Abstract

The main design of this work is to portray human subjectivity. In, Husserlian terminology one could phrase this portrayal as of the quest for human consciousness. As Husserl most meaningfully put it consciousness is the wonder of all wonder's, greatest riddle of all riddles, puzzle of all puzzles. An attempt has been made here to unravel the mystery of human existence/consciousness. Reference has been made to science as the body of systematically, organised Corpus of knowledge collected by the application of scientific method.

It has been appreciated that science is promising and laudable. Science has created feats in our civilization which have led to our joie-de-Vivre (The joy of life). It has been noted that this activity which requires reason as its foundation is exclusively human because no other species apart from humans is gifted with this capacity.

Scientific and technological revolution has changed man's life style radically. It has forced him into a new world - the world of mechanization, Organisation, automation, bureaucracy and hard rationalism. It has interred the individual in an ocean of laws, systems, and oppressive orders. What was originally promised to be a boon to mankind by its well intentional original fathers, has opened the gate to total crises.

The burdens the technological age has imposed on man have forced into oblivion his metaphysical sensibility. But the sensibility has something compulsive and inconsumable about it, the most basic search of man viz the search for the meaning of his life, is embedded in it. The sensibility constitutes the "ontological man", the inside man, "the inner space", in us, as it is variously called. It has been realized that the ontological man cannot be contained within the scientific technological life style. He emerges as an alien, a stranger, a misfit, a rebel. Science inspite of sophisticated technological devices has not been in a position to unfold the mysteries of human consciousness/mind/psyche/ego.

The extraordinary success in the domain of natural knowledge is now to be extended to the domain of the spirit. The method of natural science must be made to embrace the mysteries of spirit. Because the riddle of being human seems to be perennial challenge to the scientific - technological genius of our time.