

Judgment

Introduction:

Historically the last to be discovered.

By Kant: Discovered after the critical business. Return to the precritical interest in sociability: Critique of Taste. But possible only after discourse of critical thinking, ^{against} e.g. the schools and as way ^{out} ~~and~~ of the dilemma between dogmatism and skepticism.

1. No doubt turn to antiquity the last of the renaissance, and confronted with the riddle of foundation they learned that the beginning of Occidental history, the foundation of Rome was already a kind of revival, the resurgence of Troy.
2. The riddle of beginning was not solved, for prior to the foundation of Rome was nothing but the sempiternity of nature, which later could easily be replaced by the Eternity of another world.
3. That the answer, to the extent that it was an answer, should consist in expecting salvation from the past, a profoundly Roman answer, must have been deeply puzzling, but we find this last counsel of ancient prudence even in the most extreme modern turn toward the future by changing the world. That the eventual end of Marx's History plan is a return to an alleged original communism is too well known to need further explication. His famous concrete description of a war-less and class-less society bears more than a superficial similarity with Saturn's native rule in Italy is hardly deniable.
4. Against all this stand the fact that all theoretical perplexities notwithstanding we daily accompl. the feat of changing the world by beginning something new, adding some things to it and destroying others. As far as this is concerned, it seems to me that Aug. was the only one to give an answer, he too taught by Virgil like all Roman boys, but himself no poet but a philos., the only the Romans ever had.

Finally, only in action do we ^{actually} actively start to change the structure of the world instead of adding to it -- without any paradigm that could lead us. This is the modern perplexity and only will ^{it} it opens the abyss of freedom. Here we may have to be helped by our mental faculties -- we might be saved by knowing how to judge.

Civ. Dei XII, xiv

Dei's hominem temporalem, ante quem nemo unquam hominum fuit ... in tempore condidit, et genus humanum ex uno multiplicavit.

checked by LAM
~~cp. XX~~ XII, xx

Hoc ergo [initium] ut esset, creatus est homo, ante quem nullus fuit.

When we turned to the men of action for a notion of freedom purged of the perplexities of man's mind caused by the reflexivity of all mental activities we hoped for more than we finally received. The abyss of pure spontaneity, which in the foundation legends is bridged by the hiatus between liberation and the foundation of freedom, was covered up by the device, traditional in the ? Occ. , of understanding the new as an improved restatement of the old, and freedom in its integrity survived in political thing, alleged to guide ^{only} action, and in utopian promises of a final "realm of freedom" which indeed would spell the end of all things in an eternal peace in which all specifically human activities would ?wither away.

In our trad. of pol. thought there exists only one tentative alternative to this conclusion, an altern. however that has been mentioned only and never was spelled out in a reasoned philos. of politics. I mean

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