

Scientism



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Perfect Social Forms: Plato

- Plato's "Republic"—Finding out the best social form. As soon as that is found, the next problem is how to preserve it. The destructive forces are coming from human imperfections (passions, poor thinking) and from various misleading ideas, esp. from poetry. Thus, to preserve the best social form, censorship, secret police and ideological repressions are needed.
- The main role belongs to the guardians, who themselves has to be kept aside from the dangerous literature for not to be spoiled by that.
- The city is ruled by philosophers, selected from the guardians.
- Thus, the very idea of keeping the perfect social form as the primary goal leads to a **closed** (Bergson, Popper) totalitarian society.
- Freedom requires a risk for the society to be exposed to any new ideas, including those who might liquidate the freedom (paradox of freedom).

Perfect Social Form: Αυτοκρατορία των Ρωμαίων

- Eastern Roman Empire considered itself as a perfect final social form, a harmony of the Church and State.
- There was **a single source of power**. The Emperor and the Patriarch were too close to contradict each other.
- It was a perfectly closed society, so no surprise it was **practically fruitless** for a millennium, as soon as this “symphony” was mainly established at ~VI AD.
- Later the Byzantine Empire was essentially repeated as the **Moscow Kingdom** XIV-XVIIc. Same idea of the “symphony”, same closeness of the Tsar and the Patriarch, same stagnation.

Spinoza: Totality of Reason

Spinoza at some moment of his life started to believe that there must be only one explanatory principle of the World. He saw that there were two of them: Reason and Person. Thus, one had to be sacrificed.

That is why human and divine personalities were killed by him. Man as totally governed by Reason/Nature became indistinguishable from objects:



B. Spinoza (1632-1677)

"The reason and will, which constitute God's essence, must differ by the breadth of all heaven from our reason and will and have nothing in common with them except the name; as little, in fact, as the dog-star has in common with the dog, the barking animal."



P. S. Laplace, 1749-1827

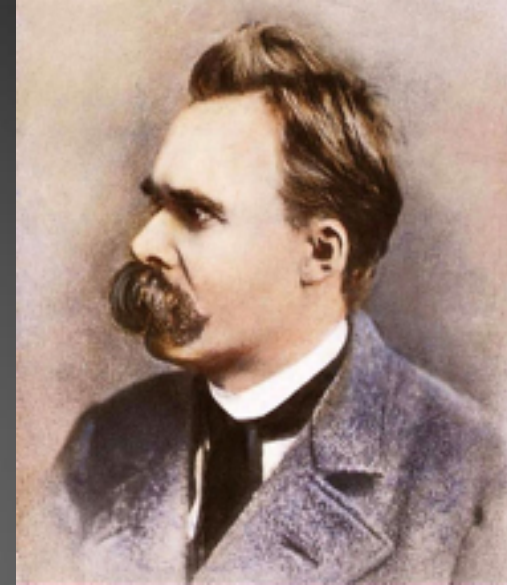
- Some leading philosophers of Enlightenment (XVIII sec) assumed the Spinoza's worldview, or the totality of the inanimate impersonal Reason.

“Laplace’s demon”:

We may regard the present state of the universe as the effect of its past and the cause of its future. An intellect which at a certain moment would know all forces that set nature in motion, and all positions of all items of which nature is composed, if this intellect were also vast enough to submit these data to analysis, it would embrace in a single formula the movements of the greatest bodies of the universe and those of the tiniest atom; for such an intellect nothing would be uncertain and the future just like the past would be present before its eyes.



C. Darwin, 1809-1882



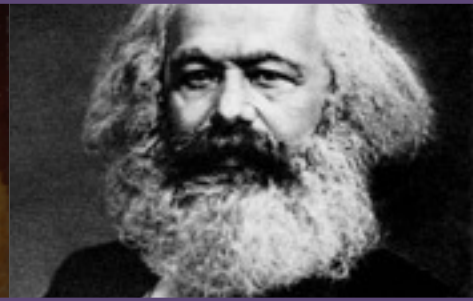
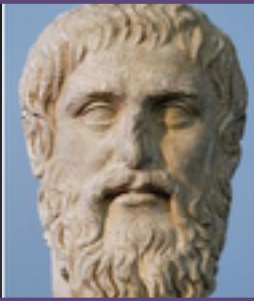
F. Nietzsche, 1844-1900

- After the Darwinian exclusion of God from life and reason (1859), Nietzsche coined his diagnosis: “God is dead”. Saying this, Nietzsche actually meant more than the “death of God”. He also meant death of all values: Truth, Justice, Love, Beauty, and yes – Reason. All of them lost their objective (cosmic) roots. Thus self-negation of Reason was spoken.
- Depersonalization of the Universe was finished. Man lost his divinity and fell down into a world of objects among objects. Any resistance to that became either obscurantism, “wishful thinking” or a white lie.



If man is an object, the society is a machine to be optimized. Improper elements have to be eliminated.

**With empty heavens under his head, man is running to collectivistic cults,
proclaimed from the face of Reason (Marxism), Life (Nazism) or Nature (Eco-Fascism).**



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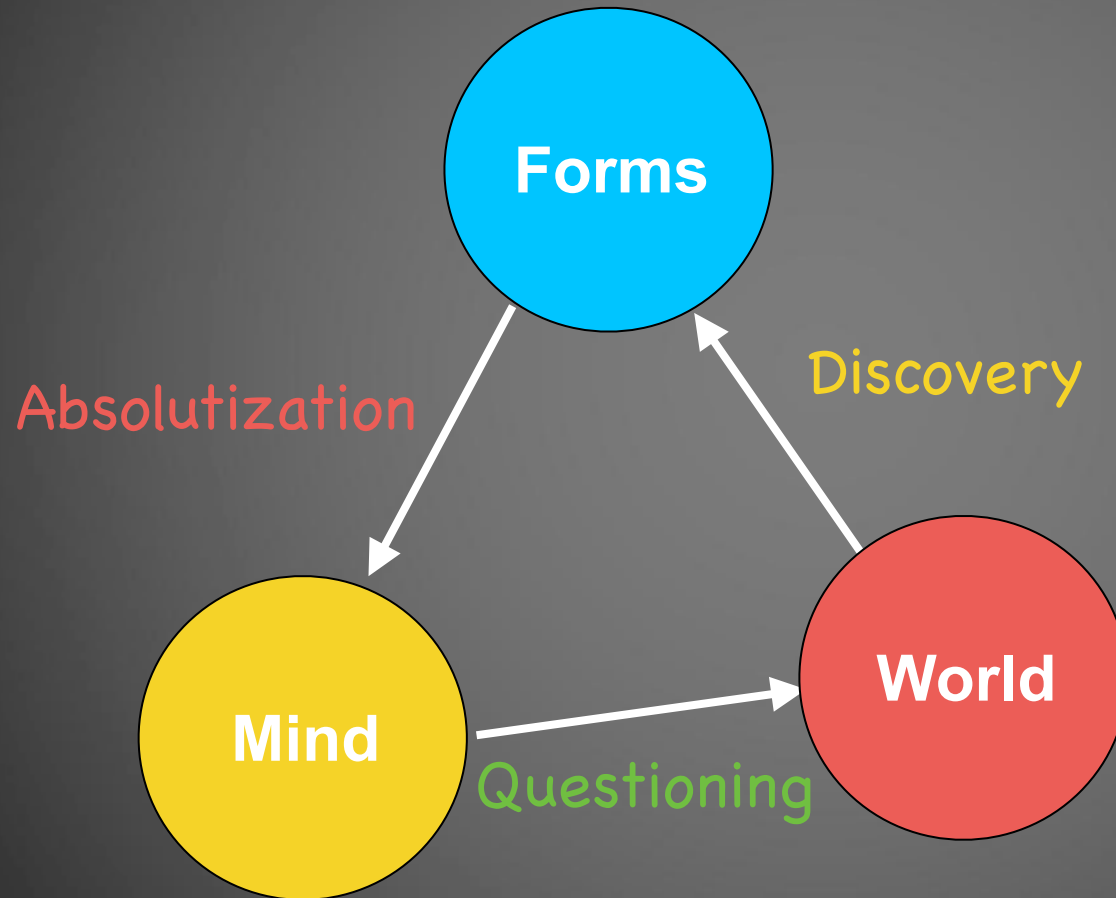
Scientific Communism

National Socialism

Some References

- Friedrich von Hayek, “The road to serfdom”, 1944.
- Friedrich von Hayek, “The counter-revolution of science : studies on the abuse of reason”, 1952.
- Erich Fromm, “Escape from Freedom” (U.S.), “The Fear of Freedom” (UK) (1941)

Absolutization of Reason



Reason vs Thought



“Thinking begins only when we have come to know that reason, glorified for centuries, is the most stiff-necked adversary of thought.”

M. Heidegger, *The Word of Nietzsche: "God Is Dead"*, 1943.

Reason, introduced by Greeks, requires dis-discovery of atemporal transcendental essences behind the veil of phenomena, forms (εἶδος), Logos, Reason.

World, comprehended through Reason only, is essentially atemporal, everything new only seems to be new. All acts of creation, divine and human, are lost in the kingdom of Reason, and thus, are either denied or proclaimed illusory.

Therefore, Reason, **glorified so much** (=idolized, absolutized), is, indeed, the very stiff-necked adversary of the creative Thought.

Thank You!