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1.1 Philosophic Idealism

It is easy to be unaware that up until World War II, idealism was the dominant philosophical position of Europe. In the 18th and 19th century, the Germans — particularly Kant, Hegel, Fichte, Schelling, Schopenhauer — took the leading role in its development. Later, the Britons such as Green, Bradley, Bosanquet, Collingwood took it in their own direction. In France, it usually went by the name of personalism or spiritualism. In Italy, while Evola was a young man, philosophy was dominated by the idealists Benedetto Croce and Giovanni Gentile. It's hard to believe that at their peak, they were world-renowned philosophers. Although friends and collaborators, they split over the question of Fascism. Gentile was for a while the education minister and his philosophical system was very influential in moulding the intellectual roots of Fascism.

Yet idealism was not a modern development; the mainstream of Western philosophy is the history of idealistic thought. When the European orientalist began studying, translating, and cataloguing the early Indo-Europeans systems of the Vedas, its compatibility with idealism was noted.

So, idealism can rightly be seen as “our” tradition and competitors such as nominalism, positivism, and materialism are more like a persistent anti-tradition. I would recommend the short book *Nobilitas* by Alexander Jacob for a summary of this tradition from Plato until World War II. Ironically, Prof. Jacob is an Indian who is keeping the Western philosophical tradition alive, when Europeans are abandoning it.

Evola was heir to this tradition and his intellectual development took place in the milieu of Italian idealism in the 1920s. In order to study idealism thoroughly, Evola learned German so he could read the philosophical sources in their original language. Out of his studies, he created his own system which he named “magical idealism”. In *The Individual and the Becoming of the World*, Evola ties together the main elements of his system. One can perhaps recognize Schopenhauer when Evola speaks of in the world as will and representation, or Stirner in the idea of the Absolute Ego, and Plotinus in the idea of privation and the evil of matter.

But Evola was not content in outlining an abstract intellectual system. Ultimately, there can be no system per se, since what is important is the will and the development of its freedom to create, remake, and define the world. This means that without having made the effort at self-transformation through the various phases of consciousness, then his system cannot be properly comprehended. So ultimately, Evola’s system cannot be reduced to a set of propositions to learn and memorize. Nor is there any technique, drug, or practice that will develop the will and lead to higher stages of consciousness.

In our day, when “tough minded” thinkers are drawn to science and materialism (the neo-Darwinist Richard Dawkins was recently “voted” the most intelligent man in Britain), the claims of idealism can seem incredible. Since Evola simply assumes a basic familiarity with this tradition, it may be difficult sometimes to see what he is getting at. For those new to idealism, I would recommend *The Philosophy of Schopenhauer* by Bryan Magee for a clear overview of the presuppositions and methods of

idealism. Whether or not Evola adds to this tradition in a coherent and constructive way is for each man — who has made the requisite effort — to decide.

Posted on 2008-06-08 by Cologero

1.2 The Philosophy of the Future

The heart has its reasons that reason does not know.

BLAISE PASCAL

Evola and Gentile During **Julius Evola**’s youth, **Giovanni Gentile** was the grey eminence of philosophy in Italy, not just in a university setting, but also close to the seat of political power. He was the epitome of the cultured European, incorporating the whole of philosophy, art, literature, and history into his comprehensive system, which he named “actualism”. So Evola’s attack on Gentile was an attack on the Italian political, intellectual, and educational edifice. Gentile never responded personally to Evola’s critique, but instead allowed his student **Ugo Spirito** to address the issues raised by Evola. But the first issue to consider is the fundamental aim of philosophy, and this is where the two minds differ. Gentile’s first political post was the Minister of Education, which he used to reform the Italian school system. Evola’s goal was much higher:

If Gentile could truly name the I as the “pure act” of his rationalism, then he would appear not as the university professor, whose “actualism” has the reform of the educational system as its goal, but rather as that cosmic centrality that the esoteric reveals in the types of the rishi, the yogi, Christ, and the Buddha.

So Evola's real objection is that Gentile sells himself short; the I, in its self-actualization, should have as its goal to become a rishi, yogi, Christ, or Buddha. This, then, is the logical development of actualism that Gentile somehow missed. While Evola's system has some defects, the goal is worthy.

To describe that goal, Evola has to incorporate elements of Oriental thought, for example, if Atman is Brahman, then how does that affect philosophy? The influence of Friedrich Nietzsche is also strong, since it is now impossible to be a philosopher without dealing with his withering critique of the decadence of Western thought and spirituality. This we will address in the next section.

Ultimately, Evola never developed the philosophy of magical idealism, certainly not to the point of developing more Christs and Buddhas. Even during the fifties and sixties, when allegedly there was a stream of young men who consulted with him, no one arose to carry on that philosophy. By then, I suppose, idealism was a non-starter as the basis for a philosophical system, and people were looking for less abstractions, turning instead to political and religious solutions to the problems posed.

Evola himself, having first promoted a philosophy of action, resorted to passivity as in the aristocrat of the soul and riding the tiger. Of course, while every Tom, Dick, and Harry nowadays claim to be an aristocrat of the soul, the rishis are still hard to find.

The Philosopher of the Future If magical idealism is not the philosophy of the future, then we are still waiting for the philosopher of the future. Those with a sound intellect should aspire to this, and not be content with the comfortable life of writing clever and erudite journal papers. Aside from Kant, the great philosophers developed their view of life in their twenties. So start now, you can always revise it.

Now there are three claimants to the knowledge of ultimate reality: the *Priest*, the *Philosopher*, and the *Prophet*. Borrowing an insight from

Valentin Tomberg, we can say that the philosopher works in the day through the light of reason, the prophet in the night through direct illumination from God, and the priest is the mediator between the light and the darkness. The philosopher of the future will probably be in tension with the other types, while still needing to incorporate their insights.

The philosopher must first deal with facts, then an understanding of the facts, and finally indicate how that affects our lives. The fundamental facts have been summarized by **Arthur Schopenhauer**: the world as will and idea. Here we find the Traditional doctrine of the two worlds of being and becoming. The “world” referred to is that of becoming, and the “idea” is the world of being. Here are some examples.

Plato, and the lineage following him, called the will “eros”, i.e., the drive or “love” of wisdom. Wisdom, for him, is to know the world of being. For Nietzsche, this overvaluing of the “other” world in Plato and in the Christianity which built on Platonic ideas, led man away from his true calling of being fully loyal to the earth. There is no other worldly afterlife beyond this world, but only its endless repetition. The Will to Power replaced eros. In denying the world of being, Nietzsche denies God, or better, God, for him, is yet to come.

As a Traditional thinker, Evola opposed Nietzsche’s biologism, while incorporating his more important insights. While not denying the world of being, he changed man’s relationship to it. First of all, he retained Nietzsche’s emphasis on will and action; this, as we have seen, brought him into conflict with Rene Guenon. Now action can be understood in two ways. The conventional way is to see it as “horizontal”, i.e., as activity wholly in the world of becoming. A deeper way is to understand it “vertically”, i.e., as the actualization of potentialities. In this way, Evola can claim that it is insufficient to *know the truth*, one must also *will the truth*. This implies absolute freedom.

The philosopher of the future can build on this. A rishi, or a seer, is more like a prophet than a philosopher. Hence, he must learn to think

with his heart as well as with his head. If the goal of philosophy is to bring God's presence into the world, then he must learn to do that himself. To be free means to have no sufficient reason outside oneself, so the philosopher must be free. Since for God, essence and existence coincide. Hence, the philosopher of the future must actualize all his possibilities. Now we mean the philosopher is God-like in the relative, not the absolute sense. How that is so, will be the task of this philosopher to explain.

The Religion of the Future The religion of the future will be based on gnosis. This is not a new religion, but rather a deeper understanding of what religion is and means. In other words, it is the actualization of religious or spiritual understanding. This is reflected in various states of consciousness, both psychological and spiritual. I am not making this up and have amply documented how this has always been the case.

There are two false claimants to the religion of the future: one is to alter it to bring it into conformism with modernity, the other is to repeat the religious forms of the past. Now there is no problem with the second option for those who are satisfied with it. But the prophet of the future will write a large book on the phenomenology of the soul.

2018 Postscript In a recently published collection of letters between **Wolfgang Smith** and Fr. **Malachi Martin**, there is this intriguing comment from Prof. Smith:

If the Greek Fathers could integrate Plato and Neoplatonism into the Christian worldview, and St. Thomas Aquinas could do the same for Aristotle, why should it not be possible, in our day, to correct and somehow "Christianize" Hegel, let us say, or Schelling, or even Nietzsche? Is there not in each of these German "Titans" a certain spark of truth that needs to be brought out, to be "liberated"?

That would be a good task for a young scholar. The starting point, of course, would be **Jacob Boehme**, the father of German Idealism. Also, **Vladimir Solovyov**, who has already adapted Schelling into his system.

Posted on 2014-06-26 by Cologero

* * *

seeker on 2014-06-26 at 13:25 said:

You bring to mind Fr. Seraphim Rose's book (Orthodoxy and the Religion of the Future)? He gave the term a decidedly pejorative connotation, referring specifically to New Age syncretism, one of the false claimants, "bringing it into conformism with modernity". But he was also critical of Hinduism, saying that the yogis experience during meditation are mere psychic phenomena and not real spiritual knowledge.

The book was obviously not meant for the "rishi, yogi, Christ, or Buddha". In this letter he refers to the Kali Yuga by name, which leads me to believe there is more to his thought than one would gather from the above mentioned book.

Ash on 2014-06-27 at 00:31 said:

Concerning the relationship of the philosopher to gnosis: would such a person have already attained such a high state of existence themselves? Or would they be showing the way as travelers themselves? I suppose two tests for such a philosopher would be a) are they practicing a living exoteric tradition, and b) are they old enough to have gained wisdom over time. So anyone starting now in their twenties ought to be preparing themselves for that.

Cologero on 2014-06-27 at 00:44 said:

Seeker, I have not read that particular book, but I had previously read the letter you linked to. Obviously, I am being a bit tongue in cheek and am not advocating anything like New Age ... actually quite the opposite if read carefully. Don't forget that Fr Rose also warned against "super-correctness", and we have been criticized many times by the super-correct. The problem today is one of a worldview. There was an earlier time when men could think with their heart and were acutely aware of the reality of the other world of being. But now, such a mentality is utterly alien to most men, so an intellectual conversion of some sort is necessary. So the way forward is actually a recovery, but at a deeper level. That is because a man who has had to work for something appreciates it more than the man for whom it came without effort.

¹http://orthodoxinfo.com/ecumenism/fsr_63.aspx

I have been planning a post on the mental and spiritual states of the yogis, but much preparation is required. Ultimately, it will be up to the prophet of the future to make such distinctions. Now Fr Rose was totally into Guenon before he was not, so it is legitimate to speak to the former class of men as well as to the post-Guenon men. Careful readers will need to sort it out.

Cologero on 2014-06-27 at 07:45 said:

As I pointed out, Ash, most great philosophers developed their philosophy in their youth ... I suppose we can find examples and counter-examples. But the philosopher is a just “lover of wisdom” and so is not necessarily “wise”. There are ultimate facts and the philosopher tries to understand them in the light of his own reason. The best are not daunted by the complexity and enigmas of reality. In our time, there are new forms of escapism, even more insidious than the decadent Christianity that Nietzsche or Evola opposed.

These forms of escapism are obvious enough to name. First are the so-called “new atheists”, who believe science and a narrowly conceived rationality can account for all of reality. The other is new age political correctness which through shaming and self-deception tries to enforce a worldview involving beliefs that no well-bred and healthy-minded man could have believed in previous eras.

So, this imaginary philosopher would have to challenge those forms of escapism and describe a worldview in which the quest for gnosis “makes sense”. So, yes, a man in his twenties ought to be preparing for that, “as if”, before his mind stagnates.

1.3 The God of the Metaphysicians

Even as regards those truths about God which human reason could have discovered, it was necessary that man should be taught by a divine revelation; because the truth about God such as reason could discover, would only be known by a few, and that after a long time, and with the admixture of many errors.

Summa Theologiae, I.I.I

Any “dualism”, whether of the theological order like that attributed to the Manicheans, or of the philosophical order like that of Descartes, is a radically false conception.

RENE GUENON

It is said that St Jerome was severely chastised for preferring to read the pagan philosophers rather than Sacred Scriptures². So it is with some caution that I turn to the pagans, not to commend them, but rather because such writings have been a great part of my own personal equation. In particular, I am interested in those systems that assume the intelligibility of the world through thought. These have been known as “Absolute Idealism” or “Monism”. We prefer the first term, not always used in the strict sense; moreover, they have more of a “family resemblance” and not a totally common teaching. In short, it



represents the Platonic thread in philosophy rather than the Aristotelean. **Joseph Marechal**, in *Studies of the Psychology of the Mystics*, compares it to a strict monotheism as the foundation of a certain type of mysticism.

It is easy to forget that up until a century again, it comprised what was properly called philosophy for educated men. Other systems of thought, e.g., materialism, naturalism, etc., are not really philosophies since they deny the primacy of thought. From Plato and Plotinus, it was revived with the German thinkers. The British then adapted their own version, e.g., with T H Green, Francis Bradley, Bosanquet, etc. A century ago, it was dominated by the Italians Benedetto Croce and Giovanni Gentile. Julius Evola, who learned German in order to study the German idealists, was also an Absolute Idealist. Even Rene Guenon, although he disdained profane philosophy, had points in common with such systems.

The neglect of Absolute Idealism has allowed inferior ideologies to

²<http://catholicharboroffaithandmorals.com/St.%20Jerome.html>

take hold among the educated classes. Often, the only alternative to such ideologies are crudely expressed dogmas of the exoteric religions, which seem incredible to most educated folk. Hence, such writings have a three-fold purpose for us.

- Idealism provides an intellectually sophisticated alternative to naturalism, materialism, and modernism.
- It is a “halfway house” between atheism and theism.
- It provides a safeguard against anthropomorphic and other misconceptions about God. Some idealists identify the Absolute with God, while others do not.

Surprised by Joy C S Lewis was one such person who journeyed from atheism to Absolute Idealism to theism, which he described in *Surprised by Joy*. *The Magdalen Metaphysicals* describes the intellectual climate at Oxford during Lewis’ time there.

The Vindication A recent promoter of Absolute Idealism was **Timothy Sprigge**. He provides an updated defense of it in the *Vindication of Absolute Idealism*. In *James and Bradley* and the *God of Metaphysics*, Sprigge provides a helpful survey of rationalist and idealist philosophies. In the latter book, he outlines how such a metaphysical system might relate to religion. Unfortunately, I cannot review that chapter here. However, those who have a religious sensibility, but are turned off by the various alternatives available, may gain something from such an abstract presentation.

Self-Realization Following Bradley, Sprigge claims that self-realization is the goal of life. Of course, that makes sense if we interpret that in

Guenon's notion of the actualization of all of man's possibilities, including the transcendent possibilities. Ultimately, that is, self-realization is the realization of the Self.

Panpsychism Sprigge defends panpsychism, which is the view that the world consists of experiences. For him, there is no dead, or unexperienced, matter, everything is alive. A more recent example, using a different argument, is *Mind and Cosmos* by **Thomas Nagel**, which is reviewed here³. Thus, life, consciousness, and thought do not arise from matter, since the psyche is a fundamental component of the cosmos. Guenon makes a similar claim, since he includes life as one of the irreducible elements of the world.

Infinite Minds In *Infinite Minds: A Philosophical Cosmology*, **John Leslie** derives a system from Plato's idea of the Good. **Hugh Rice**, in *God and Goodness*, develops that idea more fully. He claims that the Scientific Outlook and Objective Values prove the existence of God. Rather than oppose God to Science, Rice claims that the scientific outlook requires three beliefs, which transcend the objects of scientific study:

1. A belief in order
2. A belief in rationality
3. A belief in intelligibility

Then, he demonstrates that there is objective value in the world. From that, he concludes that since it is good for the world to exist, then it necessarily exists.

Leslie builds on Plato, Spinoza, Bradley, and others, to create an idealist system. Interestingly, he acknowledges the problem I mentioned at

³<https://www.gornahoor.net/?p=8373>

the top: how can you make such metaphysical ideas comprehensible to the modern mind?

Trying to introduce ideas like these in the twenty first century and in the West, one never knows where to start. The points I want to make could seem entirely natural to a traditionally educated Hindu, or to Hegelians such as Bradley, or to a physicist such as David Bohm, who speculated that all the parts of our universe form a collective mind of some sort; yet they can easily be dismissed as preposterous, for all kinds of powerful reasons. . . . One has to paint a huge picture at speed, conscious that every brush-stroke can earn raised eyebrows, incredulous stares, or worse. One has to do this because the elements in the picture make sense only when seen as a whole. From which it follows, unfortunately, that whatever one begins with can look outlandish.

Leslie identifies the things in the world as “the structures of various thoughts in the divine mind”. He goes on to claim that “when God contemplates various physical possibilities in full detail they do not remain merely possible... they are genuinely real, existent, actualized, non-fictitious.”

Readers here will recognize these as Guenon’s “possibilities of manifestation”, which, in Medieval metaphysics, are ideas in the Divine Mind. So what goes around, comes around. Unfortunately, the work is marred by an inadequate understanding of metaphysical Infinity. For this, a reading of Guenon will go a long way to correct.

To get back to the main point, which is that the world exists because it is good for it to exist. This recalls Bonaventure’s journey to God, which surpasses Being to reach the Good. Bonaventure claimed that it is better for something to exist than not to exist. Here Leslie and Rice seem to be in agreement with Bonaventure.

Nevertheless, for many that proposition may not be so obvious. For example, the Buddha claimed that all life is suffering and Schopenhauer

asserted that it would be better not to exist. In our own time, abortion and euthanasia are promoted on the grounds that it would be better for some lives not to exist. This topic deserves extended treatment, but in the meantime, meditate on the Wheel of Fortune Arcanum in the Tarot.

The Idealist View of Life That is the title of a book by the Indian philosopher **Sarvepalli Radhakrishnan**. Radhakrishnan reframes Indian thought in the terms of Western systems of Absolute Idealism. He does that more thoroughly in the two volumes of *Indian Philosophy*, quoting Bradley, Gentile, inter alia. In the previous century, European scholars tried to grasp Hindu philosophy in Western terms. Radhakrishnan turns the tables, evaluating Western philosophy in how well it corresponds to Indian thought. His student, **T R V Murti**, did the same for Buddhism in *The Central Philosophy of Buddhism*.

Guenon recommended the study of Eastern thought as the preliminary stage in the recovery of Tradition in the West. Thinkers like Radhakrishnan, Murti, Aurobindo Ghose, and others, may be a good place to start.

Takeaway Obviously, there are many important topics that had to be excluded in this short survey. Some, including Marechal's work on mysticism⁴ and Nagel's on the philosophy of science⁵, will appear in upcoming posts. However, there is plenty of material to get started on an understanding of the Absolute, the infinite, cosmic Order, Intelligibility, and Rationality, the Objective Value of Existence, and the goal of Self-Realization.

Posted on 2015-11-03 by Cologero

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⁴<https://www.gornahoor.net/?p=8467>

⁵<https://www.gornahoor.net/?p=5088>

themaelstromscup on 2015-11-04 at 12:47 said:

I may suggest *The Elements of Metaphysics* by Paul Deussen, which is available for free on Google Books. Duessen was a follower of Kant and Schopenhauer, as well as an early Sanskrit scholar and friend of Nietzsche. There's much to be learned from Schopenhauer if one disregards his pessimism, which wasn't a logical consequence of his system and is easily disentangled therefrom. The aforementioned book is a veritable catechism of Transcendental Idealism informed by Greek, Christian, and Indian Tradition.

Cologero on 2015-11-04 at 17:25 said:

@Maelstrom,

My intent was to focus on recent philosophers writing in English. Nevertheless, I welcome your suggestion.

aegishjalmer on 2015-11-04 at 19:48 said:

This post makes me think of a few other points.

First of all, on the problems of explaining and justifying Idealism, and even philosophy or religion to people today: I think of Hilaire Belloc and his book *Heresy* in which he concludes that modernity is the realm of the half educated, where the masses have been brought up at the expense of the top, which has been brought down. Guenon puts it similarly in the *Reign of Quantity* where he speaks of the dynamic of blocking the supernatural and opening up the subnatural, while Nietzsche speaks of people not being able to think properly, think things through.

When you consider the conditions under which people are born, the propaganda, false education and spurious myths, and centuries of decline in various ways (Evola), in which the struggles of Europe via war (etc) leave nowhere to start, you can see why Guenon recommended the East as a starting point, rather like the Pauline idea of the Gentiles being grafted onto the tree of Israel.

Recently this occurred to me as being an essential part of spiritual growth, and I bought a few kindle books on this exact thing. They look at what a normal human life should be from the point of view of Tradition. I had the distinct intuition that a large part of our problem today is that we have half conscious instincts and spiritual needs that feed on traditional archetypes but are blocked and distorted through ignorance (which amounts to saying the normal human condition of the fall has become modernity's life and is affirmed and justified by it in a negative response to God's grace, although perhaps it has to do with how Tradition in the West has developed historically as well), or need proper forms in order to work at all, rather like Jung and his view of dry river beds needing new streams to flow through them (see his essay *Wotan*). The books were:

1. *The four aims of life in the Tradition of Ancient India* by Alain Danielou

2. The Four Goals of Life: a survival guide for the Kali Yuga by Cynkay Morningsong

David Ravel on 2015-11-05 at 15:03 said:

Since I am not very well versed in those thinker, I hope this question is not ill-received.

I always thought that Idealism, when speaking of Plato, was actually a bad translation: it came from the translation of *ousias* into *idea*, which gave rise to a misconception because in actuality, Plato is a realist (*ousia* being real), not an idealist (*ousia* being in the mind (*ideation*) of the subject) such as Kant.

When we speak of idealism here, do we speak of Kant or of Plato ? If we speak of both, how do they relate since Kant is an inversion of Plato in the subject/object relationship ?

I am confused a bit by all those distinctions. What are we speaking about here when we speak of absolute idealism ? Thank you.

Cologero on 2015-11-05 at 17:54 said:

@David, as I mentioned: "These have been known as "Absolute Idealism" or "Monism". We prefer the first term, *not always used in the strict sense*"

I am not interested in picky philosophical disputes. The point is that reason and thinking have been the foundation of Western philosophy until recently. By the way, I never mentioned Kant, who was not an "Absolute" idealist. For Plato, the Absolute was the Good.

When I get to the review of Marechal's book on the mystical states associated with various philosophies, the purpose may become clearer.

Cassiodorus on 2015-11-05 at 23:56 said:

According to Guenon, following Shankara, the fundamental distinction is between Atma and Maya, or the Absolute and the relative. On this view, the personal God who creates and sustains the universe is on the "maya side" of the Absolute/relative divide. But, as I understand it, the classical theist does not admit of this "maya in Divinis" doctrine, insisting that the fundamental distinction is between the Creator and the created. I think Christianity may be compatible with a qualified nondualism like that of the kind espoused by Ramanuja, but I think the unqualified nondualist traditions are basically patronizing to theists.

obscure on 2015-11-06 at 00:53 said:

Cassiodorus,

One of the fundamental distinctions in Aquinas and the other schoolmen is between the imperfect infinity of matter and the perfect infinity of God. This imperfect infinity of matter ('indefiniteness' if you prefer) consists of its being simply determinable and only possessing determination in complexity, whereas God possesses determination simply (self-determination, *aseitas*). Matter is like a subject without any subjectivity except insofar as it is determined as an

object of God. I doubt I needed to even write this much nor shall I add any further explanation since I assume that any competent reader understands all that follows.

Cassiodorus on 2015-11-06 at 10:30 said:

Obscure, I appreciate your input. I also apologize if my comments betoken an "incompetence" - I only desire to understand. For the record, I came to the Christian position by way of the Perennialist writers. I've often wondered why Guenon and Schuon never cited figures such as Ramanuja and Madhva. Are their objections to Advaita without merit?

David Ravel on 2015-11-06 at 11:51 said:

@Cologero

My goal was not to start a philosophical debate, but rather to understand where I should look into. You did not mention Kant, but others did in other occasion, which lead to my confusion. I'm trying to learn.

Cologero on 2015-11-06 at 20:13 said:

I'm not necessarily recommending any of these sites, but they may be of interest for further research.

Vivekananda wrote this short piece on Paul Deussen. Vivekananda was the major influence on Radhakrishnan. Guenon did not approve of V for some reason. Nevertheless, his book on Jnana Yoga brings up many of the same themes that interested Guenon.

The Swedish philosopher Janolof Bengtsson creates an interesting blend of absolute idealism, tradition, and paleoconservative authors like Russel Kirk and Irving Babbitt. An example is *The Case for Idealism*. He writes:

what I mean when I speak about and defend idealism – as I do when I speak in terms of Western philosophy, trying to remedy the lamentable situation – is also an idealism of this original, metaphysical, spiritual and, as it were, uncompromising variety. An idealism that is defined by the affirmation of this absolute truth about God-Being.

In *Idealism as Alternative to Modernity*, he writes:

The optimal resources for the formulation of the idealist contribution to an alternative modernity therefore seem to me to be those of personal idealism or personal **absolute idealism** in its most advanced forms. And as I always point out – both because of the way in which I myself became an idealist and for the sake of corroborating my argument for the

universality of these issues – there are from the beginning, despite, or beyond, the obvious difficulties of translation and interpretation, *striking similarities with the Western debates between absolute and personal idealists in the Vedanta tradition in the East.*

It may not be widely known that Anthroposophy sees its roots in Plato, Aristotle, and Thomas Aquinas. Its goal is to unite the Platonic and Aristotelian streams of thought.

Here is an homage to Timothy Sprigge: Timothy Sprigge: The Last Idealist. Read it with caution since Sprigge held non-traditional ideas. Nevertheless, his main influence – Spinoza, Schopenhauer, and Santayana – were coincidentally important to my own early development.

David Ravel on 2015-11-07 at 08:40 said:

@Cologero

Thank you for those suggestions.

You said earlier that you focused on English philosophers. What would you suggest in French regarding idealism ?

Cologero on 2015-11-07 at 09:36 said:

Oh là là, M. Ravel, you've hit upon a favorite topic of mine!

There is Émile Boutroux, often quoted by Evola. Not to overlook the more famous Henri Bergson, who was a favorite of Valentin Tomberg.

In France, that type of philosophy went by the name of “philosophy of spirit” or “spiritualism” (nothing to do with seances as it might mean in English).

The main figures are Louis Lavelle and Rene Le Senne.

I assume you know of Maurice Blondel? (whose philosophy of action was known to Evola).

Finally, Lucien Laberthonniere. He insisted that ideas “must be lived”, not just thought about. In Christian Realism and Greek Idealism (Realisme chretien et idealisme grec), he addresses your initial question. He understands “idealism” as the intellectualistic heritage of Greek thought, including both Plato and Aristotle (although he finds shortcomings in that tradition). You see that is also how I have been using the term.

I don't know why the way of thinking represented by the philosophies of spirit and action has been so neglected.

David Ravel on 2015-11-07 at 13:40 said:

@Cologero

I must say that I know very little of contemporary philosophy. Younger, I had read Nietzsche and Schopenhauer, and was content with that. After reading the ‘traditionalists’, I only read medieval philosophy and Plato/Aristotle.

I must say that now I've also read Kant, Husserl, Ricoeur and a few others, but I had stopped at Kant regarding any kind of idealism, which I thought was very shortcoming (not including the works of Evola on the matter).

I will read those authors you suggested, especially those french since it is my mother tongue.

Thank you.

Mark Citadel on 2015-11-08 at 13:10 said:

I really connect with what you're saying here about the intelligibility of the world, for it was through such arguments that I actually came to Christianity. How do you think one can reconcile mysticism in Christianity with the very logical approach to the world common to Catholic apologetics in particular? Can we successfully marry the intelligible and the mystical?

Cologero on 2015-11-08 at 16:50 said:

As Guenon put it, "mystical experience" may be super-rational, but certainly not irrational. A follow up to this post will be a review of Joseph Marechal's *Psychology of the Mystics*. He shows how one's worldview relates to the experience of the world. Specifically, he will contrast Absolute Idealism with Theism.

Then, of course, there is Bonaventure's *Journey of the Soul to God*, in six stages. An early stage is the realization of the intelligibility of the world.

Olavsson on 2015-11-15 at 12:45 said:

Re: Mysticism:

From certain reflections by Guenon that I read rather recently, it would seem that his attitude to mysticism was sceptical. He gives the impression of not having regarded mystical experience very highly. (I refer to the first two chapters of 'Perspectives on Initiation'. He admitted that it had its place within Tradition as a whole, and might be a spiritual path suited to the nature and possibilities of a particular type of man, but that ultimately, it is a 'passive' approach to spirituality deprived of the properly initiatic elements that would constitute a certain method for actively overcoming the mortal human condition through the interior realization of higher states. But as far as I can see, this need not necessarily imply that all of the 'mysticist' features must definitely be excluded, only that an exclusively mystical approach is insufficient and has serious limitations in the case of one specifically aiming for gnosis. (Speaking only for myself, I have great respect for some historical mystics.) The same, of course, is true for the strictly rational and intellectual approach, whether we think of theology or philosophy. This point has been stressed more than once in articles on this site. Rather than simply rejecting such approaches, the esoteric path would integrate in order to surpass. Every faculty and function of the being should, then, be ordered into proper alignment so as to fully serve the spiritual work that is our one absolute

purpose in this life, so that all levels of inner activity initially infected by a profane condition are progressively 'sacralized' and mastered in an elevated expression.

I shouldn't forget to thank Cologero for the recommendation of these useful philosophers. They are noted down for future research.

Re: Murti's 'The Central Philosophy of Buddhism': Seeing that the author is a Hindu and not one initiated into actual Buddhist schools (unless I'm very mistaken), would you say that his work offers an understanding of Madhyamika that most contemporary Buddhist-adherents of Madhyamika would see as objective and traditional? All the nuances of the various interpretations and approaches to Mahayana philosophy and metaphysics are still unclear to me. It is a diverse tradition.

A quick thought on 'panpsychism': If not integrated into a vertical metaphysical order, such a concept may easily just get stuck on the level of maya-samsara or the pantheist mentality.

[Cologero quote:] "Nevertheless, for many that proposition may not be so obvious. For example, the Buddha claimed that all life is suffering and Schopenhauer asserted that it would be better not to exist." [...]

Depends upon the context in which life is evaluated. For an existing being, which is a manifested positive, if I may put it that way, the confrontation with nothingness, non-being, the negative hole in being, the unconscious, the dissolution into lower darkness, has always been cause for much instinctive anguish, perhaps the primordial anguish itself. From this point of view, it is clearly better to be, rather than lose oneself in what is less real. However, existence and life itself becomes the object of privation, of negativity, the negation of what is more Real, when compared to the Absolute, the Unconditioned, the Unborn principle. It is when the emanation from that Origin, the positive creative downward flow causing the perpetual cyclical movement of the cosmic 'samsara', is opposed in order to move against the stream as an active return to the Origin, that the natural cycle of conditioned existence becomes the enemy, the problem. That life must necessarily have suffering as an inherent component is inevitable, independently of whether one subscribes to Buddhist views specifically. Every being that is limited by external conditions, that is in need of things, and subject to change, will eventually experience suffering as a consequence of these conditions. That life as such implies suffering seems to be beyond reasonable dispute. The question is rather whether this fact must lead us to conclude that life is bad or even evil (as some gnostics believed), instead of being a positive creative reality that due to its inevitable relativity, limited conditions and multiplicity of possibilities must have as one of its consequences suffering, and yes, even evil. That these conditioned modes of existence equal suffering is a good motivation for heroic spiritual struggle aimed at transcendental freedom, but obviously there is more to the cosmic manifestation than that alone. The very possibility of attaining within life the supreme awakening into illumination and liberation, affirmed by the Buddha, should perhaps make us realize that life, even if ordinarily trapping us in a circle leading away from this supreme state rather than towards it, also is what we choose to make of it. Those

who desperately resign in front of life and take their own lives, for example, perhaps in the hope that they will achieve a nothingness that is preferable to the suffering of existence, would be wiser to welcome their suffering as an invitation to transcend their miserable condition by entering the ascending path in life, which is one of the possible ways to actively give form to life determined by a superior principle. Then the blindfold of illusions will fall away, and we will no longer be subject to slavish reactions following from relying upon ever-changing impressions of relative conditions, but will have elevated the centre of our existence to the highest Truth without which life is indeed meaningless.

Cologero on 2015-11-18 at 18:26 said:

“Mysticism” has a range of meanings, but I would agree with the formulation you made. In the upcoming post on the psychology of mysticism, the texts I am relying on confirm what you said about it. Of course, Guenon was a jnani, so “knowledge”, or “realization”, is what counts, not some beautiful or unusual experiences.

The thing about Murti is that he was familiar with Guenon. His conclusion that the Madhyamika may be more suitable as the universal vehicle for tradition instead of the Vedanta is certainly worth considering. He wrote:

Mahayana absolutism and the Advaita Vedanta are valuable as providing the basis on which a world-culture can be built. It is only absolutism that can make for the fundamental unity of existence and at the same time allow for differences. Catholicity of outlook and tolerance of differences are their very soul; both insist on the universality of the Real and transcendence of the ego-centric standpoint. The Vedanta, however, is traditional in outlook and is bound to the authority of the Veda, and perhaps it presupposes a specific milieu in which alone it can thrive. The Mahayana is quite liberal, and it has proved its capacity to accommodate itself to various religious and social structure, to revitalise and absorb them.

Your paragraph on suffering proves – perhaps inadvertently – the point. In the realm of Thought, the cosmos seems perfectly ordered and rational. However, for the Will, it is much more problematic as it encounters obstacles and faces up to its own weaknesses. The Will is individualized.

Max on 2016-06-29 at 12:29 said:

I took hold of this line, that in order to see the world as not just random happenings “one has to paint a huge picture at speed”. This comes down to conceptions. If someone is not able to

see that for themselves, it is very difficult to paint that picture for them. One can help by pointing in the right direction, but having someone explain it by a sort of step by step process does not really do it in the end, since it has to be seen as a whole. To a large extent this comes down to ones capacity to dwell on large or multiple things simultaneously. The better one is able to do this the more sense things will make. I am not sure to what degree this is by nature, but it should at least be possible to improve upon it by training. For example I read about someone who was intrigued by other people saying they could dream in colour although he could not. By determination and effort he then managed to reach the same degree of "visualization-power". So an improvement in conceptual areas like this is definitely possible, but it does not come by itself, meaning that someone who is perfectly happy with regarding the world as some random hell will not get out of that view unless they actually wish to do so. Most people make up their mind about something and then by solidification becomes impossible to reach no matter how many indications to the contrary. In the actual world of conflicting wills this then translates into a kind of hell since everyone is determined to concede nothing to anyone else, and holds firm that they alone are correct.

However if there is no purpose, why is it so important to hold on to ones own opinions in the first place? Could they not just vote on which opinion is correct and then stick to it? It seems as if they have already tried that approach but it does not work out very well since they take some kind of pride in always having different opinions, which means that the natural distribution, in a mechanical fashion, always tends towards the greatest diversity, while at the same time resulting in the largest possible number of people feeling oppressed by the other half. I always wondered why in almost every "free election", the margin for victory is just a few points, rather than say 90-10. This just shows that what is debated has nothing to do with reality, since if the right answer was immediately obvious to everyone, we would not need to vote in the first place. What this means is that when people think we need to vote on something, that means that they do not understand the issue, and if they do not understand it, they should have no say in it, demonstrating how the very idea of voting is a joke from the beginning. In a responsible society the options should rather be something like this: either I understand something in which case I would not agree to merely "vote on it", or I do not understand it in which case I would not agree to vote on it for fear of messing up.

Traditional Philosophy

2.1 Esoteric Stoicism

Do not go outside, go back into yourself: the truth dwells in the inner man.

ST. AUGUSTINE

Three factors go into creative misreading.

1. Place it in a larger context
2. Draw out its logical conclusions
3. Extract a deeper meaning

In this post, we will see how the key concepts of Stoicism were reworked. Stoicism was an exoterism because it held that the representations in the mind were of objects in the material world. However, when the entire psychic contents become the data of analysis, these same concepts lead

to an esoterism. We can see that the modern mind is more inclined to the Stoic understanding of the inner life, which reveals a reversion to paganism. The following phenomenological analysis of Stoicism and the Church Fathers will bring to light the workings of the mind.

Stoicism in the ancient world provided an appealing worldview based on living a rational and ethical life. Its weakness lay in its materialism and empiricism. The Stoics held that everything is corporeal so that immaterial or spiritual reality did not exist. The soul is constituted of finer matter while the body of God is the cosmos. Nevertheless, the cosmos is animated by Logos which had the attributes of thought, consciousness, and providence. In this pantheistic system, everything is a part of God. Hence, God determines all that happens so that there is no distinction between Providence and Destiny. All is fated.

The concept of the Logos, therefore, was known before the Gospel of John, including its identification with God. With their deeper understanding of the Logos, the Church Fathers reworked certain key Stoic concepts into a larger framework. They did this by interiorizing the Stoic's materialism. In particular, the following seven concepts will illustrate how that process worked:

1. The governing principle of the human soul
2. Preconceptions
3. Representations or Phantasies
4. Assent
5. Relation
6. Ataraxy or Tranquility
7. Apatheia or passionlessness

The Human Soul For the Stoics, the idea of lower centers in the soul made no sense. If God is Logos or Reason, and the soul is part of God, there cannot be any irrational part of the soul. Rather they recognized a governing principle. Concepts reside in it and it is the faculty which exercises judgment and applies concepts to particular situations.

This is clearly the intellectual center of the soul, without making the distinction between intuitive and discursive reason. When this principle guides a person's life, he is happy and free from passions. Whereas for the Stoic this highest state is natural, for the Fathers it is supernatural. The governing principle is the activity of inner attention, the power of discrimination between good and evil, and even sacred contemplation. Obviously, that is the activity of the higher intellectual center or *nous*.

Since the Fathers do not deny the irrational appetitive and emotional parts of the soul, they need to be transcended.

Preconceptions The Stoic concept of preconception is that they are innate principles common to all men. As such, they are not contradictory, but become contradictory when applied to concrete situations in different ways. The purpose of education is to learn how to apply these preconceptions to specific instances in conformity to nature. Epictetus provides some examples: knowing good from evil, beautiful from ugly, knowing what one ought to do and not to do. Other things, such as mathematics, are not innate and need to be acquired.

The Stoics and Fathers agreed that there is innate moral knowledge. However, the Christian understanding of conscience goes beyond that. Not only is it a moral guide, it is also the impartial moral judge. Without that judge, the Stoic follows his preconceptions.

However, for the Fathers, preconceptions also include negative elements: prepossession, prejudice, a predisposition to sin. These need to be opposed and eradicated. These days we hear that so and so has a "good heart". This is more in tune with the Stoic ideal. However, preconcep-

tions can prevent the right decision. Prejudice or the desire to please will cloud our judgment. Negative preconceptions need to be expunged before they become passions.

Representations A phantasy in Stoicism is an impression made in the mind by an external object through the senses. As in the past, we will use the term “representation” instead of “phantasy” due to the unfortunate connotations of the latter term. The problem for the Stoics was to distinguish illusory representations from true ones, and they provided some criteria to do that. In that, they agreed with Socrates that the Stoic should not accept a representation as true without subjecting it to critical examination. Epictetus pointed out the need for inner attention to discriminate between acceptable and unacceptable representations. In this regard, the teaching is sound.

The Fathers then brought this idea into a wider context. Our inner attention and discrimination should not be limited just to the impressions of the external world, but should include all the contents of the soul: thoughts, concepts, memories, dispositions, and so on.

The Fathers realized that much of our inner life is demonic. The Stoic must deny that because in pantheism, everything is God, so there cannot be anything demonic. However, once you get past the Hollywood style depiction of demons, then this realization will make sense. Of course, the modern mind regards all inner soul contents as “natural”, not unlike the Stoics, so they are compelled by that logic to accept demonic influences as fully natural, with just the echo of moral preconceptions to restrain them.

Note how this coincides with our earlier discussions. First, representations are accepted uncritically as true or good: this is how it is for the bulk of people today. The philosopher, in the next stage, learns to question or judge the representations. In the third stage, the representations are seen for what they are.

Assent Once representations are recognized as true or false, good or evil, then one must either assent to them or reject them. Otherwise, says Epictetus, “if we fail to do this, the impression will take possession of us and go off with us wherever it will.” There are many examples in the news illustrating how an initial impression, if left on its own, will lead to unnatural or even insane acts. The modern mind has been losing that faculty of discrimination.

The Fathers used this Stoic insight in their understanding of temptation, as shown in this analysis:

- First a *suggestion* comes into our mind via a representation or thought
- Then there is a mingling of the suggestion with our own thoughts
- This is followed either by opposition or assent to the suggestion
- If there is assent, then sin is the result
- Assent then leads to enslavement, so that the same temptation is repeated with the same result
- The refusal to assent results in spiritual combat which will lead to victory or defeat

Relation An important philosophical category of being for the Stoics is relationship: to your body, to God, to those who live with you, and so on. The Fathers also adopted this notion in regard to our relation to God, our fellow men, material things, and secular values.

There is a binding character of psychical relations, which is on a scale. The human soul establishes relations between itself and various things such as money, possessions, glory, and people. Relations involve two things:

1. An awareness of the existence of things or persons.

2. An emotional or conative attitude towards them.

This attitude binds the soul to them in stages:

1. First, there is an interest in a thing, a “feeling towards” it.
2. When the interest gets stronger, an emotional response, called a “passion”, arises.
3. Finally, the relation may become one of bondage or enslavement.
E.g.:

- AVARICE: bondage to money
- GREED: bondage to material possessions
- AMBITION: bondage to human glory
- LUST: bondage to sex

To be free, a person needs to overcome such bondages. Obviously, it is easier to do this at stage (1) rather than (3), but it takes inner discipline to recognize something that subtle.

Ataraxy **Ataraxy** is the state of the soul which is peaceful, undisturbed by external events, thoughts, phantasies, desires, or emotions. For the Stoic, following the governing principle and living according to reason will lead the wise man to this state.

The Fathers recognized a similar state without, however, considering it the highest state. As such, ataraxy is a natural state. This state of inner quiet or tranquility is a preparatory stage for union with God, or *theosis* — or the Supreme Identity as some Traditional writers have phrased it.

The Stoics lived in cities, full of noise, turmoil, and distractions; they tried to reach the state of tranquility in that environment. The Fathers, however, held that outer tranquility was necessary for inner tranquility.

Hence, they retired to the desert or the mountains or any quiet, solitary place.

In our time, however, we have to hark back to the Stoics and achieve Ataraxy in the midst of our everyday life. It is not outer things that ultimately perturb us, but rather our own cares, passions, temptations, etc.

Apatheia Alongside ataraxy, **apatheia**, or passionlessness, constitute the highest Stoic ideal. The modern world has lost the understanding of that state, since “apathy” has taken on a negative connotation, not indicative of the highest state. A fortiori, the modern mind is instead *impressed* by passion or emotion. The intensity of feeling is the measure of truth. I don’t need to provide examples, since you can find them everywhere.

The Stoics unfortunately overdid it, regarding all emotions as sinful, irrational, or unnatural. They identified pleasure, grief, fear, and desire as the four chief emotions. This is an unsatisfactory position since it will lead to contradictions.

The Fathers, instead, equated “passions” just to negative emotions. Hence, there are some distinctions to be made about what is properly a negative emotions:

1. **Those emotions which are bad in themselves:** e.g., conceit, gluttony, lust, vanity, pride, greed, malice
2. **Those emotions which are bad only when contrary to nature:** e.g., anger, hatred, sorrow, fear. When these emotions are in conformity to our nature, they are not “negative emotions”. So, for example, misplaced anger is negative, but anger directed against an injustice is not.
3. **Pleasures and desires:** Once again, these depend on the object. For example, a normal desire for food, rest, or sex is not negative. Negative pleasures and desires are of two types:

- (a) **Excessive:** For example, when the desire for food becomes gluttony
- (b) **Disordered:** For example, when the desire for food becomes coprophagia

Sorrow for sins, fear of God, fear of hell, are not passions, or negative emotions, in this sense. Rather, they impel us to reject temptations and regain the health of the soul.

Love becomes the highest goal, even higher than apatheia. Love, in this sense, is more than worldly friendship or family affection; it is a spiritual love. The overcoming of negative emotions, the state of apatheia, is preparation for this higher stage.¹

Posted on 2015-06-04 by Cologero

* * *

Tom Blanchard on 2015-06-05 at 12:46 said:

I was actually just reading yesterday a similar reflection on Stoicism by the Rev. John Toshimichi Imai, a Japanese Anglican priest who wrote a treatise called "Bushido: In The Past and In the Present" (1906). After emphasising the Bushido is not a religion or a philosophy (his position being that it is more a product of the "spirit of the Yamato race"), and has adapted itself over the centuries to the various religions and philosophies that have predominated in Japan, he compares and contrasts the ethics of Bushido with the ethics of various philosophical and religious systems. On Stoicism, he writes:

"Again, the sternness of the Stoic, and the self control of the Samurai over his emotions have much seeming likeness, but in Bushido at least there was no condemning of the emotional spirit. Duty was indeed the highest object of self-sacrifice, and reason ranked higher than the feelings, but what is called 'bushi no nasake', that is to say, 'the humane feelings of a bushi' were warm and tender. Thus it is that we do not find a Seneca in our Bushido to condemn tears and

¹This post is adapted from the chapter on Stoicism in *The Hellenic-Christian Philosophical Tradition* by Constantine Cavarinos. The reader is encouraged to check out that work for references to works by the Stoics, Church Fathers, and in the *Philokalia*.

sympathy. The hardship of self-denial on the part of a bushi was to have a heart and to conquer it when duty so required.”

There is a fourth section of the book in which Imai reflects on the present features of Bushido and its bearing toward Christianity, which I have not yet obtained and read (the most available copy of this book is scattered across four different issues of the magazine “Kendo World”). Evola was an admirer of the Japanese race and considered their tradition and heritage to be quintessentially Solar, so Imai’s reflections as an Anglican priest seeking to integrate the Japanese race-soul with the Christian tradition may be of interest to some.

2.2 Esoteric Platonism

He was awaiting the city with foundations whose architect and demiurge is the God.

HEBREWS 11:10

God bears in the intelligible world to reason and its objects the same relation which the sun bears in the visible world to sight and its objects.

PLATO, *Republic*

Besides Stoicism, Platonism and Aristotelianism were also reworked in the transition from the Philosophical to the Religious consciousness in the West. Again, this process involves seeing the earlier philosophies in a large context while bringing out its deeper meanings in the light of transcendent revelation. The Philosophical consciousness was focused on Thought, whereas the Religious consciousness was focused on a change in the level of Being. There are two claims that can be made explicit:

1. Plato, Aristotle, and the Stoics together present the highest intellectual teachings in Pagan civilization.

2. The way the Church Fathers reworked those teachings is an advancement.

Claim (1) is really indisputable. The neopagans may reject it typically through a philosophy of “vitalism”, which regards the body and soul life as primary, thereby rejecting a higher intellectual or spiritual life. This position can be rejected philosophically, but poses a danger either by distracting those otherwise interested in Tradition, or by coming to power in an orgy of destruction.

Claim (2) speaks for itself. While absorbing the rationalism of Greek thought, it adds the empirical element, a sort of “metaphysical positivism”. However, since it requires a change of Being, it cannot just be “thought”, it is beyond thought. Spiritual exercises are necessary. This combination of rationality and spirituality is rare, either because of lack of a suitable guide or lack of motivation.

Oddly enough, claim (2) is typically rejected by the “super-correct” who reject this introduction of “pagan elements” into the purity of the Gospels. This is often accompanied by an unconscious crypto-paganism that imagines a Zeus-like god residing in a material heaven not much different from Mount Olympus, all while claiming to be Christian.

The following will all make sense to men of Tradition, since Guenon regards it as an authentic metaphysic. What, then, is required, is an intellectual conversion. That is, to begin to see and understand man, the world, and God in the light of these teachings.

Introduction **Constantine Cavernos** specifically mentions the following topics from Plato and Aristotle as the most influential on the Fathers. The Fathers did not regard the two philosophers as essentially opposed to each other. We will provide a brief introduction to each of them, usually by combing them into a single section.

Plato	Aristotle
Sensible and Intelligible Realms	Matter and Form
God as Demiurge	Conception of God
Tripartite division of soul	Immaterial Being
Four Chief Virtues	Categories of existence
Unity of the Virtues	Moral excellence or Virtue
Virtues as Beautiful	Four causes

Table 2.1: Concepts from Plato and Aristoteles

World of Ideas Plato distinguished between the sensible realm and intelligible realm. **Julius Evola** described the same teachings in the first chapter of *Revolt Against the Modern World*.

- **Sensible Realm.** Physical order, visible, perceived by the bodily senses, changing, phenomena, appearances, destructible or mortal things,
- **Intelligible Realm.** Metaphysical order, invisible, apprehended by the mind, ideas, unchanging, indestructible or immortal things

While Plato was unsure of the precise nature of the intelligible realm, the Fathers realized that the ideas pre-existed in the Mind of God. This is what **Rene Guenon** claims in the *Multiple States of Being*.

To be clear, this teaching is not a “theory”, one possible worldview among many others. Rather it is knowledge or gnosis itself. No one is clearer about this than **Julius Evola**, not even the Christians. He writes in the very first chapter of *Revolt Against the Modern World*:

Anywhere in the world of Tradition, both East and West and in one form or another, this knowledge has always been present as an unshakable axis around which everything revolved. Let me

emphasize the fact that it was knowledge and not “theory”. As difficult as it may be for our contemporaries to understand this, we must start from the idea that the man of Tradition was aware of the existence of a dimension of being much wider than what our contemporaries experience and call “reality”.

Hylomorphism Aristotle expressed a similar teaching as the distinction between matter and form, in which matter stands for the sensible realm and form (or Idea) correspond to the intelligible realm. Aristotle mistakenly rejected the independent existence of the forms or ideas. Of course, the Fathers rejected Aristotle’s belief that matter and form are uncreated.

This doctrine is called Hylomorphism. Guenon pointed out similar teachings in the Samkhya school of Vedanta.

God Plato and Aristotle contributed to the understanding of God, although in different ways. From Plato, came the idea of God as Demiurge, artist, architect, creator.

Platonic ideas:

- God is beyond being
- God created the world as a likeness to an eternal model
- The “inexpressible beauty” of God.
- The physical universe is beautiful
- God is the Idea of the Good
- God bears in the intelligible world to reason and its objects the same relation which the sun bears in the visible world to sight and its object

The main objection is that Plato believed that matter was eternal and the Demiurge merely molded it; of course, matter is also a creation of God. These are some corollaries of Plato's conception:

- If God is beyond being, he cannot be a being Himself. Most people today imagine God as some powerful being out there.
- The world did not arise from material processes by chance. Rather it has developed in conformance with a Divine ideal.
- As the cosmos is good and beautiful, neither Plato nor the Christians are "world denying". Rather, the world is understood as an element in a hierarchy of being.
- God is not some great being "out there, right now". Rather, He is like the Sun in our consciousness, bringing the intelligible realm of ideas into our awareness.

While Aristotle misunderstood that God was the Creator and Providential (unlike Plato in both cases), he can still give us a deeper understanding of God:

- God is a substance
- God is immaterial
- God is unmoved
- God is impassive
- God is pure act

Since we are called upon to strive to attain likeness to God, we need to reach the state of passionlessness. Don't forget that this means freedom from "negative emotions", not from all emotions.

The Soul Although Plato and Aristotle seem to have different conceptions of the soul, they are harmonizable. The Fathers accepted Plato's tripartite division of man as body, soul, and spirit as well as his teaching on its powers or parts. However, unlike Plato, they held that man is a body-soul, not just a discarnate soul. They likewise accept the three powers of the soul:

- **The appetitive** (*epitheimetikon*). Directed toward sensual pleasure and material gain.
- **The spirited** (*thymos*). Directed toward ruling, conquering, fame.
- **The rational** (*logistikon*). Directed toward the true, the good, and the beautiful.

The Fathers broadened the understanding of these powers. The appetitive function can be sublimated and directed toward what is really necessary to be fully human: to the virtues and to God and His Will.

The spirited function should be directed against inordinate and wrong desires, but also against demons, for we wrestle not just against flesh and blood.

The Fathers include inner attention, meditation, and prayer in the rational function. Thus we see that there is both a lower and a higher aspect to each function.

In association with these functions, there are three possible states:

- **Contrary to Nature.** One of the nonrational powers governs the soul, and the rational part is enslaved.
- **In Accordance to Nature.** The rational part of the soul governs the whole soul.
- **Above nature.** One lets God rule the soul its thoughts, feelings, desires, and so forth.

Plato only recognized the first two, which is the limit of the philosophical consciousness, while the Fathers realized the state above nature. **Mark the Ascetic** describes this state as:

where the mind finds the fruits of the Holy Spirit, which the Apostle Paul called love, joy, peace, and so on.

John Climacos says that:

in this state one has the indwelling God Himself governing him in all his word, deeds, and thoughts. Wherefore through illumination he apprehends the will of the Lord within himself as a certain voice and transcends every human teaching.

Immaterial Being Besides composite substances (i.e., composed of form and matter), Aristotle recognized the existence of simple, immaterial things consisting of form without matter. God, angels (which Aristotle believed to be subordinate gods), and the soul are immaterial.

In particular, man's intellectual center is immaterial. That means it can know essences directly, intuitively, without "becoming" the thing in matter. These we know through thinking, or correct thinking, since most of our thinking is either contrary to nature or contrary to God. Here, Esoteric Stoicism teaches us the importance of discriminating our thoughts and rejecting the useless and harmful ones.

Thus, our experience, say, of demons comes through our thoughts, not from artistic, or not so artistic, pictures. Hence, demonic activity in our consciousness is not so easy to recognize, since it is experienced as one thought among others, not in terms of a sensible image of an ugly demon. Au contraire, the thought may appear quite beautiful and pleasing to your self-esteem.

Another way to understand thoughts is the experience of what Guenon calls "possibilities of being", i.e., they may be experienced as various thoughts

or impulses. Of course, the free man transcends this and can decide whether or not to act on such thoughts, while the ordinary man simply accepts most everything that crosses his mind.

Virtues Both Plato and Aristotle wrote on the virtues, and those ideas were further developed by the Fathers. Since these sections are rather long and we have written often on this topic, we will save it for another day.

Categories Aristotle identified 10 categories of being, which were used in different contexts by the Fathers, as gathered in Table 2.2.

Categories of Being	
Substance	Time
Quality	Position
Quantity	State
Relation	Action
Place	Passion

Table 2.2: Categories of being

Fundamental is substance, both material and immaterial. Quality is given primacy over quantity. Things are in relations.

Space is different when speaking of material and immaterial substances. For the former, it refers to physical space and for the latter, mental space. For example, there are three different interior spaces:

- **Contrary to Nature.** The soul forgets or ignores God and His justice, an “unholy, demonic, place” rendered desolate by demonic, impassioned, negative thoughts.
- **In accordance with Nature.** The place of clear self-knowledge and repentance.

- **Above Nature:** the soul rises to prayer and experiences the fruits of the Holy Spirit, e.g., love, joy and peace.

Spatial (above) and temporal (after) metaphors and symbols are used in spiritual writings to describe transcendent states. Not recognizing that these refer to inner or mental space, the common mind tries to imagine the transcendent in terms of a physical space “out there” or of a here-after as a continuation of physical life in everlasting time. Rather, **Joseph Ratzinger** explains that Eternal Life is:

The kind of life man may graciously come to possess in relationship with God who is life. Eternal life begins in this life through a person’s knowing God and entering into communion with Him.

“State” is also a misunderstood category. Particularly if one is attached to sensible images of spatial and temporal metaphors, it may be confusing to regard Heaven, for example, as a state of being. Once you understand that being human is itself a state of being, then it will make more sense. It does not deny that Heaven is a place, just that it is a material place.

The application of categories of being is a large topic. Begin understanding the world in terms of these categories in order to attain the intellectual conversion.

Causes Cavarnos does not mention Aristotle’s doctrine of causes, but we’ve added it since it is very important, at least in the West. Again, begin by applying this doctrine to events in your life and in the world. As we’ve pointed out, Science rejected formal and final causes while retaining material and efficient causes. You will often read that science has “shown” that final and formal causes don’t exist, somehow forgetting that was the assumption, not the conclusion. We will say more on this when describing the transition from the Religious to the Scientific consciousness.

Posted on 2015-06-11 by Cologero

* * *

Alistair Fraser on 2015-06-11 at 04:11 said:

A quite fabulous compression of high octane provocation to contemplation on the nature of being

Br. Giles Mary on 2015-07-08 at 21:27 said:

This looks very good. I'm giving a brief talk to religious sisters tomorrow about masculine worship. I'm using some of Ratzinger's writings on symbols and The First Epistle of John where he writes, "I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one." Amongst other things, I didn't know that Church Fathers explicitly taught the re-direction of the spirited function of the soul against demons, but I do now. Thanks, Cologero.

2.3 Yangming's Doctrine of Awakening

It was pointed out in a discussion here that **Valentin Tomberg** wrote the following on "exteriorization", summarizing the respective attitudes of Buddha and Christ to the vision of a damaged world:

The Buddha saw the true nature of the world and that it was sick. Considering it incurable he instituted an effective path to escape it. Christ saw the same truth, but believed that the world could be cured and instituted the path to heal the fallen world from the inside.

In simpler times, men referred to the Buddha's reluctance to confront the world as "Oriental quietude". These days, we are privileged to know that many in the Orient did not share that attitude, not at that time nor at other times. One example that has been on my mind recently is the Neo-Confucian philosopher-*cum*-general **Wang Yangming** (1472-1528). The Chinese characters in Wang Yangming's name literally spell out, "King

of Elucidating the Solar [Yang]." This name was given to him by his students.

Yangming founded an entire school of Confucian thought, which caused reverberations in China and Japan. One Japanese student, Kumazawa Banzan, said of Yangming, "He initiated a new movement in Confucianism, which lays stress on self-introspection. . . . We owe to him much for this, because the man who gives attention to his own inner self finds there the true man, and the truths of the classics revealed." The ordinary Confucian draws his morals from his interpretation of society's needs; Yangming, in contrast, rediscovered the knowledge of the inner spirit and transcendence found in the earliest Confucian texts.

Yangming's school is one of practicality and action. In contrast to the tonsured, tenured, and timid Confucian scholars of his era, but in accordance with the Master himself, Yangming accepted government commissions and calmly directed armies into battle. He said, "No one who really has knowledge fails to practice it. Knowledge without practice should be interpreted as lack of knowledge." He in fact denounced Buddhism as cowardly:

The Buddhists are afraid of the responsibilities of father and son, and hence avoid such responsibility. They are afraid of the perplexities of prince and minister, and avoid becoming prince or minister. They are afraid of the responsibility of husband and wife, and hence avoid becoming husband and wife. . . . If we scholars have a father or a son, we recompense them with affection; if we have a prince or a minister, we use righteousness in dealing with them; if we have a husband or a wife, we pay attention to differences. Have we then been influenced by the relationships of father, son, prince, minister, husband and wife?

Banzan went even farther, pointing out that reincarnation was an unprovable concept, so therefore all Buddhism's warnings about the impact of

bad karma and future rebirth were mere empty threats. Banzan and Yangming share a belief that good behavior does not come from threats of hell, but from a much simpler source: the Conscience or Intuition within the human mind. To define the nature of this Intuition, Yangming approved of this remarkable statement by one of his students:

There is nothing with which the intuitive faculty does not make one acquainted. It is not necessary to deliberate in the least, nor is it necessary to assist its development in any way, for it is very trustworthy and perfectly clear. When it is stimulated it responds, and when it is influenced it perceives clearly. There is nothing that it does not make clear, nothing that it does not realize, nothing that it does not apprehend. All the sages have traversed this road, all the virtuous men have followed this track. There is nothing else that is like a spirit, for it is the spirit; nothing else emulates Heaven, for it is Heaven; nothing else is more in accordance with the Supreme Ruler, for it is the Supreme Ruler.

To this Yangming only adds: “If you know this, you know that there is no further task before you than that of extending intuitive knowledge to the utmost.” We see here that Conscience or Intuition is that part of mind with an inherent understanding of Principle. “If reflection has reverence to the action of Intuition, there are no thoughts that are not in accordance with natural law.” Cologero points out to me that the Eastern Orthodox similarly saw the “gnomic will”, a type of free will where private desires are entertained, as a potential hindrance on the “natural will”, the free will displayed by Christ who acted perfectly in accordance with God.

Like Buddha, Yangming says that our selfish desires only get in the way of serving higher interests, in this case an interest which is to be found within the mind, but which has nothing to do with the narrowly conceived self. The only knowledge we are lacking in is the Way to acting with perfect intuition, natural law, Heaven, and the Supreme Ruler. It is this

Way that must be taught, as Confucius tried to teach, but the *destination* is already known.

The Way according to Yangming is recognizing the origin of phenomena in mind, and tempering the mind to enhance one's naturally skillful judgment. As in Buddhism, the passions and desires of the mind are viewed as hindrances, "clouds" blocking the "sun". A perfectly clear mind will be able to make correct decisions without the confusion of private interests. This is the sincere mind, "having no depraved thoughts" (*Analects* 2.2). Unlike Buddhism, though, this does not mean that practitioners should refrain from judgment about worldly things. Practice should accompany contemplation. Our intuition tells us to love the Truth and the Right; it also tells us, with equal validity, to fight for what we love.

Some must be wondering, did **Julius Evola** know about this guy? He did, but not directly. A Japanese Zen writer, calling Yangming by his Japanese name Ō-Yōmei, referenced him, and Evola misquoted the writer in *Doctrine of Awakening*.

When commanding an army in battle, even in his headquarters, Ō-yō-meī would discuss Zen doctrines. He was informed, on one occasion, that his advanced troops had been defeated; he calmly continued his discourse. Shortly after, he was told that, in the later developments of the battle he had become the victor. The commander remained as calm as before, and did not, even then, change his discourse. This is how one gradually apprehends the existence of a principle that cannot be altered by doubt or fear any more than the light of the sun can be destroyed by fog or clouds.
[*Doctrine of Awakening*, 228-9]

I find it interesting that Julius Evola read through a book on Zen and pulled from it one of the few lines that definitely had nothing to do with Zen. Many Japanese of that time combined Zen and Yangming thought, but Yangming himself considered his path of action as a world different

from Buddhist contemplation, and he would consider Evola to have confused the two. He wrote, “To sink one’s self into abstraction and keep perfectly motionless, and to prearrange one’s thinking, truly imply using wisdom according to one’s selfish purposes. This is akin to throwing away your intuitive knowledge.” The “natural will” is a will which acts on the world, not merely an understanding of the world’s true nature.

In an essay translated on this website², Okawa Shumei argued that Japan of the Edo period implemented a better, more living Confucianism than China’s stagnant Legalism. If this is at all true, it is because they were able to draw on Yangming’s Confucianism of the spirit. His teaching is far different from the “Confucianism as social system” we learn of in modern schools. Banzan wrote: “If I give attention to my inner self, I can find truth; no matter how clever and exact a man’s teaching may be, if he does not study his heart, his teaching is empty.”

Notes/Sources For a footnote to this post about Yukio Mishima’s use of Wang Yangming, see my blog³.

This post was brought to you by the Internet Archive: *The philosophy of Wang Yang-ming* (1916)⁴ and *Light from the East; studies in Japanese Confucianism*⁵ (1914), both able translations.

Posted on 2013-05-16 by Avery Morrow

* * *

Jason-Adam on 2013-05-16 at 13:41 said:

Wow – I need to read these books – I never heard of Wang Yangmin before but am really liking this. I gotta research his influence in Korea soon.

²<http://www.gornahoor.net/?tag=okawa-shumei>

³<http://avery.morrow.name/blog/2013/05/wang-yangming-on-gornaho>
or/

⁴<http://archive.org/details/thephilosophyofw00henkuoft>

⁵<http://archive.org/details/cu31924022939205>

August on 2013-05-16 at 19:46 said:

To 'act without acting' is simply contemplation with an additional layer of activity on top. The activity is effaced in the presence of contemplative knowledge, even if it be inspired by it – this is why it is called 'action without acting'.

Whether such a contemplative does a little or a lot is indifferent. After contemplation, there is only contemplation.

August on 2013-05-16 at 19:50 said:

Fundamentally though, 'act without acting' is a reference to contemplation as pure act.

Caleb Cooper on 2013-05-17 at 18:50 said:

In Buddhism's defense, after Christ it developed the Mahayana 'Greater Vehicle' school in which the highest ideal was not Nirvana, but the Bodhisattva; once a soul had become enlightened and could achieve Nirvana, it was supposed to renounce Nirvana out of compassion for all other beings, and devote itself to continually reincarnating until all sentient beings are liberated from suffering.

According to Tomberg this development occurred because Christ made possible the redemption of the fallen world, and so the Buddhist tradition sensed the change in the possibilities of the world, and was inspired to institute a path to help realize this possibility.

Avery Morrow on 2013-05-17 at 21:33 said:

This gentleman who lived in China in the 15th century and studied Mahayana then seems to disagree with Tomberg about compassionate, worldly qualities in Mahayana. But I understand Chinese Buddhism was not doing too well at that time, and Mahayana definitely succeeded in other nations based on different local adaptations.

Jason-Adam on 2013-05-18 at 14:56 said:

I think the Buddhism vs Oyomei dispute is another manifestation of contemplation vs action we saw with Guenon and Evola.

My expertise is Korea, so I cannot speak of Chinese history without fear of error, but let me mention some parts of Korean history that may be useful : in 1392 there was a change of dynasty and religion – from the Koryo kingdom of the Buddhist Wang family to the Confucian Chosun kingdom of the Lee family. In the last years of Koryo the established Buddhist hierarchy was very corrupt (research the name Shin Don) and so many people in the elite turned against Buddhism and saw it as a superstition that led people to despise the world and their country – a very Evolian critique.

Lionel Chan on 2018-08-08 at 00:47 said:

Re: "the intuitive faculty", all very well, even when clearly differentiated from bodily instincts (hence Guenons coining or at least usage of "intellectual intuition".

But only for the elite that are able to process this properly in isolation. Such an idea is utter disaster for a world where the just hierarchies are crumbling or gone, where it will propel and empower fools to make things worse.

China did end up embracing Maoism afterall... some monotheistic veiling (esp. Islamic, which embraces the political and military, as does Yangming) for the Mercy of those not equipped by God to be Gornahoor frequenters, might be of great use for my people's.

German Philosophy. Idealism

3.1 Tradition and German Philosophy

The attitudes of **Julius Evola** and **Charles Maurras** toward the influence of German thought were fundamentally different. Maurras opposed it on several points; he regarded the Germans as barbarians and rejected, in his view, German nationalism, racism, its Protestant outlook. Specifically, he rejected Fichte's philosophy as the basis of German thought. Rather than an alliance with the Germans, Maurras was hoping for an alliance of the Romance language speaking nations of Europe. The documentation for this will have to wait for another time, since it involves pulling together and translating statements from multiple works.

On the other hand, Evola was a Germanophile; he admired the German spirit and regarded the civilization of the Middle Ages as a joint creation of Europe's German and Roman elements. In his youth, the heirs of German philosophy were found in Italy in Giovanni Gentile and Benedetto Croce. Evola embarked on a program of self-study of German philosophy well before his turn to Tradition. This influence colored (or

tainted, depending on your point of view) Evola's exposition of Tradition in some significant ways. Oftentimes, it seemed strained, as he tried to combine the two streams of thought.

I should add a disclaimer here. I myself have a great respect and admiration for the German people and their accomplishments in the arts, music, science, and philosophy. Since the thinkers about to be discussed were trying to come to terms with the fundamental and hidden structures of the world, their ideas deserve to be carefully considered.

German philosophy is a series of footnotes to **Immanuel Kant**, who tried to reconcile empiricism with traditional metaphysics. In the *Critique of Pure Reason*, Kant demonstrated that, starting solely from empirical data, the pure intellect was incompetent to know reality in itself. This is the opposite of metaphysics whose fundamental claim is that the Intellect knows reality through a direct intuition of the ideas, or forms. In one way, this first critique can be read as a *reduction ad absurdum* proof that empiricism, and, *a fortiori*, the scientific method, is false as paths to knowledge. Instead, Kant went in another direction.

He wrote the *Critique of Practical Reason* in response. Since we have direct experience of ourselves as moral beings, i.e., beings acting in the world, this can be the only source of truth. To make sense of the moral life, Kant postulated the existence of God, the freedom of the will, and immortality as fundamental truths. However, he did not intuit these truths as a metaphysician, but saw them as logically necessary axioms.

From the Traditional point of view, the Intellect is prior to the Will; Kant reversed this, denying the Intellect its priority, and making the Will fundamental. The corollary was that action was the means to knowledge, a point not lost on Evola. Post-Kantian German philosophy developed this philosophy of the Will.

Arthur Schopenhauer's system was the most extreme. Since Mind is not the fundamental reality, it was the Will. But, unlike Kant, for Schopenhauer the Will is itself unknowable; since it is not directed by the Logos,

it is blind and irrational. We do not know that Will directly, but only through its representations or appearances, what we call the “world”. The Will becomes dual, splitting into the knowing subject and the known object. But this is all illusion; when the duality is abolished, the individual will dissipates, and there is only the Will.

Johann Fichte did not go so far. In his understanding, the “I” is itself the noumenal reality, not the abstract Will, but one’s own will. As Kant showed, our conception of the world cannot derive from the world, which is noumenal and unknowable. Fichte, accepting Kant’s postulate of the freedom of the will, concludes from this that our conception of the world must be a free creation of the mind. Since the I is primary (I experience it directly, although as subject and never as object), it is the phenomenal world that is derivative. A morally acting I creates that world as its field of action; without something to oppose it, the I cannot be “moral” in any real sense. This all follows logically from the initial assumptions.

The echoes of this manner of thinking resound in Evola’s philosophical works, as is obvious from *The Individual and the Becoming of the World*¹, and what he writes about the “I” or the Absolute Self. It is the source of most, if not all, of his divergences from **Rene Guenon**. Clearly, Evola’s claim that action is a way of self-realization is based on this type of philosophy.

Nevertheless, it is not without danger. It may be hard to accept that the physical world is the creation of my “I”, but if we restrict ourselves to the social world, it gains much more credibility. Specifically, it reveals itself in the modern idea that our social world is a construct. Two hundred years later, this idea has become commonplace, even among those who have no idea who Fichte is, and, in any case, could not even understand him. To the modern mind, then, there is no objective social reality, as it is simply a free creation of the mind. Hence, by changing our concep-

¹<http://www.gornahoor.net/?tag=the-individual-and-the-becoming-of-the-world>

tion of it, we can mould our society any way we please. Still following Fichte, this is not simply an intellectual exercise, rather it is a moral quest. Therefore, those who reject the dominant conception are experienced as ignorant, as immoral, as enemies, as mortal enemies.

Furthermore, the postmodern mind fully embraces Fichte, seeing the physical world itself as a free creation of the human will. This leads logically to causes such as man-made climate change. Even more, what may seem to be undeniable physical differences, such as sexual and racial diversity, are themselves regarded as products of the human will. For those who have followed thus far, this is all too obvious to require further elucidation.

There is a serious consequence: this philosophy cannot be countered on its own terms. It is pointless to mention biological realities to those who do not even regard them as independent of human conception. You cannot try to create a counter-conception, which logically makes no sense.

Yet this is the direction of modernity and postmodernity. If follows its own logic and to deny that logic is seen as a moral failing. There can be no discussion with such a point of view; that is why Evola appreciated Donoso Cortes so much. Guenon insisted that only an intellectual conversion can overcome that perspective.

I know this will not please many people, since it seems to be too passive. They believe in debate and confrontation. But those who understand Tradition will agree that one's own intellectual conversion must come first. Then, instead of debate, an alternate worldview must be presented and events understood in the terms of a new historiography.²

Posted on 2012-11-06 by Cologero

* * *

²A different way to read Fichte, as well as the influence of Nietzsche, will have to await another day.

Kaulaphon on 2012-11-07 at 05:52 said:

"All I ever talked about was masturbation." – Derrida.

The interesting thing though, is that when postmodernism turns everything on the battlefield into volitional happenstance to be assembled anew, the assembly in most cases ends up with a set of prefabricated moralistic notions chosen prior to entering the philosophical field.

Even when this kind of intellectual assault is turned upon itself, so to speak, the end product of philosophical deconstructionism is shown to be equal to the deconstructionist's personal pet beliefs.

Postmodern analysis consists of playing language games in order to give oneself the power to justify one's own beliefs (this is the essence of ALL philosophy, if one would believe Mad Freddy). In many respects, it is just a complicated and labyrinthine way of communicating very simple notions. This is why postmodern analysis never produces any novel results. This is why postmodern analysis never ends up defending the difference between the sexes, or defending colonialism, or finding that social hierarchy is just.

Choosing from a set of arbitrary constructs, the constructs willed into manifestation are always the same ones. Quaint, ain't it?

Saladin on 2012-11-07 at 19:24 said:

I am not an expert on either Kant or Fichte but I have read Schopenhauer and I think that your description of his philosophy is not entirely accurate. True, Schopenhauer's philosophy was indeed most extreme in its pessimism. However, he in fact postulates that The Will is knowable and that "Kant had ignored inner experience, as intuited through the will, which was the most important form of experience. Schopenhauer saw the human will as our one window to the world behind the representation; the Kantian thing-in-itself. He believed, therefore, that we could gain knowledge about the thing-in-itself, something Kant said was impossible, since the rest of the relationship between representation and thing-in-itself could be understood by analogy to the relationship between human will and human body. According to Schopenhauer, the entire world is the representation of a single Will, of which our individual wills are phenomena. In this way, Schopenhauer's metaphysics go beyond the limits that Kant had set, but do not go so far as the rationalist system-builders that preceded Kant. Other important differences are Schopenhauer's rejection of eleven of Kant's twelve categories, arguing that only causality was important. Matter and causality were both seen as a union of time and space and thus being equal to each other."

Jason-Adam on 2012-11-08 at 02:10 said:

The Abbe Barruel, exposé of the true powers who were behind the French revolution, wrote that Immanuel Kant was a member of the Illuminati in volume 4 of *Memoirs sur l'histoire du Jacobinisme*.....it is a pity he died before he was able to complete his refutation of Kantianism.

Another fact I am surprised more people on the right are not aware of is how in the "Protocols of Learned Elders of Zion" Nietzsche is classed along with Marx and Darwin as agents of destruction. Again, we know the Protocols are not as simple as they appear but I do think they are worthy of being studied, as Evola thought so, and it is puzzling to me that no one seems to have picked up on the anti-traditional role ascribed to Nietzsche in said document.

Going a bit further, in the Protocols, the "Jews" (not to be taken as meaning Jewish people but something else entirely) claim that their only worthwhile enemy is the Society of Jesus. Could it be that the Jesuits are, or are the only thing close to being, the Western spiritual elite discussed by Guenon? I wish someone would investigate whether there is any initiatory character in the exercises of St Ignatius as well as the other works of Jesuit mysticism.

Cologero on 2012-11-11 at 10:44 said:

Nietzsche is a complex figure. Yes, he is destructive insofar as he opposed the established order, often in false or unwise ways. On the other hand, he can be read another way, as we showed with Coomaraswamy. There is a small group, seeing no alternative, that turns to Nietzsche as a source of a new spiritual vision. Whether that leads to anything or not remains to be seen. I think they are overly polemical and reject too much of Western history to be completely effective.

The Ignatian exercises are similar to the Hermetic meditation described by Tomberg. Their organizational structure and goal to serve as a transnational spiritual elite point to something initiatory. The cause of their current state of dissipation is unknown to me.

Jason-Adam on 2012-11-11 at 22:30 said:

Someone told me once that he believed the Jesuits had adopted an outward "leftist" political stance as a means of bringing about the end of the present age sooner by increasing the speed of destruction & degeneracy, a "ride the tiger" type scenario. Whether this is true or not I can not say. There is also the possibility that the Jesuits have been infiltrated and "switched" from a force for good into a force for evil.

Do you know why more traditionalist writers have not discussed Ignatian spirituality?

3.2 The Persona and Ego

In the beginning the world was nothing but the Atman, in the form of a man. It looked around and saw nothing different to itself. Then it cried out once, 'It is I.' That is how the word 'I' came to be. That is why even at the present day, if any one is called,

he answers, 'It is I,' and then recalls his other name, the one he bears.

Bṛihadâraṇyaka-Upaniṣad

In *The I Problem and Genius*³, **Otto Weininger** writes about the realization of the sense of the "I", that is, the experience of being an independent centre of awareness. Here are some descriptions he provides:

There has been no famous man who, at least some time in the course of his life, and generally earlier in proportion to his greatness, has not had a moment in which he was absolutely convinced of the possession of an ego in the highest sense. Let us compare the following utterances of three very great geniuses. **Jean Paul** relates in his autobiographical sketch, *Truths from my own Life*:

I can never forget a circumstance which, so far, has been related by no one – the birth of my own self-consciousness, the time and place of which I can tell. One morning I was standing, as a very young child, at the front door, and looking towards the wood-shed I suddenly saw, all at once my inner likeness. 'I' am 'I' flashed like lightning from the skies across me, and since then has remained. I saw myself then for the first time and for ever. This cannot be explained as a confusion of memory, for no alien narrative could have blended itself with this sacred event, preserved permanently in my memory by its vividness and novelty.

Novalis, in his *Miscellaneous Fragments*, refers to an identical experience:

This factor every one must experience for himself. It is a factor of the higher order, and reveals itself only to higher men; but men should strive to induce it in themselves. Philosophy is the exercise

³<https://www.gornahoor.net/library/IPproblem.htm>

of this factor, it is a true self-revelation, the stimulation of the real ego by the ideal ego. It is the foundation of all other revelations; the resolution to philosophise is a challenge to the actual ego, to become conscious of itself, to grow and to become a soul.

Schelling discusses the same phenomenon in his *Philosophical Letters upon Dogmatism and Criticism*, a little known early work, in which occurs the following beautiful words:

In all of us there dwells a secret marvelous power of freeing ourselves from the changes of time, of withdrawing to our secret selves away from external things, and of so discovering to ourselves the eternal in us in the form of unchangeability. This presentation of ourselves to ourselves is the most truly personal experience upon which depends everything that we know of the supra-sensual world. This presentation shows us for the first time what real existence is, whilst all else only appears to be. It differs from every presentation of the sense in its perfect freedom, whilst all other presentations are bound, being overweighted by the burden of the object. Still there exists for those who have not this perfect freedom of the inner sense some approach to it, experiences approaching it from which they may gain some faint idea of it. ... This intellectual presentation occurs when we cease to be our own object, when, withdrawing into ourselves, the perceiving self merges in the self-perceived. At that moment we annihilate time and duration of time; we are no longer in time, but time, or rather eternity itself, is in us. The external world is no longer an object for us, but is lost in us.

Finally,

Every great man knows this phase of the ego. He may become conscious of it first through the love of a woman, for the great man loves more intensely than the ordinary man; or it may be from

the contrast given by a sense of guilt or the knowledge of having failed; these, too, the great man feels more intensely than smaller-minded people. It may lead him to a sense of unity with the all, to the seeing of all things in God, or, and this is more likely, it may reveal to him the frightful dualism of nature and spirit in the universe, and produce in him the need, the craving, for a solution of it, for the secret inner wonder. But always it leads the great man to the beginning of a presentation of the world for himself and by himself, without the help of the thought of others.

Miguel Serrano has his own take on this in *Nos: Book of the Resurrection*.

Where is this persona when the child still has no sense of the individual “ego”? In my case, I remember, when I was a year old or perhaps less, I was leaning out of a tower holding my grandfather’s ring tightly in my hand. The women of the house ran to take hold of me, because they were afraid that I would let it drop. But, I remember, that child felt itself to be a persona, it knew the importance of the ring and knew that it would never let it drop. It felt deeply offended by this lack of trust. That child was a very old and wise man. And when the “ego” became defined, it was a philosopher who asked himself the question. That is the difference, I believe ... and this is the ring. I have recovered it.

Posted on 2018-05-31 by Cologero

* * *

Lyon on 2018-06-01 at 20:58 said:

“But, I remember, that child felt itself to be a persona, it knew the importance of the ring and knew that it would never let it drop. It felt deeply offended by this lack of trust. That child was a very old and wise man.” Miguel Serrano

I recall having a somewhat similar realization around 4 years old, where I was clearly older, maturity-wise, than my age would betray.

3.3 When the Angels Disappear

Excellent personal qualities should beg to be excused or conceal themselves, for intellectual superiority offends by its mere existence without any desire to do so.

ARTHUR SCHOPENHAUER

It is not things that disturb men, but opinions about them.

EPICETUS

True wealth is only the inner wealth of the soul. Everything else brings more trouble than advantage.

LUCIAN

Aristotle in the *Nicomachean Ethics* divided the good things of human life into three classes:

1. Those outside
2. Those of the soul
3. Those of the body

Arthur Schopenhauer described them in more detail.

1. **What a man is** and therefore personality in the widest sense. Accordingly, under this are included health, strength, beauty, temperament, moral character, intelligence and its cultivation.
2. **What a man has** and therefore property and possessions in every sense.

3. **What a man represents.** We know that by this expression is understood what he is in the eyes of others and thus how he is represented by them. Accordingly, it consists in their opinion of him and is divisible into honour, rank, and reputation.

What a Man Is What a man is ultimately depends on his own consciousness. Therefore, attempts to alter the material conditions of life, e.g., through legal means, so-called “safe spaces”, etc., will have limited effect. Schopenhauer explains why:

Everyone is confined to his consciousness as he is within his own skin and only in this does he really live; thus he cannot be helped very much from without.

People living in the same environment and political system may still have radically different understandings. Despite being in the identical material situation, people live in worlds of their own. Schopenhauer explains why:

A man is directly concerned only with his own conceptions, feelings, and voluntary movements; things outside influence him only insofar as they give rise to these. The world in which each lives depends first on his interpretation thereof and therefore proves to be different to different men. Accordingly, it will result in

- being poor, shallow, and superficial,
- or rich, interesting and full of meaning.

For example, while many envy another man the interesting events that have happened to him in his life, they should rather envy this gift of interpretation which endowed those events with the significance they have when he describes them.

What a man *is* contributes to his happiness more than what he *has* or what he *represents*. Hence, we will focus on that essay, which can be found in Volume 1 of *Parerga and Paralipomena*.

Aside from cases of serious misfortune, how we interpret and feel about the events of our life is more important to our inner well being and happiness than the events themselves. That is why misfortunes that originate from outside us are more easily bearable than those we have created ourselves. That is why people berate themselves for their errors. Schopenhauer tells us why: we feel that our luck can change, but it is much more difficult to change one's nature.

Therefore, subjective blessings should be pursued more readily than objective ones. Schopenhauer has his own list:

- Noble character
- Gifted mind
- Happy temperament
- Cheerful spirits
- Well-conditioned and sound body

Cheerfulness Although Schopenhauer has a reputation for being the “philosopher of pessimism”, in his personal life he valued being merry and cheerful. Obviously, they are their own reward. Curiously, people tend to be suspicious of cheerfulness and look for a reason for it. Health is an important factor. He recommends the avoidance of:

- excesses and irregularities
- violent and disagreeable emotions
- prolonged mental strain

Of course, movement and regular exercise contribute to health.

Pain and Boredom Pain and boredom are the enemies of happiness:

- Lack and privation produce pain
- Security and affluence give rise to boredom

Inner vacuity and emptiness, which Schopenhauer claims to be able to see in the faces of the masses, crave events in the external world to fill up their minds. He describes the process:

This vacuity is the real source of boredom and always craves for external excitement in order to set the mind and spirits in motion through something The emptiness of their inner life, the dullness of their consciousness, the poorness of their minds drive them to the company of others which consists of men like themselves. They then pursue pastime and entertainment in common which they seek first in sensual pleasures, in amusements of every kind, and finally in excess and dissipation.

Solitude The greater our inner wealth, the less room there is for boredom. While inner vacuity results in “the craze for society, diversion, amusement, and luxury of every kind”, inner wealth is different.

The clever and intelligent man will first of all look for painlessness, freedom from molestation, quietness, and leisure and consequently for a tranquil and modest life which is as undisturbed as possible. Accordingly, after some acquaintance with human beings so called, he will choose seclusion and, if of greater intellect, even solitude. For the more a man has within himself, the less does he need from without and also the less other people can be to him. Therefore eminence of intellect leads to unsociability.

The Three Physiological Fundamental Forces By these, Schopenhauer means eros, thumos, and nous. In the primal state, their originary use was in the struggle against lack and privation. When that problem is solved for the most part, the forces are underutilized and require stimulation. Depending on his dominant centre, a man will pursue different pleasures.

- **Eros.** The pleasures of the power of reproduction: eating, drinking, digesting, resting, and sleeping.
- **Thumos.** The pleasures of irascibility: walking, jumping, wrestling, dancing, fencing, riding, hunting, athletic games, and even war.
- **Nous.** The pleasures of sensibility: observing, thinking, feeling, writing, poetry, improving the mind, playing music, learning, reading, meditating, inventing, philosophizing, etc.

Sensibility, i.e., the ability to respond to intellectual and aesthetic sensations, ranks the human being higher than the animals, which are restricted to the two inferior forces. Schopenhauer describes the two types like this:

The life of the masses is passed in dullness since all their thoughts and desires are directed entirely to the petty interests of personal welfare and thus to wretchedness and misery in all its forms.

On the other hand:

The existence of the man who is endowed with outstanding intellectual powers is rich in ideas and full of life and meaning. Worthy and interesting objects occupy him as soon as he is permitted to devote himself to them, and he bears within himself a source of the noblest pleasures. Stimulation from without comes to him

from the works of nature and the contemplation of human affairs and then from the many and varied achievements of the most highly gifted of all ages and lands; only such a man is really capable of thoroughly enjoying those things for he alone can fully understand and feel them. Accordingly, for him those highly gifted men have actually lived; to him they have really appealed; whereas the rest as casual hearers only half-understand something or other.

The Two Lives Such a man lives two lives: a personal life and an intellectual life. The latter is his real life and the former is merely a means. The intellectual life obtains cohesion, wholeness, and perfection, “becoming ever more complete like a slowly maturing work of art.”

The centre of gravity of such a man is entirely within himself. Schopenhauer makes this rather strange point:

Our moral virtues benefit mainly other people; intellectual virtues, on the other hand, benefit primarily ourselves. Therefore, the former makes us universally popular, the latter unpopular.

Pain and Melancholy Up to this point, we have been emphasizing the positive aspect of the intellectual life. However, it can be a mixed blessing. That is because, in his words:

Great intellectual gifts may produce a very much enhanced sensitiveness to pain in every form. Further, the passionate temperament that conditions such gifts, and at the same time the greater vividness and completeness of all images and conceptions inseparable therefrom, produce an incomparably greater intensity of the emotions that are thereby stirred.

Since there are more painful emotions than pleasant ones, the former can be aroused more readily. For example, I know a great souled being

who sometimes sees too deeply and too far ahead, beyond what she can handle, resulting in sadness.

Others have perhaps noted this ambiguity. For example, **Aristotle** can assert, on the one hand:

The philosophical life is the happiest.

Yet, he also wrote:

All those who distinguished themselves whether in philosophy, politics, poetry, or the arts, appear to be melancholy.

Sophocles has also contradicted himself in the same way:

- To be intelligent is the main part of happiness. (*Antigone*)
- The most agreeable life consists in a lack of intelligence (*Ajax*)

Even the Bible leaves us in ambiguity:

- The life of a fool is worse than death! (Sirach 12:12)
- In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow. (Ecclesiastes 1:18)

Love and Will Although Schopenhauer's essay focuses on the physical and intellectual aspects of happiness, a brief mention can be made about the moral and aesthetic life, as they relate to happiness. Thinking is self-limiting, and true Wisdom lies in a realm beyond thought. If Wisdom is the feminine element, then Love is the masculine element that resolves contradictions. The intellectual is content, like Epicurus in his garden, to remain alone in his solitary contemplations. Love, on the other hand, draws him back out of himself to another, albeit on a higher level than the sociability of the dullards described by Schopenhauer.

On the level of cataphatic theology, or thinking, one can meditate on the Unmoved Mover. However, in Love, one learns to *be* the Unmoved Mover. In the second appendix to the *Yoga of Power*, **Julius Evola**, quotes **Dante**:

I am as the centre of a circle, to which the parts of the circumference stand in equal relation.

In other words, Love is characterized by **centrality**, **transcendence**, **stability**, and **immutability**. Love, whether in the form of an actual woman or, if you prefer, as a metaphor for the feminine part of a man, brings a huge risk to the philosopher. The wholeness which he thought he had achieved turns out to be missing an essential element, viz., transcendence.

If he can raise himself to the point of centrality, stability, and immutability, he reaches a level of being that transcends mere thinking and finds his True Will, i.e., not motivated by worldly concerns, nor even in the service of thought.

Posted on 2018-05-24 by Cologero

Contemporary authors

4.1 Mind and Cosmos

Being a review of *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False*, by **Thomas Nagel**.

A couple of weeks ago I watched the notorious atheist and Darwinist **Richard Dawkins** interviewed by a non-descript host on a cable news network. Since the context was a discussion of Ben Carson's belief in creationism, the host listened with rapt attention to, but little understanding of, Dawkins' presentation. Of course, for the half-educated intelligentsia represented by the host, a blind belief in the "theory of evolution" is a status marker even though they neither understand it in depth nor are aware of its ultimate consequences for human life and thought.



Without defining the term, Dawkins asserted that "evolution" is a

“fact”. We agree that the two basic components of evolution are facts. These are:

- **Descent with variation:** the offspring are similar, but not identical to the parents.
- **Natural selection:** some organisms will reproduce themselves better than others in their natural environments.

There are subsidiary facts, such as:

- DNA sequences of similar organisms have many commonalities
- The age of the earth seems to be quite old
- The fossil record shows organisms arising and being replaced by other organisms

Nagel’s Thesis There is no point in disputing settled scientific facts. Instead, Nagel himself points out some additional facts:

- **CONSCIOUSNESS:** its subjective character has no physical explanation
- **COGNITION:** thought and reasoning are correct or incorrect independent of the thinker’s beliefs
- **VALUES:** values are real, not merely subjective

Properly understood, Nagel shows that these facts cannot be explained by nature understood as simply physical and material. Nagel is an atheist, just like Dawkins, so there is no question of special pleading for a partisan religious view. The two components produce different results.

1. Descent with random variation should work like a random walk¹. Specifically, “evolution” is not evolving in a particular direction, rather, it is probably going nowhere.
2. Yet that is not what is observed. Instead, nature or the environment seems to channel evolution in specific directions.

Antireductionism As part of organic life on Earth, man is subject to a multitude of laws. First of all, as a corporeal being, he is subject to the laws of physics: gravity, conservation of energy and momentum, and so on. Then, he is subject to the laws of chemistry, since a large number of chemical reactions constantly occur in the body.

However, physical and chemical laws are surely insufficient to understand any form of life, never mind human life. For example, it would not be possible to understand the movement of people in a city just based on force and momentum. It is not even possible in principle.

So, why would the “theory of evolution”, as a biological law, be able to explain the totality of the human being? That is what is objectionable in neo-Darwinism. The facts as such are not in dispute. What is far from obvious is that genetic variation and natural selection together explain everything about human life. How can DNA cause conscious and sentient beings?

Chance and Intelligibility Nagel begins his discussion with the notion of the intelligibility of the world. That is equivalent to the Principle of Sufficient Reason, the notion that everything about the world can be understood at some level. Absolute Idealism² (e.g., Plato, Schelling, etc.) considers rational intelligibility to be at the root of the natural order.

¹https://en.wikipedia.org/wiki/Random_walk

²<https://www.gornahoor.net/?p=8366>

So Nagel considers himself an absolute idealist (but never writes of the Absolute in this book).

Since mind is part of that order, it, too, must be intelligible. Nagel denies that physical, chemical, and biological laws —i.e., efficient causes alone— suffice to explain mind. Therefore, he is compelled to bring in the idea of teleology, or final causes, to explain the emergence of mind. That acts as a “pull” to the “push” of efficient causes. Although he does not express it this way, efficient causes are quantitative while final causes are qualitative. Since the whole scientific enterprise began with Francis Bacon’s rejection of final causes and Galileo’s rejection of qualitative explanations, Nagel in effect rolls back thought to a pre-modern era.

Nevertheless, it is not a simple reaction against the modern world, since it also incorporates whatever truths modern science has given us.

Unfortunately, while science has promised to make the world intelligible, it has done so by leaving out important features. First of all, the opposite of intelligibility is chance or randomness. In fact, a random sequence is such because the next element of the sequence cannot be inferred from any of the preceding elements. Perfect randomness³, therefore, is the denial of the Principle of Sufficient Reason.

Cosmos Every outdoorsman knows that a random walk in the woods leads nowhere; most likely, you would end up close to where you started. That is why you need to mark your path so you don’t traverse the same places twice. Hence, if a city boy was lost in the woods, but emerged two days later, you might call that a miracle. Or else, you might suspect he had some skills he hadn’t owned up to.

That is the situation as Nagel sees it. The emergence of conscious, intelligent, and rational beings by chance alone does not seem at all plausible. Now, the first factor in evolution, viz., variation or genetic drift, is certainly random. If it follows a random walk, it should go nowhere.

³<https://www.gornahoor.net/?p=4970>

Fossil records should show species evolving backwards to more primitive forms, for example. In other words, there is no “direction” to evolution, or, in other words, no teleology.

On the other hand, the second factor, natural selection, is not random. Dawkins himself did an experiment with Scrabble-like tiles. By randomly placing the tiles, followed by a selection mechanism, he would end up with an English sentence⁴. In his example, Dawkins was the intelligent selection factor.

So if life as we know it is the result of random variations and natural selection, Nagel explores the selection factor. Specifically, what would nature have to be like to produce human beings?

Consciousness Nagel endeavors to explain three facts: the emergence of **consciousness**, **cognition**, and **value** in biological species. As a committed naturalist, he rejects theological explanations that account for those facts from a force outside nature. That is fine since the general understanding of God in exoteric religious adherents is usually defective, creating as much confusion as insight. Likewise, he rejects reductive naturalism that, in effect, denies the three facts rather than explains them.

The distinctive feature of consciousness is its subjective, or we would say qualitative aspect. There is no explanation of conscious experience in terms of physical laws. While brain states may empirically be shown to create certain experiences, that opposite is also true. Consciousness can likewise affect brain states.

This all seems difficult for some to accept. A diehard reductionist will rely on behavioristic explanations. For example, if an organism responds to a flash of light, that behavior is an indication of consciousness. In that view, then, there is nothing to explain. Similarly, human beings will “report” having certain sensations and experiences. The reporting is all that matters.

⁴<https://www.gornahoor.net/?p=8253>

Yet that misses the essential point, viz., the subjective aspect of consciousness, which it attempts to make objective. Are the automatic doors at the supermarket conscious in any sense? According to the behaviorist criterion, perhaps they are. So why do we believe an octopus is conscious but not a door?

Nagel concludes, then, that *mind is an essential part of nature*, not a byproduct of material processes. This is a form of panpsychism.

Cognition Nagel then turns to “cognition” as he calls it, which appears in the human being. Metaphysically, the human being is characterized by “intelligence”, which is different from seemingly intelligent activity in animals. Specifically, Nagel defines cognition as “the functions that have enabled us to transcend the perspective of the immediate lifeworld given to us by our sense and instincts, and to explore the larger objective reality of nature and value.”

Thought and reasoning are correct or incorrect in virtue of something independent of the thinker’s beliefs. Logic, mathematics, and metaphysics are timeless, hence immaterial. This is reminiscent of a more sophisticated version of C. S. Lewis’ Argument from Reason⁵. Cognition certainly cannot be explained solely in terms of behavior. And it should sound odd that a life form would arise that would seek to understand its own origins.

Now a reductionist may try to refute this in a couple of different ways. One is the emergence of serendipitous uses for features that evolved because of reproductive fitness. For example, a hand came to be used by a Michelangelo to create beautiful art. Certainly, that in itself has no reproductive value. But that inadvertently confirms an earlier point: biology alone cannot explain everything about the human being.

Another is the obvious and glaring lack of logic and rationality in the human race. Evolutionary psychologists have noted many of the logical

⁵https://en.wikipedia.org/wiki/Argument_from_reason

fallacies and irrational beliefs of humans. Nevertheless, they have biological fitness. True rationality, then, is just a special case of the origin of thinking.

It is rather odd that false ways of thinking lead to reproductive success. The rare thinking occasions involving objective truths probably have little reproductive success. For example, try discussing this review on your next date; I can guarantee you will spend the night alone. Moreover, the most scientifically advanced societies usually have negative birth rates⁶.

Values Nagel then points out the existence of objective standards of value: good and bad, right and wrong. This he calls “value realism”. Again, he claims that objective values make no sense in a materialistic universe. Things are good or bad not because genetically determined behaviors lead to the preference of one thing over another.

Human action involves more than physiology and desires, it requires judgment. Clearly, then, this requires “free will”, or the ability to make a moral judgment.

Nagel shows the richness of absolute idealism in retrieving a deeper, more human, view of the cosmos, beyond the materialist reductionism that dominates educated thinking today. Nagel accomplishes this while fully incorporating scientific knowledge.

Mind, consciousness, intelligibility, rationality, judgment, free will, are all restored in a more comprehensive understanding of the cosmos. Nagel does this sparingly, a type of philosophic minimalism, with no brick that is not essential to the edifice he has created.

Posted on 2015-II-II by Cologero

* * *

⁶https://en.wikipedia.org/wiki/Population_decline

Mercurius on 2015-11-13 at 23:08 said:

A clear, intriguing, and captivating review Cologero, stimulating much interest in reading the five or so major titles you've been lately discussing, between here, in "The God of Metaphysicians", and "Spiritual Regeneration" posts.

Though Nagel is, as noted above, an "atheist" (maybe better really, a non-theist), there is something serious to be noted in a "modern" science which begins to consider, and recognize, that consciousness is a sort of fundamental universal constant. Independent and objective, even in the most "materialist" constructs—which then really, changes everything.

Brings to mind, a small passage in Kingsley, where he exclaims:

"The latromantis was someone who was a master of the state of awareness. Waking is a form of consciousness, dreaming is another. And yet this is what we can live for a thousand years but never discover, what we can theorize or speculate about and never come close to—consciousness itself.

Its what holds everything together and doesn't change".

That is Kingsley, but in two beautiful passages, Emperor Aurelius, and Shopenhauer seize upon the same state—creating "reboot" points, within the Western cannon.

Related, is an interesting, and recent drive, within physics, to in fact address the "c" issue, keeping it within well enclosed constraints of "materialism"—considering it as indeed, a "panpsychic" element of nature—but entirely, at the same time, while avoiding ideological conflicts, seeking to stuff in into gross biology—curious nonetheless, to even BEGIN regarding consciousness as a "state" of "matter", on par with accepted "states".

Perhaps not quite "traditional"—but, maybe with some modifications, at least for an exoteric sake, these ideas of consciousness can find assimilation with Samkhya, Greek "atomism", and Stoic "Logicism":

<https://medium.com/the-physics-arxiv-blog/why-physicists-are-saying-consciousness-is-a-state-of-matter-like-a-solid-a-liquid-or-a-gas-5e7ed624986d>

Olavsson on 2015-11-14 at 12:55 said:

While this work of Mr. Nagel seems highly valuable, something worth reading in order to improve one's understanding of what a contemporary, "up-to-date" so to speak, refutation of various fundamental modernist assumptions about humanity, consciousness, evolution and the world might look like, there is something here which makes his 'perspective' deviate from fully qualifying as Absolute Idealism, don't you think? In his worldview, the notion of "nature" still seems to be of supreme centrality, although he accepts consciousness as an inherent, not merely accidental and contingent, "part of the picture." Is there a presence of actual transcendence within this worldview, which would make "nature" itself merely one of several aspects of particular "states" of the total Being rather than the supreme reality per se? While Nagel's understanding

certainly is a vast improvement to the reigning scientific paradigms, as far as integrating Idealism is concerned, it still seems to preserve a concept of an independent “nature” that didn’t really exist anywhere in the Traditional world. But I might have misinterpreted. Certainly worth a read in any case.

I have not been able to follow Gornahoor as much as I’d like to during the last months as my access to internet is limited and there’s been other things demanding my attention, but I will now try to comment more, and hopefully participate in one of your Gnosis cycles.

I must repeat what I’ve said before, that this website offers something truly unique to those on a quest for truth in the west today.

Cologero on 2015-11-18 at 18:37 said:

Olavsson, Nagel referred to the absolute in a passing comment and, apparently, it was not necessary for his argument. He restricted himself to a form of naturalism. That is probably the most effective approach in our time, since overtly religious or complex metaphysical schemes are beyond the pale for the educated classes.

Since he mentioned Schelling, that is where we should probably look for a fuller picture. By extrapolating Nagel’s thesis, the physical world does not form the ground of consciousness. Conversely, consciousness does not “create” the material world. This avoids dualistic solutions. If the mind is part of the world, then man’s mode of being in the world is as a conscious body. So, neither matter nor mind is fundamental; hence, for Schelling and presumably Nagel, the Absolute is their common ground.

This is also more Tao like: the Absolute as Tao, and mind/matter as male/female or yin/yang.

Olavsson on 2015-11-22 at 12:57 said:

Cologero: Yes, I think his approach somewhat focused on the level of naturalism may be useful for countering the gross materialism dominating the secular pseudo-elite of modern civilization. It is imperative that views more closely resembling idealist philosophy, in contact with science and ‘updated’ to the current situation, are made relevant again. On a personal level, however, I am mostly concerned with inner realization and what traditional doctrines mean for my own path to higher spirituality, so the question of which approach is most effective and influential on the collective level of academia, the scientific community, culture etc, is of secondary importance; and it is in that other capacity I find Gornahoor’s contribution most appreciable.

Regarding the question of the relationship between consciousness and the so-called material world: Wouldn’t it be correct, from the point of view of traditional metaphysics, to assert that Mind, in a supra-individual sense, is indeed prior to “the world”? Of course, it is not the conditioned consciousness of individual beings existing in the world that has ‘created’ that world. Isn’t it rather the case of individual mind, such as that of the fallen humans we know, having

its ultimate origin in the ideal primordial Mind (in some traditions the 'Buddha Mind'), from whose emanation the relative existences typical of the limited minds arise, which are in turn conditioned by and co-dependent on the 'world' which is a part of their state of being, a 'world' that is not self-existent? That the mind 'creates' the 'world', of course, can only truly be said if we speak of a 'higher' Mind that is not conditioned to be co-dependent on that world, or rather state of being. It doesn't count for the grosser levels of individual mortal consciousness still subject to cyclical existence. To say this is not dualism; it is the same principle as when you have stated that "the subtle rules the dense." If we accept the traditional possibility of spiritual liberation from the conditions of this 'world', as a state of being, then the conclusion that Mind, if integrated with the ultimate truth of its origin, is superior to material existence, not just two sides of the same coin, is inescapable. Just to avoid misunderstanding: I'm not trying to correct you, only throwing some spontaneous reflections out there. I don't think we disagree here in terms of ultimate principles when looking beyond different wordings in one specific context. Since the individual minds that we know all experience the same 'world', they do not all 'create' it in the sense of some arbitrary illusive projection from their own subjective starting-point; it obviously has a cause beyond their subjective experience, now corresponding to a very conditioned form, extremely reduced even compared to the Primordial State (which is still too conditioned to corresponds to the state of one fully awakened and liberated). So in order to find the 'Mind' that is indeed superior to and more Real than material existence, such lower, conditioned minds would have to be transcended. The material world does not form the ground of this ordinary consciousness as commonly believed today, as you point out, because its true 'ground' from which it is emanated or 'reflected' is transcendent, but nevertheless, because of this 'reflection' in the lower 'waters', these minds now find themselves conditioned by this 'world' – which is why the materialists believe that the very principle of consciousness originated from these conditions, in which case no higher freedom would be possible. Likewise, the material 'world' itself is conditioned by consciousness, albeit in a higher sense, as it would not exist outside of conscious experience, since we are, in this metaphysical perspective, dealing with a state of being, not just objective "stuff" existing by itself "out there." I believe this is the best view (though here expressed simply and not with the subtlest profundity) on the co-depending relationship between consciousness and matter. On the one hand, you have the facts of our experienced consciousness "here and now", which is manifested in certain conditions and may be affected by them, and on the other hand, the higher possibility of consciousness in an ideal sense. If a state very close to the Absolute may actually be attained through the realization of a being, which is affirmed by the highest initiatic doctrines (for example Buddhahood, diamantine and indestructible, even in this life having realized its centre beyond life and death), then mind must somehow be more fundamental than matter, since matter, as in a stone, cannot serve as the starting-point for a transcendence of its own condition, while mind can. The point is: the mortal mind needs these material conditions to operate as long as this state of being lasts, of which matter is one of the relative, dependent conditions,

but consciousness may use these conditions as a springboard to reach beyond them, and the mind-stream will outlast the death of the physical constituents, though in a different form. This, of course, does not hold as an argument in debates with materialists, since certain metaphysical premises must already be accepted as true. That is usually the approach I choose to take, since I'm not so much interested in finding common ground on which to debate with materialists as I am in realizing for myself what walking the path of the sages of old has to offer a being today.

Cologero on 2016-08-30 at 19:38 said:

Update on science.

Note the claim that we made in this post:

Instead, nature or the environment, *seems to channel evolution in specific directions.*

Compare that claim to this most recent scientific findings, of which I was just made aware:

Rather than genes simply “offering up” a random smorgasbord of traits in each new generation, which then either prove suited or unsuited to the environment, it seems that *the environment plays a role in creating those traits in future generations.*

The full article is available at *Why everything you’ve been told about evolution is wrong*⁷.

This shows that metaphysical principles can provide information even before it can be verified empirically.

4.2 Esoteric Darwinism

I spent a few hours this week reading some reviews of *Mind and Cosmos* by **Thomas Nagel**; I hadn’t realized it was such a widely reviewed work. There are some broad categories of reviews. After briefly describing them, I will offer the esoteric interpretation. Finally, we will explain why Zarathustra was so frustrated.

⁷<https://www.theguardian.com/science/2010/mar/19/evolution-darwin-natural-selection-genes-wrong>

Materialism There are the diehard materialists who reject the argument *a priori*. The objection is to the introduction of “mysterious” forces like mind, teleology, and so on. I suppose that familiarity breeds contempt, since gravity, electromagnetism, quantum mechanics, the big bang, the origin of life, etc., are themselves quite mysterious. Moreover, the claim that “matter” follows “laws” is itself an indication that there is intelligence inherent in matter. On the other hand, consistent positivists like Stephen Hawking admit that scientific theories have merely pragmatic value, but tell us nothing about ultimate reality.



Ultimately, there is no way to resolve the conflict between materialism and idealism in thought alone. What the latter finds intelligible, the former considers just a serendipitous sequence embedded in a purely random sequence. It seems, also, that it is impossible for real materialists to consider subjective conscious experiences of any significance. It really comes down to differences in people and how they experience inner states. Some just don't seem to have a very vivid interior life.

Sympathetic Views There are broadly sympathetic views. However, they don't seem to share Nagel's viewpoint; rather, they latch onto the criticisms of neo-Darwinism. Nagel himself describes his point of view this way:

The view that rational intelligibility is at the root of the natural order makes me, in a broad sense, an idealist —not a subjective idealist, since it doesn't amount to the claim that all reality is ultimately appearance— but an objective idealist in the tradition of Plato and perhaps also of certain post-Kantians, such as Schelling and Hegel, who are usually called absolute idealists.

I couldn't find a review by an "absolute idealist"; perhaps there aren't any left. Nagel claims that absolute idealism was simply abandoned, not refuted.

Curiously, a Thomist thinker wrote that Nagel's view is an "essentially neo-Aristotelian position". It would be interesting, but also welcome, to classify neo-Aristotelians among the absolute idealists. The idealists I've read would certainly have benefited by the inclusion of Aristotelean elements, in particular, hylomorphism. Certainly, Julius Evola did so with great effect with his ideas about essence, existence, and privation. For Rene Guenon, too, the notion of the Absolute was fundamental. Certainly, he combined ideas from the Samkhya school (purusha/prakriti) within his Vedantic approach.

Absolute idealism starts from "above"; i.e., it begins with the notion of the Absolute and derives the world. Aristotelianism starts from "below", with sense experience, and by analogy reaches the Absolute.

Neotheism There is a view called Neotheism, which considers God as a very powerful being among other beings, rather than as the Absolute or Being itself. Actually, this is the idea of God in the popular mind, rather than the true classical idea. Even atheists, for the most part, refute such a neo-god, thereby missing the point. If such a being exists, then there is still the Absolute – rather confusing.

Although this group likes Nagel's critique of neo-Darwinism, it is really not very helpful. In effect, this view is not unlike the naïve realism of the materialists: the world is out there, right now, in some spatial container in time. However, they then presume that the neo-god provides the goal and meaning to this space-time material world. The world in itself is meaningless, just as it is for the materialists. They add to this world invisible beings and miracles that seem to come from nowhere.

Mystical Evolution It seems, then, that we are faced with an impossible dilemma: accept science or accept a spiritual life. On the other hand, **Valentin Tomberg** gave us the teaching of Practical Monism, which reconciles, or neutralizes, the pair of opposites. However, that is accomplished not in the realm of speculative thought but rather in practical reason. That is, it is only by living, not just by thinking, that the dualism in thought is resolved in a practical monism.

The materialist view is consistent with esoteric teaching. For example, **Boris Mouravieff** writes this in *Gnosis*, Vol 1:

Properly speaking, this kind of existence cannot be considered as human; it could be described as anthropoid. This term is justified in the sense that exterior man, immersed in self-satisfaction, represents the crowning achievement of millions of years of evolution of the species from its animal ancestors, yet, from the point of view of esoteric evolution, he is a possibility which has not yet been realized.

So the scientific teaching that man, as he is, is an ape, an anthropoid, is consistent with esoteric teaching. Like all animal life, the anthropoid man is under the dominance of the General Law of fear, sex, and hunger. All his ideals are illusory epiphenomena, supervening on a bed of genetic, libidinal (Freud), and economic (Marx) forces.

That is the first birth. The initiation into the true life of the spirit is the second birth; the anthropoid gives birth to the man as he should be. He seeks to overcome the general law of biological life in order to realize his True Self. This is not an automatic or material process. Rather, it must be freely chosen and it requires conscious efforts. In other words, he becomes his aim in life.

Zarathustra

Transformed is Zarathustra; Zarathustra has become a child; an awakened one is Zarathustra: what will you do in the land of the sleepers?

I love him who lives in order to know, and seeks to know in order that the overman may someday live.

FRIEDRICH NIETZSCHE, *Thus Spoke Zarathustra*

Just as in the case of Galileo, people have heard rumors about Darwin, but its meaning has not yet sunk in. For the educated it is important to “believe in evolution”. But to believe that, is also to believe you are an anthropoid. Yet the modern man believes that he is the goal of evolution, its acme, and that nothing could be conceivably be higher. Thus he is the last man and proud of it. If everyone would be just like him, the Kingdom would arrive and the evil ones would be transported away on a cloud. There would be no war, no global warming, and so on.

So Zarathustra told them they were anthropoids, since they should want to know. Instead, they banished him, because in the Country of the Blind, the seer is a menace.

Posted on 2015-11-16 by Cologero

Discrimination of unhealthy ideas

5.1 Tradition and the New Age

There are two competing spiritual attitudes, and often they are confused because they seem to deal with the same subject matters: metaphysics, spirituality, and so on. Yet there is a fundamental dichotomy, so divisive, in fact, that mutual conversation is barely possible. The New Ager is comprehensible from the Traditional viewpoint, but the New Ager has no understanding of the Traditional worldview, and can only regard it with contempt.

Tradition Tradition regards man as he is as the result of a fall from a perfect, primordial state. From a Golden Age to the Kali Yuga, there has been a continual degeneration in both man and society. This degeneration affects man's intellect, will, and moral sense. From an ordered, hierarchical, and differentiated world, there is a decline into chaos and egalitarianism. The way out is to achieve a reintegration of those chaotic elements.

Vertical Orientation: The Traditional worldview is *transcendence*. Man's task is to transcend the human state and reach deeper states of being. This process is *theosis*, or the God-man (NOT the deification of man).

New Age The New Age observes the same changes as Tradition, but its judgment is its very opposite. Rather than seeing the current world as the result of a Fall, it sees it as the outcome of a process of evolution, from a primitive state to a more enlightened state. Evolution is given a moral sense: what has evolved is "good" and what it replaces is "evil". All the symptoms of degeneration that Tradition decries, the New Age, instead, embraces.

Horizontal Orientation: The New Age worldview is *immanence*. God is expressed through the human situation, so there is nothing to transcend. This is the deification of humanity.

Posted on 2010-08-16 by Cologero

* * *

VisionsOfGlory14 on 2010-08-18 at 05:45 said:

Why does the New-Ager bother with the study of old religions if he believes man has 'evolved' past them? Is there any deeper reason than to claim them for his own and abuse them for his own ends?

Cologero on 2010-08-18 at 23:51 said:

The consistent new-ager does indeed believe he has "evolved". Yet, there is still a great deal of prestige associated with traditional religious forms, so he adopts and re-interprets them beyond recognition.

Another factor is that, most of those interested in such topics are in fact a mixture of both tradition and new age. This is because Tradition has been mostly lost in the West, so it is not clear how to be consistently traditional. I am reminded of a French bishop who recently claimed that the motto of the French Revolution "Liberty, Equality, Fraternity" is equally Christian. Of course, at that time both sides knew perfectly well it expressed an anti-Christian sentiment. Even Evola conceded that pre-Revolution Europe retained many Traditional elements.

Even odder are the anti-Christian neo-pagans who accuse Christianity of inaugurating the era of egalitarianism and universal brotherhood, when the case was just the opposite.

Ernest on 2010-08-19 at 13:22 said:

Have any of the Gornahoor people encountered the 'Integral' movement centred around Ken Wilber? Some people have called it the 'New New Age'.

If you have encountered it what do you think about it?

I had always been 'spiritual' to some extent, but my spirituality has rapidly intensified since my mid-teens (not too long ago). I also became consciously anti-modern at this time and I did see 'history as a fall'. Not having any real mentors local to me, I first discovered the Tao Te Ching, which was my main spiritual reference, but then later the Wilberian Integral movement. I read a few of Wilber's very-similar-to-each-other books and, while I was never a true-believer I did accept many of the ideas even to the point of converting to a more linear 'progressive' sense of history. This change was aided by the discovery of A.N. Whitehead while studying philosophy at University.

Around a couple of years ago I finally rejected Wilberian Integral for several reasons. Among others, I could not share their enthusiasm for capitalism and, like other New-Age groups there is far too much nauseating giddy feel-good spirituality in that 'movement'.

A short while after this rejection I came across Alain de Benoist (who would possibly be one of those anti-Christian neo-pagans that Cologero mentioned) and his book 'On Being a Pagan'. I had also studied paganism in my teens (without ever claiming to be one) and had become somewhat pre-Christian myself at that time. I felt some affinity for the ideas in the book but could not agree with his advocacy of pantheism.

That book has several quotations of Evola and from there I eventually read Revolt. I immediately felt a far greater affinity for Evola's views than I had with de Benoist (though I still admire him), or Wilber or the other religious groups I have explored and experimented with along the way. I have since read most of his books that have been translated into English and have begun to read Guenon, beginning with *Crisis of the Modern World*.

I have been reading with great interest the posts on Gornahoor regarding Tradition and Christianity.

I noticed that there is a quotation of Whitehead's on 'The Hyperborean Page'; what are your opinions on Whitehead?

Will on 2010-08-19 at 21:56 said:

As for myself, I have no opinion of Ken Wilber, having never read him. Ditto for Whitehead. I relate to what you say about the Tao Te Ching, as that was also the first book that opened up the world of Tradition for me. It was like a breath of fresh air after too much of the wrong western philosophers.

Thanks for your interest. Keep searching and studying!

Cologero on 2010-08-21 at 18:01 said:

The early Wilber is useful, if only for the encyclopedic knowledge he displays; he has done his homework. However, his later attempts at a theory of “everything” is unconvincing. There is an intricate schemata (the static) that doesn’t quite fit into the evolutionary scheme (dynamic). His system does not offer any explanation about why it should be so.

His colour scheme of moral development is really self-serving, and is unrelated to spiritual development. Most people will see themselves as highly advanced in their moral outlook, without having achieved anything spiritual, to speak of. Merely holding an opinion about morality is not in the least an indication of high spirituality.

6.1 The Locust Conspiracy

In which we explore the outer reaches of scientific knowledge including psychopathy, time travel, entropy, quantum physics, conspiracy theories, and miracles.

Definitions An **opinion** is a proposition that is neither demonstrably false nor self-contradictory. Hence, it is the least reliable form of knowledge; it may be falsified in the future. Emphatically, an opinion is not any thought that pops into your mind.

A **belief** is a proposition that is actionable, that is, it will lead to action in the world. If I believe it will rain on Saturday, then I won't pack the picnic basket. That is how you can tell if someone really believes what he claims.

Not Even Wrong is an argument that is neither correct nor incorrect because its premises are so off base or the argument is confused. For example, Amalric of Bene in the 12th century was saved from the charge of heresy because the investigators determined that his views were pure

lunacy.

The opposite of a false proposition is a true proposition. The opposite of a “not even wrong” proposition is still false.

Psychopaths and **Sociopaths** have a lack of conscience yet can appear charming to the unwary. Since they are manipulative, they can do very well in achieving power in politics or business. It amazes me how few people can recognize a psychopath. Haven’t they ever wondered how some people, usually not as competent or intelligent as they are, manage to rise above them?

It is pointless to argue with a psychopath, since they get a thrill out of irritating the lesser beings below them. They even boast about it. Also, the charge of hypocrisy against them is ineffective. Quite the contrary. They revel in “getting away with it” and even love their hypocrisy to be made public. They often reveal themselves with a wry smile, usually at inappropriate moments.

A **conspiracy theory** is an explanation that relies on a secretive cabal of sinister and powerful groups working together to achieve a result, often over the course of generations. Obviously, it is hard to prove without being one of the insiders. The irrational belief in a conspiracy theory is considered to be a mental illness: viz., **illusory pattern perception**. the Wikipedia article *List of conspiracy theories*¹ includes the belief in a **white racist patriarchy** to be one such theory.

The **Open Conspiracy**, envisaged by H G Wells², offers a better explanation. Its tenets are being implemented today, but not by a secret cabal, but rather openly by people and groups implementing the policies independently. The Biblical explanation should be sufficient:

The locusts have no king yet they fly in formation. (Proverbs 30:27)

¹https://en.wikipedia.org/wiki/List_of_conspiracy_theories

²<https://forcingchange.wordpress.com/2012/01/16/advancing-the-open-conspiracy-h-g-wells-and-the-world-state/>

Keep in mind that there is nothing great about locusts.

The Missing W In one of his books, Richard Dawkins created a thought experiment in which he showed how the phrase “METHINKS IT IS LIKE A WEASEL” could be generated by tossing some tiles and selecting those that would lead to the phrase. But suppose the letter W was missing from the tiles; then, no number of tosses would create the phrase. The same notion can be applied to the evolution of the human being. Humans could not have “evolved” from matter unless that there was that possibility. That is, the biological human is the W tile, what we have been calling a possibility of manifestation. The goal has to be baked into the entire world process.

Reductionism is the idea that more complex systems can be explained by simpler systems. That requires that the elements of the simpler system interact in a certain way to create the complex system. But that interaction is the very definition of the complex system and was not predicted from the simple system.

Theories of everything or the big bang theory have predicted nothing significant. They cannot even predict the daily activity of a small city.

Social Studies Actually, life in the city can be understood to a large extent, if you really try. But the effort will make you few friends.

The Laws of Physics There are no laws of physics that need to be obeyed. As Albert Einstein admitted in the *Evolution of Physics*, a theory is the free creation of the human mind. Newton’s theory of gravitation was his creation, yet is certainly false. Einstein’s theory of gravity is Einstein’s gravitation; better than Newton’s, but most physicists don’t believe it is really true.

A sonnet follows the convention of 14 lines with a particular rhyming pattern. A scientific theory has its own convention: it has to “save the

appearances”, i.e., it explains the phenomena we experience. It is not falsified, that is, no phenomena had refuted it. Ideally, it should predict future phenomena. Relying on “chance” hardly qualifies as an explanation.

The Theory of Evolution Neo-Darwinism = Darwinism + genes. That is the proper name, not the “Theory of Evolution”, because nothing evolves. One species disappears, another appears. A proper theory will explain in detail the entire process. Neo-Darwinism may be true, but not as it is currently understood.

It is like attending a seminar on achieving financial independence, and learning that the secret is to play the slot machines at the casino. Certainly, one of the attendees might hit the jackpot at some point, but that hardly makes the advice very sound.

The Tunnel Imagine that every time you drove your automobile through a tunnel, you didn’t know where you would come out on the other side, because you would create a diffusion pattern. You should be grateful that you don’t follow the “laws of physics”.

Time Travel The equations of physics work in both time directions. The equation is the same whether the particle is moving forward in time or backward in time, so it is hard to tell which is which. I am pretty sure that I could tell which direction I am traveling. For example, were I going backward in time 20 years, I would be much healthier. So much for that law of physics.

Unscrambling an Egg The one exception is the second “law” of thermodynamics, which states the entropy is always increasing. It means that disorder is increasing, so things can’t be getting “better and better”. So we should be able to determine the direction of time by measuring entropy.

However, at least one physicist has a better explanation: what we call order and disorder are simply different states of the system. So if I break an egg and scramble it, the “egg in the shell” and the “scrambled egg in the pan” are just two different states of the egg. You may have noticed that no two scrambled eggs look exactly alike. You can scramble eggs, probably daily for the next hundred years, and no two will be exactly alike. Nevertheless, the scrambled state is much more likely than the egg-in-the-shell state.

The shell state always a possibility, and from the standpoint of physics, neither state is more privileged than the other. Just as the particle in motion may be going backward in time, the scrambled egg could return to the shell state without violating any law of physics.

Miracles This gives us a better understanding of miracles. A miracle is the manifestation of a not very likely state of matter. We are deluded into thinking that our common experience is somehow necessary, whereas it is merely the more likely scenario. It is not contrary to any “laws” of physics for a system to be in one state rather than another.

For example, it is unlikely that you will win the lottery, but it is very likely that someone will win. The winner was fortunate to be in the most unlikely state of being.

Objective Reality For some reason, we think that our experience of the world out there, right now, is “objective” while our inner life is “subjective”. The opposite is the case. Our knowledge of the external world is a matter of opinion, subject to change. We create a representation of the world, which may be called the “collective conscious”. Whatever doesn’t fit is our unconscious; e.g., black holes, the centre of the earth.

On the other hand, we are certain of our inner experiences, at least our conscious experience, even if much of our inner life is unconscious.

Posted on 2020-09-02 by Cologero

6.2 A Million to One

When reason comes out against the reality of life and knowledge with a consciousness of its own supreme rights, it finds that everything in life is alien, dark, and impenetrable, and it cannot do anything with it.

VLADIMIR SOLOVYOV, *Lectures on Divine Humanity*

The British mathematician **John Littlewood** claimed that everyone might experience a “miraculous” event every month or so. He assumed that we experience an event every second, which may be exceptional or unexceptional, so that there will be one million events every 35 days. A miracle is defined as an event with a probability of one in a million. Somehow, the conclusion is that there are no exceptional events. This has become known as Littlewood’s Law³.

Queen of Hearts As an example, someone recently proposed that there should be nothing surprising in being dealt 13 hearts in a game of Bridge. The reason is that the sequence of cards is no more unlikely than any other sequence of cards. The human mind simply does not recognize that other sequences are also equally exceptional mathematically.

However, a Bridge player is not concerned with the specific order of cards, just with the number of cards in each suit. Arguments like that are not uncommon, but their flaw is failing to distinguish permutations from combinations. The former takes the specific order into account, but the latter views the cards as aggregates.

For example, there are $13!$ sequential ways to get 13 hearts. That is a large number, but trivial in respect to the 3,954,242,643,910,000,000,000 possible permutations of Bridge hands.

³https://en.wikipedia.org/wiki/Littlewood's_law

Ignoring the order, there are only 635,013,559,600 possible bridge hands, or combinations. Therefore, a hand with 13 hearts is just one out of 600 million possible hands; that is what makes it unusual. There are many, many more hands with 3 or 4 hearts, regardless of the order.

It is true that each permutation of cards is equiprobable, but that makes it useless in terms of information content. Combinations, on the other hand, are information rich and compact, since each hand can be expressed by the number of cards in each suit.

Lack of Knowledge In the above example, if every living human were dealt 100 bridge hands, then there is a very high likelihood that one of them will be 13 hearts. Uncertainty may result from a lack of knowledge or from an inherent random process⁴.

In the example, we know the rules of Bridge, so we interpret the 13 hearts in that context; a hand with 13 hearts is a legitimate outcome. But someone, not in the game, who unexpectedly finds a hand with 13 hearts may interpret it differently. Actually, the sequence of cards is predetermined in the deck; those are “hidden variables”. Therefore, the cards should be reshuffled after each card is dealt, to eliminate that effect.

Radioactive Rocks Radioactive decay is, apparently, inherently random. A physicist cannot determine in advance which particular atom will decay. Nevertheless, within a 24 hour timeframe, he can predict how many atoms will have decayed. This is another example of permutations — the order of decay — versus combinations. The combinations provide useful information about the half life of the element.

This is an example of how totally random events can reveal a pattern.

Abandon Hope Suppose you find yourself wandering aimlessly in the forest of life. Every so often you see a sign or a billboard with Latin letters

⁴<https://en.wikipedia.org/wiki/Randomness>

on it, but they don't seem to relate to any known language. Eventually you come across the mouth of a cave with this sign above it: "*Abandon hope, all ye who enter here.*"

The hard nosed scientist on your left shoulder tells you, "You can ignore that sign. The sequence of letters has the same probability as all the other signs that we have seen. It is totally unexceptional, just one event in a million."

Your spiritual guide on your right shoulder objects: "That warning cannot be random so it must be a serious message. Under the circumstances, you need to walk around that cave."

Search for Intelligent Life The cave sign is an example of specified complexity⁵. The concept is still valid despite its bad reputation due to its association with intelligent design. Critics point out that the concept has no formal mathematical definition. Of course not, because specified complexity has meaning only to an intelligent observer. Mathematically, it is just another pattern.

However, the SETI project⁶ scans electromagnetic radiation from outer space looking for patterns, i.e., complexity, that would indicate an intelligent source. At the same time, scientists are broadcasting patterns into space in the hope that extraterrestrial intelligences will recognize them.

Stephen Hawking believes that it unwise to alert extraterrestrial intelligences to our existence on the grounds that they may destroy us. On the other hand, extraterrestrial intelligences would likely have discovered Littlewood's Law, so that they would interpret signals from earth as simple random sequences, of little significance.

⁵https://en.wikipedia.org/wiki/Specified_complexity

⁶https://en.wikipedia.org/wiki/Search_for_extraterrestrial_intelligence

Living in the Real World Random events are unrelated to each other. But is that true, as Littlewood's Law requires? In that case, we are forever doomed to experience the world as a "blooming, buzzing confusion", as babies do according to **William James**. But that is not the case, not even for babies. The world is intelligible so we look for patterns, combinations, and specified complexity in the events of our experience. If we sometimes get it wrong or misinterpret events, that does not invalidate intelligibility.

Even events that are not causally related can be meaningfully related, as in synchronicity⁷. Is that purely subjective? So what? Aren't your dreams, your plans, your desires also subjective? That does not make them unreal; moreover, your life is desiccated without them. Obviously, such experiences cannot be accounted for in mainstream science, yet have a place in revolutionary science⁸. In practice, randomness may be hard to distinguish from a pattern. But like the dark side of the moon, the real meaning of an event is usually hidden from plain view.

For event #1 million, suppose you observe an electron suddenly changes its spin. Is that random, or is it because the electron is entangled with another one, a million miles away? How does that affect your next choice?

Among the men and women the multitude,
I perceive one picking me out by secret and divine signs,
Acknowledging none else, not parent, wife, husband, brother,
child, any nearer than I am,
Some are baffled, but that one is not — that one knows me.

Ah lover and perfect equal,
I meant that you should discover me so by my faint indirections,
And I when I meet you mean to discover you by the like in you.

WALT WHITMAN

Posted on 2022-07-19 by Cologero

⁷<https://en.wikipedia.org/wiki/Synchronicity>

⁸See Section 6.3 of this book.

6.3 A Revolutionary Kind of Science

Adam Kisby⁹ is a philosopher and a member of the Omega Society¹⁰, which only accepts one in a million on a test of general intelligence. One of his primary interests is anomalistics, which is the study of unusual and unexplained phenomena. What follows is a brief review of his book *A Revolutionary Kind of Science*¹¹ in which Kisby critiques the conventional understanding of the scientific method. He thinks that this method leaves out unusual, uncommon, or unique phenomena to the detriment of science. He then offers alternative scientific principles in which anomalies can be studied in a reasonable way.

Anomalistic Method “Normal Science” is the common use of science, such as the claims that “science shows ...”. It remains within a generally accepted paradigm, so it is often little more than establishing more accurate measurements.

Extraordinary science, on the other hand, seeks to explain the anomalies that contradict a prevailing paradigm, the sort exemplified by Copernicus, Galileo, Newton, Darwin, and Einstein, for example.

However, that sort of science has become moribund, mostly because anomalistics — the study of anomalous data — has failed to affect prevailing paradigms. Charles Fort, in a series of books, documented many cases of unusual events; thus, he is considered to be the father of anomalistics. Since then, several other researchers have contributed many more examples. Marcello Truzzi defined four regulatory principles for a science of anomalistics:

- **Principle of Testability:** data should be verifiable (Bacon) or

⁹<https://lifeboat.com/ex/bios.adam.kisby>

¹⁰<http://www.theomegasociety.com/>

¹¹<https://www.blurb.com/b/4168343-a-revolutionary-kind-of-science>

falsifiable (Popper)

- **Principle of Parsimony:** explanation should be as simple as possible (William of Ockham)
- **Principle of Burden of Proof:** data should be doubted in the absence of proof (Descartes)
- **Principle of Proportionality of Evidence:** evidence should be commensurate with the degree of extraordinariness (Hume)

Kisby goes on to analyze each of those principles in depth from philosophic, scientific, and anomalistics perspectives. Here, we can only highlight some of the main points.

Testability Testability requires that a theory should be verifiable or falsifiable. These criteria may seem obvious, but Kisby shows that there is more ambiguity in them than is obvious at first sight.

Verifiability excludes phenomena that are unverifiable, unmeasurable, or undetectable. Examples are the anecdotal stories of reincarnation or the efficacy of very dilute homeopathic medicines.

Falsifiability excludes unfalsifiable phenomena such as unknown hominids and extraterrestrial intelligences.

Parsimony The human mind prefers a comprehensible map of theory to an incomprehensible territory of data. The simpler theory is better all other factors being equal. It does not mean that all explanations are simple. In practice it is not always possible to eliminate complex theories. Examples are Chaos Theory and Mandelbrot sets; they explain everyday phenomena, yet are far from simple.

Ultimately, an explanation must “save the appearances”, whether simple or complex. Parsimony excludes phenomena that are irreducibly complex, chaotic, or nonlinear.

Burden of Proof

I ought to reject as absolutely false all opinions in regard to which I could suppose the least ground for doubt, in order to ascertain whether after that, there remained aught in my belief that was wholly indubitable.

RENE DESCARTES

In practice, this means that the claimant has the burden of proof. Kisby points out several reasons to doubt skepticism. For example, it took decades to convince all scientists of the extraterrestrial origins of meteorites.

The proper attitude should be *zetetic*, which entails a suspension of judgment about facts. In popular language, it means that it is OK not to be sure. Ultimately, prudent judgment is required which dogmatic skepticism dispenses with.

This principle excludes the possibility of cold fusion or the discovery of hidden causes behind historical processes.

Proportionality of Evidence

A wise man proportions his belief to the evidence.

DAVID HUME

This principle states that extraordinary claims — i.e., those that disagree with ordinary experience — require data of greater quantity or higher quality. In practice, however, this is not always useful. For example, rare events such as encounters with ghosts, UFOs, and yetis, may nevertheless correspond to real phenomena. The number of times an event occurs has no bearing on its truth.

This principle excludes phenomena that are uncommon, unusual, or unique, such as the existence of a fifth fundamental force of nature and psychokinesis.

A New Scientific Method Kisby concludes with a new scientific method. The four principles, while ostensibly maintaining scientific rigor, also operate as epistemic filters. These filters are inconsistent with reason, disagree with the findings of scientific research, and are incompatible with selected anomalies. They don't take into account:

- The counter-intuitive distinction between simplicity and complexity
- The profound effects of expectations on perception
- The supernatural beliefs of the general population
- The confusion about double blind experiments

Otherwise, there is the risk of omitting important data:

There are bona fide phenomena that are unverifiable, unmeasurable, undetectable, unfalsifiable, irreducibly complex, chaotic, non-linear, unexpected, unwanted, unexplainable, uncommon, unusual, and unique.

Kisby claims that such phenomena have implications for health and for a better self-understanding of humanity, among several other benefits. He then enumerates four principles that modify Truzzi's. Very briefly, these are:

- **The Principle of Mappability.** The data needs to be formally expressible and logically relatable to other data. It allows for data from different states of consciousness.
- **The Principle of Plenitude.** Since phenomena may be complex, then so may be the explanations.

- **The Principle of Suspended Judgment.** Since the level of belief or unbelief has effects on the perception of data, then the level of certainty of data must be on a scale.
- **The Principle of Truly Proportional Evidence.** Phenomena that occur less frequently will produce fewer data, and irregular events will not be predictable.

In summary, we can use these principles for a necessary extension of science. Some things happen once, like the beginning of the universe, the origin of life on earth, and rational consciousness. Who can doubt it, even if there are no fully convincing explanations for any of them.

Other phenomena may occur over the course of generations, too long to be observed in the lifetime of a scientific. Examples are the birth, death, and decay of cultures.

Posted on 2022-07-07 by Cologero

* * *

Dimitri on 2022-07-10 at 14:32 said:

Cologero, are you aware of Library Genesis (libgen.is) or ZLibrary (b-ok.cc) by any chance? If not you could certainly get a lot of use out of them.

Cologero on 2022-07-10 at 15:13 said:

It's more likely that those authors could get a lot of use from reading Gornahoor. Why don't you point that out to them?

Dimitri on 2022-07-10 at 18:05 said:

These are file sharing platforms where you can upload and download books in digital form like pdf and epub for free; they have books by all sorts of authors, even rare works or things written by the men cited here on Gornahoor from Guenon to Tomberg to Solovyov and so on. I thought you might find it useful if you hadn't heard of it before.

7.1 The German Conservative Revolution

In this useful collection of essays, *From the German Conservative Revolution to the New Right*¹, **Lucian Tudor** introduces us to several German political thinkers, loosely grouped under the rubric “conservative revolution”. In the second part of the book, Mr Tudor tries to link these authors to a more contemporary movement called the “New Right”. For this review, we will focus on the German authors, perhaps to deal with the second part at a later date. Readers are advised to skip past the Foreward.

In my notes to the book, I have extracted several extended quotexts (marked off with a blue bar). Therefore, I will leave the commentary to a minimum and reproduce those here. The intent is to encourage the reader to consult the book itself and even the German authors themselves, many of whom have never been translated into English. But first some preliminaries.

The book was published by a Chilean identitarian group, *Círculo*

¹<https://pancriollismo.com/>

de Investigaciones Pancriollistas. I don't know what attraction German writers or the New Right have for them, since there is sufficient material in Spanish and other Romance languages that, in my opinion, is of equal or greater value. Moreover, we can recall Charles Maurras' ideal of an alliance of Romance language speaking nations, which would have included Romania (Lucian Tudor is Romanian). That ideal is based on the undeniable cultural, historical, linguistic, and spiritual identity of those nations, if "Identity" is truly the goal.

Unlike historical Europe, the Americas are much more ethnically diverse. This can perhaps be seen as the fourth "hyperborean migration", i.e., the habitation of the Americas, Australia, and so on. It brings up the question of how exactly does such a group establish a separate identity within such a diverse country like Chile? The German writers all assume that the nation and geography more or less coincide.

Nevertheless, as Mr Tudor shows us, these German thinkers often reaffirm the same ideas as the French and the Spaniards. There are actually many valid principles that can be applied to any claimants to be heirs of this line of thought. Mr Tudor lets **Edgar Julius Jung**'s definition set the tone for the first part of the book.

By conservative revolution? we mean the return to respect for all of those elementary laws and values without which the individual is alienated from nature and God and left incapable of establishing any true order.

- In the place of equality comes the inner value of the individual;
- in the place of socialist convictions, the just integration of people into their place in a society of rank;
- in place of mechanical selection, the organic growth of leadership;

- in place of bureaucratic compulsion, the inner responsibility of genuine self-governance;
- in place of mass happiness, the rights of the personality formed by the nation

At this point, we need to mention an inconvenient fact: the liberal societies of the West have had great material success and enjoy popular support. People flock to liberal states and no one tries to leave. Hence, it will never be a question of who has the “best” argument, since the psychological trumps the logical except in rare men. After all, who is willing to assume his “rank” in society? Mr Tudor deliberately left out any detailed analysis of Julius Evola, so there is no discussion of the degeneration of castes; that is the real explanation for the state of things. But getting back, Mr Tudor extracts some common features:

- the belief in the values of Volk (people, nation, or ethnos)
- the recognition of the value of differences between individuals and between peoples
- the importance of authority
- the value of holism and supra-individual community-feeling
- the importance of religious belief
- the supremacy of vital and spiritual forces over material and artificial forces in human life
- the call to overcome modern nihilism
- a revolutionary view of tradition (**radical cultural conservatism**)

Moeller van den Bruck distinguishes between the “reactionary” who wants to restore lost forms from the “conservative”. Quoting him, Mr Tudor adds his own conclusion:

“Conservatism seeks to preserve a nation’s values, both by conserving traditional values, as far as these still possess the power of growth, and by assimilating all new values which increase a nation’s vitality. He [the conservative] distinguishes the transitory from the eternal.” In other words, there are values and principles which are timeless and eternally valid, but the particular forms (institutions, laws, social orders, cultural forms, etc.) in which they are manifested are temporal, and vary and transform by time and place. This conception of Conservatism makes it possible to resist undesirable modern developments without unrealistically rejecting everything in the modern world and to revolutionize contemporary society by regenerating what was valuable in the past, conserving what is valuable in the present, and accepting positive new ideas for the future.

Conservative Socialism Mr Tudor identifies 7 themes addressed by the conservatives: Conservative socialism, folkish integralism, Christian radical traditionalism, cultural pessimism, Biocentrism, political philosophy, and philosophy of war. What he calls “socialism” is actually more like a “third way”, more medieval than modern. These are its features:

- an anti-individualist value of organic community and social solidarity
- the reconciliation of social justice with a respect for the inequality of character and hierarchy in society
- a corporative organization of the economy

- the view that ethics (work ethic, altruism, devotion to service and the whole) are just as important as economics in defining socialism,
- a greater emphasis on national unity rather than class warfare

Integralism This includes:

- Social wholeness (holism)
- Cultural particularism
- The collective meaning of the Folk

Combined, individualism and total openness harmed the integrity of peoples (Folk) and created uncertainty and alienation in social and cultural life. The Revolutionary Conservatives advocated the overturning of liberal society and the creation of integrated, more closed, ethnically particularist, and holistic (anti-individualist, community-oriented) states which would restore the profound sense of collective meaning in life.

Christian Traditionalism Mr Tudor mentions **Othmar Spann** and **Edgar Jung** as the most prominent representatives of this line of thought.

The Christian radical traditionalists advocated the creation of a monarchical state which would also be led by a hierarchically organized, authoritarian elite that would be open to accepting new members based on their quality, thus creating a spiritually aristocratic leadership. As Jung described it, the state as the highest order of organic community must be an aristocracy; in the last and highest sense: the rule of the best.

Christian radical traditionalists also asserted that their vision of the ideal state was the True State, meaning a socio-political structure which varies between cultures but which reappears across history, and is thus based upon an eternally valid model.

Obviously, this line of thought is more appealing than the others to Traditionalists.

Cultural Pessimism The pessimist rejects the idea of human progress and recognizes that cultures go through cycles of growth and decline. Unlike what a Spengler may write, however, there can be no “law” behind that.

Biocentrism

Biocentrism posited an essential distinction between Seele (Soul) and Geist (Spirit), which conflict each other in human life. The Geist is the nous, the pneuma, or the logos ... what we would call in ordinary speech the intellect, the reason, the spirit, the mind... The Seele corresponds to the Greek psyche. It is the living principle, the vital spark ... and one with the body, soma. Biocentrism is a romanticist and anti-rationalist philosophy which poses the Soul as positive and the Spirit as negative. According to Biocentric theory, human beings had originally in primordial, ancient times lived ecstatically in accordance to the principle of Leben.

Biocentric philosophy also attacked Judeo-Christianity as a Logocentric religion opposed to Life and upheld ancient Paganism (which has a Dionysian character centered around vitalistic, feminine values) as the Biocentric religion of Life. 33

Biocentrism is the exact opposite of a principle. It extols brute animal life above proper human life. The admission that biocentrism is explicitly “feminine” says it all. It is the philosophical ideal of the neo-pagan.

Political Theory

Carl Schmitt's philosophy began with the concept of the political,² which was differentiated from politics³ in the normal sense and was based on the distinction between friend and enemy. The political exists wherever there exists an enemy, a group which is different and holds different interests, and with whom there is a possibility of conflict.

Sovereignty is the power to decide the state of exception, and thus, sovereign is he who decides on the exception.

Another notable argument made by Schmitt was that true democracy is not liberal democracy, in which a plurality of groups are treated equally under a single state, but a unified, homogenous state in which leaders' decisions express the will of the unified people.

Democracy requires, therefore, first homogeneity and second, if the need arises, the elimination or eradication of heterogeneity.

Ultimately, the party system displaces the friend-enemy into the bosom society itself: each party sees the other as the enemy. That inhibits rational political discourse within democracies and makes the quest for the common good more difficult.

Philosophy of War The conservatives viewed universal peace as unrealistic and accepted the inevitableness of war.

[Spengler] warned that if Europeans adopted the pacifist ideal, non-Europeans would wage war and rule the world: Strong and unspent races are not pacifistic. To adopt such a position is to abandon the future, for the pacifist ideal is a static, terminal condition that is contrary to the basic facts of existence

Schmitt also critiqued the notion among liberals and Marxists of the claim to fight for universal humanity, for such a notion dehumanizes one's enemy, essentially declaring him to be an outlaw of humanity; and a war can thereby be driven to the most extreme inhumanity. Schmitt especially held in high regard the system of limited and civilized warfare developed by Europeans since the Middle Ages, which allowed the avoidance of excesses.

Werner Sombart wrote of the difference between nations whose dominant character is marked by the Trader type (exemplified by the English) and the Hero type (exemplified by the Germans). The former is marked by utilitarianism, materialism, individualism, and commercialism, while the latter is marked by altruism, the willingness to sacrifice, orientation towards duty, anti-individualism, and contempt for materialism

Arthur Moeller van den Bruck In the next part of the book, Mr Tudor provided us with some interesting ideas from the Conservatives themselves. What follows is a small selection of those ideas.

Young peoples, which included Germany, Russia, and America, possessed a high amount of vitality, hard work, will-to-power, strength, and energy. Old peoples, which included Italy, England, and France, were saturated, highly developed, valued happiness over work, and generally had a lower amount of energy and vitality.

Moeller van den Bruck actually proposed an alliance between Germany, Russia, and America. Obviously, that never happened.

He had a peculiar idea of race which presented a dichotomy between *Rasse des Blutes* (Race of the Blood), which refers to the common biological concept of race, and *Rasse des Geistes* (Race

of the Spirit), which refers to psychological or spiritual character which is not hereditarily determined.

We have no idea why Mr Tudor considers that view “peculiar”.

Secondly, the nations which Spengler claimed constituted the West had powerful differences between each other, especially in terms of being young and old, which affected whether they would rise or decline, as well as cultural differences. Moeller wrote that due to these significant differences there was clearly no homogeneous Occident and for that reason alone there can be no homogeneous decline ... the English and French nations were old? but shrewd and politically experienced, while Germany was young? and vigorous but had behaved in an inexperienced and impetuous manner.

Comment: losing has consequences

Revolutions cannot transform a nation because the past customs, traditions, and values of a nation cannot ever simply be totally brushed aside ... Materialism and rationalism “embraces everything except what is vital” ... Higher spiritual forces and ideas guided his actions”.

Comment: How to recognize them?

the proletarian is a proletarian by his own desire. Thus the proletariat in the Marxian sense was not a product of his position in capitalist society, but merely of “the proletarian consciousness.”

Along with the idea of the spirit of the race, this recognition of the role of caste aligns Moeller van den Bruck with some of Evola’s ideas.

Othmar Spann Spann is one of the more Traditional thinkers. Besides his concern with the social whole over the individual, he looked to the Nordic-Roman Tradition of the Middle Ages as the model of a healthy social order.

Spann essentially taught the value of nationality, of the social whole over the individual, of religious (specifically Catholic) values over materialistic values, and advocated the model of a non-democratic, hierarchical, and corporatist state as the only truly valid political constitution

It is the fundamental truth of all social science . . . that not individuals are the truly real, but the whole, and that the individuals have reality and existence only so far as they are members of the whole. ? This concept, which is at the core of Spann's sociology, is not a denial of the existence of the individual person, but a complete rejection of individualism; individualism being that ideology which denies the existence and importance of supra-individual realities.

Because he also believed that the German nation was intellectually superior to all other nations, Spann also believed that Germans had a special duty to lead Europe out of the crisis of liberal modernity and to a healthier order similar to that which had existed in the Middle Ages

Spann attempted to formulate a conception of race which was in accordance with the Christian conception of the human being, which took into account not only his biology but also his psychological and spiritual being. This is why Spann rejected the common conception of race as a biological entity, for he did not believe that racial types were derived from biological inheritance, just as he did not believe an individual person's character was set into place by heredity. . . The material or physical substance and appearance is shaped by the immaterial, pre-material, or super-material substance . . . Race is not determined by biological in-

heritance but by the spirit, which holds a social and historical dimension, and thus is formed by the spiritual community.

Of course not. That is not just the “Christian conception” of the human being, but the actual human being apart from any conceptions. A human being is a physical, psychological, and spiritual composite; that must be part of any intelligent thought. If biological race is primary, then there would be no cultural decay or decline. Nations decline spiritually before they decline materially.

The principles of the True State, on the other hand, were metahistorical and eternally valid, because they were derived not from material reality, but from the supra-sensual and transcendent reality, from the Divine order. Spann regarded the Holy Roman Empire as the best historical reference for the True State.

Spann expected the “subordination of the intellectually inferior under their intellectual betters”. With universal education, however, the belief arises that one man’s opinion is as good as another’s.

The state would be led by a powerful elite whose members would be selected from the upper levels of the hierarchy based on their merit; it was essentially a meritocratic aristocracy... Another defining characteristic of the elite of the True State was its spiritual character. The leadership received its legitimacy not only from its intellectual superiority and its power, but from its possession of valid spiritual content... Furthermore, the leadership must be guided by their devotion to Divine laws and animated by Christian spirituality, which inherently rejects rationalistic and materialistic thought, asserting the primacy of the metaphysical, transcendent reality

Such views made Spann unpopular both with the Nazis and with the liberals. Edgar Jung also took up the theme:

The phenomenal forms that mature in time are always new, but the great principles of order (mechanical or organic) always remain the same. Therefore if we look to the Middle Ages for guidance, finding there the great form, we are not only not mistaking the present time but apprehending it more concretely as an age that is itself incapable of seeing behind the scenes... neither Fascism nor National Socialism were precursors to the reestablishment of the True State but rather simply another manifestation of the liberal, individualistic, and secular tradition that had emerged from the French Revolution.[?] Fascism and National Socialism were not guided by a reference to a Divine power and were still infected with individualism, which he believed showed itself in the fact that their leaders were guided by their own ambitions and not a duty to God or a power higher than themselves.

Hans Freyer

Tönnies's work established a fundamental distinction between *Gemeinschaft* (Community) and *Gesellschaft* (Society), a distinction which Freyer and many other German intellectuals would agree with. According to this concept, *Gemeinschaft* consists of the organic relations and a sense of connection and belonging which arise as a result of natural will, while *Gesellschaft* consists of mechanical or instrumental relations which are consciously established and thus the result of rational will... The community (*Gemeinschaft*) thus designates a social entity which is based upon solidarity, bonding, a sense of connectedness and interdependence; it means belonging to a supra-individual whole on a deep spiritual level.

Hans Freyer's cultural philosophy began with the theory of the *Volk* (people or ethnicity) as the primary cultural entity, and the reality and importance of cultural particularism. Drawing from the German philosophical tradition, Freyer argued that the *Volk*

was the collective entity from which particular cultures emerged, which bore the imprint of a particular *Volksgeist* (folk spirit) or collective spirit of the people.

It is here [at the *Volkstum*] that all the talk of race originates and has its truth. When one objects that this is pure biology, that after all spiritual matters cannot be derived from their natural basis, or when one objects that there are no pure races, these objections fail to grasp the concept of race that is a component of the new worldview. Race is understood not in the sense of mere biology but rather as the organic involvement of contemporary man in the concrete reality of his *Volk*,

people in modern times held an awareness of the existence of the multiplicity of human cultures and their historical foundations. This awareness caused many modern people to feel an uncertainty about the full validity of their own culture, something which served as a factor in the loss of a sense of meaning in their own traditions and therefore a loss of a sense of personal meaning in their culture. That is, a loss of that sense of guidance and value in one's own traditions which was more common in ancient and Medieval societies, where human beings tended to recognize only their own culture as valid.

His new conservatism also held Christian religiosity at its center, emphasizing the direct experience of the faith in Christ, rather than the institutional body of the church

Oswald Spengler Since Spengler is much better known than the others, I will just provide this quote:

In his critique, Evola pointed out that one of the major flaws in Spengler's thought was that he lacked any understanding of metaphysics and transcendence, which embody the essence of each genuine Culture. Spengler could analyze the nature of Civilisation very well, but his irreligious views caused him to have little

understanding of the higher spiritual forces which deeply affected human life and the nature of cultures, without which one cannot clearly grasp the defining characteristic of Culture.

Identity As Virgil noted in the Aeneid, it took a lot to form the Roman people. What this means is the Identity is not given a priori, but rather it must be created. There is an essence, or possibility of manifestation, and the manifestation itself which occurs in time and space. Since the mass of people are passive consumers of “culture”, the true creators and bearers of culture are necessarily few.

Posted on 2015-09-14 by Cologero

* * *

Mark Citadel on 2015-09-27 at 05:06 said:

Wonderful stuff. I had never heard of Edgar Jung or Othmar Spann, but their views certainly seem to be close to my own concerning the proper institution of Christian autocracy and the race of the spirit.

“The state would be led by a powerful elite whose members would be selected from the upper levels of the hierarchy based on their merit; it was essentially a meritocratic aristocracy”

This should not be unfamiliar to Tudor. From what I have read, Corneliu Codreanu had this exact same conception. He rejected hereditary monarchy and instead favored an elective position determined by an elite caste. I think I'm going to pen a discussion of this view to coincide with the date of the Captain's martyrdom. It's an interesting debate hereditary vs. elective. I'll have to see more of Jung and Spann.

I really hope Tudor, being Romanian, could help get some translated works of Nichifor Crainic available. He was extremely influential in Interwar Romania as a political theorist and theologian, but literally nothing is available in English.

Political Prisoner on 2015-10-06 at 10:24 said:

It would be interesting to see how Christians reconcile war or the just war concept with Jesus' sermon in Matthew 5 on the non-resistance to evil. Matthew 5 makes perfectly clear that all of the militarism and crusading during the Middle Ages on was inherently anti-Christian, and that none of Jesus' teachings, which were to be taken literally as with the early martyrs, were to be violated in the least. What has manifested under the Catholic church therefore cannot be

called Christianity but a satanic parody of such. Rather it would seem that “liberal” pacifism is much more attuned to his teachings than conservative “toughness”.

Cologero on 2015-10-06 at 21:20 said:

If the topic of the just war teaching is so interesting to you, then I suggest you review the relevant literature.

In any case, your comment has nothing to do with the post. Comments should follow the rules of cross-examination and deal only with what was said or suggested in the post.

Unfortunately, you misunderstand Gornahoor’s purpose, which is to explore Tradition including its social structures, metaphysical principles, and esoteric teachings, with the ultimate aim being its possible restoration. We are not promoting any specific religious teachings, although we will use them to illustrate the manifestations of Tradition. We focus on the Medieval tradition for the practical matter that it is closer to us in time, customs, language, etc., so presumably it will be easier to grasp for the modern mind seeking to understand.

Now the authors that primarily interest us – Guenon, Evola, Coomaraswamy – all agree that the European Middle Ages, along with its spiritual teachings, constituted a valid tradition. If you don’t understand why that is so, then you have no understanding of any traditions at all. Besides, we have expended considerable effort in justifying that judgment.

I can provide you some material for self-study that may help you on your spiritual journey to liberation from your self-imposed prison.

We agree with Charles Maurras, at least in principle although not in all specifics:

What our fathers did through custom and feeling, we ourselves pursue it through reason and will, with the assurance and clarity of science.

What you see as a ‘Satanic parody’, other, more intelligent pagans see something else. For example, Evola wrote:

we see Christianity becoming Roman with Catholicism: purifying itself of its original anarchic, universalistic, and humanitarian aspects, and giving rise, in the Middle Ages, to a civilization that is characteristic of the type we articulated: hierarchical, tied to traditions of caste and blood, interspersed with initiatic elements

And this one, again quoting Maurras:

All my favorite ideas – order, tradition, discipline, hierarchy, authority, continuity, unity, work, family, corporation, decentralization, autonomy,

organization of workers – had been preserved and perfected by Catholicism.

Here are some quick bullet points for your consideration (all these topics have been developed in various posts).

- We reject the doctrine of “Sola Scriptura”, so your out of context biblical quotes prove little
- The spiritual authority has the sole prerogative to decide on the final meaning of revealed texts. On this both Guenon and Evola agree. See Donoso Cortes on why it is necessary for a stable society to settle infinite debates.
- A man should normally follow the tradition of his land and ancestors. This is tied in with notions of fidelity, loyalty, piety, duty and so on. Your implication that your ancestors were idiots who followed a “satanic parody” of true tradition is a truly contemptible notion. Shame on you.

V on 2015-10-11 at 10:44 said:

@Political Prisoner.

This issue regarding violence and Christianity has been addressed over and over again. I think maybe the original teaching may have been lost somewhere in Protestant deviations and that is why so many people no longer know it. The teachings of Jesus regarding non-violence and pacifism are meant to be taken as behavior designed for the individual, not as for the nation or the state or the military. In other words, Jesus’s teachings are of a personal nature, not of a national or collective nature. They are something for individual people to follow in daily interactions, they are not meant to be followed by nations in war. In any case, I think Cologero makes a good point.

8.1 The Great Cat Photo Contest

To be popular, it is advisable to give people what they want, not what they need. Usually, that involves sentimentalism.

Abd al-Qadir al-Jilani relates a story about cats and the whole audience begins to weep from spiritual emotion. They listened with boredom to the brilliant sermon of the great theologian.

The visitors at the cat photo contest look for the cutest cat. However, the judges consider different factors such as originality, technical excellence, composition, artistic merit, and overall impact. The point is that the cat is irrelevant, since the same factors are used to judge every other photo contest. In other words, for the naïve visitors, the cat in the picture is the object of interest. However, for the judges, the photograph itself is the object of interest. The judges see through the photograph to the agent who created it.



Social analysis follows analogous rules. One can be like the cat lover and take what is going on as complete in itself. Then he will choose a position that he thinks is the cutest. The alternative is to understand events as a battle of worldviews and the hidden factors that propel them.

The Marketplace of Ideas John Stuart Mill was said to be remarkably intelligent, but the concept of a marketplace of ideas is ludicrous. Allegedly, in a free discussion the better ideas (or better, worldviews) will win out. But that assumes that the ideas in the marketplace are objective, fair, and disinterested. It leaves out of the equation those who create or promulgate certain worldviews and why they do it.

The worst people, who assume they are the most intelligent, are the ones who say things like “I will listen to both sides of the issue and then decide.” That makes them purely passive receptacles of others’ ideas. In a fair market, all parties are privy to all information. For example, if there is a drought in some coffee producing region, everyone knows it and the price takes that into account. That is why sellers try so hard to create unfair markets: e.g., by hiding information, locking competitors out, and trying to establish brand name distinctions.

So how fair is the marketplace of ideas? First of all, unlike news about coffee droughts which are less likely to be ideologically biased, the promulgation of ideas and worldviews is tightly regulated. In the USA, for example, six corporations account for nearly all the news sources. Many ideas, considered beyond the pale, are prohibited from the market place ... there is no need to identify them. So the choice is quite limited.

Then there is the issue that in modern times, complex ideas require a deep knowledge of science, economics, mathematics, history, and philosophy to be fully understood. Now I know for a fact that such a breadth of knowledge is not very common.

At university, for example, I signed up for a logic class in the philosophy department. There were 25 students on day 1, but only three of us

finished the course. Specifically, the future philosophers, journalists and political scientists all failed to take a formal course in logic. Economics was another class with a high dropout rate. You can probably assume that the talking heads on TV are woefully ignorant of economics. Forget science class altogether, because if you don't sign up, you won't have to drop out. Yet these commentators claim to understand difficult questions in climatology and human genetics.

Most amazingly is that everyone things himself capable of understanding issues of politics and metaphysics. Yet, to be admitted to Plato's Academy, it was first necessary to master maths before considering those issues, as we pointed out several years ago in Maths and Politics.

Development of Thought There are two ways to try to move human thought further: the revolutionary and the evolutionary.

Revolution: The revolutionary way is to take the dominant idea and proclaim its opposite. After a while, this gets very easy and predictable. It started with the reformation, enlightenment, and the French revolution. The reformation challenged the dominant spiritual authority, the enlightenment challenged the very idea of a spiritual authority, and finally the French revolution overthrew both the spiritual authority and the political power.

Karl Marx gave the revolutionary impetus a firm philosophical foundation. First of all, he correctly recognized that a "spectre", or spirit, is haunting Europe. This is not a metaphor or other figure of speech as our cat lovers might suppose. The goal of that spirit is to overthrow the existing social and political order of things. Yet people I speak to who are haunted by that spectre never seem to recognize themselves as Marxists in spirit.

Subsequent developments in the West all follow from this. Marx was interested in the economic-political order, so he proposed that the proletariat would be the agents for the overthrow. However, developments a

century later added some complexity. If the socio-political order is understood to be white dominated, then minority races become the new agents for the overthrow. If that order is understood to be male dominated, then women as feminists become the new agents. If that order is understood as hetero-normative, then deviant sexuality becomes the new agent.

With this principle, everything comes into focus. The revolutionary worldview is certainly original, it is promulgated with technical excellence through the mass media, and its overall impact is undeniable. Eventually the revolution itself becomes the established order and it is difficult to see where else it can go from there. Reaction won't automatically follow, since reaction is the opposite of the revolution.

Evolution: The evolutionary way is the way of depth. Previous thought is not overturned, but is understood on a deeper level. There are two ways to initiate that process:

- Bring out all the logical consequences of earlier thought
- Integrate it into a larger whole

Here was need only recap what was written in more detail in recent weeks. From Tomberg to Keyserling, we see the method of depth described. The meaning of things is contemplated, even if it is multivocal. Freedom of the will is the foundation for thought and action.

Posted on 2014-08-14 by Cologero

* * *

jc on 2014-08-21 at 06:28 said:

Lately I have been interested in the works of Kurt Gödel, amongst the realisation that we do live in a universe that is interconnected and infinitely more complex than we initially imagine.

It's only when we understand fundamentals like what was written about Plato's academy, that metaphysics takes on a deep and ontological meaning. There are no short cuts, though there are real and tangible gains.