

Studi jaspersiani

Il significato della *Weltphilosophie*
di Karl Jaspers oggi
Today's Significance of Jaspers'
World Philosophy

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Boško Pešić

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The Future of World Philosophy

Boško Pešić

Abstract

Given the fact that the completeness of Jaspers's idea of 'world philosophy' was hindered by his departure from life, this paper aims to speculate about the possible further directions of this peculiar philosophical concept of his. In particular, by taking into account the general principles of Jaspers's philosophy, as well as the spiritual situation of our age, the paper makes a tripartite emphasis on man's existential self-creation in the world through which philosophy receives its genuine content and, by such a 'truthing' of philosophy, a possible instruction for its future, going beyond all the attempts of its present and hopeless surrogates. Being fully personally immersed in his philosophy, Jaspers offered a clear demonstration of the true meaning of inseparability of the philosophical opus and the person behind it. From this position, the paper also reflects on the basic question of how to understand an idea that cannot be thought of unless it is something we live by.

Keywords: *World, Existence, Communication, Coming-true of Philosophy, The Future of Philosophy*

1. *Introduction*

We clearly live in an age when rereadings are necessary. The direction of such a necessity does not point out to a mere modification as a compulsory adaptation to contemporary trends – it is far more evident as a necessity to become close to those sources which do not take the rediscovered instructions in the work of our interest as a matter of a surmounted past. Considering that such works are notable for the ideas they lay out, these instructions can be understood as guideposts which are a product of the clear signs of the age we live in. Thus, it would be fruitful for contemporary philosophy to once again call upon the ideas of those philosophers who have proven decisive for its present understanding. In his *Psychology of Worldviews*, Karl Jaspers developed such ideas primarily by discussing what the world represents for man and then what the genuine position of man is, considering the 'limit situations' he faces and the freedom he possesses as a means of elucidating the meaning of his existence. In this context,

he also discussed the notion of the final realization of existence, taken as a fundamental event for life accompanied by the full awareness of the meaning of the future.

Tracing on these presumptions, Jasper's entire philosophy will reveal itself in its full and manifold meaning as an imperative for an encounter with man, i.e. with what can become of man via philosophy. What can philosophically become of man is thus a question of the orientation of future thinking in its personal quality. From its present, which lays the ground for what is to come through the possibilities of man's decisions, thinking – as an unconditioned act of deliberation – thus becomes an anticipation of the history of the future. As a multitudinous temporality, the future determines the circumstances in which man finds expressions of what he actually was. Thus, the right moment for such expression does not stem from an organized convenience. Instead, his presentness repeatedly manifests as a will with which we close towards that whose time has come. Kant would say that «we can name (appearances) as substance only because we presuppose its existence in every moment»¹. For this reason, what is ahead of us will direct us in its basic form towards the future aspect of philosophy.

2. *The World and Existence*

One of the historical characteristics of the world is that it often leaves the self-understanding of its worldliness as a matter of fact. When however this self-understanding becomes a problem, philosophy starts to play a significant role. Often motivated by wonderment, despair, melancholy, and anxiety which shape the nature of its questions, philosophy introduces a profound unrest into the self-sufficiency and complacency of man's existence. It is not possible, Jaspers declares, to achieve the experience of this process in any other way. This is the situation of perpetual awareness of the uncommon in something that the self-understanding, out of its needs, has declared as completely common. Such a disalienation from the common leads us back to a peculiar intimacy by, quite paradoxically, causing a chasm between us and the world. By warning against the fall into the world, about the habit of an aggravated relationship with the worldly things and,

¹ I. KANT, *Kritik der reinen Vernunft*, A 185/B 228-229.

in the end, often opposing the common sense, philosophy does not offer a better knowledge of the world, it does not offer an objectifying clarification of the world; instead, it enables man a return to a homeland in which worldviews of the common do not reign. A world that is thoroughly and commonsensically known thus exhibits dimensions of a forgotten nativity, which are absent from such an interpretability. All of that which is pushed out to the rims of life, but belongs to its essential properties, has a chance to return to such an intimacy with things, while discarding all the stale habits of relations.

The desperation towards the self-understood Jaspers did not identify in the curious and inquiring attitude towards the world – for him, only a philosophical orientation would offer a worthy representation of the thinking *in* and *about* the world, which would, by its necessity, not only surmount the conceptual definition of the world as an immediate whole for the sustenance, but also surmounts the attained world as a mere structure of the surrounding reality, and which is philosophically presupposed as a *Dasein* (being-there) in which, beyond any objectification, the objectivity of a possible existence can be found. Kant has also, for example, found the concept of the world in such an act of the mind which starts its natural course from «knowledge of oneself (soul) (...) to knowledge of the world and, with the help of these, towards the knowledge of the original being»². For Jaspers, in the experience of moving the boundaries of the world happens a spring (*Sprung*) from the orientation in the world and towards freedom, and its thinking paves the philosophical way towards a possible existence. The awareness of the boundary is necessary exactly because of this advancement into freedom. However, the thought of the freedom is not a sporadic imagination that therein lies freedom or that it could be found somewhere; instead, it is built through a determination that the thinking experience of freedom must realize itself in reality, often at a price of questioning the default state of things, as well as the very sustenance. From this determination does the self-Being speak – the possibility that, in every moment and without hesitation, I can state that I am. In this regard, the freedom is, as his fundamental possibility, the very possibility of the real in man, of what is most essential to him. From all the conditions that should be fulfilled in this, the awareness of the

² Ivi, A 337/B 394.

existence is crucial. Like a responsibility that accompanies such a freedom, this awareness leads *towards* the actual *standing* in the truth of Being, which we usually call *dignity*. In Kantian words, such stature is nothing else but the elevation of a person towards itself. Considering that man is always more than what he knows about himself, man is, according to Jaspers, a being of such a self-certain stature which, in the foundation of its truthful consistency, never actually completes itself intellectually.

In order to warn against false identifications, Jaspersian philosophy also criticizes the notion of an alienated world, which it exposes as a lie. Only ignorance profits from the knowledge of the world because it is obvious that it is impossible to dominate over life without destroying its essential characteristics. In this regard, Jaspers presents the mystical nature of life as a beginning and an end to every spiritual movement³. This is especially crucial the understanding of his notion of existence as an individualisation of life which, due to the world it inhabits, remains essentially incomplete. The awareness of the existence reveals itself as an antinomy to the objective image of the world which imposes itself as a totality. Considering that it is never something complete, the existence, in order to become what it is, to ensure its place in the world, is left with nothing but struggle. The struggle is thus, claims Jaspers, «the fundamental mode of every existence»⁴. Although time turns everything into a contingency, the consequence of this in the existential struggle is not desperation in the face of hopelessness, but tranquillity as a result of failure in the face of the infinite⁵. This experience alone, the only one that the existence can use in order to achieve itself, has to be understood primordially in Jaspers' philosophy. It is always discerned from the historical context that the existence utilizes to elucidate its historic character. However, the existence as the possibility that returns to itself is by no means a particular instance of the universal. It is actually not a particular instance at all, but instead a being that trials itself by its very experience.

³ Cf. K. JASPERS, *Psychologie der Weltanschauungen*, Verlag von Julius Springer, Berlin 1919, pp. 345.

⁴ Ivi, pp. 257.

⁵ Jaspers describes this as: «Every experience, every state then momentarily disappears; man changes, forgets, and thus continues the infinite sustenance of our planet. From the world as a whole, its ephemeral character can prove equally hard as its eternity; it, as the infinite, is not an object for us» (Ibidem).

The facticity of life is thus manifested in everything that reveals itself as pertinent for existence, while it also symbolically reveals the historical as the question of its source.

It should be clear by now that, for Jaspers, the world as the phenomenological totality does not manifest only as *res corporea*, but also as a transcendental, a constitutive place of possible gathering of its utterly different aspects. Taking from our usual concept of it, as well as its universal sense, the world in its magnitude always reveals as the immanent and remains completely resistant to the attempts at reducing or increasing, adding or deducing to its phenomenological properties. This is why the totality of those properties, although fundamental, is not univocal, nor it can be absolutely mastered by any worldview. As an open horizon of man's experiences of things, the world fully manifests as a presence firstly in men, and then in man's things – although, for man, the world itself is never a thing among others. This is how it is possible to *have* the present world as one's own and to *have* the world as a mediated experience of possible worlds, past and future ones. However, sharing the common world does not entail a uniform representation of a knowing whole. Instead, it is primarily the question of manifold relationships through time by which worldly beings obtain their place and meaning in history and the world. Thus, Jaspers concludes, the man loses his indifferent stance towards the world, which then becomes «the temporal ground of the existence»⁶.

On the other hand, the mere sustenance, which regularly stems from the mundane, often becomes the ground on which a hopelessness ruled by unquestionable self-evidence develops. Our being in the world thus becomes not a matter of acting, but of our disposition that is based on our imprisonment in the world. Eugen Fink defined this imprisonment as «the imprisonment within the limited space of the open, while this limit remains unrecognized»⁷. Although we are engrossed with worldly things and under an illusory pressure of the time fleeting, with the self-evidence of what is common and relative also its relativity increases, making the human spirit want to reconquest his world. In the historical experience, it is tragically depicted as the damnation of the end of the world. Did we alrea-

⁶ K. JASPERS, *Philosophie*. Bd. I: *Philosophische Weltorientierung*, Springer-Verlag, Berlin – Göttingen – Heidelberg 1956, pp. 81-82.

⁷ E. FINK, *Uvod u filozofiju*, Matica hrvatska, Zagreb 1998, p. 52.

dy survive the end of the world? We most certainly have, and more than once – of those worlds that were known by the previous generations. However, the spiritual situation of our age exhibits an increased emphasis on our decreasing possibility of discovering the depth of the world and life. The lack of radical reflection is connected with Jaspers' notion of 'life vortex', which is not easily comprehended in the everydayness. The vortex brings to light only what we immediately perceive, what we are captured by. And although the present age leaves nothing to chance, the question of man is left paradoxically ignored and forgotten in the process of massive stockpiling with the technical innovation. Jaspers would certainly agree with Heidegger in this regard that «in no age has man been so questionable as in ours»⁸. That what is left from the imagined union between man and world in the cosmopolitan idea of the human benefit in general, reveals and warns at the same time that the infinite progress towards the end goal does not necessarily entail a progress towards an improvement. Thus, if we would call upon its long-gone glory, it would deserve the return to its value in the contemporary age only through a broad mindset which requires a realized *humanity of man*.

3. *The existential coming-true of philosophy* (*Bewährung der Philosophie*)

Jaspers' question of 'becoming a human' is a question of the possibility of such self-awareness in the world which is wholly and exclusively possible through freedom. Only with the freedom that is not founded from the world man can shape his existential presence, which can be taken as what constitutes this freedom. His action is thus unconditional as far as it can base itself in a decision for a constant becoming. Being unconditional in freedom denotes a certain independence from the world and a will that is focused on the transcendence and in this context Jaspers offers an understanding of his theory that the existence is given through transcendence, beyond the reduction of sustenance to an objectified world. However, transcendence is not the aim nor the reason of sustenance, but a limit of human infinity by

⁸ M. HEIDEGGER, *Gesamtausgabe. I. Abteilung: Veröffentlichte Schriften 1910-1976*. Band 3. *Kant und das Problem der Metaphysik*, Vittorio Klostermann, Frankfurt am Main 1991, p. 209.

which he truly understands himself. Thus, for Jaspers, the question of who the man is within the context of sustenance manifests as a perpetual imperfection of his qualities, while this imperfection is largely exposed in the one-dimensional, scientific, and anthropological representation of man's disposition. Such an imperfect representation does not entail a weakness in the discovery of man, but a clear warning about the problem of scientific objectification and particularisation, as well as ideological and anthropological absolutisation.

Philosophical experience with man, by the very fact that it deals with ourselves in the general sense, points out towards the power of thinking which also critically deals with the representations of the objectifiably comprehensible individuality. From the previously mentioned unconditionality stems a certain deficiency of the experience which wishes to limit the infinity of man's individual possibilities. When dealing with the question of what is adequate for such an experience of man, Jaspers declares all the individual anthropological attempts, trying to eschew punctuality, as something general that the man *is*. In other words, the infinity of human possibilities cannot be reduced to a regional knowledge for Jaspers, no matter how many practical and concrete purposes emerge. Such a *reality without knowledge*, as Jaspers described it in his *General Psychopathology*, is available to man only by the way of ciphers which uniquely elucidate the openness of the realms of truth. Such an intellectual return to itself for man is nothing but understanding the truth and connecting with it. Therefore, the critique emerges as man's ability to use his own intellect. Such an independence is rooted in the unconformity of true philosophy, which was always proven in its resolution to reach reality. It was not uncommon that in those muddled reflections of reality, which today seem like dystopian landscapes, the philosophers were asked to be confidants of that same 'reality'. However, the self-confirmation of philosophy has always been a result of the adversarial need of the consciousness which has been directing itself towards establishing the real intellect by shaping the existence itself⁹. In this regard, it is clear for Jaspers that man's reaching out for philosophy is an expression of his need for genuine cognition. It does not denote a knowledge about oneself that man can obtain by a personal philosophy, but an inner activity of thinking that reveals *who* man truly *is*.

⁹ Cf. K. JASPERS, *Der philosophische Glaube*, Piper & Co. Verlag, München 1981, p. 125.

If this does entail a certain *humanism*, then it is not the one encompassing everything that *humanitas* could mean and which can be somehow dealt with via understanding. On the contrary, in such a humanism, as Richard Wisser warns, the meaning of the aforementioned *humanity of man* must become evident, which carries itself into the richness of the world¹⁰. What becomes evident for Jaspers are all those people who live by thinking and who shape not only the philosophy of existence, but also the existence of philosophy. The inseparability of thinking and living, of things and action, will turn out to be the decisive characteristic of Jaspers' philosophising. Its core is the idea of education as an intellectual inception of such a decision to shape life and to elucidate the existence as self-Being that communicates with other self-Beings. It rises and manifests in the creation of the philosophical, scientific, and artistic spirit, as well as in the descriptions of its fall.

Considering the contemporary state of man and his philosophy, it must be pointed out that it would be too much to expect for philosophy to become a remedy for the consequences of cyclothymia. Its task is not a mere calculation of the therapy for *self-help* against those conditions of the human spirit that psychology is not interested in or equal to the task. Realising that such situation is the result of the totalisation and absolutisation of life in the landscape of mass society, while discussing the spiritual situation of the age, contemporary philosophy must pose its questions, challenged by the ever more evident shift of epochs, between the spiritual demise and that which is left from the spirit, as a preparation for the incoming uncertainty. For this reason, it also does not mean that every philosophical venture into the unknown must end in ridicule or fear, although they often occur as a common human reaction to such a discomfort. To place a mirror in front of philosophy, as Nietzsche did, is a way of coping with our own self-indulging hypocrisy. Namely, human persistence regarding his own and others' selves would turn out to be a real measure of the success of his existence, of such an unmatched possibility of man that, as a man, can self-consciously transform from *no-one* into *someone* and thus become himself.

In all these philosophical clarifications of deception, it is first necessary to deal with self-deception. For Jaspers, it brings about a crucial question of how and to what extent is communication possible in

¹⁰ Cf. R. WISSER, *Karl Jaspers: Philosophie in der Bewährung. Vorträge und Aufsätze*, Königshausen and Neumann, Würzburg 1995, p. 97.

this process. The fundamental question of contemporary philosophy as philosophy of existence ‘who am I without myself?’ is the same as the question ‘who am I without others?’. Philosophy, as a self-determining community of communication is the carrier of all open possibilities which enable us to surmount the structure of reality. With an awareness of the meaning of existential encounter becomes possible a genuine mutuality; just as the failure of communication results in depletion from irrelevancy, such an illusion dully presents itself as an excess of communication. Such an un-communication means deception and departure from self-Being and, quoting Jaspers: Iif [communication] eludes me, I will disappoint the other and myself»¹¹. However, the aim of the existentially obtained communication is not a spiritual domination, let alone feeble sophistry, but a question of intellectual struggle in which everyone discloses to everybody all that is relevant. As a way of a genuine contact in freedom, communication is rooted in love which elucidates the inter-connection of those who, *sub specie aeternitatis*, belong to each other. In this context, Jaspers concludes that love as a «love, the substantial source of selfhood in the communication, can grow from itself the selfhood as a motion of its opening, it cannot enable the arrival at a perfect conclusion»¹². Counting on such an incompleteness, philosophy builds up man’s dignity as a confidence in his own intellect, while questioning this dignity, yet leaving it unconditional. In its own way, it is the *dignity of solitude* (*Würde der Einsamkeit*) that philosophy preserves, while incessantly piercing through it, especially regarding the final truths towards which man resorts to in philosophy itself. The knowledge of the existential communication is thus knowledge about freedom whose value is based solely in the collective philosophising which is prepared and able to listen in a conversation in which every participant, through solidarity, gains his own. On the other hand, and by the same token, the lack of communication of philosophers becomes a criterion of its falsity. The history of philosophy can thus, paradoxically, be considered as a history of great solitude of philosophers, which is nothing else but their need for communication without false and deceitful surrogates. The existential communication in its dialogical peak thus represents a

¹¹ K. JASPERS, *Philosophie*. Bd. II: *Existenzerhellung*, Springer-Verlag, Berlin – Göttingen – Heidelberg 1956, p. 58.

¹² Ivi, p. 73.

present actualization of future philosophy and, to achieve this, it has to be possible to find in philosophy that which can snap her out of dogmatic and self-indulging slumber.

4. *History of the future and philosophy of mind*

In his *Philosophical Autobiography*, Jaspers designated his work on world philosophy as a way from the «dusk of European philosophy to the dawn of World Philosophy»¹³. It is the ground for the development of philosophical conditions for the possibility of universal communication by which humans would relatively save their planetary dignity. With the awareness of its historical and final character, the possible existence thus enters a relationship with the other possible existence. In such an open relation, all possible horizons fuse on the ground of cultural and historical diversity. The danger for such a relation, now more than ever, stems from the feeling of the demise of the spirit of the age, which is defined by the mass society under the increasingly evident dominion of the uncontrolled digital technology. The phenomenon of the modernist sophistry which Jaspers exposed in *The Spiritual Situation of the Age* now manifests in the context of an unlimited virtual reality. The future of philosophy is thus intellectually imposed as an encouragement for such an age of truth, which pierces through every absolutization, be it analogue or digital virtual framework in which even the unconditional has been portrayed as an objectively represented thing. In this regard, it is necessary to demand the question of paving a way that which would eventually and successfully lead philosophy into the future.

Its worldly future should be preceded by the salvation of philosophy from the nonphilosophy of premodern, postmodern and transmodern alternatives. It should be stated that the world philosophy for Jaspers is not one such world view, even less a pseudoscientific worldview, despite its dominance and persuasion. As the path of the self-awareness of the historical in philosophy, it is a breach into the object of life that eschews not only the worldviews trying to encompass it, but also any philosophical and historical taxonomy¹⁴. In the

¹³ Cf. K. JASPERS, *Philosophische Autobiographie*, Serie Piper, München 1977, p. 122.

¹⁴ To add, labelling philosophical historiography has a long tradition and a common aegis: to declare the crucial and ageless questions of philosophy as ephemeral. Such labelling uses the fact of life that men generally have a tendency to adopt views and interpretations which seem, from their present situation, as the most valid.

same sense, the encompassing philosophy and its worldly character must answer to such openness with a freedom that can be utilized to finally compare the actualisation of the existence with the actualisation of the world. What was read through cyphers in the philosophical and historical memory, will gain its meaning in the future through the yet unexplored possibilities of freedom. By understanding the historical as the *eternal in the ephemeral* (*Ewige im Vergänglichen*), philosophy appears as «the apparentness of the eternal presence of the same» and it manifests as man's «becoming in approaching himself, seeking but not yet having»¹⁵.

In the historical articulation of his existence in these processes, man has made a permanent effort regarding what is important in thinking and regarding listening to what is to be achieved by it. The past thus realises its presence through the awareness about the inception and transformation of the past in the present of its actions which have no definite duration – not now, nor as a future passing (on). In the philosophical reflection and appropriation of history becomes clear that philosophical and historical self-awareness are inseparable. Their bond in the search for the eternal in the contingent is united by a *philosophia perennis* which, as a universal history of philosophy not only reveals in the entire history what is primordial to man but, as Jaspers says, «extinguishes the temporality of every moment»¹⁶ with no effort.

Every philosophical question, which thus touches upon the origin of the sustenance by revealing the generality to the scientific coverage of the objectified world, reaches on such a boundary the unpredictable character of what is to come as a sort of intellectual providence¹⁷. However, it also entails a spring towards transcendence, whose uniqueness thus becomes a foundation for the possibility of the self-Being. Freedom as the possibility of such an independence at the same time delineates the trajectory from the roaming hovering to a firm standstill on the secure ground and above the illusion. Such an

For this reason, all the things that are passing as philosophy today, from the artful historiographical handling with the so-called philosophical information, to various advertisements of philosophical self-help, have long lost their philosophical status, and can only be taken as an anaemic philosophizing, at best.

¹⁵ Cf. K. JASPERS, *Weltgeschichte der Philosophie*, Piper & Co. Verlag, München – Zürich 1982, pp. 21-22.

¹⁶ Cf. K. JASPERS, *Der philosophische Glaube*, cit., p. 131.

¹⁷ K. JASPERS, *Vernunft und Existenz*, Piper & Co. Verlag, München 1960, pp. 9-10.

unobjectifying *awareness of Being*¹⁸ (*Innewerden des Seins*) for Jaspers denotes as the everlasting present of possibilities. Plato has articulated in a number of his dialogues such a special, inspiring connection between the idea and the Being with the notion *ἐνθουσιασμός* – the enthusiasm which, for Jaspers however, manifests anew as the awareness of the communion with the unconditional, a communion which results in the elucidation of the ineffable¹⁹. In its own special way, this would be also expressed as a resistance of the philosophical enthusiasm to every philosophical rigour which would remain as a purpose in itself. In the historical currents of philosophy, enthusiasm would justify itself insofar as such a resistance leads to a genuine *appropriation* (*Aneignung*) which turns the passive observation into an active existence by turning the mere examination of the history of philosophy into a versatile encouragement towards the self. Appropriation means understanding the experience and circumstances of a temporal event as historical. According to Jaspers, the history of philosophy thus has to be radical in order to follow the roots of the historical thinking towards «that which makes all branches of the thought intelligible»²⁰. The philosopher «demonstrates by his perception and thinking of the history»²¹. On the other hand, Jaspers urges, the purpose of the appropriation of the history of philosophy does not lead to the absolute. Instead, it binds various courses of history in a unique community of the *encompassing* perception of the wholeness of the human world. What was then considered in the most basic questions, now gains its chance in the creation of the future, not as a prescribed solution and an answer, but as a responsible and genuine insight²².

This is where the importance of philosophical faith becomes apparent, which Jaspers takes as the faith of the thinking man; it is tied to the notion of world philosophy and is manifested in reading the

¹⁸ Cf. K. JASPERS, *Von der Wahrheit*, Piper & Co. Verlag, München 1947, pp. 185.

¹⁹ Cf. K. JASPERS, *Psychologie der Weltanschauungen*, cit., p. 103.

²⁰ Cf. K. JASPERS, *Weltgeschichte der Philosophie*, cit., p. 71.

²¹ Ivi, p. 127.

²² Given this, it can be clearly demonstrated that Jaspers' notion of *Axial Age* (*Achsenzeit*) is not merely a notable idea of him, as it is usually described and validly detected by the influential indexical and citational databases which are relevant for a professional and scientific paper. Its application successfully prevents wandering astray, as well as the totalitarian notes of philosophy which still appear in contests and philosophical activities under such a dictatorship of the public.

texts, the age, the people, and everywhere else where thinking and believing share a common task. Such a faith reveals its fidelity as a commitment to thinking in the general dynamics of freedom. In this regard, even the future, as a philosophical issue, is genuinely revealed from the horizon of the aforementioned perennial philosophy. In its development, Jaspers saw the preconditions of universal communication – namely, their elucidation would become the fundamental question of the philosophy of the future. Leading a genuine conversation in the context of such a philosophical logic would reveal the truth as the mutually binding factor, and only in such an environment of the dialogue the sought-out awareness of the wholeness of human philosophy will manifest itself. Such wholeness is not and cannot be an absolute universality; its parts represent different historical roots and unpredictable future directions. Jaspers' idea of world philosophy, as Hans Saner points out, does not denote a global recognition of an influential philosopher, but an encompassing understanding of every tradition of philosophical thinking and the thinking about philosophy: «such a world philosophy, as the common ground of every mode of thought, in principle speaks to every man. Thus, it must become a “democratic philosophising” which is taken as “understandable to everyone” without delving into a “mundane philosophy”»²³. This has to be achieved. The road to such an aim is already designated by philosophical signposts. In this way, the very signposts become more meaningful. The possible directions of those signposts can now be understood as thinking that is worth struggling for. In such a struggle, the mind is finally empowered for an infinite possibility of communication. In its highest intellectual actualisation, Jaspers' world philosophy affirms itself not only as the thinking of the future, but also as the potency of the future thought. To see why such an idea points in the direction of the man of the future in dire need of philosophy seems now trivial – namely, the philosophical effectiveness is most needed where obedience is an unconditional demand.

²³ More in cf. H. SANER, *Jaspers' Idee einer kommenden Weltphilosophie*, in L.H. EHRLICH and R. WISSER (eds.), *Karl Jaspers Today. Philosophy at the Threshold of the Future*, University Press of America, Boston 1988, p. 81. Also, for understanding Jaspers' idea of world philosophy in the same sense, cf. A. CESANA, *Jaspers' Projekt "Weltphilosophie". Paradigma interkultureller Kommunikation?*, in R. WISSER and L.H. EHRLICH (eds.), *Karl Jaspers' Philosophie: Gegenwartigkeit und Zukunft*, Königshausen and Neumann, Würzburg 2003, pp. 223-232.

5. *Towards a conclusion*

When faced with the heritage of the 20th century, which relentlessly presses the present, and even more with the spirit of the current first half of the 21st century, which increasingly doubts the necessity of philosophy as a precondition for man's genuine future, Jaspers' thought on the true nature and role of philosophy becomes particularly acute. The impression of the futility of philosophy is to a large extent established due to the impression that other modes of our understanding of the world, such as technology and science, have offered more convincing answers to contemporary challenges, and academically standardised philosophical gratification of consumerist trends further reinforces this impression. The unwelcome digression from underground currents of the interest spheres has become the ground of Kafkaesque clashes on the remains of once sublime academic circles. The place where philosophical self-awareness is probably lost the most is this very situation of its academic work, which often never departs from its self-sufficient emptiness, with only external signs of a relatively viable economic activity. It should be of no surprise, therefore, that contemporary university is characterised by a march of institutionalised abuse of power and bureaucratic and disciplinary repression, instead of a pedagogical and educational rhythm of philosophy.

In the same sense, the fact that we live in an age of the influence of relatively unheard philosophers (such as the French philosopher François Laruelle), suggests that today we accept contemporary philosophical texts in a good, but mostly misplaced faith that they would remove our burden of everything unread from the classical philosophical tradition. Fortunately, the forecasts about the end of philosophy are not at the same time the end of its meaning. Philosopher and a Buddhist monk of Croatian origin Bhikkhu Nānajīvako (Ćedomil Veljačić was his secular name), emphasised that there exists a philosophy we cannot even think about if we do not live by it. It is a form of statement which must be backed up by actions, for there is no alternative to the necessity of the philosophical return to itself. We should thus give credit to Hegel's statement that philosophy, just like the owl, emerges during the dusk, because it is clear that every such emergence before dark has a remedial and soothing effect on man.

Such philosophy, it became evident, is fundamental to every suspicion towards closed political, religious, as well as scientific ideologies. Such a suspicion does not imply having a doubt that ends in a deceptive digression towards postmodern alternatives – it actually requires a final break from every presumption of ideologically anticipated authorities. Finally, it can be stated that in such a break there is the key to understanding Jaspers' concept of future world philosophy. If we ask ourselves, in such a decisive context, whom the contemporary bibliographers would put in the place of the classics of philosophy, Jaspers should definitely be considered one such classic.

As vividly put by Hans Saner, Jaspers' philosophy opens the doors of the prison that is located in every man's mind. This statement, despite its colloquial character, offers the best description of Jaspers' philosophy which is first and foremost directed towards abandoning every standardized form of a stagnant philosophical thought. In order to achieve such a future form, present philosophy has a primary task, following its historical path, to reveal the specifics of the barbarism of its age. As the recent pandemic experience has taught us, philosophical witnesses seem crucial in the process of creating a state of emergency. Relatively recently, Agamben stated that «the camp is the space that is opened when the state of exception begins to become the rule»²⁴ and thus sent an important warning about the age we live in. The concentration camp, among other horrors, is the state of the bare survival that finds its symbolical root in the corresponding state of mind – in the metonymical creation of the camp in man's mind. For this reason, philosophy must be able to timely and incessantly expose such travesties, and to incite on their suppression. Its opposition will then lead to an inevitable possibility which elucidates the ground of thinking, speaking, and listening, and which demonstrates the experience of freedom as the independence of thought. Jaspers' philosophy of the future calls for such a home for mankind in which philosophers, as Husserl calls them, are its officials in permanent communication with the genuine object of thought. It is not about the result of the process of thinking, but rather about the ability to communicate truth because, as Hannah Arendt affirmed Jaspers' thought: “within the ‘exi-

²⁴ G. AGAMBEN, *Homo Sacer: Sovereign Power and Bare Life*, Stanford University Press, Stanford 1998, p. 169.

stantial' realm, truth and communication are the same"²⁵. A farewell to desperation and the consequent consolation of philosophy are the most treasured commodities of Jaspers' philosophical testament that essentially indebt and oblige our future life.

²⁵ H. ARENDT, *Jaspers as Citizen of the World*, in P.A. SCHILPP (ed.), *The Philosophy of Karl Jaspers*, Tudor Publishing Company, New York 1957, pp. 539-551, qui p. 542.