced by human beings. This realm is singled out by the specific character of artistic or aesthetic values, as well as by the specific function they fulfill in human life and destiny.

[217] Thus, the realm of works of art can be separated off from other cultural products in a so-to-speak natural way. It is not the single value-qualities – the whole multiplicity of which has not until now been satisfactorily surveyed even once – it is rather the *general type* or character of the *aesthetic values* that makes up the constituting moment of the object-domain of works of art. So the single works of art are indeed heteronomous entities, and are purely intentional products of human acts of imagination in particular, but their totality forms an *autonomously delimited* object-domain because its boundaries are grounded in the specificity [*Spezifität*] of aesthetic values. This domain is no world, as we already mentioned. But we could also not say that it is an exact or compact domain. Nor can we at the moment deny that – since our familiarity thus far with the multiplicity of art works and of the aesthetic values brought to appearance in their concretizations is still far too imperfect to enable us to possess a clear intuitive insight into the ultimate specific quality of aesthetic values, and to survey all of their variants. Since they all lie in the dominion of *the qualitative*, it is likely that only typological, vague concepts – as Husserl might have put it – can be formed in this domain, and that *no rigorous systematization of all possible variants of aesthetic values* that have appeared in works of art can be carried out, so that the theoretical basis is lacking for a decision as to whether we are dealing in this case with an exact or an inexact domain. We can also not say whether, and to what extent, the values brought effectively to appearance in the works of art produced until now exhaust – at least with reference to the partial domains – these possible variants, nor whether the multiplicity of possible variants of aesthetic values is exhaustible at all. Hence, we must refrain – at least *rebus sic stantibus* [things being as they are] – from a more detailed characterization of the

domain of works of art, and simply confine ourselves to the negative conclusion that this domain is at any rate no world.

However, it is precisely the manner in which we attempted here to demarcate the domain of art – by focusing on the function of works of art in human life, as well as the fact that works of art are heteronomous products of human conduct – which at the same time indicates that this whole domain is very closely related to the domain of the real world, and in particular, to the multitude of people dispersed in the world. First of all, works of art are intentionally projected by people within the real world and bonded onto specifically fashioned physical objects (physical existential foundations) so as to be phenomenally grasped and aesthetically experienced by some people (the beholders) within the scope of those objects. The elements of the object-domain of art therefore intertwine in manifold ways with certain elements of the real world. This is no accident. The correlation of particular works of art with specific people – the authors and the contemplators – follows, on the one hand, from their function, which is grounded in their essence, and on the other from the likewise essential life-needs of their creators. Different as their structure and mode of being are from those of physical things, they do nonetheless belong in an essential way to the physical foundations that determine them up to a certain degree on the one hand, and to the human communities existing in the world and their vicissitudes on the other. Since works of art – owing to their being bound to physical foundations – are dispersed in the real world, and through their being bound to their creator are variously situated in time, they intertwine with both physical and psycho-physical elements of the real world, and thus we arrive at the phenomenon of the intertwining of two domains, something we shall still go into in greater detail [§ 74]. In the case of the domain of works of art we have, on the one hand, a domain with heteronomous objects, and on the other, a domain with autonomous objects.

[218]

[Ad 3.] A similar phenomenon shows up in the case of other, likewise intentional, products of human activity in their relation to the real world. And they are of different kinds. Arguably, closest to the just discussed domain of art are languages and various linguistic formations on the one hand, and on the other – cognitive products (the sciences, in particular) that are fashioned in a special way in linguistic material, but are formed toward completely different ends. We must confine ourselves here to only a few remarks, even though these entities pose problems that are very important to us and that play a vital role in human life.

Linguistic formations of various sorts – words, sentences, sentence complexes – are constantly being intentionally fashioned within the living speech of everyday life, and this for the purpose of interpersonal communication and communal action, or as means for a resolution between contesting parties. They are then transitory, and pass away along with the speaking – apart from their ability to be preserved in memory. On the other hand, they are sometimes fixed in physical material (script, print, tape, and the like), so that they can then be read or heard on multiple occasions as identically the same. As such, they intersect with the domain of works of art in which literary works of art are a subspecies of literary works in general. But

[219]

the non-artistic literary products were created toward completely different ends and are consequently – depending on the goal they are meant to serve – differently structured. In both forms – in flowing, passing speech and in enduring works – they intertwine with elements of the real world by standing in the service of human goals. They are not all that difficult to grasp in their general structure – as sense-formations that are “clad” in typically fashioned material, sonorous or graphic, which for their part project intentional entities – and patently form a clearly circumscribed domain with heteronomous elements. In this respect, in their relation to some elements of the real world, no new problems open up that are important to us, varied as the functions may be toward the fulfillment of which they are designed by man.

New problems first open up when we take into account not particular linguistic formations, in the sense of literary or declaimed works, but languages themselves or language as such. On the one hand, various linguistic systems need to be distinguished here – e.g. the so-called “national” languages – on the other, the languages that develop concretely in time, which can likewise be national languages but are taken in their concrete historical evolution. Properly speaking, the one should not be sharply segregated from the other, for every evolving language – even one that is situated at a relatively primitive stage of its development – determines a linguistic system, which changes in the course of its further evolution. And on the other hand: every linguistic system is to a certain extent an ideally formed, abstractly conceived “system” that is grounded in some particular language, and subsists only as long as the respective language is still spoken – or at least “read” (understood). Once a particular language is no longer alive, the linguistic system determined by its final stage becomes immutable, and it can then at best become the object [*Objekt*] of special treatment conceived in the linguistic structures of some *other* language. Every linguistic system corresponds to a *stage* in the evolution of an actually spoken language, and is transformed in step with the alteration of linguistic customs (etc.).

[220] Before it gets worked up in some separately organized study, the linguistic system finds itself in a peculiar potential state; one could say that it can be deciphered on the basis of *regularities* in linguistic *praxis* in some specific era; it finds itself in the midst of being put to practice, and only a reflection directed at linguistic conduct can first explicate it into a proper, actively articulated [*aktuell gestalteten*] linguistic system. There is no awareness of it when speaking, but rather the rules worked out in the linguistic system are simply implemented, applied, so that the linguistic formations shaped in living discourse (expressions, sentences, sentence-complexes) are fashioned in the sense of precisely these rules. And it is a historical study that first shows us the process of transformation of the linguistic systems of *one* language, as well as the self-preservation through the course of time of a stock of vocabulary and syntactic forms – the process that constitutes an historical mode of being of a language. But this historical mode of being is no mere construct of the analysis, but is ultimately founded in the concrete modes of behavior of speaking individuals and is dependent on them with regard to both its existence and the particulars of the transformation of what is there transformed – i.e. of the respective linguistic system. In this way an essence-dictated correlation of the linguistic system to the

real, linguistic modes of behavior of speaking individuals is formed, even though the flowing and transient speech-products – as well as the language as linguistic system, and, finally, language as the historically evolving language of a linguistic community – go in an essential way beyond the concrete human behavior of speaking; they transcend this behavior. There are multitudes of languages – of so-called national languages and languages of professional jargon (the mathematical language, the language of physics, and the like) – which are systematically ordered multiplicities of linguistic formations (words and word-complexes) and regularities. And all of this taken together forms a domain for itself, which does indeed consist of purely intentional entities, but which, once again with a view to the generic characteristics of these entities, possesses an autonomous, natural delimitation and can as a whole be contrasted with other domains. And once again, the elements of this domain stand in special relations to certain elements of the real world, to the speaking individuals foremost, and are at the same time entangled in wider-ranging happenings within this world – such as the historical meanderings of linguistic communities. As means of communication, elements of the domain of language are employed for establishing certain relations between individuals. Thus, also in this case we arrive at the phenomenon of the intertwining of two different object-domains – the one that consists of heteronomous entities, and the one that is the real world.

[221]

## § 74. The Phenomenon of the Intertwining of Two Object-Domains and the Problem of the Existential Selfsufficiency of the Domain

Let us therefore take a closer look now at the “intertwining” of two object-domains. Is such an “intertwining” altogether possible, and if so, the question arises whether the “intertwining” domains continue at all to retain their selfsufficiency and reciprocal independence. If this were not the case, intertwining would rule out the distinctness [*Besonderheit*] of two domains. † As soon as the intertwining has been irreproachably established, we would have to give up the semblance that in some given case we are dealing with two domains and concede that we are only dealing with *one*. To put it another way, however: *Two* different domains could not then effectively “intertwine,” and we could only wind up with a *phenomenon* of intertwining.<sup>7302</sup> But then how could such a phenomenon be arrived at? Which of these options actually obtains?

We must reckon here with a variety of cases: either both of the domains in question are autonomous and contain autonomous elements, or one of them is autonomous and the other heteronomous (and with heteronomous elements), or,

---

302 † If in some other respects it appears that we are dealing with two domains, then as soon as it turns out that their elements intertwine we have to concede that *de facto* it is only *one* domain. Or to put it another way: *Two* domains cannot intertwine by means of their elements without losing their distinctness [or separateness].<sup>7</sup>

finally, both domains are heteronomous in the sense indicated. These cases must be dealt with separately.

We cannot assert at this stage of the deliberation that there actually is the *fact* of intertwining. For at the moment we do not yet have at our disposal the relevant material-ontological or metaphysical results. We must therefore rest satisfied with the consideration of certain *possibilities* that open up on the basis of the formal treatment of domains.

[222] Toward that end, it is first of all necessary to clarify the essence of the intertwining phenomenon by way of some examples whose realness [*Realität*] is for the time being suspended [*ausgeschaltet*].

Two such examples have been mentioned thus far. Each of them – were it a metaphysically ascertained fact – would have a fundamental significance for the idealism/realism controversy as well as for the role of man and his culture within the real world<sup>303</sup>. What is involved in the first example is the occurrence of psycho-physical beings – and human beings, in particular – within the material world, which contains purely physical things and processes, whereas human beings are self-aware [*selbstbewußt*] and effect acts of consciousness that refer to the real world and its elements. We may surmise that these acts, or the corresponding streams of consciousness, form – following their transcendental “cleansing” – a separate object-domain that is distinct from the real world. The real (or perhaps merely the material) world would then comprise the second domain with which the first would intertwine. In conjunction with this, either both of these domains would be autonomous, or only the domain of acts of consciousness – distributed over various streams of consciousness – would be, whereas the (material) world would constitute a heteronomous domain.

The second example of intertwining is that various intentional products of determinate conscious operations executed by some human subjects occur among the objects of the real world (which in this case would encompass both so-called “inanimate” entities and living beings – especially humans). In particular, at issue here are various kinds of art works, theoretical products (sciences, in particular), social entities, and eventually even various values, insofar as these latter can be regarded as heteronomous entities.

The two illustrative cases are kindred or thoroughly different depending on the position one assumes vis-à-vis the real world. If one commits to the transcendental idealist solution to this last problem – say, in the spirit of Husserl’s resolution – then *both* of the adduced examples are akin in virtue of essence. In both we would be dealing with intentional operations of consciousness on the one hand, but on the other with purely intentional products “constituted” in them, products that differ from each other only in their Contents since they emerge intentionally from different experience manifolds. The idealists would therefore deny that an *intertwining* of

[223]

---

303    ⌈, which – as we shall show – is closely connected with the essential core of our controversy ⌋

two domains is involved in the first example, since they consider the *whole* world – mind-endowed real subjects included – as something that is transcendent to pure consciousness. They would likewise deny that *two* different domains are involved in the second example, since in that event works of art, for example – despite all structural differences between them and real, physical objects – would after all belong to the same domain of intentional entities.

Meanwhile, from the standpoint of a “realist” solution to the idealism/realism controversy, the two given examples present themselves as completely different. In case of the first, it will be held that there is no difference in mode of being between entities of the real world and the operations of consciousness referring to them. At the same time, however, those “realists” who nurture dualist tendencies will accept a fundamental disparity of genus between the first entities and the second, and precisely therewith will also in this case be inclined to acknowledge the intertwining of two different domains. Those, on the other hand, who lay stress in that “intertwining” on the *unity* of the real world, and will reckon as belonging to it both material and psycho-physical entities – including “pure” experiences, in particular – will at the same time be inclined to deny the disparity of genus between the two types of entities (and in particular, between the experiences and the objects corresponding to them), and be often inclined to adopt the so-called materialist standpoint. With this, the character of the separateness [*die Zweiheit*] of the two domains would also be given up and the phenomenon of intertwining would be degraded to an occurrence that transpires within *one* domain. In the second example, the “realists” can acknowledge the fundamental disparity in the mode of being of real entities and works of art, in which case they will encounter difficulties pertaining to the existential relation of these two domains, without being able to deny that various existential relations that we have pointed out above obtain between real entities and works of art. It is, however, possible that the “realists” will attempt to reduce works of art (or the other intentional entities as well) to real entities – to physical ones at one end, to mental ones at the other – (or reject their existence altogether), whereby also the problem of the intertwining of two domains would fall by the wayside on its own. [224]

But how are we to consider these examples if at the present stage of the investigation we are able to embrace neither the “idealist” nor any of the so-called “realist” solutions? And how are we supposed to examine the existential relation of the two multiplicities of objects in both of the examples when we do not yet have at our disposal any material- or existential-ontological treatment of real objects or of pure consciousness<sup>304?305</sup> I have once given an analysis of the structure of some types

---

304    ⌈, or, finally, of the type of products like the work of art in general, or of works of music or literature in particular ⌋

305    ⌈[Ftn.] I attempted to construct such a theory in a series of works: *Das Literarische Kunstwerk, The Work of Music and the Problem of its Identity* [U. of Ca. Pr.: Los Angeles, 1986], “The Picture,” “The Architectural Work” [both in: *Ontology of the*

of works of art, and some pointers toward the general structure and function of the work of art have been indicated above, however further material-ontological deliberations would be of value. Given this situation, only certain *possibilities* can be examined here without committing to one of the standpoints just indicated. It is clear at any rate that those domains whose elements are supposed to intertwine cannot be any compact domains of ideal entities. For these latter, insofar as they are different, form two ordered, mutually exclusive multiplicities of objects. Thus, of the autonomous domains only those are to be considered in our problem-context that are, on the one hand, world-forming, and on the other, heteronomous domains –, in particular, whose elements are heteronomous (purely intentional ones, among them). But it is precisely the<sup>306</sup> structure of a world that is of particular significance to us here.

The following cases are to be analyzed:

1. We have two worlds, *each* of which is autonomous and contains autonomous elements exclusively. Let us assume that the phenomenon of intertwining<sup>307</sup> shows up between them, and ask whether this has an influence on their existential selfsufficiency and independence. Let us further assume that the mode of being of objects in the two worlds is the same. A second option results from the case in which objects are indeed autonomous in both worlds, but differ from each other nonetheless with respect to their mode of being.
2. We have two domains, of which A is a world with autonomous elements, whereas B is a natural domain<sup>308</sup>, to be sure, but contains heteronomous elements. As in the previous case, we assume thereby that the phenomenon of intertwining obtains between the elements of the two domains.
3. The last option consists of the case in which both domains A and B contain heteronomous – and in particular, purely intentional – elements exclusively. Can the phenomenon of intertwining then obtain between their elements? And if so, then the question arises as to what sort of consequences this has for these domains, and for their selfsufficiency in particular – and eventually for their independence.

[225]

Let us however begin by characterizing in somewhat greater detail the phenomenon of the intertwining of the elements of two different domains. It is based on two closely interlinked situations: 1. on such an *ordering* of the two domains' objects that certain elements of domain B are situated *between* at least some elements of domain A. This "between" only means here that if we wish to get from some element X(A) of

---

*Work of Art*]. I have no right *at this moment* to assume the findings obtained in them, since they do on multiple occasions encroach into material ontology.<sup>7</sup>

306 「formal」

307 「of their elements」

308 That is, its boundaries are autonomously specified [*seinsautonom begrenzt*]. [I have adopted here D. Gierulanka's rendering of the German phrase.]

domain A to some other element Y(A) of the same domain, we necessarily have to come into contact along the way with some object Z(B) of the other domain – or at least bypass it. Then Z(B) lies *between* X(A) and Y(A). The phenomenon of intertwining rests on an element of domain A (or a multitude of such elements) standing in an existential connection with an element of domain B (or with a multitude of elements of domain B). What sort of existential connection that is already depends on the domains, and the elements that are supposed to intertwine.<sup>309</sup> The given ordering of the two domains' elements is only possible because an existential connection, or some looser existential relation, obtains between them. This connection is here the fundamental fact from which follows the special ordering of the elements of both domains.

*Ad 1.* Given the presuppositions of this case, a causal connection can obtain between two elements of domain A – X(A) and Y(A) – and also between two elements of domain B – X'(B) and Y'(B) – but there can be no such connection between X(A) and X'(B). The causal connection can obtain between two states of affairs, and indirectly between two objects, of *the same* world, but not between two states of affairs, the first of which belongs to world A and the second to world B. Thus between X(A) and X'(B) can only obtain an existential relation that is different from the causal connection, but which nonetheless could have as its consequence an ordering of the elements of the one domain between the elements of other – insofar as such a relation can obtain at all. There have been numerous attempts throughout the history of philosophy to characterize a different (hence, non-causal) existential connection, and existential relations between two objects that go hand in hand with it, the consequence of which would be the simultaneous existence of the two objects [engaged] in this connection.<sup>310</sup> Thus, for example, there is in Plato the famous but none too clear relation of  $\mu\acute{\epsilon}\theta\epsilon\epsilon\chi\iota\varsigma$  between an idea and an individual object falling under it. In Plotinus shows up the strange relationship or connection of “emanation,” with the aid of which every single existent is derived from the ultimate, primal One. The Christian  $\Upsilon$  distinction<sup>311</sup> between God and the world created by Him (*natura naturans* and *natura naturata*) likewise belongs here. But we would also have to reckon among these conceptions those that are like the connection between two attributes of substance in Spinoza, or better put, between the *modi* of the two different attributes, or the psycho-physical parallelism assumed by Spinoza, or, finally, like the Occasionalist conception of the relation between physical and mental states, or objects. To be sure, not in all of these conceptions is a connection involved between elements of two different domains – and of two worlds, in particular; but it is assumed throughout that two – in accordance with

[226]

---

309  $\Upsilon$  These two situations, as I said, are closely linked.  $\Upsilon$

310 These attempts, incidentally, have generally been made without having the phenomenon of intertwining in mind when making them. Only the efforts of the Occasionalists can be considered as bound up with this phenomenon.

311  $\Upsilon$  conception of the existential connection  $\Upsilon$

their essence – fundamentally different entities stand in an existential connection of one sort or another. In addition, the general tendency of these conceptions appears to lean in the direction of both those entities being equally primal and not derived from each other, and their being at the same time self-sufficient as objects. Regardless how this looks in the light of historical science, it is at any rate certain that the connection that comes into consideration in our ‘‘deliberations’’<sup>312</sup> can only be a connection between two self-sufficient objects, ‘‘since this is required by the form’’<sup>313</sup> of the domain – and of the world, in particular. Thus, no connections can come into question in this case like the ones that obtain *in concreto* between coloration, redness and extension, or perhaps like the ones that occur within the framework of an individual object between its properties<sup>314</sup>.

Among the various connections that may come into consideration here between two entities X and Y, we should not overlook the one in which X ‘‘expresses’’ Y, comprises its expression, whereas Y is the expressed, or that which is brought to appearance. It is a quite distinctive [*spezieller*] connection; the various attempts to characterize it have failed – as the literature attests.<sup>315</sup> Nonetheless, we understand quite well what is being talked about when we state, for example, that our friend’s joy is ‘‘expressed’’ in his face. The expressed, the joy, does not intrude into the course of purely physical affairs [*Tatbestände*] or processes; it therefore comprises no component of a causal interconnection between the states of affairs of purely physical things, and yet it appears that it shows itself ‘‘within’’ (‘‘amidst’’) the same world in which physical processes and material things exist, and this exactly because some of these things comprise precisely an ‘‘expression’’ of that joy; and insofar as they do so, they are bound up with it in a peculiar way. The connection of expressing goes together with a coordination of the orderings that obtain between the elements of two different domains or worlds. If in world A the elements X, Y, Z... comprise components of an existential connection, and are perhaps even temporally ordered, then in world B the elements X’, Y’, Z’..., each of which is an ‘‘expression’’ of the corresponding element of world A, are ordered in an analogous fashion.<sup>316</sup>

---

312 ‘‘presuppositions’’

313 ‘‘in accordance with the essence’’

314 ‘‘, or between the matter I and form I of the object, and so on’’

315 In every case of expressing between X and Y, there is between them a one-to-one or one-to-many correspondence. X and Y then form a *pair* of objects. Not every such correspondence constitutes a case of an expressing relation where X is the expression of Y. When we establish a one-to-one correspondence between the sequence of natural numbers and the corresponding terms of a geometric sequence, with  $q = \frac{1}{2}$ , the natural numbers are then no expressions of the corresponding terms of the geometric sequence. Only a separate agreement could make them into such expressions, so they would then ‘‘stand for’’ [*vertreten*] or ‘‘represent’’ [*repräsentieren*] the single terms of the geometric sequence. There are however functions of expressing that cannot be established by such an ‘‘agreement.’’

316 At least, it can be so!

Consequently, not only does X' express X, but also the whole sequence X', Y', Z'... expresses the sequence X, Y, Z... The order in world A is "reflected"<sup>317</sup> in the order of world B. Whether the connection of "expressing" is a selfsufficient connection in relationship to other existential connections, or not, whether it does not require, for example, that the entities engaged in it stand toward each other in the relation of an existentially original object to one which is existentially derivative – that is a problem that would have to be considered if it should turn out, for example, that "expressing" can form a link between the real world and pure consciousness.

[228]

Alongside the relations or connections already mentioned, two further connections would have to be investigated from this point of view, one of which is the relation that obtains between the material<sub>2</sub> and the object (thing) constructed out of this material, thus – between a primally individual object (or a multiplicity of them) and a higher-order object constructed upon it. The other connection that can come into consideration here is the relation between an object persisting in time (a thing, in particular) and the process it is involved in, for which it constitutes its existential foundation. For it is not ruled out that one<sup>318</sup> object-domain "intertwine" with another in such a way that the elements of the first comprise the material<sub>2</sub> for the elements of the second, or perhaps [in such a way] that the elements of the first are persistent objects, whereas the corresponding processes form elements of the second. It certainly seems that both of these connections are already much too tight to enable their terms – while the relations subsist – to still belong to two different domains or worlds. This does however require a more detailed discussion. But still other relations can obtain between entities X and X', in particular also other worlds in which object X can be the existential foundation for object X'. I shall take them into account later.

I bring up all these existential connections between different entities that may be better or less well known from history in order to point out that the causal connection comprises just one *special case* of possible existential connections between objects of various kinds. Rejection of the causal connection in the case we are considering by no means forces us to reject any existential connection at all between elements of two different domains (two autonomous worlds, in particular). It just places us in a certain quandary, for we must now pick a particular one from among the various connections that are still on offer. This is all the more difficult since these are "nothing but"<sup>319</sup> primal, hardly definable connections<sup>320</sup> that we only distinguish in a practical way on the basis of appropriately selected examples. The kind of existential connection, or at least a range of possible connections, is determined by the basic genus of the objects that are supposed to engage in it. Since at present – hence at a stage in which material-ontological reflections have not yet

[229]

---

317 " (finds its "mirror-image") "

318 " existentially autonomous "

319 " almost without exception "

320 " , or are at least inordinately difficult to describe, "

been conducted – we do not have at our disposal secure findings pertaining to the basic genera of objects belonging to two worlds, the question as to what sorts of existential connections can obtain between the elements of two different autonomous worlds must remain unanswered. One thing we do know: it must be a connection that would be capable of bringing about that special ordering of elements of two worlds that here we have called “intertwining.” The ordering can also be of various kinds, starting from the simple distribution in a common space (so that the word ‘between’ would take on a specifically spatial sense)<sup>321</sup>, over a distribution in the same  $\ulcorner$  medium  $\urcorner$ <sup>322</sup> of time, whereby the two distributions can still be coordinated, up to a purely ideal, mere correspondence of elements of two multiplicities of entities that belong to two different domains. The general type of this correspondence also appears to be dependent on the kind of existential connection.

Since we cannot at the moment decide what sort of existential connections must obtain between the elements of two autonomous worlds that are supposed to “intertwine,” we can for the time being treat our main problem – i.e. the question whether the intertwining of the elements of two domains deprives the latter of their self-sufficiency – in a purely negative fashion. That is to say, we can pose the question as to what kind this connection  $\ulcorner$  must be so that we do *not* wind up depriving the given domain of its self-sufficiency as a result of an intertwining of its elements  $\urcorner$ <sup>323</sup>. Non-self-sufficient in relation to some world can only be something that in accordance with its essence would have to coexist with this world in the unity of *one* whole, something that would therefore necessarily have to go into making up this world. And from a different perspective, the world would be non-self-sufficient vis-à-vis some object if, in accordance with *its* essence, it would have to coexist with that object within one and the same whole, if, therefore,  $\ulcorner$  it would have to form together with it a – let us say – expanded domain  $\urcorner$ <sup>324</sup>. If a foundational, ultimate generic kinship of a world’s elements<sup>325</sup>, as well as the system of causal interconnections between them made possible by this kinship, is decisive for the cohesive unity of that world, then the connection that brings about the intertwining *cannot* be of a kind that a) would entail the integration [*Eingliederung*] of elements of the one world into the system of causal connections of the other world or b) could expand the basic generic kinship of elements of the one world to the elements of the other. If both these conditions are not complied with, the two worlds could lose their self-sufficiency toward each other and drop to the status of mere “half-domains” of

[230]

---

321  $\ulcorner$  [Ftn.] Cf. e.g. in Hilbert’s axiomatic system the axioms pertaining to that spatial “between.”  $\urcorner$

322  $\ulcorner$  stream  $\urcorner$

323  $\ulcorner$  between elements of two different worlds would have to not be in order for that “intertwining” not to threaten the self-sufficiency of each of these worlds  $\urcorner$

324  $\ulcorner$  it became a sub-domain in some more extensive domain that it would form together with that object  $\urcorner$

325 Eventually, in particular, between elements that constitute the material<sub>2</sub> of the higher-order objects existing in this world.

one and the same world. Consequently, the phenomenon of intertwining would play out within *one* world, and indeed between appropriately matched elements of one and the same world. The true problem with which we are here occupied would then simply vanish.

*Ad 2.* No causal connection can obtain between elements of two object-domains, one of which is an autonomously existing world, whereas the other contains exclusively heteronomous – and in particular, purely intentional – entities, since such connections can only occur within the framework of *one* world. If the existence of these connections were admitted – were this possible for other reasons – we would also have to accept that the domain of purely intentional entities would simply fit into the composition of the autonomous world. Then the phenomenon of intertwining between the autonomous and the purely intentional entities (e.g. works of art) would occur within the *framework* of *one* world, and would also precisely therewith not imply any danger to the selfsufficiency of this world. Of course, it is necessary to take the domain of purely intentional objects not from the perspective of their Content, but rather 「 – from the perspective of their purely intentional structure as domain – *qua*<sup>326</sup> purely intentional objects.

But could the causal connection really come into consideration here? If by way of example we restrict ourselves to the domain of art works, then the relations in which they stand to objects of the real world are of a twofold kind. On the one hand, there is the relation between the psycho-physical actions of the work's creator, in which certain acts of consciousness are discharged, and the work itself – as the product of these actions. What this product is, is not yet quite unequivocal. At first glance it appears that it is precisely the work of art itself. But as will soon turn out, something else may also come into play here. On the other hand, there are relations between the finished work of art and the perceiver, or the virtuoso – as in music – who “performs” the work. In the first case appears the author, i.e. a real human being, who carries out certain activities and mental acts. The creative process consists of certain real mental occurrences, for example, of an emotion, and of a multiplicity of experiences of thought and imagination, at the same time of certain physical (bodily) modes of behavior and activities, such as the writing down of a text, the playing on a piano, the painting of a picture, and the like. These bodily activities are always guided and controlled by acts of consciousness, although some of them can be “mechanized” to a greater or lesser extent (like writing is, for example). The process of creating the work would not succeed without this conscious guidance and control, but then the work of art could not effectively originate without the bodily activities – it would only be planned and envisioned in the mind. But what does originate through this process has a dual character. On the one hand it is the work of art itself, hence – in the case of a literary work – the poem: it is a schematic structure, has several correlated strata consisting of word-sounds and phonetic phenomena, sentence meanings, represented entities, and perhaps an assortment of

[231]

---

326 「 from the perspective of their structure as ʹ

schematized aspects. On the other hand, what originates is what I have elsewhere<sup>327</sup> called the existential foundation of the literary work – the written or printed text, foremost. In the case of a literary work, the role of this physical foundation for the closer determination of the latter is rather meager, analogously, for example, to the printed score of a musical composition. Meanwhile, in sculpture, and especially in architecture, the participation of a material thing in the determination and existence of the work of art is already incomparably greater and more significant. The work of architecture is embodied almost entirely in the edifice, or in the worked up raw material (marble, bronze), and is – as “original” – essentially linked with it, although here too the work of art, in various respects essential to it, goes beyond the physical foundation. However, what issues directly from the hands of the artist as product of his real (physical) activity is precisely the physical foundation of the work of art, in which the latter manifests itself and in which it is fixed. In the case of literary and musical works, the physical foundation does nothing but open access to grasping the work – which first has to be reconstructed by a virtuoso or reciter (reader), that is, a performer. However, the beholder must always – e.g. by understanding the printed characters – go beyond the given existential foundation of the work and reconstruct it in those of its aspects and moments in which it goes beyond that foundation, in order to first then be subject to its impact in aesthetic apprehension, which ultimately leads to the concretization of the aesthetic object. But when the beholder (the aesthetic consumer) is subject to the work’s impact, when he is moved and gripped, imagines or thinks this or the other – this always happens through the mediation of the work’s physical foundation. Even in the case of a purely aural apprehension of the played musical composition there is a physical object: the instrument; the processes transpiring in it; and, finally, the acoustic waves that affect the relevant organs of our body and make it possible for us to hear the sound-products, and subsequently to apprehend the work of art aesthetically. These effectively heard sound-products comprise, as it were, an “embodiment” of the musical work, or, at any rate, of a performance of it – which forms the basis for the phenomenal presence of the work of art. So the activities performed by the aesthetic beholder are not confined to certain conscious operations<sup>328</sup>, but encompass at the same time relevant bodily activities [*Betätigungen*] which are only in part analogous to the ones the artist had to perform. Many of the hand movements necessary in the creation of the work fall by the wayside here. For the physical foundation that had to be created is already at hand, and in order to reconstruct the work of art itself we simply need to come to know that foundation’s characteristics and to understand and comply with the directives it dictates.

---

327 Cf. *The Literary Work of Art*, § 66. The existential foundation of the literary work also encompasses factors that go beyond the script. The script itself, or the print, should only be regarded as the *physical* foundation of the literary work.

328 I have described them in the case of the literary work of art in my book *The Cognition of the Literary Work of Art*.

It would appear, given all of this, that in both creating and apprehending the work of art we wind up with the phenomenon of the intertwining of the real world with the single works of art, the totality of which – as we attempted to show – constitutes a separate domain onto itself. Works of art appear within our world, and this indeed generally at the location where their (physical) foundation is situated (provided we do not have them delivered to us by means of special transmission devices – radio, television, etc. – even though the foundation proper of the work is absent). This is in almost complete agreement with works that are not only anchored in the physical foundation (like literary or musical works), but also are to a great extent embodied in it – foremost, therefore, in the case of architectural works, paintings and sculptures.<sup>329</sup> And conversely: certain real things lie between works of art whose existential foundations are situated in specific real locations, and real processes play out between them, so that not only does the real world appear woven through works of art, but works of art too appear as woven through real things.

But how does this phenomenon of the intertwining of the elements of two different domains – of the real world and of art – come about? It happens only because the artist, in conjuring up the work itself by means of effecting suitable acts of consciousness, at the same time shapes its physical foundation within the framework of the real world (within the material “world,” in particular) by means of certain psycho-physical activities through which the work is fixed and brought to appearance. From the opposite side, however, the beholder reconstructs the given work by perceiving and appropriately interpreting its physical foundation in order to intuitively grasp and aesthetically experience the work on its basis. The physical foundation belongs here to the same real world that is common to artist and beholder. The existential interconnections between the artist, the work’s physical foundation and the beholder, which are in large part precisely causal connections, all occur in the same world in which their terms exist. These connections are not of course exhausted by the causal connections, since among them also belong conscious operations that establish the purely intentional correlation between the creator (or the beholder) and the work of art itself, which is supported by its existential foundation and already itself goes beyond the sphere of the real world – much as it may in any given case refer to certain facts within this world. Neither this intentional reference nor the self-founding of the work in the existential foundation is any longer of a causal nature, and this applies to both the relation between the artist and his work and the relation between the beholder and the work that he apprehends aesthetically. The physical foundation, when it is perceived and inter-

[234]

---

329 This, of course, does not apply without a certain essential restriction, as when we take note, for example, that the *represented* space in which the events of the drama performed on the stage take place cannot be identified with the *real* section of space occupied by the stage; but the concrete performance of the drama on a stage in a real theatre does nevertheless bring these events to appearance on this stage, so that we are forced to say that the work appears at least as anchored within the real world in which we live.

235] [235] interpreted by the beholder in an aesthetic mind-set [*Einstellung*], exercises with the aid of the beholder's intentional acts [*Intentionen*] the function of presenting [*Präsentation*], of bringing-to-appearance, precisely because it is an appropriately designed and interpreted existential foundation of the work: in it, where that is possible, the work itself attains to self-giveness. In this *function of presenting* the work – of bringing it to appearance through its existential foundation – we find a special connection between an element of the real world and the work of art, a connection which – once it is grasped and actualized by the beholder – leads the beholder beyond the real world. This connection between the work's physical foundation and the work itself is no doubt mitigated by the performance of corresponding acts of consciousness  $\Uparrow$  by<sup>330</sup> the beholder. But neither this connection itself, nor its relation to the beholder's acts of consciousness, is of a causal nature. When, as we say, the beholder is subject to the work's impact, then to begin with it is a *de facto* succumbing to the effect of the work's physical foundation. The beholder is spurred by this foundation to effect the appropriate acts of consciousness that make the intentional reconstruction of the work and its aesthetic apprehension possible for him – which is to say, the procurement of the corresponding aesthetic object. The beholder is also, as we say, subject to the work of art or aesthetic object he himself reconstructs, but, to put it more precisely, it is only a succumbing to the consequences of his own acts of apprehension or reconstruction, or of acts of intuitively apprehending the found aesthetic values to which a certain aware value-response [*bewußtseinsmäßige Wertantwort*] is formed in him. These acts, along with the emotions bound up with them, form a *concretum* in the mind of the beholder, and precisely for this reason transpire within the real world. At bottom, therefore, a causal connection does not come into consideration in the relation between the work of art itself and everything that happens within the beholder while he apprehends the work, although on superficial inspection it has all the appearance of causal connections being present there. What is at bottom essential in this relation is the intentional reference. The causal connection therefore does not come into play either when the artist is composing the work or when the beholder is apprehending it. What is created and fashioned there by the artist *realiter* and causally is just the existential foundation of the work of art, whereas the work itself is, to be sure, “formed” by the artist<sup>331</sup>, but formed only in a purely *intentional manner*. The author is not in a position to realize the work of art itself in a genuine sense – not even in the case of an architectural work, for example.<sup>332</sup> He conjures it up as nothing but a heteronomous product, and precisely for this reason he also does not realize any kind of causal connection between himself, or his creative acts of con-

---

330  $\Uparrow$  in the mind [*psychice = Psyche*] of $\Uparrow$

331 [Reading *Künstler* for *Kunstwerk*.]

332 It would also be a nonsensical demand to realize something like the literary work, which in its dual language stratum is a product belonging to the sphere of sense [*ein Sinngebilde*].

sciousness, and the work itself, but only [realizes] a certain case of existential relation between an (intentionally) derivative object and one that is more primal – i.e. the author himself – and that produces that object intentionally. In addition, he binds his work in the same purely intentional sense with the physical foundation that he fashioned *realiter*; he intentionally confers on the latter the function of bringing the work of art to appearance, a function which, for its part, requires that the beholder also execute corresponding intentional acts of apprehension for the work of art to effectively appear within the orbit of its physical foundation. These intentional relations (achieved via acts of consciousness) on the part of the artist and the beholder therefore bind together (once again, of course, purely intentionally) the two object-domains – the real world and the sphere of art works – and lead to the phenomenon of intertwining. But they do not unite these domains causally; they do not draw the domain of art works into the causal network of the real world, so that in the wake of the intertwining this world does not expand by the works of art as its constituents. The described intentional relations between the author and the work, as well as between the work and the beholder, are also not of a kind that could create some sort of fundamental generic kinship between the work of art and real objects. Hence, the work of art does not belong to the composition of the real world, but is only *correlated* to it precisely by means of the phenomenon of intertwining. The intertwining itself, incidentally, is also not real, but merely intentional – which is not to say, however, that it is entirely fictitious or illusory. It has its ultimate origin in the acts of consciousness dispersed in various places in the world. Of course, for anyone who does not concede that acts of consciousness, or the corresponding conscious subjects, are dispersed in various places in the real world (but how are we then to understand the expression ‘surrounding world’ [*Umwelt*] – which Husserl himself has indeed coined – and how are we then also to justify the claim concerning a plurality of pure egos [*Ichs*] and *alter egos* that are all supposed to be invested in the constitution of the *one* real world?), the phenomenal appearance of works of art within the one real world must also pose a mystery, works of art, which – despite all their intentionality and heteronomy, as well as despite the multiple concretizations in which they come to be grasped – are nonetheless given to multiple experiencing subjects as identical entities. He will then also wish to deny them their specificity and the being proper to them, and attempt to reduce them to real entities. And indeed [reduce them] either to physical things (stones, acoustic waves, paper – hence, to what was here called the art work’s physical foundation) or to certain mental facts, to the so-called concrete “contents” experienced by certain people. But then there would also not be the phenomenon of intertwining, and the most that could be claimed is that certain physical things, which in this conception are supposed to be works of art – or certain mental “contents” to which the works of art are psychologically “reduced” – are dispersed in the world in various ways, and of course participate in the causal network.

[236]

*Ad 3.* How, finally, does our problem look if we were dealing with two domains that contain heteronomous, purely intentional entities exclusively?

[237]

If we considered the problem of the relation of two such domains from the perspective of the Content of their elements, then we would have to concede that these Contents of the intentional entities can be in principle so fashioned that (if we may put it that way) everything is possible – hence also, among other things, that totally fantastical relations could be intentionally determined between the elements of these domains – while preserving on both sides the (intentional) selfsufficiency of these domains. However, it would also be possible to arrange everything intentionally in such a way that elements and entire domains would fully imitate the objects and their relations in the autonomous domains. But we are not interested in discovering the possibility of such relations between two object-domains. The only problem essentially significant to us is what relations will obtain between two domains with heteronomous elements when we take these elements into consideration *qua* intentional objects with already formed Content. Can these domains of themselves, without any new kind of intentional intervention, intertwine with their elements on the one hand, but preserve their mutual selfsufficiency on the other? Or is the phenomenon of intertwining only possible if a subject of consciousness – by effecting conscious operations especially designed for that – were to bring two heteronomous object-domains into such a relation?

[238]

We need to ask first of all whether it is possible for *two different* domains to exist that contain purely intentional entities exclusively – thus, for example, the domain of art works (or aesthetic objects) on the one hand, and the domain of economic entities such as money, credit, price, economic value, and the like [on the other], all of which are or appear to be heteronomous – and purely intentional, in particular – and indeed existentially relative to certain social conventions and modes of conduct.<sup>333</sup> Should we really assert here that *two* such domains exist, or should we prefer to say that the domain of intentional entities in general is only the one, and that only *within* this domain certain partial domains can be marked off – with a view to the typical Content of certain intentional entities? But if the demarcation of some arbitrary domain is grounded in the highest *materially* determined genus of certain objects, and not in their mode of being or object-form, then the domains of purely intentional entities should be demarcated from each other not with respect to their structure *qua* intentional objects, but rather with reference to their Content and the highest generic moments appearing in these Contents.<sup>334</sup> This point of view

---

333 Obviously, I am unable to substantiate this conception of economic entities in a satisfactory manner here. Everyday practical life teaches us that there are such entities in some sense. And that they are not real things, and in particular not physical, also appears to be unquestionable. It would however be sufficient for our considerations if the reader allowed us to *hypothetically* accept economic entities as purely intentional objects.

334 This also applies to real objects. We must strive to demarcate this domain not in view of the *mode of being* of its elements, but rather with regard to the highest materially determined genus of the objects belonging to the world. This will probably pose great difficulties, but there is nothing to be done. Besides, it has always

must predominate, and the intentional structure should be taken into account only insofar as it is bound up with the highest genus constituting the object<sup>335</sup>. In other words, the intentional objects are at any time distributed with regard to the highest materially determined genus of their Contents, as these latter are specified by the *sic iubeo* of the conscious subject that forms them. Consequently, quite fantastical highest genera and domains are possible – there is no doubt of that. However, we must distinguish intentional entities that were produced merely to satisfy some caprice from those whose basis of origin inheres in the essential life-needs of the human spirit, and which are simultaneously an essential form of human expression. In the latter case, certain multitudes of purely intentional entities have been produced (such as, for example, the totality of the extant works of art) that need to be apprehended in their Contents – and in particular, also in the highest generic moments constituting them. If such a generic moment can be found, then the path has been opened to capturing the eventual existential domain that the respective entities constitute. It is also not ruled out that the Contents associated with the purely intentional objects we are examining will be of a kind that the domain to which they belong will make pretense to being a world. Thus, for example, a multitude of represented entities is frequently conjured up (people, animals, natural objects, etc.) all of which are qualified as allegedly real, and are also conceived as being involved with each other in causal interconnections that form a consistent system, etc. – so that their totality appears to form a distinctive world that exists for itself (of course only as intended, represented).<sup>336</sup> However, they could also have been determined in such a way that this would simply not happen, or would be altogether impossible. We should not forget here that these are purely intentional entities and therefore have their peculiar structure *qua* intentional objects. This

[239]

---

been the aspiration of metaphysicians to conceive the world under the aspect of one such highest genus. Therefrom all the variants of monistic tendencies. If in pursuing our main problem we have until now always pushed the being-real of the world into the foreground, this happens to a high degree because we are under the impress of the tradition – in which the aspect of “realism” or “idealism” has always been prominent.

335 [ *das Werk* [the work] in the original. I concur with the Polish translator in making this substitution here.]

336 We are beginning to realize here that the feature that is characteristic of the world – namely, that it is an object-domain in which a consistent system of causal interconnections obtains – is indeed very useful for our objective of distinguishing between worlds and compact domains, but is nonetheless not yet sufficient to give us satisfactory knowledge of the structure of a world. This knowledge must still be deepened considerably before we are in a position to answer the question of whether a multiplicity of purely intentional entities – even if their Content is determined as in the case of the objects represented in a literary work – could ever form a *world* in the strict sense. Despite all assertions proclaimed by idealism, an as yet unclarified intuitive conviction makes itself palpable that this is ruled out on *formal* grounds.

structure must be acknowledged as soon as we address the problem of the eventual self-sufficiency of such a domain in view of its intertwining with the elements of some other domain.

In our example – let us concede for the time being – we are dealing with *two* different domains, with that of works of art on the one hand, and with that of economic entities on the other. In each of these domains occurs the distinctive moment of *value*. Works of art are, in virtue of their essence, valuable entities, valued [*wertig*] in part positively, in part negatively, but they always possess some value. Even if they appear to be deprived of all positive value, they are precisely for this reason negatively valued, but never completely neutrally. This follows so-to-speak from their characterization. Economic entities too are either themselves values or only have a value, but their value is completely different from that of works of art. The artistic or aesthetic values of works of art are always determined *qualitatively*, and are therefore always “material” values – just like moral ones. And this holds even when the value-laden moments founding them are themselves formal, which is of course quite possible.<sup>337</sup> Economic values, on the other hand, are quantitatively determined, so they can be – at least in principle – measured and numerically determined. Artistic or aesthetic values can certainly be distinguished with respect to their rank, and perhaps even be arranged into a sequence in order of rank, and even this only to a certain approximation; but they are, in virtue of their essence, not amenable to measurement. This fundamental disparity in the manner of valuing a work of art as opposed to an economic entity cannot be eliminated, and is grounded in their completely different material. It is also not possible to reduce the former to the latter, or to conceive them as variants of the latter. This may appear strange, especially since works of art enter into the realm of economic life. At some point they become “merchandise,” they are bought and sold, and precisely therewith they also acquire *alongside* their artistic and aesthetic value a new value – the economic. They rise in price or lose their economic value, whereby their price drops considerably. But the price is something completely different from the value. The price is characteristic of economic values. What amounts to a work of art whose artistic value cannot be measured is subjected to an *assessment* with respect to its economic value, and this assessment finds its expression in the asking or selling price. This price depends on the so-called market. It is only very loosely related to the artistic and aesthetic

[240]

---

337 Some art theoreticians even claim that all artistic or aesthetic values are founded in the value-laden formal moments of the work of art. But this is just as wrong as the opposing view that these values are always grounded in the art work’s material moments. To be sure, value-laden qualities are not distinguished there from the values themselves and their material determination, but that is already a separate issue that cannot be developed here. Cf. my papers [“Artistic and Aesthetic Values,”] in *The British Journal of Aesthetics* ([Vol.IV],] 1964 [ , No. 3, pp.198–213]), and [“Das Problem des Systems der ästhetisch relevanten Qualitäten,” read] at the V International Congress of Aesthetics in Amsterdam, in 1964 [ , in; *Actes du V. Congrès International d’ Esthétique – Amsterdam 1964*, The Hague: 1968, pp. 448–456.]

values of the work of art, whereas the artistic value remains unaltered as long as the work does not undergo any vital transformation. To be sure, it can also alter its *relative* value, depending on the existence of *other* works, but even this relative value is at least in part founded in the non-relative, value-laden determinants of the work. From the other end, entities that are economic in the genuine sense cannot possess any artistic or aesthetic values, although precisely works of art can occur among the objects that have an economic value. They do not for this reason cease to be works of art and to belong to the domain of art works. Here we simply have a manifestation of the phenomenon that was earlier called the intertwining of two domains. Nor does this lead to integrating works of art into the causal connections in which objects that have an economic value are involved. Nor does any sort of generic kinship arise from this intertwining between works of art and economic entities. The economic value that a work of art takes on under certain circumstances does not yet make it into an economic entity. That value is nothing but a purely intentional aspect of a relative sort which works of art – or better, their physical foundations – acquire through interpersonal relations, once they come to be regarded as merchandise for trade. This way of being treated is not at all in accord with their true nature and the value that is peculiar to them. Strictly speaking, they *should not be* treated in this way, and indeed all the less so the higher is their purely artistic or aesthetic value.<sup>338</sup> Only because the artist needs financial means for living expenses and for his artistic activity does he sell his works or their physical foundations. From an opposite perspective, since works of art are to a greater or lesser extent bound up with physical foundations the direct apprehension of which is not simultaneously accessible to all people, and since they consequently – depending on their venue of the moment – afford the possibility of an aesthetic experience [*Erfahrung*] only to some, their physical foundations acquire an economic value and support some price.<sup>339</sup> But the work of art remains what it is. Therefore, since through the fact of intertwining neither domain absorbs the other into itself, this intertwining also does not interfere with the selfsufficiency of the two domains. We can say at most that there is a *correlation* [*Zugehörigkeit*] of the two domains to each other.

[241]

But how would the situation look if both domains of purely intentional entities were at the same time to constitute two worlds, and we wound up with the phenomenon of the intertwining of domains? Without getting into the merits of this question here, we ask to begin with whether a domain with nothing but purely

[242]

---

338 We buy and sell works of art for a certain price. However, we might ask what properly changes ownership here – the work of art or only its physical foundation? But can we say that this or that sum is being paid for a piece of canvass, or marble, or paper? Or perhaps for the right – with the aid of this physical object – to come into aesthetic contact with the work of art, and to comport in direct experience [*Erleben*] with the values intuitively discerned in it? This would have to be examined further, but it is rather a juridical issue than a philosophical one.

339 The use of the expression “worth the price” [*preiswert*] shows that even in colloquial language this price is distinguished from the actual value of the given object.

intentional entities can at all form a domain in the strict sense. To be sure, we make use of the expression “the world represented in a literary work,” but is this appropriate? Obviously, we are not dealing with a terminological issue, nor with the fact that we can intentionally confer on a multiplicity of objects (e.g. those represented in a literary work) – as far as their Content is concerned – the character of a world. For neither is open to doubt. Yet, what is of interest is whether this character can find a genuine fulfillment in the structure of this multiplicity, or whether it remains a merely assigned character that is in conflict with the remaining structural moments of the respective objects or their multiplicity. A more detailed examination shows that no domain of purely intentional entities (in accordance with their Content or their structure *qua* intentional objects) can constitute a world in the precise sense. That is to say, something more belongs to the formal essence of the world than just its being a non-compact domain whose elements comprise components of a causal network that determines the boundaries of this world. As already ascertained, an autonomous individual object differs from every heteronomous – and in particular, purely intentional – object in that whereas this latter contains in its Content spots of indeterminacy, these are ruled out in the case of the autonomous object, which is unequivocally determined in all respects by lowest differences of qualitative moments. The nexus of causal connections between elements of an autonomous world must therefore differ essentially from the nexus of putatively causal connections in a domain of purely intentional objects. That is to say, an autonomous individual object in a world must be causally interconnected with other objects of its surroundings in all those respects in which it indeed gains both its externally conditioned and acquired properties. A purely intentional object, in contrast, cannot have in its Content – without a *distinct* intentional attribution [*Zuweisung*] – any causal connection with some other purely intentional object in all those respects in which it is precisely indeterminate.<sup>340</sup> If there is a multiplicity of objects that are

[243]

---

340 We could say that this impossibility is not at all necessary, because we could always form an object intentionally that would have causal connections with other objects in precisely those respects in which it is wholly indeterminate. To be sure, that is why in the text we said “without a distinct intentional attribution.” However, what is at issue is that even where such an attribution were present, the subsistence of the attributed causal connection would be so-to-speak suspended in air; that is, it would have no sufficient grounding in the remaining positively determined moments of the corresponding objects, as – in accordance with its essence – it should. The attribution of causal connections by force – if we may put it that way – therefore introduces in this case a quaint disunity [*Uneinigkeit*] into the intentionally projected multiplicity of the respective objects, a disunity that would be impossible in an autonomous world. This disunity would rest on a thing, or aggregate of things, not exhibiting – owing to some indeterminacy – any state of affairs (or property) of a particular kind on the one hand, but on the other, as cause of some specific situation [*Tatbestand*], would have to contain precisely that very state of affairs. There are after all, or can be – apart from this – intentionally

or can be causally interconnected in all other positively determined respects, then there must at the same time exist a whole matrix of lines or aspects with regard to which no causal connection can come about for the given objects without an explicit intentional attribution. They are, namely, those “lines” that can be drawn so-to-speak between the spots of indeterminacy of the respective objects. In addition, once no causal connections are intentionally specified in the acts of consciousness that determine the purely intentional objects, or in other products that exercise an intentional function (say, in a collection of sentences), then there are no such connections in the given multiplicity of objects even if these objects are sufficiently qualified in those respects on which the occurrence of certain causal connections would depend. If, for example, we were dealing with a real, existentially autonomous Mr. Thomas Buddenbrook, then the air that would be constantly surrounding him would, as a result of breathing, be constantly affecting his body, and he, for his part, as a result of exhaling the air already used up, would have an influence on the composition of the air in his dwelling. But if there is no mention of this in the novel *Buddenbrooks*, that is because a consequence of Thomas Buddenbrook having been intentionally projected as a real human being is that he is also *implicite* co-determined as a breathing individual; but what effects materialize subsequent to this in Buddenbrook himself on the one hand, and on the other in the (intentionally determined) “world” surrounding him (i.e. in his dwelling on *Mengstrasse*) is not determined even *implicite*, and these effects *ipso facto* do not belong to the world represented in *Buddenbrooks*. A whole network of causal connections is simply not present in this “world.” These gaps in the causal network are characteristic for the merely intentionally represented “actuality,” and it is precisely these gaps that rule out its being regarded as a world in the rigorous sense. And this does not just hold fortuitously for this or that multiplicity of purely intentional entities, as if it were only a matter of pushing the intentional determination far enough to make these gaps disappear. For each successive intentional determination can only eliminate certain spots of indeterminacy in an object that has already been projected, but there are always some other such spots that remain, and can never be eradicated completely. Thus also the presence of gaps in the network of causal connections cannot in principle be eliminated with finality. Hence, the distinction we have featured between an authentic (existentially autonomous) world and a multiplicity of heteronomous objects to which a certain set of causal connections has been assigned cannot be done away with.

[244]

In order to forestall certain false conceptions, we must still delve here into some further details. Thus, it would be wrong to claim that an autonomous, appropriately

---

projected objects to which no participation of any kind is attributed in specific causal connections. And for objects so projected the network of causal connections that does eventually appear throughout the multiplicity is in a characteristic fashion porous, whereas such gaps are not present, and are even impossible, in the network of causal connections in an autonomous domain of the type: “world.”

[245]

determined object (e.g. a material thing) must have causal connections in *every* respect of its collective existential scope with other objects belonging to the same world. Anyone making such a claim would also have to concede that in this way both the nature of the thing and all the properties belonging to its essence, as well as, finally, the properties already acquired earlier, would all be drawn into causal connections at the given instant. All of this can of course accrue to the thing because it had once – in the course of acquiring these determinations – stood in causal connections with other things in the relevant respects. The instant all of these determinations have already been acquired in the past, they do not at all demand that this thing still “now” stand in causal connections in the relevant respects with corresponding other things. Thus an autonomous thing also possesses – analogously, it would appear, to a heteronomous object – certain aspects of its full material endowment with respect to which at the given instant it is not causally connected with other autonomous objects of the same world. Hence it appears to be difficult to determine precisely the difference in this respect between the autonomous and the purely intentional objects.

The concept of the *radius of action* R of object X relative to some other object Y might prove useful in this respect. This concept can be applied to all spatial objects (although not to them alone), or at least to all such objects from which emanate actions or processes that play out in space.<sup>341</sup> The radius of action gives the maximum *distance* – in some medium, in space or in time – “of object X from the locations at which processes of a particular sort emanating from it can still causally affect other objects”<sup>342</sup>. The processes emanating from X are singled out by a certain energy – say, kinetic, electrical, chemical, etc. – which, commensurately with the “front” of the expanding process<sup>343</sup> having to overcome obstacles, becomes gradually weaker and weaker, so that at the limit it is totally spent and equals zero. Beyond that<sup>344</sup>, a process emanating from some object X is no longer causally efficacious even though both the properties of X as well as those of Y are such that if only these objects found themselves within the radius of action of object X, they would without further ado affect each other, so that, for example, object Y would undergo some transformation that would correspond not only to the properties of the two objects, but also to their distance from each other.<sup>345</sup> Thus, once two objects are

---

341 It belongs to the “idea” of the process that it transpires in time, but it does not belong to it that it would have to transpire in space. But it can unfold in space, provided it has suitable properties.

\* “general essence”

342 “from the given object X, nearer to which an action of object X on object Y is still possible, i.e. eliciting in object Y changes produced by processes that have their source in object X”

343 “that recedes from X”

344 “maximal distance”

345 In many laws of physical science (cf. gravitation, light, electricity) the magnitude R shows up as factor in the denominator. That is, the greater the distance of object

situated at a distance that for their properties is greater than their radius of action, they have no causal connection at all with each other in the given respect, even though  $\Uparrow$  they are capable of it at a lesser distance<sup>346</sup>. Gaining so-called acquired and externally conditioned properties by object X can effectively take place only when – apart from other conditions – the distance of Y from X is smaller than the radius for the relevant mode of action by object X.

[246]

We can therefore say: An autonomous individual object X stands in causal connections with  $\Uparrow$  other autonomous<sup>347</sup> objects of the same world with respect to all of its already acquired and externally conditioned properties only if those other objects lie within the radius of action of object X, and if their properties are such that can co-determine the said properties of object X.

In contrast, a purely intentional individual object possesses only *some* of the externally conditioned and just acquired properties that would accrue to it had it existed as autonomous among autonomous objects, and indeed [possesses] those and only those that are intentionally attributed to it – directly or indirectly; on the other hand, it is indeterminate with respect to the remaining properties of this kind. In comparison to an analogous autonomous object (fitted out with like properties) it does *not* stand – *caeteris paribus* – in all those causal connections with its surroundings that it would were it itself autonomous. Even of those causal relations that could obtain on the basis of the unequivocal determination of object X and the objects that lie within the action radius of its surroundings, all those which were *not* specified by corresponding intentional factors do not obtain. The final result is that the network of causal connections in some object-domain that contains purely intentional entities – which in virtue of their Contents could stand in causal connections with other objects of the same domain – is full of gaps [*lückenhaft*]. This kind of disconnectedness [*Lückenhaftigkeit*] does not exist in the network of causal connections within a world of autonomous entities.

It has frequently been asserted in the so-called Principle of Causality that *everything that exists within the real world is causally conditioned*. Obviously, no detailed characterization of being-real had been undertaken in this connection, as if that were completely intelligible and unequivocal. Does this principle really hold without any restriction? – In order to examine this, we first have to formulate this principle a bit more precisely.

[247]

From the point of view of the conception of the causal relation that I have outlined in Vol. I of this work<sup>348</sup>, the issue looks somewhat differently than is almost universally accepted. First of all, our markedly restricted concept of cause (cf. above, [Vol. I.] § 13) does not embrace all cases of sufficient conditionality [*Bedingtheit*] that

---

Y from X, the weaker the effect of X on Y. At extremely great distances, the effect is gradually annulled [*annulliert*].

346  $\Uparrow$  their absolutely intrinsic and possibly acquired properties would allow for this  $\Uparrow$

347  $\Uparrow$  all individual  $\Uparrow$

348 Cf. *op. cit.*, pp. 120 [90] ff.

are possible within the framework of an autonomous world. None of the individual natures of objects, or properties belonging to their essence, are causally conditioned at the *same* instant in which they already exist – provided the objects determined by them have originated *earlier*<sup>349</sup>. Secondly, the manner in which the object's essential properties co-determine its already acquired and externally conditioned properties is likewise not causal – excepting the case in which some incident does indeed occur between objects. This incident becomes the cause for the inception of some other one, i.e. for the emergence of some new property, or a whole ensemble of them, among the acquired and externally conditioned properties of object X. The same applies to the outward conditionality of an externally conditioned property that accrues to objects X already for some time. Only *changes* that take place in an object are *causally* conditioned in an active mode [*aktuell kausal bedingt*]: the  $\lceil$ new emergence of $\rceil$ <sup>350</sup> states of affairs, or the demise of states of affairs or of persistent objects that have existed until then. On the other hand, all other conditionalities within the realm of the autonomous world, and within the scope of *one* specific instant<sup>351</sup>, are of a non-causal nature and call for a separate explanation and characterization. Nor should one imagine that *all* changes that transpire simultaneously in some specific object are causally connected with *all* remaining changes happening at the same time elsewhere in the same world. On the contrary. There exist rather particular *pairs* of causally linked changes (or pairs of entire ensembles of such changes) whose components are strictly correlated as cause and effect<sup>352</sup>, whereas other changes do indeed transpire in the same instant but are not bound to each other causally.

The whole art of experimenting in natural science revolves around picking out precisely those changes from the vast multitude of those transpiring in the same object that are truly bound to each other causally rather than just happening to take place simultaneously. As concerns the so-called Principle of Causality, it is only true that there can be *no change* that takes place in autonomous objects belonging to a world that would not be the effect of a cause taking place at the same instant, or of one that had taken place in an earlier instant. This last does not however hold

---

349  $\lceil$ , that is to say – provided they do not originate in the given instant  $\rceil$

350  $\lceil$  newly emergent  $\rceil$

351 Its having been causally conditioned in some other, *earlier* instant is certainly possible. But this opens up a particularly complicated problematic that cannot be developed here. In the years 1950 – 54 I worked on a separate volume devoted to this problematic; it could not however be published thus far. [Published in 1974 as Vol. III of the *Controversy*, entitled *The Causal Structure of the Real World*.]

352 Whether these pairs constantly repeat, and whether, moreover, a one-to-many correlation does not obtain between the cause and its effect (as L. de Broglie has proposed in his paper at the Descartes Congress in Paris, in 1937) – that is a problem that is currently a topic of  $\lceil$  animated  $\rceil$  discussion among physicists, whereby lively tendencies also exist to deny the occurrence of causal connections at least on the terrain of microphysics. I cannot deal with this here.

in the realm of an object-domain of heteronomous (purely intentional) entities, and not even when they are in principle intended as the kind that ought to engage in causal connections. And it does not hold precisely because there are spots of indeterminacy in the Contents of purely intentional objects that frequently indeed prevent a change that reputedly transpires in the Content of an object from always being cause or effect of some other change that transpires in the same intentionally projected [*vermeinten*] world.

What other, non-causal existential connections and conditionalities occur or can occur in a world of autonomous objects – that is a problem onto itself which will require separate deliberations. Some of them have already been discussed in our formal-ontological investigations. Yet these deliberations are insufficient because numerous existential connections between facts that are possible in an autonomous world depend on the material determination of the relevant entities – ignoring the fact that certain purely empirical characterizations might perhaps be of significance here. If there can be many different domains at all – and worlds, in particular – then it is likely that they are distinguished primarily through the material determination of their objects. Consequently, there can be entirely different existential connections (of a causal or non-causal kind) in one world than in some other world. But causal connections must obtain in *every single* world with autonomous elements – a requisite consistent with the essential determination of the world.

[249]

Moreover, whatever exists in any world – regardless of whether it is an object or just a non-selfsufficient moment – must comprise a component, or a moment of a component, of some existential connection. It is this that distinguishes a world with autonomous objects from domains of purely intentional entities. For every pair of arbitrarily chosen entities of one and the same autonomous world it must always be possible to reach from the one to the other, often along a long circuitous path, by means of some kind of existential connections – and not always with a chain of *causal* connections.<sup>353</sup>

There are no *completely* isolated entities in such a world, something we have already pointed out earlier in a different context. A world of autonomous objects is in this sense *everywhere dense*<sup>354</sup> and cohesively unified internally, although it is not only the network of causal connections that plays this binding role. This does not conflict – to emphasize it once again – with the discontinuity of the world's structure (that is to say, with its consisting of existentially selfsufficient entities). To the contrary, nothing at all is disturbed in it. The sole role played by the discontinuity of the world is that of all possible existential connections in a world (of autonomous objects), only those can obtain that are not ruled out by the existence of

---

353 Further analyses are needed in this setting, which we cannot go into here.

354 「[D. Gierulanka's note:] What is involved here is not the "everywhere-denseness" assigned to this expression by set theory. This expression has been employed here rather freely – it could perhaps also be replaced by an equally freely treated term "cohesion."」<sup>7</sup>

[250]

selfsufficient objects in it. Among them are also the causal connections. In contrast to this, every domain of heteronomous entities is singled out by its not being possible to confer on it with the aid of a finite set of intentional attributions the kind of inner denseness and the kind of inner, cohesive connectivity [*Verbundenheit*] that is characteristic of an autonomous world. In every such domain gaps must be present, and in particular, gaps in the causal network. Consequently, it is not possible to reach from any arbitrary element of such a domain to some other arbitrary one by means of some chain of existential connections – without of course adding on further intentional determinations. There can be objects in such a domain that are completely isolated from the remaining elements of this domain. Just this very possibility is enough to distinguish<sup>355</sup> a domain of purely intentional entities from a world of autonomous objects.

The existence of a matrix of existential connections between the elements of a world – and of causal connections, in particular – ‘‘can lead to this’’<sup>356</sup> world’s being ordered, i.e. [to the situation that] a set of laws, and potentially even a system of laws, holds within its realm that pertains to the coexistence and succession of specifically selected elements of this world. One could be tempted to make the broader claim that such a world is always already ordered in this way. Meanwhile, this presupposes that the connections obtaining in it are repeatable [*itierierbar*], i.e. that the general type of the connection is preserved while exchanging the individuality of its constant kind of components. However, it is not intuitively self-evident that every existential connection must be repeatable.<sup>357</sup> These laws say nothing more than what kind of existential connections can obtain between which elements of a particular world. That this world is everywhere dense and cohesively linked internally is expressed in the content of these laws in such a way that there is no entity within the world – irrespective of formal or existential type – that does not fall under some law governing in the given world. However, it is precisely this that is not true relative to the domain of purely intentional entities, and indeed not even if their Content were so determined that they could in principle engage in causal or other existential connections. In other words:

---

355 ‘‘radically’’

356 ‘‘is outwardly expressed in the’’

357 Laws are also valid in domains that are no worlds, but they are not laws for the temporal coexistence or succession of corresponding elements of the domain. Despite this clear-cut and sharp distinction of the two types of laws, there are still certain difficulties in executing this separation. This cannot be dealt with here; but we must emphasize that the resolution of the dispute between rationalism and empiricism depends on the definitive substantiation [*Begründung*] of this distinction. [In the Polish version this note is located four sentences arrear – all of which were added in the German.]

there is no domain of purely intentional entities that comprises a world in the strict sense of the word.<sup>358</sup>

Since there are no intentional worlds at all in the strict sense, the problem of their intertwining is also null and void. To be sure, it is always possible to project such purely intentional “worlds” to which is also imparted the (intentional) character of a putative denseness and of an internally unified connectivity, and then also intentionally impose on them the phenomenon of intertwining while preserving their selfsufficiency. But what emerges from this is a product that is riddled with contradictions and formal incongruities, which should certainly not be rejected as a possibility, but which patently exceeds the conditions under which the problem of the existential relations between entities was posed. For we are only interested in existential relations between domains that are free of such incongruities.

To conclude our reflections concerning object-domains, we need to address two more problems that are amenable to a response on the basis of the results we attained. The first pertains to the mode of being of entities belonging to a domain, the second – to the question concerning the closure of every domain.

Can exclusively objects that have *the same* mode of being exist within a domain, or can it also include entities that can exist in various ways? – Since nothing other than the highest materially determined genus, or the essence, of the domain’s elements decides concerning membership in it, everything depends on whether the generic moment that is constitutive for the respective domain allows the existence of its elements in various modes of being, or whether it rules this out. This is particularly relevant to the entities of the real world. Does it belong to the essence of these entities that one and the same object can exist both in the present – as actively [*aktuell*] existing object – and as past or future object? Ultimately, the material-ontological reflections yet to come will resolve this, although it is already likely on the basis of the existential and formal studies we have conducted. For, not only the future and present entities belong to the real world, but also the past ones. But it is precisely the special ordering that we call temporal which obtains between them. The same applies to empirical possibilities. To be sure, this must still be confirmed by the material analysis of the constitutive moments of the highest genus of the objects that belong to the “real world”

---

358 Obviously, one can make use of the word in a different sense, but that will only be a linguistic decision which will alter nothing in the results of our formal analysis. However, these results also bring no resolution with reference to that multiplicity of objects empirically given in advance to which in colloquial language we apply the expression “real world.” They only afford us certain leading concepts that enable us to decide whether the “world” given to us in daily experience is indeed a world in the sense worked out here. Without the basic formal-ontological concepts characterized here the controversy between idealism and realism cannot be formulated rigorously enough and precisely therewith also cannot be resolved, although from the opposite perspective they alone are of themselves incapable of bringing about this resolution.

which we are asking about. In the case of compact domains, on the other hand, it appears at first glance to be ruled out that entities of varied modes of being could belong, say, to the geometric ideal entities or to the domain of ideas. All elements of these object-domains appear to exist in *the same* mode. Of course, the problem of *pure* possibilities, one that is to be dealt with separately, also opens up on the terrain of mathematical entities. However, we cannot deal with it here, and so simply make note of it.

<sup>359</sup>We can say on the basis of the analyses we have carried out that every domain of autonomous entities – irrespective of whether it is a compact domain or a world – is closed. That is to say, if the domain is always constituted by the highest materially determined genus, then no new objects can be adjoined to the domain that are constituted by some other highest materially determined genus. For example, no completely new entities can show up within a world<sup>360</sup>. Things are of course otherwise in domains whose elements are heteronomous (purely intentional). In this case various internally incongruous domains can be formed. Ultimately the *sic iubeo* of the domain’s creator decides concerning its boundaries; they can therefore also contain objects that (in their Contents) belong to various “highest genera.” Such a domain is then just an artificially fabricated conglomerate that decomposes into various uncoordinated groups of objects, and is only an artificially formed “class” but no domain in the strict sense.

[253] **§ 75. The Formal Problem of the Totality [*Allheit*]  
Of What Exists [*des Seienden*]**

One more characteristic formal feature has frequently been allotted to the world throughout the history of philosophy, namely, that it encompasses simply anything whatsoever that exists<sup>361</sup>, with the qualification that one then often spoke of the allness [*All*] of “finite being” as opposed to “infinite being.” In doing so, one had in mind the world given in its elements in daily experience, and pronounced this assertion in the sense of a *metaphysical* statement. Within the framework of our formal-ontological reflections we cannot adopt any kind of position vis-à-vis this assertion. However, from the conception of the domain – and of the world, in particular – presented here, it follows that “we cannot ascribe to the world the formal character of “<sup>362</sup>the totality of what exists. The world – and in particular even the real world (for the time being intended as real) – is quite clearly only *one* domain

---

359 “As to the second problem,”

360 “, i.e. any that belong to some wholly different highest genus than the one constituting the given world”

361 “in any way at all”

362 “from a formal point of view we cannot ascribe to the world this structural feature of encompassing or having to embrace”

among many, a domain of a quite specific form, and of a specific mode of being of its elements.

Nonetheless, there is the formal problem that we would like to pose here at least as a problem – the issue concerning the possible unity of the totality of what exists.

Following our deliberations,<sup>363</sup> we must reckon with the possibility that there are many different domains of being. On the one hand, this possibility is suggested to us by experience – by affording us a whole multitude of various kinds of entities that<sup>364</sup> are not all reducible to one common type. It affords us plentiful *examples* of basically different entities that can be taken as our point of departure for ontological deliberations in which the possible domains are investigated in their form and mode of being. These deliberations have made the existence of many different domains very likely, whereby, of course, material investigations have to check this likelihood for their part. But even if we can only reckon with a possibility of the existence of a plurality of domains with various modes of being and forms, it is possible to pose the question of whether, given all this diversity of domains, some sort of Gestalt of unity or of interconnection of all these domains is intimated as possibility, or whether this is to be rejected from the outset as untenable and absurd. If such a possible unity of the totality of what exists could be demonstrated, then there would be a basis for understanding why and in what way all the distinguished domains can exist all at once, and how they not only allow their mutual existence, but even somehow require each other in all their diversity. In other words: the looming possibility of a pluralism of domains imposes on us in an ineluctable form<sup>365</sup> the problem of the possibility of this pluralism on the basis of what ultimately amounts to – if we may put it that way – a monistic commitment. It would seem that there must be the possibility of some sort of commonality obtaining between the domains, some sort of coherence, if we are to understand how all domains – despite their existential, formal, and not least even material disparity – can nonetheless exist together. The ideal, of course, would be to find a principle that would demonstrate not only the possibility, but also the *necessity* of all these quite specific domains existing together [*Zusammenbestehens*]<sup>366</sup>. The domains could, for example, somehow *augment* each other without losing their self-sufficiency or even their independence. This mutual

[254]

---

363    Within the framework of formal-ontological analyses it is not possible to make any decision concerning the *factual existence* of multiple domains – and worlds, in particular. However,<sup>1</sup>

364    – it would appear –<sup>1</sup>

365    an existential pluralism at the same time sets before us in a form all the more acute<sup>1</sup>

366    Instead of speaking here of “existing together,” one might perhaps speak of existing “simultaneously” [*“Zugleich”-Bestehen*] in order to eliminate a moment of a “connection” [*Zusammenhang*] inherent in the word ‘together.’ But the word ‘simultaneously’ has in turn a strong deposit of “being” temporally “contemporaneous” [*zeitlichen “Zugleich-Seins”*] in it that must also be avoided here, because this would only be suitable for domains that themselves exist in time, or whose

augmentation could only take on the guise of a harmony, and not necessarily of a dependence of certain domains on the others, or perhaps on some specific domain. But such a principle could only be found, if at all, by carrying out *all* ontological analyses – hence also the material ones – that could not be tackled thus far. But perhaps such a principle could first be discovered in metaphysical reflections, which would then possibly make it a principle that would not be rationally intelligible [*rational einsehbares*]. Such a principle was sought in every significant era of European philosophy, even though there was not even an inkling of the ontological *preliminaries* necessary for this. It was generally portrayed as a metaphysical problem, whereby strong theological motives were at play almost from the outset. Our theoretical objectives are, in contrast, very modest. The only thing that interests us is the formal-ontological problem: whether – and if so, which – moments of the form of object-domains (and in particular of the world) – as well as the possible formal relations or connections between domains as domains issuing from these moments, without taking into account the material determination of their elements – *make possible* the existing-together of all the different domains. And a second problem: Does the form of a domain not contain some moments that would require the existence of still other domains? And finally, should it in fact prove possible to demonstrate the existence of a plurality of domains (or of worlds), the question arises whether it would be possible to flesh out a *higher-order form* of the totality of the domains, which would already – precisely on account of this form – preclude the existence of any further domains. Only if we managed to show that there is such a super-structure of the totality of domains, would we arrive at the formal concept of the “world” in the sense of the *totality of what exists*.

Without wishing to solve here these deepest and most difficult of formal-ontological problems, I confine myself to a few introductory remarks regarding the first of the problems just set forth.

The analyses already conducted afford us certain guiding ideas for solving this problem. The first circumstance to be instructive here is that constitutive for a domain is a moment – or an ensemble of qualitative moments – that comprises the highest materially determined genus of the objects belonging to that domain. For this circumstance *limits* the range of the domain’s objects to those entities which contain that “generic”<sup>367</sup> moment in their individual nature. Precisely therewith it allows that – should some other qualitative moment be found that would be capable of comprising some other highest genus, and with this constitute some other domain – there also exist alongside the given domain some other one, which would be constituted by that other genus. It is of course not at all self-evident that alongside *one* highest generic moment there would also have to be other analogous qualitative moments, which as moments of the high-

---

elements are temporally determined – which is precisely not permitted in a general discussion of domains.

367 “highest constitutive”

est genus would constitute other, completely different domains. But it is indeed possible that there are such other generic moments, and therewith the fundamental possibility of the existence of many different domains is given. And this indeed is a possibility that follows from the original form of the domain. At the moment it is not merely – as one may perhaps be inclined to say – an “empty” possibility, but a series of results already achieved in existential and formal reflections also speaks quite in favor of it. The multitude of  $\ulcorner$  qualitative <sup>368</sup> generic moments that lead to the constitution of formally different types of domains of being (thus, e.g. of compact domains and of the more loosely structured and yet internally cohesive “worlds”), the diversity in the  $\ulcorner$  form of the elements <sup>369</sup> of the single domains that is in principle possible – hence, the  $\ulcorner$  basic form <sup>370</sup> of the individual object, the  $\ulcorner$  form <sup>371</sup> of the idea, the  $\ulcorner$  form <sup>372</sup> of the purely intentional object, and the like, as well as the different variants of  $\ulcorner$  the form <sup>373</sup> of the individual object that lead on the one hand to the ideal type of entities, on the other to the real type, which can stand in causal relations to each other, lead therefore to the distinctiveness of the form of a world, and finally, the exposure of multiple possible  $\ulcorner$  concepts of being <sup>374</sup> – all of this points not only to the possibility of the existence of  $\ulcorner$  various <sup>375</sup> domains of being, but also to a decided disparity in their  $\ulcorner$  form <sup>376</sup>. It is to be expected that the material analyses will show concretely which  $\ulcorner$  moments of the highest genera <sup>377</sup> constitute the single domains. Of course the final decision can first be rendered by a metaphysical analysis. It is interesting, however, that it is not only the general form of the object-domain which points to the existence of possible domains, but also the possible variants of this form that are in principle possible, and that result from the diversity of its elements, point to that. The *general* form of the object-domain does not rule out the existence of just one solitary existential domain, even though it does allow for the existence of others. The positive proof [*Nachweis*] of the existence of multiple domains first follows from the diversity of their matter, or from the matter of their elements (of the highest genus), as well as from the diversity in the form of their elements. This, by the way, agrees with our conception that the object-domain is an existentially derivative object

---

368  $\ulcorner$  constitutive  $\urcorner$

369  $\ulcorner$  formal structures of the constituents  $\urcorner$

370  $\ulcorner$  form I  $\urcorner$

371  $\ulcorner$  form I  $\urcorner$

372  $\ulcorner$  structure  $\urcorner$

373  $\ulcorner$  form I  $\urcorner$

374  $\ulcorner$  modes of being  $\urcorner$

375  $\ulcorner$  multiple  $\urcorner$

376  $\ulcorner$  formal structure  $\urcorner$

377  $\ulcorner$  material generic moments  $\urcorner$

of a higher level whose existential foundation inheres in its elements, and that therefore its  $\Upsilon$  form also follows<sup>378</sup> from the properties of its elements.

[257]

However, once we accept the possibility of the existence of many different domains, then the phenomenon of the intertwining of various domains gives us a hint as to the direction in which we should search for the states of affairs that – despite all non-eliminable disparity of the domains – would nonetheless make possible a certain affiliation [*Zugehörigkeit*] between them. The basis of intertwining is comprised – as we have seen – of certain special relations between the elements of two domains. If these relations explain the affiliation of certain domains with each other, and at the same time are supposed to enable us to understand at least within certain limits why precisely such and no other domains exist and intertwine, then they must follow from the essence of the objects which engage in them. So it seems, for example, that there is a quite special affiliation of the domain of ideas and the domain (more precisely, domains) of individual objects which relies on the existence of a rather special correlation between a general idea and the individual objects falling under it – a correlation that already attracted the attention of Plato, who did not explain it, however, by means of the problematic concept of  $\mu\acute{\epsilon}\theta\epsilon\zeta\iota\varsigma$ <sup>379</sup>.

If this correlation is to be intelligible and to enable us to understand why precisely these domains exist and are correlated to each other, then it must follow from the distinctive essence of the general ideas themselves – that is to say, from the manner in which ideal qualities occur in the Content of the idea, and the manner in which ideas, precisely by means of their Content, refer to corresponding individual objects – or determine their basic kinds. Besides, there are well-founded doubts as to whether we are getting in this case the phenomenon of the intertwining of  $\Upsilon$  the two<sup>380</sup> domains.  $\Upsilon$  It was indeed suggested to us by the age-old tendency to interpret the relation between an idea and the individual objects falling under it in the sense of a  $\mu\acute{\epsilon}\theta\epsilon\zeta\iota\varsigma$ . Should this conception drop away, then we also cannot speak of the phenomenon of the intertwining of these two domains. Yet the special correlation between them cannot be denied.<sup>381</sup> The situation looks analogous to that in the case of the correlation between the domain of concepts and that of the objects specified by them. Meanwhile, the relation between these two domains is easier to understand, since concepts intentionally refer by means of their content to the objects correlated with them, whereas no such pronounced reference can be found in the case of ideas. At any rate, in both

[258]

---

378  $\Upsilon$  properties and structural moments follow  $\Upsilon$

379 As we know, this concept leads to difficulties that Aristotle has already pointed out – and attempted to eliminate by rejecting ideas.  $\Upsilon$  Perhaps it would be more correct to either clarify this concept, or replace it by some other  $\Upsilon^*$ .

\*  $\Upsilon$  It seems to me that it is the concept  $\mu\acute{\epsilon}\theta\epsilon\zeta\iota\varsigma$  that ought to be rejected.  $\Upsilon$

380  $\Upsilon$  two different  $\Upsilon$

381  $\Upsilon$  But at any rate, a special correlation of them occurs here, the explanation of which needs to be sought in the peculiar relation of ideas and individual objects.  $\Upsilon$

cases we are dealing with pairs of domains that are not correlated with each other by sheer accident. The affiliation of cultural entities – and in particular, for example, of works of art – with a partial domain of the real world – namely, the human community – could also be proven not to be accidental. In particular, we could point there, on the one hand, to the function of cultural products (e.g. works of art) in people's social life, on the other – to the spiritual needs of the human individual and of human society. The intimate relation between the work of art as a purely intentional product and its physical foundation points for its part to a tight existential relation between them, and to the basis of what we called here the phenomenon of the intertwining of both domains.

Of course, all of these are only intimations of examples that require a much farther- and deeper-reaching analysis in order to achieve true clarity here. But they suffice to pose the problem, and to bring to light its importance for the problem of the grounds for affiliation of many different domains.

With this I conclude the general formal-ontological reflections, and now proceed to consider some quite specialized problems pertaining to the form of pure consciousness. In order, to begin with, to grasp the second major term in the controversy over the existence of the world in its form, and in this way acquire a basis for clarifying the possible existential relations between pure consciousness and the real world. The most recent analyses shed an entirely new light on the problem of these relations. For there is no doubt that when Husserl attempts to conceive the real world – and later all possible object-domains – as an intentional product constituted in consciousness, he was thereby in his own way invested in grounding the unity of the totality of what exists, since in pure consciousness he finds that ultimate principle which allows all domains of transcendent entities to be correlated inseparably to the constituting pure consciousness of the ego, whereby it is then just a separate question whether they are to be correlated to the solitary stream of consciousness of one's own pure ego or to an open multiplicity of egos and alter egos living in mutual understanding. The unity of the totality of what exists – at least of the finite existents, for it is not clear where God stands with Husserl, although he does allot God some space in his philosophy – is grounded there on the one hand in the intentional, or constitutive, function of pure consciousness, the so-to-speak simple consequences of which [function] are the constituted world and other domains, on the other, however – in the meaningful [*sinnvollen*] synthetic unity of the stream of consciousness itself, a unity that is supposed to emerge from the essence of the pure experiences in question, but one which nonetheless appears to be so remarkable that Husserl does not hesitate in one passage of his *Ideas* to speak of the curious (strange) teleology of the concordant [*ein stimmigen*] consciousness. So the question concerning the form of pure consciousness is already of decisive significance not only for clarifying the existential relation between the world and pure consciousness, but also in view of these last questions concerning the unity

[259]

of the totality of whatsoever exists; for it is not quite clear which problems were ultimately the decisive ones for Husserl's idealist commitment.<sup>7382</sup>

---

382 「We shall have to sketch in this connection certain essential properties of pure consciousness, in order to be able to flesh out on this basis formal problems the solution of which is needed for the controversy over the existence of the world. In this way, we shall once again get closer to the major issues of our controversy, which we have for a long time seemingly set aside. In actuality, however, it was these issues that comprised the main motor and supplied the guiding threads for the formal-ontological analyses.」

# Chapter XVI

## The Problem of the Form of Pure Consciousness

### § 76. Some Remarks concerning Pure Consciousness

In the expectation that the real world comprises an existential domain, and a domain of a rather special type at that, I have attempted to set forth all those forms that it is indispensable to be familiar with for a possible ontology of the form of such a domain – of a world, in particular. But the real world makes up only *one* component in the overall context of our principal problem. Pure consciousness comprises the other. At the same time, it comprises that component whose acceptance serves as the point of support for unfolding the problem-complex that pertains to the existence of the world, a component that is accessible to us in immanent cognition. So claim at least those who since Descartes' times unfold the problematic of the existence of the world on the so-called "transcendental" terrain. If that is so, then – as is to be expected – we can reap indubitable cognitive results pertaining to the essence of pure consciousness, and in particular, pertaining to its form. But grasping this form is indispensable to us, since the existential relation between the world and pure consciousness depends in its type on the relation between the forms of both these entities. Hence, clarifying the form of pure consciousness will help us get oriented concerning which of the already indicated solutions of our principal problem is "in principle possible"<sup>1</sup>.

[260]

Toward this end, it is first of all necessary to become familiar with some essential features of pure consciousness.

A variety of ways of conceiving (pure) consciousness can be distinguished. To the original, psychological manner of treating consciousness – say, in J. Locke or G. Berkeley – is opposed the non-psychological or anti-psychological conception of consciousness. And this shows up in two different guises: either in that of so-called "universal consciousness" [*Bewußtsein überhaupt*] – which some Kant interpreters claim to have discovered in the second edition of the *Critique of Pure Reason*<sup>2</sup> – or as pure (individual) consciousness, e.g. in E. Husserl.

Husserl stresses the individuality and temporality of pure experiences (which he then calls "irreal entities" [*Irrealitäten*]) and at the same time contrasts these experiences with what is mental or psycho-physical, denying them the character of reality [*Realität*]. This entails eliminating the causal connection from the realm of pure consciousness and replacing it by a different existential connection – by so-called

---

1 "admissible from the point of view of formal ontology"<sup>7</sup>

2 " ", and which later shows up in the Neo-Kantians of the Marburg School<sup>7</sup>

“motivation.”<sup>3</sup> The evolution of Husserl’s reflections is marked by certain shifts in the conception of pure consciousness as a being that has to be acknowledged so as to be able to derive from it the existence of both the real world and every other being that is not the absolute “subjectivity.” Initially – in *Ideas I* – Husserl posited absolutely one and only *one* stream of consciousness (of the philosophizing ego’s *own* consciousness).<sup>4</sup> The pure ego that executes these acts of consciousness was conceived at that time as the pure “point of origin” [“*Quellpunkt*”] of the acts, which is devoid of any other qualification. Later, however – in the *Formal and Transcendental Logic* and the *Cartesian Meditations* – both of these features were abandoned. The first in the sense that, for constituting the full objectivity [*Objektivität*] of the real world, it is necessary to acknowledge an open plurality of pure egos (of ego and *alter ego*)<sup>5</sup>, whereby the *alter egos* are acknowledged in their being on the basis of a quite distinctive experience called “empathy”<sup>6</sup>. The second, by way of attributing to the pure ego further lasting qualifications that emerge from its execution of corresponding pure experiences, and that Husserl called “habitualities.” Both of these new commitments have – despite all of Husserl’s warnings – brought pure consciousness and its ego – the “monad” – closer to the human person.

It will later be necessary to take an unequivocal stand vis-à-vis these various conceptions and conceptual shifts. For it is not here merely a matter of some internal situation within the conception of pure consciousness, but rather that the altered concept of consciousness plays a vital role in the idealism/realism problem. The existential relation of the real world to pure consciousness, and therewith also the resolution of our controversy, also depends on the essential qualifications of pure consciousness and of the pure ego.

---

3 The concept of “motivation” does not appear to be altogether clear. It is not made clear, for example, whether every pair of experiences, of which the first elicits the second and somehow influences it, stands in the relation of “motivation,” or whether motivation is a wholly distinctive existential connection between suitably matched experiences.

4 Thus, there are at least in *Ideas I*, in the *first* edition, various passages that appear to indicate such a conception of Husserl’s at the time. Nonetheless, it is clear both at the time of *Ideas I* as well as later that for Husserl the pure experiences of consciousness belonging to one’s “own” ego are or can be given immanently, whereas this does not hold vis-à-vis the experiences of an *alter ego*.

5 Following the publication of vols. II and III of *Ideas*, this does not appear all that certain, for in *Ideas II* there is talk of *multiple* pure egos. But there is no way of knowing whether this is also how it was in Husserl’s *original* manuscripts from before 1913, or whether these were later insertions by Husserl himself or by Edith Stein, who in 1917/18 was preparing *Ideas II* for print on the basis of Husserl’s manuscripts, or, finally, whether these are not augmentations by Ludwig Landgrebe, added on Husserl’s instructions in the 1920’s.

6 There are crucial differences between Husserl’s conception of “empathy” and the conception of other authors. However, Husserl’s conception is not sufficiently worked out.

I shall not deal here with the purely psychological conception of consciousness à la Berkeley. It is not only outdated<sup>7</sup>, but at the same time leads to a negative *pe- titio principii* – which Husserl himself pointed out on more than one occasion – as soon as this psychologically conceived consciousness is regarded as the source of being of the real world, even if this world is restricted to only so-called “matter” (as for Berkeley). It is not certain, by the way, that a more thorough treatment of the form and mode of being of pure consciousness will not move us to reject its anti-psychological conception and force us to alter the ultimate foundations of our entire problematic.

Nor can we endorse the conception that the so-called “universal consciousness” is supposed to be the source of the existence of the real world, the conception, therefore, according to which the “enactments of experiences [Erlebnissvollzüge] by”<sup>8</sup> this consciousness “bring forth [hervorbringen] this world – even if it were just an intentional world”<sup>9</sup>. Universal consciousness – insofar as anything determinate can be understood by this – is either some general *idea* of consciousness or an abstraction that in itself is non-selfsufficient, an abstract moment that can occur *in concreto* in the individual streams of consciousness, or in the individual experiences, only as a “general structure of”<sup>10</sup> these. Neither in the first nor in the second case can we claim that a consciousness so understood could *bring forth* some sort of real world, even if the latter should be only a purely intentional, existentially heteronomous product. The idea of consciousness could certainly be a certain existential foundation for the real world, but in a sense no different than any arbitrary idea could be the existential basis for the corresponding real objects – insofar as we were here to tie into the ancient, yet to be verified notion of Plato’s that ideas are altogether the conditions of the possibility of individual entities. But even if “this conception were proven to be true”<sup>11,12</sup>, that would still not explain why precisely the idea of consciousness should be singled out in this respect over all other ideas, and in particular over the idea of the real world and of the things found in it. But if ideas were in some sense to constitute an existential foundation or principle for the corresponding individual entities, then this foundation could “not at any rate be predicated on ideas *bringing forth* individual entities that fall under them”<sup>13</sup>. In accordance with their essence, ideas are not only supratemporal, but also deprived of any active character [Aktivität] or any creative power [Schaffungskraft]. Whoever still continues to ascribe this capacity to them – as is allegedly supposed to happen

---

7 “in view of the primitive conception of the structure of consciousness (ideas)”

8 “operations of”

9 “create the real world – though only intentionally”

10 “common “structure” in”

11 “we were simply to agree that ideas can be the existential basis of individual objects”

12 I have already indicated in the course of analyzing the form of ideas that this conception is to be rejected. But this problem would have to be examined in greater detail with the relevant texts on hand.

13 “certainly not be the *creating* of the real world by ideas”

in the later Plato – is pursuing a patent mythology. And it would be rather more advisable to abandon the conception that ideas are supposed to be an existential foundation for the real world than to endow them with the capacity to *create* this world. If the real world were altogether derivative, if it had to thank for its existence some other original existent that is somehow supposed to create it, then this existent – even if it were infinitely superior to the real world in every respect – would have to be akin to the latter in one respect, namely that it would likewise have to be something that exists *individually*. ¶ If, therefore, this existent was supposed to be consciousness, then it could not be that “universal consciousness” in the sense of a general idea or of some general structural moment that, in the Gestalt of a schematic structure, would in itself have to be existentially non-selfsufficient, and accordingly could not be *for itself* as something individual, and in particular – could not exist independently of the real world (as well as of the individual consciousness).<sup>14</sup> There is obviously no doubt that a *coordination* [Zuordnung] of the general forms of worldly entities and of the world itself to the corresponding forms of pure consciousness as certain abstractions has its good sense, provided *only a correlativity* [Korrelativität] is supposed to be achieved by this means between two groups of formal structures: of subjective operations on the one hand, and of real entities on the other. This notion – but not in such a concise formulation – appears to have illumined the path for ¶ exponents of Marburg Neo-Kantianism<sup>15</sup>. However, every further step in the direction of *relativizing* the world *existentially* – and in particular, of the real object in its general material features and in its pure forms – in terms of that *abstractum* that the structural singularities [Eigenheiten] of the subjective operations of consciousness are, does not provide any better understanding of the essence of cognitive acts and their epistemic accomplishments, and ascribes to cognition an active character that is contrary to its essence. Moreover, this attempt at relativization comprises a form of metaphysics in the bad sense. It reduces something that ¶ is<sup>16</sup> in itself existentially selfsufficient to something that, as an *abstractum*, is in itself non-selfsufficient. If Marburg idealism actually takes this step, then it must be rejected.

We can therefore concern ourselves exclusively with that mode of conceiving pure consciousness in which a specific *individual* being is involved.<sup>17</sup> Precisely with

[264]

---

14 ¶ If that were to be pure consciousness, then it can be neither its general idea, nor “universal consciousness” in the sense of a certain abstraction, a schematic structure, nonselfsufficient, and at the same time existing for itself in its non-selfsufficiency, as if separately (which is obviously impossible).<sup>7</sup>

15 ¶ the Marburg idealists<sup>7</sup>

16 ¶ appears to be<sup>7</sup>

17 On the basis of some verbal communications from Husserl (in 1927) concerning his investigations into original time-consciousness from 1917/18 in Bernau, I know that he made an attempt to find the ultimate origin of individuation [Individuierung] in the original constitution of time, as if the original, constituting consciousness itself were supposed to be devoid of individuality. Also in some conversations that I had

this we become aware of a certain 「theoretical」<sup>18</sup> requisite [*Postulat*]: if pure consciousness is to comprise a being that *brings forth* (creates) the real world or the single real entities, then it would itself have to be something *existentially selfsufficient*. This raises the question of whether it belongs to the idea of pure consciousness – and to its *form*, in particular – that it is or can be selfsufficient. If this were not the case, then it could not at any rate be any source for the 「existence」<sup>19</sup> of the world, no factor that creates it. It could at most be a collaborative factor in this task, and would indeed have to be collaborative with that object relative to which it would itself be non-selfsufficient. We are therefore seeking to clarify the form of pure consciousness that belongs to its idea in order to answer the question of what possible mode of being is bound up with this form, and, finally, what relation pure consciousness has or can have to time.

### § 77. The Form of the 「Pure Experience」<sup>20</sup> and the Form of the Stream of 「Consciousness」<sup>21</sup>

Since William James' times, we normally speak of the stream of consciousness. In this simple, but metaphorical, mode of expression is concealed a host of consciousness-characterizing features that are of significance to us, although in it – as in every figurative mode of speech – also lies a source of the one-sidedness in the manner of conceiving consciousness. “Stream” – that is something that “flows,” or should we rather say, a flowing itself, a self-moving, self-transforming, 「in short」<sup>22</sup>: a happening. Precisely thereby, the process-character of consciousness is ascertained. In this way, one of the major issues of an analysis of the form of consciousness is affirmed. Consciousness belongs precisely therewith to the temporally determined entities, and is a temporal object 「of a special type」<sup>23</sup>: it is a process. This gives occasion to criticize those theories which – like the Kantian – regard time as a “subjective form of intuition” 「that could not be proper to any “thing in

[265]

---

with him in 1916/17 concerning the problems of the “*durée pure*” in Bergson, Husserl made intimations in this direction. How this should be further developed in Husserl's spirit I do not know, since to date [1965] Husserl's relevant investigation have unfortunately not been published. In my critical remarks pertaining to Bergson's theory of the intellect, I arrived at the conviction at the time (1916/17) that neither entities altogether devoid of categories nor those lacking individuality are admissible in concrete being, since both the one and the other leads to an ineluctable contradiction. However, I note these investigations of Husserl's because they will have to be acknowledged in the further treatment of our problem.

18 「fundamental」

19 「origination」

20 「Conscious Experience」

21 「Experiences」

22 「most generally」

23 「in a special sense」

itself”<sup>24</sup> ∩. But the Husserlian conception of “time-constituting” consciousness also leads to problems, since here time originates from the episodes [*Verläufen*] of original consciousness as a constitutive resultant, and this consciousness is nevertheless itself somehow supposed to be in time<sup>25</sup>.<sup>26</sup> The decision that consciousness has a process-character and is therewith temporally determined still leaves some questions open. Hence, the very first question is what constitutes the process in this case. At bottom, the image of the “stream” leads us astray. In talking about a “stream” in daily life we have in mind some liquid, e.g. water, that flows. That which “flows” is here itself no process, but rather a quantum of (e.g.) water that shifts and in doing so participates in the process of flowing. And this participation makes it possible to ascribe to it certain properties of fluidity and of the locus in which it finds itself. The process of flowing emerges – when other conditions prevail (the slope) – from the constitutive ∩ property of the given “substance” being fluid<sup>27</sup>. In this case, therefore, a persistent object (a material thing) exists whose properties make the execution of a process in which it participates possible, and in some cases, under further conditions induce it. If this object were not there – if, for example, we pumped out the water – then there would be no process either, and there would also be no “stream,” there would at best remain only the channel. This object therefore not only takes “part” in the process of flowing, but at the same time comprises (at least in part) its existential foundation. At the same time the liquid (water) exists, and can even exist prior to the process of flowing taking place, or even without this process. In this respect the image of the “stream” misfires with reference to pure consciousness.<sup>28</sup> For there are no such finished parts or particles – ∩ the “ideas” of

[266]

---

24 ∩ in which no “thing in itself” could stand ∩

25 ∩ or – like the Husserlian – enjoin time to “be constituted” in original time-consciousness, and then *nota bene* find consciousness itself in time ∩

26 ∩ Cf. I. Kant, *Critique of Pure Reason*; moreover, E. Husserl *Lectures on the Phenomenology of the Consciousness of Internal Time*. ∩ Husserl was well aware of this difficulty himself, and spoke to me already in 1916 about the “vicious circle” threatening there. How to resolve it is a question onto itself that cannot be dealt with here.

27 ∩ characteristic of its liquid state, from its “fluidity” ∩

28 In a stream of water, the process of flowing consists in *the same* mass of water shifting relative to the channel and even relative to other masses of water – provided the streaming in the channel is not uniform everywhere. Meanwhile, the experience does not alter its position within the stream of consciousness in which it finds itself, nor relative to other experiences with which it unfolds. However, the once consummated experience “recedes” from the ever new present. This, once again, is just a figurative way of speaking that falsifies the true situation in an essential way. By living in the present, we forget that this present is continually new; the present appears to us always one and the same, immobile and immutable. And it is only on the basis of this (self-deceiving) conviction that the experiences that have already transpired appear to be immutable and to recede ever farther away from us. Those that are yet to take place in the future, on the other hand, appear to exist already, and simply to be getting continually closer to us. These are the illusion-producing

English philosophy<sup>729</sup> – that would only set themselves in motion, would only flow, hence only change their position within the channel, but would otherwise remain unaltered. The experiences that we say occur in the stream of consciousness first *become* at the instant of their showing up within that stream and in their transpiring [*Sich-Vollziehen*], and with their becoming, the ever new phase of the stream of consciousness also *becomes*, whereas at the same time the already consummated, done phases, with the experiences filling them out, pass away – to never again become active [*aktuell*]. “Experiences” are therefore no objects persisting in time, but are, it would appear<sup>30</sup>, transpiring processes in which that which transpires does not *exist* [*nicht ist*] from the outset, but first *becomes* in the transpiring itself. Their relationship to the stream of consciousness is different from the relationship of the flowing water to its channel. They do not so much participate in the streaming<sup>31</sup> of consciousness, as are parts of which the stream of consciousness is<sup>32</sup> *composed*. In contrast, the stream of water in flux is not composed of water particles that flow in the channel. And it also cannot be that the single experiences already exist before the respective stream of consciousness does, and there can also be no stream of consciousness without the experiences. Only because the experiences become, transpire, does the stream of consciousness that is realized in them also *become*<sup>33, 34</sup>. The single experiences are rather similar to the single waves<sup>35</sup> in flux [*im Strom*], but even the water waves presuppose the existence of the water that is engaged in a wave motion, whereas that is not the case with an experience. Everything that can be discovered within the realm of an experience – thus, the sensed Content, the intending of something, the  $\lceil$ recognition [*Anerkennen*] of<sup>736</sup> the existence of the same,<sup>37</sup> and so on – first *becomes* in the course of the evolution of the respective experience, and does not exist in advance as something already finished when the experience begins to unfold, to transpire.

[267]

---

phenomena which make the experiences similar to the stream of flowing water. But they conceal the true, wholly different structure of experiences and of the stream of consciousness. The “present” is always wholly new, and every experience has its inalterable position within the stream of experiences. The only thing that changes is, as we say, the “distance” of the given experience – which has already passed and is therewith no longer in an active mode [*aktuell*] – from the ever new present, from the ever new active [*aktuellen*] time-phase in which new experiences become.

- 29  $\lceil$ “ideas,” as English associationist psychology had imagined them since Locke’s times $\lceil$
- 30 “It would appear,” for there are reservations here that need to be eliminated.
- 31  $\lceil$ , in the passage, $\lceil$
- 32  $\lceil$ , as it were, $\lceil$
- 33  $\lceil$ , unfold $\lceil$
- 34  $\lceil$ But also conversely: the becoming and passage of the particular experiences entails ineluctably the “unfolding,” the becoming, of the stream of experiences. $\lceil$
- 35  $\lceil$ (of the wave motion) $\lceil$
- 36  $\lceil$ conviction in $\lceil$
- 37  $\lceil$ emotional moments, $\lceil$

It may appear on this basis, that – as has already been noted – not only the whole stream of consciousness but every single experience comprises a process, which – like a movement, for example, or a purely qualitative change – contains *nothing within itself* that is not [a] happening, becoming and passing away, and which possesses its existential foundation in something *else*. Still, despite everything, this would be no completely adequate solution. The experience of which we are aware [*bewußte Erlebnis*]<sup>38</sup>, just as the entire stream of consciousness, is engulfed [*begriffen*] in a process, it *is* in its transpiring, in its *becoming* and *passing away*. It is itself something more than the *mere* happening. In this becoming exists something that comes into being, and that having come into being does after all exist, even though it at once passes away, even though it ceases to be in the present and actual, and sinks into the past. This applies both to the experience itself and to all of its moments, aspects and phases. The becoming experience could in this respect be compared with a work of music that evolves in time. The sounds and the tonal structures come into being precisely at the instant in which they are played.<sup>39</sup> But as soon as an experience has been consummated, it sinks into the past as that which transpired and *molded* [*gestaltet*] itself in the transpiring, as a singularly endowed unit of experience [*Erlebniseinheit*], as a formed whole in itself – therefore, for example, as a perception of a particular object, as a judgment, as an act of love or hate, as a shock of disgust or aversion, or a surge of sympathy, and the like. Every such unit of experience has a certain span of becoming and of being shaped in this becoming, and at the instant in which it is completed, it sinks as whole into the past and in doing so recedes more and more from the ever new present, without somehow losing thereby something of its structure and the properties it had attained through its transpiring. But from the *dynamic* Gestalt that the experience had achieved in the phase of its becoming, it is transformed into a *static* unit, whereby it picks up certain new aspects that result from the perspective of time. And only because, while analyzing our experiences or our stream of consciousness itself, we for the most part take them *sub specie* the past, it appears to us that the experiences in the stream of consciousness show up as certain *finished* units (something like the Lockean “ideas”) that simply shift unchangeably in time, whereas in truth they abide [*verbleiben*] in a more and more distant past from the ever new present, and thereby acquire the semblance of flowing within the stream of consciousness. This sinking-into-the-past happens in a certain way automatically, of itself, without our participation, and even without our being able to exert any significant influence on this “sinking” (to speed it up or slow it down) once the given unit of experience had

---

38 [One would be inclined to render this expression by ‘conscious experience,’ which I prefer to reserve for *Bewußtseinserlebnis*.]

39 I disregard here the difference between a work of music and its performance, as well as the fact that a work of music is ordinarily conceived prior to its performance. I have in mind here the situation that prevails in the case of an improvisation. Cf. *The Work of Music and the Problem of its Identity*.

vacated the respective present and become “past.” To some extent, however, we can check this sinking into the past, we can illumine the past experience with the ray of memory, bring it out of the darkness of forgetfulness into the light, identify it on multiple occasions, compare with other experiences, and the like – although in the meantime its distance from the present continues to grow. Through all of these illuminations and identifications it retains its place in relation to other experiences that preceded or followed it. To be sure, the past experience does not always have to show itself with a distinctive character of temporal determination and of its locus vis-à-vis other experiences. It sometimes happens that a past experience suddenly looms forth without our actively [*aktiv*] recalling it; and then sometimes we know that it was an experience that had been [*ein gewesenes Erlebnis*] – and even that it was *mine*; but we cannot recall when we actually had it. And a special active search is first required in order to recall the locus of the given experience. Sometimes even this search does not succeed. Then the recalling experience – despite its qualitative temporal determinateness – does after all remain in a peculiar sort of suspension, it does not join “my” stream of experiences.<sup>40</sup>

[269]

---

40 Husserl would probably have said that this past experience is first “constituted” as a firmly circumscribed unit of being [*Seinseinheit*] through all these modes of memory-linked illumining, of searching and finding, of identifying, and so on, and that as a unit so constituted must be set over against the “constituting” consciousness. Speaking more precisely, this “constituted” experience would, on the one hand, have to be set over against that experience that had already been consummated in the original becoming and completion and passed by, and now is only “illuminated,” “identified,” and so on; on the other – over against the one that is “now” transpiring and only recalls the past one, illumines it, etc., and in this way “constitutes” what was originally experienced in flux into an identified unit of experience. It is possible that in the spirit of his transcendental idealism (of the late period) Husserl would say: “The past experience that is constituted in these various recollections and identifications as an identical unit of experience is in its being just as relative to the experiences constituting it as the object-pertaining sense units of external experience; transcendental idealism would therefore have to be expanded to include pure, constituted consciousness.” Without taking a stand on this, it must at any rate be stated that the conception of transcendental idealism should not be applied to constituting consciousness – and this in *both* of the opposed significations. Husserl too would acknowledge this. Besides that, the opposition of the constituting experience in the *first* sense and the constituted unity of the past experience must be compared with the distinction between the original being of the experience, as a peculiar entity that unfolds within transpiring, and the retrograde post-existence [*rückwärtige Post-Existenz*] of the past experience. It then needs to be examined whether the second terms of these oppositions can be brought into close connection with each other, and therefore whether we can say that the past experience as a constituted unit of being is singled out by a retrograde post-existence. This would open up interesting perspectives on the so-called “idealist” conception of pure consciousness, and at the same time on everything that exists in the past. This is, however, an altogether preliminary indication to which we shall have occasion to reach back later.

[270]

If we glance back in this manner on our past, 「by following the progression of our past experiences」<sup>41</sup>, then the stream of our consciousness presents itself as a peculiar sequence (succession) of experiences. A *sequence*, because every experience then appears to be marked off from the other experiences surrounding it, and a *peculiar* sequence, because there is no interruption, no gap at all, between the single experiences – provided of course that we do not wind up in any state of loss of consciousness. To the contrary: every experience passes uninterruptedly into another, and this even when there is a 「patent」<sup>42</sup> difference or even opposition between them. The one experience is, as it were, transformed into the other, for example, when a sympathy-experience vis-à-vis some other person is converted – e.g. following improper conduct by the latter – into an act of displeasure or even indignation. Should this happen fairly fast and perhaps unexpectedly, it still never happens in such a way that there is a break or a tear in the thread of experiences. Consciousness – at least in that form in which it presents itself to us following the consummation of a present and following its being sunk into the past – takes on the character of a peculiar amalgamation of the continuity of transformation with the structural discreteness of the experience-units, hence their distinct demarcation from each other. And indeed the continuity obtains there in view of the absence of an interruption or gap between the given experiences, and the discontinuity of sorts – in view of the wholeness and self-enclosure of every single experience.<sup>43</sup> In looking back at our past life, it is rather the discontinuity that jumps out at us. If, on the other hand, we wish to clarify the structure of the stream of consciousness of our present, if we attempt to grasp the experiences in their dynamic Gestalt of becoming, then the continuity of becoming, of forming and transforming [*Gestaltens und Umgestaltens*], moves into the foreground, although the distinctness of the experiences does not vanish even then. In becoming, within the scope of our present, we experience directly that self-transformation, that passage of the one experience into the other, as if we had directly sensed or felt that transition, that phase of the transformation in which the one experience – without suddenly breaking off – in a way bends into the other, revamps into it. In finding ourselves in those phases of transformation, we also cannot tell whether we still find ourselves within the scope of the first experience or already within the scope of the succeeding one; 「we cannot even tell what sort of experience is just terminating and which is precisely now engaged in becoming」<sup>44</sup>. These transitional phases are, as it were, formless

---

41 「sweeping it with the beam of our memories」

42 「radical」

43 This strange, peculiar structure of the stream of consciousness probably formed the basis of the opposition articulated by Bergson of the two aspects of consciousness, the static and the dynamic, an opposition which then led him to his theory of the intellect and of intuition. Cf. my work *Intuition und Intellekt bei Henri Bergson, Jahrb., V.*

44 「it is impossible to recognize from these phases what sort of experience is just ending and what sort is just beginning to unfold」

or – if we may put it that way – “inane” [*nichtig*]<sup>45</sup>, and yet they are present and form so-to-speak a bridge between the successive experiences; they do not allow any gaps to arise between them. [271]

But experiences of one sort or another do not simply follow each other. Or to put it differently: units of experience do not exist within the stream of consciousness only sequentially. There are also experiences that are completely different, sometimes even opposites, within the scope of one and the same present. For example, we simultaneously perceive something and give ourselves over to a feeling – say, toward a person we have just noticed, whom we have not seen for a long time. Sometimes a feeling [*Akt*] of anger toward someone takes possession of us, and at the same time an act of will takes place in us aimed at overcoming this anger or putting it behind us because we have just noticed that it causes distress to a loved one. We sometimes experience such and similar, often much more complicated, states simultaneously, and *in concreto* they comprise a characteristic whole which, once it has been formed, cannot – if we may put it that way – be sundered apart into fragments, a whole, however, within the scope of which occur patently different experiences that participate in that whole. These – if we may put it so – “partial experiences” comprise for their part certain wholes of their own, certain peculiar subjects of properties that are distinctly different, and even marked off, from the experiences that surround it simultaneously, or from the surrounding experiences at some other time. They are at the same time of such a kind that, in accordance with their essence, they do not necessarily have to appear in precisely this multiplicity and order in which they in fact occur. For example, the anger could occur without the act of will that opposes it even though the same “apprehension [*Erfassung*]<sup>46</sup> of the other’s distress has occurred. In the contrary direction, this apprehension could provoke a stronger outburst of anger, as is sometimes the case with sadistically disposed people. The respective [partial] experiences are therefore generally, in accord with their essence, mutually selfsufficient. But this selfsufficiency of theirs that issues from their nature, or from their kind, is not absolute in the sense that they could play out in full concretion *without* being surrounded by any experiences at all, or that they could at least take place in a completely altered experience setting. For example, it does not appear to be possible that that act of will with which we attempt to overpower our anger could transpire in completely the same manner if instead of the anger we experienced an inoffensive elation. For that act of will is not just an act in which we are simply directed against a feeling and are trying to somehow overpower and eliminate it, but rather precisely an act that is directed at our anger toward a loved person, thus an act that bears within itself a quite determinate content and a well-defined direction. This anger also contains immanently a [272]

---

45 In these transitions lies the phenomenal basis of those views which – as in Hegel, for example – assume the existence of so-called “contradictions” in processes, or in becoming entities altogether. Whether these views are correct is another question.

46 “perception”

direction against something wholly determinate, and indeed therewith bears within itself a definite content, and transpires in a manner characteristic precisely of it. It is discharged more violently or less so, or runs its course in a rather milder and calmer manner, and the like. 「A change in the experiences surrounding it might entail an entirely different course of progression and sense of this anger, or make it altogether impossible.」<sup>47</sup> Its kind of selfsufficiency [*Seine artmäßige Selbständigkeit*] is therefore restricted here by a distinct dependence on the Content of the surrounding experiences that are unfolding simultaneously. And separate material-ontological or empirical investigations are still needed before we can discover the restrictions of selfsufficiency that apply to distinct kinds of experiences. From another perspective, the experiences we have taken here as exemplary material are in accordance with their generic essence such as could also transpire in other experience-ensembles. But as soon as they do occur in some determinate manifold of other experiences, they are so intimately intertwined with the latter that there are no gaps or breaks at all between them. Thus, they do indeed compose a whole, they are “partial experiences,” as we sometimes say, but they are not demarcated from each other in a way that is possible, for instance, in the case of a multiplicity of material objects (say, of bricks in a wall). On the other hand, the whole that consists of them is neither strictly continuous in its composition (heterogeneous units occur within its scope, like the single experiences that have their properties and their essence), nor does it form a strictly discrete manifold (as noted, there are no gaps in it, nor 「an insularity [*Abgeschiedenheit*]」<sup>48</sup> of the experiences that occur in it).

This structural peculiarity has caused psychologists and philosophers numerous difficulties because it makes it impossible to conceive the stream of consciousness as either a strict unity or a strict manifold or multiplicity of experiences. In terms of the concepts that I tried to characterize earlier, we are dealing in this case with an “organic” whole that lies somewhere between the summative whole with effective parts and a straightforwardly simple whole. Despite all generic heterogeneity that can be discovered in the structure of consciousness – and in particular, of the stream of consciousness – we can consider neither the single phases, which contain heterogeneous units of experience, nor the entire stream of the successive phases, as a strict plurality of temporally determined entities (of processes), but we must rather regard the stream of consciousness as *one* object, as *one* organic whole, within whose scope we can distinguish only some – to a certain degree potential – partial phenomena, the single units of experience, which are not only not strictly isolated or separated from each other, but at the same time materially modify each other in a peculiar fashion *in concreto*. Consequently, it is only possible to experience them solely in their modified shading, to simply have them, but not to characterize or

[273]

---

47 「A change in its surroundings might still permit the occurrence of the act of anger, but assuredly already not the same anger, but one with a different content, different direction and different course of progression.」

48 「a mutual demarcation」

describe them with conceptual precision. Every abstraction is in this case not only a purely intentional accentuation and isolation of some schema out of the concrete whole, but is also a divestiture [*Berauben*] of the single experiences of the subtle nuances that emerge from their co-occurrence in one organic whole that ultimately comprises the stream of consciousness.<sup>49</sup> I leave aside here the appearance of harmonious unities and Gestalt qualities in the contexts of experiences. This appearance is of course perfectly possible and in fact occurs rather frequently – whereby the compactness of structure of the given experience-phase is further enhanced – but it is not necessary.<sup>50</sup> If it does not come to that, the respective experience-phase still does not lose the character of the organic whole with the peculiar continuous/discontinuous structure.

If, however, a stream of consciousness comprises *one* concrete object, then neither the totality of experiences occurring in the stream nor the stream of consciousness itself is an *object-domain*. For in this case there is not that plurality of selfsufficient objects that is indispensable for the existence of a domain. This has a vital significance for the problem of what existential relations are possible between pure consciousness and the real world. That is to say, if we were to take into consideration only *one* stream of consciousness – as is necessary at a particular stage of addressing the idealism/realism problem – then the existential relationship between pure consciousness and the real world could not be one between two existential domains, but rather only between an (individual) object and a domain. Only if it were necessary to take into consideration a plurality of streams of consciousness – as Husserl did in the later stage of his research – would the existential relation between the world and a multiplicity of streams of consciousness be a relation between two domains of being – provided this plurality of streams of consciousness forms a domain, i.e. fulfills the necessary and sufficient conditions of a domain. The question of whether the stream of consciousness is already in accordance with its essence an absolutely selfsufficient object, or whether for its part it requires a completion or an existential foundation, plays a vital role here. This is a problem that I shall deal with later.

[274]

For the time being, another difficulty emerges. Namely, how is the form of a stream of consciousness to be understood in which effective interruptions occur? This also occurs in various ways. In daily life, the occurrence of interruptions constitutes the “normal” case. We hurdle these so-to-speak without any major difficulties. After all, every day we sleep and thereby lose (wakeful) consciousness for

---

49 It was Bergson who saw this quite clearly. Whether he correctly deduced from this his theory of the intellect’s relativity with respect to action [*Handlungsrelativität*] is another question entirely. Cf. the cited work pertaining to Bergson’s epistemology.

50 [Ftn.] Contrary to what “Gestalt” psychologists claim. However, they make use of such a muddled concept of “whole” that only the various concepts of “unity” introduced here would enable their theses to be made more precise, and only then could it be shown what they truly claim or just wish to claim.<sup>7</sup>

some time (provided of course we do not dream or think during sleep<sup>51</sup>). There are various other interruptions aside from this that are brought about by anomalous conditions – e.g. through intoxication. A limiting case is loss of memory and the so-called dissociation [*Spaltung*] of consciousness (of the ego).

But the question arises of how we can know about these interruptions. As far as sleep is concerned, we never know when we fall asleep. That is, we do not know which was the last experience prior to falling asleep, and the falling asleep itself is unknown to us as phenomenon, although we are very familiar with sleepiness. Only when we awake again, do we suddenly learn that we have fallen asleep. Waking itself is accessible to us as phenomenon, and we can also tell what the first experience was after awakening. If the sleep is dreamless, hence rests on the absence of experiences<sup>52</sup>, we should properly have no knowledge at all of the time-phase during which we were sleeping. As long as we still have wakeful experiences, we are not yet sleeping, but once we have fallen asleep, we are already deprived of consciousness [*bewußtlos*].<sup>53</sup> How should we reach with our<sup>54</sup> consciousness into a time-phase when we had no experiences? Of course we can learn from others that we were asleep or were altogether unconscious. However, the appeal to information from others presupposes that we are able to communicate with other people, which introduces a singular complication into the idealism/realism problem that I would prefer not to discuss here. The cognitive basis of knowing about interruptions of consciousness needs to be sought in the experiencing person himself. Moreover, how do we know that we, who awaken, are the same egos that earlier fell asleep (lost consciousness) and slept for some time? But knowledge of this selfsameness is indispensable for any break to exist at all in the stream of consciousness. How can we know in the face of these breaks whether our stream of consciousness is one *whole*, and is not threatened in its unity by the phases of loss of consciousness?

Two cases need to be distinguished here. In the first we only think or infer about having been unconscious for some time. The second, on the other hand, involves some sort of direct experience [*Erfahrung*] of the state of our unconsciousness (or of sleep). To make the first possible, it is enough to ascertain certain facts that are of the kind we would experience if only we were awake. And since we have not in fact perceived them, we infer from this that we must have been unconscious at the time. If, for example, we did not hear the clock chime at a particular hour, but ascertain at some instant that the clock shows a later time, then we infer from this that we were either inattentive or altogether unconscious at that hour – thus, e.g. were asleep.

---

51 「 – which, as we know, is possible 』

52 「 [Ftn.] The issue here is obviously “sleep” strictly in the sense of a *consciousness-pertaining* fact, and is not an issue of a *physiological* nature, or even a matter of the physiological conditioning of sleep in a consciousness-pertaining sense. 』

53 「 Even after awakening, it would seem, we have no awareness of not having consciousness before that. 』

54 「 active 』

However, the fact that we are able to distinguish inattentiveness from unconsciousness – say, on account of sleep – proves that we dispose of the means to grasp directly the state of unconsciousness or of sleep itself. This direct knowledge [*Wissen*] of our own unconsciousness or of sleep itself has its source first of all in the phenomenon of awakening. In addition, we usually awaken with the remarkable feeling of time having passed during our period of sleep or unconsciousness. This may of course be tied up with our not infrequently dreaming during sleep. But even following a completely dreamless sleep we awaken with the feeling that some time has elapsed in the interim. Besides, considerable errors or deceptions occur in assessing the duration of the elapsed time. Sometimes it appears to us that a longer time has elapsed during our sleep, whereas it was only a brief while – and vice versa. But these deceptions also prove that there is a direct sense [*Gefühl*] of a time-lapse during our unconsciousness or sleep. It never happens, it would appear, that the instant of awakening is experienced [*erlebt*] as identical with the instant of falling asleep or losing consciousness. And if this last were to take place, the phenomenon of interruption in the flow of consciousness would disappear.<sup>55</sup> On the other hand, wherever there is the phenomenon of “following” or “after” having fallen asleep, there too occurs the impression of an interruption, of a gap, in the flow of our experiences.

[276]

This is especially characteristic of the situation examined here. It indicates that we do after all possess a peculiar experience of non-consciousness [*Erfahrung des Nicht-Bewußtseins*]. It is that primal<sup>56</sup> impression that we were unconscious at least for “a jiffy,” since the instant in which we awaken is precisely “later” than the one in which we fell asleep – even though we did not grasp the instant of falling asleep. The Now is in a way a prolongation of that same *one* time, and in particular a continuation of that temporal phase of which we have a memory, or a merely “fuzzy feeling,” as having once – prior to our falling asleep – taken place and gone by. This is not the result of some deliberation, of some mulling over (although this too is possible), but rather an entirely primal experience [*Erfahrung*].

I am not claiming, incidentally, that this is *always* so, or even that it must be so. On the contrary. Sometimes we wake up with a distinctive feeling of disorientation in time. We do not realize at the first instant in which moment we truly find ourselves. We first begin to ponder on where and when we are actually situated; we try to recall what happened to us, and what is actually happening “now.” To be

---

55 ʘ [Ftn.] It does not at any rate appear to be ruled out that such an “interruption” exists “objectively” despite this. But the possibility of demonstrating the existence of an “interruption” in consciousness despite its absence for the consciousness of the given subject would then presuppose the existence of *another’s* consciousness (of at least one “other” subject of consciousness) and of intersubjective time. These are issues that – as we shall see – present special difficulties in the solution of the idealism/realism problem.

56 ʘ [Ftn.] “Primal” – hence, not first somehow inferred, imposed on us by others, and so on. ʘ

sure. But these cases perhaps show best their disparity from the cases described earlier of the presence of an awareness of a gap in experiences, and of an elapsed temporal phase in which we were precisely unconscious. The absence of this primal experience comes clearly to the fore in them. Meanwhile, it is worth noting that even in cases where this experience [*Erfahrung*] is missing, the Now of awakening or of becoming aware is not experienced [*erlebt*] as a straightforward *beginning* of time or time-flow, and there is therefore always a perspective on the “earlier,” on the “before” [*Vorüber*].<sup>57</sup> This primal impression constitutes the ultimate basis of the unity of the time experienced [*erfahrenen*] by us. And in unison with this is also sustained the unity of our stream of consciousness, despite all the intermittently occurring phases of unconsciousness – disregarding for the time being the strictly pathological cases.

But we may perhaps be told that the unity of the stream of consciousness is only apparent, just purely intentional. For we do *in fact* fall asleep, and lose consciousness in doing so. And we *get* it back the instant of awakening. On the other hand, there are indeed *no* experiences *at all during* the sleep (lack of consciousness), so there is after all a break, a gap, and the flow of experiences does in fact *begin anew* after awakening. Were we not to concede the existence of gaps in consciousness, then there would be no problem whatsoever. But if we do concede it, then we must also concede that the unity of the stream of consciousness is only a delusion, that we so-to-speak ignore the existence of interruptions in the stream of consciousness, or simply artificially contemplate that this unity obtains. How, therefore, should that primal experience [*Erfahrung*] of the continuous, uninterrupted flow of time (if it is indeed a “flow”) be at all possible? How is that impression of the instant of awakening being later in comparison to the phase of falling asleep possible? Is it not a mere intentional intending that induces an *illusion* of the continuity of consciousness, a *semblance* of the unity of the stream of consciousness?

Let us concede this for the time being. But we ask at the same time: what is the result of acceding to such an objection?

1. If we speak of the ostensive unity of consciousness and of the ostensive phenomenon of the uninterrupted flow of time, and juxtapose these with the *actual* interruption in the stream of consciousness, this only means that we ascribe to the

---

57 I naturally refrain from any judgment as to what this situation is like at birth. Our stream of consciousness as well as our time-experience [*Zeiterfahrung*] are lost in a peculiar kind of darkness, although they do not break off sharply. When someone recounts to us how things were prior to our birth, what historical facts occurred, we can somehow *intellectually* bring this into a relationship with *our* time; we can *think* to ourselves that the house in which we were born, and which is still standing now, was already standing in the same place in our native city *prior* to our birth, but we cannot integrate this “prior” into our concrete time-flow. Of course, our – belonging to our life – concrete time does not break off, but it certainly “gets lost” – as the pointed expression says clearly enough – somehow in darkness, it is not infinite in the direction of what “has been” [*das “Gewesen”*].

experiences that we have – as well as to the “phenomenon” of time, to its “further progression,” to its continuation, and to the unity of the stream of consciousness in the normal case (where it therefore does not come to *any* phase of unconsciousness) – a mode of being that is not “merely intentional” – hence, to put it positively, [ascribe to it] the character of an authentic existential autonomy. This, incidentally, agrees with what was said earlier about the present: when an experience *becomes* in the present, it is *eo ipso* active [*aktuell*], but activeness [*Aktualität*] for its part presupposes autonomy. If the experiences in the present were not autonomous, then they could not at all unfold in the present, and could not be contrasted to what is past and what is of the future. On the other hand, anybody wishing to claim that all experiences are just “purely intentional entities” would have to accept some *other* consciousness that brought forth those experiences purely intentionally, and either already allot to it an autonomous being or appeal once again to another consciousness that would bring forth that preceding one, but would ultimately itself have to be autonomous. For there can be no such interminable sequence of intentionally productive consciousnesses. But if one were to insist on the mere intentional character of our experiences, the contrast of the alleged illusoriness [*Scheinhaftigkeit*] of the unity of the stream of consciousness with the veritable being of the gap-ridden stream of consciousness would lose all sense. For then everything would find itself so-to-speak on the same existential level, and the opposition “semblance”/“actuality” would, at least in this context, lose its sense. This diagnosis will also be “helpful”<sup>58</sup> to us later.

One more comment: Even if the unity of the stream of *consciousness* – in the sense of an uninterrupted continuum of experiencing – is only intentionally intended in the cases dealt with, because it does “in truth” come to interruptions in the flow of consciousness, this does not yet mean that the unity of *time* – and in particular, the fact that the moment of awakening is “later” than the instant of falling asleep, and finds itself in the same evolution of time [*Zeitentfaltung*] – should also be regarded as a merely intentional phenomenon. On the contrary. In speaking earlier of an experience [*Erfahrung*], I wished to emphasize with this not only the intuitiveness and immediacy of the experience [*Erlebnis*] in which the instant of awakening is experienced [*erlebt*], but to ascertain at the same time that this experience lays a claim to instructing us authentically about the “actuality” of what is experienced in it as actual, as obtaining “in truth.” This character of claiming legitimacy [*Anspruchscharakter*] can of course be unjustified, and it is first the objective of an epistemological critique to decide whether and to what extent it can be justified. But if we pursue the sense of this claim, we must conclude that the unity of time given in such experiences presents itself as autonomous, as “actual,” and not as a merely intentional phenomenon. Only when we concede this is there a legitimate sense to speaking of the existence of interruptions in the flow of experiences and of a merely illusory covering up of these interruptions by the *phenomenon* of the

---

58 “of great significance”

unity of the stream of consciousness. Things are different with this last unity than with the unity of time. If the unity of time were also to be illusory, then no interruption in the stream of consciousness would be possible. The pathological cases also confirm this to a certain extent.

I shall presently concern myself with the extent and the sense in which the “unity” of consciousness is just purely intentional and illusory in the cases discussed. But before I do so, I shall attempt to come to grips with one more feature. The unity of the stream of consciousness is so important only because it is altogether *constitutive* for it. If there was no possibility at all of acknowledging objectively some sort of Gestalt of the unity of the stream of consciousness, then we could not speak of a stream at all. It would fall apart into single, isolated experiences or experience-phases – if that were at all possible! But then there would be at bottom not only no stream of consciousness, but even no experiences. They would then be impossible as experience-units [*Erlebnis-Einheiten*] that are severed from each other. It belongs to the essence of the experience as such that it transitions into another experience, that it is *converted* into the other without any sort of interruption. But this once again means: the stream of consciousness cannot be considered a domain of experiences.<sup>59</sup> If it exists at all, it is nothing other than *one* object, *one* organic *whole*. And if in certain cases interruptions do effectively occur between particular periods filled out with experiences, then either we must deny the existence of the one stream of consciousness, or there is still some other basis for its unity that allows constructing a bridge over every such interruption.

[280] That the stream of consciousness is not any kind of object-domain is for the moment the most important formal-ontological result of our treatment of consciousness. But precisely for this reason we must try to understand how the existence of interruptions in the stream of experiences is overcome not just purely intentionally but effectively [*reell*], so that they ruin neither the stream of experiences itself nor the integrity [*Personhaftigkeit*] of the “subject of consciousness”<sup>60</sup>.

But on what should each purely intentional character or illusoriness of the unity of the stream of consciousness rest in the cases discussed? Is it on the gaps<sup>61</sup> that in fact exist in the stream of “experiences”<sup>62</sup> being to a certain extent *overlooked* owing to the mentioned experiences [*Erfahrungen*]? In some way, we skate over the fact that a fundamental and radical discontinuity looms in the stream of consciousness. In this sense, the stream does in fact break off, but we so-to-speak do not reckon with that, or do not attach any kind of significance to such gaps. But how is this possible? And how is this allowed? Only in such a way that there is an entirely *different* “unity” between the experiences that lie at the opposing ends of the interruption phase. And indeed not any merely intentional unity, but an effective one.

---

59 The English empiricists from Locke onward have never understood this.

60 “conscious individual”

61 “within the scope of which there is altogether an *absence* of conscious experiences”

62 “consciousness”

That is to say, the experiences transpiring after the phase of interruption “tie” in various ways onto the experiences that transpire prior to it. This linkage takes place first of all in virtue of that experience [*Erfahrung*] (that “impression”) in which the instant of awakening is experienced [*erlebt*] as later than those moments in which we had experiences [*Erlebnisse*] prior to the loss of consciousness. It is a primal experience [*Erfahrung*], but it is only possible because in recovering consciousness we are aware not only of what we are just then actively experiencing, but of what we have earlier experienced or what has already passed, even if this awareness can sometimes be quite indistinct and ephemeral. Every active experience – including the one we have immediately after recovering consciousness – not only grows in a continuous manner out of the preceding one, but also contains a trace (if ever so indistinct) of that preceding experience. The word ‘trace’ is of course just a figurative expression; precisely speaking, every experience refers not only to what is just then actively happening with us and with which we are engaged, but also involves either what Husserl calls the “retention,” or what I elsewhere called the “keeping alive in memory” [*lebendige Im-Gedächtnis-Behalten*]<sup>63</sup>, or, finally, goes hand in hand with an explicit recollection of what was once experienced. Retention in Husserl’s sense is that feature of the just evolving active experience in which we so-to-speak retain in an active mode [*in der Aktualität*] the earlier<sup>64</sup> phases of the precisely just then unfolding experience, the “earlier phases,” i.e. the phases no longer belonging to the highest culmination of the activeness of this experience, but nonetheless still lying within the scope of  $\ulcorner$  the one<sup>65</sup> present belonging to this experience. To be sure, Husserl frequently speaks of retention as referring to what has “just” passed or been experienced; there is no doubt, however, that this something that has “just” passed still belongs to the current *present*, or comprises its peculiar enframing [*Umrahmung*], precisely in virtue of the retention. What is embraced by the retention forms so-to-speak a colored ring on the periphery of the present and what is just then transpiring  $\ulcorner$  in the culmination of activeness<sup>66</sup>, a still lively reverberation that need not be *re*-collected in order to still be present to us. This enframing – depending on what is contained in it – tints in a peculiar way everything that shows up in the center of our  $\ulcorner$  activeness<sup>67</sup>. In some rather pathological cases (e.g. already in less serious alcohol intoxications) retention weakens. Then our present constricts noticeably in the direction of the past; sometimes, however, it expands in such a way as if what is past were still active, as if the scope of our active experiences were extended. These phenomena attest to there actually being something like the

[281]

---

63 Cf. E. Husserl, *Lectures on the Phenomenology of the Consciousness of Internal Time*, as well as R. Ingarden, *The Cognition of the Literary Work of Art*  $\ulcorner$ , Ch. II  $\ulcorner$ .

64  $\ulcorner$  [Ftn.] This is not quite precisely stated, but here is not the place to explain that in greater detail!  $\ulcorner$

65  $\ulcorner$  our  $\ulcorner$

66  $\ulcorner$  in the center of the field of experiencing (in the culmination of activeness)  $\ulcorner$

67  $\ulcorner$  present  $\ulcorner$

retention<sup>68</sup> or keeping alive in memory<sup>69</sup>. This last is incorporated into almost every active experience. At issue is that factor of the active experience which in fact refers to *what has just passed*, hence to what already no longer belongs to the strictly active Content of the present, but which is nonetheless bound up with it. This direct past out of which the active experience grows does still reverberate in it because we sustain it in living memory – without, incidentally, our *turning* to what is past in a *separate* act. The latter first happens in an act of recollection that retrieves what has once been experienced [*das Erfahren*], or the erstwhile experience [*Erlebnis*] itself, without being able to make it once again actually active [*wirklich aktuell*]. On the other hand, we still experience in the present the echo [*leben in der Gegenwart nach*] so-to-speak of what has just immediately passed: it is precisely out of this that the new experience grows as a peculiar continuation or prolongation, even though it sometimes differs essentially from what has just passed and is even capable of opposing it. Precisely at that point something has happened that we can no longer reverse and that we regret, and regret all the more, the more vividly the fact of its happening is still present and oppressive to us. Sometimes, however, the current experience, our strictly present mode of conduct, is actually just the further phase of something that has already started, but is in its start no longer of the present. For example, without turning to the beginning of the sentence just thought, we continue to think it through to its conclusion in the new present. And if we could not somehow retain this beginning in consciousness, then we could not indeed think this sentence – which is sometimes rather long and complicated – to the end. Living memory is in the normal case filled out with a quality of an intuitive Content, which gives, as it were, a résumé, a synthetic construct of what has fully unfolded in the recent past and now only reverberates in this condensed form (much as it is no longer genuinely active). And in doing so it codetermines the now unfolding experience or our mode of conduct. Despite this, owing indeed to the living memory, what is becoming primally active in the newly arising present, precisely as what is active, what is completely new, what is first arising, sets itself over against what has already happened and passed. As what is past, it has already vacated the spheres of the active and has for this reason become *absent*, even though it is still quite close “behind” what is active and in virtue of the living memory knocks at the door of our present. In exceptional cases, the living memory is emptied, as if it could not really be saturated with the Content that what is just past brings to concrete expression. These are first of all those cases in which we recover consciousness – following a spell of unconsciousness. The active experience then differs from the “normal” one.

---

68 H. Bergson may well have also had retention in mind when he spoke of the “*souvenir du présent*.” However, his relevant deliberations are characterized by a relatively extensive recourse to the constructive factors of the analysis which then cast into the background the purely descriptive factors, although there is no denying that Bergson captured purely descriptively a great deal of what pertains to the states of consciousness. Cf. H. Bergson, “*Souvenir du présent*,” *Rev. Philos.* 1907.

69 「discovered by Husserl (or perhaps already by Brentano)」<sup>7</sup>

It is a continuation – like every experience – though a continuation of something that is not in itself wholly determinate, but rather of something indeterminate, empty, precisely because a state of unawareness [*Unbewußtheit*] preceded, a state of conscious silence. This is the most primal form of experience of a lapse in consciousness [*Erfahrungsform einer Bewußtseinslücke*].

[283]

The scope of the living memory can, however, be quite varied. It would appear to depend on the tension of the active experiencing, on the degree and kind of interest that we devote to what is just now transpiring, and on the degree of concentration on what is actively experienced or about to be experienced, on the fullness of dedication to the task – sometimes very complicated as well as laden with responsibility – that we are about to perform. Then we must so-to-speak sustain awareness of [*wachhalten*] everything that is still of significance to the current instant even though objectively it has already shifted into the past. On the other hand, the time of our unawareness can also vary in length. Thus, it could happen that the scope of living memory can span over the phase of unconsciousness and reach into the time of experiencing prior to the loss of consciousness. Then the intention of living memory fills out with qualities that occurred in experiences prior to unconsciousness. The gap in consciousness makes itself especially overt in this case. This is a different form of experience [*Erfahrung*], in which the absence of consciousness is given, and is also at the same time one of the forms of tying our active experience onto what was experienced [*erlebt*] or given as object [*gegenständlich gegeben*] prior to the loss of consciousness. Frequently, however, the phase of unconsciousness is too long for the living memory to be able to bridge. Then – in order to tie onto our past from the time prior to the phase of unawareness – we make use of acts of *recollection*. They can procure for us knowledge of a past that has already trespassed the limits of our living memory and can only be found again in special, sometimes very arduous, acts of searching – and in a way be called back. Especially after a long and deep sleep, we sometimes wake up in a state of disorientation vis-à-vis time and space, and then the effort to recover this orientation involuntarily stirs up in us – hence, first of all, the effort to recall vividly what was experienced prior to sleep. But sometimes this aspiration and effort is not at all necessary because the past imposes itself on us by itself. It emerges anew before our eyes of itself, although it no longer belongs to our new present. This often happens especially when what we go through prior to sleep is emotionally charged and “affects” us in a particularly unpleasant way. Then the visage of the past arises on its own and besets us without our needing to recall it. It also comes to us when we would rather forget the past, would prefer to shove it even further back. Often, on awakening, we sense the resurrected past, as it were, and try to fall asleep again only so as not to feel the burden of the past, and not to have to continue living in a bad mood. Usually, by the way, we do not succeed in doing so. The involuntary recollection of the pain and distressing troubles suffered in the past awakens us even more, so that continually new acts of remembrance arise in us and tinge our active living with the temper of bygone events. The affinity of the dispositions, the selfsameness of the objects with which we are involved – all of this causes our active life to become a continuation of the past life, and the

[284]

[285]

current interruption in the stream of experiences (say, during the night's rest) not to be taken into account. What we now live with and for is the continuation of our earlier life, which has so-to-speak come to a standstill for a moment, but now everything has returned to the normal course of events. And when we sometimes have dreams, these do not constitute any kind of gaps in our stream of experiences, but rather belong to it – although they transpire in a different mode of consciousness. Sleep or the transient phases of unconsciousness only comprise pauses in our life, which, despite these interruptions, continues on, periods during which we were simply incapable of observing what was really happening – our destiny – and of consciously guiding our life and ourselves. The lapses in consciousness that set in from time to time appear to be something completely insignificant, which could in principle be eliminated if only we were not so tired or stressed out at the moment. The hours slept away or the periods of time spent unconsciously could be illumined by our conscious presence [*Anwesenheit*], almost like lands that for the moment lie far away but to which we could in principle transport ourselves, and whose existence also somehow belong to our actuality and to our life, even though we do not happen to perceive them. Thus is shaped [*statuiert sich*] a *unity of our life* and of our actuality, which emerges out of the identity of the affairs that are important to us, out of the kinship of our engagements and the basic guise of our interests and our ways of reacting. It allows us to bridge over the occurring phases of unconsciousness and to ground the unity of our stream of consciousness – despite the gaps in the course of experiences. The totally *primal unity* or *identity of the experiencing ego* lies at the basis of this unity. At the instant of awakening from a state of unconsciousness we feel ourselves in a quite primal manner – i.e. without any special reflection or any pondering about it – as the same ego (we feel *our selves*) that we were yesterday prior to falling asleep, but also as the same ego that exists *during* the whole sleep (unconsciousness). In experiencing [*erfahren*] an interruption in our experiences [*Erlebnissen*], we do not experience any kind of interruption in our existence itself. The primal, natural, imperturbable belief in the selfsameness of our ego makes it so that we in a way acknowledge no interruption at all in our course of living, as if it were not present at all, so that it is altogether unintelligible to us how a breach in our *self*, in our *being*, could set in – and yet enable us to still be the same ego following this breach. With what right we foster this belief, this firm conviction – that is a problem that belongs to the epistemology of our controversy. Here we must simply state that the selfsameness of our ego is the ultimate basis of the unity of our stream of consciousness. For this selfsameness allows us, as it were, to hurdle over the gaps in consciousness, to regard them as something insignificant, contingent, something that *de jure* ought not have occurred in our life since our ego remains constantly sustained. And this ego appears, at least in principle, to be capable of having consciousness. I can of course cognize my very self in a conscious and deliberate manner, myself – the same one who lived prior to falling asleep and who again remains the same after awakening. And indeed I can do it entirely in the same way as I can cognize my identity with intuitive insight in the phases of my conscious, gapless living (for example, as I grasp myself as the same one who

got up early, took care of various affairs during the day, and is now writing these words on the typewriter). I can do it with greater or lesser conspicuousness and fanfare, while acknowledging a greater or lesser number of facts from my life, of the peculiar characteristics of my self, but all of these *deliberate* cognitive efforts have at their basis the self-feeling [*Sich-selbst-Fühlen*] as the one and always the same subject, as one's "own" ego – non-deliberate, involuntary, primal and not reducible to anything else. This feeling lies at the basis of all of my modes of conduct, none of which could be effected if it were missing even for an instant.

[286]

It would appear that Kant had this primal fact in mind when he spoke of the so-called transcendental apperception, of the "I think that must be able to accompany all my presentations"<sup>70</sup>, although neither a mere "accompanying" nor a "thinking" is involved there. A problem that has not yet been satisfactorily resolved is to bring to an analytically clear grasp this primitive, primal self-feeling as well as that primal ego that "feels" itself so, and to determine both in their peculiar character. Kant really says nothing very detailed about the "transcendental apperception," so it is difficult to arrive at a well-founded conviction that he actually had in mind the same primal ego and equally primal self-feeling that we are here alluding to. But Kant was surely right that this ego and this self-feeling constitute the indispensable background of all our modes of conduct and of all our cognitions in particular, or, as he puts it, that it is the condition of the possibility of the unity of our stream of consciousness and of all our knowledge. However, Kant goes one step further and sees in this ego and in the transcendental apperception the condition of the possibility<sup>71</sup> of every *object* of cognition. Precisely with this he takes the decisive step in the direction of transcendental idealism, at least relative to the so-called phenomenal world. We are not entitled to take this last step here without due deliberation, because that would settle in advance the controversy which we are intent on resolving, or at least specifying more precisely, in this book. Yet we can and even must concede here that both the primal self-feeling and the continued abiding-as-oneself [*Sich-selbst-Verbleiben*] of the ego constitutes the ultimate basis for the unity of the stream of consciousness: all experiences of this stream comprise a mode of conduct, a self-discharging of this one identical ego, and this indeed binds together all experiences and experience-phases into *one* organic whole – despite all eventual experience gaps. These gaps are bridged by the one, always further evolving, time in which this ego exists. In view of the multifarious essential connections between the experiences in the various phases of the stream of consciousness, the phases of unconsciousness do not "count" in the normal case and become something insignificant and completely secondary. The unity of the stream of consciousness grounded in all these facts is therefore not conferred on it purely intentionally, but

[287]

---

70 Cf. Kant, *Critique of Pure Reason*, 2<sup>nd</sup> ed.\*, pp. 132–60.

\* ¶, the Transcendental Deduction of the Categories, in particular,<sup>7</sup>

71 ¶ of the identity<sup>7</sup>

is in a like sense autonomous as the experiences themselves and the ego discharging itself in them.

But in order for the experiencing ego to assure itself of the unity of the stream of consciousness in which its life is discharged, not only is its remaining-identically-itself necessary, but also that primal self-feeling – and in particular the primal feeling of the ego’s abiding through all transformations in which it participates.<sup>72</sup> If this primal feeling is unhinged or even eliminated, then every interruption in the stream of consciousness – if not tantamount to destroying the unity of this stream – is at any rate equivalent to its being impossible for the experiencing subject to exhibit this unity, because it then simply does not exist for the one who experiences. In psychopathology, these are the well-known cases of the so-called “dissociation of the ego [*Ichspaltung*]”<sup>73</sup>. In the limiting case, destroyed is not only the memory of the once occurring events in which the given human being participated prior to the onset of dissociation, but also the possibility of recognizing oneself as oneself [*Sich-selbst-Erkennen*]. Sometimes even the character of the given person undergoes an essential change.<sup>74</sup> It would appear that the fundamental modes of conduct and of experiencing then take on an essentially different Gestalt. But this is difficult to assert with certainty, since it is very hard to put oneself into the position of having [*sich einzufühlen in*] the mode of experiencing and the type of feeling of such a “split” person. For example, it is not clear how such a split person experiences time. Is it one and the same, or does it so-to-speak decompose into two times corresponding to the instant in which the dissociation had set in? Do the experiences organize themselves into higher wholes, or does complete disconnectedness and chaos reign there? Or are there, finally, strange interconnections of sense among the experiences that appear to be entirely unintelligible or irrational to normal people? For example, in the case of schizophrenics, even the manner of experiencing is itself very different from the “normal” mode of experiencing. Still different conjectures can be advanced. How things stand with this, however, is an issue for empirical psychopathology. The only thing of importance to us would be whether the consciousness (one could probably no longer speak there of *one* stream of consciousness) of a “split” person could be regarded as an existential domain. In view of the probably extensive disintegration of the textures of consciousness we could presumably not say that consciousness is in this case *one* object. But does it already follow from this that we would be dealing here with an object-domain? Toward that end we would have to show that the single experiences (or eventually experience-complexes) comprise

[288]

---

72 Very telling is the mode of expression we employ in everyday life when we regain consciousness after an interval of unconsciousness: one “comes back to oneself.”

73 “dissociation of consciousness”

74 Such dissociations of the ego have been dealt with extensively by psychologists, and psychiatrists in particular (cf. B. K. Oesterreich, *Phänomenologie des Ich* [Phenomenology of the Ego]). As far as I know, however, neither the etiology nor the ultimate metaphysical problem bound up with it that the clinical facts known thus far suggest has come even close to being explained.

existentially *selfsufficient* objects – all of which would fall under *one* highest genus, to boot. Now, this is indeed very difficult to demonstrate so long as our knowledge about the experiences of the split consciousness is as incomplete and unclear as it in fact is. Far-ranging as the disparity of these experiences is from the “normal” ones – which interconnect intelligibly [*vernünftig*] and procure an epistemic access to the real world, whereas all this is probably essentially different in the case of the split and abnormally muddled consciousness – it is not sufficient for the pathologically transformed experiences *eo ipso* to achieve an existential selfsufficiency that would enable them to form a domain. At any rate, we need not concern ourselves in detail with this special case of consciousness since it is clear that no real world could be constituted as cognitive correlate vis-à-vis such a marginal consciousness. And as far as I know, no attempt has been made thus far to relate the idealism/realism problem to an abnormally altered consciousness. To the contrary, the attempt to idealistically relativize the real world to consciousness is expending the utmost effort to endow the latter with the highest degree of intelligibility, alas – of rationality. I too have only brought up the pathologically altered consciousness in order to indicate by way of contrast the intimate interconnections between the experiences of “normal” consciousness, hence, [indicate] that the stream of consciousness, at least in this case, does not decompose into a multiplicity of mutually selfsufficient experiences, and therewith cannot be regarded as an object-domain. If, however, the “normal” stream of consciousness comprises *one* object, one organic whole, then the question still arises whether it comprises a strictly *selfsufficient* object, and in particular, whether it can also maintain its selfsufficiency vis-à-vis the real world (or some thing occurring in it), and finally, whether it also is or can be *existentially independent* vis-à-vis this world. This is what we need to deal with next.

[289]

## § 78. The Formal Problem of the Existential Selfsufficiency of the Stream of Consciousness

a) *The Stream of Consciousness and the Pure Ego.* I now want to investigate only the kind of  $\Gamma$  consciousness whose unity within the stream is assured<sup>75,76</sup> As we saw earlier,  $\Gamma$  this unity is not merely intentional, but autonomous, only when there is at

---

75  $\Gamma$  stream of (“pure”) consciousness whose unity is guaranteed<sup>7</sup>

76  $\Gamma$  It is therefore of no great import here whether interruptions occur in it in the guise of periods of unconsciousness, of what type the connections that obtain between the single experiences are, and, finally, what variants of experiences are possible. I will, however, stay within the bounds of the type of experiences that we usually call “normal.”\*

\* I agree that a precise explanation of the concept of the “normalcy” of a type of consciousness poses rather serious difficulties. And we shall not be able to skirt around this problem with indifference. But it will become urgent only later – within the context of material-ontological problems, and especially within the framework of those that are metaphysical and epistemological. At the moment we are only

its basis an ensemble of interconnections and bondings of experiences on the one hand, and the unity of the experiencing ego [*Ich*] on the other. What is to be understood here by “ego” or the experiencing subject? Is it the so-called “pure” ego? And to what extent does it lie within the sphere of immanence of pure consciousness? Or is it already transcendent vis-à-vis the latter, and indeed perhaps “transcendent” in a different direction and in a different manner than are the real entities (independently of whether they are material or mental-spiritual), and yet in such a way that this ego is no effective [*reelles*] moment of the experiences themselves? And finally, what about the selfsufficiency of pure consciousness vis-à-vis the pure ego?<sup>77</sup>

The transcendentalists – and indeed the exponents of both Marburg Neo-Kantianism<sup>78</sup> and the South-German School (H. Rickert), as well as Husserl<sup>79</sup> – distinguish the “pure” ego from the human person<sup>80</sup> or from the real psycho-physical subject. The question arises whether this distinction is altogether strictly sustainable, and this indeed in concert with the objectives of this distinction’s originators.<sup>81</sup>

[290] It is at any rate significant that Husserl could not sustain for the duration his original conception of the pure ego as the pure point of origin [*Quellpunkt*] of acts to which [point] no further determinations accrue<sup>82</sup>, and later resolved to ascribe to the pure ego the so-called “habitualities.” These rather inauspiciously named habitualities are supposed to be determinants of the pure ego that emerge in a way automatically as a result of the execution of certain acts by the pure ego, as if it had encumbered itself in a peculiar way by this execution. According to Husserl’s conception they are obviously supposed to be different from the properties or character features of a person, all of which are constituted as certain transcendentals. But if the pure ego is already no effective constituent of the act and must therefore in

---

interested in a formal restriction of our expositions to cases with regard to which we have a provisional and approximate understanding with the reader.<sup>7</sup>

77 <sup>7</sup> if the unity of the stream is to be effective and not illusory, then the ultimate foundation of that unity is (along, with other secondary factors) the selfsameness of the *subject* of consciousness. The question arises as to how this “subject” is to be understood and in particular whether, and if so to what extent, it already exceeds the bounds of “immanence.” Secondly, how the issue of the selfsufficiency of the stream of consciousness looks in view of this subject\*.<sup>7</sup>

\* [As the reader will note, Ingarden consistently replaces ‘subject’ in the Polish by ‘ego’ in the German. Subsequent occurrences of this change will not be mentioned.

78 <sup>7</sup> e.g. P. Natorp<sup>7</sup>

79 Without even reaching back to the German idealism of a Fichte.

80 <sup>7</sup> [Ftn.] *Nota bene*, M. Scheler offers the kind of conception of the person that makes it close to the pure subject, or to the unity of the stream of pure consciousness. (Cf. *Formalism in Ethics and Non-Formal Ethics of Values*, Vol. II). But this conception is untenable, and it is so precisely where we consider the essence of the human person in relation to ethical problems.<sup>7</sup>

81 <sup>7</sup> It seems at any rate, that certain corrections will be necessary here. Let us examine this issue more closely.<sup>7</sup>

82 Cf. *Ideas I* in the 1<sup>st</sup> ed.

this sense be somehow transcendent vis-à-vis consciousness, then its habitualities must be at least in a like sense transcendent. It would then really be only a matter of a different way in which they are “constituted”<sup>83</sup> – in distinction to the intrinsic character features of the person<sup>84</sup> – and go beyond all moments of the act. There are no beginnings of an analysis worthy of the name in any of Husserl’s published writings that could edify us concerning these two different modes of constitution, and, correspondingly, of transcendence. In particular, however, neither is the relation clarified between the “pure” ego and the ego of the person that is constituted in the manifolds of experiences of the pure ego. To be sure, Husserl employs yet another expression to characterize the pure ego – especially after the *Formal and Transcendental Logic*. He speaks, as we know, of the “pole” of the acts of consciousness. Visually expressive as this new term is, it hardly helps us to understand the essence of the pure ego, especially because here too further analytical expositions are lacking. In addition, it is not clear in which figurative sense the word ‘pole’ is to be understood – whether in that which is somehow analogous to its geographic application, or rather in the one employed in the theory of magnetic force fields. Perhaps it is the latter that affords the *tertium comparationis* which is useful here. Just as all the lines of force converge at or emanate from the polar node [*Polpunkt*], so also do all experiences (irrespective of whether they are acts in the special sense, or merely passive sensory experiences) at the ego-pole – by having it as their “point of origin”. This image, like every figurative comparison, is of little help when we wish to capture conceptually what is being “depicted.” And if we hold rigidly to such an image, it always proves too one-sided and suggests conceptions that are rather alien to what is being “depicted.” Thus, the image of the magnetic pole as a center of forces contains two features that make it rather difficult to understand the relation between the pure ego and the acts of consciousness that shoot out

[291]

- 
- 83 Husserl might have protested against speaking of a “constitution” in the case of “habitualities,” since they issue of themselves from the straightforward consummation of the corresponding acts of consciousness (as “deeds”) of the pure ego without the necessity of directing distinct cognitive acts upon them, in the course of which they, just like all entities of cognition, are “constituted” as unities – and as unities of sense, in particular. For if this last were necessary, then these habitualities would likewise succumb to the procedure of reduction, and would be valid only as intentional unities of sense rather than as ultimate *absolute*, factual items [*Faktizitäten*]. Let us grant this to Husserl; but how are we then to legitimately assert anything at all about the “habitualities” without some special manner of cognizing them? There are at any rate unclaritys and lacunae here that could perhaps be eliminated by a careful study of Husserl’s unpublished manuscripts. But when will these manuscripts be published?
- 84 [*Charakterzügen der reellen Person*: qualification of ‘person’ by *reelle* appears rather odd, and I therefore transposed it to qualify *Charakterzügen*, where it at least makes more sense. As printed, the phrase would have to read something like “character features of the authentic [or, genuine] person,” since Ingarden frequently employs *echte* as synonymous with *reelle*. The Polish translation of this sentence omits *der reellen Person*.]

[*hervorschießenden*] from it. This is first of all the *spatiality* of the distribution of the lines of force surrounding the pole, but secondly, the *simultaneity* of the occurrence of these lines in the magnetic field, or the absence of a temporal succession of these lines. In the manifold of the acts of consciousness performed by *one* ego we can find no trace of spatiality (or any sort of extendedness), and indeed not even where multiple acts are performed by the ego simultaneously (even though perhaps not all with the same activeness and concentration of the ego [*Aktivität und Ichkonzentriertheit*]).<sup>85</sup> On the other hand, there does occur the moment of being-in-time of the acts and their temporal succession. Even talk of the “point of origin” of the acts or of their “shooting out” from the ego cannot convey correctly the peculiar and primitive relation between the acts and the ego performing them. And even if we wish to confine the ego only to the function of act-performance – as Husserl initially did – it is doubtful that this unique function can be at all somehow grasped in greater detail. To be subject of performed acts – that, at any rate, is indeed not the same as being subject of properties, but this perhaps intuitively obvious diagnosis does not bring us much closer to clarifying the peculiarity of the “ego-being” of acts, though we all presumably understand very well what we mean when we say about ourselves “I” and “I experience.”

[292]

Paul Natorp<sup>86</sup> and many others are of the opinion that not only can nothing be stated about the pure ego, because it is something completely specific and incapable of being grasped conceptually, but that it cannot even be grasped in immediate experience as a distinct [*eigenen*] phenomenon, because in every attempt to grasp this ego reflectively we lose it – as performer of the reflection – from our field of vision as precisely that which is the true [*echte*] ego, whereas that which is being reflected upon has already ceased to be “ego” and has “sunk to the status of a “content” or of something given [*einer Gegebenheit*].<sup>87</sup> The pure ego is supposed to be only a presupposition of all cognition, but not itself something cognizable. But if it were really as Natorp claims, then we could neither state anything about the pure ego, nor know [*wissen*] anything about it – not even that it is a “presupposition” of

---

85 As we know, there occurs a primal extendedness within the scope of primally experienced pure sensory data [*Empfindungsdaten*] (especially of “bodily” sense data [*sinnlichen Daten*])<sup>†</sup>. It has been irreproachably expounded from two sides (H. Bergson, “*étendue concrète*” [*Matter and Memory*] and E. Husserl, *Lectures on the Phenomenology of the Consciousness of Internal Time*). Cf. also H. Conrad-Martius, *Zur Ontologie und Erscheinungslehre der realen Außenwelt*.<sup>‡</sup>\* But this primal “extendedness” of the sensory data, though not of the sensing [*des Empfindens*] itself, cannot be “compared”<sup>\*\*</sup> with the spatiality of a force field.

\* <sup>†</sup>, which, as far as I know, Bergson was the first to point out (“*étendue concrète*”). Later – and I believe independently of Bergson – Husserl, Scheler, and others noticed it.<sup>‡</sup>

\*\* <sup>†</sup> “identified”<sup>‡</sup>

86 Cf. P. Natorp, *Allgemeine Psychologie*, 1912.

87 <sup>†</sup> “become one of the *objects* of our cognition”<sup>‡</sup>

all cognition. In particular, I could not know that I am now thinking, or that I want something, or that I am outraged at something or opposed to something, etc. – and that it is precisely *I* who is doing all of this, and not someone else. Independently of what might be genetically more original – I or you or he<sup>88</sup> (as we know, it is sometimes claimed that we first reach the “I” through the “you”) – it is a fact that if we did not have any primal, direct experience [*Erfahrung*] of our “own” ego, we could also not understand the opposition of the I to the You and the He. We could then only have a completely negative concept of the I – through negating the You or the He. But as we know, there are  $\Gamma$  numerous  $\Upsilon$ <sup>89</sup> difficulties in attempting to understand how it actually happens that we can have a certain concept or any knowledge at all of our fellow human beings as subjects of conscious experiences. Most psychologists believe that there is no experience at all of the mental life [*Seelenleben*] of others or even of their egos, which, as we know, then leads to various confused theories of inference by analogy, of empathy, and the like. If it were really so, then the mere negation of something that is unknown to us from direct experience [*Erfahrung*], and is thus at least difficult to comprehend, could only afford us a muddled concept of the “I” – one containing no positive knowledge, at any rate. And yet it seems that we do possess such a primal, thoroughly positive, knowledge of the ego, and the only issue is to determine more precisely the sense of this ego.

[293]

As an additional bit of commentary on Natorp’s expositions, we need to note that there really is a difficulty with the reflective apprehension of the ego. That is to say, when I perform an act of reflection on my experience [*Erlebnis*], I no longer live in this latter act [experience]  $\Gamma$  as primally and actively, and am also not as immersed in it<sup>90</sup> as in the act of reflection that is just now unfolding, or as in some other act of consciousness at which no reflection of any kind is directed. Sometimes it is even claimed that we no longer live at all in the act at which a reflection is directed, and that it is [still] being effected only illusorily [*nur scheinbar vollzogen wird*]. But that is not true. An act of consciousness in which we would not live at all (or as we normally put it – that we do not experience) is altogether impossible and, as such, does not exist. Acts of reflection would then have to be directed at something that is not at hand [*vorhanden*]<sup>91</sup>. It is only true that there are various modes of – if

---

88 In conjunction with the discussion conducted in France in recent years concerning Husserl’s conception of the cognition of the *alter ego*, Jean Wahl posed the question in one of his lectures at the Sorbonne in early 1960 whether it is not the *We* that is initially given in primal experience [*Erfahrung*] out of which the “I” and the “You” is only first subsequently developed. I do not wish to deny that under quite special circumstances there is or can be a primitive experience of the “We”; however, it appears to me highly dubious that our knowledge [*Wissen*] or even our primal experience of the ego is first supposed to rely on this.

89  $\Gamma$  some very formidable  $\Upsilon$

90  $\Gamma$  with such seriousness and with such primacy, and am not as absorbed by it  $\Upsilon$

91  $\Gamma$ , which – as acts of direct experience [*Erfahrung*] would then themselves be impossible. There is no question, however, that we do perform such acts  $\Upsilon$

[294]

we may put it that way – presence [*Anwesenheit*] of the ego in the act just being effected. In other words, the ego can “live” or effect the act of consciousness in various ways, whereby the anchoring of the act in the ego effecting it can also differ. And it indeed already differs in various possible cases when no reflection at all is yet stirred or effectively directed at the just being performed act, but rather when the act is – as we say – just “straightforwardly” performed or experienced. The ego can be totally absorbed in the performance of the act. It is then fully consumed [*lebt sich voll aus*] in this act, whereas the act then spurts forth so-to-speak out of the center of [*zentral aus*] the ego. Yet the ego need not be engaged to such a great extent in the execution [of the act]. It performs it not so very primally and seriously, but rather, as it were, disinterestedly and – one might say – almost automatically, simply lets it happen, whereby a certain distancing (and possibly an “alienation”) from the ego of the act being “played out” develops there – yet, for all that, the ego does nonetheless experience it. The ego can on its own distance itself from the experience being played out without making it into an object [*Objekt*] of a reflection, or even of some aversion [*Aversion*] (which is also possible). Conversely, however, the ego can execute the given act of consciousness in full earnest and commitment [*Hingebung*] and can thereby itself get caught up [*sich erhaschen*] in this seriousness and engagement, or even have a reflective knowledge of it, without its presence in the act and the central experiencing of this act having suffered as a result. As we see, there are not only such multifarious modes of conduct and living of the ego in its acts, but there is also a concrete knowledge about this, which has its source in reflection (immanent perception) only to a relatively meager extent, and stems rather, generally, from a straightforward living-through [*Durchleben*]<sup>92</sup>. The situation that Natorp points out is indeed possible and even occurs frequently, but it is certainly not the sole possible mode of apprehending the “pure” ego. And in these other modes of experiencing, a direct access can be gained to the pure ego without the latter losing its primal, “characteristic-of-the-I” [*ichhafte*] subject-status in the execution of the act of consciousness, and [without] having to sink back into [the status of] a “content” or something given *as object* [*gegenständlichen Gegebenheit*].<sup>93</sup>

But there are various senses in which we speak of the “I.” We must now therefore get into this in greater detail:

---

92 I have already alluded to this living-through in my paper “*Über die Gefahr einer petitio principii in der Erkenntnistheorie*” [On the Danger of a *petitio principii* in the Theory of Knowledge] (*Jahrb. f. Philos.*, IV, 1921), but it seems highly probable that various authors had this living-through in mind much earlier (e.g. Franz Brentano – “inner awareness” [*das innere Bewußtsein*], H. Bergson – a concept of “intuition” [*Intuition*], but perhaps even already Descartes with his “*ego cogito*”). [In the fifth of his so-called *Oslo Lectures*, Ingarden also includes Kant’s *Selbstbewußtsein* as a precursor of *Durchleben*. Cf. Ingarden, R. *Gesammelte Werke*, v. IV, Tübingen: Max Niemeyer Verlag, 1992, p. 152. See Ingarden’s take on Kant in the corresponding note from the Polish on p. [298] below.]

93 [The entire paragraph was added in the German version.]

1. "I" taken exclusively as the performer of the act of consciousness, as the so-called "pure" ego. And this can indeed be taken in a certain abstraction as performer of just the given act and only it, or in full concreteness as the identical pure ego living in a stream of consciousness, which sustains itself as identical despite the continually unfolding multiplicity of experiences.
2. The "I" as the peculiarly structured center of the human person.
3. "I" as that which encompasses our entire essence, whereby the boundaries of this essence or of this "I" are still capable of shifting in a remarkable way. It can be the person in its full (but only mental or spiritual) characterization. But it can be "I" as the concrete, one of a kind [*einzig vorhandene*] human being, the psycho-physical, spiritual-corporeal being. Sometimes we also embrace with the term "I" the social role or function that we exercise at a particular time (I as father, as citizen, as judge or professor, etc.). At times it goes even further, so that we also include in the "I" the clothing we are wearing at the time, etc. But these are only ever farther-reaching circles that unfold around the center of the person or around the experiencing ego and that owe their character "of belonging to the I" [*ichhaften*] Charakter] only to this center or experiencing ego. Without this latter, this being would sink to the status of a thing [*einem Ding oder einer Sache*] which could be for someone object of this or that undertaking, but could never function as subject – of an action, of a mode of conduct, of an obligation or a responsibility. So the central phenomenon that must be investigated in its peculiar character is the "I" in the first or second sense.

[295]

The so-called "pure" ego is most intimately united with the experiences. It is no intrinsic [*reelles*] constituent (as Husserl says), but neither is it a non-selfsufficient moment of the act of consciousness (of the noesis), or of the experienced content (whether of the sensed or of the intended content<sup>94</sup> makes no difference here). It is, however, determined by the essence-dictated structure of the act of consciousness as a being that belongs necessarily to the act and to the stream of consciousness as a whole. Although as such it belongs to every act of consciousness, its being is not exhausted in the performance of this act, but remains as something identical in the transition from one act to another. It is a being that persists in time and through the transformations of the flow of consciousness, and is not sensitive either to the passage of time or to the complete novelty of every executed act; its being is not exposed to danger by any of that.

The structure of every act of consciousness is such that it is performed by an ego, that it has a so-to-speak "first person" form. I "think," I "perceive," I "see," I "love" or "hate," I "will" or "desire" – all of this transpires so as to be directly engraved in the form of act that "I" do it. Just as in the grammatical form of the verb, in at least some languages, the so-called "first" person is indicated directly, so there is a corresponding formal Gestalt in the mode of performing the act, that this act is

---

94 [To be consistent with his terminology, Ingarden would have to say here "... sensed content or of the intended Content..."]

[296] performed by the “ego.” This grammatical form is just a linguistic reverberation of the primal mode of executing every experience that cannot be executed in any other manner at all and that cannot exist otherwise than in this performance. There are *no* “you”-performances of the act of consciousness. From every act of consciousness that from my perspective is performed by a “you” exists only as performed by an ego (one that is different from me, to be sure, but like me in its existential form nonetheless). Except that this Ego [*Ego*] is for me precisely – as Husserl says – an *alter ego*. But this *alter ego* is still always an Ego, a primal act-executor<sup>95</sup>. In many languages this “I” is not explicated at all in the verb: *amo, cogito, volo*, and so on. Only when some special situation requires that it be emphasized, is this “I” first adjoined – as self-evident as it otherwise is that the acts of consciousness cannot be performed in any other way. And this is indeed valid even if the respective experience has a thoroughly passive character, if therefore something sensed, something undergone happens to “me.” But even if it is supposed to be only sensed, received or undergone, it must happen to “me,” impress itself on “me,” overcome “me,” etc. And all of “my” experiences (my acts of thinking, experiencing, willing, and so on) contain in their form that – if we may put it that way – index [*Index*] to the same “I,” which is at bottom a tautology since these experiences are “mine” precisely because I experience them, execute them. I am their executor, origin of being and bearer (in the sense that “I” sustain them in being while they transpire). I “live” in them, i.e. I have a certain way of being in them, I discharge myself [*wirke mich aus*] in them, and in them I gain that form of mode of being that we indeed call “self-awareness” [*Selbstbewußtsein*]. In effecting an experience, in performing an act of thinking or perceiving or loving, I am aware to “myself,” and this indeed not only of *what* I experience, *of which* I have a knowledge, but also *of me* as the one who experiences, as the one who thinks, loves, hates, etc. In the conscious experiencing itself an expansion of my self takes place; I discharge myself in my acts of consciousness themselves and discover myself in this self-discharging as the experiencer himself. I am precisely a self-aware being, and indeed a being that possesses his mode of living in the Gestalt of conducting myself vis-à-vis another by way of living [*Sich-einem-anderen-gegenüber-erlebnißmäßig-Verhaltens*].

[297] Because indeed the subject (the ego) is the existential source of conscious acts, because it governs and guides their performance, even if it only receives something in them, because it *lives*, develops, discharges, and unfolds itself in them, because in performing all of this it *knows* of *itself* as experiencing and achieving it all, and has knowledge in one way or another of *what* it experiences and *what* it achieves – precisely in this lies that peculiar function of “being a subject” for all of its own experiences. And in this is manifested that unique existential connection between the ego and “its” experiences – in the performance of which its life consists. To be sure, the ego need not always perform conscious acts, it need not always experience: it can be unconscious for a while, but it is first in conscious experiencing, in

---

95 ʘ just like “I” ʘ

the self-consciousness that unfolds in this experiencing, that its peculiar nature is fully realized. In the experiences it achieves the Gestalt of existence that is proper to it, in them it achieves the possibility of molding “itself” since in this is realized the first, though not sufficient, condition for self-formation: self-knowledge [*das Von-sich-selbst-Wissen*].

Conversely, though, no experience, no conscious act is possible without its being an experience, a mode of conduct, and a discharge of a wholly determinate ego. This belongs to the generic [*generellen*] essence (to its idea) of the conscious experience. This is predelineated in its general [*allgemeinen*] structure, in a structure that indeed specifies [*spezifiziert*] itself in such a way that the experience signals [*anzeigt*] a unique, individual ego. The experience can exist only as “its” act, “its” mode of experience, as an effective realization of the existential Gestalt of this ego that is potentially predelineated in its very self. An act of consciousness, an experience of one variety or another, cannot be *no one’s* experience. To put it another way: the act of consciousness, in virtue of the form that is essentially proper to it, is necessarily non-selfsufficient vis-à-vis the consciousness-ego [*Bewußtseins-Ich*], just as it is also tightly intertwined with the experiences with which it occurs together and to which it is proximate in time, which it follows or into which it is transformed – and is with respect to its form non-selfsufficient vis-à-vis the latter.<sup>96</sup>

But is the existential connection between the conscious act and the pure ego really so tight that the experiences are of essential necessity non-selfsufficient relative to this ego? Would it not be enough to say that the experiences are only dependent on the pure ego? – The experiences or the stream of consciousness and the ego would then comprise two selfsufficient entities vis-à-vis each other, hence two wholes in the absolute sense, albeit in their general essence such that the one could not exist without the other. We would still need to ask in this connection whether this dependence is mutual or only unilateral – and in particular, a dependence of the experiences on the ego.

[298]

---

96 We would still need to examine whether this non-selfsufficiency is absolute or unequivocally relative to a given ego; whether, therefore, a certain individual experience, in accordance with its essence, must be performed by only *one* quite specific individual ego, or whether it only belongs to its *generic* [*generellen*] essence that it cannot exist without being experienced by some ego. This cannot be decided yet. It is perhaps possible that only *some* experiences are such that they 「 can only be performed by a quite specific ego. For the moment we can confine ourselves to the generic thesis that it belongs to the generic essence of every act of consciousness to be necessarily performed by some ego<sup>7</sup>».

\* 「 are relatively nonselfsufficient with respect to a specific subject. For the time being the issue is only to ascertain that in its *generic* essence a conscious experience cannot exist (be consummated) otherwise than by being performed by some subject. In other words, that it belongs to the *general* idea of an experience that it is someone’s experience, some subject’s.<sup>7</sup>

Yet this does not appear to be true. For apart from a certain disparity of form that obtains between the stream of consciousness and the ego – a disparity to which we shall yet return – no such formal separation obtains between an experience (an act) and the ego performing it that they could comprise *two* self-sufficient entities. Although the experiences are not absolutely indispensable for the *existence* of the ego, they are at the same time not just some entirely *accidental* ʃ involvement [Betätigung] ʃ<sup>97</sup> that only happens to it from time to time in virtue of some external circumstances. On the contrary, they grow out of the ego as a natural consequence of its general essence and comprise the natural completion of its nature and mode of being. The ego can indeed – as follows from its primally experienced [erfahrenen] identity after a passing interruption of experiences – perform no acts of consciousness at all for a period of time. But it is then as if paralyzed and lame or atrophied. Yet it recovers its freedom and power over itself and returns to its perfection as soon as it lives consciously, and is therewith both open to the world surrounding it and present to itself in self-awareness<sup>98</sup>. This presence to itself [Selbstgegenwart] and this self-awareness make it possible for it to perform the deeds that are characteristic of the conscious subject (possibly, of the person). It can indeed exist for some time without performing these deeds, but it could not at all develop without them in accordance with its nature and the capacities nascently inherent in the latter. In consciousness, in self-awareness, in the inner transformations and deeds of the ego, we are dealing with something that falls within the existential scope and realm of possibilities of the ego, and not with something that lies *outside* of its very self – as do other conscious subjects and material, inanimate things.<sup>99</sup> Hence, the

---

97 ʃ action or process ʃ

98 ʃ [Ftn.] An essential function in the acquisition of this self-awareness is exercised by “living-through” [przeżywanie = *Durchleben*] the act, to which I tried to call attention in the paper “Über die Gefahr einer *petitio principii* in der Erkenntnistheorie” (1921), with the correction relative to the text of that paper that the participation of the subject in the living-through must be emphasized. It may be that Brentano had this “living-through” in mind when speaking of the “*inneres Bewußtsein*” [inner awareness]. A certain statement also appears in Fichte’s *Wissenschaftslehre*, which compels us to surmise that he was aware of the existence and peculiar nature of “living-through.” He introduces for it the expression “*intellektuelle Anschauung*” [intellectual intuition], emphasizing that this concept has nothing in common with the Kantian concept covered by this expression. On the other hand, the Kantian “*transzendente Apperzeption*” [transcendental apperception] may come into play here. ʃ

99 These deeds are quite variegated, and only some of them are such that they can or must be discharged or externalized in a corporeal [leiblichen] mode of human behavior. They can generally be directed either outwardly, in which case they relate to other living beings or to things, or inwardly – onto the consciousness-ego itself. They can be acts of love or of hate, acts of contempt or admiration, acts of humility, of remorse or of arrogance and obstinacy, of hope or despondence, of opening up or shutting down, and so on. These acts require certain capabilities on the part of the

consciousness-ego is not existentially self-sufficient vis-à-vis its conscious experiences in the sense that its existence would be, in accordance with its essence, a necessary *coexistence* with its experiences *within one* whole. If this were the case, it could not exist even for an instant without experiencing something. But from the opposite perspective, the ego would not be possible if it were altogether deprived of experiences throughout the entire course of its existence. They comprise a completion and articulation [*Vervollkommnung und Ausgestaltung*] of its very self in conformity with its nature, and precisely as an issue [*Ausfluß*] or a discharge of the ego are essentially non-self-sufficient vis-à-vis the latter. The form-differences between acts of consciousness and the ego indicated by this are by no means of a kind that would imply their comprising two mutually closed-off and self-sufficient entities. The possibility of developing and completing the ego through experiences of all the kinds that are performed by it, which is postulated by its essence, does nonetheless point to a distinctive belonging-together of the ego and the stream of consciousness, a belonging together which is transformed in the course of the ego's life into an essential materially founded, organic, inner connectivity of the ego and consciousness, whereby the degree and type of cohesion of this connectivity can still vary, depending on the ego and its manner of living. This is an entirely curious intermediate case between existential self-sufficiency and non-self-sufficiency that we shall call materially restricted existential self-sufficiency.

[299]

[300]

From the perspective of the experiences, this "connectivity" is much tighter, and indeed formally founded, for, as already remarked, the experiences – in virtue of their form as processes and in their growing out of the ego – are non-self-sufficient vis-à-vis the latter. The experience finds its indispensable completing components in the ego as its existential foundation. There can be no talk of a demarcation existing between the experience and the ego, for the very reason that every Gestalt of the ego's self-awareness achieved in the straightforward execution of the experience (not to speak of the possibility of a reflexive apprehension) would then be impossible. However, in emphasizing the absence of a demarcation between the experience and the ego, I am by no means trying to say that the existential connection between them – although it is very tight and follows from their essence-dictated form, and generally also from their matter – is

---

ego for their realization, and their execution leaves a trace on the ego performing them; it is "encumbered" by them, bears responsibility for what has been effected, is liberated or bound by them, it feels abased or uplifted by its own deeds, and the like. The ultimate inner construction [*Aufbau*] of the ego (its person) is intimately connected with the realm of possibilities of its deeds; it is the basis of the deeds as well as of their varied consequences. In the realm of its possible transformations, the subject is the creator of its own self. There would not be that Gestalt of its essence which is ultimately realized in its living were it not for its deeds and modes of conduct in the relations to the world surrounding it. Among the personalities of this century, it was Rainer Maria Rilke who saw this first – and most concretely – followed by Max Scheler, then Heidegger and the existentialists.

after all as intimate as in the case of the amalgamation of two non-self-sufficient moments, e.g. of the moment of redness and coloration, or of coloration and extension. The experience and its ego form contextures of material moments that are formally embraced and formally separated from each other since they differ markedly in their form. The ego is in its form an object persisting in time; the experience, on the other hand, just as a straightforward act of meaning as well as a complicated conscious operation or mode of conduct of the ego – such as an internal coherently unfolding aesthetic experience – is a temporal object in the narrower sense, thus, a process which in accordance with its general form finds its existential foundation in the ego, and even requires it, since its performance has the peculiar form of the “first person.” In addition, experiences are no mere processes that simply run their course, a mere happening – such as the motion of a physical body. They occur in two different variants: they either comprise an enduring, a *passive* experiencing by the ego in certain situations that force it into passivity, into suffering *something*, or they are on the contrary an *active* behavior of the ego, in which case they are operations, involvements, acts of the ego in which something is brought about, and in particular – realized. In both cases they are in accordance with their essence impossible without the ego upon [an] which they are performed or out of which they grow out as a consequence. In the first case they comprise a mode of appearance of the ego’s *enduring* an action by some factor that impresses itself on it and is transcendent to it – but reaches it nonetheless. Now, whether the ego merely senses something thereby or also undergoes something, or is transported into a joyful or even happy state, the unfolding experiences are thereby only possible and intelligible as modes of the passive behavior of an ego. Without this ego they would be altogether impossible and senseless, or a completely unintelligible phenomenon. Undergoing something without someone who undergoes it – what would that be? But the ego is to an even higher degree a completing factor of the experience when it is a consciousness-bound externalization or even a consciousness-dictated form of the ego’s engagement, when these<sup>100</sup> are the ego’s operations or deeds. The ego is a *doing*, transacting subject, and indeed it is “doing” something both when it is merely striving to cognize something, to understand it or to unravel through perception the peculiar characteristics of the perceived, and when it loves or hates someone, or when it attempts to realize something, or, finally, when it makes a judgment about something or when it assesses the value of something, holds it in esteem. The doing, transacting subject (ego) is at the same time not only a something that brings forth and must bring forth the corresponding “experiences” (acts of consciousness), should they exist at all, but also something that confers on all these “operations” and acts their concrete Gestalt and their inner *sense*.

[301]

---

100 [“... wenn dasselbe die Bewußtseinsäußerung oder auch die Bewußtseinsform einer Betätigung des Ichs ist wenn sie...” “These,” in order to make sense in this sentence, must refer to ‘experiences’ a couple of sentences back.]

They would therefore be impossible in their existence, their course and their accomplishment, without the ego. Both in terms of their form and their matter they prove non-selfsufficient vis- à-vis the latter.

Thus it is natural that the ego and its experiences are differentiated from each other in the organic whole that they comprise, in their intertwining, indeed in their form, and yet not in such a way that there could be a sharp boundary, a division, between them. It is both of their structures, which so-to-speak fit each other, that are in the first instance decisive for their intertwining; but, as already noted, it is also the *material* determination of the experience that decides concerning the special *manner* and cohesiveness of this intertwining, since it [experience] bears the trace of the basic peculiar characteristics of the ego and brings them to expression, and since, on the other hand, the ego is also not insensitive to which experiences have been unfolded by it – and how. However, the deepest disparity that obtains between the ego and its experiences, which does not allow an amalgamation such as that between redness and coloration, inheres in every experience comprising a pure and sheer phenomenon, a pure phenomenal surface so-to-speak, and therefore something that is fully exhausted in phenomenal moments and is in this sense a purely “immanent” product [*Gebilde*]<sup>101</sup>, whereas, in contrast, the ego does indeed appear in phenomenal moments, and in particular, finds in the experiences its phenomenal expression, even though the latter remains within the sphere of immanence, but despite this – in virtue of essence – itself *trespasses* this purely phenomenal sphere. It does not reduce itself to the phenomenal surface; it has its essence-dictated existential depth and can therewith not be contained in the sphere of immanence. It is precisely for this reason that it comprises a *transcendent* vis-à-vis the phenomenal moments in which it attains to appearance<sup>102</sup>, and vis-à-vis the entire stream of consciousness. This transcendence is wholly unique, and consists of two moments. The first – as already established in the preliminaries and entirely in the spirit of Husserl – inheres in the ego’s not being any kind of moment or constituent of experiences, and secondly, it has an existential depth (or if one prefers: a bulk [*Volumen*]) that necessarily forces it to go beyond the phenomenal surface. Bound up with this is the circumstance that the ego is determined by the form of the experience as something that belongs to the experience essentially.<sup>103</sup>

[302]

---

101 Only for this reason can it be grasped in an “immanent” perception.

102 I am obviously not forgetting that the *manner* in which the ego attains to appearance *differs* completely from the manner in which, for example, real, especially material, things “appear.” But it is impossible to show this here in detail since we would thereby leave the field of ontological considerations and have to transition into epistemological problems, which would first have to be appropriately prepared.

103 The transcendence of the ego has been repeatedly emphasized by Husserl himself. It was often discussed afterwards. As early as the 1930’s, J. P. Sartre published an article entitled “*La transcendance de l’Ego*” in *Recherches Philosophique* (Vol. VI, pp. 85–123) [*The Transcendence of the Ego*, trans. by Forrest Williams and Robert

It is therefore not possible – as a result of this entire deliberation – to conceive of the ego as something that could be fully contained in the sphere of immanence. Neither is it exhausted by being the “point of origin” of acts – or a mere “pole” of the stream of consciousness.<sup>104</sup> It also cannot be regarded as a transcendent “object” in the way that every material thing is “transcendent” vis-à-vis the perceptual experiences [of it]. Such a thing is not *conjoined* at all with the perceptual experiences in which it comes to appearance – and all the more so not in virtue of essential necessity. As has often been correctly stated in epistemological analyses, it could altogether not exist even though nothing were to change in the manifolds of appearances in which it is given.<sup>105</sup> In contrast, there is no such possibility for the pure ego, for the ego which is bearer and necessary existential foundation of the experiences effected by it. In the latter case a necessary connectivity founded in the form of

---

Kirkpatrick, Noonday Press, N. Y., 1957], and this with a clear-cut polemical aim at Husserl, although this opposition is not as great as Sartre seems to think. Additional works on this theme have appeared in recent years, such as “Some Remarks on the Ego in the Phenomenology of Husserl” by B. C. van Peursen, “The Empirical and Transcendental Ego” by M. Natanson, “Man and his Life-World” by J. Wild (all three in the volume *For Roman Ingarden, Nine Essays in Phenomenology*, S’Gravenhage, Martinus Nijhoff, 1959), and by Paolo Caruso, “L’Io transcendentale come ‘durata esplosiva’” (*Archivio di filosofia, Husserliana, Tempo e intenzionalità*, Padova, 1960). Finally, a work by J. Tischner written in Polish (1964). This whole discussion could obviously not be taken into account in the above text (which in any case originated prior to January 1944). Now, however, at the time of my preparing the German version (1964), I cannot go into it here since that would take me too far afield from the course of our considerations. Perhaps it may be possible for me to go into it elsewhere.

104 We can of course – should we consider it useful for certain theoretical aims – form such an *abstract concept* of the “pure” ego, but we must then be quite clear that the correlate of this concept is only precisely an *abstract entity* [*Abstraktum*] that can never itself exist in this abstractness [*Abstraktheit*].

105 In stating this I am not yet resolving the idealism/realism problem. On the contrary, as the reader may recall, this fact was the point of departure for laying out the entire controversy. It can also be stated without its being necessary to go beyond the realm of knowledge afforded us by the collective manifolds of appearances in which the perceived thing “manifests” itself. Husserl would say here that it belongs to the *sense* essentially proper to sensory experience that what is given in it, hence the perceived thing, is “transcendent” in relationship to the empirical experiences [*Erfahrungserlebnisse*] in the sense that it comprises a second closed-off whole, thus can also not exist even though the corresponding experiences do. This claim is also to be found *expressis verbis* in *Ideen I*, p. 86, which presupposes (tacitly) the particular concept of transcendence which I have characterized more precisely in preceding analyses (§ 46) as a sharper form [*Gestalt*] of structural transcendence.

the experience prevails between the experience and the ego.<sup>106</sup> However, the “pure” ego’s being in fact the indispensable “source” of the consciously executed acts does not yet entitle us to regard it exclusively as this source. This is even forbidden us by a fundamental formal-ontological truth: No individual existent can, consequent to its essence-dictated form, be fitted out with only *one* material moment – hence, in our case, with the “being-the-act’s-point-of-origin” – but must rather, should it be able to exist at all, be fitted out (determined) by an unconstrained multiplicity of material moments (properties and nature) that are tightly bound together. There is therefore no doubt that even the “pure” ego – despite its unique essential quality [ *Wesenheit* ] – could not exist without such a multiplicity of determinations. The only question is what determinations these are and whether these determinations stand in a necessary connection with the function of the ego “to-be-the-act’s-point-of-origin,” and – like in the case of the real person – are not first constituted as correlates of corresponding manifolds of experiences [ *Erfahrungsmannigfaltigkeiten* ] and of the phenomenal aspects that are immanent to them. Here too we have already pointed to a number of such determinations of the ego. Thus, for example, the pure ego abides in time – and indeed as the identical subject of the stream of consciousness, but then as the subject that executes the individual experiences [ *Erlebnisse* ]. The ego is also never divested of a stance [ *Stellungnahme* ] – whatever its kind – vis-à-vis the objects surrounding it, experienced objects in particular, as well as vis-à-vis itself. These stances transition into one mode or another of the ego’s conduct, which unloads itself in suitably configured<sup>107</sup> acts of consciousness. The consequence of executing them is – as Husserl already stated with full conviction – the origination of a multitude of new determinations of the ego (these are the Husserlian “habitalities”). They do not characterize the ego permanently, but are rather subject to certain transformations that depend on the experience-manifolds which develop in the course of the given ego’s life. These transformations once again make their imprint in corresponding new determinations of the ego. In all of this is expressed what we have termed the ego’s existential depth [ *Seinstiefe* ], with which it necessarily reaches out beyond the sphere of immanence of the stream of consciousness – and this individual articulation [ *Ausgestaltung* ] belongs to its necessary essence.

[304]

As we can see, despite all formal disparities between the ego and its experiences, such far-reaching and tight materially determined connections obtain between the stream of consciousness and the ego that any attempt to separate or even sever them from each other would not only entail deep changes in both these “sides” of the conscious being, but would also have to lead to products that would in themselves

---

106 R. Descartes already knew this, and said it expressly by declaring: *cogito, sum* – except that the *basis* of this necessary connectivity was not brought out into the open in Descartes. The concept of the ego is also not worked out to satisfactory clarity in Descartes.

107 [Reading *gestalteten* for *gestellten*.]

be mutilated and unintelligible. To the person wishing to cut the stream of consciousness away from the ego, and restrict the latter solely to moments that can be encountered immanently, that stream would have to appear as a truncated, and in many cases also unintelligible, product that would induce us to ponder some unexpected “teleology.” It would also be a product in which the “peculiar ‘first person’ form of execution”<sup>108</sup> would have to be overlooked, or, if giving it any attention, we would at least have to not draw the corresponding consequences from its presence. It would be no different with the “pure” ego cut away from consciousness. Such a truncated consciousness would at the same time make it impossible for us to understand, strictly on the basis of moments of a consciousness conceived as so mutilated, everything that exists and is in one way or another transcendent to consciousness.

It was in this manner that the relation and existential connection between the stream of consciousness and the “pure” ego was showcased on the basis of their mutually well-suited form. Our result is to a certain degree in agreement with Husserl’s conception in the *Formal and Transcendental Logic*, although our substantiation of it seems to me to go beyond what is given in Husserl’s book<sup>109</sup>, since we were able to make use here of certain formal-ontological insights. But will this kinship with Husserl’s position also bring us to accept his transcendently idealist decision? A long path of reflections still awaits before we can make such a decision. For the moment, other problems arise that may not be dodged, and we must deal with them now.

b) *The Stream of Consciousness and the so-called “Soul”<sup>110</sup> (the “person”).* From now on, in speaking here of the stream of consciousness, I shall always have in mind the *whole* in which can be distinguished, on the one hand, the flux of the experiences themselves and, on the other, the peculiar transcendent entity [*Transzendenz*] bound up with that flux – the pure ego of these experiences. The question that arises is whether the whole structured in this way already comprises an existentially self-sufficient object that is bounded-off on all sides. Must not this object in turn be supplemented by some factor, in particular by that interconnection of properties and other existential determinations that we have in view when speaking of the “person” or of the human “soul”? Or is it perhaps the other way around? Are the person and the stream of consciousness – in the sense put forth – not one and the same? And is in turn the “soul” and the human person not one and the same?

It may suffice to recall the well-known slogan of the positivist psychologists – “psychology without soul” – in order to question whether something like

---

108 “‘first-person’ structure of acts”

109 Following the publication of *Ideas II* it became unclear to me how Husserl really conceives or has conceived the pure ego. For in *Ideas II* he appears to regard this ego as something *immanent* to the stream of consciousness. But perhaps this is just a temporary misunderstanding or an imprecise formulation that stems from the editors of *Ideas II*.

110 [*Seele*: also sometimes translated as ‘spirit’, or ‘mind’. My choice is dictated by Ingarden’s allusion to “*Psychologie ohne Seele*” which appears to be universally rendered by ‘psychology without soul.’]

“soul” or “person” can be identified with “consciousness”<sup>111</sup>. What they have abandoned, or what they at least did not wish to interrogate either vis-à-vis its existence or even its properties, because they were afraid of lapsing into a bad “metaphysics” – that “soul” – was precisely something that projected beyond the “phenomena” [*Phänomene*], beyond the “mental phenomena” [*psychische Erscheinungen*], i.e. beyond the conscious experience [*bewußte Erlebnis*], and hence according to the positivists’ conception was supposed to lie on the other side of “experience” [*Erfahrung*], as if it could not in any way register or “manifest” itself in mental “phenomena.” And since they in principle believed only in so-called “experience,” they denied the researcher the right to go beyond what can be experienced [*das Erfhrbare*] (in the sense named above). But what they did recognize, and saw as possible to investigate without falling into “metaphysics” in the process, were those “mental phenomena,” or, in our language, those experiences of consciousness which were taken by positivist psychology under an aspect in virtue of which they were supposed to be real occurrences within the real world and be causally conditioned by the processes transpiring in the material world. It is well known what this psychology extracted from the total composition of the experience and of the stream of consciousness, what it passed over without giving it any attention, and how obliquely it interpreted the structure of the experience and the interconnection of experiences, and this need not be developed here – but also should not be forgotten. It is also important in our context that every ego as subject of experiences, or as the something identical [*das Identische*] in the person, has been abandoned since Hume’s *Treatise on Human Nature*, or has been reinterpreted – as in the case of W. Wundt, for example – into the unity of the stream of consciousness. To be sure, the power of the facts – despite all power of the consciously fostered requisites [*Postulate*] (so as not to say biases) – is so great that one could not after all consistently hold out in this position. One shortly came to accept alongside the mental “phenomena” and the material processes, and in particular physiological processes that transpire in the human body, something else still that went beyond the processes of consciousness – namely, the so-called mental [*psychischen*] dispositions – “dispositions” or, as it was also put, certain “capacities” to have specific experiences or (as it was also expressed) certain “concatenations of presentations” [*Vorstellungsverknüpfungen*]. What or who was supposed to have these dispositions was actually not clear, since the subject in the sense of a “bundle” of “ideas” (presentations) could obviously not have them, and there was nothing else apart from the physical body (or the brain) that could exercise this function<sup>112</sup>. However, since those dispositions were indeed supposed to be “mental” and not “physical” or bodily [*leiblich*]<sup>113</sup>, it would surely

[307]

---

111 “the stream of consciousness”

112 “[Ftn.] And so there were occasional efforts to conceive of those “dispositions” as a certain purely physiological fact. But that was an extreme position which for the most part did not hold up.”

113 “physiological”

be difficult to link them to the brain or to some other part of the human body. So the “soul,” which was already unceremoniously ousted, had to somehow be surreptitiously reintroduced in order to exercise the function of having “dispositions.” If one did not wish to admit this openly, the only remaining options were to regard them as either distinct determinations of the body [*Leib*] or simply convenient hypothetical conceptual structures, which – fictitious as they might be – do nonetheless promote getting better oriented and deploying certain regularities that come to light in the domain of “mental phenomena.”

Regardless of how this whole conception of mental dispositions were to turn out, it is interesting that even a programmatically drawn up psychology “without soul” could not after all make do with the domain of conscious episodes [*Bewußtseins-Verläufe*] alone, and had to reach – even if only hypothetically – to entities that were supposed to help it understand the facts and regularities within the domain of conscious episodes. The sphere of these entities comes into consideration when we see ourselves compelled to speak of a “soul” or of a human being’s person. Let us pursue this, of course without wishing to engage here in any empirical science and also without getting encumbered with various (in the good or even in the bad sense) metaphysical or religious convictions. What is decisive is whether within the realm of experiences themselves – in the manner of their execution, in the mode of their interconnection, as well as in the Content of at least some of them – phenomena do not occur that would lead us out beyond the domain of experiences, beyond the stream of consciousness itself, and point to something that in view of its sense cannot be simply taken as something “physical” or “bodily” and which at the same time is or appears to be intimately connected with the experiences.

While dealing with experiences for the first time (§ 64), we already had to declare that the experiencing subject which perceives the same object on multiple occasions must satisfy certain conditions that take it beyond the sphere of the experiences themselves, and that it is in a way situated on the boundary of two realms of objects: the realm of what is inherent to [*liegt im*] the stream of experiences itself, what is immanent to the experiences, and the realm of what is transcendent in relationship to the experiences – yet belongs not to the object [*Objekt*], but somehow to the subject. In particular, the perceiving subject must have a memory that enables it to identify the object just then being perceived with the one perceived prior. This memory is, as we know, one of those “dispositions” of “empirical” psychology. The number of such “dispositions,” capabilities, or, as was also said, “capacities,” that can be found in the human “soul” – the capacity to judge, to think, to will, and so on – is legion. They are somehow contained or anchored in it. Can this soul be regarded as nothing other than just a “bundle” of such capacities, as was done by the so-called “psychology of capacities” [*Vermögenspsychologie*] in the 18<sup>th</sup> century, and which at bottom was even done by Kant – despite his doctrine of categories? This appears to be neither clear nor correct, nor even possible. But before we proceed to examine this question let us also note that an oft occurring interpretation of the concept of “disposition” or of “capacity” needs to be eliminated. Such a capacity should first of all not be understood in the sense of a purely practical, *conceptual abbreviation*

[308]

which is posited for the sake of convenience in lieu of a manifold of certain experiences or of certain regularities of their occurrence. Even notwithstanding the usefulness of such linguistic abbreviations, it is not a linguistic construct that we are concerned about when we ascribe to a mind-endowed individual a capability or a capacity, a talent for something. Nor should something purely *potential* be understood by it – some pure or empirical *possibility* of something. It is of course possible – with the acknowledgement of certain circumstances – to determine in advance certain possibilities for the occurrence of future experiences on the basis of some [current] manifold of them, or on the basis of the regularity of succession or coexistence that shows up within the scope of the latter. These possibilities can be substantiated for better or worse by what is effectively occurring, they can be of various kinds and have different “magnitude” – but none of this has anything to do with a capacity possessed by a person.

If we attempt to clarify the concept of mental capacity in the spirit of what inner experience [*Erfahrung*] (but also observation of others’ behavior) tells us about it, then we must return to the old conception of mental *powers* that are *actively* present and exert an effect [*aktuell vorhandenen und wirkenden*], serious as the reservations raised against the concept of “power” by the positivist critique may be. For it is one question whether such powers *in fact* exist, which is not for us to decide here since we are not at this time carrying out any sort of analysis pertaining to facts, but another altogether what *sense* and what *mode of being* should be assigned to a “power” (or capacity) that is manifest in various modes of conduct and experienced [*erfahrenen*] by us. And here it seems that, if we are to understand at all correctly what such a “capacity” is, it is not the possibility-character that must be allotted to it, but rather the activeness-character [*Aktualitätscharakter*], the character of an *effectual being* [*effektiven Seins*]. We *experience* [*erfahren*] in ourselves the presence (in the character of an *effectual being*, of some *real entity* within our very selves) of a particular capacity, of a particular sort of *active* [*wirkenden*] power within us, when we “catch it in the act” while making the effort to complete some concrete task. Also the opposite experiences – in which we sense in ourselves an incapability, an absence of power to do something quite specific, and find this defect unpleasant – can be drawn upon in this setting to clarify the issue. For example, we try to recall the name of one of our acquaintances or some important fact – but we do not manage it. Then we have a presentation not only of this failed attempt, of this “in-capability” [*Nicht-Können*], but rather we also at the same time sense within us a peculiar fatigue, a state of exhaustion. In a different case we try to understand and grasp correctly a difficult problem and to find paths toward solving it, and the manner in which this succeeds at the same time gives us the distinct awareness of our capacity to achieve and of our actual intellectual power. From the state of a certain intellectual blindness in which to begin with everything appears to us to be blurred and immersed in an almost unbearable darkness, we gradually transition into a state in which the fuzzy states of affairs become more and more differentiated and distinct, and in a certain way come to be closer to us. We sense along the way that this does not simply happen on its own, or that we merely happen to “succeed”

[309]

(whereby we would be merely witnessing the “succeeding” passively), but we feel rather that we bring about these changes – by harnessing in ourselves the readiness to grasp and by activating the power of reason. It is in the outcome that the truly *active* and *efficacious* power of understanding and of grasping is disclosed. That of course is not always the case.

- [310] How often it happens, in contrast, that a difficult question really gets cleared up in a single stroke – as if by itself! But at the same time we sense that it was not the outcome of our intellectual effort, but only – as we rightfully say – a “stroke of luck”; something just “came to mind” without our having contributed anything decisive towards this through our active engagement. It is indeed these different cases – of a failed attempt, of the “lucky happenstance” or “stroke” and, finally, of the *achievement* accomplished by our own selves – that are very instructive when the issue is to come to grips with the fact that the concept of our intellectual “power of cognition” is not the result of a *hypothetical concept-formation*, which can be convenient in theoretical deliberations and whose truth-value would first have to be somehow tested, but rather also of what in our concrete conduct attains to *intuitive experience* [*Erfahrung*], an experience that is just as convincing as, say, the straightforward external sensory perception enacted in favorable conditions. The inner experiences in which we sense in ourselves a *change* in our intellectual powers – hence, when we feel, for example, how fatigue or exhaustion begins to come over us, or when, precisely in the opposite direction, an increase in our achieving capability registers on us directly after a period of fallowness – lead in the same direction. And we indeed feel something like that before we gain our bearings with regard to this on the basis of the better or worse results of our cognitive activity. Analogous facts can also be demonstrated in the field of artistic activity. I am not thinking here of the processes of artistic *creative* activity – very difficult to access analytically – out of which new great works of art originate, although there also is, or may be, a disclosure of special creative powers in these modes of conduct. I am thinking here of much more easily accessible cases – the performance of a musical work by a virtuoso, for example. And what indeed matters is not the arduous process of technical training, but rather the phase where the technical, in a certain sense mechanical, difficulties have already been overcome (where therefore certain “fingerings” have already been inculcated and brought to mechanical perfection), and only now is it a matter of realizing a truly artistic, masterful performance of the work. It is here that our *intellectual capability* is first displayed. A poetic power, if we may put it that way, awakens in us – under what circumstances, that is a difficult issue which is often impossible to explain – to confer a brilliance and a splendor on the performed work with which it could decidedly affect the listeners and lead them to a co-creative reception. This “poetic” force – the power unfolding in us of the feeling that enables us to overcome all difficulties and allows us to realize the work in its unique concretization – is something that we *experience* [*erleben*] *in ourselves* without giving it any special attention. We sense that we can achieve certain accents, effects, mood characteristics, in which the whole excellence of the work becomes manifest, but in which also our whole power – the intensity of our feeling, the
- [311]

swing of fervor and submission, the power, finally, of our secure mastery of all the reproductive and creative means that are available to us – attains intuitive expression. We are not at all reflectively oriented towards this, as if we meant to unveil all of this in the interest of theory. On the contrary, we experience it so-to-speak altogether involuntarily. But this involuntariness, this catching a glimpse of our power only in passing, is something of which we are quite clearly aware, and this awareness, what we often call the primal “feeling” of our power, makes us happy. Just as we feel deeply unhappy when we not only fail in the attempt to accomplish something, but also become expressly aware in the process that it is not the difficulty of the task itself that is to blame, but rather our own ineptitude, our powerlessness, a temporary exhaustion or – worse still – simply a complete lack of “talent.” Just as during the playing of a composition we feel that our power of realization *is growing* and makes everything easy for us, so in some cases we feel not these changes themselves but something that lies at their basis and only manifests itself in them: our concrete, peculiar *mental reality* [*psychische Realität*]. Equally instructive are the opposite cases, where, say, following an intense strain we suddenly feel fully exhausted. We eventually attempt to repeat this same achievement – because the circumstances demand it of us – but there is nothing doing. We then feel not only powerless, or better put in a positive light: weak, but rather – which is something quite remarkable! – we feel as if we were somehow *absent* [*abwesend*]. We knock, as it were, at the door of our selves, but there is no one to answer “us.” We frequently arrive at the phenomenon of such an extinction of power – at the disclosure of a certain, often scary, emptiness – in a wholly unexpected way. From the standpoint of the theory of associative acquisition of “dispositions” through repetition and practice, these facts are completely inexplicable. On the other hand, it is precisely these facts which are capable of convincing us that it is *not at all* those putative, hypothetically assumed “dispositions” that are at issue in the case of the mental powers now being discussed. According to the well-known psychological theory, the strength of the disposition *grows* in the wake of continually further repetitions of the exercises. The more one repeats the performance of a work, the better one is supposed to play it, for the stronger is – according to the theory – the disposition to do so. And this is perhaps not so entirely wrong if only a merely mechanical “finger-readiness” is involved. But in the case of this finger-readiness it is the physico-physiological changes which occur in the organism as a consequence of the training, i.e. of the repeating of certain “exercises,” that play the decisive role, although even here an “overtraining” (and certain backlash effects [*Rückbildungen*]) can take place. However, this has little to do with intellectual power or lack of it. It is something completely different from bodily capacities, although we do not mean to say with this that these various states of affairs are independent of each other. Whereas the so-called dispositions are something that is to be theoretically *inferred* with greater or lesser probability on the basis of certain episodes of behavior, the

[312]

mental power – or weakness, or the changes in the growth and decline of an extant mental power – is something that is “felt,” that is *experienced* [erfahren].<sup>114</sup>

[313]

Yet one should not think that such powers are involved only in the realm of cognition and artistic activity. In our daily, practical life, and especially in our moral life, our intellectual powers and weaknesses are manifest in just as distinct and convincing a manner as on the terrain of cognitive activity. The power with which we love something or someone – i.e. not the power of love itself, but rather the power that manifests itself in our love (of a human being, but also, and to an even greater extent, of an ideal in the realm of the ethical or patriotic) and makes us capable of overcoming all obstacles, that enables us to persevere in the face of all antagonistic powers and dangers, and to not allow or commit a betrayal of this love – is a peculiar mental reality within us that differs thoroughly from both the experiences themselves and from our bodily capabilities. Our “moral” fortitude, displayed (to us or to others) through the course of our practical life in overcoming various hostile forces, the strength not to fall, though it would have been easier to capitulate, the fortitude to expose our life to danger or even sacrifice it in order to uphold our ethical ideals – these are all realities [Realitäten] that manifest themselves to us in their active mode [Aktualität], in their efficacious [effektiven] being itself, realities that we and our fellow humans all reckon with in our concrete, practical course of living, and adopt a stance [toward them] that corresponds to the trust we nurture toward these powers or to our distrust in their authenticity and indomitability, adapt our behavior to that [stance] and put in play our own powers – or, to the contrary, desist from engaging in the matter.

Were all these experiences illusions – some fancy, or simply mere theoretical, hypothetical assumptions – then a large portion of our real life would have to be not only unintelligible but also quite impossible, because the disbelief [Unglaube] living in the background would make us incapable of being proactive [wirklich tätig] in situations that require of us the utmost gravity and exhort us to throw everything into the balance.

These powers that lie within us, in our “soul” – powers that spring forth from the latter, that develop, grow or are depleted, powers that discharge and play out in our deeds – do not, however, comprise all that lives, is, or passes by in us. To put it another way: our soul cannot simply be regarded as a set of such concrete powers – be they purely “spiritual” or merely vital. Perhaps they make up the core or even the ground layer of our existence, of our essence. But they cannot be identified

---

114 The problem of the epistemic efficacy of this experience is of course one that cannot be indifferently circumvented – a problem correlative to the question, which for a long time was at least recognized as a problem, concerning the efficacy of the so-called outer (in particular, sensory) experience. But there are no grounds for settling this problem in a *negative* sense in advance, without a suitable epistemological investigation, or for overlooking altogether the existence of such inner experiences, which are not at all to be identified with a reflection on ensembles of experiences [Erlebnisbestände].

with the soul itself. Not only does a certain hierarchy or order obtain among them, but there are also various kinds of existential interconnections and dependencies between them, as well as polarities – so that one of these powers really excludes some other. There are *conflicts* between the powers residing in our soul that appear to play out in us *realiter* and that sometimes oppress us, whether we want it or not. These are all facts that are in the order of the day of daily life, and whose artistic representation in literature is the daily bread of dramatists and novelists<sup>115</sup>, but they have hardly been elaborated and clarified theoretically.<sup>116</sup>

However, whatever else might be said about this after a critique or further elaboration of the states of affairs, one thing appears to be certain: namely, that the spiritual “powers” indicated here have as their basis a much more primal mental entity which first comprises the genuine kernel of what we call our self, our “ego” – in a sense different from the one already dealt with, but which nonetheless is not without a deep connection to that previous one. From this kernel, from this primal soil, those powers about which we spoke thus far draw their being, and in it they grow: their sprouting forth precisely from this soil enables us to say of all of them that they are “our” (or better expressed in the singular: “my”) powers. But none of them comprises my self, *is* this self, the ego. “I” as person, this mental reality that cannot be denied away and is not reducible to my experiences and their pure ego, is something incomparably more original, and at once wrapped up in itself and usually concealing itself more deeply, than the mentioned powers, and of course, than the experiences themselves. This ego that I *am* in the genuine, original sense is fitted out with various properties and peculiarities that constitute “me” and belong to my ultimate individual nature. However, these “I-bound” [*ichhaften*] properties are partially of a generic type, which characterize me and many of my fellow-men as being human and in a certain way constitute my “general” essence, but partially of a kind that accrue to me and only to me, and specify me in such a way that I

---

115 A writer who knows how to *unveil* the tangled threads of frequently hidden spiritual powers is Joseph Conrad in many of his novels. His predecessor Dostoyevsky had a good understanding of this. But at bottom every great writer does so – starting from the great Greek tragedians up to our day – with greater or lesser unveiling power.

116 The basis of this fact is that on the one hand a theoretical analysis of these states of affairs – even if it were to be realized only in descriptions – meets with serious difficulties, especially when it is a matter of shaping an adequate and unequivocal language. On the other hand, it seems to me that it also follows from the various setbacks suffered by psychology, as well as from the fundamental orientation of positivism, which generated a deep skepticism along these lines that makes it impossible for researchers to really lend their ear to the experiences [*Erfahrungen*] transpiring in them and to exploit them for scientific activity. In time one learns to be blind and deaf just so as not to fall into error, from which the greatest errors result, the greatest because their source – precisely the blindness, the not-willing-to-experience – is regarded as a virtue.

[315] thereby become a unique, unrepeatable individual.<sup>117</sup> The mere notion of a double of me, of a doppelganger, a second (my) ego, then appears to be quite absurd. In their collective ensemble, and owing to their being intertwined, these properties appear to lose their distinctness [*Besonderheit*]. And when they begin to separate out [*sich abzuheben*], it is as if they had come to be dispersed or differentiated through a prism, whereas in their original state they coalesce into the ultimate nature that constitutes “me,” in my very self, a nature that in its matter comprises a simple, at bottom completely indefinable, quality – a *haecceitas*. It is hardly possible to call it by a name that would really be adequate in its sense and that could be “filled out” by this quality. One could argue that it is precisely for this reason that “proper names” were invented, the entire function of which is to *point out* the respective human individual who is endowed with that simple, indefinable constitutive nature that cannot be analyzed. That nature discloses itself to us only relatively seldom, whether in our inner experience of ourselves or in direct comportment with other human beings (persons). It flashes up only for an instant before immediately concealing itself again in the depths, and making its mark indirectly in the guise of this or that “character trait,” and therewith also coming to appearance. One could argue with some justification that we almost do not know ourselves in our ultimate, constitutive individual nature, that – in the sense of something clearly and undeniably given – we are almost alien to ourselves, even though – or, better put, precisely because – we are in the full sense we ourselves: that constituted in its nature, unique, unrepeatable, “mind-endowed [*psychische*]<sup>118</sup> individual. But still more: we do not rightly understand ourselves (and just as often also others) even if at certain moments of our lives our ultimate individual nature is revealed. For this nature is precisely something that is alien to “me,” almost incapable of being grasped in its primacy and uniqueness. When it reveals itself to us for an instant, we are astonished and speechless that that is *the way we* really are.

[316] The single peculiarities and features of our self appear to us relatively much more frequently, especially those that are closely linked with the powers that manifest themselves to us and are active within us (or even outwardly). However, we ordinarily capture these peculiarities linguistically under the aspect of the ego’s modes of conduct or experiences, instead of grasping them directly in their distinctiveness [*Eigentümlichkeit*] (in their matter). As an example we can cite the following adjectives belonging to the various basic categories that determine the mind-endowed individual under the aspect of one of its peculiarities [*Eigenheiten*]: thus, for example, from the category of disposition: frivolous, serious, cheerful, gloomy, secretive, open, nervous, calm, passionate, “cold,” sensual (teeming with sensuality [*voll Sinnlichkeit*]); from the category of willing: obstinate, weak- or strong-willed, despondent, determined, flexible, embittered; from the category of intellectual faculties: ingenious, smart, with an effortless, agile intellect, quick to understand, dull,

---

117 Husserl utilizes for this the expression “the real [*reale*] ego.” Cf. *Ideen II*, pp. 110 ff.

118 “psychophysical”

bigoted, stupid, intelligent, gifted, talentless (e.g. in music or drawing, etc.); from the category of “morals”: good, bad, evil, spiteful, vindictive, fair, sincere, false, noble, dignified, egoistic, altruistic, brave, cowardly, clean, dirty, “pig,” rascal. When we ask why someone is named as he is, the answer we almost always get is because he behaves in such and such a way, or conducts or is used to conducting his affairs in such and such a way. For example, we say that someone is frivolous because he comes to a decision flimsily and without any pondering, and changes it just as flimsily, that he undertakes dealings without worrying about the consequences or without considering whether he can cause someone harm as a result. Someone is obstinate because he stands by his actions in the face of all better counterarguments with which he is presented, just so as to have it his way. Someone is stupid because he is incapable of comprehending issues that are easily understood, because he acts inappropriately and foolishly in various easily manageable life situations, and so on. This, if we may put it that way, behavioristic take on humans’ mental peculiarities is natural enough, since we recognize the properties of our mind or that of others by apprehending the given person’s behavior or deeds, and indeed what is always involved here is behavior of which to a greater or lesser extent we are aware. If some character-trait of a person is expressed neither in his experiences nor in his behavior, then we have no *basis* for asserting that the given person (or we ourselves) is mentally formed<sup>119</sup> in such and such a way. One may have reservations, or at least entertain the question whether *all* of the character-traits of a human being (of the person) are knowable *only* along this path, or whether at least some of them can come to be known *directly* – irrespective of whether they are *my* traits or another’s. But even if it were so, what is important for us at the moment is that those properties and character-traits of the human being (as a distinctive person), which we grasp so-to-speak under the aspect of his behavior or comportment with others, are not grasped immediately in their specific quality and for this reason appear to be unfamiliar in this authentic Gestalt, or are even regarded as unknowable – that is to say, inaccessible to cognition. This is precisely what provided the impetus for the positivist critique of their concepts – according to which the steadfast traits of the human or personal psyche are to be regarded as conceptual hypostases to which nothing corresponds in reality [*in Wirklichkeit*].

[317]

This assertion can still have two different interpretations. Either one is simply saying that *there is nothing* like persisting human spiritual traits, and precisely therewith there *is nothing* like the human soul or person that is not identical with the stream of consciousness or the consciousness-ego. In this interpretation this assertion is equivalent either to reducing the human soul (or the person) to the stream of consciousness or to an outright denial of the human soul’s existence. It would seem that the “psychology without soul” was spoken of in this sense. In its second interpretation, however, it says that the so-called “enduring” (persisting, steadfast) properties of the soul (or character-traits of the person) are nothing but certain

---

119 [‘Mentally formed’ [*psychisch geartet*] was added in the German version.]

[318]

purely intentional products that are “constituted” in pure consciousness on the basis of the course of corresponding manifolds of experiences. Hence they exist – as does the human soul altogether, or the human being’s *persona* – in a merely intentional, heteronomous manner, as opposed to the autonomously existing conscious experiences in which they are “constituted,” and as a result have their source of being and existential basis in these experiences. It is then neither our error or deception, nor our pure fancy, that we give recognition to the existence of the soul, but rather this existence follows with necessity from our conscious episodes [*bewußtseinsmäßigen Verhaltensweisen*] that run their course just so and not otherwise. The properties of the soul (of the person), both the generic and the strictly individual, are unequivocally and necessarily determined by the Content and manner of consummating the corresponding experiences<sup>120</sup>, whereby – especially when the spiritual properties of other human beings are at issue – the expressing function of the spiritual life of the other also exercises its constitutive function essentially. The first interpretation of the thesis in question is in its<sup>121</sup> aspect equivalent to the *negative* solution to the idealism/realism problem with regard to the human spiritual reality. The second interpretation, in contrast, comprises a variant of the “idealist” solution of this problem, which customarily goes hand in hand with an analogous commitment relative

---

120 The situation is therefore similar here to the one we encountered when discussing the so-called mental dispositions. And some readers, raised on positivist psychophysiological literature, will probably tell us that there is not a single one among the examples of spiritual properties we have cited that is not a mental disposition. Let us not quibble over the extension of the concept of mental disposition. Many authors have broadened this concept to the point of including under it everything that appears to be mental, but that could not be identified with an experience. Yet for us it is important that the real spiritual *powers* be distinguished from the more or less durable *properties* (in particular, character-traits) of the human soul, and that at least some of the examples we have cited here belong to these properties ⌈(not powers)⌋. Among these belong first and foremost the properties from the category of disposition. That someone is “rash” or “frivolous” constitutes no power (capability) in the human soul. And likewise that he is “locked up” within himself, or, to the contrary, “open.” Or that someone is “level-headed.” And the same applies to the character-traits of human beings, e.g. that someone is “honest” or “fair” or “noble” or a “scoundrel.” There appears to be no doubt that such properties of the human soul have, or may have various relations and connections with the powers anchored in it, but this does not blur in the least the disparity of these two spiritual ensembles: of the powers anchored in the soul and working within it, and of the properties that accrue to it. These are all, incidentally, matters-of-fact and problems associated with them that are worthy of a new systematic treatment – one that could not even actually be initiated here, since our only interest is to open up some perspectives on the spiritual reality of human beings.

121 ⌈negative⌋

to the so-called external world, and as it turns out is close to Husserl's position in his *Formal and Transcendental Logic*.<sup>122</sup>

It is not possible at the moment to commit in favor or against the contention pertaining to the hypostatization of human spiritual properties. And this is so for both the first and second interpretation of this contention. We therefore cannot claim at this time that those spiritual properties are *in fact* autonomous and independent of the conscious experiences by means of which we attain a knowledge of them. In the same way we cannot assert anything in the sense of a statement of fact about the primal nature of the soul (or of the human person), or about mental or spiritual powers. All of this can only be settled in the metaphysical analysis of our principal problem. The problem we are dealing with now is of a wholly different nature. At issue are the possible *existential* [*esistenziale*] *relations* between the experiences or stream of consciousness, the mental (spiritual) powers, and the primal nature and mental (spiritual, personal) properties of the mind-endowed [*psychischen*] individual, relations that result from the form of those entities, should they exist at all – without, however, prejudging anything concerning their *factual* existence. Does the pure ego and the stream of consciousness that is necessarily linked with it comprise a *bounded-off* [*abgegrenzte*] whole in relationship to the human soul (or the person and the personal ego), its properties, and the spiritual powers anchored in it, a whole that could exist for itself *without* the soul or the given person (the personal ego) – in the sense sketched above – and this indeed without deciding here in which *mode* this soul should exist, whether autonomously or heteronomously? Are, therefore, the pure ego and the stream of consciousness existentially self-sufficient as well as independent of the human soul (person)? Or is the situation entirely different in this regard? Is the pure ego not only linked with the stream of consciousness as its mode of discharge and evolution, but also so

[319]

---

122 That is why right at the beginning of our considerations I stated that so-called “idealism” not only pertains to the so-called “external world” (by which one usually understands only the material world), but rather embraces both the “external” world, i.e. the material world, and the psycho-physical being of others (humans and beasts), as well as the so-called “inner” world, i.e. man's own spiritual and intellectual reality [*seelische und geistige Realität*] (our ego in the broadest sense). This is also why the opposition “idealism/realism” has nothing to do with the “idealism/materialism” opposition that is common in many quarters. Talk of the soul or of the human spirit is unacceptable to many because *eo ipso* linked with it is the conception of the immortality of the soul and the religious convictions associated with the latter. Meanwhile, these two problem-complexes, no matter how intimately they might be bound up with each other, are nevertheless not identical. And it is still a difficult problem how they should be formulated more precisely and solved. To put it succinctly: this is not to deny that the human soul or the human spirit is immortal, or can at any rate outlast the death of the body, but neither is this by any means affirmed. It is simply an open problem that does not in any way hinder us in analyzing the facts of the transcendence of the spiritual vis-à-vis consciousness, as we have done here.

[320] *grown into* the complicated structure of the human soul (the person or the personal ego) that it only comprises a peculiar *axis* (or a trunk) for that structure of the soul, which would itself be impossible *without* that axis, but without which also the soul itself could not comprise a self-sufficient, self-enclosed whole in the absolute sense? In the sense of this second eventuality, the pure consciousness with the pure ego would be non-self-sufficient *vis-à-vis* the human soul, just as, conversely, the soul would be non-self-sufficient *vis-à-vis* the pure ego.

Now, when we think or feel our way into the whole of our self, the whole that is given to us *in concreto* in original experience [*Erfahrung*], when we do not simply make use of abstract conceptual schemata and do not theorize about this whole from above, when, finally, we do not overlook the essential fact that already the pure ego of the experiences is transcendent *vis-à-vis* the latter – then we will have to endorse the *second* of the indicated possibilities.

One can undoubtedly form a concept of the pure ego as some entity that has been separated out *by thought* from the concrete fabric of the essence of the human soul or person; but this ego cannot be severed *realiter* and effectively from the soul (person) into which it has grown in [*hineingewachsen*]. It only comprises a peculiar Gestalt or structure which the human soul necessarily adopts as soon as it achieves self-awareness, and discharges itself in the manifold of experiences and conscious transactions [*bewußten Handlungen*]. Set in the depths of the powers, of the peculiarities, and of the primal nature of the human soul, and precisely as so set, the pure ego forms the *center*, the *axis*, of the soul's whole essence. To have such an axis, such a center, is precisely what constitutes the peculiar structure of the human soul. This center is so-to-speak a center of disposition from which – as from an ultimate source – the experiences emanate and unfold, and around which all spiritual powers and properties are congregated. It comprises the axis to which these powers and properties are linked – or better: onto which they have become grafted [*angewachsen*] – and around which they form more or less peripheral groupings, and to which also tie on more or less directly, more strictly or loosely, the processes and states that play out in the soul. This center is, as it were, a point of intersection at which ultimately everything that happens in the soul, and somehow becomes wakeful and attains appearance, converges, and from which – irrespective of how crucially important the depths in which it is set might be – all conscious deeds and transactions make their start. Without this 「ground and soil」<sup>123</sup> – of which it is the 「subject-like [*subjekthafte*] axis」<sup>124</sup> – the pure ego would be a naked skeleton incapable of living, a mere abstraction 「which could not only not exist but would in itself be wholly unintelligible」<sup>125</sup>. The soul grows out into a person precisely because this kernel, this central axis, the pure ego, thrusts itself into the foreground within the complicated structure of the soul and assumes the foremost spot in the hierarchy

[321]

---

123 「soul」

124 「subject」

125 「, a damaged, unintelligible torso that could not exist without it」

of its composition – precisely because it is the subject of self-consciousness and the point of origin of experiential acts [*Erlebnisakte*] and of conscious actions – and also exercises the role of a dominant, ordering or organizing, and therewith also responsible, factor within the structure of the soul ripened into an aware person. It subjugates and subordinates to itself the properties and powers of the soul, and makes the states and the processes playing out in the soul to a greater or lesser extent dependent on itself, and at the same time – insofar as it gets into different situations – it penetrates the states of affairs and processes concealed in the soul – which are often also concealing – with the light radiated by the experiences effected by it and by the self-awareness realized in them, and strives to subjugate to itself this soul from which it at bottom sprouts forth. The ego – much as it is only an axis, a form for shaping [*Ausgestaltungsform*] the soul – comprises, in accordance with its own sense and function, the preeminent moment in the soul, which it also dominates, and is at the same time the factor that penetrates the soul, and its ultimate primal nature that is sunk in the depths, with the light of knowledge [*Wissens*]. It brings to the surface of awareness so-to-speak the soul’s various kinds of properties, its manifold powers, and finally, the *acts* of conscious conduct (the spiritual deeds) vis-à-vis the surrounding world and itself that are discharged in it, and first achieves by this means the conditions of possibility for the person’s taking responsibility for his life and pursuits. Since it is ostensibly just the form or Gestalt assumed by a soul ripened to a self-awareness and personal responsible life, the ego – precisely because of its rootedness [*Gegründetheit*] in the original strata of the soul – becomes the principal center of powers and the supreme liberating factor of the human being. Only by means of this rootedness in the depths of the soul is it the genuine agent of human acts and deeds, the bearer and executor of acts of volition. In principle at least, it decides on all deeds and the lifestyle and formation and transformation of the soul, and when it does not manage to make that decision and realize what is implicit in it, when it is itself subdued by some power within the soul or by a power subjugating human beings by the external world, then it – the ego – is responsible for this, for it is ultimately the representative, the self-embodiment, of the human person’s very own essence [*Eigenwesen*]. Yet it could not be this [representative] nor exercise this function even for an instant if it were cut off – if this were altogether possible! – from the vital powers and the original nature of the soul out of which it sprouts forth. But this is precisely ruled out in virtue of its essence.<sup>126</sup> The soul, which in the fortunate (but quite normal) case the pure ego outgrows and which it dominates by organizing and transforming it (within certain limits at least), can, however, go through various changes and vicissitudes. It can be subjected to disintegrative processes, it can – and often does – harbor contrary forces that put it in danger of being destroyed; it can fall *ill*, on account of which its awareness or its

[322]

---

126 Whether a partial and temporary separation (like a wall) is not possible is the problem with which schizophrenia challenges us, provided the latter is at all intelligible in light of the presented conception of the human soul.

becoming-aware can suffer and by which the ego bearing this awareness can be undermined and be cut off from certain quarters of the soul. All of that is of course possible, but it only shows that our conception – according to which the pure ego does not comprise any self-sufficient whole that is also independent vis-à-vis the soul, but grows out rather from the ground and soil of the soul as a structure and a structural factor that is proper to it (and this even holds to a certain degree in “pathological” cases<sup>127</sup>) – is after all sustainable and makes possible a certain understanding of the complicated nature of the human soul.

[323] In other words: the pure ego is not self-sufficient in relation to the soul or person of the human being in which it is rooted. Whoever believes that the soul or the person is just an hypostasis that is constructed on the basis of the ego’s aware modes of conduct not only erroneously rejects the pure ego’s original non-self-sufficiency, and indirectly also that of the stream of consciousness itself<sup>128</sup>, but also reverses outright the existential relation between the pure ego or the ego’s aware modes of conduct and the soul. Truthfully, however, a human being is not “wicked” *because* he does injustice to his fellow-men and takes satisfaction in inflicting pain on them, or even just *merely experiences* such modes of conduct (without actually effecting them!), but rather the reverse: *because he is wicked* he behaves in precisely such a way vis-à-vis his fellow-men – and *can* even have an awareness of it. The latter, however, is not at all necessary, and this non-necessity is attested to by various phenomena of self-deception and involuntary suppressions. And someone is stupid not *because* he is incapable of understanding anything and is spiritually insensitive and unaffected, but rather the reverse: because he is stupid he cannot understand

---

127 The existence – or better: the possibility – of these pathological cases should therefore by no means be at all denied. The human soul appears here to undergo an inner shattering [*Zersetzung*] (even a dissolution [*Zerfall*]); one, incidentally, that can be only temporary, and under certain circumstances eliminated. If it comes to certain phenomena of the pure ego’s estrangement from certain quarters or powers of the soul in such cases, this only means that – as long as the ego is still present in the structure of the soul – it, along with its conscious acts and self-aware decisions, is not in a position to encroach into those quarters of the soul. This is something altogether different from the ego’s being “cut away,” severed, from the soul – which was considered here as a possibility, and rejected.

128 When Husserl claims that the pure consciousness and the pure ego exist “absolutely,” and explicates this in the sense that they “*nulla re indigeant*” [need no thing] in order to be able to exist, he is doing nothing other than attributing absolute self-sufficiency to pure consciousness and the pure ego, hence rejecting their non-self-sufficiency. Of course, he does not do this for ontological reasons, and for existential-ontological reasons in particular, but only with a view to the mode of givenness of pure experiences on the one hand, and of the things given in outer experience [*Erfahrung*] on the other. This mode of givenness is then unawares reinterpreted by him into a mode of being: whatever is *given* in a different way, *ipso facto* also *exists* in a different way. [This footnote was added in the German version.]

anything, and so on. And someone is fair or honest not *because* he does not steal, lie, deceive others and take advantage of their weaknesses, but rather *the reverse*: it is *because* he is fair and honest that he does not do all of this, and instead comports himself “decently” toward other human beings and toward beasts. How he is in his own deepest nature – which is so-to-speak concealed behind his sphere of experiences (though it need not necessarily be concealed) – is how he also behaves in life; and this is correspondingly discharged in his deeds and experiences, by achieving in them in greater or lesser measure a self-awareness, and molding himself further in a corresponding manner. The experiences and the aware behaviors that attain appearance appear to be something derivative in relationship to the human soul (person), and this is in good agreement with its coming to appearance and discharging itself in them. If the human soul was supposed to be only something heteronomous – as a particular brand of transcendental idealism demands – then the experiences in which it discharges itself and comes to awareness would have to be heteronomous to an even higher degree than this soul itself; they would have to be purely intentional products of the experience-manifolds of some consciousness and pure ego *other* than the one that would be existentially derivative vis-à-vis the soul. At any rate, it appears to be ruled out that the experiences which are a manifestation and a discharge of the soul could be autonomous simultaneously with their heteronomy. The shaping and the progression of experiences appear to be *conditioned* by the properties, the powers, and the state in which the human soul finds itself. This shaping of the experiences, the type of their consciousness-character [*Bewußtheit*], the active character of their consummation and their accomplishment – none of these need not be equally full, equally perfect and definitive, for all human beings. The experiences too are often very different from each other in these respects, and this apparently not without good reason. Once we concede that experiences are at bottom just a special way of externalizing and imprinting the life and determinations of the human soul, and once, on the other hand, we allow the human being endowed with a soul to find himself in a concrete world and allow thereby manifold relations between him and this world, then the manifold disparities between experience-types can be understood as conditioned by the soul and the worldly factors, and [these experience-types] do not comprise any ultimate [*letzten*] facts in the face of which we would have to stand dumbfounded. The more internally rich and the more filled with Content the soul is, and the greater is the realm and the multitude of powers contained in it, the more diverse, alive, and intense is the stream of consciousness, the greater can be the tension of duration, and the more perfect too the inner self-awareness which the ego gains through the evolved experiences. In the aftermath, the inner structure of the person that comes to be crystallized in the given human being will also be all the more harmonized and concentrated.

When, on the other hand, man’s soul becomes ill for some reason, if the source of its powers begins to be exhausted, when its inner structure undergoes a disorganization – this has at once very serious repercussions for the stream of consciousness, and perhaps in even greater measure on the clarity and intensity of the self-awareness that is acquired in living through [*Durchleben*] one’s own experiences. Within

[324]

[325] the stream of consciousness a characteristic loosening transpires of the connections between the single experiences. In particular, the connection between experiences transpiring actively and the past becomes looser and is in the limiting case uncoupled, so that a break with the past may occur as a result: the line of development of life almost loses its continuity and consequently also frequently changes its direction in unpremeditated ways. A visible disorganization of experienced time takes place, an unexpected future surfaces and vanishes immediately into the no longer to be relived past. The stream of consciousness threatens to decompose into disconnected fragments. There is also an abatement in the tension of the experience, a weakening of the active character and intensity of the experiencing and sensitivity to affections from the surrounding world. Contact with this world is to a certain degree disrupted, from which then results a diminution of the experienced content of the conscious processes, and in further consequence – a gradual degeneration of the person concentrated in the ego.

Between the human soul, the pure ego, the stream of consciousness, and the person that has crystallized out and organized itself, therefore obtain not only existential connections of non-selfsufficiency, but also various functional dependencies. It appears that the stream of consciousness, the ego, the soul and the person of the human being are nothing other than only certain moments or aspects of an internally compact, aware being – of a monad, as it has often been put. And everything I have indicated here in the utmost brevity is not any kind of sometimes occurring, contingent “empirical”<sup>129</sup> facts, but rather states of affairs that belong to the *essence* of a monad and to the various aspects of its being. With all the multitude and disparity of the moments and structures that are distinguished and singled out in it, the (“normal,” “healthy”) soul comprises a *whole*, which in its collective qualification is also a *unique* one, and can for this reason justifiably be called “monad.”

[326] Everything said here about the ego, the soul and the person is already an outlook on the material ontology of the human being, and would have to be supplemented and undergo critical scrutiny in detailed investigations. But this outlook was after all opened up here in such a way as to indicate on the basis of what is revealed in it the formal problems of the monad’s structure, and with that at the same time certain existential-ontological issues that play a role in the problem of the existential relation between the real world and so-called pure consciousness. The remarks concerning the material-ontological structure of the person must for the time being be understood only as leads to certain *possibilities* the subsistence [*Bestand*] of which has to be consigned to subsequent research.

c) *The Stream of Consciousness, the Soul and the Body.* Let us now assume for a moment that the experience [*Erfahrung*] which refers to us as psycho-somatic beings does not deceive. Let us get into [*Leben uns ein*] ourselves just as we feel ourselves immersed and submerged into our body when living and acting in it straightforwardly – and grow out beyond it only to the extent that we feel ourselves above

---

129 In the narrower sense of the word.

it, and control it in dealings with the world surrounding us. On the one hand, we feel our body as a singular part of our essence, on the other, we feel ourselves *in* the body, and set it in motion from within and make use of it like a tool when we want to get something done with its aid in the world surrounding us. Precisely this fact – that it is perceived, sensed and felt from within, as well as being moved and guided from within – distinguishes it as *living body* [*Leib*] from the “physical body” [*Körper*]<sup>130</sup> investigated by natural science.<sup>131</sup> We do of course also perceive it from without, when, for example, we see our face in the mirror, or our hands, directly, or when we touch our body. But this perceiving comprises for us only the second access to our body – which we at the same time feel from within. We therefore have here two paths and modes of experience in which the same is given, so that what is given in them can be mutually supplemented, checked and eventually even corrected. But we would here like to concentrate on what is given in the inner experience of the body, without worrying to begin with about the “objective,” scientific information pertaining to the physical human body.

[327]

How then do our body and its existential relation to the stream of consciousness and to the monad in the sense adduced above look to us? Crucial in this analysis are

---

130 [In the sequel, when the word ‘body’ is not qualified by ‘physical,’ it corresponds to *Leib* – when it is, it corresponds to *Körper*.]

131 We currently possess from various branches of natural science a rather broad knowledge pertaining to the physical human body. Of course, it is not my intent to underestimate the truth-value of the findings obtained along this path, although we are not entitled to presuppose them here. The only issue that matters now is to once again infuse life into the direct, original experience\* of our own body, and to inquire what it tells us about our body without mixing objective [*objektive*] knowledge into our direct feeling of it. The positivist-scientific treatment of the physical human body had – consequent to its one-sided acknowledgment of findings obtained from without – erected a barrier, in a certain sense artificial, between the experiencing ego that lives in the body and the “physical body,” so that the human being appears in a certain way to decompose into two alien and almost separate entities, making it hardly possible to reconstruct the whole human being out of these ruins. In this connection, the findings attained from without in science are always allotted the truth-prerogative, and the findings of the inner experience\* of the living body that might conflict with them are simply set aside as an illusion or deception. Here we are trying to return to the original unity of our self in the “private,” direct experience that exploits all avenues of access. Besides, in this attempt I am only following the efforts that were undertaken with great success by Husserl under the heading of “givenness of the body.” To be sure, *Ideas II* did not appear until [1952] several years after the publication of the 1<sup>st</sup> edition of this book [1948]. But I was familiar with the main thoughts of Husserl’s work from reading the typescript of *Ideas II* in 1927. However, while composing my book I did not have at my disposal any of the notes on the text read in 1927, so I had to carry out the analysis on my own.

\* [*Erfahrung*.]

the formal moments that could eventually set the body apart from the experiencing [*erlebenden*] ego and its stream of consciousness. For, what is foremost at issue is whether the human soul (whether ripened into a person, or not) comprises a demarcated (possibly closed-off) whole in relation to the body, and whether – given an affirmative answer to this question – it is selfsufficient vis-à-vis the body, and perhaps even independent of it. Or is it rather the opposite? Does the soul together with the body perhaps comprise only *one* object, within the scope of which the soul (the human person) on the one hand, and the body on the other, would be distinguished only abstractly? Or, finally, is the human soul derived or not derived from the body with which it is only “linked” (and what is this word, so frequently repeated, really supposed to mean!), or is conversely the body derived from the soul and altogether incapable of living without it?

Here we encounter an age-old problem that has been dealt with in the history of mankind not only often, but also in very diverse ways. But it was always regarded as a genuine *metaphysical* problem, which moreover usually appeared closely linked with religious or anti-religious views and interests. It is also frequently posed in close connection with the controversy over “idealism” or realism (or as others put it: materialism), and the religious or anti-religious motives that were involved were not without influence on the attempts to resolve this controversial issue.

[328]

Far be it from me to bring into play here the metaphysical aspect of the problem – not to speak of the religious or anti-religious motives. In line with my original stance – that every metaphysics must be undergirded by some ontology and that a purely ontological investigation is not only possible, but is also independent of metaphysics – I am trying to deal with the problem at hand along a strictly ontological path, and confine myself in doing so to formal-ontological reflections, without at the moment having at my disposal the relevant material-ontological results that pertain, on the one hand, to the generic essence (to the Content of the idea) of the human being, and of the body in particular, and on the other – to the soul (the person). I am simply trying to gain a thoroughly rudimentary orientation with respect to certain *possibilities* that appear to be emerging with reference to the formal- and existential-ontological relations between the body and the soul. Naturally, the kind of connection of these problems with the central issue of the idealism/realism controversy is of particular importance for our reflections.

But why do we *ask* at all about the formal or existential relation between the human body and soul? We do it because the primal, direct experience of ourselves as a concrete human being appears to be in conflict with widespread conceptions of both a scientific and philosophical bent (especially since Descartes’ times). The customary juxtaposition of the two alien factors (body and soul) does not appear to be borne out by original experience, or to come into as sharp a relief as is commonly expressed by the mentioned conceptions. In this experience we encounter an extraordinarily tight existential connection between what we customarily call the “soul” and the “body.” When discussing the structure of pure consciousness – and in particular in the course of analyzing sensory perception (§ 44) – we stumbled for the first time onto sensuous-bodily sense data [*sinnlich-leiblichen Empfindungsdaten*]

(the “inner” sensations [*Empfindungen*]) which occur *within* our (more precisely: my) body as if they had *spread out* in it.<sup>132</sup> These “intra-bodily” sensations are in a certain way responsible for this body being “mine” or for appearing as “my” body. They occupy certain parts of our body – for example, as the muscular or kinesi-  
[329] thetic sensations. We also stumbled earlier onto the remarkable phenomenon of the solidarity, or even unity, between the consciousness-ego, in particular the ego of sensory perceiving, and “my” body. Consequently, it appears to me that I reach as far as “my” body extends. In this connection, various modes and – if we may be permitted to say so – degrees of this solidarity of mine with my body are possible. It can be tighter and stricter, as well as looser. I can in a certain way “betake” myself into the individual parts of my body, and I can, as it were, delve deeper into them, feel myself in them, or, to the contrary, I can withdraw from certain parts of the body, forget them in a way, or I can oppose myself to my body and feel a certain strangeness of my own body vis-à-vis myself. However, I am incapable of identifying myself with my body to such an extent that I simply feel myself as body (no longer even “my body,” since there the fundamental distinctiveness of the body from myself still obtains) and not at the same time as something other than the body and something that is somehow more significant, more important than the latter. On the other hand, I am also incapable of so *radically* opposing my body that every commonality I sense with it would be ruptured.<sup>133</sup> There are various possible modes and degrees of the predominance of one of these two factors in me as human being, e.g. my dominance over the body in certain situations or the complete submission of my self to the body, or, finally, there is the equilibrium between “me” and my body attained in mutual tension. All of this in turn only becomes apparent within the framework of what we *experience* in our body directly in concrete intuitiveness, without for the time being taking into consideration what we *infer*, or can only infer as likely, in the course of investigating the bodies (physical bodies) of others.

The predominance of my body over myself that I experience [*erlebe*] (“myself” as the real mind-endowed individual, the person, and as the agent that executes all my actions and behaviors) shows up in all those cases in which I feel that something is taking place in my body that I cannot hinder with an act of my will, not even if I execute certain movements of my body or perform complicated activities. Such is the case with all reflexes, for example, with all cramps, convulsions, and the like, in which from some instant onward everything plays out on its own and I – insofar as I am not in solidarity with my body (which is then especially difficult and rare  
[330]

---

132 H. Bergson was perhaps the first to point this out (“*étendue concrète*”). Cf. *Matter and Memory*, *passim*. Later Scheler emphasized it in his essay “Idols of Self-Knowledge” [in: *Selected Philosophical Essays*, Evanston: Northwestern U. Pr., 1973, pp. 3–97].

133 I am of course speaking only of what can be established within the bounds of our human wakeful experience. How the problem of death and what ensues in its aftermath looks against this background is something that we living human beings do not know. We can only speculate this or that about it.

because it is precisely that certain automatism of bodily mechanisms [*Geschehnisse*] which brings into sight the heterogeneity of the body in relation to myself) – am only the silent witness of what is going on there. Things are similar when a pathological process (experienced only from time to time) plays out in my body and causes me increasingly more severe pain. I can only tolerate it, but cannot eliminate it or not sense it, without the application of artificial external means, nor can I arrest the process through an act of will. But even in the cases of the sensed predominance of the body over myself<sup>134</sup> I can either *submit* to the workings of the body – for example, to the pains that it inflicts on me or to the pleasure that I receive from it – and then be gripped [*ergriffen*] by the pain or find joy in the pleasure, or behave at least to a certain degree disinterestedly, or, finally, try to regain equilibrium in order to witness and observe as calm spectator what is happening in or with my body.<sup>135</sup> I can, however – under the impress of the predominance over me of my body and of what is happening within it – myself attempt to oppose the workings of the body by trying to fight and eliminate the suffered pain or the lust stirring within it. Then I set myself against my body. I oppose it and what is transpiring in it, perhaps in vain, perhaps all the way to the full awareness of my powerlessness. Despite this, however, I do not surrender, I maintain my inner independence from my body, *notabene* at the cost not only of a deep disharmony between me and the body, but also of a deep split between me – the conscious subject endowed with a soul and “mind”<sup>136</sup> – and the body, which then almost devolves into a mere “physical body.” Something happens in it that is alien<sup>137</sup> to me, often inimical and threatening me with annihilation. The bond between me and the body then seems to be completely external. I can then combat not only the impulses and activities of my body, but also nurture negative feelings toward it. I can hate it, for example, despise it, or be ashamed of my defenselessness vis-à-vis my body.<sup>138</sup> I and my body then stand

[331]

---

134 What exactly this “myself” means here amounts to an essential problem of psychology that has not been clarified. Should merely the subject of experiencing [*Erlebens*] be understood here, or the whole mental reality, or, finally, the human being as a whole? I shall still return to this.

135 Such is the case, for example, when I observe my toothache with complete calm in order to become aware of its specific quality and to grasp the eventual modulations of the pain. A patent opposition of the body and myself is already present in this “dispassionate” observing. There is the semblance that only the body suffers, but I remain completely calm and do not *suffer*, although I still *sense* the pain since, despite everything, I live *within* the body. To sense a pain, and to suffer on account of it, is however, not one and the same thing.

136 “constituting a person”

137 This alienness is not diminished because I “feel” my body and because I experience [*erlebe*] all pains and pleasures, and because in doing so I also feel that I cannot sever the\* bond between the body and myself.

\* “primitive”

138 This is a shame entirely different from being ashamed of my body. In this case, despite an opposition between the body and myself, a certain solidarity with the

as two *alien* and *hostile* powers, which become all the more antagonistic the more explicit the unbreakable bond between the body and “me” becomes in the course of living. In contradistinction to this, there are also acts of feeling of a completely different kind directed toward my body that surface when I stand in solidarity with it, when – at least up to a certain degree – I lose awareness of the body’s distinctness from me. For example, I am just as proud of my body as I would be of myself, perhaps owing to some intellectual achievement; I am pleased with my body just as I would be pleased with myself, and so on. In these cases too there is a certain opposition between me and the body. But the body ceases to exist as something alien to me, something hostile, as something which despite all of its connectivity with me does nonetheless lie outside of me, and begins to be something of myself so-to-speak, something that belongs to my innermost core – as if it comprised an authentic [*echte*]<sup>139</sup> part of my ego. In these cases, that higher-order “ego” is constituted which encompasses everything that exists within me and stems from me, including my life – that ego of which it can most simply and most aptly be said that it is a human being.

This same whole, called human being, is also to be found in the cases of my complete (experienced) [*erlebten*] predominance over my body, my mastery over it – that mastery that I experience [*erlebe*] when I employ my body as an efficient tool for computing with the things surrounding me. However, speaking precisely, the body is *never* a tool. That is to say, what characterizes a tool – a hammer, a knife or a pen – is that it is indeed in principle within the range of my power to utilize it for realizing certain states of affairs in the world surrounding me (just as my hand is situated within the range of that power which “guides” the pen), but that it is at the same time to be found, in accordance with its essence, outside my body – just as a prosthesis is already situated outside of it, even though it is attached to the stump, “secured” onto it. It is not essential in this connection whether the tool is in itself an inorganic body or fashioned out of some organic matter, just as, for example, a goose quill is in like sense a tool as a fountain pen. It is on the other hand essential that the tool *sensu stricto* be radically *separated* from our body, as tightly as it may fit in conjunction with this to some part of it. I can get so used to the tool, become so at ease with it [*mich in es so einleben*], that I forget that it is a tool and not my hand, for example. I can then feel, touch, with the aid of this tool, say, by means of a cane. The tool then becomes an extension of my organ, as if the boundaries of my

[332]

---

body sets in at the same time – I am in a way ashamed *for* it, I feel, as it were, responsible for its unseemliness, clumsiness, nakedness: I feel *myself* ugly because my face is ugly or lopsided, I am ashamed because my body is crippled, and so on. Phenomena occur here that are very interesting with reference to the relationship between “me” and my body – phenomena, however, that I remain generally unanalysed<sup>1</sup>.\*

\* I remain unfortunately scarcely analyzed in psychology<sup>1</sup>

139 [The reader is reminded that Ingarden frequently used this term in lieu of Husserl’s *reelle*.]

body had shifted to the endpoint of the tool.<sup>140</sup> Despite this, however, the *boundary* between my body and the tool I am utilizing does not vanish: I do not sense it from within, my muscle-sensations do not spread into it, much as I feel at one with the car I am driving or with the airplane I am piloting and sense [*spüre*] the resistances encountered by it. As soon as I make use of my organs – move my hand, stretch my ribcage – I not only command them in the normal case, but I also feel them from within, sense from within the motion of my hand and the fatigue overcoming it, I feel every change in their position, etc. I can at the same time control the movements of my organs both from within and without. In doing so I identify the respective perceived organ with the one felt internally, and I thereby objectify it to a greater extent than would be possible strictly from within.

[333] But my predominance over my body is at hand not only when I carry out by its means certain activities in space, but even when I influence my body through a purely mental attitude – without doing anything purely mechanical. When, for example, I overcome my fatigue through an inner exertion, when I try to master the pain that afflicts me, when I subdue a bodily disquiet or nervousness with an act of will or when, conversely, I stir my body to activity and accomplishment: then I have command over my body – at least within certain bounds. My body is not just a system of sensation fields in which my being [*meine Entität*] (nature) unfolds, but [is] also the sphere of my immediate influence.<sup>141</sup> I also have command of my body in training it in various ways for difficult tasks, e.g. sports, playing an instrument, all of the precise procedures in the workshop, the utilization of tools in handiwork and in art, etc. When we train it properly, it performs better than before.

In all cases of my predominance over my body and my simultaneous solidarity with it, it submits itself to me in such a way that it becomes not only part of myself but also the real foundation on which I lean in my concrete psycho-somatic life. The body, its states, processes that unfold in it, sensations that diffuse in it – all of this becomes a filled-out, foundational field, a stratum of myself as a human being. It is on this basis that my spiritual and intellectual life, unfolding in close cooperation with the body, is first embroidered, as it were. I – the human being – do not then appear to be *composed* out of heterogenous factors, only mysteriously correlated but at bottom always alien to each other – the physical “body,” a mass of flesh and bones, and the “soul,” which is completely disembodied [*körperloses*]<sup>142</sup> – but I am

[334]

---

140 David Katz pointed out this remarkable phenomenon (cf. *Aufbau der Tastwelt*).

141 As far as I know, Husserl was the first to call attention to the quite distinctive status and role of “my” body vis-à-vis “me,” and under his influence also L. F. Clauss in his book *Die „menschliche“ Seele* [The Human Soul] (1923), *op. cit.*, Part I.

\* “*nordische* [Nordic]” [A bit of historical revisionism here? – *The Nordic Soul* is the correct title.]

142 By radicalizing this opposition one arrives at the Cartesian conception of two substances that have nothing in common in their material determination. But even Descartes – despite his two-substance theory – expressly points out toward the end of his *Meditations* the peculiar unity of the soul with the body in each

rather precisely a “human being,” which then means: I am a primally compact whole out of which my intellectual or spiritual “ego” grows out, as it were, beyond the level of the body, although without losing its rootedness in the base of the real body [*in dem realen-leiblichen Grund*] which is filled out with a qualitatively diverse – and yet forming a unity – sensation–field of my corporeality [*Leiblichkeit*]. Whatever I may then think, feel, what I crave for, what I want or desire or do consciously, under these conditions becomes a function of that all-encompassing whole, and indeed in the same measure as my physical movements or natural vital functions – eating and sleeping.

Despite all the inner compactness of this higher-order whole of the human being, there nonetheless remains a primal disparity, never to be obliterated, and at the same time difficult to analyze, between what plays out in the body as the states of it experienced by me and what is “mental” in the narrow, genuine sense of the word, hence – what is a state or a function of my soul or mind<sup>143</sup>, such as my joy or my sadness, my thinking or my acts of volition. All of this is already (in terms of experience [*erlebnismäßig*]) not clearly, and not even unclearly, localized in my body, it is not spread out within it, even though it sometimes – as in the case of feelings – transpires on the basis of a manifold of inner sensations that unfold in the body. The foundation of inner sensations spreading through the body emerges especially in the case of effecting acts of feeling in which I am turned to other human beings or to other things of the world surrounding me, such as acts of love or hate, acts of anger or indignation, acts of admiration or derision, and the like, whereby the emotional tinge of my acts of consciousness unites tightly with the bodily sensations, which then in a way belong to the composition of the experiencing [*Erlebens*].<sup>144</sup> I then feel myself – as perhaps never before to such an extent – as *one* being. But even in these

[335]

---

and every one of us and, as we know, attempts to find the location within the body where the soul acts on the body directly. But he rather treats the body as a physical body. It is then only one step from the latter to “*l’homme machine*.”

143 The distinction between “soul” and “mind” [*Seele* und *Geist*] is almost universally accepted. All the same, it does not appear to have been sharply worked out. I cannot deal with it here. But this distinction does not annul the primal unity of the human being, as diverse as the functions are that we are inclined to attribute to the soul and mind and as diverse as the roles are that are assigned to the soul or mind in human life. However, no one will wish to claim that a human being can indeed possess a soul, but *without* the mind – or the other way around.

144 However, in acts of pure thought – especially of theoretical thinking, as well as in acts of prayer – we are dealing with <sup>†</sup> something that in itself, in its experientially [*erlebnismäßig*] transpiring structure, is <sup>†\*</sup> devoid of any extendedness, and which can also take place in such a way that it is not played out against the background of the intra-bodily [*leiblich-inneren*] sensations that is proper to it. In the course of pure thinking we forget our body, provided it does not register its presence on its own – say, through states of fatigue. These states then disturb our thinking, but bring it about that we so-to-speak return to our body.

\* <sup>†</sup> a phenomenon that is <sup>†</sup>

cases of maximal solidarity with my body, of the optimum unification of my being, I always remain a psycho-somatically-spiritual being whose equilibrium is always to some degree unstable (shaky) and can be easily transformed into the described states of inner conflicts or of the contest between two different often inimical factors<sup>145</sup> – or even into a certain state of fissure [*Spaltung*].

In considering the relation of our soul to our body on the basis of immediate, inner experience, we cannot disregard one more aspect in which the bodily phenomena occur in their relation to “mental” facts in the *narrower* sense of the word. In particular, at least some of them, and under special circumstances, exercise a peculiar function in relation to the soul, a function that one customarily calls *expressing*. They can exercise this function vis-à-vis the human being who lives in the given body, or vis-à-vis other human beings. In the first case we speak of “internal expressing,” in the second of “external expressing.” When I live in a natural manner by being involved in various daily life-situations, and so-to-speak have no time to reflect upon myself – which would to a certain extent interfere with the conduct of my affairs – it then happens that certain states that occur in my body and are directly sensed by me make me aware [*mich in Kenntnis setzen*] *in concreto* of certain processes that have already transpired or are currently transpiring in my soul of which I am not aware *directly*. In a certain way, they make me take note that something is happening in my soul, or has already occurred [*ereignet*] in it, of which I did not yet have direct knowledge. Contrary to the generally espoused view that mental processes are always “immediately” experienced internally, and always with equal obtrusiveness and clarity<sup>146</sup>, what exists or transpires in our soul (and in our mind) need not always occur in such a way that we would have to simultaneously and directly (without the mediation of the bodily phenomenon) obtain a knowledge of it. It often happens that we “become aware” *ex post* – sometimes even much later –

[336]

---

145 Besides, such an opposition can also arise between spiritual processes or tendencies (for example, of love) and so-called reason, which, say, sets itself in opposition to love. The conflicts that develop here are perhaps of much greater significance than all the struggles of human beings with their bodies. From a practical standpoint this is generally well-known, and the poets know how to portray it artistically. A scientific elaboration of these phenomena, however, lags far behind, even though precisely there inhere the deepest problems of the cohesive unity, and of the inner disintegration, of human beings.

146 Besides, the thesis of the “immediacy” of inner experience was posited in conjunction with the “solution”\* of the so-called “psychology without soul.” One then referred this immediacy to the “inner” perception of one’s own experiences [*Erlebnisse*] and identified the mental with the latter (e.g. Franz Brentano). But this identification was never corroborated either in the concrete life among humans, or in art. And this conception lost its leading role in psychology irrespective of the support it has received from positivism and materialism, say, since the emergence of Bergson and Freud, as well as from the natural sciences – and especially from psychology.

\* “slogan”

of what has already transpired in our soul, and this too not “directly,” through a simple “bringing to one’s awareness” or through so-called reflection, but only under the mediation of the experienced [*erlebten*] states of my body. In this state – or in a just now occurring, bodily, sensed process – something that is occurring or has already occurred in my soul achieves its self-manifestation.

Some readers who consider this situation from a purely speculative point of view, without any of their own knowledge based in experience, may perhaps point out that the one, i.e. the mediation of the bodily phenomena, excludes the other, i.e. *self*-presentation of the mental event or state. Yet this is not the case, as we are indeed taught by true experience. Just as in the case of sensory external perception of a thing, or of a process anchored in things, we end up with a self-givenness of these entities while experiencing [*erleben*] certain sensuous aspects [*Ansichten*] (Husserl speaks here of the so-called “adumbrations” [*Abschattungen*]), which does not hinder or make impossible the self-givenness of what is perceived – it is to the contrary the essential function of the experienced [*erlebten*] aspect to achieve this self-givenness – so is it analogously in the case of experiencing [*Erfahrung*] our mental states and processes. Here too sensory bodily phenomena are *experienced* [*erlebt*], and in being experienced [*erlebt*] they bring the mental state to self-manifestation. It is possible, however, that the experienced [*erlebte*] bodily state is only calling our attention to something that, until now unbeknownst to us, has happened in our soul, and this having-become-attentive spurs us on to effecting an act aimed at apprehending ourselves and catching a glimpse into the depths of our soul. Then the bodily phenomena only serve as a motive for effecting an act of self-apprehension.

[337]

The role of the inner bodily phenomena in the human soul perhaps comes to light best in the case of erotic episodes. It is not the rapture or the sensual pleasure itself, of course, but rather the manner in which with its peculiar glow or radiance it permeates our entire being, that rules out all inner fissure and makes impossible any abstract thought, any “cold” reflection on what is just then happening, and allows our entire being to be completely absorbed in the ecstasy of bliss in union with the loved person – all of this, as a form of experience “in expression”<sup>147</sup>, enables us<sup>148</sup> to attain to the knowledge that we really love, and do not merely desire or like, this person. It is a knowledge that is characterized by a categorical certainty which precludes any doubt. Despite this character, this knowledge can nonetheless be false, just as can any knowledge pertaining to something that transcends the “concrete”<sup>149</sup> Content of our experiences [*Erlebnisse*]. I do not wish to examine here whether and to what extent the manner in which we attain this knowledge and the conditions under which it emerges guarantee its veracity, and to what extent it leaves open the possibility or the likelihood of a delusion or error. For the moment the only thing

---

147 [The quotation marks are my insertion – in agreement with the Polish version.]

148 “ – later – ”

149 “ very ”

[338]

that matters is that the occurrence of "the ecstasy of delight, sensed carnally in a characteristic manner"<sup>150</sup>, *brings to expression*<sup>151</sup> the peculiar act of our soul that we call love. Of course, our love for the other person is not expressed only in such an ecstasy. It expresses itself, for example, in the way we look after the loved person, in how we joyously offer that person something that is very valuable to us, and so on. However, the manner [of expressing love] that we have just pointed out is characterized by the fact that what does the expressing consists of a manifold of given sensations that spread within the body and are experienced as such. They disclose our love *in concreto* and in its very own self [*in eigener Selbstheit*], although the latter is different from and transcends the entire stock of what is given in bodily sensations as well as our conscious conduct. It is for this reason that love is a spiritual reality [*seelische Realität*], and not a "phenomenon," no element or moment of the experiences [*Erlebnisse*] in which it comes to appearance. It is something that arises in our soul and unfolds, grows, or withers in it, and usually remains hidden from the one who loves and only from time to time registers itself on the surface of consciousness. I only bring it up here as an example for illustrating intuitively [*Veranschaulichung*] the general claim that various things exist and happen in the soul that can be brought to expression via sensations that are given internally in the body, or via experiences [*Erlebnisse*] with a specifically tailored structure, even though it is essentially different from those experiences and even though these experiences, and the inner sensation-manifolds likewise, belong to the same concrete mentally-endowed or psycho-somatic individual as the soul and the episodes themselves that transpire in it. What is happening in the soul, incidentally, does not express itself only in manifolds of sensations interior to the body, but also in our bodily behavior which is perceptually accessible to and capable of being grasped by other human beings. For the most part, our friends know before we ourselves do that we love someone – or that our love is already gone. It becomes apparent precisely in our "outward" behavior. Especially that person to whom our love matters often sees "at once" how we really feel about it, even though we ourselves have not yet realized it and rebut quite sincerely all "reproaches" as completely "unfounded." And ordinarily it is once again certain moments of the manifolds of sensations interior to our body that cause us to take note that our love is dwindling, that we are getting tired, that everything "leaves us cold."

Our body and its states and behaviors therefore exercise the function of "expressing"<sup>152</sup>, of expressing the states and processes in our soul that are aimed

---

150 "such ecstasy of carnal delight that is sexually based, which I have sketched in (some of) its characteristic moments"

151 "in *concreto* and intuitively, that is to say, visibly *unveils* for us *in persona* that certain state or"

152 In the epistemological portion of this work "expressing" "something by something" will be subjected to a separate analysis. Many scholars dealt with expressing before WWII, especially in Germany. But whether anyone arrived at any definitive findings appears to be doubtful. Also the problem of understanding,

both outwardly toward other human beings, and inwardly toward ourselves. This “expressing” in bodily behaviors is in the normal case the only form of experiencing the mental<sup>153</sup> states of others.<sup>154</sup> It is precisely in this “expressing” that the tight connection of the human being’s body with his soul is manifested. The manner in which he himself and his life attains to phenomenal expression is more or less pronounced, depending on the person’s type and lifestyle. This means first of all that the range of spiritual episodes that are expressed can be very diverse. Moreover, the distinctness, plasticity and concreteness of the expressed states can also vary. There are people who are “open” – towards themselves and others. “Everything is written on their faces,” we say. And they themselves live very “directly” and in a primal unity with their body, so that their own essence is displayed to them by the internal phenomena of that body. And there are in contrast people who are “closed” and “reserved.” They inhibit all “free” behavior of their body that could “betray” what they think or feel.<sup>155</sup> They are strangely closed up even vis-à-vis themselves. They do not wish to admit to themselves what is really going on within them. But it may also happen that they are not controlled enough, or that the stimuli impacting on them are indeed too strong, and cast them out of equilibrium. Then they “betray” themselves ineluctably before other people and even before their very selves. What is really happening in their soul – what they genuinely *are* in the deepest core of their self – is then unveiled against their will. This means nothing other than that the state or process concealed in their soul attains to externalization, to involuntary expression. Finally, there are people who don a mask – who attempt to conceal their soul (their character) and what is happening in it before others and even before themselves, and to this end produce an illusion by means of an expression that is in a certain sense mendacious. The body then appears to express something other than what is transpiring in the soul of the given person *realiter*<sup>156</sup>. Yet there

---

which is so closely connected with expressing, must be submitted to a renewed analysis. That it is not solved by the theory of so-called “empathy” appears to be certain.

153    ⌈ spiritual ⌋

154    ⌈ [Ftn.] I skip over the issue of so-called “telepathy” here, since there is no explanation either of what kind of process this sort of learning about the mental states of others is or whether it can even be regarded as experience [*doświadczenie* = *Erfahrung*]. At any rate, these are rather exceptional phenomena. ⌋

155    ⌈ [Ftn.] That this is possible and, moreover, that it happens not so infrequently is the best testimony that the soul and what transpires or abides in it does not lend itself to being identified with the stream of conscious experiences, nor even with some assortment of contents that are present in them. ⌋

156    ⌈ [Ftn.] This seclusion and suppression may also pertain to the very life of the soul in these people. They do not allow their feelings or desires to reverberate, and therefore do not let certain latent states of their soul to the manifested to their very selves – e.g. a certain inner numbness, or despair following the loss of happiness. They are calm and not disconsolate, and do “not allow thoughts to

are also people – something we should not forget – whose body is so-to-speak not well-suited to express their inner life and spiritual properties. It is as if their bodies did not fit their soul, crossbreeds who are not cohesively unified in body and soul and live in an eternally disrupted condition [*Zerrüttung*]. Their body is in a certain way incapable of behaving in a manner that would allow what occurs in their soul to come to a precise, unequivocal expression. Certain distortions or shifts occur there; certain states break through, and others are covered up; a false semblance or a caricature is often generated in the face of which we cannot get our bearings as to who we are truly dealing with and how we are supposed to act. But the unfittingness of the body to the person's spiritual nature is striking there, and his inner disharmony and imbalance also becomes visible. And so we do nonetheless arrive at disclosing the spiritual structure of the given person, unintelligible as the single external phenomena might be.

[340] The only way all of these various cases of external and internal expressing of the states and peculiarities of the human soul in the states and behaviors of the body are possible is that the soul – in a manner proper and natural to it – impacts the body and elicits in it precisely those states and behaviors which perform the function of expressing. But also conversely: it itself is subject to the influences of the body with which, as we say, it is “linked,” whereby both the relatively constant properties [of the body] and the processes that play out in it have a vital significance.<sup>157</sup> Among other things, the consciousness comprising the core of the soul acquires a certain

---

enter their heads,” of how unhappy and hopeless they are. Yet they are such in the depths of their souls.<sup>7</sup>

157 [In this footnote, every occurrence of ‘experience,’ or of any of its cognates, that is not specified as *Erleben* corresponds to *Erfahrung*.]\* I have no desire to resolve here the old dispute between the parallelists and the interactionists. That dispute is being played out on a different level, which is to say between consciousness and the human body as a physical or physiological object. In contrast, I am posing the question concerning the relation of the “body” as it is experienced in direct experiencing [*Erleben*] and the soul, or the person, taken once again exactly as it reveals itself to each of us in direct experiencing and in our behavior – without appealing to any abstract theories, be they of a natural scientific or theological bent. And I am only trying to portray how this relation presents itself directly within the experiencing [*Erleben*], without deciding how things truly are with this. The latter would be a decision of natural science or a metaphysical one, one which I do not feel equipped to make here. The experience-complexes I have described must serve as the point of departure for every critical analysis of the corresponding experiences as well as for formulating the possible relations between the body and the soul as these are insinuated by what is given in the experiences.

\* [Since there is a great deal of oscillation between *Erlebnis* and *Erfahrung*, to minimize the German terms in brackets the following general rule will be applied, unless otherwise specified: whenever the word ‘experience’ is qualified by ‘inner,’ ‘external,’ ‘intrabodily,’ or ‘empirical,’ it corresponds to *Erfahrung*; when it is qualified by ‘conscious,’ ‘pure,’ or ‘of the pure ego,’ it corresponds to *Erlebnis*.]

self-awareness or self-knowledge through understanding what is expressed via the inner phenomena of the body. This allows it to influence the course of events in its soul and the shaping of the latter's properties in the sense of dictates for living [*Lebenspostulate*] (moral, practical, etc.) fostered by it, or at least to undertake an attempt in this direction. From there originate those manifold variants of cooperation and solidarity between the human "ego" and its body, or of the phenomena of their mutual alienness, counteraction, or enmity that I have mentioned here.

Thus, insofar as we hold to what is given in the direct inner experience of our body<sup>158</sup> and of our self, the existential connection between the ego as the subject of consciousness that makes up the core of the soul and "its" body presents itself in very different ways. It is sometimes very tight, since the human being comprises an internally compact whole, but sometimes it is looser and leads to a certain emancipation of the body and to its being opposed to the soul. Yet with all the diversity of this existential connection, never in our life do we stumble onto a situation where one of these human factors is simply *lacking*, where we have the sensation of having *no* body or *no* soul. Meanwhile, only the case in which just one of these factors showed up within the framework of life, without the other surfacing experientially [*erfahrungsmäßig*] at all, would demonstrate empirically [*erfahrungsgemäß*] that the one is completely selfsufficient vis-à-vis the other. However, this case is inaccessible before dying, and who knows if it will ever be accessible to us after death.<sup>159</sup> That the cadavers of our relatives and acquaintances are given to us in external perceptions following their death – cadavers that fall prey to decay relatively quickly – is usually regarded as an infallible argument that the body can exist (as we normally say) without connection to the soul, hence is selfsufficient vis-à-vis the latter. Meanwhile, the fast deterioration of the cadaver (the dead physical body) could actually be pointing to something else, namely, that the body too could not exist after it had ceased to be a genuine "body" – after it had lost the inner connection with the soul, or after this connection no longer subsists (about which we know nothing positive, independently of what we might believe). At any rate, the idea that the soul has the character of a factor that organizes the body and sustains it in being does not

[341]

---

158 Thus, of our body which is *not* taken as it presents itself to some *other* human being in *external* experience, regardless of whether it is alive and performs its vital functions, or is already dead and is simply a material thing that finds itself in a state of dissolution.

159 Of course, I am not speaking of pathological cases here. There is – as far as I know – the pathological phenomenon of a certain diminution of the soul, as if the soul somehow shriveled up or was not even present. At the other extreme, there are drugs (mescaline) after the ingestion of which the patient (allegedly) has the impression of possessing no body, even though consciousness does not disappear. Both cases – if they are found to be irreproachable and are clarified with sufficient precision – can speak for the possibility of a structure of consciousness in which there would be either no phenomenon of a soul or that of a body. But both need to be clarified further.

[342]

seem altogether absurd when we acknowledge the role that the soul – preserving itself through profound changes in the body – plays in overcoming severe illnesses or external life-threatening situations. We know, for example, of the so-called extermination camps during the war, how hazardous inner mental collapse was for the prisoners. As long as one still held together internally one could endure the most difficult, seemingly hopeless, external circumstances. And the same holds for the severely ill. As long as they possess inner power to resist, there is always the hope of recovery, but once this power has been broken it is very unlikely that the patient will still overcome the illness. Of course, everything within its limits. Even the greatest power of inner resistance is to no avail if the infection is too severe or when the evolution of the terminal illness (e.g. cancer) leads irreversibly to death. Irrespective of what the situation may be in the individual case, we cannot heedlessly bypass these remarkable facts when the issue is to explain the complicated and rather diverse connections between the human soul and the body. The appeal to the cadaver (the dead physical body) and its decay belongs at any rate to the other, different manner of considering the physical body, where it is merely the so-called “organized matter” and differs only relatively from “inanimate” material things. I shall later deal still further with the physical human body so understood – as anatomy or physiology treats it, for example – and its relation to the human soul and the consciousness-ego. The problem of the connection of the body with the human soul is not solvable purely empirically within the scope of the inner experience of our own body and soul. In this situation, only the apprehension of essence could take us a step further. The structural connections and existential relations that are of interest to us undoubtedly belong in this case to the material determination of the human being – of its body and of its soul, in particular. Thus the resolution of these issues can come only through material-ontological considerations, and must therefore be deferred to the sequel.

It will nonetheless prove useful to add a few more remarks at this stage.

[343]

In the reflections just carried out the talk was always only of the human soul, and not of the stream of consciousness. However, examining the problem of the connection between the soul and the body is not irrelevant to the problem of the existential connection between (pure) consciousness and the body. The so-called pure ego and the experiences effected by it are, as it turned out, tightly connected with the human soul<sup>160</sup>. So by examining the various situations in which manifold relations between the soul and the body manifested themselves, we have – in consideration of the connections between the pure ego with its experiences [*Erlebnisse*] and the soul – worked out certain foundations for clarifying the existential connection between the stream of consciousness and the body. For should it turn out that the human soul is linked with the body in a necessary and inseparable manner, then precisely therewith pure consciousness along with the pure ego<sup>161</sup> would also

---

160    ⌈: that is to say, they are existentially nonselfsufficient in relation to it ⌋

161    ⌈, as in turn inseparably linked with the soul, ⌋

have to be necessarily linked with this body<sup>162</sup>. If, on the other hand, it turned out that the connection of the soul with the body is much looser, then the connection of pure consciousness with the body would also not be as stringent. It is nonetheless advisable to submit the relation between the (pure) experiences and the body to a *direct* investigation – and this once again on the basis of what is given in immediate experience, the given that we acquire in the course of executing our pure experiences, and on the basis of what is given by the states and transactions of our body.

From this point of view, “my body” is first and foremost an *object* of corresponding acts of consciousness executed by me, an object that assumes an exceptional status in comparison with all other objects of our acts of consciousness. That is to say, it is given in *two* different series of interconnected and intertwined experiences<sup>163</sup>: in external experience, by means of seeing, touching, smelling, etc. and in “inner” (or rather: “intrabodily” [*innerleiblichen*]) experience in that special sense in which it is not to be identified with so-called “reflection.” They are, namely, sensory perceptions whose sense-material consists in the “intrabodily” sense-data spread out within our body. These two series of experiences bind together in manifold ways, completing or confirming each other, or contesting against each other, but in many cases they lead to identification of those of the corresponding body-parts (especially “organs”) or their states which have been experienced in the two ways. The same hand that I now see by me when writing on the typewriter is at the same time perceived by me “internally,” e.g. as a result of muscle-sensations, and so on.

The exceptional status of “my” body is therewith an exception only from the epistemological standpoint, but not with respect to its properties. Regarding those of its properties that are given in external experience, my body is akin to many other human and animal physical bodies. But does it, in view of its epistemological exceptionality, stand in a different relation to the empirical experiences than the remaining empirically given objects? How does it relate first and foremost toward “my” inner – or rather “intrabodily” – experience? At the basis of this experience lies a special intuitive sensory Content [*Empfindungsgehalt*]. This Content comprises an alterable ensemble of “intrabodily” sense-data (so-called “muscle”- and joint-sensations, pains, sensations of pleasure, etc.) which not only exercise the function of “bringing to appearance” (“expressing”) the body or its parts, but spread out at the same time in a relatively indeterminate manner in the respective body-part (sometimes in the entire body) and therewith take on the distinctive character of some state or *determinant* of the body. As a consequence of this, a much more intimate connection appears to obtain between the body and the “inner” experience in which it is given to the subject of consciousness than between “external” perception and the corresponding perceived thing. We shall examine presently whether this is really

[344]

---

162 「namely, via mediation by the soul」

163 As far as I know, Henri Bergson pointed this out in *Matter and Memory*; later Husserl dealt with this on numerous occasions – in his University lectures at first, later in his *Ideas II* (not published until 1952).

the case. But does not something analogous obtain in the relation between the body and the *act* of “inner” experience? Is not this act likewise something that spreads (stretches) out in the body, or is at least localized in it? In this way we are posing a question that could be articulated much more generally, and indeed with reference to *all* acts of consciousness of some particular ego and “its” body. Are these acts – quite irrespective of whether they relate to the body or not, and of what basic type they are, whether cognitive acts, acts of the volition or, say, emotional acts – always somehow spread out or localized in the body “linked up” with the respective ego, or does this have no rational sense at all relative to these acts?

Now, as I stated earlier, and is also universally accepted, the acts of consciousness are absolutely and radically unextended. And indeed, in the radical sense that they not only have no spatial dimension (measure) – as is, for example, the case with the mathematical point, which is nonetheless a spatial formation – but that they are outright non-spatial. The act of consciousness is altogether free of any aspect in which it could be spatially determined in one way or another. A mathematical point – even though it is without extension – can be distinguished in various spatial structures, e.g. as point of intersection of two straight lines, as “locus” in a one-dimensional continuum, etc., and belongs as such to geometric space.<sup>164</sup> None of this has any application with reference to acts of consciousness. As absolutely non-spatial<sup>165</sup>, an act of consciousness cannot be situated at any point at all of “objective” real space in which material things, and especially also the human body, are found, but also not in any “subjective” space (such as when one speaks of a “representational space,” for example). With this assertion I am only articulating what was culled from the primal experience [*Erfahrung*] that we possess relative to the acts of consciousness effected by us when we simply live through them purely straightforwardly or in immanent, reflective perception. Much as it makes sense to ask in which location of our body we sense a toothache or sexual pleasure, an analogous question relative to an act of thought, a perceptual act, an act of animosity or an act of volition, loses all rational sense, i.e. it is inappropriate, and indeed in the same measure as it would be inappropriate to ask whether a note C played on the cello is saltier or more sour than a note E struck on the piano. Sounds are completely indeterminate relative to qualities of taste in precisely the same sense as acts of consciousness are with respect to any spatial determination. But a strange phenomenon occurs in the latter case. To be sure, I am incapable of localizing with precision any acts of thought at some point of my experientially [*erlebnismäßig*] given body (or of experiencing as so localized); at the same time, though, I must ascertain that I, as executor of such

---

164 Whether there are also “points” that are in the same sense outright without extension in the real, physical space, with reference to which it is reasonable to ask, for example, whether it is Euclidean or not – that is an issue onto itself that will not be adjudicated here.

165 This has been frequently claimed since at least Descartes, but “consciousness” was usually spoken of in muddled terms, and this is still capable of being misunderstood.

acts, somehow find myself along with these acts within the realm of “my” body. To put it differently: in effecting my acts of consciousness, I feel myself at the same time within the realm of my body and not, say, outside of it. But I too, as bare executor of my acts of consciousness, am radically non-spatial. On the other hand, I as concrete human being am not exhausted in effecting my acts (in experiencing them); the ego that I am is at the same time something like the axis of my soul. It is also something that “possesses” the body, that “lives” in this body, discharges itself in it and exerts an effect with it on the surrounding world, and so on. But even more! I have stated before that my acts of hate, of love, of revulsion, etc., are supported by fields of “inner” (intrabodily) sense-data. Some acts of consciousness – among them acts of inner perception – are linked with “my” body by means of these “inner” sense-fields. The difference between the mentioned acts of emotion and the acts of inner perception in which my body attains presentation rests on the fact that the intrabodily sense-data make up the intuitive, “sensory” Content of the concrete inner aspect of my body, whereby they exert a crucial influence on determining the properties of the active state of the body, or of the body itself.<sup>166</sup> On the other hand, the inner ensembles of sensations that occur in the case of the acts of emotion mentioned earlier, and which lend a peculiar tinge to these acts themselves, confer on them not only a specific feeling-character<sup>167</sup>, but also an active power [*aktuelle Kraft*], an expansiveness and dynamism, that purely intellectual acts lack. This distinctive efficacy [*Aktivität*] of the acts, and at the same time their overt founding in bodily states, has the consequence that their execution, and of course the type of their intentional Content, elicits in the body special states and processes of excitation. From the other side, they attack (positively or negatively) the objects (especially persons) towards which (whom) they are directed. As soon as they become known to the attacked persons, they induce in them appropriate defensive reactions which also transpire in these persons’ bodily processes and behaviors, or become manifest in them. Our body becomes in this case an instrument that harmonizes with the tone of our emotional life (eventually develops within itself resonance-phenomena) and is a peculiar discharge of this life, and at the same time brings the respective act of emotion to real development and allows it so-to-speak to have an “outward”

[346]

[347]

---

166 *External* – visual, tactile, aural – sense-data also play a completely analogous role in the constitution of various intuitive aspects through which external things and their properties attain to appearance. These sense-data frequently show up in the guise of entire sense-fields that comprise the “sensory” underpinning of the corresponding perceptual aspects of the appearing things. Every detailed analysis of outer perception must penetrate to this stratum and assess its role in determining the perceived object. All of these fields are characterized by ranging *beyond the scope* of our body, or, to put it more carefully, they are *not* spread out *within* our body.

167 “Specific” to every kind of feeling. Hence this tinge, e.g. in the case of an act of hate, is – if we may put it so figuratively – peculiarly toxic and extraordinarily aggressive.

impact. Only pure acts of thinking, provided they run their course without any emotion<sup>168</sup>, appear to make up an exception in this respect – not only by being in themselves completely supra-spatial, but also by being free in the normal case of a substratum of intrabodily sense-data. How it is possible that acts of consciousness, in themselves radically unextended, bind directly or intertwine tightly with manifolds of intrabodily sense-data is of course a problem which must be clarified.<sup>169</sup> For the time being, I am only trying here to describe precisely a certain state of affairs which is accessible to us in immanent perception of experience manifolds [*Erlebnismannigfaltigkeiten*]. This state comprises the ultimate experiential [*erlebnismäßige*] basis for correlating the acts of consciousness to the body, the basis of our feeling ourselves within the body during our collective conscious life, and especially in the course of executing acts of consciousness, a body without which it would be impossible to experientially [*erlebnismäßig*] localize within some particular part of it either the ego or the acts of consciousness.

It is, of course, sometimes argued that there is a special “feeling” in concert with which our ego or our acts of consciousness are situated in some special part of our body – say, in the head or in the upper part of the chest cavity. This view appears to be confirmed by the fact that probably no one will claim that our ego is situated, say, in the big toe of the left foot, and the like. Were we to ask, however, where in our head our ego or our acts of consciousness (according to our alleged “feeling”) are supposed to be situated – in the eyes, for example, or behind them, or in the back part of the skull – the nonsensicality of these sorts of questions would at once become manifest. For the conjecture that our ego or some act of consciousness is experientially [*erlebnismäßig*] situated in some *specific* spot in the head is absurd in the same sense as the view that it (or some act) fills out the experientier’s [*des Erlebenden*] *whole* head. All efforts in this respect appear to be

[348]

---

168 However, such emotions tend to show up wherever we are engaged in the Content of our acts (have an interest in what we are just then thinking about).

169 Perhaps this tight linkage occurs because every act of consciousness contains a special component of sensitivity to the data of sensations [*Empfindungsgegebenheiten*] (especially in the intrabodily sphere), some of which belong to the experienced [*erlebten*] intuitive Content that brings to appearance for us an object or some state of our body, whereas others smelt together directly with the acts of consciousness (especially with emotional acts) and tinge them “in a unique fashion”. It may well also be that emotional acts are just discharges of mental perturbations with a direct impact on the state of our body, and the altered state of the body is then externalized in the manifolds of intrabodily sensations which already make their presence known on the surface of our conscious life. This would still have to be investigated for itself. But whatever the solution to this problem may be, it can no longer challenge the thesis argued here concerning a tight connection between acts of consciousness and our corporeality [*Leiblichkeit*] as manifested in manifolds of intrabodily sensations. For this connection inheres in what is contained for us within direct experience [*Erleben*].

in vain from the outset. At the same time, it is indubitable that the ensembles of intrabodily sensation-manifolds that are experientially [*erlebnismäßig*] linked directly with some acts of consciousness<sup>170</sup>, as well as those intrabodily sensations that comprise the sensory [*empfindungsmäßige*] underpinning for the “inner” (bodily) experience of the states and properties of our body, not only make possible the experientially [*erlebnismäßig*] given presence of the ego and its acts of consciousness within the scope of the body, but also comprise the sensory basis for the epistemic constitution of the body as a wholly distinctive “object” of cognition.<sup>171</sup> Or, to put it differently, if the intrabodily sense-data and sense-fields were to fall by the way-side altogether<sup>172</sup>, then 1. there would not be anything like his own “body” for the experiencing [*erlebenden*] ego and 2. there would also be no “feeling” of any kind of being situated “within” the body.<sup>173</sup> Consequently, all those variants of the phe-

[349]

---

170 One should also not suppose that an act of indignation, or hate or revulsion, is correlated with some point in the intrabodily sensation-field, and that it is for this reason that a “linkage” of this act with an ensemble of intrabodily sensation-data\* occurs.

\* [Reading *Empfindungsdaten* for *Empfindungsbestandes*.]

171 As we know, we also perceive the body from the outside. But these external perceptions do not constitute the body as an entirely distinctive kind of object, but rather as what one also calls the “physical human body”. It is extremely difficult to “link” the strictly externally perceived physical body with the pure ego and the acts of consciousness – and this indeed, as we know, is only *inferred* along a hypothetical path from the gaps in conscious experiences (of which we only learn indirectly) and the possibly accompanying defects in the nervous system – since all direct experience [*Erfahrung*] of this “linkage” is lacking.

172 During one of the sessions of his philosophy seminar in the 1914 summer semester in Göttingen, Husserl posed the question: “What would it be like if [*was wäre, wenn*] my body was a coffee machine?” So far as I understand, Husserl was interested in the very problem we are now dealing with. Unfortunately, I cannot recall at this time the exact trend of the discussion on that occasion.

173 We could ask whether despite this there would still exist certain influences of the bodily states (of the states of our physical body) on the stream of consciousness (e.g. a peculiar excitation consequent to ingesting some narcotic substance). But even if such an influence obtained “objectively,” we could not ascertain [*konstatieren*] it “subjectively” – i.e. in our inner experiencing [*Erleben*]\*. The experienced states of excitation would then – without some information from the outside, say, medical – be unintelligible in their emergence and would then themselves not be presented as derived from the body (the physical body). If we do not experience [*erleben*] the function as such of certain organs (e.g. of the glands of inner secretion, say, the sexual glands) directly for itself, we do nonetheless sense [*spüren*] manifolds of intrabodily sensations in our body (e.g. sexual), which then, for example, allow our erotic stimulation to appear intelligible and as conditioned by the body. Where such manifolds and fields of sensations are altogether lacking, however, we can only be instructed by the hypothetically inferred information of others concerning the processes – e.g. of the chemical type – in our physical

nomenally given connection of the soul with the body that I have pointed out here would also fall by the wayside. There would then also be no "direct phenomenal" constituting of the higher-order unity of the human as a psycho-somatic and spiritual [*leiblich-seelisch-geistigen*] being. From the point of view of the pure ego and within the scope of its own experiences, the stream of consciousness with the full Content of the experiences would then run its course differently than in the presence of the ensembles of intrabodily sense-data. Some of its components would fall by the wayside altogether (those in which "its" body is given to the ego), while other experiences [*Erlebnisse*] would be deprived of the substratum of the intrabodily sensations. Finally, there would be no acts in the given stream of experiences in which the ego is directed to its own body – and that includes acts in which it comes to know its body internally, as well as those in which it is opposed to the body, attempts to control it, battles with it, or is in this way or that emotionally disposed toward it.<sup>175</sup> If all of this were really possible and were truly realized in some particular stream of consciousness, then we would have to concede that the respective consciousness-ego (possibly along with its soul, which would represent it) would in this way be released from all relations with the body and would thus proclaim its selfsufficiency vis-à-vis the latter. It would then exist for itself completely without the body, and would therefore in accordance with its essence not have to coexist with the body within a single whole.<sup>176</sup>

The points on which depends the decision pertaining to the selfsufficiency of the pure ego with its stream of consciousness (or its soul) vis-à-vis "its" body are now beginning to gain precision. They concern the relations and interconnections in the purely immanent domain on the one hand, and on the other – the interconnections in a realm of both immanence and transcendence; they can be captured in the following questions:

---

body, and we can then also link up *purely intellectually* our purely conscious [*bewußtseinsmäßige*] excitation with the processes transpiring in our physical bodies, yet despite this not experience [*erleben*] the linked-up facts as directly linked experientially [*erlebnismäßig*].

\* [This may be a glitsch by Ingarden, since in all prior instances the modifier 'inner' has been applied exclusively to *Erfahrung*.]

174 "cognitive"

175 From this standpoint it does not appear to be necessary for, say, external perceptions – seeing, hearing, etc. – to be impossible under these conditions, or be deprived of the sensation-based substratum that belongs to them. The visual, aural, olfactory sense-data – and all data in general that do not occur decidedly within the scope of our body – do not at all appear to be "bodily" in their *intuitive Content*. They appear to be neither such as occur within our body nor such as are phenomenally "linked" with it. If however psycho-physiology asserts that they are in fact linked with the living body (the physical body), this happens from an entirely different point of view – which we shall still take up.

176 "But is that really possible?"

1. Does it belong to the essence of *any* conscious acts *whatsoever* that
  - I. they can transpire
    - a) *without* the manifolds of intrabodily sensations with which they would be directly “linked;”
    - b) without those intrabodily sensations that would comprise “the aspects through which “my” body would appear”<sup>177</sup>, or
  - II. is quite the opposite the case, so that every act of consciousness, in accordance with its essence,
    - a) must be directly “linked” with certain intrabodily sense-data, or
    - b) must have in them the sensory [*sinnliche*] substratum of “the concrete aspects of my own body”<sup>178</sup>, or, finally,
    - c) must “have both take place”<sup>179</sup>?

In case IIa) every act of consciousness would be non-selfsufficient vis-à-vis the intrabodily sense-data. And if it turned out at the same time that the aspect [*Aspekt*] in which those data occur – [if it turned out,] namely, that they are states or processes of the body – accrues to them necessarily, then every act of consciousness would be at least dependent on the body, or even non-selfsufficient vis-à-vis the latter. Which of these<sup>180</sup> two options obtains still depends on whether the form I of the act embraces it into a unity with the body, or – which would rather be suggested by the various modalities we have indicated of the connection between the soul and the body – whether the soul (the stream of consciousness, in particular) on the one hand, and the body on the other – despite their intimate connection – do after all comprise *two* selfsufficient wholes, two primally individual objects, each of which simply requires (unilaterally or mutually) the existence of the other.

In case IIb) we would still have to examine whether the act of consciousness, in accordance with its essence<sup>181</sup>, makes up together with its intuitive Content (whose sensory substratum is comprised of the intrabodily sense-data) *one* primally individual object whose form I embraces both the act and the intuitive Content as mutually non-selfsufficient moments, or whether the intuitive Content is only unilaterally non-selfsufficient with respect to the act of consciousness, the act which for its part is selfsufficient vis-à-vis the intuitive Content, or, finally, whether this

[351]

---

177 “the sensory substratum of their intuitive content]”

178 “of its intuitive content”

179 “both be linked with them and have them as the sensory substratum of its intuitive content”

180 “last”

181 We are here of course speaking of the *generic* [*generellen*] essence of the act of consciousness. One should really speak here of the *general idea* of the act of consciousness. But here I employ the customary way of speaking because it is simpler and because it is then easier to link up with the determination of non-selfsufficiency.

Content only *belongs* [zugehört]<sup>182</sup> to the act as a second whole that is dependent (or they may be reciprocally dependent) on it. The analyses of 'this issue'<sup>183</sup> that have thus far appeared in the literature do not clear it up at all, or fail to pose this problem altogether. This is natural enough, since both existential and formal reflections have for the most part remained stuck in their rudimentary beginnings. Were the *first* eventuality to obtain, we would have to opt – with the just adduced condition pertaining to the intrabodily sense-data being simultaneously in force – in favor of the act of consciousness being non-selfsufficient vis-à-vis the body. In the *second* case, however, this necessity would *not* obtain, and we would only have to accept the dependence of the act of consciousness on the body. Which of these cases prevails can only be decided by the material analysis of the act of consciousness.

If, on the other hand, *neither* the direct linkage with the intrabodily sense-data nor the having of an intuitive Content, whose sensory substratum is comprised of the intrabodily sense-data, belonged to the essence of the act in general, then this alone would still not be sufficient argument that the act, and the stream of consciousness in general, is selfsufficient vis-à-vis the body, or independent of it. This must be strongly emphasized. For in view of the fact that there are acts of consciousness – e.g. acts of pure, abstract thinking<sup>184</sup> – that are free of the sensory substratum of the intrabodily sense-data<sup>185</sup>, and also need not link up directly with these data, it appears<sup>186</sup> that this case does in fact obtain. Yet we should not attribute existential selfsufficiency or independence to the stream of consciousness on this basis just like that, because certain factors and circumstances can still play a role here into which I shall go into later. One could, however, claim at this point that the act of consciousness, in virtue of its *most general* essence, is selfsufficient vis-à-vis the internal sensation-fields. Besides, this does not resolve whether an act of pure thinking is not somehow conditioned in its *inception*, as Hume claimed, by the “impressions” – i.e., in our language, by acts which, as acts of experience [*Erfahrung*], are underpinned by sensation-fields.

2. It may well be that not every act of consciousness requires it – but that acts of a certain kind, with a more specific generic [*mehr spezielles generelles*] essence, require coexistence within one whole with appropriately matched manifolds of intrabodily sense-data.<sup>187</sup> The acts of love and hate mentioned earlier, and acts of indignation and revulsion, would perhaps belong here. Then the occurrence of such

---

182 [This word could also be rendered by ‘is correlated.’]

183 'consciousness'

184 It is characteristic of Descartes that as soon as he makes the subject of consciousness into a substance, i.e. into an existentially selfsufficient and independent object, he conceives what we call consciousness (*conscientia*) under the aspect of the “*cogitatio*,” although as we know he does not identify the latter with thinking.

185 'of their content'

186 'certain'

187 'They would then be linked with them directly.'

acts<sup>188</sup> within the stream of consciousness can be either necessary (as linked with the essence of the *stream* of consciousness or with the essence of the *soul*) or merely contingent. In the first case – despite the selfsufficiency of the *acts* of consciousness in their *most general* essence – the whole stream of consciousness would still be deprived selfsufficiency relative to the intrabodily sense-data, because as a result of those special kinds of acts necessarily occurring within its realm it would be indirectly non-selfsufficient in relation to the said sense-data – from which would already follow the further possibilities discussed under 1.

In this situation we should ask whether the potential selfsufficiency of all, or of only some, acts of consciousness in relation to the intrabodily sense-data has its source in the act's *form I* or in its *material* determination. The latter would be especially to be expected if only *some* acts of consciousness were non-selfsufficient in the said manner. Yet it is also possible that at least in these special cases both the form and the matter of the acts contribute to the non-selfsufficiency.

3. Likewise not without significance is the question whether the intrabodily sense-data are non-selfsufficient vis-à-vis the (corresponding) acts of consciousness or whether the eventual non-selfsufficiency of the relevant moments, and of at least some acts, is mutual. This can be of significance for another problem with which we are about to deal, namely, that of the existential non-selfsufficiency of the human *body*. [353]

These are all problems that the material analysis of pure consciousness must clarify. Let us still note for the time being that, apart from the existence<sup>189</sup> of acts of pure thinking, the radical non-extendedness of the act of consciousness *in general* as well as the peculiar extendedness of the intrabodily sense-data – thus a fundamental disparity between them – allows us to *expect* that the act of consciousness as such (*generaliter*) is not non-selfsufficient vis-à-vis the said data, and that it is rather the special *material* determination of certain acts which requires their coexistence with these data within the unity of one whole.

This is the way that problems which are important to us and which pertain to situations within the sphere of pure immanence would present themselves. In addition, problems open up in the domain of entities that are *transcendent* vis-à-vis acts of consciousness. Namely:

1. Does it belong to the (generic) essence of the human *soul* that experiences occur within the stream of consciousness in which the soul is discharged (unloaded) that are in an essential way directly linked (as their tinge) with appropriately matched intrabodily sense-data – or experiences [*Erlebnisse*] that must have

---

188 「 alongside other acts 」

189 This is of course a short-cut manner of speaking. The focus is not on the factual existence of certain acts, but the issue is simply that, among the various possible modalities of acts which result from analyzing the Content of the general (generic) idea of the act of consciousness, the special type of acts of pure thinking is also possible.

such sense-data as the substratum of their intuitive Content? Or does this not belong at all to the *general* essence of the human soul? Then perhaps only *some* human souls, in accordance with their specific essence, require that these sorts of acts occur within their stream of consciousness – in which they evolve and externalize themselves?

[354]

2. Are the intrabodily sense-data – linked in the manner discussed with (at least some) acts of consciousness – in accordance with their essence *states* [*Zuständlichkeiten*] of the body of some particular monad<sup>190</sup>, or are they just certain pure phenomena that occur together with certain acts, but are not linked with the body in an essential way?

In the first case they would have to be non-selfsufficient in relation to the corresponding body on the basis of their form I alone. In the second, on the other hand, if they were not non-selfsufficient in relation to the body and also did not follow from the essence of the acts linked with them, they would so-to-speak have to somehow legitimize their presence within the realm of the stream of consciousness. It is not ruled out here that they would prove to be a peculiar product of the acts linked with them.<sup>191</sup> On the other hand, it appears unlikely that they should be in themselves selfsufficient – and therewith also independent. From the other end, we must ask whether it belongs to the essence of the human body to possess states that consist of manifolds (or entire fields) of intrabodily sense-data, or that come to appearance in them, or whether this is just a phenomenon that is not linked with the essence of the body. They would then be contingent for the body in the sense that they would have to be evoked by some external factors.

3. If, on the one hand, it belonged to the essence of the human soul that within its stream of consciousness acts must occur that are linked essentially with the

---

190 The “state” [*Zustand*] of an entity in which\* that state “is situated” is a formal-ontological concept that calls for a separate elucidation. But we would require much time and space to overcome the serious difficulties encountered in such an attempt. They have in part been alluded to in the earlier formal reflections. Here it will perhaps suffice to ascertain that a state is always a state *of* something, hence is non-selfsufficient *vis-à-vis* this something. As far as the intrabodily sense-data are concerned, two circumstances appear to speak in favor of their being states of the body in which they occur: a) that they – in extending over a particular part of the body – assume the character of a *quality* that momentarily *determines* at least this body-part, or of a *process* that transpires *in it*; b) that they appear to be linked with certain processes that play out in the body, or to be conditioned by them, and indeed with such processes as are either themselves given to us empirically [*erfahrungsmäßig*] or are at least hypothetically accepted on the basis of observing the physical bodies of other human beings. In the latter case, the intrabodily sense-data are regarded as an “inner” (subjective) manifestation of these processes.  
\* [Reading *welcher* for *welchem*]

191 This notion has shown up on multiple occasions in the history of more recent philosophy, especially in some of the Neo-Kantian German idealists.

intrabodily sense-data, whereas on the other hand these data (or manifolds of them) would be states of the body that follow from its generic essence, then the  $\lceil$ formal or existential $\rceil^{192}$  relation between the soul and the body would rest either on their mutual non-selfsufficiency or on their mutual dependence. Which of these cases would prevail depends on whether the form of the soul and the form of the body have as their consequence the constitution of *one* higher-order object or only comprise non-selfsufficient aspects [*Seiten*] of one individual object, or whether – to the contrary – the soul and the body comprise two  $\lceil$ totally selfsufficient $\rceil^{193}$  objects which for some reason that can be attributed to their essence are existentially dependent on each other. The various kinds of states of affairs to which we alluded above – as possibilities – such as cohesion, solidarity or contrariness [*Gegensätzlichkeit*], or even enmity, play a major role in this affair. The subsequent material considerations can show us that between the soul and the body there is no relation at all of *necessary* coexistence within the *one* whole, or any relation of existing simultaneously in the guise of two selfsufficient wholes, so if they do at all form a higher-order whole, that is just a mere *fact* that does not follow from their essence and is from this point of view completely contingent.

[355]

The problem-complex pertaining to the  $\lceil$ formal and existential $\rceil^{194}$  relation between the soul or the stream of consciousness and the body of the human being outlined here does not raise the issue of the possible derivativeness of some one of the relevant factors – the stream of consciousness, the soul and the body – from the remaining ones. This is the third new aspect of the possible existential relations between the soul and the body, which – insofar as it is dealt with at all in the [relevant] discussions – is usually not distinguished explicitly from the already discussed aspects of the problem. For the most part, this aspect is handled without acknowledging the collective intrabodily experience. Only that external experience is taken into consideration in which the bodies of *others* are given, or, more precisely, only the physical bodies of others. These physical bodies are then taken as a particular case of material (physical) things in general, as the so-called “organisms,” which only differ from the non-organic [*anorganischen*] things in their anatomical structure, chemical composition, and the other chemical processes that result from these, and differ, finally, in having a variety of “mental phenomena” allotted to them, without being able to determine precisely the manner of this allocation. For the last one hundred years these “mental phenomena” [*psychische Erscheinungen*] (*Phänomene*) are almost exclusively understood as conscious processes, the so-called experiences [*Erlebnisse*], and regarded for the most part as *states of the body*, although this is often not expressly stated. It is on this basis that the problem of the relation of the “soul” (of consciousness) to the body is first formu-

[356]

---

192  $\lceil$ formal existential $\rceil$

193  $\lceil$ separate $\rceil$

194  $\lceil$ formal existential $\rceil$

lated. This frequently tacit presupposition is of course decisive for the resolution of the formulated problem, and this indeed in the spirit of so-called materialism. In this connection, the whole emphasis is laid on demonstrating the *existential derivativeness* of the conscious experiences from the physical – or, more precisely: physiological – processes in the human body, and especially in the nervous system, whereas the question pertaining to the selfsufficiency or non-selfsufficiency of the experiences [*Erlebnisse*] is not considered.

Let us therefore now ask what facts attest to consciousness being a state of the body and to its being derived from bodily processes. They can be divided into three different groups. Namely:

1. There are such states of affairs and processes in the body of some particular human being with the obtaining of which this human being has a particular experience [*Erlebnis*].
2. There are such processes (changes) in the human body, which in principle possesses conscious experiences [*Erlebnisse*], the inception of which in the human being goes hand in hand with or is followed by<sup>195</sup> the *disappearance* or the *non-occurrence* of some particular conscious experience or of experiences altogether.
3. Finally, there are changes in the human body which go hand in hand with well-regulated *changes* within the realm of the consciousness of this human being.

All of these facts taken together are regarded as necessary and sufficient conditions for the facts correlated to them within the realm of consciousness. In conjunction with this there is a quite specific correlation between the facts of the *first* group and the facts of the second and third groups. Namely: if a fact from the first group does *not* occur, then its place is always taken by a particular fact from the second or third group. All of these facts are in accordance with their essence events or processes, but not objects (things) persisting in time, and have their existential foundation in some particular persistent object: in the human body. It is striking in this connection that the facts of the second and third groups are relatively better known than the facts of the first one. 「They<sup>196</sup> are usually inferred on the basis of certain impacts [*Einwirkungen*] (exerted by us) on someone else's physical body (seldom on our own) and the observed changes in this physical body elicited by these actions, for

[357]

---

195 I am employing this dual manner of speaking here because I do not wish to decide whether the so-called psycho-physical parallelism is correct or the conception according to which causal existential connections obtain between the experiences [*Erlebnisse*] and the processes in the human body [*Leibe (Körper)*]. In daily life – also in medical practice, for example – we behave and speak as if this last conception were correct.

196 「Both the ones and the others」

those bodily processes themselves are generally unknown to us from direct experience [*Erfahrung*] – at least at the current state of knowledge.

Let us note, for example, the fact of “anesthesia.” The injection of novocaine into some body-part induces in it certain physiological changes following which the given person is *deprived* in this part of the body – for a certain time – of all intrabodily sense-data (thus e.g. of muscular, joint, tactile, hot or cold, sense-data). We learn about this either on the basis of the testimony of the given subjects or on the basis of their behavior. In the first case it appears that we exploit at least indirectly the inner (reflective), and especially intrabodily, experience of others. However, this is also just a hypothetical conjecture on the basis of the given person’s *linguistic* behavior. It is assumed that when people make such statements they have or must have the material and substantiation for them in their own inner and intrabodily experience. At the same time, the language of the speaker must be understood and what is said must be construed as a *statement* altogether. Acknowledging one’s own intrabodily sense-data is also at least very helpful or even indispensable for a correct understanding. We cannot confine ourselves here strictly to the external experience of the other’s behavior. Things are no different if we pay no heed at all to the other’s utterance and restrict ourselves exclusively to the observation of his behavior. Besides, the given case is ordinarily compared with other cases. For example, we compare the behavior of the person anesthetized with novocaine (say, for a toothache) with the conduct of some other person who did not receive the novocaine injection. The second might scream and “writhe” (as we say) in pain when the tooth is being pulled, while the first behaves calmly. One concludes from this: he senses no pain at all while the tooth is being pulled, although he would sense it had he not received any novocaine. Therefore, in this case too one utilizes (one’s own) intrabodily experience and imputes a similar behavior to the other, hence does not confine oneself to the external experience of the other’s physical body. The screaming and the calm behavior of the respective patients is here conceived from the outset as an *externalization*, as an *expression* of the experiences [*Erlebnisse*] or intrabodily sensations. The intervention by pharmaceutical means is done here not only in order to perform the procedure in favorable circumstances (the patient does not disturb the physician in his activity), but also – and sometimes primarily – to eliminate or at least to assuage the patient’s suffering. Here too one presupposes the presence of pain in the one case, and its absence in the other. Things are no different when we cut the optic nerve, for example, or when it deteriorates due to disease (e.g. a tumor). The visual sensations then *vanish*, which makes outer visual perception impossible as a result. A blind person simply has no such sensations. Finally: the death of the organism goes – so we presume – hand in hand with the disappearance of all consciousness.

[358]

A different set of facts is supposed to attest to the *qualitative* dependence of consciousness and its episodes on specific changes in the body of the given person. Thus alcohol intoxication, for example, entails dizziness, headache, exaggerated gaiety or unfounded sadness, and the like. Other changes in the body induce, as we put it, the occurrence of certain experiences [*Erlebnisse*] that would otherwise not occur,

[359]

e.g. of hallucinations following the ingestion of certain narcotic substances – say, mescaline, or the occurrence of pains of a specific quality as a result of a process of suppuration in some part of the body, etc. Here also belong all those (for us generally unknown and merely surmised) “normal” processes in the nerves or nerve centers, or in the brain cortex, the execution of which – physiologists claim – goes hand in hand with the occurrence of conscious experiences in general, and of specific experiences in particular. For example, the chemical decomposition and reconstitution of rhodopsin in the nerve endings of the visual organ goes hand in hand with certain “visual” sense-data, the ones that enable us to see colored things. Certain processes in the brain cortex that are at bottom unknown to us, but hypothetically assumed (perhaps of an electrical nature), go – once again according to the view of physiologists – so-to-speak hand in hand with “normal” thought processes, with recollections, with cognition and recognition of things. One goes even farther by claiming that these latter processes are just the “normal function” of the brain cortex or of some other part of the brain, whereby not only does one come to consider brain processes as running parallel with experiential [*erlebnismäßigen*] thought processes, but also arrives at a direct identification of all of these processes – even more radically sharpened in the guise of “reducing” the thought processes (consciousness in general) to brain processes in such a way that the existence of the former is simply denied. Yet be the case as it may, what is important here is that brain processes are thus far largely unknown as to their qualitative determination (we really have here only the first intimations concerning what they could be). One infers concerning their existence and – more importantly – their role for the existence and course of conscious experiences solely from the fact that in the wake of certain macroscopically observed (eventually also microscopically discovered) indications of the destruction or alteration of the shape and other perceptible properties of parts of the brain, certain aphasias, defects, or perhaps only certain disturbances to the “normal” course of experiences are supposed to set in, whereas in the absence of those indications of destruction or alteration of the brain those disturbances or aphasias are not present, from which one concludes that the undisturbed function of the untouched brain parts is the *conditio sine qua non* for the (normal) conscious experiences, and, moreover, that it is also the sufficient condition of such experiences [*Erlebnisse*]. As soon as this general assumption is made, one simply attempts to discover the general nature and the different possible variants of brain processes (or of nerve processes in general) and to set them into a functional relation with changes in the stream of consciousness. In the course of all of these considerations one does not restrict oneself only to an external experience of the physical human body, and of the collective nerve apparatus in particular, but always reckons with corresponding conscious processes (and intrabodily phenomena, in particular) running at least parallel with, or in functional dependence on, brain processes. The inner and intrabodily experience is indispensable for the collective physiological enterprise if it is not to be reduced to a part of chemistry or biochemistry. Already the very choice of facts that are drawn into anatomical and physiological deliberations is codetermined by acknowledging the experiences – and the intrabodily

experience, in particular. The great changes in the so-called theories of localization that have taken place in recent years in conjunction with findings from brain operations would not be possible without this acknowledgement of facts pertaining to consciousness [*Bewußtseinstatsachen*].

I do not intend to consider here whether the adduced facts that were discovered in the external experience of the physical human body actually obtain and can also be ascertained without any overly serious reservations. This is an issue for the positive sciences or metaphysics, and correlatively for the relevant epistemological deliberations. The only question that is important within the framework of the ontological investigation is whether the facts mentioned here – *should* they actually obtain – would play for consciousness the role that is ascribed to them in the cited conceptions. The particularly important question is what role they would play in the problem of the existential connection between the pure ego, the conscious experiences effected by it, and the body – which, as we say, is “linked” with it. Would the validity [*Bestehen*] of these facts speak sufficiently in favor of consciousness a) being existentially derived from the physiological processes in the body of the psycho-physical individual (the human being), b) being dependent on them, or finally c) being non-selfsufficient vis-à-vis these? But before attempting to answer these questions, I must once again pause.

The mentioned facts present themselves differently when, in making use of the experience of other living beings’ (humans’) bodies [*Körpern (Leibern)*], we at the same time make use of the function of directly expressing at least some mental facts [*psychischer Tatsachen*]<sup>197</sup> in bodily states and processes (behaviors), than they do when we *infer* concerning mental facts solely on the basis of observed bodily [*leiblicher (körperlicher)*] states and changes, having assumed that the mental facts occur simultaneously with these latter. In the first case, namely, there is a peculiar visible connectivity (correlativeness [*Zusammengehörigkeit*]<sup>198</sup>) between the mental facts and the bodily states or processes. The former express themselves in the latter; they – Husserl says – “manifest” themselves in them, in a certain way become visible in them. Although the mental facts are fundamentally different from them

---

197 [Ingarden may well be employing the phrase ‘mental facts’ in the same way as Twardowski. In his essay *O psychologii, jej przedmiocie, zadaniach, metodzie, stosunku do innych nauk i o jej rozwoju* [On psychology, Its subject-Matter, Tasks, Method, Relation to Other Sciences, and Its Evolution]\*, Twardowski explains his use of this phrase as follows: “In view of this reciprocal relation of mental actions and products, both can be comprehended by the single phrase *fakty psychiczne* [= *psychische Tatsachen*], taking this phrase to mean precisely that concrete whole which is composed of the action and its product. It may then be said that psychology is the science of “mental facts.” In a footnote, he adds: “One may also speak of mental phenomena [*zjawiska = Erscheinungen*] instead of mental facts.”]  
\* [reprinted in *Wybrane pisma filozoficzne* [Selected Philosophical Writings] Warszawa: PWN, 1965, p. 244.]

198 [Literally (etymologically): ‘belonging together.’]

[361] qualitatively, they are so tightly united with the bodily states or processes that it does not appear that they could exist in complete separation (isolation) from them, or at least could not continue to subsist without undergoing essential changes. And conversely: the bodily states and changes in which the mental facts express themselves appear to be modified by these facts in such a peculiar way that without this connectedness [*Verbundensein*] with the facts expressed by them, without containing them, as it were, in their concrete Content, they would not only in themselves be totally unintelligible, but altogether impossible. This means: it seems impossible that these bodily states (e.g. a certain grimace, which expresses, say, the given person's displeasure or astonishment) could solely on their own so mold themselves and exist in this mold if they were not strictly codetermined by corresponding mental facts. And the mental states or processes would for their part be somehow incomplete, not fully ripened, without having attained to the corresponding expression. The bodily manifestations expressing them could likewise not be actualized in their completed guise if the respective mental episodes [*Zuständlichkeiten*] did not play out so-to-speak "behind them" and shimmer through them, thus if they were only an "empty" mask<sup>199</sup> devoid of any concrete depth, or if they were just a straightforward bodily event that would be deprived of any expressive function and would in general have no direct relation to mental facts – such as the rash on the skin of a person sick with scarlet fever, for example. The gestures and miens that actually exercise an expressive function, and are never a rigid, immobile mask-countenance in this function, but rather always a lively happening, differ – even in their purely bodily Gestalt – in various small, often very difficult to describe but nonetheless significant, details from dead masks or purely corporeal [*körperlichen*] phenomena, e.g. symptoms of a disease – although these too often "tell" us something. And not until the gestures, the often "involuntary" miens, are singled out by these details are they in a way "filled out" with specific qualities of the mental episodes [*Tatbestände*] that they express, and that precisely in this peculiar fulfillment first form a cohesive, frequently unrepeatable whole [with them].

[362] It seems that within the realm of such facts of direct expressing of mental states [*Zuständlichkeiten*] and events in outward bodily phenomena there is not only a mutual *dependence* between the mental phenomenon appearing in the expression and the bodily "expression" that stamps it out, but also their peculiar amalgamation [*Verschmelzung*] into a *functional unity* from which they cannot be disengaged.<sup>200</sup>

---

199    ⌈ [Ftn.] Like in a rag doll that bears the mien of laughter without really laughing, i.e. a mien which is not really an expression of someone's laughter as a distinctive mental act. <sup>7</sup>

200    In the Polish edition I even wrote of the existential non-self-sufficiency of both factors vis-à-vis each other. Yet this poses certain difficulties. First of all, in the light of our earlier findings non-self-sufficiency would not be consistent with mutual dependence. Secondly, two issues must still be distinguished: firstly, the mutual relation of the *phenomena* of what is concretely mental on the one hand, and of what is of the body on the other, that are united and amalgamated in the expres-

This is how it is in “normal” cases of mental life and its expression “in what is of the body [*im Leiblichen*]”<sup>201</sup>. But as soon as either the normal evolution of bodily events in their expressive function is disturbed [or] the mental life begins to get abnormal, then a peculiar fissure occurs in the otherwise cohesively unified phenomenon of expression and also, it would appear, between the two sets of episodes – the mental and the bodily. As a consequence, we desist from understanding the states of the sick person on the basis of his behavior. There is then no longer that functional unity between the expressing and expressed state, insofar as an expression of the mental episode still occurs at all.

The problem of the relation of (the other’s) consciousness to the (other’s) body presents itself entirely differently when we examine it not on the basis and within the realm of the mental facts expressed by the bodily states, but when we *infer* concerning mental facts solely on the basis of the corporeal facts, whereby use is made of at most the one single form of “expressing” – i.e. the linguistic utterances of individual human beings concerning the mental processes transpiring in them. We then ignore all other genuine, direct phenomena of expression by treating the physical bodies of human beings and beasts exactly in the same way as we proceed, say, with inanimate physical bodies within the framework of physics or chemistry. Why we do so is a rather complicated issue. First of all, an essential role is played here by the distrustful attitude of natural scientists vis-à-vis direct experience. One is afraid to be the victim of an illusion, especially when in the process one adheres to the theory of so-called empathy, which is interpreted in the spirit of a projection [*Projektion*] of *one’s own* experiences [*Erlebnisse*] onto the observed person. The factual course of mental (conscious) processes is indeed sometimes – or so it would appear, at least<sup>202</sup> – different than indicated by the phenomena of expression, or these are completely absent even though certain conscious processes, say, certain thought operations, are playing out. And whoever has once deceived us, should – according to the Cartesian principle – no longer be trusted. Not without significance

[363]

---

sion; secondly, however, the relation between these factors of the mental and of the bodily themselves. The fact that the phenomena are so thoroughly commingled in the concrete expression that one might speak here of a mutual existential non-selfsufficiency (apart from the threatening conflict in concept formation) does not yet decide concerning the existential relation of the entities of the mental and of the bodily that attain to appearance in these phenomena, and it is this last relation that is of foremost importance to us. Hence, one must proceed here with caution.

201 “in bodily episodes that run their course “normally””

202 Those researchers who voice their mistrust toward phenomena of expression proclaim it without reservation. But the question is precisely by what right they do so. For as soon as one questions the efficacy of the phenomena of expression, and if other modes of acquiring information about the spiritual life of others permitted by them – such as the so-called theory of inference by analogy [*Analogieschlufstheorie*] – also fail, then one can really not declare anything definitive concerning the mental facts of others.

in this connection is the oft fostered conviction that a *phenomenal* expression of the mental *cannot* occur at all in what is corporeal because the corporeal (the physical in general) is not at all capable of exercising this function. And conversely, one regards the mental, and consciousness in particular, as something that is completely impotent vis-à-vis the physical (so-called matter), hence as something that cannot in any way influence the corporeal states or processes. One adopts in advance the stance that the cause of a physical state of affairs or event can be exclusively something physical – a material event, in particular. Thus, once having established certain facts within the realm of the corporeal, one simply *surmises* that behind the bodily facts given in external experience are concealed mental facts, which, precisely as concealed, are only “adjoined in thought” [*hinzugedacht*] to the bodily states – and indeed not entirely arbitrarily, but rather as terms [*Glieder*] (pair-partners)<sup>203</sup> that correspond appropriately to the given bodily states. Or conversely, one hypothetically matches up with the mental states given in inner experience certain external physical (physiological) corporeal states. Obviously, no experientially given existential connection can obtain at all under these conditions between the terms of the pairs so constructed. Any existential connection is eliminated there from the outset, and there is between them only a purely intellectual, intentional correlation. There is then no basis for assuming their unilateral or mutual non-selfsufficiency. Both the mental and the physical facts appear to be totally separated from and only correlated to each other, for example, as so-called psycho-physical parallelism would have it: there are then two series of facts that are not only foreign to and radically different from each other, but are also strictly *segregated* from each other, as if an invisible pane stood between them – which would indeed allow that the individual terms of both these series could be suitably matched up<sup>204</sup>, but would at the same time set them so apart from each other that they could never be linked together, nor mutually influence each other. Their mutual selfsufficiency and independence appears from this point of view so complete that it becomes quite unintelligible how the one series of facts could be *appropriately* coordinated to the other series.<sup>205</sup> If we do not assume certain new supplemental hypotheses that do not emerge

[364]

---

203 By what right is that done from this standpoint? Well, normally by appealing to the oral reports of other people. Yet this presupposes that one can trust these reports, or that one performs experiments on oneself and regards oneself from the outside and then adjoins in thought what is given externally to what is given internally and intrabodily. But one then goes at any rate beyond the realm of what is given, of what can be afforded, by the external experience of the *physical* human *body*.

204 In what is this principle of matching-up grounded? This also cannot be answered from this standpoint. Is it perhaps supposed to be temporal coincidence? But is this simultaneity really demonstrated?

205 The strict and radical psycho-physical parallelism stands in contradiction with materialism, since the latter asserts the existential derivativeness of facts pertaining to consciousness from the mechanisms in the physical human body. Strangely enough, however, many materialists have endorsed this very parallelism.

at all from what is given in the external experience so understood of the living physical bodies of others, then it is impossible to adduce any rational principle according to which the mental facts – and for the moment this means: conscious experiences – would be existentially dependent on the corresponding processes and states present in the physical human body. For it is then just as unintelligible why appropriately matched mental facts run hand in hand, or even must run hand in hand (one accepts it only as presumptive), with *specific* bodily facts, as is why precisely the *absence* of certain mental or consciousness-bound facts is supposed to *correspond* to certain other bodily facts. Thus, while declaring that facts pertaining to consciousness presumably occur alongside the physical or physiological facts, we cannot adduce any sufficient reasons for the dependence of the former on the latter unless from the outset and *generaliter* we adopt the standpoint that the mental (consciousness-pertaining) facts are existentially derived from the physical bodily processes and states. Only then do the individual facts that speak in favor of this dependence acquire sufficient grounding power. This general presupposition first disposes researchers – in all cases where we have reason for assuming conscious processes – to *construct* in thought certain physiological processes and regard them as the correlate (as the cause) of those [conscious] processes. In this way various gaps in the series of physiological processes are filled in, so that a seamless causal chain appears to come into being, and gradually the semblance is created that this chain comprises not only the existential basis of everything that happens within the realm of the mental, but also comprises a series of facts which serve as the point of departure for all subsequent cognition of human nature and of the vicissitudes of the respective human being – and therewith appear to be the ones we are most familiar with. Physiologically oriented psychologists even claim that we have much more precise and secure knowledge of them than of conscious experiences. Meanwhile, we only have very vague information regarding a preponderant majority of these physiological facts, information which is formulated in conceptual apparatus that varies with the vogue in physical and chemical (now biochemical) research.

[365]

Let us, however, set aside these details pertaining to physiological research and simply ask what gives us the right to accept the general presupposition of mental (conscious) processes' derivation from the bodily (physiological) facts. The purely sensory *external* experience cannot instruct us concerning this, and neither can the purely reflective apprehension of conscious experiences in which what is given intrabodily is *not* taken into account, especially since we also simply cast aside the phenomena of expression as not sufficiently efficacious, or – say, in the spirit of the still ever very popular theory of inference by analogy in the cognition of the spiritual life of others – as altogether non-existent. Hence, either this presupposition is an altogether empirically unfounded hypothesis which is accepted solely for the sake of convenience, or its basis must be sought in material-ontological investigations. That it is in fact frequently invoked in scientific reflections has its source in certain intellectual currents that are historically stipulated, although this does not enhance their legitimacy. It thus appears advisable for the time being – until such time as material investigation will make possible a rational insight into the generic

[366]

essence of the mental (or of consciousness) on the one hand, and of the body on the other – to refrain from judging whether the mental is derived from the bodily or the bodily from the mental, or whether they are both ultimately derived from some third factor.

It is important to note, though, that therewith the question of the eventual dependence of facts of the one series on facts of the other can also not be unequivocally answered, because it will present itself differently depending on the resolution of the problem of possible derivativeness. This issue<sup>206</sup> is also not resolved altogether generally by taking into account the results of inner or intrabodily [experience] or of the phenomena of expression. What makes this resolution more difficult, among other things, is that there are facts pertaining to consciousness (processes) that do not register at all in bodily phenomena, or do not come to expression in them (such as acts of pure thought), or only do so in a very imperfect, sometimes deceptive manner (even if we disregard here facts of a deliberate attempt at deceit – masks). One may perhaps be inclined to accept the dependence of the (external) phenomena of expression on the mental processes<sup>207</sup>; however, as we know, the opposite conception – that of the dependence of spiritual facts or of facts pertaining to consciousness on the phenomena of expression, and on bodily states altogether – has been advocated on more than one occasion (e.g. B. Ribot, James-Lange, etc.), even if we leave out the committed materialists. The facts afforded by the function of expressing show at any rate that the intimacy of the connection or of the dependence of the expressing episodes on those that attain expression (or possibly the reverse) may be quite varied. And this is precisely what makes it impossible to arrive at a definitive decision on a strictly empirical basis concerning the relation between the terms of the two series of facts, compelling as what is given in outer (and even in inner) experience might be.

Here too, therefore, we arrive at a result similar to the earlier one, when we considered this whole issue on the basis of inner and intrabodily experience. Here too there is great diversity in the degree of cohesiveness of the relation between the mental and the bodily facts, and reliable cases that could serve as an *experimentum crucis* are lacking. The divergence and diversity of empirical findings on this issue is also the reason why the ancient problem of the relation between body and soul has thus far not been solved either empirically or philosophically. Our deliberation has only enabled us to sort out slightly the various sides and aspects of the entire problem-complex. We have perhaps succeeded in separating out and formulating more precisely the various elements of the problem, and at the same time in sketching its material-ontological background, and we will not come to any resolution without a direct assault on that background.

[367]

---

206 「of the dependence of the mental in relation to the body and physiological processes」

207 「, or even their non-selfsufficiency vis-à-vis the latter」

But it is precisely in view of this that it is extraordinarily important for us to become aware of whether there is a relation, and if so of what kind, between the body-soul-problem and the central problem of the existence of the world and its possible solutions. That is the next theme for reflection.

## § 79. The Connection Between the Controversy over the Existence of the World and the Body-Soul-Problem

These two problem-complexes are, as problems, patently different and appear to be independent of each other. The problem of the existence of the world and its existential relation to pure consciousness is – at least in its initial articulation [Zugriff] – an *existential* problem *par excellence*. At issue is whether the world that is given to us in direct experience, and in which we ourselves live and act, does in fact exist, and if so in what manner, as well as whether its existence is somehow conditioned by pure consciousness. The body-soul-problem, on the other hand, appears to be at first glance a *material* problem *par excellence*, and a problem at any rate whose presuppositions reside in the commitments pertaining to the general *material determination* of the body and of the “soul” – in the various significations distinguished above. Given the presuppositions of the controversy between idealism and realism over the existence of the world, on the basis of which I have developed it here, to begin with it appears that the problem of the existence of the world is for various reasons independent of the material-ontological commitments pertaining to the generic essence of the body and of the “soul.” Among other things that pointed to this independence was the radical opposition of the pure consciousness and the “real ego” (soul + mind)<sup>208</sup> on the one hand, and on the other, embracing with the concept of “world” not only the collective material world (so-called “matter” in the sense of physical science), but also all psycho-physical individuals (in particular, human beings), or possibly even purely mental individuals – should such occur in the real world. It therefore seemed that a more detailed characterization of the matter of the generic essence of the material thing and of the mental individuals can play no role

[368]

---

208 This is the Husserlian opposition, and it rests for him on the antithesis between the immanence of pure consciousness and the transcendence specific to the “real ego.” This antithesis is not touched by the analyses I carried out above, for all pure experiences are undoubtedly situated in the sphere of immanence, whereas the concrete soul [*Seele*] of a human being, its character and its capacities, the processes that transpire in it, the collective sphere of so-called mind [*Geistes*], are all transcendent vis-à-vis pure consciousness, and are also transcendent as objects of the cognition of the soul. This distinction runs so-to-speak *alongside* the relations and connections between pure consciousness, the pure ego, and the “real ego” that have been indicated here, so that the existential relation between what is transcendent in this special way and pure consciousness seems to insinuate itself differently than would follow from Husserl’s pronouncements concerning the immanent and the transcendent.

[369]

in resolving the dispute between so-called idealism and realism, since at issue here is an *intra-worldly* problem pertaining to the structure of the world. If such a world (containing the material and the mental) were, for this or that reason and in this or that way, acknowledged as existing, then it would first be – as it initially seemed – a subsequent task to clarify what is the ultimate generic essence of all individual objects existing in this world, or at least of certain basic types that are to be found in it, and [to clarify] what existential relations then possibly obtain between the objects belonging to these types. It was certainly food for thought that different philosophical currents, which proposed different solutions to the just contrasted problem-complexes, at the same time got themselves entangled in the controversy pertaining to the existence of the world, and indeed – as would appear – because they were of a different mind concerning the body-soul-problem. Thus, for example, so-called idealism is in mutual conflict with materialism, primarily because they are of a different mind as regards the relation between the body and consciousness. This antithesis appears to the proponents of these currents to be completely unavoidable. For in view of this, the materialists regard consciousness as existentially derived from the body and accept the precedence of matter in general. For them, therefore, the real existence of the material world is beyond any doubt. Transcendental idealism, in contrast, which denies the autonomous existence of the real world in general and recognizes the existential precedence of pure consciousness, must therefore also view the body that belongs to some pure ego and its stream of consciousness as a purely intentional object of corresponding operations within that stream, and *eo ipso* clashes sharply with materialism with regard to the body-soul-problem. Not so radical is the opposition between spiritualism and realism. Whoever recognizes the real world in its autonomous being, can without contradiction ascribe a spiritual [*geistige*] nature to all the entities existing in this world. As a rule, the so-called realist standpoint went hand in hand with so-called dualism – which accepts both mental and material objects in the real world, and which also, in particular, finds both these factors united in the human being. Thus, the realist resolution of the existential problem of the real world by no means needs to recognize the materialist solution of the body-soul-problem. If a realist at the same time arrives at materialism, this happens on the basis of entirely new commitments with regard to the material determination of the nature of the body and the soul. Hence, this last [materialist] resolution [of the body-soul-problem] is independent of the “realist” solution to the existential problem of the real world.

┌ One could only claim an entirely general independence of the two problem-complexes as long as one was under the impression that pure consciousness with its pure ego is completely extra-worldly, and is “linked” with the world only by means of the intentional relation of some act-manifold, but not (if we may put it that way) purely ontically [*ontisch*], and that there is at the same time a radical difference between the mode of being of pure consciousness (as an “absolute” being in Husserl’s sense) and the “merely intentional,” existentially heteronomous being of the real world. Yet our recent deliberations have led on all of these points to results that place in question the theses just recalled. Complete extra-worldliness is put in question by

pure consciousness' appearing to occur in a dual guise: once as the pure constituting consciousness to which are radically opposed all constituted entities (hence, among these also the real world as totality – the domain – of all real entities), another time as the stream of consciousness of the “real ego,” which, with its soul (mind) and its body, finds itself, or appears to find itself, *within* the constituted world. It has turned out, moreover, that the pure ego with its experiences is “linked” with the “real ego” (soul, mind, body) not only by means of the *intentional* relation between pure acts of consciousness and the spiritual properties and episodes (processes) as intentional correlates of these acts, but that it is *ontically conjoined* [*ontisch verwachsen*] with the soul, and perhaps even with the body, that both only appear to be different sides (if we may put it that way) of *the same* entity (of a monad) – and therewith to also exist in the same way. The pure ego and the pure conscious experiences appear not to be detachable from the “real ego,” and indeed detachable not in the sense that they would comprise some entity completely bounded off for itself, outside the existential scope of which would first exist everything that belongs to the “real ego,” and which, as “merely intentional,” could also not exist. Pure consciousness appears to be contained *in concreto* in the innermost core of the real ego and can be separated onto itself only by abstraction, and only up to a certain degree. If that is so, then it itself occurs *within* the real world as its peculiar element and cannot be severed out of the whole net of worldly causal interconnections, whereas on the other hand – precisely as “pure,” constituting consciousness – it would have to remain *outside* of the world, and in particular be detached from all connection with the causal net of the world – as Husserl claims with bold emphasis.<sup>209</sup> This detachment and separation is not a matter of transcendental method, and in general not merely of method, which – whether more or less strictly – has to be adhered to. It is a matter of the intimate connection between the “pure” and the “real ego,” which [connection] does not permit rigorous adherence in the application of the method<sup>210</sup>. Finally, the difference in mode of being of pure consciousness and the human soul so strongly emphasized by Husserl is hardly tenable. And this not only for the merely rather speculative reason that pure consciousness, as constituting consciousness, would

[370]

[371]

---

209 Cf. *Ideen I*, p. 93. Husserl has a quite firm grip on this dual Gestalt in which consciousness appears – once as pure and extra-worldly, and then as “realized” [*realisiert*] and intraworldly. But he puts his mind at ease by establishing this “realization” as a merely intentional apprehension of which consciousness must indeed be “cleansed,” and existentially degrades the real ego in general and its corporeality – along with the entire world – to the status of a purely intentional, constituted product. Doubts may arise as to whether this decision [is] a pure result of transcendental constitutive analysis or whether it is compelled by the conviction concerning the absolute self-enclosure of pure consciousness and the *impossibility* of its being linked with any entity that has a different essence (such as the body, say).

210 [“which...method”: *welcher nicht erlaubt, bei der Verwendung der Methode streng zu verbleiben*]

have to exist “absolutely” and, as the innermost core of the “real” ego, in the same manner as all other real entities, as the real ego (with its soul and body) in particular – both of which appear to be impossible simultaneously, but also, independently of that, because pure consciousness considered strictly in itself appears to exist with the pure ego in a manner that could hardly pass for “absolute” and requiring “*nulla re ad existendum*.” Admittedly, Husserl does not clarify in greater detail how this absolute being – if we may put it that way – is supposed to look. But one thing is certain in this context: Husserl always tailors the mode of *being* of the given entity to its mode of *givenness*: if the mode of givenness of some object differs from the mode of givenness of some other entity, then for him the same holds for their mode of being. Now conscious experiences are given in immanence, and therewith also in complete indubitability, whereas everything that is real is transcendent vis-à-vis the acts of consciousness that grasp it and is *ipso facto* questionable in its being – even subject to annulment. But 1. being (existing) and being-given is one thing, and something else again 2. being and being-positing, being-acknowledged in its being.<sup>211</sup> From the disparity [*Differenz*] in mode of givenness we are not automatically entitled to infer a disparity [*Verschiedenheit*] in the mode of being. Nor is the mode in which an object is given determined by the mode of being of this entity, but first and foremost by its *form*, and perhaps even by its material essence.<sup>212</sup> Thus, the disparity between immanent givenness of pure consciousness and transcendent givenness of the real ego (its soul and its states) does not imply the disparity in their mode of being. If the latter does obtain – which we are not resolving here – then it follows from the material essence of consciousness, on the one hand, and of the real soul, on the other. And the disparity is then fashioned rather *to the disadvantage* of (pure) consciousness, since the question arises whether pure consciousness is not existentially non-self-sufficient vis-à-vis the soul.

[372]

But if that is so, then it is clear that the existential problem of the real world should not be pondered without taking any account of the ontic relations between the pure consciousness and the “real ego,” and that its solution depends on the solution of the material-ontological problem of the essence of consciousness and of the soul, and can therefore – when we only have behind us certain formal-ontological reflections and only certain glimpses into the sphere of the material determination of consciousness and of the soul – not yet be resolved, although the results already produced will enable us to shed new light on the central existential problem of the real world and on its possible solutions.

Let us still remark briefly, that these glimpses do not especially complicate the central problem or make it appreciably more difficult. On the contrary, a line of rea-

---

211 [Es ist aber etwas anderes, 1. Sein (Existieren) und Gegeben-Sein, und wiederum etwas anderes, 2. Sein und in seinem Sein Gesetz-, Anerkannt-Sein.]

212 That becomes clear from Husserl’s own reflections, when he shows e.g. that a spatially extended thing can indeed always be grasped only from one side [at a time] and [in succession] from various sides, hence must *ipso facto* be transcendent.

soning [*Gedankengang*] is opened up, which – with the aid of material-ontological reflections – can bring us a significant step closer to the solution. That is to say, if it could be shown in material considerations that pure consciousness is in virtue of essence existentially non-selfsufficient with respect to, or at least independent of, the pure ego – and particularly with respect to the soul – and if, on the other hand, it could be shown that pure consciousness – as Husserl claims – is or can be given really [*wirklich*] immanently, and enjoys therewith a singular existential indubitability, then the decision pertaining to the existence of the “real ego” would also be vastly facilitated. But we are still far removed from that.<sup>7213</sup>

## Appendix

┌ It might therefore appear that the sharp dispute between materialism and so-called “idealism” stems from various misunderstandings – apart from any antagonisms of a political or religious nature – from, among other things, a confounding of the central problems (hence, of the problem pertaining to the existence of the real world with the problem of the material essence of the objects belonging to it), and at the same time as a result of expanding the materialist thesis from the realm of the real world to the totality of what exists in general. However, were the proper bounds of the materialist thesis adhered to, while the fundamental problems were rigorously demarcated, it could be expected that the independence of the problem-complexes and the independence of the solution to the problems we contrasted would be preserved.

Now the situation could have looked like this as long as it appeared indubitable that certain basic existential and material-ontological theses pertaining to pure consciousness had to be accepted. As long as it appeared, namely, that the existence of pure consciousness is in some special, though never made clearly precise, sense “absolute,” a materialism *restricted* to objects of the real world appeared non-threatening to any solutions whatsoever of the controversy over the existence of the real world. What meaning of the “absoluteness” of the existence of pure consciousness came into consideration here? Well, precisely that meaning which was established here (in Vol. I) right after differentiating the various existential moments, even though it was never made precise by those who made use of it. If, then, it is acknowledged that pure consciousness is in its existence autonomous, selfsufficient, independent of any other object and existentially original, and at the same time the materialist thesis is restricted to objects of the real world, from which pure consciousness is excluded, then the thesis that anything whatsoever that exists in the real world is material is not at all mutually exclusive with the thesis that *beyond* the world there also exists a pure consciousness which is nothing “material” (physical). But radical materialism is not as interested in determining the essence of objects within the real world as it is in ascertaining that nothing

---

213 [The substantially rewritten corresponding Polish passage follows in the text, for the reader’s convenience, as the Appendix.]

more exists beyond the real world, and in particular not anything that would not in itself be material (physical). For materialists are mainly intent on denying the existence of God, and only subsequently on denying the existence of an immortal “soul” that is independent of the existence of the body. It seems, after all, that the latter follows from this former. On the other hand, as soon as the absolute existence of pure consciousness begins to be doubtful for one reason or another, the thesis pertaining to its extra-worldly existence is also undermined, and the possibility opens up that consciousness exists *within the framework of the world*. Pursuant to this, therefore, even a limited materialism winds up in conflict not only with an “idealist,” or rather – employing our conceptual demarcations – “creationist,” resolution of the problem of the world’s existence, but even with the very articulation of this problem from a transcendentalist standpoint. At any rate, this depends on the type of materialism. As we know, it is possible to distinguish absolute and moderate materialism. The first claims that there are no objects or processes (possibly, phenomena) at all in the world apart from physical ones. Hence, it denies not only the existence of the “soul,” but also of consciousness and this in *every* possible meaning of existence. Moderate materialism, on the other hand, does indeed reject the existence of the “soul” or “spirit” as a certain autonomous, self-sufficient object that differs radically from everything physical (material), but is at the same time inclined to accept the existence of consciousness as something non-self-sufficient and derivative, and at once – in disagreement with our conceptual distinctions – dependent on certain distinctively structured physical objects called “animal bodies.” Absolute (though restricted to the real world) materialism must reject not only the idealist or creationist solution to the problem of the world, but even the transcendentalist approach to dealing with it. For moderate materialism, in contrast, this manner of treating the problem – that is, of articulating the problematic of the existence of the world – is not devoid of sense, and, as a methodical device that enables the problem to be set forth on the basis of the absolute certainty of immanent perception, can be recognized as expedient and as affording the kind of chance for the certainty of the obtained solution that perhaps cannot be achieved along some other path. Yet just as the other form of materialism, it is incompatible with idealism of one type or another and with all variants of creationism.<sup>214</sup> Of the remaining possible solutions to the problem of the existence of the world, it admits only those in which consciousness is acknowledged as something derived from physical states and processes – bodily ones, in particular. In other words: moderate materialism admits only some from among all the possible existential relations between consciousness and physical objects. It is clear that the instant we chance in the course of our deliberations upon

---

214 *Nota bene*: the extant materialist solutions always have a metaphysical character, which is to say that they not only decide what kind of “material” essence the objects existing in the world possess, but moreover prejudice *in advance the factual* existence of physical objects. They are not at all interested in the problem of the existence of the world, because for them it does not exist altogether *as a problem*.

the possible non-self-sufficiency of pure consciousness vis-à-vis the soul, and of the latter in turn vis-à-vis the body, or upon the possible derivativeness of consciousness from bodily processes, we must consider the possibility of moderate materialism – with the only difference, relative to the customary treatment of this problem, that we must consider the entire issue as a material-*ontological*, and not a metaphysical one; a problem to which one solution or another may help us to rule out certain resolutions of the controversy over the existence of the world, and to make others acceptable. The *existential* (metaphysical) *problem* itself of the existence of the world must be solved – as I shall express it – *independently*, without a materialist or spiritualist commitment, for these only involve a determination of the essence in terms of matter I, and not the *factual* existence or non-existence of the world. It needs emphasizing here that a spiritualist solution of this problem, just as a dualist or pluralist one, is consistent with at least some variants of “idealism,” as well as of both “creationism” and “realism.” It can therefore serve as a means for eliminating only those types of possible solutions in which the existential commitments with regard to the mode of being of consciousness are incompatible with the presuppositions of the given type of spiritualism or dualism. We can expect that dualist or pluralist commitments may imply certain theses as to the admissible existential *connection* between objects of fundamentally different “attributes” (to express it à la Spinoza), or to put it differently, of fundamentally different matter I-essences. From this perspective, the problem of characterizing the material essence of objects existing in the real world takes on the significance of being a merely *auxiliary* problem, which cannot of itself provide any *unequivocal* resolution of the controversy over the existence of the world. At the same time, however, it cannot at all be omitted from the entire complex of problems pertaining to our controversy.

All of this retains its validity as long as by pure consciousness we understand a consciousness which is reached through immanent perception by each of us who philosophizes, which therefore, despite all “purifications,” is in its general type a *human* consciousness. On the other hand, the entire problematic – and, among other things, the problem comprising the fundamental point of contention between (an unrestricted) materialism and spiritualism – takes on a different complexion if we conceive pure consciousness as a possible divine consciousness. We are then faced with the problem of a divine consciousness as possible source for the existence of the world, and at the same time as a basis of its existence. But this is an entirely *new aspect* of our controversy that could only be arrived at if we were to realize that the erstwhile approach to the existence of the world and its existential relations to other beings must be abandoned and replaced by an entirely different point of view.<sup>7</sup>



## Chapter XVII

# Application of the Formal-Ontological Results to the Problem of the Existence of the World

### § 80. Summary of the Formal-Ontological Results that Are Significant for the Controversy between Realism and Idealism

The long sequence of formal-ontological analyses has to a certain degree moved the principal problem of the controversy between idealism and realism over the existence of the world into the background of our theoretical field of vision. It was often necessary to get into details which taken for themselves do not appear to have any great significance for the principal problem. They were however necessary for a clear grasp of the complicated and frequently confusedly presented issues and for substantiating theses that are important to us. ¶ Failing to take them into account would evince still greater gaps in our deliberations than the ones that my analysis had to leave behind anyway.<sup>1</sup> But I did not take up these difficult investigations for no reason. For it is they that first enable us to procure a genuine basis, brought to relative clarity, for the entire problematic, and to shift the discussion from the state of vague generalities, nebulous concepts, and theoretical notions that have not been thought through, onto the terrain of rigorously formulated questions and unequivocally determined concepts.<sup>2</sup> Thus, it is now time to ponder the consequences that follow from the insights we have gained for the problematic of our Controversy, and to survey the possible solutions from a formal-ontological perspective. Toward that end it will first be useful to assemble the theses that are most important for these consequences.

Since from the very beginning I reckoned on the real world that is given to us being a special type of object-domain – namely, a “world” – I set my sights on establishing theses pertaining to the form of an object-domain, or of a world. However, this was only possible after establishing a set of other theses without which this form would not be transparent and would not yield at all to being conceptually determined. In particular, it was necessary to reach back to the form of all those entities that themselves, or their forms, lie at the basis of the formal structure of

[374]

- 
- 1 ¶ Without taking them into account, the substantiation of theses that we need would contain even greater gaps than the ones I necessarily had to leave behind in my expositions.<sup>7</sup>
  - 2 Insofar, of course, as I have managed to achieve this. But if that is not the case, then only my execution of the task must be assailed, but not the task itself, its sense and its role in the development of the problematic. At any rate, it seems to me that certain progress has been made here.

an object-domain. The point here was to discover those formal features of the object-domain and its constituents that are connected with their existential moments<sup>3</sup>. Familiarity with the form of single individual objects and of their<sup>4</sup> formal variants (of temporally determined objects, in particular, and among them – events, processes and objects persisting in time)<sup>5</sup> enables us to pose the question whether the entities in fact given in experience display a form characteristic of real (autonomous) entities, or whether a form is proper to them that is characteristic of some other mode of being, as well as [to ask] what structure a world formed out of them possesses. It is only this that can bring us a step forward in dealing with the problem of how the world that we encounter in fact exists, and of what its existential relation is to pure consciousness. In previous discussions with which we are familiar from the history of philosophy concerning the existence of the world, this aspect of the problem has been left completely in the dark, although numerous commitments, which no doubt originated from unclarified and undeveloped formal-ontological presuppositions, or to put it more precisely, subjective convictions, have precisely owing to their lack of scientific clarity so frequently had such an adverse effect on making divergent standpoints precise.<sup>6</sup>

The results that are important for what will follow are as follows<sup>7</sup>:

Group I: Theses pertaining to the Object-Domain

1. Every object-domain<sup>8</sup> is a multiplicity of individual objects, all of which belong to one and the same materially determined highest genus.
2. With respect to its form I, every domain is an object of higher order, and indeed a summative whole with effective parts, which are individual selfsufficient objects.
3. Domains can contain as their components [*Glieder*] autonomous or heteronomous objects.

[375]

---

3 ʘ, which played such a great role in the first part of our ontological analyses ʘ

4 ʘpossibleʘ

5 ʘwas important not only because objects of this kind comprise constituents of an object-domain (world), but also because being familiar with them ʘ

6 This could be demonstrated for both idealist commitments (e.g. those of E. Husserl) and realist views [*Anschauungen*] of various types – e.g. in Spinoza or Descartes. These problems also play a conspicuous role for H. Lotze, who has a relatively better grasp of them than other researchers. But more detailed analyses of these standpoints would rob us of a great deal of time, and – apart from historical illustration – would hardly bring anything substantively new. This would indeed be historically interesting. But one would have to write an entirely new history of philosophy toward that end.

7 ʘ [Ftn.] I list them in the reverse order to their having been established here. This has its justification in the degree of their importance for the controversy over the existence of the world. ʘ

8 [For the remainder of this Section, ‘object-domain’ will often be abbreviated by ‘domain.’]

4. Domains that contain autonomous objects and are formed out of them, are themselves autonomous.
  - 4a. Autonomous domains must be distinguished from classes – which are always heteronomous.
5. Every autonomous domain is selfsufficient vis-à-vis other domains, and in general vis-à-vis objects that do not go into making it up.
6. Every autonomous domain is closed.
7. The differences in form I between domains follow from the differences in form I of their constituents, as well as from the type of their essence.
8. An autonomous domain can be either compact or non-compact.
9. A compact domain can be either exact or inexact.
10. A domain is compact if its constituents have an exact essence.
11. If the constituents of an autonomous domain have a moderately exact, or a purely material, or, finally, a “simple” essence, then this domain is non-compact.
12. A non-compact domain makes up [*bildet*] a world.
13. It remains undecided whether there can be a domain whose components would have a radical essence.
14. A compact domain is existentially independent of all external  $\ulcorner$ entities $\urcorner^9$  – that is, those that do not belong to it.
15. A world can be dependent on some other domain or on some external  $\ulcorner$ object $\urcorner^{10}$ .
16. Two domains can intertwine – be they autonomous or heteronomous.
17. The “intertwining” of two domains depends on the formal type of the domain, whereby the basis of the intertwining can reside in various kinds of existential interactions between the constituents of the domains – the causal relation excepted.

[376]

#### Group II: Theses Pertaining to the World

18. As opposed to compact domains, there are causal interconnections between the constituents of a world.
19. In an autonomous world the net of causal connections is everywhere dense. This means: An autonomous object persisting in time which is the component of a world stands in causal interconnections with respect to *all* of its acquired and externally conditioned properties with all objects of the same world that abide in time, those that a) find themselves within its range of action and b) those whose properties the just named properties of the given object can co-determine.

---

9  $\ulcorner$  factors $\urcorner$

10  $\ulcorner$  factor $\urcorner$

20. Thesis 19 is not valid for<sup>11</sup> purely intentional objects that in their Contents are determined purely intentionally as objects standing in causal connections, i.e. the net of causal connections is in this case non-dense.
  21. An autonomous world is everywhere dense and cohesively linked internally [*innerlich einheitlich verbunden*].
  22. An autonomous world is ordered, i.e. within its realm a set of laws is valid pertaining to the simultaneous existence and succession of objects and other entities belonging to one and the same<sup>12</sup> world.
  23. The laws that govern in an autonomous<sup>13</sup> world allow no exception; that is, within this world there is no entity, regardless of formal type and mode of being, that is not subject to some law prevailing in the given world.
  24. Theses 21–23 have no application of any kind to domains of purely intentional entities.
  25. The constituents of an autonomous world are temporally determined objects. To put it another way: in this world time cannot be a merely “subjective form of intuition” in Kant’s sense, but must belong effectively<sup>14</sup> to the mode of being of its constituents.
- [377]
26. A world differs from a compact domain by the ordering of its constituents. In compact domains these are ordered in accordance with essence-dictated genera and species, whereas in a world the ordering with respect to genera is “chaotic,” but instead an order sets in that accords with the causal connections between the objects and with the laws that are valid in the given world.
  27. The “chaotic” ordering of the constituents of a world make its history possible.
  28. In an autonomous world, contingent genera and species can also occur alongside essence-dictated ones; this is ruled out in a compact domain.
  29. Not all essence-dictated genera or species, which – on the basis of that moment which determines the highest genus constituting a world – would be possible *idealiter*, need occur in that world.

### Group III: Theses Pertaining to the Form I of the Individual Object

- 30.<sup>15</sup> Every individual object is with respect to its form a subject of properties (characteristics) that is directly determined by a constitutive nature.
31. Its matter, form and mode of being can be distinguished<sup>16</sup> within every individual object.

---

11 within a domain of

12 the given

13 a given

14 [*effektiv*: inserted in the German version.]

15 Theses 30–50 are valid for *autonomous* individual objects; they can, however – although it is not necessary – also preserve their validity for purely intentional objects.

16 The triune of matter I, form I, and mode of being obtains

32. Matter and form are radically heterogenous and do not have equal status [*sind einander nicht gleichgeordnet*] within the individual object: Matter always has priority.
33. The existence of the individual object  $\ulcorner$ , in whatever mode,  $\urcorner$ <sup>17</sup> does not annex any formal or material moment to  $\ulcorner$  it<sup>18</sup>.
34. The existence of an individual object (and in general the existence of any arbitrary something) is no object.
35. Not everything that exists is object: If, however, it is a non-object, then it exists only insofar as (at least one) object exists that constitutes an existential foundation for it.
  - 35a. Within the realm of what is individual, non-objects are: properties (characteristics), states of affairs, relationships [*Verhältnisse*] in their original form – also  $\ulcorner$  form and matter<sup>19</sup>, as well as their individual moments.
 

[378]

 Whether there are other individual non-objects is an issue that we defer.
36. Individual objects and individual non-objects exhaust every kind of individual existent. The existence of something<sup>20</sup> is no existent: It is nothing that exists, but only the being of that which exists.
37. A multitude of properties<sup>21</sup> occurs in every individual object, but only *one* constitutive nature.
38. All the moments of an object's matter and form, as well as all its properties<sup>22</sup> and its constitutive nature, are primally coalesced with each other: The object is a *concretum*.
39. Individual objects are either primally or derivatively individual (in the latter case: objects of higher order).
40. Every primally individual object – taken together with all of its properties and its nature – is existentially selfsufficient.
41. Every primally individual object is a whole in the absolute sense.
42. The primally individual object is indivisible [*unteilbar*].
43. The primally individual object is delimited in all respects, but is at the same time – if it is the component of a world – partially closed and partially open.
44. The basic form I of an object is primal and foundational for everything that exists individually and selfsufficiently.
45. Every individual object, with the exception of objects in the midst of dissolution, has its essence – which in its mode of being is just as individual as the object whose essence it is.

---

17  $\ulcorner$  (always in a determinate mode)  $\urcorner$

18  $\ulcorner$  its form I or matter I  $\urcorner$

19  $\ulcorner$  form I and matter I  $\urcorner$

20  $\ulcorner$  (always in a particular mode)  $\urcorner$

21  $\ulcorner$  (characteristics)  $\urcorner$

22  $\ulcorner$  (characteristics)  $\urcorner$

[379]

46. To the essence of the individual object always belongs its constitutive nature as well as an ensemble of unconditionally intrinsic properties in the moderate sense, but in some cases also certain moments of form and mode of being [belong to it].
47. There are various types of essence of the individual object, and in conjunction with this also various formal types of the individual object. At least the following types of essence need to be distinguished: a) radical essence, b) exact essence, c) exact essence in the moderate sense, d) purely material essence, e) “simple” essence.
48. The type of an object’s essence depends first of all on the  $\ulcorner$  structural type  $\urcorner$ <sup>23</sup> of the object’s constitutive nature. And indeed, [it depends] on whether it [nature] is a simple primal quality, or a Gestalt quality, etc.<sup>24</sup>
49. There are several types of possible properties and characteristics of the individual object that need to be distinguished, namely: a) unconditionally intrinsic [*eigene*] properties (in the moderate and radical sense), among which in any given case a special group makes up the essential – belonging to the essence – properties, b) acquired properties, c) externally conditioned properties and d) relative characteristics.
50. Not all individual objects possess properties of *all* types. However, *all* objects do possess a) unconditionally intrinsic properties in the moderate sense and b) relative characteristics; the latter if there is *more* than *one* object. On the other hand, the acquired and the externally conditioned properties go exclusively into the make-up of objects whose essence is moderately exact, or purely material, or simple.
- 51.<sup>25</sup> Every autonomous individual object is positively and unequivocally determined – in every respect permitted as possible for it by its constitutive nature – by a lowest qualitative difference of the corresponding generic [*gattungsmäßigen*] matter. That is to say, it falls under the ontologically understood Principle of the Excluded Middle.
52. An autonomous individual object cannot be incomplete, i.e. no moment can be missing in it, which – on the basis of the *a priori* laws pertaining to interconnections between ideal qualities – must necessarily occur with those qualities whose concretizations are present in the given object. Existentially, the “completeness” of the object manifests itself in its selfsufficiency.
53. Every autonomous individual object is free of contradictions, i.e. it cannot at the same time possess property P and not possess it.

---

23  $\ulcorner$  matter  $\urcorner$

24 [The second sentence was added in the German version.]

25 Theses 51–60 are valid *only* for existentially autonomous objects, hence they do not hold for heteronomous entities.

54. No autonomous individual object can possess any internally incompatible properties, i.e. the kind whose simultaneous occurrence in an object is ruled out by apriori laws pertaining to existential relations between ideal qualities.<sup>26</sup>
55. Every autonomous individual object is “simple” (straightforward) in its form, i.e. it displays a “one-sided structure.” [380]
56. Among autonomous individual objects, we must distinguish a) the supratemporal – “ideal” – objects and b) the temporally determined ones.
57. The supratemporal autonomous individual objects have an exact essence.
58. Temporally determined autonomous individual objects can have a moderately exact, or a purely material, or, finally, a simple essence.
59. Among the temporally determined individual objects we need to distinguish a) objects persisting in time, b) process-objects and c) events.
60. The persistent objects are “substances” (existential foundations) for events and processes.
- 61.<sup>27</sup> The form of the purely intentional object is “two-sided.” On the one hand it possesses a “Content,” and on the other – a peculiar structure *qua* intentional object.
62. The purely intentional object is always indeterminate in several respects in its Content (it contains “spots of indeterminacy”).
63. A purely intentional object can be contradictory, inconsistent, and incomplete in its Content, but it does not have to.

#### Group IV: Theses Pertaining to the Form I of the Idea

64. The idea has a two-sided formal structure: it possesses a “Content,” but from the other side a peculiar formal structure *qua* idea.
65. The basic form of the Content of the idea in general is the form of a whole.
66. Constituents of the idea’s Content are: a) constants, b) variables. Both can be 1) formal, 2) material or 3) existential.
67. Every idea contains variables in its Content.
68. With respect to the structure of their Content, ideas separate into general and particular. The particular ideas contain no material or formal variables, general ideas contain at least one such variable. [381]
69. The form of the idea taken *qua* idea is the basic object form. Meanwhile, even in this idea’s object-like form it is *no individual* object, since the constituents of its Content are not individuated [*individuiert*].

---

26 This does not rule out the occurrence [*Bestehen*] of incompatibilities that can only be ascertained empirically. But their occurrence is only relative to a multitude of objects already given in experience, and is opaque [*uneinsichtig*] in its essence. It can therefore prove illusory in future experience.

27 Theses 61–63 are valid for purely intentional (heteronomous) individual objects, and only for them.

Group V: Theses Pertaining to the Form I of Pure Consciousness

70. Every conscious experience is with respect to its form a process.
71. Every conscious experience is formally non-selfsufficient vis-à-vis the stream of consciousness whose constituent it comprises.
72. Every conscious experience is formally non-selfsufficient in relationship to other experiences with which it occurs together, or with which it is directly linked (follows or precedes them).
73. The stream of consciousness is one solitary object (no object-domain), and is indeed an organic whole in which its constituents – i.e. the individual experiences, which are to a certain degree potential as parts – can only be singled out [*hervorheben*].
74. The conscious experience is non-selfsufficient vis-à-vis the subject that executes it.
75. The conscious experience and its subject (ego) set themselves formally apart as certain separate self-contained wholes [*Ganzheiten*] within the higher-order whole [Ganze] that they form, wholes that are so coalesced together that no boundary exists between them.
76. The coalescence of the experience with its subject (ego) is determined on the one hand by the form of the experience as a process, and on the other by the form of the subject as an executor of acts.
77. The (“pure”) ego is something transcendent vis-à-vis the stream of consciousness, but at the same time it belongs to it in such a way that the stream of consciousness is nonselfsufficient vis-à-vis that ego.
78. The pure ego is distinguished by a materially restricted selfsufficiency in relationship to its conscious experiences.
- [382] 79. The stream of consciousness does not comprise any kind of separate whole vis-à-vis the soul that discharges itself in experiences of the respective stream, but rather is coalesced with it as axis of its structure, as the Gestalt that the soul necessarily takes on in the course of achieving self-knowledge [*Selbsterfassung*] – as well as discharge and articulation [*Auswirkung und Ausgestaltung*] – through its experiences.
80. The subject of conscious experiences forms the axis of the soul around which the states of the soul congregate and with which all processes transpiring in the soul are linked.
81. The subject of conscious experiences is not selfsufficient vis-à-vis the soul (or the person) of the human being.
82. <sup>28</sup>Various kinds of connections of mutual or unilateral functional dependence obtain between a) the soul of the human being, b) the subject, c) the stream

---

28 <sup>1</sup>Not only connections of existential non-selfsufficiency, but also <sup>1</sup> [D. Gierulanka, the Polish editor of the *Controversy*, singles out this change in a footnote as representing “one of the essential changes in the author’s position.”]

of consciousness and d) the human person that crystallizes out on their basis and owing to their mutual connectivity [*Verbundenheit*].

83. The stream of consciousness, the subject, the soul or the human person, are only certain “aspects” of the one, most intimately internally connected, conscious being – the monad.
84. Neither the existential nor the formal relation between the human soul and the body of the human being can be clarified without a material analysis of the mental and the physical, especially of what makes up the body [*des Leiblichen*]. Although what is given in various kinds of experiences [*Erfahrungen*] points to a tighter relation between the soul and the body, we cannot say – particularly from a formal point of view – that the soul is non-selfsufficient in relationship to the body (and *vice versa*), nor whether a unilateral or a reciprocal dependence obtains between them, nor, finally, whether they only form a factual unity. Consequently, within the scope of formal ontology it must be left undecided whether just an intertwining between two domains comes to light between the real world and a multiplicity of souls (monads), or whether the multiplicity of monads simply belongs to the one real world.

Let us now proceed to apply the findings we have set forth to the contested issue surrounding the existence of the real world.

## § 81. Outlook on the Possible Ontological Resolutions of the Controversy over the Existence of the World with the Findings Obtained Taken into Account<sup>29</sup>

[383]

In Sections 26 and 33 [of Vol. I] I gave a summary of the potential resolutions of the controversy over the existence of the world that are suggested on the basis of our existential-ontological investigations. Since we now have at our disposal some formal-ontological results pertaining to the world and pure consciousness, it is time to ponder the consequences that follow from these for the main issue of our controversy.

Perhaps the most important result to emerge from our formal considerations is that every world must be *existentially selfsufficient*, but that it can at the same time be *dependent* on some external factor – thus, for example, on pure consciousness, provided it does *not* belong to the world. On the other hand, however, the thesis is important that the constituents of the world must be temporally determined objects, and precisely therewith also *autonomous* – if they are to exist at all. The autonomy of the (potentially existing) world also follows from other peculiarities of its formal structure, namely from its being everywhere dense and cohesively linked internally, as well as from its being so ordered that it does not permit any completely isolated objects within its realm. This also presupposes that the single

---

29 [This concluding Section of Vol. II was extensively rewritten in the German version. A translation of the original (Polish) version is given as the Appendix to this Section.]

individual objects belonging to the world must be unequivocally determined in all respects (cannot contain any spots of indeterminacy) and that they must be “straightforward” [*schlicht*] in this form. In view of this, however, of the eight fundamental solution-types to the Controversy (i.e. of the possible solutions from Group I, cf. Vol. I, p. 223 [187–8]), the following must *fall by the wayside, insofar* as the real world is in fact supposed to be a *world* in the sense established *here*. (This of course is not being decided here, since that would be a metaphysical determination [*Entscheidung*]. In the metaphysical determinations it would still have to be asked whether the world [and its elements]<sup>30</sup> that is in fact encountered fully satisfies the enumerated formal conditions, or not. Our formal and existential analysis only provides guidelines for metaphysical research, whereas without them such research would have to be conducted in an aimless or disoriented manner. One would not know what to ask about.)

[384]

1. *Absolute realism*. For, in the sense of this solution the real world (or the objects belonging to it) would have to be existentially original. This however is incompatible with the temporal determination of its constituents, and indeed at least with that ʀ temporal determination in which temporal being is fissured [*spaltphaft*]. See further below for the rejection of a weakened form of “absolute realism.”
2. *Dualist unity realism*, because the temporal determination of the world-constituents and the formal selfsufficiency of the world itself as a domain are incompatible with it.
3. *Dependence realism*, because it requires the existential originality of the world or of its constituents, which is ruled out by the temporal determination of the constituents of any world (in our sense). Dependence realism also allows for the *weakened* variant in which the real world is treated as simply *not* derived from pure consciousness; at the same time, though, it must be taken there as autonomous. This weakened dependence realism is also rejected further below.
4. *Realist unity creationism* falls away because it is incompatible with the selfsufficiency of the world, which is demanded by its form I.
5. *Idealist creationism* falls by the wayside owing to the temporal determination of world-constituents, as well as [owing] to those of its formal peculiarities which for their part require the autonomy of the world-constituents.
6. *Idealist unity creationism* drops out for the same reason, except that here the selfsufficiency necessary for the formal structure of the world also comes into consideration – which again rules out this solution.

Thus, of the eight solutions of the first group that in Vol. I of this book were demonstrated to be feasible on existential-ontological grounds, only two survive. These are:

---

30 [These brackets are Ingarden’s.]

A. *Absolute creationism*, according to which – we should recall – the world is supposed to be autonomous in its constituents, but selfsufficient and independent as whole – as well as at the same time to be derived from pure consciousness.

B. *Realist dependence creationism*, which only differs from A in that – according to it – the real world is supposed to be *existentially dependent* on pure consciousness.<sup>31</sup>

However, in § 19 we spoke of a weakened absolute realism, in which in place of existential originality of the real world only its non-derivativeness from pure consciousness is assumed. Dependence realism can likewise be weakened in an analogous manner. The question therefore arises whether alongside the two variants of creationism we should not also admit both these versions [*Gestalten*] of realism as possible solutions of the controversy. Meanwhile, new difficulties open up with these latter. Hence, it would first of all remain to be clarified from which transcendent existent the real world would be derived if it were to exist derivatively and yet not be derived from pure consciousness. Moreover, these two variants of realism would at bottom only be variants of creationism, except that the creating agent [*Faktor*] would be not pure consciousness, but rather some other, third transcendent existent. This transcendent agent would ultimately have to be existentially original. But this leads to methodical difficulties that we shall also encounter in the case of both forms of creationism. We shall return to this later. For the time being, we must take stock of the entire problem-situation in which we now find ourselves.

[385]

The outcome we are getting is quite characteristic: As consequence of the existential and formal investigations taken together, absolute realism as well as both forms of idealism fall by the wayside – provided the actually existing world is indeed a *world* in the sense laid out here. Only two variants of creationism remain in which, on the one hand – if we may put it that way – the realist character of the world is preserved, but on the other hand a weaker mode of being is assigned to it than to pure consciousness, since in both these solutions the world is conceived as derivative from pure consciousness. Which of these creationisms should be endorsed would still depend on whether the real world would have to be sustained in being by pure consciousness even after having once been created by it, or whether, to the contrary, it would already be independent of pure consciousness in this respect. It must be stressed in this connection that a world can indeed be dependent on some external factor, but not at all need be. Thus a purely formal analysis can bring us no resolution in this regard, and one would have to turn here to material, if not metaphysical, reflections that would clarify for us the essence of the real world on the one hand, and the essence of pure consciousness on the other. At any rate, the outcome obtained here does nonetheless appear to be useful in the sense that the large number of ontologically admissible solutions that we had to deal with at the conclusion of the existential investigations has been substantially diminished.

[386]

---

31 [The group of solutions alluded to here is discussed by Ingarden in § 19 of Vol. I, pp. 170–92. 1–6 above correspond to 1, 3, 4, 6–8, respectively, in the original ordering. A and B correspond to solutions 2 and 5 in that ordering. ]

But let us say it very precisely: The number of possible solutions of the first group would be reduced to two, *if we knew*:

- a) that what is given to us in experience as the surrounding world – and what (as we believe) in the pre-philosophical phase of cognition we come to know of its various properties through a very complicated process of thinking grounded in experience – *exists at all*;
- b) that this world – one that we encounter and that we come to know in this way – *is in fact a world* in the sense determined here.

But that is precisely what we do *not* yet *know*, and about which we cannot obtain any resolution within the framework of purely ontological investigations. This knowledge [*Wissen*] can be obtained either directly in metaphysical reflections – insofar as metaphysical cognition is altogether possible and accessible to us – or in a roundabout way through epistemological deliberations, provided any sort of metaphysical consequences can be drawn from the latter. It is in this roundabout way that modern philosophy – and especially the philosophy of the 19<sup>th</sup> and 20<sup>th</sup> centuries, ever since it began to foster a mistrust of metaphysics – attempted to resolve the controversy over the existence of the world.

But then have the formal-ontological investigations, to which so much attention and time was devoted here, not brought us anything new? Must we – after having carried them out once again reckon with 19 possible cases that presented themselves after the existential investigations have been conducted? For if it is not certain that the “world” given to us in experience is actually a *world* in our sense, then the exclusion of those 17 remaining solutions is also not certain, and we must always also count on their coming into consideration in the final reckoning.

[387] How should we respond to this? – If it is really a matter of a *resolution* to the controversy, then we have undoubtedly not achieved it yet, nor shall we achieve it in the forthcoming material investigations. But this only agrees with the expectations that we sketched at the beginning of the deliberations in the course of developing the entire problematic. Whoever expects such a resolution within the framework of ontological analyses themselves is either in the dark concerning their basic character, or has in mind from the outset that they must lead to the exclusion of all possibilities save a single *solitary* one. But even if this last eventuality in fact materialized, it would still afford nothing more than a *possibility*, one that not only appears to be not at all necessary, but is moreover not even sufficient for ascertaining a *fact* – which is what is ultimately involved in our Controversy.

On the other hand, if our concern is to *prepare* a resolution that will first be rendered in the metaphysical portion of our deliberations, then the formal findings have moved us significantly forward. For toward the end of Vol. I, by which time we were reckoning with the possibility that everything that belongs to a world is situated in time, we still dealt with five potential solution-possibilities. Now, however, under the same presumption, only *two* of these five cases still remain.

However, there is a much more important result of our analyses than the above-mentioned. That is to say, whereas earlier no paths or ways suggested themselves with the aid of which we would be in a position to discover in what mode of being the world encountered by us in experience truly [*eigentlich*] exists, should it somehow exist at all, and whereas earlier we also had no means at our disposal for deciding whether it is actually a world – and not, say, a single individual object, or even a compact domain – the formal analyses now afford us a set of rigorously characterized concepts and theses that can be helpful to us in this matter. Except that we must still gain resources toward that end from some other source, namely from material ontology. However, the formal results enable us first and foremost to formulate rigorously the questions that are to be answered, whereas the efforts previously undertaken throughout the history of philosophy suffered from the vagueness and imprecision of the questions, and were doomed to failure for this reason alone. Moreover, our deliberations have enabled us to break up the one vaguely formulated principal question into several sharply characterized partial problems that can be dealt with separately. Since we are now familiar with the basic form of the world, and with its distinctness from the form of a compact or exact domain, or from the form of the domain of purely intentional objects, we now also know *on what it depends* that what we encounter in experience as real world could *in fact* be a world, and precisely for this reason exist in a *specific way* (which we can now also characterize rigorously) – provided it exists at all. This last is of course an issue that can only be resolved for itself along a metaphysical path, one that cannot be rigorously articulated at all without an ontological preparation. Insofar as formal issues are concerned, we already have this preparation behind us. But a few more things have to be said about it.

[388]

It is difficult to decide in a purely formal way concerning a single primarily individual object in what mode it truly exists, provided it exists at all. On the basis of a material-ontological investigation one would at least have to know to what essence-type it actually belongs – whether its essence is exact, or exact in a moderate sense, etc. If, on the other hand, we discover in the formal analysis of some X that it comprises a domain-forming multiplicity of primarily individual objects, then we also know that there are three and only three possibilities. It is either a compact domain – in which case the objects belonging to it exist in an ideal mode – or it is a world – then the entities belonging to it exist, if at all, as temporally determined entities – or, finally, we are dealing with a domain of purely intentional objects. We must therefore first establish along a metaphysical path whether in what experience gives us we are dealing with a *multiplicity* of objects having some well-defined form, or rather with *one* primarily individual object. According to prescientific experience, it appears that in the world encountered in that experience there are multiplicities of both purely physical and psycho-physical individual objects. Can this be metaphysically confirmed, or do we also have to reckon with the possibility that there is only *one* mental subject in the world – as Indian philosophy would have it, for example – or that there are only physical entities in it, as radical materialism claims? This would have to be metaphysically clarified. In addition, it would still

[389]

have to be decided which conception of material objects is tenable, the one that allots the so-called “sensuous qualities” to things or the one according to which the material world is “bare of qualities,” whereby two different physical conceptions are still at odds: the one according to which a multitude of separate “atoms,” or – to put it in more modern terms – “elementary particles” or “energy quanta,” comprise so-called “matter,” or the one according to which the whole material world is one single force-field with various peculiar characteristics [*Besonderheiten*], or, finally, still something else that could replace the extant theories. Only in the case of the – if we may put it this way – “atomistic” structure of matter would what is given to us in experience satisfy the conditions necessary to be a world in the sense determined above, whereas this would not be possible in the case of the field-structure of the material world. This is, by the way, an oft discussed problem in contemporary natural science, and even in the so-called philosophy of nature, but it was never connected with the idealism/materialism<sup>32</sup> problem.

[390]

A further question that is once again frequently examined is whether the individual objects that appear to belong to the encountered world ultimately fall under *one* materially determined highest genus and, if so, what sort of genus that is. For, on this depends whether they actually comprise *one* object-domain – and in particular, *one* world – as would straightforwardly be the case for the purely materialist, or even for the purely spiritualist, conception of the world, or whether we are dealing there with two (or more) domains that simply intertwine – as the so-called dualist or pluralist conceptions of the world appear to threaten. A much more difficult problem-situation would therefore arise in the last case, since then either the problem of the unity of the world would have to be placed on a new foundation [*Basis*], or one would have to clarify the basis [*Grund*] and the possibility of an intertwining between two different domains. The possibility opens up, among others, that the heterogeneity of mental subjects and physical objects [*Objekte*] obtains only within the realm of the *derivatively* individual objects of higher order that exist within the world, behind which ultimately looms *one* multiplicity of generically homogenous, primally individual objects. The unity of the world would be rescued in this way, and the only issue would be to discover the qualitative determination of the highest genus of the primally individual objects in it. As unlikely as this solution to the problem may appear, the problem itself is at any rate completely reasonable and real, and belongs among the main problems of metaphysics. But this problem was also never connected with the controversy over the existence of the world.<sup>33</sup> Our

---

32 [This could either be a misprint, where the text should have read *Realismus* instead of *Materialismus* (which is how the Polish translator of this passage reads it), or (which is the reason I leave it as is) Ingarden may be alluding to the contrast between the “Indian philosophy” and the “radical materialism” mentioned a few sentences back, where the former is assigned the idealist label.]

33 We can see from the analyses carried out by Husserl in *Ideas I* that the failure to solve this problem in a positive fashion led Husserl to the idealist solution of the problem of the existence of the world. To be sure, for Husserl the issue in the problem of the

formal analyses have cast this problem in a new light and shown its importance for the resolution of the controversy surrounding the existence of the world.

But even the solution of this problem in the sense of discovering the highest materially determined genus of the objects belonging to the world does not yet of itself decide that the world we encounter is actually a “world” in our sense. For in order to decide that, it would still have to be shown that in this putative world a) causal interconnections obtain between its elements, b) that a system of interconnections exists in which *all* constituents of that world somehow participate and c) that this system is everywhere dense – which is connected with the world’s constituents’ not displaying any spots of indeterminacy. On the other hand, the possibility that the objects belonging to this world have an exact essence must be ruled out; it would have to be shown in addition that these objects can also have acquired and externally conditioned properties alongside their unconditionally intrinsic ones.

Within the framework of metaphysical analysis we would have to have at our disposal the means for discovering all these facts with full certainty as belonging to the actual essence of real objects. It would also have to be shown with the same certainty that within the realm of the world that we encounter processes and events occur, and that in connection with this changes also take place in the objects persisting in time. We would then also be sure that the objects belonging to the encountered world – should they exist at all – are themselves effectively situated

[391]

---

unity of the world is not the relations between material things and mental individuals, but rather that between pure consciousness and the material (and even the real) world in general. But this is just an inessential disparity in the way the problem is posed. For what is “mental” [*das “Psychische”*] – and in particular, what is humanly spiritual [*das menschlich Seelische*] – emerges according to Husserl out of an intentional apprehension of pure consciousness under some aspect that renders it [as if it were] real, owing to which [aspect] the integration [*Eingliederung*] of consciousness into the whole existential nexus of the real world is intentionally consummated. According to Husserl, though, no genuine, real embodiment [*Einverleibung*] of consciousness into the material world is possible, because an “abyss” of a fundamental disparity of essence “yawns” between consciousness and materiality (more broadly: reality [*Realität*] in general), which rules out any genuine unity between them. Owing to its radical disparity of essence, pure consciousness remains *outside* of the real world – which cannot stand in any causal existential relation with it, but only allows a merely intentional relation between itself and consciousness. It is precisely for this reason that it – along with everything mental and psycho-physical that is merely intentionally attributed to it – sinks down to the level of a “being for a consciousness.” Cf. in this connection Husserl’s expositions in *Ideas I* – and particularly in the *first* edition – §§ 38, 39, and 49. To be sure, in Husserl’s analyses other arguments in favor of transcendental idealism move into the foreground, but it seems to me that the cited sections – in conjunction with the unshakable belief in the “self-supporting” [*eigenständige*] absolute existence of pure consciousness – constitute the major motive for Husserl’s idealist commitment.

in time. This would already imply that their mode of being is exactly of the kind characterized in Vol. I, p. 293 [260] under C. In particular, the objects belonging to this world would be autonomous and derivative, as well as active [*aktuell*]. Once again here, formal ontology has afforded formal criteria that will enable us to decide whether the objects belonging to the world are heteronomous or autonomous. In particular, though, whether they display a two-sided structure and contain spots of indeterminacy. If we once again call attention to this problem here, it is because in contemporary physics, and particularly in microphysics, we find ourselves in a position where the problem of indeterminacy has surfaced. Heisenberg's well-known Principle of Indeterminacy – in its correct interpretation – appears to indicate that there are such indeterminacies in the microworld. As we know, this has given rise to two opposed currents, one of which steers toward an idealism, while the other is close to a realist commitment and attempts to interpret Heisenberg's Principle in such a way that there would not be an indeterminacy of any kind even in the microworld. It is clear that we are not entitled to appeal to physics here, nor rest satisfied with the preceding formal investigations, but must bring in relevant material inquiries, and, ultimately, even metaphysical ones.

There is one more problem here that has not been seen until now, which is likewise formal-ontological and is connected with the problem of the world's cohesive unity. It pertains to the inner unity of the net of causal interconnections within the world. The world reaches as far as this net reaches, and it is also *one* world to the extent that there is *one system* of causal interconnections within it. Or to give a negative spin to the same thing: If there were many different systems of causal interconnections in the world that are independent of each other, then the world would in corresponding fashion fall apart into many different worlds. Thus, it has also been frequently claimed – without taking stock of the importance of this problem – that everything in the world stands in causal interconnections with everything else. It is indeed for this reason that the well-known Principle of Causality was deployed, according to which everything in the world has its cause. To be sure, however, this presupposes a conception of the causal connection that is not at all self-evident and which also leads to various difficulties. We cannot deal with this here, and shall devote a separate, extensive investigation to this entire problem-complex. For the moment, it must simply be emphasized that the old problem of causality – which finds itself in a remarkable state of stagnation since the times of Hume's skepticism, and is actually liquidated by positivistically disposed physicists – must be laid out anew, to which the brief remarks in Vol. I of this book have given the first impetus. There, however, there were as yet no perspectives on the formal structure of the world that afterwards opened up. But now, the role of the causal connection in the structure of the world has been unveiled, and therewith arises a series of new questions pertaining to the causal relation which did not come into view at all as long as the issue was the causal connection as an isolated phenomenon [*Einzelerscheinung*]. And so the question that arises first of all is how the causal connections can be distributed in the world so that the unity of the causal net is preserved. However, this distribution must satisfy one additional condition if the structure of the world

[392]

to which we pointed earlier is to be preserved. And they must indeed play out and be distributed in such a way that the subsistence in the world of the multiplicity of selfsufficient objects that have a moderately exact essence is preserved. This conceals great difficulties that until now – from the standpoint of the kind of general determinism that emerges, say, from Laplace’s conception of the causal connection – have hardly been divined. For now, we cannot say how these difficulties could be overcome, since that would require extensive investigations.<sup>34</sup> At the moment we are only interested in pointing out the intimate connection between the problem of causality and the formal problem of the structure of the world, and therewith also [its connection] with the principal problem of our current investigations pertaining to the controversy over the existence of the world.

If we managed to solve all of these problems in a positive manner relative to the world we in fact encounter, [positive] in the sense that in its structure it would really prove to be a world in the sense established above, then precisely with this it would be decided that its mode of being, that is, the mode of being of this world – should it exist at all – embodies [*in sich enthält*] existential derivativeness. At that moment the existential problem opens up as to which existent this world can be derived from: from pure consciousness or from some other existent. In the first case, this would place great demands on pure consciousness. The question of what demands these are, and whether they can be met by pure consciousness, is all the more important since, as we have seen, both of the solutions of our controversy that have not yet been rejected are precisely “creationisms” – hence, treat the world as derived from pure consciousness. The absolute, therefore existentially original, being of consciousness is postulated in them. But how does this postulate look in light of the preliminary findings of our analyses concerning pure consciousness? And which pure consciousness should be taken into account here? Husserl speaks of the pure consciousness that can be grasped in immanent experience, in an eidetic orientation, by whomever is philosophizing (thus, despite all restrictions, arguably some human being). We have shown – in concert with Husserl’s conception – that, as experience, this consciousness is a process, and precisely therewith unfolds or transpires in concrete time. Indeed, Husserl himself displayed in convincing fashion the temporal structure of consciousness and of original pure consciousness in particular. There is also no doubt that pure consciousness is, in accordance with its essence, designated for the fissured [*spalthafte*] mode of being (within the active [*aktuel-len*] present), whereby the breadth [*Reichweite*] of this present-comprising fissure [*Gegenwartsspalte*] can indeed vary, but then cannot extend so far as to eliminate altogether the fissure-character [*Spalthaftigkeit*] of being. And in the case of the pure

[393]

---

34 See in this connection the volume [with the working title] *The Problem of Causality* [*Das Kausalproblem*] on which I have been working since the 1950’s and hope to publish in the coming years. [This volume was published in 1974 by Max Niemeyer Verlag, Tübingen, under the title *Über die kausale Struktur der realen Welt* with the subtitle *Streit...*, III.]

consciousness given to us in immanent perception, this fissure is generally rather very constrained. So the immanently accessible pure consciousness itself – despite everything that Husserl claimed concerning the absoluteness of consciousness – is undoubtedly not existentially original in the sense established here, but is instead derivative. Since the real world, in its essence-dictated form, can likewise be derivative with respect to pure consciousness of the type just indicated – and indeed in the spirit of both creationisms – then in view of this it must at least be required of pure consciousness that it not be derived from the real world – which, after all, is supposed to be derived from it. So we would have to look for some original existent from which pure consciousness would be derived. Moreover, it appears at least highly unlikely that a consciousness of the type accessible to us could possess the kind of creative powers that would make possible for it the creation [*Erschaffung*] of the real (autonomous) world. Thus we must also seek the primordial ground of the being of the real world in a transcendent existent different from pure consciousness. It is not ruled out that it could be the same existent from which pure consciousness would also be derived, although neither is it necessary.

[394]

So how does it stand with the two versions of creationism that have not yet been rejected? The conditions established in them do not appear to be contradictory in themselves, and in this sense they must be declared possible. But they are not applicable to a pure consciousness belonging to the type accessible to us in our immanent perceiving. They should therefore not be dealt with on the terrain of transcendental analysis, and could only be taken into account if it were possible to legitimately penetrate to that transcendent existent from which the world – as we encounter it – would be derived. The problem would therefore have to be set on a completely new foundation, and methods of dealing with it would have to be assessed that fall outside the purview of the preceding investigations. One would remain within this purview only if it could be shown that the objects belonging to the real world we encounter were actually only seemingly situated in time, i.e. if they were heteronomous – purely intentional, in particular – when, therefore, the idealist form of creationism would therefore still have to be dealt with. However, following the formal analysis of the form of the world that we carried out, we know that the objects encountered in experience would moreover not comprise any kind of world in the strict sense, but in the best case only a domain with heteronomous elements. But even then we would need to ask whether the consciousness given to us in immanent perception would be capable of projecting such a merely intentional “world,” and whether it could at the same time itself exist autonomously without presupposing some other autonomous being on which it would at least be dependent.

The problem of the essence of pure consciousness does however remain cogent even if it were to turn out that the world we encounter is autonomous and can at the same time be derived from an existent that is transcendent with respect to us, and which might itself have the character of consciousness. But this problem too could not be examined on the transcendental terrain of analysis, since something

[395]

transcendent would be involved in this case that could not be reached via the constitutive method.

And so it appears that it is precisely the absolutely unshakable standpoint of the whole controversy over the existence of the world – making the immanently accessible pure consciousness its point of departure, and abiding within the sphere of immanence in the course of the analyses – which is the reason for the unsatisfying results [*Mißerfolge*] that we arrived at toward the end of our analyses. Husserl was of the opinion that Descartes did not succeed in legitimately demonstrating [*auszuweisen*] the existence of the material world because at the decisive moment he took a leap toward the transcendent [which is] God, and appealed to God for help instead of legitimately proving [*erweisen*] the existence of the world by means of immanent constitutive analysis.<sup>35</sup> But by adhering to the immanent analysis of pure consciousness, Husserl himself had cut himself off from the path to the real world. It is often held that the transcendental phenomenological reduction is to blame for this, [the reduction] that was supposed to be suspended as soon as the constitutive analysis was conducted far enough – against which Husserl always protested vigorously. So where do we stand? Should we stick with the principle of the indubitability of the immanent perception of our own experiences, or should we abandon it? Should we carry out the phenomenological reduction, or should we discontinue it as an aberration [*Abweg*] of the proper treatment of the problem – [the reduction] which appears to be responsible for the result: transcendental idealism?

The indubitability of the immanent apprehension of one's own experiences and the possibility of being able to investigate these experiences in terms of an analysis of essence appear to be too valuable a commodity to abandon in a reckless moment as an instrument [*Mittel*] for the entire analysis. We are also not entitled to shove aside the phenomenological reduction – which enables us to eliminate the threat of a *petitio principii* in epistemological investigations – although it should not be overrated as a means for setting “pure consciousness” apart from consciousness as treated in a psychological, empirical manner. It simply appears that Husserl pursued too forcefully the “purity” of consciousness that he was keen on achieving in his analyses. Our preliminary analyses of consciousness have pointed out the path that subsequent reflections should follow. As indispensable as the phenomenological reduction is for epistemological deliberations – say, in the guise of constitutive analysis – it should not intrude into laying out the *full* Content of the manifolds of conscious experiences, and should not sway us into the very “abstraction” that Husserl himself recommends in the course of developing the problematic of “pure phenomenology” in distinction to the problematic of “pure psychology.”<sup>36</sup>

[396]

---

35 Cf. E. Husserl, *Cartesian Meditations*, Med. 1, § 3.

36 Cf. *Ideen I*, *Husserliana*, v. III, *Beilagen* VIII, IX, X. Although these Addenda first stem from 1929 (?), thus from a time when Husserl had already taken the decisive step toward transcendental idealism, they contain certain methodological reflections that appear to me to be consistent with his earlier position from the time of *Ideas I*.

That is to say, Husserl demands that in the transition from pure psychology to pure phenomenology – which for him is the proper terrain for philosophical analysis – we so-to-speak “abstract” within the stream of consciousness from all those experiences in which the “real ego” (i.e. the human being as person endowed with a soul) and its corporeality is constituted. To be sure, the sense of this abstraction is not altogether clear; at any rate, it seems, in phenomenological investigations that are conducted on the terrain of the pure consciousness “cleansed” in this manner, no use of any kind can be made of the corresponding experiences – as if they did not exist at all. Indeed, Husserl himself made very essential contributions to the problem of the constitution of the soul and of the human body, but despite this he in a way pushes these problems aside as soon as it comes to pure transcendental phenomenology. The path from the ego so purified to the real world is cut off in this way, as it were, since it is after all clear that the direct, perceptual cognition of the world surrounding us occurs in no other way than by engaging in sensory perceptions the whole human being, including body and soul. Husserl, on the other hand, conducts all analyses of external perception<sup>37</sup> in a manner that in no way takes account of the role of the body in the process.<sup>38</sup> Husserl did so because he believed he was not entitled to appeal to the body following the transcendental reduction. One’s own body and soul are taken under the proviso [*Klausel*] of the phenomenological transcendental reduction, since they are transcendent just like the external things given in perception. And everything that is transcendent is precisely what is supposed to be “bracketed” [*ausgeschaltet*] by the reduction. Certainly. And it is of course correct that the naïve assumption of one’s own corporeality is tantamount to the naïve assumption of the whole real world, since our body can be acknowledged as existing only if the conditions of its existence [*Daseins*] – i.e. precisely the real world – have at the same time been assumed. However, it does not follow from this that for this reason one should, as it were, eliminate from the full Content of the pure stream of consciousness precisely the entire stratum of experiences in which the body and the human soul achieve “constitution,” or, to put it better, get unveiled. On the contrary – the upshot of the preceding theoretical experiences [*Erfahrungen*] seems to be that it is necessary to initiate the whole analysis by taking the meditating [*meditierende*] ego and its stream of consciousness precisely in that concrete setting within the world in which it finds itself and comports with the things and other human beings in it.<sup>39</sup> This means that the meditating ego is from the outset taken along with all the experience-Contents in which its own soul and its own body

[397]

---

37 At least in *Ideas*.

38 This is first taken into consideration in the *Crisis*, yet in the finale of the *Crisis* it is once again rescinded.

39 This path is also clearly forged by Husserl in the *Crisis*, when he speaks about the so-called “life-world” and conducts the entire analysis “psychologically.” In the last chapter of the *Crisis* this path – as one that leads to fundamental contradictions – is abandoned, and the analysis is brought back to the “transcendental” investigation of the purified consciousness.

are unveiled to it. Despite all the epistemic reserve (or if one wishes, [despite] the reduction) relative to the existence of all those entities that are thereby experienced (i.e. [the existence] of the things, processes and events surrounding it, as well as of its own soul and its own body), let all those problems be first posed [*entworfen*] which were sketched above relative to the kind of connection between the pure ego and the real ego and its body (initially taken as constituted sense-unities).<sup>40</sup> Should it turn out that a pure consciousness, as cleansed as Husserl demands in his transcendental phenomenology, is only an abstraction incapable of supporting life, which can be really fully activated [*sich vollwirklich aktualisieren*] and developed only if it grows out of some concrete soul, comprises its life-form, and is at the same time anchored in a corporeality – that therefore that primal unity of essence [*ursprüngliche Wesenseinheit*] obtains between the pure ego and the concrete real ego, as well as its body, which was earlier advanced here as problem, or as possibility – then it would also be shown that acceptance of the existence of the *full* stream of consciousness effected in immanent perception would also compel us to accept the soul and the body (even though they are transcendentals) because the mere “purified” consciousness proves to be something non-selfsufficient vis-à-vis the body constituted in the experiences – and vis-à-vis the soul which is likewise constituted there, or is at least something dependent on these. The problems indicated by us earlier can of course also be resolved in the opposite sense. In that event, no further “conclusions” can be drawn from the existence of pure consciousness established in immanence concerning the existence of the soul and the body, and other ways would have to be sought to demonstrate this existence. At this point, though, we cannot say anything decisive about this. Only a more developed material analysis of consciousness in general can instruct us concerning this, and especially of that consciousness which belongs to the same type as the one that for us can be grasped in immanent perception. Be that as it may, it is only clear at the moment that the mode of analysis I have proposed is different from the transcendental constitutive analysis as Husserl understood and practiced it. It introduces perspectives that are alien to constitutive analysis, besides being ontological, eventually metaphysical, and not epistemological, but it utilizes all insights into the essence of pure consciousness that can be gained along the path of phenomenology. After gaining the basic ontological insights into the essence of pure consciousness and into the possible

---

40 I formulated and explored all these problems in the first edition of this book, which was published [in Polish] in 1947. At the time neither the later volumes of *Ideas* nor the *Crisis* were known. But now (1965) that these works of Husserl’s have become accessible, I can take into account in this last chapter of my book Husserl’s problems and trains of thought in the said works, whereby I confine myself here to the bare essentials. An extensive discussion pertaining to Husserl’s transcendental idealism exists at the moment for the most part only in Polish, in the volume *Z badań nad filozofią współczesną* [Studies in Contemporary Philosophy] published in 1963. [The content of this volume is now available in German translation in R. Ingarden, *Gesammelte Werke*, Tübingen: Max Niemeyer Verlag, v. III (1999) and v. V (1998).]

[399]

existential interconnections between pure consciousness, the pure ego and the – as Husserl expressed it – “real ego,” it leads to ascertaining a peculiar fact pertaining to essences: the undoubted existence of the consciousness given to us in immanent perception; and starting from this last fact, it attempts to lay out the problem of the existence of the world by means of the possibly prevailing ontological connections that were just discussed. This mode of analysis does not preclude performing a check in a purely epistemologically conducted, possibly “constitutive,” analysis, but even this last analysis cannot ignore the results of the formal and material analyses of the problems now set forth.

It would still be too early to ponder how starting from here further perspectives on the problem should be shaped, perspectives for unveiling the ultimate existential ground of a real, derivative world that in a given case is established as existing. But we are prepared to tackle it by means of the preceding investigations to the extent that we are capable of formulating definite questions and to pass from vague generalities to concrete states of affairs and problem-situations.

## Appendix [§ 81 {Polish version}]

### ¶ § 81. Outlook on the Possible Ontological Resolutions of the Controversy over the Existence of the World with the Formal-Ontological Findings Obtained Taken into Account

In §§ 26 and 33 I gave a summary of solutions to the controversy over the existence of the world that are possible on the basis of existential-ontological considerations. Since I have at this time formal-ontological results pertaining to form I of the world, and, moreover, at least some theses concerning the form of consciousness, I shall now examine the consequences of the obtained findings for the solutions of that controversy. I shall therefore examine from a formal-ontological perspective the 19 possible cases of solutions to our controversy arrived at in volume I.

The most important results achieved in the formal-ontological considerations are the theses that every world must be existentially selfsufficient, that it *can* however be *dependent* on some external factors, and therefore on pure consciousness, among others, were the latter *not* to belong to it, and, finally, that the objects comprising its elements must be temporally determined objects, and therewith existentially autonomous. Yet another peculiar feature of its structure is bound up with the existential autonomy of the world, namely, that it is everywhere dense and internally cohesively connected and ordered in a manner that does not allow the existence of isolated objects within its framework. In view of this, however, of the eight basic types of solutions of the controversy, the following positions – provided the real world is truly to be a *world* in the strict sense of the word – must fall by the wayside:

1. absolute realism; for according to this solution the real world would have to be existentially original, and this conflicts with the temporality of its elements<sup>41</sup>;
2. dualist unity realism, since the temporality of the elements and the formal self-sufficiency of the world as a certain object-domain is inconsistent with it;
3. dependence realism, since it demands the existential originality of the world, or of its elements, and this is inconsistent with the ascertained temporality of its elements;
4. realist unity creationism drops away because it is inconsistent with the selfsufficiency postulated by the formal structure of the world;
5. idealist creationism falls by the wayside because of the temporality of the world's elements, and those of its formal features which, for their part, require autonomy from the world's elements;
6. idealist unity creationism drops out for the same reason, except that, in addition, the selfsufficiency necessary for the structure of the world also comes into consideration here – which this position rules out.

Therefore, of the eight possible positions the only ones that remain are:

- A. *absolute creationism*, for which – let us recall – the world is supposed to be autonomous in its elements, whereas as a whole it is supposed to be selfsufficient and independent, but at the same time, derivative vis-à-vis pure consciousness;
- B. *realist dependence creationism*, which only differs from A in the world's having to be dependent on pure consciousness.

The outcome that we thereby obtain is very characteristic: as a result of the combined existential- and formal-ontological analyses, it turns out that absolute realism – which demands of the world existential originality and therefore, at least in this regard, parity with pure consciousness – drops out, as well as both variants of idealism. Only the two variants of creationism are left, in which – as I shall put it – the realist character of the world is preserved on the one hand, yet on the other its mode of being is weaker than the mode of being of pure consciousness, since according to these the world would be existentially *derivative* vis-à-vis the latter. Which of these creationisms should be recognized would still depend on whether the world would require – if we may put it that way – a certain sustenance in being by pure consciousness even after being created by it, or whether it would then be already existentially independent of it. It should be emphasized in this connection that according to our findings (thesis I 14) the world can indeed be existentially dependent on some sort of external factor, but it need not be. Hence, purely formal consideration cannot bring us any resolution in this regard and we would probably have to reach for material-ontological, if not metaphysical, analyses which would give us greater clarity concerning the essence of the real world on the one hand, and of pure consciousness on the other. At any rate, the obtained result appears – at

---

41 At least with that temporality which is characterized by “fissuration.”

first glance – to be useful by diminishing considerably the number of ontologically viable solutions with which we had to contend earlier.

Let us however state it precisely: the number of possible solutions of our controversy would essentially reduce to *two*, if we knew:

- a) that what is given to us in experience as the world surrounding us, and what we come to know of it in its various traits – so we believe [*sądzimy = urteilen*] – in the pre-philosophical phase of cognition with the aid of a complicated process of intellectual cognition based on experience, *exists altogether* [*w ogóle = überhaupt*];
- b) that it is indeed *truly a world* in the sense analyzed out in our considerations.

But this is precisely what we do not know yet, and we are unable to acquire decisive knowledge with regard to either the one or the other within the framework of ontological considerations alone. This knowledge could only be gained either *directly* through metaphysical investigations – insofar as metaphysical cognition is at all possible and accessible to us! – or by means of epistemological considerations from which we could possibly manage to draw some conclusions of a metaphysical character. As we know, it is along this second path that modern philosophy, and especially the philosophy of the 19<sup>th</sup> and 20<sup>th</sup> centuries, tried to resolve the controversy over the existence of the world – ever since it came to distrust metaphysics.

In that case, however, did the formal-ontological analyses, to which I devoted so much attention and time, offer us nothing new, and, after having conducted them, do we all the same have to reckon with those 19 possible cases that were outlined in Vol. I of this work? For if it is not certain that the “world” given to us in experience is a world in the sense established in Vol. II, then the exclusion of those 17 solutions is also not certain, and we must continue to reckon with their also being taken into account in the course of the final deliberations.

How do we respond to this? – If it is a question of achieving a *resolution* of the Controversy, then we have undoubtedly not yet achieved it, nor shall we achieve it in the material-ontological considerations. But this is consistent with the expectations I sketched when developing the problematic of the Controversy. Anyone already expecting such a resolution within the framework of ontological considerations alone would either not have come to grips with the peculiar character proper to them, indeed with the fact that they are not metaphysics, or counted from the outset on their *having to* lead to the exclusion of all possibilities save *one*. Yet we were not even entitled to expect this last eventuality from the outset, but even if that turned out to be a fact, the viability [*zachodzenie = Bestehen*] of only one possibility is just a possibility and is not sufficient to resolve the Controversy, which demands a final solution by establishing a particular *fact*.

On the other hand, if it is a question of *preparing* a solution which must be rendered in the metaphysical or epistemological portion of our inquiries, then the formal-ontological findings have moved us considerably ahead. For toward the end of Vol. I, when reckoning with the eventuality that what belongs to the real world exists in time (in the manner fleshed out under C – see Vol. I, p. 293 [260]), we

wound up dealing with five emergent possibilities. Now at present, with that same fundamental assumption, of those 5 possibilities only two remained. However, there is a certain result of our considerations that is significantly more important than this. Namely, insofar as previously no paths or means disclosed themselves to us with whose aid we might manage to discover which is the *modus existentiae* that is proper to what is given to us in experience as the real world, and whether it is truly a world and not, for example, some particular primarily individual object or a compact object-domain, etc. – now a series of well-defined investigative paths for resolving this issue opens up before us, and this on the basis of the formal-ontological findings we have obtained. It is they that enable us to formulate *questions*, the answer to which in a metaphysical analysis may afford us a resolution of our controversy. Knowing the basic form of the world and its differences in relation to the form of a compact domain or of a domain of intentional objects, we now know *what it takes* for what is given to us in experience as the real world *to really be a world, and, in view of this, for it to exist in precisely such and no other way, if it exists at all*. This last is obviously an issue that needs to be settled separately. Strictly speaking, *every one* of the formal-ontological theses pertaining to the form of the world and its elements established here affords us a certain criterion for deciding whether what is given to us in everyday life and in empirical science as the world surrounding us is really a world in the sense established here. But among them are to be found such as are decisive for moments that are *characteristic* of a world. We still need to bring attention to these here.

It is difficult to decide in a strictly formal manner about some particular primarily individual object of what kind its eventual mode of being is. We would at least need to know from a material-ontological consideration of what kind its essence is: exact, or moderately exact, etc. On the other hand, if through a formal analysis we can discover about some particular X that it is a multiplicity of primarily individual objects comprising a domain, then we know that there are three possibilities: either it is a compact domain, in which case the objects belonging to it – should they exist at all – exist in an “ideal” mode (see Vol. I, p. 292 [259], under B), or it is a world, and then the objects belonging to it exist – should they exist at all – as temporally determined objects (see *ibid.*, p. 293 [260], under C), or, finally, we are dealing with a domain of intentional objects, whereby their *modus existentiae* is such as characterized under D (*ibid.*, p. 295 [262]). We therefore have to examine first of all whether in the case of what is given to us in experience we are dealing with a *multiplicity* of individual objects – characterized by the kind of form that was established here – or with a *single* primarily individual object. When we realize that within the framework of the world which is given to us in experience there exist, it would seem, both purely physical objects and psycho-physical individuals (human beings, animals), and that at least these last are individuals comprised of a certain multiplicity, then, in order to decide whether what we regard as the world is a multiplicity of objects, we need to examine whether existentially self-sufficient psycho-physical individuals fall within the framework of this world or whether this is just an illusion, and [whether] the view is right according to which there exists

only one mental subject – as claimed, for example, by Hindu philosophy. For it is not ruled out that in metaphysical investigations, or in the critical assessment of scientific results, we could arrive at the conviction that anything at all that exists within the framework of the real world is nothing but physical objects. In such a case, we would need to be able to resolve which of the physicalist views on “matter” is ultimately true: whether the one that conceives it as, say, a multitude of separated atoms (or of some simpler “particles” or quanta of energy), or the one according to which the whole of material reality needs to be conceived as a single force field. In the first case we would have a basis for accepting that what is given to us in experience as the real world satisfies the first condition for being an object-domain. In the second [case] this conjecture would have to be rejected. This is, at any rate, one of the wholly “real” problems that is also being discussed in contemporary science. And as a further problem, once again one that is close to contemporary inquiries, or at least to certain tendencies of contemporary science, of whether individual objects found within the framework of the “real world” ultimately fall under one highest materially determinate genus, and if so which one – or not. The situation would be simpler if it could be shown that either materialist tendencies, or, to the contrary, spiritualist tendencies were correct in the conception of the real world: for then the chances would be greater for discovering that “highest materially determined genus” to which all the individuals occurring in our world could belong. On the other hand, we would be faced with considerably greater difficulties in the metaphysical deliberations if everything were to point to both “physical” objects (electrons or protons, or energy quanta) and psycho-physical subjects belonging to the world given to us in experience, and that the former fall under one highest materially determined genus, and the latter under an entirely different one. For then there would be a fundamental difficulty in conceiving the world as a *single* object-domain. We would then have to reckon with the possibility that either what we regard in everyday life and science as *one* real world really constitutes *two* separate object-domains which possibly intertwine or that the heterogeneity of mental subjects and physical objects is only illusory, that they are eventually themselves just two different types of derivatively individual objects beyond which is ultimately concealed a *single multiplicity* of generically *homogenous* [*jednorodnych = einzigartigen*], primarily individual objects, at the discovery of which in the highest genus proper to them contemporary science has not yet arrived. In any event, regardless of how this issue were to be positively resolved, the very discovery of the “highest materially determined genus” of the objects belonging to the real world is once again a wholly intelligible and real problem. And following our formal-ontological inquiries it is also understandable that this is a problem that needs to be solved if we wish to resolve whether what is given to us as the real world comprises one object-domain, or not. Here, our own problematic, which follows from the analyses conducted thus far, already shows us of what kind the connection is between the controversy over the existence of the world and the dispute over its nature.

However, even discovering the “highest materially determined” genus of all the primarily individual objects that go into making up what on the basis of experience

we regard as the “real world” does not yet resolve that it is – insofar as it exists at all – essentially a *world*. For in order to resolve this, we need to either show positively that in this presumptive “real world” a) causal connections obtain altogether between its constituents, b) that there exists a single system of such connections, in which all the constituents of that “world” participate, c) that the system of these causal connections is everywhere dense, etc. – or rule out the possibility that the objects belonging to the “world” given to us in experience possess an exact essence, and in view of this also possess, apart from absolutely intrinsic properties (even if only in a moderate sense), acquired and externally conditioned properties. We would need to have within the framework of metaphysical inquiries cognitive means that would enable us to discover all these facts with infallible certainty, and this as essence-pertaining facts, which is to say as belonging to the true essence of the objects that go into the composition of the world. We would need to be able to show with such certainty that processes and events truly take place in what we regard as the real world, and in conjunction with this changes in the properties of “objects persisting in time.” If we could achieve this, then it would also be certain that objects belonging to the “real world” are themselves effectively in time, and therewith it would be decided that their mode of being is precisely such as was characterized toward the end of the existential-ontological analyses.

This whole world given to us in experience is not merely some peculiar multiplicity of purely intentional objects, and this, as I shall put it, on all levels of the world – from primally individual objects, eventually comprising the “material<sub>2</sub>” of that “world,” all the way up to the highest derivatively individual objects. And again formal ontology provided us here with certain formal criteria that can enable us to resolve this issue in metaphysical investigations: namely, if it turned out that the objects to which metaphysical investigations would arrive as to the ultimate constituents of the “world” had “spots of indeterminacy” (gaps) within their existential scope, then it would be certain that these objects cannot exist *effectively* in time, that they cannot form a “world” in the strict sense of this word, and that in this case an *idealist* resolution of our controversy would have to be regarded as the correct one. Are we, *nota bene*, not faced with this problem at the moment in the research of contemporary physics, at least within the framework of microphysics? And have not two opposed currents been created among physicists in conjunction with the appearance of this problem, one of which steers clearly toward “idealism” – in the sense I have fleshed out here – and the other, which, inclining toward “realism,” and precisely for this reason not inclined to accept spots of indeterminacy in microphysics, is trying to somehow squirm out of the difficulties into which Heisenberg’s Uncertainty Principle has landed physics?

The problems brought up obviously do not exhaust the list of problems whose solution can lead us in metaphysical investigations – if only these were possible! – to a resolution of the controversy over the existence of the world, at least on the issue of whether what in everyday life and in pre-philosophical scientific investigations we regard as the real world is *truly* a world in the sense I have specified. But the problems already brought up – the raising and fleshing out of which first makes

possible the findings obtained in the formal-ontological analyses – open before us a more than broad enough perspective on further problems. Citing them here is at the same time sufficient to enable us to realize the utility of the formal-ontological analyses carried out thus far for the controversy over the existence of the world, and to forge the conviction that a well-defined and modest number of resolutions of that controversy is not just a vain hope.

Unfortunately, not everything is yet in order, and we do not have in hand all the threads that would enable us to proceed to metaphysical analyses. For, first of all, we still lack the findings of material-ontological inquiries, and these – as we saw in the analyses of the form of pure consciousness, and of the relation of the soul to the body – play an important role in our problematic. In particular, if only the two resolutions of the controversy over the existence of the world cited above were essentially possible, then – in line with our preceding expositions – pure consciousness would have to satisfy certain specific conditions for either of these solutions to be acknowledged as definitive. And so, our elation over the work we have already done may prove premature. For there is no way of knowing whether the requisites demanded of pure consciousness by both of the currently admissible solutions can be satisfied by it, or, at any rate, whether they can be satisfied by an individual consciousness of the human type, which is to say, the one at which we arrive by a plain “purification” of concrete conscious experiences, on the part of the scholar who philosophizes at any time, with the aid of a sequence of phenomenological reductions – as Husserl, driven by epistemological motives and following in this in the footsteps of Descartes, tried to do. As the analyses of § 26 showed, both variants of the currently admissible creationism demand of pure consciousness *absolute existence*, and secondly, its being situated *outside the world*, thus a particular kind of *transcendence* of it vis-à-vis the world, and, finally, a *creative power* that would allow it to create not only purely intentional objects, but even particular existentially autonomous objects and a whole world. Absolute existence, and existential originality [or primacy] in particular, demands of pure consciousness not only its absolute *non-derivativeness* vis-à-vis the world, but at the same time, if not already absolute *atemporality*, then at least some such modality of temporal existence – heretofore unknown to us, and perhaps even contradictory to the difference between the present, and the past and future, which is fundamental to time – that would overcome the fissuration of existence. Meanwhile, the ancillary analyses of consciousness that we conducted make it very unlikely for this consciousness, which in philosophizing we reach through immanent perception, to be able to satisfy these demands. For even if we disregard the issue of the creative power of acts of consciousness needed to create an autonomous world, about which for the time being we know nothing definitive, it appears certain that experiences are processes, and as such are situated in time, that they are necessarily bound up with the pure subject, and via its mediation even with the soul (or person) effecting these experiences, and at the same time it appears likely, or at least possible, that these souls are to be found directly in the world, or even form in their total multiplicity some sort of domain, and in particular, in line with the formal results, some sort of second world

which is *intertwined* with the first. For we must reckon with the possibility that souls are bound in an *essential* manner with bodies, which, it would seem, go into making up the world about the existence of which the controversy revolves, that they are – it may well be – existentially dependent upon them, and even – existentially derivative. If it were actually so – and of this only further *material-ontological* and metaphysical investigations can convince us! – then *none of the resolutions of the controversy deliberated thus far would be ontologically possible, for all of them would prove for some reason to be internally contradictory*. Let us remember at this juncture that this would be so only if we had to continue to support the basic point of departure of the entire problematic, namely, that “pure consciousness,” which is supposed to comprise the absolutely certain fulcrum for the entire problem of the existence of the world, is indeed a consciousness at which we arrive by performing various phenomenological reductions and be implementing an act of immanent perception, which is to say – if we were to sustain a *transcendentalist* formulation of the entire problem. But precisely this point of departure seemed to us thus far – on the basis of experiments conducted by philosophy over the past several hundred years – to be indispensably necessary, for only it, so it would seem, guarantees the absolute certainty of cognitive results by providing us with an ontic sphere whose existence we can no longer doubt once we have managed to achieve an immanent perception of the acts we perform.

It may be that we shall have to relinquish such a point of absolute support. It may be, at the same time, that a possibility or even necessity of accepting some sort of *other pure consciousness and subject bound up with it* will open up than the one that is accessible to us when performing in the course of philosophizing an act of immanent perception – and indeed a consciousness, or subject, which in an existential respect would already satisfy the requisite of absolute existence in the sense spelled out here, and in a material respect capable of creating and sustaining in being a real world. Yet before this can happen, we must once again make an attempt to rescue the transcendentalist mode of conceiving the entire problem of the existence of the world, and this by conducting *material-ontological* analyses of the (generic [*generalnq = generelle*]) *essence of conscious subjects endowed with a soul*, which perform *acts of consciousness* that are accessible to us in immanent perception, as well as their existential connection to the body, with which – as would appear on the basis of everyday experience – they are linked. And since (human) bodies are just a special case of living organisms, and these in turn are a special case of physical objects, we shall have to make an attempt to explain the generic essence (or if one prefers: the general idea) of an organism and of physical objects in general. This is also needed because the bodies of mind-endowed beings are to be found, it would seem, *in the midst of the physical world in general* (within the framework of so-called “matter”), which would appear to be existentially dependent on physical processes – on physico-chemical ones, in particular – that play out around them. These investigations will at the same time have to produce an ontological basis for resolving the issue of whether it is possible to accept experiences of pure conscious-

ness being somehow “linked” with bodies situated within the world on the one hand, and satisfying the requisite of total extra-worldliness on the other.

In this way, the erstwhile controversy over the *existence* of the real world begins to transform ineluctably into a dispute over the *nature* of the world, and in particular, over the nature and essence now of objects occurring within its realm, and now of objects vis-à-vis which its being is supposed to be derivative. However, this elucidation of the *essence* of objects that are within the realm of the world is needed for yet another reason. Namely, it is indubitable already at this time – on the level of ontological considerations – that, insofar as the “real world” over the existence of which the controversy revolves is supposed to be a *world* in the strict sense we have established, then it cannot be existentially *original*, but must be *derivative* vis-à-vis some existentially original factor – vis-à-vis the “pure consciousness” accessible to us in immanent perception, according to the current state of deliberations. According to the erstwhile assumptions, it contains both purely physical objects (of so-called “inanimate” nature) and psycho-physical ones – i.e. human beings and animals. We therefore need to explain to ourselves the generic essence of this sort of objects in order to be able to come to grips with whether this essence of theirs allows their being existentially derivative, their being created by some factor different from them, by acts of “pure consciousness” in particular. And so, having already taken a step forward in [our] considerations, we have to undertake new investigations, perhaps considerably more arduous than the previous; besides, we were already compelled to conduct such investigations more than once by various formal problems on the purely formal-ontological terrain that were difficult to elucidate completely. <sup>7</sup>

# Index of Names

The page references refer the pagination of the original German edition, given in the margins of the book. **A** and **B** refer to Parts 1 (Chs. VII – XIII) and 2 (Chs. XIV – XVII) of Vol. II, respectively. If a name occurs in a footnote, the reference refers to the page on which the footnote begins.

## A

Ameserer: **A** 279  
Aquinas, Thomas: **A** 333, 341, 343-5, 347, 349, 384, 389, 406  
Aristotle: **A** 3-13, 15, 17-19, 21, 22, 26-30, 32-34, 36-38, 54, 59, 79, 86, 87, 151-2, 157, 162, 229-30, 264, 384-6, 389, 406, 432, 438, 444, 451, 453; **B** 54, 146, 191, 257

## B

Bergson, Henri: **A** 29, 81, 171-72, 176, 304, 383, 415; **B** 7, 29, 31, 64, 112, 264, 270, 273, 281, 291, 294, 304, 328, 336, 343, 383  
Berkeley, George: **A** 169, 244-47; **B** 61, 127, 260-62  
Bertalanffy, Ludwig von: **A** 136, 141; **B** 58, 62-64, 83  
Bouterwek, Friedrich: **A** 386  
Brentano, Franz: **A** 194, 279, 317; **B** 281, 294

## C

Carrel, Alexis: **A** 119, 120  
Caruso, Pablo: **B** 302  
Clauss, L.F.: **B** 333  
Clauss-Grobben **B**: 41, 61  
Conrad, Joseph **B**: 314  
Conrad-Martius, Hedwig: **A** 191, 194, 199, 202; **B** 11, 291

## D

Descartes, Rene: **A** 164, 406; **B** 107, 111-14, 259, 294, 303, 333, 345, 351, 374, 395, 406  
Dostoyevsky, Fyodor: **B** 314  
Driesch, Hans: **A** 331, 334

## F

Fichte, Johann: **A** 179

## G

Geiger, Moritz **A**: 332  
Gierulanka, Danuta: **A** 332; **B** 204

## H

Hartmann, Nikolai: **A** 63, 276, 327, 444  
Hegel, W. F. **A**: 24, 27, 294-5; **B**: 24, 270  
Heidegger, Martin: **A** 248; **B** 299  
Heisenberg, Werner **B**: 391  
Herbart, Johann **A**: 24  
Hering, Jean: **A** 5, 229, 379, 385, 388, 397, 444  
Hilbert, David: **B** 229  
Hobbes, Thomas: **A** 13, 164, 383  
Hofmann, Heinrich: **A** 194  
Holbach, Paul-Henri: **A** 385, 401  
Hume, David: **A** 369, 416; **B** 5-6, 31, 113, 352, 392  
Husserl, Edmund: **A** 5, 10-11, 27, 30, 44, 52-53, 56, 172, 180, 183, 193-4, 197-8, 218, 225-6, 232, 242, 247-8, 279-80,

310, 379, 385, 436; **B**: 6, 91, 106, 110, 118-120, 156, 174, 176-7, 217, 222, 236, 260-61, 264-65, 269, 274, 280-81, 289, 290-92, 295-96, 302, 304-05, 315, 318, 326, 333, 336, 343, 348, 360, 368-72, 393, 395-98

## **J**

James, William: **A** 75, 176, 193, 383; **B** 264

Jordan, Pascal: **A** 136

Joyce, James: **A** 222

## **K**

Kant, Immanuel: **A** 5, 6, 14, 23, 25-27, 29, 38, 64, 86, 95-96, 105-6, 151-2, 182, 227, 289, 296-9, 381, 386, 400; **B** 5-7, 31, 260, 265, 286, 289, 294, 298, 308, 354, 376

Kastil, Alfred: **A** 279,

Katz, David: **B** 332,

Kotarbiński, Tadeusz **A**: 279

Kraus, Oskar **A**: 279

## **L**

Leśniewski, Stanisław **A**: 27, 294

Landgrebe, Ludwig: **B** 261

Laurila, Kaarle: **A** 24

Leibniz, Gottfried: **A** 27, 90, 390, 410, 428; **B** 12, 114

Locke, John: **A** 10, 24, 27, 65, 81, 106, 165, 246, 380; **B** 260, 279

Lotze, Hermann: **A** 328, 384

## **M**

Mach, Ernst: **A** 165, 169-73, 380, 415; **B** 7, 31, 113

Malebranche, Nicolas: **A** 386, 403

Mally, Ernst: **A** 279

Marx, Karl: **B** 131

Meinong, Alexius: **A** 16, 27, 59, 61, 279, 292

Michotte, Albert: **B** 31

Mill, J. S.: **A** 76, 393,

## **N**

Natanson, Maurice: **B** 302

Natorp, Paul **A**: 25; **B**: 292-93

Nardi, Fr. **B**: 103

Neo-Kantianism **A**: 25; **B**: 260, 263, 289

Newton, Isaac: **B** 12

## **O**

Oesterreich, B. K.: **B** 287

Ostwald, Wilhelm: **A** 383

## **P**

Peursen, B. C. van: **B** 302

Pfänder, Alexander: **A** 279, 290; **B** 163

Plato **A**: 2, 3, 5, 8, 12, 21, 27, 64, 79, 86, 87, 95-96, 105-106, 229-30, 245, 251, 264-6, 274-75, 280, 294-5, 380, 385, 444; **B**: 191, 262-63

## **R**

Reinach, Adolf: **A** 279, 299- 301, 303-07, 342; **B** 2, 23

Rickert, Heinrich: **B** 289-91,

Rilke, Rainer Maria: **A** 211, 215; **B** 299

Ribot, T.-A.: **B** 366

Robinet, Jean-Pierre: **A** 385, 401

Rothschuh, K. E.: **B** 45

Russell, Bertrand: **A** 12, 27, 31, 168; **B** 12, 96-97

## **S**

Sartre, Jean Paul: **B** 302

Schapp, Wilhelm: **A** 194, 379-380

Scheler, Max: **A** 379; **B** 289, 291, 299, 328

Schiller, Johann: **A** 255-6

Schrödinger, Erwin: **B** 52

Schönberg, Arnold: **B** 211

Scotus, Duns: **A** 80, 249, 299-300, 307,  
311, 388, 426-7; **B** 37, 166  
Sienkiewicz, Henryk: **A** 259-61  
Sigwart, Christoph: **A** 304  
Spann, Othmar: **A** 384  
Spinoza, Baruch: **A** 27, 67, 106, 385; **B**  
110, 114, 116, 144, 147, 226, 374, 385  
Spiegelberg, Herbert: **A** 232, 250, 266,  
379  
Stein, Edith: **A** 59, 68, 400; **B** 261  
Suarez, Francisco: **A** 386,  
401, 403

## **T**

Tischner, Józef: **B** 302  
Twardowski, Kazimierz: **A** 14, 50, 86,  
106, 194, 246, 383; **B** 360

## **W**

Wahl, Jean **B**: 292-93  
Weyl, Hermann **A**: 332  
Whitehead, Alfred **A**: 320  
Wild, John **B**: 302  
Wolff, Christian **A**: 27, 386, 401, 403

