

## Re-visioning Consciousness as a Newly Emergent Concept in the European History of *Studia Humanitatis*

**Tanya**

M.A. English  
St. Stephen's College  
University of Delhi  
Delhi

**Raunak Kumar**

M.A. English  
Hans Raj College  
University of Delhi  
Delhi

### Abstract

Human consciousness, or the uniquely human quality of self-consciousness has been a widely contested topic of study and has been dominated by scientific domains of psychology, neuroscience, biochemistry, computer science and even mechanical engineering. But the concept itself seems to have been misconceived and more often misrepresented in those domains which attempt to take a reductive approach. We propose that consciousness is a concept that has always been a topic of discussion under the domain of literature, which first attempted to bring a core human element into serious matter of study. *Studia Humanitatis*, the precursor to all disciplines of humanities, defined and centralized the study of the human subject as a subject. Therefore, it was man studying man as an object of interest. Lacanian psychoanalysis, brought forth this approach of man's self-representation back into serious consideration. It attempted to explain man's relation with the world and itself in a way similar to the Italian humanists and the modern German philosophers: through symbolism and textuality.

**Keywords:** Consciousness, Lacan, Renaissance, Zizek, history

“Whatever happened? A breach in the very unity of life, a biological paradox, an abomination, an absurdity, an exaggeration of disastrous nature. Life had overshot its target, blowing itself apart.”

-Peter Wessel Zappfe, ‘The Last Messiah’

The given extract is not an existential cry for freedom, neither a note of despair upon the indifferent character of the cosmos. It is rather an acute observational remark on the nature of human consciousness taken to its greatest depth of implication on the human tendency to

overthink, over-sympathize, even if that person is oneself. It is language that happened, and not just incidentally but a crazy amount of planning must have taken behind its inception because it exploded onto the scene, taking the hand of humanity and dragging it right into the battle for the supremacy of consciousness.

Peter Zappfe writes extensively about the devious incident of sprouting self-consciousness inside man even though he can't tell what caused that event<sup>1</sup>. Then we have Claude Lévi-Strauss, the celebrated anthropologist who admits not knowing when language arrived in human knowledge but when it did, it exploded on the scene, restructuring the human mind<sup>2</sup>. Zappfe also warns about the utterly devastating consequences of becoming too aware, something that he terms "damaging surplus of consciousness". Though Zappfe grasps that the very nature of self-consciousness is engaging with otherness, he still considers it only a feeling that can be tamed with creative and artistic expression of this pessimism. He finds the 'other' in nature, the material world with whom conscious subject has an ironical relation, if that were the case then delimiting consciousness would have been much simpler. Zappfe doesn't realize that the 'other' is within the liquid mixture of consciousness, a transparent solvent which produces heterogeneity and constant dislocation of personality, while 'nature' is another one of his mechanisms of repression which anchor the personality. Indeed, Zappfe is echoing quite effectively the anguish of his generation when a metaphysical exultation of the absence of a supreme anchor started giving indications of an actual void in human consciousness.

The unconscious is pure consciousness, wherein it acts through absolute passivity. The negation of its original function as activated consciousness is achieved through a double

---

<sup>1</sup> However, he does state the obvious effect of that 'event' which when read with a keen eye, show the incident of 'textuality' entering human consciousness. The first line itself shows man reaching the Mirror stage: "One night in long bygone times, man awoke and *saw himself*." Also, Adam eating "from the Tree of Knowledge" is another sign of man gaining cognition i.e. leaving the Imaginary and entering the Symbolic order of existence.

<sup>2</sup> "Whatever may have been the moment and the circumstances of its appearance in the ascent of animal life, language can only have arisen all at once. Things cannot have begun to signify gradually. In the wake of a transformation which is not a subject of study for the social sciences, but for biology and psychology, a shift occurred from a stage when nothing had a meaning to another stage when everything had meaning." – Levi-Strauss *Introduction to the work of Marcel Mauss*. (Source: Wikipedia)

deference of its function and identity onto its contingent partner which itself must depend upon another shard of sentience for its recognition. Language plays a crucial role in this respect. The penetration of language into the substantive psyche first creates a potentiality for an excess consciousness that will eventually interpellate the substance into subject. The explosion of textuality orders that excess into a cohesive subject. Now we have the subject-self, a *becoming-subject* which constitutes what we can call (for the purpose of simplification) active consciousness, a phenomenological subject which nevertheless doesn't fail to detect a void in its constitution. Since the unconscious orders the subject by symbolizing the psyche, it also creates potentiality for endless signification. The ultimate signified i.e. the unconscious, isn't just elusive but it is itself outside the frame of signification, a negation which posits a position for the manifestation of what Zizek calls the 'big Other'.

Due to this double deference, the power of the unconscious pervades through the symbolic order as an internal phenomenon constituted by the structure itself while the unconscious remains purely abstract, inexplicable and thus null. Through the product of this double deference of the unconscious, we have what we can call the surplus-value of consciousness which operates on the derivative Lacanian 'surplus enjoyment' and the original Marxian 'surplus labor' models. Where, surplus pleasure can be shown as P-L-P and surplus labor as M-C-M, surplus consciousness then appears as C-T-C. The substantial consciousness (C) when invaded by textuality (T) creates the extraneous consciousness(C) of a symbolic other. Thus, through annihilation of the continuous self, a consciousness of the self arises. The *subject supposed to know* and the *subject supposed to believe* oscillate between themselves as the desire to grasp the secretive unconscious and the need to comply with the symbolic order. This cyclical transmutation between 'to-believe' and then to interrogate that believe, is the self-contradictory nature of the becoming-subject which is the principle on which Hegelian dialectic functions. The objective of this paper is to show various Kantian 'teleological metaphors' in which the surplus-value of consciousness has condensed throughout history, from Greco-Roman philosophy of Substantialism to the Transhumanist doctrine of absolute/collective consciousness. Furthermore,

the cyclical transmutation of subject that we mentioned above, functions as the master-slave dialectic, which I will be demonstrate through the classical binary of God and Man. Our methodology is Marxist psychoanalytic. We have combined Hegelian dialectical materialism theory with Lacan's registry theory to show symbolic nature of consciousness and the linguistic structure of the unconscious.

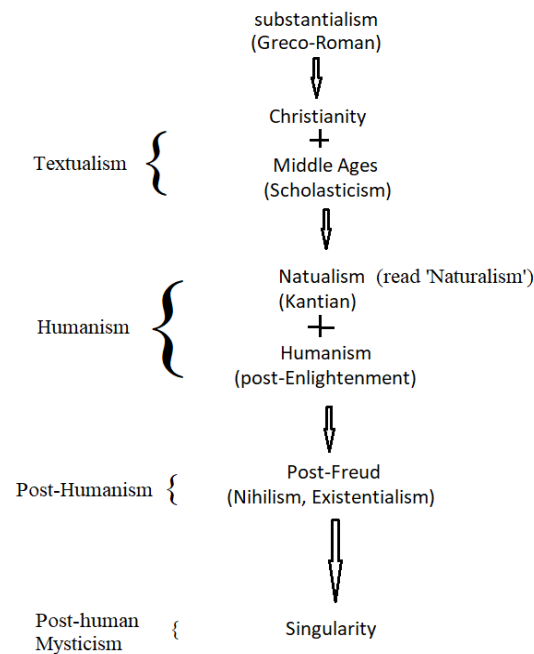


Fig.1: History of 'Humanism' as the material history of Europe.

Paradoxically, the Other constitutes language but also escapes it. Thus logically, the decentered structure of discourse (since every discourse is about the Other) always virtualizes center (Other) externally, pushing it into the metaphysical. And following from the same poststructuralist understanding, this center also shifts from one metaphor to another. Lorenzo Valla rightly stated that the shape of history isn't circular but spiral. Textuality<sup>3</sup>, ironically not

<sup>3</sup> I'll be using 'textuality' as a term replacing 'language' when referring to discursive history, as language has already entered into communication but a symbolic self-awareness can be seen fully emerging in the corresponding era of humanism.

only gives birth to this otherness of the self but also gives us creative powers in interpreting it. It is this binary relation of the essence of self (which is rooted in the 'other') and appearance ('other' expressed as the 'self') that we have not fully resolved. And not surprisingly, all our disciplines and discourses are centered around this binary relation that modern science upon its adolescence has been rejecting it as metaphysics.

In the beginning there was man and nothing was greater than him, since he was conscious of the world but he received no such recognition in return, the human spirit remains unchanged. Nature and all material things were extensions of his requirement as a creature full of desire. The foremost thinkers of the Antiquity have written this philosophy of the human mind which we now know as Substantialism. This Greco-Roman is the first history that is humanistic but not in the sense we may say wholesome. It describes facts of their local world as direct implications of human initiative. This egotistic view of the world is the history of the world around the human 'object' which is itself inelastic and outside history. R.G. Collingwood gives the example in *The Idea of History*, Roman historian Tacitus in his history of Rome describes the state as eternal and static. This view of subject as static might seem to us backward, but to the Greeks and Romans it was heroic. This humanistic history then is not humanist but actually anti-historical since history is of human subject and humans themselves are historical creatures.

The rise of Christianity marks another paradigm shift in the historiography of human subject. On the contrary, the historiography from 600 A.D. until the end of Middle Ages was strictly theological. Since Boethius penned his famous *Consolatio philosophiae*, Scholastic teachings of Christianity portrayed man at the mercy of the divine foreknowledge of God. The same human agent that was freely shaping history was now at behest of a metaphysical being whose will man was merely acting out. God in Scholasticism was an epistemological concept whose quality of knowledge was unbound and the priests through the Bible ruled over the people with the power of text. Now this is the crucial moment in human history that language truly enters in the form of text: as knowledge, information that is shared selectively. It is necessary that textual community must be introduced into history since immediately following 'knowledge as power' is knowledge as action. The God of medieval times is a God of pure action. Here

whatever agency man had as God's moral agent in Scholastic period is given to God. Collingwood writes:

“God in medieval theology is not substance but pure act; and transcendence means that that the divine activity is conceived not as working in and through human activity but as working outside it and overruling it, no immanent in the world of human action but transcending that world.”

-R.G. Collingwood (*The Idea of History*)

So, from human as substance to God as substance and then to finally God as subject, history does not study merely material world but also the metaphysical object which is supposed to be its axis. Therefore, as Vico believed history of the world is not linear, not circular but spiral and my emphasis here is merely on the unfixed position of the subject that history takes as its axis.

As we saw, there is a gradual shift of gravity from human as imagining to human as symbolizing and then mistaking it for the real. The third paradigm shift in the study of humanities or the reflection on the subject of the human is when history really comes of age. Since Pico De la Mirandola recited the famous oration on the dignity of man and various other Italian Renaissance writers started delineating reason from faith, the center of the western thinking started taking away its gaze from God towards Nature and then later, in the spirit of Enlightenment, humanism as we know came to fulfillment. Immanuel Kant proposes that since nature created man for achievement of his full potential as a rational being, historical process is needed to advance accumulated knowledge beyond one's lifetime. On the other hand, Kant also defines nature as an entity not a thing in itself, but one which is phenomenally observed and thus established as itself. It must be made clear at this point that for Kant, plan of nature is also the plan of history. These parallel forces are intimately related inasmuch as man phenomenally observes these two to be affecting his being in identical degree. In that way, here, 'history' and 'nature' can be used interchangeably to mean that man is at the behest of these teleological forces for his total realization into a rational creature. In Enlightenment we finally see the observance of a pattern in history and this history is a plan which is being acted upon man for his evolution to a higher order of being. Here, for the first time, man is seen as a historical being

with a path to follow and the goal is also for his taking. So, man not only as an individual but as a collective consciousness is being pushed towards a goal by his own higher nature. This third age of human consciousness can be termed humanist where man recognizes his place in the universe as an autonomous being on the verge of becoming.

## II

The Lacanian three orders, namely the Imaginary, the Symbolic and the Real are the three stages through which consciousness registers things around itself and also itself as one such thing. This model borrows a lot from Saussure's linguistic structuralism as it Lacan directly states that the Unconscious is structured like language. Quite literally, the mind can be depicted as consisting of "signifying chains". It must be noted that Unconscious is product of the conscious, as the latter precludes the former and thus their nature must be the same. Then what makes unconscious so mysterious? It is the fact that the unconscious is silent is the most unsettling aspect of human mind as language causes its emergence. So, before the metaphorical Mirror Stage, the mind is only conscious as it observes the world around it describes it as an extension of itself. The consciousness is in the Imaginary order, as it perceives things phenomenally and but knows them in their immediacy as things in themselves. Mind in this stage is inelastic because a recognition of the self must be needed for acquirement of its true potential. At this stage, the human subject as only potentialities waiting to be turned into actualities. When language is introduced to the subject; the mind comes to know itself and this recognition shapes its self-consciousness into realizing its potentiality. The subject enters the Symbolic order where the meaning which was directly available becomes garbled behind complex system of signifiers and signified. We humans spend all our lives in this stage and struggle to get out of this structurality.

The Real on the other hand isn't the essence behind appearances as it seems, as Zizek often says we cannot step beyond language. The Real is actually the absolute appearance, a singular mass of contingent appearances gained continuous existence. The objective behind the post-human mysticism is the actual probability of achieving such a feat through devices like Neuralink. The device which aims to not only stop the flow of consciousness but also make it



practical to combine individual consciousnesses to form one single hive. This solidification is not the actual negation of the unconscious in the naïve sense but a removal of its supremacy. The interpassive subject when gains complete over his active consciousness, the passivity itself loses ground for existence. Likewise, the subject supposed to believe becomes the subject who believes, effectively removing the virtual Other. And since the actual Other, the unconscious relies on the big Other's efficiency for its presence, unconscious itself then itself vacate space for the active consciousness. In the passages following, I will now trace the above explained three orders as the history of human subject in the Symbolic realm and how he has continuously oscillated between the *subject supposed to believe* and *subject supposed to know* position, forming a spiral path in temporal history.

At first there was the inelastic, intact mind which took reality as given and for its own sake. In this initial stage, the mind was conscious of the world around it and itself as part of it. Akin to the Lacanian mirror stage, the development of textual faculties and communities, the mind entered a symbolic phase where meaning was sought as much as it eluded the speaker. Language came to define knowledge and experience, thus cementing the place of individual always as the negotiator. The reduction of thoughts into simplified linguistic codes creates a feeling of excess in the intellect where thoughts are continually being created but sparingly communicated. Slowly the individual becomes so reliant on language that it creates a separation in the known self and the symbolic self. This excess of self becomes the Other, the one which the mind will sought after endlessly for its fulfillment but since it is the linguistic order that created and sustains it, its nature changes over time as different signifiers come to represent the ultimate signified, the real, truth, God, the first word.

“Only to human kind can divine self-consciousness occur. After positing an ‘other’ in the form of nature, which is ‘Geist’ (spirit) extended in space. Geist subsequently manifests itself as conscious human kind which then sets about to know and thus to assimilate otherness constituted by extended nature.”

-Michael Kimmerman (quoted by Slavoj Žižek)

After the entry of the human into the symbolic order, his cognition appropriates



language in its full potentiality to create teleological metaphors for the surplus-value of the unconscious. Divine conception is the first step towards the becoming of humanity as he postulates a divine existence among his own existence as a reverse order of relation. This creates the ultimate Other towards which man has to strive for his freedom. Ultimate freedom will require ultimate serfdom. Master/slave dialectic requires the total negation of the self in order to be not only worthy of a true self-consciousness but the only way to its self-realization. Second is the replacement of God with nature as the entity worth knowing but unknowable. In Renaissance history, Kant is not much referred to because his other works of philosophy and ethics overshadow his much important work on nature as phenomena. Here, the unknowable, feared God turns into an ever present, observable entity which might even exist for our sake. This development of thought from God as surplus-value of Other to nature is much important when we consider that nature here is an observation-dependent thing i.e. its existence is its only proof and noumenal nature has nothing to do with us. Enlightenment thought can be considered its extension, as nature as a metaphysical entity experienced phenomenally gives place to human as an ideal whose lived reality is us.

Actually, this turn towards true humanism is also a turn towards the Other as an appearance in principle. The Other here is the Being which we must become and that can be achieved through intellectual faculties as opposed to textual. Here the Other just a mirror of the individual, an ideal being only ahead of our time, all we have to do is to gain as much knowledge through experience as possible. From this arises logical positivism, and other rational sciences that gather knowledge of the world. But these are also attempts to becoming human, as in making the incomprehensible, knowable. Žižek writes in *How to Read Lacan*, “The Symbolic space acts like a yardstick against which I can measure myself. This is why the big Other can be personified or reified in a single agent: the ‘God’ who watches over me from beyond, and over all real individuals, or the Cause that involves me (Freedom, Communism, Nation) and for which I am ready to give my life.”

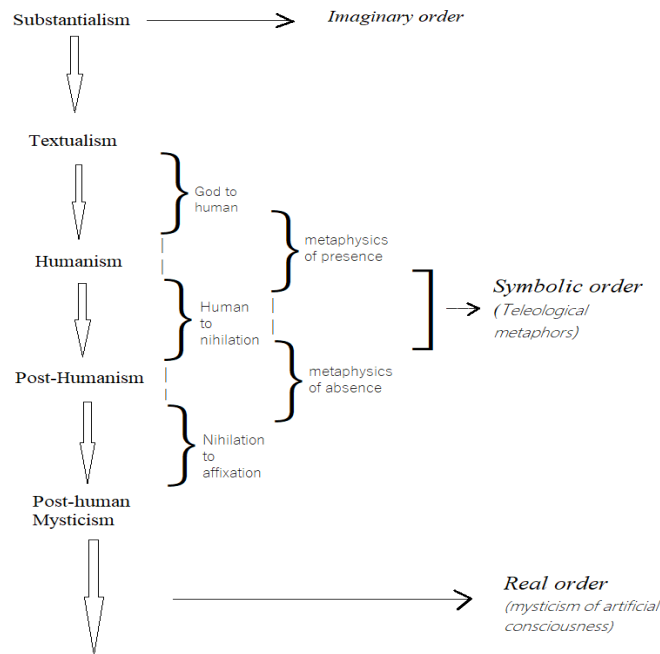


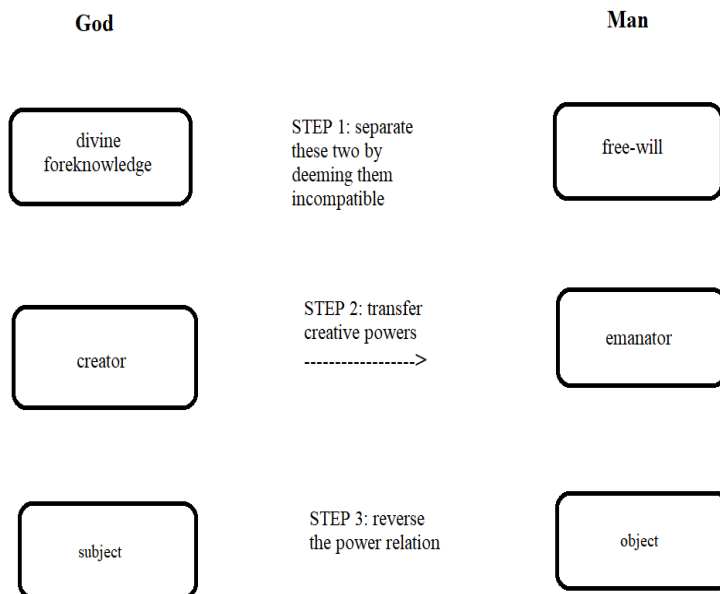
Fig. 2: History of humanities as the history of consciousness

III

Freud uncovered a great mystery of the human mind through his ridiculous statements, but equally ridiculous is the reasoning that all these incidences in the history of human consciousness is not only bound to happen but unfold quite logically. All the teleological metaphors that I have mentioned in this essay have a special relation with the consciousness. As I have shown, they are indeed the one surplus-value of the big Other manifested itself through history shaping discourse. The metaphor of God as the great Other, the absolute extreme end of humanity is likely the typical outcome from a young intellect which wants nothing but the best for comparison and gradually as its maturity increases, both the levels of consciousness and the metaphor converge at the same level of maturity. In this way, man and God stand at the furthest distance from each other as possible in a binary relation. But their relationship is also self-sustaining, just like the twin consciousness of the master-slave dialectic.

In his excellent book *The Individual and the Cosmos in Renaissance Philosophy*, Ernst Cassirer traces the history of the longest running duel in humanism – the ontological conflict between God and man is the conflict of freedom and necessity. Free-will and predetermination situate man in the middle of a spectrum which marks the dialectical relationship that God as the Other has with man’s self-consciousness.

“Cognition is the principle of spirituality and this is also the principle by which the injury of the separation is hid, it is in this principle of cognition that principle of divinity is posited.”<sup>4</sup>Hegel here expresses the irony inherent in every binary relationship as he also ingrained in his philosophy of the spirit. Common sense isn’t common, nor it is the test of intelligence; likewise, binary relations like that God-Man are accepted upon grounds that are established through tradition in textual history. From same textual awareness can also arise textual communities that could deconstruct such binaries.



<sup>4</sup> Quoted by Slavoj Zizek in a video lecture ‘Hegel With Neuralink’ (Apr 2019).

Fig. 3.1: Master-slave dialectic of 'God' (surplus-value of consciousness) and 'Man' (active consciousness)

Cassirer shows how early philosophers of Italian Renaissance like Pomponazzi and Lorenzo Valla began the process of the disintegration of faith-based disciplines into philosophy and logic. Though both Valla and Pomponazzi do not challenge the hegemony of Biblical teaching, they begin to show a kind of rational maturity that became the staple of Humanism. Valla is the foremost textual scholar with secular intentions. His intense criticisms of scholastic writers are not precisely for its Aristotelian roots but as he himself states that the scholastic writings are merely different modes of signification. So, Valla marks the beginning of Renaissance as a literary critic first who not only understands the semantics behind textual authority of mammoth texts like Bible, but also extends the reach of textual communities to new unbroken grounds of secular humanist studies. Lollards are another example whose peculiar understanding of the allegorical nature of Biblical myths help bring in the new age of textual criticism.

With textual signification comes mythologizing but soon follows the equal potent capacity to identify matter from meaning. When this emphasis on metaphysical metaphors is relaxed, the philosopher takes human experience as the truthful essence of such social creatures. So, Renaissance had one eye fixed on God while the other was beginning to identify the essential features of human being. From the Being of divine making, man begins to become human. The first attempt at binary reversal is through separation of the realms of God from Man's. They state in their work that divine foreknowledge does not contradict human free-will because of the simple fact that God's experience of time and history is uniquely different from man's and thus, both can exist separately without affecting the other. Another writer states that God's inability to interfere in human fate is designed in the fabric of reality by Himself. This simple separation of God and man creates enough room for a domino effect of logic which subverts the binary into a complete reversal of positions.

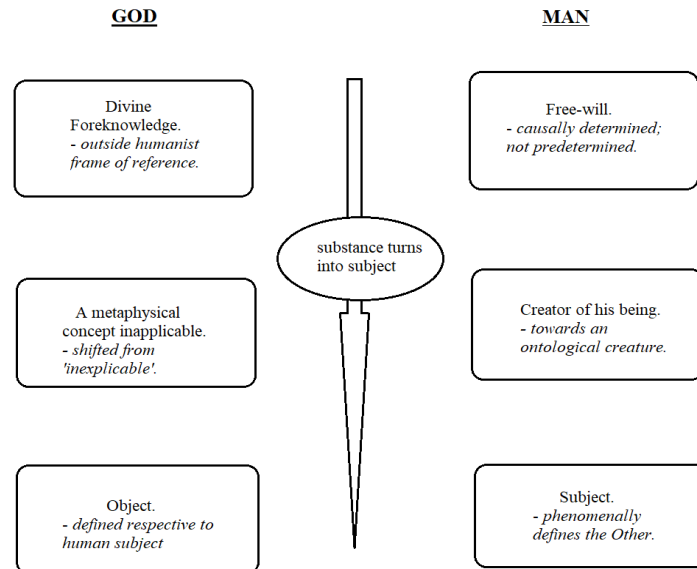


Fig. 3.2: Master-slave dialectic reversed with function of time through textual communities.

The initial realization that God is an external phenomenon, this recognition of the textual metaphor of 'God' no longer sustains the master-slave relationship that surplus consciousness had with the active consciousness. And with respect to the model, Ideal Human replaces God as the predominant surplus-value of consciousness.

#### IV

In the decades leading to the Great War, we see a phase of darkening in the philosophy of man. In a post-theodicy and post-war world, we have realized the nature of the two metaphors we had developed a dialectical relationship with, namely God and Ideal Human. In the writings of Dostoevsky, Schopenhauer, Nietzsche, Zappfe and until Camus we find a sort of exultation of this absence of any sufficient teleological metaphor to sustain the intense intellectual relationship that the modern man was ready to have with the Other. Where Zappfe posits "surplus of consciousness" as an evolutionary misstep, this surplus-value model of the Other doesn't consider man under the scrutiny of natural forces but rather it is the function of

time which creates an excess of consciousness. Textuality must mature and its structure must grow larger exponentially as innumerable signifiers are birthed without a uniquely corresponding signified. Since man thinks historically, accumulating knowledge; the linguistic inadequacy of surplus consciousness only gets worse.

In the structure of humanism, a major rift was developed when a paradigmatic shift happened after the end of Romanticism. Naturalism, which had sustained our humanity by hiding the Other was itself harmed by the onset of a new deity. The age of machines began in full zeal as the previously repressed bourgeoisie gave birth to a new God – Capital. Rise of capitalism is the incidence of reclusion of consciousness as minimal intellectual activity produces maximum results. As man became tired of his looming despair of his Being as divided in itself, the metaphysics of absence gave birth to a metaphysics of pleasure. Zappfe's 'The Last Messiah' shows the planned arrival of an onslaught of machinery in our lives with one goal of reducing the excess of consciousness, in two ways - firstly by relieving humans of their intellectual activity by first keeping their desires and despair in check through labor, and secondly repurposing their drives into labor through the direct fulfillment of their material needs. The pleasure seeking human then immerses himself in material gifts to reduce restlessness and induce impotency in consciousness. Capitalism is market economy for the economist, a greedy beast for the Marxist, a pleasure creating device for the consumer and profit machine for the capitalist, and for all humanity it is another toy to forget one's worries. Baudrillard declared long ago: "[The] psychological dimension has in a sense vanished" (Baudrillard 146). He was referring to the post-modern wasteland of shopping malls where the basic function of man as ontological being ruminating on his existence and his fate in this world is challenged to the point of total annihilation. The social sphere is indeed a "non-reflecting surface".

In his book *The Ticklish Subject*, Zizek investigates the entire metaphysical tradition of the ontological subject; beginning from Descartes to Heidegger, these original thinkers are shown to be investing their intellect into the resolution of one single problem: How to

eliminate the excess of consciousness which after the decline of Christian dogmatism has become exposed?<sup>5</sup> The answer is of course ontological investigation of the 'surface-dwelling' subject: 'back to the things themselves' as Husserl enthusiastically put it. But they merely assumed it to be an epistemological problem and ontology could very well traverse it. This 'excess' however is a modern formulation of the human condition which is reminiscent of that metaphysical tradition. The Cartesian thinking self is recognizing itself as one object of consciousness within a cycle of regression where the subject supposed to know gains the knowledge of a discontinuity in its being; in Heidegger terms, 'thrown' into the path of Destiny. Then later, subject supposed to believe, identifies the object as a becoming-subject, a true philosophical *Dasein* endowed with 'anticipatory resoluteness'. But as Zizek points out and hails as the antithesis to ontology is the 'deadlock' of transcendental imagination, or rather the excess of being that is unattainable precisely due to the utter blindness of ontological investigation. Kant discovered an abysmal error in the nature of being as phenomenal hailing from noumenal. Similarly, Heidegger, ambitious enough to salvage ontology from the fallacious fall into ridiculous metaphysics himself enacted the 'subject supposed to believe' by presupposing the ontic despite the knowledge that the praxis of ontological horizon is the paramount original sin of ontological investigation. Kant couldn't draw the line between phenomena and noumena and thus couldn't place precisely the transcendental spontaneity. Heidegger dared to draw the line in hope of the ontic, thus missing his mark miserably (pun intended). The mark was never there to begin with, whose cognition is not revelatory but reviled in philosophy. *The Ticklish Subject* is an extended footnote to the works of these notable philosophers and attempts to shed light on the 'veil' as the subject whose very nature is that of hidden excess. However, the Lacanian formulation on which Zizek relies is unmistakably centrist, in that it is not a center, and in that respect very much alive and kicking—a 'ticklish' center. The deadlock has been surpassed because it has been reformulated, repackaged, metaphorized again and continues to be present.

---

<sup>5</sup> Refers to the nihilistic approaches of Nietzsche, Dostoyevsky, Kierkegaard, Zappfe mentioned elsewhere in this paper, who were the proto-psychoanalysts relieving man of his blissful reliance on Cartesian pseudo-rationality.



Kant believed transcendental imagination to be the being in the world, as did Heidegger after the linguistic turn when he focused extensively on language and literature themselves being aconceptual and fitted for philosophical operation on ontological level<sup>6</sup>. His writings on poetry are not the hallmark of a philosopher coming in terms with eccentric *Dasein*, but it is rather the extension of his seminal work that he couldn't close. As Zizek himself agrees that Being and Time is not one book, but a collected work scattered throughout Heidegger's life. Heidegger like Kant when faced with the deadlock eliminated the object of deadlock, which is Being in time and found its authentic place as Being in language. Psychoanalysis also after the turn of nihilism truly approached the absent center through language with psychometric analysis. The excess was broken down, accessed through many terms which are beyond the scope of this paper. It is only at the brink of another turn in human history of surplus consciousness that we have grasped it's surpassable nature. It can either be the phenomenal, pre-cognitive immersion or the noumenal, rational being in time. In fact, none of these positions suffice it to say that transcendental imagination or the excess of being cannot be assimilated with the surplus of consciousness. And the fact that any of these subject positions (in opposition to the surplus-values of consciousness) as we have seen through ages cannot be re-assumed, point to the revelation that Singularity might just beckon the Real-Real. A reality inside pure virtuality where the virtual within the virtual eliminates any potential. The Jungian act of making the darkness visible, or the point where the unconscious is no more locked inside by the Symbolic other. The obsolete symbolic subject attunes into the Jungian Self, an archetype of the literal collective unconscious where 'surplus' is whole again.

### Works Cited

- Baudrillard, Jean. *The Ecstasy of Communication*. United Kingdom, MIT Press, 2012.
- Cassirer, Ernst. *The Individual and the Cosmos in Renaissance Philosophy*. United Kingdom, University of Chicago Press, 2010.

---

<sup>6</sup> Interchangeable use of concepts between Kant and Heidegger is intentional in attempt to show a genealogical history of concepts in contrast to Zizek's or even our own, as proposed in this paper.

Collingwood, Robin George, and Knox, Thomas Malcolm. *The Idea of History*. United Kingdom, Oxford University Press, 1956.

Zappfe, Peter W. "The Last Messiah", *Philosophy Now*. Web. Accessed 14<sup>th</sup> Feb. 2021

Zizek, Slavoj. *The Ticklish Subject: The Absent Centre of Political Ontology*. United Kingdom, Verso, 1999.

Žižek, Slavoj. *How to read Lacan*. United Kingdom, W.W. Norton & Company, 2007.