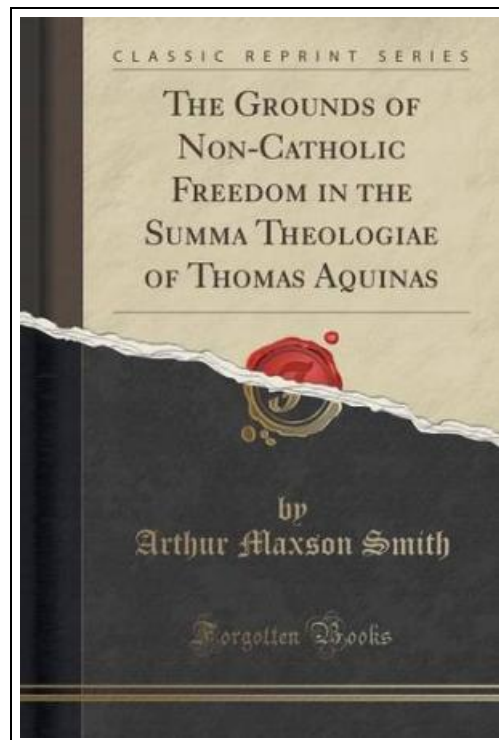


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Forgotten Books, United States, 2015. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book ***** Print on Demand *****.Excerpt from The Grounds of Non-Catholic Freedom in the Summa Theologiae of Thomas Aquinas The extreme philosophical expression of modern individualism is given in complete form in the Hegelian idea of free logical activity containing a moment of progress. Prior to Kant, consciousness was viewed as generically disparate from ultimate reality. The real was the objective. Consciousness was simply the sum of psychic experiences involved in the life process, and had no generic connection whatever with that which was conceived as ultimately real. The problem for philosophy as well as for religion, in ancient and mediaeval times, was: How can the individual, conceived from this point of view, overcome the fixed, generic dualism between consciousness as such, and the world of ultimate truth and reality? The Kantian philosophy reflected the forward, scientific impulse of the enlightenment period, by establishing the possibility and validity of science as grounded in the nature of consciousness. Consciousness is no longer simply the sum of perceptions and conceptions. It is conceived by Kant as composed of fixed categories which make scientific procedure possible and valid. That is, science is, per se, a certain mode of conscious activity, the mode itself being fixed in the nature of consciousness. Kant thus made man the lawgiver within the phenomenal, physical world. But for him ultimate reality still rested in a Deity whose mind is constructive. Fichte introduced a yet larger conception of consciousness by making it include not only experience and science, but the world of ultimate moral values as well. He conceived consciousness not only as law-giving for the objective world, but also as morally constructive, identified with the constructive mind of the Deity,...



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