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On Overcoming the Argument of Identity Philosophy in Scholastic Theory of Abstraction.

Masao Matsumoto

The Neo-Platonism having its origin in the Indian Atman philosophy brings the latent tendency of *de incongruo* systematization into the scholastic research field. Such an identity-philosophical tendency which insists on the necessary development of one to many, of the absolute to the relative, promotes the dechristianization of philosophy in modern age; and through that self-consciousness in Cartesian and Kantian theories it was accentuated to the German idealism.

In scholastic theory of abstraction the same idea consolidated the claim on the identity between *intelligere in actu* (subject) and *intelligibile in actu* (object). However, we can distinguish subject and object even when both are in act-state, by introducing a distinction of *actus primus* and *actus secundus*: *actus primus*, the form, perfection of *natura* of *intellectus agens* on one hand, *actus secundus*, the form, perfection of operation of the same *intellectus agens* on the other hand, provided that the latter be realized only by its acceptance of object-form (*intelligibile*) in act-state and in this case the same intellect changes its character and becomes *intellectus patiens*.

The object does not come out as necessary product from subject; on the contrary subject itself must be perfected by the otherness of object (thing in itself or *thouness*). By employing the distinction of *actus primus* and *actus secundus*, *natura* and *habitus* etc., which is proper to Scholasticism, we can keep a sure step along christianization of philosophy, apart from the identity-philosophical argument favoring subjective ego too much.