

THEORETICA

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Apotheosis of natural law as the pursuit of the ideal of justice

Abstract

The concept of the natural law is a philosophical and ethical theory that suggests there are fundamental moral principles inherent in the nature of the universe. These principles can be discerned through human reason and intellect, and they are considered objective and universal, transcending man-made laws and regulations. The author argues that by understanding and adhering to these fundamental principles, both individuals and respective societies can attain justice and moral order. Indeed, justice is not solely determined by human laws and institutions; instead, it is rooted in a deeper, inherent sense of what is morally right and just.

Key words

Natural law, philosophy of law, ideal of justice, objective morality.

1. Introduction

The phantasmal construction is the fundamental organizing structure of the individual and the social subject. This structure represents self-

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knowledge and the desire for fusion and integrity, expressing the aspiration for a different organic state. These changes are desired by representatives of the transcultural world – all individuals with a differentiated social habitus².

Phantasmagorical structures are manifested in words, which serve as carriers of human thought, encompassing interpersonal relationships, connections between ideas, and objects. As a means of navigation, they act as signposts guiding individuals on their journey to understand reality. The signpost itself holds no intrinsic value; it is the entire path, or rather the act of following it, that brings pleasure to the seeker³.

Certain actions within the realm of cognitive-emotional freedom and volitional experiences can lead to states of transpassivity, integrating individuals with the natural world. The proactive attitude of the individual possesses limitless potential to influence and bring about changes in the sphere of psycho-spiritual experiences within the broader human community. As the saying goes, "When others rejoice, I rejoice with them (...), my most intimate feelings can become radically externalized; I can literally laugh and cry through the agency of another"⁴. Two poles of transpassivity can be distinguished, reflecting the individual's psycho-spiritual self-perception in relation to the external environment. The individual makes a choice regarding their behavior, either delegating their delight to the image of another or experiencing satisfying experiences that trigger changes in their environment. The distinction between these two attitudes is facilitated by emotions and moods that later undergo sublimation. In the first case, it may be guilt, while in the second, it may be humiliation.

When referring to the phantasmatic formula attributed to the word, it becomes essential to highlight a fundamental conceptual triad that elucidates the mechanism of creation at the ontological level of the entities in question: rightness, truthfulness, and truth. "Truthfulness" is a category that pertains to the personality of the human being within the framework of categorical dimensions. It relates to the definition of the path followed by individuals as they seek to maintain an inner balance between nature and reality. "Truth" on the other hand, serves as a signpost, revealing the horizon of individual and communal life-a per-

² J. L a c a n, *Funkcja i pole mówienia i mowa w psychoanalizie*, Warszawa 1996, p. 102.

³ S. F r e u d, *Nieświadomość*, tłum. R. Reszke, (w:) *idem*, *Psychologia nieświadomości*, Warszawa 2002, p. 224.

⁴ S. Ž i Ź e k, *Przekleństwo fantazji*, Wrocław 2001, p. 189.

manent existence, unchanging. These concepts share a homogeneous morphology and maintain a close and functionally causal relationship. Their eclectic coherence is marked by interactive features that energize individual words, elevating them to the status of an organized whole. This takes the form of a highly developed entity, revealing its ontology, unaffected by external interference with its identity.

Only individuals who, through upbringing, education, and socialization, develop proactive and creative personalities are prepared to embark on the road as pilgrims, even on rough paths, in pursuit of the ultimately unattainable. Cognition, limited by sensory constraints, should manifest itself as truthfulness, which is inherently probabilistic but garners respect and trust at this level. The signpost in the realm of cognitive reality represents the individual's need for continuous qualitative change, allowing for comprehensive development by constructing intellectual-spiritual consciousness, ushering one into the world of culture.

The face of a creative individual is directly linked to their essential qualities, necessitating constant renewal and co-creation as opposed to regressive behavior and stagnation. These behavioral choices commodify, order, and integrate. By achieving equilibrium between the physical, mental, spiritual, and social realms, individuals gain the potential to form essential identity elements: inner freedom, the right to choose, responsibility, and the ability to make voluntary commitments to others. Attaining autonomy and personal subjectivity equips individuals with knowledge, competence, and practical skills, fostering coherence and hubricity. Possessing these personal attributes legitimizes individuals to comprehend reality at the level of rational consciousness, embracing gnoseological thinking. This thinking is free from inference influenced by history, mythology, religion, morality, or ideology. Being valuable in itself rather than a means to an end, it compels individuals to labor, effort, sacrifice, resignation, and resistance to reject image-based thinking and perception and resist manipulation and socio-cultural psychomanipulation strategies. Maintaining cognitive purity is intrinsically tied to cultivating honesty with oneself and employing wisdom. The latter unveils life's mysteries, awakening intellectual-spiritual consciousness, guiding individuals towards realizing ideals, and fostering an understanding of values during their life journey, along with a need to integrate with the community and the natural environment. Navigating this path involves adopting new paradigmatic thinking rules, including prioritizing time over place, favoring

global over fragmentary inference, unity over conflict, and ideals over acceptance of existing reality.

The efforts to preserve psycho-physical unity and multidimensional holism, along with the application of gnoseological thinking, enable the realization of an uncolonized life pattern. Within this realm of individual expansiveness, a signpost indicates the need for an affirmative evaluation, through which the states of essence, constituting the core of each individual, are discovered. Thus, two worlds can coexist: one constructed by humans with the involvement of highly organic psychophysical receptors and an alternative, unprocessed, primordial world of a source nature, connected to ideals.

2. Cognitive truthfulness the foundation of law

The interpretation of natural phenomena takes place through a variety of research methods. The most widespread way of viewing reality and making assertions is the realist approach, which boils down to making sense of actions and determining structural order with the participation of rational sensibility. It can be attributed with the hallmarks of rationalism, as it uses *a priori* or *a posteriori* inference. In the first case, experience is excluded and preconceived assumptions are made on the subject of confirming or falsifying claims about the phenomenon under investigation. A *posteriori* interpretation, on the other hand, is grounded in illusory insight and is conditioned at the level of establishing a formal order in relation to specific facts. An individual equipped with intellectual consciousness reads reality through the application of an analytical or synthetic method, or through a synergetic approach. In general, analytic thinking amounts to the separation of constitutive components from a given material or abstract whole and the examination or definition of their purpose, value or mutual relations. In philosophy, this position on this issue was expressed, among others, by Immanuel Kant⁵, who determined the truth or falsity of a sentence solely on the basis of its sense and structure.

The opposite way is synthetic thinking, which amounts to tying together many different elements into a material-spiritual whole. These categories can be used to describe investigations and partial observations, theses and assertions made that are accompanied by formal or pragmatic

⁵ I. Kant, *Koniec wszystkich rzeczy. O niedawno powstałym, wyniosłym tonie w filozofii*, Toruń 1992, p. 106.

inference, as well as conceptual figures from an abstract construction. At this stage, a person formulates sentences in which the content of the adjudicator goes beyond the content of the subject, and thus the scope of existing knowledge is extended with new dimensions specifying the composition and properties of material entities.

The acquisition of the ability to make *a priori* or *aposteriori* or analytic or synthetic judgements and evaluations following profiled thinking depends on rational-spiritual awareness and the activity and dynamics of using the basic, innate sense, which is intuition. With its participation, the human individual becomes aware of the need to know what is unknown, limited to accepting the existing object order. Delving into the unknown, discovering new categorical content or the substantiality of material entities, requires the active involvement of intuition, allowing the individual, for these purposes, to overcome states of fear, anxiety, dispersion and lack of courage, as well as indifference and fear in the human community. Intuition is, as it were, a compass leading into the depths of human nature; it releases the energy to explore future states. In this way, the individual acquires the ability to transcend limitations and barriers, and makes behavioural choices that deviate from established and popularised standards. For the sake of cognitive correctness, the individual, following the indications of intuition, undertakes actions aimed at verifying the validity of theses and statements; he or she refers to experience or cultural practice.

Man, enriched by the variety of ways in which his individualism defines him, moves towards organised structures of life, understanding that these can be a source of other, different and new experiences for man's all-round development and the cognitive possibilities of the natural world. Experiencing and feeling the need to be rooted in a social community is an expression of personal maturity, manifested in the self-perception of security and justice of its representatives. The dhymens of man's psychological individualism – internally integrated in the form of cognitive, emotional and volitional experiences – accompany him in the development of social interactionist strategies. With their participation, man acquires the ability to experience experiences in a community, to identify with it and to produce personal-cultural bonds in place of the hitherto structural-objective ones. The refinement of personal identity through fusion and integration into society occurs as a result of a re-evaluation of existing relationships with others. Instead of utilitarian relationships, relationships based on axionormative criteria emerge and take on the formula of horizontal and

direct relations. Referring to the philosophical reflection of Georg Wilhelm Friedrich Hegel, it can be said that, from the perspective of dialectical development, organising life at a higher level of functioning, i.e. at the level of community participation, resolves the contradictions existing between the individual good and the common good.

Subjectivist thinking laden with rationalisation and analytical-synthetic inference as the primary thesis is displaced by pro-social thinking and takes the form of dialogic speech, becoming the antithesis in actuality. The reality assimilated by the human being at a higher level of development and following self-development and self-knowledge, as well as interpersonal communication, develops in the human being particular personality predictors in the form of acceptance and understanding of others. Through them, differences are acknowledged, different world views respected, diversity accepted as values. The importance of tolerance and pluralism is emphasised. In the space of public life, in an atmosphere of trust, the individual can abandon a self-directed consciousness and perceive the role of moral obligation towards other people. The material from which a pro-social and empathetic attitude is formed, instead of an egoistic one, is the centripetal predicate of dialogic speech, which is a reflection of the world of objective thought content, that is: differential love. It is this that becomes a self-contained identity value, capable of creating the human being anew: under individual-collectivist conditions. The socialisation carried out on the basis of the individual's integrity and cognitive honesty directs him towards perspective and horizontal thinking. The method of idealisation can be a signpost on this path of communication; only it guarantees efficiency and full effectiveness in the process of socialising man and bringing him closer to the truth.

The method discussed boils down to the identification of relevant factors favouring the discovery of relationships taking the form of legal norms. In order to formulate universal and universal statements, a dual approach should be distinguished: pragmatic methodology and meta-science corresponding to contemporary concepts of formal methodology. In my view, methodology as the process of knowing and analysing the activities that make up science should involve correct reasoning, sentence analysis and hypothesis testing. Meta-science, on the other hand, examines the formal aspects of the language of science and its object, independently of the cognitive activities, and includes the totality of the statements that can be made; it is an 'ideal

science'⁶. Thus, pragmatic methodology treats science as a cultural product, controlled by human beings through values that emerge periodically, thus becoming a humanistic discipline whose aim is precisely to understand it as a human activity. On the basis of this knowledge, considerations of the ontological nature of the things and phenomena under study become relevant, using the relationship between language and cognition. Cognition always takes place in verbal acts, which states that verbal elements are present in every cognitive act. If we accept this judgement, then we have to consider the cognitive process as a dynamic phenomenon, consisting of utterances and the recognition or rejection of sentences. Wisdom, on the other hand, can be identified with the totality of acknowledged sentences, whereby assertion - conviction, refers not to the sentence as a clause, but to the sentence understood in terms of its logical evaluation. In this way, the category of meaning becomes an epistemological fact and is directly linked to semiotics, and therefore: to the logical theory of language. This kind of relationality, the two-way relationship of these facts, can be described as cognitive semantics⁷.

Meaning, which is a categorical element, is determined by rules for the use of language; these can be formatted as rules for the recognition of sentences and are referred to in science as purposive directives. There are three types of these directives: axiomatic, deductive and empirical. Axiomatic directives require the unconditional recognition of certain sentences, while deductive directives require the existence of certain sentences in order for other sentences to arise. Empirical directives of an experiential nature condition truthfulness on the occurrence of certain situations identical in cognitive reality. The element of meaning is homogeneous in a certain language, also the indicated types of directives must be relativised to it. With the help of meaning directives, it is thus possible to define the notion of equivalence and then the notion of meaning as a common property of all equivalent expressions in a language. The analysis of the notion of 'meaning' influenced the concept of radical conventionalism formulated by Kazimierz Ajdukiewicz. According to this theory, given experience only partially determines the meaning of sentences, since, in addition to these data, recognition is determined by accepted terminolog-

⁶ K. Ajdukiewicz, *Zarys logiki*, Warszawa 1952, p. 46.

⁷ *Idem*, *Język i poznanie*, Warszawa 1960, p. 79.

ical conventions⁸. Radicalism is expressed here in the claim that the dependence of evaluative conviction on language is far greater than hitherto claimed by the conventionalists. To this end, a distinction is made between open and closed languages and between coherent and incoherent languages. A language is open if there is a second language in which all the expressions of the basic language are contained in the same meaning and, moreover, it contains at least one expression not also present in it that this expression has a direct semantic connection with some expression of the basic language. By direct semantic relation, the scholar meant the relation that expressions are directly semantically related if they occur in a sentence dictated by an intentional-axiomatic directive, in a sentence pair bound by a deductive directive or in a sentence dictated by an empirical semantic directive. A language that does not meet the criteria of an open language is a closed language.

A language is coherent if it cannot be decomposed into such classes of expressions that no expression of one class is directly related in meaning to any expression of the other class. The inverse of a coherent language is an incoherent language, which can be decomposed into meaning-isolated parts⁹. If a new expression that is not a synonym of any expression previously present in the language is added to an open language, this new expression can be directly related in meaning to some found expression; consequently, this does not change the meanings of the resulting expressions. In contrast, the linguistic procedure of attaching a new, non-synonymous expression to the stock of a closed language must result in inconsistency. The category of transitive apparatus, understood as a set of expressions of some coherent and closed language, was introduced and, moreover, he argued that every meaning belongs to some class of it. He showed that two conceptual apparatuses are either identical or have no elements in common. A consequence of these inquiries into conceptual apparatuses is the regularity that the recognition of a sentence can only take place on the grounds of a closed and coherent language, that is, on the basis of a particular conceptual apparatus. On the other hand, the transition from one conceptual apparatus to others may cause that a recognised sentence on the basis of a certain conceptual

⁸ K. Brykczyński, *Semiotyka logiczna w twórczości Kazimierza Ajdukiewicza*, *Studia Semantyczne* 1979, t. 9, p. 112.

⁹ I. Dąbwska, *Koncepcja języka w filozofii Kazimierza Ajdukiewicza*, *Ruch Filozoficzny* 1965, t. 23, p. 176.

apparatus may prevent the recognition of this sentence on the basis of another conceptual apparatus, and this in the presence of the same empirical data. This is obvious once one considers that a change in conceptual apparatus is a change in meanings, and this generates sentence recognition directives.

If one defines the image of the world as an entity determined by a stock of recognised sentences, then radical conventionalism is expressed in the thesis that it is determined by a conceptual apparatus. This way of conceiving reality does not by any means exclude the influence of empirical data on its image, but rather confirms that the role of these elements is always revealed within some conceptual apparatus.

It is not true that this concept ignores or marginalises the role of experience in the creation of cognitive entities. Rather, it emphatically emphasises that there are untranslatable conceptual apparatuses in the context of the same empirical data. Ajdukiewicz's findings relating to radical conventionalism acquire universal significance due to the discourses created in contemporary philosophy of science by proponents of the so-called 'new empiricism'. In particular, Thomas Kuhn and Paul Karl Feyerabend propounded the view that science is a sequence of conceptually incommensurable paradigms. The notion of incommensurability of paradigms corresponds to their non-translatability and is entirely consistent with Ajdukiewicz's category of conceptual apparatus¹⁰.

In exploring relationality and cognition, it is worth reflecting on the relationship of the concept of 'meaning' to the theses of empiricism. In particular, the problem of *a priori* knowledge in the context of experience is relevant. In the light of Ajdukiewicz's argument, *a priori* knowledge can be identified with sentences accepted by virtue of deductive and axiomatic directives of meaning. They then become analytic terms and at the same time constitute a type of *a priori* knowledge. Since sentences of this type are recognised on the basis of these purposive directives, i.e. without the participation of experience, it is fair to conclude that there is a type of cognition that is not legitimised by a connection to empiricism. If one looks at this problem from the semantic side, the issue of consequential empiricism boils down to the possibility of a language of knowledge without axiomatic and deductive directives. The laws of logic in terms of determining the

¹⁰ K. Ajdukiewicz, *The scientific world-perspective and other essays: 1931–1963*, J. Giedymin (red.), Dordrecht 1974, p. 215.

relation involving the resultant sentences can be derived from analytic inference, which is opposed to experience.

The evoked discourse on cognition in the context of the problem of language and speech is relevant not only because of the issue of recognising that, by means of speech, man reflects his thoughts and, moreover, maps his personality, but can also extract axioms that allow him, in interpersonal communication, to discover the truth that should be reflected in positive law. Thus, in causal reality, there are simultaneously three languages through which the individual, receiving stimuli from the environment, processes and determines them in the phase of establishing his own relation to nature. These are the object language, the quasi-object language and the metaphysical language. With the former, man merely describes the material-spiritual entities existing around him. With the latter language, the cognitive subject becomes the discoverer of new events. Metaphysical language, on the other hand, is a phenomenon through which the individual becomes a creator of non-objective reality. The use of the category of descriptive language proves that man becomes aware of the basic needs on which his vitality depends. Cognition of the external environment is linked to persistence, stagnation and the acquisition of material goods. Reaching for the secrets of quasi-objective speech is linked to individual-social maturity, prescribing the realisation of higher-order needs and the fulfilment of moral duty towards members of the community. At this stage, the individual activates inference involving the criterion of meaning, rules for standardising language into open and closed and coherent and incoherent, and categories of conceptual apparatus. Stepping towards goals, objectives and quality of life requires a logical, structured approach. Such an individual functions at a higher level of linguistic perception. In this cognitive phase, a common valuation of entities and events is practised, making the individual use analytic or synthetic speech and *a priori* or *aposteriori* speech.

The cognition of reality in its final phase consists in the acquisition by man of the capacity to create an alternative world without the participation of preconceptual axiological-deductive and empirical thinking. One does not use a methodology indicating rules and procedures of pragmatic or formal inference, but goes beyond the circle of closed knowledge and, based on the method of idealisation, constructs a pattern, a model, a prototype of material-spiritual entities. This kind of self-generated creativity, reaching back to the ontology of entities, requires the fulfilment of

the dimensionality of righteousness by man for a comprehensive development towards a multidimensional individual-collectivist holism.

Reaching the pyramid of life, defined by the three object categories in the form of individual integrity, cognitive truthfulness and the realisation of the ideal of truth, involves acquiring psycho-spiritual hypersensitivity and being guided by the self-feeling dynamics of others involving emotional reactivity and the display of transpersonal feelings. Emotional states and high feelings in the form of friendship, love, fraternity, faith, courage, understanding and acceptance, compassion, spontaneity, patience, optimism and nobility constitute a necessary element – a superstructure in the personality structure, guaranteeing that thinking will move from the state of intellectual-spiritual consciousness to its superconsciousness. This is possible on the condition that high feelings and emotional states are followed and transcended. Only in an atmosphere of psycho-spiritual comfort is the human individual capable of overcoming limitations, overcoming impotence and breaking down the palisades of socio-spatial isolationism. The acquisition of high and uncommon qualities provides the basis for human beings to merge at the level of reason and spirituality, to create axiological self-knowledge. With the help of emotional and volitional experiences, man perceives the world as better than it really is, he indulges in dreamlike thinking through the medium of axiological self-knowledge, reaches out to the dimension of the superconscious; for he is not content with choices of existential behaviour directed towards consciousness alone.

A human being equipped with the attributes of self-consciousness, entering the sphere of super-consciousness and self-knowledge, should participate in a specific social imaginary. The state of mature and complete individual essentialism then finds its place in the community space, because through it, the need for comprehensive human development can be made credible; it equips the individual with qualities that help in the realisation of pro-social actions, because it gives them meaning by virtue of superior values.

Intellectual consciousness and spiritual awareness, rooted in the individual's axiological self-knowledge, play a decisive role in the formation of individual imaginations and desires. Reason and psychic experience are equally important for the formation of interpersonal relationality in the area of communal forms of life. They are, as it were, the backbone of the subjectivity of society within the scopes of the symbolic field, forming a network of connections between meaningful symbols and determining

communal senses and actions stretched over an ethical frame. They can be ascribed a normative power that legitimises and justifies human existence, as opposed to the objectified part, which is deprived of its cultural and identity dimension.

The dictum that defines the vitality of the individual in the creation of a safe and just social order is the need for changeability, movement and the dynamics of creation, which should eliminate from the existential mechanism the state of stasis, rest and stagnation. With the participation of emotional reactivity and orderly consciousness of the mind, man is able to realise choices of actions with outstanding axionormative values in the space of collective life. They will take such a form when the signpost of conduct becomes values, including: social solidarity, requiring honesty, helpfulness and effectiveness on the part of the individual. The individual in interpersonal communication should show acceptance and understanding of diversity, difference and pluralism, relating to other members of the interpersonal community. These categorical symbols of man's righteousness and his social existence based on the principle of cognitive truthfulness, as it were, naturally justify the legitimacy of his action in the civilisation-cultural sphere, including: the discovery of the elemental law. The normative power of these representations is connected with the individual's need to reach a particular class of word-symbols, that is, ideas, including: the idea of truth. They are the main principles, the models for the subject world, since their structure relates to the essence of things and exists independently and autonomously of them.

Material-spiritual objects are merely reflections of ideas. It can be posited that thinking and spiritual consciousness are extrasensory in nature, since their morphological identity is in no way dependent on the object world existing in space-time. The stepping of measurable material entities before things themselves, matter or 'substantial bodies', indicates their primordial nature. This kind of inference makes it possible to understand that it is only at the level of the discovery of reality involving ideas, values and high feelings and emotional reactivity that man confirms his cognitive limitation; he is only able to approximate in sensory form the contours of spatial material-spiritual entities.

Cognitive processes are characterised by relativity when it comes to determining the intrinsic qualities of perceived entities, for they have the character of valuing secondary to what has already existed previously as an object of study. At the level of the world of ideas, including truth, the individual is able, through the method of idealisation

and ontological thinking, to see that it is not possible to determine the beginning or the end of the process of formation of the prototypes of the objects under study; only in a fragmentary way can he outline their substantive content by discovering their dimensions. To this end, the individual makes use of rational consciousness, which, based on the resources of knowledge and the formulated procedures of epistemological methodology, reaches the stage of reproductive thinking, but never – the discovery of the original states of the events under study. Thus, ideas are imaginative states, they arise independently and independently of the object perceived with the mind, the object is merely a reflection of them. In light of the above, one has to ask whether one should rely on rational, scientific judgements or activate extra-sensory resources and potentials, residing in the individual's subconscious and superconscious, in order to break down cognitive barriers regarding the laws and sources of truth. This is a fundamental issue, defining the problem of human self-valorisation and speaking on the genetic factors determining the essence, meaning and axionormative contribution of state law based on the ideal of justice.

3. The core of state law directed towards the ideal of justice

Arriving at truth as an entity in itself and in relation to material-spiritual facts and events must take place with the active participation of man, to whom we attribute the property of righteousness. He engages the sensory faculties in the form of reason and mental experiences in this cognitive process. The intellectual awareness plays a primary role here, as it is responsible for the subject profile of the personality. Very often, the human individual is content with existential and teleological choices, which only require value judgements based on utilitarian and efficiency-oriented criteria. The sphere of psycho-spiritual experiences merely complements causal actions and is subject to rationalisation from the point of view of the overriding interest and purpose defined by reason. The partiality and peripherality of emotional reactivity becomes a fact of cognitive processes.

Integrity as a virtue of man manifests itself in his thinking, speaking and acting for the benefit of others. Through this path, the secret of the inner life, secretly concealed and shown to the external environment in a fragmentary way, is uncovered. The individual chooses to leave clear traces of a choice of actions subordinated to intellectual consciousness and psychic individualism when he perceives the necessity of this, affect-

ing his own and full development. This becomes possible in the space of collective life, as it ensures the realisation of expected changes, having a direct impact on the qualitative transformation of life. These observable signs, documenting the individual's readiness to transform positive and pro-social events, are categorical and generic personality dimensions. The former include courage, honesty, boldness, kindness. All the indicated qualities of human nature confirm, primarily, the need for a positive infecting of the living environment, so that the superiority of the effort in overcoming the hitherto stock of knowledge becomes apparent. On the basis of these changes, the individual prepares – as it were automatically – to emanate positive psychic experiences.

Judgmental relativism, supported by the indicated categorial-generic dimensions of man's personality structure, directs him to the heights of development in the form of the realisation of the need for friendship, love and brotherhood. Through them, invisibility becomes vision, non-existence turns out to be existence, while powerlessness becomes the power of existence. "One must have well-tempered ears to listen to a free judgment of oneself. Few people are able to endure this without resentment: those, therefore, who weigh themselves really in the face, give proof of personal friendship by doing so. It is healthy to love whoever undertakes to hurt and offend us for our benefit. I find it hard to judge someone in whom the bad qualities outweigh the good ones. Plato ascribes three virtues to one who wishes to examine the soul of another: knowledge, kindness, boldness"¹¹. Paraphrasing the thought of Michel de Montaigne, it is necessary to complete the thesis concerning the righteousness of the human being who seeks truth and the ideal of justice in life; what is at stake here is a particular subjective characteristic, which is the circumstance of approaching oneself as the creator of one's own life. The freedom to replace what is and the need to achieve new emergent states of development points to an exclusive authority on the part of human nature, rather than the external environment taking control of these processes. On the basis of the emotional-volitional experience, the individual himself makes the final decisions about the proactive form of his own life or its colonised variety.

Subjective correctness is inextricably linked to the notion of health wellbeing, that is, noticing the need to change and improve the current state of being in order to prevent illness; it also implies the need to equip the organism with predictors that form systems of resilience and

¹¹ M. de Montaigne, *Próby*, tom III, Warszawa 1985, p. 291.

immunity and to reject pathogenic factors. Man in his cognitive activities preserves the correctness of life when he finds a solution in difficult and oppressive situations, when he uses all the elements of the structure of his personality, especially the psycho-spiritual sensitivity, to transcend barriers and limitations. Such a person endures pain, inconvenience and suffering, but rejects the thought of the greater force of the illness; he does the work to transcend it. Undesirable states are eliminated most effectively not with external interventions, but by strengthening the proactive forces inherent in each individual. The role of the educator is filled here by intuition and axiological self-knowledge, directing behavioural choices in cases of danger towards strengthening and raising immune resistance with the participation of healthy and strong other systems belonging to the organism. Only the scenario of struggle, movement, activity and variability that characterises evolutionary processes has a direct impact on the formation of integrity understood in terms of the well-being of human health in the conditions of community life. "Who knows whether God will not wish it to happen as with a body that purifies itself: it comes to a better state through long and severe illnesses, returning to it a health fuller and more vigorous than it was deprived of before? Mostly I am burdened by the fact that, having counted the symptoms of our illness, I see as many natural ones among them, exclusively sent and suspended from heaven, as those added to them by our licentiousness and human impudence. It would seem, the stars themselves have judged, that we have lasted long enough beyond the ordinary lines. And it also weighs heavily on my mind that the nearest evil that threatens us is not terror in the whole and compact mass, but its scattering and dispersion: the ultimate danger"¹². One has to agree entirely with the thought expressed by de Montaigne that a passive individual with an impoverished personality and little creativity is content with states of withdrawal, solitude and loneliness. Such a scenario tells of a process of disintegration and degradation of human community.

The determinant of the integrity of a person's character is his or her attitude towards other people, especially in situations of danger or health risk. Psychological individualism characterises specific behavioural choices. The categories of these choices are directed towards helping, passivity or indulgence of the situations that have occurred – difficult and traumatic. Direct actions based on trust, supportive, giving psychological

¹² *Ibidem*, p. 191.

comfort, authentic are evidence of the personal, close presence of the other. They are characterised by an attitude based on helpfulness, engaging with others without expecting any benefit from them. It is a special kind of proactive living occurring in the form of personalistic communion. A righteous person integrates with other people, provides psychological support in order to make them feel safe. Providing security, in turn, is to be understood not stereotypically in terms of charitable activity. The fundamental principle that defines the state of security is the provision of psycho-spiritual gifts to the person in need, ensuring appropriate emotional reactivity. Only interpersonal communication based on this kind of transactionality of inner experiences justifies assistance activities concerning existential conditions and, as such, points to the primacy of psycho-spiritual assistance.

Addressing specific issues concerning the personal properties that condition cognitive truthfulness and the realisation of the most noble ideals, including truth and justice, it is necessary to emphasise the need to change the content of the fundamental paradigm in philosophy, which speaks of the superior and unique role of man in nature. For centuries, man has been ascribed a dominant place among living beings. The fact of possessing a unique dimensionality, not found in other species, is not sufficient for man to feel privileged in the animal world. In the light of natural research, it is documented that animals and plants communicate within their own species and develop in a homogeneous ecosystem, displaying the characteristics of adaptation, gene transmission, selection and diversity.

The reversal of the current anthropological-philosophical paradigm consists in a new definition of the position of man in the natural world: on defining man in terms of a particle of the Universe, thus placing him on the same level with the other entities of the organic world without a privileged status, on giving up the establishment of a hierarchy of animate entities. There is a justifiable reason for refuting the myth of the superiority of man over other organic entities. For man, in his pride, has revealed destructive tendencies throughout history and poses a real threat to the Earth. Knocking him off his pedestal can therefore save our planet from total degradation and destruction. "Our wisdom draws from the animals themselves the most useful teachings in the greatest and most necessary matters: how we must live and die, manage our possessions, love and bring up our children, observe justice"¹³.

¹³ *Ibidem*, p. 267.

There is therefore a need to revise the persistent paradigm according to which man occupies a superior position in the natural world due to the circumstance of an exclusive property, namely the capacity for abstract thinking, which supposedly predisposes him as the only representative of living entities to make changes and improvements. Man exploits this advantage in the direction of relevance. He generally achieves his goals through social adaptation and domination over weaker individuals or those expressing different views. Rather than taking care of the world and expanding the network of connections and peer-to-peer communication for development, he rather asserts his superiority by playing the role of aggressor and fighting. Meanwhile, the good of the world requires cooperation, exchange and mutual solidarity based on honesty, assistance, spirituality. The meagre is a guide who steps in front of everyone and does not care about the well-being of the other participants in the journey.

Integrity ensures that epistemological cognition is carried out with particular care and attention. Such a person does not settle for superficial judgements or those imposed by external authorities. The subjectivity and multidimensional holism of the personality structure prescribes a full and independent independence with intellectual and psycho-spiritual sensuality in the subject of judgment formulation. The human individual sculpts the image of reality on the basis of structured self-knowledge and consciousness subordinated to psychic experiences of a cognitive, emotional and volitional nature, aimed at expanding the sphere of self-consciousness. The cognitive effort undertaken by man solely by his own efforts reproduces his reflexivity and emotional freedom, which constitutes the specific character of the socio-spatial order built with security and justice. "Everything that is known is known by the capacity of the knower, for since judgment is the result of the activity of the one who judges, it is natural that this activity is carried out by his own means and will, not by extraneous coercion, as would be the case if we knew things by their essence and according to its properties. Well, all cognition comes to us through the senses, they are our masters"¹⁴.

Cognitive processes are inextricably linked to the development of communication and the social adaptation of the individual. The realisation of this fact is of great importance for the activity of creating personal identity and indicates the need to strive for psycho-spiritual unity

¹⁴ M. de Montaigne, *Próby*, tom II..., pp. 263–264.

and social-environmental integration. It is only with the participation of intellectual and spiritual consciousness, respecting the right to inner peace and emotional freedom, that man can humanely interact with the world and, in this sense, reign over the world. Thus, the category "to rule" here means to rule on the rights of individual property, to dispose of the space of life, which should be transferred to the universal level in relation to planet Earth.

4. The law as a signpost set by rational-spiritual awareness for the liberation of the world of autotelic values

The process of a person reaching the right dimension, upon which cognitive judgments of an ethical nature depend, requires the existence of two circumstances: on their part and on the part of the external environment. We are speaking here of trust and responsibility, which guarantee personal and supra-individual security and point to the rules of justice applicable to all members of the community. Let us recall Arendt's thought that the condition of trust and responsibility is to do justice to others by specifying the truth about oneself¹⁵. Thus, cognition in terms of epistemological truthfulness is, in the literal sense of the word, the discovery of the personality structure of the individual with normative power, determining the norms of the ethical order¹⁶. "It would seem that the soul draws into itself and dulls the faculties of the senses. Thus, both the interior and exterior of a person are full of weakness and falsehood"¹⁷.

Approaching a view of the world through cognitive scientism allows for a variety of ways to reach this cognitive goal. Given the aforementioned limitations on the part of intellectual and spiritual consciousness, it is all the more legitimate. Objective reality is characterized by structural complexity, manifested in the multidimensionality of being, its differences, and generic diversity, which implies the necessity to diversify cognitive methods.

Alternative ways of delving into the depths of things under investigation are intuition coupled with experience and extrasensory hermeneutic methods. Nature has endowed every human being with a sense

¹⁵ H. Arendt, *Odpowiedzialność i władza sądenia*, tłum. W. Madej, M. Godyń, Warszawa 2006, p. 124.

¹⁶ Ch. Taylor, *Źródła podmiotowości. Narodziny tożsamości nowoczesnej*, Warszawa 2001, p. 299.

¹⁷ M. de Montaigne, *Próby*, tom II..., p. 272.

of intuition, which is a kind of premonition, an accurate perception, or foresight. It makes it possible to know facts and material-spiritual events without resorting to logical reasoning but by means of a total and directly imposing conviction of states of affairs. A person, in order to confirm the validity of the choices made by way of pre-scientific intuition, usually seeks to verify them based on experience. It is, so to speak, an encoded way of proceeding, expressed in the biological ability to formulate accurate judgments and value judgments, which demand materialization through one's own experience. Intuition, combined with individual experience, is an equally valid cognitive tool in defining the truthfulness of events, alongside rational-spiritual awareness. A particular characteristic of intuition is the fact that it triggers two kinds of distinct feelings and sensations, which are its own forms. These are intuitive fear and intuitive certainty. They attest to the orientation of human free will towards a generic choice of behavior or attitude, also in terms of cognitive inference, and they are supported by extrasensory experiences.

An individual with the ability to gain insight into the sphere of intellectual consciousness and spiritual awareness through intuition supported by one's own experience has unlimited possibilities for using the layers of subconsciousness and superconsciousness for the purposes of cognitive truthfulness. A person's multidimensionality is thus linked to the variety of cognitive means inherent in their nature; these allow one to penetrate the ontology of being and thus reach a cognition deeper than that of theoretical cognitive judgment. "There is no more natural desire than the desire to know. We try all the ways that can lead us to it; when reason fails, we resort to experience, which is a much weaker and inferior means, but truth is such a great thing that we should not despise any medium that leads to it. Reason has so many shapes that we do not know which to grasp; experience has no less... You have no more common property in the defense of things than variety and difference"¹⁸.

Cognition of the natural world occurs mainly through the articulation of thinking, which consists in assigning meanings to all entities possessing material and spiritual substantiality. This work is done through the individual creation of constitutive qualities, attributed as exemplary for specific classes of objects. The thinking mapped in word-symbols materializes in the process of creating material constructs with imagi-

¹⁸ M. de Montaigne, *Próby*, tom III..., p. 280.

native content¹⁹. It is thus dynamic, a movement combining rational and spiritual perceptions, triggered in reactions to facts and events that have occurred. These factual constructs, as phantasmagorical structures, are represented in words that define the relations between subjects, events, and objects. The individual uses them to realize sublime actions in order to "attach pleasure to desire"²⁰.

Thinking, in which phantasmatic structures are created at the level of verbal communication in relation to material and non-material phenomena, is a continuous process with the characteristics of dynamic fluidity. Things, therefore, are created by man and every perceived entity retains in its sensuality an ascribed indexation of quantitative as well as qualitative properties. Man, as the creator of himself and his own experiences coupled with his intuition, makes behavioural choices and values reality. He himself must decide whether rationality or idealism is to prevail. The individual's aspiration to experience joy and happiness and the ability to self-experience pain and suffering becomes a signpost on the way to integrating the desired states of his or her psychic individuality in the form of pleasure and desire. Authentic humanity boils down to continuous discovery and cognition on the terms of the truthfulness of the natural world; in every process the core of imagination is intense positive emotions and feelings. The skeleton of personal-social subjectivity then becomes the relationship between meaningful symbols - reflecting thinking about reality from the position of the world of values and ideas rather than utilitarian criteria. "Given, therefore, that the essence of all things is to pass from one variety to another, reason, which seeks true existence in them, meets with disappointment without being able to grasp anything continuous or permanent; for everything either begins to exist and is not yet complete, or begins to die before it is born. Plato said that things never exist, but are born again and again"²¹.

The self-valorisation of man, treated as a socio-cultural phenomenon and phenomenon, can be reduced to the disclosure of specific properties in the area of personality structure and the cognitive sphere. These deniers are: integrity and gnoseological truthfulness, thanks to which it is possible to discover constant and unchangeable categories of universal significance in the form of ideals, including: the ideal of truth and justice. Man exists in space-time, hence his thinking

¹⁹ S. Freud, *Nieświadomość...*, pp. 224–226.

²⁰ J. Lacan, *Funkcja i pole mówienia...*, p. 77.

²¹ M. de Montaigne, *Próby*, tom III..., p. 277.

about material and spiritual entities runs continuously in the course of successive moments. The passage of time does not make it possible to permanently and definitively make a source diagnosis of the physical state of perceived objects. However, at each stage of development of the human organism, there is a preceding stage, which authorises the formulation of definitive statements. It must therefore be consistently stated that this development has no beginning or end, it continues uninterruptedly.

In a situation of extraordinary change in the investigation of the essence of things, man obtains only an approximate picture of the prototype of the object of observation. The knowledge and emotional sensitivity of man, whose cognition is relative, should not free him from creative effort and independent thinking. Only in this way can intellectual, moral and aesthetic culture be developed. The very fact of research and cognition is the most important value in the process of acquiring the ability to unleash creativity. Creative individualism transcends the limits of instrumental and axiological rationalism. A person's creative mind is constituted by his or her own justifications for judgements and evaluations - those that grow out of evaluative relativism and a world view, rather than out of reproduced circulating opinions²². The need to know is a passion, for it involves the whole human being to the maximum. Epistemological probabilism should not lull the cogniser in his or her pioneering efforts to create a new picture of reality using the power of scientific proof, belief in the mission and conviction in the value of discovering the mysteries of the world. Every human being, including scientists - thanks to free will, emotional freedom, self-awareness, self-knowledge, self-affirmation and self-reflexivity - should climb to the heights of humanity by exploring the mysteries about himself, the surrounding world, the historical past and the future²³.

Man's wandering on the path of truthfulness takes place when he, as a wanderer, merges with all the objects he encounters and blends into them, dynamically moving towards the encounter and acceptance of that which is in accordance with nature. The goal is the ideal of truth and justice, through which the wanderer can experience security, efficiency and existential resourcefulness as well as nobility, understanding, compassion and love. It is therefore justifiable to think that the cognition of reality is a bipolar sequence of cognitive events, acti-

²² T. Czeżowski, *Filozofia na rozdrożu – analizy metodologiczne*, Warszawa 1965, p. 106.

²³ K. Ajdukiewicz, *Propedeutyka filozofii*, Warszawa 1948, pp. 107–114.

vated by the subject. One direction of action, towards oneself, is supported by the use of means that are part of nature, since it has equipped man with the senses necessary for this: intuition coupled with experience as a state that objectifies satisfying and unpleasant experiences, and the instinct of self-preservation. These are inbuilt in man's nature and should serve him for happiness, social communication, communal adaptation and thus proper cognition of the world. The second course of action, from oneself, is based on following the natural processes of nature. It is about creating integrative events with the social environment, the natural environment and the human race as a whole. Acts of exchange and cooperation can be triggered with axiological self-knowledge, intuition and experience, the use of extrasensory consciousness based on the subconscious and superconscious. The truth-seeking wanderer on these paths can unveil the secrets of the matchmaker. In doing so, it is important that he or she does not weigh his or her own particular interest, but that he or she is guided by the supra-individual and culture-creating good. The mechanisms of life and the natural regulators of behaviour reach the constitutive factors of life and duration of organic and inorganic matter. Only they are able to identify the pattern of truth and justice. Philosophical inquiries and dilemmas serve only as food for our curiosity.

Man's nature triggers in him the need for individuality and the independent discovery and creation of his own personality. These processes are interconnected and lead to the peak of all-round development. Through pro-social activity, in turn, they ensure subjective communication and secondary community adaptation. The result of these interactions is righteousness of character and cognitive truthfulness reflected in psychic experiences, high feelings and values of good, beauty, truth. A righteous person's path to truth should encompass the whole of life; as such, transgressive changes abound. Experiencing joy and happiness as well as pain and suffering is, on this path, the deepest psycho-spiritual experience of unity, self-affirming, universal and common. The biological apparatus in the form of self-preservation instinct, intuition, reason, emotional reactivity reinforced by axiological self-knowledge is not sufficient. Man seeks verification at the level of normative knowledge of an ethical nature, he reaches out to ideals as objective content. "Protagoras believed that what is true for everyone is what appears to him. The Epicureans located all judgement in the senses, in the awareness of things and in delight. Plato thought that the judgement of truth and truth itself

were outside of sensation and the senses and belonged only to the spirit and the powers of thought"²⁴.

Behavioral and attitudinal choices involving transgression and transcendence are symptomatic of the pursuit of needs from the level of intrinsic attribution – experiencing high feeling-emotional states. These are unique because of their universal inaccessibility. Love, courage, understanding, acceptance, nobility, or compassion require thorough and constant work to root them in the rational and spiritual consciousness as transpersonal feelings in each individual. In order for a person to be able to make life choices in accordance with high moral states, they must integrate internally, balance sensations and perceptions as essential for the well-being of health. Every human being should be provided with the conditions for psycho-spiritual growth in order to ascend to ever higher levels of consciousness. Through evolutionary mechanisms, this human being can reach adaptive states that satisfy the need for efficiency, security, and justice. Personal maturity is achieved through qualitative changes. Thus, the realization in life of higher psycho-physical needs cannot take place effortlessly; it involves crossing barriers and boundaries in the living environment. "The truest are not always the most convenient for man"²⁵.

5. Completion

Ideals, including truth and justice, are fixed phenomena, not subject to change or attempts to minimize or colonize their constitutive structure. They cannot, therefore, be redefined, as their categorical features and properties are immutable and of timeless value in this context. An important premise that underpins the constancy of ideals is the thesis that they themselves constitute the supreme and overriding value for individuals, communities, civilizations, and culture. They are not subject to relativization by time, judgments, or perceptions on the part of external actors. Nor are they subject to limitations; they exist by the power of their own independence and indivisibility. Humans have no power over ideals, nor can they destroy them, but they have the possibility of bypassing, ignoring, or denying them. The weakness of individuals in relation to ideals lies in their inability to confront them at the level of axiological valuation. Determinations made in this respect will be second-

²⁴ *Ibidem*, p. 263.

²⁵ M. de Montaigne, *Próby*, tom III..., p. 254.

ary, not primary and foundational. Therefore, references to ideals made from a position of power or control can, at best, be partial, fragmentary, and a mere substitute for them.

Ideals are a response to the exemplary state of the ethical framework for legitimising the existence of material-spiritual entities, the model of expectations and desires of individuals, communities, civilisations and culture. Human self-determination, the formation of socio-environmental participation, and the creation of transcultural reality based on the pursuit of this model are expressions of the realization of a symbolic universe with humanistic and truly democratic content.

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Apoteoza prawa naturalnego jako dochodzenie do ideału sprawiedliwości

Streszczenie

Prawo naturalne to teoria filozoficzna i etyczna, która sugeruje, że istnieją fundamentalne zasady moralne nieodłącznie związane z naturą wszechświata, które można dostrzec za pomocą ludzkiego rozumu i intelektu. Zasady te są uważane za obiektywne i uniwersalne, wykraczające poza prawa i regulacje stworzone przez człowieka. Autor dowodzi, że poprzez zrozumienie i przestrzeganie tych fundamentalnych zasad, jednostki i społeczeństwa mogą osiągnąć sprawiedliwość i porządek moralny. Sprawiedliwość nie jest bowiem determinowana wyłącznie przez ludzkie prawa i instytucje, ale opiera się na głębszym, nieodłącznym poczuciu tego, co jest moralnie słuszne i sprawiedliwe.

Słowa kluczowe:

Prawo naturalne, filozofia prawa, ideał sprawiedliwości, obiektywna moralność.