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FIRST PART: HOW DO WE SHARE A COMMON TIME?

Prejective:

FIRST LECTURE: The topic of philosophy is wonderment

SECOND LECTURE: The Greeks are sacrifices

THIRD LECTURE: The invocation of Venus by Lucretius

FOURTH LECTURE: War is always a religious fact

Subjective:

FIFTH LECTURE: Intelligence is a great handicap for getting into heaven

SIXTH LECTURE: The meaning of the word "cosmos" is political

SEVENTH LECTURE: The cult of friendship is the serious substitute
for the cult of local gods

EIGHTH LECTURE: To rebuild the necessary tensions in a society

Trajective:

NINTH LECTURE: Nobody knows anything which he doesn't love

TENTH LECTURE: A second realm of afterthought

ELEVENTH LECTURE: Philosophy is the educational ferment
of the national life

TWELFTH LECTURE: The Suez canal as a function of the universe

Objective:

THIRTEENTH LECTURE: The tremendous economy and patience
of the spiritual history of mankind

FOURTEENTH LECTURE: The number 4 has this great merit
that it forces you to stay within empirical experience

FIFTEENTH LECTURE: Who is the best man to rule the city?

SIXTEENTH LECTURE: The restoration of the old against that
which is changing all the time

SECOND PART: FAREWELL TO DARTMOUTH COLLEGE

Prejective:

SEVENTEENTH LECTURE: The logos comes first

EIGHTEENTH LECTURE: Names of mutual and reciprocal validity
and the wings of concepts

NINETEENTH LECTURE: The essence of love is the new name

TWENTIETH LECTURE: Logos is not logic

Subjective:

TWENTYFIRST LECTURE: The seat for philosophy in Greece

TWENTYSECOND LECTURE: Your contribution is
that you open up yourself

TWENTYTHIRD LECTURE: The right future, God's future, created

TWENTYFOURHT LECTURE: St. Paul's downfall in Athens

Trajective:

TWENTYFIFTH LECTURE: An attempt to bring the mind of Greek
philosophers back under the domination of the spirit

TWENTYSIXTH LECTURE: A voluntary act of self-forgetfulness

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TAKE IT DOWN

1

Philosophy is for the few and not for all.

The topic of philosophy is wonderment.

2

Everything worth has to be personified by a whole man's life.

What is behind you, you cannot see; but you see what is before you.

The same man must believe what he knows, and know what he believes.

The relation of knowledge and faith is: the treatment of reality as world or as God.

Any Greek philosopher also remains and is a theologian.

3

A man who is in wonderment is a wonder to himself. He is wondering about things, and he is wondering about truth already coming to him.

Materialism and idealism are points of emphasis, but not points of mutual exclusiveness.

Theology is the doctrine of the powers that make men speak. Philosophy deals with the things about which we want to speak. And sociology creates the environment within which we speak.

Anybody who speaks, gentlemen, believes in God, believes in the world, and believes in society.

God, man, and world are never reducible to each other.

4

Philosophy, gentlemen, then deals with second impressions.

In the first 400 years, from 800 to 400, poetry leads, prose follows; from 400 on, prose leads, poetry follows.

War is always a religious fact. A really materialistic society could not wage war.

First impressions are always religious.

Second impressions are the necessity for the existence of the many Greek cities.

Philosophy always presupposes an existing religious and political order.

Philosophy makes the religious divisions of mankind relative.

"Not one Greek philosopher has been able to close one Greek temple."

5

Logos has always to do with the impossible

6

Myth is a straightforward say-so.

That the head man in war designs a contingent, a troop.

Plato says, "Our task of thinkers -- of philosophers is to think about all the many things which may be called by the same name."

7

Science cannot be taught scientifically.

And that is the poetical element. And we shall call this element, gentlemen, "the element that lets things be called by their own name."

All philosophy scalps names from things.

Where philosophy does play around with the gods in Heaven, in the sky over a city, of a local community, there still is the cult of friendship.

In all real societies there are no synonyms.

All original speech is metaphorical

Poetry is then, gentlemen, in intimate relation to philosophy.

Philosophy is reducing first impressions. Poetry is bringing back first impressions.

Prayers are not printed, and poems are. That's the whole difference.

Thales discovers what you take for granted, that there is for all things a common denominator.

8

And so the first public, gentlemen, out of a people is created by Homer.

Where you have only the people, you have primitive life. Where you have the public, you have reflection. Where you have only the public, you have tyranny.

Leisure ennobled - that is the social task of philosophy.

Formerly they burned the witches. Now the witches burn us.

And it seems, as far as we can see, that from 600 B.C. to 400, more or less, human sacrifices were eliminated in Greece.

All spiritual enterprises should have a limited lifespan.

One: that all matter is one; the other: that this source matter should not be called with any specific name, but should have a general name; and third: that if we want to understand this universe, which the two others try to develop and to make plausible as one universe, that it should at least have the quality of a living, breathing, living universe.

9

Nobody knows anything which he doesn't love.

All freedom, all progress has been based on his power to get outside his own city.

Heraclitus says, "We have to find the truth within the first impressions,"

Anybody who is willing to be the underdog, who is willing to suffer, can know the truth.

He who can suffer, Christianity says, can know the truth. Philosophy says: he who can get outside can know the truth.

You have to have enmity in order to have life.

"The way up and the way down are the same way, but they look utterly different."

Parmenides is thought upon thought upon thought.

10

The Sophist sanctifies questioning.

The minimum is that those who know are considered to be inside. And those who have to ask questions are considered to be outsiders.

To ask a question means to try to join the group.

I've made it a law in my whole life, gentlemen: I will not criticize an institution of which I have not been a member.

You can criticize a thing if you belong to it, and have done it.

11

Philosophy is much more a companion of life than an interpretation of life that holds water. You have to shift.

A nation in Europe has been, since the year 1000, a body of people who have a spiritual center.

Philosophy is a challenge to the local prejudice. And it sells its truth regardless of the trend.

A state plus an institution of higher learning.

12

Anything precious, is precious by its singleness. Anything useful is precious by its mass.

The state, that is protection against foreign enemies; the Church, that is the setting up of the goals for which we should strive against enemies, despite enemies, where we get direction of life; and then you get the economy, that's the know-how.

The economy has risen from being the smallest unit in the universe to be the largest.

Nature was an imperative to be achieved.

Nature is the challenge which has asked men what to do with it.

Physis is a command much more than a fact.

What we treat as object, and what we treat as vocal, as "he" or "she," is the perpetual decision which we make about the purpose, the destiny of the universe.

The dilemma of life is constantly to change between treating the outer world as object and as brother.

13

For philosophy there is only occasion if you have to reconcile the existence of your homeland with the rest of the world.

These philosophers represented the way in which these new cities and new foundations tried to find their place, through a decent respect of the opinions of mankind in the universe.

You must look at this history of Greek philosophy perhaps better as a history of Greek philosophers. And the philosophers were bold pioneers in action. And they were the wonders of the age.

That every one of these philosophers represents a new combination of the three problems: God, man, world; or the cult of a city, the society of man, the laws of outside nature.

So, three reasons for wonder, gentlemen. The philosophers, the universe, and the student group, this free republic of studious people who are anxious, eager, and excited enough to forget their immediate interest.

The work of Plato, gentlemen, is the attempt to organize the miracles of the human mind that had gone before, into one galaxy. It is like the calendar of the saints of the Church, where all the feats of the first 300 years of the Church are collected, from All Souls, to All Saints, to Christmas, to Easter, to Pentecost.

Where you love, you know.

Nature is terribly wasteful if you look outside into the natural world. In order to fertilize one flower, any number of pollen is wasted. And so it is with all our enterprises, gentlemen. Hundred have to try so that one may succeed. There's just no other way of doing it. All these hundred find their satisfaction in the heroic task of participating in this venture. They also ran. But the one man then who is -- that's what I tried to tell you about Plato -- without these hundred heroes here, no Plato.

And therefore, I want you to understand that in God's eyes, in our maker's eyes, these people who don't have success are just as much loved by Him, as much His children, perhaps even more so than the ones He allows to reach the goal. And if they were not greater souls, they wouldn't have stood the agony of perishing and of missing out in the eyes of the world. And they probably reached their goal inwardly. And I think in the eyes of God -- in the eyes of His faithful, they deserve a niche.

Philosophy making every city, only one out of many, reduces patriotism, reduces religion to relativity and reduces also the love of family and the love of friends to something which can be exchanged for a hundred other things. And it weakens man.

Reality has to be looked upon at least in four parts before we can be sure that we have reached its tremendous abundance, its multitude, its plurality.

14

Most great men reach their achievement in their best students, in their best pupil. You cannot understand Christ without Paul.

When a man writes about another man, he goes and looks up his dates and learns them by heart. Otherwise you can't know anything about the man.

Well, I would go so far to say that you are full concrete, you are not a concept. You are concrete. So the complete concrete cannot be covered or explained by a concept. A concept always takes some generalization. You can only conceive of something if you abstract from its specific thing and put it into some class. You have to classify it. And when I begin to classify you, I do you wrong. You are quite unique, Sir. You are a human being, but I haven't said very much if I say you are a human being. And your wife can't do anything with a human being. She can only do something with you. We marry one person.

The logical miracle, there are great minds, in seeming contradiction in every generation renewing the life of our race. The ethical miracle, that although at first they sound impossible and madmen, we finally bow and make room for the current which they create, for the stream of life which they impart.

And third, that the universe looks different when we bow ethically to the logical power of these spirits.

God is not a fact, gentlemen. It's a power that makes you say something new.

Philosophy is the discovery that in every one moment new truth is breaking in, and that you may be the vessel of this new truth.

The number 4 has this great merit that it forces you to stay within empirical experience.

You have to contain today an element of Socrates, an element of Plato and Aristotle inside yourself if you want to philosophize.
In order to remain the same, we have to change.

You can only ask as long as you think there is somebody who knows. A question only makes sense if there is a pre-established answer, which this man doesn't know, but which all the others know.

The condition of a question is that the questioner wants to join the community.

Socrates proves the incompleteness of the responsibility in the critic. He argues some point.

If Socrates says, "All these people who know better know nothing, because they don't know the good." So Plato comes in, "Then we must know the best."

15

Logic is the power that makes us speak. Ethics is the power that makes other people listen. And physics is the order by which people behave as we say, and as we are told.

God is the power that makes you do something yesterday you thought you couldn't do.

Death only matters for the spirit and for man.

The soul is not born at birth, but the soul comes into you as anticipation of your death.

Socrates had no fear. He was very pleasant. He said it doesn't matter. And he showed people to be unafraid. Jesus didn't play with such things. He was sweating agony. He thought that God had forsaken Him. But His death is the most fruitful action that any human being has ever undertaken.

Socrates represents the conflict between the universe and my time and place.

Physis is that which my mind can dominate. Logos is that by which my mind is dominated. And my neighbors -- I can treat them -- you can say that all other men are prejudiced.

Now poverty comes from the Greek source. Chastity comes very much from India. And obedience comes from Judaism.

If any event, any tragedy in history is rightly understood, understanding means it must not be repeated.

The best city is that city in which Socrates would not have had to drink poison.

People hate the truth.

16

Nature is a common experience of mankind.

Plato's idealism is an attempt to create an equilibrium between our political experiences and our physical experiences, to make them of the same original quality.

We have in ourselves an idea of what is best between men; that's called goodness. And we have an idea of what is best in nature; and that's called truth. And we have an idea what's good in both; and that's called beauty. And that is the idea of Plato's goodness, truth and beauty.

Philosophy is the assignment of the common conditions for thinking in all the fields of human knowledge

Philosophy is the process by which the human mind is renewed under the pressure of disharmonious environment.

The distinction between the Father and the Son and the Holy Spirit on the one-hand side -- and the true and the good and the beautiful--is that the good and the true and the beautiful can't be spoken to. They can't be spoken.

Anybody who speaks and tells the truth to somebody else is this man's father. And anybody who listens to somebody else and learns something from him is this man's son.

Who says something first is always leading on. And who hears something second is always following.

17

Form is already in itself an act of faith.

Throw all the books on ethics written in America in the last hundred years into the fire, and they won't be missing, because they are all trying to express ethics in terms of natural knowledge.

All physical facts can be expressed in the form of indicatives. But all ethical facts can only be expressed in emotional form of "yes" or "no," in the sense of "Let us do this," or "Let us avoid it."

All ethical statements, gentlemen, are movements away from this feature, this event, or towards this event.

I claim that any ethical act is unique, singular, and can never be repeated.

The way into the unique act into the law is the way from ethics into physis.

Law is experienced act, respected as precedent, transformed into rule and regulation, and finally applied to the world outside as always having this implication.

As soon as you say that you are under judgment, you stop judging.

The word precedes the act. And the act begets the law.

The relation of ethics to logos is that the logos comes first. You must listen; otherwise you are a wild animal.

Ethics is when it is upon your conscience.

The problem of a statesman is to know what next. In other words, to rule a state, you have to know the timing. The problem of timing is the essential political quality. And therefore, philosophers must never be kings.

To think that a philosopher can be king is exactly the same as thinking that you can know the center of the universe, because then you construe a world inside of which, by total knowledge, you know everything potentially, what has to be done.

Premature saying is just immature saying.

Ethics is the problem of timing. Physics is the problem of spacing.

A man who cannot keep a secret doesn't know what ethics is.

If you have only physis and logos, then all knowledge is good. If you have any ethical situation, then knowledge has to be timed.

What you can tell all the people, gentlemen, isn't worth telling.

A secret is something that has still to grow into public life, because it is immature.

All great art is retardation.

18

Any word in our civilized language -- in French, German, English, Italian -- has three forms: Greek, Latin and native. And it is only digested when you have it in all three forms.

When you philosophize, you use a Greek term. When you theologize, you use a Latin term. When you speak idiomatically at home, you use the Anglo-Saxon term.

The word, in the respect of the ethics of our town, has to be rethought every day because of the mistakes man makes.

Our first impressions come through meaning.

All speech, gentlemen, leads to disarmament. And all sensuous experience leads to armament.

Therefore, since the listening process is part of the word, speech, we can only get together by disarmament.

Mutual trust leads to disarmament.

Terms can only be defined before speech with regard to physical objects.

You speak to somebody about something. You can define something. You can never define somebody.

The way from here is from the senses to the concept.

Not one of the persons in the town can define the other person, because they talk to each other.

The child that is born without plan is certainly more your child than the child that is born according to plan.

The road of nature is through the senses to a concept. The road of the community is through reciprocity to agreement.

Speech is mutual before it is definable.

The logos travels through names of mutual and reciprocal validity into the human community, into Our Town. And it travels with regard to the chemicals and the elements of the universe on the wings of concepts.

Any word of the human language is based on the assumption that I must say "Father," so that he may say "Son."

Ohm, Volt, gentlemen, they are all common observations of any man who uses his reason. They are valid for all men. That's the essence of natural science.

The real body politic, gentlemen, allows everybody to have a different reaction.

Anybody gets what he wants, because he will not accept anything else.

And there are two roads then to the logos: the supernatural, that is, it must be not simply objects of nature. "Supernatural" simply means "not an object."

That's divine, gentlemen, to bear the cross of one's own word, and to acknowledge that this word was not set by himself as a whim, from a salesman, as an empty promise.

The logos remains in evidence through the names of the people through whom the spirit has spoken.

It is not a part of a human being to say, "I'm just a human being." This little word "just" is a humility of the God in your heart, of the divine. And if you would only discover that you all plead to be vessels of the divinity by saying "just." These four letters: j-u-s-t, are a great arrogance, because it means you know. It means that you can judge your own place in life.

As self, gentlemen, and as an American, you are on the level of humanity and nature. As speakers and judges, you are always sharing God's authority, the logos.

There is a quandary, because Plato is the logos. The city is that part of the logos in which people speak to each other. The universe is that part of the

reality, of the universe in which we speak about things, where they don't talk back.

If you, however, analyze your own existence a little bit more carefully, you will understand why our brains and the cells of our brain are *the roots of the matter*, we are rooted in the sky -- it is as though we were standing on our heads. We are not standing on our feet mentally, intellectually, and in our existence as being. But we are hanging through our reason in an earth, in a soil. Because here is the nourishment which we receive in these brain cells. But we are free with our limbs, and our whole body to go into the world and create something new.

In Plato, the wild tribes are the courageous people. The great empires are the belly people. And the Greeks are the head people, the reasonable people, the people who think, who can tower above the passions and above the generosity, the movements of the heart, the courage, generosity, what else would you say is business of the heart, faith, loyalty, all the emotions of the nobler nature?

The secret is, gentlemen: if you have ethos, you have a community; if you have physis, you have millions of objects, what you call "nature,"; and you already really say more than we can prove that this is one world. You can say there are many worlds.

Man is the micropolis; he is the small city. And the polis is the macroanthropos.

19

We have to eat. So we are part of physis. And the earth is to be respected, so it's part of ethics. And therefore the lines are constantly shifting between ethics and physis.

The Battle of the Bulge carries weight with you and me. It moves us to action, because the name itself is a part of the event. An event has only happened after it has received its name.

Society is ruled by solidarity, despite the distinction of every member's time, or lifetime, or time span or time. And nature is ruled by the distinction of everything, despite the unity of space.

Society lives by solidarity, despite the distinction of every man's own time. And space lives by the distinction of everything despite the unity of its space.

Whenever you speak to a person, he is pardoned.

Ethos is the treatment of the universe as much alive at least as myself or more. And physis is the treatment of the universe as less alive than myself, or dead.

The essence of love is the new name.

The devil is the man who knows the importance of ethics, but refuses to believe it.

Believing -- it means action, to act on something.

We always experience space as a whole, and then subdivide it into things, into smaller things. First, you wake up and there is this whole space, until you come to an hindrance. And then you can subdivide it into seats in this room, and places, inside. The experience of space is first as one.

Time is experienced the other way around. You experience first the one moment of your own life, and then perhaps your own life. That all time is one has to be created. Has to be believed. It is not natural. It's nonsense to tell you that all time is one. Not an experience. It's a thought. It's just a creation of the mind, an act of will.

All space is first experienced as singular, as one space; and all spaces are fragments and fractions of this one big space, the universe.

In Plato and Aristotle, man is the city written small.

The living soul is always greater than he knew yesterday to be.

And therefore, Plato plus Plato plus Plato -- that is, a multitude of Platos -- is that heavenly society, which ever since has been called "the other world." This idea of another world, gentlemen, which you think is connected with Christianity, is not a Christian idea. It's a Greek idea.

The real kernel of his doctrine is that people can already in this world live as the wise can live together, in harmony, despite their differences.

If you can in your own friendship establish such an evening with your good friends, then you have made the right use of The Symposium.

20

A university is a place where different schools can coexist.

To believe in one god is an act which you have to daily perform.

Of course, two people will never agree on everything. Why should they? That's the question.

We cannot live by agreement. It's nonsense. We must live by contrast.

Don't think that atonal music is arbitrary. On the other hand, don't think it's beautiful. It is just an act of despair. The same with abstract painting. The world has been given away. It has been done. You can't repeat it, the performance.

The history of the Greek mentality is a complete story of the human mind. You cannot think one idea and one thought, gentlemen, as a philosopher, and as a circumstance of generalization and universal systematic thinking, which has not been thought in Greece. We cannot be original. We can only be original in patching together different thoughts.

So doubting the doubt, it seems to me is perhaps at this moment a valuable interpretation of Socrates.

So the indispensable doubt, that's Socrates. Plato asks for the best. Aristotle sees and overlooks the world in a different manner. He takes the Socratic doubt for investigation.

There are three philosophical attitudes: better, which means --how did I call it?-- indispensable criticism, indispensable doubt; best, the creative power of our mind, or of our imagination -- of our hope, of our own; and then you can have in Aristotle the sound judgment about the existing order.

And the logos is the power of the truth to reach you, gentlemen.

Logic is that part of the logos that already can be traced, retrieved and traveled over again and again, because it is already dead. It is that part of the logos that has already been incarnate, embodied and done with.

You and I keep Socrates alive. And therefore, we deny that he's mortal.

The Socratic question, the Platonic idea and the Aristotelian category can remind you of the essential unity of this process by which there came to be first Socrates, then Plato and then Aristotle.

The categories are the ways of the mind to meet any reality.

The where, the when, the how many, the what-action, what does it do?-- and there has been a debate, and still is going on: how many of these final categories exist?

The first is its specific thing-ness, its essence. The second thing is its quantity. The third, its quality: warm, or hot, cold, or green. Its relatedness. Where do

you find it? In which connection? Lions probably in a jungle, or in a zoo. Its place, its time, its position of posture. That has been debated. Vertical and horizontal. Such things. They may not be fundamental. What it possesses, that is, adjectives, gray line, great line, big line, such things. And in what way is it active? That's the verb that goes with it: a lion roars. As you know from the *Midsummer Night Dream*: there is nothing but roaring, and it is the lion. And in what way it is being passively affected. These are the categories, the 10 ways in which anything can be said to be.

The natural sciences of the last centuries have neglected Aristotle.

The common denominator is the mind's arbitrary decision. And everybody can make a different decision.

Sophistry: the universals are arbitrary performances of the human mind after the facts are in. *Idealism*: the universals are necessary before the facts are in. The true, the good, and the beautiful are always there. And that a man must be just, we can tell him before he's even born. We can call him therefore "the just". To encourage him, to fulfill his own idea of himself.

When you speak, you decide over all your common denominators. And your common denominators are your religion.

21

To understand what philosophy really is, you have to know about two different schools of thought.

Each time a thing is intellectually treated, the order of things is reversed.

Anything that is new enters the world not because it is matter, but because it changes matter.

The human mind has, in the Greek period, reached its maturity and a finality that you are very much privileged if you are allowed to work into your mind the importance or the eternity, the perpetuity, the validity of these ways of thinking. We cannot get out of it.

The seat of philosophy in Greece is the intermission of an athletic contest.

Physis reaches into the reality of the human society in the form of youth. And logos reaches into the form of the physical realm in the form of old age.

You can only judge any artistic or mental performance, after you have been through the whole of it.

It is the weakness of Greek thinking, of all Greek thought, of your thought, of all secular thought, that it cannot deal with the unique things. It can only deal with repeated things.

22

Research is the open attitude, with your hands open to let the rain fall from the sky.

The principle of a university is that a student is exposed to teachers who teach the opposite.

A school and a university, whatever they are today, are part and parcel of the community.

If the same is true of Proust -- if one man jumps into the abyss, *A la recherche du temps perdu*, I can perhaps be on the -- "*A la recherche de temps nouveau*."

A saint is a man who discovers one more salubrious way of life.

23

And that's very bad, to know anything by heart, because it stymies you. We don't have to know the New Testament by heart. That's why every year the New Testament can happen.

The humanist believes in automatic future. And he doesn't believe that the future can only be created by giving up the past. The doctrine of Christianity is that without death, there is no resurrection. And if you don't give up what you have, you cannot gain access to the future.

Aristotle -- he says, "Greek tragedy stopped when it had fulfilled its nature." It stopped. "*Tragoedia finita est*"-- that's my own translation from the Greek -- "*quando habet ipsius naturam*."

The cycle is simply the temporary aspect of anything you classify.

Anything that is my first experience, which I let stand as unique, has value. Anything that can be classified is indifferent, is indifferent.

Nature is a second space outside of my immediate necessities.

Nature is that which the community can afford to experiment with.

There's absolutely no reason, gentlemen, for any man to live unless he's unique.

A creature is the not-yet named.

The only way, gentlemen, of getting out of nature is to fear God.

When you treat everything as nature, you treat the present as an image of the past. When you, however, have the fear of the Lord in your bones, and you say, "I'm a creature," then you treat the past as an image of your own present, and your own future.

The creation of nothing is every good man's personal experience.

He who speaks, is reborn by his own words.

Creation deduces the past from the present. Nature deduces the present from the past.

You have to be in love to speak great truth.

Logos is more than logic, because logos is the power that fills reason with the task to explain what is already present.

Bread is not what we find in the fields.

When a word can be held against you because you have said it, then you are born.

It's an unpleasant business to teach people who want to be asleep.

Logos is the power to explain how the clock runs down, and the power to wind it up again.

24

The Greek mind explains life out of death, which all the modern physicists do.

The real difference between a coward and a courageous man is that the coward is frightened in the moment of danger, and runs away. And the courageous man is frightened afterwards, when it doesn't matter anymore.

A man who never doubts his truth is not a human being. A man who always doubts his truth is a coward.

The heart speaks, and the heart has its reasons. And it has much better reasons than all the philosophers of the world.

Your mind is, after all, a womb of chastity and fruitfulness, or it is nothing.

The Jews say it's a scandal that a man can say a man can become God, and the Greeks say that it is foolish to say that God could become man. The incarnation is a scandal to both.

In every moment, you have to do the ordinary things of life in an extraordinary way. As though nobody had ever done them, you have to do them with the emphasis as though they had to be done now for the first time as a precedent.

You have to do everything as though it has never been done before.

Original sin means the loss of energy by inheriting something.

St. Paul: he's more learned than all the Greek philosophers who were his contemporaries.

Nothing that happens tomorrow is in any way the same as what happened yesterday.

Philosophy as a system of its own always comes too late.

25

My life begets my thoughts, and I hope my thoughts beget your life.

Logos is that for which we have to have awe.

Now it is sometimes better to wake people up with wrong truths than to put them to sleep with right truths.

The strange thing about humanity is, that you assume that before the man has been declared to be worth killing and worth executing, he has a right to live.

You become a Christian as long as the old is not better than the new in your judgment, and the new is not better than the old, by itself.

Destiny has nothing to do with purpose.

26

Pneumatology is the doctrine of how creative thought enters the community, and enters you.

The modern man mocks the laws of his conscience. That is, the laws of the person, the conditions under which a man is a person is, however -- and you know it, that this is true, from your own experience, gentlemen -- that the line between death and life runs right through the middle of your own intellectual life.

What is truth? That which is valid whether I like it or not.

"The first man, Adam, became a living soul. The last Adam became a life-giving spirit.
Faith is a sleeping man's wisdom.

The problem of philosophy is the question: Can spirit be embodied on this earth?

As far as you think something for the first time, it must be thought by you with your whole heart, and your whole mind, and all your understanding, and all your powers.

Anybody who can excuse another man, gentlemen, who can forgive him, is a first cause.

It is today not the system of the Greek philosopher, but his own existence, by which we know that the spirit can be incarnated.

In alphabetical order:

A creature is the not-yet named.

A man who cannot keep a secret doesn't know what ethics is.

A man who is in wonderment is a wonder to himself. He is wondering about things, and he is wondering about truth already coming to him.

A man who never doubts his truth is not a human being. A man who always doubts his truth is a coward.

A nation in Europe has been, since the year 1000, a body of people who have a spiritual center.

A saint is a man who discovers one more salubrious way of life.

A school and a university, whatever they are today, are part and parcel of the community.

A secret is something that has still to grow into public life, because it is immature.

A state plus an institution of higher learning.

A university is a place where different schools can coexist.

All ethical statements, gentlemen, are movements away from this feature, this event, or towards this event.

All freedom, all progress has been based on his power to get outside his own city.

All great art is retardation.

All original speech is metaphorical
All philosophy scalps names from things.

All physical facts can be expressed in the form of indicatives. But all ethical facts can only be expressed in emotional form of "yes" or "no," in the sense of "Let us do this," or "Let us avoid it."

All space is first experienced as singular, as one space; and all spaces are fragments and fractions of this one big space, the universe.

All speech, gentlemen, leads to disarmament. And all sensuous experience leads to armament.

All spiritual enterprises should have a limited lifespan.

And it seems, as far as we can see, that from 600 B.C. to 400, more or less, human sacrifices were eliminated in Greece.

And so the first public, gentlemen, out of a people is created by Homer.

And that is the poetical element. And we shall call this element, gentlemen, "the element that lets things be called by their own name."

And that's very bad, to know anything by heart, because it stymies you. We don't have to know the New Testament by heart. That's why every year the New Testament can happen.

And the logos is the power of the truth to reach you, gentlemen.

And there are two roads then to the logos: the supernatural, that is, it must be not simply objects of nature. "Supernatural" simply means "not an object." And therefore, I want you to understand that in God's eyes, in our maker's eyes, these people who don't have success are just as much loved by Him, as much His children, perhaps even more so than the ones He allows to reach the goal. And if they were not greater souls, they wouldn't have stood the agony of perishing and of missing out in the eyes of the world. And they probably reached their goal inwardly. And I think in the eyes of God -- in the eyes of His faithful, they deserve a niche.

And therefore, Plato plus Plato plus Plato -- that is, a multitude of Platos -- is that heavenly society, which ever since has been called "the other world." This idea of another world, gentlemen, which you think is connected with Christianity, is not a Christian idea. It's a Greek idea.

Any Greek philosopher also remains and is a theologian.

Any word in our civilized language -- in French, German, English, Italian -- has three forms: Greek, Latin and native. And it is only digested when you have it in all three forms.

Any word of the human language is based on the assumption that I must say "Father," so that he may say "Son."

Anybody gets what he wants, because he will not accept anything else. Anybody who can excuse another man, gentlemen, who can forgive him, is a first cause.

Anybody who is willing to be the underdog, who is willing to suffer, can know the truth.

Anybody who speaks and tells the truth to somebody else is this man's father. And anybody who listens to somebody else and learns something from him is this man's son.

Anybody who speaks, gentlemen, believes in God, believes in the world, and believes in society.

Anything precious, is precious by its singleness. Anything useful is precious by its mass.

Anything that is my first experience, which I let stand as unique, has value. Anything that can be classified is indifferent, is indifferent.

Anything that is new enters the world not because it is matter, but because it changes matter.

Aristotle -- he says, "Greek tragedy stopped when it had fulfilled its nature." It stopped. "Tragoedia finita est"-- that's my own translation from the Greek --"quando habet ipsius naturam."

As far as you think something for the first time, it must be thought by you with your whole heart, and your whole mind, and all your understanding, and all your powers.

As self, gentlemen, and as an American, you are on the level of humanity and nature. As speakers and judges, you are always sharing God's authority, the logos.

As soon as you say that you are under judgment, you stop judging.

Believing -- it means action, to act on something.

Bread is not what we find in the fields.

Creation deduces the past from the present. Nature deduces the present from the past.

Death only matters for the spirit and for man.

Destiny has nothing to do with purpose.

Don't think that atonal music is arbitrary. On the other hand, don't think it's beautiful. It is just an act of despair. The same with abstract painting. The world has been given away. It has been done. You can't repeat it, the performance.

Each time a thing is intellectually treated, the order of things is reversed.

Ethics is the problem of timing. Physics is the problem of spacing.

Ethics is when it is upon your conscience.

Ethos is the treatment of the universe as much alive at least as myself or more. And physis is the treatment of the universe as less alive than myself, or dead.

Everything worth has to be personified by a whole man's life.

Faith is a sleeping man's wisdom.

First impressions are always religious.

For philosophy there is only occasion if you have to reconcile the existence of your homeland with the rest of the world.

Form is already in itself an act of faith.

Formerly they burned the witches. Now the witches burn us.

God is not a fact, gentlemen. It's a power that makes you say something new.

God is the power that makes you do something yesterday you thought you couldn't do.

God, man, and world are never reducible to each other.

He who speaks, is reborn by his own words.

He who can suffer, Christianity says, can know the truth. Philosophy says: he who can get outside can know the truth.

Heraclitus says, "We have to find the truth within the first impressions,"

I claim that any ethical act is unique, singular, and can never be repeated. If any event, any tragedy in history is rightly understood, understanding means it must not be repeated.

If Socrates says, "All these people who know better know nothing, because they don't know the good." So Plato comes in, "Then we must know the best."

If the same is true of Proust -- if one man jumps into the abyss, *A la recherche du temps perdu*, I can perhaps be on the -- "*A la recherche de temps nouveau*."

If you can in your own friendship establish such an evening with your good friends, then you have made the right use of The Symposium.

If you have only physis and logos, then all knowledge is good. If you have any ethical situation, then knowledge has to be timed.

If you, however, analyze your own existence a little bit more carefully, you will understand why our brains and the cells of our brain are *the roots of the matter*, we are rooted in the sky -- it is as though we were standing on our heads. We are not standing on our feet mentally, intellectually, and in our existence as being. But we are hanging through our reason in an earth, in a soil. Because here is the nourishment which we receive in these brain cells. But we are free with our limbs, and our whole body to go into the world and create something new.

In all real societies there are no synonyms.

In every moment, you have to do the ordinary things of life in an extraordinary way. As though nobody had ever done them, you have to do them with the emphasis as though they had to be done now for the first time as a precedent.

In order to remain the same, we have to change.

In Plato and Aristotle, man is the city written small.

In Plato, the wild tribes are the courageous people. The great empires are the belly people. And the Greeks are the head people, the reasonable people, the people who think, who can tower above the passions and above the generosity, the movements of the heart, the courage, generosity, what else would you say is business of the heart, faith, loyalty, all the emotions of the nobler nature?

In the first 400 years, from 800 to 400, poetry leads, prose follows; from 400 on, prose leads, poetry follows.

It is not a part of a human being to say, "I'm just a human being." This little word "just" is a humility of the God in your heart, of the divine. And if you would only discover that you all plead to be vessels of the divinity by saying "just." These four letters: j-u-s-t, are a great arrogance, because it means you know. It means that you can judge your own place in life.

It is the weakness of Greek thinking, of all Greek thought, of your thought, of all secular thought, that it cannot deal with the unique things. It can only deal with repeated things.

It is today not the system of the Greek philosopher, but his own existence, by which we know that the spirit can be incarnated.

It's an unpleasant business to teach people who want to be asleep.

I've made it a law in my whole life, gentlemen: I will not criticize an institution of which I have not been a member.

Law is experienced act, respected as precedent, transformed into rule and regulation, and finally applied to the world outside as always having this implication.

Leisure ennobled - that is the social task of philosophy.

Logic is that part of the logos that already can be traced, retrieved and traveled over again and again, because it is already dead. It is that part of the logos that has already been incarnate, embodied and done with.

Logic is the power that makes us speak. Ethics is the power that makes other people listen. And physics is the order by which people behave as we say, and as we are told.

Logos has always to do with the impossible.

Logos is more than logic, because logos is the power that fills reason with the task to explain what is already present.

Logos is that for which we have to have awe.

Logos is the power to explain how the clock runs down, and the power to wind it up again.

Man is the micropolis; he is the small city. And the polis is the macroanthropos.

Materialism and idealism are points of emphasis, but not points of mutual exclusiveness.

Most great men reach their achievement in their best students, in their best pupil. You cannot understand Christ without Paul.

Mutual trust leads to disarmament.

My life begets my thoughts, and I hope my thoughts beget your life.

Myth is a straightforward say-so.

Nature is a common experience of mankind.

Nature is a second space outside of my immediate necessities.

Nature is terribly wasteful if you look outside into the natural world. In order to fertilize one flower, any number of pollen is wasted. And so it is with all our enterprises, gentlemen. Hundred have to try so that one may succeed. There's just no other way of doing it. All these hundred find their satisfaction in the heroic task of participating in this venture. They also ran. But the one man then who is -- that's what I tried to tell you about Plato -- without these hundred heroes here, no Plato.

Nature is that which the community can afford to experiment with.

Nature is the challenge which has asked men what to do with it.

Nature was an imperative to be achieved.

Nobody knows anything which he doesn't love.

Not one Greek philosopher has been able to close one Greek temple."

Not one of the persons in the town can define the other person, because they talk to each other.

Nothing that happens tomorrow is in any way the same as what happened yesterday.

Now it is sometimes better to wake people up with wrong truths than to put them to sleep with right truths.

Now poverty comes from the Greek source. Chastity comes very much from India. And obedience comes from Judaism.

Of course, two people will never agree on everything. Why should they? That's the question.

Ohm, Volt, gentlemen, they are all common observations of any man who uses his reason. They are valid for all men. That's the essence of natural science.

One: that all matter is one; the other: that this source matter should not be called with any specific name, but should have a general name; and third: that if we want to understand this universe, which the two others try to develop and to make plausible as one universe, that it should at least have the quality of a living, breathing, living universe.

Original sin means the loss of energy by inheriting something.

Our first impressions come through meaning.

Parmenides is thought upon thought upon thought.

People hate the truth.

Philosophy always presupposes an existing religious and political order.

Philosophy as a system of its own always comes too late.

Philosophy is a challenge to the local prejudice. And it sells its truth regardless of the trend.

Philosophy is for the few and not for all.

Philosophy is much more a companion of life than an interpretation of life that holds water. You have to shift.

Philosophy is reducing first impressions. Poetry is bringing back first impressions.

Philosophy is the assignment of the common conditions for thinking in all the fields of human knowledge.

Philosophy is the discovery that in every one moment new truth is breaking in, and that you may be the vessel of this new truth.

Philosophy is the process by which the human mind is renewed under the pressure of disharmonious environment.

Philosophy makes the religious divisions of mankind relative.

Philosophy making every city, only one out of many, reduces patriotism, reduces religion to relativity and reduces also the love of family and the love of friends to something which can be exchanged for a hundred other things. And it weakens man.

Philosophy, gentlemen, then deals with second impressions.

Physis is a command much more than a fact.

Physis is that which my mind can dominate. Logos is that by which my mind is dominated. And my neighbors -- I can treat them -- you can say that all other men are prejudiced.

Physis reaches into the reality of the human society in the form of youth. And logos reaches into the form of the physical realm in the form of old age.

Plato says, "Our task of thinkers -- of philosophers is to think about all the many things which may be called by the same name."

Plato's idealism is an attempt to create an equilibrium between our political experiences and our physical experiences, to make them of the same original quality.

Pneumatology is the doctrine of how creative thought enters the community, and enters you.

Poetry is then, gentlemen, in intimate relation to philosophy.

Prayers are not printed, and poems are. That's the whole difference.

Premature saying is just immature saying.

Reality has to be looked upon at least in four parts before we can be sure that we have reached its tremendous abundance, its multitude, its plurality.

Research is the open attitude, with your hands open to let the rain fall from the sky.

Science cannot be taught scientifically.

Second impressions are the necessity for the existence of the many Greek cities.

So doubting the doubt, it seems to me is perhaps at this moment a valuable interpretation of Socrates.

So the indispensable doubt, that's Socrates. Plato asks for the best. Aristotle sees and overlooks the world in a different manner. He takes the Socratic doubt for investigation.

So, three reasons for wonder, gentlemen. The philosophers, the universe, and the student group, this free republic of studious people who are anxious, eager, and excited enough to forget their immediate interest.

Society is ruled by solidarity, despite the distinction of every member's time, or lifetime, or time span or time. And nature is ruled by the distinction of everything, despite the unity of space.

Society lives by solidarity, despite the distinction of every man's own time. And space lives by the distinction of everything despite the unity of its space. Socrates represents the conflict between the universe and my time and place.

Socrates had no fear. He was very pleasant. He said it doesn't matter. And he showed people to be unafraid. Jesus didn't play with such things. He was sweating agony. He thought that God had forsaken Him. But His death is the most fruitful action that any human being has ever undertaken.

Socrates proves the incompleteness of the responsibility in the critic. He argues some point.

Sophistry: the universals are arbitrary performances of the human mind after the facts are in. *Idealism*: the universals are necessary before the facts are in. The true, the good, and the beautiful are always there. And that a man must be just, we can tell him before he's even born. We can call him therefore "the just". To encourage him, to fulfill his own idea of himself.

Speech is mutual before it is definable.

St. Paul: he's more learned than all the Greek philosophers who were his contemporaries.

Terms can only be defined before speech with regard to physical objects.

Thales discovers what you take for granted, that there is for all things a common denominator.

That the head man in war designs a contingent, a troop.

That every one of these philosophers represents a new combination of the three problems: God, man, world; or the cult of a city, the society of man, the laws of outside nature.

That's divine, gentlemen, to bear the cross of one's own word, and to acknowledge that this word was not set by himself as a whim, from a salesman, as an empty promise.

The Battle of the Bulge carries weight with you and me. It moves us to action, because the name itself is a part of the event. An event has only happened after it has received its name.

The best city is that city in which Socrates would not have had to drink poison.

The categories are the ways of the mind to meet any reality.

The child that is born without plan is certainly more your child than the child that is born according to plan.

The common denominator is the mind's arbitrary decision. And everybody can make a different decision.

The condition of a question is that the questioner wants to join the community.

The creation of nothing is every good man's personal experience.

The cycle is simply the temporary aspect of anything you classify.

The devil is the man who knows the importance of ethics, but refuses to believe it.

The dilemma of life is constantly to change between treating the outer world as object and as brother.

The distinction between the Father and the Son and the Holy Spirit on the one-hand side -- and the true and the good and the beautiful--is that the good and the true and the beautiful can't be spoken to. They can't be spoken.

The economy has risen from being the smallest unit in the universe to be the largest.

The essence of love is the new name.

The first is its specific thing-ness, its essence. The second thing is its quantity. The third, its quality: warm, or hot, cold, or green. Its relatedness. Where do you find it? In which connection? Lions probably in a jungle, or in a zoo. Its place, its time, its position of posture. That has been debated. Vertical and horizontal. Such things. They may not be fundamental. What it possesses, that is, adjectives, gray line, great line, big line, such things. And in what way

is it active? That's the verb that goes with it: a lion roars. As you know from the *Midsummer Night Dream*: there is nothing but roaring, and it is the lion. And in what way it is being passively affected. These are the categories, the 10 ways in which anything can be said to be.

The first man, Adam, became a living soul. The last Adam became a life-giving spirit.

The Greek mind explains life out of death, which all the modern physicists do.

The heart speaks, and the heart has its reasons. And it has much better reasons than all the philosophers of the world.

The history of the Greek mentality is a complete story of the human mind. You cannot think one idea and one thought, gentlemen, as a philosopher, and as a circumstance of generalization and universal systematic thinking, which has not been thought in Greece. We cannot be original. We can only be original in patching together different thoughts.

The human mind has, in the Greek period, reached its maturity and a finality that you are very much privileged if you are allowed to work into your mind the importance or the eternity, the perpetuity, the validity of these ways of thinking. We cannot get out of it.

The humanist believes in automatic future. And he doesn't believe that the future can only be created by giving up the past. The doctrine of Christianity is that without death, there is no resurrection. And if you don't give up what you have, you cannot gain access to the future.

The Jews say it's a scandal that a man can say a man can become God, and the Greeks say that it is foolish to say that God could become man. The incarnation is a scandal to both.

The living soul is always greater than he knew yesterday to be.

The logical miracle, there are great minds, in seeming contradiction in every generation renewing the life of our race. The ethical miracle, that although at first they sound impossible and madmen, we finally bow and make room for the current which they create, for the stream of life which they impart. And third, that the universe looks different when we bow ethically to the logical power of these spirits.

The logos remains in evidence through the names of the people through whom the spirit has spoken.

The logos travels through names of mutual and reciprocal validity into the human community, into Our Town. And it travels with regard to the chemicals and the elements of the universe on the wings of concepts.

The minimum is that those who know are considered to be inside. And those who have to ask questions are considered to be outsiders.

The modern man mocks the laws of his conscience. That is, the laws of the person, the conditions under which a man is a person is, however -- and you know it, that this is true, from your own experience, gentlemen -- that the line between death and life runs right through the middle of your own intellectual life.

The natural sciences of the last centuries have neglected Aristotle.

The number 4 has this great merit that it forces you to stay within empirical experience.

The only way, gentlemen, of getting out of nature is to fear God.

The principle of a university is that a student is exposed to teachers who teach the opposite.

The problem of a statesman is to know what next. In other words, to rule a state, you have to know the timing. The problem of timing is the essential political quality. And therefore, philosophers must never be kings.

The problem of philosophy is the question: Can spirit be embodied on this earth?

The real body politic, gentlemen, allows everybody to have a different reaction.

The real difference between a coward and a courageous man is that the coward is frightened in the moment of danger, and runs away. And the courageous man is frightened afterwards, when it doesn't matter anymore.

The real kernel of his doctrine is that people can already in this world live as the wise can live together, in harmony, despite their differences.

The relation of ethics to logos is that the logos comes first. You must listen; otherwise you are a wild animal.

The relation of knowledge and faith is: the treatment of reality as world or as God.

The road of nature is through the senses to a concept. The road of the community is through reciprocity to agreement.

The same man must believe what he knows, and know what he believes.

The seat of philosophy in Greece is the intermission of an athletic contest.

The secret is, gentlemen: if you have ethos, you have a community; if you have physis, you have millions of objects, what you call "nature,"; and you already really say more than we can prove that this is one world. You can say there are many worlds.

The Socratic question, the Platonic idea and the Aristotelian category can remind you of the essential unity of this process by which there came to be first Socrates, then Plato and then Aristotle.

The Sophist sanctifies questioning.

The soul is not born at birth, but the soul comes into you as anticipation of your death.

The state, that is protection against foreign enemies; the Church, that is the setting up of the goals for which we should strive against enemies, despite enemies, where we get direction of life; and then you get the economy, that's the know-how.

The strange thing about humanity is, that you assume that before the man has been declared to be worth killing and worth executing, he has a right to live.

The topic of philosophy is wonderment.

The way from here is from the senses to the concept.

The way into the unique act into the law is the way from ethics into physis.

The way up and the way down are the same way, but they look utterly different."

The where, the when, the how many, the what-action, what does it do?-- and there has been a debate, and still is going on: how many of these final categories exist?

The word precedes the act. And the act begets the law.

The word, in the respect of the ethics of our town, has to be rethought every day because of the mistakes man makes.

The work of Plato, gentlemen, is the attempt to organize the miracles of the human mind that had gone before, into one galaxy. It is like the calendar of the saints of the Church, where all the feats of the first 300 years of the Church are collected, from All Souls, to All Saints, to Christmas, to Easter, to Pentecost.

Theology is the doctrine of the powers that make men speak. Philosophy deals with the things about which we want to speak. And sociology creates the environment within which we speak.

There are three philosophical attitudes: better, which means --how did I call it?-- indispensable criticism, indispensable doubt; best, the creative power of our mind, or of our imagination -- of our hope, of our own; and then you can have in Aristotle the sound judgment about the existing order.

There is a quandary, because Plato is the logos. The city is that part of the logos in which people speak to each other. The universe is that part of the reality, of the universe in which we speak about things, where they don't talk back.

Therefore, since the listening process is part of the word, speech, we can only get together by disarmament.

There's absolutely no reason, gentlemen, for any man to live unless he's unique.

These philosophers represented the way in which these new cities and new foundations tried to find their place, through a decent respect of the opinions of mankind in the universe.

Throw all the books on ethics written in America in the last hundred years into the fire, and they won't be missing, because they are all trying to express ethics in terms of natural knowledge.

Time is experienced the other way around. You experience first the one moment of your own life, and then perhaps your own life. That all time is one has to be created. Has to be believed. It is not natural. It's nonsense to tell you that all time is one. Not an experience. It's a thought. It's just a creation of the mind, an act of will.

To believe in one god is an act which you have to daily perform.

To ask a question means to try to join the group.

To think that a philosopher can be king is exactly the same as thinking that you can know the center of the universe, because then you construe a world

inside of which, by total knowledge, you know everything potentially, what has to be done.

To understand what philosophy really is, you have to know about two different schools of thought.

War is always a religious fact. A really materialistic society could not wage war.

We always experience space as a whole, and then subdivide it into things, into smaller things. First, you wake up and there is this whole space, until you come to an hindrance. And then you can subdivide it into seats in this room, and places, inside. The experience of space is first as one.

We cannot live by agreement. It's nonsense. We must live by contrast.

We have in ourselves an idea of what is best between men; that's called goodness. And we have an idea of what is best in nature; and that's called truth. And we have an idea what's good in both; and that's called beauty. And that is the idea of Plato's goodness, truth and beauty.

We have to eat. So we are part of physis. And the earth is to be respected, so it's part of ethics. And therefore the lines are constantly shifting between ethics and physis.

Well, I would go so far to say that you are full concrete, you are not a concept. You are concrete. So the complete concrete cannot be covered or explained by a concept. A concept always takes some generalization. You can only conceive of something if you abstract from its specific thing and put it into some class. You have to classify it. And when I begin to classify you, I do you wrong. You are quite unique, Sir. You are a human being, but I haven't said very much if I say you are a human being. And your wife can't do anything with a human being. She can only do something with you. We marry one person.

What is behind you, you cannot see; but you see what is before you.

What is truth? That which is valid whether I like it or not.

What we treat as object, and what we treat as vocal, as "he" or "she," is the perpetual decision which we make about the purpose, the destiny of the universe.

What you can tell all the people, gentlemen, isn't worth telling.

When a man writes about another man, he goes and looks up his dates and learns them by heart. Otherwise you can't know anything about the man.

When a word can be held against you because you have said it, then you are born.

When you philosophize, you use a Greek term. When you theologize, you use a Latin term. When you speak idiomatically at home, you use the Anglo-Saxon term.

When you speak, you decide over all your common denominators. And your common denominators are your religion.

When you treat everything as nature, you treat the present as an image of the past. When you, however, have the fear of the Lord in your bones, and you say, "I'm a creature," then you treat the past as an image of your own present, and your own future.

Whenever you speak to a person, he is pardoned.

Where philosophy does play around with the gods in Heaven, in the sky over a city, of a local community, there still is the cult of friendship.

Where you have only the people, you have primitive life. Where you have the public, you have reflection. Where you have only the public, you have tyranny.

Where you love, you know.

Who says something first is always leading on. And who hears something second is always following.

You and I keep Socrates alive. And therefore, we deny that he's mortal.

You become a Christian as long as the old is not better than the new in your judgment, and the new is not better than the old, by itself.

You can criticize a thing if you belong to it, and have done it.

You can only ask as long as you think there is somebody who knows. A question only makes sense if there is a pre-established answer, which this man doesn't know, but which all the others know.

You can only judge any artistic or mental performance, after you have been through the whole of it.

You have to be in love to speak great truth.

You have to contain today an element of Socrates, an element of Plato and Aristotle inside yourself if you want to philosophize.

You have to do everything as though it has never been done before.

You have to have enmity in order to have life.

You must look at this history of Greek philosophy perhaps better as a history of Greek philosophers. And the philosophers were bold pioneers in action. And they were the wonders of the age.

You speak to somebody about something. You can define something. You can never define somebody.

Your mind is, after all, a womb of chastity and fruitfulness, or it is nothing.

CONFESSIONS

2

To be sensuously excited is not bad, gentlemen, but to be not excited enough to go home with this girl -- that's cruelty. That's staring at things that must not be looked at. That's obscenity.

I have several periods in my life had this great fortune of really living with another person so that we could at long distance still know that the other person was living in exactly the same rhythm. These are very rare periods, even with your own wife, that you are in such full harmony that over long distances you respond, and you act, and you correspond over 3,000 miles of water as though you were one body.

A young Dartmouth boy got married. His mother, one of these possessive, wonderful mothers, all-loving, all-powerful, omnipotent. She built a little tiny apartment on top of the parents' cottage, and forced this daughter-in-law, who came from abroad, to live with them. Well, the poor girl, for a fortnight after the wedding day, had gray hair. I would get gray hair, too, in such a condition.

3

I have written things in their cleverness at your age, or a little later, which I hardly can understand now, because they are so subtle. They are so intricate. I express myself today much simpler. And the truth is not so angular, and so conceited, and so circumscribed or circumventing, I should more say, the point.

My dear people, this morning in order to comfort myself for this meeting here, I read Plato. Well, I have read him now for exactly 53 years. And it's as though I never had read him. It's all totally new.

If I, however, write an original book, gentlemen, I invoke certainly the spirit that enables me to think in the line and the great tradition of truth. Any man who wants to sell the truth must be aware that for thousands of years people have tried to tell the truth. And I hope to be read by people who also are eager to know the truth. If I write a book, I hope that it will be still read in 100 years, at least. And I don't care whether you read it, because I don't think that you are critics of the truth. But I do care that somebody might read it a hundred years from now who is as anxious to know the truth as I am.

A man who writes an original book cannot turn to any teacher, gentlemen. If I write -- I am just publishing a big book in several volumes -- well, since I oppose, transcend and reject many of the teachings which I have received, in this book, I cannot invoke these carnal authorities, the professor in Harvard or the people who distribute the Nobel Prize. What do I give for these Nobel Prize people? I think they are very stupid. That's not very agreeable to me. I would like to be in cahoots with them. But I can't. I think they are wrong. So whom can I invoke?

I'm quite excited: a young woman in our acquaintance here in town, in Hanover went to see the doctor. The doctor took her and said, "You are schizophrenic" -- "She is schizophrenic; send her to Boston." The husband doesn't know anything about it. Everybody is frantic. She has disappeared. Now I think it's a terrible situation. Something that must not be. The husband doesn't think his wife is sick. But of course in America, the doctors are the high priests today. They can do as they please, and he bows to the larger authority. I think he is wrong. I think he should run after this doctor, shoot him, and get his wife back. That has happened two days ago. It's very exciting, gentlemen. Very terrifying.

My awakening to philosophy was possible because we had a wonderful group of friends who all of us became something in our own right. And we left the material world all embarking on this great adventure of new truth. And one thing that will always stay with me, and I mean for what I will be known, is that I have embarked on certain human relations by correspondence and by publication, together with others, which are highly original. I have published one series of books with a Catholic priest, another with a great Jewish scholar and devoted Jew, and a third with a worker.

4

And I'm still a member of the department of philosophy here to this day. That comes all from Homer, because Homer set apart the Greek language from any other language in the world.

I had to play cards in the trenches of the First World War for years, because we had wet feet, and we couldn't get out. And there was no light, except a candle. And it's a very, very bad business, to play cards. Ruins your character. You have a sour taste afterwards in your mouth.

Please don't smoke, gentlemen. It's too hard on my throat. I shall plead just partial, I mean. I'm terribly sensitive at this moment with my throat. So I should be very grateful if you wouldn't smoke.

I came at the age of 45 to this country, gentlemen. It's quite a shock when people then suddenly do not pronounce your first name as you have heard

it pronounced for 45 years at home, because even a first name, as you know, is pronounced in another language very differently. It isn't Peter when you go to France. It's Pierre. So you wake up one day, and you have lost your name. That is a shock, because your own name is the one religious foundation on which your soul rests. If your name is denied you, you can just as well be shipped to a concentration camp, where they took away all names, and made people into numbers, and then gassed them, because they had ceased to be human beings.

My first independent book was published in a publishing firm which we founded for by this very name, Patmos publishing firm, because we wanted to say that the end of the old Europe had happened after the First World War. And that's a very incisive name in my own life. Patmos.

When I was in the First World War, I wrote a pamphlet - I never published it, I would have been arrested -- "Soldiers of All Countries, Unite." And I wanted to unite against the profiteers at home. We were disgusted with our people at home. And so were the French disgusted with their peoples at home. But we people in the trenches, we loved each other. And we didn't hate each other. That's only an idea of ladies at home that soldiers hate. No soldier hates. Newspapermen hate. And people at home hate. Perhaps women's clubs hate soldiers in war. No soldier who's a good soldier ever hates his enemy. It's unknown. He has respect for his enemy. And he feels a tragedy that he should fight such a good man.

And I think I have been a good soldier, and I have been a soldier a very long time. I have been in uniform for six years.

5

I am a philosopher, and I know what philosophy can and what it cannot do. It cannot replace living. It's a second impression. It's a correction of our impressions and not more.

But nobody wants to serve truth in this country. They want serve their career, or a Ph.D., -- that's not truth, gentlemen. Because for your Ph.D. you carefully write only what your professor will admit. I have run into this all my life, gentlemen. My first book when I was to be a professor, the faculty turned me down and said I couldn't print the book, because it wasn't scientific. So I printed it just the same. And they made me a professor, just the same.

And yet, without the emotions of Shakespeare, the sacrifices for the noble life, the perishing of Romeo and Juliet under the law of the feud of their houses, you know nothing about love, absolutely nothing.

Today I think the time is coming where we must have one world in which there cannot even be war. So we already are launching into this adventure, because we can no longer name the last two wars.

6

But any man who is really impressed by a great event, then wants to have some swan song, wants to have something declining.

They sell sperm. That is, they transfer literally the experience of bulls to humanity. That's going on in this country. It's not forbidden. I would expel these people. I would ship them across the ocean. Send them to Russia. It would be better in love affairs.

We are destroying constantly life because we do not go from our inner experience to the outer world. But we allow us to be more included in the natural principles of chemistry.

And very wantonly, just because the air marshal thought it was a wonderful proposition to bomb Dresden -- we are held up among Russians and among the satellite states every day over the radio as barbarians, because Dresden was perfectly wantonly, without any usefulness for the war effort, destroyed by the Royal Air Force, and the Americans later on. Very interesting, it's now admitted that the strategical bombing chose the wrong targets. It didn't take the bridges and it didn't take the railroads, which some reasonable people tried to suggest in '43, but all the targets that were just conspicuous, that were big.

7

Friendship is limited. If you try to make friends with everybody, you can't be friends with anybody. But that's a modern gospel that you can make friends with two billion people on this globe. Don't try it.

God is a power that is present at this moment in this classroom. If God is omnipresent, I cannot blaspheme. And I hope I do not blaspheme. I am serious. I am aware of the fact that even our playful classroom here is under His augury.

Or you write a book. You begin in 1956 to plan this book. You can only publish it in 1963. Gentlemen, what keeps you going during these seven years? All these seven years everybody thinks you are a fool. You cannot prove to anybody that the book will be a success. The people think you should invest in something better than your own manuscript. You destroy

your career, perhaps, because you have to write this book. Now, the power that keeps you alive in these seven years, that's your divinity.

We speak of God as we must speak of Him, or we shouldn't speak of Him at all. There's no embellishment about: God's right finger is pointing towards you, or we shouldn't speak at all.

God is not a supreme being. It's a nonsensical expression. I've written a whole book on this. And my paper, which I gave you, contains the reasons why it is not a good idea to call God "the supreme being," because "being" is just a word good for the nursery. It is not for serious people - call anything "being."

A psalm is necessary for my soul. A poem is a delight for my mind. That's a great difference. In a psalm, I find myself - gentlemen, it's not my business in this course, but perhaps I simply shall define what I mean by this. Very simple, gentlemen. In a prayer the man who prays, recognizes himself. If you say "Father," you know that you are a son. If you say "Brother," you know that you are a brother. A sister is only a sister as long as there is a brother, for example. If St. Francis prays "O Brother Sun, and Sister Moon," that is for Francis important. That's why we have to pray.

This country has not been able to pray for the end of this war, and there is no peace in the world to this day. And this is the curse all over the world, gentlemen that the two world wars ended without prayer. They have not ended, yet. They are still there in the hearts of men.

The Egyptians to this day are pre-philosophical. They cannot generalize Nile water by putting it one category with other water. It's just is a thing by itself. And I mean this. I have seen it with my own eyes. I have talked to these men. I have tried to persuade them to drink the water of the Chicago House in Luxor. And they laughed at us, and said we were just these barbaric fools. We didn't know the qualities of Nile water. Nile water is just not water.

8

The only person serious in Hamlet is the poet, Shakespeare.

I have all my life, I am now nearing seventy, gentlemen, the only question I have to ask from my environment is: Heavens! not to stimulate me. I am stimulated enough.

Have you ever met this problem of meeting divorces -- and the husband and the wife in the same room? Or to talk about the sacraments with the divorced couple? Or with one partner, what you believe in, the sacrament of marriage. You can't tell them, you better keep quiet.

Every Sunday when I go to church -- I preached last Sunday in our church - it is quite a pain in the neck, because you are not sure that this is the place where the spirit today lives.

I read a letter in church last Sunday. Since you are a pre-med student, I'd better give this to you, where I say the scientists today lose their heads, totally. They won't wonder anymore. They say that they are only scientists, these doctors. And they kill their patients.

If philosophy has any future, it will have the future of criticizing science, of saying that science is only possible by scientists, and scientists are people who still have a sense of wonder, and therefore you cannot streamline men, and you cannot buy men, and you cannot have science through money. And then I read such statements that in twenty years we can harness atomic energy economically, I hope that this will break down, gentlemen. I do not think that you can predict for twenty years any such thing.

We once founded a magazine which is now very famous in hindsight. And we said it should not last more than four years, which it did. And then we had spent our energy and our faith, and we had said what we wanted to say, and that was it.

9

I mean, because you treated Germany as dead matter, the reeducation of Germany backfired totally. And every American whom I talk to now, quite wrongly by the way, even exaggeratedly, is ashamed of this attempt to reeducate Germany within five years. And now every American tries to forget it, because they treated the Germans as just so much dead objects, dead matter.

Author of one book is enough. Author of one sentence is enough. It can make you immortal.

Religion is nothing nice, is nothing peaceful. It certainly is not for the peace of mind, or the peace of soul as modern bestsellers try to make you believe. But it is worship. And the service of God is a very severe service, gentlemen. And your God demands sacrifices from you.

Now against this, Heraclitus stands up, and therefore I think he wrote against him, under the impact of this terrible danger, that there would develop a philosophic community, which would simply criticize the whole political world as insufficient; therefore would undermine morale.

And anybody who is out for the truth, gentlemen, must of course try to find some such foothold in the eternal, in the everlasting, in the unchanging, in the outside-space-and-time. Every one of us, I included, are always trying to persuade myself that I do not fall for the transient, for the mortal, for the corrupt, for the momentary, or the purely parochial. Not one of us want to be provincial, gentlemen, but we all are.

It was divided into three parts: the Prologue, the Way of Truth, the Way of Opinion." And I have done the same now. I have just published two volumes of a sociology in German. And in my first volume, I deal with the illusions of the space-thinker. And then in the second volume, I try to tell my truth in terms of time-thinking.

And so I feel very strongly for this man, Parmenides, in this sense that I also have two volumes. *The Way of Opinion* is my first volume, and *The Way of Truth* is my second volume. And the way of opinion is in my case the ephemeral way of momentary sensation, stimuli, impressions, and news; and the way of truth to me is the man who is able to represent three generations in his thinking, and has his father and his child in mind just as much as himself.

I never forget when I was standing in The Wigwam -- what's it called? The Indian Bowl? In the Indian Bowl -- at that time, it wasn't called the Indian Bowl. It was before its first bankruptcy, and it was called The Wigwam. And there was the war announced under Mr. Forestal's secretaryship between Russia and us. And I was just sipping a cup of coffee. And next to me the student of Dartmouth elaborated on the fact that now there would be war. And I said to him with a very quiet tone, "There will be no war." And I was a leper to him at that very moment. At that time, you had to say on the Dartmouth campus that there would be war. Today everybody has to say the Americans will not be involved. Three months from now, they will be involved.

On September 4th, 1939, I have heard the president of the United States, Franklin D. Roosevelt, say over the radio, "There shall be no blackout of peace in America." And five months before, he had said to a friend of mine that this time, when the European nations went to war, the United States would have to go into this war within six months.

That's why Jesus sided with the culprits, because the district-attorney wisdom He had anyway. He was innocent. But if He was also on the side of the culprits, He represented the whole truth of human community life.

Who has climbed a mountain? I suppose you all have. Gentlemen, some of you will admit that the way down sometimes is much more disagreeable than the way up. And if you only consider the time it takes to climb a

mountain, you are utterly wrong. It is just as much a problem to come down without sore feet.

10

We live exactly in 1928, gentlemen, today again in this same fools' paradise, that all the old laws of the ages are abolished, waste is better than saving, death is abolished, madness is abolished. And so the country is exactly today as you know, in 1956, again in this wonderful coma that the laws of the city have been abolished in favor of some philosophical trick by which you can expect a pay raise every year, automatically. There will be no crisis. There will be no war. If there is a war, the little schoolteacher of America will lift her finger and say, "That's very bad, very nasty," and you will vote for a government that promises you elimination of all hardship, of all sacrifices.

Since I'm always been an arch-reactionary in political thinking I have never understood how all the students in the whole world always have this brazenness to say that their reason is excellent. But the reason of all the legislators is just arbitrary.

Therefore I can only be a citizen of the world. And "polis" and "cosmos" coincide in the word "cosmopolitan."

If you can't risk being murdered under the laws of the city, you are not a good citizen.

I have written in a questionnaire sent out by a philosophers' association in Yale. And we had to make a very brief statement of what we wanted to say. And I said, "We live today again in the age of the sophists." And they printed this and said to me they were very much startled, but obviously it was true.

I never think it is worth a man's dignity and a man's mind to have much dealings.

If you want to serve up in a new community, never ask questions. Always claim that you know all -- how it is done. You have to show that you are one of them.

I am not against asking questions, but I'm asking for the very strict weeding of the questions.

I told you perhaps that this sentence of *The Criton*, in which he says this, is the motto of my first book which I wrote as a young man, my book on the basis of which I made my whole career, 1914. It just quotes *The Criton*. You strike out any number of questions once you say the law has to be obeyed. And especially when it would be to my advantage to disobey it, then you have to obey it. You can perhaps disobey the law, if it is to somebody else's -- to your friends' advantage to disobey it. But you cannot when it is your own.

I don't see why I should give you this as toilet paper. Why don't you read it? It's hopeless. I know nothing of the assigned readings, gentlemen. I treat you as grownup people. But I thought that if I give you a text which is not even published, yet, you will be curious enough to read these few pages. So bring it back next time. I want to collect them again. They are precious to me, if they aren't precious to you.

Philosophy must never be a bestseller. If it is, it has ceased to be philosophy.

I once was asked this question by a famous theologian, by Karl Barth, if 2 and 2 is always 4. And I said, "No, it isn't. It can be 5, or 7, or 3 in real life." And he said, "How come?" Well, he had this problem that five people were marching through the desert. And they had only four bottles of water. And one bottle was just sufficient to save a man's life, so that he could make the exit from the desert. It was so hot and -- all our assumption lies in his question. And it's the diabolical, real Sophist's problem, like Achilles and the tortoise. And he said, "Now, what do these people have morally to do? Five men, all doomed if they can't drink water. And four of them have a bottle. And the fifth has none. And who gets the water, and how do they get out?"

I've made it a law in my whole life, gentlemen: I will not criticize an institution of which I have not been a member. I can here criticize a college and the university, because I have been a full-fledged member of it, but not otherwise, because I don't know what it is. You can criticize a thing if you belong to it, and have done it.

I'm very critical, as you know, of the city. But I'm under scrutiny myself, too.

11

Philosophy is much more a companion of life than an interpretation of life that holds water. You have to shift. I suppose any man who lives today, from now on will have several philosophies at his disposal. Because his despair will come from various directions.

I have seen this coming. America delays this. You are still all for small nations. You are even for Egypt, which is not a nation. But you think everywhere there exist nations. It's just an absolute, atrocious idea. Only in America you don't believe it. You have wiped out all the American nations. There you have no feeling.

I have lectured in Budapest as a professor. And I was very much impressed with this - when that was destroyed now, the national museum of Budapest, I knew that was the bullet into the heart of the nation.

I have cooperated at an American People's Encyclopedia coming out in Chicago, gentlemen, in which the Catholic readers are so anxiously catered to by the editors that abortion and all such things, or homosexuality -- these catchwords couldn't appear in this encyclopedia. My own articles have been dissected and revamped. Anything disagreeable to any reader cannot be printed in this People's American Encyclopedia. So it cannot contain the truth.

Well, that's my business, gentlemen. I am a philosopher. So if I am not against the trend, I sin, I am a criminal. That's what I have taken an oath of as a doctor, to tell the truth against the trend.

I think it's a very good definition of conservatism, if you do not see left and right as opposites, as you think, like a tug-of-war, one saying, "Go forward," and the other saying "Go backward."

And as Robert Frost said, "I couldn't afford to be a revolutionary in my youth, because then I would have had to be a reactionary in my old age, and I was afraid that that will happen". You understand. So that is why Robert Frost is a conservative. That is, he wants to conserve the continuity, despite the trend.

In itself, a parochial group does not deserve to be spared conquest.

And any group gentlemen, that separates itself from the tree of the whole human race has to be wiped out. It has been wiped out, that's the story of mankind.

With some spanking, you would know how hard it is to live. But you never are spanked.

If he was sold to any maxim like eugenics, or mercy-killing, I wouldn't vote for him. Heaven forbid that we ever get a vegetarian president! But you understand.

And therefore I think the definition of a nation -- I have given this in a work called the *Autobiography of Western Man* -- is very important, gentlemen. What has been sanctified in the law of nations and in the treatment of nations as a nation is a part of the history of the church, of Christianity.

I get my news of course from my homeland, from Germany, and I get it from Switzerland. And I get it from England, by the way, accidentally, too. All Europe is in an uproar. But of course, these people are never mentioning that these people are rebels. They are the legitimate citizens of Hungary and the legitimate government.

I have a friend from Germany, Count Moltke, who went '44 to Constantinople, at the risk of his life, which was then in the German orbit, trying to see Americans to tell them that there was still a chance to keep the Russians out of if they only would land there in the East. And then they could own the whole of Europe. Of course, he wouldn't get through. The hatred was far too much to listen to such an argument.

(*Did you say Mr. Kadar is a traitor to Hungary?*) Oh, my dear man. You don't know how I feel about this word. They just published three days ago in Germany two open letters of mine about this term "treason." I still haven't heard of the reaction, but it's quite a document.

You know, treason has occupied my own mind for the last 35 years very deeply. And -- since 1918 -- how long is this? -- it's nearly forty years, isn't it? - and at this moment in Germany are two little volumes in circulation and have been sold out like hot potatoes on treason. And they have lumped together all people, who have ever been suspected of treason in the last thirty years, which is quite a number, in all countries of Europe.

12

Now gentlemen, anybody who wants to bear fruit in the community must not think on the same themes on which these mass media think. You must be more fruitful. If you think how much time you waste by talking about things you cannot change, wouldn't it be much more useful if you would begin to think something which starts a new trend of thought? And a fruitful one, and a positive one.

We have now betrayed the Hungarians, because we come eleven years too late. In 1945, we couldn't get anybody to say that Europe hadn't been delivered at all. It had just been handed over to the Russians. That's all we did. And now we complain.

Well, it was the topic of conversation after 1918, and nobody wanted to discuss such a serious thing, and as you know when Bill Mitchell tried to tell the American people that they weren't through with the First World War, he was court-martialed. And I think if more people had been court-martialed, we would be better off. I mean, because there would be genuine martyrs.

This is the bitter lesson, gentlemen. We have totalitarianism on both sides of the globe today. It is much milder here. It's an effete conformism, gentlemen, but if you don't talk like the stock exchange, you're just out of luck here in this country. Even the president of this United States kowtows to the stock exchange.

And there's a great poem in German by the greatest German poet of the 19th century, Hölderlin, which he called "The Archipelago." Now "pelagos" is the Greek word for "sea." And "archi-" -- I have not to translate it, that just means "arch."

If you take Heidelberg, of which even you have heard, and Leipzig and Prague, and Vienna and Innsbruck and Padua and Perugia and Bologna and Paris and Bordeaux and Cambridge and Oxford, this map, in the Middle Ages, drawn between 1200 and 1600 or 1650 by and large, corresponds very exactly on the continent to these island philosophers, who had the ocean instead of the railroad.

And we are again Hanover. And here is no mental dynasty. But there was.

It's a necessary thing, but if 300 people teach the same thing, glorious subject as it is, in the same house, every one of them thinks of himself as a little smaller.

You have to coin a new language today. We are working on this. And that has been my problem all my life. I grew up like you with the naive idea that one thinks in political terms, and one thinks in religious terms. And then one masters the economy. Now this is impossible.

What the moon is for, science doesn't tell you at all. I know more about the meaning of the firmament when I at night look up at the stars and admire them.

You cannot exclude a man from the airspace over your own land. But I assure you, when I grew up, all the lawyers in the world decided that you could. You could forbid an airplane to fly over your heads.

I had a lunch with one of you just now, and he asked me how to study theology. Well, I think the answer is, you can't today, because today the ministry of the Word is against the economy of the world. And to be a minister within a state or within a church is a very minor matter compared to this great question: what has anybody still to say when all the wheels are spinning all over the world as though we were just one big machinery. Where machines hum, there is nothing to say. They are too loud. You can't speak in a factory. They're too loud. They're performing.

I have sinned because I didn't give you a break. And I'm very sorry for this. I intended to. I will not repeat this onslaught on your health.

It is not an objective fact itself, to use the universe as something objectively given. My protest against this is that this is not so. Anybody who speaks of the universe therefore says, "I can deny the living soul around me," he denies God. And the other who affirms God may deny the laws of the universe, of nature. Both is impossible.

Gentlemen, life consists of breathing out and breathing in. It consists of constantly shifting between treating the outer world as object and as subject. There is no other way of living, gentlemen. In any one moment, here I speak to you I treat you as fellow creatures.

But anybody in love knows exactly what I mean, because the first thing a lover says is that he feels he is not sufficiently alive, and he cannot compete with his sweetheart with regard to her loveliness. He doesn't deserve to be loved. I challenge anybody that he cannot be in love if he doesn't admit that he doesn't deserve to be loved.

13

I have written a pamphlet, "*A Classic and a Founder*," in trying to distinguish the role played in any movement between these two phases of life. I treat there the founder of physics and the classic of physics. The classic of physics is Michael Faraday. And the founder of physics is Paracelsus. You don't know anything about Paracelsus. You know very little of Faraday, but you swear by Mr. Einstein.

And therefore, I want you to understand that in God's eyes, in our maker's eyes, these people who don't have success are just as much loved by Him, as much His children, perhaps even more so than the ones He allows to reach the goal. And if they were not greater souls, they wouldn't have stood the agony of perishing and of missing out in the eyes of the world. And they probably reached their goal inwardly. And I think in the eyes of God -- in the eyes of His faithful, they deserve a niche.

I've written a whole book on this, *The Multiformity of Man* -- some may know it -- in which I've tried to show that 2 is not just 1 and 1. It has a quality of its own; 3 has a quality of its own; 4, 7, 9. You laugh at this. Today, it is considered a superstition that there are nine gifts of the Holy Spirit, the Church has always considered seven sacred, like the Jews, with the seven-day Sabbath, which has very profound reasons that it should be seven days. And you laugh, and call "superstition" the quality which the ancients felt to be in the various numbers.

Now obviously, the divine majesty, who has created the world before we were, who lives at this moment, gentlemen, who is to be at the end of the world accomplished, will use us as His instrument in the process, cannot be had in one breath. You have to allow yourself time, before you are aware of the divine majesty. It's just disrespectful to deny the Trinity, and to speak of God as one which you can have in one concept. God is not a concept. God is more alive than you and I. And He is at least three -- what you think of three different people: the founder of your race, perhaps; your best-loved contemporary, that's your wife; and the final product, the last man. They together may give you an idea who God is. That's a minimum.

The reality is illogical. It is translogical.

14

When a man writes about another man, he goes and looks up his dates and learns them by heart. Otherwise you can't know anything about the man.

I had to deal in my *Sociology* which just appeared with the problem of the Freudians, for example. And I say that there should be in every generation a man like Sigmund Freud, or like Karl Marx, or like Plato -- he is much more important than the doctrine of Freudianism, because it is more important that in every generation a new doctrine can be proclaimed.

God is not a fact, gentlemen. It's a power that makes you say something new. That's something quite different. That's the best I can tell you about what we know of God.

I have written a whole book, *The Multiformity of Man*, to say that if you do not take the salesmen and the engineers, the inventor in the business of industry, you'll never understand industry. Industry is not management and labor. It's sales, as well as inventions, innovations, technological change, which is neither labor nor management, but grows in another potato field. And there again I have made the -- who knows *The Multiformity*? Some of you must have read it. Well, it's just another attempt to be a Pythagorean. That is, not to deal with anything worldly, with fewer instances than at least four. Only when I take four different points am I sure that I am not forcing

the issue by my little logic here, up here, by the play of my mind. The outer world, gentlemen, is not logical, but has to be experienced in its vastness, and four is the protection.

I can't go into the whole theology of this, but I only warn you: don't poke fun at the Pythagoreans, and don't poke fun at the Trinity. As long as you poke fun at it, you don't know even the problem that has given rise to both statements. These both statements come from a real experience. And your statements comes from a silly reaction of a schoolboy who learns figures in arithmetic.

You have John the Baptist, we have the Lord, and the Apostles. Without this, there is no revelation possible. Jesus alone can't do it.

And yet it is constant transformation. He is every ten years a new man in order to be the same. The motto in my own book sign reads, "*Mutabor tamen manebo.*" That means "I shall be changed, and for this very reason, I shall remain the same."

You must meet your wife after the silver wedding as though you had never seen her before. If you can do this, you can say that you really have loved your wife. If you say after 25 years, "I know her by heart," you'd better get a divorce.

It is very hard for me today -- you may be different -- but for me to be patient with Plato's utopia. I think his utopia, his polity and so are terrible. I want to tell you frankly that I couldn't live one day in the Platonic universe, and it's a terrible utopia.

15

Oh, my dear people. Most gods to whom you pray are incorporated and very limited indeed. You are quite sure that they do not hear or see you outside Sundays from 11 to 12. Very few people believe in God Almighty. Most people believe in God from 10 to 11, or from 11 to 12 as the case is -- for the Catholics at 9. That's limited. That's incorporated.

Gentlemen, marriage is not nice. I prefer the bridegroom who has a splitting headache on his wedding day to the boy who goes into the wedding dancing. A wedding is too serious. That's bad as a funeral. I mean it. I prefer a man who sweats agonies on his wedding day than to the man who thinks it's all wonderful. That isn't so simple, gentlemen. Your mother-in-law isn't wonderful, let alone the father-in-law.

But I don't care for the sun, to tell you the truth. I care for my own life, and I hope you do, too. And to have to die is a very serious business. It only happens once. And it isn't helped by saying that all men must die.

Jesus teaches something quite different. Jesus has not taught people how to die. But he has taught us that we die fruitfully. The meaning of death He has revealed, not the circumstances.

I know all the riddles of the universe, you know the psalm: "If I go to the end of the earth," -- you know the psalm? Which psalm is it? "If I take wings of the morning, and flew to the ends of the earth, and hid in the depths of the sea, what would it help me? God will still find me out."

Our monks, gentlemen, have a combination of three vows: chastity, obedience and poverty. Now poverty comes from the Greek source. Chastity comes very much from India. And obedience comes from Judaism. And our three vows are a very interesting combination of three influences, three streams. But poverty is already here in Plato.

And I won't prophesy wrongly that in 50 years it would be impossible in this country to have this cabinet which we have today. It would be impossible, because the people would not stand for this wealth on the top. Because then you get such creatures as Mr. Stevens, God bless him. Yes, and all that is expected for those who are to live in bliss. He even uses this same expression.

If any event, any tragedy in history is rightly understood, understanding means it must not be repeated.

16

If you are a spiritualist -- I mean, a Christian, who believes in the fact that the word creates, that the word is creative, you know very well that you cannot perceive the sun or the moon -- there is chaos with you, before you have given these things names, before you have looked out of the window together with your fellow man.

The Crucifixion was atrocious, horrid. The blood of Christ is not beautiful, and His sweat, and His tears. They are horrifying.

Christ has already come, and He'll come again. That is, you all only repeat by expectation what your heart has already been shaken up by: the horrors of the judgment of the human race for its crookedness, for its wickedness, for its hardness, for its obstinacy, to see God come down to earth, that we don't wish to see that.

If you think of the most common prayer of Christianity, you will understand that if there wasn't this invocation, "Our Father," there would be no prayer. It is perfectly enough for a man to say in an agony "Our Father," or "for Christ's sake" - that's a full prayer. All the rest is just execution of a minor character.

You can speak to God, and you cannot mention Him. You can be silent. But you cannot speak in bull sessions about the existence of God. That's just funny. And it is insane. And it leads nowhere, has absolutely no meaning, this discussion about God, because any discussion about God has already made the decision that He doesn't listen in.

17

If you get a murderer, your reaction is: "God forbid that I should ever be found in this situation." So a crime creates an ethical reaction in every healthy person, that you don't want to be found in the same predicament.

Gentlemen, I once was in a difficult position in the army in the First World War. It was in the Battle of the Somme. And I suddenly got the report that my youngest officer - he was only 18 years old and an ensign -- had been found sleeping on guard. You know you are spelled every two hours on military guard. Battle was raging, and so of course it was a very terrible crime. And under the penal code of any army, a man who is found sleeping on guard has to be shot. At least he has to be court-martialed. And he certainly would, as an officer, be immediately degraded, lose his qualities. So life and honor both were at stake with this man. And he came before me to report his case, because he had been reported before, with a helmet on, and all the bandoleer, and everything -- as we say, in full glory -- battle dress -- glory. Dirty, it was. It was November. It was a very hard time for everybody. And here was this boy. And his whole future was at stake. And if I had acted out my simple military duty, he would have been ruined for life. On the other hand, gentlemen, it was serious business, and something very drastic had to happen. I couldn't let this pass. And I couldn't say, "I shall use" -- I couldn't say an indicative sentence, as you would think, from the morality of your little schoolhouse teacher: a sermon would do. No sermon could make up for his crime, because he had let down, after all, the army in a battle. Well, what did I do on the battlefield of the Somme in 1916? Gentlemen, I slapped this man as heartily as I could into his face. And there was the staff sergeant, and there were several men. And they saw it. And that was his redemption. And I decided that by slapping him in the face, I treated him as a boy. He was 18, after all, and you can treat such a man as a boy. And therefore I declared him simply not to have been of age at that moment, of his action. And everybody was very happy. Seven years later, the boy brought me his wife and said, "Here is the man who saved my life," to her. ... My slapping this boy in the face is such an example of freedom, because it

was nowhere in the context of any martial law, or civil law, that there was this response possible to such a serious action.

I once challenged another student in the University of Heidelberg to a duel. I went to a very fine man. His father was prime minister of one of the German states, and so he was quite high up in the ranks of authority and loyalty and good behavior. And he had just been made baronet, and was quite proud of the new title of "Baron," or "Freiherr." And I asked him to be my second. You know, you have to send to the other fellow whom you challenge a man, and he is in your stead, you can't see him yourself, and he has to organize the conditions of the battle. And so he said, "Well," -- I said, "Would you do this?" And he said, "Yes." And then after everything was settled, before leaving the room, he said, "Well, you have studied the law -- he was a medical student - "so you tell me, that's punishable under the law, is it not? It's an infraction," because duels were forbidden officially in the penal code. And I said, "Yes, it is punishable." And he said, "It doesn't make any difference to me, but I still wanted to know."

18

It's the Anglo-Saxon diabolical devil -- the temptation to think that the rules of behavior, of moral behavior can be learned by heart, and you can learn the penal code, or as you can learn the families of phylloxera or of lizards.

Any word in our civilized language -- in French, German, English, Italian -- has three forms: Greek, Latin, and native. And it is only digested when you have it in all three forms. That's very strange. Why that is so, is a long story. I've written a whole book on this topic, that to digest a process in the world outside, it takes the native approach, which is the homely one, the familiar one, the low-brow one; and it takes the high-brow, the religious one, which comes from the Christian Church, through the ages usually in Latin like "nature"; and then we found a special science like physics, when we use a Greek term.

In my *Christian Future*, I have expressed it in a simple way: God re-thinks His creation every day in the light of the fate of His children. And when we make terrible mistakes, He allows us to find a new way. That's called "the remission of sins." And after your parents have seen that you can't go to college, for example, they allow you to become a carpenter, because they rethink their prejudices from love of you. The same is done by God. Our creator always has still a way out. Here, we haven't made peace for 10 years, but that He will not perhaps find a way in which He will allow us to come to terms with the world.

All speech, gentlemen, leads to disarmament. And all sensuous experience leads to armament. That's why the term "Moral Re-Armament" is an idiotic term, of the Coles Group, of the Buchmanites, of the Oxford Group. You have to disarm between people. Not arm.

Therefore, anybody with whom you live must remain beyond your comprehension. Because otherwise it wouldn't be worth living with them.

As soon as I go behind you, begin to analyze you, you become an object. And we are estranged, because you must be afraid of me. I may now like the Nazis, or the Fascists, or the Communists -- I may now look for all your weaknesses, and I may try to exploit them. I may play on any one of your objective, natural qualities. And we have ceased to trust each other.

We are not standing on our feet mentally, intellectually, and in our existence as being. But we are hanging through our reason in an earth, in a soil. Because here is the nourishment which we receive in these brain cells. But we are free with our limbs, and our whole body to go into the world and create something new.

19

Hitler, falling under the spell of natural law, said, "Let's have all the collisions. I collect collisions, because that's natural law. Man is an animal." Concentration camps. Forced labor camps. Collision.

I'm serious, gentlemen. This is incredible that Robert Frost can live here on this campus, and here, you are seniors and juniors and you don't know this poem, "A Gift Outright," which made him famous all over America.

I have met these millionaires. I was in Egypt studying and there they came - - I have told you this story -- flying in, and just shooting, shooting, shooting. And the lady sitting in an armored car just looking at her great husband. And that's done -- you do it now, because you can't do it anymore in this country, where we have killed the bull moose, and the wild pigeon, and everybody else.

The Battle of the Bulge, gentlemen, cost me some American friends. We were seated at New Year's party together while these news came in, and this was the one time that the Americans really trembled. There was a shock. It was unexpected. It was a setback, after they already had felt that everything was over. We all were of course terribly grieved. But my friends, who were dear friends by that time ten years, broke with me inside, because they said, "This is a German. Well, who knows? He's one of these wicked peoples." They ascribed to me the Battle of the Bulge. Anything could happen with me, because I came from this cursed country which offered a defeat to the

victorious American armies. It was quite a shock to me, I can assure you. There we were, good friends, in a close company, in a private home. And you just felt that they had to take it out on somebody. So it was me.

Hitler snuffed out, as you know, all these 6 million Jews by giving them a number. And at the end, they had not even their own name. And at that very moment, he felt strong enough to find helpers to extinguish them. As long as they had had their name, I think many of his hangmen would have shuddered by his lawlessness. But first, he flipped them outside society on the dung-heap of nature. And once you deprive a person of his name, and you don't even know that he has a name, he's just a number, you can easily reconcile your conscience, and say, "Oh, it's for the good of country, that these people are wiped out like lice." And that's what he actually did. He said in the beginning, "I shall weed them out like grass -- like weeds. And I shall teach people to look into them the character of weeds."

I have in my long life, coming from a big city with too much blacktop in the streets, had to recover my senses. And I think I have. I now fully understand the necessity of speaking in gender, of the "la forêt," as the French do. It isn't a thing for a Frenchman to call it "la forêt", it is alive. And the sea, the same. What is the sea in English? Which is "she" and which is "it"? How about the sea? Isn't there in English a distinction? Which sea is feminine? No. S-e-a. Sea.

It's 40 years ago I was a soldier in the war. And I was deeply moved, of course, by the conflict. At the front it was, in the second year of the war, I saw the possibility of unifying all the veterans of all the different countries, and make them turn around and face the home warriors, and these journalists, and these home patriots and fight them, instead. Because soldiers at the front are really very much of the same breed as against the ladies at home. And I fumbled around with a literary project. And I had the soldiers and knights and officers of all nations meet in my imagination. The manuscript is still there. And it's something -- it has probably got to be done about it sometime. And the last speech has this as its content. I offer this to you to make you understand the practical importance of this definition of a philosopher as being a city in the nutshell. They had met regularly and discussed the future of the human race. And on All Souls, at the end of the year of the Church, in November, the ecclesiastical year goes to an end. Advent already belongs to the next year of the Church. November 30 is the last day of the Church year. I had one man stand all alone. And he said, "All the others," there were 72, "seem to have relinquished me, have deserted. I am here alone. What does this mean?" And he said, "That's the real triumph, because in this year we have been welded together to such an extent that everyone can now represent the 71 others, too. Everyone has taken over the other nations' viewpoint, and the other nations' character -- so much that he is now empowered to speak for all. And so we have multiplied. Out of 72

individuals there have now come 72 people, who can speak every one of them, for all 72."

(Well, if the philosopher has all the parts of the city within him, what would be the objection to having the philosopher be king?) Too-muchness, too-muchness. He would take away all the freedom from anyone. Nobody could be creative. Since he knows it all, the others would become automatons. Because he knows too much. The grain of seed must fall in the ground and die before it can bear fruit. The philosopher is the grain of seed before it has died. If he rules himself, he can teach. And if then in 72 others his doctrine comes to life, they can found a city. Alexander could conquer the world in the next generation. But Aristotle had no right to rule. That's the difference. The philosopher himself must not rule, because by his own self he would extinguish the spontaneous life, the freedom of all the people he ruled.

But I would like you to understand that the ivory tower is not just negative. It's very easy to dismiss the ivory tower. With *The Symposium*, if you read it, and I like to think that some of you will take to it and read it themselves. In there is mutual admiration. You call a mutual admiration society, gentlemen, but without admiration, life is intolerable. We have to admire each other. That's not negative. We just have to in order to stand each other. If you don't admire each other, you will kill each other.

20

You can see it in music, in our history of music between Mozart, Haydn and Beethoven. That obviously the three together are a greater achievement of the human spirit than any one of these three geniuses by themselves. You can't have the Ninth Symphony without the Jupiter Symphony of Mozart. And yet the Jupiter Symphony of Mozart had nothing to do in itself, it seems, with the Ninth Symphony. This happens in great periods -- you have the same thing in Spenser and Shakespeare and their contemporaries, Ben Jonson, that a number of people are needed to constellate. And the real miracle, obviously, is the constellation. And this is not in our books.

Hindemith said to me -- the famous composer, here in this town - he said to me, very charmingly -- he's a very charming man, you have heard of Hindemith? He has written nothing for the trumpet - he said to me, "I'm up with Mozart. I can write any Mozart sonata myself. I have to write atonal just to keep awake. I go to sleep with Mozart. This is too boring. After 150 years of Mozart, I can't hear it anymore. That's all given away."

I think I am very original, gentlemen. I had many new ideas. But that's why I don't stop to be a philosopher. I'm a sociologist now, because there is still a field where something new can be thought.

Richard Wagner has said of the Ninth Symphony, of the last movement -- who has heard the Ninth Symphony? Good, then we can play with this. I just read in this book on Plato that Goethe expressed his admiration in these words: "When you hear the coming-up of the melody on joy, it is as though God-Father and God-Son had talked to each other before creation, before human language was created, in the depths of their divinity, so primeval is this melody."

All logical conclusions, the logical things are the things that can be foretold: all men are mortals; Socrates is a man; therefore, Socrates must die. That's a typical, logical conclusion. Not one of my lectures, gentlemen, is built this way, as you very well know. Yes, but I represent the logos to you, and not the logic. And the logos is the power of the truth to reach you, gentlemen. And it is not the repetitive process by which you can prove that 2 and 2 is 4. That's logic.

By any argument, I cannot prove the existence of God. If I try, I am a fool. Because God we call that power which is always alive, always ahead of us, never repeats Himself, and therefore if I would try to prove God's existence by argument, I would condemn Him to be dead, and to belong to the past and to be just a thing. And I could talk of God then as "it." So I only obey the orders of God if I treat Him as very much more alive than you and I are. If He is more alive than you and I, I cannot prove him by logical argument, because logical argument is known argument. But He is unknown, gentlemen. Or you don't believe in God, if you don't think that God is still unknown.

To me, Socrates, Plato and Aristotle form one person. That's my trinity, my human trinity. And if you want to understand the divine Trinity, you better study this unity first in Socrates, in Plato and Aristotle, to understand that the Trinity is not a superstition, gentlemen. It is the admirable experience of the universe, that we, poor mortals, cannot have in one moment the whole story. And you could think of a man, like Socrates or Plato or Aristotle, being all three during his lifetime. First, a critic -- and then an idealist, and then a realist. But it is much more merciful for you and me that we have this great right now to rest on the three names -- a boon for us that these three men were good enough to remain separate. If one man had run through the whole gamut, we wouldn't be able to recognize this.

Every great man whose name I have mentioned here, gentlemen, has something to tell you about some niche and nook in your undiscovered corner. You are much richer than you know. You are all sound asleep. Perhaps you never wake up.

I've tried to categorize reality in my book, *The Multiformity of Man*. That's a categorical book. I have tried to discover that all men are either treated as duals, or as singulars, or as plurals, or as infinite.

"Which I arbitrarily call God." That can be written down in this college, and nothing happens. Not the earth, however, gentlemen, shakes when such a thing is said. Because he treats even the "*ens realissimum*," the one great reality of all men and all times as something that he arbitrarily calls God -- that is sophistry. That is *universalia post rem*.

In the year of the Lord 1956, Aristotle's problem of the universal is suddenly the foremost problem of all modern philosophy. After having been dismissed as indifferent, as insoluble, as uninteresting for the last 250 years, suddenly the problem of the universals has become the burning question of botany, of biology, of psychology, as I told you, of psychoanalysis, of Mr. Jung: Is what we live, and what we think necessary? And are the terms which we use necessary? Or are they arbitrary?

21

But gentlemen, any thought has to be conceived, comprehended. All these words mean that you have to take them together in your hand, and hold them up before you and go around them, and see them from many angles and from many sides. And with a book you can only do this if you look at it from the end and from the beginning. And even from the middle. And that's your digestion. And so this minimum wasn't done in this case, I'm sorry to say. The man certainly didn't fulfill the requirement at all.

But this leads to a very central point. I have just published this in my *Sociology: the place of philosophy in life, the seat in life, in Greek tradition*.

No book, gentlemen, of any value is a book that deserves to be read once. If you don't read Hamlet twice, or thrice -- 10 times in your life, you are unable to understand Shakespeare. Hamlet cannot be read once. It cannot. That's the first beginning, to get over the difficulties of what the action is, and who the players are. After you have gotten by this, then you begin to begin just to understand what Hamlet is all about. I have read Homer's *Iliad* perhaps by now 25 times, and *The Odyssey* 26 or 27 times. And so on with everything. And I very often do not understand -- even then. But you have no education, gentlemen, because you have not learned anything the second time.

There are three kinds of books, gentlemen. And this is important for philosophy in any case. There are the books that deserve to be read once, and never again; that are the books to be eliminated. A book that only deserves to be read once could just as well have not been read. It's not important. You can read it for a pastime, or you cannot read it. Then there are books that must be read several times. These are the so-called classics, the good books. Dickens, or Macaulay, or Carlyle, or Robert Frost. And then there are books - - very few -- that must be read always. Like the Bible. And that's the

difference of the Bible and the other books. Not that it is a sacred book. There is nothing sacred. That's just an empty word, gentlemen. But it has to be read always, because most of the time, we aren't up to the occasion. Most of the time, we do not understand the Bible, because we live in such sloth, and sinfulness, and stupidity that we don't understand it. You have to have a pure heart and a clear mind in order to understand the Bible.

If you go to Dartmouth, there is no room for philosophy. We tried to start a philosophical club here two years ago for the students who were majoring in philosophy. And we gave them a very nice room in the library. And I was asked to assist the first meeting. And we discussed it, and I said, "There is a very interesting article here in an American paper. Let's discuss this as a good starting point." Well, we were, I think, 15 men. And I came, and I was the only person who had read the article. So I went home again. Because there is no room for philosophy on this campus. You will do requirements, gentlemen. You will take finals. You do assignments. That's not philosophy.

So I would dismiss even this whole discussion of immortality in the Greek philosophical context as very fruitless. We all do die, gentlemen. I have never understood why people could doubt that we die. Christ had to die in order to rise again from the dead. His crucifixion would just be a joke, if He hadn't died, really. So we are not immortal. We have to die very real. Then we may come to life again, but that's a different story.

When Jesus came and wanted to avoid the pitfalls of Greek philosophy, He was not allowed to write a book. The greatest thing our Lord has done is that He didn't write. There would be no Christianity if He had written a book. Because all books are type-written, in the literal sense, that they deal with generalizations.

And therefore, what I wanted to try to do is, gentlemen, to make you see that logos, ethos and physis are rooted somewhere in our own lifetime experience, preponderantly.

22

I think I can say that in certain fields of human knowledge, I am at this moment the in the ranks of those who create this field, who do it. Even this doesn't prevent me from doing it that I have to teach here at Dartmouth. That's bad enough. But obviously, gentlemen, if you have the choice to learn something with me or by a professor in the graduate school, your assumption is always that the man in the graduate school who is appointed to teach it must be the better man than I, because I have no seal on this, under this. I'm just teaching at Dartmouth. How could a man be good who teaches at Dartmouth? That's just impossible. So you go on to the graduate school. So here at this moment, some Senior Fellows who concentrate on the

field in which I am the one authority in Europe, now, or rated as the authority. But they never think of taking a course with me, because they mistake the appointment in a school for being the man who produces the thing. And since I'm not officially appointed in a graduate school for this field, it's never dawned on them that they might be quite well to come to me, because next year this man will go to Europe. Then he will be told, "Why didn't you go to this man? He knows better."

Gentlemen, I in my whole life have taken one exam, one oral exam, for my doctorate. That's why I still think I have my mind together. I never broke away from what I had learned, because there came finals, and I could forget about it. This whole thing was all the time a going process. A real *skhole*, a leisure. From my first day in grammar school to my last day in the university, I was on my own. I wasn't ever asked what I learned. I just learned. And so it was all inside of me, and I never made this clear break, "Now the course History of Philosophy is over, so I can forget it." So I never heard it.

Gentlemen, when I was a young student your age, I had the privilege -- I have always studied preferably with very old men, who were already emeriti. But in Europe, an emeritus is the most dignified teacher. An emeritus is not a man who isn't used more. ... In Europe, the emeriti have no duties to perform, but they have the right to teach what they like. They don't examine anymore. They have no duties, as I said, no obligations. But they have a group of students. They have real pupils. They have real disciples. And so I took preferably courses with people between 70 and 80, because they are the most brilliant and wisest men. And they had no standing anymore -- except for what they were. You didn't go to these men before, because they were appointed professors. They had outgrown their appointments. They were people like Robert Frost, where you go because it's just Robert Frost. No title can ever do anything but belittle Robert Frost. He's always bigger than all the titles, and especially than all the degrees Dartmouth has given him. He is the man, of course. You look up to Robert Frost as bigger than any office he can hold.

I at my age have to stay in research. Therefore I am much younger than you, because you are satisfied with shortcut answers. You listen to the quiz kids, or something like that, \$64 dollar question. My questions are still very long-range. For a certain question I will have to answer 10 or 20 years ahead of me. And then I may know the answer. I have now just published a book which I feel is the answer to things I wanted to know when I was your age. Now I know it. It has taken me 50 years to know it. And that's research.

That's the mechanical idea of learning. But it is falling in love with a subject and expanding from a first nucleus of knowledge which you know, by constantly assimilating related things, which come into your knowledge either through textbooks, or through life, or through newspaper articles. If I take the fields, gentlemen, of which I am keeping track -- there are quite a number of fields -- like the classics, like history, like the law, like philosophy, and like theology -- of which I am, in a certain way, to this day a specialist. And I have kept now for the last 50 years up with the development in these fields. Whether I read a report in a newspaper, or in a magazine, or in a new book, or heard a lecture, I have my files, and those topics in which I am interested, will be in evidence there, wherever my experience is, whether I travel in the West and make an experience there about water supply, or moose, or something, I'm quite indifferent to my source of information. And I'm not drawing my information from the idea that I have to render the account by examination to somebody, who can only ask what is printed in a textbook.

And by the way, I was 15 when I did my studying in this manner in Europe, because you were left free. I have never thought that my history teacher could teach me history. That's impossible. I was very much ablaze with historical interest. I would get anecdotes from older people. I would read letters, and biographies, collect works, read documents; and then the teacher could just give the skeleton. Of course, that's a great help.

The greatest defeat in Dartmouth College I ever have suffered is when I had a class like yours, in a different course it was; it was a smaller class. And we agreed that the fruits of this course would appear 10 years later. At best. Then they would know what it meant in their own lives. And they all wrote down their names, and they said, "In ten years, we'll all meet." And not one of them has shown up. They took their exam, and they left.

We can give rebirth to anything pre-Christian.

I talked to Mr. Spengler, and he admitted. I said, "How can you know anything about the Greeks? According to your principles, we are all in our own cycle. The Greeks thought this way. We have our own humanities now, so we are doomed to go through our cycle. That's what you say." "Yes," he said. "That's what I say." And I said, "Now then, how do you know that anything you write about the Greeks is true? You only sit in your own little ivory tower as of today"-- 1918 it was-- "and therefore the Greeks are just a sealed book to you, are they not? You say that's a different civilization. How do we understand the Greeks?" He said, "You got me there. That's a secret. It's a paradox. I don't understand it myself. But I am convinced that I understand the Greeks." And I said, "I am, too." But that's why you misjudge your own time, because we are fortunate in understanding ourselves and another time. The Greeks didn't. And didn't have to. Didn't even try to.

And Mr. Spengler has this famous line – I have never forgotten it. I read his book in 1918/19 and never again. But I still know this sentence. Well, I wrote such a wonderful review about it then that I don't have to reread it, Sir. I know everything that is in it.

I have always -- that was the whole point with my contemporaries, with the Thomas Manns, and all these Prousts, these philosophers of decadence. I was never interested. I said, "You are right, so I must make a new beginning. I cannot be your contemporary. If you already foresee the end, I can anticipate the end. What's that to me? I simply assume that you are right. That will run its course. It's over with." And that has saved me. Mr. Spengler and myself -- we have very close contact. He's the last, I'm the first. And because I was taught by him, he had done something which doesn't need to be repeated. If the same is true of Proust -- if one man jumps into the abyss, *A la recherche du temps perdu*, I can perhaps be on the -- "*A la recherche de temps nouveau*." Why not?

You must begin with God. Only God can create new things. If you do not begin with logos -- and Heraclitus was the last who began with logos, really. All the others transformed logos into something physical. Even the ideas are just somewhere things in eternity.

All the questions are religious questions, gentlemen. There are no other questions than religious questions. Don't believe in social questions and economic questions. All nonsense.

23

If you say, "God created Heaven and earth," it's an attempt to remind you that at one point, everything we know was still unknown. And therefore, we must judge the past from our own experience, how we behave towards the unknown. And since we behave very silly to the unknown, especially fear, it is very easy to understand why the Jewish people made all stress on the right kind of fear, and said, "Fear nobody, except God." Because you fear all wrong things. You fear the authorities. You fear the Joneses. You fear public opinion. You fear the Committee Against Communism. You fear, you fear. But it never dawns on you that you will only live right, into the future, if you only fear God and nobody else.

Don't you think that Luther became a new man when he had said in Worms, "Here I stand. I cannot say anything else, God help me. Amen"? He who speaks, gentlemen, is reborn by his own words. That's the meaning of the Gospel of St. John. "In the beginning was the Word," and the Word creates. Jesus is only a different man from other people, because He said something different. That's the only quality you can give Him. Because what He said, He became. He threw His word, and He threw Himself after His word. And that's all *creatura*, gentlemen. That's creation.

I know now so many theologians who have no experience of God. And they think they can study God. You can't. By no logic will it ever become plausible to you that there is a God. I mean, I know many ministers who have the effrontery -- even Catholic priests -- I met a boy from Manhattan College who gave all the reasons of St. Thomas for the existence of God. But of course, he himself was an atheist. He had never any other connection with God except the reasons he could give for Him. And you just felt so frozen out by his approach.

I cannot understand how people can read detective stories. It's a mystery to me. It's a total perversion in my mind. Because that is all within reason. I'm interested in the man who doesn't commit the crime -- or who does commit the crime that his barrier of fear breaks down to God.

And therefore the Bible begins with the naked couple, Adam and Eve. Not with Prometheus, and not with Heracles, and not with anybody extraordinary. But the Bible is an attempt to make the people of the past ordinary and the present-day people extraordinary, because it had to correct the Greek mind.

24

I say the more a man is educated, the more imperiled is he for becoming a scoundrel.

I always tell it in this way, that the good is the enemy of the better. I think we talked about this here? The good is the enemy of the better. That is, you cannot become better because you are only 5 feet 8 inches tall. You cannot add to your stature one inch, neither morally, nor in knowledge, nor in ethics, nor in anything. You can only, by omitting certain advantages given you, you can grow. Because there is a certain sense of proportion in your being. And the idea that you evolve into more and more, and larger and larger bank account, so to speak, of virtue, is a mistake. You cannot have more virtues. You are who you are. But you can shift the economy of your inner household. You can replace one item in this household by another item.

The best I can say that after I have spoken to you, I know what I think, because you do me the favor to listen to me. You love me enough to be patient with me, to believe in me; and so my truth comes to me.

The Jews say that God is the Lord of life and death. And since He is the Lord of life and death, the true God, gentlemen, is not like the Olympian god, ever to be represented in statues, in stone temples. You can't. That's not the living God, because the living God proceeds all the time against that which must die into the living of the future. He declines to be captivated in dead matter.

But anyone who wants to live, has to take the plunge. He has to. It is unreasonable, but very wise. Because the heart has its reasons.

And why at this moment in 1950 again Greek philosophy has to undergo its limitations by monotheism against pantheism, that any philosophy that says that it can replace religion, it can replace faith, is already prejudged by an historical cycle in which the Greek philosophers had the run of the place.

The way in which I think you should be equipped, and I feel very strongly on this point for many decades, is that you should read and bring to class for the next time, but we'll read it today right away-- perhaps you'll read it at home then yourself -- the famous attempt of Paul to compromise with philosophy.

Jesus said on the Cross, "My Lord, why hast Thou forsaken me?" If He hadn't said that, He wouldn't have been a human being. He would just have been a phenomenon from the other world.

I think I am very timid. But I have learned by experience that it doesn't help me to be timid in the moment of danger. And then I am not. The coward is frightened in the act; the courageous, after the act; the timid before the act.

The Lord wept when Lazarus was dead.

Well, there comes this tremendous line in Juliet, gentlemen, by Juliet, this 14-year-old woman. But she's a real woman, great person. She says, she's resolved at that moment that there shall be a wall between her and the nurse; they will be twain, cut in twain. Not a word of confidence anymore will be exchanged between her and the nurse. That's the greatest line in the whole play. Because here rises this young woman to her full solitude of her thinking. She knows that her thinking no longer is now promiscuous. But she, with her great privilege of loving Romeo, must put the mind no longer on the level of this plebeian boy, but has to think in terms of service to her love. And there exactly that happens to Juliet, that she suddenly sees that all her reason, all her rational powers have to be kept ready for the great moment which then comes where she is willing to drink the vial, and to go to her potential -- to her death, as it really turns out: to go to her death.

And the wisdom of Shakespeare is always just make you feel very low yourself, that he could put in this one line, this use of reason by a noble soul, that we think in our abstract moments, in our classroom moments, in our moments as students in preparation for the real life.

One of the mysteries of *Romeo and Juliet* is that Shakespeare didn't care to make Juliet loquacious. One line of hers, and twenty lines of the nurse. And one line of hers is twenty times as good as twenty lines of the nurse.

The heart speaks, and the heart has its reasons. And it has much better reasons than all the philosophers of the world.

When a man here in this country doesn't want to have to do with any new thought, he calls me, for example, a "germinal thinker." That is, "It is before it is successful, so I don't have to care for it." I have seen this in a very funny manner with some of the people here. They call me "a germinal thinker," they think they honor me. And that's then a good reason to say, "Well, it's too early". "Fifty years later, we'll quote him."

Since this is 1957, a great year, gentlemen, in which Bolshevism and pragmatism both have to be conquered, unless there must be a Third World War, and both are philosophies, gentlemen; pragmatism is a philosophy, and Communism is a philosophy. And both are unable to rule the life of nations.

The sower of which the New Testament is full, which you expect not today, which you accept in a pious mood on Sundays as a very nice parable, gentlemen, is a very serious explanation of the cultural lack of this country.

And in the discussion, a man got up. By the way, an ex-Nazi, not my friend at all. I just got the report today in the mail. And said, "What you said was said in this place in 1950 by Mr. Rosenstock-Huessy." Well, he was put on the spot. And he said, "Yes," he said. "It has taken seven years before I have understood it. He was right" - because I had accused then the Germans, that they were lagging in understanding of the events of the last 30 years, because they used their mind as an American will use his mind to think about things that had already happened. And always come too late, of course. And I had a kind of scheme by which perhaps the next generation might be spared this cultural lag, by which it would take a conversion of the intellectuals, if they would not conclude logically from what the eyes see, from the facts.

The sower usually is condemned never to hear who heeds his word. There is no physical connection, usually, between the sowing and the reaping. And therefore, of course, much sowing isn't done, because most people say, "Why should I go to this effort? I don't see any results." No results. Mostly no results.

I mean, I would still at this moment think that I have taught for 20 years in this college absolutely nonsensically, uselessly, no fruit. You forget it all. At this moment, you may be interested, gentlemen. Tomorrow you hear something else, and you forget it. And that's the worst that can happen. I sow on blacktop.

You have always to add this voluntary minus to your position if you want to increase the future, because you must be extraordinary at this moment, gentlemen. And the mind can only see the ordinary.

Now, I told you that's anti-Christian, because the coming of Christ is something unheard-of. He comes into the world, because He never came before. If you can't make people feel this, that this has never happened before, it will not happen now. It will not happen with the same impact, with the same originality, with the same martyr, readiness to die for it. It has never happened before. That's the first thing a Christian must say.

The decisive distinction, gentlemen, between Christianity and Greek philosophy is in these three words: which you will read in the liturgy of the service of Saint Paul on June 29 in the prayer book. It's in one of the letters of Saint Paul. I've forgotten at this moment in which. And there he does repentance for his superciliousness and sophistry in this speech on the Areopag. He says, "The Greeks have not known it. But I -- *scio cui credidi* -- I know in whom I have believed."

But the Lord talks, speaks very energetically to you. And if you look at Him, gentlemen, under His searching eye from the Cross, nobody is justified, as yet. He still has to do one better, because the problem of Christ is, that He opened our eyes to our own death, which is still in front of you and me. We have not seen it, yet. In Him, it becomes known to us what it means to die. And since we are all cowards by nature, we don't want to figure our life in the direction of our death. We think we can find ways and means by saving accounts or something else, of escaping death.

We have no system; we have no code; we have no ethics; we have no physics; and we haven't even logic. We have only the logos.

Christianity came into the world for no other purpose but to say that it is more important that people like Jesus are born than that the whole system of the law is preserved. And therefore Christianity is a sequence of Jesuses. It's a sequence of saints. It's a galaxy of stars. It's a sequence of martyrs, confessors, missionaries, and nothing else -- of geniuses.

The abyss between the people who believe, and the people who don't believe, the people who are up to date, and the people who are lagging culturally, is as deep today as it is always. But we can say today that if you believe that it is enough to have a philosophy for life, you are at this moment embarking on the venture of Mr. Hitler, Nero -- that's exactly the same period, in significance. Because you say the individual has no possibility to bring the time up to date.

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But I assure you, gentlemen, that I am free, like a first cause. I am not caused. In what I am caused, I am mortal, and I'm very indifferent. I wouldn't stand here and speak to you. But for what I say, I'm not caused, gentlemen, but I'm cause. I am a first cause.

My life begets my thoughts, and I hope my thoughts beget your life. Why should I teach you otherwise?

In German terms, or English -- German's my mother tongue, so it always comes back to me - in plain English then, gentlemen, logos is the lord over me. You of course are polytheists, so I must say "the lords," "the gods" which you have. I believe in one God.

I have to wait - what he calls the way back -- but I have said something, gentlemen, to you. I have to wait until I find myself justified, and verified, or refuted by the facts. I can teach you something. And it will only be tomorrow that I know, "Did I?" I have to wait. It isn't enough that I think right.

Sometimes, as in this country, sometimes I think you have to teach nonsense in order to bear fruit in truth, because the good words, the true words have all been so abused, that as long as I speak of the good, and the true, and the beautiful, there is just sterility, and non-understanding, no reaction whatsoever.

We have here a group of people who try to keep the inspiration of President Tucker alive. And one of the men took me in this group to speak on President Tucker. And he got up and he began, "The mechanism of a college..." And I interrupted and said, "The spirit of a college." And there was great laughter, because he wanted to speak about the spirit, but the natural word for him was "the mechanism of the college". Because it's more natural for you to speak of the mechanism of the college than of the spirit of the college. We know more about the mechanism, the filing cabinets, et cetera, and the alumni fund. So the drawback is always to speak about the mechanism, and not of the spirit. Except when you sing "*Dartmouth Undying*," because it is so definitely dead.

It happened to me in the last class, in the last course, last year. I shall never forget it. I shall take this as an earth-quake to my grave, as a real, shattering experience, that a boy in the same class in the beginning of the class, said to me, in front of the class, publicly, that Jesus committed suicide. And by the end of the class, he had gone one better and he said, "After all, Hitler sacrificed himself for his nation." Now I don't think you can speak to this man any more about any religious truth directly. He is absolutely ruined. Everything has gone. The greatest act of logos, of obedience to our Father in Heaven has become suicide, the going to the Cross, the Crucifixion. And on the other hand, the most arbitrary bastard, the devil himself, the great liar, really a beast from the abyss, has "sacrificed himself for his nation". This can be performed in New Jersey and adjacent territories. This boy came from New Jersey, from one of these Nazi communities there. Wisconsin and New Jersey, gentlemen, they have more Hitlerites than all Germany today.

You cannot isolate Mr. Hitler as a nice, interesting fact. He's just the world war, world conquest. And he said so. "I want to be this".

So I have invoked the necessity, gentlemen, of creating pneumatics. That would be a reminder that logic is always wrong. Because logic treats the logos as nature.

Before I have called Hitler a "scoundrel," he is not a scoundrel, because in the ethical world anybody who can speak is on the side of the angels before he has been found out and declared to be on the side of the devil. The strange thing about humanity is, gentlemen, that you assume that before the man has been declared to be worth killing and worth executing, he has a right to live.

And since I can start a new way, the power with which I decide whether I repeat at this moment, or whether I start something different, this decision is not logic. And that comes from the spirit, or as the Greeks called it, from the pneuma.

I have published a book in German under this title, *The Breath of the Spirit*, to draw attention to the fact that something absolutely physical is meant, that I can take a deep breath and start all over again.

Now, I'm going to go to Münster, gentlemen, and to teach there. And I shall begin with this book, and I shall say, "I have to reverse the process." I have to teach a course in which I try to pursue the road from life to death, how even the best life dies in the ears of students.

Anybody who speaks, gives a course from the logos down to physis -- as I intend to do, instead of from the physis up to logos -- must admit that in the moment while he's speaking in the classroom -- I'm speaking here to you, gentlemen -- we are less alive than we might be. In other words, the whole problem of Heraclitus, and Parmenides and the Stoics and Plato and

Aristotle is the incongruity of the comparison. If you try to explain the mind as a mechanism, gentlemen, the mechanism even of a college, the mechanism of logic, you have, through these various phases -- from physics to chemistry, to biology, to psychology -- you have the right to assume that you are on top of this ladder.

That is, any human being who is not crazy knows that when he opens his mouth and passes judgment on things, on things of the natural world, gentlemen, is standing halfway between a greater life and the lower life. And therefore, there is no reciprocity, gentlemen, between the logician and the pneumatist - you may call him this way, the pneumatics, the spirit - the man who believes in inspiration and in his obedience to the spirit, because I have to admit that I am not the lord of the spirit. I am under the spirit. Whereas this other, this logician can say that he is on top of his world. He is the finest flower of the dead universe which he has construed.

I don't live this way, gentlemen. I know that I am entitled to call certain things objects. But I am in a certain way involved in all important questions, I'm subjected to some power that is not my object at all.

I'm only young or old. You are only now young, and one day you will be old. So God must be at least the Father and the Son. That's the minimum, in order to understand the authority which He has over me.

Don't believe that because you are a Christian, you must believe in the Trinity. No. Because you have to believe in the Trinity, you must be a Christian. It is simply so that your own spiritual experience must prove to you that it is utterly ridiculous to deduce your power to declare love, or to declare war, or to make friends, that this should depend on the working of your cells.

Any one of you knows at this moment, that when your mother gave birth to you, she did a bigger job than you have ever done in your life so far. And you know very well that a veteran, a soldier who has died in Korea has stood his ground better than we. We mostly fail. Anybody who has died for us, anybody who has sacrificed for us ranks higher in vitality than you and me.

In this constant exchange of authority, gentlemen, I am only on the rung of the ladder which is in the middle; and therefore there is a higher authority than myself. Anybody who has died for me, has more claim to your respect than I have, myself. He has brought into the life, and I have not. And I pray that I may be spared, that I don't have to die in resistance against Hitler. Some of my best students, gentlemen, who have taken every word, which I have taught them in Germany, and believed it, have acted upon it and have died from the hands of Hitler. Well, they are now higher in authority than I am. I am their teacher, all right. But they have done what I have taught them

to do. And therefore they have outgrown me, and I have to admit that they are above me. And they do.

So I have only spoken Greek to you, gentlemen, all this time, because I felt that by inviting you to this jargon of the Greek philosophers, I might do two things: show you the temptation, which anybody who does something in this world has, to become master of his destiny.

Today, I was satisfied to introduce you to the fact that the pneuma, the doctrine of the Holy Spirit, is not a religious doctrine, and a religious experience, but the necessity of expressing the Greek experience in terms that were no longer Greek, but that led the Greeks back into the general experience of the whole human race, that the loss of spirit, the loss of logos, by mere logical instrumentalism, mechanism, cleverness, had to be rebuilt, or replaced, had to be remedied by making man again able to be inspired by a power higher than he himself.

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I'm here to try to mobilize you for that which is necessary. That's the only reason why you have the right to be in a college.

Nobody who can go into any curriculum, into any scheduled activity--no doctor, no lawyer -- can say that while he's doing this, he is at the top of his world, of his vitality. These moments of greatest inspiration come and go, the spirit blows where it listeth, or what's the saying? And we never know ahead of time whether we are at our best.

And so I have to stand, gentlemen, very modestly and say that part of my mind represents more life than I pretend to have at this moment. And partly it now has become part of my nature that is dying, and mortal, and is full of gravity, and laziness, and sloth, and all the encumbrances of dead weight as we call it rightly.

But the letter killeth, and the spirit vivifies. And I can kill you with my letter when I satisfy your mind. The satisfaction of your mind is the crime, because your mind is a natural being, just a part of your nature, which goes by the line of least resistance, which goes always downhill, which follows pressure, and dangers, and ease, and what-not.

The only interest we now have in the Greek philosophers is their own enthusiasm. But what is enthusiasm? The inhabitation of the philosopher by God. That's enthusiasm. "Enthusiasm" means "God inside."

A man who is not willing to verify what he says by his death doesn't know what truth is. He may say, "I'd better not fight. I'm not a truth-sayer. I'm not for this martyrdom." But then he should go out of the way and admit that there is truth. But he is only unable to represent it; he's impotent.

We all live, gentlemen, by the truth, and not by self-interest, because not one of you has his life in his own hands. We are all tolerated, gentlemen.

So gentlemen, the original new situation of today is that the line between physis and logos does not run through the city, the community, but runs through you. A philosopher is a city in the nutshell. We are all today so highly individualized that you can say of all of us that we are Greeks in the sense that we are, every one of us, a philosopher. And since we are, we must now distinguish in ourselves the part which is original and alive and the part in us which is purely mental mechanism. The line of division between logos and physis, in other words, today runs inside the biography of the individual. And for your own salvation, gentlemen, you must inquire when you are inspired, and when you are expiring.

Now every one of us is in the same boat, gentlemen. In a field of your own endeavor, gentlemen, where you are in love, where you are courageous, where you are inspired, you begin something. And in other ways of life, you learn, and you repeat. And every one of us, gentlemen, is half genius, half inspired, and half routine. Twenty-three hours a day, I would say, we live by conventions, and one hour -- it's of course an arbitrary figure ---you are setting precedent for others. Not more. I mean, that's already quite a big order. One twenty-fourth of your time would be spent in the leading where you have no precedent, where you first climb the mountain.

A man like myself was brought up -- to give you a rather innocent prejudice -- with such a prejudice against the Jesuits, that it has taken me all my life and friendship with real, specific Jesuits before I could drive out this terror, which I had received into my blood that Jesuits were just all very wicked people.

Now there is no disinterested person, gentlemen. But there are people who are more interested in the survival of the race than in their own survival. Take it very massively. Jesus was very much interested -- He wasn't unselfish and Paul wasn't -- in the sense that He didn't want a certain future to come about. But He was ready to pay the price of His own existence for this future, which any man in love has to do, like the sea lions. They perish in the process, like the drones in the beehive.

If you want to hear a real pagan, then go to a theologian. They don't even know what it means to believe in God. They only know of God. They discuss Him. They argue.

I mean, if we know everything, we will have no reason to live anymore. I don't want to know everything, because I want to live.

Aristotle said, by the way -- the correct definition is, "A waking man's dream." That's hope: a waking man's dream. And I would say that faith is a sleeping man's wisdom.

My answer then is, gentlemen, that our solutions probably will all have to do with time concepts, like night and day, waking and sleeping. That's a rhythm in which things follow each other. And instead of saying, "mechanic," I will say "day thought". And instead of saying, "incarnation," I will say, "night thought," "growing thought," "sown thought." You remember the sower. And that, where you want to sow a seed in a student, gentlemen -- think of my situation.

When I came to this country, there was still a great respect for vacations. We are now nibbling off this very wonderful gift to your mind, in which your mind is allowed to lay fallow for four months. These four months in summer were the heart of the matter. You have such a mechanized mind, that you do not understand that the four months in summer are much more important than anything that happens in winter. Because your mind lies fallow, it's a night of your consciousness. And therefore, when you return to college, you can have grown. You might have grown. Some of you do, as you all must have experienced.

Gentlemen, when a thing of the mind gets hold of you, it begins to be embodied by you. And this is called "incarnation," or "embodiment." And that is the problem of philosophy, gentlemen. The problem of philosophy is the question: Can spirit be embodied on this earth?

The miracle is that you and I, at the high points in our life, make a break, are the first cause. That's our divinity. If Aristotle says, "God is a first cause," what of it? Every one of you, in a certain way -- if he helps an Hungarian orphan to come to this country, or whatever he does -- he sets a new beginning. And so, that's our divinity, gentlemen, that we are a first cause in a small way, somewhere. And nobody, gentlemen, who has experienced that he is a first cause, knows who God is. Before he just talks like a blind of the colors.

If you excuse somebody, or excuse yourself, you say that this cause shall have no effect. Now every one of you, gentlemen, knows that this is possible. You make constantly excuses. And you always ask to be excused. And you always assume that I may excuse you. But I will be a damned fool if I ever let you know beforehand whether, in this case, I am going to excuse you or not. I'm not going to do this, because I must keep my freedom too. I cannot be a mechanism. You cannot say in advance, "He always excuses me." That's why a Christian is not the man who always turns the other cheek. But

sometimes. But nobody can know in advance whether a Christian will turn the other cheek. If he would become a mechanism who always turns the other cheek, gentlemen, you can buy him for a dime from Wurlitzer. We are no mechanisms. You must never know. Man is incalculable.

All the tenets of Greek philosophers, the division into idealism and materialism, I think can have been blown into smithereens. Don't use these terms any more after this course, gentlemen. They say nothing to you and me, in truth. Nobody can be an idealist. Nobody can be a materialist. I certainly don't see how anybody can. But there is a third party in the history of Greek philosophy. That's the Greek philosopher who created these schools, who said, "You have to be a materialist," and "You have to be an idealist. Follow me." Well, at one time, he didn't follow, he created. He heard something which he had to pass on. And this is today the eminence of the Greek tradition, gentlemen.

After the experience of the last fifty years, poetry has given up the spirit and has become itself *anti-poetic, rational, logical, analytical*. And therefore, because poetry is no longer checking philosophy, and science, we have to become poetical. That is, we have to defend the powers represented by poetry.

Because the poets are the pneumatics. They are the inspired people. And therefore it is now up to the philosophers to defend poetry, because it has now become the strange role of the poets to defend the *cloaca maxima* of indigestion, or whatever they deal with, the itching of your vagus, and sympaticus, and your glands, and so on.

In this very moment, gentlemen, where everything becomes mechanized, the freedom of the laity, of the people in any one moment to break in with a surprise, with something that is not predictable, has to be defended by thought. And therefore, I think that with this course, I should have liked to initiate you into the great secret that at this moment there starts all over the world among serious people a new chapter in the history of the renaissance of the Greek spirit.

**WORKS OF EUGEN ROSENSTOCK-HUESSY'S NAMED HERE,
PRESENT IN THE SPEAKER'S MIND**

Heraclitus to Parmenides (in: I am an impure Thinker)
Zurück in das Wagnis der Sprache

Das Alter der Kirche (mit Joseph Wittig)
Die Kreatur (herausgegeben von Martin Buber, Joseph Wittig und Victor von
Weizsäcker, mit Eugen Rosenstock-Huessy und Franz Rosenzweig im
Hintergrund)
Werkstattaussiedlung (mit Eugen May)

Die Hochzeit des Krieges und der Revolution, 1920
Die St. Georgsreden

Die Sprache des Menschengeschlechts, 1963/64 (?)

Soziologie in zwei Bänden, 1956/1958
Königshaus und Stämme, 1914

Artikel in der American People's Encyclopaedia
Out of Revolution, 1938

Antwort an Margaret Boveri „Der Verrat im 20. Jahrhundert“ (in: Das
Geheimnis der Universität)

A Classic and a Founder (Faraday and Paracelsus)
The Multiformity of Man
The Christian Future, or: Modern Mind Outrun

Der Atem des Geistes, 1951

NOTE ON EDITING THE LECTURE ON GREEK PHILOSOPHY 1956/57 BY EUGEN ROSENSTOCK-HUESSY

Many of Eugen Rosenstock-Huessy's lectures were tape-recorded. Mark Huessy has transcribed them minutely. That means with all what is to be captured by the ear, as sound.

But in listening we are guided by sense, we remove all sounds that don't belong to it. The listener's tract – to use a title by Eugen Rosenstock-Huessy – is a matter of experience and heed.

On the other hand the speaker who is not armed against the circumstances with words that are manufactured beforehand, is vulnerable. There are the people listening more or less, sounds from outside, behaviour, news and emotions brought into the hour. And – as in this case – a mixture of forming speech in two languages, the German and the English tongue, sometimes overwhelming each other.

And therefore it may be asked whether an exact transcription is indeed accurate. Perhaps it gives too much of the situation and the mental and bodily state of the speaker. To read such a transcription doesn't take the reader as a listener – he is armed by objectivity.

What to do that he is disarmed? That he participates in the flow of what is spoken and meant?

I

Here my actions:

- 1 I eliminated empty phrases like "you see" (always), "of course" (mostly).
- 2 I eliminated beginnings of sentences if they are not followed but were corrected to be more correct English, to come into the direction what is coming into the mind.
- 3 I divided the text into paragraphs, each paragraph containing one direction of thought (which is changing very often).
- 4 I divided the text into sections (with Roman numbers), articulating a field of consideration.
- 5 I divided the text into chapters, containing – as a standard – four times four sections.

6 I titled the chapters with a phrase taken out of the section III, 3 preferably or from another section.

7 I eliminated the conjections of the transcriber whenever the sense made the conjection as the evident word. This is feasible insofar every reader might control the text by listening to the tapes or reading the transcription himself.

All these actions should ease the act of forming the sense of the text by the listener. Particularly the changing of aspects from section to section elucidate the form of speech within the cross of reality:

*section 1 being a new address,
section 2 turning to the mindscape of the listeners then present,
section 3 bringing the next point in understanding of what is the general topic,
section 4 summing up to prepare for the next step.*

II

To give an example of the transcribed and the edited text, here the first four sections of lecture one (the eliminated parts are marked by bold print):

1

...preamble to the total history of philosophy.

*And history, **as men of you know** by their own attitude, **in** -- if they are honest to themselves, history is despised in this country. History is bunk.*

...preamble to the total history of philosophy.

And history, as many of you know by their own attitude, if they are honest to themselves, history is despised in this country. History is bunk.

2

*Now there are two -- nations in antiquity who have left **in** -- as their national history something that is not history. One are the prophets of Israel and the other are the philosophers of Greece. And to call a course "History of Greek Philosophy" is misleading, to say the least, in this environment in which you happen to live, because it is not a history, as a history of ancient **Gr- -- ancient Gr- --** Egypt, or of modern United States, or of the art **in the modern** -- in the United States, which would be a difficult thing to write, anyway.*

*But "philoso- phy" is another word for "Greek," and "Greek" is another word for "philosophy," in our modern life. When I say, "This man is a Greek," I mean he's a philosophical mind. And **when I ma-** -- I can turn this around, too. I have often --*

used in letters -- written to friends in the correspondence of my life this expression, "Greek" and "philosopher," interchangeably.

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3

The Greeks have not only created philosophy, but they have been absorbed by philosophy. The Greeks are philosophers, just as the Jews are the prophets.

*The Jews are represented by Isaiah and Jeremiah, whether they like it or not. There is nothing more -- Moses was the first prophet, and Malachi was the last. And **Ju-** -- prophecy is Judaism, and Judaism is prophecy, and if it isn't, then we don't care. Then it's nobody's business to dabble with. The Jews outside the prophetic tradition are as **in-** -- uninteresting as the Sioux, or the Apaches. They are only interesting **fo-** -- because they are the prophets.*

And the Greeks are not interesting except for having been the philosophical nation.

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4

So you see, that to say -- speak of the history of Greek philosophy is really saying twice the same thing. The only thing that interests -- in Greece is philosophy. And what it entails.

And it entails much more than you think. It entails, of course, a tragedy. It entails Homer. It is the Greek spirit. That is philosophical.

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III

The table of contents (with the titles of the chapters chosen by me) offers a roadmap through the whole text.

The index of names (with indication of the chapter) offers the scope of interest and the intensity in which the matter is directed and brought up.

A third index collects all sentences which in itself are worth to be taken down as Rosenstock-Huussy very often said: *Take it down*. The alphabetical order of these sentences offers the possibility to ponder about them outside the context.

And then I collected confessional parts of the speech, given in the order of the text (lectures 1-26) which are outstanding and personal.

In these parts he gives sometimes notice of a special book or work he had written or is preparing to write. These are listed in a fifth index.

IV

It is worthwhile to consider the movements of speech:

1 the confessional parts which are coming out – and this makes them so much the more deepen the whole understanding of person and subject – without pretention,

2 the narrative parts giving some example of real life,

3 the critical comments on what – presumably – the students (the listeners) have as their predicaments,

4 the ultimate subject, namely to understand the history of Greek philosophy as part of the whole history of mankind.

These four aspects are changing and interweaving in a never ending process. It asks an extraordinary mobility on the side of the reader! You have to react with a plasticity of mind which forms the sense of the whole majestically.

IV

The lecture is an example of andragogical teaching insofar as it leaves it to the listeners (students) to form themselves the deep-rooted knowledge of the subject. It promises fruit – it participates fruit of a whole life – it is a thanksgiving party of all that the speaker has learned during his youth – it is an earnest claim to read his paper written for the students and – later – his German book *“Zurück in das Wagnis der Sprache”* – addressed to Martin Heidegger and all who remain in the realm which Parmenides had given as a second heaven.

Cologne, July 24th 2014
Eckart Wilkens