

49200DTE050

Translation of 49200D0L050 'De humana realitate'

'Rational animal' names only a potency, an exigence, as far as the 'soul' of human beings is concerned. What a concrete human being actually *is* is determined by acquired and infused habits, which are not acquired or infused without free will

Just as there are habits acquired by individuals, there are also habits that are, as it were, public. There is the material evolution of a population, capital. There is social evolution: domestic, economic, and political. There is the entire realm of culture: artistic, intellectual and moral, religious. All of these continually influence and limit choices, determine them, are constantly developing or declining through choices.

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This concrete human reality is known only historically. (1) It is not known a priori by some philosophical discipline. This is not a question of what ought to be, whether from natural or positive law, but of what *is*. (2) It is not known a posteriori by empirical sciences such as psychology or sociology. These sciences throw light on aspects but do not reach the thing itself. The form of a human act is the form understood and chosen. Such a form is always now this and now that.

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This is illustrated by examples.

The state: (1) Abstraction from differences, that which is common to every state and only to states, is something very general, neither monarchy or tyranny, aristocracy or oligarchy, democracy or ?

(2) That which ought to be: utopianism.

(3) That which is: depends on past and present notions; the British, French, German, Spanish, etc., are all different. These notions determine what has been done and what is now being done.

Science: we have proposed two notions [of science].

Philosophy is conceived differently as a science depending on how science itself is conceived. It is conceived differently as philosophy where attention is paid to the history of notions and to human historicity. This is especially true ever since Hegel.

The human good: 'being' is meant as an abstraction from 'to be'; the good is convertible with being; the human good is what has existed, exists now, and will exist. True and false are in the mind, good and evil are in things. The human good

is dynamic, mixed with evils, limited by concrete potentialities. It is to be known historically.

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### Historical consciousness

(1) Liberal culture was classical by its very nature. A person is free who is for his/her own sake; a slave is for the sake of the master. Not to be measured in accord with usefulness to something else but rather to glory in its own uselessness. This culture thrived from the Greeks all the way to the eighteenth century. This age is now past.

(2) From liberal culture itself ( $\alpha$ ) were developed the natural sciences, and from them technology and the transformation of the relations between man and nature. Also from liberal culture man arrived at the awareness of his own historicity and his own historical responsibility. Man makes man, not only by physical generation but also by education of the mind, handing on institutions, imposing his intention. What in every case happens should happen in an intelligent and reasonable manner.

(3) Thus Illuminism: theories, doctrines, philosophies concerning economics (Adam Smith), politics (French Revolution), education (Rousseau, Dewey), religion; concerning progress (Abbé de Saint Pierre), concerning dialectic (Hegel, Marx), concerning the mission of the white man, the Nordic race, etc . These developed minimally from books and arguments.

(4) These notions produced the actual state of the world: progress, Hegel, Marx, naturalism – every great recent movement.

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This historical consciousness is above all secularist. The Hebrews and Christians did not discover history. The ancient civilizations and the higher Hellenic and Hellenistic culture had their own histories. But they interpreted human life in a religious sense. Everything is under the hand of God – not a hair on your head will perish – who accomplishes his intentions in history, the history of Israel and the history of the church. This vision of the world Augustine expressed in a philosophical work, and it survived in the West until the *Discours sur l'histoire universelle* of Bossuet in 1681. This vision of the world was attacked indirectly by

Machiavelli and Guicciardini as incomplete, and directly by Voltaire and Gibbon (*Decline and Fall of the Roman Empire*, for whom barbarism and religion conquered).

This secularistic consciousness of history, because it not only prescinded from the Christian vision but positively denied it and set itself in opposition to it, assumed to itself the colors and values of a religious vision.

There was an eschatological aspect that had a missionary spirit. Rousseau: return to nature; French Revolution: the triumph of reason; the classless society of Marx; Nietzsche's *Übermensch*.

Hegel: the Christian religion within the limits of historical reason; art, religion, philosophy. Dialectic – divine wisdom; objective spirit – logos; incarnation of objective spirit – the Word made flesh; tyranny, art, law, liberty – the stages of revelation.

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The differentiation of historical consciousness

Deism: the supernatural is denied but a Christian philosophy is retained.

Classicism: ? influence from the Greek ideal of liberal culture

Naturalism: the exemplar of science is found in Newton/Darwin

from the doctrine of secularistic progress

French, British, American

Immanentism: substance -----> subject

Greek notions

of being

nature, etc.

distinct

----> dialectical evolution of human spirit

logic and nature are ordered to spirit

Romanticism: negation of the new forms of classical art

Greeks invented logos

interpreted man as *zoon logikon*

man as given in concrete symbols to figures and modes of speech

man in the concrete with all his sentiments, aspirations, experiences

man without orientation from the God who is dead

Historicism: (taken in many ways)

besides the material and biological development of the world  
there is another development of a different order  
human reality determined through the intentional