



# JOURNAL ARTICLE SUMMARY

• After

In this article we mean to manage the idea shape (Denkform) of the philosophical and religious idea of the German scholar Josef Pieper. Under the type of thought, we think about the focal, pivotal purpose of what the researchers called "a formal question," which Hans Urs von Balthasar comprehended as the "last stand" (letztte Haltung) of a specific scholar. It is to be comprehended that this theme won't be thorough and far reaching, we will just point to what appears to us to be the most imperative for understanding the rationality of Josef Pieper's idea. What appears to us as the greatest downside of his idea shape is that Pieper isn't adequately enticing the commonsense personality, i.e. human movement. Pieper focuses to solidarity of the hypothetical and useful personality, whereby the hypothetical personality practically speaking just expands (per expansion), on the off chance that it guides reality to activity. The useful personality originates from the hypothetical, from the learning of reality of things, and based on that information it settles on a choice and a request as for activity.

Activity in him isn't a point of exceptional thought. In addition, the activity is stifled by the accentuation on perception, which we have just experienced in the Guardian's origination of the established soul. With the privilege Pieper accentuates the preface of the real world, the question against the subject, however by that the job of the subject is lessened to minor perception, tuning in, acquiescence to the real world or protest. The job of the subject is greatly limited, the subject is the spectator, the onlooker, and some sort of watch of target reality and target certainties. It's about profound and great musings about adoration, however Pieper does not consider it with regards to psychological hypothesis, or inside the connection to the real world and question. Love is lessened to "endorsement," "confirmation of the other," to the acknowledgment of the other. Activity isn't just an insignificant continuation and result of perception; Practice isn't only a statement of hypothesis, however activity has its very own laws that can't be gotten from hypothesis. We could state that the essential distinction in real life against the perception is that activity is a dialogical reality. While theory is a solitary idea, "believing is considering," in which a man begins from himself, religious philosophy is the "considering discourse," the reasoning that happens before the Person, before God, the possibility of hearing, thinking as a total dedication to the Lord. In any case, activity is a discourse reality second to none. We could state that it truly can't be totally communicated accordingly without activity. Without the activity, the possibility of an established soul is in extraordinary risk of falling into objectivism, as well as in the specific vanity of the subject, where it never again deals with the distinction between the subject and the subject. In particular, respectful and humble perception of the real world, the question gives the subject a specific measure of feebleness, which comes from the way that the protest itself is imprinted in its soul. This grinning element in the question, obviously, avoids the character of the subject and protest, as Pieper consistently cautions that objects are completely perceived just by God, i.e. they avoid the cognizance of man, their perception is wrapped up in the huge light of God's information, which remains forever obscure to man. At last, neither the bliss of man can be solely comprehended from the perspective of consideration, as Pieper does in his work of "Joy and examination". All through this work of joy, we talk solely from the perspective of perception, there is no discussion of satisfaction from the perspective of fellowship. Correctly this present Pieper's work demonstrates every one of the restrictions of his considerations.



Positively, in the season of general subjectivism, the articulate inadequacy for nothing, subtle perception of everything that was given, where both religious philosophy and reasoning disregarded that primordial philosophical-philosophical state of mind of deference to the entire reality, God, where they transformed into "sciences" and along these lines removing themselves from the simple the truth, Pieper's idea shape is currently more than real. What Hans Urs von Balthasar abridged as the focal point of his idea frame, remains an enduring motivation for the present rationality and religious philosophy: "Tolerating and giving the allowed to be simply the manner in which it gives, in its reality, goodness and excellence, the assumption is that we can to encounter it".

