

Mensch, der „wirtschaftet“ und nicht bloß als Techniker experimentiert, die in der Natur und in seiner Kulturumgebung verborgenen Kräfte und läßt sie seiner wirtschaftlichen Absicht gleichsam freiwillig dienen. Und genau so wie der wahre Wirtschaftsmensch — im Unterschied zum abstrakten homo oeconomicus — in der Verwirklichung seiner Absicht das gesamte sowohl materielle wie auch geistige Kapital, das er von seinen Vätern geerbt hat, benutzt, so handelt auch der reale Politiker nicht in einer hochmütigen Vereinsamung, sondern in Gemeinschaft mit seinen Vätern. Er lenkt in der Richtung des Zieles, das er sich gesetzt hat, alle die Bemühungen und alle Akte seiner Vorgänger, die in der Ueberlieferung fortleben. In seiner Tathandlung versucht er, wie in einem Brennpunkt, alles das zu sammeln, was er von seinen Vätern geerbt hat, er tritt als ihr Erbe auf, und in jedem seiner Akte fühlt er ihre lebendige Anwesenheit.

Man and Philosophy.

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There is an ineradicable desire possessed by thoughtful men of all ages to understand the universe in which they live and the part they are called upon to play in it. An individual who has reached the stage of reflection and contemplation cannot be satisfied with the mere routine of filling his skin: he cannot even rest content with a life devoted to self interest. He must live for ends larger than the attainment of wealth, success or even of fame, if he is to escape the sure invasion into his innermost being of feelings of futility, weariness, disillusionment. Man's life must in some way be linked on to ends that are universal and eternal if ultimately he is to enjoy the conviction that it is worth while.

The reason for this is not far to seek. It is plain writ on the scroll of nature for every thinking man to read. The individual is not complete in himself, he is but a finite expression of the universe and is connected with the larger whole by a thousand strands. He cannot be abstracted from this whole without entirely ceasing to be: his very being is but a complex mode of the ultimate creative reality of which all things are specifically determined forms. Hence in the essence of man's nature there is a principle of unrest which springs from his incompleteness and the transitoriness of all things temporal. For the temporal world of which man is a part, is both incomplete and passing. It is not a complete entity, since it is but a selection from the system of infinite potentialities which Reality owns: and it lacks permanence because it is always in process of „becoming“, and undergoing change. It is plain, therefore, that unless man can attach himself to something universal and permanent in the universe, he is likely to suffer acutely from the realisation of his incompleteness and from consciousness of the perishing nature of his existence.

It is doubtless this feeling of finitude and transitoriness that urges man to seek in philosophy salvation from despair. How, in spite of incompleteness, can he yet live a life of value, and how, in spite of the perpetual perishing of all things, including himself, can he lay hold of some character of reality which is permanent? These are the insistent questions which man has asked in every age. Can philosophy help him in his impasse? The writer believes that it can. Philosophy confirms man's vague intuition that the individual is but a fragment of an all-embracing reality, and that the whole realm of nature is one complex inter-related system. It also teaches with unmistakable clearness that in consequence of the individual being organic to nature, he cannot hope to attain satisfaction in isolation from the wider ends of the universe as a whole. To win a personality characterised by depth and serenity he must not live for himself alone but spend his powers in great causes.

In seeking to elucidate the world, modern philosophy uses two important conceptions, namely „creativity“ and „eternality“, to express correlative aspects of ultimate reality. Creativity is the concept which describes Reality as a process of perpetual becoming. It emphasises the creative character of the universe. Reality is not a static and closed system but a process of continuous creation whereby novelties come into existence. We must not, however, think of creativity as being „in“ time. On the contrary time is but an aspect or feature of creativity. It is creativity that begets time and not vice versa.

The other concept „eternality“ is concerned with a realm of timeless but real entities, each one being unique and distinct from any other, which a distinguished British Philosopher¹⁾ has recently named the realm of eternal objects. This conception has close affinity with Platos eternal realm of Ideas (*Eidōn*). It is the timeless realm of pure potentials capable of supplying form and content to the creative process and thus contributing to the birth of actualities in the existent world.

In order to explain the world of time and change it is not sufficient to employ the concept of „creativity“ alone; we must also postulate a nontemporal realm of potentialities in which there lies, as it were, the dynamic scheme of all that has emerged and is to emerge in the world of space-time. We may think of the actual world of evolving things as a selection from the infinite potentialities of the nontemporal realm, and regard the fact of the appearance of novelties as the result of the influx of potentialities from the eternal realm into the actual world in which we live. This statement must, however, be qualified. For the actual world of entities that has already become imposes conditions upon the general potentiality for creation beyond itself. Thus new creations arise as much from the actual and settled world as from the realm of potentiality, and they must pay the price of their novelty by conforming to the fixed achievements of the past. The timeless realm of eternal objects is graded in such a way as to ensure the realisation in the actual world of a scale of individualities ranging in varying complexity from atom to man, each seeking a satisfaction consonant with its unique nature. It is in consequence of what we may call the „ground plan“ of this eternal realm that we owe the emergence into human life of those great values which we name Truth, Beauty and Love. Indeed it is legitimate for us to go a step further and regard the „envisagement“ of this eternal realm in its completeness and relevance for actualisation as the timeless nature of God, the permanent amidst the unceasing flux. Here we discover the principle which selects from the infinite domain of potentialities those which are needed for the becoming and realisation of the countless and varying individuals that form the world. Here we discern the ground of all order, whether it be physical, moral or aesthetic. If we crave for an image of this transcendent Being, the principle of all order and value, we can perhaps best picture Him in our imagination as the Divine Artist. Tenderly using all that can be used in the flux of the world to create a sublime work of art which shall enshrine His own essential nature. It must be remembered, however, that this way of thinking is but an image, though not necessarily a misleading one.

¹⁾ Whitehead: *Process and Reality*, Cambridge University Press, 1929.

This is the vision of the universe which modern philosophy (at least one of its important schools) presents to us. Should not this view help us in our practical life? The human spirit immersed in the perpetual flux and unceasing change of the temporal world, can obtain refreshment by contemplating the permanent elements in reality and by brooding over the invisible eternal order which gives significance to all temporal events. There man can find justification or his esteem of the supreme values, truth, beauty and love. There he may discern the very ground and source of value itself.

Philosophic contemplation of the depths of Reality has significance, not only for the distinctive individual agent, but for human society as a whole. If it is true that the ground plan or principle of Reality is to ensure in this cosmic epoch the creation of a world of individuals of varying complexity, each with a unique inner life in search of fulfilment: and if it is also true that man represents the most complex of these individuals, and that his life can only be fulfilled by the pursuit of those ends which we call truth, beauty and love; then he must become vividly aware of his membership in a society and of duties and responsibilities to that society. For truth, beauty and love cannot be pursued or attained in isolation. These are ends which need for their realisation the co-operation of many. They are essentially social values and demand that men should live in fellowship for their maintenance and advancement. Thus we see that the primordial eternal order which we have called the timeless nature of God, flows into the temporal life of man and indicates to him the ends he should pursue and the path he should tread. By seeking and attaining truth, he may escape from superstition, the monstrous offspring of ignorance; and from intolerance, the uncomely child of prejudice, into the serene and purifying atmosphere of the eternal realm of ultimate significance. By using his talents and will in promoting mutual understanding between classes, nations and races and respect for each others differences, he may participate in the universal love of God. And in training himself to be sensitive to the appeal of the beautiful, he may experience in some measure the intense satisfaction of God in the harmonious unity of contrasts.

It thus becomes clear that the human race should strive to live in genuine fellowship. Deeprooted differences there are and must be, but these can be used, if man so wills, to develop a culture rich in contrast and diversities, yet cemented by a bond of unity which has its roots in the eternal order of reality. Friendliness and trust should be the principles governing human relations rather than hate and suspicion. Respect for those who differ from us and a lively interest in their points of difference should supplant primitive intolerance and incurious blindness. For, deeper than all differences among men, is a principle of unity which makes them joint members of a spiritual order. This principle in the moral life of men, assumes the form of an imperative, commanding all to live for (and, if needs be, die for) the attainment, maintenance and advancement of those eternal values which alone make life a thing of dignity and worth.

During the first quarter of the twentieth century thoughtful men of all nations have become aware that there is no hope of the continuance and improvement of civilisation unless the principles of reasonableness and goodwill are adopted and practised by the various peoples of the world. The delicate struc-

ture of modern civilisation cannot ultimately withstand the devastating shocks of economic conflicts and war. Hence efforts are being made by statesmen to create a new spirit in the peoples of the world which shall be characterised by reasonableness and goodwill. I have endeavoured to show that a philosophic inquiry into the nature of reality reveals an eternal order whose ground plan corresponds with the principles of truth, beauty and love. It remains for man to realise this plan as perfectly as he can in the temporal world of human affairs.

Die Philosophie in ihrem Verhältnisse zu den anderen Hauptgebieten der Kultur.

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Das philosophische Denken ist inmitten des Chaos des einheitlichen und unzertrennlichen Erlebnisses, in der engsten Koexistenz, in dem verwickeltsten Zusammenhange mit den anderen Aeußerungen des Lebens und des Geistes entstanden. Und eine lange Zeit hindurch war sein Leben durch ein einheitliches denselben gemeinsames Vorhaben bestimmt und durch einen einheitlichen denselben gemeinsamen Herzenschlag in Bewegung gesetzt, wobei es weder wollte noch verstand, sich in einer anderen Sprache als in jener gemeinsamen auszudrücken und sich nach einem anderen Ziele als nach jenem einzigen und einheitlichen zu sehnen, das in jener Zeit dem menschlichen Geiste in allen Gebieten seiner wirksamen Aeußerung gleich vorschwebte. Aber der allmählichen Lebensdifferenzierung parallel, Hand in Hand mit der Erweiterung des im ersten Augenblicke sich noch als äußerst eng bewährten Gesichtskreises, begannen allmählich die Einzelgebiete sich vom urväterlichen Kerne der dunklen und unbestimmten Erlebnisse nacheinander abzusondern, indem sie durch das Bewußtsein ihrer eigenen Eigentümlichkeit, durch die Empfindung ihrer selbständigen Kräfte und durch den Druck des angehäuften, in den Rahmen eines einheitlichen Geisteszustandes nicht einzupressenden spezifischen Materials dazu veranlaßt wurden. Die Kosmogonien begannen den Platz der Kultur zu überlassen, die Einheit der primitiven Aeußerung des geistigen Lebens — in die selbständige Sphäre der kulturellen Existenz zu zerfallen, und das Leben — sich aus der unbestimmten chaotischen und unzertrennlichen Erfahrung in ein System der verschiedenartigen, voneinander unabhängigen Momente allmählich zu verwandeln.

Das philosophische Denken kam zum Bewußtsein seiner eigenen Selbständigkeit verhältnismäßig spät. Alle anderen Lebenssphären standen schon auf dem eigenen Fundament und sprachen laut von ihrem spezifischen Werte und ihrer Bedeutung, als der philosophische Gedanke von dem unbewußten Schlafzustande zum ersten Male erwachte, um als ein besonderes Gebiet neben anderen Gebieten einen Platz zu finden. Was übrigens auch ganz begreiflich ist, da das Philosophieren die komplizierteste Aeußerung des Geistes und des Lebens ist, die letzte Krönung des kulturellen Tuns und Schaffens werden will und den Anspruch darauf macht, die abschließende Funktion in der integralen Geistesexistenz zu sein. Und ebenso verständlich ist es, daß es für den philosophischen Gedanken äußerst schwierig ist, seine eigene Selbständigkeit zu befestigen, denn vom ersten Augenblick an sah er eine ganze Reihe der reiferen Nebenbuhler vor sich, die alle der eroberischen Energie voll waren und