

Unit 1

Philosophical Roots of Loneliness and Intimacy

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Time-Consciousness, Personal Identity, and Loneliness

Time Consciousness and Loneliness

- **Immanent (subjective) time-consciousness** is fundamentally linked to **human loneliness**.
- The issue is not whether matter exists, but **how humans know, interpret, and live with it**.
- **Materialism** (matter + motion only) cannot adequately explain:
 - human spontaneity,
 - temporality,
 - self-consciousness,
 - intentionality,
 - unity of the self,
 - qualitative differences of experience.

Objective time versus Immanent Time

- Objective time belongs to the *world of things* and measurement.
- Immanent time belongs to the *structure of consciousness* itself, showing that humans can experience time even in the absence of an external world.

Objective (Scientific) Time

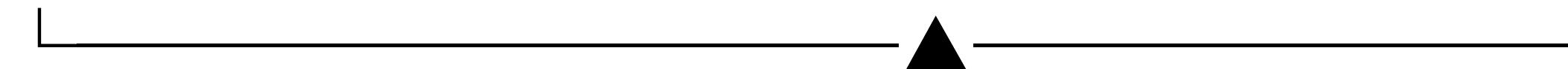
- Intersubjective
- Measured externally
- Based on motion
- Presupposes space



External world, motion, clock

Immanent (Subjective) Time Consciousness

- Constituted in mind
- Lived, not measured
- Continuous flow
- Independent of external movement



Sensations, feelings, thoughts

Subjective time and existential solitude

- Philosophers contributing to subjective time theory:
 - Leibniz, Kant, Peirce, Bergson, Husserl.
- Subjective time grounds the **existential solitude of the ego**:
 - each self inhabits a unique, internal temporal sphere.
- Literary parallels:
 - **stream-of-consciousness** narrative (James Joyce, Thomas Wolfe)
 - illustrates inner temporality and isolation.

Leibniz on Monadic Time-Consciousness

Leibniz versus Descartes

- Both Leibniz and Descartes affirm the **independence of the soul/mind**.
- Leibniz goes beyond Descartes by emphasizing:
 - **temporality** as intrinsic to consciousness,
 - **unity-through-change** within the self,
 - **rich internal content** (perceptions).
- Descartes' *cogito*:
- intuitive, instantaneous,
 - empty of content,
 - time external to consciousness (dependent on God).
- Leibniz's *Monad*:
 - temporally continuous,
 - internally unified,

Descartes: *Cogito*

- Instantaneous certainty
- Time external (God)
- Minimal content
- Static unity

Leibniz: *Monad*

- Temporal continuity
- Time internal to perception
- Rich inner life
- Unity-through-change

Leibniz radicalizes Cartesian independence by showing that a mind can be:

- Self-unifying over time,
- Internally Temporal
- And content-rich, without relying on external matter.
- While Descartes secures certainty of the mind, Leibniz explains the life of the mind over time.

INDEPENDENCE OF THE MIND (Mind / Soul not dependent on matter)



DESCARTES: COGITO

- Instantaneous intuition ("I think")
- No intrinsic temporality
Time depends on God
- Minimal / empty content (mere certainty of existence)
appetitions)
- Static unity of the self (no internal development)

LEIBNIZ: MONAD

- Temporally continuous existence
- Temporality intrinsic
Time arises from perception
- Rich inner content (perceptions,
appetitions)
- Dynamic unity-through-change (identity across time)

Temporal levels of awareness (Leibniz)

- Three levels of awareness:
 - **Unconscious**: forgotten but retrievable *petites perceptions*.
 - **Immediate sensory perception**: present awareness.
 - **Reflective rational thought**: judgments, inference, systematic thinking.
- Sensations are **confused conceptions**.
- The *Monad* is an **immaterial, active substance**.

Reality

DESCARTES

- Dualism
- Mind \neq Matter (*res cogitans*)
- Extended matter
(*res extensa*)

LEIBNIZ

- Subjective Idealism
- Mind=Active Unity
- All consciousness is qualitative
- No passive matter
- Reality grounded in mind

Space and Time

NEWTON

- Absolute containers
- Almost divine
- Space & time exist independently

LEIBNIZ (vs Newton)

- Relative Relations
- Not divine quasi-substances
- Space and time arise from ordering of perception

Mental / relational constructs (not external containers)

The Monad's Self-enclosure

- Monads have “**no windows**”:
 - nothing enters from outside,
 - all perceptions are self-generated.
- Change arises from an **internal principle**, not external causation
- Space is perceived as relational distancing among internal qualities
- Matter and motion are **appearances**, not ultimate realities.

Identity, Difference and Continuity

- Each Monad:
 - is **qualitatively unique**,
 - has a continuous internal identity.
- Temporal identity depends on:
 - continuous internal change,
 - persistence of unity through variation.
- Without qualitative differences, no temporal change could be perceived.

Perception and Apperception

Perception:

- passing states representing multiplicity in unity.

Apperception:

- reflective self-consciousness.
- Leibniz criticizes Descartes for ignoring unconscious perceptions.

Personal Identity and Temporality

- Personal identity is constituted by:
 - **continuous immanent temporal acts,**
 - not by external observation or spatial movement.
- The self is:
 - **constituted, not caused,** by temporal continuity.
 - Thoughts and concepts cannot appear or disappear discontinuously.
 - Self-consciousness is a **reflexive, dynamic process.**

Philosophical Significance

Consciousness requires:

- temporal continuity,
- active unity,
- internal sensuous content.
- **Personal identity is fundamentally temporal.**
- This view underpins later ideas in phenomenology, philosophy of mind, dynamic psychiatry, which is essentially temporal.

Kant on Transcendental Time-Consciousness

Kant's relation to Leibniz

- Kant was strongly influenced by Leibniz's **emphasis on temporal continuity and reflexive unity**.
- He transformed Leibniz's **immanent time-consciousness** into a synthetic a priori temporal unity.
- Leibniz's spontaneous inner acts become, in Kant, **transcendental structuring activities** governed by a priori categories.

Kant's three fold synthetic activity

- Kant reformulates Leibniz's dynamic self-activity into **three a priori synthetic acts**:
 1. **Apprehension**: grasping immediate sensory intuitions.
 2. **Reproduction**: imaginative retention and transformation of intuitions.
 3. **Recognition**: conceptual unification and retention in self-consciousness.
- Together, these acts establish **temporal continuity and unity of experience**.

First Edition Deduction (1781): Time-consciousness as foundation

- Kant uses **immanent time-consciousness** as the primary grounding principle.
- It:
 - produces the **conditions of inner and outer experience**,
 - grounds both the **Aesthetic** (sensibility) and the **Analytic** (understanding),
 - underlies both **scientific knowledge** (**Newtonian physics**) and everyday thought.
- Time is the **formal condition of inner sense**:
 - all representations must be ordered and unified temporally.

Spontaneity versus Empiricism

- Spontaneity:
 - actively generates the pure relational categories of understanding,
 - grounds time-consciousness and the unity of self-consciousness.
- Empiricism:
 - relies on passive association of ideas (Hobbes, Hume),
 - explains experience through contingent memory-based connections.
- Kant rejects empiricism as insufficient to explain **unity, necessity, and objectivity**.

Subjective Time versus Objective Time

- **Objective (scientific) time:**
 - intersubjective,
 - applicable to nature and science.
- **Subjective time-consciousness:**
 - personal
 - constituted through transcendental synthesis.

Three Fold Synthesis and Knowledge

- Kant describes all knowledge as requiring:
 1. Apprehension in intuition,
 2. Reproduction in imagination,
 3. Recognition in concepts.
- These are the subjective sources of knowledge that make experience possible.

Dual Function of Synthesis

- The transcendental process:
 - (1) **a priori creates time itself**, and
 - (2) **produces conscious awareness of time** through judgment.
- Example:
 - sensory input (e.g., redness),
 - imaginative holding (as part of an object),
 - conceptual recognition (retaining what is experienced).

Unity of apperception

- Kant shifts emphasis from time-consciousness to the **transcendental unity of apperception**.
- This unity is the reflexive “I think” that must accompany all representations.

Reconciling the two Deductions

- Though seemingly inconsistent, the two principles are **mutually dependent**:
 - time-consciousness and unity of apperception are both **a priori, active, and synthetic**.
- Both:
 - transcend immediate experience,
 - unify consciousness reflexively,
 - are required for both **scientific knowledge** and **ordinary experience**.

Overall Significance

- Kant grounds personal identity and experience in:
 - **temporal synthesis,**
 - **spontaneous activity of consciousness,**
 - **reflexive self-unity.**
- Time-consciousness and self-consciousness are inseparable foundations of human knowledge.

Key Takeaways

- Consciousness operates on **two levels simultaneously**:
 1. Immediate, sensory awareness (notes).
 2. Mediated, temporally unified meaning (melody).
- Human experience is **active and temporally structured**, not merely a passive accumulation of

Bergson and Duration

Core Principles

- Bergson builds on Leibnizian and idealist ideas:
 - Self-awareness is **reflexive** and unifying.
 - Emphasizes **unextended**, qualitative temporal duration (real time of consciousness).
 - Reality is **intuitively grasped**, not through abstract, analytic, or scientific methods.

- Science:
 - Abstract, quantitative, spatial, deterministic.
 - Provides predictions and control but **distorts reality** and ignores free duration.
- Intuition:
 - Directly apprehends **qualitative experience**.
 - Freedom and duration are **synonymous**.

Duration and Consciousness

- Conscious states flow **continuously**, forming a unified, durational self.
- The **melody metaphor**:
 - Notes = discrete sensations (immediate, separable).
 - Melody = integrated, continuous experience (durational, mediate).
- **Unity and multiplicity**:
 - The self is both **one and multiple**.
 - Multiplicity is **unique to the individual**, grasped only intuitively.

Contrast between Objective and Subjective Time

- **Objective time:**
 - Linear, measurable, external, spatially dependent.
 - Treats moments as separate, for pragmatic or deterministic purposes.
- **Subjective time:**
 - Intuitive, continuous, internally unified.
 - Exists **within consciousness**, free from spatial constraints.
 - Cannot be dissected into isolated fragments.

Freedom and Personal Identity

- **Duration = freedom:** self spontaneously lives through moments.
- Personal decisions occur in **temporally isolated, decisive moments.**
- Each person experiences an **intimate, durational time** that is unshareable.
- Consciousness and self are **monadic and temporally self-enclosed:**
- The self apprehends its own flow of qualities.
 - Free from external causality, other selves, and deterministic natural laws.

Key takeaways

- Bergson champions the qualitative, intuitive, and temporal over the quantitative, scientific, and spatial.
- The self is durational, dynamic, and unique.
- True freedom is found in isolated, temporally lived moments, highlighting the lonely yet creative nature of consciousness.
- Living in communal space does not negate the individuality of temporal experience.

Husserl on Time-consciousness

Husserl's starting point (1905)

- Influenced by Kant's account of the subjectivity of time-consciousness.
- Aligns with Peirce and Bergson in emphasizing continuity rather than discrete moments.
- Uses the experience of listening to a melody to illustrate the flow of time.

Time as continuous Flux

- In *The Phenomenology of Internal Time-Consciousness*, time is constituted as a **stream-like, continuous temporal flow**.
- The unity and identity of the ego are **immanently and eidetically given** within this flow.
- **Melody example:**
 - Individual notes do not vanish completely when a new note sounds.
 - Retention of previous notes is necessary to perceive **relations between notes**.
 - Without this retention, we would hear isolated sounds, not a melody.

Notes versus Melody

- Each note and interval is separate and particular.
- The melody, however, is a universal, eidetic, **phenomenological meaning**.
- Meaning emerges from continuity, not from isolated elements.

Phenomenology versus Neuroscience/nominalism

- Phenomenology emphasizes **qualitative continuity** and lived experience.
- Neuroscience and nominalist traditions focus only on **particulars** (e.g., sensations, impressions, words).
- Thinkers associated with nominalism include Ockham, Hobbes, Locke, Berkeley, Hume, and Wittgenstein.

Continuity and personal Identity

- By focusing on temporal flow, Peirce, Bergson, and Husserl explain how consciousness remains continuous.
- This continuity underwrites the **identity of the person over time**.

Bergson's Duration

- “Becomings” fuse past, present, and future.
- Each moment is distinct, but meaning requires a **continuous unity**.

Meaning versus Causality

- Acoustic or physical causes are not the same as meanings.
- Meaning is constituted within consciousness, not reducible to stimuli.

Husserl's Transcendental Claim

- Structures of time-consciousness provide a “transcendental clue” for all intentional meaning.
- The ego constitutes temporal flow through retention, presentation, and protention.

Judgment and Intentionality

- For Kant and Husserl, all consciousness is **judgmental, reflexive, and intentional**.
- Rationalism is inherently **teleological and purposeful**.
- Empiricism, by contrast, deals only with **facts, not meaning**.

“Time is motionless and yet it flows”

- Husserl means that time-consciousness is not spatial or physical.
- The ego and its meanings are non-material and not subject to physical motion.

Rejection of Empirical Causality

- In *Cartesian Meditations*, Husserl rejects applying empirical laws of causality to consciousness.
- Time-consciousness is what makes the ego (the monad) possible as a unified whole.

Ideas of Space, Time and objects

- Husserl revisits classic philosophical problems about the **origin of the ideas of space, time, and physical things.**
- These ideas are not derived causally from experience but **constituted by consciousness.**

Active Genesis of the Ego

- The ego is actively and spontaneously constitutive.
- Consciousness generates meaning through acts of the ego, not passive association

Critique of Human Associationism

- Husserl rejects associationist psychology and causal explanations of time.
- He criticizes both psychologistic and naturalistic distortions.
- Proposes a realm of the innate, a priori, without which the ego is unthinkable.

Scientific versus Phenomenological Time

- Scientific time:
 - Based on separable motions, measurable parts, and associative ideas.
 - Presupposes the **priority of space** and causal explanation.
- Phenomenological time:
 - More primordial than scientific time.
 - Accessible only through **direct, intuitive, eidetic insight**.
 - Requires **bracketing scientific, mechanical, and behavioral assumptions**.

Husserl's philosophical lineage (*Ideas*, 1913)

- Draws on:
 - Descartes' *ego*
 - Leibniz's *monad*
 - Kant's notion of *spontaneity*
- Husserl reworks these into a phenomenological framework.