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THE QUADRILATERAL  
OF  
HUMAN LOGIC

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The Quadrilateral  
of Human Logic

Cogito, ergo sum;                    mensuror, quia existo  
Audio, ut ~~sim~~ <sup>fiam</sup>                    respondeo, etsi mutabor.

The Cartesian revival of the Aristotelian tradition is useless for those processes of thought which do not deal with objects only, but with ourselves. Their limitation to the two logical links of therefore = ergo and because (quia) restricts their usefulness to the classes of either subject or object.

No connection between subjects can ever be explained on these premises. By a logical self-betrayal, thinkers have spoken of a res cogitans, a thinking thing, for man. But between an object thought and a listener, no bridge can be established. The phrase res cogitans is a pious lie. By definition, things are the objects spoken of, never are they spoken to without ceasing to be res, or object. Any transition from "thing" to "listener" or "speaker" is unwarranted and impermissible. That I weigh 150 pounds and that I can be weighed in for this amount is totally unrelated to the verity that I may speak, in the least propitious moment.

It is, however, this pious lie which has enabled the rationalist to pose as a thinker during the last 300 years; for the preceding 1500 years, it always was admitted that the two classes of objects and subjects are quite insufficient to cope with any serious question of life and death. Dead things, Cartesius could try to understand and the mentality needed for their understanding he could define. His relations to his Dutch sweetheart and their illegitimate child were quite outside the Cartesian world of understanding. He only understood them, but did not understand them.

Since, however, even today the average layman is a Cartesian, I have explicitly added two more guiding sentences on those statements

which have nothing to do with a subject or an object but which concern us as fellows of other men. And the thought processes and statements which prevail between people are obviously divided into those by which I am told by others who can demand that I listen to them and into those by which I am <sup>assured</sup> entitled to tell others what I think of them.

The "Harken, Israel" is the most general command or description of our duty to listen to others. And I have only reworded it in a concession to the egocentric Cartesian formula, by writing: audio <sup>fiam</sup> ut ~~est~~, in the place of "Harken, thou man". To be called by his true name is part of any listener's process of becoming his true self. We have to receive a name by others; this is part of the process of being fully born. The United States of America did not exist before they were called the United States of America. This remains un-understandable to a Greek mind. And the Cartesian blindness to this reality of names disfigures most investigations of psychologists, sociologists and historians who do not know that they are paralyzed by their Cartesian origins.

So far, we have introduced three conjunctions into our analysis: ergo, quia, ut. These conjunctions in themselves offer nothing spectacular. "Therefore," "Whereas" and "So that" do not transcend the prose of everyday logic. It is different with the term etsi, "although". No pagan logic admits the "Although". The Christian era has added this step into novelty and continued creation. Newness is not man-made. Manufacturing combines known things by, "because" and "therefore" and "so that." But that we may become changed men, although we suffer, although we have to suffer, aye, even to die, is incomprehensible to a Greek mind and yet it is the everyday experience of any

living soul. In the respondeo, although I may be changed, the scientific mentality is transcended. Already the scholastics, especially Bonaventura, saw clearly the insufficiency of the Greek mind. The Greeks tried to judge us from things; hence, their apes could coin the ridiculous phrase of a res cogitans. Creativity comes to self-forgetfulness. He who remains inside his own consciousness is impotent, incapable of experiencing real newness. The old consciousness must die, must be abandoned, must be forgotten in the passionate surrender to an unforeseen situation. Necessity overcomes the impossible. That which hitherto has been deemed impossible demonstrates the prison walls of today's consciousness. It is by the strange conjunction of "although" that the new necessity overwhelms the most reactionary part of our organism, id est, <sup>our obstinate</sup> "consciousness". "Our little systems have their Day." Our own regeneration and the regeneration of knowledge, and the progress of science are conditioned by the application of the non-Greek conjunction, "although". Although nobody has thought this possible hitherto, it is true just the same, is the most general formula for the continuous renewal of human thinking. In this grammatical form, consciousness takes second seat and stands corrected by the martyr, the discoverer, the naive, and the good Samaritan. All these types act, "although" that what they do has never been done before and therefore is classified as impossible.

Most of modern methodology skips this test of originality, the courage to say "although". To the Christian Era, only this mind may be said to belong, who has the guts to defy his own consciousness by the nobility of his passion, by the energy of his research, by the selfless courage of the <sup>Billy</sup> ~~Bob~~ Mitchells. <sup>1)</sup> The chain of events which we call the history of science is formed by these steps which in com-

1) A famous flyer of World War I who accepted being court-martialled for his bold criticism of the Air Force.

plete self-forgetfulness lead man beyond <sup>also</sup> his self-consciousness.

Of "disinterestedness," much has been said in the 19th century. The term will not do in an era of monetary corruption. "I respond although this will demand my own transformation" <sup>my own loss of position,</sup> is the only methodological protection against the CHEAP research of the modern masses of academic proletarians. <sup>They must be left behind; and their naive interest in themselves is not good enough.</sup> Our old Adam, our inherited mentality, has to be shed and

left behind by the etsi, the "although". Bonaventura has called this "an excess of the mind," a getting beside ourselves. It is the condition of any progress. The quadrilateral of man as thinking, as being an extended substance, as being a listener, only is completed when we make room inside ourselves for being made over. The term "Creative" nowadays is the fashion. <sup>Today</sup> It is meaningless, as we certainly are not God almighty, but very mortal, very corrupt and terribly stupid. The term "Creative" <sup>is</sup> will lead the people astray, unless they recognize that we only may become creative by transcending the boundaries of our own yesterday-logic, by responding to a need although it demands our own abandon.

The reader has found on the top of page one the quadrilateral of a revised logic. The two times, from the beginning to me, and from the end to me, are represented by the Audio ut <sup>from</sup> ~~sum~~ (Listening completes my historical existence) And the respondeo etsi mutabor.

As "subject" and "object" are conceived in the Greek versions Cogito ergo sum, Mensuramur quia <sup>existimus</sup> ~~sumus~~, so we may label the heroes of the second pair of statements "Traject" and "Preject" The Quadrilateral; the Cross of Reality, to sum it all up, demands and requires that we remain willing to be alternately "object", "subject", "traject", "preject". And we may add that there are four religions possible, according to the priority given to any of these four attitudes of man.