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personality, in ordinary thought and expression, by. Predestination of higher-order entities, such as or Chinese culture, Modern civilization - a number of stages that must be passed and passed, in addition, in an orderly and. Sequence? all organic notions of birth, death, youth, age, life, are the basics - can these concepts, in this sphere also, have a strict meaning that no one has yet extracted? In short, is the whole story based on general biography archetypes? The decline of the West, which at first glance may appear, as well as the corresponding decline of classical culture, a phenomenon limited in time and space, we now perceive as a philosophical problem, which, when understood in all its gravity, includes every great question of Genesis.If therefore we want to know in what form the fate of Western culture will be fulfilled, we must first be clear what is culture, what its relationship to visible history is, what is its relationship to the visible history of Genesis. , to life, to the soul, to nature, to intellect, what forms of its manifestations and how far these forms - peoples, languages and eras, battles and ideas, states and gods, arts and crafts, sciences, laws, economic types and world ideas, great people and great events - can be accepted and listed as symbols. Means by which dead forms can be identified are a mathematical right. The means by which you can understand living forms is an analogy. By these means we can distinguish between polarity and frequency in the world. It has always been a matter of knowing that forms of expression in world history are limited in number and that epochs, eras, situations, personalities are always repeated by the right type. Napoleon was almost never discussed without a side of view of Caesar and Alexander - analogies from which, as we shall see, the first morphologically quite acceptable, and the second correct. Frederick the Great, in his political writings - such as his considerations, 1738 - moves among analogies with perfect confidence. Thus, he compares the French with the Macedonians under Philip and the Germans with the Greeks. Even now, he says, the Thermopils of Germany, Alsace and Lorraine are in Phillip's hands, which is what Cardinal Fleury's policy is. We find it to draw parallels also between the politics of the house of the Habsburgs and the Bourbons and the prohibitions of Antony and Octavius.Still, all this was only fragmentary and arbitrary, and usually implied, rather a momentary penchant for poetic or ingenious expressions, than a truly deep sense of historical forms. In this region, no one has yet set a task to develop a method, and has not had the slightest hint that there is a root here, in fact the only root from which a broad solution to the problems of history can come. Analogies, since they have laid bare the organic structure of history, can be a blessing for historical thought. Their technique, which is influenced by a comprehensive idea, will undoubtedly take place in inevitable conclusions and logical skill. But as they have so far understood and practiced, they was a curse because they allowed historians to follow their tastes, instead of soberly realizing that their first and most difficult task was related to the symbolism of history and its analogies. Thus, our theme, which initially consisted only of the limited problem of modern civilization, expands into a new philosophy - the philosophy of the future, because the metaphysically exhausted soil of the West can carry such, and in any case, the only philosophy that is within the capabilities of Western European minds at the next stages. It expands in the concept of morphology of world history, the world as a history as opposed to the morphology of the world as a nature, which until now was almost the only theme of philosophy. And he once again considers the forms and movements of the world in their depths and final meaning, but this time by a completely different order, which groups them, not in the ensemble picture, including all known, but in the picture of life, and presents them not as things-become, but as things-becoming. The world as a story, conceived, considered and shaped from the opposite, the world as nature - that's a new aspect of human existence on this earth. So far, despite its great importance, both practical and theorist1, this aspect has not been realized, much less presented. Some obscure hints of this may have been, a distant momentary glimpse was not frequent, but no one consciously confronted him and accepted it with all its consequences. Here are two possible ways in which a person can possess and experience the world inward. For all the rigor I distinguish (both in form, not in substance) organic from the mechanical world-impression, the content of the images from the laws, the picture and the symbol of the formula and the system, instantly factually out the constantly possible, intentions and purposes of the imagination ordering the plan from the intentions and purposes of the autopsy experience according to the scheme; and - not to mention that even earlier this year the opposition, which has never been marked, despite its importance - is a chronological area from the mathematical number. Therefore, in such a study as what lies before us, there can be no question of taking spiritual and political events as they become visible day in and day out on the surface, behind their face, and organizing them for a scheme of causes or effects and following them in obvious and intellectually easy directions. Such a pragmatic treatment of history would be nothing more than a disguised work of natural science, and, for their part, proponents of the materialistic idea of history do not make a secret in it - it is their opponents who largely fail to see the similarity of these two methods. We are concerned not that the historical facts that appear on the or that time as such, but what they mean they point to by appearing. So far, I have not found someone who has carefully considered the morphological relationships that internally bind forms of expression to all branches of Culture. However, if you look from this morphological point of view, even everyday facts of politics take a symbolic and even metaphysical character, and - which may have been impossible until now - things like the Egyptian administrative system, classical chasing, analytical geometry, check, Suez Canal, printing of the Chinese, Prussian army, and Roman road engineering can be done equally. But at once the fact is that there is still no theory of the enlightened art of historical treatment. What passes as such draws its methods almost exclusively from the field of this science, which itself has completely disciplined the methods of cognition, visas, physics, and thus we present ourselves to conduct historical research when we really follow from objective connections of cause and effect. Judging by the standards of physics and mathematics, the historian becomes careless as soon as he has collected and ordered his material and goes on to interpretation. What is, in addition to the need for cause and effect - what I can call the logic of space - another necessity, an organic necessity in life, fate - the logic of time - is the fact of the deepest inner certainty, a fact that suffocates all mythological religion and artistic thought and represents the essence and core of the whole history (as opposed to nature), but impregnable through cognition-forms, which The Criticism of Pure Mind explores. This fact is still waiting for its theoretical formulation. Mathematics and the principle of causation lead to naturalistic, chronology and the idea of Destiny to the historical ordering of the phenomenal world. Both orders, each at their own expense, cover the whole world. The only difference is in the eyes by which and through which this world is realized. MEANING OF HISTORY FOR THE INDIVIDUALNature is a form in which a person of higher cultures synthesizes and interprets direct impressions of his feelings. The story is that his imagination seeks to understand the living existence of the world in relation to his own life, which he thereby invests in a deeper reality. Whether he is able to create these forms, which of them dominates his awakening of consciousness, is the initial problem of all human existence. Man, therefore, has two possible ways of relativizing the world. But it should be noted from the outset that these possibilities are not necessarily relevant, and if we want to learn the meaning of the whole story, we need to start with a solution question that has never been posed, visas., for whom is the story? The question is seemingly paradoxical, for history is obvious to all to the point that every person, with all his existence and consciousness, is part of history. But it matters whether someone lives under the constant impression that his life is an element in a much broader life course that lasts for hundreds and thousands of years, or perceives itself as something rounded and independent. For the latter type of consciousness, of course, there is no world history, no world like history. But how if the self-awareness of an entire people, as if the whole culture is based on this ahistorical spirit? How should reality seem? World? Life? ANTIGI AND INDIA: UNHISTORICALWhat diaries and autobiographies give against man that historical research in the broadest and most inclusive sense - that is, every kind of psychological comparison and analysis of alien peoples, time and customs - harvests as to the soul of culture as a whole. But classical culture had neither memory nor the body of history in this particular sense. The memory of the classical man - so to call it, although it is somewhat arbitrarily applied to alien souls a concept derived from our own - is something else, since the past and the future, as a massive perspective in the working consciousness, are absent and pure present, which so often aroused The admiration of Goethe in every product of classical life and in sculpture especially, fills this life with intensity that for us is completely unknown. This pure gift, the greatest symbol of which is the doric column, in itself presocializes the denial of time (direction). For Herodotus and Sophocles, as for Themistocle or the Roman consul, the past is instantly substilized into an impression that is eternal and changeable, polar and not periodic in structure - in the latest analysis, things like myths are made of - while for our worldsense and our inner eye the past is certainly a recurring and purposeful organism of the ages or millennia. For this reason, although the classical man was well acquainted with the strict chronology and almanac-paying Babylonians and especially the Egyptians, and therefore with this eternity-feeling and disregard of the present as such, which opened in their widely conceived operations of astronomy and their precise measurements of large intervals of time, none of this ever became its close part. As for the classic history of writing, take Thucydides. The skill of this man lies in his truly classical power of creating living and understandable events of the present, as well as in his possession of a magnificently practical worldview of a natural statesman, who himself was both a general and an administrator. Because of this quality of experience (which we unfortunately have with the historical meaning of the proper), his work collides with just learned and professional historian as a unique model, and quite rightly so. But what is completely hidden from Thucydides is the perspective, the power of the study of the history of centuries, what is implied to us in the very view of the historian. Beautiful works of classical history are invariably those of them set out in the political present of the writer, while for us it is the exact opposite, our historical masterpieces without exception - those that deal with the distant past. The Thucydids would have broken even the Persian wars, not to mention the common history of Greece, while the history of Egypt would have been completely out of its reach. He, as well as Polybius and Tacitus (who, like him, were practical politicians), loses his confidence in his eyes from the moment when, in hindsight, he encounters the motives of forces in any form that is unknown in his practical experience. For Polybia, even the First Punic War, for Tacitus, even the reign of Augustus is understandable. As for Thucydides, his lack of historical feeling - in our sense of the phrase - is convincingly demonstrated on the first page of his book by the startling assertion that before his time (around 400 BC) there was not a single important event in the world (ov ueyaaa yeveoOai)! 11 Attempts by the Greeks to formulate something like a calendar or chronology after Egyptian fashion, in addition to being very late, were extremely naive. The Olympics reckoning is not an era in the sense of, say, a Christian chronology, and, moreover, late and purely literary expedient, without popular currency. The people, in fact, did not have a general need for numbering, through which to date the experience of their grandfathers and great-grandfathers, although several scientists persons may be interested in the calendar issue. We are concerned not with the sound or irrationality of the calendar, but with its currency, the question of whether men regulate their lives by it or not. the moral decline of the west. the decline of the west pdf. the decline of the western civilization. the decline of the western roman empire. the decline of the west summary. the decline of the west audiobook. the decline of the west amazon. the decline of the west reddit

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