

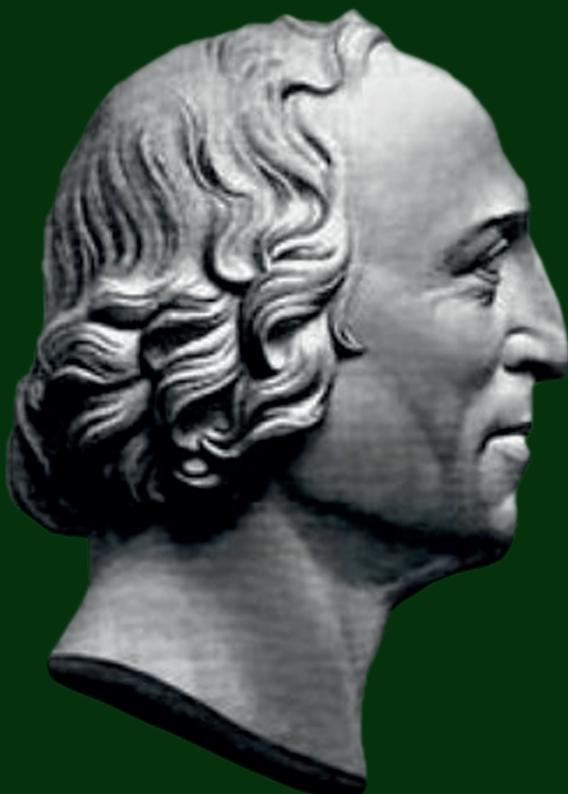
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Benedikt Paul Göcke

# The Panentheism of Karl Christian Friedrich Krause (1781-1832)

From Transcendental Philosophy  
to Metaphysics



PETER LANG



The book provides the first analysis of Karl Christian Friedrich Krause's system of philosophy and his panentheism in English. Karl Christian Friedrich Krause has bequeathed to us a system of philosophy which is little recognised in contemporary philosophy. This is both surprising and unfortunate, because Krause's philosophical system has much to offer: Through transcendental reflection on the nature of the human, Krause understands God as the one infinite and unconditioned reality, and the ultimate necessary condition of knowledge. God makes humanity, nature, and reason ultimately comprehensible as the essential categories of the divine Essence. God is thus the single, primary, object of science that is already logically presupposed even before His discovery. Science presupposes theology, and theology is best read as panentheism.

Benedikt Paul Göcke is a Research Fellow at the Ian Ramsey Centre for Science and Religion and a Member of the Faculty of Theology at University of Oxford. He is also a Member of Blackfriars Hall, Oxford, and Professor of Philosophy of Science and Philosophy of Religion at Ruhr-Universität Bochum, Germany.

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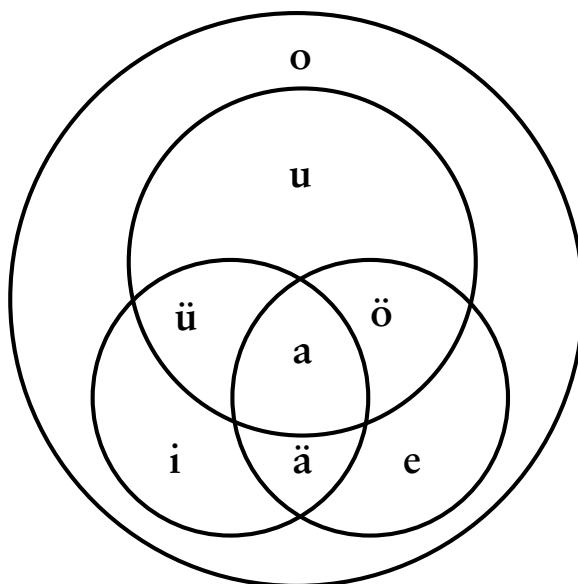
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# Preface

Karl Christian Friedrich Krause left an impressive oeuvre consisting of 256 books and articles, covering most branches of philosophy, the humanities, and science (cf. Ureña 2007: xv).<sup>1</sup> His *Vorlesungen über das System der Philosophie* and his *Vorlesungen über die Grundwahrheiten der Wissenschaft* are his most important books for philosophy. Through Julián Sanz del Río he has gained considerable popularity in Spain and Latin-America, where his philosophy goes by the name ‘Krausismo’ and he is sometimes claimed as the greatest German idealist.<sup>2</sup>

In recent Anglo-Saxon philosophy, he is known mainly for devising the term ‘panentheism’.<sup>3</sup> Understanding of Krause is impressionistic, contains mistakes, and is incomplete. For example, it is said that his philosophy is ‘mystical and spiritualistic’ (Zweig 1967: 363), that he was ‘an obscure [...] figure’ (McInnes 1967: 514) who ‘expressed himself in an artificial and often unfathomable vocabulary which included [...] monstrous neologisms

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- 1 Throughout this book the following rule applies with regard to quotations: if the quoted passage is originally in German, then an English translation will normally be provided, while the reference will be to the German original.
  - 2 Cf. Zweig (1967: 365): ‘Krause’s philosophy, while not very influential in Germany, found considerable support in Spain, where, for a time, “Krausism” flourished. This was largely due to the efforts of Julian Sanz del Rio, the minister of culture, who visited Germany and Belgium in 1844 and came into contact with a number of Krause’s disciples, notably Heinrich Ahrens in Brussels and Hermann von Leonhardi in Heidelberg.’ Cf. also McInnes (1967: 514): ‘Spanish Krausism was less a philosophy than a cult, a rationalist religion that can be regarded as a forerunner of the Modernist movement in Catholicism. Its adherents behaved like members of Freemasonry, and it is doubtful whether many of them understood Sanz del Rio’s obscure books on his even more obscure master [Krause].’
  - 3 Cf. Cooper (2006: 26): ‘Panentheism literally means ‘all-in-God-ism’. This is the Greek-English translation of the German term *Allingottlehre*, ‘the doctrine that all is in god.’ It was coined by Karl Krause (1781–1832), a contemporary of Schleiermacher, Schelling, and Hegel, to distinguish his own theology from both classical theism and pantheism.’ Cf. also Gregersen (2004: 27/8): ‘The very term ‘panentheism’ was coined as late as 1829 by the post-Kantian philosopher and mystic Karl Christian Friedrich Krause (1781–1832)’. Cf. also Hartshorne (1987: 168) and Palmquist (2008: 19).

[...] which are untranslatable into German, let alone English' (Zweig 1967: 363). It is said that he was 'under the influence [...] of Schelling' (Zweig 1967: 363) and 'a student of Hegel' (Hartshorne 1987: 169).

However, it is straightforwardly false that Krause was a student of Hegel or that, apart from his first years as a student in Jena, he was under the influence of Schelling. Hegel and Krause have been colleagues for some time in Jena, lecturing at the same time. As Krause (1890: 16) states: 'Fries and Hegel knew me personally, and I lectured simultaneously with them in Jena in the years 1802–1804'. And although Krause attended some of Schelling's lectures he did not like either them or Schelling much: 'I like Schlegel very much, but not Schelling' (Krause 1903: 7) and 'in [Schelling's] philosophy of nature I find propositions, which I already discovered for myself, following Fichte's system' (Krause 1903: 11). Furthermore, it is inadequate to characterize his philosophy as mystical or obscure. One might wonder how such statements could be justified, given that there are no English translations of Krause's relevant works, and even the German works are hardly ever cited.<sup>4</sup> It is true that Krause's philosophy is demanding due to the style of his writing and the neologisms he introduced, but so are Hegel and Heidegger.

Krause saw himself, like many of his colleagues, as the real successor of Kant. As Krause (1890: 143/144) states: 'I can actually be regarded as Kant's first successor, but I was so original, self-sufficient without intending it; that what appears as a continuation of Kant, was already the main thing I completed in 1803. This was before I was able to completely look at the relation of my own research and work to the Kantian, because I had then read and thought through Kant's writings only very little. Rather, the main teachings of my system, completed in the years 1805 and 1806, were the key to the Kantian quest and made it possible for me to understand and appreciate the Kantian project from the highest standpoint.'

The key and main teaching of Krause is that the theory of categories should be understood not as a system of pure concepts of the understanding, which can be applied only to temporal individuals, but as a system of ideas

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4 According to Ureña (2007: lxx) there are only two translations of Krause's work into English. The first one is *The Ideal of Humanity and Universal Federation. A Contribution to Social Philosophy*, ed. W. Hastie (Edinburgh: T. & T. Clark, 1900). The second one is *The Family: A Pansophic Ideal*. (Willits: Calif, 1933).

of reason, which Krause develops in the form of panentheism. According to Krause: ‘Kant considered the categories merely as finite concepts of the understanding, and they can only be considered as applicable to temporal sense perception. Therefore, he says explicitly that they are not rational concepts of ideas of reason [*Vernunftbegriffe der Vernunftideen*], because, rather, an idea of reason is an infinitely extended category’ (Krause 1869: 228). However, on Krause’s view, nothing counts against the proposition that the categories are, *pace* Kant, ideas of reason, and he seeks to show that we apply the categories both to the finite temporal given, and to the infinite unconditioned. Because, in his view, Krause is able to show that, through the intuition of the essence and existence of God, the ideas of reason turn out to denote, or even be, properties of the divine unity, he therefore thinks he has achieved the most important task of philosophy as defined by Kant: “Whether the ideas of reason behave towards the categories (his highest concepts of the understanding) as the categories to sensibility” [...] I have now solved this problem raised by Kant, without my knowing, at the time, that Kant posed this problem; and it was by using Kant’s critical method in a completely independent way, in the course of my own philosophical research. My lectures on the system of philosophy include the complete development of the doctrine [*Organismus*] of the categories as unconditional, and infinite, divine, essentialities [*Wesenheiten*], or as attributes of God’ (Krause 1889: 312).

According to Krause, his panentheistic system of philosophy, in effect, provides the understanding of the possibility of Being and knowing, taking into account the interrelations of the transcendental and transcendent categories. Krause’s system is concerned with the understanding of reality, as such, from the unity of its ultimate ground and highest principle: Whoever knows God knows the unity of the categories of Being and knowing in their origin, and thereby knows that God is the necessary and sufficient condition for both our knowledge of reality, and the very fact that the world is and exists as it does.

Precisely because of this, Krause perceived his own system of philosophy as a successful combination of Platonic metaphysics and Kantian transcendental philosophy: Krause’s panentheism provides a metaphysical theory about the fundamental structure of empirical reality in terms of reality’s ultimate cause or highest principle based on reflections on the transcendental constitution

of the ego, that is, based on reflections on the conditions for the possibility that the ego perceives empirical reality as it does. As Krause states: ‘We are convinced that in our system, the principles of which have been repeatedly described by us, and the partial execution of which we have published in a series of works, the task of scientific research and scientific education [*Wissenschaftsforschung und Wissenschaftsbildung*], in its main points, is satisfactorily carried out. For, inasmuch as the recognition and acknowledgment of the principle of science is gained by the analytic-subjective self-knowledge of the mind, the whole structure of science can be pictured in law-like and organic progress. And so the task of Socrates and Plato, as well as Kant, Fichte, and Schelling, is generally solved’ (Krause 1889a: 478).<sup>5</sup>

In what follows, I will concentrate on the justification and clarification of Krause’s panentheistic philosophy of science that arguably stands at the centre of Krause’s philosophy. After a brief biographical note on Krause’s life I will first elaborate Krause’s panentheism in Chapters 2–9 before I turn to Krause’s influence on Schopenhauer in Chapter 10. Chapters 11–14 analyse the importance of Krause’s system of philosophy for recent debates in the philosophy of religion, philosophy of science, and philosophy of mind. As we will see, Krause is still a valuable source of insight for recent philosophical debates.

I am most grateful to Professor Stephen Priest of the University of Oxford for his enormous help with the translation. Without his philosophical acumen and linguistic sensitivity, Krause’s sometimes idiosyncratic way of philosophizing would have remained untranslated. I am further grateful to Samuel Hughes of the University of Cambridge, who critically read the penultimate version, and to Siegfried Pflegerl. Any remaining mistakes are, of course, my own.

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5 Furthermore, as Krause (1890: 13) says: ‘Because my system, throughout, from its very first seed, is cultivated in independent, self-sufficient, research, and in the formation of the pure and fully grasped principle of science, it has not departed from this, and could not depart from this, to approximate to some other philosophical system, or unite itself to already existing conflicting systems. But, among other old tasks, that of liberating Platonism and Aristotelianism from their one-sidedness, and unifying them by means of their opposing essentials has also come to pass, as the main thing; but as far as that task has its meaning as a repetition of the Kantian task but at a higher level, and as the dissolution of the latter.’

# 1. The Life of Karl Christian Friedrich Krause

Karl Christian Friedrich Krause dedicated his life solely to his philosophical ideals, and lived according to their practical consequences, without regard to his own well-being. Because of this principled, even unreasonable, stubbornness, Krause can be understood as the tragic hero of his own philosophy, who never wanted to adapt to existing social expectations, and needed all his energy to work through them: 'I know the world as it should be, and, in fact, it's worth a little trouble to find it as it is; at least I would find each constellation only too often, as it should not be. [...] I know, in some eyes I judge and I act wrongly; only this is however better than to be a fool in one's own eyes. I act as I think it is reasonable and am full of confidence for the future; because I know what can be robbed from me and what not' (cited in Kodalle 1985: 272).<sup>6</sup>

One of his two biggest problems was that he spent most of his life dependent on the financial support of his father. Despite three *Habilitationsschriften*, he never succeeded in obtaining a permanent position at a university. Furthermore, and this affected him personally far more, he was a member of the Freemasons, in whose principles he discerned the germ of a new social order to which his own ideas closely corresponded. But, due to differing views on public dissemination, he offended against the Masonic rules.<sup>7</sup> So it does not come as any surprise when he leaves this in his diary, found a few months before his death: 'It is not true that the world can only rob us of external goods, not those inside. With hands, of course, only the external is carried away, but, indirectly this takes from us to the most essential goods because it robs us of this good: the ability to freely interact with God with a critical, reflective spirit, and hold in measured, serious, stillness the power of God. The constraints of the outside world and the

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6 The biographical information in this chapter, unless otherwise indicated, is taken from the following works: Ureña (1991) and Wollgast (1990). Krause expresses his incomprehension of his time, as follows: 'Since 1802 I have lived in this human society like a stranger. When I was a child, I believed myself to be at home here; I as a young man looked around for the first time, I saw that I was in a foreign country, for no one, no one, knew me!' (Krause 1900: 319).

7 Krause (1903: 192) expected that, from the Masonic order: 'a general association of all people will emerge, as humanity, blissfully linked, as church and state'.

persecution of my fellow men – men whom I have harmed neither in word nor deed – broke my external effectiveness, thwarted the education of my children, shattered my married life, drove me from any professorial chair and undermined my health' (Krause 1900: 402f).

Whoever writes in his diary in this way, at the end of his life, gives the impression of being a broken man. But despite the feeling of having largely failed, and in spite of his adverse circumstances, Krause never lost his mystical, visionary, belief in God or, as he also calls God, *Orwesen*, or Essence.<sup>8</sup> This enthusiastic and never irrational belief, which comes to light in all his writings most clearly, was the source of his energy. He conducted his own conversation with God, which he always knew how to carry on. It is therefore not surprising that, in his last diary entry, shortly before his death, in a period of apparent recovery, Krause turns directly to God: 'Essence! Profoundly stirred, I thank you for your help; I meant to die and you have saved me. Yes, for You I want to live, for You I want to die! – Preserve for me what is mine! Give me mine; I will gather it around me, so that your living essence [*Wesenleben*] can truly flourish and become what it is, on Earth! Thanks and Glory be to you, O Essence, only to you!' (Krause 1900: 415). Eight days later, on 27 September 1832, Krause died impoverished, after a stroke in Munich, his final refuge. He had just had to leave the city of Göttingen because of student unrest, in which he was accused of having been involved.

## 1.1 Krause's childhood and education

Krause was born on 6 May 1781 in Eisenberg, a small town in Thuringia. He was the first son of Johann Friedrich Gotthard Krause, a teacher at the town's lyceum, and Christiana Friederika Krause, the daughter of a tradesman. His parents subsequently had another daughter, Johanna Sophie Ernestine, and another son, who survived only a short time. Christiana Krause died on 21 December 1784, when Karl was three years old. His father remarried four years later; his second wife was the widow of an

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8 See Ureña (1991: 27): 'Krause can be called a mystic and visionary spirit: A sense of mission, the constant conversation with Essence, as he used to call God, his belief in unconscious relationships with other spheres of life, magnetic experiences, but also dreams, all played an important role in his life, and already predisposed the boy to experience phenomena which would leave their mark in maturity.'

Eisenberg goldsmith. Karl had a loving relationship with his stepmother, without ever forgetting his own mother's early death.<sup>9</sup>

In childhood, Krause was of a rather sickly disposition. He suffered from recurrent headaches. Aged five, he fell ill with smallpox, which was accompanied by seizures. Aged eight, he contracted measles. He was of small stature and remained rather feeble throughout his childhood.<sup>10</sup> He spent the early years of schooling in Eisenberg, before joining the Convent School in Donndorf in Easter 1792. Despite his illness, Krause would always retain good memories of his time there: 'How much good have the few so-called convent schools and royal schools given! I also owe my education to such a gentle school; a nunnery institution, and took refuge there – a kingdom of heaven, I poor, deeply afflicted, sick child!' (Krause 1900a: 233f).

In 1794 Krause returned to the Eisenberg Lyceum. He remained there until his father took a new job, as pastor in Nobitz, in 1795, and the small family had to move. During this time, Krause began to suffer severe nightmares, and lived in fear of death: 'As a child of six years [...] almost every day the most serious thoughts; came [to me] like: "Think of death." In the most serious, solemn, dreams, I often wandered around graves in cemeteries, churches, palaces with monuments' (Krause 1900: 388). He was subjected to medical bloodletting aimed at alleviating this suffering, first yearly, then every six months.<sup>11</sup> But Krause did not become unmotivated or bedridden through his numerous illnesses. He already found consolation

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9 Ureña reports Krause, writing in his diary even shortly before his death: 'Since 1805 my dear mother has often been with me in spirit' (Ureña 1991: 20).

10 See Lindemann (1839: 2): 'Although a child of healthy parents, [Karl] was so sickly in the early years, and was teething so hard, that his father had little hope of pulling the tooth. In the fifth year, he contracted smallpox with seizures, and had to go on crutches for a long time. In his eighth year he contracted measles very badly. He also suffered almost perpetual headaches. As a result of continual ill-health, until the eleventh year, he remained so remarkably small and weak that he was almost always kept in his room by his affectionate, anxious, father. His spinal column remained the size of a Thaler until his twelfth year.'

11 Cf. Lindemann (1839: 4): '[Krause was] plagued from his fourteenth year onwards by violent nightmares and often with such mortal fear that, in his fifteenth year, he was bled, for what was then a year. This continued, initially every six months until manhood.' These were not his only sufferings. See *ibid*: 'he was also, as a youth so thick-blooded that one sunny lunchtime he was blinded, and only after much running around outdoors was he free to see again. Mosquitoes

in music, something which would accompany him throughout his life. By the age of thirteen, he was accomplished in piano, organ and other instruments. As Lindemann (1839: 3) writes: '[Krause had] a bright and high soprano voice, and such musical talent that he could sing hymns exactly. When learned, at seven, the rudiments on the piano, under the guidance of his father, he did it with such diligence and with such insistence that his father was often very worried about his health. And when the ten-year-old boy copied down sonatas by Hayden, Bach and Mozart until late at night, because his father did not want to buy them, his father was afraid music would turn the boy away from his main purpose [to study theology].'

Despite his childhood being marked by illness, by the age of seventeen he had developed into a handsome man of medium height and considerable physical strength, the latter due to the regimen of physical exercises prescribed to him: 'Despite [his] illnesses, he got by and continued the physical exercises begun in Donndorf. Through this vigorous physical training it came to pass that by his seventeenth year he had broad shoulders and strong arms and legs, despite being smaller than average. He had so much muscular strength that, by 20–22 years, he could lift weights and carry three adult persons around the room' (Lindemann 1839: 4).

On 11 July 1797 he passed the leaving examination at the gymnasium in the nearby town of Altenburg, and enrolled in the same year at the University of Jena, which had a major, albeit tragic, role to play in his future. In Jena he 'heard lectures by the theologians Griesbach, Paul, Ilgen and Jacobi; the philosophers Fichte, Schütz, Eichstädt, Schelling, and A. W. Schlegel; and the scientists Voigt, Succow, Loder, Bretschneider, Batsch, Lenz, Graumüller, Göttling and Stahl' (Ureña 1991: 30).

Although it had been the father's wish that Krause primarily devote himself to the study of theology in Jena, Karl decided, without completely dismissing his father's suggestion, to follow his own interests, and began a profound study of mathematics and philosophy.<sup>12</sup> The study years in Jena

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plagued him throughout his life, often so much that he could not read for hours or days, and then ended up with a severe headache.'

12 Cf. Ureña (1991: 38): 'When Krause, following his inner calling, received his doctorate from the Faculty of Philosophy, he did not thereby let his father's wishes be completely ignored. Even before the admission to the degree, while he was in Nobitz, in summer 1801, his candidacy for the preaching ministry in Altenburg was successful.'

were for Krause some of the happiest of his life. ‘I was never involved in work as in Jena, and have never worked with so much inner pleasure’ (Krause 1903: 13). This is all the more remarkable as Krause voluntarily submitted to a curriculum that one might expect to strike fear into today’s undergraduates: ‘This half year, I just want to study Fichte’s system. In the half a year to come, whether here or in Leipzig [...] I want to listen to dogmatics, read the Bible (and, at the same time, educate myself systematically in biblical doctrine and morality) and study geography. With this, there still always remain a few hours for the study of philosophy, daily. Then I want a half year history, both political and church history, then half a year’s study of literature, as an introduction to the study of all sciences. Then I want to go at the mathematical and physical sciences. The Candidate Examination will fall in this time. What is required to prepare for that should not be neglected. If I have had the good luck to continue my study of philosophy until then, I then hope to be able to dare to become a doctor in Jena. Once I am a candidate, and doctor of philosophy, then it will certainly go on like this. At the same time I will continue with music, that is, with the piano and the flute, one day perhaps travelling to make use of it, because I will always derive pleasure from it. Music is worthwhile, as extremely advantageous for the formation of a good taste and a cultivated man. To put this plan into effect, I will philosophize 8 hours, that is: 3 or 4 to 11 in the morning, daily. The Collegia takes up six hours. The rest of the time I will devote to music, recreation, and reading newspapers. Every night I’ll go to bed at nine. On Sundays I will practice French, English and Italian, thereby at least preventing their oblivion. I’ve already started this way of life’ (Proksch 1880: 8f).

## 1.2 Krause’s years as *Privatdozent* in Jena

Whether Krause remained true to this ambitious plan cannot be recovered historically. It is certain that Krause was awarded the degree of Doctor of Philosophy on 6 October 1801, with a thesis on the ‘Forbidding of the White Lie’ and a work entitled *Disquisitio mathematica de inventione numerorum primorum et factorum compositorum* (‘Mathematical discourse on the first discovery of numbers and the combining of factors’). Shortly after, he passed the theological candidates examination.

During the time of his *Habilitation*, at the beginning of his career as a young lecturer (*Privatdozent*) Krause fell in love with Amalie Concordia Fuchs. Amalie was the daughter of a wine merchant from Eisenberg. Although his parents spoke out against this relationship due to various rumours concerning the integrity of Amalie, Karl and Amalie decided to marry publicly, on 19 July 1802. Krause tried to calm his father down in a letter: 'As soon as you and mum see Cordchen, talk to her and get to know her, you will learn to approve of everything. I know this. Now, you certainly do not have to be alarmed by the unsolicited views and slanders of perhaps well-intentioned gossips. That she is virtuous and has always been, I know, as I know I am myself. [...] That she is well educated, thrifty, temperate and has business knowledge, you will find yourself, once you get to know her. [...] And many young men are inflamed by envy of me. When one's heart is full, one's mouth speaks, however unfair one's heart is.' (Krause 1903: 46). In a marriage which lasted thirty years, Karl and Amalie had fourteen children, twelve of whom would survive their parents.

In 1802, Krause passed his *Habilitation*, in Jena, with the work *de philosophiae et matheseos notione et earum intima conjunctione* ('Concerning philosophical and astrological notions and their intimate conjunction'). The public disputation was held on 2 April 1802. He offered lectures in logic, natural law, and pure mathematics, for the summer semester, in the University of Jena. Despite the fact that these lectures had not been announced in advance, he found an audience for all of them: 'My lectures have all come about. Although I did not have a big audience in Jena, they were hard-working, and those that are there are very much appreciated. – Early, at six I deliver natural law, where there are five. [...] At two, at pure mathematics, there are four. I would have more if I had eight more days, like Stahl, who started the introduction, which I could not do without attracting the attention of the Faculty [...] and at six, there are always approaching twenty for logic' (Krause 1903: 44). In 1803 Krause lectured on logic and metaphysics, natural philosophy, natural law, and pure mathematics. His lectures were very well received by the students. Krause writes: 'Yesterday I started my lecture series and, happily, all went well. There are all together about eighty already enrolled, and it is expected that a few will be added' (Krause 1903: 57). In the winter semester of 1803 to 1804, Krause

lectured on the *System der Natur- und Transcendentalphilosophie nach Diktaten* ('System of Natural and Transcendental Philosophy') and *Reine Mathematik n.s. Compendium* ('Pure Mathematics').

A year later, he announced his last lectures in Jena. But he left the city two weeks before the lectures were due to start, and settled briefly in the small town of Rudolstadt. Despite the pleas of his students, his patrons, and his father, Krause could not be persuaded to continue his work as a lecturer in the difficult University of Jena years.<sup>13</sup> Personal reasons for this may be reconstructed with caution: '[Krause] could not expect sufficient income from the decreasing number of students at the university. Then there was the resentment of influential professors. Third, he had a clear desire for solitude and tranquillity, to be able to perfect his own scientific education. Finally, there was the additional fear of being decried by his opponents "as an extra-curricular lecturer" who could no longer lecture, and so was deprived of any possibility of a call to other universities' (Ureña 1991: 93). We cannot know which was the most important of these reasons for Krause. The fact is that Krause saw no future for himself or his life as a scientist at Jena, even though he had been a successful lecturer, popular in the student body despite being exposed to hostility from his colleagues.

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13 For example, Krause's pupil Ch. Fr. Lange repeatedly tried to convince Krause to stay in Jena, or return to Jena. 'To my horror I was informed yesterday by Götz that, without the certainty that you will see a sufficient audience attend your lectures, you are having secret misgivings about returning to Jena, where I sought you in vain just after my return from Berlin. – I am convinced that a significant number will be found for the lectures of 4–5 and 6–7 for the present situation in Jena. In addition, I spoke today with some Hungarians, and with nuns from Franconia: all assured me that they were waiting impatiently for your public announcement and arrival in Jena. Set the fee at 3 thalers in cash, like Hegel. Perhaps, that way, you might find some replacements, even if three or four require their money back. – I urge you to send the public announcement as soon as possible here, and in five or six days at least, even without your beloved family. If you find it necessary to appear alone, your presence might itself decide if you can be satisfied with the number of its listeners. That I cannot possibly know at all. – The review of your natural philosophy in the local literary magazine, which justly does you great merit, has again set all readers in enthusiasm for you' (Krause 1903: 78).

### 1.3 The restless years and Schopenhauer as a neighbour

Although there was no prospect of any permanent position in Rudolstadt, he remained there from the beginning of October 1804 to April 1805. He looked back on his time in the small village with affection: 'I gained a lot by pulling out to Rudolstadt, to be sure, not immediately in money, but in insight and peace of mind; in Jena I should have acquired nothing of money anyway, and little of the higher possessions either' (Krause 1903: 108).

On 6 April 1805, Krause moved to Dresden, with his family. He travelled *via* Altenburg, and was recorded on 5 April in the Masonic Lodge 'Archimedes at the Three Drawing Boards'. On 31 October, he became affiliated to the Dresden Lodge 'The Three Swords and the True Friends'. Krause committed to the Freemasons because of the ideal of human coexistence he saw formulated in Masonic writings. It had now to be shown that this could be extended to the whole of society, with the aim of its transformation into an integrated league of humanity. This hope, which grounded Krause's lifelong high regard for the Masons, was bitterly disappointed in reality and led, after a rapid rise in his career in the lodge, to his expulsion on 17 December 1810.<sup>14</sup> The ground for this was the imminent publication of his work 'The Three Oldest Art Documents of the Masonic Brotherhood.' In this particular publication, Krause took the side of the reformist Freemasons, against the traditionalists who wanted to ensure Masonic writings were published and controlled only within the lodges, especially those which concerned Masonic liturgy.<sup>15</sup>

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14 Cf. Ureña (1991: 140): 'In the following years (1806–1808) Krause made a career in the Masonic Brotherhood: In the summer of 1806 he was elevated to Journeyman, and in 1807 to the level of Master. In spring 1808, he was elected speaker of the Lodge, through which he had the opportunity to strengthen his influence over the brothers. On April 19 of that year he was also made a "Trusted Brother" of the Dresden Circle of the "Great Confederation of Scientific Masons", which had been founded by Fessler in Berlin.'

15 Ureña (1991: 150): 'Without any embellishment, Krause concluded that what he received from the Masonic Brotherhood of his time was essentially unconstitutional, and committed himself unreservedly to fundamental reform, in accordance with his principles. However, he avoided all criticism of this or that brother, or to mention this or that Grand Lodge by name.'

Apart from the dispute with the Masons, Krause's first stay in Dresden is characterized by the fact that he still needed to keep himself afloat through giving private lessons, and needed the continued financial support of his father. In addition to the education of his children, to which he devoted several hours a day, he worked on writings on Freemasonry, sculpture, architecture, painting, music, the natural sciences, mathematics, geography, politics, society, ethics, natural law and linguistics (cf. Ureña 1991: 269). Although these topics are today classified as independent areas of science, it was clear to Krause that together they make up a single organic system of science: 'That I am dealing with all sorts of things, I do at the urging of my spirit; it is nothing without unity, and there is nothing here that is not necessary to my main work, the system. I have still not exhausted this wealth of knowledge, and I cannot do anything else' (Krause 1903: 190).

Krause's first residence in Dresden was not of long duration. After just a few years, he and his family moved to the small Saxon town of Tharandt because of the advancing army of Napoleon: 'I am glad that my renting [in Dresden] is coming to an end. Having considered everything well, I have decided to stay in Tharandt this summer and perhaps also next winter, where I be safe from all danger, and where I hope to complete several literary works in peace and quiet' (Krause 1903: 334f). He remained there for several months before moving with his family to an apartment in Berlin's Friedrichstrasse, on 15 December 1813. On arrival, Krause tried for a job at the University of Berlin. However, after some seeming initial success, he suffered a similar fate as in Jena. Because, in Krause's view, the student numbers were too low to justify courses, he decided 'to announce no courses for the next six months; because when I do announce them and cannot keep up, I regret making my announcement. And I would not be able keep them up, because I cannot live if I do not receive 200 thalers for such a lecture, for which I would need an audience of 40. And I cannot count on that, because there are still barely 100 students here [at the University]' (Krause 1903: 332).

As in Jena, Krause was not persuaded by the advice of his friends to offer his lectures independently, on the hope of eventually receiving a secure position.<sup>16</sup> It is therefore no surprise that Krause did not get the Chair of

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16 Cf. Krause (1903: 395): 'My friends advised me to announce fewer lectures. It seemed better to me, however, to keep to my resolution, as a lecturer now.'

Philosophy freed up by Fichte's death. While he was convinced that the Masons were responsible for this, the situation seems, in fact, quite otherwise: 'That he was not elected Fichte's successor, Krause primarily put down to the enmity of the Freemasons. [...] However, if one considers the lengthy and intricate process of filling Fichte's chair in an unprejudiced way, then those suspicions are shown to be hasty and simplistic. [...] Besides, Krause was not the only one who was rejected by the Senate' (Ureña 1991: 337).

Because this chance of obtaining a permanent position came to nothing, Krause decided to give up the profession of private tutor completely, in order to develop his System of Science. Krause saw no future in Berlin. Together with his family, he moved back to Dresden on 10 May 1815. From 1815 to 1818, Krause and his family lived in the same house as Arthur Schopenhauer; number 35, in the Große Meißnische Gasse. According to Wicks (2008:6), Krause and Schopenhauer might have crossed paths already in Berlin in 1812–1813: 'Krause and Schopenhauer were both at the University of Berlin in 1812–13, were involved in philosophical studies at the university and were connected to Fichte as either present or former students.' However, although it is true that both Krause and Schopenhauer were students of Fichte, at different times, it is unlikely that they met in Berlin in 1812–1813. This is not supported but rather denied by the available historical sources (cf. Safranski 2016: 547): Schopenhauer left Berlin on 2 May 1813, whereas Krause moved to Berlin, in the hope of starting a career at the new university there, not before 15 December 1813 (cf. Ureña 1991: 328–29).

The house at the Große Meißnische Gasse was within walking distance of the *Japanischer Palais*, in which the Royal Library with its collection of Indian and East Asian philosophy was accommodated, and was where the Masonic lodge *Asträa* held their meetings (cf. Wollgast 2016: 25).<sup>17</sup> While

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It would be dishonest and unwise because my enemies would still say I have announced lectures but cannot find any audience. – I live with the consciousness that I do what I should, and have, therefore, the firm confidence that I was not going to be ruined publicly.'

17 The house was destroyed during the Second World War. See Rauschenberger (1938: 286): 'The house, now called Kaiser-Wilhelm-Platz 6, was located in the immediate vicinity of the Japanese Palace, where the Royal Library was accommodated, which Schopenhauer has diligently used.'

Schopenhauer, who had been living there since April 1814, lived the quite life of a bachelor, Krause moved in with his wife Amalie and nine children. One can imagine that the Große Meißnische Gasse 35 suddenly was livelier, and maybe this was too much trouble and noise for Schopenhauer: We know that from 1816 onwards he rented a second flat in Dresden, in the Ostra-Allee 897, without giving up his flat in the Große Meißnische Gasse 35.<sup>18</sup> Schopenhauer was therefore in the comfortable position of being able to freely choose whether to stay in the house with Krause, close to the Royal Library, or to stay in his second flat in a more quite part of town, where he mainly worked on his *The World as Will and Representation*.<sup>19</sup>

Krause and Schopenhauer's shared time in the Große Meißnische Gasse ended when Schopenhauer travelled to Italy on 24 September 1818, and was only interrupted once, by Krause's journey to Italy from Easter 1817 to January 1818. When Schopenhauer returned from Italy in 1819, he did not come back to the flat in the Große Meißnische Gasse, and started to live exclusively in the Ostra-Allee 897 until he left Dresden in 1819 to pick up his new position in Berlin.

Although we do not know about their personal contact after 1818, we know that, during their shared time in the Große Meißnische Gasse, Krause and Schopenhauer had intense conversations and saw each other on a regular basis. As Cartwright states, 'Schopenhauer was naturally drawn to [Krause] [...], due to their mutual passion for mysticism and Eastern

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18 Cf. Rauschenberger (1939: 387): 'Schopenhauer lived in Dresden on Große Meißnische Gasse 35 III, and most likely until 1816. He then moved to Ostra-Allee 897 and lived there until the end of the stay in Dresden. However, after he had moved to Ostra-Allee, he probably kept his first apartment on Große Meißnische Gasse, because he still addressed his letters to his apartment there.' Cf. Rauschenberger (1938: 286): 'All the letters addressed to Schopenhauer from the years 1814–1818 corresponded to this address [in the Große Meißnische Gasse 35], so that it cannot be doubted that Schopenhauer actually lived there.' Therefore, as Rauschenberger (1938: 288) concludes: 'In this case, he had two apartments.'

19 It was in the Ostra-Allee, not in the Große Meißnische Gasse, where Schopenhauer mainly worked on his *opus magnum*: 'At that time, Schopenhauer lived in a friendly garden-house far from the noise of the street at Ostra-Allee, and when he had finished his work, he wrote the following words in a window-pane of his working-room in Latin language: "Schopenhauer lived here from 1816 to 1819, and wrote his four books of the world" (Rauschenberger 1939: 388).

thought' (Cartwright 2010: 283). We know that they exchanged books. This is evidenced by a letter written by Krause's son Karl Erasmus on 22 September 1818: 'Schopenhauer has fetched his book on Saturday, and wanted to come back on Monday to speak to you, but will now be gone' (Ureña 1991: 530). We also know that Schopenhauer visited Krause to join the audience of some of the lectures Krause delivered in his flat, to his friends and family. This is shown by the lecture notes composed by Krause's son Wilhelm. He mentions the following: 'Beautiful prose arises verbally in beautiful society, but one must not be too methodical and pedantic. Schlegel says that one should not speak like a book, and that is true, e.g. Schopenhauer' (Riedel 1956: 17). As Riedel (1956: 17–18) states, this note refers to one of Krause's private lectures on Schlegel and only makes sense if Krause's son in fact listened to Schopenhauer quite often, who thus must have been present on a regular basis: 'It was only appropriate when Krause's children in fact had heard Schopenhauer several times, and this was probably not long ago, otherwise the example would not have been recommended by experience.' Third we know that both philosophers took an immense interest in Indian philosophy, and stayed at the Royal Library for several hours per day (cf. Hübscher 1971: 38). As Riedel (1956: 18) argues, 'when [Krause] again crossed Schopenhauer's path before or in the Japanese Palais, the only two philosophers in Dresden who were looking for India with their soul, had to come into conversation with each other. Both were deeply impressed by the Upanishads that had been published under the title 'Oupnekhat' by Anquetil Duperron in Latin based on a Persian translation.' Furthermore, since Krause could read Sanskrit and since he was reading and collecting books on Indian philosophy from as early as 1807, it is likely that 'through Krause's private library Schopenhauer became acquainted with Sanskrit originals and their recent translations' (Dierksmeier 2008: 63–64).<sup>20</sup>

However, despite his stimulating exchange with Schopenhauer, Krause could not alleviate his financial situation by offering private lessons, there

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20 Cf. Safranski (2016: 302): 'Krause, unlike Schopenhauer, mastered Sanskrit and produced his own translations. Schopenhauer looked for professional advice from his neighbour, who was an Indian scholar, borrowed books, and used to meet him frequently.'

being a lack of affluent students. In addition, the prospect of a permanent position offered through the Saxon Minister, Detlev Graf von Einsiedel, was blocked, probably through the influence of the Dresden Masons.<sup>21</sup> It is therefore not surprising that Krause felt existentially threatened: 'I lack [...] nothing but money. But if I do not obtain relief from this crushing situation soon, I do not know whether I can stand it any longer' (Krause 1903: 483). Despite, or perhaps because of, his financial difficulties Krause travelled in Italy, between 17 April 1817 and January 1818, as an assistant of the Berlin cotton businessman, Tamnau. This journey, in which he was painfully separated from his family, stayed with him as a favourable memory and, again, shows his closeness to God: 'On the heights of the ancient mountains of Europe, on Glutbecher, Vesuvius, and above Naples, where I heard from the convent window the roar of the crowd below me, on the top of St. Peter's, on the ruins of ancient Rome, in the caves of Sibyl's ancient nature worship, in the catacombs of holy martyrs, in the art halls of Italy, and underway at sea, you, God, were my thought, my only feeling, my salvation, my comfort, my shelter' (Krause 1900a: 295).

After the stays in Dresden, Tharandt and Berlin brought no good fortune, Krause moved to Göttingen in 1823 to make another fresh start. After initial success at the University of Göttingen, where he passed the habilitation for the third time, the old game, which had defeated Krause in Jena, Dresden and Berlin, repeated itself. The number of students attending his lectures was below his expectations. The intellectual climate at the university wore him out. He judged this as follows: 'As I was, in this way, converted to Göttingen, I thought, of course, to win over by pure good sense that lively susceptibility of the indestructible, pure, active circle of young men of the so-called slandered, persecuted, "brothers" and "philosophers". But I knew the local guild institutions, and that demon, the local unscientific handiwork scholars. And so they already caused enough corruption, rudeness, and unresponsiveness in by far the majority of the youths, after which it was impossible to reach more than just a very small number of students' (Krause 1900: 356). Krause's financial plight became

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21 Cf. Wollgast (1990: 10): 'The influential Saxon Minister Detlev Graf von Einsiedel promised him a job in Dresden, only to have his promise reversed through the influence of Krause's Masonic opponents.'

even more threatening with the death of his 78-year-old father in 1825, and he was forced to deliver as many lectures as possible in Göttingen, making him turn away from working on his own philosophical writings. Rather as in Berlin, a chair, this time left vacant by the death of Friedrich Ludwig Bouterwerks, was snatched away from in front of him, on this occasion by Amadeus Wendt of Leipzig. It is understandable that, during the time in Göttingen, Krause often looked back with nostalgia at the beginning of his career in Jena: 'If I had not withdrawn from university teaching in the year 1804, or had even just remained vigorous and up to date as a writer, I would now be in a position of outstanding effectiveness, which a Fries or a Hegel [...] would certainly not overlook' (Krause 1900: 330). Nevertheless, he was able to acquire many friends in Göttingen: 'J. Hagen, Georg, Otto and Fritz Schumacher, Friedrich Karl Meier, W. Reuter, Ernst Moller, Hellmut Rihm, Adolf Peters, Theodor Schliephake, Carl David August Roder [and] Froebel, the "father of the kindergartens". [The latter] owes more to Krause than to any other philosopher' (Wollgast 1990: 11).

## 1.4 Krause's last years in Göttingen and Munich

Krause's difficult financial and professional situation was exacerbated by an extremely awkward political mishap, when he was suspected of having been involved in the Göttingen student and civil rebellion of 8 to 16 January 1831. Some of his students were indeed involved. At that time, he received large sums of money which, one of his opponents claimed, came from the Paris Revolutionary Committee: 'In fact, this was part of his inheritance' (Wollgast: 1990: 13). To spare Krause being prosecuted by the police and the legal authorities, and because Krause had long planned to leave Göttingen, he was given an ultimatum to do so immediately. Krause obeyed: 'Dr Krause [...] departed from here on the 10th of this month [i.e. May 1831], together with his family [...] and [has], reportedly, returned to Munich.' (cited in Ureña 1991: 607). Krause himself was weakened by the charges against him, and dejected. He also had just as little prospect of a secure existence in Munich as in Göttingen: 'Nasty characters keep nearer to me than ever. In this time of open unrest hopefully they do not observe and censor me, as they are capable of completely trampling those entirely innocent and uninvolved in the unrest. [...] Now, as God pleases, I am content to allow

them to fight. – In any case, my nervous exhaustion makes it far easier for them to do anything to me, as the frightened, driven, deer awaits capture by the hunter, and the *coup de grace*’ (Krause: 1900: 393f.).

Krause now stood without bread or wages, and had to begin to sell his books, and pawn other property. In the last shock of his life, he was forced by a police decree to leave Munich on 17 March 1832. He was accused of acting with depravity towards the students who were affiliated to him (cf. Ureña 1991: 622). King Ludwig ultimately rescinded the expulsion order after the intervention of sympathetic government ministers, but Krause was nonetheless forbidden from teaching at the University. Responsibility for this seems to have lain with Schelling, whose reason was that ‘Munich University as a whole was closed. One was not permitted to take in any new elements’ (Ureña 1991: 620).

On 27 September 1832 Karl Christian Friedrich Krause died impoverished, lonely and without, in his own lifetime, being able to bring about the good he had hoped: to lead humanity to a better future though the study of philosophy. A small circle attended his funeral: ‘Five of his students and a young scholar carried him. Except the clergyman and a single friend, his coffin was followed only by his crying children [...] So the man went to rest lonely. He bore the Unity of Mankind in his heart until it broke, and with a love like few people who ever lived, broke the hearts of all the people involved’ (Proksch 1880: 95).



I

# The Panentheism of Karl Christian Friedrich Krause



## 2. Overview: The Panentheism of Karl Christian Friedrich Krause

Panentheism in the philosophy of religion, holism in the philosophy of science, panpsychism in the philosophy of mind, and metaphysical grounding have all attracted substantial interest in Anglo-Saxon philosophy. Krause, although almost unknown in Anglo-Saxon philosophy, left us with an impressive monistic system of philosophy that unites metaphysical grounding with panentheism in the philosophy of religion, with holism in the philosophy of science, ultimate explanation in epistemology, and panpsychism in the philosophy of mind: Krause's system of philosophy is based on ultimate justification through reflections on the transcendental constitution of the ego in such a way that the ego recognizes that, metaphysically, only one entity, God, exists. This entity, God, is the whole of reality and logically prior to its parts, which, according to Krause, are grounded in God, that is, are what they are in virtue of the fact that God as a whole is what God is. Because God is the highest principle or, synonymously, the ultimate ground of reality, every finite entity is a part of the whole and possesses finite realization of the properties of the whole, which, because God is conscious of Himself, entails the panpsychistic conclusion that every entity participates in the divine consciousness. Furthermore, because God is metaphysically the only genuine entity, God is the one and only object of science as a whole (*Wissenschaft*), and each and every particular science deals with a particular aspect of the divine being that is its principle.

### 2.1 The system of science

Krause begins the justification of panentheism with scientific theoretic analyses: science is an organic system in which all knowledge is connected with all other knowledge, and only through this connection with other knowledge does it become the knowledge that it is. In this way, findings in physics are linked, for example, to the findings of biology, which in turn are connected with the findings of metaphysics. If one of these sciences were different, the whole system of science would be different. If, for example, other laws applied in physics, then metaphysics would lead to other results,

and if the truths of metaphysics were different from those they are, then physics would be different.

Science, understood as such an organic unity of knowledge, according to Krause, implies that there must be a single and ultimate principle, which is the foundation of all being, and therefore, *eo ipso*, of all knowledge. In this principle of science, the whole system of science, with its general and individual knowledge, must be grounded and ready for development. The principle of science is that in virtue of which the system of science is what it is, and based on the understanding of this principle it must be possible to understand each individual science in its essence, as well as to show why sciences such as physics, biology, and metaphysics are connected to one another as they are. That is, the principle of science must enable us to understand several objects: why the system of science is as it is; why, therefore, that which is true is true; why what is, is as it is; and why what is known is known in the way it is known.

For its justification, the system of science, according to Krause, however, needs the immediately certain intuition of the principle of science, which Krause also refers to as God or *Orwesen*, because only immediately certain intuition enables us to establish a system of science that is true beyond doubt. In this, Krause follows Fichte's earlier determination of scientific thought. As Fichte (1965: 46ff) says: 'The described science (i.e. philosophy as the system of science) should, in the first place, be a science of science in general. Any possible science has a principle [*Grundsatz*] which cannot be proven in it but one must be certain of it beforehand. Now, where should this principle be demonstrated? Undoubtedly in that science, which has to ground [*begründen*] all possible sciences. In this perspective, the doctrine of science has two things to do. First of all, to establish the principles of science in general; to show to what extent, under what conditions, and perhaps to what extent, something can be certain, and indeed, what it means to be certain. [...] Every science, if it is not a single proposition ripped out but a whole, consisting of several propositions, has a systematic form. A general theory of science, therefore, has the obligation to establish the systematic form for all possible sciences. Science is itself a science. For this reason, too, it must first have a principle which cannot be proven in it, but is presupposed in the light of its possibility as a science. But this principle cannot be proven in any other higher science [...]. This principle, the

theory of science, and by virtue of this, all sciences and all knowledge, is, therefore, in no way capable of proof. It cannot be traced back to a higher proposition [...]. Nevertheless, it is indeed certain in itself, and by its own will, and certain through itself.'

## 2.2 The analytical-ascending part of science

The principle of science is that in virtue of which there is, in science and reality, unity in difference and difference in unity. Because not every human being is in a position to intuit this principle without preparatory philosophical didactics, Krause divides the method of elaborating the system of science into two different but mutually referring parts: the *analytical-ascending part of science*, and the *synthetical-descending part*. The analytical-ascending part has the task of empowering people to intuit God, that is, to grasp the principle of science, and to recognise that the thought of God is due to immediate certainty.

The method of analytical-ascending science is transcendental phenomenology, which means that only those cognitions that the ego must necessarily bring to the description of itself may be used. The synthetical-descending part of science goes from knowledge of God to knowledge of the world, and shows how the system of science can be deduced from the intuition of God in a way that entails panentheism. The method here essentially consists in explicating and clarifying the intuition of God as the one, self-same, and whole essence by analysing the conceptual and ontological relations between the properties of the divine being that at once serve as the universe of discourse of the system of science.

The analytical-ascending part of science must itself begin with immediate certainty of knowledge. For only such knowledge can avoid the justificatory regress which a correspondence-theoretical concept of truth, presupposed by Krause, entails. As neither the knowledge of objects in the external world nor the knowledge of other rational minds possesses, on Krause's view, such a status, he can exclude these kinds of knowledge. Only the fundamental intuition of the ego, as an intuition of the ego itself, as one self-same and whole essence, is, according to Krause, achieved in such a way that it guarantees its own truth analytically. For, in the fundamental intuition of the ego, it is known that the knowing subject and the known

object are the same object, which enables the ego to directly intuit and see what is part of its transcendental constitution. The fundamental intuition of the ego, the pure self-consciousness of being the self-same and whole essence, is therefore the epistemological anchor of the analytical-ascending part of science: everything that is known in the analytical-ascending part of science must be known with the same certainty as that which is known in and through the fundamental intuition of the ego and in this sense must be able to be deduced or read off of the fundamental intuition of the ego.

Since the ego is not the principle of science as such, due to its finitude, but since the fundamental intuition of the ego is the beginning of science, it follows that Krause must arrive at the intuition of the principle of science only by describing that which the ego must necessarily bring to the knowledge of himself. From transcendental phenomenology, in which only that which is as certain as the fundamental intuition of the ego can be recognised, it must be shown that we have immediately certain knowledge of God as the infinite und unconditioned one, self-same, and whole fact and knowledge principle of science. God must already be in the ego in order to be able to be known by the ego; the foundation of science must already be in the ego for science to be possible.

That what the ego must necessarily bring to the knowledge of himself, according to Krause, is knowledge of the material and formal categories of the ego, where Krause's word for these categories is *Wesenheiten* – essentialities. The material categories are those properties that determine the material constitution of the ego, while the formal categories determine the manner in which the ego is given to itself. Based on this it follows that in the analytical-ascending part of science, understanding of the transcendental constitution of the ego has to enable us to understand that there is a higher principle beyond the categories and their existence that is adequately referred to as God, if God is considered as the fact and knowledge principle of science. This principle or ground has to be recognized as that which constitutes both the transcendental constitution of the ego and, in the context of Krause's system of philosophy, the system of science itself.

To discover these categories of the ego, to elaborate a particular doctrine of the material and formal categories, Krause distinguishes between two mutually supporting perspectives from which the ego, and ultimately any entity, can be analysed in the analytical-ascending part of science: we can consider the ego *as such*, and we can consider the ego *is in itself*. If we consider the

ego, or any other entity, *as such*, then we try to discover the material and formal categories of the ego as a whole, and as a whole only. If we consider the ego, or any other entity, *in itself*, then we analyse the intrinsic categorial constitution of the whole, that is, we analyse the parts that constitute the whole as a whole, as well as how the parts are related amongst each other and to the whole, in order to constitute the whole. The two perspectives, according to Krause, are mutually supporting because what an entity is, as such, is metaphysically equivalent to what it is in itself. If, as such, an entity was different, then it would be different in itself, and *vice versa*.

Regarding its essentialities, the ego, *as such*, is first recognized as a self-same being, wholly directed towards itself, and comprehending itself as a whole. That is, the ego is subordinated to the material categories of selfhood (*Selbheit*) and wholeness (*Ganzheit*), and to the formal categories of directedness (*Richtheit*) and comprehension (*Fassheit*). Next, the ego phenomenologically observes that once any of these categories is given, it is impossible not to recognize the presence of the others: the wholeness of the ego is not separable from the selfhood of the ego. For the ego could not be a whole being unless it were a self-same being. Directedness is not separable from comprehension. For the ego could not grasp itself as a whole if it were not directed towards itself. The ego could not be a whole being if it were not directed toward itself. The ego, in other words, recognizes that it is also subordinated to the various combinations of the formal and material categories selfhood, wholeness, directedness, and comprehension, combinations which Krause refers to, for instance, as selfhood-wholeness-unity (*Selbganzvereinheit*) or directedness-comprehension-unity (*Richtfassvereinheit*). Finally, because the ego recognizes that its being as a whole is not exhausted by any of these categories or their combinations, for instance, as a whole it is more than selfhood or directedness-comprehension-unity, the ego becomes aware of the fact that as a whole it is the higher unity of what belongs to its transcendental constitution. Therefore, the ego can understand itself as the higher unity of the unity and difference that make up for its transcendental constitution. In Krause's words, the ego recognizes itself as the original-unity-of-essentiality of its being.

*In itself*, the ego first knows itself as a body – bodily essence – and as a mind – rational essence, because body and mind are the parts that constitute the ego as a whole. Next, and analogously to the phenomenological

observation of what the ego is as such, the ego knows that in itself it is a unity of body and mind – the ego is not only mind and not only body, but through the unity of its being is both body *and* mind: a human being. Since the unity of body and mind, however, is not exhaustive of the unity of the ego – the ego is aware that as a whole it is more than the overlapping of mind and body – it follows that the ego recognizes itself again as a higher unity that has to be distinguished from the unity of body and mind. Since body and mind are *prima facie* distinct, and since the ego as such cannot itself stand in external opposition to that which the ego is in itself, the ego thereby knows that it is a higher unity of the entities which, as constitutive parts of itself, are contrary to each other: mind and body.

## 2.3 The intuition of God as the ultimate ground

The ego knows that it necessarily describes itself, on the one hand, as a self-same being, wholly directed towards itself, comprehending itself as a whole, and, on the other, also describes itself as a union of mind and body. Because, according to Krause, the concept of mind entails the concept of reason, while the concept of body entails the concept of nature, it follows that the ego necessarily brings to the knowledge of himself *a priori* concepts such as that of unity, distinction, selfhood, wholeness, directedness, comprehension, nature, and reason. Since the transcendently observed essentialities of the ego as such and the ego in itself do not provide a sufficient reason for either their existence or the existence of their observed unities and distinctions – for instance, reflection on selfhood does not account for its union with wholeness and directedness – the analytical-ascending part of science proceeds by asking for the higher ground or principle of the transcendently observed constitution of the ego as a whole. Since the principle of sufficient reason (*Satz vom Grunde*), according to Krause, is available *a priori* and is what enables the ego to ask for the ground of its constitution, the ego is allowed to ask for the ultimate ground of its constitution.

Deploying the principle of sufficient reason, then, the ego discovers the thought of God as the infinite and unconditioned principle of fact and knowledge that has to exist if there is a sufficient condition for the transcendental constitution of the ego at all. However, that such a principle is needed to account for the transcendental constitution of the ego, does not

entail that it actually exists. To understand how it is possible for the thought of God to arrive at validity, to understand that the principle of fact and knowledge exists, Krause analyses the concept of knowledge.

Knowledge is a trinary structure: there is a knowing subject, a known object and a ground that brings together the knowing subject and the known object, without abolishing (*aufzuheben*) the independence of the knowing subject or of the known object. The truth of some knowledge is the correspondence between a knowing subject and a known object. That is, some knowledge is true precisely when the knowing subject and the known object are a unity, while maintaining their self-sufficiency. Next Krause argues that correspondence-theoretical truth implies that the transcendental categories, with which we know everything we know, are also the transcendent categories of what we know. Otherwise, the known object would not be known as it is, that is, as it would be without its being known.

If, however, we relate this to the idea of God, that is, to the idea of the ultimate principle of fact and knowledge, which, deploying the principle of sufficient reason, has to exist, if there is a ground in virtue of which the ego possesses its observed essentialities at all, then it follows that this thought itself can only be caused in us by God: for the thought of God is by definition a thought of an infinite and unconditioned ultimate ground, which can only be united with the finite knowing subject through an infinite ground itself: because the object of knowledge is considered infinite, the subject of knowledge considered finite, knowledge of God as the infinite principle of science can only be grounded in God Himself. We know of God in, and through, God, and are therefore immediately certain that God exists. We know of the infinite through the infinite itself.

Because God is the infinite and unconditioned fact and knowledge principle, it follows that we know, by this principle, through itself, that God in Himself is actually, from the point of view of metaphysics, both the only genuine knowing subject and the only genuine known object. Human knowledge, for example, the immediately certain fundamental intuition of the ego, is ultimately knowledge of God, from Himself: God, as knowing subject A, knows God as known object B, and is, as the fact principle of science, Himself the ground of this knowledge. All knowing is thereby not only knowing that is grounded in God, but is itself divine knowledge. In knowledge, only God is known, and only God knows.

## 2.4 The synthetical-descending part of science

The method of transcendental phenomenology, in which the ego discovers both the material and formal categories by which it is constituted, as well as their relations amongst each other, and to the ego itself, enables the ego to recognize that a necessary condition for the possibility of its very own essence and mode of givenness is the existence of an ultimate principle of fact and knowledge. This knowledge of the existence of God considered as the ultimate principle of fact and knowledge ends the analytical-ascending part of science, and Krause can begin to develop his panentheistic philosophy of science based on the fundamental intuition of God.

The first question to be asked in the synthetical-descending part of science, once the ego achieved the fundamental intuition of the fact and knowledge principle of science, and knows such a principle to exist, is for the essentialities, that is, for the essential properties of this principle, as such. For Krause, since the principle of fact and knowledge is God or *Orwesen*, this question is equivalent to the demand to clarify the essence of God as such, to make explicit what precisely it is that is appreciated in the fundamental intuition of God, and to show in which way this helps to account for the system of science. In the synthetical-descending part of science, Krause therefore shows how the formal and material categories of every entity and every item of knowledge, elaborated in the course of the analytical-ascending part of science, can be read off or deduced from the fundamental intuition of the nature of God as such.

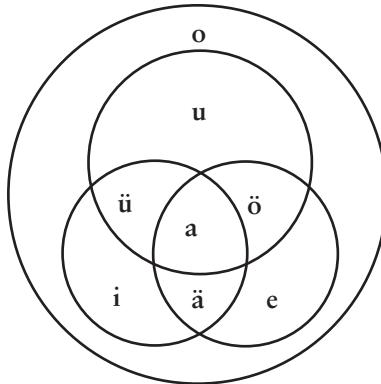
In this respect, according to Krause, there is a fundamental difference between the way in which, for instance, the ego is related to its essentialities, that is, to its material and formal categories, and the way in which God is related to these categories: whereas the ego is subordinated to the categories – they are the formal and material determinations of its very being and existence as a finite entity – the ultimate principle of fact and knowledge, that is, the source of all being and knowledge, due to the logic of ultimate explanation, cannot be considered to be subordinated to these categories. For in this case we had to ask for a further principle in virtue of which the first principle is subordinated to these categories.

Instead, God as such has to be identical to each and every of these categories and to their relations of unity and difference, while God, as a whole,

must not be reducible to any particular category, or their relations of unity and difference. The categories are constitutive of God, as a whole, but God cannot be reduced to any of His parts. For in this case, the reduction to one of the divine essentialities would exclude the identification of the one principle with the other categories, which would contradict God's being the ultimate principle of fact and knowledge in virtue of which there is, in science, a unity in difference and a unity of unity and difference. God as such has to be considered as the ultimate and highest unity of the unity and difference of what God is, that is, of what it is that belongs to the essence of the divine being.

Based on these assumptions, Krause can proceed as follows: since transcendental phenomenology discovered that the material categories are selfhood and wholeness and that the formal categories are directedness and comprehension, God, considered as the fact and knowledge principle of science, is recognized as being identical to selfhood and wholeness, to directedness and comprehension, to their combinations and differences, while at the same time, God is not reducible to any of these determinations in particular: God, as a whole, is the higher unity of what can be distinguished as being part of the essence of God. For instance, it is true to say that God is wholeness, is what wholeness is all about, and that God is directedness, is what directedness is all about: the paradigm case of what it means to possess wholeness and of what it means to be directed towards oneself, the necessary condition for the possibility of wholeness and directedness in the world, is God. At the same time, it is true that God is also the union of wholeness and directedness, that is, is the paradigm of what it means that a whole is completely directed towards itself. However, since God, as such, cannot be reduced to any particular essentiality that is part of his being, God also is the higher unity of the determinations, unities, and differences to be found in Him.

To enable a more intuitive grasp of what is entailed in the fundamental intuition of God, Krause developed the following diagram that can be understood as the key to his central insights and as the key to his central concepts, because the dialectical moves of determination, unification, difference, and higher unity can simply be read off this diagram:



As an example, the essence of the scientific principle of fact and knowledge, the essence of God, regarding the material categories, is as follows: When *o* denotes God as such, that is, the object under consideration, wholeness is denoted by *e* and selfhood by *i*, we can observe the following: there is unity and distinction of wholeness and selfhood: *ä*. Since, however, wholeness and selfhood do not exhaust the essence of God, since God is not reducible to either *i*, *e*, or *ä*, the letter *u* denotes the higher unity of God as such, *o*, in respect to wholeness and selfhood. Since God considered as the higher unity of selfhood, wholeness, and their union, cannot be plainly opposed to *i*, *e*, and *ä*, he is also united, as the higher unity *u*, with selfhood, wholeness, and their union, that is, with *ö*, *ü*, and *a*.<sup>22</sup>

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22 As an exercise, to familiarize yourself with Krause's way of thinking, use the diagram to read off the structure of knowledge, the ego as such, and the ego in itself. As such, any knowledge is self-same and complete knowledge which is self-contained and directed towards itself. In itself, knowledge is first based on the opposition of the knowing subject, *i*, to the known object, *e*. However, in knowledge, these cannot be thought of independently, but must correspond that is, agree, under relation of their self-sufficiency, *a*. Because *i* and *e* cannot be the basis of this unity, it follows that there must be a ground in knowledge, which is both the ground of the knowing subject, and the ground of the known object, as well as the ground of their unity. As such, the ego, *o*, is a self-same, *i*, and whole, *e*, essence. Because the ego is the unity of that which the ego is, it follows that the ego is also the unity of selfhood and wholeness, *a*, and that it must be distinguished as such from selfhood, wholeness, and the unity of selfhood and wholeness, that is, as the original unity of its essence, *u*. In itself, the

## 2.5 Krause's argument for panentheism: God in Himself

Once Krause clarified the nature of God as such, he turns to what can be said about God's relation to the world. First, Krause argues that the world is the realm of the finite and as such is constituted by the two elements of reason and nature, as well as by their union, humanity. Because, according to Krause, philosophical reflection on the concepts of nature and reason reveals that what is properly denoted by 'nature' is wholeness and what is properly denoted by 'reason' is selfhood, Krause is able to show that the world as the realm of the finite is constituted by wholeness, selfhood, and their union, humanity.<sup>23</sup> Since, however, wholeness and selfhood are essentialities of God as such, and since neither of them on its own can account for the unity they constitute, there has to be a ground in virtue of which selfhood and wholeness constitute the world. This ground cannot be the ultimate principle of fact and knowledge, considered as such, for this principle is not in opposition or distinction to anything else. A whole, as such, cannot be opposed to its parts. It has to be God inasmuch as God, in Himself, is the higher unity and principle of what can be distinguished in God.

Krause calls this higher unity that is constitutive of the divine being as a whole, but only denotes God inasmuch as He is the higher unity of the differences constitutive of the divine being considered as such, *Urwesen* (let *Urwesen* denote *u* in the above diagram, and *Orwesen*, that is, God as such, *o*, and you can read off the logic behind this idea). *Urwesen* is the principle in virtue of which the essentialities of *Orwesen*, as the constitutive parts of God as such, actually constitute the whole that is *Orwesen*. The distinction between *Orwesen* and *Urwesen*, together with the analysis

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ego, *o*, finds itself as mind and as body, that is, as *i* and as *e*. Further, the ego in itself is recognized to be the union of mind and body, that is, *a*. And, because the self as such cannot stand in opposition to its inner essentialities, it must, in itself, be thought of as the higher unity of its determinations, that is, as *u*.

23 More exactly: selfhood and wholeness are united and distinguished in the same way in which nature and reason are also to be found united and differentiated. Selfhood is the predominating element on the side of reason, and wholeness on the side of nature. In Krause's words: '[We find] that, in reason, selfhood is the dominant element in the relation of selfhood and wholeness, [...] in nature, however, wholeness dominates in the relation of selfhood and wholeness' (Krause 1828: 398).

of the essentialities of God, entails that the existence and nature of the world is an essentiality of God as such: the world is a constitutive part of the whole that is God. The existence and nature of the world is an intrinsic determination of God. God is, as such, the one principle of fact and knowledge that is the exemplar of every possible determination of every possible being or item of knowledge. God is, in Himself, such that everything is in God because as a whole God is logically prior to His parts. Everything is yet already contained in God and is what it is because it is a part of God; it could not even be thought of independently from the whole that is God. All that is thinkable, all that is knowable, all that is, and all that can be, is a finite realization of the essentialities of God and thereby yet already in God.

The panentheism of Krause is the thesis that the world is ‘in’ God, in so far as God is *Orwesen* (in the diagram this is represented by *i*, *ä*, and *e* being in *o*), but the world is *apart from* God, in so far as that God is *Urwesen* (in the diagram this is represented by *i*, *ä*, and *e* being difference from *u*). If we think of God as *Orwesen*, then the world is an inner structure of God, and can be deduced from the intuition of God. If we think of God as *Urwesen*, then God, as the ground of the world, is to be distinguished from the world. Based on this logic of unity and difference, and of unity of unity and difference, the system of science can be understood as follows: it is what it is because God is what God is, it has unity because of the unity of the divine being, and the only purpose of science is to make explicit this divine being that is yet already given in and through the fundamental intuition of God. Philosophy of science, according to Krause, therefore proceeds by showing that each of the sciences deals with a particular essentiality of the divine being, its union with other essentialities, or the differences amongst them.

The following chapters spell out this overview in more detail before the second part of the book relates Krause’s panentheism to recent debates in the philosophy of religion, philosophy of science, and philosophy of mind.

### 3. The Method and Structure of Science

To explain a system of science, it is necessary to clarify the concept of science. This is the only way to avoid conceptual imprecision and later difficulties in understanding. Krause was aware of this, and began both his *Vorlesungen über das System der Philosophie* (Krause 1828) and his *Vorlesungen über die Grundwahrheiten der Wissenschaft* (Krause 1829) with an analysis of the concept of science, which is, simultaneously, a disclosure of the conditions of the possibility of science, and the first part of science: ‘We begin our work with a preliminary discussion of the concepts: science, and system of science. Knowledge, science, and the system of science, can only be thoroughly and fully understood within science’ (Krause 1869: 3).

The concept of science is first proven to be the organic system of knowledge. Then, it is shown that the system immediately implies the need of the certain intuition of God, as the fact principle of science. Then, the various sources of human knowledge are examined, to determine which of them is able to lead to immediately certain intuition of God. Finally, Krause’s characteristic distinction between the two mutually referential parts of science is traced: the analytical-ascending part of science leads to the fundamental intuition of God and the synthetical-descending part of science reads off or deduces the structure of science based on the fundamental intuition of the one principle of science.

#### 3.1 Science as an organic system and the principle of science

Krause begins by stating that science is a system of true findings, differentiated within itself, in which all parts ‘exist in relation to each other, not merely as a whole, in which parts are next to one other, collected in a mere aggregate, but as a whole in which all the parts are in, with and through one other [*in, mit und durch einander*], all only in, with and through, the whole’ (Krause 1869: 4). Krause calls such a system of knowledge an ‘organism’ and characterizes an organism as follows: ‘Everything is essentially joined to form a whole which contains parts, each of which, although something specific, and existing for itself, nevertheless exists only for itself, by, and

as long, as it is in a certain connectedness, and interaction, with all other members of that structure [*Gliedern*], which also account for the organism' (Krause 1869: 4). Based on this concept of science, 'the whole of knowledge is thought under the system of science, in which all particular items of knowledge are contained, as parts, related to each other and within the whole. Even the name "science" [*Wissenschaft*] suggests this. And since parts, which are united in a whole, among themselves and with the whole, are called members [*Glieder*], science is thought as a related structure of its members [*Gliedbau*]' (Krause 1886a: 1).

In the organic system of science, each individual item of scientific knowledge is logically and semantically connected, directly or indirectly, with some other item of knowledge. It is only by these logical and semantic compounds that any item is the item of knowledge it is. A single item of putative knowledge that stands alone, or that is not logically and semantically connected to the system as such, cannot exist in science according to Krause, because, through any single item of knowledge, all other true findings are, at least implicitly, given. This thesis of the systematic connectiveness of all items of knowledge, however, does not imply that one who has attained a single item of knowledge *de facto* has all the knowledge with which it is linked. Krause does not argue for the logical and deductive omniscience that seems *prima facie* to follow from his understanding of science. It is a thesis purely about the logical and semantic structures, the relations between the items of knowledge, in the system of science.<sup>24</sup>

Based on this concept of science, Krause emphasises that the possibility of science as an organic system of knowledge implies that there is a principle

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24 On the problem of logical or deductive omniscience, see Hintikka (1962) and Stalnaker (1991: 425): 'From their beginning, epistemic and doxastic logics – the logics of knowledge and belief have been modelled on modal logic – the logic of necessity and possibility. Knowledge and belief, in such logics, are analogous to necessity. [...] Developers of such logics invariably remark that the principles of deductive closure are unrealistic, since it is obviously false that knowers in general know all the deductive consequences of anything that they know. The assumption that knowers do, as a matter of logic, have such knowledge – that they are deductively omniscient – is defended as an idealization. Sometimes the divergence between the assumptions of the ideal theory and the facts about the domain of its intended application is described as a problem for epistemic logic – the problem of logical omniscience.'

in virtue of which the system of science possesses both its unity as a single system of science and also its diversity as a system constituted by particular sciences: 'Every special science has a certain independence. For if the basic idea, the basic thought, is given to a special science, then it can be partly developed for itself. But the fundamental ideas of all the special sciences are united in the principle of science: all the special sciences are fundamentally contained in the one fundamental principle of the one science. And the highest perfection of every special science, to which humanity and mankind can attain, can only be gained if every special science is formed as an inner, well-connected link in the one principle of science' (Krause 1829: 2). Krause deploys the terms 'ultimate ground' and 'ultimate principle' as synonyms and specifies the notion of a principle as follows: 'Principle means both the beginning, the action, and the factual, the beginning with, what is the first, which is the foundation; therefore: the principle as a thing, or the principle of being, the essence of the thing, the being, which is the first, which is the beginning, which is the basis of all' (Krause 1869: 10). According to Krause, it is only by accepting the idea of such a principle, which he also refers to as the scientific principle of fact and knowledge, that an organic system of science is possible. For 'the two principal moments [of science] are: (1) the unity according to which all scientific knowledge is a single truth, (2) the manifoldness, diversity, and plurality, according to which the whole wealth of all particular, definite, items of knowledge are contained in the one [principle of science]' (Krause 1869: 7).

Because the scientific principle of fact and knowledge is that in virtue of which science is an organic system of knowledge, it follows that based on knowledge of this principle, the whole system of science could, in principle, be established. As Krause (1869: 12) argues: 'If, therefore, it is thought that the whole manifold of what is to be known is determined by and through this principle, then this principle is thought as the ground of all that is. If, now, this principle is thought as ground and cause of all different manifolds, in virtue of which they exist and possess their essence, then the possibility is given of knowing all the manifolds in and through the unity of this principle.' That is, based on the assumption that the organic system of science is 'a structure of subordinate sub-systems and subsystems, the development and peculiar design of which are the individual sciences' (Krause 1829: 13)

it follows that the principle of science ‘is, at the same time, the basis and content of the entirety of science’ (Krause 1829: 13)

So if there is science and if science is an organic system of knowledge, then this implies the existence of a principle that both accounts for the unity of science and for its diversity. There must be, in other words, an ultimate ground of the unity and diversity of science, where Krause defines ‘ground’ (*Grund*) as follows: ‘But the ground, as such, is also that which determines the Essentiality of that which is determined in it. [...] In so far as the ground determines the grounded, so that it agrees [*übereinstimmt*] with it, we call the ground: “cause”’ (Krause 1869: 148). Consequently, as Krause argues, as an intellectual activity, ‘science is only possible when it is granted to human reason to know the one, infinite, unconditioned principle of science, which is recognized as the one ground of everything finite’ (Krause 1893: 72). In other words, ‘if it should be found, by further investigation, that there is no way that the object of science may be known, then it would have to be asserted that science is impossible’ (Krause 1869: 8).

The existence of this principle, however, cannot be proven *within* the system of science, first, because science operates by deploying the principle of sufficient reason, and second, because the principle of science must be known with immediate certainty. On the one hand, to prove something, according to the principle of sufficient reason, means to know ‘that its essence must be, as it is, in virtue of a higher whole’ (Krause 1869: 12). A proof must show that that which is to be proven, in its essence, cannot be other than as it is, in virtue of its being grounded in a higher principle. To prove something, therefore, means to show that it is necessarily determined, as it is, by another, as this very essence. According to such a concept of proof, it follows that the existence of the scientific principle of fact and knowledge cannot be proven within the system of science, because, for conceptual reasons, there is no higher principle in the system of science which could determine it. As Müller (2008: 154) argues: ‘If further proof were required for any possible proof, an infinite regress would arise, and, consequently, no proof would ever be produced: the putative claim to validity would be absolutely refuted. Therefore, it is not only not a weakness of a fundamental principle that it does not need any proof, nor is capable of it, but its necessary characteristic.’

On the other hand, the principle of science must be recognized as immediately certain because any alleged item of knowledge that is not immediately certain includes a possibility of error that must be excluded from the recognition of the principle of science. To establish the system of science, therefore, only knowledge is acceptable ‘for which this difficulty does not arise’ (Krause 1869: 6). As Krause (1886: 9) argues: ‘If, therefore, there is knowledge of a principle which is unlimited, is all that is, then, in this knowledge, is the insight that this principle is without ground. And, consequently, the knowledge of this principle, as knowledge without ground, cannot be proven. It is in no need of proof. It is not just evident, like the knowledge that I am I, but also outside, and independent, of ground or proof.’

### 3.2 Science and intellectual intuition

The scientific principle of fact and knowledge must be known as immediately certain and as requiring no proof. In order to clarify how this is possible, Krause must describe the human capacity for knowing, and show that people have the capacity to possess the immediate, certain, intuition of this principle that Krause, without confessional inclinations, also refers to as God or *Orwesen*. Since, according to Krause, neither the sensual nor the conceptual sources of knowledge, neither the senses nor mind and reason, is able to immediately and certainly recognize this principle, he argues that humans have another source of knowledge: the possibility of intellectual intuition (*Schauung, Grundschaauung*).

A source of knowledge is a method to justify knowledge. Krause distinguishes sources of knowledge into *sensory* and *non-sensory*. Sensory knowledge is divided into two: ‘And indeed, the domain of sensory knowledge is double: that of external sense, bound to the bodily senses, and that of inner sense, which is apparent in the imagination [*Phantasie*]. So is the world of the poet, and the inner world of the historical researcher, who pictures the external inwardly. In short, whoever deals with the sphere of all our knowledge grasps, in sensory knowledge, the flowing, the finite, the temporal, which flows out of the sensory source of knowledge’ (Krause 1869: 26). While sensory knowledge is justified by the senses, non-sensual knowledge is justified by the understanding and reason alone, that is, by conceptual reflections: ‘In so far as one considers the individual through

his differences from other individuals, he is understanding [*Verstand, intellectus*]. In so far as one holds, and unites, several individuals against several other individuals, he is describable as reason [*Vernunft, ratio*]. The understanding separates and distinguishes, reason connects and relates. Both are opposed in their intention, but always active at the same time. In so far as reason is concerned with the unification of knowledge, it is called theoretical, but in so far as it attempts to unite actions, practical reason' (Krause 1892: 41). In more detail, sensory knowledge 'shapes the completed, finite, individual, in time' (Krause 1869: 27), while the objects of non-sensory knowledge 'do not occur in time, do not change, but apply to the whole of changeless time. Therefore, we can say that these general objects are eternal, and the knowledge of them is of eternal truth' (Krause 1869: 27).

The object domains of sensory and conceptual knowledge are not completely disjunctive: not all knowledge is either justified solely by the senses or by the understanding and reason. Rather, 'we find that our sensory knowledge is constructed with the help of the conceptual, and we are prompted by the reverse consideration that the sensual forms concepts, as such a vast number of terms, all abstracted from the sensible world, is already in common consciousness. If, for example, we judge that the character of a human being is good and beautiful, this knowledge is such unified knowledge. For, from the one side, we recognize the idea of the good and the beautiful and of character. From the other side, we look at the person in individual determinateness, and this knowledge is historical and sensory' (Krause 1869: 27/28).

If sensory and non-sensory knowledge sources were the only sources available to humanity, then the knowledge of the scientific principle of fact and knowledge would either have to be knowledge justified by sensory knowledge, or knowledge justified by understanding and reason, or justified by both sources. But since this principle 'is neither a mere concept, nor a completely finite sensory intuition, nor an item of knowledge united from a concept and a sensation, but [...] [is] unconditioned knowledge prior to, and higher than the distinction between the conceptual and sensual, and prior to the union of the two' (Krause 1869: 30), it follows that neither the sensory nor the non-sensory knowledge source is capable of enabling direct, certain, knowledge of the principle of science.

As our normal knowledge is conceptual, or mediated by the senses, so the knowledge of the fact principle can be neither conceptual, nor sensory, nor a union of both. It must stand above the opposition, and the unity, of conceptual and sensory knowledge. Krause calls the appropriate form of recognition simply an *intuition* (*Schauung, Grundschaung*). The principle of science must therefore be found in an immediate, certain, intuition that ‘is prior to and higher than all opposition within knowledge, including prior to and above the opposition of sensory and non-sensory [...] knowledge’ (Krause 1886a: 91). Because the condition of the possibility of science is the knowledge of God as the principle of fact, we can conclude, by substitution, that the condition of the possibility of science is directly linked to the possibility of intellectual intuition. Science is possible if and only if intellectual intuition of God is possible, or, in Krause’s terminology, when the intuition of *Orwesen* as the one object of science is possible.

### 3.3 The analytical-ascending part of science

Although any person can demonstrate that the scientific principle of fact and knowledge is a necessary condition for the possibility of science as an organic system – this is little more than a conceptual exercise – it needs pedagogical guidance to achieve the fundamental intuition of the existence and essence of this principle. As Krause (1886: 9) says: ‘If there is such knowledge [of the principle of science], it must be attainable by everyone, but it is not immediately apparent to everyone. One should, however, be able to instruct everybody to obtain this intuition of the principle of science.’

It is the task of the analytical-ascending part of science to provide these instructions: ‘From the first certain knowledge which can be found in any awareness [...] [this part of science] ascends steadily to ever higher knowing, to the discovery of the fundamental knowledge [of God as the principle of science], which must be able to be demonstrated in this way, if a system of science is to be possible for the human mind at all’ (Krause 1886a: 4). Because the analytical part of science is distinct from any other training, just this very knowledge may find an application which is directly and immediately certain, to any human subject: ‘The whole structure [*Gliedbau*] of the analytical part comprises the spirits of all nations, children, adults

and old men, male and female, in all their states, rude and educated. For it grasps man as a man in various senses, purely as man, as spirit-man, in the common spirit-state common to all pre-scientific men, as it were on the ground and soil, in which all the peculiar differences of the pre-scientific mind and mood are rooted, germinated, and grown' (Krause 1890: 39).

In this way, the subject itself becomes the starting point for the analytical-ascending part of science, which has at its disposal only that knowledge which it immediately finds in itself. Metaphysical assumptions, logical assumptions, epistemological assumptions, and similar, whose validity cannot be detected *eo ipso*, by the subject, must therefore be bracketed: for 'the analytical part is not implicit in all sorts of hypotheses, and in desultory reasoning, but it grasps the first certainty of the consciousness of spirit. And all prerequisites, all hypotheses, all unauthorized ruminations, are kept from the analytic way. There is also no question of what we feel, believe, think, wish, hope, but only of what we already know' (Krause 1869: 20).

Because of the requirement that the analytical part of science only be based on knowledge obtained without reference to metaphysical, logical, and epistemological assumptions in whose light the ego could already be interpreted, it follows that Krause's analytical-ascending part of science is, methodologically, *transcendental phenomenology*. Transcendental phenomenology, as analytical-ascending science, has the task of leading to knowledge of God, through the analysis of the conditions of the possibility of phenomenology itself. The subject must arrive at the intuition of the principle of science only by describing that which the ego must necessarily bring to the knowledge of himself. The immediately certain intuition of God must be fulfilled from the knowledge that the subject immediately reflecting on itself is immediately certain of.

With this characterization of the analytical part of science, Krause sees himself as fulfilling a tradition that began with Socrates: 'Historically, I note that our analytical part of science has been sought, conceived, and partly formed by several thinkers. Thus, in the series of Hellenic thinkers, Socrates apprehended the essence of this uplift of the finite spirit, as a principle: by urging: Know thyself. And he reaffirmed perceiving God, and things outside oneself, only by self-knowledge. In just the same way, Kant

compares himself to Socrates. [...] Since then, however, the analytical part has been lacking in all, even in all German systems of philosophy' (Krause 1869: 22).<sup>25</sup>

### 3.4 The synthetical-descending part of science

To arrive at the synthetically-descending part of science, it is necessary to fulfil the intuition of the principle of science. This is the task of the analytical-ascending part of science, which leads to the fundamental intuition of the ultimate principle of fact and knowledge that Krause refers to as God or *Orwesen*. The analytical part of science is the way up to this principle; the synthetic part tries to show how the organic system of science can be read off or deduced from the intuition of this principle. As Krause (1886a: 4) says: 'In the first [part of science], from the first certain knowledge which is found in every consciousness, all of it certain, but particular and conditioned, the analytic part collects knowledge by self-observation [...]. And, at the same time, it steadily becomes ever higher, to the discovery of that fundamental knowledge of the nature and existence of God, that is, the principle of science, which must show itself in this way if a system of science is to be possible for the human mind. [...] The second main part of the system of science then forms in, and through, the fundamental intuition of the principle, that is, in and through the intuition of the principle of all special, conditioned, sciences the system of science as an organism.' Based on the intuition of God as the one principle of science, the synthetical-descending part of science establishes science as an organic system of science: 'Based on the knowledge and acknowledgment of the fundamental principle, the elaboration of all knowledge is the only task of the whole of scientific culture.'

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25 Krause saw the first beginnings of scientific thought in Kantian philosophy: 'Hence the moment of consciousness, where this distinction is first drawn, where the human being, conscious of his thinking and his knowledge, raises the question: whether his thoughts also have objective validity. Therefore this moment is the first temporal germ of science in the thinking mind: herewith, the thinking mind enters the site of the scientific. Hence, even the new German philosophy begins its new work from the point just explained. As Kant recognized, it as the first task of philosophy to answer the question: How do we arrive at assigning our thoughts objective validity?' (Krause 1869: 6).

The one thought, the infinite, unconditioned *Orwesen*, unfolds itself in the finite mind in an organism of scientific thought, so that just as everything that exists and lives is in the One, so also all knowledge lives in the one knowledge of the One' (Krause 1869: 20). In other words, Krause's 'chief principle is that all science rests upon the intuition of an infinite substance, which intuition cannot be proven according to the principle of sufficient reason, but can only be shown as present in the human mind. All that is, is this substance and is in this substance, and all scientific knowledge must also be grounded in that intuition, and through it' (Krause 1903: 362).

However, the analytical part of science is not only a heuristic accessory, for arriving at the intuition of God. Truths known in the first part of science cannot be withdrawn or revised, at any point, in the synthetical part of science. This is not possible because they are known as direct, certain, truths: 'Therefore, if the principle is acknowledged, the content of the analytical part is by no means repudiated, corrected, or rejected, but rather acknowledged in the light of the principle. So, the first analytical part of science does not grow up like useless germs or leaves but it remains the same as the lower root, and as the first branches of this tree of science, in the finite spirit. [...] What is found analytically remains true forever, and then enters into the whole system of synthetic science as a subordinate part' (Krause 1869: 21).

### 3.5 Summary

For Krause, science is the whole system of true items of knowledge, in which any item of knowledge is systematically related to all the other items of knowledge, and it is only through this relation with other knowledge that it is the knowledge it is. That the infinite and different items of knowledge are unified into a system of science, implies that there must be a principle of science, which founds and combines all knowledge as primal ground. Krause also calls this fact principle of science God or *Orwesen*. Since the fact principle holds all knowledge in itself, and so is the one real object of science, it follows that science, for Krause, can be understood as the doctrine of God Himself. The analysis that science is an organic system of knowledge thereby leads in a direct way to the conclusion that 'to study science is divine work, and to teach science is the way to lead human beings, as knowing beings, to God. To teach it is the intuitive person's holy duty' (Krause, 1886a: n. 7).

## 4. Science and the Constitution of the Ego as such

For science to be possible as a system, there must be a principle, in which all knowledge is grounded, and through which science becomes an organic system. Humanity must be able to directly intuit this fact principle, which Krause also calls *Orwesen* or ‘God’. Otherwise, science is impossible for humanity. The intuition of God is prepared in the analytical-ascending part of science, by transcendental phenomenology: it is shown through analysis of the categories, which the ego necessarily uses in describing itself, that all knowing is in and through God as the scientific principle of fact and knowledge. This chapter deals with the transcendental constitution of the ego as such, Chapter 5 with the constitution of the ego in itself, and Chapter 6 analyses the fundamental intuition of God.

### 4.1 The fundamental intuition of the ego

Science exists exactly when there is a fact principle of science. In the analytical-ascending part of science, the ego searches for this knowledge. If our search were to begin with mediated knowledge, we would never come to immediate knowledge of the principle of science, so the beginning of the search can itself only be given through immediately certain knowledge: ‘The right beginning of science can only [consist in] some absolutely immediate knowledge’ (Krause 1886a: 3). The demand that the beginning of science be in immediate, certain, knowledge implies that this presupposes no other truth or science, and understanding it necessarily brings with it insight into its truth: ‘Firstly: knowledge of it may not presuppose any other truth, any other science for your certainty. Secondly: therefore, one cannot call on any already existing science as a ground for evidence. [...] Thirdly: this knowledge must in itself be determinate, clear, and explicit, so no explanation or clarification by anything outside it is permitted. Fourthly: therefore, this beginning needs no erudition, no knowledge at all of what others have taken as true’ (Krause 1869: 44). These conditions ensure, from the objective side, immediate certainty, and from the subjective side, enable every knowing subject, even the non-educated, to achieve this knowledge. As Wollgast

(1990: 25) states: ‘According to Krause, the possibility of intuition is fundamentally given to all human beings. Not only the ‘chosen’, as in Schelling’s intellectual intuition, but all human beings can lift themselves to it.’

Krause proposes three items of knowledge, as candidates for the beginning of science: ‘I certainly find such immediate, certain, knowledge in myself, and, admittedly, even a set of three: firstly, of my self, of my ego; secondly, of my kind, of other human beings outside me; thirdly, of physical objects, of things outside me. It is a fact that whoever contemplates this, claims to know these three things with full certainty’ (Krause 1869: 45).

Let us begin with knowledge of external objects. Krause argues that, contrary to naive realism, knowledge of external objects is not direct, but mediated by the senses: ‘All knowledge of external sensuous objects is conditioned by the senses of our body’ (Krause 1869: 45). Krause’s argument for this is based on the observation that ‘all that we claim to be certain of, about external things, [...] [is based on] perceptions by the eye, the ear, and the other senses’ (Krause 1869: 45). Objects in the external world, in so far as we perceive them, are therefore mediated by the senses: ‘We do not perceive external things themselves, but we trust our eye, our ear, and our nerves governing smell, and touch, in their distinct states’ (Krause 1869: 45). Knowledge of the external world, however certain it might be, is therefore not immediate, because we have to bring in further knowledge, namely, the relation between the information given through the senses, and the sources of this information: the objects the information pertains to.

The prospects look no better for the knowledge of other people. Epistemologically, other people are also objects in the external world, and ‘all we know of other rational individuals rests on the perception of the bodies of these rational beings, rests on the fact that we see them, hear them, and so on’ (Krause 1869: 46).<sup>26</sup> That is, the ego’s body is not only the access to purportedly external nature but also access to other rational individuals:

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26 Krause qualifies this statement. Although it is not possible to communicate directly with other minds *qua* human being, it does not follow from this that it is in principle impossible to do this: ‘Now, it would however be unwarranted to claim that it is impossible as such. Because, just from the fact that something does not take place, it does not follow at all that it cannot take place some other time’ (Krause 1869: 95).

'It is only the appearance of these rational beings by means of their bodies, within the sphere of nature that is common to us, by which, as a matter of fact, we know everything definite about other rational individuals. As minds, they do not appear to us. [...] It is not granted to us to deal with one another purely as minds' (Krause 1869: 95). For Krause, therefore, recognition of one's own body and the recognition of the body of another are on the same level of epistemological certainty.

According to Krause, therefore, only the intuition of the transcendental constitution of the ego is left as an option for direct, certain, knowledge. To analyse whether in fact this alleged fundamental intuition of the ego is able to operate as the starting point of science, Krause turns to a more detailed analysis of the epistemological conditions laid upon a successful intuition of the ego.

First, the fundamental intuition of the ego, if possible, could not be sensory knowledge. It could not be sensory, because any sensory knowledge is brought about by the senses, and therefore not immediate. Second, it could not be ordinary conceptual knowledge because a concept of the ego is 'the thought of the universal and the necessary for each ego and for every ego' (Krause 1869: 52). If the fundamental intuition were conceptual knowledge in this sense, then it would have to contain the thought of the extension of the concept of the ego and thus would have to contain the thought of other egos that, again, it could only know about through knowledge mediated by the senses. Third, because whatever is appreciated in the fundamental intuition of the ego is not conceptual knowledge in the sense outlined above, it follows that the intuition of the transcendental constitution of the ego cannot be a conclusion of an argument. For it belongs to the nature of argument to express a relation between concepts, and any conclusion can only be thought in relation to its premises. Here, because of the alleged immediacy of the intuition, there are no premises, which is why the fundamental intuition of the ego cannot be the conclusion of an argument. As Krause (1869: 53) argues: 'The fundamental intuition of the ego is not the conclusion of any argument. For the conclusion of any argument is proven, in its truth, according to the principle of sufficient reason [*Satz des Grundes*]. Each conclusion is known as given in the premises. But when I purely intuit myself, I do not think of any such premises.' The fundamental intuition of the transcendental constitution of the ego, understood as an

act of pure self-consciousness, in other words, if it is possible, must not be mediated by anything, not by the senses, not by concepts, and not by the principle of sufficient reason: ‘For, in order to become self-conscious, there is no need of mediation’ (Krause 1869: 48).

According to Krause, a fundamental intuition of the ego that is subject to the mentioned conditions is indeed possible. To recognize the ego directly in fundamental intuition, to plainly *see* its constitution, I must first retain everything derived from the senses or conceptual and argumentative analysis as outlined above, that is, I have to bracket all that can be bracketed epistemologically and phenomenologically, and then intuit which concepts I still need in order to describe my transcendental constitution; it is precisely these concepts that Krause refers to as the essential properties of the transcendental constitution of the ego, that is, as the essentialities (*Wesenheiten*) grasped in the fundamental intuition of the ego. As Müller (2010a: 34) says: ‘This approach describes the whole of reality starting out from self-experience, within the paradigm of self-reference, that is, of self-consciousness. That is, so to speak, the ground and full form of reality. Everything that lives in pre-reflective consciousness is, so to speak, half-way to finding self-reference. Finite, and thus contingent, self-consciousness is something like a worldly image of the ground from which it emerges, and which, according to this pictorial logic, must be an absolute, self-existing spirit.’ If I proceed in the way described, according to Krause, I immediately and certainly intuit the ego as a whole, as one and the same essence, without recourse to any possible manifold in the ego, or any difference between knowing subject and known object. For these are identical in the intuition of the ego. As Krause (1869: 49) says: ‘In becoming conscious of ourselves, as egos, we become conscious of ourselves, without thinking that we are a manifold in ourselves. We become precisely self-conscious, as a self-same and whole essence, not only in this or that relation, nor in any particular property, but only as the whole independent essence which we call the “ego”.’

The fundamental intuition of the ego is an immediate and certain intuition of the transcendental constitution of its object, the ego. Because, however, there is no difference between intuited and intuiting here, it follows that knowledge by the fundamental intuition of the ego is also incommutable (*unmitteilbar*): ‘This intuition cannot be communicated to those who do not have it’ (Krause 1886a: 14). For Krause, therefore, to recognize the

starting point of science is the responsibility of each individual alone: 'Each must find this fundamental intuition in himself. One could not be brought to it from the outside' (Krause 1869: 49). To establish science as a system of knowledge, a purely subjective act, which each individual must carry out for himself, is necessary.

Two qualifications are called for: first, because it is the task of analytical-ascending science to discover the categories constitutive of the transcendental constitution of the ego, we cannot, at this stage, know whether the categories also *de facto* apply to things outside of the ego: 'And if we have found, in the further determination of the fundamental intuition of the ego [the transcendental categories] [...], we leave it, as a whole, open to question whether all these ideas [...] are assigned any other validity outside the ego' (Krause 1869: 73).

Second, the ego is not the principle of science. To be the principle of science, the ego would have to be intuited as infinite. In the fundamental intuition of the transcendental constitution of the ego it would have to be immediately certain that the ego incorporates the whole organic system of science, ready for unfolding. This, *pace* the young Fichte, is not the case, according to Krause, because the object of the fundamental intuition of the ego lacks the necessary infinity: 'Can the fundamental intuition of the ego consider all things thinkable in itself? For we say that only that which is, essentially as such and in itself, and has nothing at all outside itself, can be the unconditioned principle of science. But is this found in the fundamental intuition of the ego? I find it by no means asserted in it' (Krause 1869: 56). As Krause (1889a: 56) specifies: 'If the fundamental intuition of the ego, were the principle, then this idea, the ego, should be quite sufficient by itself. For no other thought should be possible; because, even in the thought of something other than the ego, the ego is the indication that the thought of the ego does not concern all thoughts. Accordingly, the fundamental intuition of the ego cannot be considered to be the principle of science.'

However, the ego is recognized as the principle of the ego. As Krause (1869: 254) says: 'The ego is the principle of its further self-knowledge. And in the fundamental intuition of the ego, as the principle for all that the I contains, and is in itself, is then contained, given, co-founded, and eternally, all internal (immanent) knowledge of the ego. We already pointed out, as soon as we had brought the fundamental intuition of the ego to consciousness,

that we now had the possibility of forming the self-knowledge of the ego in its inner depth.' Furthermore, although the ego is not the principle of science, that is, although the ego is not God, the fundamental intuition of the ego, systematically considered, is of equal importance, because *qua* its being the discovery of the ego as the principle of the ego, it is the necessary condition of the ego's way to obtain the fundamental intuition of God considered as the scientific principle of fact and knowledge.

## 4.2 The material constitution of the ego as such

According to Krause, the essentialities of the ego constitute the essence (*Wesen*) of the ego: they are, in other words, what can be addressed as the transcendental constitution of the ego. Like any denotation of the categories, the concept of essence is beyond definition: 'If we are now asked how 'essence' can be explained, how it is to be defined, it is found that this is quite impossible. For each explanation or definition is to determine what something is, but essence contains what every thinkable explanation already presupposes, so the person doing the explaining already has the idea of essence' (Krause 1869: 210). Only this much can be said: 'If I say here: the ego is an essence, I do not mean it is an essentiality of something or other, but it is, itself, what it is' (Krause 1869: 66). Based on this assumption, the science of the ego as transcendental phenomenology has two tasks: to show what can be read off or deduced from the fundamental intuition of the ego regarding, on the one hand, what the ego is as such, as a whole, and, on the other, regarding what the ego is in itself, as a whole that is related to its parts: 'The next scientific demand is to bring about the self-knowledge of the ego by continuous pure observation. And this task contains [...] the following two specific tasks: the first: to find what the ego as such is, to intuit the qualities of the ego which belong to it as the whole ego; the second: to investigate what the ego finds within itself, that which it is in itself' (Krause 1869: 64).

To achieve this, Krause operates with two kinds of essential properties – essentialities – that can be read off or deduced from the fundamental intuition of the ego: the material categories determine what the ego is, and the formal categories determine the manner in which the ego is given to itself. Let us begin with the analysis of the material categories of the ego as such:

in the fundamental intuition of the ego, the ego immediately recognizes that it is a self-same and whole being, which, according to Krause, is to say that it is subordinated to the categories of selfhood and wholeness. Due to the epistemological constraints put on the insights found in the fundamental intuition of the ego – every insight based on this intuition has to be immediately certain – Krause cannot provide an argument for the adequacy of this assumption, but is free to admit the following: ‘That this is so, everyone must find for themselves. I, however, have only guidance to give, that this intuition should be grasped purely and wholly by means of the words which I have pronounced’ (Krause 1869: 66).<sup>27</sup> Although as essentialities of the ego, the categories of selfhood and wholeness do not admit of definition, they can be heuristically illuminated. First, ‘the selfhood of the ego is the property of being the very thing it is, not through any external relation or through being in any external relation, but as such’ (Krause 1869: 68). The ego is, in other words, a self-same something that is what it is, without recourse to any other essence. As Krause (1869: 70) specifies: ‘For this, one commonly needs the word “substance”.’ If the ego were not what it is independently of any relation to other things, then the ego could not be grasped as a self-same being in the fundamental intuition of the ego. In intuition, we would be forced to transcend the ego in order to understand the ego. However, this is not found in intuition. Second, the category of wholeness means being a whole, independent of its parts, and without recourse to its parts, a feature that is ‘ordinarily denoted by the word “totality”’ (Krause 1869: 68).

That regarding its material constitution the ego recognizes itself as a self-same and whole essence therefore means that in and through the fundamental intuition of the ego, the ego knows that it is subordinated to the categories of selfhood and wholeness. However, the ego is also aware that it cannot separate the fact of its being a self-same essence from the fact that it is a whole essence: ‘We cannot think of ourselves [...] as one, without thinking of ourselves as self-same *and* as whole’ (Krause 1869: 211). The ego cannot

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27 Because, however, the knowledge gained in and through the fundamental intuition of the ego is supposed to be knowledge of the transcendental constitution of the ego, the plausibility of the categories suggested by Krause can relatively easily be tested: if they are adequate, then it must be impossible to assume that the ego is not subordinated to the category in question.

think that it is the very thing it is without, at the same time, thinking that it is a single subject of predication, and in this sense, is a whole. Therefore, in the same way in which the ego knows that it possesses selfhood and wholeness, it also knows that it possesses the unity of selfhood and wholeness, for otherwise it could think of itself, as a whole, only as possessing either selfhood, or wholeness, which it cannot. Krause refers to this further essentiality of the ego as selfhood-wholeness-unity (*Selbvereinganzheit*).

Since, furthermore, the ego is aware that, as a whole, its essence is not completely exhausted by the essentialities selfhood, wholeness, and selfhood-wholeness-unity, these categories are only part of the determination of the ego as a whole, it immediately recognizes that as a whole it is the higher unity of its parts. That is, because the ego, as a whole, cannot be opposed to what belongs to its material constitution by any kind of external opposition, it follows, according to Krause, that the ego intuits that it is, as a whole, the higher unity of what can be distinguished as being constitutive of its essence, because ‘that is precisely the essentiality of my essence: that I am one’ (Krause 1869: 67). The ego is not only selfhood, wholeness, and selfhood-wholeness-unity, but also the higher unity that is constitutive of the unity of the being of the ego as a whole. Krause also refers to this feature of the ego as original-unity-of-essentialities (*Wesenheit-Ureinheit*). The original-unity-of-essentialities of the transcendental material constitution of the ego is ‘the unity of essentialities, in so far as it is above selfhood and wholeness’ (Krause 1869: 212).

In sum, regarding its material constitution, the ego knows itself *as such* as an essence, whose essentiality is unity; what it is, and that which is what it is, is a self-same and whole essence. The ego as such shows itself not only as self-same and whole essence, that, as such, is the unity of its self-sameness and wholeness, but, as original-unity-of-essentialities, is also distinguished, as a whole, from that of which it is the unity, that is, selfhood, wholeness, and selfhood-wholeness-unity.

### 4.3 The formal constitution of the ego as such

Let us turn to the formal categories of the ego. The essentialities the ego recognizes when it asks what it is, as a whole, do not fully describe the ego, as a whole, in analytical-ascending science. For in addition to the knowledge

of what the ego is, there is also the recognition of the categories that determine the manner in which the ego is given to itself in the fundamental intuition of the ego: ‘The essentiality that we have just recognised gives the answer to the question: what is the ego? Now, however, the question arises, secondly: how is the ego, or what is the form through which the ego is thought?’ (Krause 1869: 212). Krause’s term for the fact that there is a manner in which the ego is transcendentally given is ‘positivity’ because the ego ‘places itself, it finds itself placed and to this end with a pure word from the linguistic construction to denote it, it can be said that: the ego is a positivity’ (Krause 1869: 212).

According to Krause, whenever the ego considers the positivity of the ego, it discovers that there are two categories it is subordinated to: ‘I must think of myself as positive, that is, as posited and placed. At the same time I think of myself as directed to myself (directedness) and grasping myself (comprehension)’ (Krause 1869: 213). That is, the two immediately obvious formal categories of the transcendental constitution of the ego are directedness and comprehension. Like the material categories, these formal categories cannot be defined but have to be accepted as primitive basic terms of Krause’s transcendental phenomenology. However, they can be described. By directedness is meant that the ego refers to itself and is directed towards itself: ‘The ego is directed towards itself, refers to itself, at least as a positive essence, and especially as a self-positing essence; so the ego arrives at directedness, and reference to itself’ (Krause 1869: 213). Comprehension, in contrast, refers to the essentiality recognised by the ego, that it ‘grasps itself, contains itself, or that it captures itself, or that it comprehends itself’ (Krause 1869: 213).

Although directedness and comprehension are the two formal categories that are most easily read off of the fundamental intuition of the ego – because, according to Krause, it is not possible that the ego describes its transcendental constitution without assuming that it is directed towards itself and comprehends itself as a positive entity – directedness and comprehension are not fully distinct essentialities of the manner in which the ego is given to itself: the ego is aware that it cannot separate the fact of its being directed towards itself from the fact that it comprehends itself as a positive entity because the one category is a necessary and sufficient condition for the presence of the other, and *vice versa*. To make this insight

explicit, Krause introduces a new categorical term that denotes the union of directedness and comprehension: directedness-comprehension-unity (*Richtfassvereinheit*).

Next, and analogously to the reflection on the material constitution of the ego, it is argued that the positivity of the ego, as a whole, is not reducible to either directedness, comprehension, or directedness-comprehension-unity, since neither of these exhausts the positivity of the ego, as a whole. Because the ego cannot be opposed to what belongs to its formal constitution by any kind of external opposition, it follows, according to Krause, that the ego recognizes that it is the higher unity of what can be distinguished as being constitutive of its positivity - that is, the ego intuits that it can be distinguished, as a whole, as the higher unity of directedness, comprehension, and directedness-comprehension-unity, and therefore can be addressed as the original-unity-of-positivity (*Satzheit-Ureinheit*).

In sum, the formal transcendental constitution of the ego as such is as follows: the ego is an essence that is recognised as being directed towards itself and thereby wholly comprehends itself in such a way that its positivity is recognized as the higher unity of what can be distinguished as the ego's different modes of givenness.

#### 4.4 The material-formal categories of the ego as such

Krause has clarified the formal and material categories that with immediate certainty can be read off the fundamental intuition of the ego as belonging to the transcendental constitution of the ego as such. The next step consists in asking for the relation between the formal and the material categories. Although the material categories, as *what* the ego recognises itself as, may be distinguished from the formal categories, *how* the ego recognises itself, it is not possible to really separate them. For the ego cannot recognise what the ego is without recognising how the ego recognises itself. Because of the unity of the being of the ego, Krause therefore argues that the formal and material categories do not simply stand next to each other, unrelated as different and independently existing essentialities of the essence of the ego. Instead, the *material* categories of the ego are essentially linked to its *formal* categories. For instance, it is true that 'selfhood corresponds to directedness: as a self-same being I intuit myself as directed to myself. And

wholeness stands in relation to comprehension: for, if I intuit myself as a whole, I thereby comprehend myself' (Krause 1869: 214).<sup>28</sup>

According to Krause, the union of the material and the formal categories constitutes the categories of being, because only that which is subordinated to both formal and material categories can be said to exist: if something only was subordinated to material categories, then it would not possess positivity, which means that it would not be a given. If something had only formal properties, then without a qualification of its material constitution, it would be utterly empty and therefore could not exist; its existence would be tantamount to the existence of no-thing.

There are two main categories of being that the ego can read off or deduce by combination from what it already knows through its reflection on the formal and material categories: on the one hand, the category of unity-of-difference (*Verhaltseinheit*) and, on the other, the category of unity-of-determination (*Gehaltseinheit*). Both categories are qualifications of the being of the ego: the first category, unity-of-difference, expresses the fact that the ego, as a whole, cannot intuit itself as being partly subordinated to the material and partly subordinated to the formal categories, but intuits itself, as a whole, as the existing unity of the differences between and amongst the various material and formal categories that belong to its transcendental constitution. Being a unity of differences is essential to the constitution and existence of the ego. At the same time, the ego recognizes that it is a unity-of-determination, that is, that its very existence is not exhausted by the unifications of the differences between the material and formal categories, but that is also determined by what each of these categories and their combinations *per se* entails for the determination of the being of the ego. Since, as in the case of original-unity-of-positivity and original-unity-of-essentiality, the ego, as a whole, is not reducible to either unity-of-difference or unity-of-determination, but also is the higher unity

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28 Since none of the categories, whether it be material or formal, can be thought of independently from the other categories, since the presence of any one category is necessary and sufficient for the presence of the other categories, the fundamental intuition of the ego enables us to combine all the categories with one another to spell out different features of the ego as such. We will come back to this in the synthetical-descending part of science when we analyse the fundamental intuition of God as the supreme principle of science.

of the difference between these two categories, Krause argues that the ego also possesses original-unity-of-being (*Seinheit-Ureinheit*) as a being that is the unity of unity and difference.

#### 4.5 The immediate certainty of Krause's intuition of the categories

The fundamental intuition of the ego enables the ego to be immediately certain that its transcendental constitution, as such, consists of three kinds of categories: the material, the formal, and the material-formal categories of being. Each category entails two aspects that first come to mind: selfhood and wholeness in case of material categories, directedness and comprehension in case of formal categories, and unity-of-determination and unity-of-difference in case of the categories of being. None of these categories can be considered purely on its own, because the presence of each is necessary and sufficient for the presence of the others. All of them, as well as their combinations and differences, belong to the unity of the ego, the transcendental constitution of which is the unity of the unities and differences that are intuited to constitute the ego as a whole.

A central objection to the doctrine of categories presented by Krause, as to any doctrine of categories suggested in the history of philosophy, is that the categories are arbitrary. There are three possibilities: (1) I fulfil the fundamental intuition of the ego, but derive other categories; (2) I fulfil the fundamental intuition of the ego, and agree with Krause overall; (3) I cannot fulfil the fundamental intuition of the ego.

Because there is, in principle, no argument against the possibility of intuition, Krause would not be impressed by the third option and would try to convince the objector that the objector himself is in possession of *a priori* concepts that he cannot deduce from other concepts but instead accepts as primitive concepts of his system of philosophy. The second possibility is the only option according to which there is no problem, because, there, everything is in agreement with Krause. However, the first option is *prima facie* a problem. If someone agrees with Krause that they are able to fulfil the fundamental intuition of the ego, but arrives at other categories by transcendental phenomenology, then we seem to have reached a point at which any agreement about the doctrine of categories derived from the intuition of the ego is impossible.

Let us therefore imagine, next to Krause, another philosopher, who agrees with Krause's method but deduces different categories from the fundamental intuition of the ego. In such a situation, each can reproach the other for inadequately explicating the categories. However, this would not lead to any solution because intuition is incommunicable and cannot be brought into one from the outside. In such a situation, it seems to be sensible to subject the concurrent categorial systems to a pragmatic meta-test, with reference to the question of which system of categories can better make intelligible the world and our knowledge of it.

At this point, the situation may also be formulated as follows: if there are multiple categorial systems, then we should treat each one as though it were the appropriate category system. If it is shown that one of the two cannot integrate the reality of the characteristics of things, this can serve as an argument against the complete adequacy of one of these systems. Since the categories are, ultimately, essentialities of God, the requirement for a meta-pragmatic test may also be formulated as follows: 'The question [posed to] each model of the divine [and its relation to the world] is this: does this model offer a more comprehensive accounting or more fruitful illumination of the basic human experience brought to articulation in the fundamental religious symbols? I require four component criteria: (1) applicability: does this model apply to contemporary human experience? (2) comprehensiveness: can this model, in principle, cover the widest scope of reality and orient it towards the divine? (3) logic: does this model satisfy the basic principles of reason? Does it avoid self-contradiction and avoid fallacious reasoning? (4) coherence: do the various parts of this model fit together so that they imply each other?' (Peters 2007: 275). For the sake of argument, in what follows, I assume the adequacy of Krause's categories as a coherent and adequate description of the transcendental constitution of the ego.

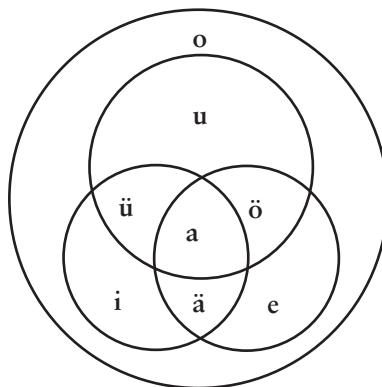
## 4.6 Summary

The analytical-ascending part of science begins with immediate and certain knowledge. While neither knowledge of other rational individuals nor the knowledge of *any* external objects is immediate knowledge, Krause finds in the self-knowledge of the ego an immediate knowledge of the ego that is not mediated by the senses. In this intuition, in which there can be no question of an opposition between a knowing subject and a known object, the ego is intuited as a whole. It is recognized that the ego is an essence, and that the essentiality

of the ego is determined by its formal categories, its material categories, and the formal-material categories. The essentialities of the ego as such are:

<u>Material Categories</u>	<u>Formal Categories</u>	<u>Material-Formal Categories</u>
Selfhood	Directedness	Unity-of-Determination
Wholeness	Comprehension	Unity-of-Difference
Original-Unity-of-Essentiality	Original-Unity-of-Positivity	Original-Unity-of-Being

The diagram constructed by Krause may be of help in understanding the procedure with which Krause operates in the analytical-ascending part of science:



When the ego as such is *o*, *i* and *e* could denote any two categories you like. For the sake of explanation, however, let us assume that *i* denotes selfhood and that *e* denotes wholeness. What Krause has in mind, then, is that transcendental phenomenology enables you to see that selfhood and wholeness are not entirely distinct categories of the ego, but overlap as selfhood-wholeness-unity, *ä*, because whenever there is selfhood, there is wholeness, and *vice versa*. Now, selfhood, wholeness, and selfhood-wholeness-unity are not next to each other unrelatedly as constituents of the ego as such, and the ego as such is not reducible to either of those essentialities. Instead, transcendental reflection shows that the ego, as a whole, is the higher unity of the difference between *i*, *ä*, and *e* that is represented in the diagram by *u*. As the higher unity of selfhood, wholeness, and selfhood-wholeness-unity, however, the ego has to be also united with selfhood on its own, as a determination of its being, *ü*, with selfhood-wholeness-unity, *a*, and with wholeness, *ö*.

## 5. Nature, Reason, and the Ego in Itself

That the ego as such is intuited as a whole is a necessary condition for one to be able to turn towards the analyses of the ego in itself. For only if the ego is grasped as a whole, only if one is aware of the material and formal categories that belong to the transcendental constitution of the ego, as a whole, does it make sense to ask about its constitutive parts, the relations amongst them, and to the ego, as a whole: if one did not possess the concept of the ego as a whole, one could not even identify its constitutive parts and their relation to the whole. The next task of the analytical-ascending part of science, therefore, is to turn to the essentialities that constitute the essence of the ego in itself, and to analyse in which way the constitutive parts of the ego are related amongst themselves, and to the ego as such, that is, to the ego as a whole. To carry out this task, Krause again operates with the method of transcendental phenomenology and only allows those insights to be read off or deduced from the fundamental intuition of the ego that are immediately certain and therefore express truths which each and every subject, by achieving the fundamental intuition itself, would agree upon.

### 5.1 The ego as body and mind

According to Krause (1869: 75), ‘the fulfilment of the intuition of what the ego is in itself, or as inner, is inside itself’ enables the ego to be immediately certain of the following: ‘I consist of mind and body’ (Krause 1869: 76). The reason for the adequacy of this insight is that every ego of necessity will, simply by reflecting on itself, recognize that it addresses itself as consisting of a mind and of a body, irrespectively of what further metaphysical reflection will show concerning the relation between mind and body.

Since further metaphysical knowledge is bracketed in the analytical-ascending part of science, Krause seems to be right in spelling out this insight in the way he does: it is not possible to consider the ego in itself, that is, to consider the constitutive parts of the ego as a whole and how they relate to the ego as a whole, and at the same time to deny that the ego at least possesses the concept of itself as a body and as a mind. In phenomenological terms: the ego at least appears to itself as having a body and as having a mind.

Based on the assumption that the ego in itself consists of mind and body, there are, therefore, at least three different perspectives from which the ego can be further illuminated. First, the analytical-ascending part of science has to clarify in greater detail the ego's relation to its body as a constitutive part of the ego as a whole. Second, it has to clarify the ego's relation to its mind as a constitutive part. Finally, the analytical-ascending part of science has to ask for the relation between the ego's body and the ego's mind in so far as both parts are constitutive of the ego as a whole.

## 5.2 The ego as a body

It is immediately certain that the ego, in itself, perceives itself to be constituted, at least in part, by its body. Because the method of the analytical-ascending part of science is transcendental phenomenology, Krause analyses the necessary conditions for the possibility that the ego recognizes itself as a body in order to further illuminate the ego's relation to its body.

Krause begins by noting that we 'know of our body [...] through sense perception; we certainly see its limbs, we hear its movements, we taste, smell, definitely feel our body' (Krause 1869: 78). Therefore, the ego knows its body *through* its body: 'The perception of our body is therefore itself mediated through bodily perception. Precisely so, as the whole ego perceives itself, so it thereby perceives its body, so the body falls under its own senses' (Krause 1869: 78). However, even though mediated through the senses, knowledge of one's own body is not achieved purely by the senses, that is, *a posteriori*. For, although the senses are used in self-observation, the senses, on their own, are not sufficient to constitute knowledge of the body of and by the ego, as the self-same and whole body of the ego. For perception by, for instance, sight, smell, and taste, does not imply that the particular senses belong to a single body: That the ego feels a pain in its arm and that the ego sees a bleeding arm do not, each on their own, as operation of different senses, entail that the aching arm and the bleeding arm belong to one and the same body: 'Therefore, we must first draw together these disparate perceptions, of our own body, in the mind [*im Geiste*], by thinking, and relate them to an enduring self-same and whole object, whereby they are all compelled to arrive at the conclusion that we have an organic body' (Krause 1869: 79).

The necessary condition for the possibility that the ego is able to draw these disparate perceptions together to arrive at the concept of its own, self-same and whole body, is, of course, amongst other concepts, the ego's possession of those non-sensory *a priori* concepts that it already applied in order to describe the transcendental constitution of the ego as a whole. These categorial concepts discovered in the reflection on the transcendental constitution of the ego as such, make possible the conceptual grasping of what is delivered by the senses as constituting one's own body, as a self-same and whole body of the ego: 'If the mind did not have the thoughts: something, something definite, one, the same, whole, part, limb [...], we could not even become conscious of our body in its physical determinateness. For I must first interpret the representation of my body in the eye. I must conclude, on the basis of these presuppositions, that this representation is of a limb belonging to one and the same body. For example, what belongs to my hand, and what I know of certain things of my body, is, although quite disparate, only possible on the assumption that I possess, *a priori*, the concepts needed to understand that what is delivered by the different senses belongs to one and the same body, my body' (Krause 1869: 78). The relation of the ego to the lived-body *qua* its own lived-body would be impossible without the categorial concepts, which enable the ego to determine perceptions mediated through the senses as perceptions of its own body. Without *a priori* presuppositions, there is no *a posteriori* lived-body-ness: 'The recognition of our body rests by no means solely on sense perception, but we already bring this certainty to every determinate sense perception, and, in doing so, make all the non-sensory *a priori* presuppositions which we have already noticed in the survey of the ego as such' (Krause 1869: 82).

In sum, the ego recognizes that, as a whole, it is constituted, at least in part, by its body that, as a self-same and whole body, is subordinated to the same material and formal categories to which also the ego, as a whole, is subordinated. Because, as we have seen, none of the categories stands arbitrarily juxtaposed next to each other, it follows that the ego as a body is a self-same and whole body that is directed upon itself, grasps itself, and possesses unity-of-determination and unity-of-difference.

### 5.3 The ego as a mind

The ego's recognition of its body as being a constitutive part of the ego as a whole does not exhaust the analyses of the ego in itself, because the ego recognizes that in addition to its body it also possesses a mind: 'I find myself to be a distinct essence from the body. As an essence distinguished from the body, I call my own being or myself, a mind' (Krause 1869: 102). Therefore, after reflecting on the relation of the ego to its body, Krause turns to the ego's relation to its mind (*Geist*), as a constitutive part of the ego as a whole. The question Krause briefly deals with is: 'What can I find that I am, in so far as I distinguish myself from my body, in so far as I am a distinct essence from the body?' (Krause 1869: 100).

First, as a mind, considered independent of its body, the ego is, like the body, and the ego as such, a whole and self-same essence that is subordinated to the same material and formal categories that were discovered in the analyses of the ego as such. The reason is that the moment I recognize that a constitutive part of myself, as a whole, is my being a mind, is the moment in which I recognize that I cannot deny selfhood, wholeness, directedness, or comprehension as determinations of myself as a mind. However, Krause is clear to emphasize that in transcendental phenomenology no ontological conclusion can be drawn from the fact that the ego as a mind is grasped as a whole and self-same essence: 'The assertion that, as a mind, I could well be alone without the body, by no means lies in this insight [that the ego is one self and whole as a mind]. Because self-observation does not give any information about whether this is possible or not' (Krause 1869: 102).

Next, as a mind, the ego possesses the faculty of reason and understanding. Understanding, according to Krause, is the faculty by which the ego as a mind can distinguish objects, while, by means of reason, unity is sought in diversity. Both reason and intellect are conceptual capacities: 'In so far as one considers the individual through his differences from other individuals, is he understanding [*Verstand, intellectus*]. In so far as one holds, and unites, several individuals against several other individuals, he is describable as reason [*Vernunft, ratio*]. The understanding separates and distinguishes, reason connects and relates. Both are opposed in their intention, but always active at the same time' (Krause 1892: 41). That is to say, 'reason is the faculty of the mind of taking together, by which one sees unity. However, one sees against manifoldness' (Krause 1892: 42).

In sum, as a mind, the ego is a self-same and whole essence that is subordinated to the same categories as the ego's body and the ego as such, and it possesses the faculty of reason which is what allows the ego to see unity in difference, difference in unity, and the unity of unity and difference.

## 5.4 The ego as a human being

The ego in itself may be described in two respects: as mind and as body. Both are constitutive parts of the ego as a whole, and both the ego as a mind and the ego as a body, are, like the ego as such, self-same and whole essences that are subordinated to the formal and material categories discovered in the analyses of the transcendental constitution of the ego as a whole. Because the ego, as a whole, is related to its parts and because the parts that constitute the whole are related amongst each other, Krause has to investigate the relation between the ego as a mind and the ego as a body: 'As mind, in what relation do I stand to myself as body?' Or, in short: what is the relation between mind and body?' (Krause 1869: 103).

In principle, there exist three possibilities: (1) the mind is subordinate to the body; (2) the body is subordinate to the mind; or (3) the body and the mind are on the same level of logical order: 'Is the mind next to the body, on the same level, so that mind is just as essential as body, and body no less essential as mind? Or is it, roughly, such that mind is the higher essence, body the subordinate essence, such that body is not on the same essential level as mind [?]. [...] Is body subordinated, or, conversely, is body the higher, and mind subordinated to it[?]' (Krause 1869: 103).

Krause is aware that depending on whether the mind or the body is construed as dominant, the relation of the ego as such to mind and body alters, in daily life. If the ego as a body is thought of as more important than the ego as a mind, the ego as such runs the risk of neglecting the mind and concentrating only on the care of the body. This attitude can be observed as being, unfortunately, an important part of contemporary Western culture, as is easily recognised to be the case in innumerable body cultures, and the growing felt need to keep each individual's body young and attractive. It is only to be expected that the philosophy of such a culture is also concentrated on the material physicality of our being. However, if the ego as a mind is taken to be more important than the ego as a body, there is an equal

danger that the body is neglected. In general, as Krause says, ‘as far as the relation of this doctrine to life is concerned, it is of the greatest practical importance how the relation of mind to body might appear to humanity. For example, humanity will regard the mind as equal with the body. They will also regard the body as something essential, in itself worthy. They will nurture, care, train, to seek to maintain it in health and beauty. If, on the other hand, one might think that the mind is nothing independent, but only a particular activity of the body, roughly, only the highest animal function, then one will easily fall into the opinion that, if the body dies, so will it be with the mind’ (Krause 1869: 104).

Krause’s own position on the mind-body relation emphasizes the equal importance of the ego’s mind and the ego’s body: the ego as a mind and the ego as a body are equal parts before the constitution of the ego as a whole, that is, as such. As equal parts of the constitution of the ego as a whole, the ego’s mind and the ego’s body are related amongst each other, because the ego as such is not only each of mind and body, but, as a whole, is constituted by the synthesis of both. This synthesis of mind and body, according to Krause, is what is meant by the concept of a human being. In Krause’s words: ‘I, as a whole essence, am a mind [...]. But as mind I am not [...] my body. But I am indeed the body as ego, in so far as the body [...] is essentially united with me as a mind. And, in so far as I am a mind, and at the same time am a body, or to speak more precisely, in so far as I as mind am essentially connected with my body [...] I am a human being. Thus the ego finds itself as mind and [...] as body, and as the essential union [*Vereinwesen*] of both, that is, as human’ (Krause 1869: 180).

Although the ego is aware that, in itself, it is a body, and a mind, and in virtue of the union of body and mind is what is called a human being, the ego, analogous to the analysis of its transcendental constitution as such, is aware that, as a whole, it is not completely exhausted by its parts and their relation with one another. That is to say, in itself, the ego, as a whole that is related to, and constituted by its parts, is distinguished, as a whole, from what is constitutive of the ego as a whole. In so far as the ego is a whole that is not reducible to its parts and their relation, the ego can be referred to as the higher unity of its parts, as their principle of unity, and therefore is precisely what unites the differences and unities of its parts into a whole. The ego intuits that it is distinguished as the higher unity of mind, body, and their union.

## 5.5 Nature and reason

That the ego, in itself, is a body and a mind, and through the union of body and mind is a human being, does not provide the full analysis of what the ego is, in itself. The reason is that the ego, *qua* being a body, and *qua* being a mind, recognizes that it is part of larger realms of being: *Qua* being a body, the ego is part of nature, and *qua* being a mind, the ego is part of reason. That is, according to Krause, further reflection on the ego, in itself, shows that as body, the ego recognizes itself as part of nature, and as a mind, the ego recognizes itself as part of reason, which is to say that the ego possesses *a priori* concepts of nature and reason.

Regarding the ego as a body, Krause argues that although the ego becomes aware of its own body as a self-same and whole body, through the formal and material categories, the ego, at the same time, by reflecting on its concept of his body, also finds itself standing in a particular relation of alienation to its own body. The body is not entirely part of the ego—that is, it is not wholly under the ego's control. To an equally great extent, the body is withdrawn from the control of the ego as a component and part of nature and therefore 'we even maintain that this body belongs much more to nature than to the ego' (Krause 1869: 83–84).

Krause advances two arguments for this thesis. The first is genetic: although the body is connected with the ego, as its body, it is subject to laws of nature in its genesis and sustained existence. Without oxygen, without food, without natural laws, it would be impossible for the body to exist: 'For we assert that the whole body is formed by nature, that it is, and is in, nature. Its generation, its birth, its growth, its decay, its corruption: all these are acts of nature. From this perspective, the body belongs to nature much more than to the ego' (Krause 1869: 84). Therefore, although the ego recognizes its body as a whole, and as one and the same essence, further reflection on the entailments of the concept of this body shows that the body is, and has to be, part of nature in order to exist.

The second argument concerns the voluntary control of one's own body. If the body were wholly associated with the ego, then the ego would be able to exercise complete control over all bodily functions. The body, however, can only be controlled to a small extent by the ego, because many body functions are not under voluntary control. It follows that the body is not

entirely subordinate to the will of the ego, but is part of the whole of nature, which controls these body functions by law: ‘Whether I like to think this or not, I have perception, my heart beats, my stomach digests, my lungs breath, only because of part of its nervous system, and I have only any part in it as a mind [*Geist*]. It is therefore not even true that the body as a whole belongs to me as mind. It is only joined to me as a part of nature. I only have mental control over it in part’ (Krause 1869: 84). The ego as a whole, and as one and the same being, experiences its body as both its own and as an alien body. In so far as the ego experiences its body as an alien body, it experiences it as part of nature.

The deployed concept of nature, however, cannot be gained through sense perception, because sensory states always only represent the individual: ‘Everything which we claim to know of nature with generality and necessity, we cannot derive from sense perception; because the senses present absolutely nothing like this, for they only offer finite qualities of the individuals in nature’ (Krause 1869: 88). Any knowledge of an object, mediated by the senses and the transcendental categories, therefore is knowledge of a finite object *in* nature, but not knowledge of what nature is, as such. That is to say, the very concept of nature has to be accessible *a priori* as the concept of that in which finite objects exist and have their being.

According to Krause, such a concept can be distinguished as the concept of an organic, self-same and whole, infinite space that, as a whole, can be distinguished from its constitutive parts, the finite entities that make up ‘the whole of everything bodily’ (Krause 1869: 24). As Krause (1829: 151) states: ‘We find in ourselves alone the *a priori* assumption of the infinite, original, whole, and indeed filled space. And, therefore we raise ourselves to the thoroughly trans-sensory thought of nature, that is, to the physical world which, in a certain sense, is external to us all. As one, in space, motion, and infinite force, original self-same and whole self-essence [*urganzes Selbwesen*] that is all that is of its kind, in itself, holds within itself the entire heavenly structure, and all the stages of bodily essences, essentialities, and activities, and is primordial and eternal, as such, but temporal in itself. And this intuition of nature [...] contains, at the same time, the intuition of the primordial concept of nature, in so far as it is, as a self-same and whole, above all its internal parts, members, and formations.’

Without the assumption that nature is this infinite and harmonious space in which individual finite entities exist, we could not even think of the existence of finite objects presented by the senses as being part of nature. We need to understand nature as a whole, in order to understand what it is to be a part of nature. As Krause (1869: 70) says: 'If I am conscious of space as a whole, then I think of infinite space, and I do not think that this whole space is inwardly limited, that I can assume as much parts as one likes. But I think, rather, precisely that which must first be thought, so that I can also think the thoughts of parts of space.' That is to say, 'every finite essence is part of nature, is in nature in an infinite manner that is in accordance with the eternal harmony of the whole of nature. [...] In its finitude, every finite entity [in nature] is an expression of the harmony of the finite and infinite' (Krause 2007: 80).

Nature, then, is the harmonious and whole of all finite essences bound together in infinite space, because 'the eternal and infinite form of nature is space' (Krause 2007: 81). Inasmuch as nature is a harmonious whole that, as a whole, can be distinguished from the finite entities existing as parts in nature, nature itself is a self-same and whole essence that, like the ego as such, is subordinated to the formal and material essentialities that constitute its very essence and being.

Regarding the ego as a mind, Krause argues that in the same way in which the recognition of the ego as a body entails that the ego's body is part of a bigger whole, nature, so the thought of the ego as a mind entails that the ego participates in a higher realm, the realm of reason: 'Both the ego as body and the ego as mind are independent and whole beings. In contrast to the body, the ego, as mind, is not a body extended in space and time. But it first makes possible, through the assumptions which lie within it, the *a priori* concept of a corporeal physical nature, extended in time and space. While, furthermore, the ego is part of all nature through its body, the ego finds itself as a mind, independent of the totality of nature, as part of reason' (Krause 1869: 107).

The realm of reason is, on the one hand, the realm of 'eternal and infinite concepts' (Krause 2007: 81) that constitute an organic and harmonious infinite whole, that, as a whole, can be distinguished from its parts as a self-same and whole essence that is subordinated to the material

and formal categories. Concepts, according to Krause, are ‘thought to be infinite in their infinite finitude, where this infinite finitude is worked out and brought to mind by an ever more precise determination of their boundaries to one another and the harmony amongst them’ (Krause 2007: 81). That is to say, every concept is finite inasmuch as concepts operate by exclusion, finitude, and that based on the assumption that there are infinitely many concepts, in principle, the complete determination of a concept would have to take into account, due to the organic unity of the realm of reason, the whole infinity of different concepts all at once. That the ego as a mind is part of the realm of reason therefore, amongst other things, means that inasmuch as the ego is a mind it participates in, and has access to the infinite realm of concepts and their relations of inclusion and exclusion. On the other hand, the realm of reason is also the realm of freedom: it is *qua* participating in the realm of reason that the ego is free and is, as a freely acting human being, through nature united with each and every being that participates in reason.

Because the ego recognizes that as a body it is part of nature and as a mind it is part of reason, and because the ego recognizes that it is a human being in so far as it is a union of body and mind, the ego becomes aware of the fact that in so far as it is a human being, it participates in the union of nature and reason, both of which are of equal importance for the constitution of the ego as a whole. This, though, entails that although nature and reason can be distinguished from one another, the distinction between nature and reason is not an absolute distinction. Instead, it is a relative distinction that, in humanity, is yet already abolished in and through the union of nature and reason. For, nature is in reason and reason in nature. Nature is in reason as a world of imagination, while reason is in nature as organized matter: ‘Nature, therefore, inasmuch as it is rational (organic), is in reason, and is accepted by reason. [...] Reason, however, in so far as it is natural, is in nature, and is accepted by nature, in so far as nature is reason. Reason, therefore, in its infinity and peculiarity, must be nature, only a nature in its peculiar form [...] with the character of reason [...]. This nature in reason opens itself up as a world of imagination [*Phantasie*]. Nature, on the other hand, must be reason. This reason in nature goes on in the free self-organization of nature’ (Krause 2007: 81/82).

In sum, although nature and reason can be distinguished in so far as emphasis is put on the fact that nature is the organic whole of bodily essences and reason is the organic whole of spiritual and freely acting essences, there is a fundamental union between nature and reason, which today we would express as the fact that nature is a reasonable whole that is open to adequate conceptualization, this presupposition being itself a necessary condition for the possibility of science, a principal task of which precisely consists in the conceptualization of nature in a reasonable way.

## 5.6 Nature, reason, humanity, and the concept of the world

The ego, in itself, is both a mind, a body, the union of nature and reason, and the higher unity of the unity and difference between nature and reason. The next question, then, is as follows: ‘Where then does this union of mind and of body come from, and why is this union with nature so precisely defined and limited?’ (Krause 1869: 112). Unfortunately, the question of how this synthesis of nature and reason is achieved, cannot be answered at this stage in the analytical-ascending part of science, because the ego is not yet aware of the existence of a higher ground in virtue of which nature and reason are both distinct and united.

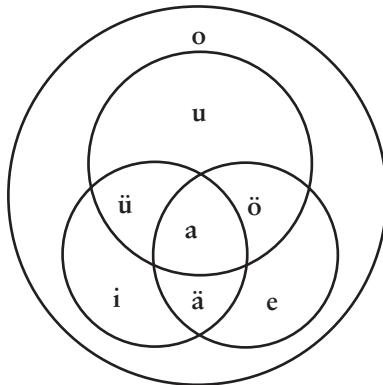
As we will see, for Krause, this ground of the unification (*Vereinigung*) of nature and reason only becomes fully understandable once the ego is able to accomplish the fundamental intuition of God: ‘We oppose nature and spirit. We distinguish them, assert that spirit is not nature, and *vice versa*. This compels us to ask for a ground of the three objects mentioned, for the higher and the highest One, in which these three are, and are comprehended. The thought of the highest One is already denoted in the educated consciousness of our people, and other peoples, by the name “God”’ (Krause 1869: 24).

What can be said though, is that there is nothing in the world which may not be subsumed under one of the various headings: nature, reason, and humanity. The reason is that the ego cannot think of anything existing in the world that is not either subordinated to reason, to nature, or to humanity. Therefore, Krause concludes that the world is the union of nature, reason and humanity: ‘Now, these three objects, humanity, nature, and reason, make up what we call the world’ (Krause 1869: 24). Considered systematically, of course, nature and reason are the only constituents of the world, because humanity is itself a synthesis of nature and reason.

## 5.7 Summary

After the analysis of the ego as such, Krause turns to the analysis of the ego in itself. The ego, as it shows itself regarding its constitution, in the fundamental intuition of the ego, discovers that, as a whole, it is constituted by a body and a mind, and that the union of body and mind is what constitutes the ego's humanity. The ego goes beyond the body to nature, because the body is indeed part of nature as it is part of myself as human being. The ego goes beyond the mind to reason, because to be mind means to participate in reason.

The diagram constructed by Krause may, again, be of help in understanding the structure behind the fundamental intuition of the constitution of the ego in itself:



When  $o$  denotes the ego as such,  $i$  denotes the ego-as-mind and  $e$  denotes the ego as body, then the fundamental intuition of the ego, in itself, will enable you to see that in the ego there is a union of mind and body, that entails a union of reason and nature,  $\ddot{a}$ . That the ego is not reducible to either  $i$ ,  $\ddot{a}$ , or  $e$ , and is not in external opposition to mind, body, and their union, just means that the ego, in itself, is also the higher unity of these essentialities,  $u$ . In virtue of its being the higher unity, however, it is at the same time united with  $i$ ,  $\ddot{a}$ , and  $e$ , visualized as  $\ddot{u}$ ,  $a$ , and  $\ddot{o}$ .

## 6. The Fundamental Intuition of God

Because the ego is itself finite, and cannot account, on its own, for the transcendental unity and harmony of the categories it observes itself to be subordinated to, as a whole, and as a whole that is related and constituted by its parts and their relations, Krause proceeds by way of analysing whether there is indeed an infinite ground of all of this. This infinite ground, that at once is the principle of science, God, or *Orwesen*, has to be the highest thought and, as such, the thought of the ultimate ground of the synthesis of the categories into corresponding unities of unity and difference, that is, into wholes that harmonically are related to their parts.

### 6.1 Knowledge as a trinary relation

To show the validity of the thought that there is an ultimate, highest principle of science, Krause begins with an analysis of the concept of knowledge, where he understands truth as correspondence, because ‘what is known, in so far as it is known, must be thought as it is as such, so that the knowledge, the representation of the object, completely agrees with the object’ (Krause 1869: 6). The reason for this presupposition is that truth, understood as coherence, is not sufficient to constitute science: ‘If science is to be science (namely, science at all), then it must be systematic. This alone, however, still does not amount to science. For a systematic succession of conclusions, a structure, can be formed on any presupposition of some unproven assumption, and yet it is not knowledge. For the error can also be structural’ (Krause 1892: 53).

Next, and based on this assumption, Krause distinguishes between knowing subject, known object, and knowledge itself. So knowledge has a trinary structure: ‘In knowledge, the knowing essence and the known essence stand in a relation, that is, the outer world to me in so far as I recognize it. And both these things, which stand in relation to each other, I distinguish from the content of the relation itself, namely of knowledge. [...] We therefore have to distinguish three things in this relation of knowing: the knower, the known, and the knowledge’ (Krause 1869: 186).<sup>29</sup> That is, in contrast to

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29 Cf. Krause (1869: 112): ‘I use the word “to recognize” in the quite general and comprehensive sense, in order to signify by it every presence of every essence,

dual conceptions of knowledge on which a subject knows an object, Krause assumes that the knowing and the known are subject to a further condition. As independent essences, in order to constitute knowledge, both have to be united in knowledge, that is, there has to be ground in virtue of which the subject and the object are brought together to constitute knowledge. Only then can the correspondence theory of truth, used by Krause, be satisfied: ‘We find that the knower is connected as independent with the known as independent. So, both also exist in knowledge as independent and yet are connected. Or, in other words, the knower and the known are united as self-same and whole essences in knowledge, so they still subsist as self-same and whole essences. [...] And when I know something that is outside myself [...], I again distinguish myself as self-same and whole essence from each known thing that is also a self-same and whole essence. And they are united in an item knowledge that itself is a self-same and whole essence: they do not go into or beyond me, do not give up their independence in mine. They remain, known by me, so independent, as if I did not know them. And yet they are united with me in knowledge’ (Krause 1869: 190–91).

If the known object were to lose its independence in knowledge, knowledge would not be knowledge of objects, as they are, independent of human knowledge. But then the correspondence theory of truth would have to be abandoned, and there would arise an insuperable schism between the things in themselves (*Ding an sich*) and our knowledge of things in themselves. Therefore, the essence of knowledge consists in the knowing relation, the knowing being, and the known being, being united. Therefore both the knower and the known retain their independence. Otherwise, knowledge could not be as it is: knowledge of objects as they would be if not known. As a consequence, truth exists in the correspondence between the discriminating subject, as independent, and the recognized object, as independent, in such a way that the known object is known as it is, as it would be without its being known.

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or of every object, in consciousness. This presence might now be complete and perfect, or it might be deficient and imperfect. If the presence of an essence in consciousness is perfect, we usually need the word “knowledge”. If, however, this presence of an object is not yet completed in consciousness, or is deficient, then we employ various other words, for example, “to suspect”, “to believe”, “to guess”, “to mean”.

It follows that the categories, with which the ego necessarily knows everything that it knows, cannot be only the transcendental categories of knowledge lying in the subject, but must, on the basis of the analysis of the concept of truth, also be the transcendent categories of the being of things in themselves. For, if they were not, then whatever we know would not be known as it would be without being known, and truth could not exist in the union of the knowing subject and the known object, while retaining their respective independence. For this reason, the criticism put forward by Reinhold, according to which Krause's system failed because of the following error, does not apply: 'This error lies in the way in which he makes use of the formulas of positing [*Setzung*], opposition [*Entgegensetzung*], and unification [*Vereinsetzung*], in order, by means of the latter, to gain, by deduction and definition, the supposed explanations of all concepts necessary in the whole range of philosophical investigation. [Krause confuses the] logical-formal categories, those in which the subjective general modes of our thinking which are concentrated in the form of judgment are expressed, with our metaphysical categories, that is, with the universal epistemological concepts [*Erkenntnißbegriffen*] in which the object-oriented determinations of the all-embracing causal connectedness of reality [*allumfassenden Causalzusammenhangen der Wirklichkeit*] is grasped by our rational recognition' (Reinhold 1845: 495f.). Krause does not confuse the logical-formal categories of subjective knowledge with the metaphysical categories of the objective essence of nature, but argues that these categories are one and the same type-categories, or that otherwise our understanding of an objective world would have to be judged *eo ipso* to fail.

## 6.2 God as the ultimate ground of all things

Krause's concept of knowledge brings problems familiar today: how is it possible that 'something, that is not the ego, comes in essential relation to the ego, as knowledge does; how it is possible for the ego to know anything beyond itself?' (Krause 1869: 188). Although in the fundamental intuition of the ego, the ego seems to have found immediately certain knowledge of itself, because the ego itself is recognized as the principle of the ego, this does not help explain knowledge of objects different from the ego. For the fundamental intuition of the ego cannot explain how knowledge is possible

of something other than the ego. There must be another ground in virtue of which such knowledge is possible. As we shall see, this fundamental ground is God Himself as the scientific principle of fact and knowledge. First, however, it has to be shown that the fundamental intuition of the ego entails this thought of an ultimate principle of everything.

To show this, Krause picks up the results of the analysis of the transcendental constitution of the ego itself. There it has been shown that the ego itself belongs to nature, reason, and their union: humanity. However, since, according to Krause, the ego is not itself the ground in virtue of which this union of nature and reason exists, and since neither reflection on the concept of reason nor on the concept of nature can account for this, and because, in Krause's system, the principle of sufficient reason is accepted *a priori*, it is legitimate to ask for the ground in virtue of which the synthesis of nature and reason exists: 'Do we find still higher thoughts, besides these three fundamental thoughts of reason, nature, and humanity? Do we have thoughts of essences which are besides these three and above them?' (Krause 1869: 202).

With respect to sensory knowledge, the answer is negative, because the ego finds nothing in sensory knowledge which could not be subordinated to one of these three categories: 'In the areas of our inner and outer sensory experience, we find nothing but a part of reason, a part of nature, a part of humanity. Also, we definitely do not find in ordinary consciousness the idea of any finite essentiality which might not be subsumed under one of these three' (Krause 1869: 202). Of course, it does not logically follow from this that there cannot be other regions. For, from the fact that everything with inner and outer sensory faculties of knowledge is either part of reason, part of nature or part of humanity, it does not follow that there could not be something that could in principle be perceived by other senses, and does not fall into these categories. The essential question, which Krause, in fact, is engaged with at this point is not about the complete classification of objects knowable by *sensory* means, but whether there is *non-sensory* knowledge going beyond nature, reason and humanity: 'The higher question is: do we not find in the realm of pure thoughts, independent of all experience, that we think a particular essence [*Wesen*] even beyond these three? I contend that we bear within us the thought of such a higher principle, which might be beyond reason, nature, and humanity' (Krause 1869: 202).

Krause's argument for this is based on his analysis of the grounding relation he sees established by the principle of sufficient reason, because whenever there is a finite essence, then there is another essence in and through, that is, in virtue of which the first essence is what it is, because, always, 'a higher essence is the ground of another, of what, and in what, the other is' (Krause 1869: 202–203).

Now, the essences of nature, reason, and humanity are finite essences, because they can be distinguished from one another: 'Although we have the thought of reason as infinite in its fashion, since it is not nature, since it is also not for humanity alone, reason in this perspective is thought as finite. We have, similarly, thought nature as infinite in its fashion, as infinite in space, in time, and in regard to force. But it is not spirit, reason. Also, nor is it for humanity alone. It is therefore also thought finite and limited in this perspective. Each is, therefore, not the one that each of the other two is' (Krause 1869: 203). Based on Krause's assumption concerning metaphysical grounding, it follows that there must be a ground in virtue of which nature, reason, and humanity are what they are and are related to one another as they are. In other words, since nature and reason are united in humanity, and cannot themselves be the ground in virtue of which this union exists, it follows that there is a higher ground in and through which this union is actual and intelligible: 'Therefore, we cannot fail to ask for the ground of reason, of nature and humanity. That is, we must raise ourselves to the thought of an essence under which both reason and nature might be subsumed, by which, according to its essentiality, these two might be determined: which is also the ground of the union of both, according to which they are humanity' (Krause 1869: 204).

This ultimate ground and principle of nature, reason, and humanity, is itself either finite or infinite. If it is finite, then the ground of the ground has to be sought, until an infinite ground is found and ultimate explanation comes to an end: 'Does this essence also, as we think it, therefore have a yet higher ground itself? If we think of it as finite, if we think that it also has something other than itself, outside, we must again also inquire into the higher ground of this essence, which we think of as the ground of reason, nature, and humanity' (Krause 1869: 204). If the ground itself is infinite, then 'the question of ground no longer finds any application with respect to the object' (Krause 1869: 204).

The higher essence, the principle of nature, reason, and humanity that operates even as the highest principle of all is, for Krause, nothing other than God, understood as the one infinite fact and knowledge principle of science that as the ultimate unity of unity and difference is that in virtue of which the organic system of science and the reality it pictures are possible as a system at all: ‘In the German language, we find the word “God”: God is that by which an infinite, unconditioned being is denoted, which is at the same time considered as the ground and as the principle of all things. Also in the German language, we find the word “Essence” [Wesen], which, if it is unconditionally understood, is quite suitable to denote this idea [and will, in this use, be written as *Orwesen*]’ (Krause 1869: 205).

If we ask for the ground of nature, reason, and the union of the two, then we encounter the thought of one infinite essence, as the fact principle in which they are grounded. At this point, Krause does not in any way wish to claim the validity of the thought of God. Rather, his argument is of conditional form: *if* there is a fundamental ground, *then* this can only be God, the one, infinite, and unconditioned essence. Whether this idea has objective validity, or whether our idea of the infinite and unconditioned ground of all finite beings does not correspond to reality, is not decided at this point. Before Krause’s argument for validity is presented, the relation between the transcendent and transcendental categories has to be clarified in order to further explain how the categories discovered in the fundamental intuition of the ego shape our recognition of everything that comes to mind, in particular, of every whole, as a whole, and as related to its constitutive parts and the relations amongst them.

### 6.3 The ubiquity of the formal and material categories

In obtaining from transcendental phenomenology the doctrine of categories by which the ego knows itself, Krause has not yet reached the goal of the analytical-ascending part of science. For even though the recognition of the essentialities of the ego, read off or deduced from the fundamental intuition of the ego, is self-evident, nothing is thereby said about the entirety of ego-surpassing knowledge: ‘These essentialities are assigned factual validity, as long as they are in me. I am thus certain of myself, as I am to myself in the fundamental intuition of the ego. But whether there are also such things

outside me, is, of course, the only [...] important question' (Krause 1869: 223). That is to say, 'we have answered the following question: how, in virtue of which properties or essentialities, does the ego know itself? But the whole following question is essentially this general one: how does the ego think and know everything that it thinks and knows?' (Krause 1869: 221).

In order to answer this question, Krause argues that the essentialities, those categories the ego finds in analytic self-observation, with which it already understands itself, in fact, apply to all finite essences, as well as to the scientific principle of fact and knowledge. Let us treat finite essences first. We here find that the material and formal categories, each individually, as well as combined, shape our cognition of each object, that is, of every finite essence. As Krause states: 'The essentialities which have been recognized are in all things which are thought and known. They are, therefore, at the same time, the highest of those presuppositions which we encounter in the consideration of the ego and, generally, in any finite knowledge. They are therefore also the highest of those non-sensory presuppositions which we bring with us to sense perception, through which we thereby bring about sensory experiential knowledge' (Krause 1869: 225).

Krause provides a revealing example, which is worth quoting in full: 'I think of a grain of sand. Imperfect as my knowledge of this object may be, I still think of it as an essence. I think of it as with a determinate essence and as essentially one. And I also think how it is at the same time a self-same and united whole, in which it has unity of essentiality. I also distinguish the grain of sand as prior to and above its essential inner distinction, in so far as it is originally essential. I also have to fix the grain of sand in thought, think of it as something factual and limited (positive). And as such, I think the grain of sand also formally as one, or as one in number. Furthermore, I have to think of it as such, that is, think that this grain of sand is directed to itself, for example by holding itself together, and also by being directed outwards, for example, by external pressure opposing itself, self-absorbing, aligning with, or referring to, the outside. So, I think the grain of sand also according to the formal category of directedness. I must also think of the grain of sand as comprehensive, according to this formal category of positivity. And I have to think its directedness and positivity together. I cannot even think the grain of sand without affirming it, and without at the same time thinking that it is placed as such as self-affirming. And since

it is a finite essence, I can think of it as nothing else but as having negation in itself, according to which it is not everything else. Finally, I must also think it as being, first, as being real in time, according to the existing of nature. But I also refer to this real grain of sand by its concept, by reason, and think the universal and the essentially eternal as the same. And, again, I could not think this, if I did not think it, at the same time, as an essential unity of its categories. And I could not think of it according to all these particular modes of being, if I did not think of it according to the one, undivided, beingness. In addition, I think the grain of sand as a principle, in itself, that is determined by the essentialities of the whole grain of sand. So I think that the grain of sand as inwardly similar to itself, also that, externally, it is similar to other grains of sands, and other finite things. All these, however, are also essentialities, that is, categories, according to which the ego recognizes itself' (Krause 1869: 222).

The example shows that the material, formal, and material-formal categories recognized in transcendental phenomenology as the essentialities of the ego necessarily refer to all finite things of which the ego can be aware: we cannot help construing external objects as essences that exemplify selfhood, wholeness, positivity, comprehension, directedness, and their syntheses. However, not only finite beings are necessarily grasped with help of these essentialities. The idea of the one infinite and unconditioned essence, that is, the thought of the scientific principle of fact and knowledge, is also understood by these categories, as Krause indicates as follows: 'For whoever thinks the thoughts: Essence, – that one infinite, unconditioned essence, thinks also: essentiality, infinite, unconditioned essentiality, and, indeed, at the same time, essential-unity of essence [*Wesenheiteinheit Wesens*]. They think Essence as self-essential [*Wesen als selbwesenlich*], or independent, or self-sufficient, as itself, and, indeed, purely as itself, because nothing is thinkable beyond it. That is, they think Essence as essence, in accordance with selfhood. Similarly, they also think of Essence as a whole essence, according to wholeness, before and above all division or divisiveness. That is, they think Essence as a whole essence, according to wholeness. And, at the same time, they think both of these two together: self-sameness and wholeness of Essence, and unite them, and become conscious of Essence as an essence of unification' (Krause 1869: 224).

Both God and all finite objects are recognized as self-same and whole essences, which are directed towards themselves and comprehend themselves. The difference between knowledge of finite objects, and knowledge of the ultimate principle, consists in this: the material and formal categories are finally and conditionally thought in connection with finite objects, because finite objects are subordinated to these categories. While in relation to God, considered as the ultimate ground and highest principle of science and reality, they are thought as infinite and unconditional essentialities. This follows from Krause's account of metaphysical grounding, because the one fact principle must be thought as the ultimate ground in virtue of which everything finite becomes intelligible, and therefore it itself cannot be subordinated to these categories, but has to be identified unconditionally with the categories themselves: 'From this, it is evident that the content of the unconditioned thought, *Orwesen*, or God, is also thought according to the same essentialities, as also the ego, as everything finite, only with the essential differences that all these qualities in God or *Orwesen* are thought as unconditioned, infinite essences, as infinite and unconditioned. But all finite beings, as such, are only thought as finite and conditioned' (Krause 1869: 225).

## 6.4 The fundamental intuition of God

The thought of the ultimate principle has been identified as the thought of an infinite and highest principle in virtue of which every finite entity is the entity it is. Such a principle cannot itself be subordinated to the categories, because the subordination of an entity under a category entails the need for a higher principle in virtue of which this subordination takes place, and therefore the ultimate principle has to be identical to what it is that the categories ultimately denote. In order to show that the ultimate principle exists and can be known to exist with immediate certainty, Krause begins by further reflection on the concept of knowledge.

First, because 'knowledge is a relation of the essential union of the known with the knowing' (Krause 1869: 254), and because knowledge is either of something outside the ego or of something within the ego, it follows that non-sensory knowledge either 'is kept within the ego, or transcends the ego' (Krause 1869: 253). The certainty of non-sensory knowledge, which is concerned only with the ego itself, and so is knowledge with which transcendental phenomenology is predominantly concerned in the

analytical-ascending part of science, is assured by the fundamental intuition of the ego: ‘The validity, and therefore, the factual truth of all non-sensory knowledge of the self is known and acknowledged. The ego is the principle of its further self-knowledge. And in the fundamental intuition of the ego, as the principle for all that the ego contains, is then contained, given and co-founded all knowledge of the ego’ (Krause 1869: 254).

As the ego can be described as a principle of itself, and as the ground of all the manifold within the ego, it follows *a fortiori* that, as soon as the ego has knowledge of something that lies outside itself, it cannot itself be the unifying element, but ‘an external ground must be thought and accepted for every thought which transcends the ego, and must be assumed in respect of the ego’ (Krause 1869: 255–256). In the case of sensory knowledge it follows that, if I recognize the table over there as a finite object which is outside me, then this needs a ground, in and through which the table, as a finite being, is united, in its independence, with myself as a knowing subject. Since neither the table nor I as *relata* of this knowledge can bring about this union, the ground must be, in a certain respect, distinguishable from the knower and the known.

In the case of non-sensory knowledge that transcends the ego, we find a similar situation: ‘If it is asserted that some non-sensory knowledge is veridical, then it must also be asserted that what is known is united with the knower, that is, there must be something in virtue of which the object of non-sensory knowledge is essentially present to the knower’ (Krause 1869: 254). Because the fact principle, that is to say, God, is also such an ego-transcending thought, its being known must be possible in virtue of a ground lying outside the ego: ‘This assertion is then valid for every idea that transcends the ego, whether the thought is finite and conditional, or infinite and unconditioned. But, this assertion also applies to the idea of the unconditioned infinite Essence or God’ (Krause 1869: 256).

Because, however, the knowledge of the ultimate principle of science must also be immediately certain, it cannot be thought of as grounded in a third that is distinct from this principle of science. This would contradict the immediacy of knowledge and the identity of the fact principle as the one infinite principle of science. It follows that, although there must be a ground that constitutes the union of the knowing subject and God as the principle of science, this ground can be no other than the ultimate principle itself: ‘While we are conscious of this thought, [...] God, we are thereby at the same time conscious that this thought, even as our thought, cannot be

grounded and caused by ourselves, nor by any other finite being, but that the possibility and the reality of our thought itself can only be conceived as grounded by the content of this thought, by Essence or by God Himself' (Krause 1869: 256). That is, 'because Essence [that is, the fact principle] is thought as being everything essentially as such and in itself, and consequently also as the ground of all that is outside the self, so also Essence is conceived as the ground of every such unity in which something which is apart from the ego is united with the ego in an act of knowledge' (Krause 1869: 257). The thought that there is an ultimate and highest principle entails that this principle exists, because this thought can only be intelligible in virtue of the very existence of an ultimate principle.

## 6.5 The coherence of the fundamental intuition of God

The critical feature of Krause's system is the assertion that humanity is equipped with a special capacity for intuition, which enables one to be immediately certain of the principle of science, that is, to intuit God. In today's philosophy, it is not assumed that such intuition is possible or coherent. It is assumed that there may be other propositions belief in which is justified in itself, but knowledge of God as immediately certain is either rejected or simply not taken seriously.<sup>30</sup>

At this point, a word of caution: when Krause speaks of the intuition of God, so he does not mean a revelation of God to individuals. He is not attempting to justify certain beliefs epistemologically, as divine inspiration. Rather, the intuition of God is an activity of reason, i.e. the faculty which thinks everything in unity. The intuition of God is the intuition of the unity of all differences. Krause's project is thus fundamentally different from the concerns those that William P. Alston deals with in Alston (1991). Alston's central thesis is as follows: 'The central thesis of this book is that experiential awareness of God, or as I shall be saying, the perception of God, makes an important contribution to the grounds of religious belief. More specifically, a person can become justified in holding certain kinds of beliefs about God

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30 For a theory of the justification of certain basic beliefs, cf. Plantinga 2000. For a discussion of the question of the possibility of *a priori* knowledge in general, which, however, completely ignores the question of *a priori* knowledge of God, cf. Bonjour (1998). For an argument against the possibility of *a priori* knowledge, cf. Quine (1951).

by virtue of perceiving God as being or doing so-and-so' (Alston 1991: 1). While Alston comes to a perception of God which, according to his view, shares certain structural features with sense-perception as doxastic practice, Krause is concerned with the intuition of a principle of science which has, as the one principle, to be recognized with immediate certainty.

Is there a good argument against the possibility that human beings can intuit the essence of God, as the fact principle of science, as immediately certain? To show that there is no such intuition of God, it has to be shown that there can be no knowledge of the unconditional ground. For the mere demonstration of the fact that many people do not achieve the intuition of God is not a sufficient condition for the conclusion that this is impossible: 'It must be shown explicitly that it would be impossible as such [to know the fact principle]. It would not be enough for this that our research does not lead roughly to knowledge of the principle. Because there is nothing more in this than the fact that we have just not found the principle, perhaps because we have not sought it properly, and that we have not found the principle, while others might have found it. We must then confess our ignorance' (Krause 1869: 16).

The putative proof that there can be no intuition of God as the fact principle leads to absurdity. Any proof that the unconditional ground of all things cannot be known must have an unconditional ground. In a proof, what is proved is by its very nature as it is in through a higher principle. A proof that the principle of science cannot be known as an unconditional ground, would be logically valid exactly when the principle for such a proof is as an unconditional ground, and so it presupposes what it putatively disproves: 'If [such a proof against the knowability of the fact principle as unconditional ground] were to be made, then the finite mind would have to be known in its higher ground, roughly, in the idea of reason. If this proof were valid, reason would still have to be proven in its higher ground. In brief, it would be necessary to recognize in the knowledge of an unconditioned ground that, and why, finite spirit cannot know this unconditioned ground, the principle. Now the finite spirit can do it, or not: if it can, it makes clear to it the opposite of what has been claimed. But if it is not possible for the finite spirit to know the infinite ground, it also cannot know that it is, as such, not possible to know this infinite ground' (Krause 1869: 17).

Krause thus concludes that there are no valid arguments against the knowledge of Essence as the one principle of science. Anyone who does

not share this intuition is therefore not in a position to question Krause's ability to intuit God: 'So whoever does not recognize the principle has only the power to say that he does not recognize it' (Krause 1869: 17).

## 6.6 The circularity of arguments for the existence of God

Krause argues that the recognition of the existence of God as the highest principle of science is established by the principle of sufficient reason (*Satz vom Grunde*). The *prima facie* difficulty is that Krause does not claim his proof of the existence of God to be a proof in the traditional sense, if by that we mean a proof that is not circular, that is, that does not presuppose what it aims to establish. The reason for this is that, according to Krause, the principle of sufficient reason (*Satz des Grundes*), which led to knowledge of God, is understandable when, and only when, the principle of sufficient reason is itself thought as grounded in God, that is, as being operative in virtue of the essence of God as such. For the principle of sufficient reason is itself a finite thought that entails that for every finite entity there must be a higher principle in which it is grounded. The principle of sufficient reason therefore entails that there must be a ground or principle of itself: 'Now, however, the principle of sufficient reason [*Satz des Grundes*] itself is something determinately finite [...]. Consequently, even according to the principle of sufficient reason, this principle [*Satz*] must also be applied to itself. The reason of the reason [*Grunde des Grundes*], the why of the why, the through of the through, must be asked for' (Krause 1869: 259). That is, without a grounding of the principle of sufficient reason, we would not be entitled to ask for the ground of everything finite.

Following Krause's logic, the ground of the ground, the why of the why, the through of the through, can only be God or Essence, as the fact principle itself: 'How do we arrive at the thought of unconditioned, infinite Essence? [...] It seems that we come to this thought by means of the principle of sufficient reason [*Satzes vom Grunde*]. But "by means of" does not mean "through". And although it is evident that the principle of sufficient reason partly caused us to remind ourselves of the existence of the highest principle of science, the principle of sufficient reason, itself being something finite, cannot be understood as the ground in virtue of which the highest principle of science exists. [...] Rather, on the contrary, as we become conscious of God and think what this means quite purely and right, we find that the

principle of sufficient reason and with it the thought of there being the property of being a ground [*die Eigenschaft, Grund zu sein*] is subordinate to the thought of Essence or God as such' (Krause 1869: 258).

Based on this, Krause can conclude that the thought of an unconditioned, infinite, Essence is not proven by the principle of sufficient reason but, on the contrary, the thought of God as the fact and knowledge principle grounds the principle of sufficient reason: 'We therefore see, on the contrary, that the principle of sufficient reason itself is first grounded in our consciousness through the thought of the infinite, unconditioned Essence, that is, God' (Krause 1869: 206). Then, however, through the attempt to ground the world by means of the principle of sufficient reason, the existence of God can only be proved circularly, which is to say that any proof for the existence of God can only be a *ratio cognoscendi*, but not the *ratio essendi*. The *ratio essendi* of the principle of sufficient reason and its ability to operate as a *ratio cognoscendi* can only be God as such. Ultimately, for Krause, belief in and knowledge of God's existence are necessary conditions for being able to believe that the principle of reason is trustworthy. As Krause (1890: 85) states: 'The belief in one's own reason is mediated and conditioned by belief in God, but not *vice versa*. For when it is said that humanity must first believe in itself in order to find God in itself, the knower sees that God, as well as being the ground of the whole man, is also the ground of his faith in his reason; and that humanity must first believe in God before they can reasonably believe in their reason; no less, as they must first know God before they can know themselves.'

## 6.7 *Orwesen* as the one subject and object of knowledge and being

The fundamental intuition of God, as the principle of the system of science, established by help of the principle of sufficient reason, is neither sensory nor conceptual knowledge, on similar grounds to those on which the intuition of the ego, in the analytical-ascending part of science as the principle of human science, could be neither conceptual nor sensory: 'This expression: "*Orwesen, God*" is the only possible expression in language for the one, self-same, whole, unconditioned, certain essence containing the one, whole, truth. The intuition of *Orwesen* is therefore the single most important intuition of unconditioned knowledge, however, not as a

conceptual knowledge, if under ‘concept’ is merely thought the intuition of general features shared by a class of objects, also not a sensory or individual idea or intuition of something finite’ (Krause 1828: 361).

If the fundamental intuition of God were sensory knowledge, then its object would be temporal, and the knowledge of eternal non-sensory truths would be excluded from it. This would once again contradict the fact that God is the principle of all knowledge. Instead, intuition of God is ‘neither conceptual nor super-sensory [*übersinnlich*]. Rather, it is itself prior to, and without, these, as well as without any opposition’ (Krause 1828: 362). That is, ‘the intuition of God is the one, self-same, whole intuition, not however a concept, nor still a sensory representation. Nor has it the form of a judgement or an inference. Also, it is just as super-sensory [*übersinnlich*], as it is non-conceptual [*überbegrifflich*], essentially prior to and above all of this, but grasping (embracing) both in and under itself all of this’ (Krause 1886a: 101). In the fundamental intuition of God, everything is synthesised (*aufgehoben*) in the unity of the essence of God. It is the intuition of the unity of unity and opposition.

God is according to Krause, as the infinite and unconditional principle, at the same time the epistemological principle of all knowledge, because God is the ultimate ground in virtue of which a unity of knowing subject and known object, in their independence, is possible and intelligible: ‘God is thought as the one and entire ground of all knowledge, as the one ground of knowledge; primarily, therefore, as the ground of the self-knowledge of the ego. [...] Furthermore, God is at the same time thought as the ground of all knowledge by the ego that transcends the ego, and indeed, as we have seen, as the epistemological ground of the fact that I can think of God myself; and that the ego can also think God as the ground of the ego and all knowledge [...] but then also as the ground of all knowledge by the ego of finite beings which are outside the ego’ (Krause 1869: 261–262).

Because God is the infinite and unconditioned fact and knowledge principle, it follows that God in Himself is both the only genuine knowing subject and the only known object. Human knowledge, for example, the immediately certain fundamental intuition of the ego, is ultimately knowledge of God, from Himself: God, as knowing subject A, knows God as known object B, and is, as the fact principle of science, Himself the ground of this knowledge. All knowing is thereby not only knowing that is grounded in God, but is

itself divine knowledge. In knowledge, only God is known, and only God knows. As Wollgast (1990: 22) says: ‘Human self-knowledge, and therefore all knowledge, presupposes an absolute principle, “Essence”, which first makes the unity of thought and being [*Sein*] possible. The subject, searching for indubitable knowledge, and so reflecting on itself, presupposes the Absolute, knows that it always already finds itself within the Absolute, that it can know itself and the Absolute only through the Absolute.’

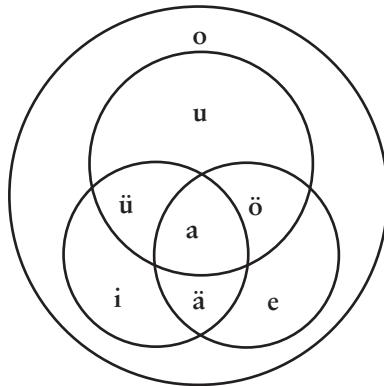
By implication of this conception of knowledge, as the principle of fact and knowledge, God makes it comprehensible, in Krause’s system, how it is possible for knowledge which is not immediately certain to be true. For, as fact principle, God is both the ground of all finite things in their material and formal determinations, and the principle through which we know these objects. Through the unity of the being of God, it is assured that transcendental and transcendent categories are identical, and therefore the knowing subject and the known object may correspond in their independence.

The goal of the analytical-ascending part of science has been reached with this development of the intuition of God. For it has been shown that we have immediate, certain, knowledge of the ultimate principle of fact and knowledge, which is grounded by this principle itself. God, as the epistemological and ontological principle of the ground of all the ego’s knowledge is also the ground of knowledge of Himself. In Krause’s words: ‘We have, therefore, attained the goal which we presented to ourselves when we opened this scientific reflection on our prior self-observing and self-perceptive (analytic) knowledge. Immediately upon entering this investigation, we realised: if science is possible for us, then we must be able to achieve immediate and certain knowledge of the one principle; a realization which must be indicated only by its content as being that in virtue of which its truth is perceived immediately and with certainty. Such knowledge, we noted there, can only be thought if the object of this knowledge is infinite, unconditioned Essence itself. So it is seen that Essence is both the ground of fact and the ground of knowledge’ (Krause 1869: 269). Ultimately, the transcendental cognitive structures of the ego are nothing other than the structures of reality itself. So the transcendental categories by which human knowledge is structured are by no means only transcendental categories but the transcendent ontological categories of all being. They are recognized in the intuition of God as the essentialities of God, as such, by which *everything* is structured.

## 6.8 Summary

Transcendental phenomenology is the foundation of science by leading the ego to the necessary acknowledgment of God as the scientific principle of fact and knowledge. The fundamental intuition of God is fulfilled by whoever intuits God as the one infinite fact and knowledge principle of science, or as the ‘absolutely independent, and absolutely whole, and one Essence’ (Krause 1869: 204). Because God is the one principle of knowledge, it follows that the non-conceptual knowledge of the ego by the ego in the fundamental intuition of the ego, as the beginning of science itself, is an intuition in and through the fact principle as well. Transcendental knowledge of God thereby includes transcendental knowledge of the ego, ‘which in this thought [of God] even surpasses itself, but then also returns to the ego again’ (Krause 1869: 248). For Krause, transcendental knowledge of the ego is nothing other than supreme transcendental knowledge applied to the ego. In and through the ego, God knows himself.

The diagram constructed by Krause may, yet again, be of help in understanding the structure behind Krause’s argument for the immediately certain intuition of God:



Let  $o$  denote a particular item of knowledge, then, according to Krause, reflection on this item of knowledge entails that there has to be a knowing subject,  $i$ , a known object,  $e$ , and a principle or ground in virtue of which the subject and the object constitute this item of knowledge,  $u$ . In case of the ultimate principle of science, which as the highest principle itself is infinite

and unconditioned, Krause argues that understanding the thought of the highest principle *eo ipso* is knowledge that the highest principle exists. The reason is that the thought of the highest principle, *e*, has to be identical with the principle that unites this thought with the subject, that is, with *u*, since otherwise *e* would not be the highest principle. Therefore, Krause argues, the as soon as we fully grasp the idea of an infinite principle, we immediately know that the highest principle exists.

## 7. The Essence of God as such

In the analytical-ascending part of science, the fundamental intuition of the ego was used as the immediately certain beginning of science, and by means of the method of transcendental phenomenology the material and formal categories were established. The fundamental intuition of God was also derived: God is the one infinite and unconditioned fact and knowledge principle of science. It was shown that the transcendental categories are, equally, the transcendent categories of all being, and that every item of humanity's knowledge has, always already, been knowledge in and through God understood as the ultimate principle of everything. This knowledge ends the purpose of the analytical-ascending part and enables the ego to engage in the synthetical-descending part of science, although, from the point of view of whomever has had the fundamental intuition of God, it is obvious that, taken at face value, the conceptual distinction between the analytical-ascending and the synthetical-descending part of science, is now superfluous: 'As soon as [...] the finite mind has arrived at the intuition and at the knowledge of [*Orwesen*] the analytical and synthetical parts of science cease to be separate parts. [...] It is now known that science as such is a whole. And the whole content of analytical science [...] is understood being an inner part of the one science' (Krause 1828: 354). For sake of convenience, however, I will stick to the distinction between analytical and synthetical science.

In the synthetical-descending part of science, then, Krause first specifies the essence of God, as such, or *Orwesen* inasmuch as this essence is given with immediate certainty in the fundamental intuition of God, as a whole, and only as a whole, irrespective of its constitutive parts: 'This second main part is called synthetic-deductive, in the sense of the Greek philosophers and mathematicians, under which it was thought that all determinate items are known, one with another, in and through the one whole' (Krause 1828: 358). Next, Krause argues that the fundamental intuition of God, in so far as God is considered in Himself, that is, in so far as the constitutive parts of God, and their relations amongst each other, and to the whole they constitute, are considered, entails a position that is best referred to as panentheism.

Finally, Krause argues that the organic system of science, as such and in itself, is nothing over and above the fully spelled out fundamental intuition of God considered as the ultimate principle of science, as such and in itself, and whoever engages in science engages in the ‘organic inner formation of the knowledge of *Orwesen* or God’ (Krause 1828: 356). The one and only genuine object of science is this ultimate principle, and science is concerned with understanding all of the following: the essentialities of this principle as a whole, the essentialities that operate as constitutive parts of the whole, in their different syntheses, their differences, and why there is, in all of this, a unity of these unites and their differences in virtue of the essence of God as a whole.

## 7.1 *Orwesen* and the material categories

For science to be possible, it must be shown how the material and formal categories, known in analytical-ascending science, can be deduced from the intuition of God in such a way that ‘every thinkable essentiality is on, or in and under, the essentiality of essence’ (Krause 1889: 290), where Krause assumes that the recognition of the adequacy of the categories is a necessary condition for the intuition of the categories, and therefore the intuition of the categories is a sufficient condition for the recognition of their adequacy. In other words, it has to be shown what this principle is, as such: ‘because, as the intuition of Essence itself shows [...], all scientific knowledge must be founded on or in the intuition of *Orwesen*’ (Krause 1828: 363).

Because *Orwesen* is the highest principle in virtue of which everything is what it is, because *Orwesen*, as a whole, in a way to be qualified, therefore is the unity of unity and difference, the first insight Krause can read off of the fundamental intuition of God is that *Orwesen* is not subordinated to any category, but instead, due to the unity of its being, is identical to each and every of its essentialities, to their unions, and to what distinguishes them. That is to say that according to Krause, in the fundamental intuition of God, God shows himself not only as an ordinary essence but as an essence that, as a whole, is identical with its essentialities.

The methodological background for the clarification of what it is that *Orwesen* is, therefore, can be stated as follows: ‘Essence is essentiality’ (Krause 1828: 364) or, because ‘God’ and ‘Essence’ are synonyms, ‘God is Godhood [*Gott ist Gottheit*]’ (Krause 1828: 364). Each essentiality of God,

although different in meaning, denotes 'that which Essence is' (Krause 1828: 364), in so far as Essence is identical with this essentiality. God is therefore that which God is, according to His Essence and, in contrast to any finite entity that is subordinated to its essentialities, the difference between His Essence and His essentiality is not a real difference: that which Essence is, as a consequence, is only to be conceptually distinguished from Essence, by highlighting different features of one and the same whole that God, as such, is. Because, according to Krause, Essence is identical to its essentialities, and because Essence is the ultimate, single principle of science, another way to express this insight into the nature of God is as follows: 'Unity is that which is the fundamental essentiality of essence' (Krause 1828: 364).

Because, ultimately, that which Essence is is the unity of that which Essence is, the next step in the development of science as an organic system is to clarify just what it is that Essence is. And here, according to Krause, the only essentialities which we can use as candidates for a determination of the nature of *Orwesen* as a whole are the formal and material categories that have been recognized with immediate certainty in the fundamental intuition of the ego as belonging to the transcendental constitution of the ego.

Let us begin with the material categories selfhood and wholeness. We know that the concepts selfhood and wholeness cannot be defined as material categorial concepts. For this would be to assume that there is something more fundamental than these categories which entailed that, after all, they are not categories. In the fundamental intuition of God, they are, that is, found with immediate certainty as belonging to the essence of *Orwesen*: 'These two fundamental essentialities cannot be clarified or defined in such a way that they are related to a higher fundamental essentiality. For they are precisely fundamental essentialities of the whole of *Orwesen*, as unity. Just as little can they be proven or demonstrated through the principle of sufficient reason. [...] They must therefore be intuited as being unconditioned in respect to *Orwesen*' (Krause 1828: 365).

However, in the analytical-ascending part of science, we have already seen that they can be heuristically illuminated and that 'selfhood' designates the property of being self-same, and 'wholeness' the property of being a whole, prior to, and above, its parts. Now, in the synthetical-descending part of science, Krause specifies the two concepts and argues that selfhood denotes *unconditionality* and that wholeness denotes *infinity*. The reason

behind this semantic manoeuvre is as follows: the expressions ‘unconditioned’ and ‘infinite’ are mediate negations, that is, negative concepts, which according to Krause, if understood positively, just are synonymous with what selfhood and wholeness denote, only that selfhood and wholeness are positive and immediate denotations for the essentialities of Essence. In relation to selfhood, this means: ‘If we see exactly what is signified by the negation of conditionality [*die Verneinung der Bedingtheit*] then we find that this is exactly pure selfhood: being purely itself [*rein Dasselbe sein*], without outer relation, that is unconditionality or unconditionedness [*Unbedingtheit oder Unbedingtheit*]’ (Krause 1828: 366).

In relation to wholeness, we find that infinity, considered properly, is wholeness. For ‘if we negate the finitude [of some essence] then we find that this is the one whole, that it is also itself wholeness’ (Krause 1828: 366). Because Krause is interested to provide the philosophical foundations for science as an organic system by deploying a purely scientific language, that is, by deploying a language as clear and immediately obvious as possible, he argues that in contrast to common usage ‘it is better to use expressions that are not negative: “selfhood” and “wholeness”, instead of the mediate, negative, words: “unconditionality” and “infinity”’ (Krause 1828: 366).

The fact that essence is selfhood means that God is unconditioned, and the fact that essence is wholeness means that God is infinite. It is noticeable here that, for Krause, the names ‘the infinite’ or ‘the unconditioned’ are insufficient as the sole designation of Essence or God. For ‘these names [are] taken from the two fundamental essentialities, selfhood and wholeness. These are designated in a merely mediate and negative way by these words “absolute” and “infinite”’ (Krause 1828: 367). Therefore, whoever identifies God or Essence directly as only being *the infinite* or *the unconditioned* forgets that God’s unconditionality (selfhood) and infinity (wholeness) do not exhaust the essence of the principle of science.

Wholeness and selfhood of God are two of the material categories of which we are immediately conscious in the fundamental intuition of God as being adequate terms to denote what God, considered only as a whole, is like: God is selfhood, God is wholeness, is what selfhood and wholeness are all about. However, because God is not reducible to either of these, that is, because neither selfhood as such, nor wholeness as such, exhaust the essence of God, we have to reflect on the unity of the divine being in a way

familiar from the transcendental reflection on the constitution of the ego as such. That is to say, because *Orwesen* is the unity of what it is, and because what it is is selfhood and wholeness, it follows, in a next step, that *Orwesen* is itself also the unity of selfhood and wholeness: selfhood-wholeness-unity.

The claim that *Orwesen* is selfhood-wholeness-unity is Krause's way of expressing the following: because selfhood and wholeness, which have shown themselves as belonging to Essence, do not stand diametrically opposed to one another – we cannot deny selfhood to God without denying wholeness, and *vice versa* – it follows that, in a way, they are of necessity united because 'each is the other as such' (Krause 1828: 368): everything that is a self-same is necessarily also a whole, and nothing can be a whole if it is not a self-same essence. The selfhood of *Orwesen*, as the unconditionality of the principle of science, is the wholeness of the infinity of this principle, because we find 'that selfhood is whole, and wholeness is self-same or, in other words, that as such selfhood has wholeness and wholeness has selfhood. Essence is the whole of selfhood, and: essence is the selfhood-wholeness-unity' (Krause 1828: 368).

Translated into the language of the unconditionality and infinity of God, this means that God, as the one object of science, is not only unconditioned and infinite but also that God's infinity and God's unconditionality are not to be distinguished in fact. For the unconditionality of God is infinite, and the infinity unconditioned. Therefore, it is just as correct to speak of the infinity of unconditionality as of the unconditionality of infinity. They emerge out of the categories of selfhood and wholeness, and are justified with immediate certainty in and through the fundamental intuition of God, as a whole, as being constitutive of His essence.

*Orwesen*, as the single principle of science, is selfhood, wholeness, and the unity of selfhood and wholeness: 'In the essence of *Orwesen* as unity, selfhood and wholeness are together, but distinguished' (Krause 1828: 365). However, because *Orwesen* is the unity of what *Orwesen* is, 'we distinguish still further the unity of *Orwesen* itself' (Krause 1828: 368) from these essentialities. That is to say, the various essentialities, which are what Essence is, as a whole, may not be thought as abruptly juxtaposed. This would only be the case if the unity of the principle as a whole were given up. Therefore, Krause must be explicit about that in virtue of which there is a higher unity of the mentioned distinction of *Orwesen*. That is, because selfhood and

wholeness, and their union, do not exhaust the unity of God, and because there must be a higher unity beyond the distinction between selfhood and wholeness, the unity of Essence reveals itself as a further category of the being of God. In Krause's words: 'Up to this point, we have distinguished wholeness and selfhood within the unity of Essence, and recognised these two as, in turn, distinct from the unity of Essence' (Krause 1828: 368). Because Krause refers to the higher or supreme by 'original-' [*Ur-*], it follows that 'the unity of Essence, in its distinction from selfhood and wholeness, is the original-unity-of-essentiality [*Ureinheit der Wesenheit*]' (Krause 1828: 368). For, because Essence is the unity of that which Essence is, it must, as a whole, be thought as a higher unity relative to selfhood and wholeness - as original-unity-of-essentiality. If there were no original-unity-of-essentiality, then God would not be the higher unity in relation to that of which He is the unity, and the essence of God would not be one – God as such would not be a whole.

With the analysis of these distinct, yet unified essentialities, it is ensured that there is nothing in Essence that is not part of the unity of that which Essence is. As Krause (1886a: 103/104) says: 'We distinguish Essence, in so far as it is self-same and whole, from Essence in so far as, like selfhood, it stands over and against [*überentgegensteht*] wholeness, and also from the unity of selfhood and wholeness. Essence in this distinction from selfhood, wholeness and their unity shall, for want of a better word, be called "original-unity-of-essentiality".'

## 7.2 *Orwesen* and the formal categories

Based on the dialectic of the material categories selfhood and wholeness, 'that which pertains to the unity of essentiality is structurally fully understood' (Krause 1828: 369). However, not everything there is to know about Essence as such is described by the material categories. For not only must the material but also the formal categories be known with immediate certainty and analysed in respect to their unity and difference: 'Now we have once more to search for further progress of the consideration in which we ask what we next distinguish in the unity of Essence. If we see this, then we find that it is the same as, but distinct from, the manner or the form by which Essence is' (Krause 1828: 370). God is, in other words,

not fully exhausted by His material essentialities, but instead, and in analogy to the reflection on the transcendental constitution of the ego as such, is, in the fundamental intuition of God, also considered as follows: ‘God is the one positive Essence [*das eine satzige Wesen*]’ (Krause 1828: 371). God is known in the intuition of God as the one positive Essence. Krause’s German here is unusual: it would be more normal to use the passive construction *gesetztes Wesen* (whose literal sense is roughly a ‘fixed Essence’) rather than *satziges Wesen* (roughly a ‘fixing Essence’). His reason is that the use of the passive construction would imply that Essence is *fixed* by a higher principle. In the case of God, Himself being the highest principle of science, such passivity is ruled out: ‘Essence is positive, as one commonly says: “fixed” [*gesetzt*]. But I deliberately do not say “fixed”, because this expresses a relation of suffering’ (Krause 1828: 370).

The formal categories, already established through the immediately certain fundamental intuition of the ego as such, are directedness (*Richtheit*) and comprehension (*Fassheit*). That God is directedness for Krause means that God is directed upon Himself. Because the only familiar case in which it makes sense to say that something is directed upon another thing, or indeed: itself, is the case of consciousness, we can circumscribe directedness in modern terms as a fundamental structure of consciousness itself, because, to be conscious, amongst other things, entails to be intentionally directed upon an object of consciousness which is considered phenomenologically appropriately as ‘a given’. To be directed towards oneself, therefore, means to be the object of one’s own consciousness, to be self-consciousness. That God is directed towards himself, that God is directedness, then, is another way of saying that God is given to Himself as an object of consciousness: God is conscious of Himself as Himself.

That God is comprehension is the complement of God’s being directedness. It can be understood as follows. To comprehend oneself means ‘to catch hold of [*zu fassen*], to embrace [*zu umfangen*], to grasp [*zu befangen*]’ (Krause 1828: 372). The familiar case of comprehension is related to consciousness as well. To actually comprehend something means to understand it completely and fully, to be one with what is comprehended without being identical with the grasped. Comprehension of something therefore refers to an act in which this something is fully grasped without the grasping, as a whole, being reduced to what is grasped. As being comprehension as

such, according to Krause, God is the paradigm of comprehension, is what comprehension is all about. In other words, God comprehends himself completely or, equivalently, fully grasps Himself without being, as a whole, reducible to His act of comprehension.

In the same way in which we had to unite selfhood and wholeness, due to the unity of the divine being, we have to be aware that *Orwesen* is not reducible to either directedness or comprehension, as a whole, and that directedness and comprehension are not simply next to each other, unrelated as determinations of the highest principle of science: 'If we now look at these both equally differentiated essentialities, directedness and comprehension, then we, find firstly, that they both are each other, that is, that directedness has comprehension and comprehension has directedness' (Krause 1828: 372). God, in Krause's words, is directedness-comprehension-unity (*Richtfassvereinheit*). The reason is that nothing can grasp itself completely if it is not fully directed towards itself. And nothing can be directed fully towards itself if it does not completely comprehend itself. According to the analysis of the formal categories of God, God's relation to Himself consists in His grasping his whole Essence, all at once.

Because Essence is the unity of what Essence is, Krause, in a next step, has to distinguish God, as a whole, in so far as God is the unity of what can be distinguished as constitutive of his positivity. One thinks here of the fact that the essentiality of Essence is the unity of the essentiality of Essence. God, in other words, is the higher unity of his positive determinations, is that in virtue of which these can be distinguished and united. Krause refers to this higher unity that God, as a whole, is, as original-unity-of-positivity (*Satzheureinheit*).

### 7.3 *Orwesen* and the material-formal categories

The fundamental intuition of God enabled Krause to read off or deduce the material and formal determinations of the highest principle of science and to show, for each the material and the formal categories, that they are particular determinations of the divine being that at the same time are distinct, logically equivalent, and in their emerging unities do not exhaust the unity of the principle of science as a whole. Precisely because of the unity of this principle, however, the material and formal categories cannot,

on their own, fully capture the unities of Essence. If these categories were not related amongst each other in a harmonious way, then we had to give up on the unity of the principle of science as such.

According to Krause, though, the fundamental intuition of God enables to see the following: ‘The essentialities [...], which are in the unity of positivity and are distinguished from it [...] correspond to those which are in the unity of material essentiality and which are distinguished from it’ (Krause 1828: 371). The material categories of selfhood and wholeness are not thinkable without the formal categories of directedness and comprehension and *vice versa*. For, to think of selfhood without directedness is just as impossible as thinking of wholeness without comprehension.

That is, on the one hand, directedness is related to selfhood ‘in so far as the form of selfhood is precisely that of itself being directed towards itself [*die Form des sich zu sich selbst Richtens*]’ (Krause 1828: 371). God’s directedness is directed towards the self-same essence which is God Himself. In this, we find before us the unconditionality of God which is unconditionally directed towards itself. On the other, the formal category which corresponds most intuitively to the wholeness of God is comprehension: God’s comprehension embraces the wholeness of Essence, embraces all essentialities of Essence within the one whole of its unity. In this, we find that God completely grasps the infinity of His being. Therefore, whereas the form of selfhood is directedness, the form of wholeness is comprehension. Beyond this it is, furthermore, according to Krause, generally valid that if we think of one category in particular, then all the categories in general are implicitly given with it. For the intuition of the categories is the fundamental intuition of God, and God is the single highest principle of science that is the unity of unity and difference.

The union of the formal and the material categories that are read off the fundamental intuition of God constitutes the formal-material categories, which Krause also refers to as the categories of being. The reason, as was already shown in the analysis of the transcendental constitution of the ego, is that the union of material and formal determinations in a single essence is that in virtue of which an essence actually exists. If an essence is directed upon itself as a self-same essence and if this essence comprehends its wholeness, then this essence, by all means, is an essence that exists.

Because God is identical to the union of the material and formal categories, that is, because God is fully directed upon Himself as a self-same essence and completely comprehends the wholeness of his essence, Krause is able to refer to God as Being and to argue that Being is not a primitive concept. That is, because, what it means to be, is fully realized in and through the unity of the essentialities of Essence, and because this entails a unity of material and formal categories, the concept of Being is not an immediate concept, for Krause, but another name for the unity of material and formal determinations. Only when we think these together, we obtain the concept of Being (*Begriff des Seins*) and understand that Essence is both Being – ‘the one Being [*das Eine Sein*]’ – and ‘the primordial being [*das eine Seiende*]’ (Krause 1828: 374).

That Being is analysed like this implies that Krause does not understand Being as in other systems of philosophy, as impenetrable *per se*, or as unthinkable. Instead, Being is accessible in its structure precisely because it is already thought as the synthesis of material and formal categories that can be read off of or deduced from the fundamental intuition of God: ‘The thought of beingness [*Seinheit*] or being-thereness [*Daseinheit*] is, firstly, a thought to be distinguished from that of the material essentialities of Essence. For Being is not identical to the material essentiality itself, but only in combination with the positivity of the material essentiality. Therefore, whoever intuits this, finds there that Essence has beingness, in common words, that God is there’ (Krause 1828: 374).

This stance on the being of God has an interesting consequence: on the basis of this, one cannot think of what God is without seeing that God also has Being. Those who first speak of God’s essence and then seek proof that this also entails being, only reveal that they have not intuited God. Or, equivalently, they do not gather together everything consistently what is shown by the fundamental intuition of God: ‘From this it can be seen even more clearly that when one undertakes to think God first through His essence, and after that also to seek His proof, this comes from not intuiting the divine essence properly, that God is there’ (Krause 1828: 375).

The consequence of this, that God’s essence cannot be intuited at all without his beingness, can be expressed as follows: there cannot be any indirect proof of God’s existence: ‘Because of this, all the putative indirect proofs of the being of God are not that but, rather, a means of reminding

oneself of God [*Mittel, sich Gottes zu erinnern*]’ (Krause 1828: 375). The means to remind oneself, however, is nothing but the principle of sufficient reason, which, according to Krause is, like all knowledge, ultimately only reliable because it is grounded in the essence of the principle of science: ‘For this thought, Essence, or God, as the thought of the one essence, which is unconditioned, infinite, and is in unconditioned existence, cannot be conceived other than according to the concept and principle of sufficient reason [*Satz des Grundes*], where this principle is itself caused in and through the content of this thought, by Essence, or by God himself’ (Krause 1869: 256).

Now, that Essence is Being means that we can understand the structure of Being out of the unity of the formal and material categories of essence. There are, as seen in the analytical-ascending part of science, two main categories of being: on the one hand, the category of unity-of-difference (*Verhaltseinheit*) and, on the other, the category of unity-of-determination (*Gehaltseinheit*). That God, as Being, is unity-of-difference is an insight familiar from the prior reflection on the unity of the essentialities of Essence: the very own being of the principle of science is that in virtue of which unity in difference exists and therefore, is that in virtue of which finite essences can be addressed as particular unities of categories in the first place. If, in God, as the ultimate principle of reality, there were no unity-of-difference, then unity of difference would simply be impossible as a genuine feature of either the realm of nature or the realm of reason: the concept of a whole would be a *contradiction in adiecto*. Furthermore, at the same time, God is unity-of-determination, that is, God’s very existence as a whole is not exhausted by His unification of the differences between the material and formal determinations of His essence, as if God’s being was a collection of arbitrary categories standing next to each other, but, as a whole, it is also the unity of what each of these determinations *per se* entails for the determination of the being of God.

Since, due to the unity of the divine being, unity-of-determination and unity-of-difference cannot stand next to each other without being united themselves, this leads to the recognition of another essentiality of the divine being: the union of the unity-of-determination and the unity-of-difference, which can be referred to as *unity-of-determination-and-difference*. That God is the unity-of-determination-and-difference means that although unity-of-determination *prima facie* can be distinguished from

unity-of-difference. In fact, both are logically equivalent: whenever there is a unity-of-determination in some essence, then *eo ipso* there is a unity-of-difference in this essence. We cannot think of an entity other than being both determined by its particular essentialities and by its act of integrating these different determinations in a way that constitutes its unity as a whole. God, therefore, becomes the necessary condition for the possibility of the existence of finite essences and is the exemplar of what it means to be a particular entity.

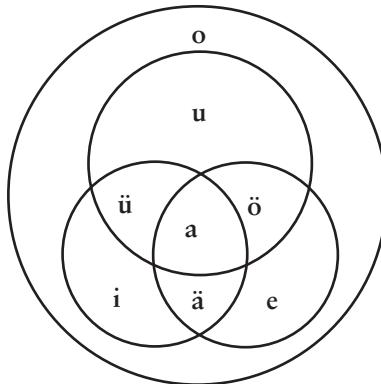
Finally, as in the case of original-unity-of-positivity and original-unity-of-essentiality, the divine being is not reducible to either unity-of-difference, unity-of-determination, or to their union, but, as a whole, is the higher unity of the difference between these two categories. Krause argues that in contrast to the ego, that is subordinated to this, *Orwesen*, as the highest principle of science, is the one genuine original-unity-of-being (*Seinheit-Ureinheit*). Because of this, because *Orwesen* is the original-unity-of-being, Krause can reinforce the assumption which started the analysis of the essence of *Orwesen*: that *Orwesen* is identical to His essentialities, for ‘the distinction between essence and essentiality has remained still uncombined in our thinking’ (Krause 1828: 376). The unity of the distinction between Essence and the essentiality of Essence is nothing over and above the original-unity-of-being of the highest principle of science: ‘It will therefore be intuited here that essence for itself is its essentiality, or: that God is His essentiality’ (Krause 1828: 377).

## 7.4 Summary

God, *Orwesen*, or Essence is the principle of science, and, as such, the ultimate principle of fact and knowledge. The analysis of the fundamental intuition of God as providing immediately certain knowledge of Essence has laid open both the formal and the material categories as essentialities with which God, as a whole, as the unity of unity and difference needs be identified and distinguished from, both regarding them as such and their combinations, in respect to the unity of the one divine being. God, as such, is the one infinite and unconditioned Essence, the all-embracing unity, that is purely directed towards Himself, and wholly grasps Himself, and because of this, God is the one Being and the primordial being: ‘Essence, as the

whole besides which there is nothing, is the infinite. And, from the other point of view it is unconditionality, or superior unconditionality: selfhood, the one whole selfhood. And only Essence as pure self-same, which has no external relatedness, is the unconditioned, or the non-conditioned. It is also represented in thought that Essence is infinite, unconditioned, Essence – the distinction of its original essentiality, according to which Essence is, prior to and above the opposition of selfhood and wholeness. Furthermore, Essence is also thought according to formality or positivity, as positive, and indeed infinitely and unconditionally positive [...] And as the positivity of Essence is conceived as the positivity of its essentiality, so Essence is also thought as an infinite and unconditioned beingness or existing [*unbedingte Seinheit oder Daseinheit*]’ (Krause 1869: 224).

Krause’s diagram helps to understand the structure behind Krause’s analysis of what is seen in the fundamental intuition of God.



Let  $o$  denote *Orwesen*. Then, according to Krause, the fundamental intuition of God shows the following regarding the material categories selfhood,  $i$ , and wholeness,  $e$ . Both are distinct determinations of *Orwesen*. However, both are united as selfhood-wholeness-unity,  $\ddot{a}$ , because God’s selfhood is not separable from God’s wholeness. Although *Orwesen* is identical to  $i$ ,  $e$ , and  $\ddot{a}$ , they are not exhaustive of the divine being: *Orwesen* has to be considered as the higher unity in relation to, and as the principle of  $i$ ,  $e$ , and  $\ddot{a}$ , which in the diagram is symbolized by  $u$ . Since, as the higher unity of these determinations,  $u$ , *Orwesen* cannot be in plain opposition  $i$ ,  $e$ , and  $\ddot{a}$ , it has

to be thought of as being united to each of them separately, as *ü*, *a*, and *ö*, which leads to further categories that we did not analyse above. To understand the relation amongst the formal categories, the relations amongst the formal-material categories, and, in general, the relation between any two categories in respect to their unity and difference as well as to the unity of their unity and difference, *i* and *e* have to be assigned accordingly.

## 8. The Case for Panentheism

With the analysis of the properties of God as such, which turned out to be the transcendental and transcendent categories to which all finite beings are subordinated, the first task of the synthetical-descending part of science is complete: the transcendental categories have been recognized as transcendent categories and have been read off or deduced from the fundamental intuition of God as such. The intuition of what God as such is, however, is not the whole content of the synthetical-descending part of science. Krause now turns to the analysis of the intrinsic constitution of the principle of science and analyses the essence of God in so far as the constitutive parts of God, and their relations amongst each other, and to the whole they constitute, are considered. That is to say, analogously to the science of the ego, Krause investigates what Essence is in itself.

### 8.1 Unity and difference

After we have treated Essence as Essence, as such, we change our perspective and analyse Essence, in itself. The reason is that although the analysis of God as such has shown that God is the unity of unity and difference, and that because of this He is the one Being and the one primordial being, the unity and difference of God's essentialities that are constitutive of the unity of unity and difference so far have remained unanalysed. By analysing God in Himself, Krause is interested in analysing how the unity of God as such is related to the unities and distinctions of the essentialities in and through which God as such is recognized as the unity of unity and difference. As we will see, in Krause's system of philosophy, the analysis of God, in Himself, entails panentheism.

According to Krause, the first insight of the intrinsic constitution of God, acquired with immediate certainty in the fundamental intuition of God, is that God is difference and opposition in Himself, where Krause's word for the fact that there is fundamental difference in God is 'contra-essentiality' or 'oppositional-essentiality' (*Gegenwesenheit*). This opposition of essentialities is 'found unconditionally [in Essence] itself, and cannot be mediately proven or demonstrated' (Krause 1828: 390). Because the

opposition of essentialities is constitutive of the highest principle of science, in so far as the constitutive parts of this principle and their relation to the whole is considered, and is directly read off the intuition of God, it is not only unreasonable to attempt to derive it from the unity of what God is, as such and as a whole, but entirely unscientific: ‘It is therefore a non-scientific undertaking to want to demonstrate opposition or difference from the intuited unity of unity and difference [*Einerleiheit geschauten Einheit*]’ (Krause 1828: 391). Just as Essence as such is the one, self-same, whole, Essence, so Essence in itself is the opposition of essentialities. Because the opposition of essentialities that God is in Himself is a two-term relation, in which ‘the first, as this and as such, is what the second, as such, is not, and *vice versa*’ (Krause 1828: 391), the conclusion can be drawn that God as such and in so far as He is a whole, is not a part of this relation of opposition. For God is the one infinite object of science who, by definition, can have nothing outer (as this would entail the need for a higher principle of unity in virtue of which God would be related externally to this something to which He would be opposed). As Krause (1828: 391) argues: ‘In this regard, it is evident that opposition is not thought in God, as if God himself were opposed to another outside Himself. For because opposition as such has the thought of otherness and the thought of duality, opposition cannot be something God, as such, is subordinated to, because God has nothing either the same or dissimilar outside Him.’

Because God as such is not part of the relation of opposition, this, however, entails that the elements constitutive of the opposition cannot be thought of in opposition to God as such either, for then they would have to be thought of as existing apart from *Orwesen*: ‘But each of the two [elements of the opposition], so also the two [collectively], are not opposed as members of the same opposition against *Orwesen* as such. [...] They are not the one and *Orwesen* the other’ (Krause 1828: 392). This would be tantamount to trying to think of constitutive parts of a whole that are not related to the whole they constitute. As a consequence, according to Krause, it must be said that *Orwesen*, the highest principle of science, is ‘in itself both the one and also the other’ (Krause 1828: 392).

Because *Orwesen* as such is not an element of any opposition, it follows that denial (*Verneinung*) and negation (*Negation*) of *Orwesen* can be completely ruled out. For denial and negation only admit of being found in an

opposition in which the one is *not* what the other is. As a consequence, because opposition in Essence is intuited as a positive property of God, Krause can deduce negation from affirmation, by the analysis of otherness as a relation in which the one is what the other is not. As Krause (1828: 391) says: 'Here, then, we find in the affirmation of the same essentiality both the negation, or the no; the not that is one of these contra-essentialities, which the other is not.' Therefore, nothing is negated of God as such through the denial and negation which follow from the opposition of essentialities that is intuited as being constitutive of the essence of God in Himself. For God, because He is both elements of this opposition in Himself, is the wholly positive of which nothing is denied as such through this opposition. As Krause (1828: 392–393) states: 'It is, therefore, impossible to agree when Hegel asserts that the absolute idea, which following his own explanation is God, might be another [*ein anderes*] to itself. For, in contradiction with this assertion, Essence itself is not wholly other than itself, because Essence is unconditioned unity of essentiality. But it is known that Essence in itself and under itself two essences, which are opposed in opposition to one another [*gegeneinander gegenheitlich*].' If we think of *Orwesen* as the Absolute, then what Krause means is that, on the one hand, the Absolute, considered as such, is without opposition while, on the other, the opposition of essentialities is part of the intrinsic constitution of the Absolute that, because as such it cannot be opposed to what constitutes the opposition, has to be each of the constituting elements of the opposition in itself: 'The opposition is thought as opposition of Essence itself, not even as on Essence but as opposition in Essence' (Krause 1828: 391).

Let us determine the opposition of essentialities more closely before we turn to the unity of opposition. Krause argues that 'the two juxtaposed contra-essentialities [are] of the essentiality of Essence itself. Essence itself is them in itself. But Essence is its essentiality' (Krause 1828: 394). Because the essentiality of *Orwesen* is 'the unity of essentiality and, thereby, original-unity-of-essentiality, selfhood, wholeness, and original-unity-of-positivity, directedness and comprehension' (Krause 1828: 394), it follows that each of the two *relata* constitutive of the opposition of essentialities is adequately referred to as selfhood, wholeness, directedness, and comprehension. In Krause's words: 'And the elements of the opposition of essentialities are thus united within and in one another [*mithin ineinander*]

*und miteinander]* according to their essentiality, and therefore they are also united to selfhood and to directedness, and also to wholeness and comprehension; in one unity' (Krause 1828: 394). That is to say, the two *relata* of the relation of opposition are not to be distinguished from one another in so far as they are essentialities of Essence, that is, in so far as they are categorial determinations of the Absolute: 'They also are and have the whole essentiality of Essence as such, and thereby they are fully equivalent to one another' (Krause 1828: 395).

However, although each of the essentialities constitutive of the opposition in *Orwesen*, at the end of the day, is fully equivalent to the other, there has to be some difference between them, that is, there has to be something 'through which these two are distinguished from one another' (Krause 1828: 395). Krause argues that the immediately certain recognition of the different categories provides the key for further analysis of this relation of opposition constitutive of God in Himself.

Based, then, on the assumption that the constitutive elements of this opposition are the essentialities of God, Krause further determines this relation of opposition, paradigmatically concentrating on selfhood and wholeness, and argues that because the opposing essentialities are formally determined to be that which the other essentiality is not, it is legitimate, by substitution, to argue 'that which the one is is however not the other, which is selfhood. However, that which is the second, and is not the first, is wholeness' (Krause 1828: 395).

Because of the equivalence of the essentialities of God, because of the unity of the principle of science as such, the opposition between selfhood and wholeness cannot be thought of without, at the same time, recognizing their unity. In Krause's words: 'Their opposition therefore consists in the relation of difference, in which wholeness and selfhood are each in each of these two [elements of the opposition]. In one of the two essentialities, therefore, the relation of wholeness to selfhood is that of the essential *proprium* (*Alleineigenwesenliche*), so that selfhood is the determinant. However, in the other of these two essentialities, the relation of selfhood to wholeness is that of the essentially dominant [*Alleineigenwesenliche*], so that wholeness is the determinant' (Krause 1828: 395).

Because selfhood and wholeness are the *relata* of the relation of opposition that was recognized with immediate certainty to be constitutive of the

essence of God in Himself, and because, due to the unity of the divine being, they are also united with each other in so far as, at the end of the day, every category is united with every other category – God, so to speak, is the one Category – there has to be a principle or ground in virtue of which they are so united as constitutive elements of God in Himself. That is to say, God in Himself, as a whole that is constituted by its parts, can be distinguished from the opposition of the constitutive parts found within Him, as a whole, precisely as the principle in virtue of which there is a unity of difference in God Himself that is what constitutes God as a whole and as such.

The reason is as follows: because God as such cannot be part of any relation of opposition, God in Himself is each of the opposing elements. Because there is no opposition without unity, there needs to be a principle in virtue of which this unity is possible. Now, God as such cannot be identified with this principle because this presupposed a logical distinction between God as such and this relation of opposing, which cannot obtain because there is nothing outside of God. Therefore, this principle in virtue of which there is unity in God has to be God, considered in Himself, in so far as He is not only the opposition but also the principle of the unity of the opposition, and in this way can be distinguished from the opposition with which He is yet always already united.

In so far as *Orwesen* is in itself distinguished from the two contra-essentialities and is the principle in virtue of which there is a unity in difference constitutive of God as a whole, Krause refers to this principle as *Urwesen*; designating that in virtue of which ‘the whole as whole is distinguished from its parts’ (Krause 1828: 310). Expressed in Krause’s purely scientific language, this knowledge runs as follows: ‘Therefore, because the pure and self-same intuition of essence, and its highest structure, have so far been wanting on this earth, we can, in the vernacular languages, as well as in their further development in scientific languages, give a sufficient description of this fundamental knowledge [...]. Nevertheless, a definite, brief, linguistically self-conscious [*sprachgeistgemässel*] description of the same is necessary for science. I have, therefore, studied the German language in its root words, and have thereby found the following designations: “essence”, “intuition of essence”; “essentiality of essence itself”, “as one”, “self”, “whole” Essence. I designate Essence with the genuine German word “or” [or], and therefore call it according to its one, same, whole essence: *Orwesen*. I call the

opposites: “anti”, “anti-ness”, and therefore “Contra-Essentiality”, “anti-Essentiality”. The essence itself, however, as prior to and above its parts, I designate with “original” [*ur*] as *Urwesen*. Consequently, I call Essence prior to itself and above itself “*Urwesen*” (Krause 1890: 42).

To be clear, *Urwesen* is neither the one nor the other contra-essentiality, nor *Orwesen* itself but, because it is neither the one nor the other opposition, but the principle of their union, it stands exactly in relation of opposition and unity to each of the two opposing essentialities. In Krause’s words: ‘The thought of Essence as *Urwesen* must not be confused with the thought *Orwesen*. For Essence as *Orwesen* is the two opposed essentialities in and under itself [*ist diese Nebengegenwesen in unter sich*]. But Essence as *Urwesen* is not what the two contra-essentialities are, although as a qualification of *Orwesen* as such, it is on the same level of analysis’ (Krause 1828: 393).

If *Orwesen* is considered, then there can be no talk of opposition because nothing is in opposition to *Orwesen*: *Orwesen* is everything in itself. However, if the inner structure of the Absolute is explicated, then *Urwesen* refers to the ‘whole essence [that] is prior to and above everything that God is in, under, and through Himself’ (Krause 1828: 310). Precisely because of this, *Urwesen*, as the whole, can be opposed to, and united with, the parts constitutive of *Orwesen*: ‘*Urwesen* unites with the one, and *Urwesen* unites with the other of the two juxtaposed [*nebengeordneten*] contra-essentialities’ (Krause 1828: 394). We see here a familiar pattern: Krause provides determinations of *Orwesen*, distinguishes from these a higher element in virtue of which, due to the unity of the divine being, the unity of the distinguished items is established, such as to constitute the whole, and then binds each element with another on the ground of unity, and, again, as being related to the higher unity as its principle. If this did not happen, then the unity of the essentiality of Essence would be abolished, because in such a case *Orwesen* would no longer be thought of as the unity of that which *Orwesen* is.

## 8.2 The world as the unity of reason and nature

The contra-essentiality which is immediately read off the intuition of God consists in the contra-essentiality of the categories of selfhood and wholeness in so far as on the side of selfhood, selfhood dominates and on the side of wholeness,

wholeness dominates. That *Orwesen* in itself is the opposition consisting of selfhood and wholeness, and also, as *Urwesen*, is the principle of their unity, the whole, is known with immediate certainty as well as an entailment of the unity of unity and difference that defines the principle of science.

At this point, Krause leaves the synthetic part of science and draws on the results of the analytic-ascending part of science because we have ‘to see whether we find independent intuitions [*Selbeigenschauungen*] or intuitions [*Intuitionen*] which all correspond to the gathered insights’ (Krause 1828: 396). Krause thus is interested to bring together the *prima facie* different conceptual schemes that are deployed, on the one hand, in the analytical-ascending part to analyse the transcendental constitution of the ego and, on the other, in the synthetical-descending part of science to analyse the essence of God.

On the one hand, Krause concentrates on the transcendental constitution of the ego in itself and reminds that ‘we became conscious of ourselves in the distinction between mind [*Geist*] and body [*Leib*], and in the unification of this distinction as human beings’ (Krause 1828: 396). Furthermore, in the analytical-ascending part of science, the ego became conscious that it is part of reason as a rational mind, part of nature in virtue of having a body, and as human, part of the unity of nature and reason. The ego did this in such a way that it recognized that reason and nature, although in opposition, cannot be fully distinguished conceptually and ontologically, and are also united with one another as that which constitutes humanity. In addition, in the analytical-ascending part of science it was recognized that the world is the union of all finite essences, and that reason, nature, and their union: humanity, constitute the world because there is no finite entity that could not be subordinated to reason, nature, or humanity. As Krause says: ‘As regards [...] the intuition of the world, this is ordinarily determined as the graspable totality [*Inbegriff*] of all finite things, or as the whole [*das Ganze*] of all finite beings, or as the aggregate [*Gesamtheit*] of things. So the world is not conceived originally as a whole, prior to and above all parts, but only as a united whole [*Vereinganzes*] of the finite. [...] So by the word “world” is denoted both infinite nature in its manner, and infinite reason in its manner, as well as infinite humanity in its manner. For even though these three essences, each of their kind, admits of infinity in certain respects, they are nevertheless finite, [...] because each one of them, as such, is nothing which every other one is, as such’ (Krause 1828: 305).

On the other hand, in the synthetical-descending part of science, the ego discovered that in God Himself there is opposition and unity that can be addressed as opposition and unity of selfhood and wholeness which are opposed to one another, but also, due to the unity of the divine being, are united with one another as selfhood-wholeness-unity. Based on these two insights, the one concerning nature, reason and humanity, and the other concerning selfhood, wholeness, and selfhood-wholeness-unity, Krause identifies reason with selfhood, nature with wholeness, and humanity with selfhood-wholeness-unity. The opposition of essentialities in *Orwesen* that is intuited with immediate certainty in the synthetical-descending part of science, according to Krause, corresponds to the opposition between nature and reason, as it is known in the analytical-ascending part of science.

Reason distinguishes itself through selfhood, and nature through wholeness. More exactly: selfhood and wholeness are united and distinguished in the same way in which nature and reason are also to be found united and differentiated. Selfhood is the predominating element on the side of reason, and wholeness on the side of nature. In Krause's words: '[We find] that, in reason, selfhood is the dominant element in the relation of selfhood and wholeness, [...] in nature, however, wholeness dominates in the relation of selfhood and wholeness' (Krause 1828: 398).

Because selfhood is another way to express the idea of unconditionality, and wholeness another way to refer to infinity, it follows that the realm of reason is the realm of the unconditioned and the realm of nature the realm of the infinite. As a consequence, humanity is constituted by the overlapping of unconditionality and infinity, which according to Krause is indeed the case: 'This is manifested [...] in the fact that all individual minds thoroughly know themselves in their own essence [*selbwesenlich*], and lead an independent life opposed to one another, in that each one *independently* determines itself [...] *freely* [...]. In contrast to this bodies are mutually dependent. They arise in the wholeness of the whole species and live and form themselves in this wholeness' (Krause 1828: 398). In so far as human beings belong to reason, they are, in other words, unconditioned, which is to say: free. In so far as human beings belong to nature, they are part of an infinite chain of causes and effects that is regulated by the principle of sufficient reason and thus stand, always already, in a larger causal connection with all other natural essences in the infinity of space.

Because Krause identifies selfhood with reason, and nature with wholeness, it follows that Krause also has to identify the principle in virtue of which there is a unity and distinction of nature and reason – which, in other words, is that in virtue of which the world exists – with the principle of unity in difference that we discovered above and which Krause refers to as *Urwesen*.

### 8.3 The case for panentheism

It was recognised in the synthetical-descending part of science that *Orwesen* in itself is an opposition of essentialities and the unity of these opposing essentialities. The elements of this opposition have been identified as selfhood and wholeness. However, selfhood is reason, and wholeness is nature. If nature and reason are a united, they constitute humanity. Through the body, human beings are part of the whole that is nature. And, through reason, they are part of the realm of the unconditioned and therefore are capable of determining themselves freely. In the same way in which wholeness and selfhood are united and cannot factually be separated, so nature and reason cannot be distinguished from one another. Rather, nature is found in reason and reason in nature. Nature is in reason in so far as reason facilitates the imitating of nature in imagination. And reason is in nature in so far as nature is a rational and harmonic whole.

However, if selfhood is nothing other than reason, wholeness nothing other than nature and the unity of selfhood and wholeness nothing other than humanity itself, and if the world is the union of reason, nature, and humanity, then it is immediately obvious that panentheism is true, because, in this case the world is nothing other than a part of the intrinsic constitution of *Orwesen* or the highest principle of science itself. For the world is the synthesis of nature and reason, and their synthesis, humanity, that in the fundamental intuition of God all have been identified as being constitutive of the intrinsic nature of God Himself, as a whole.

Expressed in the language of the synthetic part of science, Krause formulates the thesis of panentheism as follows: ‘*Orwesen* in itself is the opposition of essentiality and the unity of essentiality. So, Essence, in itself, is two essentialities, reason, and nature. [...] In reason, wholeness is determined by selfhood, but in nature selfhood is determined by wholeness. *Orwesen*

is in itself the opposition of the essentialities of reason and nature. But: *Orwesen* is also *Urwesen* as the higher unity of the distinctions in *Orwesen*. *Urwesen* is distinguished from the opposition of nature and reason, that is: *Urwesen* stands against reason [...] and against nature [...]. However, as the principle of their unity, *Urwesen* is also united with reason and nature. And *Urwesen* is also united with the union of reason and nature, that is, humanity. Or, in other words: *Orwesen*, in itself, is also unity of unity and difference' (Krause 1828: 399/400).

Because *Orwesen* is the one infinite principle of science, it follows that Krause's philosophy is a panentheistic philosophy of science, or panentheism for short: 'It is found in the intuition of Essence that Essence, as the one, also as such, or in itself, under itself, and through itself is everything, is also the epitome [*Inbegriff*] of everything finite. Therefore, this insight would have to be done according to the saying that the One is, in itself and through itself, also everything. And, because it is known in the intuition of Essence that God is also everything, in and through Himself, so the organic system of science can indeed be called *panentheism*' (Krause 1869: 313). As Ureña (2007 20) states 'The principle of Krause's system is neither being nor Nothing, neither Becoming or Happening, nor Doing, nor the ego, nor the indifference of subject and object, but the thought: God or Essence [*Gott oder Wesen*]. [...] God is proven as the ground and presupposition of the ego, of its thinking and its thoughts. Therefore, God Himself is the principle of the system. And, the knowledge of the essentialities of God is the knowledge of the essentialities of nature, reason, and humanity, as well as the subordinated and corresponding principles of science, that all are grounded in the knowledge of the essentialities of God.'

As *Orwesen*, the Absolute cannot be distinguished from the world, because such a distinction, in which *Orwesen* were involved, would imply that it is not the one, self-same, whole, principle of science. Nevertheless, Krause distinguishes *Orwesen* in itself from the opposition of essentialities and their union – that is, from the world – in so far as God in Himself is also the principle of unity and difference: *Urwesen*, in this respect, is that in virtue of which the world is constituted. That is, in so far as *Orwesen* is not thought as *Orwesen* but as an essence which is distinguished from the opposition lying within it, *Orwesen* is considered as *Urwesen*. In so far as we think the Absolute as *Orwesen*, we think the Absolute as such. But

if we direct the glance on the inner structure of the Absolute, we have to distinguish the Absolute as *Urwesen* from the opposition constitutive of its being a whole.

The Absolute as *Urwesen* is therefore set in opposition and unity to the world, where the world is an inner determination of the Absolute as *Orwesen*. Based on this, it becomes understandable, on the one hand, in what sense it is justified ‘that the world is outside God, as *Urwesen*. For, as I distinguish God from the world, as prior to and above the world, that is, as *Urwesen*, so God is distinguished from the world. God as *Urwesen* is sharply distinguished [*abgegrenzt*] from the whole world. Therefore, the world is thought as outside and under God as *Urwesen*’ (Krause 1828: 310). On the other, because *Orwesen* itself cannot be opposed to anything, the following picture is yielded: If we consider the Absolute as such, then everything is in the Absolute, and the absolute is everything through itself.

Krause now is in a position to determine the ambivalent relation of God to the world: ‘Through this, the fundamental distinction between the following two propositions is proven: “The world is outside God”, and “The world is outside God as *Urwesen*”. The first proposition is fundamentally false, because “outside [*Orwesen*]” is not thinkable, in that the infinity and unconditionality of God would be denied through the slightest exterior. But the other proposition: that the world might be outside God and under God, in so far as God is *Urwesen*, expresses a fundamental essentiality of God’ (Krause 1828: 310). Furthermore, ‘In this way the old dispute about the relation of God to the world, whether God is an essence outside the world, and the world is an essence outside divine essence or not, is satisfactorily resolved. For it is shown by the distinction of Essence from itself, as *Urwesen*, that God as *Orwesen*, as one, self-same, whole, essence, is neither outside, nor above, nor on, nor in, the world. But God, in Himself, under Himself, and through Himself, is also the world. Also that God as *Urwesen* is outside and above the world, and the world outside of it as *Urwesen*. And finally, God is also united as *Urwesen*, with the world, united with reason, with nature and with the united essence of both, also as with humanity’ (Krause 1828: 401).

Through this dialectic within *Orwesen*, Krause has succeeded in explaining how God, as the one infinite being, is in itself everything, without having to be identified with a definite, finite being. On this, see also Schelling’s

requirement on the one subject: ‘Just as there is one and the same subject that lives in the different limbs of an organism, it must be only one subject that passes through all the moments of the system. But it is not the case that the members through which it goes, are also one thing. But this one subject must go through everything and remain in nothing. For it would remain if life and development were held in check. To pass through everything and be nothing, namely, not be so that it could not be otherwise – this is the requirement’ (Schelling 1967: 237).

#### 8.4 Krause’s panentheism and *Creatio ex nihilo*

Christian theology implies that the world was created by God out of nothing, and that God could have not created the world.<sup>31</sup> Krause’s panentheism implies the negation of both theories: the world is not created out of nothing. Nor could the world have not existed. Krause here would have agreed with Whitehead: ‘[God] is not *before* all creation but *with* all creation’ (Whitehead 1978: 343). This, however, does not seem to be a disadvantage of Krause’s panentheism. Monotheism in general has a problem in making plausible *creatio ex nihilo* before the Court of Reason: ‘If reason is to be capable of a consistent metaphysics (in the sense of the last thought about the whole of

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31 On the thesis of *creatio ex nihilo* in the medieval tradition see Baldner and Carroll (1997). For a classical theistic defence of the thesis that the world was created by God out of nothing (*aus dem Nichts*), see Copan and Craig (2004). It is doubtful whether the thesis of *creatio ex nihilo* must necessarily be part of the Christian faith. At least this was not always the case in the primitive Christian Church. Griffin draws together the results of the study written by Mays (1994) as follows: ‘As May shows, the doctrine of creation out of absolute nothingness – according to which the creation of our world was the beginning of finite existents as such – was an innovation, adopted by some theologians (Theophilus, Hippolytus, Tertullian, Irenaeus) near the end of the second century in response to Marcion’s gnostic theology, which said that our world was created out of evil matter. The best way to fight this idea, they thought, was to deny that the world was created out of anything. Although Hermogenes, a Platonic Christian theologian, warned that this innovation would lead people to blame God for the world’s evils, these innovators went boldly [...] forward. The doctrine of creation out of absolute nothingness soon became the standard Christian doctrine’ (Griffin 2004: 37f). For an argument that panentheism is consistent with *creation ex nihilo*, cf. Clayton (2005).

life and reality), then the monotheism of the theology of the schools is at least problematic. For it does not provide a sufficient answer to the relationship between the absolute and the finite, but conceals its embarrassment in the thought of creation; a theological crisis product' (Müller 2006: 244).

Let us come to the first thesis: God created the world out of nothing. A first problem with this thesis is that the knowledge expressed in it is inconceivable. We cannot imagine what it means that the world is created out of nothingness, because we cannot imagine the requisite nothingness. As Rundle (2004: 110) states: 'However, I suspect that our attempts at conceiving of total non-existence are irredeemably partial. We are always left with something, if only a setting from which we envisage everything having departed, a void which we confront and find empty, but something which it makes sense to speak of as having once been home to bodies, radiation, or whatever.' Therefore, it is unclear what it means to say that the world was created out of nothing. Fichte has already rejected the concept of *creatio ex nihilo* and understood it as the 'absolute fundamental error of all false metaphysics and the doctrine of religion' (Fichte 1971: 479) because 'a creation does not admit of being thought properly; as that which one really thinks means, and no one has ever thought it' (Fichte 1971: 479). A second problem is that, in Krause's system, nothing can be outside *Orwesen*, and everything that is in *Orwesen*. On the ground of the infinity and unconditionality of *Orwesen* there is therefore, in principle, no 'space' in which there could have been nothing.

Furthermore, Krause rejects creation out of nothing because the world, according to Krause, is not created at all, and therefore cannot be created out of nothing. For the world is the unity of all finite beings, and, as such, a part of the inner essentiality of *Orwesen* itself. The world is the unity of nature, reason, and humanity, which is known with immediate certainty in the synthetical-descending part of science, as being constitutive of the essence of Essence in itself. It is necessary, therefore, that *Orwesen* exist exactly when the world exists. Logically, therefore, the existence of the world is a necessary condition for the existence of *Orwesen*, as the non-existence of the world is sufficient condition for the non-existence of *Orwesen*. That the world might once not have been, and that it might one time not be, would mean that *Orwesen* would once not have been, and one time would not be. However, because *Orwesen* is unconditioned and infinite, the latter case cannot arise.

That the world necessarily exists when *Orwesen* exists, and that the world, for this reason, cannot be freely created by a God outside the world, implies that the world, as such, is eternal – of the same essence as *Orwesen* itself. Because *Orwesen* is eternal, the world is also eternal. Krause is here in line with the recent debates in the philosophy of religion. As Peters (2007: 285) states: ‘Panentheists reject *creatio ex nihilo*. They prefer the idea of continuing creation, *creatio continua*, to emphasize the shared temporal relationship between the world and God. [...] This further implies that the world must have existed backwards in time just as long as God has. And, the world will continue to exist into the future as long as there is a God. According to panentheism, God loses aseity, loses independence. The world and God are mutually inter-dependent. [...] Panentheists believe that everything in the world is connected to everything else, and everything is connected to God. God’s being and the being of the world are inseparable.’

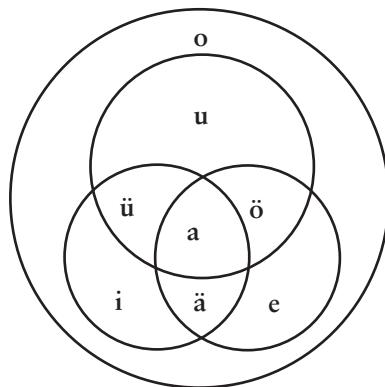
If the eternity of *Orwesen* and the eternity of the world are understood to be such that the existence of a first time when the world began to exist contradicts the eternity of the world, then, on Krause’s system, it cannot be the case that there was a first time, when the world began to exist. As Griffin (2014: 13) says, ‘by saying that the world is in God, panentheism is distinguished from all forms of theism, according to which our world was created *ex nihilo* in such a way that the very existence of a realm of finite beings is wholly contingent upon a divine decision. Panentheism, by contrast, holds that the existence of the world is integral to the divine existence.’ Panentheists address the history of the actual world as the history of the self-transformation of God and accept that a world exists if and only if God exists.

## 8.5 Summary

The analysis of God as such has shown that God is the self-same and whole essence whose essentialities are the material and formal categories of all being and knowing. The question of what God or Essence is, in Himself, has shown in a first step that God is in Himself the highest contra-essentiality and the highest unity of essentiality. In a second step it was shown that the opposing essentialities selfhood and wholeness are synonyms to nature and reason, and that the world as the union of nature, reason, and humanity, therefore is a constitutive part of *Orwesen* that in Himself can be

understood as distinct and united with the world as the principle in virtue of which the world exists, that is, as *Urwesen*. The truth of panentheism, on Krause's account, therefore follows with immediate certainty from the fundamental intuition of God and is what is presupposed by the very idea of there being a highest principle of science in virtue of which the unity of unity and difference we see in the world is possible and actual. That is, whoever assumes that there is an ultimate ground of the being of the world, according to Krause, cannot escape a panentheistic conclusion in which the one principle of the world holds within it every determination of being and knowing.

Krause's diagram, again, is a useful heuristic device to illuminate the structure behind his argument:



If we conceive of *Orwesen* as *o*, then the analysis of *Orwesen*, in itself, begins with the recognition that there is an opposition of essentialities *i* and *e*. Because *Orwesen* cannot be in any opposition, the opposition between *i* and *e* is an opposition in the essence of *Orwesen* itself. Since, however, because of the unity of the divine being, the *relata* of the opposition have to be united themselves, *ä*, and have to be united in so far as they constitute the intrinsic nature of *Orwesen*, there has to a principle of unity, *u*, that Krause calls *Urwesen*, in virtue of which this is possible and actual. *Urwesen*, *u*, is both separated from *i*, *ä*, and *e*, as well as united with each of them, *ü*, *a*, *ö*. Now because selfhood and wholeness are reason and nature, because humanity is the union of reason and nature, and because the world is the

union of nature, reason, and humanity, we can, in a first step, let *i* refer to reason, *e* to nature, and *ä* to humanity and then will be able to see that the world is an intrinsic determination of *Orwesen*. When, in a second step, we consider *Urwesen*, *u*, to be the principle in virtue of which the world exists, we immediately see that as the principle of the world *Urwesen* is both separated from and united with the world: *u*, *ü*, *a*, *ö*. All of this, even the distinction between *Urwesen* and the world is an intrinsic and essential determination of the one divine being, *Orwesen*.

## 9. The Organic System of Science

Krause has shown that based on the fundamental intuition of the ego, in which the ego reflects on the transcendental constitution both of the ego as such, and in itself, it is immediately certain that a highest and ultimate principle of fact and knowledge exists in virtue of which every finite entity, be it an item of knowledge or an object in nature, is what it is, and is intelligible to the mind. Considered as such, this highest principle is that in virtue of which science as an organic system of science is possible and actual, because, considered as such, this principle is what, through its essence, establishes the unity of unity and difference needed for reality to exist in such a way that an organic system of science is possible. Considered in itself, the principle of science, *Orwesen*, is that which holds the world within, because, considered in itself, what we call the world is nothing over and about the union of the essentialities that are constitutive of the very intrinsic nature of the principle itself, as a whole, which, as the principle of the unity of its own being, as *Urwesen*, is the ultimate ground of the existence of the world, that is, of the union of reason, nature, and humanity. As such, the principle of science is the unity of its essentialities is, in itself, these essentialities and their opposition and union.

### 9.1 The organic system of science as the science of *Orwesen*

Krause summarizes the essentialities of Essence as follows: ‘Essence is essentiality and, in essentiality, unity; in unity, however, original-unity-of-essentiality, selfhood, wholeness, and unitedness; and formness or positivity, in positivity unity of form, unity of positivity, or unity of number; and, in unity of positivity, original-unity-of-positivity, directedness and comprehension; and beingness’ (Krause 1828: 387). These divine properties, the essentialities of Essence, are the material and formal categories of all being and knowing. That is, they are the categories with which the ego necessarily knows not only itself but everything that it can intelligibly grasp and know. For instance, in relation to selfhood and directedness it follows that as soon as I think of myself at all, I necessarily think of a self-same something that is directed towards itself. And, in relation to wholeness and comprehension, it follows that I can think of a whole if and only if I think of something that grasps

itself. Furthermore, any object of the mind is such that I always think it as a self-same and whole essence that grasps itself and is directed towards itself.

Because the transcendental categories of knowledge are *eo ipso* the transcendental categories of *Orwesen*, it follows that not only God, but everything that is, is a self-same and whole essence that is directed towards itself and grasps itself. All knowledge, as well as all beings, is determined in and through God, through the unity of His essence and the unity of his being. All knowledge and all being are determined by these categories, and, indeed, in such a way that all categories are, and are known to be, in union with all other categories.

Based on this insight it follows, according to Krause, that the organic system of science, considered as a set of propositions, is nothing over and about a mapping and an explication of the highest principle of science itself, that is, of *Orwesen*. If *Orwesen* is the highest principle of science in virtue of which everything is what it is and is recognized in the way it is recognized, if *Orwesen* is, in this sense, the one and only object of science, then a full understanding of the nature of *Orwesen* considered as such and in itself, is a full understanding of the organic system of science.

The organic system of science is what it is in virtue of the relations and unities to be found amongst the essentialities of Essence. This, though, entails that any particular science in the organic system of science is a science of a divine property. The organic system of science is therefore the science of *Orwesen*. Krause also names this organic system of science ‘the absolutely organic, unconditioned structural science’: ‘Because the intuition of Essence is itself unconditioned, the Absolute is prior to and above every and each opposition, and therefore prior to and above the opposition of the infinite and the finite, the unconditioned and the conditioned, the knowing and the known, the subject and the object. [...] However, the structure of science, described here, can be called absolutely organic, because it is thought that all distinguishable, determinate items are finite, in some perspective or other, according to the essentiality of Essence, which is in, with, and through every essentiality’ (Krause 1828: 358).

## 9.2 The infinity of the system of science

As an organic system of science, the true and single metaphysical object of which is the highest principle of science itself, that is, *Orwesen*, the system of science is infinite in so far as there is no finite set of propositions describing the complete essence of *Orwesen*. The reason for this consists, on the one hand,

in the fact that the principle of science is the unity of unity and difference and, on the other, that based on the transcendentally discovered formal and material categories an infinite hierarchy of unities and differences of these categories is entailed that denote infinitely different aspect of Being.

In the analytical-ascending part of science, Krause discovered the following categories that in the synthetical-descending part of science have been identified as the essentialities of the one principle of science:

Material Categories	Formal Categories:	Material-Formal Categories:
<i>Original Unity of Essentiality</i>	<i>Original Unity of Positivity</i>	<i>Original Unity of Beingness</i>
<i>Selfhood</i>	<i>Directedness</i>	<i>Unity of Difference</i>
<i>Wholeness</i>	<i>Comprehension</i>	<i>Unity of Determination</i>

Because of the unity of the essentialities of God, that is, because there is ultimate unity in God in so far as God is identical to His essentialities, it follows, in a first step, that each of these categories must be united with every other category by way of two place-relations. Suppose, then, that we treat only the material categories of original-unity-of-essentiality, selfhood, and wholeness as the starting point for a further analysis of the highest principle of science. Then, where *a*, *b*, and *c* stand respectively for each of the single categories further categories are yielded as essentialities of God according to the following pattern:

God			
<i>a</i>	<i>aa</i>	<i>ab</i>	<i>ac</i>
<i>b</i>	<i>ba</i>	<i>bb</i>	<i>bc</i>
<i>c</i>	<i>ca</i>	<i>cb</i>	<i>c</i>

Because Essence is the unity of that which Essence is, it follows that, in the table, we must unite each horizontal category with each vertical category to know further properties of God. The further essentialities of God, which are given with the categories *a*, *b*, and *c* and which should be read as *a-b-unity* (or: unitedness of *a* and *b*), are *aa*, *ab*, *ac* and so forth. As Krause (1828: 459) states: 'I will clarify [the formation of the categories] by three fundamental things given without end, and many times repeatable, which will be designated by *a*, *b*, *c*. We thereby first find three one-place consequences: *a*, *b*, *c*. Now the

two-place part-wholes can be constructed next: either out of two a's, that is; a and a, or a and b, or a and c, or b and a, b and b, b and c; or c and a, c and b, c and c. These are all the two-place consequences or all the consequences of the second class.'

However, the two-place relations that represent further essentialities of the principle of science do not exhaust the essence of Essence. In a second step, 'all three-place consequences, or the third class, are to be constructed, so: a and a and a, a and a and b, a and a and c' (Krause: 1828: 459). That is, we obtain a new tier of divine essentialities according to the following schema: for any natural number  $n$  of divine essentialities and any  $m$ -place-relation, we obtain  $n^m$  further essentialities of the divine being that represent further aspects of its being. To take one example: God is not only selfhood, wholeness, and directedness, but also, for instance, selfhood-wholeness-unity and selfhood-wholeness-directedness-unity. As Krause (1828: 460) explains: 'This operation is therefore incompletable. Now, these operations can still be made intuitive through ground elements [*Grunddinge*] of a certain kind, for example, through tones or colours. Suppose one takes the tones of the hard ground cords, for example, C, E, G, then one would obtain certain unsophisticated small melodies, and indeed, all those possible in the range. But the most important example, which I especially recommend you go through, is if we suppose the essentialities of Essence to be these ground elements [*Grunddinge*] or elements [*Elemente*]. [...] If one takes the highest essentialities at the same time as ground elements in a range, and unfolds the structure of the whole sequence (the whole sequence, the system of variations) for it, then one unfolds everything that follows and every fundamental essentialities of Essence at the same time' (Krause 1828: 460).

These combinations admit of being endlessly repeated. The system of categories is therefore an infinite system of divine properties which is developed, beginning with the basic categories, each in its own way. For, to fully describe the system of categories, all the categories must be thought with one another in unity to ensure that God is the unity of what God is. It is therefore not to be wondered at that 'the structure of the fundamental concepts or table of categories appears very comprehensive [*reichhaltig*]' (Krause 1829: 201).

To fully describe the organic system of science, each one of the categories must be united with every other, and all these unities, again, with all individual categories. In this way, a most systematic but inevitable structure of categories is obtained: 'For, if we associate each of the three simple members:

essentiality, positivity, beingness, each with each, then we obtain 9 two-membered fundamental concepts, and 27 three-membered, and so on. [...] In this innumerable number of cases, none is empty. But each combinatorial consequence or complexion gives a definite, multi-membered fundamental concept [*einen bestimmten mehrgliedrigen Grundbegriff*] (Krause 1829: 201).

In Krause's system, this deduction of the categories is logical: the highest categories are derived with immediate certainty from the intuition of Essence. And they are then interrogated for their unity, which bring with it further distinctions, as well as further unities, on the ground of the fact that God is the unity of what God is. Because all of these categories are properties of God, and because God as the one category is the one fact principle of science, it logically follows that each property of God is the principle of one relatively independent science: each category is, itself, an extensive and inexhaustible region of scientific investigation. As Krause (1828: 359) says: 'In so far as the inner members of the structure of Essence are fully known in this part, it itself embraces the whole of science. However, because each single part or member of the structure of Essence is, in itself, an infinite task for further research, on account of this consideration, the highest ideas of the highest subordinated sciences will be emphasised [*hervortun*]. These, when they are developed further, grant to the human mind the inner further shaping of the structure of science [*die innere Weitergestaltung des Wissenschaftsgliedbaus*]. Therefore, the possibility [*virtualiter, potential*] of the whole of science is contained in this. But that is why the actual [*actu*] knowledge is not yet realised. But, at this stage of absolute organic science, the human mind becomes fully conscious, and in a well-ordered way, of the supreme tasks subordinated to its further research.'

Krause, though, would have agreed that the finite mind could not imagine something under every category or under every possible science, because this would imply that the finite mind could completely grasp God. Instead, Krause can argue that the whole system of science unfolds in the course of time, bit by bit, with its infinite individual sciences. The working out of science as a system, the permanent distinguishing of the disciplines, would be an infinite task for humanity, which is appropriate to the object. Because, for Krause, time is the form of the infinite inner life of God, that is, because God as such lives in time in himself, it follows that time is infinite, and thereby provides the space for the infinite unfolding of the whole of science.

### 9.3 The principal sciences and the system of science

The properties of God are the categories. Each category grounds a science. The system of science is therefore the system of divine properties. Science is, in other words, an organic system of knowledge. Just as the divine properties are an explication of the *one* unity of the essentiality of God, with one another and under one another, so, in this way, the system of science is also to be grasped. Because all sciences, in the last analysis, are sciences of discriminable aspects of the divine essence, the inner consistency between the higher and the individual sciences is ontologically grounded: 'Now since all essentialities are a structure in God, all the individual sciences are also the inner structures of the one science, as the structure of the intuition of Essence. Thus, as essentialities, according to their nature and degree, and interrelationship, behave in themselves, and in and to God, so also all the individual sciences behave in themselves and in and to the one science. The structure of science is thus an unfolding of the structure of the basic ideas as about and in the idea of God' (Krause 1829: 230). That is to say, 'science [contains] in the one fundamental idea [*Uridee*], which is, at the same time, the basis and content of the entirety of science, a structure of subordinate sub-systems and subsystems, the development and peculiar design of which are the individual sciences. The whole of the original discourse constitutes one, sound, living, and beautiful science, in so far as humanity and humankind is able to grasp and comprehend this infinite whole' (Krause 1829: 13).

Because the full description of the system of science is, in any case, infinite, Krause is content to specify only the principal sciences and to spell out their relation to the sciences subordinated to them, and to the system of science as a whole. To this extent, Krause divides the entire system of science into four principal sciences, to which the special sciences are subordinate. The principle sciences correspond to those essentialities of God that have been recognized with immediate certainty in the fundamental intuition as the material categories of the divine being. That is, the principal sciences are the sciences of selfhood, wholeness, selfhood-wholeness-unity and *Urwesen* in so far as *Urwesen* is the higher principle of the unity of selfhood and wholeness.

Because, according to Krause, selfhood is reason, where wholeness is nature and the union of both of them is what constitutes humanity, this classification of the principal sciences is synonymous with the more familiar distinction between the following principal sciences: natural science (*Naturwissenschaft*),

science of reason (*Geisteswissenschaft*), science of human beings, and philosophical theology. As Krause says, science proclaims itself as ‘a four-fold whole, in which science is to be known: nature, reason, humanity, and, above these, God. Therefore, it can be said that the whole of science proclaims itself, to spirit, as knowledge of God, and as natural science, as reason science, as human science [...] and as a science of God, provided that God is recognized as being above the world’ (Krause 1869: 25).

Philosophical theology is the science of *Urwesen*, in so far as *Urwesen*, in itself, is the original-unity-of-essentiality, which is distinguished from the opposition of essentialities and their unity, all of which has been intuited as constitutive of *Urwesen* in itself. In other words, as the science of *Urwesen*, philosophical theology is the science of the ground of the world and its unification with nature, reason, and humanity. The science of reason is the science of selfhood and therefore the science of conceptual harmony, unconditionality and freedom, because being unconditioned, according to Krause, means being free. It analyses all aspects of freedom and how freedom is possible. Furthermore, natural science is the science of wholeness that investigates the structure of nature, today we would say: the universe, in so far as it is a whole. The science of human beings investigates the status of free human beings as part of the whole universe.

In Krause’s system of science, all other individual sciences, as sciences of divine properties, must be subordinated to one of the respective principal sciences, in such a way that it becomes understandable how the principle of the respective individual sciences derives from the principle of the corresponding principal science. This allows Krause to ascribe to each of the sciences a certain independence, which belongs to it through its ground, the fact principle. As Krause (1829: 2) states: ‘Every special science has a certain independence. For if the basic idea, the basic thought, is given to a special science, then it can be partly developed for itself. But the fundamental ideas of all the special sciences are united in a fundamental idea: all the special sciences are fundamentally contained in the one fundamental idea of the one science. And the highest perfection of every special science, to which humanity and mankind can attain, can only be gained if every special science is formed as an inner, well-connected link in the one science.’

Just as natural and rational science are interconnected by their union to human science, the special sciences are connected, directly or indirectly, with

any other principal science and its subordinate special sciences. To take one example: if the science of reason, as the science of selfhood, is the scientific investigation of the essentialities of free and unconditioned finite essences, as such, then selfhood-selfhood-unity (*Selbvereinselbheit*) will be the science of the relations of rational beings among one another and will analyse how the freedom of one finite entity is possible relative to the freedom of another.

## 9.4 The non-vicious circularity of the system of science

An objection against Krause's panentheism consists in objecting to him that he argues in a circle. For, so could one argue, only through Krause's concept of science, according to which science is one whole, unified, organic, system of knowledge, is it implied that there must be a single and highest ultimate principle of science. This highest principle of science, that is, *Orwesen*, is then understood to embrace both the unity and the difference of knowledge in the system of science, and therefore is also what accounts for the transcendental constitution of the ego. Then, however, so the objection goes, it cannot be surprising if Krause uncovers this principle at the end of his philosophy and spells out the entailments of the concept of the principle of science as adequate. It seems that Krause is guilty of a *petitio principii*.

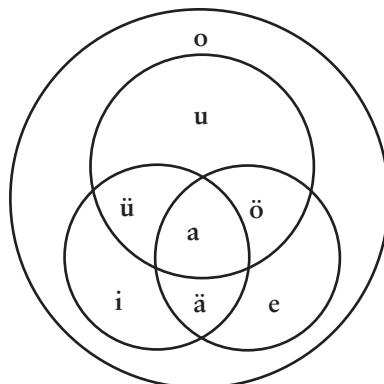
Instead of taking this as an objection to his account of panentheism as leading to an organic system of science, though, Krause fully endorses this consequence as a necessary condition for the development of any genuine philosophical system. According to Krause, some philosophers 'will object that my philosophy goes around in a circle. I know this. It should be so and cannot be otherwise. The circle itself is the following: in order to philosophise, one must have the belief, indeed the firm conviction, that the whole world is harmonious, and when one has philosophised, one comes back again to the same thing from which one set out. Before everything, it is to be noticed that that which is true is that without which the human being cannot subsist. If the latter is so, the truth [*das Wahre*] must be laid down in every individual, even the most uneducated human being, in a peculiar form. For he cannot live without it. So no wonder that, at the beginning of philosophy, nothing can be doubted about what one knows only more certainly at its end' (Krause 1889: 66).

So Krause does in fact argue in a circle, but because of the *necessity* that science can only be prosecuted in a circle. In other words: panentheism as a system of science can only be justified in a circular way, if it is assumed that God is the one infinite fact and knowledge principle whose essentialities are the transcendental and transcendent categories of all being and knowledge: 'The thought of God [...] is by no means capable of proof in its content, for God himself is thought of as the ground of the possibility of every proof, and indeed of every doubt which ascends in the undeveloped knowledge of the finite spirit' (Krause 1869: 265).

## 9.5 Summary

The organic system of principal and special sciences is possible because *Orwesen*, as the highest principle of science, determines both the principles of the principal sciences, in itself, and, through these, the principles of the other special sciences: 'The one science is the structure of all the individual sciences, all of which are in it, as the structure of every individual essence is in Essence. Or rather, all is in itself and for itself in the one science, as the structure of finite and individual beings [*Endwesen und Einzelwesen*]' (Krause 1890: 44). The principal sciences admit of division into philosophical theology, natural science, science of reason, and human science. Each special science is a science of a union of what these principal sciences deal with and has its own principle by which the knowledge contained within it is justified.

The diagram constructed by Krause illustrates the structure of the organic system of science:



First: when  $o$  represents the organic system of science as such,  $i$ ,  $e$ , and  $u$  represent the principal sciences of selfhood, wholeness, and the principle of their unity, *Urwesen*, where Krause addresses the union of selfhood and wholeness, humanity, as the fourth principal science,  $\ddot{a}$ . This immediately entails the existence of further special sciences that investigate particular features of the relation between selfhood, wholeness, humanity, and *Urwesen*:  $\ddot{u}$ ,  $a$ , and  $\ddot{o}$ . That is, for instance,  $\ddot{a}$  is the science of the relation between selfhood as part of the world and the principle in virtue of which selfhood exists in the world. second: If  $i$ ,  $e$ , and  $u$  represent any three categories, we obtain, according to Krause, immediately further categories by looking at the unities and differences of these categories as represented in the diagram, where  $i$ ,  $e$ , and  $u$  can also represent the same category or only two different categories.

II

## The Importance of Karl Christian Friedrich Krause's Panentheism



# 10. Krause's Influence on Arthur Schopenhauer

This part of the book deals with the importance of Krause's system of philosophy. First Krause's historical importance is vindicated by showing that he had tremendous influence on Arthur Schopenhauer and the development of his system of philosophy. In fact, the historical and systematic evidence suggests that the influence was sufficiently great that we might refer to Arthur Schopenhauer as a pupil of Krause. Second, in the chapters to follow this one, the systematic relevance of Krause's panentheism is analysed by relating his work to some of the recent debates in analytic philosophy, in particular to discussions in the philosophy of religion, the philosophy of science, and the philosophy of mind. As we will see, Krause's panentheism is still a valuable source of insight.

## 10.1 Historical evidence for Krause's influence on Schopenhauer

Arthur Schopenhauer and Karl Christian Friedrich Krause shared the same address in Dresden from Michaelmas 1815 to September 1818. Although Krause is not mentioned in Schopenhauer's oeuvre, Schopenhauer is mentioned a few times both in Krause's diary and in some of the letters and notes written by his sons Karl Erasmus and Wilhelm. These notes indicate that Krause and Schopenhauer had intense discussions concerning their systems of philosophy, the importance of Indian philosophy, Plato, and Kant. Since the fundamental architecture of Krause's system of philosophy did not change substantially during Krause's life, these discussions must have been quite useful to Schopenhauer who, at the time, was working on *The World as Will and Representation*. Because Krause complained in 1821 that *The World as Will and Representation* contains ideas Schopenhauer had been informed about by Krause in 1817, and because Schopenhauer's system of philosophy reveals an astonishing similarity to Krause's panentheistic philosophy at the centre of which is not *Will*, but *Essence*, it is plausible to assume that Krause influenced Schopenhauer in a significant way.

Based on the fact that they knew each other quite well, it is surprising that Cartwright (2010: 284) assumes that 'Krause's philosophy itself

probably was outside Schopenhauer's philosophical concerns.' This is surprising because quite the contrary seems to be the case. As Wicks (2008: 7) states, 'it is difficult to avoid speculating that Krause significantly influenced Schopenhauer and that his presence in Dresden affected the philosophical outlook Schopenhauer expressed in *The World as Will and Representation*.'

Two considerations speak in favour of the assumption that Schopenhauer himself did not significantly influence Krause: we know that the architecture and insights of Krause's panentheistic system of philosophy were already formulated and expressed in Krause's lectures as early as 1803–1806. Although the final expression of his system of philosophy was published as late as 1828, as his *Vorlesungen über das System der Philosophie*, the system itself had changed only in terminology and detail. As Krause himself remarks in 1827: 'I am convinced that my system of philosophy, which I presented as an academic teacher in Jena as early as 1803–1804, and on which I have since been working without a change of structure, will contribute to the solution of the [task of philosophy]' (Krause 1889a: 3).<sup>32</sup>

Furthermore, before he met Schopenhauer in 1815 Krause was already aware of the importance of Indian philosophy and in 1816 stated clearly that in his view Indian philosophy contains the main insights of philosophy: 'It was not until 1815 that I began to read mystical writings [...] and in 1807 partly Oupnekhat. It is remarkable how many images and doctrines and true propositions, which I have previously found for myself, and, to a greater extent, clearer and better, I also found in the mystics, for example, in Oupnekhat' (Krause 1890a: 184). Since Schopenhauer started reading the Oupnekhat probably not before 1814 (cf. Hübscher 1971: 38), and since there is no revision but instead

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32 The lectures Krause gave in Dresden in 1805–1806 already contain the basic architecture of the system that Krause continuously worked upon until he died in 1832. The Dresden Lectures are found in Krause (1889: 106–61) Cf. also Krause (1900: 143–144): 'I can actually regard myself as the first continuator of Kant, but I was this originally, without intending it. For what appears to be a continuation of Kant was already finished in 1803, before I could fully understand the relationship between my own and the Kantian research, because I had only very little read and thought of Kant's writings. On the other hand, my system, which had already been completed in 1805 and 1806, was the key to the Kantian aspirations, and made it possible for me to understand Kant's intention and to appreciate his system from the highest position.'

a continuous development of Krause's thinking during the years 1815–1818, it is implausible to assume that Schopenhauer himself did have significant impact on Krause's thinking, either in respect to his philosophical system or in respect to his stance on the importance of Indian philosophy.

That Krause in turn most likely had significant influence on Schopenhauer can be reconstructed from some of Krause's remarks on the importance of Indian philosophy. On 11 January 1819, Krause wrote the following: 'That the reunion of the European people with the Indians and with Indian philosophy and art would cause a more important change [...] than the so-called restoration of the sciences after the conquest of Constantinople by the Turks, I had already thought of in 1807 and even more clearly in 1814 and 1815, where I obtained even more exact knowledge of Indian books' (Krause 1891: 270). Although Krause wrote this after 1818, that is, after his time with Schopenhauer, he may be relied upon since he already was aware of the importance of Indian philosophy in 1807: Krause was convinced that important philosophical insights could be found in Indian philosophy and, in fact, he considered his own system of philosophy to be the first to relate them to philosophical insights of Plato and Kant. As Krause (1889a: 478) says: 'We are convinced that in our system, the principles of which have been repeatedly described by us, and the partial execution of which we have published in a series of works, the task of scientific research and scientific education [*Wissenschaftsforschung und Wissenschaftsbildung*], in its main points, is satisfactorily carried out. For inasmuch as the recognition and acknowledgment of the principle is gained by the analytic-subjective self-knowledge of spirit [*Geistes*], the whole structure of science can be pictured in law-like and organic progress. And so the task of Socrates and Plato, as well as Kant, Fichte, and Schelling, is generally solved.' It is interesting that in 1816 Schopenhauer also claimed to have been the first to achieve this: 'I confess, by the way, that I do not believe that my doctrine ever might arise before the Upanishads, Plato, and Kant could simultaneously throw their rays into a human spirit' (Schopenhauer 1966a: 422).

Since we know that Krause and Schopenhauer met frequently to discuss philosophical matters, it is hard to avoid speculating that in their discussions Krause not only stated *what* he thought about Indian philosophy, Plato, and Kant, but also expressed quite explicitly the reasons *why* he considered it necessary to establish a system of philosophy that unites

Indian philosophy with the insights provided by Plato and Kant, and *why*, in his eyes, the system of philosophy he worked on was the first that truly achieved this task. In other words, Krause will have acquainted Schopenhauer with the structure of his (Krause's) panentheistic system of philosophy, its distinguishing features, and the arguments speaking in its favour. If this is true, then Schopenhauer, who back then was working on *The World as Will and Representation*, must have been quite aware of the structure of Krause's panentheism and the arguments in its favour.

However, and this is exciting, on 4 February 1821, after reading the *The World as Will and Representation*, Krause complained that Schopenhauer had taken over his ideas and published them as his own. To his comment on the importance of Indian philosophy, he added the following remark: 'I gave this thought to Dr Schopenhauer in 1817, who has now printed this in his book *The World as Will and Representation*' (Krause 1891: 270). For someone like Krause, this comes as close to an accusation of plagiarism as it gets. As Ureña (1991: 530) states: 'In his diary, Krause once raised the accusation that Schopenhauer had borrowed ideas from him and declared them as his own.' And indeed, Krause must have been surprised to find himself not even mentioned when, for instance, he read what Schopenhauer wrote in his *opus magnum* in August 1818: 'If [the reader] has shared in the benefits of the *Vedas*, access to which, opened to us by the *Upanishads*, is in my view the greatest advantage which this still young century has to show over previous centuries, since I surmise that the influence of Sanskrit literature will penetrate no less deeply than did the revival of Greek literature in the fifteenth century [that is, through the fall of Constantinople in 1453]; if, I say, the reader has also already received and assimilated the divine inspiration of ancient Indian wisdom, then he is best of all prepared to hear what I have to say to him' (Schopenhauer 1969: XV).

Although, then, Krause recognized some of his ideas in Schopenhauer's *The World as Will and Representation*, he did not consider Schopenhauer's system of philosophy to be an adequate unification of Plato and Kant with Indian philosophy. As Krause noted in December 1819, he considered Schopenhauer's system as only containing the seed of truth: 'Brahmanism has attracted half-scientific minds that are on their way to obtain a full intuition of fundamental reality, but to them it is still a pitfall leading to unjustified propositions, [...] like it is for Schopenhauer' (Krause 1890a: 292).

Krause's assessment of Schopenhauer's philosophy is plausibly assumed to be based on the fact that, already in the years 1812–1813, Krause lectured about what can be identified as some of the key features of Schopenhauer's *The World as Will and Representation*. In his *Vernunftwissenschaft*, published from Krause's *Nachlass* in 1886, Krause argued that an adequate system of science must be based on insight into the nature and existence of the ultimate ground of the existence and essence of world that is recognized as being, in itself, everything that there is. As we have seen, this insight into the nature and existence of the ultimate ground, according to Krause, cannot be deduced logically within the system of science, but has to be obtained in and through an immediately certain fundamental intuition, in which the ego directly intuits the nature and existence of the highest principle of science. We find a very similar idea expressed in Volume One of Schopenhauer's *The World as Will and Representation*: 'No science can be capable of demonstration throughout any more than a building can stand in the air. All its proofs must refer to something perceived, and hence no longer capable of proof, for the whole world of reflection rests on, and is rooted in, the world of perception. All ultimate, i.e., original, evidence is one of intuitive perception, as the word already discloses' (Schopenhauer 1969: 65).

In his *Vernunftwissenschaft*, Krause continues to argue that, through fundamental intuition, every subject can obtain the immediately certain insight that what it is, concerning its nature and existence, is *will*: 'I, myself, am willing, or, objectively conceived, will' (Krause 1886: 37). Schopenhauer will formulate this in Volume One of *The World as Will and Representation*, in one of its various formulations, as follows: 'To the subject of knowing, who appears as an individual only through his identity with the body, this body is given in two entirely different ways. It is given in intellect perception as representation, as object among objects, liable to the laws of these objects. But it is also given in quite a different way, namely as that which is known immediately to everyone, and is denoted by the word *will*' (Schopenhauer 1969: 100).

Krause then argues that 'we can only become aware of other things in so as far as these things are ourselves, and we are in these things ourselves' (Krause 1886: 66). Furthermore, 'we can make an inference to the beings outside us, under the form: as true as I am myself, as I observe myself, there is also this or that being' (Krause 1886: 75). Krause, in other words, argues that, through intuition, we can use what is discovered as the true nature

of the ego to account for the ultimate ground of the existence and essence of the world. Schopenhauer, in turn, will express this idea in Volume Two of *The World as Will and Representation*, and in a similar way: ‘What is directly known to us must give us the explanation of what is only indirectly known, not conversely’ (Schopenhauer 1966: 196). That is, as formulated in *On the Will in Nature*, ‘if we stood in the same inward relation towards every natural phenomenon as towards our own organism, the explanation of every natural phenomenon, as well as of all the properties of every body, would likewise ultimately be reduced to [that which is discovered as the nature of the I in self-observation]’ (Schopenhauer 1889: 246). Furthermore: ‘The two primarily different sources of our knowledge, that is to say the inward and the outward source, have to be connected together [...] by reflection. It is quite exclusively out of this connection that our comprehension of Nature, and of our own selves arises; but then the inner side of Nature is disclosed to our intellect, which by itself alone can never reach further than to the mere outside; and the mystery which philosophy has so long tried to solve, lies open before us’ (Schopenhauer 1889: 318).

Based on his onto-epistemological assumption about the relation between what is revealed in the fundamental intuition of the ego as the true nature of the ego and what is constitutive of the nature and existence of the world, Krause argues that if the ego were nothing over and above will, then the world would be nothing over and above a manifestation of will. Here, Krause deploys the terms “will” and “pure activity” as synonyms: ‘If we were pure activity [*reine Tätigkeit*], an unlimited idealism would be decided by the fact that all objects [according to their true nature] were only opposing manifestations of will [*entgegengesetzte Tätigkeit*], and, indeed, pure activities’ (Krause 1886: 52). Schopenhauer will refer to this insight as the key feature of his system of philosophy. In *On the Will in Nature*, he summarizes the idea as follows: ‘The kernel and chief point of my doctrine, its Metaphysic proper, [is] that this thing in itself, this substratum of all phenomena, and therefore of the whole of Nature, is nothing but what we know directly and intimately and find within ourselves as the will’ (Schopenhauer 1889: 216).

Krause, however, resumes by arguing that, although the ego recognizes itself, in an immediately certain fundamental intuition, as will, it does not follow that the ego is nothing over and above pure activity: ‘If I find myself

as nothing else but activity, it does not follow from this that I am nothing but activity, not even that I will not find myself in the future as something else' (Krause 1886: 52). On Krause's own account, as we saw, the immediately certain fundamental intuition of the ego shows that the ego is *more* than will: the ego is discovered as a self-same and whole, willing, feeling, and knowing, manifestation of the one self-same and whole, willing, feeling, and knowing, infinite Essence or *Orwesen*.

Because Krause does not assume that the fundamental intuition of the ego shows that the ego is nothing over and above will, he does not assume that the world is only a manifestation of will, and consequently he does not conclude that the principle of science is nothing over and above will: Krause assumes that will is an *essential*, but not the only relevant, feature that reveals itself in the fundamental intuition of God as an attribute of *Orwesen*. In Volume Two of *The World as Will and Representation* Schopenhauer will agree with this: 'Meanwhile it is to be carefully noted, and I have always kept it in mind, that even the inward observation we have of our own will still does not by any means furnish an exhaustive and adequate knowledge of the thing-in-itself' (Schopenhauer 1966: 196).

Since it is very hard to believe that in their discussions about Indian Philosophy, Plato, and Kant, Krause would not have mentioned what he had lectured about a few years ago; the nature and existence of will, and since we find these ideas in Schopenhauer's system of philosophy, it is understandable both that, in Krause's mind, Schopenhauer's early emphasis on the will as the ultimate ground of the existence and essence of the world is inadequate, and that Krause would complain that in his *The World as Will and Representation* Schopenhauer published thoughts he had been informed about by Krause.

## 10.2 Systematic evidence for Krause's influence on Schopenhauer

Both Krause and Schopenhauer assumed that an adequate system of philosophy has to integrate the insights provided by Indian philosophy, Plato, and Kant. To integrate the insights of Kant, to them, meant acknowledging that in the everydayness of being we do not perceive ultimate reality directly – the *Ding an sich* – but, instead, perceive empirical reality as structured

by our transcendental constitution, that is, our forms of intuition and the categories of the Understanding. To integrate the insights of Plato meant to adhere to the idea that, although we do not normally perceive the highest principle as such, there is an ultimate principle of the world that accounts for its true nature and existence in an intelligible way. To integrate the insights of Indian philosophy meant developing a system of philosophy in which the relation between the world and its ultimate ground is not one of opposition and separation, but one of ultimate non-duality, or unity, in which the ultimate ground of the world in one way or the other *is*, or *shows* itself *as*, the world. Based on the fact that Krause's panentheistic philosophy of science did not change much during his life, and based on the fact that Schopenhauer's most creative years were 1814–1818, which includes his time with Krause, we should expect a significant similarity between their attempts to develop a system of philosophy that integrates these insights, if Krause influenced Schopenhauer's thinking. And in fact, there is an astonishing similarity between the overall architecture of Krause's and Schopenhauer's systems of philosophy. This can be seen if we now look at some of the key common features of their thinking.

First, Krause and Schopenhauer, apparently independently from one another (cf. Rieffert 1914: 218–220), concluded that the principle of sufficient reason (*Satz vom Grunde*) is the most fundamental transcendental principle constitutive of our conception of the world. They both maintained that it is open to different interpretations in different contexts of use, and that the system of science is structured by this principle. Based on these shared assumptions it comes as no surprise that Krause and Schopenhauer deploy essentially the same concept of science. According to Krause, as we have seen, science is a system of true findings, differentiated within itself, in which all parts 'exist in relation to each other, not merely as a whole, in which parts are next to one other, collected in a mere aggregate, but as a whole in which the parts are all in, with and through one other [*in, mit und durch einander*], are all only in, with and through, the whole thing. Everything is essentially joined to form a whole which contains parts, each of which, although something specific, and exists for itself, nevertheless exists only for itself, by, and as long, as it is in a certain connectedness, and interaction, with all other members of that structure [*Gliedern*], which also account for the organism' (Krause 1869: 4).

In his *On the Fourfold Root of the Principle of Sufficient Reason*, Schopenhauer fully agrees on the adequacy of such a concept of science: 'For by science we understand a system of notions [Erkenntnisse], i.e. a totality of connected, as opposed to a mere aggregate of disconnected, notions. But what is it that binds together the members of a system, if not the principle of sufficient reason? That which distinguishes every science from a mere aggregate is precisely, that its notions are derived one from another as their reasons' (Schopenhauer 1889: 4).

Based on this understanding of science, Krause and Schopenhauer struggled with the question of how such a system relates logically to the ultimate ground of the existence and essence of the world. We know that Krause argued that the ultimate ground of the world cannot be deduced within the system of science itself, but has to be intuited by the ego in an immediately and certain fundamental intuition of God Himself. Schopenhauer fully agrees with this demand. In 1814, he wrote the following concerning the need for immediate insight: 'A principal error of all the philosophy so far, which is related to the fact that it was sought as a science, is that the mediate knowledge, that is, knowledge for reasons, was looked for even where immediate insight is given' (Schopenhauer 1966a: 209). In Volume One of *The World as Will and Representation*, Schopenhauer argues for this: 'That all science in the real sense, by which I understand systematic knowledge under the guidance of the principle of sufficient reason, can never reach a final goal or give an entirely satisfactory explanation. It never aims at the inmost nature of the world; it can never get beyond the representation; on the contrary, it really tells us nothing more than the relation of one representation to another' (Schopenhauer 1969: 28).

Both Krause and Schopenhauer assumed that the ultimate principle of the world can only reveal itself in an immediately certain act of intuition or self-observation. The question, then, is how to account for this immediately certain intuition of the highest principle of reality. Both assumed that it must be possible for every subject to obtain this intuition. But, since the ability to obtain this intuition is not proven as the conclusion of any argument, it becomes a didactic and hermeneutic task to lead oneself and other people to the execution of this intuition. In characterizing this task, Krause assumed that there is a helpful distinction between an analytical-ascending and a synthetical-descending part of science: the analytical-ascending part

of science is the way up to this insight into the nature and existence of the ultimate ground. The synthetical-descending part putatively shows how a system of science relates logically to what is perceived in this insight. Schopenhauer again fully agrees with this specification of the two methods of science and suggests specifying them in a way in which Krause had specified them already: 'The analytical method goes from the facts, the particular, to the propositions, the universal, or from consequents to grounds; the other method proceeds in the reverse direction. Therefore it would be much more correct to name them the inductive and deductive methods [which Krause did], for the traditional names are unsuitable and express the matter badly' (Schopenhauer 1966: 122).

So far Krause and Schopenhauer agree on the architecture of an adequate system of philosophy: a system of philosophy is an organic system of science, which in turn is a harmonic whole in which the parts and the whole are all interrelated. To establish a system of science, to account for that *in virtue of which* the system is adequate to the highest principle or ultimate ground of the existence and essence of the world, a fundamental intuition or self-observation is needed that is not subject to the principle of sufficient reason and therefore cannot be deduced in the system of science itself. Instead, this intuition has to be immediately certain and can only be obtained by each and every individual for themselves, although it is possible, in the analytical-ascending part of science, to lead other subjects, through instructing phenomenological reflection, to a level where they can obtain this intuition.

Based on this common outlook on the system of philosophy, Krause and Schopenhauer argued that the ultimate principle that is discovered in fundamental intuition cannot be opposed to, or separated from the world in the manner that a cause is related to its effect in empirical reality. That is, both agreed that the highest principle of science cannot be addressed as the cause of the existence of the world if by 'cause' we refer to any kind of cause we are familiar with empirically, because this interpretation of 'cause' is only applicable *within* the system of science, and is subject to the principle of sufficient reason.

Instead, the existence and essence of the world, in Krause's words, has to be understood *panentheistically* as being *in* the ultimate ground, while, in Schopenhauer's words, it has to be understood as a *manifestation* of

the ultimate ground. Although different in name, both doctrines arguably express the same concept: that B is *in* A means that, according to its true nature and existence, B is completely and inseparably determined by the true nature and existence of A. That B is a *manifestation* of A means the same. What Schopenhauer says about the relation between the ultimate ground of empirical reality, and empirical reality itself, therefore fits well with Krause's panentheistic definition of the world's being in its ultimate ground: 'Now this is all very well, yet to me, when I consider the vastness of the world, the most important thing is that the essence in itself [...] is present whole and undivided in everything in nature, in every living being. [...] True wisdom [...] is acquired by thoroughly investigating any individual thing, in that we try thus to know and understand perfectly its true and peculiar nature' (Schopenhauer 1969: 129).

The only *prima facie* major difference between the architecture of Krause's and Schopenhauer's systems is their apparently different interpretations of *what* is revealed as the true nature and existence of the ego, in an immediately certain intuition of the transcendental constitution of the ego. We have seen that once he rejected will as the single feature of the principle of science, Krause argued that the fundamental intuition of God leads to the recognition that the ultimate principle of reality is the one infinite and unconditioned principle of fact and knowledge that holds the world within itself, and determines everything, both in its being and its being-recognized. For Krause, whoever intuits Essence as the one infinite fact and knowledge principle of science, or as the 'absolutely independent, and absolutely whole, and one essence' (Krause 1869: 204), has successfully fulfilled the task of self-observation.

Schopenhauer apparently argued that will is the single ultimate ground of the world that manifests itself as empirical reality: 'The reader will recognize that same will not only in those phenomena that are quite similar to his own, in men and animals, as their innermost nature, but continued reflection will lead him to recognize the force that shoots and vegetates in the plant, indeed the force by which the crystal is formed, the force that turns the magnet to the North Pole, the force whose shock he encounters from the contact of metals of different kinds, the force that appears in the elective affinities of matter as repulsion and attraction, separation and union, and finally even gravitation, which acts so powerfully in all matter,

pulling the stone to the earth and the earth to the sun; all these he will recognize as different only in the phenomenon, but the same according to their inner nature. He will recognize them all as that which is immediately known to him so intimately and better than everything else, and where it appears most distinctly is called *will*' (Schopenhauer 1966: 109–110).

However, Schopenhauer seems to be at least ambivalent concerning the determination of will as the single ultimate ground of empirical reality. Sometimes, in Volume One of *The World as Will and Representation*, Schopenhauer seems to argue that the act of self-observation shows that the nature of the ultimate ground of empirical reality is nothing over and above will, and consequently he argues, pessimistically, that the 'absence of all aim, of all limits, belongs to the essential nature of the will in itself, which is an endless striving' (Schopenhauer 1969: 164). But then, in Volume Two of *The World as Will and Representation*, Schopenhauer argues that he is open to the possibility that what he identifies as will has further qualities: 'Accordingly, even after this last and extreme step, the question may still be raised what that will, which manifests itself in the world and as the world, is ultimately and absolutely in itself; in other words, what it is, quite apart from the fact that it manifests itself as will, or in general appears, that is to say, is known in general. This question can never be answered, because, as I have said, being-known of itself contradicts being-in-itself, and everything that is known is as such only phenomenon. But the possibility of this question shows that the thing-in-itself, which we know most immediately in the will, may have, entirely outside all possible phenomenon, determinations, qualities, and modes of existence which for us are absolutely unknowable and incomprehensible, and which then remain as the inner nature of the thing-in-itself' (Schopenhauer 1966: 198).

This, however, is precisely what Krause argued for already in his 1812/1813 lectures, with the only difference being that Krause, in contrast to Schopenhauer, assumed that these further qualities, modes and determinations are accessible in the immediately certain fundamental intuition of God, and therefore have to be taken into account by an adequate system of philosophy. The major difference between Krause and Schopenhauer, after might therefore be smaller than it appears.

### 10.3 Summary

Krause and Schopenhauer had frequent contact during 1815 and 1818. The historical evidence suggests that Schopenhauer was aware of Krause's system of philosophy and of Krause's analysis of the will as a fundamental philosophical principle that, if taken as a single principle of philosophy, entails an idealism of opposing manifestations of will. Seen in this light, the fact that the architecture of Schopenhauer's philosophy is almost indistinguishable from Krause's system of philosophy and the fact that Schopenhauer apparently was open to the possibility that the ultimate ground of empirical reality might be more than blind will (which would have impact on his ethics) provides considerable grounds for concluding that Krause indeed significantly influenced Schopenhauer's thinking.



# 11. Krause Importance for Philosophy of Religion

Whether, from a systematic point of view, Krause's panentheism is important depends on whether Krause's system of philosophy can be seen as a source of inspiration or truth regarding the purpose of philosophy, its proper methods, and the current debates philosophers engage in. Because Krause's panentheism is an all-embracing system of philosophy, and because any all-embracing system of philosophy, as a metaphysical theory of being, has to take account of the ultimate principle of reality, of the ways we understand us ourselves in and through science, and of our place in reality, the importance and plausibility of Krause's philosophy can be measured by analysing how well it contributes to these tasks.

In this chapter, it is argued that Krause's philosophy is a valuable partner for recent philosophy of religion and its discussion about God's relation to the world. The next chapter argues that Krause's conception of science as an organic system also is in line with the analysis of science as a system of systems that is currently discussed in analytic philosophy of science. The final chapter then shows that Krause's panentheism entails panpsychism, which in recent years has become a highly respected position in the philosophy of mind. Before all this, however, let us start with a brief analysis of the scope and purpose of analytic philosophy, to show that Krause can be considered as an analytic philosopher that worked according to the same ideals of conceptual and argumentative clarity that any analytic philosopher aspires to.

## 11.1 Krause and analytic philosophy

The concept of analytic philosophy served in the period 1930 to 1950 both as the designation of the *Cambridge School of Analysis*, maintained by Russell, Moore, and Wittgenstein, and as the designation of the *Logical Positivism* found in the Vienna Circle.<sup>33</sup> Since the 1950s, the concept of

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33 See Beaney (2013: 12–14): ‘It was with respect to the Cambridge School that the term “analytic philosophy” was first used [...] The most important event in the development of analytic philosophy in its second phase, though, was the

analytic philosophy has been used, beyond its original scope, to denote the world's leading philosophical research programme, which, from its very beginning in Russell, Moore, Wittgenstein, and the Vienna Circle included contrary, if not contradictory, assumptions concerning the scope and nature of philosophy.<sup>34</sup> To determine the concept of analytic philosophy more precisely, it is helpful to distinguish two central features which express the unity of analytic philosophy, despite its different philosophical positions, and which may be accepted as central by anyone seeing their work as within the paradigm of analytic philosophy.

The first feature is the assumption of a legitimate division between the genesis and the validity of a philosophical position, with a concomitant emphasis on the greater relevance of the validity of philosophical theses. By the concept of the genesis of a philosophical thesis is denoted the diachronic process which led to its development and formulation. The analysis of the genesis of a philosophical thesis makes it possible to explain why this thesis was developed by its representatives and for what reasons it was understood in which way. The concept of the validity of a philosophical thesis expresses its claim to truth or rational acceptability. The analysis of the validity of philosophical theses is therefore interested in the grounds which speak systematically for or against the truth or rational acceptability of a philosophical thesis.

Now, there is no logical connection between the genesis and the validity of a philosophical thesis because an understanding of the genesis of a philosophical thesis is neither sufficient nor necessary for the question of its validity, and the knowledge of the validity of a philosophical thesis does not imply any knowledge of its genesis. If, for example, there is an adequate historical explanation, tracing the developments and conditions that led

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establishment of the Vienna Circle. [...] The movement of logical positivism [...] proved to be far more influential than the Cambridge School of Analysis.' See also Beaney (2013a: 44): 'Talk of "logical analysis", and the obvious influence of Wittgenstein's *Tractatus* on the ideas of the logical positivists, clearly connected logical positivism to the Cambridge School of Analysis, and this connection was obvious to those who visited Europe from elsewhere.'

34 See Beaney (2013: 3): 'Over the course of the twentieth century analytic philosophy developed into the dominant philosophical tradition in the English-speaking world, and it is now steadily growing in the non-English-speaking world.'

Descartes to formulate substance dualism, then nothing follows from this explanation about the validity of substance dualism. And someone who investigates arguments for and against substance dualism can pursue this activity successfully, without knowing the historical development of this position.

Given this background, the first characteristic of analytical philosophy consists in its being primarily concerned with the truth or falsity of philosophical theses. It has to be informed of historical developments only in so far as it is necessary to arrive at a systematically clear formulation of a thesis.<sup>35</sup> Frege has expressed this aptly: ‘The historical way of looking at things, which seeks to listen in on the becoming of things and, from this becoming, seeks to discern their essence, certainly has great justification; but it also has its limits. If nothing firm, eternal, persisted in the constant flux of all things, the recognizability of the world would come to an end, and everything would plunge into chaos. One imagines, so it appears, that concepts emerge in the individual soul like leaves on trees, and fancies that their being may be known by inquiring into their origin, and seeks to explain them psychologically, from the nature of the human soul. But this approach pulls everything into the subjective, and suspends truth, pursuing it to the end. Indeed, what is called the history of concepts is either a history of our knowledge of the concepts, or of the meaning of the words. One often only first succeeds in recognizing a concept in its purity, in peeling it out of the strange shells which conceal it from the mind’s eye, through great mental effort, which can last for centuries’ (Frege 1884: VII).

The second key feature of analytic philosophy is its emphasis on the greatest possible conceptual and argumentative clarity and transparency in the analysis of philosophical positions. In addition to its primary interest in the truth or falsity of philosophical theses, a second feature of analytical philosophy consists in its ascertaining this truth or falsity through at least three methodological stages. In the clarification of philosophical questions, the first priority of analytic philosophy is achieving the greatest possible

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35 See Beaney (2013: 58): ‘Philosophical doctrines, positions, and problems can indeed be regarded as independent of their articulation by any particular person – but only up to a point, or within local contexts, contexts that embed shared presuppositions or where a “meeting of minds” can be relied upon.’

conceptual precision. It tries to analyse the concepts which are decisive for the question, by providing necessary and sufficient conditions for the fulfillment of those concepts in a clear, comprehensible manner, or by showing why those concepts are primitive concepts that cannot be defined in further terms. And so, in principle, any person replicating the analysis ought to be in a position to state what is meant by these concepts, or what ought to be meant beyond the quirks of natural language.<sup>36</sup>

In this way, analytic philosophy is open to the greatest possible dialogue with critical responses. This makes possible discovery of errors in conceptual analysis. Based on conceptual analysis, analytic philosophy tries, in a second step, to formulate as precisely as possible philosophical theses which it understands as claims to truth, and therefore as factual or normative theses about reality and our perception of reality.<sup>37</sup> Based on the clarification of the concepts involved, it attempts to clarify as clearly as possible what a particular philosophical thesis asserts about reality or our perception of reality, which other theses are sufficient for the thesis examined, and what the truth or falsehood of this thesis logically implies. In other words, it attempts, in the course of the precise formulation of a philosophical thesis, to state the necessary and sufficient conditions of the truth or falsity of this thesis.<sup>38</sup>

After conceptual analysis, and the clarification of the philosophical thesis to be examined, the work of the analytic philosopher turns to the core of analytic philosophy: the argument. The argument is the decisive instance of the work of the analytic philosopher for, in an argument, the reasons which speak for or against the truth and rational acceptability of a philosophical

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36 See Parsons (2013: 247–48): ‘Analytic philosophy is a genre or style of philosophy [...] that advocates rigorous forms of logical or conceptual analysis as the central method of philosophy. [...] [Analytic philosophers share] a commitment to the rigorous examination of philosophical problems in the light of tools and methods drawn from formal logic, set theory, and the natural sciences.’

37 See Russell (1900: 8): ‘That all sound philosophy should begin with an analysis of propositions, is a truth too evident, perhaps, to demand a proof.’

38 That the genesis of the philosophical thesis to be examined may be derived from very different sources of knowledge, such as tradition, intuition, and inspiration, is a self-evident fact within the framework of analytical philosophy. But this does not imply anything about the validity of the corresponding thesis.

thesis are comprehensibly formulated, *expressis verbis*, in order to make possible, in addition to the desired conceptual precision, the greatest possible argumentative transparency, and therefore, again, maximal criticism in philosophical dialogue.

Next, in the analysis of the argument, premises are given as reasons for the truth of the conclusion, before the logical form of the argument is examined by analysing the logical consistency of the truth of the premises with the truth of the conclusion: the analysis of the validity of an argument examines whether, based on the assumption of the truth of the premises, it is reasonable to proceed to the truth of the conclusion. The analysis of the soundness of an argument further asks whether the premises are true, and how their truth may be epistemologically captured. In the case of a sound argument, therefore, it gives the reasons which speak for the truth of the premises and thus for the truth of the conclusion.

In sum, the defining characteristic of analytic philosophy consists in stressing the analysis of the validity of philosophical theses using the three-steps: *conceptual analysis, thesis specification, argument analysis*.

The vast majority of philosophy faculties' research and teaching, as well as the greater part of philosophical work found in professional journals, anthologies, and monographs can be referred to as analytic philosophy. Despite the numerous different positions represented, analytic philosophy is united by the assumption that philosophical questions concern reality and our perception of reality, and may be treated rationally under the regulative ideal of truth.<sup>39</sup> Although, until the middle of the last century, analytical

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39 See Beaney (2013: 26): 'The analytic philosopher might then be characterized as someone who knows how to use these tools [of conceptual and argumentative analysis], through training in modern logic and study of the work of their predecessors. Each analytic philosopher may have different aims, ambitions, backgrounds, concerns, motivations, presuppositions, and projects, and they may use these tools in different ways to make different constructions, criticisms, evaluations, and syntheses; but there is a common repertoire of analytic techniques and a rich fund of instructive examples to be draw upon; and it is these that form the methodological basis of analytic philosophy. As analytic philosophy has developed and ramified, so has its toolbox been enlarged and the examples of practice (both good and bad) expanded.' See also Löffler (2007: 375): 'Analytical philosophizing is a style of philosophizing and not a bundle of particular positions. It is, therefore, nothing to which theologians and Christian

philosophy was empirical, materialistic, or influenced by the *linguistic turn*, according to which philosophical problems are merely linguistic illusions, today it is no longer *de facto* true that the concept of analytic philosophy is used to characterize certain content positions, but a method, and a style, for approaching genuine philosophical questions.

Based on this understanding of analytic philosophy, one might well ask what is to be understood under the concept of non-analytic philosophy.<sup>40</sup> The often-mentioned distinction between analytic and continental philosophy cannot be established either historically, geographically, or systematically, in a satisfactory way, and leads only to the formation of misplaced fronts. Therefore, it is more meaningful, not to compare analytic philosophy to a continental philosophy, but to a methodical ideal of intellectual activity, in which either no commitment to conceptual and argumentative clarity, precision and transparency is felt, or in which it is assumed that the analysis of the validity of philosophical theses is not a primary philosophical task.

Given this distinction between analytic and non-analytic philosophy, Krause has to be classified as an analytic philosopher, who so strongly emphasized conceptual and argumentative clarity that his writings are ironically often extremely difficult to understand. The language is often hard to explicate and even harder to translate, for Krause was interested in developing a purely scientific German that used only words of (putatively) Germanic origin, and not words incorporated from Latin, Greek, English or French. Through the development of a purely scientific language, Krause wished to enable philosophy to present its results and their logical consistency more precisely than before.<sup>41</sup>

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philosophers have to have fear or excessive reserves about – but also nothing that carries an intrinsic quality guarantee.'

- 40 Prominent authors such as Russell and Stump count, for example, Leibniz and Thomas Aquinas as historical practitioners of analytic philosophy. See also Beaney (2013: 10): 'But if Leibniz so counts [as an analytic philosopher for Russell], then how far back can we go? To Descartes? To Ockham, Buridan, and other medieval logicians? To Aristotle or even Plato?'
- 41 It is perhaps only a contingent fact of history that Krause has not yet been granted any success. For example, Frege's *Begriffsschrift*, which putatively served the same purpose, was successfully taken up by contemporary philosophy. Cf. Frege (1998: xi): 'I believe I make the relation of my *Begriffsschrift* to ordinary language [*Sprache des Lebens*] clearest when I compare it with that of the microscope to

Krause, though, was thoroughly conscious that his way of proceeding would encounter resistance: 'My scientific expressions might attract the attention of those who are used to the ruling usage. And they are ridiculed and derided as tasteless and pedantic by those who do not suspect the importance of a brief, correct, designation of the fundamental truths of science and life. But they are nevertheless understood by connoisseurs, and because they are beautifully pure in themselves, and at the same time educated and learned, they are also accepted' (Krause 1890: 80).

## 11.2 Concepts of God in philosophy of religion

To see that Krause could be a source of insight and inspiration for recent philosophy of religion, it is necessary to briefly reflect on the present situation in analytic philosophy of religion, where the focal point of our analysis rests on the analysis of the concept of God and on the analysis of God's relation to the world.

There is a variety of concepts of the divine in the Eastern and Western theological and philosophical traditions. To speak of a variety of concepts of God presupposes that 'God' is not used as a meaningless proper name, the reference of which is fixed in an initial act of baptism that causally relates our use of 'God' to the bearer of this name. In this case, the referent of 'God' would be fixed, once and for all, as a single reality. Consequently, to speak of a variety of concepts of God would be as meaningless as speaking of a variety of concepts of the proper name 'John Doe'; the reference of which is causally fixed, once and for all, to refer to John Doe. Instead, speaking of a variety of concepts of God entails that 'God' is used

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the eye. The latter has a great superiority over the microscope in the scope of its applicability, by the flexibility by which it is able to adapt itself to different circumstances. Considered as optical apparatus, it shows many imperfections which usually remain unobserved, just in consequence of its intimate connection with the life of the mind [*geistigen Leben*]. However, as soon as scientific aims place greater emphasis on the sharpness of the resolution [*Unterscheidung*], the eye reveals itself as insufficient. The microscope, on the other hand, is most perfectly adapted for just such purposes, even if, however, thereby thoroughly useless for all others.'

as a role-concept that is open to different specifications that have to obey conditions of adequacy to be recognizable as concepts of God.<sup>42</sup>

The present discussion in analytic philosophy of religion suggests two necessary and sufficient conditions any concept of God has to satisfy.<sup>43</sup> One necessary condition is: a concept of God has to be a concept of the *single ultimate ground or principle of the existence and essence of the world* (for short: ground of the world) that operates as the ultimate explanation of the fundamental metaphysical and transcendental characteristics of the world and our understanding of it.<sup>44</sup>

This needs clarification in three respects: first, as an account of the ultimate ground of the world a concept of God will provide answers to fundamental philosophical, theological, and, in principle, scientific questions about the origin, purpose, and future of the universe and our place in it. It will feature in answers to questions like ‘Why does the universe exist?’, ‘What is the underlying ontological structure of the universe?’, ‘What is the final goal of the universe?’, ‘What is right and what is wrong?’, ‘What shall

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42 This use of the term ‘God’ is what I take Fischer to mean when he says, ‘I assume that the term “God” is a descriptive expression used to mark a certain *role*, rather than a proper name’ (Fischer 1989: 87). *Prima facie* it seems that one could also say that ‘God’ is indeed a proper name whose referent is fixed on one entity, but that there are many models of what this entity is like. In this case, though, one already assumes that ‘God’ refers to a single entity and therefore assumes that ‘God exists’ is true no matter what. If one understands ‘God’ as a role concept that has to satisfy conditions of adequacy, this problem does not arise: maybe there is no single entity that satisfies the necessary and sufficient conditions to be adequately referred to as ‘God’.

43 For further discussion see, for instance, Schärtl (2016), Buckareff/Nagasaki (2016), Schellenberg (2016), and Nozick (1989: 200). According to Schellenberg (2016: 166), ‘the basic claim religion in the twenty-first century should be seen as calling us to consider is that there is a reality *ultimate in three ways*: metaphysically, axiologically, and soteriologically.’

44 I prefer to speak of the ‘ultimate ground’ or ‘ultimate principle’ instead of the ‘ultimate cause’ because the concept of a cause is often assumed to be synonymous with the concept of an efficient cause that is part of the natural order of the universe. The concept of a ground of reality allows to include concepts of the ultimate foundation of reality that go beyond its being a mere efficient cause. Cf. Drees (2016).

we do?', and 'What will happen to us after death?'<sup>45</sup> Second, a concept of God has to be a concept of the *single* ultimate ground of the world because a putative concept of the ultimate ground of the world that is based on ontologically distinct types of grounds still entails the need for a further and encompassing ultimate ground that explains why the distinct types of causes operate together in constituting the world. This further single ground would be the proper ultimate ground. For instance, if there were two grounds of the world, each of which is responsible for 50% of the world, then there would be the question how they manage to constitute 100% of the world. Either there would be no answer to this question because the two grounds constitute the deepest level of reality possible, or else the answer would refer to a single ultimate ground of the world that explains how the two previously mentioned grounds operate together. Only the second, but not the first would be a case in which a concept of God could be developed. Third, not every concept of the single ultimate ground of the world is a concept of God. If materialism or atheism is true, then materialism or atheism provides the ultimate explanation of the world, although most of us would be reluctant to say that the materialist or atheist explanations appeal to a concept of God. Therefore, although concepts of God are concepts of the ultimate ground of the world, this only provides a necessary and not a sufficient condition that any concept of God has to satisfy.

Any concept of God has to be a concept of that which is *worthy of worship*. As Hartshorne and Reese (2000: 7) say, "God" is a name for the uniquely good, admirable, great, worship-eliciting being.' The single ultimate ground of reality is worthy of worship if and only if it is absolutely holy. And it is absolutely holy if and only if it is perfect-to-the-highest-degree-possible. This needs clarification in three respects.

First, the term 'God' is primarily used in religious contexts. As Puntel (2008: 447) says, "God" is originally not a philosophical concept, but a term arising in religions, and one with which many in part quite heterogeneous

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45 Cf. Wildman (2009: 614): 'The words "ultimate" and "ultimacy" suggest finality, and thus the phrase "ultimate realities" denotes our bold attempts to express what is most profound and definitive about the whole of reality.' Cf. also Wildman (2009: 625): 'ultimate realities are the most basic ontological condition of reality.'

ideas have been and continue to be connected.' Although 'God' is given different meanings in the various religious traditions, they all agree that if God exists, then God is the one who is worthy of worship, and if there is something that is worthy of worship, then it is properly referred to as 'God'. Therefore, for conceptual reasons, a concept of God has to be a concept of that which is worthy of worship, else it would not be recognized as a concept of God. Second, that God is worthy of worship entails that God is absolutely holy because only what is absolutely holy is worthy of worship. To speak of absolute holiness presupposes a conceptual distinction between a sacred and a profane realm of being. Although the profane can be the object of fetishization, and can be adored with a feeling of awe and wonder, only what is absolutely holy can be worthy of worship in the proper sense. Third, what turns the single ultimate principle into a ground of the world that is worthy of worship and absolutely holy is its intrinsic nature. The intrinsic nature of the single ultimate ground of the world is absolutely holy if and only if it is perfect-to-the-highest-degree-possible and able to relate to us in a way that accounts for the meaningfulness of prayer and liturgy; although there are different accounts of what perfection-to-the-highest-degree-possible consists in, it is often understood to refer to a being that is metaphysically extraordinary regarding the mode of its existence: 'Worship [...] is not just an unusually high degree of respect or admiration; and the excellence of deity is not just an unusually high degree of merit. There is a difference in kind. God is "perfect," and between the perfect and anything as little imperfect as you please is no merely finite, but an infinite, step. The superiority of deity to all others [...] must be a superiority of principle, a definite conceptual divergence from every other being, actual or so much as possible' (Hartshorne and Reese 2000: 7).<sup>46</sup>

If the ultimate ground of the world is worthy of worship, then it has to be such that it is able to recognize worship: it does not make sense to worship the single ultimate ground of reality in prayer and liturgy, if this ultimate ground cannot be aware of, or respond to our worship, in one way or the other: 'To be conceptually appropriate for worship, an item must be able to be aware of us addressing it and to understand enough of our address for there to be a point to it' (Leftow 2016: 70). If worthy of worship, however,

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46 Cf., for instance, Findlay (1955: 52/53), Leftow (2016: 68–70), and Pike (1970: 149–150)

it should be worshipped: a concept of God therefore is likely to have a deep existential and personal impact on our daily life, and is likely to force us to consider questions concerning the adequacy of liturgy and spirituality, as the ritual forms in which we express our worship.

Any concept of a being worthy of worship thus understood is a concept of God, because it would not be the greatest possible being if it was not also the single ultimate ground of the world. Therefore, being worthy of worship is a sufficient condition that logically renders any concept of the ultimate ground of the world into a concept of God. Any concept of such an ultimate ground of the world, even if it does not include ‘God’ explicitly, will be a concept of God.

These restrictions on any adequate concept of God leave open various candidates for an adequate concept of God. To assume that we are able to reflect in a meaningful way on the ultimate ground of the world and its relevance for our daily life, does not mean that the resulting account of the ultimate ground of the world has to be expressible straightforwardly in univocal terms. Nor does it mean that the essence, or being, of this ground is fully accessible by our intellectual capacities or the senses. Depending on what a particular concept of God entails the ultimate ground of the world to be like, it might well be that a reasonable and meaningful account of this ground needs to be formulated using dialectical, poetic, negative, or analogical expressions. It is precisely because God is supposed to be the single ultimate ground of the world that we should be open to the possibility that a concept of the ultimate ground of the world at least partly transcends our understanding and is more difficult to understand than concepts of finite objects accessible by the senses or the understanding.<sup>47</sup>

Every justification of a particular *concept* of God is *eo ipso* a justification of the *instantiation* of the corresponding concept of God, that is, every justification of a concept of God at the same time is an argument that God, as qualified in the justification of this concept, exists. The justification of a concept of God therefore blurs the distinction between conceptual

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47 Cf. Göcke (2016) for an analysis of the different traditions to speak of the ultimate ground of reality and for an argument that we should rely on the means of paraconsistent logic to describe the nature of this ground.

specifications - answers to 'What is x?' - and answers to questions concerning the instantiation of the corresponding concept - answers to 'Does x exist?'.

The reason is that any justification of a particular concept of God either is a consequence of what this justification holds true concerning the nature of reality or else is a consequence of further reflection on the concept of the single ultimate principle of the world that is perfect-to-the-highest-degree-possible and worthy of worship.

In the first case, the specific assumptions about the nature of the world are used to show the need for an ultimate ground of the world that accounts for the features mentioned in these assumptions. This ultimate ground is then argued to possess at least those qualities needed to account for the assumed features of reality. It follows that in this case the justification of a particular concept of God at the same time is an argument that God, as qualified in this justification, has to exist. For example, those who accept a broadly Aristotelian metaphysics, including its theory of causes, will judge that motion and causation in nature are fundamental features that, to avoid an infinite regress, can be explained only by a concept of the ultimate ground of the world as the *unmoved mover* or *uncaused cause*. On this metaphysics, given the adequacy of the *explanans* to the *explanandum*, the unmoved mover or uncaused cause has to exist, and, to use Aquinas's phrase, 'is what everybody calls God'.<sup>48</sup>

In the second case, the concept of a single ultimate ground of the world that is worthy of worship and perfect-to-the-highest-degree-possible is used as a starting point for further conceptual reflection. It is argued that for purely *a priori* reasons further analysis of this concept of God entails that God exists. For instance, Anselm from Canterbury famously suggested that the concept of a single perfect ultimate ground of the world that is worthy of worship can be rephrased as the concept of *that than which a greater cannot be conceived*. Based on this assumption, and his metaphysical theory that distinguished between existence in reality and existence in the mind, Anselm proceeded to argue that for purely conceptual reasons God has to exist in reality: if that than which a greater cannot be conceived does not exist in reality but only exists in the mind, it is not that than which a

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48 Cf. Kretzmann (2007) for an analysis of Aristotelian and Thomistic arguments for the existence of God.

greater cannot be conceived – it would be greater if is existed in reality and not only in the mind.

Assuming that a worldview is a set of assumptions in the form of a unifying picture, or narrative, that shapes the way in which each one of us understands what is going in our lives and the world, we can draw an important conclusion concerning the justification of a concept of God:<sup>49</sup> The philosophical, theological, and scientific assumptions and principles constitutive of our worldviews lead to, or at least implicitly fix particular concepts of God that are assumed to be instantiated. It follows that concepts of God can be understood as *cyphers* for particular worldviews. They are conceptual *culminations* of the philosophical, theological, and scientific principles underlying worldviews. So, in elaborating a particular concept of God we must be confident in our epistemological abilities, and be aware of a mutual systematic and hermeneutic dependence between our worldview and our justification of that concept of God.

As integral parts of our worldviews, philosophical, theological, and scientific justifications of particular concepts of God are based on different methodological approaches, presuppositions, and aims. The characteristic feature of philosophy, in dealing with questions concerning the ultimate ground of the world, consists in the assumption that, ideally, philosophy only takes into account premises, assumptions, and rules of argument that are justifiable by reason alone. They are ideally perceived to have an intersubjectively binding character that no reasonable person could reject.<sup>50</sup>

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49 As Kim et al. (2012: 205) argue, 'our worldview forms the context within which we base our understanding of reality, knowledge, morality, and life's meaning and purpose. Our worldview has a profound impact on how we decide what is real versus unreal, what is right versus wrong, and what is important versus unimportant. It shapes our culture and expresses itself in all institutions including the arts, religion, education, media, and business.' Cf. Sire 1997, Walsh and Middleton 1984, Apostel and Van der Veken (1991: 29–30) specify the following essential questions related to the analysis of worldviews: '(a) What is? Ontology (model of being), (b) Where does it all come from? Explanation (model of the past); (c) Where are we going? Prediction (model of the future); (d) What is good and evil? Axiology (theory of values), (e) How should we act? Praxeology (theory of action)' (trans. in Aerts et al. 1994, 25, quoted from Vidal (2012: 309)).

50 Despite this ideal methodological self-image, however, this ideal is not, and maybe can never be met with in reality. As van Inwagen (2006: 39) says: 'Only

Thus understood, philosophy is the elaboration of an all-inclusive account of the ultimate ground of the world that figures as a crucial element in the corresponding philosophical theories, explaining the world and our place in it. It is important, however, to note that, philosophically, it does not matter what the ultimate ground of the world turns out to be on these arguments. Philosophical theories are not restricted, in any way, as regards the description of the ultimate ground of the world and in practice philosophy contains a large variety of accounts: materialism, idealism, dualism, and deism, for example, provide competing answers to ‘What is the ultimate ground of the world?’ Philosophical arguments therefore can be used to justify a particular concept of God if and only if: the corresponding arguments are based on intersubjectively compelling premises, and show that there is an ultimate ground of the world that accounts for the origin, purpose, and future of our universe, is perfect-to-the-highest-degree-possible and worthy of worship.<sup>51</sup>

Theology, at least *confessional* theology, is in a situation essentially different from philosophy. Confessional theologies already presuppose that there is a being worthy of worship and the respective religious confessions fix the parameters within which further reflection on the concept of God is acceptable. This needs two qualifications: first, the essential feature that distinguishes purely philosophical approaches to God from theological approaches consists in the fact that religious worldviews and their theologies accept the truth of claims about the history or fundamental structure of

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one thing can be said against this standard of philosophical success: if it were adapted, almost no arguments for any substantive philosophical thesis would count as a success [...] If there were an argument, an argument for a substantial philosophical thesis, that was a success by this standard, there would be a substantive philosophical thesis such that every philosopher who rejected it was either uninformed [...] or irrational or mad. Are there any? The reason is that the central concepts of philosophy and of sound philosophical argumentation are not very clear and are themselves subject to critical discussion: There is, for instance, no clear-cut concept of reasonable discourse on which philosophers agree and no unanimity concerning the scope and power of reason – which explains why reasonable people of equal intellectual power very often tend to disagree on very fundamental conceptual questions concerning major philosophical concepts like causation, reason, and the self.

51 For different formalisations of these arguments, and their corresponding problems, cf. Ricken (1998) and Sobel (2004).

the world that are likely to transcend empirical verification and rationally binding intersubjective confirmation. For instance, Christianity is based on the confession that Jesus Christ is the Son of God, whereas Islam is based on the confession that Mohammed is *the* Prophet of Allah. Both of these confessions entail metaphysical claims, neither is likely to be empirically verified, and both lack philosophical justifications that are rationally intersubjectively *compelling*. Although there may be important religious claims about the history or structure of the world that at first are accepted on faith, and later on supported by empirical evidence or rational argument, the essential feature of religious confessions consists in the fact that there is no rationally compelling argument for their truth. They are based on *faith* and therefore, ideally, neither they nor their denial lead to contradictions with intersubjectively compelling and binding insights concerning the nature of reality. Therefore, any theological concept of God is based on claims that, although they do not contradict compelling insights provided by reason, cannot be shown to be true or false by reason alone.<sup>52</sup> Second, many religious claims are understood as revealed truths concerning the nature of God. Nevertheless, they are open to a variety of theological and philosophical interpretations. They do not lead swiftly to a clear-cut concept of the ultimate ground of the world that is worthy of worship. As Craig (2009: 71) says in reference to the Christian Bible: 'The concept of God is underdetermined by the biblical data.' The task of confessional theology consequently is to establish a reflective equilibrium about its concept of God that is based on the central religious claims of the corresponding tradition and can be shown to be, at least, consistent with philosophical argument about the ultimate ground of reality.

Natural science is a problematic source to rely on in the attempt to specify an adequate concept of God. The scope of natural science, by definition, is restricted to the natural order. So natural science cannot, in principle, answer questions that go beyond the natural order. It cannot deal with the

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52 This supposes cognitivism about religious assertions: The claims of faith are either true or false and are intended to be descriptions of reality. For an analysis of religious claims and their relation to reason cf. Howard-Snyder (2013), Smith (1998), Swinburne (2005), Audi (2008) and Audi (2013).

transcendent and supernatural realm of being.<sup>53</sup> There are, however, two cases in which natural scientific theories can be understood as leading to or as supporting concepts of God that cohere with the philosopher's or theologian's concept of God: first, natural science can be used to support a particular concept of God if the picture of the world expressed in natural scientific claims is probable based on the assumption of the adequacy of the suggested concept of God. That is, natural scientific findings might be more probable given *this* concept of God instead of *that* one and therefore may be said to support the first concept of God as being more adequate than the second one. If our best natural scientific theories suggest that reality possesses certain features, that cannot lightly be ignored by philosophers and theologians in their attempt to justify a particular concept of God. For instance, if our best natural scientific theories suggest that the universe is an evolving system in which the more complex is generated out of the less complex, then this insight should be taken into account in our attempts to develop an adequate concept of God.

Second, whenever there is a natural scientific phenomenon that cannot be explained in terms of current natural scientific theories, then it is at least in principle possible to explain this phenomenon by a particular concept of God. For instance, prior to the idea of evolution, the existence of the variety of biological species could not be explained by natural scientific theories. Instead, this variety was explained by reference to a concept of God as the immediate designer of the variety of species. The problem, however, with this kind of scientific support for a particular concept of God is that natural scientific endorsements often turn out to be false friends and lead to concepts of God known as the 'God of the Gaps'.<sup>54</sup> God-of-the-Gaps-concepts

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53 Cf. Mautner (1996: 416) for a characterisation of the supernatural and natural realms of being: 'Supernatural beings exist above or beyond nature, where "nature" is to be understood in a wide sense, to take in all of space and time and everything existing within that framework, i.e. the whole of the physical universe.'

54 For further discussion of the God of the Gaps, cf. Larmer (2002). According to Larmer (2002: 129), 'although the phrase "God of the gaps" is widely and disparagingly used, and is understood by those employing it to refer to reasoning that is clearly fallacious, there has been little rigorous examination of this presumed fallacy. Exactly wherein the fallacy lies and whether those who

of God are replaced as soon as there is a plausible scientific explanation for what these concepts of God attempted to explain before the scientific explanation was available. For instance, the origin of species, although previously putatively explained through God's immediate creative act, received a scientific explanation in Darwin's theory of evolution. Therefore, when it comes to scientific justifications of a concept of God we should be cautious how much emphasis we put on them.

### 11.3 The adequacy of Krause's concept of God

Because a concept of God is based on the distinction between the world and its perfect ultimate ground, there are, in principle, four models of how the relation between God and the world may be considered: (1) on *theism*, God and the world are essentially ontologically distinct;<sup>55</sup> (2) on *pantheism*, God and the world are identified;<sup>56</sup> (3) on *theistic emergentism*, God is completely within the world, and taken to be an entity the existence of which emerges from the development of the universe;<sup>57</sup> and (4) on *panentheism*, the world is completely in God – the being of the world is supposed to be completely in God while not exhaustive of the divine being. Each of these

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defend the claim of divine intervention in the course of nature are really guilty of such reasoning gets little discussion. Equally, it seems to be assumed, rather than argued, that theologians in the past have typically been guilty of this fallacy and that the progress of scientific understanding has steadily undermined any prospect of justifying claims of divine intervention within the course of nature.'

55 Theism is the default position in the philosophy of religion, particularly in analytic philosophy of religion. The adequacy of theism is argued for, for instance, by Swinburne (2016), Leftow (2015) and Craig (2008). Cf. also Hick (2010) for a discussion of the theistic concept of God of analytic philosophy of religion.

56 Cf. Forrest (2016), Pfeifer (2016), and Levine (1994) for recent attempts to justify a pantheistic concept of God. Cf. also Hartshorne (2000a) und Hartshorne (1987) for an analysis of pantheism. Although Spinoza is often referred to as a pantheist he could also be classified as a panentheist. Despite his assertion that 'There can be, or be conceived, no other substance but God' he also held that 'Whatever is, is in God, and nothing can be or be conceived without God' (Spinoza 2002: 224).

57 It is difficult to find someone arguing explicitly for the position of emergent theism. According to Thomas (2016), Alexander (1920) can be understood as arguing for emergent theism.

models has been argued by philosophers, theologians, and scientists to be the right model of God's relation to the world.<sup>58</sup>

In what follows, I argue that a panentheistic model of God and God's relation to the world, as suggested by Krause, is a plausible and promising contribution to the recent debate in analytic philosophy of religion. It is first shown that Krause's concept of *Orwesen* is an adequate concept of God because according to Krause *Orwesen* is not only a perfect being but also worthy of worship. Next it is shown that the arguments for panentheism that are deployed in recent debates turn out to be the very same arguments Krause developed in his justification of panentheism. Then it is argued that Krause's panentheism successfully solves some of the crucial problems that today are associated with panentheism. Finally, it is shown that Krause's panentheism can account for a proper relationship between God and the world that is not subject to historical necessitarianism.

Krause's concept of *Orwesen* is the concept of a perfect being because *Orwesen*, that is, God as such, is not subject to any opposition. Because being part of a relation of opposition is a necessary and sufficient condition for negation and denial, it follows that *Orwesen* as such is not subject to negation or denial, which is to say that God is pure positivity or, as Thomas Aquinas would have said, is pure actuality. Nothing is denied of *Orwesen* as such, which means that exclusion is excluded from God. *Orwesen* is literally perfect because identical to the fullness of His Being. Opposition, and therefore negation, according to Krause, are constitutive of *Orwesen* only in so far as they belong to the intrinsic nature of God Himself and, as such, are yet already united and overcome as opposition in and through *Urwesen* as the principle of unity and difference that *Orwesen* is in Himself.

Furthermore, *Orwesen* is worthy of worship because as the highest principle of science *Orwesen* is personal. That is, although 'in more recent times, some philosophers have claimed that science does not make it possible to understand God as a personal essence, and therefore leads away from the knowledge of God, and, even more so, the further and more consistently it is developed' (Krause 1828: 383–384), Krause's panentheism is able to show, against this position, that God is personal. Krause's argument for this,

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58 For a critical analysis of these problems see, for instance, Schärtl/Tapp/Wegener (2016), Buckareff/Nagasaki (2016a), Diller/Kasher (2016), and Towne (2005).

that his concept of God is not only the concept of a ‘cold’ and impersonal highest principle of science, but equally the concept of God as a person, is based on the premise that the sufficient condition for being a person consists in being aware of oneself. Because in the synthetical-descending part of science Krause has shown that God is essentially aware of Himself as Himself – he is entirely directed upon Himself and grasps Himself completely – Krause can conclude that ‘God is the infinite, unconditioned person, or personality’ (Krause 1828: 383). God Himself, that is, is not only conscious of Himself as the infinite and unconditioned Essence, but is also conscious of this knowledge of Himself: ‘God is conscious of His own knowledge. God is self-conscious of His own self-consciousness. God knows [*weiß*] the knowledge of His knowledge. God is self-conscious of the self-consciousness of his self-consciousness’ (Krause 1828: 382).

Further, as Himself the self-consciousness of self-consciousness, God is the one truth: ‘Truth [is] the one essentiality of knowledge or intuition [...], by which the essentiality of the object itself is intuited, or, as one usually says, by which knowledge corresponds with the known. Now, God intuits Essence, as God is. That means: God intuits, in truth, Himself. God’s intuition is the truth. And, because this is part of the essence of *Orwesen*, so the statement: “God is the truth” is valid’ (Krause 1828: 383).

## 11.4 The importance of Krause’s arguments for panentheism

Second, Krause’s panentheistic system of science is based on the same arguments that are still in used today. On the one hand, it is argued that we must not identify the world with the ultimate ground of the world but keep in mind the direction of constitution: the world is what it is in virtue of God’s being what God is. This direction of dependency determines the direction of ultimate explanation: from God to the world. To be able to provide an explanation of the world in terms of an ultimate ground, therefore, *prima facie* presupposes to draw a distinction between the world and its ultimate ground that enables a distinction between the *explanandum*, the existence and essence of the world, and the *explanans*, the highest principle of the world. Without this distinction, the ultimate ground of the world could not be used as part of an ultimate explanation of reality. On the other hand, although there is a distinction between God, as the ultimate principle of

the world, and the world itself, a distinction that is needed for ultimate explanation, there cannot be a *substantial* distinction between them for a variety of reasons. That is to say, if God is strictly the perfect single ultimate ground of the existence and of the essence of the world, then every property of the world, each and every of its essentialities, as it were, has to be an essentiality of God, which is to say that there is nothing in the world that is not what it is in virtue of the highest principle being what it is. But these features can only be grounded in God if they belong to the nature of the divine Being itself, which, as a consequence, is identified with its essentialities. All the essentialities of the world therefore must be united in the essence of God in a way beyond contradiction, or else God is not the single ultimate ground of the existence and essence of the world.<sup>59</sup> But, then there cannot be a substantial distinction between the ultimate ground of the world, and the world itself, because it is not possible for the highest principle to be related to the world in a way that bestows existence to the world as something external and ontologically distinct from its ultimate ground. It is not possible that there is a substantial distinction between God, on the one side, and the world, on the other, that allows us to address God as something external to the existence or essence of the world: God could only be thus related if He was not the ultimate ground of reality and there was a higher principle uniting God and the world. Therefore, although the logic of explanation in a first step presupposes that there is a distinction between the single ultimate ground of the world and the world itself, a distinction that is mirrored by the distinction between *explanans* and *explanandum*, this distinction is ontologically abrogated in a second step because the single ultimate ground of the world cannot be in opposition to what He is ground of.

In effect, all of this is due to the peculiar logic of what it means to be the single ultimate ground of the world: to be, at the same time, distinct and yet

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59 Cf. Pseudo-Dionysius (1987: 1000b): 'What has actually to be said about the Cause of everything is this: Since it is the Cause of all beings, we should posit and ascribe to it all the affirmations we make in regards to beings, and more appropriately, we should negate all these affirmations, since it surpasses all being. Now we should not conclude that the negations are simply the opposites of the affirmations, but rather that the cause of all is considerably prior to this, beyond privations, beyond every denial, beyond every assertion.'

not distinct from reality. However, out of the four models of the relation between God and the world, only the panentheistic thesis integrates *both* aspects: by not identifying God with the world – there is a distinction between the world and God, in so far as God is considered to be that in virtue of which the world exists and is what it is – and by locating the ontological place of the world firmly in God himself – there cannot be a substantial distinction between God and the world. As Biernacki (2013: 2) says: ‘Panentheism is especially rich as a concept, because, unlike a variety of other theisms, it affords the possibility of a permeability between God and the world, a dynamic that offers God in matter and God as transcending matter.’

Second, a related argument points to the fact that, considered as such, the highest principle of the world is unlimited and unconditioned. This is often expressed by using the Hegelian phrase that God is ‘truly infinite’: If God, however, is truly infinite, then God cannot be limited by anything that is substantially ontologically distinct from Him. If there was something that is distinct from the single ultimate ground of the world, then this ground could, after all, not be the single ultimate ground of the world: it would not be the ground of whatever it is that is distinct from it. It would be bounded and conditioned by this other entity. Therefore, the world cannot be distinct from God because in this case the ‘true infinity’ of God would be limited by the existence of finite reality and God could no longer be conceived as the ultimate principle.<sup>60</sup>

All of this is already contained in Krause’s panentheism. In fact, through the distinction between *Orwesen* and *Urwesen* Krause is able to state the relation

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60 Cf. Turner (2011: 296–297): ‘If we are to speak of the divine infinity, it seems necessary to distinguish between infinity understood as the simple negation of the finite such as yields its corresponding contradictory, namely, that of the infinite understood as endlessness – whether of mathematical or of temporal seriality – and the infinity that is yielded by the negation of the negation between the finite and the infinite as so understood in mathematics. Logically, the difference consists in that, in the case of “ordinary” negation, the notion of infinity amounts to the negation of serial finiteness, an endlessly extruded series each of whose parts is finite, because mutually exclusive, each being a “this” rather than a “that.” In the case of the divine being, however, we have to speak of an infinity that transcends that known by force of “ordinary” negation of the finite, because the negation required is the negation of that “ordinary” negation itself. As such, this “transcendent” notion of the infinite is such as to exclude all exclusion.’

between the ultimate ground of the world and the world in a clear-cut way. On the one hand, Krause has shown that in so far as we consider God to be *Orwesen*, that is, to be God as such, then God is pure selfhood and wholeness, that is, God is the one infinite and unconditioned being that is not part of any opposition and distinction and therefore both cannot be opposed to the world and is the one primordial being that in the unity of its being is identical to any essentiality of the world. On the other, in so far as we consider *Orwesen* in Himself, that is, in so far as we consider the intrinsic constitution of *Orwesen*, we find both opposition between those elements that constitute the world – selfhood and wholeness, reason and nature – as well as the principle in virtue of which reason and nature are distinct and united in such a way that they constitute the world, where this principle is called *Urwesen*. *Urwesen* is God if we consider God to be separated from the world as the ground in virtue of which the world exists and is what it is. God as such includes the world, God in Himself as the principle in virtue of which the world exists can be distinguished from the world, which is to say that depending on how we conceptualise the highest principle of the world, it either is the one infinite and unconditioned Being or shows itself as in itself being both the world and its principle (think of one of those pictures that, depending on how you look at them, turn out to represent something different, like the duck-rabbit or the Rubin Vase).

Through the distinction between *Orwesen* and *Urwesen* Krause provides a solution to what could be referred to as the paradox of panentheism: '[The claim] that God is more than simply an emergent quality of the world and that the world is somehow more than simply a part of God, is the core of what may be called the panentheistic paradox. God both is and is not the world. God and the world are united, yet distinct. It is here that we plainly see the pregnant yet unclear implications of the simple "en" that connects the "pan" to "theism", the "in" that connects God to world. Is speaking of the world in God (and God in the world) to speak merely of the co-presence of God and world (what may be called "weak panentheism"), or is it to speak in a real sense of the identity of God and world, albeit in terms of part and whole (strong panentheism)? Is the world simply in God or of God? Does panentheism imply that the world is God?' (Peterson 2001: 399).

The distinction between *Orwesen* and *Urwesen*, also enables Krause to refute Polkinghorne's objection against panentheism, when Polkinghorne argues: 'Panentheism's defect is its denial of the true otherness of the world

from God' (Polkinghorne 2004: 95). Since there is nothing except *Orwesen*, *Orwesen* cannot stand in a relation of opposition to the world as this would cancel the true infinity of *Orwesen*. Krause can, however, declare that the world is distinct from God in so far as God is understood to be *Urwesen*. In other words, the Absolute as such cannot be distinct from the world. The Absolute in itself has to be distinguished from the world as the principle of the unity of its essentialities. The world is an inner structure of God and is eternally determined by its essence to be that which it is: the unificatory union of nature, reason, and humanity.<sup>61</sup>

### 11.5 The interaction between God and the world on Krause's panentheism

Two themes are of particular interest: whether panentheism is able to specify, apart from the grandeur of the intuition that the world is 'in' God, a clear-cut account of what this means and whether there is a mutual influence between the world and God. Let us start with reflection on the preposition 'in'. As Clayton (2004: 252) argues: 'Already the etymology of the term "pan-en-theism" suggests that the little pronoun "in" linking "all" and "God" must bear the brunt of the interpretive burden. Can it hold up under the pressure?'<sup>62</sup> Taken at face value, the interpretative burden is not due

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61 The following thought of Dieter Henrich could therefore also have come from Krause himself: 'The all-one [*All-Eine*] is that self-sufficient one which originally differentiated itself into everything or which, by its essence, is originally differentiated into everything. This self-differentiation is the property which has replaced the original difference between unity and the many [*der Einheit und den Vielen*]. The correlation between unity as form and the multiplicity of the contents is characteristic of the normal image of a world. In it too, the many are related to one another in their form, as the many are always presupposed. On the other hand, the all-one is determined by self-differentiation. The many are included in it, as the all-one, and therefore with it from the fundamentally equal constitution [*von der grundsätzlich gleichen Verfassung*]. It follows directly from this that the plurality of many included in the All-One must similarly be assigned the property of self-differentiation' (Henrich 2007: 269f.).

62 Cf. Gregersen (2004: 19): 'As such panentheism attempts to steer a middle course between an acosmic theism, which separates God and World (G/W), and a pantheism which identifies God with the universe as a whole (G=W). Positively speaking, panentheists want to balance divine transcendence and immanence by

to this very preposition ‘in’, and is therefore not a special problem only of panentheism, but is due to the fact that none of the prepositions, used in a philosophical or scientific context, has a clear-cut meaning. That is to say, a similar request could be brought against every attempt at determining the relation of God to the world: if it is claimed that God *is* the world, then the objection would target the identity and ask what it then means that God *is* the world. If the world is thought as *outside* God, then the objection would be the following: what does that then mean, that the world is *outside* God? The demand to clarify what any of these prepositions, used in the current context, means is therefore, strictly speaking, only another formulation of the problem of knowing the relation of God to the world. If the objection strengthens the assumption that there is, in principle, no appropriate sense of ‘in’, ‘is’ or ‘outside’, then only the impossibility of knowing the relation between God and the world is claimed.

However, despite this general problem, there is a whole variety of particular interpretations of ‘in’ suggested in the recent debates: ‘Thomas Oord of Western Nazarene University has put together a list of the various meanings of “in” that seem to be entailed by [panentheistic positions]. His list is illustrative. The world is “in” God because: 1. That is its literal location, 2. God energizes the world, 3. God experiences or “prehends” the world [...] 4. God ensouls the world, 5. God plays with the world [...] 6. God “enfields” the world, 7. God gives space to the world, [...] 8. God encompasses or contains the world [...], 9. God binds up the world by giving the divine self to the world, 10. God provides the ground of emergences in, or the emergence of, the world [...], 11. God befriends the world [...] 12. All things are contained “in Christ” [...] 13. God graces the world’ (Clayton 2004: 253).

To this list of different interpretations of ‘in’, Krause adds a further interpretation: ‘Following present linguistic usage, I use “in” here [...] of finite essences and essentialities, and mean by it that the higher whole is this finite thing, as its part, in such a way that this finite thing, as a part, is the same, according to its essentialities, as the higher whole it is part of. However, as a part, it is limited in so far as its limits are the limits of the higher whole,

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preserving aspects of the former’s claim of God’s self-identity while embracing the latter’s intimacy between God and Universe.’

as a higher whole, but do not exhaust the limits of this higher whole as such. [...] Of course, all the words in our ordinary language [*Volkssprache*] which designate relations between things are first derived from space, as “in”, “beside”, “on”, “below”, “beside”, “out”. Or, rather, in the ordinary pre-scientific consciousness they are mostly understood only from space. But all these words must be understood in an abstract way, and taken in a way that transcends their use in relation to sense, when they are used in connection with philosophy. It is, therefore, not permitted to distort these words of the philosopher, as if he were speaking of spatial relations, if he also uses these words, to denote the relation of the finite to the infinite’ (Krause 1869: 307–08).

So Krause explicitly argues that the ‘in’ in panentheism is not to be understood in any spatial way, but instead should be understood as a relation that can be addressed as a relation of grounding or logical determination according to which the part is what it is in virtue of the fact that the whole is what it is, without the part being exhaustive of the full determination of the whole as a whole. That is, when A is in B, then A is a part of B in virtue of A’s possession of all the relevant properties (essentialities) that define B, as B, without being identical to B as such. Because, in the contemporary discussion, only the name ‘panentheism’ was taken from the work of Krause, without adopting Krause’s further insights and arguments, the error could creep in that ‘panentheism’ carries a spatial metaphor in the name. As Peterson (2001: 399) wrongly asserts: ‘It is noteworthy that panentheism implies in its very name what may be called a locative or spatial metaphor. That is, God and world are conceived as occupying different, spatial locations, with one being inside the other.’

Krause clarifies his definition of ‘in’ by the example of the Sun, which is *in* nature and by the example of the ego, which is *in* God: ‘So, we say some finite natural entity, e.g. the sun, might be in nature. This contains the following compound thoughts: the sun is a finite entity. It is a part of a higher whole, nature. In its essentialities, the sun is similar to nature. But the sun is bounded. And the limits separate the sun from the whole of nature, but also unite it with it. Further, this limit is only the limit of this sun. The whole of nature, as a whole, is not also bounded or circumscribed by the limit of the sun. All this is what we want to say when we assert that the sun is in nature’ (Krause 1828: 307). The second example concerns the

ego and its relation to God: ‘Similarly, if it is asserted that the ego, or any finite rational being, is in God, then this claim means the following: God is also the ego, also all the egos, but only as a part. Not the whole of God is a finite ego or all the finite egos. It is further thought that the ego is of the essentiality of Essence, so that the ego is also a self-same and whole essence, as God is, but finite and limited, not infinite and unconditioned like God’ (Krause 1828: 307–08).

That the world and, through it, every finite essence is *in Orwesen* therefore means nothing over and above what Krause’s panentheism has already established: that the world is determined through the essentiality of *Orwesen*. Nature, reason, humanity, and everything found in reason, nature, and humanity, is determined through the essentiality of *Orwesen*. In more detail, because *Orwesen* is the unity of that which *Orwesen* is, and that which *Orwesen* is is the unity of the formal and material categories self-hood, wholeness, directedness, and comprehension, as well as the infinite combinations of these categories, it follows that the world, and everything found in the world, is in *Orwesen* because everything is a finite realisation of the infinite unity of the essentiality of *Orwesen*.

Let us turn to the second topic that is frequently discussed amongst panentheists today and see what Krause has to say about it: whether there is a mutual influence between the world and God. Many panentheists indeed assume that panentheism implies that God is influenced by the world. One might argue, along with Müller, as follows: ‘In very crude outline, one could say that “panentheism” stands for the thesis “everything is in God”, and is thus different, on the one hand, from pantheism in the sense of “God is everything”, understood as a God-world identity, and on the other, from theism in the sense of a radical difference between the divine and the world [...]. Panentheism, in contrast, implies something like the denial of the lack of consequences of the world and the finite for God as such. The world-transcending self-identity of God does not rule out a determination of God through the universe’ (Müller 2010: 744). Furthermore, Gregersen also argues that it is a characteristic of panentheistic positions to assume a reciprocal relationship between God and the world: ‘What constitutes the common aspiration of the [different] versions of panentheism? I suggest that they all share the intuition of a living two-way relation between God and world, within the inclusive reality of God [...] The real demarcation

line between panentheism and classical philosophical theism is neither the immanence of God nor the use of the metaphor of the world's being "in" God. The real difference [...] is that [on theism] the natures and activities of the creatures do not have a real feedback on God. There is, in other words, no return from the world into God' (Gregersen 2004: 22–24).

Krause's panentheism can formulate the answer to the question of the interrelationship between God and the world by recourse to the two different concepts of God: *Orwesen* and *Urwesen*. The world has no influence on *Orwesen*, that is to say, on God as such. For any influence on *Orwesen* would imply, *qua* influence of one thing on another, that *Orwesen* stands in a relation of opposition to the world. Otherwise, the world could not exert any influence on God as such. This would count against the true infinity of *Orwesen*. *Urwesen*, in contrast to this, is united with the world as the principle in virtue of which it exists and is also opposed to the world. Thereby *Urwesen* is in a relation of opposition to the world that is necessary for the reciprocal interaction and for the influence of the world on God. Since *Orwesen* is the unity of what *Orwesen* is as such and in itself, however, this means that although *Orwesen* is not in direct causal interaction with the world, *Orwesen* is nevertheless logically influenced and determined and is what it is in virtue of the freedom found realized in the world.

In order to understand this in more detail, two of Krause's premises must be briefly explained. On the one hand, Krause holds that the freedom of every finite entity is nothing but an expression of the absolute freedom of *Orwesen*: free beings are free because they are in God and God is free. As Krause (1892a: 125) specifies: 'The freedom that I have is God's freedom. My freedom is a primordial [*urendlicher*], inner part of the one free Essence. In my finitude it is similar (essentially the same, but a difference in the boundaries) to God's freedom, that is, it is a primordial freedom which God has "allowed" (lent) to Himself, as being, within Himself, I. By God's essentiality and actions, therefore, Essence is not limited in itself but resembles itself in its inner infinite form (essential sameness) and is itself self-affirming for itself.'

On the other hand, for Krause, although *Orwesen* is not subject to the flow of time, time is the form of the inner life of God, considered a such, and therefore the intrinsic constitution of *Orwesen*, that is, the nature of the Absolute in itself, with its separation and union of *Urwesen* and the world,

is the temporal explication of what God, as such, is. That is, the relation between *Urwesen* and the world, which is realized in time, is what *Orwesen* is timelessly as such. It follows that, while *Orwesen* cannot change, and eternally is what it is, that what *Orwesen* is eternally is what it is in virtue of its intrinsic and temporal constitution that, of course, is influenced by the free decisions of free creatures. Free choices, in other words, determine what the Absolute as such eternally is, and because everything is in the Absolute, another way to spell this out in the dialectic of temporal freedom and eternal determination is to say that the Absolute freely determines what it yet always already will have been. The course of the world, as a consequence, is not determined and not knowable by God as such. There is, in other words, no necessity of a particular historical development of the world: 'What is not yet, in so far as it is not yet, cannot be known. So, everything that emerges from the absolute freedom of God, that is not yet, is therefore also not yet known as such. [...] For that which is to happen in the future only by God's freedom [and hence *a fortiori* by the freedom of finite beings], is not yet something as such, and also, therefore, not yet knowable' (Krause 1892a: 160).

Krause's panentheism can explain the extent to which an interaction between God and world is possible, and thereby can at the same time account for another dictum of modern panentheism, namely that 'God requires a world, but not *the* world. By contrast, what the world requires is not simply a God but the one and only possible God, the Worshipful One. Thus God in his eternal necessity is alone and unrivalled among individuals' (Hartshorne 1967: 64f). As should be clear by now, this insight is already an entailment of Krause's system of philosophy: in Krause's panentheism the fact that there is a world is constitutive of the intrinsic nature of God as such, while at the same time, due to the freedom bestowed to the development of the world as such, it is not fixed how the history of the world will turn out to be. So, God requires a world, but not the world as it factually developed. Krause's panentheism is consistent with the possibility that a world other than the actual world could have been real. For, if the free beings existing in the world had decided differently, the world-course would have been *de facto* different. If the course of the world had been a different one, then *Orwesen*, as the unconditioned and infinite essence, would, indeed, *always already* have been different in what it is in its self-consciousness.

## 11.6 Summary

That the world is in God, means for Krause that God is and determines everything in His being and knowledge, as the one infinite principle of science, that is, as the unity of the formal and material categories of all being and knowing. No finite essence is identical with *Orwesen*, neither the world or any essence in the world, but *Orwesen* is in itself each finite essence. For each finite essence is determined in its being and its being recognized through the essentialities of Essence. Krause can justify his concept of God as a plausible concept of God and his system of philosophy provides arguments for panentheism that are almost indistinguishable from the arguments deployed today. Furthermore, Krause can account for the relation between God and the world in a way that is on the highest level of reflection concerning these matters, and therefore is a valuable source of insight for recent debates in the philosophy of religion.



## 12. Krause's Importance for Philosophy of Science

To see that Krause could be a source of insight and inspiration for the philosophy of science, it is necessary to briefly reflect on the state of the art of philosophy of science. First, a concept of science will be developed that helps to distinguish science from pseudo-science and provides the framework in which we can evaluate the plausibility of Krause's concept of science. Based on the elaborated concept of science, it can be shown that Krause's conception of science as an organic system of science is in line with the current rejection of reductionism and the appraisal of holism. Furthermore, Krause's emphasis on intuition as the starting point of philosophy of science, although currently not popular, can be shown to be a consistent and coherent methodological starting point for the development of a system of science that aims at ultimate explanation.

### 12.1 Concepts of science in philosophy of science

I assume that there is a single concept of scientificity that is applicable both to the natural sciences and to the humanities, which is to say that I assume that the natural sciences and the humanities can both be referred to as scientific disciplines of human intellectual activity. If there were no single concept of scientificity that covers both the humanities and the natural sciences, then questions concerning the scientificity of a particular discipline of human intellectual activity would be obsolete or each discipline would be free to define its own criteria of scientificity. In this case, however, not only the unity of science would be lost, it would be hard to exclude any discipline of human intellectual activity from the circle of scientific disciplines. The distinction between science and pseudo-science would collapse entirely.<sup>63</sup>

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63 Cf. Maurer (2005: 27): 'The "exact" sciences ["exakten" *Wissenschaften*] are special cases just as much as the humanities [*Geisteswissenschaften*] are. The prevailing view in the theory of science is that senseless to lay down general structures of scientificity that are drawn largely from the technically (and economically) evaluable disciplines. This does not however change the fact that

On this presupposition I assume that a scientific discipline of research attempts to propositionally systematize a particular field of our pre-theoretically given experience of reality (a) based on certain presuppositions about the fundamental nature of reality, (b) with the help of particular methods and (c) for a certain purpose. However, there is neither unanimity in respect to the methods that one could rightfully call ‘scientific’ nor in respect to the very purpose of science, or its fundamental presuppositions. Since one’s assumptions concerning the fundamental presuppositions of science, its proper methods, and its purpose are conceptually interwoven, it is no surprise that there is a whole variety of philosophies of science that come to different conclusions concerning what it really is that science is all about.<sup>64</sup> Despite this variety of philosophies of science, I argue that there are some features of science that belong to the core of any plausible conception of science.

First, I assume that the expression ‘experience of pretheoretical reality’ refers to the realm of phenomena that constitutes one’s lived-world, i.e. ‘the framework in terms of which man came to be aware of himself as man-in-the-world’ (Scharp/Brandom 2007: 374) that is available before our theoretical investigation into the nature of reality. A *propositional systematization* of a particular field of our pre-theoretical experience of reality, then, is a system of propositions that are structured by relations that correspond to the methods used to investigate the corresponding field of study. For instance, a system of propositions that is established deploying the method of deduction will structure the propositions in question according to logical entailment, whereas the method of abduction will structure the propositions by way of showing that the truth of some of the propositions provides the best explanation of the truth of other propositions. Deploying different methods of research will therefore lead to different propositional systematizations of the same field of our pre-theoretical experience of reality.

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there are fundamental features of scientific work which are directed at the formation of theories. By this is meant that a network of claims is formed which may always be further deepened and which may always thereby enable sharper insights.

How that happens depends on the domain of enquiry [*Gegenstandsbereich*].

64 Cf., for instance, Kuhn (1996), van Fraassen (1980), and Niiniluoto (1999).

Which method in fact is deployed for a particular field of study will depend in part on the questions that the scientist has about this field of study, where commonly these questions concern the origin of a particular phenomenon, its causes, its constitutive elements, its relations to other phenomena and the like. A propositional systematization of a particular field of experience that satisfies the condition of answering the questions which the scientist has about this field of study is a scientific theory. A scientific theory about a particular realm of reality therefore is a system of propositions that are structured by relations that emerge from the method used to investigate this realm of reality and provide answers to the questions the scientist has about this realm of reality.<sup>65</sup>

Second, I assume that the *fundamental presuppositions* concerning the nature of reality on which science is based are the necessary conditions for the possibility of science itself and can be addressed as the metatheoretical shaping principles of science. There are necessary conditions for the possibility of science in general and necessary conditions for the possibility of particular sciences. With regard to science in general, there are at least two necessary conditions.

First, since science intends to propositionally systematize our pre-theoretical experience of reality it follows that reality has to be such that it is open to the respective systematization. Second, the possibility of science also presupposes that our epistemological constitution is such that a meaningful application of our methods of investigation is possible given our transcendental constitution. Science in general, therefore, is only possible based on the assumption that from an ontological point of view reality allows for a systematization using particular methods and based on the assumption that from an epistemological point of view we have the abilities to systematize reality in a meaningful way.<sup>66</sup>

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65 Cf. Weingartner (1971: 38): ‘Under the heading “scientific activity” can be understood a mental and physical human activity, whose purpose is the discovery of an answer to one or several questions or problems, an answer structured in a certain way’ (translation BPG).

66 Although at first sight these conditions appear to be trivially satisfied, it is a question of on-going philosophical debate whether the world and our epistemic situation are indeed mutually fitting and if so, whether there is need for explanation of this alleged fact. For instance, sceptical worldviews frequently deny

In addition to the conditions for the possibility of science in general, the possibility of a particular science presupposes that there is a well-defined object or field of study and that we have methods at our disposal that are adequate to investigate and analyse this object. Science is impossible if it does not have an object to study or fails to possess adequate methods to analyse the nature of its object. For instance, the necessary condition for the possibility of physics consists in the assumption that there is a natural world that can be studied deploying the methods of experimentation and abductive reasoning, while the assumption that phlogiston exists is a necessary condition for the possibility of chemical theories that explain the burning of substances in terms of dephlogistication.

I assume that the *purpose of science* is that what science wants to achieve, which, since science is engaged in by scientists, is that what the ideal scientist wants to achieve through his work.<sup>67</sup> There are two suggestions that are widely discussed: that the purpose of science is to discover true propositions about its field of study on the one hand, and that science does not intend to discover true propositions but only intends to provide a systematization that is useful to predict and explain the phenomena in question.<sup>68</sup>

On the first understanding, the purpose of science primarily is to use scientific methods to obtain knowledge of reality, where the corresponding

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both that we have the epistemic abilities needed for science to be possible and that the world is such that it is open to scientific exploration. Cf. Lowe (2002: 7–11) and Loux (2003: 1–19).

67 The ideal scientists at least satisfy the following condition: '[They] are of the highest possible intelligence and of the highest possible degree of philosophical and logical acumen, and they are intellectually honest in this sense: when they are considering an argument for some thesis, they do their best to understand the argument and to evaluate it dispassionately. [They] have unlimited time at their disposal and are patient to a preternatural degree [...] and if their opponents think it necessary to undertake some lengthy digression into an area whose relevance to the debate is not immediately evident, they will cooperate' (van Inwagen 2006: 42).

68 Cf. Koperski (2015: 247–252): 'Realists take mature scientific theories to be true or at least approximately true, where truth is understood as something like correspondence. [...] There are many different versions of scientific antirealism. [On this position,] all we need from science is the ability to make successful predictions and technological advances. Whether a given law or theory is true in a correspondence sense is irrelevant; what we want is for it to work.'

methods are assumed to be truth-conductive and the established scientific theory is supposed to be a mirror of mind-independent reality. On the second understanding, the purpose of science is not primarily to discover true propositions about reality, but instead is a pragmatic one that enables us to predict and explain the phenomena in the corresponding field of research, irrespective of whether the propositions used to explain and predict the phenomena are true or false in the sense of mirroring reality. If the established theory can predict and explain the phenomena in question, it will count as a successful scientific theory. For instance, on the first understanding a physical theory that explains atomic processes in terms of the properties of electrons is committed to the existence of electrons, whereas on the second understanding electrons are only supposed to be theoretical entities introduced into the theory to be able to explain macroscopic phenomena in an efficient way, irrespectively of whether electrons actually exist. The two approaches to understand the purpose of science are not mutually exclusive since on the first understanding the true propositions science intends to discover are assumed to be the pragmatically most appealing constituents of a theory that enables us to explain and predict the phenomena in question. They only differ in respect to the ontological commitment of scientific theories.

However, the discussion concerning the scientificity of a particular discipline of human intellectual activity is only philosophically interesting if it is assumed that the purpose of science is to establish true theories about particular fields of our pre-theoretically given experience of reality. If the only purpose of science was to establish a propositional systematization of a particular field of research that has no claim of being a true systematization, then it would be hard to see how a discussion concerning the scientificity of a particular discipline could arise as long as the discipline would be able to provide some explanation of the phenomena in question. Therefore, in what follows I assume that the purpose of science is to establish true scientific theories about reality and that it is the truth of the theories in question that accounts for their ability to answer the questions the scientist is interested in.<sup>69</sup>

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69 Cf. Schurz (2014: 23): 'The highest intellectual goal of science consists in the discovery of preferably true and contentful claims, laws or theories about a determinate field of enquiry [*Gegenstandsbereich*].' Cf. Werbick (1974: 332): 'If

Fourth, the most difficult question to answer is the question concerning the nature of *scientific methods*. The reasons are, on the one hand, that there is enormous discussion concerning both the proper understanding of the terms ‘scientific’ and ‘method’ and that, on the other hand, it is precisely the scientificity of its methods that is supposed to set aside science from pseudo-science. The problem is as follows: if our account of the characteristic features of scientific methods is too narrow, then we run the danger of excluding disciplines of human intellectual activity from the set of scientific disciplines that objectively should be included, and if our account of scientific methods is too unrestricted, then we run the danger of including human intellectual activities in the set of scientific disciplines, although they should be excluded. In the context of the discussion of the possibility of a scientific theology, then, it is important to avoid both the Scylla of methodological exclusivism and the Charybdis of methodological inclusivism. We therefore have to propose an account of scientific methods that does not entail the scientificity of confessional theology or its denial while it is still adequate to our intuitions concerning the essential features of scientific methods.

A method to achieve a certain goal is a set of rules that specifies what has to be done in theory or praxis to gain the desired result in a reliable way. Since science attempts to propositionally structure our pre-theoretical experience of reality with the intention to provide understanding and explanation of the phenomena in question in the form of scientific theories, it follows that a scientific method is a set of rules that specifies what has to be done in theory or praxis to establish scientific theories that are supposed to be true.

The methods of science, in general, are therefore the theoretical and practical means with the help of which the scientist wants to achieve the goal of providing a deeper understanding and explanation of reality. However, when it comes to the precise formulation of the theoretical and practical

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one understands “explanation” as the sensible ordering of the particularities of experience into a paradigm, to be implemented in a more or less encompassing totality of meaning, there is no sense in which explanation thus understood may be contraposed against an “art of understanding [*Verstehen*]” as a completely distinct scientific procedure; for this reason a division of humanistic and natural sciences [*Geists- und Naturwissenschaften*] based on a contraposition of understanding and explanation cannot be maintained.’

rules that the scientist has to obey, a problem emerges: since, from the point of view of the historian of science, different methods have been referred to as scientific throughout the ages, and since the different sciences today factually deploy different methods that correspond to their object of study, there is no such thing as *the* single scientific method that could be applied univocally to any object of study to provide insight into its nature. There is, in other words, no method which one could mindlessly apply to any object of study in the hope of gaining insight into its nature.<sup>70</sup> Therefore, instead of assuming that there is a single set of rules the scientist has to obey, it is more plausible to assume that there is a variety of methods that share a common methodological ground, but vary sufficiently to be able to adequately capture the differences between the different objects of study.

The common ground that all scientific methods share can be specified by a number of necessary conditions that a method has to satisfy to qualify as scientific. First, the corresponding method has to be explicitly reflected upon and has to be formulated *expressis verbis* in an intersubjectively intelligible way. The scientist has to specify what it is that he is doing and what he is presupposing in a way that enables other people to be aware of every step of the scientist's approach to reality. Second, the scientist has to justify why the particular method is assumed to be an adequate method to investigate the particular field of pretheoretical experience of reality which it is applied to. It has to be justified why the particular method is assumed to be a reliable method of investigation instead of another. Third, it needs to be clear what has to be done in case there is a mismatch between the theory and our pretheoretical experience of reality, which is to say that it has to be clear what counts as verifying and as falsifying evidence of the scientific theory in question.

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70 Cf. Feyerabend (1986: 21): 'The idea of a method that contains secure, unchanging and binding theorems for the operation of science, and that makes it possible for us to provide the concept of "science" with modest, concrete content, encounters considerable difficulties when it is set against the results of historical research.' Cf. Harrison (2015: 168): 'In keeping with the indiscriminate uses of the term "science" in the first half of the nineteenth century, talk of a scientific method had initially meant simply a systematic plan of attack that could be applied to any number of activities, from physiology to fishing.'

Based on this common ground there is room for a methodological specification that respects the individual differences between the particular sciences and their approach to reality. For instance, while both physics and the study of history share the same methodological common ground, in physics, based on our perception of the world, the methods of induction and abduction lead to scientific theories that are tested in the laboratory, while the historian cannot confirm his theories in the laboratory in the same way but instead builds his theories concerning the history of the world on the available textual evidence and with the help of exegetical methods.

In sum, we can specify the scientificity of a discipline of human intellectual activity as follows: A discipline of human intellectual activity is a scientific discipline if it intends to establish a true scientific theory that answers the questions which the ideal scientist has about a particular field of our pretheoretical experience of reality in such a way that the methods used are intersubjectively intelligible, transparent, are shown to be reliable, and specify how the resulting theory deals with evidence and counter-evidence.<sup>71</sup>

## 12.2 The plausibility of Krause's concept of science

Krause's concept of science is in line with the developed concept of science, and therefore is up-to-date. First, the purpose of Krause's panentheistic philosophy of science is to develop a true scientific theory that answers the questions a philosopher is primarily interested in. According to Krause, his system of philosophy is designed to answer three questions: What is God? What is the world? *and* What is God's relation to the world? As Krause (1893: 59) says: 'We understand provisionally, in accordance with now widespread education, all objects of thought and perception in the three

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71 One could object that there are sciences that deal with things that are not part of our pre-theoretical experience, for instance, particle physics or transfinite mathematics. However, although *prima facie* these sciences might be understood as not dealing with our pre-theoretical experience directly, they originate from sciences, physics and mathematics, that directly deal with the realm of pre-theoretical experience and therefore they indirectly deal with the reflection on what is pre-theoretically given to us in experience. They are reflections on the deep structure of the world of experience in so far as it is quantifiable or in so far as it is constituted by atomic particles.

thoughts: God, the world, and God's relationship to the world. God is thought of as the One, absolute, infinite being, the world first as the epitome of all finite beings; and because we are not able to think of anything except the unconditioned, the infinite and the contingent, finite, so only will be added the idea of the relationship between God and the world. Therefore, all that may be thought and realized, or even foreboded, will be included among these three objects.'

Since God is the infinite und unconditioned principle of science, and because the world is finite and conditioned through this principle, it follows that the question of the relation between God and the world, for Krause, is the question of the relation of the unconditional and infinite to the conditioned and finite. To establish his system of philosophy, as we have seen, Krause reflects on fundamental metaphysical, transcendental and epistemological questions and aims to establish an all-embracing and fundamental scientific theory of everything that explains the fundamental features of the world in terms of the fundamental features of the highest principle and thereby also accounts for the unity of science, the only genuine object of study of which is the highest principle of science and its relation to the world.

Second, in addition to the scientific ambition to develop an all-embracing theory of everything, Krause also is quite clear on the fact that the methods deployed to establish this kind of theory have to be reflected upon in order to count as scientific methods. As we have seen, to justify panentheism, Krause deploys two methods. One is the analytical-ascending method, which leads the human mind to the intellectual intuition of God as the highest principle of science. Deploying the analytical-ascending method of science, knowledge of God is retrieved in a transcendental reflection on the necessary conditions for the possibility of both our recognition of and the existence of finite entities that realize a unity of different categorical determinations. This is possible, according to Krause, because God is the highest principle of science that is the ultimate unity of unity and difference and in His being is not subordinated to the categories, but is recognized as being identical with each and everyone of these categories in a way beyond identity and difference.<sup>72</sup> The other method of science, according to

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72 Because, in his view, Krause is able to show that, through the intuition of God, the ideas of reason turn out to denote, or even be, properties of the divine unity,

Krause, is the synthetical-descending method. Starting from the immediate, certain, fundamental Intuition of God, this method explicates the material and formal categories of science, by which everything is determined in its being, in its recognizing, and in its being recognized.

Third, according to Krause, these methods are not arbitrarily chosen, but of necessity are the only available methods to develop an all-embracing philosophical theory of everything that accounts for the fundamental features of the world and the corresponding unity of science in terms of a highest principle of fact and knowledge. The reason is that only transcendental reflections on the constitution of the ego, that is, on the material and formal categories the ego deploys fundamentally in its understanding of the world, is able to provide a starting point of science that is beyond doubt since these categories which *a priori* the ego is able to discern as the fundamental categories with which it recognizes the world, are the most fundamental tier of our recognition of the world and therefore have to be the starting point for a theory of everything, if that theory aspires to be adequate to our pretheoretical understanding of reality at all. Any other starting point, any other assumption that is not recognized as immediately certain, will embed an element of possible error into the theory of everything.

Furthermore, once the highest principle is recognized, the synthetical-descending method of science, according to Krause, can only continue by way of reading off or deducing further insights from this intuition of the highest principle of science by *a priori* reflection: a fundamental and all-embracing theory of everything cannot rely on *a posteriori* evidence because it is a theory that intends to establish the possibility of experience in the first place. That is to say, if it is adequate, there cannot be counterevidence provided by experience. In this respect, Krause's theory seems to be indeed adequate:

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he thinks he has achieved the most important task of philosophy as defined by Kant: “Whether the ideas of reason behave towards the categories (his highest concepts of the understanding) as the categories to sensibility” [...] I have now solved this problem raised by Kant, without my knowing, at the time, that Kant posed this problem; and it was by using Kant’s critical method in a completely independent way, in the course of my own philosophical research. My lectures on the system of philosophy include the complete development of the doctrine [Organismus] of the categories as unconditional, and infinite, divine, essential properties [Wesenheiten], or as attributes of God’ (Krause 1889: 312).

to provide a counterexample based on experience a finite entity had to be discovered the properties of which resist a description of this entity in terms of Krause's doctrine of categories. Since ordinary objects cannot be used for this purpose, as we can describe them in terms of Krause's categories, one might suggest that certain physical phenomena resist such a description. For instance, one might argue that the wave-particle duality of light provides a counterexample. However, it seems that Krause is able to account for this in the following way: the phenomenon in question, light, is a single phenomenon, as such. In itself, however, it is constituted by an opposition of wave and particle. Because light as such, however, is a single phenomenon, we know that there must be a principle of unity, a so far unknown physical principle, that is constitutive of the nature of light as such and is what constitutes the union of light as a single phenomenon as such. That, depending on how we look at light, light sometimes does behave like a wave and sometimes like a particle, could be explained by Krause by pointing out that also the way in which the Absolute is approached determines what is recognized: if we look at the Absolute as such, it is an infinite and unconditioned unity of essentialities. However, if we look at the Absolute in itself, we see that the world is part of the essentialities of God who in Himself is distinguished from Himself. Analogously, depending on how we look at light, that is, depending on the experimental setting, we discover different and opposing aspects of one and the same thing as such, of which we know that it is the unity of what can be distinguished in light.

In sum, Krause's panentheism satisfies all the conditions a scientific theory has to fulfil. It intends to establish a true scientific theory of everything that answers the question for the fundamental features constitutive of the world and their relation to the ultimate ground of the world in a way that transcendentally accounts for our pre-theoretical experience of reality in such a way that the methods used, the analytical-ascending and the synthetical-descending method, are intersubjectively intelligible, transparent, and are shown to be reliable in a way that specifies how the resulting all-embracing theory would deal with evidence and counter-evidence.

## 12.3 Reductionism, holism and the organic system of science

Apart from the fact that Krause's conception of science is a valuable position in the philosophy of science in general, there are two debates in which Krause's panentheistic system of science could be of particular interest: on the one hand, the debate between holism and reductionism and, on the other, the debate on the possibility of ultimate explanation and intellectual intuition as sources of insight.

The discussion between holism and reductionism concerns the question whether there is a fundamental science to which all the other sciences can be reduced either semantically or ontologically. The idea of reduction is that propositions of a special science A are accounted for in their meaning, that is, in their knowledge content, through semantic, epistemological or ontological bridge-principles, and construed as nothing more than propositions of the reduction base, that is, the special science B.<sup>73</sup> In other words, on reductionism, the system of science can be semantically or ontologically reduced to a fundamental science in the following way: the insights provided by the science that is going to be reduced, logically speaking, are shown, most often with the help of bridging principles, to be semantically or ontologically entailed by the insights of the scientific discipline to which it is reduced. To show the truth of reductionism it therefore must be shown that all sciences can be reduced to a particular scientific discipline by showing how, with the help of bridging principles, the putatively independent insights of the other sciences are either semantically entailed by insights of this particular science or by establishing that any object of investigation of the other sciences is ontologically constituted by the objects of the science that is supposed to be fundamental and can be fully described in terms of the alleged fundamental science. In most cases, the science to which all the other sciences putatively can be reduced, is physics. So, for example, according to this option, the knowledge of biology, chemistry and the social sciences is reduced to the knowledge of physics; it is argued either that physical facts are the only ontologically genuine facts and that all other facts logically supervene on the facts of physics, or that that the propositions of

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73 See Nagel (1961) for a classic model of reductionism. See also Oppenheim and Putnam (1958). See also Jackson (1998)

biology, chemistry and the social sciences are, in principle, deducible from the propositions constitute of physical theories.

If Krause's conception of science were committed to reductionism, then it should be rejected because of its inadequacy. For not only has every attempt to show, through semantic, epistemological, or metaphysical arguments, that the statements of a single science, A, reduce to the statements of a single science, B, failed, but the ontologically necessary conditions for semantic reductionism are not met. Because, to reduce all knowledge of the individual sciences to the domain of a particular science, the facts would have to be mentioned in this particular science which, considered ontologically, would be the only genuine facts. Biological facts would have to be *nothing more than* facts of physics, if a reduction of biological statements to statements of physics were to be intelligible at all. This is not the case, because biological facts are logically independent of the facts of physics. For instance, it is consistent to imagine a possible world in which the biological facts known to us are the same, while the facts of physics differ from those in the actual world.

Krause's conception of science as an organic system of science, however, differs fundamentally from reductionism and, in fact, is a holistic position in the philosophy of science. On holism, no genuine science is reducible to another genuine science, although each and every of the sciences is related semantically and ontologically to any of the other sciences and together constitute science as a harmonious and unified system of science. The reason for this, according to Krause, is, of course, that, ultimately, all of the different scientific disciplines deal with one and the same genuine object of investigation – God as the highest reality – and investigate particular features of this reality that holds the world within. If the different sciences did not deal with the same object, then, according to Krause, it would be impossible that there is a unity of science at all. As Krause specified at the beginning of the analytical-ascending part of science: 'Every special science has a certain independence. For if the basic idea, the basic thought, is given to a special science, then it can be partly developed for itself. But the fundamental ideas of all the special sciences are united in the principle of science: all the special sciences are fundamentally contained in the one fundamental principle of the one science. And the highest perfection of every special science, to which humanity and mankind can attain, can only

be gained if every special science is formed as an inner, well-connected link in the one principle of science' (Krause 1829: 2). Furthermore: 'Now since all essences are a structure in God, all the individual sciences are also the inner structures of the one science, as the structure of the intuition of Essence. Thus, as essences, according to their nature and degree, and interrelationship, behave in themselves, and in and to God, so also all the individual sciences behave in themselves and in and to the one science. The structure of science is thus an unfolding of the structure of the basic ideas as about and in the idea of God' (Krause 1829: 230).

In Krause's system, science is *one*, so that, if not every science is completely independent of the other sciences, a relative autonomy is conceded to each and every single science, throughout the construction of the system of science as an organic system. Biology is not physics, even though the knowledge of biology and the knowledge of physics are closely related.

Krause is very up-to-date with his holism as an adequate theory about the unity of science. For the debate in the theory of science is beginning to move away from reductionism, for the reasons mentioned, and is intensified by questions about the inner connection between the sciences, in a manner which, as in Krause, considers the independence of individual sciences on the one hand, and their internal connection on the other. As Grantham (2004: 133) says: 'Scientists have often sought, and sometimes achieved, the integration or unification of scientific knowledge. Newton unified mechanics by arguing that the same laws apply to both terrestrial and celestial motion; Maxwell unified the theories of electro-magnetism and optics; Fischer and Wright synthesized Mendelism and Darwinism. Attempts at integration [and not reduction] remain prominent on the contemporary scene. Physicists discuss the possibility of a Grand Unified Theory, evolutionary psychologists attempt to integrate evolutionary biology and cognitive psychology.' And, one could add, philosophers of science attempt to provide an all-embracing theory of the unity of science that accounts for the very possibility of such unification of the different disciplines based on the assumption that the reality investigated is one and the same for all the sciences. That is to say, although, for the last few decades, it was often supposed that there is only one ontologically fundamental science, physics, and all sciences have to be ontologically reducible to physics, the situation now appears in a new light. Science is, again, being seen as a

harmonic system of disciplines that picture the world as an evolving and unified system of systems, in which there are relations of dependence and explanation between the branches (see, for instance, Esfeld 2010).

A recent example that shows Krause's idea of thinking of God as the infinite and unconditional principle of the system of science is highly topical, is found in the work of Arthur Peacocke. For Krause could easily agree with Peacocke when he says: 'A further pointer to the cogency of a panentheistic interpretation of God's relation to the world is the way the different sciences relate to each other and to the world they study – the hierarchy of sciences from particle physics to ecology and sociology. The more complex is constituted of the less complex, and all interact and interrelate in systems of systems. It is to this world discovered by the sciences that we have to think of God as relating. The "external" God of classical Western theism can be modelled only as acting upon such a world by intervening separately at the various discrete levels. But if God incorporates both the individual systems and the total system of systems within Godself, as in the panentheistic model, then it is more conceivable that God could interact with all the complex systems at their own holistic levels. God is present to the wholes as well as to the parts' (Peacocke 2004: 147ff).

A further example that shows the relevance of Krause's panentheistic philosophy of science and its account of the systematic-organic character of science as a system of relations that can be analysed as they are, as such, and in themselves, is found in Edwards (2004: 202): 'When science looks at anything at all – whether it be a proton, a galaxy, a cell, or the most complex thing we know, the human brain – it finds systems of relationships. Every entity seems to be constituted by at least two fundamental sets of relationships. First, there are the interrelationships between the components that make up an entity. Thus a carbon atom is constituted from subatomic particles (protons, neutrons, and electrons). Second, there is the relationship between the entity and its wider environment. So a carbon atom in my body is constituted as part of a molecule, which forms part of a cell, which belongs to an organ of my body. I am part of a family, a human society, and a community of interrelated living creatures on earth. The earth community depends upon and is interrelated with the sun, the Milky Way galaxy, and the whole universe.'

In addition, with his concepts of ‘as such’ and ‘in itself’, Krause stands very near to the current debate about metaphysical grounding. In today’s philosophy of science we find the following: ‘Individual entities are not only radically interconnected with others, but they also have their own identity and unique autonomy. Individual entities have a degree of self-intentionality – whether we think of human beings with their experience of being free agents, of birds with their glorious freedom in flight, or of particles like photons whose individual motion cannot be predetermined. Not everything we come across in nature has an identity of its own. Some things, such as the pile of papers on my desk, are simply collections of other things and do not form a new whole. [There is an] important distinction between things that are simply aggregates or collections of components. An example of such a new reality would be water, which has characteristics that are distinctive over and above its components of hydrogen and oxygen. Its functions and attributes cannot be reduced to the functions and attributes of its components. Its distinctive characteristics spring not only from its components but also from all its other constitutive relationships. It functions as a whole in a way that cannot be attributed simply to the way its component parts function’ (Edwards 2004: 205).

In contrast with many panentheistic systems, which require that God be present in the whole system of science, but have no system at their disposal to show how this is possible, Krause has actually deduced the structure of the whole of science, with his panentheism, from the intuition of God as the ultimate principle of science. In Krause’s panentheistic philosophy of science, we have an example of a well thought-out, but unfortunately unknown, example of such a theory of science, from which today’s discussion could learn.

In sum, regarding the discussion between reductionism and holism, Krause’s system of philosophy is a valuable source of insight: if reality is completely in God, as its single ultimate ground, and if this ultimate ground is dynamic and deeply involved in the fate of the universe, and if history is the one divine life of which we are part, then we should expect that science shows that, the universe is an evolving system of systems, in which every part harmonically relates to every other part. After all, on a panentheistic understanding, although *prima facie* there are different sciences, *secunda facie* all the sciences deal with different aspects of one and the same all-embracing reality.

## 12.4 Ultimate explanation and intellectual intuition

Let us turn to debate on ultimate explanation and the possibility of intellectual intuition as a means to establish a system of science. According to Müller (2008: 151) the concept of ultimate explanation was introduced by Husserl as follows: 'Philosophy, according to the idea, applied by me, is the universal, and in the radical sense, strict science. As such, it is science of the ultimate explanation, or, what is the same, of the final self-responsibility, in which therefore no predicative or pre-predicative self-understanding functions as an unquestioned ground of knowledge' (Husserl 1952: 139). What Husserl here specifies as ultimate explanation is, in effect, synonymous to Krause's understanding of what is achieved through the immediately certain fundamental intuitions of the ego and of God and describes Krause's method in the analytical-ascending and synthetical-descending part of science.

Ultimate explanation was not so much called into question, in philosophy in the last century, but simply ignored, or *ex cathedra* declared impossible or senseless. For example, Schönberger characterizes the situation as follows: 'Again, every statement admits of being thought of as a conclusion. For any statement, I can ask: what do I have to think, so that this statement is compelling? There are, however, hermeneutic presuppositions beyond all the thoughts, in addition to logical presuppositions. These have the drawback that they are not visible through logical analysis. Again and again, philosophy has, on these grounds, tried to arrive at a thought which does not presuppose anything further whatsoever, which is an absolutely primordial thought [*schlechthin erster Gedanke*] from which further ones are yielded, but which does not have any further prerequisites. This dream has, indeed, been dreamed out' (Schönberger 2007: 110).

From a systematic point of view, the claim that this dream has been dreamed up is astonishing, of course, because for its justification, if it wants to be more than a mere expression of opinion, it presupposes that there is ultimate justification of the claim that ultimate justification is not possible. It is, in other words, transcendently self-refuting to assert that ultimate explanation, in principle, is impossible. Cramer is quite clear that this is the case and comments upon those who think that ultimate explanation in philosophy is impossible as follows: 'Those who think they have to tell us what is no longer thinkable today should know that philosophy has to do

with fundamental questions, and therefore with arguments which cannot be refuted by trendy ways of thinking. Otherwise, we should hand over the solution of philosophical questions to the institutes of opinion research' (Cramer 1967: 9f.).

Philosophy must, in other words, adhere to argument, and because the denial of ultimate explanation is self-refuting, it is allowed to consider the possibility of ultimate explanation. There are, however, two features of ultimate explanation that need further clarification.

First, whatever is established by recourse to intellectual intuition is knowledge acquired through a purely subjective intuition. This intuition, fulfilled by the subject alone, cannot be mediated externally. There are, for instance, no arguments that could bring an interlocutor to actually fulfil the intuition of God. The only possibility, as Krause was aware, is to point to ways in which this intuition could be achieved. In this sense, talk of the intuition of the essence of God will always appear somewhat suspect to those who have not fulfilled it themselves. To overcome this suspicion, however, one might just understand the alleged intuition as an insight or stipulative definition that leads to a particular way to understand reality as a whole, and one should evaluate whether the system of philosophy that is established through the putative intellectual intuition is in fact a plausible system of philosophy that based on its assumptions and primitive concepts can explain what it intends to explain (in much the same way in which, say, in physics, Einstein in a way just stipulated that  $E=mc^2$  to see where this would get him). The point here is how the overall image of reality, developed from the intuition of God, proves itself in scientific and human practice. In other words, if one does not believe in the possibility of intellectual intuition achieved by the ego, then one can circumvent it and still evaluate the plausibility of the corresponding system of philosophy in so far as one assumes that whatever is said to be intuited operates as a suggestion to see things in a certain way: if we assume that this and this is the case, then where do we get from there? And does it fit with our experience of reality?

Second, many philosophical assumptions are such that they are neither likely to be empirically verified nor of an intersubjectively compelling nature. They are such that, if they do not lead to contradiction, they can be freely adopted by an individual or a community as fundamental assumptions of a given system of philosophy. Consequently, they also can be freely

rejected by other individuals and communities. From the point of view of philosophy of science, the most important question in our context, then, is whether a scientific discipline is possible if it is based on metaphysical assumptions that are likely to transcend empirical verification, fail to be intersubjectively compelling, but do not lead to contradiction. Seen from the other side of the coin: are scientific theories only plausible if they are based on assumptions that are intersubjectively compelling and likely to be empirically verified? Some philosophers currently appear to suppose that we can indeed only speak of a scientific discipline or a scientific theory if it is based on intersubjectively binding assumptions that are empirically verifiable or on a concept of reason that is absolutely autonomous. They argue that a science cannot be based on assumptions that are neither empirically verifiable nor intersubjectively compelling and therefore reject the possibility of intellectual intuition. However, quite the contrary seems to be the case if looked upon from both the systematic and the empirical point of view.

First, from a systematic point of view, we have to be aware that our concept of science is itself a contingent cultural achievement that is based on particular ontological and epistemological presuppositions concerning the nature of reality and the nature of the different objects of study; presuppositions that are neither empirically verifiable nor intersubjectively compelling.<sup>74</sup> The function of these assumptions, in so far as they do not lead to contradiction, is precisely to constitute a particular perspective from which our pre-theoretical experience of reality is structured and made accessible to the mind in a propositional systematization for both theoretical and practical purposes. For instance, on the one hand, the assumption that *Orwesen* is the one infinite and unconditioned principle of science in virtue of which the world is what it is, is neither empirically verifiable nor

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74 As Harrison (2015: 194) argues, 'science and religion are not natural kinds, they are neither universal propensities of human beings nor necessary features of human societies. Rather they are ways of conceptualizing certain human activities – ways that are peculiar to modern Western culture, and which have arisen as a consequence of unique historical circumstances.' Of course, the Chinese, Indians, and Arabs, for instance, also engaged themselves in activities that can be called scientific. However, today the expressions 'science' and 'the sciences' primarily seem to be related to those fields of study that have become immensely successful as disciplines of the European university.

intersubjectively compelling. However, it enables to account for the very possibility of a reliable scientific investigation into the nature of the world because it explains it by recurring to the reasonable essence of God. On the other hand, the physical assumption that there are genuine relations of causal efficacy regulating the behaviour of fundamental particles in the physical universe, or the assumption that mathematics is the language in which the fundamental structure of the physical universe can be expressed, function in the same way and constitute a particular perspective from which our pre-theoretical experience of reality can be structured, and in this sense these assumptions help constituting the very possibility of physics. They are, however, themselves beyond empirical verification, not intersubjectively compelling, and in part are even restricted by criteria like simplicity in the case of causation and beauty in the case of mathematics.

Since human beings are bound to a perspective interpretation of the world, and since there are different assumptions constitutive of the sciences that are neither intersubjectively compelling nor likely to be empirically verified, the best we can do to show the adequacy and plausibility of a particular all-embracing theory of everything, as in the case of Krause's panentheistic philosophy therefore, is to be clear, explicit, and reflective about our theoretical and meta-theoretical shaping principles and to show that on them a meaningful worldview is possible, both theoretically and practically.

Second, from the empirical point of view, a glimpse into the variety of theories discussed in the natural sciences and the humanities immediately reveals that there are many different theories that (a) both carry with them an undisputed claim for scientificity, (b) are accepted in the community as scientific theories, but (c) are based on assumptions that are likely to transcend empirical verification and are neither intersubjectively compelling; else they would not be there to be discussed. For instance, the assumption that our universe is part of a larger multiverse is neither likely to be empirically verified, nor is it an intersubjectively compelling assumption, not even amongst physicists. Although it is not clear whether the multiverse-theory could be empirically verified, and therefore whether it should be addressed as a metaphysical assumption on a level with the assumption that God exists, or as a yet unconfirmed empirical hypothesis, it is nevertheless discussed as a (part of a larger) scientific theory.

In fact, the longer one reflects on this, the harder it seems to find a scientific theory – be it philosophical, mathematical, physical, theological, chemical – that is not based on assumptions that transcend empirical verification and fail to be intersubjectively binding and in this sense can be understood as based on certain intuitions and decision to see the world from a particular point of view. Therefore, for both systematic and empirical reasons, a scientific discipline can legitimately be based on assumptions that are likely to transcend empirical verification and are neither intersubjectively compelling – as long as they do not lead to contradiction. Therefore, it seems that the fact that Krause's system of philosophy is based on intellectual intuition, and because of this is based on insights that are beyond empirical verification and that one can disagree with, does not entail that from the point of view of philosophy of science, it should be rejected as unscientific. Instead, what Krause provides is an all-embracing panentheistic theory of science that leads to a coherent and consistent plausible interpretation of the whole of reality.

## 12.5 Summary

Krause's panentheistic theory of science as an organic system of science is in line with currently deployed concepts of science. It entails that reductionism in the philosophy of science is implausible and it leads to a holistic interpretation of the unity of science that in recent debates is often argued to be adequate when it comes to the analysis of the different sciences and the relations amongst them. Furthermore, although the idea of intellectual intuition and ultimate explanation is often rejected in contemporary philosophy of science, it could be shown that, in fact, assumptions that are neither intersubjectively compelling nor empirically verifiable, and in this way are structurally similar to conclusions drawn from intellectual intuition, belong to the very constitution of most of the scientific disciplines. Based on this background, Krause's panentheistic philosophy of science stands without counterargument regarding recent debates in the philosophy of science. In fact, it should be seen as a suggestion to perceive the world and our place in it from a particular point of view that is internally coherent, consistent, and has strong arguments in its favour. Krause's system of philosophy, in other words, provides a good candidate for an all-embracing theory of everything that accounts for the unity of reality and the unity of science in

a way consistent with recent developments in the philosophy of science. As Müller (2010a: 20) says: ‘The both physically and philosophically, and theologically, manifestly ambitious idea of the all-in-one [*All-Einheit*], could be a discourse plateau on which science and theology could meet more unreservedly than elsewhere.’

# 13. Krause's Importance for Philosophy of Mind

Krause's panentheism, systematically considered, is of great contemporary relevance for the philosophy of mind because it is capable of solving some important systematic problems of contemporary panpsychism. In what follows, a plausible version of the panpsychist thesis is worked out before two arguments for panpsychism are examined for their soundness. In a next step, two arguments against the developed panpsychist thesis are discussed, which, *prima facie*, pose theoretically insurmountable *aporia* for it. In a final step, it is argued that panpsychism as located in analytical philosophy can overcome these problems when it is included in the wider theoretical framework of panentheism, as it is set out in Krause's system of philosophy.

## 13.1 Panpsychism in the philosophy of mind

Panpsychism is a metaphysical theory about the fundamental structure of reality and the ontological categories which constitute it. It rests on the assumption that we dispose of epistemologically reliable access to the fundamental structures of reality that may be grounded both through our natural scientific and through our transcendental relationship to reality. As a first approximation, the intuition lying behind panpsychism admits of the following formulation: *both physical and mental properties are fundamental characteristics of reality*. Because this formulation does not specify the central concepts, the panpsychist intuition must be explicated in several ways in order to develop a clear thesis of panpsychism.

That physical and mental properties are fundamental characteristics of reality, means that mental properties cannot be reduced either semantically or ontologically to non-mental properties nor can physical properties be reduced either semantically or ontologically to non-physical properties. In panpsychism, both mental and physical properties, respectively, form an ontological category of reality-constituting entities.<sup>75</sup>

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75 See Chalmers (1996: 126) and Blamauer (2011: 9). See the collections edited by Göcke (2012), and Koons/Bealer (2010) for critical analyses of physicalism,

By the assumption that physical properties are fundamental, panpsychism is distinguished from idealism from which it follows that physical properties can be reduced to mental properties. The demarcation of panpsychism from classical property dualism is more difficult. The latter is consistent with the panpsychist intuition that mental and physical properties are fundamental properties. However, while classical property dualism implies that mental properties are only properties of higher creatures and humans, who have a complex nervous system, and that some physical things possess only physical properties, the panpsychist generally assumes that the class of those entities that possess mental qualities is far wider than the class of higher creatures and humans.

However, within the panpsychist debate, there is no unanimity about how exactly this class is to be determined. As a minimum consensus, and line demarcating panpsychism from classical property dualism, the different manifestations of panpsychism have in common only the assumption that, in addition to humans and higher creatures, the fundamental physical entities constituting empirical reality, that is, the smallest building blocks of the physical universe, possess mental and physical properties. The panpsychist assumes that between the exemplification of mental and physical properties at the fundamental ontological level of reality there obtains a factual equivalence, which, on the ground of the opposed semantic and ontological irreducibility of mental to physical properties, can only be known *a posteriori*, not *a priori*. It therefore follows from panpsychism that mentality is, at the fundamental level of reality, one ubiquitous and underlying property of reality.

The question of which conditions must be fulfilled for other entities to be able to be spoken of as exemplifying mental and physical properties is variously answered by panpsychists. Some panpsychists assume that a necessary and sufficient condition for the exemplification of mental properties lies in the structure of complex physical objects. They argue that, although organisms at every stage of development exemplify mental properties, pure aggregates of physical entities such as tables or stones must be excluded.

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and Kim (2005) for an argument against non-reductive physicalism. See Göcke (2012a) for an argument that phenomenal experience belongs ontologically to the fundamental level of reality.

For, in those, the physical building blocks do not form a well-ordered whole, in which each part is connected with every other part, and with the whole, in a whole constituting interaction.<sup>76</sup>

To overcome the explanatory difficulty that, in every version of panpsychism, mentality is ascribed to the fundamental, and so simple, building blocks of reality, even though these are not necessarily part of any complex physical structure, other panpsychists argue, rather, for the thesis that every entity, on every level of complexity, exemplifies both physical and mental properties. The difficulty here consists in the fact that it is not clear how exactly physical entities, which are not fundamental building blocks of reality, may be ontologically individuated.<sup>77</sup>

In what follows, I at first bracket these difficulties and proceed from the minimal formulation of the panpsychist thesis, which ascribes mental and physical properties only to the fundamental building blocks of reality and higher living beings and humans, since this thesis sufficiently specifies, and places under discussion, the essential elements of panpsychist thinking. We hold to the following specification of the minimal panpsychist thesis: *both mental and physical properties are ontologically fundamental and, in their exemplification, factually equivalent properties of both the fundamental entities constituting reality and the higher creatures and human beings.*

The minimal panpsychist thesis remains unclear until the concepts of physical and mental properties are specified. In the following I therefore ignore abstract properties and assume that mental and physical properties are the only metaphysically relevant property types.

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76 See, for this kind of panpsychism Clarke (2004: 5). See also Brüntrup/Jaskolla (2016a: 2): ‘Most forms of panpsychism, however, distinguish between mere conglomerates like a rock formation and genuine individuals like animals and possibly elementary particles. Mental properties can only be attributed directly to genuine individuals.’

77 For this variant of panpsychism see Blamauer (2011b: 338): ‘Panpsychism is commonly understood as a doctrine that states that everything that occurs in the world has, in itself, a form of consciousness. That is, consciousness is not just a particular human property, but one that may be found on all levels of our universe. Mental properties (conscious experience, subjectivity, etc.) and physical properties (mass, charge, spin, etc.) are both fundamental and universal.’ See also Buck (2011: 60).

Based on this premise, in a first step, mental properties can be classified as those properties which logically imply the existence of a subject of experience.<sup>78</sup> The concept of a subject of experience is thereby minimally interpreted ontologically, and implies only that, on logico-conceptual grounds, we can think no mental property of which the exemplification does not imply the existence of a subject which is the ontological bearer of this property.<sup>79</sup>

Mental properties can be further specified as intentional und qualitative properties: every mental property implies both elements of relatedness to an intentional object and elements of phenomenal givenness. Mental properties are therefore exactly those properties which imply the existence of a minimally ontologically understood subject of experience that is intentionally related to an object, which appears to it in a certain phenomenal manner, and brings with it a what-it-is-likeness for the subject of experience of this state. Mental properties are thereby intrinsically categorial properties of a subject of experience.<sup>80</sup>

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78 See Foster (1991: 205): 'If P is a pain-sensation occurring at a certain time  $t$  [...] we should ultimately represent the occurrence of P as the event of a certain subject's being in pain at  $t$ . And if D is a decision occurring at  $t$ , [...] we should ultimately represent the occurrence of D as the event of a certain subject's taking a decision at  $t$ . Quite generally, [...] we must represent each episode of mentality as the event of a subject's being in a certain mental state at a certain time, or performing a certain act at a certain time, or engaging in a certain mental activity over a certain period of time.' See also Shoemaker (1986: 10): '[It is] an obvious conceptual truth that an experiencing is necessarily an experiencing by a subject of experience, and involves that subject as intimately as a branch-bending involves a branch.'

79 Strawson (2006: 192) describes the ontologically minimal requirement on subject of experience as the 'thin conception', as follows: 'The thin conception according to which a subject of experience, a true and actual subject of experience, does not and cannot exist without experience also existing, experience which it is having itself.'

80 See Strawson (2006: 189): 'Experience necessarily involves experiential "what-it-is-likeness", and experiential what-it-is-likeness is necessarily what-it-is-likeness *for* someone-or-something. Whatever the correct account of the substantial nature of this experiencing something, its existence cannot be denied.' See also Blamauer (2011: 103). On the difficulty of determining the concept of intrinsic properties, see Seager (2006: 129–30): 'The philosophical literature on the distinction between intrinsic and extrinsic properties (or relational properties) is vexed and very far from settled. The core intuition would seem to be the idea that the intrinsic properties of  $x$  are the properties that all duplicates of  $x$  would

Based on this understanding of mental properties, physical properties may, as a first step, be defined *ex negativo*: physical properties are exactly those properties which are not mental properties. That is, the exemplification of physical properties does not conceptually imply the existence of a subject of experience, that is phenomenally directed towards some intentional content. There are two possibilities for arriving at a positive concept of physical properties, complementary to this aspect: the theory-based and the object-based account. The object-based approach to the concept of physical properties rests on the assumption that physical properties are exactly those which are exemplified by paradigmatic physical objects, or locally supervene on these. The theory-based approach rests on the assumption that exactly those properties are physical which are part of the ontological inventory of a physical theory, or supervene locally on these properties.<sup>81</sup>

Both approaches are confronted with difficulties. The difficulty of the object-based approach is that, on the one hand, it is not clear what exactly a paradigmatic physical object is, and how agreement about this could be achieved, and, on the other hand, it is not excluded that paradigmatic physical objects exemplify mental properties. If, then, all the properties of a paradigmatic physical object were classified as physical properties, then it could happen that the conceptual dichotomy between mental and physical properties itself collapses.

The difficulty of the theory-based approach is, on the one hand, that it is not clear which properties a complete and true physical theory implies, because current physical theories frequently change and turn out to be false. Based on pessimistic meta-induction, it is to be expected that our present

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have [...] That is, the intrinsics are the properties X has “all by itself” or “of its own nature”.

81 See Stoljar (2002: 313): ‘A physical property is a property which either is the sort of property required by a complete account of the intrinsic nature of paradigmatic physical objects and their constituents or else is a property which metaphysically or logically supervenes on the sort of property required by a complete account of the intrinsic nature of paradigmatic physical objects and their constituents.’ See also Stoljar (2002: 313): ‘A physical property is a property which either is the sort of property that physical theory tells us about or else is a property which metaphysically (logically) supervenes on the sort of property that physical theory tells us about.’

best physical theories will also be overturned, and new physical theories will be developed that incorporate new or other physical properties into their ontological inventory. Similarly to the object-based approach, the fact that genuine mental properties can be included in the theoretical framework of physics can also be applied to the theory-based approach.<sup>82</sup>

Nevertheless, the theory-based approach seems to me to be the more promising approach. However, in order to arrive at a positive determination of physical properties, it must, in one respect, be made specific and, in another, qualified. To avoid the case where mental properties are classed as physical properties if they were included in a possible future widening of the ground of physical theories, the theory-based approach must be restricted to the fact that physical properties are exactly the properties assumed in a complete and adequate physical theory; at least as long as we are not dealing with any ontologically surprising extension of the currently known physical theories. Although not excluded, it would be particularly ontologically surprising if physical theories were to incorporate mental properties as mental properties into their ontological inventory.

Based on this restriction, the specification of the theory-based approach assumes that a decisive feature of properties found in physical theories, both in the past and in the present as well as in any non-ontologically surprising physical theory, consists in physical properties being exclusively construed as dispositions, that is, as structural or extrinsic properties: any fundamental physical property is defined by its relation to other physical properties and its dispositional behaviour in certain situations.<sup>83</sup> This is faintly surprising, because the approach of an empirically serviceable physics, aside from its epistemological preconditions which may also contain *a priori* elements, is essentially based on experiments and trials. The structure of the experimental reference to reality is based on dispositions and structures: in the experiment, the researcher interrogates empirical

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82 See Melnyk (1997: 623–24). See Crook/Gillet (2001: 349). See also Göcke (2009) and (2014) for a deeper analysis of the nature of mental and physical properties.

83 See Blackburn (1990: 63–64): ‘Just as the molecular theory gives us only things with dispositions, so any conceivable improvement in science will give us only a better pattern of dispositions and powers. That’s the way physics works.’ See also Brüntrup (2011: 17).

reality to find out how it behaves under certain context-variant conditions. That is, the experiment, as the fundamental scientific relation to the world is, by its very nature, directed to dispositions. It is thereby in the excellent position of being exclusively structural, that is, of exploring extrinsic properties of the building blocks of reality empirically.<sup>84</sup>

The thesis of physical structuralism emerges *eo ipso* on the basis of this determination of physical properties. This means that the image of the fundamental structure of empirical reality, drawn by physics, is a picture of structural connections which provides information about the extrinsic relations of a causally closed system, and describes in mathematical and logical terms how physical entities in particular situations within this structure behave, dispositionally.<sup>85</sup>

The property of being an electron, for example, is defined by the way an electron behaves dispositionally in certain situations. In physics, everything that behaves like an electron is an electron. The fact that there are electrons is therefore no more than that there are certain entities X which behave in way Z in situation Y, and everything that happens in situation Y in manner Z is identified in physics as an electron.<sup>86</sup> Therefore, in contrast to mental properties, whose essence is their intrinsic-categorial existence for a subject of experience, physical properties are extrinsic-relational and thus dispositionally determined.

Based on the assumption that mental properties represent an intentional object phenomenally to a subject of experience, and are therefore intrinsic-categorial properties of this subject of experience, and given that physical properties are extrinsic properties of reality-constituting entities,

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84 See Russell (1927: 254): ‘It would seem that wherever we infer from perceptions it is only structure that we can validly infer; and structure is what can be expressed by mathematical logic.’

85 On the causal closure of the structure of the physical universe, see Clayton (2008: 135).

86 See Mumford (2008: 234): ‘An electron is an electron solely in virtue of its dispositions to behave; hence anything that was not disposed to behave in this kind of way would not be an electron but some other kind of subatomic entity.’ Bird (2009: 189) argues as follows: ‘The ultimate explanation of why what happens does happen, of the existence of regularities, of the possibility of science, is the existence and nature of essentially dispositional properties.’

the minimal panpsychist thesis admits of being specified as follows: *both mental and physical properties are ontologically foundational, not reducible to one another but factually equivalent in their exemplification by both the fundamental reality-constituting entities, and higher living creatures and human beings, in such a way that all fundamental entities, and higher living beings and human beings, are genuine subjects of experience, who have a phenomenal inner life, and are involved dispositionally in structures described by physics, due to their extrinsic properties.*<sup>87</sup>

Just as it is somehow phenomenal to be Benedikt Göcke, and to write this book, there is also, somehow, something it consists in to be a photon and fly through the universe. However, even if the panpsychist is willingly to be imputed this, he is not obliged to accept the basic building blocks of reality as a consciousness oriented towards the complex, phenomenal life of humanity.<sup>88</sup> The developed thesis of panpsychism merely states *that* there is, in each case, a phenomenal inner life of the fundamental building blocks of reality, which implies the existence of an ontologically minimally understood subject of experience, and, in this sense only, is similar to our own phenomenal experience. The developed thesis of panpsychism is thereby consistent with the fact that the phenomenal experience of the basic building blocks of reality can vary greatly from our experience of reality, and is *sensu stricto* epistemologically closed to us, as is the subjective experience of other people and higher living beings.<sup>89</sup>

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87 Thomas Nagel says panpsychism is the thesis that ‘the basic physical constituents of the universe have mental properties, whether or not they are part of living organism’ (Nagel 1979: 181). See also Blamauer (2011a: 102): ‘Panpsychism is – in short – typically understood to be the view that consciousness experience is a fundamental as well as ubiquitous characteristic of our universe, equal to physical properties like mass, charge, and spin.’ See also Seager/Allen-Hermannson (2017): ‘Panpsychism is the doctrine that mind is a fundamental feature of the world which exists throughout the universe.’

88 For this objection, see McGinn (2006: 95): ‘Is it really to be supposed that a particle can enjoy these kinds of [human] experiences – say feeling depressed at its monotonous life of orbiting a nucleus but occasionally cheered up by its experience of musical notes?’ See also Lycan (2006: 70). For a contrary argument see Pfeifer (2016: 45).

89 See Brüntrup/Jaskolla (2016: 4): ‘But similarity is not a transitive relation. Mental properties at the fundamental level might well be wildly dissimilar from

## 13.2 Arguments for panpsychism

The panpsychistic thesis, because of its *prima facie* absurdity, often evokes adverse reactions, since the natural attitude in life does not usually assume that the physical foundations of reality are subjects of experience with a phenomenal inner perspective. For the English philosopher Colin McGinn, for example, panpsychism is reminiscent of the 1968 movement, and is described by him as little more than a ‘comfortable piece of utter balderdash’.<sup>90</sup> However, because philosophy requires separating the genesis and the truth of a theory from one another, it must be soberly asked which arguments speak for panpsychism.

The argument from the homogeneity of cosmic evolution is based on the assumption that evolutionary processes, whose similarity is characterized by the development of complex entities and structures from simple entities and structures, play out on both the cosmic and the biological level. Against this background, the argument of the homogeneity of cosmic evolution assumes that the only plausible explanatory model consistent with the natural sciences for the factual existence of complex phenomenal life presupposes that every basic physical entity possesses mental properties. It may be formulated as follows:

- (1) Cosmic evolution has led to the development of physical creatures, which call a complex, phenomenal-intrinsic inner life its own.
- (2) Cosmic evolution can only lead to the development of physical beings that call a complex phenomenal-intrinsic inner life their own when mental properties are either (a) bound by divine intervention to the representation of physical properties, or (b) by supervenience, or,

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those found in living organisms. The highly speculative and abstract character of panpsychism has thus always to be kept in mind. Panpsychism is a possible move in the logical space of metaphysics, not a crude animalistic view of matter.’ To distinguish human phenomenal experience from the phenomenal experience of the basic building blocks of reality, some panpsychists introduce the concept of proto-mentality. See Rugel (2011: 115–16) and Jaskolla (2011a: 70).

<sup>90</sup> See McGinn (2006: 93): ‘Any reflective person must feel the pull of panpsychism once in a while. It’s almost as good as pantheism! The trouble is that it’s a complete myth, a comfortable piece of utter balderdash [...] and isn’t there something vaguely hippish, i.e. stoned, about the doctrine?’

- (c) mental properties emerge from complex physical properties, or (d) each basic physical entity has mental properties.
- (3) Mental properties are not bound to physical properties by divine intervention.
- (4) Supervenience is no explanation of the existence of mental properties.
- (5) Mental properties do not emerge from physical properties.

Therefore:

- (6) Each basic physical entity has mental properties.

Therefore:

- (7) Each basic physical entity has mental properties, and some complex physical beings have mental properties.

The argument is valid: if the premises are true, then it is not possible that the conclusion is false. The decisive question, therefore, is the soundness of the argument, so is about the truth of the premises. The first premise seems to be true: that cosmic evolution has led to the development of living creatures that have a complex, phenomenal, inner life can be confirmed by oneself. The second premise is also true because it covers all relevant explanatory types of emergence and existence of complex phenomenal life. At least as far as I know, no other alternatives are mentioned in the discussion.

The decisive premises are therefore (3) to (5). The third premise, that is, the assumption that mental properties have been brought into the world by a decision of divine will at a certain time of cosmic evolution, to correlate with certain physical properties, is in the present discussion as a framework of a metaphysical explanation of the emergence of consciousness on two grounds rarely treated: on the one hand, one is aware that, although a theological necessity for the possibility of God's significant action in the world obtains, if central elements of Christian thought are not anchored within the framework of deism or nominalism, but within the framework of theist conceptions of God, the recourse to divine action is difficult to justify in detail. And one runs the danger of integrating God into the striven for ultimate foundation, only as an explanatory gap filler. On the other hand, a theological explanation of the existence of complex phenomenal life points directly to the other explanatory models mentioned in the argument. For it would have to specify through which metaphysical means, or natural laws,

the existence of mental states and their correlation with physical states is assured by divine action.<sup>91</sup>

The fourth premise, that is, the assumption that mental properties supervene on physical properties, may be excluded as an explanation of the possibility of the existence of mental properties. Supervenience does not denote the causal, but the logical relation between properties of different property classes. It generally states that there can be no difference on the supervenient level without difference on the subvenient level but there may be a difference on the subvenient level without any difference on the supervenient level. That mental properties supervene on physical properties may well be the case accidentally. However, the supervening relationship does not explain how mental properties have come into the world but already presupposes their existence.

The fifth premise entails that there is a causal relationship between the existence of physical properties and the existence of mental properties. The concept of weak emergence is based on the fact that F is a weakly emergent property of a physical system S, with a specific microstructure (P1, ..., PN), if and only if the natural laws logically imply that every physical system S with microstructure (P1, ..., PN) exemplifies property F, but the property F cannot be reduced to the properties of the microstructural entities. The concept of strong emergence assumes that F is a strongly emergent property of a physical system (P1, ..., PN): Although each system S with microstructure (P1, ..., PN) exemplifies property F, this exemplification of F does not logically follow from the natural laws, but is a *factum brutum*.<sup>92</sup>

Based on this understanding of the two forms of emergence, a weak emergence of mental properties can next be excluded from physical properties. While, for example, liquidity is a weakly emergent property of accumulations of H<sub>2</sub>O molecules that can be explained by natural laws, this is not the case with mental properties, because it does not follow logically from the natural laws that systems that have a certain physical microstructure have a certain mental characteristic.<sup>93</sup>

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91 See, however, Hasker (2001) und Swinburne (1997) for an analysis of the explanatory relevance of divine action for the existence of mental states.

92 See Brüntrup (2012: 68).

93 See Strawson (2006a: 13): 'Liquidity is often proposed as a translucent example of an emergent phenomenon, and the facts seem straightforward. Liquidity is

If mental properties emerge from physical properties, then they must be strongly emergent properties of physical systems. This possibility, however, is excluded because of the essential differences between extrinsic-relational physical and intrinsic-categorial mental properties. For it is absurd to assume that a purely extrinsically determined structure, which has no intrinsic-phenomenal properties, is in a position to bring about the existence of intrinsic-mental properties. This would be as absurd the assumption that a space-time universe is constituted by a structure of abstract mathematical entities.<sup>94</sup>

Because neither divine intervention nor supervenience and strong emergence can explain the existence of complex phenomenal life, following the argument from the homogeneity of cosmic evolution, the last remaining possibility for explaining the existence of complex phenomenal experience, is this: mentality is not a new phenomenon of the universe, but one of its own essential features: even the smallest building blocks of reality have phenomenal properties that belong to the same ontological category as human phenomenal experience. Mental properties therefore belong to the ontological basis of reality.<sup>95</sup>

The argument from intrinsic natures supports the genetic argument by analysing the ontological carrier of the dispositional structures investigated by the physical sciences. It argues that mental qualities are the only plausible candidate to fulfil this crucial role of metaphysical explanation of

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not a characteristic of individual  $H_2O$  molecules. Nor is it a characteristic of the ultimates of which  $H_2O$  molecules are composed. Yet when you put many  $H_2O$  molecules together they constitute a liquid (at certain temperatures, at least), they constitute something liquid. So liquidity is a truly emergent property of certain groups of  $H_2O$  molecules. It is not there at the bottom of things, and then it is there.'

94 See Strawson (2006a: 15). See McGinn (2000) for an argument that we are simply too limited to understand how mental properties emerge from physical properties.

95 See James (1950: 149): 'And Consciousness, however small, is an illegitimate birth in any philosophy that starts without it, and yet professes to explain all fact by continuous evolution. *If evolution is to work smoothly, consciousness in some shape must have been present at the very origin of things.* Accordingly we find that the more clear-sighted evolutionary philosophers are beginning to post it there. Each atom of the nebula, they suppose, must have had an aboriginal atom of consciousness linked with it.'

the existence of empirical reality. The following is an argument with three assumptions and the panpsychist conclusion outlined:

- (1) If there is an intrinsic nature of fundamental physical entities, the physical sciences cannot give us any information about this.
- (2) There is an intrinsic nature of fundamental physical entities.
- (3) If there is an intrinsic nature of fundamental physical entities, the only plausible candidate for this intrinsic essence of fundamental physical entities is phenomenal consciousness.

Therefore:

- (4) Fundamental physical entities have phenomenal consciousness.

Therefore:

- (5) Fundamental physical entities have phenomenal consciousness, and some complex physical beings have mental properties.

The argument is logically valid, so the crucial question is the question of the plausibility of the premises. The first premise is true: we have already seen that the physical sciences examine only the dispositional behaviour of physical entities, and this approach leads to physical structuralism, which does not imply any ontological statements about the intrinsic-categorial properties of physical entities whose dispositions are examined.<sup>96</sup>

All the theoretical terms of the physical description of the fundamental structures of the universe, such as the terms ‘electron’, ‘spin’, or ‘photon’, can therefore be removed by the method of Ramseyification, which replaces each of these terms with an existential bound variable, without the result that the physically obtained state of knowledge is changed. There remains the assertion that there are things which fulfil a certain dispositional function and, because of this, are part of a larger mathematically describable structure.<sup>97</sup>

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96 See Williams (2011: 74): ‘Physical theory describes the fundamental physical entities exclusively in dispositional terms.’ See Russell (1948: 240): ‘The physical world is only known as regards certain abstract features of its space-time structure – features which, because of their abstractness, do not suffice to show whether the world is, or is not, different in intrinsic character from the world of mind.’

97 See Brüntrup (2011: 16).

The second premise is also true and may be justified by a *reductio ad absurdum* of its negation. If one assumes that there is no intrinsic-categorial nature of the basic physical entities, it is assumed that the investigated dispositional properties may exist in themselves, and cannot be constituted ontologically by categorial properties of the basic physical entities.<sup>98</sup>

This results in two problems: firstly, in property theory, it is assumed that it is precisely the intrinsic-categorial properties of things that explain their dispositional behaviour, from a metaphysical viewpoint; by the fact that an entity X, in situation S, behaves the way Z in virtue of its intrinsic-categorial properties M.<sup>99</sup> Without a categorial basis, that is, without the intrinsic properties of the basic physical entities, it would be metaphysically incomprehensible how their specific dispositional behaviour is possible at all.<sup>100</sup> Secondly, the assumption that there is no intrinsic-categorial nature to the basic physical entities either leads to the conclusion that we live in an abstract mathematical structure, or to the assumption that empirical reality, as concrete empirical reality, is a strongly emergent property of an abstract mathematical structure. Both assumptions are absurd and form a classical dilemma situation: on the one hand, the denial of the existence of an intrinsic nature to the basic physical entities leads to the conclusion that we live in an abstract mathematical structure. It implies that the

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98 See Seager (2006: 138): ‘Why should matter have any intrinsic properties at all? An alternative view is that all there is to matter is the set of inter-relationships which science reveals.’ See also Brüntrup (2011: 25).

99 See Williams (2011: 71–72): ‘Categoricalism (sometimes known as “Categorical Realism”) is the thesis that all dispositions must ultimately have categorical properties that ground them; it is this thesis that the dispositional essentialist denies when she claims that some or all dispositions can be baseless.’

100 See Seager (2006: 141): ‘Dispositions require a categorical base. A good number, perhaps most or conceivably even all of the relational properties which science discovers about matter are causal dispositions. If dispositions require (metaphysically) a base of intrinsic properties which determines their powers then we have an argument from the relations structures revealed by science to the need for some intrinsic nature which subvenes these powers.’ See Williams (2011: 72): ‘Categorical properties lack essential causal and modal features, so something must be added for a categorical property to properly ground a disposition. Nevertheless, as categoricalism concerns what is necessary for grounding dispositions, questions of what that additional something might be can be set aside.’

mathematical structures described in physics are ultimate reality: all that exists are structures without any categorial basis in the properties of things. For physics cannot say anything about the intrinsic nature of reality.<sup>101</sup> To avoid this absurd conclusion, on the other hand, it could only be assumed that concrete reality is a highly emergent property of a special mathematical structure, and thus also an absurd *factum brutum*.<sup>102</sup>

Without intrinsic categorial properties, therefore, it is not possible for the structure discovered by physics, and described in mathematical terms, to have any concrete reality at all. This means that physical entities have intrinsic natures and thus the second premise is justified.<sup>103</sup>

The third premise is decisive for the soundness of the argument. It is justified, in a first step, by the fact that the only case in which we can have epistemologically unproblematic, direct, certain, access to intrinsic-categorial properties of a physical entity is the case of one's own phenomenal experience. For our mental qualities are such that they may be distinguished from the dispositional-extrinsic properties of physics, as intrinsic-categorial properties, by their perspective-phenomenal existence.<sup>104</sup> Based on the assumption that it is epistemologically legitimate to extrapolate from the immediately certain knowledge of one's own intrinsic essence to the intrinsic nature of all physical entities, it follows, in a final argumentative step, that we recognize mentality as the ontological carrier for physical reality.

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101 See Brüntrup (2011: 30): 'But if there are no carriers, then the formal, mathematical structure is the ultimate reality.'

102 See Brüntrup (2011: 30): 'How the concrete physical world as we know it emerges from this mathematical structure is a case of mysterious inter-attribute emergence, in this case the emergence of *concrete* physical objects from *abstract* mathematical structures.'

103 See Brüntrup (2016b: 55): 'We need ultimate intrinsic properties that carry the entire existing set of functional-relational properties.'

104 See Seager (2006: 136): 'Matter must have an intrinsic nature to ground the relational or structural features revealed to us by physical science. We are aware of but one intrinsic property of things, and that is consciousness. [...] We are physical beings and our consciousness is a feature of certain physical structures.' See also Brüntrup (2011a: 44). See Eddington (1920: 200) and Russell (1927: 402). See also Russell (1927a: 300).

### 13.3 Arguments against panpsychism

Although there are two good arguments for panpsychism, at least two good arguments may be formulated against panpsychism, each of which can be understood as the obverse of the arguments which speak for it.

The argument from the absurd multiplication of subjects of experience concentrates on the minimal panpsychist thesis that all basic physical entities, and only some complex physical entities, have mental properties. It attempts to show that there is no objective concept of physical complexity to determine which physical structures are sufficient and necessary for the development of complex phenomenal life. On the argument, therefore, panpsychism implies that every physical structure correlates with the existence of a subject of experience, and thus leads to an absurd multiplication of the number of existing subjects of experience. The argument may be formulated as follows:

- (1) The limitations of the minimal panpsychist thesis, with respect to the number of existing subjects of experience, is plausible when there are objectively necessary and sufficient conditions for when a physical structure leads to the development of complex phenomenal life, and thus to the existence of a separate subject of experience.
- (2) There are no objectively necessary and sufficient conditions for when a physical structure leads to the development of complex phenomenal life, and thus to the existence of a separate subject of experience.
- (3) The limitations of the minimal panpsychist thesis regarding the number of existing subjects of experience are not plausible.
- (4) If the limitations of the minimal panpsychist thesis are not plausible with regard to the number of existing subjects of experience, then they should be abolished.
- (5) If the restrictions are lifted, panpsychism implies that each physical structure correlates with the existence of a subject of experience.
- (6) It is absurd that any physical structure correlates with the existence of a subject of experience.

Therefore:

- (7) Panpsychism is false.

Because the argument is logically valid, it is necessary to ask how the premises are justified. The first assumption is true: the minimal panpsychist thesis assumes that, in addition to the basic physical building blocks, only a few complex physical structures such as humans and higher living beings possess mental properties and constitute independent experiential substructures. This presupposes that there are objectively necessary and sufficient conditions for when a physical structure leads to the development of complex phenomenal life and thus to the existence of a separate subject of experience.

The second premise states that there are no such objective criteria, since the assumption that there are persisting complex physical objects cannot be justified against the background of physical structuralism. The reason is that structuralism implies that, in a sense, there is only one physical structure, and the relations it specifies between the physically fundamental entities, and it therefore leads to nominalism about macroscopic objects. What is addressed semantically as a complex persistent physical object is thus based on linguistic convention. Furthermore, because of the causal closure of physical reality, for any two basic entities, they are in a causal context which makes it possible to speak of them as a complex structure.<sup>105</sup> Any setting of necessary and sufficient conditions for the development of a rich phenomenal life is therefore an arbitrary semantic stipulation.

However, as the third premise of the argument implies, without necessary and sufficient criteria for the physical complexity necessary for a rich phenomenal experience, the restrictions of the number of experiential phenomena of complex phenomenal life, defined in the minimal panpsychist thesis, must be abandoned. For it is not clear why basic physical entities, and only a few other physical structures should be thought of as correlated with genuine subjects of experience.

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105 See Mathews (2011: 144): ‘The individuation of objects, at the macro-level, at any rate, is not consistently objectively determined [...]. Matter is not really, in any ontological sense, parcelled up into convenient units or packages, despite the plethora of discrete artefacts in our own daily life that suggest that it is. Indeed, many of our individuations – of rocks and mountains, for instance – have basically nominal status.’ See also Skrbina (2011: 126–127).

To save panpsychism *prima facie*, on the fourth premise of the argument, it must be assumed that, in fact, any physical structure is correlated with the existence of a genuine subject of experience.<sup>106</sup> As this consequence implies that tables, and planetary systems, and forests, and the sum of the table and the chairs in this space (let us call them ‘tairs’), should be classified as genuine experiential subjects, the panpsychist thesis *secunda facie* should be rejected, due to an absurd multiplication of subjects of experience.

The fact that panpsychism leads to a *prima facie* absurd multiplication of existing subjects of experience seems to be a strong argument against its plausibility as a metaphysical theory. But it does not really show the inconsistency but only the epistemic significance of panpsychism, against the background of our general assumptions about the existence of subjects of experience. The argument is therefore flanked by a further argument that shows that, in the context of a panpsychist ontology, it is not clear how new subjects of experience may emerge from the mental properties of the basic physical entities, regardless of the structures that they constitute:

- (1) All basic physical entities are subjects of experience, and there is at least one subject of experience S that is not a basic physical entity but a complex physical entity.
- (2) If all basic physical entities are subjects of experience, and there is at least one subject of experience S that is not a basic physical entity but a complex physical entity, panpsychism must be able to explain the existence of S, by recourse to the physical complexity of S.
- (3) Panpsychism cannot explain the existence of S by recourse to the physical complexity of S

Therefore:

- (4) Panpsychism is false.

The truth of the premises is decisive for the soundness of the argument. The first premise is definitively true, because it expresses the minimal panpsychist

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106 Skrbina (2011: 121–22) takes exactly this route: ‘[T]he body indeed has innumerable lesser selves: organs, cells, macromolecules, proteins, atoms, and so on. All of these (except the atomic ultimates) are themselves composed of lesser selves, and all participate in higher-order minds.’

thesis. The second premise is also true: we know from the argument from the homogeneity of cosmic evolution that the panpsychist assumes that the basic physical building blocks of the universe are conscious and, in the course of cosmic evolution, through the formation of complex structures, higher levels of experience are constituted, by the mentality of the basic building blocks. If this constitution of higher-level empirical subjects is not to be postulated simply by implication, the panpsychist must explain how it is possible that new subjects, different from the fundamental experiential subjects, can exist.

The starting point of the combination problem is to take up this explanatory requirement and put it to the panpsychist, in the third premise of the argument, that he cannot fulfil this task which is necessary for him. For it would only be possible with reference to strong emergence, setting the origin and existence of a subject of experience's complex phenomenal life in relation to the existence of basic subjects of experience.

The assumption that the existence of complex subjects of experience can only be explained by reference to strong emergence may be justified as follows: if  $m$  is the ordered set of basic physical subjects of experience which, *ex hypothesi*, are responsible for the constitution of a complex subject of experience  $S$  that is not contained in  $m$ , then no facts about  $m$ , neither the physical-extrinsic nor the phenomenally intrinsic facts about the relations between the basic experiential subjects and their inner categorial constitution, can explain the existence of  $S$ . Contrary to, for example, the vector analysis of a physical force, it is not apparent how, out of many small subjects of experience and their mental states, a complex state of experience can be generated at all.<sup>107</sup>

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107 See also James (1950: 160): 'Where the elemental units are supposed to be feelings, the case is in no wise altered. Take a hundred of them, shuffle them and pack them as close together as you can (whatever that may mean); still each remains the same feeling it always ways, shut in its own skin, windowless, ignorant of what the other feelings are and mean. There would be a hundred-and-first feeling there, if, when a group or series of such feelings were set up, a consciousness *belonging to the group as such* should emerge. And this 101st feeling would be a totally new fact, the 100 original feelings might, by a curious physical law, be a signal for its creation, when they came together; but they would have no substantial identity with it, nor it with them, and one could never deduce the one from the others, or (in any intelligible sense) say that they evolved it.' See also Goff (2006: 58) and Göcke (2012a).

The only way to explain the existence of higher-level subjects of experience is, therefore, by recourse to the concept of emergent relations. But since weak emergence can be excluded, a theory of strong emergence is the only alternative. Some panpsychists argue, accordingly, that the existence of subjects of experience of complex phenomenal life emerges strongly from basic subjects of experience, even if no metaphysical or scientific principles can be stated that explain this relation.<sup>108</sup>

Because, however, the strong emergence of complex experiential entities is as obscure as the strong emergence of intrinsic-categorial over extrinsic-dispositional properties, the panpsychist cannot appeal to strong emergence without undermining the justification for his own position, which has only led to the phenomenal life of the basic building blocks of reality.<sup>109</sup> Panpsychism should therefore be rejected.

### 13.4 Krause's panentheism and panpsychism

There are good arguments both for and against panpsychism. In what follows, I would like to show that the apparent antinomy of panpsychist thinking can be resolved when panpsychism, as discussed in the analytical philosophy of the mind, is integrated into the panentheistic thinking of Krause. Recourse to Krause in the course of the analysis of the panpsychism discussed in analytical philosophy is systematically obvious. Although, to my knowledge, Krause is not at all in this discussion. This is astonishing, for a glance at the panentheistic system of science of Krause shows quickly that a large proportion of the *topoi* that are presently discussed in the analytical panpsychism debate by recourse to Eddington, Russell, and James are also, to be found in Krause.

Firstly, Krause hold the thesis of physical structuralism. He starts from the causal closeness of the physical world, which for him is the world described by the natural sciences. As a transcendental philosopher, he

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108 See Goff (2011: 135–36): ‘[The argument] has no concerns about the intelligibility of panpsychist emergentism, the view that fact about the existence and nature of high-level conscious subjects, as a matter of brute fact or natural law, arise from facts about the existence and nature of micro-physical conscious subjects.’

109 See Chalmers (2016) for an analysis of the combination problem, Goff (2016), Skrbina (2011) und Brüntrup (2016) for various attempted solutions.

assumes that the knowledge discovered by physics is established by the principle of sufficient reason. The principle of sufficient reason, however, exclusively leads to the natural scientific discovery of the dispositional structure of empirical reality. In this way, Krause places himself directly on the ground of the analytic panpsychism debate.

Secondly, Krause agrees that physical structuralism does not facilitate complete knowledge of the system of sciences, because it only explores the structure between different entities in empirical reality, and their dispositional properties, not their intrinsic nature. According to Krause, the intrinsic categorial nature of the thing as such cannot be attained by a methodology based on the principle of sufficient reason, since it is only the relations between things that are analysed. In this respect too, Krause agrees with the current debate, which is based on the insight that decisive elements of a complete metaphysical explanation of the being of the world cannot be grasped by structuralism. As Krause's pupil Schopenhauer (1969: 28) states that 'all science in the real sense, by which I understand systematic knowledge under the guidance of the principle of sufficient reason, can never reach a final goal or give an entirely satisfactory explanation. It never aims at the inmost nature of the world; it can never get beyond the representation; on the contrary, it really tells us nothing more than the relation of one representation to another.'

Third, Krause agrees with the panpsychist contention that there must be an intrinsic-categorial being behind the structured phenomena. For Krause, this insight into the intrinsic nature of reality cannot be forced as the conclusion of a chain of proof, but must be carried out by every subject of knowledge himself, in the form of immediate intuition. When this is done, it can be used as an element of a final foundation that turns physical structuralism into an all-embracing metaphysical theory. As Krause (1886: 9) says: 'If, therefore, there is knowledge of something which in an unlimited way is all that there is, this insight entails that this something is without a ground [*ohne Grund*]. Consequently, the insight into the nature and existence of this something is without a ground as well, it is unprovable and not in need of a proof. [...] If there is such an insight, it must be immediate and not mediated through any other insight or item of knowledge. And although not everyone will be able to obtain it without instruction, it must be possible to instruct every spirit to obtain this insight for themselves.'

Fourth, just as in the analytical debate, it is assumed that our immediate perception of our own phenomenal experience serves as an epistemically legitimate justification for the existence of an ontological carrier of the dispositional properties of physical reality. So Krause assumes that a direct, certain, intuition of one's own intrinsic-categorial nature is possible, and that knowledge of the intrinsic nature of empirical reality can be deduced from this direct, certain, knowledge. Without this perception of our own intrinsic nature, physical structuralism would remain only a metaphysical patchwork. As seen, Krause (1886: 66) argues that 'we can only become aware of other things in so far as these things are ourselves, and we are in these things ourselves.' Furthermore, 'we can make an inference to the beings outside us, under the form: as true as I am myself, as I observe myself, there is also this or that being' (Krause 1886: 75). Krause, in other words, argues that, through self-observation, we can use what is discovered as the true nature of the I to account for the ultimate ground of empirical reality.

Although Krause is in harmony with the central insights of contemporary analytical philosophy of mind, he spells out the panpsychist insights under panentheistic premises, transcendentally. While panpsychism is generally understood as a position mediating between physicalism and dualism, since it determines both the physical and the mental as inseparable and fundamental features of the one reality, panentheism generally strives for a higher reconciliation of an atheistic pantheism, on which the universe itself is *causa sui*, and the ontological dualism of necessarily existing creator and contingent creation. To achieve the synthesis of pantheism and classical theism, panentheism interprets the being of the finite universe, in the monistic tradition, as an intrinsic constitutive part of the all-unity, which is conceived as absolutely infinite, and transposes the fundamental difference between the ground of being and the effect of being into the Absolute itself.

Transcendental panentheism, as presented by Krause, attempts to formulate the relation between empirical reality and the Absolute, epistemologically, as a metaphysical theory, by analysis of the immediately certain conditions of the possibility of any subjectivity. The decisive key to the possibility of this transcendental-philosophical location of empirical reality, in the Absolute, is the following insight of Krause's: in the intrinsic-categorial essence of one's own self, which is directly examined in intuition, the subject ascends to the recognition of the intrinsic categorial determination of the Absolute, and then descends back to the intrinsic-categorial determination of extrinsic-relational empirical reality which sustains physical structuralism.

Krause calls the Absolute Essence or *Orwesen*. For Krause, the Absolute is the one principle of being and knowledge of empirical reality that unites all transcendent and transcendental determinations in the unity of its essence. And precisely in this lies the key to solving the panpsychist *aporias*. Both arguments for panpsychism show that conscious experience is a necessary condition for the existence of reality. The argument from the homogeneity of cosmic evolution shows that conscious experience, as an intrinsic-categorial bearer of dispositional structures of being, must exist at every moment of the existence of the universe. The argument from intrinsic natures yields the conclusion that the dispositional structure, studied by physics, without conscious experience of microphysical reality, could have no concrete reality. Both arguments against panpsychism show that panpsychism, despite the necessity of phenomenal experience for any metaphysical foundation of physical structuralism, has serious problems with the concept of the subject of experience: the argument from the absurd multiplication of subjects of experience has shown that, under any panpsychistic premises, any arbitrary physical structure implies the existence of an independent subject of experience. While the combination problem has shown that the panpsychist can consistently assume a certain number of basic subjects of experience, but does not have the explanatory resources to explain the existence of subjects of complex phenomenal experience. Although, in panpsychism, on the one hand, conscious experience is necessary for the existence of reality, it cannot, on the other hand, explain how the necessary subjects of experience can be individuated, and go beyond the number of fundamental subjects of experience.

The solution to this antinomy suggested by transcendental panentheism is to maintain the fundamental validity of the arguments for panpsychism, but to re-read it, and to abandon the assumption that there are numerically distinct metaphysical subjects of experience. Within present analytical philosophy of the mind, the epistemological reference to the intrinsic-categorial essence of one's own existence constitutive of panpsychism is interpreted as meaning that it can only show the inner essence of each individual existence. Instead, it should be assumed panentheistically as showing truth beyond the inner essence of one's own existence, and, as a matter of fact, as a self-display of the intrinsic-categorial structure of the Absolute: the inner vision of the self shows more than the inner essence of one's own existence. It shows the inner structure of the absolute.

If the analytical panpsychist follows this argumentation, he leaves the two arguments against him at the expense of his abolition in transcendently motivated panentheism. For he then abandons the assumption that there is metaphysically more than one subject of experience: all the different mental qualities, following the panentheistic interpretation of panpsychism, would be characteristics of the only existential subject of experience: the Absolute.<sup>110</sup>

This conclusion might evoke *prima facie* similar amused reactions as panpsychism. But *secunda facie* it is quite an attractive theoretical option, because the physical sciences show us the image of a causally closed universe, and because the panpsychist may explain the reality of the individual relations of any dispositional structure, but not why they together constitute a coherent and harmonious reality. The panentheist can explain this by analogy to our pre-critical experience of diachronic identity as follows: just as the assumption that there is a bearer of my conscious life enables me to see a unity and identity in my life, so empirical reality requires the existence of a single bearer to explain its own ontological unity.<sup>111</sup> Expressed in modern terms, the mental and the physical come into one.

### 13.5 Summary

Krause is again at the height of the current discussion, because what is discussed again today is already found in his system: 'At the terminus of one of the branching lines of natural hierarchies of complexity stands the human person – the complex of the human-brain-in-the-human-body-society. Persons can have intentions and purposes that can be implemented by particular bodily actions. Indeed, the action of the body as a whole in its

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110 Cf. Brüntrup (2011a: 39–40).

111 A central argument that seems to speak against the developed thesis is based on the premise that our phenomenal experience is a single stream of consciousness, and that we cannot have an epistemological approach to phenomenal experience that is not our own phenomenal experience. In other words, we always have only phenomenal access to our own consciousness, and no phenomenal evidence that this consciousness is part of a higher consciousness. This argument is a purely epistemological argument, and does not lead to a metaphysical conclusion that shows that it is not the case that our phenomenal experience is, at the same time part of a broader, phenomenal life. See Sprigge (2006) 485–86). See also Jaskolla/Buck (2012), Göcke (2014), and Zagzebski (2013) for analyses of holism and the concept of omni-subjectivity.

multiple levels just is the intended action of the person. The physical action is describable, at the bodily level, in terms of the appropriate physiology, anatomy, etc. but it also expresses the intentions and purposes of the person's thinking. *The physical and the mental are two levels of the same holistic psychosomatic event* (Peacocke 2004: 150).

Let us assume this argument is logically valid. It would not be more than an argument *that* panpsychism is correct. The question as to *how* it is possible that panpsychism is correct would not thereby be answered. For the argument does not address the question how the unity of nature and reason, spiritual and material reality, is to be understood epistemologically and located ontologically. Krause can explain and deduce in his system the necessity of this unity of opposites intuited in Orwesen. Krause can therefore be made systematically fruitful for today's discussion. For Krause, panpsychism is justified by panentheism.



## 14. Closing Assessment

In the present discussion, Krause is hardly taken into account. Neither in the German-speaking nor in the Anglo-Saxon discussion is his system taken up, researched or further developed. While this is hardly to be excused in the German-speaking world, since many of his works are readily available, even if not in a critical edition, the lack of discussion of Krause within the Anglo-Saxon space is only indirectly reproachable, since the works of Krause's philosophy have not yet been translated into English. It is therefore not surprising that Krause is generally mentioned in only two connections: on the one hand, in work on the introduction of the concept of 'panentheism' into philosophical discussion, and on the other hand, as the author of an obscure mystical work, whom it is hardly worth the trouble of dealing with.<sup>112</sup>

The general ignorance of Krause's work is regrettable, if, through it, historical inaccuracies arise which are hard to justify. Thus, historically, it is plainly inadequate, if not false, if Hegel and Schelling are declared the fathers of modern panentheism. Thus, Cooper writes to this effect: 'Schelling and Hegel are the patriarchs of contemporary panentheism because they are the first to affirm that God, though eternal in essence, develops in existence by involving himself in the world and the world in himself. [...] Both Schelling and Hegel therefore distinguish God's essence from his existence and imply duality in the divine nature: God is eternal and temporal, potential and actual, infinite and finite, immutable yet developing. [...] In parallel ways, Schelling and Hegel both influence subsequent philosophy significantly' (Cooper 2006: 118). Seen systematically, Krause would have had to be mentioned at this point because, unlike Schelling, he actually developed a system of panentheism and, in contrast to Hegel, also *expressis*

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112 Cf. Palmquist (2008: 20): 'Krause claimed his philosophical system represented "the true Kantian position." Fortunately, we need not evaluate this rather questionable claim. [...] I am not assuming that Krause's own, rather peculiar and highly obscure version of panentheism was a faithful development of Kant's own thinking. [FN 10]: Krause developed a tortuously complex vocabulary with many compound German terms that were newly invented to serve Krause's "mystical purposes".'

*verbis* as such. Further on, according to Cooper: ‘Although Schelling and Hegel better articulated the philosophical intuitions that Krause expressed, he certainly deserves recognition for coining the term panentheism’ (Cooper 2006: 122). That Schelling and Hegel formulated Krause’s intuition better can be asserted only with reference to Krause’s panentheistic system of philosophy, in actual comparison with Schelling and Hegel. Unfortunately, such a study is only available in a very short form by Stefan Groß (2008), so it is unclear with what Cooper actually supports his claim.

In the course of this work, the panentheism of Karl Christian Friedrich Krause has been presented as an organic system of science. It was defended against the most important of immediate objections, and it was shown that, in the current debate, he is an attractive paradigm for today’s philosophy, and can readily be situated in terms of the present discussion. The analysis in this book shows only a small section of the entire panentheistic system of Krause’s philosophy. In a certain sense, the justification and description of panentheism is only the basic structure (*Grundstruktur*) of the whole system of science. Topics that have not been discussed include topics such as the question of the essence of becoming, change in time, the nature of space, time, and others. Krause has something to say on all of these topics. The philosophy of Krause is an almost unmanageable field of research, which, unfortunately, for the most part is still completely uncultivated.

The last word of this work shall belong to Krause, and certainly refreshes the relation to Kant described in the introduction: ‘We are convinced that, the task of scientific research and scientific education [*Wissenschaftsforschung und Wissenschaftsbildung*], in its main points, is satisfactorily carried out in our system, the principles which have been repeatedly described by us, and the partial execution of which we have published in a series of works. For, given that the recognition and acknowledgment of the principle is gained by the analytic-subjective self-knowledge of the mind, the whole structure of science can be pictured in law-like and organic progress. And so the task of Socrates and Plato, as well as Kant, Fichte, and Schelling, is generally solved. And on this foundation [*Grundlage*], unshakable by sophistry and scepticism, or rather: in and through the, now achieved, unconditioned, in itself self-certain, fundamental knowledge [*Grunderkenntnis*], the [...] time being ripe for humanity to begin achieving the construction of science, the work of the millennium.’ (Krause 1889a: 478).

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