

Chapter 1 : - I am an Impure Thinker: by Eugen Rosenstock-Huessy

I Am an Impure Thinker is a book by Eugen Rosenstock-Huessy (), German social philosopher and is an English-language introduction to Rosenstock-Huessy's German-language book, Soziologie. It is a collection of essays, which represents an accessible introduction to Rosenstock-Huessy's thought.

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Chapter 2 : - I Am an Impure Thinker by Eugen Rosenstock-Huessy

Eugen Rosenstock-Huessy () was a sociologist and social philosopher who, along with his close friend Franz Rosenzweig, and Ferdinand Ebner and Martin Buber, was a major exponent of speech thinking or dialogicism.

Three hundred years ago the rational foundations of modern science were established. Its author had intended to write some comprehensive volumes under the proud title, *Le Monde*. We post-war thinkers are less concerned with the revealed character of the true God or the true character of nature than with the survival of a truly human society. Truth is divine and has been divinely revealed "credo ut intelligam. Truth is vital and must be socially represented" *respondeo etsi mutabor* I respond although I will be changed. I am an impure thinker. I am hurt, swayed, shaken, elated, disillusioned, shocked, comforted, and I have to transmit my mental experiences lest I die. And although I may die. To write a book is no luxury. It is a means of survival. By writing a book, a man frees his mind from an overwhelming impression. The test for a book is its lack of arbitrariness, the fact that it had to be done in order to clear the road for further life and work. I have done, for example, all in my power to forget the plan of *Out of Revolution* again and again. Here it is, once more. Our ecodynamic moving through society is the basis for all our sciences of nature. Science, and history in its positivist stage, underrated the bio-logical element in both nature and society. They took physics and metaphysics, measurable and weighable matter and logical and metaphysical ideas as the elementary and basic foundations on which to build our knowledge. Neither from the laws of gravity nor from the ideas of logic or ethics is there 2 Farewell to Descartes any bridge to lead into the realms of life, be it the life of plants and animals or of human society. We can drop the methods of the past. The schemes of that era, whatever they might be, were based on either physics or metaphysics. Some were subjective and some were objective; some were idealistic and some were materialistic, and many were a mixture of both. They were unanimous in assuming that either the laws of gravity or the laws of logic were primary and central truths on which the system of knowledge must be built. They all believed in a hierarchy with physics and metaphysics at the bottom, as primary sciences, and a ladder reaching upwards to the second and third stories of the house of knowledge. Once we see the cardinal fallacy of this assumption, Marx becomes as much the son of a bygone era as Descartes or Hume or Hobbes. They all look astoundingly akin. We renounce their approach to knowledge. They do not touch the core, since they begin by investigating dead things or abstract notions. They are not concerned with the real life, either of natural creatures or of society. It is quite true that the universe is full of dead things and the libraries of men full of abstract concepts. This may explain the former presumption that, in studying a vast quantity of stones, gravel and dust, or an endless series of doctrines and ideas, one was attacking the substances which preponderate in the world. Yet this presumption remains a vicious circle. In a whole valley of stones and lava, one blade of grass is enough to refute a system which pretends to explore the grass by weighing and measuring all the gravel in the valley. Coal can be explained as the embalmed corpse of ancient forests; no tree can be explained by investigating anthracite only. Physics deals with corpses, and metaphysics with formulas from which the life has passed away. Both sciences are concerned with secondary forms of existence, remnants of life. Life precedes death; and any knowledge of life in its two forms of social and cosmic life can rightly claim precedence over both physics and metaphysics. The two modern sciences of life, biology and sociology, must cease to take orders from the sciences of death, physics and metaphysics. Meyer and published in , is devoted to this Copernican revolution. Meyer shows that physics has to do solely with an extreme case in nature, its most remote appearance. The same holds good for the social sciences in their relation to metaphysics. By the way, since the sciences under the spell of the old hierarchy of physics and metaphysics are usually characterized by the ending -ology viz. When we speak of physiology, psychology, etc. The reality that confronts the bionomist and economist cannot be divided into subject and object; this customary dichotomy fails to convey any meaning to us. Uexkuell and the modern school in bionomics insist on the subjective character of every living object that comes under the microscope. Sociologists like MacIver have taken the same point of view in the social sciences. The division of reality into subject and object is becoming worthless, ay, even misleading. Whoever acted as a mere subject or a mere body? The Ego and the

It are limiting concepts, luckily seldom to be found in vital reality. Thus a wrong philosophy must necessarily lead us into a wrong society. The politics and education of the last centuries proved a disaster whenever they tried to establish the abnormal and most inhuman extremes of Ego and It as norms. An imagination which could divide the world into subject and object, mind and matter, will not only accept the cog in the machine with perfect equanimity, but will shrink even less from the cold scepticism of the intellectual. Our survey of revolution shows that they are both insupportable extremes. The great European family of nations was not concerned with the production or fostering of ideals or material things, but with the reproduction of types of the everlasting man, such as daughter, son, father, sister, mother and, of course, their combinations. The abstractions and generalities that prevailed in philosophy from Descartes to Spencer, and in politics from Machiavelli to Lenin, made caricatures of living men. The notions of object and subject, idea and matter, do not aim at the heart of our human existence. They describe the tragic possibilities of human arrogance or pettiness, the potentialities of despot and slave, genius or proletarian. They miss the target at which they pretend to shoot: Though man tends to become an Ego and is pressed by his environment to behave like an It, he never is what these tendencies try to make of him. A man so pressed into behaviourism by awkward circumstances that he reacts like matter, is dead. A man so completely self-centred that he is constantly behaving as the sovereign Ego, runs insane. And as long as a man can return to this happy balance he is sound. For in this scheme all persons and forms of action seem to be interchangeable. This scheme, used as the logic of philosophy from Descartes to Spencer and as the principle of politics from Machiavelli to Marx, is a grammar of human caricatures. For an answer to this question let us look into the imperative. We are called a Man and we are summoned by our name long before we are aware of ourselves as an Ego. We talk to ourselves in hours of despair, and ask ourselves: What will you do next? There we have the real man, waiting and hoping for his name and his imperative. There we have the man on whom we build society. A man who can listen to his imperative is governable, educatable, answerable. And when we leave the age of childhood behind us we receive our personality once more by love: It cannot be our intention at this moment to follow up the implications of this truth in all detail. The hour for such a discussion will quite naturally arise after the facts expounded in this volume have received better consideration by the general public. Man as a subject or as an object is a pathological case rather. The everlasting man as a member of society can only be described by reviewing the faculties which he has shown to us in the due process of revolution. He proved to be a beginner and a continuator, a creator and a creature, a product of environment and its producer, a grandson or an ancestor, a revolutionary or an evolutionist. We all are both, trajects and prejects. As long and in so far as our civilization follows a clear direction we all are sitting in its boat of peaceful evolution, and are safely trajected to the shores of tomorrow according to the rules of the game. To build a new boat without precedent in an emergency, is the imperative of the revolutionary. Our trajectedness and our prejectedness, then, are our social imperatives. Their interplay is the problem of the social sciences. Traject is the evolutionary; preject is the revolutionary predicate for man. Thought does not prove reality. Modern man's "and one need not turn to exaggerations like Ulysses by 8 Farewell to Descartes Joyce" is made into a bundle of nerves by thought. The mind is not the center of personality. Whenever a man was trained for the abstract Ego of the observer, our mastery over nature was at stake. Nobody can remain unmoved by its crystal-clear form. The alliance between all the thousands and millions whose co-operation was needed before man was capable of such a technical miracle is certainly inspiring. Or as President Coolidge said when he welcomed Charles A. I am told that more than one hundred separate companies furnished materials, parts or service in its construction. We do not exist because we think. Man is the son of God and not brought into being by thinking. Later we stammer and stutter, nations and individuals alike, in the effort to justify our existence by responding to the call. We try to distinguish between the many tempting offers made to our senses and appetites by the world. We wish to follow the deepest question, the central call which goes straight to the heart, and promises our soul the lasting certainty of being inscribed in the book of life. Modern man no longer believes in any certainty of existence on the strength of abstract reasoning. He knows that his whole life will have to be an answer to the call. The short formula which we have proposed at the beginning of this chapter may be of some use to condense our whole endeavour into a sort of quintessence: This may seem true in mathematics or physics, though today with

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Einstein even this limited hypothesis has become undemonstrable. In any vital issue, he who asks and we who answer are widely separated.

Chapter 3 : [PDF] I Am an Impure Thinker Download Full Ebook - Video Dailymotion

Eugen Rosenstock-HÅ¼ssy (July 6, - February 24,) was a historian and social philosopher, whose work spanned the disciplines of history, theology, sociology, linguistics and beyond. Born in Berlin, Germany into a non-observant Jewish family, the son of a prosperous banker, he converted to.

Chapter 4 : Talk:I Am an Impure Thinker - Wikipedia

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Counterlight's Peculiars "Art is a lie that tells the truth" -- Pablo Picasso.

Chapter 6 : Download I Am An Impure Thinker

i am an impure thinker such and such." But the stark truth behind their informal talk was the herald's or the usher's formal calling out: "The ambassadors from Ephesus," and the formal address of their credentials: "'To the People of Miletus," lest they be liars.

Chapter 7 : When was I Am an Impure Thinker created

I AM AN IMPURE THINKER 2 the living realization of truth in mankind. Truth is divine and has been divinely revealed - credo ut intelligam. Truth is pure an can.

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Chapter 9 : Counterlight's Peculiars: I Am An Impure Thinker

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