The Human Condition

The human condition is a state of existence and potential for growth and development that is unique to humans. It encompasses the physical, emotional, and social aspects of human life. The human condition is characterized by the ability to engage in complex thought, language, and culture. It is through this condition that humans have the capacity to create art, literature, science, and technology, and to develop societies and civilizations. The human condition is also marked by the capacity for moral thought, empathy, and compassion, as well as the ability to experience a wide range of emotions from joy and love to pain and suffering. The human condition is a fundamental aspect of who we are as individuals and as a species, and it shapes the way we perceive and interact with the world around us.
It's not the discovery that it's the process of the discovery. That's what's important.

If one were to ask, "What is the essence of discovery?" the answer would be, "It is the process of the discovery." For someone who discovers something new, the process is what matters the most. It is the journey, not the destination. The essence of discovery is not the outcome, but the experience of the discovery. It is not the moment of revelation, but the struggle to find it. It is not the moment of triumph, but the effort to achieve it. It is not the moment of glory, but the perseverance to reach it. It is not the moment of fame, but the dedication to uncover it. It is not the moment of success, but the determination to achieve it. It is not the moment of joy, but the discipline to accomplish it.

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If you were to ask me what the meaning of life is, I would tell you that it is to be happy. But how do we define happiness? Is it simply the absence of pain or the presence of pleasure? Perhaps. But I think there is more to it than that. Happiness involves a sense of purpose, a feeling of fulfillment, a connection to the world around us.

Consider the concept of the human spirit. We are not merely physical beings, but also spiritual ones. Our souls are eternal, and our purpose in life is to fulfill that purpose. This is not always easy, but it is possible. We must strive to understand ourselves and our place in the world, to find meaning in our lives.

But what if we don't have that? What if we are stuck in a rut, feeling unfulfilled and unfulfilled? That is where the human condition comes in. It is the state of being alive, of being human. It is the struggle to understand ourselves and our place in the world.

The human condition is a complex one, involving many different elements. But one thing is certain: we must continue to seek understanding, to find our purpose, to fulfill our potential. Only then can we truly be happy.
How can it be possible to be a neutral self at all?

**Freedom in an Absurd World**

...the human condition.

He never looked any further than himself, he was a leader.

He made a decision to follow the rules, a leader to obey the laws.

**The Human Condition**

...and as far as I know, no one has ever tried to impose a moral order on the world without the consent of the people who live in it.

...the right to impose a moral order on the world without the consent of people who live in it.

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...the right to impose a moral order on the world without the consent of people who live in it.
on his fellow men, on Virtue, on the whole world: Liberty is Terror. . . . He looked at his watch; fourteen minutes and thirty seconds. Nothing more to ask of fate now except one half-minute, just time enough to fire at that smart officer, at all the Beauty of the Earth, at the street, at the flowers, at the gardens, at everything he had loved. Beauty dived downwards obscenely, and Mathieu went on firing. He fired; he was cleansed, he was all-powerful, he was free.
Fifteen minutes."

This, then, is Sartre’s anguished discovery of our dreadful freedom in an absurd world. For a formal “account” of these matters, let us turn from the literary works to Sartre’s psychological and philosophical writings, in which the nature of the self and the nature of its world are systematically worked out. We shall begin with his account of consciousness, the key concept both for his ontology and for his ethics.

Consciousness and Consciousness of Self

Sartre’s method is empirical in the phenomenological sense. That is, he proposes to describe consciousness as it is, without allowing any metaphysical assumptions or Nietzschean interpretations to affect the description. This of course is exactly what Husserl had set out to do, but he went astray in supposing that some kind of synthesizing “I think” is necessary to make possible the multitude of consciousnesses-of. Without it, Husserl thought, there would be no unity by virtue of which all these consciousnesses-of are one’s own. But according to Sartre every consciousness already contains self-consciousness. Hence Husserl’s transcendental ego is unnecessary—it “has no raison d’être.”

But, in addition, this superfluous I would be a hindrance. If it existed it would tear consciousness from itself; it would divide consciousness; it would slide into every consciousness like an opaque blade. Indeed, the existence of consciousness is an absolute because consciousness is consciousness of itself. This is to say that the type of existence of consciousness is to be consciousness of itself. And consciousness is aware of itself in so far as it is consciousness of a transcendent object. All is therefore clear and lucid in consciousness: the object with its characteristic opacity is before consciousness, but consciousness is purely and simply consciousness of being consciousness of that object. This is the law of its existence."

In other words, consciousness of self (self-consciousness) and consciousness of objects are not different kinds of consciousness. Consciousness is a unique type of existence: every consciousness of an object is also a consciousness of self. This can be shown empirically by the following example. When I am intensely interested in what I am doing—say, in reading an exciting novel—I never think of myself as reading; I am fully occupied with the narrative. But if, after I have put the book aside, someone asks me what I have been doing, I reply without hesitation, “I was reading a book.” Where does this knowledge come from? Careful introspection reveals that no “I” was actually present in my consciousness while I was reading the book. Nevertheless I now know that at that time I was reading. Further, the “I” that is so seldom present is always available, on call. This too is shown by introspection: I can at any time recall either what I experienced on a particular occasion in the past or the fact that it was I who experienced it.

If, for example, I want to remember a certain landscape perceived yesterday from the train, it is possible for me to bring back the memory of that landscape as such. But I can also recollect that I was seeing that landscape. . . . In other words, I can always perform any recollection whatsoever in the personal mode, and at once the I appears.

UNREFLECTED AND REFLECTIVE CONSCIOUSNESS

Here then is an apparent paradox—an “I” that is not present in consciousness but that can nonetheless be brought into consciousness at will. How can the paradox be resolved? The solution is to distinguish between two levels of consciousness rather than to distinguish—as many philosophers in the past, even Husserl, had done—between two types of consciousness. The two traditional types were, of course, consciousness of objects and self-consciousness. Sartre’s two levels are “unreflected consciousness” and “reflective consciousness.” At both levels consciousness is at once consciousness of objects and consciousness of self. This distinction simply makes explicit Brentano’s discovery of intentionality: every consciousness involves both an intention and an intentional object. The difference between the two levels is simply that at the unreflected level the self-conscious aspect of the consciousness is not “positional.” That is, it is not an object in its own field: At the reflective level, it is.

To repeat, all consciousness is consciousness of itself; that this is true follows from the nature of consciousness’ unique kind of existence. But under ordinary circumstances, as when I am reading or looking out of the train window, “this consciousness of consciousness is not positional, which is to say that consciousness is not for itself its own object.” When, later on, I recall that it was I who was reading or who saw that particular landscape, this consciousness of consciousness becomes positional in a second consciousness, just as the book or the landscape had been positional in the first consciousness. Meanwhile, of course, the second consciousness (the reflecting consciousness) contains its own nonpositional consciousness of consciousness.

There is an indissoluble unity of the reflecting consciousness and the reflected consciousness (to the point that the reflecting consciousness could