PHILOSOPHY FOR IRENE

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For Ananí and for Irene
with whom I have written this book
and for whom I have written it.

INDEX

ANSWER FOR HIS DAUGHTER, LAURA

"And why do I miss you?
(Laura, 3 years old)

Why do I miss you?
Well, who would lift me
to the highest branch of summer?
With whom would I learn to correctly
pronounce green words?
How would I know when an 8 was sad?
And the name of a cloud? Who could
show me the way
to return to that Sunday in which the
happy music of the rainbow sounded?
How would I understand what to do with matches? Tell me.
And if it were snowing—especially this—
How would I distinguish
the depth of the snow so as to not seem foolish?

Miguel d'Ors, January 21, 1977

PROLOGUE

This short book is a pedagogical synthesis of philosophy. Its first objective is to be clear and brief but at the same time novel and original. This is because there are not many philosophical works that address the Paleolithic, Neolithic, and the continuity of both cultural periods through the Metal Age and birth of philosophy. There have not been a lot of philosophical studies that focus on the relationship of philosophy to religion, politics, or science, or really with culture in general. And there have been no simple statements of philosophy from within the thought process following the development of thought itself (what philosophers call the transcendental point of view).

This book demonstrates the close relationship and deep continuity between philosophy and culture in a story that covers all of human history from 80,000 years ago to the present.

All that novelty should have some critical support. But the reader will find none here. That would diametrically oppose the claims of the book. Instead, the reader will have to search for critical documentation in the works of the author, which appear at the end of the text. There are no footnotes. This book is a story by a philosophical father to his teenage daughter about what philosophy is, about what he has learned throughout his life, and what he wants to tell his daughter so that she will understand what has the object of his professional life.

The book originated from the idea of a friend and colleague. On the morning of the 26th of November 2013, Witold Wolny told me in his office at the University of Virginia at Wise: "You need to write a book called Philosophy for Irene in which you explain to your daughter what philosophy is in a way that everyone can understand. "Because the book Sophie's World by Gaarder in reality is not a good explanation for everyone. It does not tell you what philosophy is. But you, Jacinto, can say some things very simply and clearly. You can leave this as an explanation gift for your daughter, as an intellectual testament.

"You can also put in writing what you have explained to Clara and me about Plato and Aristotle, St. Augustine and St. Thomas, about the new start of philosophy with Wittgenstein…." That is how this adventure began, on the eve of Thanksgiving Day, with heavy rain and snow and with floods in the valleys of the Appalachians.

Witold also suggested that Irene could help me with corrections, but that could be because he does not understand what it is to have a teenage daughter and what can realistically be expected of you. However, to my surprise Irene took on the job, sending me comments and corrections every now and again.

Not long after starting the book I also received help from Ananí Her help came from Arequipa, Peru at first, and then later from Seville, Spain. Then in January 2014, I began receiving help from a group of translators from Chapel Hill, North Carolina, who were living in Seville, Gabrielle, Emily, Allison and Kane. Ananí teaches philosophy at both the National University of St. Augustine of Arequipa and the Catholic University of Santa María in Arequipa, Peru. She helped me by confirming along the way what material for each chapter would be useful to her students. The translators are studying subjects unrelated to philosophy at the University of North Carolina at Chapel Hill and are enrolled in my course "Philosophy of Culture" at the University of Seville. Thanks to their lack of philosophical studies, they have been able to confirm if each of the chapters they translated into English could be understood easily in both Spanish and English, and whether I was indeed able to effectively explain in layman's terms the definition of philosophy.

Anne W. Gilfoil and Clara-C. Adame de Heu of the University of Virginia's College at Wise made the last revision of the translation, leaving the text ready to go to press and to the general public.

This small book was finished in February 2014 and was edited thanks to the help of Jesus Fernandez Muñoz. It goes without saying that without the help from all of these people this would not have been possible and that my gratitude for all of their collaboration is profound.

Big Stone Gap, Virginia, November 2013- Seville, February 2014

CHAPTER 1

INTRODUCTION

§1. Philosophy as a hobby and as a profession

People don't question mathematics, nor do they question law or biology, because they believe, more or less, to know where they come from, but people do question philosophy. They know math professors and lawyers; and they've seen videos about animals. However, they only ever met a philosophy professor after the age of eighteen if they attend college.

"Philosophy" is, nevertheless, a word that comes up in normal conversation occasionally. Mac computers have their own philosophy, there's a philosophy for transportation companies, and every politician has a distinct philosophy that differs from another politician in the same party, and, of course, from the opposing party.

In these cases "philosophy" means the way in which we understand how a computer works, or how a transportation company functions, or a political party distinguished itself from others.

Other times, and more frequently, one attempts to understand life in general, and then one discovers that older people have their own "philosophy," i.e. their own way of understanding and believing in (or not) the world and life, they have their own way of knowing who they are.

It is possible that the majority of people have their own philosophy, a partial philosophy or a thorough and complete one. Maybe the majority of people have their own understanding of youth, of

Spanish people or of democracy, or maybe most importantly, of what it is to be human, of human life and beyond.

Well, it turns out that there are professionals like this. There are people who dedicate their careers to the study of whether or not man is good or bad from birth and the study of whether or not the world can endure forever, or if God really could have created the world.

Many professional agendas are also cultivated by people from other disciplines or by almost anyone. For example, almost everyone in Spain dances in nightclubs, plays soccer, and writes to his or her family, but there are also professional ballerinas, soccer players and writers.

Other times people have a great passion for a few subjects, and they turn them into hobbies. There are people obsessed with caving and caves, cacti, old newspapers, and they know more about that than the professionals.

Something similar could happen with philosophy. One finds that people are obsessed with the universe, with math games, with human freedom or the existence of God. These are the subjects and themes that professional philosophers study.

In reality, almost all children have had a period of intense philosophical interest, in which they have questioned the existence of fairies and vampires, or whether or not animals can think, or what happens to people after they die. Irene, you asked me once, "Dad, where was I before I was born?" "Well...in heaven." "Was I living or dead?" "Living, my dear, living. The only way you can be in heaven is alive."

When one gets older one forgets these profound questions and stops paying them any attention. But if one does pay them attention then one can become a philosopher. Then one would have to study at a university and major in philosophy, or one could do something else but still buy and read books on the subject.

§2. The order and disorder of knowledge

There are many ways to begin studying philosophy. One can learn in order or combine it with knowledge one already has. A pretty good

method is to retrace history and observe how all human beings were learning and using philosophy in each time period.

There are also many ways to learn a language, and there are many theories about which way is best. These changes with each specific time period. A good way to learn a language is to continue with the method that children employ. First they learn nouns and verbs. Then they learn adjectives, pronouns and adverbs, and finally, they learn the conditional and subjunctive moods of verbs. It has to do with the way in which children begin to have an awareness of themselves, of a place, of time and things of that manner.

The learning of a language is bound to personal and physical maturation and to that of philosophy as well. I know that I will always be myself. What would happen if nothing existed, neither I nor anything else? What is electricity?

Professional philosophers and fans of philosophy, first notice disconnections, from which very big questions arise, or big certainties which are like islands of light and understanding of things, that emerge from a great haze that is past when one enters into adolescence. Consequently one understands that there are another ways to look at things, to understand them, that one is no longer a child.

Intelligence and curiosity work as poachers for the apprentice-philosopher. Hand to mouth, watching a movie, television series, to discuss with a teacher, to fall in love, suddenly question, certainties, and discoveries of new territories appear. In principle, all of this is philosophy.

Then, when one begins to study seriously and with order, professionally, s/he begins to see that philosophy begins with admiration and questioning. The night with its starry sky is a magnificent environment for philosophy. The ocean is too in its infinity. That which just is like crowds in which one can lose oneself, and in which human insignificance perceives itself. This observations leads one to wonder about her/his own insignificance, like death, and the greatness of it all,

like the awareness of being alone among the stars. Also love and beauty. Falling in love shoots the imagination and intelligence into many directions. Questions concerning the future and eternity, family and friends being accompanied and being alone. Loneliness can

have a special force. It may take one or many disguises and still not communicate that one is alone. When one gets too involved in his or her own thoughts, one does not realize that one is alone. Many times, when someone thinks, one ends up forgetting oneself.

When one begins to dedicate oneself professionally to philosophy, or something else, one finds that there are things one won't understand and, what is worse, what one has to learn even if one doesn't understand them. It's not because sometimes teachers and writers are not good teachers.

Life is also like this. One has to live things s/he doesn't understand, that one won't have time to think about until much later, possibly until retirement. Other times life is not a good teacher. Life collects events in the mind when the mind is not prepared, but the mind has to face that. One can be angry or despair, but it is better to be patient. Patience is one of the most important virtues of philosophy, because in the end, things will be understood. "Sit at the door of your house", according to an Arab proverb, "and you will see the corpse of your enemy in front of you".

§3. The origin of Philosophy

Aristotle began his book on metaphysics with the words, "All men desire to know by nature," and because of that vision is valued more than any other of the senses, because it is what generates the most knowledge, and that is what most resembles man to the gods. Maybe Aristotle has a point. One of his greatest disciples, Cicero, argued, saying, "All men want nature to be in charge, to have the power, because that is how they are more similar to the gods and how they can more easily do favors for others, which is the most beautiful thing in the world." Perhaps Cicero was right, but to be in charge is also something that one needs to be able to do.

Philosophy normally begins with knowledge of nature, of the universe. It is not just studying the knowledge of scientists, but also investigating if the knowledge that they have is all there is or if there is something more and what it is like, and whether it is reliable. Then,

philosophy continues with the knowledge of society, what primary schools call "the environment," or "the social environment," and the secondary schools call, "natural sciences" and "social sciences."

The knowledge of natural things consists of sciences: mathematics, physics, chemistry, and biology. The knowledge of social things consist of humanities: language, history, literature, law, sociology, economics, politics and philosophy. Sciences study the function of things, and humanities, the function of people. They are called sciences because almost all of what natural things do can be expressed in "scientific" language, artificial or exact, like in math, the symbols of chemistry, those of information, and so on. They are called humanities because almost all of what humankind do, they do or tell by writing and writing it in standard languages, not necessarily accurate or scientific but very symbolic and evocative. So Cicero described it, and so it has been transmitted.

In addition to natural and social things, there are phenomena that could be called "personal" or "intimate," for example the conscience, affection, intelligence, freedom and the person. In addition to the things of the world and of humankind, is what is beyond the world of humankind, what many philosophers have called "God". The world, humankind and, God are the issues that philosophers have always studied and what philosophers believe is theirs. These are the three subjects that interest almost everyone, and almost everyone throughout life has an idea about them. Therefore philosophy is a subject that attracts many non-professionals (although, of course, they don't know that it's called "philosophy").

In some environments, philosophy is associated with religion. For example in Eastern cultures, but also in Western libraries and bookstores, books of philosophy and books of religion are typically placed in the same category.

In Western culture, philosophy and religion have been separated since the beginning, because philosophy wanted to elaborate on ''scientific" knowledge, which in Ancient Greece signified "disinterest," and religion was and is knowledge of much interest. Religion tries to help humankind to be good and happy, in its relationship with the divine. But philosophy developed in Greece to find out what Humanity could

accomplish with it, to discover what the gods had communicated to humankind their possibilities.

§4. The love of wisdom

Philosophy was born without differentiation from theology, they were considered one and the same, and was gradually differentiated because what was most interesting for philosophers to know was what happened to gifted children and youth.

They believed that knowledge was the characteristic of the gods, as well as power, but soon they realized that none of them could ever gain knowledge or power like the gods, and so they asked instead what they could have, without despairing. In reality then, like now, human beings always wanted to know, especially youth, if it were possible, but this desire changed over the centuries.

Now, that aspiration encountered many obstacles as well as encouragements. Now there is much more accumulated objective knowledge that has the subjective capacity to be assimilated. That is one position, because we now have the power to go on the Internet and find anything that we want, but this is also an obstacle, because that which we want to know the truth about is "everything". If we don't know "everything", if we don't have an image of "everything" that there is to know and of everything we can know", then we cannot know how to accommodate what we know and what we ignore in conjunction with all knowledge, and if we don't know that, then we are lost.

That is what happened to the Portuguese and Spanish navigators in the 15th and 16th centuries when they were making geographical discoveries. When they came to Cuba, to Brazil or to Australia, they knew that they were on land, but they did not know if the land were an island, a peninsula or a continent, nor how large it was. It took a century to figure out these things. And it was during and after that time that they began to discover what was inside of those territories.

Philosophy teaches how many and which are islands, peninsulas, and continents of knowledge, and then it teaches what is inside those territories. This is not taught in the same way as it would be if it

were done by mathematicians, philosophers, chemists, biologists, psychologists, sociologists, economists, historians, lawyers or linguistics, but instead from the point of view of understanding this knowledge in relation to others.

But as difficult as it is to teach philosophy well, students frequently don't understand and they despair. Sometimes even when they hear the explanations they do not seem to understand anything. For example, if they hear that a person is a "single substance of rational nature," that is the definition that Boecius gave in the 5th century, and although they understand each one of the five words of the phrase separately, when one combines them all into a phrase, they do not understand the phrase. Other times, they understand the phrase, for example, "I think therefore I am," which is one of Descartes's great discoveries from the 17th century, but they have the sensation that it is nonsense and that philosophy is full of absurd and silly ideas.

To know everything, to the extent to which humans are capable, is to find out and understand what all goes on in the universe, the world, life, where it begins and where it ends. What drives humankind, society, history, art, science, and religion. What are we dealing with when we are dealing with God.

Making sense of all of that, our understanding of that, is not called science but wisdom. For that reason those that sought out that knowledge gave themselves the title of philosophers, which in Greek means "lovers of wisdom." If one does not find it and declares that they don't have it, then they are a special philosopher, because the duty of a philosopher is to find the meaning of everything and put it together, and that is usually what s/he does. The majority of philosophers find that their sense of the world and of life relates to God. Other times they do not find this, or only do so partially, and so they humbly declare this. That's why they are called wise and good humankind. Because they dedicate their lives to discovering the meaning of things and tell everyone about them and so they might have a beautiful life.

This is what being wise is, to discover the meaning of things, and to reconcile with reality, the world, and life. This is what it means to be philosophers, like poets and mystics. Sometimes it seems that they say different things and are even incompatible.

But when one spends more time studying philosophers one realizes just as Leibniz did in the 18th century and Heidegger in the 20th century that everyone has always had the same questions and give the same answers.

Well, now we must begin to see how this was and how they have discovered the islands, peninsulas and continents of knowledge.

CHAPTER 2

HOW THE HUMAN BEING IN THE PALEOLITHIC AGE UNDERSTOOD LIFE. THE UNDERSTANDING OF LIFE

§5. Hunting and food. Thanking heaven

The first human beings, who appeared in Africa 150,000 years ago and spread throughout the rest of the world over the next 80,000 years, were not an especially clumsy species, nor were they ignorant human beings, but they were like newborn babies who knew nothing. They didn't know how to eat or drink, how to walk or dress, how to urinate or defecate, or talk about any of the things that were around them. Also, they did not have anyone to teach them these things. They had to invent everything themselves.

The majority of animals instinctively know the most essential things about living and how to survive, by genetic and innate knowledge and instinct. But in humankind, those genes that have the information for survival are almost empty. They form a system of memory that can hold more data than needed to build the animal organism. A memory system distributed through the body, and this is particularly concentrated in the brain.

That memory is big enough to contain the information about the whole universe, about the history of the universe and of Humanity, which is what humanity can learn throughout history. In the beginning, it does not contain anything, so people can arrange and organize knowledge the way they want. In this way, they have total freedom,

although they run the risk of not knowing or understanding anything. The first humans were like newborns but without anyone to teach them.

Initially, human beings could learn from their fellow animals, like the great apes, the chimpanzee and the orangutan, and above all, from the other species of the genus homo which were very similar to sapiens, like the "homo erectus," "homo habilis," and the "Neanderthal," which has been extinct for over 30,000 years. These species are mentioned in myths and in the Bible and have been called, "the Titans," "the Cyclops," "the giants", and otherwise. So when human beings learned to speak and write 10,000 or so years ago, they remembered these species and called them those names.

Those animals, and those extinct human beings, were carnivores and herbivores, and they knew how to hunt with fire and by using sticks as spears. Human beings of our species learned from them and invented new hunting methods. But there was something different about humans that animals lacked. The members of the human species, when they killed and ate the animals that they hunted, became very nervous, and they were perplexed, and they felt sad. And before and after a hunt, there was some very strange behavior that had not occurred before in animals. That strange behavior resulted in a feeling that there was a close relationship between life and death: that what they had to do was to kill in order to live.

As they had much more intelligence than the rest of the animals and much more memory although empty, they ignored all that ability to know. Animals are not ignorant. They don't realize that they are ignorant, but people do. And that ignorance manifested itself in innocence, insecurity, fear and other feelings. So they began to learn.

Soon they learned that life was the most valuable thing, and it was in the blood and in breathing (in the air,) that it was maintained through food and the emergence of sex, and the coming of water, of rain and grass, the cycles of the moon, light and the sun. What they depended on, ultimately, was the sky. They had instinctually invented rituals, which are ways of doing things that have gone well, and are then repeated over and over again until they become customs. Through theserituals and customs, human beings learned how and what to do in relation to hunting, sexual unions, pregnancies, births

and burials, as well as other vital elements of survival. Rituals and customs are performed as a dialogue with heaven or in a response to heaven, which is where life comes from, and giving thanks to heaven for the gifts that make it possible to live and to survive. Rituals are always religious; they are cult life, and they are activities that are composed by integrating four elements to realize them, either the raising of a house, celebrating a marriage or a birth: 1: movements (dances), 2: graphics (tattoos and paintings), 3: instrument materials (water, sticks, stones), 4: sounds (screams, songs).

§6. Force of life, its time, its expression and its understanding

Early humans lived in groups of 50 people, they had a life expectancy of 22 years, and they needed to have three daughters per fertile woman to survive. They needed to hunt, to share work, and to build shops, etc., and for each thing that they invented, a way to do it was already established, that is, a ritual was invented as well.

As rituals were invented, their life and world was organized, and they began to express themselves, to understand each other, to represent and transmit. And they did things in the simplest and basic way possible. They broke down the process of killing to eat in four parts, which also corresponded with the points of development in life and in the world.

1- Point A. In the beginning, what is the source and the seed of life is in heaven.

2- Point I. Second source puts the seed or animal on Earth. The seed breaks the Earth, and the animals hunt.

3- Point O. Thirdly, the open parts of the hunted animal and seed combined with the ground are eaten by the hunters, who are strong and alive.

4- Point E. Finally, in the fourth part, there is a new beginning, a new living, whose life comes from the first moment, from point A, and returns to its life to die at the same starting point.

Anthropologists, linguists, archaeologists and philosophers have grouped the Paleolithic drawings, signs and pictograms according to those four stages respectively.

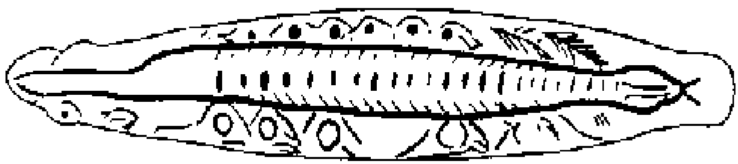
A) Pictograms of vulvas, penises, breasts, circles, suns, moons leaves **Significance**: concentration, origin, possession They are expressed in the 4 elements of the ritual: **1) They dance**: gathering about her/himself **2) They are written**: with signs-symbols that resemble the letters: A O V ( ) **3) They are represented**: source, mother, breasts, child **4) They are sung**: ??	E) Pictograms of branches, spikes, trees **Significance**: new life, fruit, shapes, wealth, abundance They are expressed in the 4 elements of the ritual: **1) They dance**: with jumps and figure compositions **2) They are written**: with signs-symbols that resemble the letters: T F H **3) They are represented**: what is generated, thriving **4) They are sung**: ??
I) Pictograms of pregnant bellies, double and triple stripes, spears, arrowheads **Significance**: harm, sacrifice, pregnancy, growth, splitting, twins They are expressed in the 4 elements of the ritual: **1) They dance**: with bumps, shocks, limb extensions **2) They are written**: with signs-symbols that resemble the letters: X Y // P B **3) They are represented**: excision, wounds, spears, distribution of wealth **4) They are sung**: ??	O) Pictograms of serpents, spirals, vines **Significance**: overflowing, flow, running stream, sea, rain They are expressed in the 4 elements of the ritual: **1) They dance**: turns by her/himself, turns with the group, outcries, streamers **2) They are written**: with signs-symbols that resemble the letters: mm uuu, & >>>, <<<, S s = = = **3) They are represented**: river, exuberance, stream, broadcast, spiral **4) They are sung**: ??

The initials A, I, O, E, are what Aristotle made according to the propositions that were universal affirmatives (A), individual affirmatives (I), individual negatives (O), and universal negatives (E), to see how they could form speeches and form true or false reasoning, that is, to build logic and science in general. These acronyms have been used by modern semiotics to apply it to actions and to all symbols in general, with the functions and values that Aristotle gave them

§7. Ciphering and deciphering Paleolithic rituals. The first mandala

Anthropologists, linguists, archaeologists, and philosophers have attributed these signs to Paleolithic cave drawings and their meanings, because the signs are what current hunter-gatherers are using (the Sioux and the Apaches, for example), the authors of primitive hieroglyphics (the ancient Egyptians and the ancient Chinese), and current comic artists to graphically express the meanings.

These signs can be carved or painted on the wall of a cave, on a rock outside, or also on bones, elephant tusks or conch shells. They can be interpreted as hieroglyphs or comics, as stories to be read. But they were also instructions for hunting or performing a marriage ritual. They indicate what to scream--to sing and to jump or dance, the tools to carry, and the tattoos and pictures to wear for hunting deer or fathering children. This is what has been interpreted to be the Paleolithic Rosetta Stone.



The Paleolithic “Rosetta Stone”: carved in Lorthet and Pyrenees bone. Instructions for performing ritual songs and dances-- ceremonial ritual prayers (maybe for hunting) through signs whose meaning is indicated.
The signs are the 4 moments or phases of development of life and the world:
1: Out of the sky, the shell, down to earth, rain, sinking into the forest, running through the forest.
2: Killing a piece of game, nailing spear, spilling and spreading blood
3. Flowing, quickening, full power, eating
4. Blooming, taking form, being strong, giving life

“Alphabetic” transcription of signs and the indication of their meaning.

1	S S S S O 0 O O O O O <<<<<<<<
2 3 4	/ / // /////////////// DDDDDDF F F F F F T T T DDD HHHHHH = = = = \\ \ \ \ \ \ \ \ \ \ \ \ \ \\\\\\\\\\\\\\\\\\\\
5	/ 0 \ / 0 \ / O \ 0 0 S S S = = <<<<<<<<

Rows 1 and 5 to the left: A origin signs and O signs of dissolution and recombining.
Rows 1 and 5 to the right: I signs of sudden rupture or injury, and E signs of branch, stem and fruit
Rows 2 and 4: I signs of sudden rupture or injury
Row 3: E signs of branch, stem and fruit

To understand life and the world, after or while the necessary rituals for survival were invented, on the one hand there has to be a certain order and an establishment of a sequence among the different rituals to indicate which comes first and which comes next, and how they depend on each other. On the other hand, the processes of life and of the world are also broken down in four moments or phases, which also have their own order and interdependence, like birth, growth, reproduction and death; infancy, adolescence, adulthood and old age; spring, summer, fall and winter, and many others, that have resemblances to the ritualistic processes.

The outline of the ritual serves to order life and the world, and to fill the enormous emptiness of memory and the ignorant intelligence with an initial content that can be refined and completed over time.

The outline can be represented in bone, like that of Lorthet, or in a tusk or tortoise shell, for example. What one finds then is a Mandala, that is, an outline of the universe with its parts and indications of what has to be done in each and every moment. « Mandala » is a Hindi word that means circle, and the Hindus, like almost all people, have used circles and wheels to create complete calendars. They are divided in four parts, for example, which are the seasons of the year. Above them, they paint corresponding steps of human life, the stars that accompany these stations, the animals of each phase, etc. And so the mandala contains the universe, its processes, and its own rituals for each moment.

§8. Storytelling, dancing and jumping. Hopscotch

The mandala serves to show how things depend on each other in general, and a foundation or original cause. The center of the mandala is the fundamental principle that is activated during a ritual, that is also the primordial ritual, and from which everything flows. It is the ritual of sacrifice, that which consists exactly of the contribution of life from the fundamental principle of the living, and the return of life and gratitude for this return. In Greek, this thanks is called "Eucharist."

Therefore, the mandala is an outline of instructions for carrying out a specific ritual, for carrying out all rituals, and a way to explain the

meaning of all of them. The Eskimo ritual of the hunting of the bear, the Sioux ceremony of smoking a pipe or the Catholic mass, all contain the same elements:

Pictograms A: donation from the heaven to animals and plants to sacrifice.

Pictograms I: the action of sacrifice, breaking, separating, burning, eating, drinking, and smoking.

Pictograms O: passage of the sacrificial life to the sacrifice participants.

Pictograms E: renewal of life or a new birth of the participants, which live with the life that came from heaven and therefore they go to heaven or they are already in heaven.

The first human beings survived. They organized life and they organized the world using their rituals. Initially, there was not much of a difference between doing things and counting them. Little by little they learned to count them only with dances, like the Aka Pygmies of central Africa (watch the video on YouTube), or like the Neolithic girls in their circle games (singing games). They jump and dance singing and holding hands, they crouch, they stand still, then they squat, as they need to do at each phase of the game, according to the ritual of life or the history of the universe. Something similar occurs in the hopscotch game (hopscotch in English, sharita in Arabic, kith-kith in India) perhaps the most primitive and universal of little girl games, in which a mandala is drawn on the ground is activated and the rituals are performed.

So, through dance and play, there begins to be a development of separation between ritual actions and the knowledge that was differentiated from the religious cult, a knowledge that with time has come to be known as "philosophy."

CHAPTER 3

HOW THE HUMAN BEING IN THE PALEOLITHIC AGE UNDERSTOOD LIFE. THE INVENTION OF LANGUAGE

§9. Social systems and personal identity

Paleolithic rituals are signs that have power, effective signs. This is how sacraments are defined in religions: sensitive signs that cause what they signify. If a child is named as a sign or signal that God has acknowledged and received him as a Christian, then that child is a Christian, if not, then s/he is not. The "name" that the child is given at his baptism is a sign that that child has become a Christian, and that s/he has truly done so.

If a man and woman decide to become man and wife, using as a sign the promise to devote themselves to one another, then they are married, and if not, then they are not. The mutual "promise of devotion" is a sign that they are married, and it makes them truly married. If a man asks forgiveness of another man whom he has offended or asks that man's representative, using as a sign supplication, and the other man forgives him using as a sign a hug, then the man is forgiven, and if not, then he is not. Supplication and the hug are signs of forgiveness, true forgiveness. If a few men name another as their representative, or their boss, through the sign of a vote, and the man accepts this nomination with a sign by a saying "yes, I accept", then that man then becomes the group's representative or boss, and if not, then he does not. The vote and the words, "yes, I accept", are the sign that the man is the boss and they make him into a legitimate boss.

In the majority of cases rites are sacraments that confer powers to human beings. Those powers make them capable of particular activities, and make them what they are. They make them members of the group "Christians" or "Spaniards", and it confers in them the capacity or right to do the things that Spaniards, or "the married", or "the innocent", or "the guilty", or "representatives" are able to do, and what those who are not part of that group can not do, because they have not acquired those capacities through the corresponding rites.

Rites are, well, the attribution of a portion of the supreme power to human beings, which converts them into an element of that system of power that consists of human society, and endows them with identity in that system. Rites convert a group of humans into a society of humans. Because of them, men and women are husbands or wives, owners, prisoners, free citizens, children, heirs, and many other things.

When it is said that the human being is a social animal by nature, what is meant is all those things above, and that human being has the corresponding behavior for those things, not by biological instinct or from the result of natural processes, but from traditions by rites, as a result of social and cultural processes. As if the womb from which life springs is not only the female uterus, but also the framing of a social group's traditions and communication.

Well, the invention of human society and human identities with these characteristics is the biggest accomplishment of our ancestors from the Paleolithic and Neolithic periods, the biggest and best inheritance that they could have given us.

In the Paleolithic, supreme power recognized by all was designated with the name of "mana" and others similar. The portion of "mana" that was taken to construct a social function and personal identity was called "totem". In Western culture both ancient and modern, the supreme power recognized by all was designated with the name "God". The portion of His power that was taken to construct social functions and personal identities was called "grace". In contemporary

cultures, the supreme power is recognized by all is the State, and its portions of power are called "titles" and "forms of legitimation".

The social system and personal identity of these different periods are represented in the following table:

Social system and personal identity	A) Totemic paleo society	B) Feudal Christian society	C) National modern society
0) Supreme power	Mana	God	State
1) Personal power	Rite of birth	Baptism	Civil registration
2) Group power	Initiation rites Power of totem	Integration in Kindred, freehold	Legal age Nation, Citizenship
3) Dress of power	Tattoos, and hunting and war ritual amulets, etc	Emblems and shields, military standards	Visitor cards Uniforms, style
4) Tools of power	Ax, healing ritual amulet, etc.	Weapons, professional instruments, etc.	Professional titles, business logos
5) Capacity for new powers	Rites of power increase, marriage	Sacraments, Religious profession	Formation-career advancement
6) Protection of the systems of power	Rites-Enactment taboos	Enactment of moral codes	Enactment of the criminal code
7) Scope of application of power	Rites of incorporation of the town and tribe	Vassalage/ allegiance constituion areas	National constitution Private charters
8) Forms of intensification / annulation of power and identity	Rites of reinforcement, fetishes, charms Rites-weakening, curses, voodoo	Consecrations, Honors, titles Exile Excommunication	Awards, Tributes, Prizes Fines Judicial convictions
9) Places and reservoirs of power	Sacred mountain Animal mountain	Ark of the covenant Temple	Parliament, Central Bank
10)Symbolization of power and permanence of identities	Rites-perpetuation, tombs, ancestor's memory	Cemeteries Memorials of heroes and saints	Plazas, museums, building names and roads
11) Simple and substantial symbol of power	Rites of cult to the image of the totem	Rites of worship to the flag, to the cross	Rites of cult to the flag, nation

§10. Cultural systems and spheres of culture

The social system determines personal identity: when and how one starts existing for society, what personal signs and group signs exist about who one is (name and last name), one's corresponding visible signs (professional dress and tools), what powers one can exert, when and how (professional tools and social functions), how one can increase and decrease those powers, and how that identity can be more or less valuable, and how one can legitimatize one's usefulness (prizes and public honors, bans of title theft, etc.)

That system and identity are founded on what is recognized as supreme and absolute power, and it carries a conception of how that power makes reality the way that it is. That reality is given to us in eight spheres or articulated dimensions, from the point of view of the body axis, which is the position that each person occupies in space and which is that immediate spatial limits, and the general (which correspond to geography [4] and cosmology [3]), and the metaphysical limits of the real and unreal, the effective and the possible (which corresponds to the ontology [2]), the limits of what is perceived as agreeable and habitable (which corresponds to objectives values of esthetics [5] and the affective [6]), the limits of what is perceived as good (which corresponds to the values of ethics [7]), and the limits of what is useful (which corresponds to the technical [8]).

That is how the conception of the world is formed, the "world-view" of a group of humans that in the terms of the anthropologist, Clifford Geertz, is a unitary system in which "sacred symbols thus relate an ontology and a cosmology to an aesthetics and a morality", meaning that an organization of the limits of reality that results in the guarantee of religious conceptions [1].

The conception of the world constitutes a cultural system that can be represented as the following:

	Onto/Theology		Cosmology		Esthetic		Ethics/ Thecnique	
0) Totem/ Name	1) reli-gious sense	2) meta-phy-sical sense	3) geogra-phi-cal topos	4) body axis	5) esthetic value	6) affective value	7) ethi-cal value	8) tech-nical value
a) Zeus	divine	be-reality	heaven	above	radiant luminous	sublime	saint	magic
b) Polis	hu-man/ inhu-man	becoming -fiction	earth-here	left/ right	dirty/ clean beautiful/ ugly	order/ disor-der agreea-ble/ disa-greeable	good /bad	useful /harm -ful
c) Hephaestus	demo-nic	nothing-unreality	hell	below	gross dark	horrible terrible	sa-crile-gious	des-tructi-ve

From the singular subjective point of view, the cultural system is the structure of the individual's psyche, the operative system with which they comprehend and make decisions. From the objective point of view, it is common sense, the set of values shared by all individuals. That the human being is a social being by nature means that s/he understands and acts in communication with others, in a shared world.

All this can be done through dance and song, without language, as we now know it.

From the point of view of societal organization, the military, and the distribution of power, culture is broken down into eight spheres which are first grouped into two larger sectors: the sector of performative language or practical knowledge include the following spheres: 1) religion, 2) politics, 3) law, and 4) economics; the sector of descriptive language or theoretical knowledge include the following spheres: 5) art, 6) technique, 7) science, and 8) wisdom.

The four spheres of performative language, that is language that is effective and causes what it signifies, are of Paleolithic origins; they arise from rites that were already well documented, and are then maintained with the same performative value in modern societies with rites transmuted into civil ceremonies. Personal identity of modern

humankind is determined in the same fashion as it was in the remote Paleolithic. Now, just like in the past, religion determines when a person is a saint or sinner; policy determines when individuals are leaders or subjects, allies or enemies, representatives or the represented; the law determines when a person is guilty or innocent, proprietors or thieves, man and wife, or friends and neighbors; economy determines when the person is a creditor or debtor, when they can or cannot have credit. All of that, by virtue of words, spoken or written, function as signs that cause what they mean.

The four spheres of descriptive language, predicative language, which is language that does not cause what it means, and to a certain extent is impotent language, are the spheres of theoretical knowledge.

They are of Neolithic origin and arise as running or hopscotch games that instruct you in how to describe the way things are.

§11. Building sanctuaries and building poems

The sapiens left Africa about 80,000 years ago, and the first sanctuaries, towers, and villages appeared in the Middle East around the 12th millennium BC. During those 70,000 years the initial group of less than 1,000 sapiens had grown to 3 million human beings, and they had spread out across the five continents. During that time they were hunter-gatherers, nomads, and lived in groups of 50 persons practicing the rites mentioned earlier. This is a lot like what one sees in movies about North American Indians.

To live that way a descriptive language is not necessary. Everything that needs to be taught or learned is much better taught or learned through imitation and practice rather than information from an instruction manual. Shooting arrows or hunting bison in the Paleolithic was taught best through imitation, just like modern day tasks like brushing one's teeth or ironing shirts.

Close to the 12th millennium BC, various groups of thousands built sanctuaries like the Göbekli Tepe (Turkey), Çatalhöyük (Turkey), or Stonehenge (England). These constructions were made of masses of stones weighing several tons, and then adjusted through movements

requiring the help of 100 to 500 men. In order to give instructions to groups of 100 and 500 men on how to cut masses of stone, transport them, arrange them in determined positions, and do this in a way that would be understood and executed properly, it is not enough to use the imperative and the infinitive forms that were used in rites during the Paleolithic. Instead it would be necessary to conjugate in tenses that could be used in real-time and various non-real-time scenarios, meaning it would be necessary to handle the indicative tense of verbs (a real present or a timeless present) and compose with it conditional, subjunctive, and future tenses. For example: "when they bring the large stone, you will have to have the hole open; they will put it here…" etc. Also, it is not enough to only use the disinclined nouns and adjectives used in rites. It is necessary to decline them, add to them pre-prepositions and post-prepositions in order to indicate things like to where, from whom, for what and who, and for whom. For example: "put the large stone on top of the smaller one in a way in that the left side will be free…" That is said with the name "large stone" in nominative, ablative, or accusative sense.

The groups of workers executed orders by singing them. In this manner they learned the name for what they were doing. If they took 192 years to make a sanctuary, which is how long it took to build the Cathedral of Seville, they would have 2.304 months to learn a few conjugations and declinations that you, Irene, and I, have had to learn in a normal 9-month course.

Well, the tools and linguistic precision that are necessary to build those Neolithic sanctuaries are the same that are needed to build the first epic poems like the Epic of Gilgamesh or the Iliad.

§12. The rock, the village, and eternity

While a sanctuary is built in this manner, with large groups of people living in the location of the construction, then things and life, the things of life, are no longer like they were when there were only a few people living in small groups and frequently changing locations.

When humanity was formed by many small groups of people living by hunting, they needed to continually move. Life came from movement and was in it. When many individuals living in the same location living off of agriculture formed humanity, then life and sustenance came from stillness and stability. The houses during this time were not built from the perishable skin tents of the Sioux, but instead residences made of set stones that lasted longer than the life of a human being with drawings and inscriptions that lasted forever, dispersed around even more established residences that belonged to gods, now known as temples.

The gods and what the gods said last as long as the stones. They are eternal. Human life could also aspire to this.

CHAPTER 4

HOW PHILOSOPHY BEGAN. THE DISCOVERY OF THINGS

§13. Speaking and writing. Measuring and calculating

To measure something is to take an item and see approximately how many times it repeats itself, more or less. In Paleolithic rituals many times the words "water" or "fire" were said in order to call or drive away different types of water: rivers, rains, and floods, or to call or chase away lightning, intense sun, volcanic lava, etc. Paleolithic peoples many times cried out the words "woman" or " father " to call or drive away food, protection, support, strength, and such things.

In the Neolithic Age those words, which were interjections, vocatives and imperatives, became nouns and verbs to designate things and actions, that is, to measure things and actions. A bearded man may be considered a "papa" or a woman with breasts a "mama", as children say. So you can say that for people and things there are systems in place "measuring them" by their figure and shape, and putting them into the files "bearded figure" and "figure with breasts". From the first cries came the nouns and verbs, then, when they started building cities and had very precise information to be transmitted, shouting and singing, along with a softer sound and calmer speech, began to be used. In order to convey information more accurately, gender derivatives for the names and verb conjugations were used, and with it came the beginning of pronouns, adverbs and conjunctions, as stated above (§11 and §12).

One can tell how many "papas" and "mamas" are in a place by looking at the number of times their names can be repeated in relation to individual beards and pairs of breasts.

Words and names have more stability than characteristics and people. For example, Irene is a name that will not change although you change a little more each year. Each birthday will be one more year, a unit equal to all the other units, but for you every year is very different from the year before. The year you went from eleven to twelve was one of tremendous change for you, if you remember: you were becoming a woman and developing as a person. There is a very large change from one unit to the next for all people and for almost all things.

Throughout the Neolithic Age, invention is very important, it was like buildings: identical to the others and the individual unit accumulates large amounts: the brick. The bricks are equal in size and shape and weight, and can be built into large buildings. Giant stones can be divided into smaller units and the larger composition still makes shrines with towering columns.

Humans learned to measure by speaking, and learned to speak by measuring. Measurements came to cover large amounts of space, time, wealth, and strength. Covering a great deal of space or measuring small steps and making towers and pyramids with stone and brick units is referred to as "calculating" (calculation in Latin means small stone, which is used to count).

Covering a long time span and knowing how many units of kilo of wheat were needed to feed 5,000 people during 5 units of a year (or 60 units of a month) is also a calculation. Every year will not be just as hot or rainy as the one before it; not all people are always equally full or hungry. But all of the years last the same amount of time and each kilo has the same measurement; the lives of large groups can be organized with much more ease on these stable quantities than without them.

And yet, when the supreme form of measurement is invented, that of value, that which achieves in grouping what is similar and homogeneous, and that which is different and heterogeneous, then the human being is able to agree upon what is it that most interests him/her. A herd of cattle (which in Latin is called pecus-oris) may be worth 100 units of a sheet of silver that is 20 millimeters round and 2 feet thick in

diameter, which the Greeks called drachma, which is one of the first coins ever invented.

The measurement unit value allows us to calculate how many kilos of wheat were needed in order to exchange for 100 cows, for a rowboat, or a fur coat. Allowing human beings to put in common, to put into homogeneity, their effort, their livestock and cereals, so that everyone could be helped with certain equality, equivalence or justice in their exchanges short, medium and long term. This was the writing that allowed for calculations and exchanges over large amounts of space and time.

§14. The tools of thought. Consensus and categories

Since the millennium 10th -5th BC, throughout the Neolithic Age, the population of Eurasia increased from 3 million to 15, and learned to measure and speak, to calculate and write, that is, to communicate and cooperate in order to achieve better living conditions. Since the 5th to 1st millennium, during the age of metals, the population of Eurasia increased from about 15 to 50 million, and in that time the first cities and the first great empires were built.

Living conditions changed a lot between the 5th Millennium BC and 1st BC, as did the conceptions of life, because to live well and think positively about oneself, there needs to be hope. This is evident with the relief found in religions, in particular, in the birth and expansion of the mystery religions in the 2nd millennium BC.

The Paleolithic religions are religions of a sacrificial cult on the delivery of the hunted animal, which is given from heaven to the earth, again offered from earth to heaven, and so on in a seamless flow. The Neolithic religions are religions of urban policy, in which the sacrifice of animals is replaced by libations in the courts and altars of the temples of honey, milk, wine or pure water, and that ensured the flow of life from the heaven returned to earth.

But in the Neolithic, through the stability of the stone, the countryside and the city, and the immutability of the steps, one comes to conceive the stable absoluteness: eternity is discovered and one comes

to understand death as eternal as the annihilation of no return. Then appears the mystery religions or religions of salvation. They are saving human beings from eternal death. If not all men, then at least those who deserve it. The imperial societies are divided between the well deserving and undeserving or elected or unelected good, and eternity also records that division. The mystery religions are based on delivery and recovery of life that does not depend on the blood of the slaughtered animal, or on the fruits of the earth that are spilled in return to it so that it returns men to a new life. They depend on a sacrificial ceremonial way of thinking called faith. The believer gives his entire soul and his thoughts to God in the belief, by the very act of believing in it. Because believing in someone means that one is submitting oneself to them.

In the metal age, the lives of human beings began to depend on their calculations and measurements, much more than hunting and harvesting. It depends more on what they learn and think through living, calmly in one spot.

Those that have thought out and calculated, and what they have thought out and calculated is stable, permanent, and always there, in the city and its surroundings. The names of those people and those things are also called nouns. Noun, sub-rack, substantial, is what sustains and is below everything else. Life in the Paleolithic was not something substantive; it was a full of the constant movement of human beings and animals, but in the Neolithic thinking, the soul and food are still there in the city. Life begins to look more to the stable and permanent than to the mobile and changing. Life and death can be seen as stable and permanent, that is, eternal.

In the metal age, understanding is to understand what happens to the things that are still, and forming a "category". A "category" is a class of things, or a way of being. Starting in the Neolithic and Metal Age, which is when an informative or descriptive language began to be used, the stable realities have been named a certain way, as well as the substantive, and other "things" that were non-substantive, mobile, or transitional. "Naming" is said in Greek "kategorein", so the "categories" are ways of naming things, which usually corresponds to the modes of being of things or classes of things one needs.

As the population increases and invents new things, the descriptive or informative language has more words; it becomes more necessary and broad. They invent new signs; word that mean things and actions, and words that mean new grammatical functions. All words are "signs." In the Paleolithic Age most words meant both actions and things at once (they were verbs and nouns at the same time), and they were signs and 'natural ' symbols, such as smoke is a symbol for fire, and water for life. But since the Neolithic signs have been neither 'natural' nor 'symbolic'. For example, the letter A or the word "tree" are not symbols of anything. They are not conventional signs and words by a definition. A word is a "voice or sound significant by convention or agreement".

Primarily conventional signs form descriptive or informative language. Because well, to have linguistic conventions, we need: 1) That there is agreement, willingness to compromise, and therefore freedom to make them 2) That the signs be accepted, like measurements, and used by everyone in the same manner and with the same meaning, i.e., equality in use 3) That this agreement and use be equally felt by all, be truly used, and that it be beneficial for everyone, if it is a way of helping everyone help others, a process of human solidarity, of human brotherhood.

Informative language, which is consolidated throughout the Neolithic and Chalcolithic, is founded on freedom, equality and brotherhood of all humanity, and in turn, reinforces the language and power that freedom, equality and the brotherhood. That foundation of human communication is effective from Paleolithic, but does not clearly reflect human consciousness, not proclaimed as an ideal and not enacted as a set of human rights until the late 18th century, in the American Independence and the French Revolution.

§15. The stage of thought. The transcendental order

Thinking is an activity that is carried out using the tool of categories, the "word classes" or "types of things". It consists of finding out that things are mobile and that things are fixed, which are some places and which are other places, which are good and which are bad, and

which are real and which are fictional, as can be distinguished from each other, from which arise some and which arise others, which may be related to the others and, for that relate, how many kinds of realities exist and how many are the ways of relating the realities there. The way in which we relate things and words is what the Greeks called, without further word, which in their language was named "logos".

All of these activities make up thinking, ways of exercising or thinking, which aims to learn and find wisdom. Relate all the things one needs, with everything, what humankind have always done since appearing on earth in the Paleolithic but have been linked to that of a non- reflective, but vital way: for that was and is life, because they wanted to live and share life, to share s/his life with life. That was and is religion, sharing life with life.

When human beings distance themselves from their lives and living, and distance themselves from their religion, and suddenly say, "Well, and what is all this? And what is this all about?" Then, the conjunction of all this is called "what is being" (in Greek "ontos", in Latin "entities") "reality." But "reality" is not life, and knowing it is not sharing one's life with life. Then they stand on their plants and in a way begin to talk about each person to God, and begin to believe they are made in the image and likeness of God. They begin to believe that there is a realm that belongs to all humankind, the world and God, a common scenario for all. This common scenario is what philosophers call "transcendental order", and its discovery is what drove the most terrible panic that human beings can suffer.

The discovery of this common scenario is the discovery that there is a "family resemblance" between the world, humanity, and God, a certain unity between the three. Being is not wrong, reality is not wrong. The reality, the world, humankind, and God can understand each other and are dialoguing. And that's a big hope. The foundation of philosophy is the love of wisdom. We hope that one can achieve, that my love can be reciprocated to some extent. And that is the greatest happiness of the world, after the feeling actually corresponded, of course.

§16. The first philosophers. From Pythagoras to Anaxagoras

When human beings stood up on the sole of their feet and begun to speak of you to God, they came out of the terrifying dread caused by the flood and the passage of the Paleolithic, from a religious life in a world full of gods, they started a life from scratch, from nothing.

They learned to talk to each other with an informative language and then realized that the gods were doing the same, and that they were informing men about many things. The set of such reports by the gods were called "revelations" and they were collected in books called "sacred." Paleolithic gods did not report anything and did not speak. They simply displayed their omnipotence. Now, the gods were talking, and they promised salvation, and eternal life. Besides salvation was achieved effectively by believing in them, accepting their power and preparing to receive it, because then the gods exercised it.

There is a unique setting for all reality. God has done it all in a manner that one can understand: according to measurements, through words and through numbers. Being is not wrong, counting it can be measured in words and numbers, measured with thinking, one might think. When Pythagoras discovered them, he felt that numbers were sacred, and that ratios were the key to discovering how things were made.

But it is not so simple, because are numbers real? Are they not too equal between the different units of measurement (years or kilometers) to express the reality of things, the years of adolescence and maturity, or kilometers of coastline and desert?

There has to be something real and malleable, like clay, with which one can do everything "that is being". It could be something like water, which can be found in solid, liquid or gaseous state, and move from one to another by fire. Or it could be something like the fire itself. Tales of Miletus, Anaximander and Anaximenes thought that they could be something like an original material, just as now some physicists have said that what was in the beginning is dissociated hydrogen gas.

Parmenides thought that what is in the beginning and always has been, "what is being" is what can be called "being", "the self", which can be thought and said, and that that ensures our consistency. The

inconceivable, that which cannot be thought, cannot be. And what cannot be, cannot think. The possible and thinkable perhaps match. The law governing the stage of being is the power to think and say, the logos. The law of "reality " is " logos".

In addition to the self, reality, and in addition to measurements and numbers, the logos, there is also thought, intelligence, which the Romans called "Nous", and which later on translated to "intellect" and "sprit". Was God the "nous"? Was it the "self"? Was it the "logos"? How could they think that it was Zeus?

Philosophy was born with the sparks of the first philosophers and took more than a century to organize itself as a totality with differentiated and related parts.

CHAPTER 5

WHY DOES EVERYBODY STUDY PLATO (427-347 BC)? THE BIRTH OF GEOMETRY

§17. The axial age. The school of Athens

This philosophy emerged in the 6th century BC, with the emergence of subjectivity and logos, through the four spheres of culture previously mentioned: religion, politics, law, and economy.

	Religion	Politics	Law	Economy
Paleolithic	Sacrificial offering of a hunted animal	Tribes, leaders of tribes ("bosses"), chamans	Law of the most powerful. Vis.	Best resource: Women bartering
Neolithic	Sacrificial offering of oneself through obeying societal norms	Villages, heads of kingdoms, kings	Law given by the gods. Fas.	Best resource: land Various types of money
Chalcolithic, Iron	Sacrificial offering of oneself through faith in salvation	Kingdoms, empires, Satraps, Pharaohs	Law dictared by the group. Ius.	Best resource: real estate Unification of type of money used
Written History	Sacrificial offering of oneself through meditation and prayer	Republics Senators	Abstract Law. Lex.	Coinage

From 800 BC to 600 BC religious, political, legal and economic practices shaped human minds so that theoretical spheres of culture could begin their development, and from that century on activities featuring pure thought, art, technology, science, and philosophy began to be practiced. These same activities are now practiced in the East and in the West and are still closely linked to religion.

The 6th century BC is the moment in which we become aware of logos, the intellectual and spiritual intimacy that was, in many places, distant and unrelated to one another. This era includes the time at which the use of logos begins to be widespread and human beings start writing history based on written documentation. The philosopher Karl Jaspers calls this the beginning of the "era axial", or the " time axis ". This is the century of religious reform: Zarathustra (+ 583 BC) in Iran, Buddha (563 BC -483 BC) in India, Confucius (479 BC - 551AC) and Lao- Tse in China, the fall of Jerusalem (587 BC), the captivity of the Jews in Babylon, their detachment from the temple and the promised land, supported by the preaching of the prophets, and the discovery of logos by the Pythagorean cult (570 BC - 495 BC) and Heraclitus (535 BC -475 BC) in Greece.

Philosophy and science began their development in the 6th century BC in southern Italy (Magna Greece) Sicily, Greece, and the coasts of Anatolia.

In Greece, the most active, cosmopolitan center was considered the most important city. It was here, in conjunction with Socrates that the Athens school was founded. The Athens school would become a research center called "The Academy", founded by Socrates' pupil Plato (428 BC - 348/347 BC). A sign was placed on his door saying, "Let None But Geometers Enter Here."

Athens had 150,000 inhabitants and was located near Babylon, the most populous city of the eastern Mediterranean. Babylon contained a higher concentration of wealth, commercial and cultural activity. Plato was from a wealthy family and was one of the most idealistic human being that ever lived: his glory and his martyrdom. We still use the term "platonic love" to describe a very high passion (impractical) for something sublime (for something very intangible) that accepts that it will never fulfill one's desire.

§18. The birth of the world and geometry

Plato, as anyone who has discovered the idea, had every reason to love, live, and die for other people. We just said that in the Neolithic, humanity began to calculate the wheat they needed to survive and the amount of land they had to sow to reap the necessary harvest. Also, along the same line of logic, one must measure and calculate a way to live safely, relying on internal observations rather than on the outside world.

Earth in Greek "gea" or "gaia" is said to measure "metron". The measurement of practical fields (in Latin "ager, agri") is called "surveying" and the theory of the measure of land is called "geometry". When the field to be measured is small, flat, and more or less quadrangular, surveyors measure the sides of the field. From the sides, they calculate the area, and the area is calculated by the cubic meters of grain that a given field can produce in a year, knowing the capacities of the other fields.

However, if the pieces of land are round/ oval, very large, or have large moats or high mounds, then these surfaces cannot be measured unless a way to measure round or irregular surfaces can be ascertained. This can be done if you can break these irregular surfaces into shapes that fit the normal way of surveying, and measure the areas of circles, triangles, squares invented.

Plato knew how to compose and decompose polygons (plane figures formed by straight lines) and polyhedral (figures formed by planes) from irregular to regular. He knew that there are many regular polygons and 5 regular polyhedral (convex), and how they could come together to make normal observations. Plato was one of the greatest geometers of history and a theoretical surveyor, although not a practical surveyor. A good theory is a good theory, but it may not be useful outside of being a good theory.

Plato knew that volume could be generated by rotating planes, that planes could be generated by turning straight lines, and that the straight line is the view from one end of a line that is reduced to just a point, leaving zero amount of space. Plato knew that zero, unless there was space, meant that the two planes were united.

Geometry, the theory of space and the world of celestial spheres, is also the understanding of the formation of the world, and has been used by Pythagoras to Einstein to Plank. Complex and complicated things arise from the composition of simple things. The universe is composed of four elements: earth, water, air, and fire, and its material is distributed in four states: solid, liquid, gaseous, and igneous. These elements correspond to geometric shapes that have measurable, calculable relations with each other, whether it is through triangles and spheres, waves, strings or elementary particles.

The movements of the spheres explain the seasons, temperatures, light, movements of the seas, and the reason for the displacement of the sun and stars. Geometry lets one know that the world exists in terms of movements and cycles, but it does not let one know if these cycles are limitless. There are experts that believe the cycles are infinite, and there are experts that believe that they are not. This debate is not a new one; it was discussed in Plato´s era, as well as in the era of Thomas Aquinas and Averroes, and continues today.

§ 19. The truth of beauty and love of the idea. The good

The question of the truth of measurements, calculations, and theories is still pending from changes in the Neolithic era. The units of measurement are always the same but the realities measured are not, and this seems to give more authenticity to the measurement and the unit of measurement, which is a great conventional construction.

Looking more closely at the matter, Plato, and other mathematicians, and later philosophers (eg Hegel), say the opposite. Thus, when Galileo said that objects fall with an acceleration of 9'80665 m/s, when Newton said that bodies attract with a force proportional to the product of their masses and inversely proportional to the square of the distance, or when Boyle-Mariotte says that, constant temperature and amount of gas, the pressure of a gas is inversely proportional to its volume (or that gas exerts equal pressure in all directions of the space in which it exists), they say that is how the universe was built, and that is how it works.

And if the universe really does not work well, if objects do not fall at the speed of acceleration, if the masses are attracted to that force, and if the gases do not exert that pressure, then it is because there is what Hegel calls "empirical impurities" that prevent reality from behaving as it should behave, preventing it from being as it should be.

We are not aware of the "empirical impurities" that affect our trajectories to the severe, the masses or gases, and we do not care as long as we remain ignorant of them. But it greatly bothers us that a tree is dying, a horse is lame or a child is dyslexic. It hurts. The reason it hurts is because of the requirement of realization of the ideal, which is internal, and of the awareness that we cannot fit the ideal. That pain and that requirement are what can be called and is called platonic love, or just love, and what Plato defined as "desire to beget in beauty according to the body and the soul."

Plato says that the world as we know it is a world of shadows that what we see is like shadows on the wall of a cave, shadows of the things that are nearby in existence and sunlight projected on the wall. Humanity believe that the shadows are reality, but they are not. Reality is what we lack and what hurts if we cannot achieve our ideal reality.

What one wants to engender in the tree, the horse and the girl is what one needs to realize the ideal, to be as one should be. In the examples, love points to the physical perfection of the horse and of the girl, and to the embodiment of an ideal physical perfection. But, it could also point to the embodiment of spiritual perfection, for example being thankful rather than spiteful. We want to engender in our souls both wisdom and beauty. The poet Pedro Salinas says: "Forgive me the pain sometime. I just want to get out of you your best self. It is just you that you did not see it and I do."

What is first perceived is the beauty of the tree, horse, and child. Beauty awakens the Eros, the love that is the effort to engender in those beautiful beings their deepest truth. Beauty is the beauty of the truth and goodness that exist, and this calls attention to the truth they are missing. The beauty there attracts, and the missing good drives us to full realization that is, the dynamics of the universe, Eros. Not only human beings, horses, and plants, but also gas, the masses and burdens. Everything, the universe aspires to its full realization, its truth, its

ideal, which according to Plato, is much realer than gas, masses, horse, and girl in this deficient situation, and for this reason they truly hurt.

It should be noted that, although it is beauty that attracts, beauty is not what one wants to accomplish. What one wants to engender in a beautiful creature is the good. "Your best you". And that good is what Plato says is the key to knowledge. We know because we love the good that is missing.

Those in love know about everything, and sometimes only in relation to their beloved. Ortega y Gasset remarked jokingly that for a lover green is not a color but that blouse in which she looks so beautiful, and lettuce is not a vegetable but that with which she prepares a wonderful salad. She is the source of meaning, which illuminates and gives relief to the bodice and lettuce. So when her love dies out, these things no longer have meaning, as the verses of Antonio Machado say, "your street is no longer your street/ it's just any street/ a path to any place". The light of knowledge the good, because love is love of the good. And, it is not only applicable to her. It is the truth of everything, the embodiment of everything. Burdens, the masses, gasses, trees, horses, and humankind.

§ 20. The best possible organization of human affairs

Besides being an outstanding geometer, Plato was a philanthropist, a lover of humankind, and although he did not like to command, he liked to organize things. He strongly believed in the realization of human beings and society. It hurt to see everything that was wrong with Athens, so he designed a social organization and an educational system that would facilitate the full realization of humankind.

As part of a rich and influential family, he had a friend who ruled in Syracuse (Sicily) who convinced him to implement his model of society there. This experiment did not turn out well; he was sold into slavery and ended up in a flea market there. Luckily another rich friend rescued him, and they returned home.

Plato deeply studied the human being, his own body and soul, the chances of immortality, the kind of existence possible in another life, and the conduct necessary to be as happy as possible and also be a productive, ideal citizen. He studied the best ways of organization for the polis. Some of his ideas are highly known for their extreme proposals, such as the abolition of private property, the abolition of the family, the community of women and children, and some others.

That is, in addition to developing theories of metaphysics, physics, theology and a very complete theory of knowledge, Plato developed a theory of anthropology and psychology and a theory of education, ethics, sociology and politics. That is, he broke all the fields of philosophy and raised the fundamental problems of each. That is why everyone studies Plato, because therein lies the entirety of philosophy. Up to this point, American philosopher and mathematician Whitehead says that Western philosophy was a set of footnotes from the extensive pages of Plato.

For Plato philosophy was very clearly distinguished from religion, but in spite of that it is also in a way an acknowledgment of salvation, a knowledge connected with mystery and the unknown. It is because the It is because the love of wisdom leads to the purification of the soul, because the study of geometry leads to the truth of being and the truth of humankind, and purifies the world around us. And the philosophical kind of existence that we carry in this life is what prepares us for the next, an idea in which Plato believed deeply.

Some currents of Platonism have led his disciples to establish religious schools, or philosophical and religious schools that have endured to the present moment, which are maintained with a renewed vitality.

CHAPTER 6

ARISTOTLE (384-322 BC) AND THE INVENTORY OF THINGS

§21. Recognition of the teacher

There is a special relationship between Plato and Aristotle that is very important for philosophy and for the history of thought. Plato is at the front of the line for idealistic approaches, and Aristotle is at the front of the line for realists or even materialists. Plato is primarily a geometer and looks at reality from the point of view of geometry. Aristotle is a physicist and a biologist and looks at it from the point of view of movement and physical or biological change. This divergence is permanent in the history of Western culture, and it is possible that we derive two ways of being and understanding the radicals in what it is to be human.

Plato believed that reality had to be fixed because if it were too mobile, it wouldn't be able to be known. For example, the shape of flames cannot be known because in reality, flames do not have a shape, and the same is true for some species of viruses that live only seconds before they are transmitted in others. There are contemporary scientists that think like Plato.

Aristotle saw things in a different way. From the beginning, he seemed to care very little about whether or not human beings can know, and moreover, it did not seem to matter to him that what was actually real was an idea, or an ideal. He believed that what is life, is movement and is action.

On the other hand, Plato believed that philosophy was the knowle-

dge of salvation, and even more so, his supporters believed this. He believed that the soul is immortal in itself, that it pre-existed this historical life, that the study of geometry and of philosophy have created a more spiritual soul that has a certain ascetic value, which is pure, moral and religious. On occasion, Platonism has evolved as a mysterious religion, like in the case of Gnosticism and Manichaeism.

Aristotle did not believe that philosophy came to much. Of course, he did not believe in the preexistence of the soul, and he had serious doubts about whether or not it was immortal. He did believe that intellect (the "mind") was the one divine and immortal thing that is in humankind, but he was silent on the relationship between God and Humanity in this life and even less vocal about the possibility of an afterlife.

Plato's strongest passion was love, which contributes to the perfect realization of something or someone, and he believed that it is love that will allow us to know everything. Aristotle's strongest passion was knowledge, the contemplation of realized perfection of something or someone, and he believed that it is the light that will allow us to know everything. The ultimate aspiration of the two was to be like God, but for Plato this desire means leaving one and embodying something else, in the ecstasy of love, meanwhile for Aristotle, this meant admiration, contemplation of God, everything. Plato believed that one could reach complete purification and union with God. Aristotle was inclined to think that humankind could not reach a full understanding of everything, to identify with God until that point, but he believed that one does not at least try, then he or she is unworthy.

Plato was the master and Aristotle the disciple. Aristotle always acknowledged his teaching, and put this epitaph of thanks on his tomb, "to the person who taught me to be good and happy at this time." Because the two knew that things are different and do not have to go together.

§22. The human being and things

Everyone studies Plato because he noted all of the problems of existence in the world, of God and Humanity and the relationship between the two, the problems that were most important to being human, and this has been called philosophy ever since. And everyone studies Aristotle because he is the one who made the map of all of this and noted the place that occupies each thing and the relationship they have with each other. He organized and systematized philosophy, according to various points of view, because a set of things can be ordered and organized in many ways.

An assumption of many philosophers is that there is a certain relationship between reality and the cognitive capacity of humans, and according to this principle, Aristotle's philosophy is a kind of inventory of things that does not begin and end with geometry but with beings.

According to Aristotle, seven different levels of human activity, which are put into column A, can differentiate them. The seven levels of reality are put into Column C. This relationship corresponds with seven levels of knowledge, which are put into column B.

A.- Cognitive Functions (Anthropological order)	B. - Known elements (psychological-logical order)	C. -Types of Reality (ontological order)
1. - Substance or subject Intellect agent	Being, reality.	Being, reality, God.
2. - Intellect and theoretical reason	Scope and limits of self. Transcendental order. Metaphysics, logic, and philosophical knowledge.	Being, nothing, chaos, freedom, evil, good.
3.- Intellect and practical reason	Ethical and political projects, decisions, and agreements.	Future building.
4.- Understanding and categories	Things and the relationship between things. Positive and technical sciences.	Things (substances) And relationships between tings (accidents)
5. - Ranking memory	Experience	One's past, danger, safety, Casualty, beauty
6. - Imagination and common sense	Quantities and qualities filled within space	Space, time, continuation, numbers
7. - External senses	Light: colors/darkness, Sounds: silence Smells, tastes, movements, reality	Elementary levels of quantities and qualities Gravity, temperature, humidity, light.

For a living being, knowledge begins at the most elementary level, the senses (row 7). If we look into the most absolute darkness, we will see nothing, and if we can differentiate well between the darkness and blindness then it is because to see darkness, we feel the activity of the eye even though it sees nothing. The same occurs when we listen in silence. We can feel the activity of listening for sound without hearing anything, and therefore, we can distinguish between silence and deafness.

Darkness and silence open the capacity for cognitive sight and hearing the area where the colors, light and darkness, and sounds. And the same occurs with smells, tastes, and tactile feelings (hardness, tem-

perature, movement, etc.). The senses are the immediate contact with reality.

The second level of knowledge (row 6) is the one that can be a part of all that has meaning and is categorized "within" the living, that is to say, knowledge of what we can imagine, which relates to the second level of reality—the figures and forms of things.

The third level of knowledge (row 5) is that which the living has experienced and valued and that which relates to the third level of reality—that of things. The things that are valued in relation to one's own life, and in this sense, are valued as good or bad depending on favor or harm.

These three levels of knowledge, the knowledge of reality, are shared by humans and animals and provide information about the reality of the world in relation to the survival of an animal organism in a certain environment. Additionally, there are three more levels of knowledge, which animals do not have but humans do, and they refer to the other three levels of reality, which are not those of benefit or harm, which can be the environment for an organism, because the environment is a reality that can have many dimensions, that can be both beneficial and harmful to an animal organism.

The fourth level of knowledge (row 4) is that which has experienced, valued and also appointed, namely, that which the human being has experienced, valued or appointed. And that name does not relate to what is beneficial or harmful in relation to the human body, but the relationship that one thing may have with another. For example, the "mam" voice is related to the "wa" voice and the "pyr" voice because "mam" (the mother) can give "wa" (water) when it is asked for and can heat the cave with "pyr" (fire) when it is cold and when she is asked to do so. The fourth level of knowledge refers to how different things are organized (that of the cave) by shouting (the mother will hear, understand and react). This level of knowledge relates to the technical things that can be done by combining things and corresponds to the combinatory level of material things such as water, fire, wood, etc. There are animals that are active at this level. For example, bees calculated exactly how to create the cells of a honeycomb that would bear the maximum amount of honey in them.

The fifth level of knowledge (row 3) is the one that corresponds to realities that are not only the result of named things and appointed persons, but also the relation with realities that result from the combination of people and things together. To name them creates consistency for example, "Sioux," "family," "mana," "sextercio," "Rome," "Hispanic-American bank" or "the Declaration of Human Rights." This level of knowledge relates to political and ethical life and to future realities to be achieved in the end.

The sixth level of knowledge (row 2) corresponds to the type of reality that has the breadth of intellect, as the darkness is the absence of light and silence is the absence of sound. That which relates to the breadth of intellect has not been understood or named by philosophers, and that which relates to absence but is understood by all philosophers has been named and can have logos, light or spirit.

The seventh level (row 1) corresponds to a type of reality that is beyond the scope of knowledge, which forms the other levels of realties, and in many religions and many philosophical developments is called God. Aristotle called it God and said that it is the thought that thinks in itself, the thought that thinks and knows everything.

§23. Inventory

With this systemization of reality, with this organization is what it is, the human intellect, what it is to be human, has satisfied its thirst for knowledge, and that is everything, right?

We know that there are few cognitive abilities that are known as cognitive acts, and we know that few cognitive acts are listed as known objects. It works, Aristotle. But, are the cognitive abilities of humankind designed to capture all of the objects that exist? Well, in a way, yes.

There are sounds that the human ear does not register, and the same applies to light radiation, but you can get to know them. Scientists of the 21st century believe that there could be many different universes, but of course, they could discover them.

The question is whether or not reality and knowledge are proportional. Aristotle believed that they were. He tried to take inventory of all that there is and to see if it is covered effectively. The inventory of cognitive capacities can be achieved and it is within our reach, but is there another way to take inventory, or even better, are there better inventories that we could use for the procedure?

Well, there is at least one other procedure, and it analyzes ways to say the ways that Aristotle supposed matching mindsets. But there are two orders of being. One, to match all things that exist, and to match only certain types of things, the first is called transcendent order. The second is called categorical order, or even better, the order of things in general and the order of the different ways they are real.

From the point of view of the transcendental being, the self is determined in many ways, but there are three fundamental ways: 1) In the first place, the self is determined according to substance and act, according to what things are, according to the how they are now and according to what they are in a perfect state. This is the sense of being that Plato worked and that operates with geometry. What things are is what they will always be. 2) Secondly, the self is determined according to what is true and what is false. In this sense, the truth states things as they are, and what is false states things, as they are not. The first and second senses of the self significantly correspond with being and measuring up to and checking each other. The logos are the logos of reality. 3) In the third place, to be is determined according to power and action. To be is determined by what can happen, what you do, or what you want to do. Since the Neolithic period, until the 20th century, the most important sense was the first. From the 20th century the most important was the third, because the rhythm of change of things and the quantity of things that could and wanted to be were superior to what was established, and this is important to the philosophy of the 20th century.

From the point of view of the different kinds of reality, to be is said in 10 ways: 1) Substance: as “human being” or “horse,” 2) Quantity: as “two or three yards,” 3) Quality: as “white,” 4) Ratio: as “double” or “larger,” 5) Place: as “in high school” or “in the market,” 6) Time: as “yesterday” or “today,” 7) Position: as “sitting” or “lying,”

8) Possession: as "armed" or "disarmed," 9) Action: as "cutting" or "walking," 10) Passion: as "is cut" or "is burned."

Human being and horse are not real in the same way that numbers, feelings, years, and dollars are. Different laws govern these types of beings, and their study is what gives rise to different types of sciences, each with its own methods.

§24. Complete Philosophy

It might seem that Aristotle was a kind of a general life librarian who ordered books and knowledge as they passed. Well none of that. He spent his life watching the stars, gutting jellyfish on the beaches of Piraeus, dissecting geckos, attending the births of cows, watching the silly and normal people go to the theater and to the market, helping in the debates of the Senate, and collecting plants, animals and laws that his former student, Alexander the Great, had sent from all of the countries through which he passed and conquered.

All that he knew, he knew through observation, and he had a talent for observation in a way that no one else has had. He was not an exceptional geometrician or mathematician, and he used a method for each type of knowledge, a different method which corresponded to each one. He did not apply mathematics to physics because he said that physics did not tolerate that method of math: if he had done so, he would have created physical geometry. It "measures" the movement, but does not think, does not see what it is.

With Aristotle, and especially with his writing of his books on logic, philosophy is left as a complete knowledge, one that is systematized and organized.

CHAPTER 7

THE DISCOVERY OF FREEDOM. JUDAISM AND CHRISTIANITY

§25. Judaism. Covenant, freedom, and future

From the 80th millennium BC to year zero, humanity traveled the path that carried them from birth to adulthood. Since leaving Africa in the 80th millennium BC (or possibly the 60th , for the dates can not be confirmed) until the end of the Paleolithic era in the 15th millennium BC, humanity, whose religion revolved around sacrificing the animals they hunted, created social and cultural systems, which were then spread throughout the land. The personal identity systems used today were also established.

During the Neolithic Era (15,000 BC to 5,000 BC), the people of the Middle East created cities and developed agricultural practices involving the domestication of plants and animals. They also invented forms of informational and descriptive language. These cultural practices of religion, politics, law and economics generated subjects such as art, science and wisdom. A history of eternity was discovered through paintings, songs, parties, and games.

During the Metal Ages (5,000 BC to the mid first millennium AD), the people of the Eastern Mediterranean, whose religions promised eternal life through faith in the divine power, created and developed political organization within empires. Writing, science and philosophy, as they are currently recognized today, were also developed.

Through Greek and Roman Stoic philosophy and Roman law, humanity developed a recognition of freedom and dignity in the mid-first millennium AD. This corresponded with the maturation of their abilities. They were now able to measure their essence, which is the practice of philosophy. Gradually and through exchanges with other cultures, that essence, and the knowledge of it consolidated in its full consistency. That time is recognized by the Western culture as year 0 (zero) because it is considered the most important moment in history and the point where everything starts.

Human essence reached maturity between the 5th century BC and year zero. Although the knowledge gained was suitable for the time period, there are essential aspects of philosophy and law, however, that later came to light as the size of humanity grew over time. Freedom and dignity were the new aspects of human nature that became apparent through Jewish and Christian influence.

Experience and the idea of freedom appear in Judaism in the late Neolithic period. They are also present in the Middle East between the 4th and 3rd millennium BC. It first arose in connection with the concept of creation: God creates because He wants to. Freedom exists with a God whose main quality is omnipotence. This is invoked in the profession of Christian faith through saying "I believe in Almighty God the Father."

The idea of creation is not typically found in Paleolithic religions. It appears in Neolithic religions and usually includes chaotic waters, perhaps related to flooding, that were produced by the end of the Würm glaciation. In some Neolithic religions, God created out of chaos and through speech; however, God created freely in some Afro-Asian religions. The Hebrew Bible is an example of this.

Secondly, freedom appears in Judaism with regards to the experience and idea of the covenant. This is rather unusual in Neolithic religions. God is believed not to engender his people in the same way a father does his children in order to establish a natural relationship with them. People choose and establish a covenant with God. People accept the choice and covenant freely for sometimes they rejects it and returns to it at other times.

Well, people who maintain a free relationship with God, in which acceptance and rejection occur, has a consciousness of freedom, negotiation, and the covenant that is not solely manifested in worship and religious behavior.

The covenant does not refer to eternity, eternal life, or a promise of salvation. Judaism is not a mystery religion or a form of salvation. Its promises relate to the story, and the world is here now with all its glory. Yahweh did speak of an afterlife. Neolithic religions and the mysterious religions of the Iron Age did not have these traits. Such a religion was not present in Egypt, Mesopotamia, Greece nor Rome between the 3rd and 1st millennium BC when Judaism was consolidated. These features have kept Judaism in European history, and they are found in the work of philosophers such as Philo of Alexandria, Maimonides of Cordoba, and Martin Buber of Germany.

§26. Christianity. Person, freedom, and dignity

The Hebrew meaning of divine omnipotence and freedom, as well as the covenant and human freedom, includes Christianity as it was because Christianity is considered to embody Yahweh's promises to the chosen people. According to Christianity, such conduct does not occur in terms of historical triumph, but rather as a promise of eternal salvation through the Son of God, who identified himself as the promised Messiah.

In Christianity, a relationship can be identified between the Son of God and humankind because was born to a woman. The female determines the nature of a child; a human is born from a woman like a calf is born from a cow. Therefore, the Son of God was born to a woman even though He is still considered divine.

In order to understand that the Son of God is both God and human being at the same time, one must understand and accept the nature of the relationship between the Father, the Son and the Holy Spirit. Through reaching this understanding, philosophers and Christian theologians developed the concept of a "person."

Before year zero, only characters or roles defined people. They were actors in the theatre and judges in lawsuits. There was nothing viewed beyond these roles, even though their personal lives possessed more.

Between the first and 4th century AD, the Father, the Son and the Holy Spirit were defined as characters and the actor behind them was identified as a divine being. This is similar to how a father, mother and son are roles with humankind behind them as the actor; a man, a woman and a child are the three models of "humanity." Each role is equally expressed by its actor; therefore, the divine actor does not deliver the role of the Father any better than the roles of the Son and the Holy Spirit. With this came the idea that to be "human" meant being part of a family of at least three members, and that to be "divine" meant being part of a family of three. In these two types of families, the "person" is the role and the "actor" is in the background. The role is different from the other roles, and the actor possesses the substance and essence that compose each of the three persons.

It was determined that Jesus had both natures, a divine and a human. These natures acted as single a actor, which produced a divine "person". In the case of Jesus, theologians agreed to say that a single actor existed with two actors behind it. This single actor acted sometimes from his divine background and sometimes from his human background. With this, even though some issues remained uncertain, what became very clear was that to be a "person" meant to have an endowed background that existed for an unfathomable infinity.

Thus, Christianity teaches that being a person is a way of being that exerts different roles in relation to others exercising other roles. These are equally divine and human among themselves because the actor who acts within different people is either the same humanity or the same divinity.

In order to understand this concept of a person and have relationships with other people, Christianity deemed equality and the fellowship of human beings to be the core structure, or ontological structure, of being human. These were formulated by Greek and Stoic philosophers and existed as principles of the law or moral norms.

Equality and the fellowship of all human beings were not matter of the law or good moral intentions, but rather characteristics that composed the essential structure of human beings. In the centuries that followed, the political and social achievement of this equality and fellowship was demanded in Europe. This shaped the development of European culture with an intensity that is not present in the development of other cultures. What was discovered in the field of religion had to be understood in the field of philosophy and present in policy and the law.

§27. The recycling of existence. Forgiveness

Equality and fellowship must be enacted. They must also be enacted freely because human beings, in addition to the essential structure of having to be in a family, can only be a Christian if it is freely accepted. One can only remain a Christian if every action taken to expand and strengthen one's abilities is also freely performed.

A husband and wife who have freely accepted the appropriate skills will reach forgiveness and regeneration if they are accepted freely. That is the structure and the mode of operation for the Christian sacraments. It involves a set of procedures consisting of recycling, repairing and regenerating existence. This recycling of existence is not something that is limited to the world of religious relations, as seen with the agreement of the chosen people.

The evangelical description of mercy reads: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, naked and you clothed me, sick and you visited me, in prison and you came to me" (Mattew 25: 35-36). The aforesaid notes how these ideals were assumed in the institutions of civil society: a system of free and compulsory education, unions, laws and fees regarding foreigners and immigrants, a health care system, accident insurance, pension plans, laws regarding prison and probation, legal guarantees for the offender and, overall, a state of welfare.

To achieve all of these on a theoretical and practical level was the purpose of revolutions and political reforms that wanted to bring the

future to the present and the eternal ideal to the temporary reality. The revolutions and reforms triumphed, and the future was present with freedom of religion, conscience, expression and trading. Culture, education, housing, employment, social justice, equality, fellowship and solidarity were revolutionized. This first happened in Western countries of Christian culture, and then spread to the rest of the world.

§28. Christianity and Christendom. Western culture

Christianity spread from Palestine in all directions. It especially prospered in some areas to the north and northeast with very peculiar cultures, namely those of Greece and Rome.

The Greeks invented science and philosophy, and they managed everything they touched through these concepts. The Romans were the great creators of organizations and law. They managed everything that fell into their hands through administration.

From the time of the apostles, Christianity existed in Ethiopia, Armenia, Ukraine, and many other places in the East, but it was not like the Greco-Roman Christianity. On February 7, 380, Emperor Theodosius proclaimed Greco-Roman Christianity as the official religion of the Empire with the Edict of Thessalonica.

On the third day of the Kalends of March in Thessaloniki and in the Gratian's fifth consulate of Theodosius Augustus and Augustus I, it was proclaimed, "We order that only those who follow this rule will have the name of Catholic Christians. The rest, whom we judge to be insane and crazy, are branded with the infamy of heresy. Their meeting places shall not receive the name of a church. They will be objects first of divine vengeance and then punished for our own initiative to adopt the following of the heavenly will."

By the late 4th century, baptizing infants was already a widespread custom. It was no longer a free choice of faith and had instead become a requirement for integration into society.

Thus, Christianity ceased to be a religion only for those who chose it and became a cultural system to which humans belonged by birth. Like in the Paleolithic and Neolithic eras, religion again determined

the identity of each individual in every moment of its existence. The seven sacraments that were significant during their lifelong journey were baptism, communion, penance, confirmation, marriage, ordination and Extreme Unction.

Westerners have imposed worldwide parameters with their culture in areas such as political democracy, human rights law, the free market economy, artistic methods (such as music and architecture), the experimental method in science, and the technical synthesis of science and art that involves technology.

They have not imposed their religion and philosophy unless these areas of Western culture were already present. The 21st century globalization involves a synthesis of all cultures together, but it is unlikely that time would no longer be counted on the Western calendar. It holds the world's financial accounting and the cost of changing it would be so huge, thus making it difficult to find the political will to address the issue of the change of the calendar.

CHAPTER 8

ST. AUGUSTINE (354-430 AD) AND THE DISCOVERY OF INTIMACY

§29. Intimacy and philosophy of life. From Seneca to St. Augustine

Within the Roman Empire, a new philosophy that did not follow the guidelines of Greek science began to develop. This new type of philosophy opened the spaces between the various forms of what was beginning to develop as literature and personal reflections of the self. It was the new literary genre of maxims, memories, advice, etc.

Roman philosophy comes to life in the heart of Stoicism. In the midst of a school and a philosophical attitude that was unique to humankind who have as their polis the cosmos and who, because of that, were cosmopolitans, meaning some uprooted human beings, of men who have been desperate for power and the administration of Rome and who have experience the extent and unity of "humanity." It is the philosophy of human beings who have experienced exile, the shift of wealth to poverty, from proprietors to vagrants, who had lost their temples and had learned to find God in the spaces around them and inside.

It had its first representatives in Cicero and in a writer born in Cordoba, Hispania, in the year 4AD, and he somehow marked the basic features of Spanish philosophy forever, Lucius Annaeus Seneca. Open to reflection and reading the modalities of the human condition, it be-

comes clear that the human being pass more time with her/himself where s/he has privacy and solitude.

Issues that Seneca addresses in his dialogues are mostly moods: anger, serenity, forgiveness, happiness or leisure, and provides a description of them and a guide to take charge and deal with them. He does the same in his moral epistles and tragedies.

Seneca lived for politics, art and literature, to experience triumphs and failures, and finally to reflect on what it all means for human life: positives, negatives, and how things both elevate and diminish the human experience. Roman philosophy of life marks the moment of the history of philosophy where reflection stops talking in the third person and begins to speak in the first person singular not to investigate what happens in the world, with humankind and God, but also, and especially, what happens to the self.

In the same line of thought that Cicero and Seneca, Epictetus wrote about the 2nd century, the emperor Marcus Aurelius in the 3rd century and San Augustine in the 4th century wrote as well. In all political action, artistic creation and moral and religious commitment are assumed and reflection is clarified in the statement and in intimate conversation. The life of these human beings of the 1st century, the external social, domestic private and intimate had the same records and the same chords that human beings of the 20th century.

§30. Existential Whirlwind. " Make me chaste, God, but not now"

In the 4th century BC Greece and Rome had extended their language, the Christian religion, and political and administrative system, their law, their currency, their art, their science and philosophy all along the Mediterranean and had extended their lifestyle into Europe, Africa and Asia. And this not only as a matter of fact, of spontaneous dissemination of culture, but as a matter of conscious thought and voluntary action.

Augustine was born in Tagaste (northwest of modern Algeria) in the middle of the 4th century, to an influential family, near the absolute

center of the world that was Rome, where the rich and powerful were settled. He performed the equivalent of our secondary education in his hometown, where his mother Monica instructed him in Christianity, and higher education in Carthage, where one hears the best, and read the classics, especially in Plato and Cicero. He assumed manichean doctrines and successfully exercised his profession.

In 383, he left for Rome. Arriving at 29, eager to take on the world, he did not have too many qualms. Among the public announcements that were circulating in the city was that of a contest in praise of the beauty of the Empress, worth more than five hundred sesterces, and he decided to participate, "willing to lie for five hundred sesterces all that was needed."

He spoke Latin with a Punic accent, that is, it is the equivalent in Spain to a "redneck" or the equivalent of a Hispanic in America. He was a whirlwind of passion and talent, an actor enthusiast and general public show, a cosmopolitan, and a Latin lover. Without abandoning his concern and his religious quest, he investigated Christianity and its various forms, while giving its amorous passions a channel. The contrast between his Christian concern and passion is expressed in his famous prayer, "Make me chaste, God, but not now."

His time in Gnosticism and Manichaeism fit very exaggeratedly in the negative feedback of sex and the sense of sin related to sexual life. He had a friend to make him see that it was not really that bad. He was also very radical and often did what he had to do one hundred percent on his own.

After his meeting with Ambrose of Milan and after reading Cicero, Plotinus and the Epistles of St. Paul, he converted to Christianity in 385 at age 31 and was baptized in 387. In 391 in the community Hippo (Annaba, in Algeria today) he chose to be ordained as priest in 395 at age 41, he was appointed bishop.

During the 35 years he held the bishopric, he decisively influenced the architecture of the Church, as a distinguished participant or as president of regionals and ecumenical councils. After the Edict of Thessalonica, religion became a matter of state, and therefore the state was also turned into a religious issue. It also meant that religion influenced the political and administrative setup of some regions of the empire.

Its influence is seen in the current Catholic Church, which continued to the 21st century to have many features that were minted in North Africa. Some of them are also praised as procedures for interpreting the scriptures or preparing dogmatic theology, and others are currently valued negatively as priestly celibacy. He is credited with the doctrine of state support to church with physical force (police and military), although in reality this aspect did nothing to smooth over any of the dissonance, in the sense of the Edict of Thessalonica, in force since he was 26.

§31. The game of personal freedom

As a foreigner and native of the colonies, Augustine had a different native language from that of the Empire, he spoke the Punic language, knew any of the languages spoken in the Egyptian territories, knew Greek and was a master of the Latin language. That is, he mastered the languages spoken and started the tradition of the great philosophy that works by analyzing and comparing words and history.

Saint Augustine absorbs and perfects from his teacher Cicero the meaning of justice, law and freedom, as well as the universality of the human race, and his other master, Ambrose of Milan, championed Christian values.

Augustine is, therefore, a jurist and scholar, also a philosopher trained in Platonism and Neo-Platonism, and above all, a Christian. Rarely life, profession, reflection and study have been so united in one person.

Augustine elaborates the doctrine of freedom present in the Hebrew sense of creation and covenant and present in the Christian practice of the sacraments, philosophically, in the existential and speculative aspects. Freedom is a novelty, not found in Greek philosophy.

Just as Seneca had thought and written about clemency or anger, Augustine first wrote the story about lies. Not about truth and falsehood, which was an issue widely discussed by the Greeks, but of the lie, that is a proper acknowledgement of human intimacy and can only be analyzed by carefully diving into it.

Within that intimacy is where one analyzes what is knowledge and its outward expression, language, how it gets or does not get into it how that human being begins to be called a person, how and why one finds himself in or outside of the self, that self that is and where it supports, how the fulcrum, how and why life has meaning. Augustine believes that the support of self is God who acts giving light and life from the inside, but the person does not realize this.

In the context of intimate life is where Augustine understands that evil is the destruction, self-destruction, reduced to nothing, understands how one relates nothing, what sin is, how one relates to what Plato had called the idea and the ideal, and how it is to believe or not to believe in God.

Augustine writes in his first book an autobiography, Confessions, the first book the writer takes of himself, loses himself and is recovered and collected. Life is given in time, he overcomes it restart and it in repentance and forgiveness.

Knowledge, action and technical and artistic production give the engine to love, the embodiment of the Platonic idea, and love, which is ultimately God who illuminates the real, every thing and every situation, and that allows us to know Him, and understand Him. That primacy of love over any other human activity, as a foundation, engine and final goal of all people, first formulated by the Greeks, reappears in the history of philosophy, in medievals like Duns Scotus, in German romanticism and in the phenomenological philosophy of the 20th century.

§32. The interpretation of history. Where is God?

The same year Augustine received episcopal ordination and took care of the diocese of Hippo, he lived the division of the Roman Empire in the two parts of East and West, which is what happens with the death of the Emperor Theodosius in 395. Thereafter the fall of the western Roman provinces occurs before the invasions of Goths, Ostrogoths, Visigoths, and Vandals, and the successive attacks of Alaric on Rome. Augustine died in 430, while the Vandals besieged his city on

the eve of the building of the great empire of the Huns by Attila in 434 and the devastation of civilized Europe.

Augustine saw the fall of the Roman Empire, as if it were the end of the world. He did not have the experience of modern Western civilizations of a fall and a rebirth of civilization. He did not have precisely the experience of the dissolution of Rome and the emergence of Europe, but only the end of civilization. And he had to think about it in apologetics and polemics against those who believed that this ruin was precisely caused by Christianity, and those who have assumed the spirit of Rome, especially Constantine and Theodosius.

Thus Augustine, in addition to developing the structure and content of the individual biographical deployment in the Confessions, elaborates the structure and content of the history of humankind, in his treatise The City of God. This work is not only the first philosophy of history but also the first theology of history.

A philosophy of history is an understanding of humanity in the temporal process from its beginning to its end, an understanding of the stages of the processes and the meaning of each of them and as a whole. In the Paleolithic, Neolithic and in Greek and Roman antiquity there is something. In the thousand years between the 5th century BC, when Herodotus wrote his history books, and the 5th century when Saint Augustine wrote his own, there are notable historians who reflect on their science. However, they do not make a philosophy of history, much less a theology of history.

A theology of history is an understanding of the temporal unfolding of the human species, from the individual point of view and from that of their communities, in relation to their destiny in eternity and in relation to the divine activity that refers to those human beings and her/his communities.

From the remotest Paleolithic human being needs to understand well and thus comprises individual and social life with the Divine. In further stages the scheme does not change, because that is the scheme of the whole of reality, and understanding is always to understand the whole.

Yet in each period the human being must draw the outline in a new and different way because new elements come into play that are

very different from those before and which make one think that nothing that came before has value any longer, and that this prevents the warning from coming into play and that the formal scheme used to reach the new understanding is the same.

Well, the new elements that Augustine works are precisely the complete human story told in empirically identifiable and rectifiable years from the start to end he is setting it to the same empirical terms. Augustine already has a rudimentary Biblical chronology, a history of Greek and Roman history, and kept records of hundreds and thousands of years.

Moreover, for him history relates to religion and theology because God was born and died on a very precise dates, and also that story, which begins with the creation of the first human couple, complete with second coming of God to earth man. In other words, history is the story of the making of the city of God, the kingdom of God on earth. Or, the story is the story of the embodiment of Christ on earth and salvation of the human species.

This implication of philosophy and theology, of religion and civil life, forces us to think about issues that were not thought of, such as those of freedom and evil, and others that were, but that must be thought of differently, such as that of forms of time and eternity. That is a task that faced Augustine, and he hands this down to later times, because he was just a period of history and of human consciousness that lasted a millennium.

CHAPTER 9

THE GREAT ORGANIZATION. ST. THOMAS AQUINAS (1225-1274)

§33. The second birth of Europe

When Rome officially fell in 476, it had been 36 years since the death of Saint Augustine. When Thomas Aquinas was born in 1225, it had been 741 years since the fall of Rome, seven and a half centuries. During those seven centuries, odd things happened.

The evolution of the world's population since the birth of Rome until Thomas Aquinas is the following:

Year	Population in millions Asia	Europe	USRR	Africa
400 BC	95	19	13	17
0	170	31	12	26
200	158	44	13	30
600	134	22	11	24
1000	152	30	13	39
1200	258	49	17	48

During the millennium of the rise and fall of Rome, the European population, especially that of the Roman Empire, doubled, concentrated by the process of urbanization and the Mediterranean urban fabric and all its cultural development.

The fall and dissolution of Rome occurred during a large part of the 5th century and was driven by a stagnant economy and a severe recession as well as a demographic involution, and disconnect between the population and the institutions, which were ineffective and non-responsive. The surplus population from central Asia making the transition to Europe covered the demographic vacuum of the Empire, and the cultural vacuum is covered by the development of the Byzantine and Islamic worlds. Meanwhile the demographic involution of Post-Roman Europe was offset by the demographic and cultural development of Islam, which culminated in figures like Maimonides (Córdoba, 1135 - Fustat, Egypt, 1204) and Averroes (Córdoba, 1126 – Marrakech, 1198).

Since the fall of Rome in the 5th century to the European civilization in the 13th century, that is to say, the industrious and commercial world, which had been reduced to less than half, begins to emerge again, and so does conflict with Islam, in the southern-oriental Mediterranean. And so began the regeneration of urban interweaving from the forts, castles, monasteries, and commercial crossings of ancient, surviving cities, which is to say from plazas, which are physical locations, at the same time that institutions, which are reflections of human will, lay out how we must perform certain life activities.

During those eight centuries of European culture, tools and techniques, traditions, beliefs and languages were lost, and Italy and Spain absorbed the cultural development of the Islamic world, and collected and developed ancient culture as well institutions that retain the old way of making up a skeleton of a kind of social memory that breathes inspiration into the human waves that arrive from Asia with a more rural life, customs and languages.

These new settlers occupy ancient cities, create new ones and open a wide horizon for new development. In fact, during the new cities that arose during the 11th century, two institutions that enhance their projection into the future, and the memory of the past and the present,

namely, banking and academia. They are the two institutions that definitively mark European culture, its soul, and that immediately aroused the interest of power and captured its attention, a power which otherwise remains intact in the spirit of the Edict of Thessalonica (the capital of Greek Macedonia).

In the formation of the new Europe and through the connection of these two institutions with a political power that is also religion and with a religious power that is also political, a self-reflection of humanity is produced. In this reflection, the king is also responsible for eternal salvation, and the priest is responsible for the orthodoxy of the king, in a more intense co-implication than in the Neolithic and Paleolithic periods.

§34. God and the creation of the world and angels

Saint Augustine and the fathers of the Church left for their philosophical successors the task of thinking about the adequate articulation between a well-defined reality and a stable one, as Greek wisdom has developed, and a divine and human liberty that was proclaimed through a new religion. That is the task of medieval philosophers that somehow a Dominican friar, Thomas of Aquino, leads to completion.

Saint Thomas was a fat Italian phlegmatic, like a Rossellini character, he was calm. Everything was ordered and systematic; everything was clear as Chesterton, another fat Englishman who wrote one of the best biographies on Saint Thomas that exists.

In the 13th century the knowledge that was produced and studied at European universities had the form of a « Summa », a type of encyclopedias in which all of reality is systematically ordered. The Theological Summa of Saint Thomas, one of the most famous and well known of the Western world, is not a history of The City of God and its transformations. It is a plan for the structure and functioning of all of reality.

The creation began through the free will of an omniscient God until the completion of redemption through Jesus Christ.

First, reality and the form of God is shown as consisting of three persons, relating to each other and generated by knowledge and love

and then continues with the creation of spiritual creatures, that is to say, the angels, and the material creatures of the universe, which culminated in the creation of humankind, which is a spiritual and material creation. This is the content of the first part of the Summa.

In this text, Saint Thomas is perceived as a profound thinker of Aristotle who feels drawn to life by an idea that prefers biology to mathematics and who sees and describes reality from the point of view of activity, of its strength, which is to say, from the point of view of being.

For that reason, so much attention is dedicated, after God, to the angels. The angels are spiritual creatures or "separate intelligences" in charge of the governing of the universe. Aristotle called them "heavenly spheres" and said that they were related to and connected to a center of the universe that was called "the internal, motionless motor of the world." To those heavenly spheres the Arabic philosophers also called "angels", and that motionless motor was called "the world's soul."

The ratio of human beings to the "angels" and the "heavenly spheres" was in relation to "the stars." That relationship was also a power that could be used to cure, to know the profound aspects of people and to provide events, between things, through a set of religious, astronomical and medical practices that could also result in something like magic. To draw the line between sacraments, sacrifices, and superstitions and magic was a problem for heavenly and civil authorities during the Middle Ages that did not resolve itself until the triumph of the Platonic view or mathematics in science. Thereafter, in the 17th century, any relation to the heavenly spheres that were not mathematical calculation was relegated to "superstitious ignorance."

Angelology, cosmology, anthropology, and psychology of Thomas of Aquino constitutes a description of the joining and articulation of the cosmos, the organic world, and the human world, from the point of view of inter-activity, which maintains its consistency with a permanent validity.

§35. The human being and society

The first part of the Summa ends with the analysis of the situation prior to original sin and the consequences of the fall of all creation, the body and soul of the human being. The second part of the Summa is dedicated to the study of the operational dynamics of the human being, and in turn, consists of two parts. The first pertains to his ultimate goal and the resources that are needed to achieve it, namely their innate abilities and passions first, then their acquired abilities, and then the external factors of the human being who routed them to the end, namely, the law, both human and divine, and the grace of heaven.

The second part is dedicated to a description of the process of human fulfillment through the practice of the theological virtues (faith, hope and charity) and morals (prudence, justice, strength and temperance), through mystical union with God and through the forms of consecrated life or states of perfection.

The third part is finally dedicated to the study of the incarnation of the Word, Jesus Christ, to describe the way in which He developed the fulfillment of the human as a model to be realized, and in the system of adjuvant procedures for the different phases or moments of that realization, specifically, the sacraments.

It is difficult to find, in history, a more thorough, deep, and broad analysis of human life, and profound thought than those encountered in the two parts of the second part of the Summa of Thomas of Aquinas.

Moreover, the structure of the Summa did not only reproduce the process of human fulfillment process from leaving the Creator to returning to him. It also reproduces the structure of a medieval city and its social processes.

A city is defined as the expression and symbol of an integrated social relationship with a center and boundaries, as the expression of a human community according to its organization and the relationship among persons within.

Well, much like a medieval city, like Summa, has at its center, God, God has in Himself or in His center, the cathedral. About God and the cathedral, the power and civil authority that govern the world are located here: the angels and governors in their offices, town hall,

the audience, the officers or police as well. The current operational progress for the community resources—artists, merchants, teachers, soldiers and bankers—are also located here.

Additionally, the city life and the life of its citizens begin with baptism in the cathedral and continues with more training for married and professional life, also acquired in that spiritual center of divine human power: the cathedral, the universe, the audience. From that center, citizens return to their dependencies on the periphery, on artisan workshops, on union centers, on the markets, or on the farms, where they return periodically to the center for festivals or ceremonies. That dynamic certifies to them that the world and life are like they are and determines the most appropriate way to finish the process that is life.

Life ends in the cathedral as well and in its cemeteries, where the beginning of another stage whose phases are related to the previous stages of this world according to a well established and precisely stated decrees.

§36. Redemption. Everything is in its place

The whole of reality has colonized and plowed through the minds of Paleolithic human beings in their songs and their instruments, and the girls' games of hopscotch in the medieval Summa with an imposing density and consistency.

This structural and functional plan of all of reality is the supreme form of a creation and redemption reached in the Neolithic era of the 13th century and continues on until the 20th century. And this plan is also what the people from the 20th and 21st centuries had in their minds and what they looked back on with nostalgia because it appeals to the eternal values of civilization and culture against postmodern Nihilism.

Human intellect always opens a horizon of concern and curiosity that is only answered when all of reality is organized in an orderly and believable whole —the totality of what is real in each culture and in every era, that is given to humankind. It is ordered and believable in every culture and in every era so that human beings can express them-

selves and communicate in the languages of those moments. The key question is whether reality and language are proportional.

Aristotle and Thomas of Aquinas believed that yes, there is a certain proportionality between reality and language. The two also believed that what is not proportional is the self and intellect, and much less proportional are God and intellect. Both believe that knowledge is designed for living a life on planet Earth, or as the Greek called it, the "sublunary world," and therefore, to know the things of that world, "the essence of material entities" as Thomas of Aquinas said. But they also knew that knowledge of that essence never ends. When Thomas of Aquinas approached 50 years of age, he said, "Compared with what I see, that which I have written is straw."

The Aristotelian and Thomistic philosophical language is proportional with the Western world of the 13th and 14th centuries, but the world of the 15th and 16th centuries doubled in size and population as they expanded. Oceans, continents, sidereal spaces, cultures, and groups of humans all dilated. New languages emerged within Platonic tradition so that they could know one another, and there were geometric and arithmetic languages that gave way to a new type of science that cannot capture or expresses life without measuring and calculating force.

This new type of construction and expression of knowledge acquired dominance in the public interpretation of reality, and the old became outdated in the public sphere, gradually marginalizing and passing through some hiding in the form of astrology, alchemy or chemistry.

Not everything disappeared, and it acquired a presence in the academic and official modern environments, but the strength and vitality of the new mathematical language of knowledge is such that the new "science" and other languages are becoming a part of a group that is suspiciously called "hidden sciences."

CHAPTER 10

THE DISCOVERY OF REASON. DESCARTES

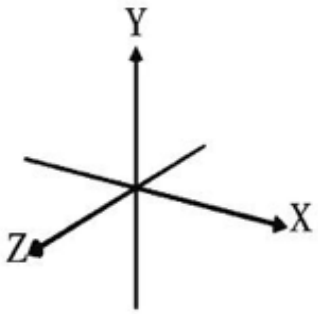
§37. That which can be measured?

We are used to saying that a closet has three dimensions: width, height, and depth. The same is also said about a table or a television. Because of this, we believe that there are three dimensions. However, the word 'dimension' comes from the word 'mensura', which means to measure. So, in general, a dimension is a measurable aspect of things, any measurable aspect. For example, the change in size over time is also a dimension.

It can be said that a 10-year-old girl has the following measurements: 4'11" in height, 2'3" in width, and 11" in depth. These measurements will be different at 11 years of age, 18 years of age, and 60 years of age. Age is another dimension of the girl that alters her other spatial dimensions. Weight is another dimension; it can modify, or not, other dimensions. At ten years old one could weigh 66 lbs., at eleven 77lbs., at eighteen 99 lbs., and at sixty you could weigh 132 lbs. In addition to weight, there is volume. At the same weight, a girl could have a smaller or larger volume, however, it is more likely that with more weight there will also be more volume.

The best way to represent the dimensions of an 18-year-old girl is to take a photograph of her, if possible in a bikini. One can also list her dimensions, for example, 90cm-60cm-90cm, which indicates the measurements of specific body parts that in conjunction makeup what we tend to call a 'sexy body'; get the idea now?

However, doctors, dieticians, designers, aesthetes, etc. have different ways of representing this body.

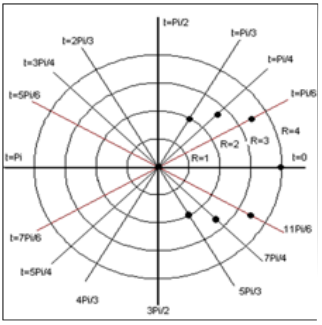


A.- Axis coodinates of three spatial dimensions.

Y = Height

X = Width

Z = Depth



B.- Axis coordinates of

2 spatial dimensions (the center cross)

4 temporal dimensions (the 4 circles)

6 other dimensions of physical variables

On the axis coordinates of graph A, any spatial figure can be represented. On the axis coordinates of graph B is the evolution of the ideal female body: the height and width are represented through the central cross; the circles represent time: the first circle corresponds with 15 years of age, the second one with 20 years of age, the third with 30 years of age, and the fourth with 40 years of age. The six other lines correspond to other physical variables (chest, waist, hips, weight, volume, and skin color). One can add as many lines to the graph as dimensions one wants to measure because a 'sexy body' is a body with 'n' dimensions, meaning an undefined number of dimensions.

In the same way that the Guadalquivir River on its route by the 'Gold Tower' in Seville can be measured using 'n' dimensions: water temperature, color, density, flavor, soil suspension, Coca-Cola cans, frogs, and fish; the scientist from the Hydrographic Confederation of

the Guadalquivir measure all of these things. In this way, the Cartesian coordinate system is a tool to represent the expansion of the universe as well as the development of a flu epidemic around the world.

§38. Knowledge is born and lives in its house, which is reason

Those axis coordinates are called Cartesian because they were invented by Rene Descartes (1596-1650). Descartes was a French philosopher and mathematician. The poor guy died of a cold in 1650 in Sweden, where Queen Cristina had taken him to invent some things and teach in her palace.

The study of geometry was discovered by Pythagoras and Plato in the 5th century BC (before Christ) and was systemized by Euclid in the 3rd century AD. Systemizing means to arrange things in a 'logical' order. Even though the square was discovered before the triangle, when ordering polygons one would put the shape with three sides first, and then that with four sides, then five sides, and so on.

All of Euclid's organization of all of space consisted in saying:

-A point generates a line. If one puts a pencil's tip on paper, one will get a point. If you move the pencil, you will get a line.

-A line generates a plane. If a line is moved from one side or the other or is turned, a plane arises.

-A plane generates a volume. If a plane is rotated on itself, a volume arises.

Then, in order what can be done with one line, two lines, or three lines, and what can be done with one plane, two planes, or three planes. This is how all of geometry is organized. Euclid described how space had arisen, and how bodies in space were formed and arranged.

Well, Descartes did the same thing, only he formed and arranged everything in mental space. In reality, Descartes discovered mental space, reason, and the possibilities of reason.

If the center of space were the point, and from there everything else was formed, then the center of reason had to be the self, because the ability to reason is of the person and exists in her/him, and Descartes believed that the person was the self.

Reason could be represented in its own 'rational' space, and depending on the most logical and comfortable order possible, the evolution of Claudia Schiffer's body or the qualities of the Guadalquivir River on its way through Seville as Well. Things and their functions are best understood not by representing them in the reality in which they actually occur, but instead in the mental space that we understand them. Reason has many advantages over reality, and it allows us to easily steer it in many facets.

Other people during this period also thought of the idea that the starting point or Ground Zero of science, knowledge, and being are reason, and more concretely, the self. For example, it had occurred to Cervantes in 1605 when he wrote El Quixote, and with it invented the modern novel.

Don Quixote is the name that Alonso Quijano gives himself when he abandons his name, lands and possessions, house and town, and everything that is his by inheritance from his parents and ancestors and wants to be only what he himself accomplishes. The idea of the self-made person, the human being who has made his way from his own hard work and struggle and does not owe anything to anyone because he has not received anything from the past; this is the model of human being that Cervantes, Descartes, and others create in the 17th century. Our friend, Hyginus Marin, the one from Murcia (do you remember him?), says that this model was created by the mendicant orders from the 13th century. Those that became friars would get a new name and would go live solely by what they preached.

Until the 17th-century human beings were proud of their lineage and last names, of their ancestors and titles of nobility. But then there started being more and more people who did not have illustrious ancestors but instead had made their way through their own hard work. Their worth was dependent on themselves and not on others. This idea of understanding oneself is the real meaning of the "modern human being ».

§39. The controls of the quality of knowledge

If a point is what appears when someone puts the tip of a pencil on a piece of paper, and when that point is moved what appears is a line, then what is the first thing that appears in one's thoughts when one begins to think? Descartes believes that the first thing that appears is the "self" and that the "self" is like the point. He also believed that the second thing that appears is "existence". He says that if I think, then what is appears, and then it is obvious that I exist. Well, Descartes says that this is "evident". The third thing that appears is the existence of God, because since being was not given to humankind by itself, but instead was received by humankind, then God must have given it to them. In the same way that "I think therefore I am" is evident, "God's existence" is equally evident because existence and being are only created by God, but our thoughts are not.

Firstly is the self, secondly existence and God, and thirdly the outside world. This is similar to what Euclid said about the point generating the line, the line generating the plane, and the plane generating volume.

However, Descartes had his doubts about the third stage: that the self exists and was given to humankind by God, meaning that God also exists is much more "evident" than the existence of the outside world. The outside world does not work as intimately with the self and one's thoughts as the existence of God, the existence of the self, and the self do. Could the outside world just be a conjunction of fake appearances?

Descartes believed that God would not allow for human beings to lie to himself that way and that if God existed, then He would be able to create the outside world. Now came the task of mentally representing the outside world with the same certainty as the existence of the self and God.

The mental representations of the outside world based on all of our representations and connections as "evidence" is what Descartes called "science".

How have we come to know all that we do? We do not know. If we do not know the answer to this question, then can we know that it is true? In reality everything that we know, we more than know it, we

believe it. If we do not know how much of our knowledge is true and how much is false, would we be better off if we only based our lives on the knowledge we know to be true, on the certainty that supports "evidence", or on scientific knowledge, of science itself?

Everything that we know is false to a certain point until it can be proven scientifically through "evident" representations and connections, and it can not, therefore, be doubted. Descartes calls this "methodical doubt", and not because he and his countrymen really doubted what they knew, but instead because after discovering science, they believed that knowledge that was not proven certain could not be referred to as truly "known" to the same extent and with the same dignity as knowledge so evident and marvelous.

Starting in the 17th-century science begins to be generalized as a control for the quality of knowledge. The same regulators that exist for any supermarket product, controls of quality, is what Descartes discovered and applied to knowledge. On one hand, it was a great success that brought lots of good discoveries, but on the other hand, it had a number of drawbacks that would not be discovered until three centuries later.

§40. The self and machines

In addition to mathematics, the other subject that Descartes felt passionate about was mechanics. He had discovered that the human being, the self, was in part thought, the philosophers of that era that spoke Latin called this "res cogitans". Descartes was one of the first and best explorers of reason, to the maximum depth of reason. On the other hand, he understood that human beings are a corporal being, that the self, in addition to being thought was also material, which he called "Res Extensa" in Latin.

The human being in regards to "res cogitans", and in regards to reason was the center of knowledge. However, it was very clear that in regards to "res extensa" the human being was not the center of the universe, but the self could be the center of the activity in the body.

Just the body is a material reality; Descartes believed that the rules that governed body movement had the same rules that governed the movement of all of the other things in the universe, namely, the rules of mechanics. And so he began to describe the motor abilities of the human body as if they were made up of levers, pulleys, nicks, and things of that nature.

More than a century beforehand, an engineer in Italy, a great artist, and painter thought the same and had shown this in sensational drawings. His name was Leonardo da Vinci (1452-1519). The mechanics of the 16th and 17th centuries were in mid evolution and were not at the time very tied to chemistry or biology, and because of this, it was thought that human beings were made in the same way as machines.

Moreover, the universe must have also been formed in this way because it was material. Descartes invented a model of whirlpools like those that are formed in water. He did this using wood chips as they went down the drain and explained with this model the formation of the universe, the planets, and the galaxies.

But Descartes did not have a special interest in applying mathematics, calculus, to the weight necessary to support the legs of a human being while resting or while moving, or the force with which a rock could be thrown by the human arm. He also did not apply calculus to the whirlwinds, to the amount of wood chips that there needed to be, or the speed at which the chips needed to spin before they would go down the drain in that would resemble the movement of the stars in the night sky.

To Descartes, and to Leonardo, it was much easier to invent than it was to calculate, and they moved much better through the heights and depths of reason than those of the universe.

To finish his system and explain scientifically the way in which the human being was made up, which is as a unit, he thought that the "res cogitans" and the "res extensa", which were two very different realities, came together at a point in the body, the pineal gland.

The pineal gland is the point of junction of the medulla, which moves the whole body, with the brain, between the two lobes of the brain, which is where we process all of cognitive and conscious information. In the 17th century, there was not as much known about cerebral ana-

tomy, but the majority of the things said by Descartes at the time have given us much to contemplate in the centuries that followed, and even now continue to give us much to contemplate.

CHAPTER 11

THE INVENTION OF SCIENCE. HOW HUMANS GO CRAZY ABOUT IT

§41. Observe and calculate. Galileo (1564-1642)

Galileo was an Italian astronomer 32 years older than Descartes who is considered to be one of the founders of modern science, because he, unlike Descartes, invented instead of calculated.

As Descartes made a complete philosophy of reason, humankind, God and the world, Galileo maintained an attitude and thought process that were very bold for his time. He and made a fortune and can be best expressed in the statement: "I, to know something, do not need to know everything."

Before Galileo, the majority of scholars, scientists, and philosophers felt inclined and obliged to know everything and know everything about everything. A philosophy had to be a philosophy of everything, a theory had to be a theory of everything.

But Galileo decided that no, he did not want to know everything but only the movements of the stars in the sky, and even more specifically, he wanted to know how a stone falls to the ground. All of what he did was to experiment and measure, and therefore he is the father of specialization.

He built ramps and measured the time it took a rock to get from the top of the ramp halfway and then from the middle to the ground. He noted that in the second half, the rock was faster than in the first half. He then began to build more ramps, to make them longer and to

divide them into more parts. He noted that on the parts closer to the ground, the ball increased in speed.

He measured the difference between different portions of the ramp, and he finally calculated how the speed of the stone increased as it approached the ground. With increased speed and acceleration, Galileo 's law then states that falling bodies (of objects with mass) fall according to their acceleration and says they fall with an acceleration of 9'80665 m / s, or the same speed as gravity on the Earth´s surface. Galileo continued to observe and measure, especially the movements of the stars, because it was what interested him as an astronomer. He watched them approaching and receding from each other. In one of these observations, he set the basis that the Earth revolves around the sun. He came to find that his original theory of the Earth´s movement was true, and this was a grandiose truth, because during this time period, the widely accepted belief was that the sun and all other stars revolved around the Earth.

People thought this to be true because the sun rises in the East and sets in the West.This theory was also seen in people in the Paleolithic and Neolithic ages, and in characters of the Bible. As the Bible was the most important text of the time and it was a book revealed by God, whom neither can deceive nor be deceived. To say that it was not the sun that moved around the earth, but the earth around the sun, was considered heresy. Therefore, saying that the Earth revolved around the sun and not vice versa was considered heresy. Authorities of the Church, who knew Latin and Hebrew but were a little clumsy in matters of science, had burned at the stake many of these so called heretical scientists at the stake.

Galileo was not as cunning and elusive as Descartes. Rather, he was a little cocky and loudmouthed, so he led the authorities of the Church to his telescope, so that they could see for themselves that the Earth was not, in fact, stationary, but rather moving. They said they were not looking because they did not want to be shown confusing and contradictory ideas and Galileo was told that if he did not recant what he had said, he would be burned at the stake. Galileo then said that his theory was nonsense. Then Galileo swallowed his pride and retracted himself. And when he left the courtroom, after retracting his statement

that the Earth did not move, he kicked angrily at the ground and said in Italian "eppure si muove" (and yet it moves!). That is one of the famous quotes of history.

§42. Extrapolate and generalize observations. Newton (1642-1727)

Sir Isaac Newton, an Englishman of rather sour character, was an astronomer, astrologer, alchemist, theologian, mathematician and a lot of other things. He had the ability to both invent and calculate with ease, and enjoyed doing both.

He studied Descartes's swirl theory about how the universe moves and tried to figure out where they needed to be so that theory of the universe´s movement would be true. How do you want the turns, Don Renato? As you will see, however you define them, it is not possible that these swirls have put the stars where they are, so you need to find another theory on the formation of the universe. After all, movements of the stars differs from that of the swirls.

Newton knew the work of Galileo and knew how the force of gravity on the surface of the Earth and elsewhere worked. Apparently, one day he was in a field when he and saw an apple drop from a tree. He had a bright idea. He thought the force by which the block was attracted to the Earth was the same as the force by which the planets were attracted to the sun and revolved around it to form an ellipse (an ellipse is a plane figure that has the form of an egg or an ear).

Newton could see that the planets approaching the sun went far faster than those exiting in its orbit, because he did a similar experiment with planet orbits that Galileo did with the balls exiting the ramp. And then it occurred to Newton that there was gravity in general not just a surface gravity on land as Galileo had said, but a universal gravitation, which governed all movements of the universe. This made a mathematical law.

Newton enunciated this law in his book Philosophiae Naturalis Principia Mathematica, published in 1687. For it he says that the force that attracts two bodies, masses M1 and M2, that are separated by the

distance R is proportional to the product of their masses and inversely proportional to the square of the distance.

The law of universal gravitation allowed the prediction of where each one of the celestial bodies would be at all times and in retro - says where they would have been in the past. One of the results that had a more dramatic effect on the public was the discovery of the planet Uranus. By observing some small deviations in the orbit of Saturn it was assumed that there was another mass. He calculated the size of the mass and its position and predicted where it should be at a certain time and when scientists looked where Newton had said, it was located, the planet Uranus was discovered. The joy of discovery is so complete and radiant that it cannot be called anything except science. Newton built the entire celestial mechanics, and thereafter the universe began to be calculable and otherwise predictable.

Newton developed much of the math necessary to calculate speed variations, curvatures of waves, diffraction of light, and many other things. However, Newton 's interest was not in analyzing the "forces" of nature as "living" to be calculated as "inert," and although this was not his main interest, he formulated the law of inertia. However, Newton was more interested in alchemy and theology of physics and wrote more about that. That is to say, maybe he was as Aristotelian as Platonic in his interests, as reflected in his views and approaches that he practiced in theology and alchemy. Newton may be one of the philosophers in the early modern age that was fully able to utilize his resources and abilities without social intervention.

§43. Leibnitz (1646-1716), fusion of science, philosophy, politics, and religion

There has probably not been another influential thinker in history that has tried to harmonize so many conflicting beliefs and positions as Leibnitz has done. Leibnitz made countless endeavors in the fields of science, philosophy, politics and religion, and during a time in which those fields had never been more intertwined. There has probably never been another human being in history who got as close as

Leibnitz to establishing a unity among all of these different intellectual fields. Leibnitz is probably the philosopher with the most admirers, devotees, and followers in all of history, and there has probably never been a person in history that has deserved it more.

In the field of religion and politics, Leibnitz focused his preferential attention to his work and his way of life: diplomacy. He dedicated noble attempts to harmonize and foment understandings between Protestants and Catholics. He tried to do this through a draft of pact between the two groups, but this pact was not signed due to the interests of the French monarchy. His pact basically is a parallel of the Augsburg pact that was signed in 1999.

In the field of philosophy and technology, he tried to reconcile the bad in the physical world with the holiness and goodness of God, the divine creator. He called his theory Teodicea, or justification of God.

In the field of mathematics and logic, he looked for a way to make sense of everything using a universal notation. He thought that every event could be processed through acts of logic and logical reasoning. He set the basis for mathematical logic, which would be discussed by Gottlob Frege in 1879 in the book Concept-script. Mathematical logic was a logic that could help to avoid misunderstandings and make mutual understanding possible. It also created infinitesimal calculus and helped to explain some of Newton´s theories.

In the field of physics and metaphysics, he conceived the idea that the human race is susceptible to calculus and mathematical thinking on one hand, and caring, emotions, and psychologists for the other part. The world could be studied in two ways: mathematical, analytical, and logical and also through experience, life, emotions, consciousness, and intimacy. He created the basis for a theory, which Freud would later develop in the 20th century, into a combination of psychophysics, neurophysiology, and phenomenology. These would come together. An inert universe that is calculable, as described by Plato but at the same time a universe that knows itself as described by Aristotle. This is the content of the treaty that preaches universal harmony. Leibnitz published this treaty in 1714 under the title Monadology.

In Monadology, Leibnitz thinks as if he were at the end of his life, combining and harmonizing together everything he knew and resol-

ved to be true, put together with the procedures and methods available to prove this knowledge. If one believes, thinks and knows that reality is a willingness of hand, momentum, and energy and believes in another representation of the extension of time and space, one practices the knowledge of the first area and the description of what appears to be consciousness. (What is called "phenomenology"), and practices a method for understanding the second mathematized physical i.e., mechanics and mathematics in general. It becomes a world that is increasingly likely to overcome its own assumptions and the limitation of 18th century Europe.

§44. How human beings go crazy about science

Science creates an addiction, especially the geometry of Euclid's, that has presided and inspired relevant works in the history of thinking, but also in the classical mechanics of Newton. This addiction is dangerous. Because it encouraged people to apply effective tools in a field of knowledge to others where they did not work well. A reality so violent because there is so much to be discovered but this is masked by the idea that we have basic knowledge. Each type of reality requires a different method, a special approach, as Aristotle repeated many times. Even the same reality, when focused in different methods presents different aspects and new and different dimensions. Modern science, mechanical analysis is not the only valid way of knowing, not even the one for the sky waves.

From Euclid, Newton and onward, it is not acceptable that science purely exists for the purpose of science. It must also be ethical, so Spinoza wrote an Etica more geometrico demonstrata that makes religion pertain to science, Kant wrote a treatise on Religion within the limits of reason, and this must be scientific and therefore science and politics coincide. Marx constructed a scientific Socialism to contrast to the utopian socialism.

From the Edict of Thessalonica and throughout the Middle Ages, religion is the key to public interpretation of reality, so that whatever is accepted by the Church is accepted by the populous and science.

The rejection of the Church reality was what led some scientists to be burned at the stake at the beginnings of modernity. The 20th century interpretation of reality began to focus less on religion and more on science, and thus dissenters were no longer burned at the stake. Instead, journalists, higher institutions, and free thinkers were castigated.

The classical mechanics of Newton has led many scientists to interpret the world in a deterministic way because it is impossible to state some rather obvious realities, for example, life or freedom.

The position of any given atom in the universe can be calculated at any given time, the physical states with certainty that everything is determined, there is no freedom, and those that believe in superstition are ignorant. That means moving the arm when one wants, marrying, signing a mortgage and telling the ignorant physical he is superstitious, have nothing to do with intentions and personal decisions.

CHAPTER 12

THE DISCOVERY OF CONSENSUS. JOHN LOCKE (1632-1704), DAVID HUME (1711-1776) AND ADAM SMITH (1723-1790)

§45. 'Empiricism' is striving to believe only what one sees

To strive to believe what one sees may seem foolish because it is believed that everyone does this. This is partly true and partly not because human beings sometimes see what they know and what they already believe instead of what there is.

For example, when children paint a female figure, they paint her with ribbons in her braids and buttons on her jacket. This is not because they see the ribbons and the buttons, but rather because they know that braids have ribbons and jackets have buttons; therefore, they paint her with these.

Likewise, when adults are asked what they see vaguely in the distance, they say that it looks like a tree, or a stopped truck or a kind of hut. Adults apply what they already know and are familiar with in order to identify similar things. If the objects do not look similar to anything they are familiar with, adults admit that they have no idea. If they do have an idea as to what they see and can fit the unclear resemblance of the silhouette with an image they already have, then they say what they know.

The famous case that appearances are sometimes deceitful has many causes, one of which is that we are deceived by what we already know. Empiricism is a kind of mental disposition by which one pays

more attention to what is in front of him or her rather than to things he or she already knows. This keeps one from paying sufficient attention to what is ahead. Human being seldom learn what they think they already know. That may be a mental disposition or an effort that willingly takes place. It occurs most frequently among the British.

David Hume and Adam Smith were Scottish, and John Locke was English; therefore, the three of them were British. The British do not have what the Germans call "transcendental subjectivity" and a "transcendental point of view," which is a kind of very general point of view. These are not difficult to understand because Westerners, who are not British, as well as many Easterners, have these as well.

Most humans believe that if we observe how stones fall or how iron bars expand in fire and then tell how this happens, anyone who is anywhere in the world can see for themselves because stones fall and iron bars expand the same in all parts of the world. That is how any and all stones fall and how any and all iron expands. Well, that is stone and iron that are universal stone and iron.

We come to believe that there is something that causes the stone to fall or the iron to dilate, and we then say that the Earth attracts the stone and the heat expands the metal. However, an empirical, a British subject, does not say that. He says the cause is not seen because he has never seen it. Further more there are those who do not see it, but they believe in it; therefore, they believe in something they have never seen or that can not be seen.

If human intelligence is examined instead of the stone and the iron, the following occurs. In many cultures, the human being have the almost unconscious conviction that whatever one thinks is thought by human intelligence of one person or by human intelligence in general (like the stones that fall and the iron that expands in general), and we believe that there generally is human intelligence.

Many have the unconscious belief that the intelligence of each person functions as general intelligence. The British do not believe that general intelligence exists, nor do they believe that one uses general intelligence without individual intelligence when thinking about something. The Germans are the strongest believers in this general intelligence, which they call the transcendental intelligence. Furthermore,

they assume that there is a mechanism in all cultures that connects the intelligence of each person in particular with that general intelligence or transcendental intelligence.

Such a mechanism exists in most cultures, but not in the British culture. The British believe that numbers are the only thing that is the same for all minds of any culture, and for this reason, mathematician of all cultures are able to understand each other well.

§46. Consensus. Better to reach an agreement than to be right

People from cultures that believe in general intelligence believe that what they see and understand is what everyone sees and understands and that this is the general, or absolute, truth. They believe that what they value as good is what everyone values as good, and that this is general, or absolute, good. They believe that those who disagree with them do not understand the truth and are therefore fools. They sometimes even feel entitled to abuse these human beings put them in jail, or throw them out of the country.

People who believe and do these things are often called dogmatic. These people believe that what is right lies in the truth and in goodness. They mistreat those who think otherwise.

Empiricists are not dogmatic. They think it is more important to agree with others than to be right. They believe that truth, like mayonnaise, has its time and many ways to be carried out although some ways are better than others. The best for a society are those that allow the most people to reach an agreement, even though it may not be the most perfect.

For centuries human beings believe that what was truth and goodness was what they were told by their parents, professors and the government. As the centuries passed and human beings came of ages, they started to believe that what happened to each one of them and what they wanted individually were also true and good. They believed they could organize themselves and live according to what the majority believed. Thus, consensus as the basis of social order was discovered.

Consensus comes out of revolutions, violent protests, or peaceful protests, but above all, it comes out of a philosophy of human freedom, human knowledge, and human society. It is from a compression of humankind as s/he can and should work in society. It began at a certain moment when human beings started to feel of age mature.

Locke and Hume, among others, created this theory, or this philosophy, in England and Scotland during the 18th century. As empiricists, they did not believe that they were in the truth or that what they wanted was good. This is how the Greeks, the Romans, the Christian kings in the Crusades, the Portuguese and the Spanish acted in the formation of their empires, as well as the Soviet Union and the United States of America in the formation of their own.

However, that was not the case for the British Empire. The British were not dogmatic and did not believe in the absolute truth. Consequently, they also believed that what they wanted was good for them instead of good for everyone in the world. For this reason, they did not act in the name of truth and goodness like everyone else, but rather on behalf of their own interests. The interests of the British proved to be as effective as the absolute truth and goodness when it came to building an empire.

§47. A camel is a horse designed by a committee

Moving from a theocratic regime, in which human beings are ruled by God ('theos' in Greek), to a democratic regime, in which human beings are governed by the people ('demos" in Greek) or by an agreement of individuals, can be quite a serious shift. However, after thousands of years of theocracy, it seemed to everyone that God was also in agreement with the coming of age of humankind and to leaving them to govern themselves.

A design created by many does not have the same effectiveness as a design created by one. An English proverb says, "a camel is a horse designed by a committee." In history, changes are not always for the better. Winston Churchill stated that democracy is the worst of all political regimes except for all the other forms that have been tried.

To govern by the agreement of the majority has many drawbacks because the people make laws and decisions that are not good (the

'camels'), and that is what they then have to ride. However, that may be better than anything else. Another English writer, Gilbert K. Chesterton said, "I am a Democrat because there are three things that every man must do for himself although inclement, which are blow his own nose, choose his own wife, and decide in his own public affairs." Fools also have the right to choose their own husbands or wives and decide their own affairs.

The British and the empiricists are therefore more interested in the procedures of looking, finding, and sharing things that interest them rather than things of absolute truth and goodness. They believe that finding one's own interests is something far more legitimate than seeking truth and goodness.

The majority of people are most interested in being fairly rich, which embodies living well, having resources to live, and owning property. This is an important finding that is repeated in the history of philosophy and in the 18th century in the studies of Adam Smith.

§48. The richest countries in the world

Aristotle said that all human beings have a natural desire to know. Cicero said that all human beings have a natural desire to send. Adam Smith did not say that all men have a natural desire to be rich. He said that most human beings pursue their own interests, which has some interesting consequences.

By studying what happens when humankind pursue their own interests, Smith discovered quite a number of common behaviors and some general rules that explain how they work. With this, he created a new science: economics. Wealth is created when most individuals follow their own interests. Smith discovered what wealth is and how it has changed over time.

Until the 18th century, it was believed that wealth was something in a specific location. A few lucky individuals had found it, and then villains stole this wealth from them. Children read in stories how the son of a poor woodcutter found a treasure, brought it home, and saved his family from a bad situation. They read how a very pretty girl

married a rich prince and was able to save many people in her town from their misery.

The treasure was rich because it was gold, silver, and jewels. The prince was rich because he had many lands. This was considered to be wealth until the 18th century, which is when almost all children's stories were written. When people are now asked who the richest people in the world are, no one thinks to name someone who has lots of jewelry or many lands.

History books tells of how Italy, Galia, and Hispania were very rich territories because they were full of wheat, olives and grapes. They could feed the entire population of Rome with what they produced. Books also tell how Mexico, Brazil, and Peru were very rich countries because they were filled with enough gold, silver and copper to finance the empires of Portugal, Spain, and even France.

Adam Smith discovered that Holland and England were rich countries as well because they were full of Dutch and English people. He found that the Dutch and English were engaged in doing things that everyone else wanted.

For the people who are always at war, such as the Somalis and the Afghans, life is "solitary, poor, nasty, brutal and short," said Hobbs. For those who work and are at peace, like the Dutch and the English, life is appealing.

To work, precisely, is to do things that others need or want. Human beings tend to account for these needs, and they do things to remedy the supply to others, so that they may obtain the benefits for their lives, as well as the lives of others.

Adam Smith discovered that the greatest sources of wealth are human freedom, creativity and ingenuity, as well as the effort of hours and hours of human labor and the self-interest of every human being to make a living with what he or she does. Naturally, humankind does not only want to be able to know and direct, but he also wants to follow his own interests, whether they be patriotic or personal; this is how wealth comes about, by following one's interests.

"It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from careful consideration of their own interests." The butcher and the baker do not give good meat and

bread because they are very caring and compassionate (which they may well be), but because they are concerned that their customers continue to buy from them so that they can make a living. Smith discovered how the chain of efforts, services and benefits creates a society in which everyone wants what everyone else does, and wealth is created.

At the height of 18th century, the human population had grown, and people had concentrated in cities. Within these cities, new needs emerged that had to be resolved intelligently. For example, there were many people who needed to buy and sell things to live, things such as housing, food, clothing, tools, and means of transportation to move all these things from one place to another.

Books, glasses, clocks, lamps, cars and computers became necessary. Many things were invented, such as universities for people to go and study, and banks for people to borrow money on credit. Wealth flowed from knowledge and from work, and the people who performed the best in these areas became wealthy.

Adam Smith discovered what the new way of being rich consisted of, and he wrote a book entitled The Wealth of Nations. Since its publication, nations have sought to provide a good education to their citizens, the "human capital" as it is sometimes called, for they now know that human capital is more valuable the more that is known as a whole.

CHAPTER 13

THE INVENTION OF DEMOCRACY. LUTHER (1483-1546), HOBBES (1588-1679), ROUSSEAU (1712-1778), AND JEFFERSON (1743-1826)

§49. All human beings are equal because any one of them can kill another

Since the discovery of America and modern science, since the consensus and new forms of wealth, the cities in Europe and around the world have grown a lot. Education is becoming more widespread, and slaves, uneducated peasants or indent subjects no longer form the new masses of people.

Thomas Aquinas had already taught that the supreme moral rule for each person is his own conscience, and the Spanish jurists of the School of Salamanca had begun designing international law proclaiming the equality of all human beings, in particular, the right of American Indians, as human beings, and the ownership and management of their land.

Still Luther took a step even further and proclaimed that the right to free interpretation of Sacred Scripture should be left up to the free interpretation of every Christian, in a way so that the most important beliefs to humans, the sovereignty of each person was complete.

In this situation, a growing number of individuals felt entitled to decide for themselves religious, economic, and political issues. So it was impossible to maintain the Edict Thessalonica over the religious unity of the kingdoms, the absolute power of kings who ruled these

same kingdoms, and monopolies on wealth and land that were owned by princes and nobles.

More and more people began to be truly equal, and more and more each human being wanted to be recognized as an equal by the political, religious, and economic authorities. Well, that's what these people asked for, more or less, peacefully, and that's what those with some sort of religious, political or economic power accomplished without struggles, wars or deportations. While a lot of people struggled to gain a more equal distribution of power, a small number of individuals, a minority of politicians and intellectuals, sought reasons to show that an equal distribution of power was fair, although it had never been practiced before. Because even if something is fair, if it has not been practiced before, it is difficult for people who are used to things being a certain way to accept the new and untried as fair.

That equal sharing of power is called democracy. It was invented and practiced for many centuries by the Greeks, but it was lost until politicians and philosophers in modern Europe rediscovered it.

Luther declared that a key step toward democracy, the theoretical and practical, is to give the people freedom of conscience in religious matters. But the theory of democracy, the description of what it is and why it exists the way that it does, Hobbes made to show the equality of all persons in connection with the essence of political activity, power.

Cicero had argued, against Aristotle, that all human beings want to lead by nature. They do not know how much they want to have power. And Hobbes continued to show that from the point of view of power, all persons are equal. They are equal because they all have supreme power: the ability to kill one another, whether it be directly, or by duty, or by being cunning in other ways.

Awareness of that equality of power became more prominent in the 17th century, when the number of people living together in cities was becoming very high, and when those citizens, who saw each other every day, started to feel equal to others and forcefully claim their share of power.

Before then, it was also true that any man could kill another, but when life transitioned to being in the countryside, outside of castles and abbeys, and society was composed of peasants and soldiers, priests

and nobles, spaced well apart, the awareness of equality was not the main component of life and the equal distribution of power was not yet demanded.

When many human beings live together, they begin to feel the same way about wanting to share, and that's when democracy in practice and theory needs to be put into practice. If everyone wants limitless power, then there is continuous war and the strongest empire is always in power, and in that situation, life is " lonely, poor, nasty, brutal, and short".

The best way to reach a profitable peace for everyone is an agreement on equitable distribution of power, which is achieved by creating a monopoly on legitimate violence that is established by a covenant. It is agreed that only this institution can legitimately exercise violence, providing that a person deserves it: execute, imprison, exile, reward, honor, etc. That institution is the state, and in this way peace is created. The state is formed by the agreement of citizens, who also agree upon the laws, to which the King is subject as well. At the end of their civil war in 1651, that is what was established in England. It inaugurated a political regime that has been strong ever since then and has shown its power as one of the most stable regimes in the world.

§50. The rights of man and the rights of the citizen

When what all human beings want is expressed and legislated, implemented, and accepted, the position of each person is supported by the will of all. So when someone buys a house, he or she is not just the owner of the house and of everything that it has, but he or she also becomes a property holder. To be the possessor of something is something the individual wants, but when the entire community recognizes the possession and wants the individual to exercise his or her right over the possession, the possession transitions into property, and the possessor of it into an owner. And when it comes to this situation, if someone steals a person's home, then they not only are doing damage to them against their will, but they are also acting against the community and are committing a crime against the will of all. The individual

wants to have her/his own home, just as the community wants the individual to have her/his own home.

This same situation happens in the case of people who are married, of doctors, and in defending a city. Not only spouses love each other, want to live together, have children, and care for them, the community also wants them to do this, and if someone steals the child from the parents, this not only attacks the family, but the entire society. Not only does the medical expert want to heal people, society also wants them to do it, and recognizes her/his title to do so. If someone impersonates the doctor in her/his activities. It is not only robbing the doctor of her/his livelihood, but it is also attacking all of society, which wants the medical expert to cure people and wants the defense experts to be military and city police.

Rousseau was the philosopher who reflected most on the unity of will among people, of common will, on unanimity, which is the foundation of society and law. It is called "the general will".

§51. The state and citizenship

The common will, all members of a unanimous community, needs for all human beings to be recognized for what they are, which is free, equal, endowed with reason and feelings, inclined to recognize and revere God and our neighbor and much more that constitutes the very essence of human characteristics.

The common will wants the human essence to be appreciated. It wants human beings to be recognized and known. Social life should be organized so that these qualities and capabilities can be exercised. This makes the State, the national government, which recognizes all of its people as citizens and grants them citizenship.

Human rights express the human essence and their recognition by the State is crucial. Moreover, the State provides to its citizens the means to perform and demand their rights as individuals. Citizens are those who have the means provided by the State to perform as human beings. To have the right to these State duties is to have citizenship.

The Romans invented citizenship, in this sense. Rome conquered the known world in ancient times and granted Roman citizenship to those born in cities recognized by Rome as Roman. Some also bought citizenship by paying a large amount of money, like how health insurance or a pension plan is bought today. As Rome grew to its maximum extent during the time of their Empire, Roman citizenship was granted to all people living within the borders of the Empire. Rome knew and recognized a set of qualities of human nature. That essence was called "little humans", and the cultivation and protection of it through education and rights were called "humanism." It can be found in history books, law books, and literature. Together, it is humanistic knowledge, or the "humanities".

After the fall of the Empire fragmented the community of humankind that Rome had formed, kingdoms derived from Asian tribal invaders were created. When these kingdoms began to reach a level of civilization similar to that of the Romans, they exceeded the Roman level in almost all cultural fields. They created the state of the modern age, and the system of citizenship arose. Human beings were given rights because they were individuals. Those who before were just subjects were now called citizens.

Theoretically, humanism is universal; however, in practical terms, it is national. Human rights can guarantee the State to its citizens, but not to all human beings in general. This is what continues to happen in the 21st century.

In theory, all human beings in a democratic society, like that described by Hobbes and Rousseau, are equal, want the same things and respect the laws. In practice, all people are competing to outdo each other and to accumulate more political, legal, and economic power than others. Rousseau believed that before the social contract, human beings were not as competitive and selfish. Society made them vain, conceited, hollow and empty.

Rousseau did not say that all people desire by nature to know or command. They desire to be recognized, famous, admired, praised, and loved. Therefore, "we seek in others what we can not find within ourselves: pleasure without happiness, science without wisdom and honor without virtue." A human being in society has so much passion

for recognizing from others that he abandons the project of realization of the human essence and of himself. He abandons the aspiration to be happy, wise and good. He focuses on hoarding and having, and forgets the aspiration to be himself and to be fully human.

Rousseau came up with various remedies to avoid such an outcome. One solution could be the abolition of property, like what Plato believed in ancient Greece. Rousseau later found someone who took and applied this theory.

§52. The first declaration of human rights. Thomas Jefferson

Unlike Hobbes and Rousseau, who were intellectuals, Thomas Jefferson was a professional politician, a man of the state. He was one of the Founding Fathers of America, the principal author of the Declaration of Independence of the United States and of the first Declaration of Human Rights (1776), the first Secretary of State of the United States (1790-1793), and the third president of the United States (1801-1809).

Although he was born to a wealthy family in Schadewell, Virginia, he knew that the vast majority of the inhabitants of those territories had come as exiles and fugitives, persecuted in their home countries, especially for religious reasons. They had come to practice a faith different from that of their kings and their states. They were people aware conscious of their liberties, which were formulated by Thomas Aquinas and preached by Luther.

Jefferson was the most sensitized person to the abolishment of the Edict of Thessalonica, in which Emperor Theodosius proclaimed Christianity as the official religion of the Roman Empire in 380. It had maintained the princes and kings of the Middle Ages on their thrones and the Modern Age, at the cost of many bloody wars over religion.

Hobbes, Rousseau, and above all, John Locke (1632-1704) inspired this independence. Locke was an English philosopher, and he was more balanced and practical than the others. On these foundations, a democratic constitution was created and a universal declaration of human

rights was made. These served as models for subsequent constitutions and declarations made throughout the 19th, 20th, and 21st centuries.

Jefferson finally terminated the Edict of Thessalonica in his political, legal and economic work. He proclaimed religious freedom and created a country where the affirmation of individual liberties is both an affirmation of impulses and religious, judicial, political, and economical values of the human species. He created a model of liberal humanism that subsequently supported the ideologies of the liberal right (Republicans in the U.S.) and the socialist left (Democrats in the U.S.).

Jefferson's main concern in designing the American Constitution was to find a fragmentation of power, such as one previously defined by Montesquieu (1689-1755), and a stable balance between these fragments. Only a well-designed system of balance among the fragments of power could prevent the tendency to accumulate forces, thus resulting in an effective concentration of power that harms and prevents the exercise of human rights. Hobbes and Rousseau had spoken of this accumulation of forces.

This is not just a theory concerning the function of a just society. It is a set of mechanisms that actually works. Jefferson achieved it. In the 6th century BC in Greece, Cleisthenes (570 BC – 507 BC) achieved something similar for about 30,000 people. Jefferson achieved it for many millions more. He taught humanity that we must live while performing as humans all together.

CHAPTER 14

WHAT IS ENLIGHTENMENT? KANT (1724-1804) AND THE EXPLORATION OF INTELLIGENCE

§53. What is Enlightenment? The recognition of human dignity

Enlightenment is the recognition of human dignity with all of its consequences, and now we are going to see what those consequences are. Kant wrote a very small book in which he asks this question and then provides a response. Enlightenment is the departure of humanity from a blameworthy immaturity.

Immaturity is a stage of life that is abandoned at adolescence and then later in youth, in which one is emancipated from her/his parents. One begins to think and decide for her/himself. Kant believed that humankind was slow to escape this immature stage because s/he did not want to leave it behind, because s/he preferred to be told what they should believe, learn and do, and because instead of taking the risk of making her/him own decisions, s/he preferred to listen to the decisions of kings, the nobility, bishops and priests. Therefore, s/he were stuck in this age of immaturity.

But eventually, one has to leave immaturity behind. The motto of the Enlightenment is sapere aude, or "dare to know". The 17th and 18th centuries were for the development of science, the formation of the modern state, the democracies, the discovery of the real dimensions of the Earth, and the dignity of people and her/his sovereign autonomy.

The states, which had always had a monopoly of legitimate violence, as the administrator of justice, the defender of territory and the

collection and administration of taxes began to assume tasks and responsibilities such as communication, infrastructure, and education of its people. Therefore they created museums and schools, and there began to be university professors and government employees paid by the state. Kant, in particular, appears as the first philosopher of history that was a government employee, exercising his profession by being paid by the state of Prussia.

The modern state is a reflection of human society itself, so that in this modern age, whoever is aware of value and of the requirements for realizing that human essence is not just a particular philosopher, or a specific theologian, not particular titles or degrees, but human society itself or humanity itself, which is expressed and represented as one organization. This organization is an institution that exists by the will of all and for the realization of human essence by all and not just the realization of human excellence by a few.

The political action of the states in the 17th and 18th centuries qualified as "enlightened despotism", a process in which the states promote education in their respective populations. The outcome of that action is possibly best received in Russia. Because in the 18th century no Russian knew the history of science, art, or literature, but this changed a lot in the 19th century. Why? Because Catherine the Great (1729-1796) dedicated the second half of the 18th century to teaching all of her subjects how to read and write; she was successfully able to teach them, and they began to show this in the 19th century. The pragmatics of November 22, 1559 by which Phillip II prohibits his subjects from studying in foreign universities, and which is associated with the low vitality in Spain during the Enlightenment, is an analogous action to that of Catherine the Great, but with inverse sentiments

The Enlightenment is the process by which states, in particular the kings and rulers, succeed in transforming their subjects into citizens who are responsible for themselves as individuals as well as within the society in the country in which they live. The process by which kings bestow society with mechanisms for self-reflection, that is, organization of the society.

§54. The universal value and transcendental value of humans. Morality

Human beings of the late 18th century, the politicians and intellectuals, including Kant, believed that the function of politics and of the law, the duty of rulers, was to lead people to their maturity and to make them aware of their liberty and their duties. Kant does his job as a philosopher by teaching people of their courage and duty.

So far, until the 18th century, human beings have dedicated their efforts to survival, to continuing the life cycle of birth, growth, reproduction and then death, to providing with their labor tools they learned from their elders (from their ancestors and neighbors), and to preserving rights of worship and precepts taught to them by religions.

Now, to be standing over their plants, to acquire the vertical position of maturity and to know freedom, human beings need to learn what their duties are and what it is they need to do to fulfill them, and that is what Kant teaches them. Duty is the only constraint that freedom tolerates, the only command that the free people can accept.

Duty is an internal imperative, a subtle and unconditional inclination that makes one feel bad, very bad, if one doesn't fulfill it, and makes one feel very good if one does. Why? Because to fulfill one's duty is to realize the most intimate existence of human essence itself. It is that which Plato called the ideal, and it is what hurts when one sees something missing from a withered tree, a crippled animal or in a blind girl.

What are the duties, the moral precepts? The indicators of the realization of human essence, these mandates that if one fails to complete then one breaks or mutilates humanity itself. So when one encounters the duties, one is performing human essence, doing good, so the duties are universal and the same for all human beings, because human essence is also the same for all human beings.

But the duties not only represent a universal concept, but an absolute good, that is to say, a transcendental good. The good is the realization of the nature of each being, and that is what one needs in order to love and respect. When the human being was young, it was explained to him that the duties were the commands of God and that we had to

do good, because good is what God wanted. Now in adulthood, Kant teaches that actions are not good or bad because God loves them or hates them, but on the contrary, because God loves them or hates them because they are good or bad.

Kant teaches that God is holy because He wants the best, and that when the individual wants the best, he, too, is holy. He teaches that the moral law, good and evil, is effective for humankind and God, and that in general is effective for any being that exists and is endowed with reason and conscience.

Any being that exists and is conscious and understands this is so and understands this in this way. Kant gives the title of person to these beings, and therefore considered God, humankind, angels, and any habitants of any planet that are able to understand this concept, people.

For a person, the highest good is the realization of oneself. There is nothing more valuable than that. To want pleasure, knowledge or awards is the same as being empty, if someone is not happy, wise or virtuous; it is ridiculous, and it is hell. The evangelical formula asks the following: what does is profit a person to gain from the whole world if s/he has lost his soul? Kant put it this way: there is nothing of more value to humankind than the individual. There is nothing more valuable than the human being and that which he can give in exchange for himself. This supreme value of the individual for himself is what humanity called dignity, and since then we humans have also given it this name.

Because the individual person has dignity, s/he has infinite value and that is, to itself, its own end. The human being is the supreme purpose for humankind. That is what Kant explains in his book, Groundwork of the Metaphysics of Morals, 1785.

§55. The order of reality and the order of reason

This is the human person with regards to good and to her/his will. What is it and how is the human being with regards to reality and truth, to understanding and reason?

Descartes had discovered that: to better understand things and their function is not to represent them in the same reality in which they

occur, without the mental space in which they are explained. That mental space, reason, has many advantages over reality, and it permits it to be handled very well in many aspects.

Kant, who discovered that the best way to understand the good and the holy is to represent them in an internal space within reason, discovered that to better understand reality and truth, that is science, is by representing them in the same interior space.

Kant, and almost all philosophers of his time, was dazzled by science, captivated by results as spectacular as discovering Uranus and other planets. How is it possible that, without looking out at the universe, doing calculations in one's mind, the human being can say how things occurred or how they will occur?

Kant's answer is bold and striking: it is possible that the conditions that make knowledge possible are the same as the conditions that make reality possible, that which can be and is, is that which cannot be and is not. Aristotle said a similar thing when he affirmed that the being is said firstly in the substance of the remaining things and of the act, of the things that are here and now, and secondly, it is said of truth and of falsity: it is said to be this way, this is true, or this is not this way, this is false. And in turn, Aristotle's statement is a version of that which Parmenides formulates in the beginnings of philosophy: "being is, but nothing is not". One cannot think that being is not and not being is.

The Parmenides formula has had many formulations in the history of thought, but the most important are those of Aristotle and Kant. Both attempted to explain what type of correspondence exists between being and thinking, between reality and knowledge, why and how we know the reality that we know. Aristotle holds that reality, being, governs thinking and speaking, that experience applies to and fixes science. Kant holds that thinking governs reality and being, and that science corrects and governs experience.

Both are correct, and both instances occur. But in Aristotle's time, his formulation was more perceivable, because while living in that time period this point of view was spontaneously adopted. At the time the same was not true of Kant's formulation. Instead, in Kant's time and in ours, the 21st century, Kant's theory is equally as perceivable, and his point of view is also adopted spontaneously.

Why do several people come up with the same invention at once—be it scientific, technical, artistic, or legal—without any relation to each other? How do several people come up with the same solution to a problem, or different solutions that are equally valid? Because both reality and thought follow the law of the best way, and both reality and thought, in their processes, take shape so that their elements best match each other, so that when compared, they have the same results.

This is a possible explanation, but it is very general. Aristotle and Kant explained this in another way.

§56. How does the mind work and how is science done?

Returning to Descartes and Euclid, the origin of geometry and the generation of space and time, of figures and volumes, of the qualities and properties of things:

Kant believed that space and time, whether they actually exist independently, were actually figments of imagination, of the mind (he calls them "the first forms of sensibility"), and that space is the realm of things that occur together or separately, and that time is the realm of things that occur in succession or simultaneously. He believed that "they give" whether in thought or in reality. That which is given, in reality can be anything. It doesn't matter what (Kant believed that we cannot know this and he called it "noumenon"), but in the imagination they can be seen as things like colors, sounds, smells, flavors, and tactile sensations (which Kant called secondary qualities), and that they can also be seen in quantities, big or small sizes, fast or slow movements (which Kant called primary qualities).

Secondary qualities are fitted or entwined with the primary qualities, and that is the way human sensitivity works. Meanwhile, our imagination ties a secondary quality or sensation—"green" with "sweet" and/or "hard"—with a primary quality of a "spherical surface" resulting in, for example, the image of an apple.

Concurrently with sensitivity and imagination, is the available understanding of passwords that are classified as montages. According to the relationship that the elements for the montage have with each other

from the point of view of time, some things are permanent and constant, and are substantial, others are transient, others successive, other simultaneous. An apple is a thing, that which Aristotle and Kant both called substantial. There are things that are substantial in themselves, such as apples, animals and houses, and there are other things that cannot exist alone like happiness, the temperature or money. In this way do we create the way of being of things, what Aristotle called "categories", as we take their inventory from reality. But Kant analyzed those ways of being, not from the point of view of how they are things, but from the point of view of how they are classified in our understanding.

Finally, concurrently with sensitivity and its facts, the imagination and its montage structure, the understanding and its categories, reason establishes the way of being for things. What way of being do these things have? What is it they can do, and how do they relate? Well, there are things that can be together or not, and that can create another type of thing or not. For example, there may be mountains or there may not be, there may be apples or there may not be. These things are called "contingents", and they can exist or not. But there are things that cannot cease to exist. For example, the Pythagorean theorem cannot cease to exist. It is not contingent, but necessary, and it does not have to do with time. Things can be real or unreal, possible or impossible, necessary or contingent, from the point of view of being or existing, from the point of view of a certain relationship with time.

All of that machinery consists of sensitivity, imagination, understanding, and reason. It can work using facts that come from outside and organize themselves according to their own protocols. Then they depart from sciences like physics or biology. But they can work to analyze their own protocols, without looking at the outcome, and sciences like geometry and arithmetic can result.

Newtonian physics is done by measuring the external data mass, force, distance and position, and then organizing them according to the internal protocols in contiguity of space and the passing of time. Descartes' analytical geometry is done with more internal protocols while watching and assigning numerical values to the spatial positions. The calculus of Leibniz is also done using only internal protocols to calcu-

late how measurable space extensions lean toward zero, but disappear with all the space.

This is how Kant thought we organized our knowledge of things and how things were organized in reality. This thought it explained why when science does calculus, then it applies it to actually agree with them. The calculations work, and the spaceship lands on the moon.

This is how human beings can do science, how they can know, and if they do not proceed in this manner, because they do not take data from outside, then they cannot do it. Therefore man can do physics and chemistry, geometry and arithmetic, but he can't do metaphysics or theology because they don't have sensitive data of the being itself or of God.

Kant published these studies in The Critique of Pure Reason in 1781 (the second, more famous edition was published in 1787), and with it he wanted to answer the question, "What can I know?" With The Critique of Practical Reason he answered the question, "What can I do?" And with other works, he answered the question, "What can I expect?" These are questions asked by the human being regarding her/his individual potential and whose responses can redesign a mind, like little girls who play or Thomas of Aquinas, but at the height of its time, of what was then known.

Kant felt that these questions could be asked and answered from the point of view of the human community, but then the answer seems much more complicated.

CHAPTER 15

ROMANTICISM IN POLITICS AND ART

§57. The French Revolution and the universalization of the market

The independence of the United States and the first Declaration of Human Rights is from 1776, and that is a point of permanent political reference. The Wealth of the Nations written by Adam Smith was published in 1776, and that is a point of permanent economic reference. The Foundation of the Custom of Metaphysics written by Kant was published in 1785, and in it lies the foundation of philosophy of the human dignity. The French Revolution broke out in 1789, and it is considered the trigger of the downfall of the ancient regimen and the beginning of the contemporary western world.

The fall of the ancient regimen can be explained best as the dissolution of the old way of life, the disappearance of customs that appeared during the Neolithic age with the appearance of cities, along with the establishment of hierarchies of power by kings, nobles, priests, and townspeople, such as the division of social classes, an example being slavery, with land and real estate being the principal assets.

Since Roman and Medieval times, land has been linked to blood. It belonged to those who conquer it, to those who were of noble birth and who then passed it to their blood relatives through inheritance. In their own regard, the laborers, slaves, and work force were also linked to the land. They lived where they worked and belong to the owners of the land. Neither the land nor the work/force could be sold or bought.

However, when cities evolve more and more, more services and the generation of wealth depends more on what people do instead of what the land has to offer and what is produced in the land. Thus more wealth is generated, more money, and more power. The business owners and those who offer services (free professionals) begin to dictate daily and common life. These individuals want to control the policies of daily life, want power in politics. As seen in the English Civil war in 1851, they want economic power as well, as the power to sell and buy land and work.

The beginning of the Industrial Revolution marked the second half of the 18th century. Those that were inventors or had machines needed workers to work in their factories. They needed for field workers to leave their homes, move to the cities, and take the salaries that the new industry had to offer them.

The French Revolution is the rupture between the links between work and land and between land and blood. From this point on, human beings could live off of their work, through a paid salary. The wealth of a nation now depended on how many people lived there that were doing things better or more frequently than anyone else. Human dignity was also now measured in how much was monetarily paid to an person for his or her activity. This was, as Hobbes said, to value someone is to pay them. Every person deserves recognition of value in his or her work, and they deserve that this value be expressed through a quantity of money that allows them to live.

To open these new possibilities, one has to break old bonds and habits and reduce the resistance of those who live through these old practices and customs. This is sometimes reached by diplomacy and sometimes by violence. Freedom, which used to be limited to the few with material means, was now open to all.

§58. Napoleon (1769-1821), Lincoln (1809-1865), and the abolition of slavery

Kant was one of those people who lived off of his salary as a professor. That salary was paid by the Prussian state. It can be claimed

that all people are equal and free and have endless opportunities to obtain the means to actualize their full potential. This idea is claimed in many governmental documents from around the world, such as both the American and French constitutions. However, these constitutions that expresses this reflection of society and of the general structure of the society, the state has to give the means to its citizens. One has to get teachers to charge their salary and in general all those who charge a service immediately .One has to create bodies of officials. That is, the state has to create an administration that has the duty to pay or give citizens the rights that the Constitution grants them.

The various European states had been generating administrative sectors since the Middle Ages, especially with regard to the administration of justice and tax collection. But all these creations are now systematized together with new ones to form the body of the state administration. That is the work of Napoleon Bonaparte, under which lawyers say that for the first time in history, the power shifts to the right through administrative law, the supreme power of the state is at the service of the rights of citizens.

The fall of the Old Regime does not happen once and for all after American independence and after the French Revolution. The triumph of the revolutionaries suffered stagnation and transactions with known interests and forces of landowners during periods of restoration. Advances and downfalls are prolonged throughout the 19th century as well. The war between the States in the United States (1861-1865) is considered among the most important events for Western history in relation to the fall of the Old Regime. The war was between the Confederate slaveholders, southern landowners, and abolitionists, northern industrial unionists that needed their business's labor to be freed from slavery.

The American Civil War, with the victory of Abraham Lincoln and the unionists, represents the triumph of industry over agriculture, productivity of freedom over the productivity of nature, and in some ways the consummation of the fall of the Old Regime. It is the settlement of a way of life that began in the Neolithic age and disappeared with statements of the 19th and 20th century practices.

§59. Goya (1746-1828), Beethoven (1770-1827), and Victor Hugo (1802-1885)

In ordinary language the term " romantic " is associated with impossible ideals, the wildest dreams, the most dedicated and difficult love, the power of feelings contrasting the effectiveness of rational calculation, the arcane and remote before the everyday and ordinary, the great against habitual, the innermost and intimate versus the distant and cold. As the poet Hölderlin said, "the human being is a god when he dreams and a beggar when he reflects."

All these connotations have at heart the interests and ideals of the people fighting at the Battle of Saratoga, at the storming of the Bastille or at the rise against the Napoleonic troops in Madrid in 1808. Such interests and ideals are also collected in the constitutions of the United States or France or Spain, but not in those political and legal texts in which they are best expressed.

These ideas are best expressed in Goya's "The Charge of the Mamelukes" or "The Shootings of May 2nd ", in the painting by Delacroix, "Liberty leading the people", in the symphonies of Beethoven, especially in the "Ode to Joy" of his ninth symphony, in Chopin polonaise, or novels like Notre Dame de Paris and Les Miserables by Victor Hugo. These are images, melodies and stories that belong to the memory of humankind.

These works express the necessity and desire for freedom that drove the revolutionaries, politicians and warriors, that moved the artists as citizens and patriots and especially moved them as creators to express realities with a new language and new experiences.

Goya, Napoleon, Beethoven, and Hegel all died between 1827 and 1831. Beethoven dedicates his third symphony, the "Heroic" to Napoleon because it was the great harbinger of freedom, excluding the consideration of how Napoleon's troops stormed Vienna with force. Hegel also praised Napoleon as the man who allowed the freedom of humanity to become aware of itself in a self-conscious way. Napoleon was considered the liberator because he wanted an administrative law and civil code and a common language (French) for all countries in Europe. He thought that he could establish this rule. He was sure of it. Althou-

gh he was defeated in the battlefield, this legacy lives on because other European countries copied his policies.

The state and the Napoleonic law is non-denominational, liberal, established once and for all the Edict of Thessalonica, ends and relocated Christianity as the institutional matrix of Christian churches, cleared the field for launching the Industrial Revolution by establishing universality and a wage market, and created an administration that can provide and protect the human rights of citizens.

Enlightened despotism of monarchs and the Industrial Revolution of the 18th century resulted in a population explosion and the triumph of enlightenment. The urbanization and rationalization of labor generated in citizens a clear conscience and a belief in the equality of all men because everyone started to become educated and could now read the same newspapers and books. They could go to the same hospitals and begin to enjoy the same health care and sewerage systems. And that consciousness allows for new achievements in greater equality. With the French Revolution, and with the romantic period come a new humanity and a new society.

The state, although it has a large and efficient public administration is not the only way or the only source of the self-consciousness of society. The clearest and fastest social awareness is found in the civil society itself, not in the state, and it is an art.

Goya and Delacroix, Beethoven and Chopin have a clear and distinct consciousness, because they are not dragged into practical action to manage the progress of the nation. The conscience of the rulers is less expansive and goes into detail. Action is required in the short term, and thus this conscience has no time to think of ideals. Artists, scholars and thinkers, can.

§60. Romantic perversions of politics and art. The fascist and the bohemian

The reflection of society on itself, which is expressed in the modern state, emphasizes reflection and thought and the will of the citizens, which then constitutes a nation. One form of this reflection is the

delivery of capabilities for development and defense, also institutionalized by Napoleon. Napoleon nationalized the freedom of citizens and reflexively focused on society and the state by establishing a national service that led the citizens to extreme patriotism, even to dying for their country.

A compulsory military service during specified years for all citizens had never existed before. Neither Sparta nor Rome had obligatory military service, and these were the birthplaces of citizenship. There are archetypal roots documenting a Spartan and Roman conquests of Numancia by the Romans and Carthaginians in Sagunto in prehistoric Hispania. This is the case of delivery to the death in defense of the city itself, of the family and of the land itself. Tacitus also recounts similar cases among the primitive Germans. It follows from these primary roots of these archetypes roots in the community, patriotism, and nationalism of civil society and its own perversion, fascism. Civil society, the society of citizens, families living in the city or in the villages, are also called bourgeois society. This was founded after the fall of the Old Regime to the development of the Industrial Revolution and under the impulse of Enlightenment ideals of emancipation, autonomy, freedom, equality and fraternity.

With the Romantic feelings of their past, their roots, their own land, and through the people themselves, the universalist and cosmopolitan ideals of the Enlightenment are superimposed. Then the feelings of national identity and assertion are expressed in all the arts and humanities and remain until the 21st century.

When those feelings of affirmation of national identity and territory are radicalized to the point that absolutely exclude other human beings who are 'new blood' (another race) and 'other land', fascism arises, which can be described as the egotism of those considered eminent and chosen to lead humanity to salvation.

In terms of art, universality and cosmopolitanism illustrated the Romantic artist opposes the singularity of her/his creative genius, which leads her/him precisely to invent new languages and new ways of saying in which new ways of life can express themselves. This creative genius is a divine gift that makes the artist an exceptional being pampered by the gods. Moreover, these new forms of life are the socie-

ty of citizens, of bourgeois society and bourgeois families who have a certain standard character.

That standard level implies a degree of being, a certain degree of culture and a certain degree of respectability, which relates to the protection of the nation. Actually, this is the standard level that corresponds to the effective implementation of Human Rights which the constitutions proclaim as ideal for all citizens.

Aspiration of this level and its achievement, is the aspiration of pleasure, knowledge and recognition, which may or may not be accompanied by happiness, wisdom and virtue according to Rousseau, and it is often the paradox that the more strongly desired the former is, the more diminished the latter aspects become. Therefore, civil society is described as 'bourgeois society' to express its hypocrisy.

The artist usually seeks the truth and rejects hypocrisy by rejecting the values of 'having', and also rejecting the values of 'being' and chases the creativity of an absolute and radical way of living out of wisdom (in the obsession with aesthetic values) and virtue (of the concern and care for others), then they follow a way of life that is 'bohemian'; and they adopt the image of authenticity for artists all during nineteenth and twentieth centuries. Most often the lives of the artist are at the service of the community, deviating from society, much like the old mendicant friars.

CHAPTER 16

HEGEL (1770-1831) AND THE DISCOVERY OF THE SPIRIT. ART, RELIGION, AND PHILOSOPHY

§61. The realities of nature, life, and the spirit

Like Aristotle and Aquinas, Kant broke down knowledge into four levels. He then proceeded to analyze the construction of Newtonian mechanics and infinitesimal calculations. Like Plato, Kant was mainly interested in mathematics and physics. Through these sciences, he reached an extremely sufficient knowledge of reality. He believed that knowledge of subsequent depths did not exist. He was a mathematician and an enlightener.

Hegel was a biologist, as well as a romantic. Depths were what attracted him. Through combining knowledge with events, Hegel came to believe that the human spirit, upon reaching a certain level of maturity, fully exposes itself.

Newton proved that the reality of the material and external world can serve as an explanation for mathematics and physics, and therefore gravity, light, color, and much more. Therefore, the relationship between the exterior and the environment is known through shocks, forces, attractions, and more.

Objects also have an interior that reacts with the environment from the inside by joining primitive properties and forming completely new ones. The fascinating world of chemistry explains the composition of these objects. Robert Boyle, in the 17th century, and John Dalton, in the eighteenth, replaced the system of the four elements (earth, water,

air and fire) with the atomic elements that form the periodic table, each with its own properties. Lavoisier studied the phenomena of decomposition, combustion, photosynthesis, and more in the 18th century.

As the chemicals became even more closely related, they unified to form realities higher than themselves. This was the fascinating world of biology.

A stone has an interiority but it does not know it. It simply rotates and falls to the pull of its weight. Material elements of the stone, such as hydrogen and oxygen, can combine to form a powerful kind of conjugal union of water and many liquids. This is governed by gravitational and electromagnetic energy. It absorbs light radiation and closely unites with other elements.

More complex chemical compounds are able to mix among themselves and become living beings. Sensibility arises within them, and they become aware of gravity, light, and temperature. Robert Hooke discovered and described the cell in the 17th century. After Hegel died in the 1830s, Schwann and Schleiden developed the theory that the cell is the basic element of life, both plant and animal.

A stone is not aware of light, temperature, or its own weight. However, a cat is; it is aware of gravity and learns how to manage its pull. Hegel described how the gravitational energy of the body exists within itself. Through chemical reactions, like respiration and digestion, the elements put the electromagnetic energy into play. This changes the energy into glucose or alcohol. The transformation occurs within the elements themselves and not by external force.

In living beings, weight, temperature, and light are not only within themselves and for themselves, but they are also experienced, felt and seen without anything altering the temperature, light or gravity. They are spiritually attained because feeling is the first degree of the spirit, or self-awareness. There, they are assumed and experienced in one's reality through animal and human awareness. This ranges from the awareness of a cat in learning to fall to a human being learning to build airplanes.

Knowing what the living possess is having knowledge of what the natural realities are when they are combined in natural processes, both

organic and inorganic, and when they are elevated to a form of imagination and abstract concepts.

In other words, light can be used to produce oxygen in photosynthesis and for lighting at night in order to see. Its light waves can be calculated to distinguish among colors, which can be used in various combinations to form paintings, decorations and more. Light can represent divinity and articulate distinctions between the spirit and nature.

Nature proceeds from an external dispersion to an internal meditation of reflection through which it knows itself. Upon reaching the highest point of this reflection, it discovers itself and its spirit within.

Hegel discovered this process to be standard for all concentrations. In the deployment of knowledge, one first recognizes the dispersed substance through feelings and sensations. Imagination then unifies these sensations produced by the external object. For example, one would notice the spherical surface of an apple. One would then evaluate and understand the meaning of this spherical surface that the apple has, making it an individual and unique substance. Ultimately, one perceives the established object as a concept. The object exists among categories, space and time, and also as a word. This is knowledge – the act of the spirit opening its veins to contemplate what is formed from and within reality.

§62. Deployment of the human spirit. The State and its institutions

The first human being understood reality as nature, as the external world and its inhabitants. S/He used nature to survive and named its elements using graphic bases that constituted ordinary language and the positive sciences.

The ascending process towards reflection, which ranges from physics to chemistry and biology within the physical universe, corresponds with the ascending and reflective process that spans from anthropology (the study of the human being) to phenomenology (the study of the formation of the conscience) and ultimately to psychology (the study of

the acquisition and maturation of the psyche at its full capacity). Hegel named each of these studies with regards to their concentration.

The process through which humankind passes from its minimal form through the modalities of civil society to reach the full maturity of its conscience in the State corresponds to the development of the universe (from inorganic materials to organic), as well as the development of organisms (from anatomical and physiological conformations to the maturation of physical abilities).

Institutions consciously organize and reflect civil society. Institutions are groups of people who organize to develop useful and important community tasks. Councils, parliaments, and political institutions in general are first created. These institutions then put others in place, such as military institutions (army, police, etc.), judicial institutions (courts and judges, civil records), economic institutions (tax collection systems), and educational institutions (schools, universities, etc.).

Institutions express the voluntary decisions of the society as a whole to take responsibility to allocate people and money to the most important tasks for the community. Therefore, institutions are reflections of popular will because neither the decisions nor the organization of tasks are made spontaneously.

The whole of all the institutions is what Hegel called the state. Hegel did not believe that the most important part of the state was the set of people who govern. He believed the set of tasks created by the institutions themselves to be the most important part. This set is the spirit of a society, and the state is just that: beliefs, ideals and values of a society. He believed the state, rather than the political institution, to be the culture of a society or the spirit of a company that makes decisions regarding their problems and goals.

§63. Forms of the spirit: art, religion and philosophy

The stages through which the spirit meets, knows recognizes and expresses itself are the same as those through which living organisms and social groups discover themselves.

The spirit first finds, considers, and represents itself in ordinary language both in science and nature. In this first stage, natural realities are useful, comfortable and pleasant.

The spirit then finds the beauty within itself. This is its obligation to appear in the finitude of physical nature. This beauty is expressed through the imagination and in art. In this second stage, natural realities are beautiful and sublime.

During the third stage, the spirit finds love and veneration of its infinite power and goodness within itself. Through this, it develops a profound intimacy and an essence of all realities. This love and adoring veneration are expressed in religion. In this third stage, natural realities are friendly, lovable, holy or sacred.

At the fourth stage, the spirit finds itself as a spirit; it understands that it understands itself and everything within itself. Aristotle referred to this as a "thought thinking itself." Hegel concluded his Encyclopedia of the Philosophical Sciences with this quote from Book XI, Chapter 7 of Metaphysics by Aristotle. Here, the Greek philosopher explains that God's life is thinking of how good the spirit is itself.

§64. The goal of the spirit. Human rights and the meaning of history

Hegel believed that the way in which realities and their corresponding concepts relate differs when they exist "within themselves," "for themselves," "by themselves," and "within and for themselves."

When the realities exist as themselves, they have a way of relating their own logic with logic from outside sources. Hegel referred to this as the Doctrine of Being. This doctrine embraces the philosophy of mathematics, physics, chemistry, demography, economics, etc. When realities exist for themselves, their logic comes from things seen from within. Hegel called this the Doctrine of Essence. This doctrine embraces the philosophy of biology, psychology, pedagogy, law, etc. When the realities exist in and for themselves, they have the logic that Hegel called the Doctrine of the Concept. This encompasses the philosophy of the mind and spirit.

According to this Hegelian organization of knowledge, philosophy and philosophers can be represented according to the following table.

Types and levels of knowledge	Aristotle and Thomas Aquinas	Kant	Hegel	Contents of knowledge
Sensibility	External sensibility Common sensibility	Forms of sensibility	Sensation Perception Language	The real world Positive sciences
Imagination	Internal sensibility	Schemes of the imagination	Logic of being Representations	The beautiful The sublime Art
Reason	Assessment Understanding Reason	Categories of understanding	Logic of essence Thoughts	God, the sacred Religion
Intellect	Patient intellect Agent intellect	Ideas of reason	Logic of the concept	The idea The spirit
			Concepts	Philosophy

To present his vision of reality and knowledge of reality, Hegel invents his own logic, which he calls dialectic. With this name Plato designates the process by which thought goes from the first beginning, the Good, to the last and least materialistic realities, and with this same name Hegel designates the process by which reflection goes from spatial and temporal realities to the self, full of the sprit, until the point the thought thinks itself. Dialectic is the description of the logical process necessary to go from the inert to the living conscious, and to the knowledge that the intellect has of itself. The way to go from the intellectual consciousness to the living consciousness and to the organism, for example, to cure it, is similar to something Freud later on calls psychoanalysis. The dialectic is often difficult to understand. Many of Hegel's followers believe that one cannot understand anything without

understanding dialectics, but other followers do not think this is so. What is the best way to go from inert to conscious living and from consciousness to inert living?

Either way, Hegel was certain that he made clear that the meaning of the creation of the cosmos and humankind and of natural history and social history is the development of the human spirit to full maturity, a full consciousness of itself, and its essence as a free spirit.

History is the story of the attainment of freedom and of the manifestation of the human essence and its implementation through the proclamation of human rights. The phases of history, law, art, religion, and philosophy are all steps leading to this goal.

All of previous history could be interpreted in relation to this goal in a way in which there are no longer goals, or at least no goals as spectacular in comparison. Hegel therefore ventured to think that history, and perhaps art, religion and philosophy as well, ended during his time and that what came after would have to be something else.

CHAPTER 17

DISCOVERY AND LIBERATION OF THE OPPRESSED. MARX (1818-1883) AND FARADAY (1791-1867)

§65. The anguish of feeling increasingly poor. Malthus (1766-1834)

The basic sketch of the events of the human spirit, since the emergence of homo sapiens until the 19th century, which best classifies the weight of events, i.e., the one that best explains the development of the human spirit, is the theory that Hegel provides.

The way of thinking that begins with Plato ends with Hegel because human intelligence, reflected in itself, is finally self-aware and eventually learns of its own operation and history. After this philosophy no longer focuses on reflection and starts a new path in the 19th century with three different parts: one part human intelligence that focuses on transforming action of the world and society, as Marx and Faraday comprise, another focuses on the contemplation from the exterior to itself, the being and the divine, as Kierkegaard and Schopenhauer comprise, and another develops exploration of thought and reflection from outside of Western culture, where the thought process that takes place is reflective . However, one can also speak of a fourth way, that of positivism, in which philosophy worships science, by emulating and imitating it. Sometimes this has the positive effect of moderating the speculative fervor of some scholars, and sometimes this has the negative effect of preventing the development of promising inspirations.

In the early 19th century the Industrial Revolution began to demonstrate its effects. First and foremost was the effect of population growth. Such growth is seen in the following table.

Year	Population Asia	Europe	USRR	Africa	America	Oceania	World
1750	500	111	35	104	18	3	771
1800	631	145	49	102	24	2	954
1850	790	209	79	102	59	2	1,241
1900	903	295	127	138	165	6	1,634
1950	1,376	393	182	224	332	13	2,560
2000	3,611	510	291	784	829	30	6,055

The emigration from the countryside to the city due to better living conditions in the cities caused a population explosion that alarmed more than a few economists. One of these economists was Thomas Robert Malthus, who calculated the amount of arable land in the world, the growth of agricultural production, and the growth of the human population. He came to the disheartening conclusion that there would not be many years until there was a scarcity of food for all.

Since 1820 when Malthus made these calculations, other intellectuals have calculated that there would not be room in London for storing horse manure, according to the pace of the growing number of equine -drawn vehicles in the British capital, or that there would not be sufficient fields in England to cultivate bees wax production as required in the city's lighting.

Since then, periodically, economists have estimated that there will not be enough arable land, enough fire (coal, oil, gas, etc.), enough water (drinking water supplies) or enough air (pollution and air quality of the atmosphere) for all of the human population that is expected in the coming centuries.

Marx believed that these are redundant computations because he observed that humankind generates solutions to their problems even before they arise. However, there is a calculation that is not resistant. He calculated the rate at which money was accumulated in the hands of

entrepreneurs in the cities and the rate at which groups of people who came to them from the countryside became poorer, forming from what Marx called the mass of proletarians or the proletariat, i.e., the poor.

§66. Marx and the birth of the proletariat

Marx, along with Plato, is the philosopher who decides with the greatest force to target political action processes as the realization of the human essence. For Marx, this realization is the one that Hegel discovered, the realization of human rights. However, Marx believed that what Hegel, under intellectualism, called dialectical logic, in terms of social reality is the appropriation of the rich taking the fruits of labor (work) from the poor, who will then have ownership of the work of the poor to create their wealth. Dialectical logic interprets Marx, in terms of the social and political reality, as class struggle.

Marx created a political movement, scientific socialism (also called communism) to voluntarily and consciously drive the historical processes of social transformation that he calculated. He wanted to assume that for political purposes, what his theory said was reality. It is not just getting drunk off of science, as had happened to others before, but getting drunk off of history, a history that had become a science.

Marx noted that the groups taking the Bastille in France and winning the Civil War in the United States, moved from obtaining land and labor that could be bought and sold to achieving the abolition of slavery and the universalization of wages, and the realization of the human being through his work, as noted by Adam Smith and Hegel. Groups formed in cities to accumulate almost all the money and to keep immigrants from the countryside, the proletariat, from access to good living conditions in the city, borough, or the life of bourgeois society.

The bourgeois family, bourgeois society (whose perversion is fascism) acquired a monopoly of money, and with it a kind of monopoly on morality, art, religion and philosophy, i.e. a monopoly on the culture in general. This produces a split of society into two distinct and antagonistic classes that threaten the ideals of the Enlightenment and its achievements. If the trend of the bourgeoisie to exclusivism is not

offset, Enlightenment ideals embodied in the Proclamation of the Rights of Man and of the citizen may be canceled. The affirmation of the freedom of an extreme mode can actually prevent the equality and fraternity also proclaimed in revolutions. If religion and the power to decide the law and economic resources, then science and morality are not the same for all, as Adam Smith, Kant, Rousseau, Jefferson, Napoleon and Lincoln had said. The Enlightenment fails its leaders, the bourgeoisie, and recedes to the conditions of life in the Old Regime and the roles of the old aristocracy are resumed.

That alternative was perceived and taken into account in the liberal revolutions in the 18th century and by the leaders of the socialist movement who led the revolutions of the 19th century. However, Marx and scientific socialism had a point of radicalism and extremism and believed that the realization of Enlightenment ideals was only possible if the total abolition of private property occurred and if a new struggle against the upper classes was produced.

Liberals believe that if the spontaneity of the market is left to be free of regulations and to the natural supply and demand of jobs, social inequalities will level out, and the de facto recognition of human dignity will follow. Socialists believe that if the ideals of the revolution are not imposed by the State through public administration, then inequalities grow. They believe that the law must impose the recognition of the metaphysical reality of human dignity.

§67. Faraday, the Industrial Revolution, and the discovery of human capital

While Malthus makes economic calculations and Lincoln and Marx take part in their political revolutions, a modest English learner (assistant to a bookbinder) named Michael Faraday made one of the biggest discoveries in technical science, the discovery of electrical energy.

Newton developed and systematized the laws of gravitational energy, Faraday with others, electric power, and the physicists of the 20th century, atomic energy. Michael Faraday, perhaps the greatest benefactor of humankind, through the application of scientific discovery

to a technical utility, invented what we call technology. Faraday's technology frees people from all work effort needed when he invents the process by which that job could be done with electricity.

In the Paleolithic era, human power was used to complete any given task. In the Neolithic era, animal power, waterpower or wind power was used. In the post-Neolithic age, general mechanical strength, namely, electrical energy was used. After World War II every household in the world opened its doors to washing machines, and in general to an entire set of appliances, and with this transition the last condition of Paleolithic life disappeared, the use of female human-power. People who grew up watching women wash clothes by hand lived in the Paleolithic era, while those who have only seen washing done by appliance were born in neither the Paleolithic nor the Neolithic, but in the post-Neolithic.

The discoveries and inventions of Faraday constitute the largest liberation of human beings that has been made because thanks to them human beings cease to be used as animal power in productive tasks that economists call the primary sector of economic activity (production of goods) and can now concentrate on the so-called secondary sector (manufacturing and distribution of goods), and tertiary sector (goods care, support and help).

The discovery and use of electricity, which is generalized from the mid-nineteenth to mid-twentieth century, powered both the Industrial Revolutions and democratic revolutions, producing a complete transformation of the world and society. In industry, which is becoming bigger and better all the time fewer people and more machines are being used. In human societies the enlightened programs of universal education are maintained, more and more men, and more and more women, can do most things that others want, that is, more and more countries are rich because their human capital is useful. Their men and women can and do, from inventing cars and medicines to inventing mops and band-aids. Since the widespread use of electricity the wealth of countries is, as Adam Smith had said, defined in the freedom of those who are and were its citizens.

§68. The empire of ideologies

At the political level, the effort to make the Enlightenment ideal was polarized during the nineteenth and twentieth centuries in two divergent strategies that characterized some as liberals (also called "right-wing") and others as socialists (also called "left-wing"). These strategies are schools of thought that are also called ideologies, which in a way superceded and encompassed religious ideals from the Middle Ages and acquired a certain character of civil morality. The thesis of ideology can be summarized in a table of the principles, values, institutions, and governmental maxims used by each of the ideologies during those 200 years.

	Liberal Cycle. Right Wing. 1789 (French Revolution) to 1889 (Second International)	Socialist Cycle. Left Wing. 1889 (Second International) to 1989 (Fall of the Berlin Wall)
1) Fundamental principle	Spontaneity of natural freedom	Legal establishment of human dignity
2) Government	Let things go, custom	Correction, Law
3) Hegemonic institution	Civil Society, private realms	State, public realms
4) Realms of application	National, regional	International, global
5) Rights promoted	Political human rights	Social human rights
6) Economy	Free market	Centrally controlled
7) Economic Policy	Privatization of public goods	Nationalize private goods
8) Main players	Bourgeoisie, capitalists	Proletariat, workers
9) Positive moral traits	Creativity, boldness, magnanimity	Justice. Perseverance, solidarity
10) Negative moral traits	Vices: Selfishness, greed, arrogance	Vices: Sloth, envy, resentment
11) Preferences	War, prostitution, death penalty	Revolution, divorce, abortion

Throughout the 20th century, the most important ideological divergence is not that which is produced between socialists and liberals, but that which occurs between countries with a multiparty government in a democratic regimen and those that have totalitarian or single party governments, generally the communist party. In each of these two blocks of political parties there can be found approaches that incline more with column A and others that incline more with column B.

CHAPTER 18

MYSTICISM AND THE DISCOVERY OF LANGUAGE. KIERKEGAARD (1813-1855), SCHOPENHAUER (1788-1860) AND NIETZSCHE (1844-1900)

§69. Existence vs. science. Kierkegaard

The second of the three paths that intelligence starts once it reaches the end of its self-reflection and after it begins its transformation into the natural and social world, to look outside. Science is built to operate the machinery of intelligence and elaborate on its data from the outside, but what's on the outside?

What's on the outside is being, existence, life, and this cannot be imagined. If one thinks about what is on the outside, he or she loses the right view of the outside. This is what the Danish philosopher, writer, and religious preacher Soren Kierkegaard discovered and so boldly claimed.

Descartes had deployed intelligence as an introspective path to construct science. He had based intelligence in the self and the self in existence and had expressed his discovery with the phrase "I think, therefore I am".

To travel the path of intelligence to the exterior, Kierkegaard makes a reverse work which he expressed using an inverse formula: "I think, therefore I do not exist."

To understand this, we provide the following example. Think of a tree. Is it there? Yes? Well, now think of it as existing. Are these two trees different in some way? Not at all. What does this mean? This

means that no new feature is added to the tree just because it exists; it is not more intelligible nor has it been made better or worse by its own essence or the fact that it exists.

Kant expresses this theory by stating that there is no more intelligible content in 100 real thalers (the "euro" of its time) than in 100 imaginary thalers, and stating that existence is not a predicate. Kierkegaard expresses this by stating that existence is what is left out of mind when one thinks of something. What is captured, understood and calculated of something is the essence, and what is left out, the existence. Existence is life, activity, duration, and the reality of what we mean.

So how can we understand existence? Well, not through science, nor philosophy, but through living and, above all, by paying attention to life. Through living, consciousness can be attentive to what is fun, enjoyable, and fascinating. In the 19th century, this idea was referred to as the bourgeois existence, which was considered irresponsible and frivolous, and that Kierkegaard called "aesthetic existence". Here one does not pay attention to oneself, to the self, as Rousseau said.

There is another kind of existence that is more responsible, one that assumes the work for conducting oneself and the behavior of others. Kierkegaard calls this "ethical existence", in which one makes decisions by thinking about the future and in a sense, controls it. This type of existence occurs in marriage and politics.

There is also another kind of existence in which the only subject is oneself, where one compares the beginning of his being, nothingness on one hand, and faces the end of his being, death, and the afterlife on the other hand.

A human being in Western culture starts becoming conscious of itself in adolescence. It feels like it is nothing and it wants to be something or someone, succeed, have a family, etc. The feeling of being nothing is what Kierkegaard calls "anguish", and he describes this feeling in his most famous book, The Concept of Anxiety (1844). When one feels anguish, it can also feel fear of her/his own freedom and responsibility for oneself, and s/he can try to run away, or escape from reality.

One may not want to be oneself and live an aesthetic existence, he or she may want to be someone else and have things that others have or not to want to be a concrete I in order to avoid a lot of responsibility.

One may also confront God for putting him or her in a situation "like this", as Abraham did and make a pact with Him in confidence or shun Him.

Kierkegaard describes the structure of human existence and how to become aware of it, i.e., he constructs a motto such as that of Plato, Saint Thomas or Hegel, to not only be contemplated and learned, but to be lived and practiced, i.e., he builds a game of hopscotch in which the game that the player is playing is his own life.

§70. The inner and outer. Schopenhauer

Schopenhauer, who was a contemporary of Hegel and Kierkegaard, was also aware that intelligence had somehow exhausted the path of reflection and also thus began to look outward. However, the holy books of Eastern religions guided his outlook, particularly the Bhagavad-Gita ("The book of the Lord"), which is a part of the Hindu Mahabharata, and which is one of the keys to the Asian mystique. Moreover, his outlook was marked by the stamp of his personal pessimism condensed in his sentence: "we only have one innate idea, and it is false: we have come into the world to be happy."

Schopenhauer knew the philosophy of Kant very well and had an elaborate idea of how reality unfolds in real space and time, and how knowledge is reprocessed throughout space and time into imagination and the categories of understanding. He also believed, as Kant and Kierkegaard did, that the world was represented through perception, that it is not real or true.

In his greatest work, The World as Will and Representation, first published in 1818, and reprocessed and amplified in the second and final edition in 1844, Schopenhauer states that the imaginative and conceptual representations of the world that provide science and plastic arts are like veils of Maya from Hinduism. Maya is the lack of matter or lack of reality dispersed in space and time, and she is also the goddess who personifies this dispersion and unreality.

True reality, what Aristotle calls the substance, and Kant calls the unknowable, is activity, energy, and will. What is truly real of the world

is will, and it can be accessed primarily through music and is overcome by asceticism and mysticism, as Plato has taught again and again.

The perceivable is an illusion; the truly real is beyond the perceivable. Real life, what we live, is expressed in music, because music is made with time and feelings, made with the elements of will: love, anger, tenderness, courage, triumph, power, sadness, etc. Music is made from feelings.

The arts exceed certain spatial and temporal dispersion and demonstrate a glimpse of the unity and truth of things, but music is the art that dives into things, that adds feelings to them and makes them come alive with what they would feel if they had sensitivity, like plants and animals have. Music is one form, the main form of universal compassion, which is the key to what Schopenhauer called "ethics". Compassion means sharing life, suffering, and feelings of other people. Compassion is what music is composed of.

Will is dispersed in the plurality of real things and bounces between boredom and the avoidance of suffering because one will never achieve what one wants. In turn compassion, which is almost innate to humans who have a heart, leads human beings to the oscillation between boredom and suffering of all living beings suffering.

The best way to overcome suffering is the negation of the will to live, which is the ascetic, and the way to find happiness is to enter Nirvana, which is a unit of nothingness.

This approach and focus of Schopenhauer towards the externality of intelligence, to life and to nirvana remained present in the 19th and 20th centuries in the work of Nietzsche, Freud, Jung, Schrödinger, Wittgenstein and others.

§71. The death of God. Nihilism and Superman

Nietzsche was a philologist, a professor of Greek at the University of Basel, Switzerland, who was very repressed by his family in childhood in the name of religion, but in atheism he found a healthy and normal life. He is perhaps the most histrionic and oracular philo-

sopher and, as a disciple of Schopenhauer and Wagner, was passionate about music.

Nietzsche is in a strange and very thin sync or pre-sync to the human being of his time. He felt that the end of the reflective way of understanding, which began with Plato, was received or would be received by ordinary people, not intellectuals, as a warning that all that had been said and believed about divine transcendence and divine wisdom was as it stated in the title of one of his books, published in 1778, Human, all too human.

He was certain that what was real was movement and life, and what was captured and living, not by thought, ideas, or, in general by representative or calculated intellectual awareness, but by merging consciences that occur in music, dance, and drunkenness.

What Schopenhauer called "veils of Maya" and Kierkegaard called "the mode of aesthetic existence", Nietzsche called "scope or direction by the Apollonian", the representable and well formed, and what Schopenhauer called "the world as will and the world of music", Nietzsche called this "the realm or order of the Dionysian", which is where it appears as a way of life, reality.

However, Nietzsche did not believe that the order of will, music, dance and drunkenness had passed into an ethical or religious stage, or had reached the end of suffering in nirvana or anything mystical. He thought that beyond the Dionysian existed nothing, and asserted that to acknowledge the existence of something more would be lying. Beyond reality nothing exists, not any being nor the divine. Nothing. And, in the certainty of the eternity of will, he believed that nothing was more terrible and unbearable than the human being existing for eternity.

Along with the certainty of the eternity of will, Nietzsche was certain that the human being of his time began to sense that philosophical theories and religious practices, constructed in reflection, were not conducive to a divine being, but of being alive. He felt humanity starting to stop believing in traditional representations, in philosophy and in inherited religion, as Kierkegaard and Schopenhauer also believed. He called this the "death of God". The death of God is just as incredible as the build up and worship of a powerful being or the divine.

The human being who discovers this, who accepts and supports it, is Superman, because one has to be much more than a human being to discover and accept the truth that there is nothing and above all to continue living, continuing to affirm the value of life.

These are the ethics of Superman, affirming life, wanting to live in spite of everything and having the ability to do so. Understanding the will to live and its description is what Nietzsche's ethics consist of. The will to live is the will of power, and there are two ways of exercising this power: freeing oneself from weakness, which is innate to a normal human being, to the people, and the other way consists of exercising force, a trait of Superman. The weak accumulate and exercise power by giving pity and being compassionate; that's what women, Christians and socialists do (Nietzsche believed that socialism was a kind of secularized Christianity). The strong build up and exert it by displaying their creative imagination, which is what artists and generally all entrepreneurs also do.

§72. Art, language, and culture

Superman's ethics and religion consist of the affirmation of creativity, in the demonstration of artistic construction and the sense of ecstasy from aesthetic intoxication.

This is created through the assessment of perceived biological drives and instincts in the body of the animal and is constructed through perception and the imaginative development of qualities. Thus, the aesthetic ecstasy becomes identified with a form of constructed nature. A philologist, such as Nietzsche, understands that the art of arts is what the Greeks called "poiesis", which is not to contemplate (theory), or arrange and decide on the best (praxis), but instead to make, create, through the word, which is how the Neolithic gods created. The art of arts is poetry.

In 1873, in a small treatise entitled On Truth and Lies in an amoral sense, Nietzsche explained that poetic creation consisted of building metaphors that conveyed the quality of a living being, for example comparing the ferocity of a lion to another thing, such as a human be-

ing, to express the courage of the human being. So language and poetry were not accurate descriptions of something that existed. Language was an evaluation, one that transported qualities, vital traits of one being to another. Language was almost a set of shamanic practices. It was the parade of an army of synecdoche, metonymy, hyperbole, onomatopoeias, metaphors, and all kinds of tropes. It created a world beyond true and false and Beyond Good and Evil, as described in his 1886 work with the same title, because true and false, and good and evil were part of a world created by language.

True and false, good and bad, real and unreal, i.e., categories of the cultural system, were not the beginning of everything. The beginning of everything was not being in the sense of substance and action, of the stable and established, existing here and now, like Pythagoras and Parmenides had said. It was power, the constant play of forces, as Heraclitus, Machiavelli, and Hobbes had said, but those forces, that power, were expressed through the stable and established in every culture and in every age.

The current stable order, the Apollonian, is not permanent. It is transient. The permanent is the Dionysian, power and strength in movement.

Although according to Hegel intelligence has exhausted the path of self-reflection, it inevitably maintains an awareness of itself and its situation in the form of awareness of its own history, Nietzsche, Marx, Kierkegaard, and Schopenhauer also maintain its historical sense.

It is maintained in Nietzsche, who gave an accurate and brilliant description of history up to the time, while giving an interpretation described from a very particular and subjective view. Later philosophy, which perceives almost all its descriptions as certainties, collects them or creates them anew, while leaving most of these individual and subjective interpretations behind.

CHAPTER 19

THE DISCOVERY OF CULTURE AND HISTORY. VICO (1668-1744), DILTHEY (1833-1911), AND JUNG (1875-1961)

§73. The origin of culture. Life, standards, and reflection

The discovery that Nietzsche made about life as a precondition for reason and language, and as the foundation for the two and for philosophy was realized and developed at the same time as the philologists of German Romanticism. The set of those inputs were collected by Wilhelm Dilthey to conduct an Introduction to the human sciences (1883) and a systematic exposition about The formation of the historical world in the human sciences (1910).

In the first half of the 18th century, Vico developed the priority of life with regards to culture and to the stated reason. He gave a formulation that had a methodological character: first is life, then the norm, and finally reflection. But as a product of the 18th century, he was concentrated on all of the natural sciences. His theses about social and human sciences hardly resonated and were not studied carefully until the 20th century.

Vico aspired to be the Chair of Civil Law at the University of Naples, and when he did not get the position he opted for rhetoric, which he did achieve, and so he managed to support his large family. That is to say, Vico was a jurist and a scholar in addition to being a philosopher, so he was able to analyze the past from the point of view of law and philology.

In his analysis of the origins of language and law, he goes back to the origin of the human species according to the information provided in the sacred books of Christianity and Judaism, the Greek and Latin epic, and the legal documents provided by archeology at the height of the 18th century.

Then there was the discovery of the relationships among emblems, relationships, scripture, deeds, marriage, and funeral rights, and, in general, the relationships between institutions and religious rights, politics, law, and economics, the relationships among spoken and written language, and among the arts, the techniques, astronomy, calendars, arithmetic, and theoretical wisdom in general. Vico discovered the areas of culture, the autonomy of each of them and their interdependence with respect to everything else. In this way, he discovered the culture system. All of the elements and fields of culture depend on everything else, and that is the mind and mentality of the social group to which that culture belongs. With that, Vico established the procedure for synchronic studies of one culture and between cultures.

Moreover, diachronic studies were developed from the starting point of humanity until the 18th century. There was sufficient information available to examine the formation, decay, and disappearance of the Egyptian, Hebrew, Greek, and Roman empires and cultures, as well as the formation and culture of the Ottoman Empire and the birth and development of the modern European empires.

Analyzing these elements provides a developmental sequence of the human mind that goes from the most primitive barbarism to, what he calls, the barbarism of reflection and dissolution of societies and cultures to make room for new developments in humanity and the human mind through other cultures and languages.

In these processes, one finds the first phase of all the cultures participating in the fight for survival, to live to survive. The second phase has to do with the organization of the community, the division of work, the distribution of functions, a certain economic prosperity and a certain moral health. And the third is a proliferation of luxury, a development of thinking, a dissolution of tradition and an economic decline. The first consists always of life events; then is the law, the norm, and the organization of life, and finally, the theoretical thinking, philoso-

phy, and science. So cultural development it is fully exposed in the second edition of his New Science, 1744.

§74. Truth wit and poetic wisdom

Among the authors of the 18th and 19th centuries, Vico is the one who pays the most attention to the emergence of language and culture from scratch and to the beginnings of humankind, or what is the same, he paid more attention to the emergence of the mind and the gradual development of its capacities.

The first languages were gestural and dumb. Afterwards, the imagination carries qualities and traits from the known to other things that are unknown to signal or designate them, for example, when the first Greeks called sails the horns of ships. Through these metaphors the unknown world was colonized and became familiar, beginning with the measure of spaces according to the lengths of the parts of the body: an inch, a foot or an elbow.

So the earliest people imagined that heaven was a little higher than the tallest mountains and that hell was a little bit below the wells, and they represented the majesty and the power of the holy through the majesty and power of the eagle or cougar.

That is what Vico considered the exercise of wit, which has as an objective "topical", the meeting of "places" (in Greek topos) or known types, compared with those that compose the set of qualities of something unknown, so that one can begin to know it. The constitution of the topical is the beginning of knowledge, the designation and appointment of reality, the principle of the human world, from culture and languages.

Vico faced criticism from Cartesian philosophers about the topical, which marked the beginning of knowledge because criticism doesn't generate knowledge, but instead corrects or the discards what is already there. Criticism is not creative because it does not call into play the wit, the imagination. It is only corrective, or confirmative, but not innovative, inventive or poetic. It does not do anything.

The beginning of knowledge and of thinking is to know what one wants and to work it out, and before that, there is nothing to ponder, nothing to criticize. After the construction, which establishes what are property, marriage, the sacrament, and the burial rite, then we can examine truth and goodness, but not before.

In the world of human sciences, the truth has the same character as geometry and it involves the construction of the truth. What constitutes a proof in geometry is the demand to do or show that what one wants to know is true. Demonstrating the Pythagorean theorem is to show why it is true or to make it true. Knowing the truth of marriage or of property, of the sacraments or of the graves, to prove them, to reproduce or show the process by which they have come to be what they are and be as they are, the process by which this man and this woman have become one flesh, this land has become the property of the tribe, the lighting has become a symbol of sacred power, and the burial place that becomes that allows the encounter with the ancestors.

Knowledge is not a repetition or a representation of something somewhere. It is action, creation, a creative activity that there was and now is, and the repetition of the processes by which it was not before but now is.

The wisdom of the primitive human being, the first of any historical culture period, is poetic wisdom, namely creative knowledge, creative genius. The wisdom of the individual of the eras of maturity is organizational poiesis. That of the human being of decadent ages is reflection. There is no longer any action or life there. The story is a series of cycles of barbarism, creative self-decay, a set of course and recourse, in each of which the creation and reflection are in a more advanced stage more advanced than the previous one.

§75. Explanation and compression. Theory of objective spirit

Like Vico, Kierkegaard, and Nietzsche, Dilthey fixes vital action and cultural creativity as the theme and starting point for his philosophical inquiry. He ignored the individual and subjective interpretations of philosophers and philologists when there were some (in the case of

Nietzsche there are plenty) and with the positivist spirit on the one hand made a systematic construction with all of their contributions, while on the other hand, with a Kantian spirit, he attempted a critique of historical reason.

The set of human productions, humanities or letters, in a set of knowledge that was studied "scientifically," which Dilthey called, "Sciences of the Spirit," in contrast to the "Natural Sciences." The natural sciences consist of the description and explanation of natural phenomenon and the processes that always occur in the same way with them.

Dilthey called the set of culture "objective spirit" because what is in it is not nature, but the spirit objectified in its products, and the whole of science dealing with the culture he calls the "sciences of the spirit."

Culture, all human artifice or work of human art, is generated as a part of survival, from the necessities of life, impulses and feelings, which are expressed in a cultural work, in something that is externally objective. Knowledge of that cultural work is not involved in explaining the process of its formation, which is usually unique and has unique characteristics. It is involved in knowing the personal experience of growing up, the procedures by which it is expressed and the purpose to which it points, or its intended purpose. Dilthey called that, "understanding" and the analysis of understanding in order to check its validity, Dilthey calls it as it was called in the days of old, namely "hermeneutics", the art or science of interpretation.

Kant had informed science and morals on such principles that were valid for all times and places, namely the structure of transcendental subjectivity, or the ontological structure of the human being, and those principles were founded on the dignity of the human being.

Dilthey wanted to make a critique of historical reason because he wanted to achieve an understanding of cultures and past validities for all times and places. That is to say, he wanted to achieve an understanding of objective spirit and invulnerable validity, immune from any historical fluctuation, safe from what relativism entails. Considering the knowledge and assessments of all ages as having the same validity, in the early 20th century it was called historicism, which is what Dilthey wanted to overcome.

In the final years of his life, Dilthey shared his concerns with Edmund Husserl, which made him realize that his efforts had been fruitless because his critique of historical reason had not proved, at any time, that reason might be above history. For most of the 20th century, historicism was called cultural relativism, and it is what philosophers and anthropologists of that period, particularly Husserl and Heidegger, assumed as one of their most important tasks.

§76. Psychological roots: physiological culture. Archetypes, symbols, and myths

In the late 19th century, alongside the philosophers that were seeking in life and in experience the roots of culture, like Vico, Schopenhauer, and Nietzsche. There was a type of medicine and psychiatry that, relying on them, explored psychophysiology delving into that of the same roots. It started with Sigmund Freud and Carl Gustav Jung and they called it profound psychology.

Freud wanted to find out how organic energy, the electric and psycho-physiological energy, is converted into images and ideas through the nervous system. He assumed that that energy was mostly sexual impulse, and that impulse mainly manifested itself in dreams disguised as other desires or activities, because the conscience of a repressive society cannot accept them as sexual desires.

Jung believed that that energy was undifferentiated vital energy, which came from and was connected with the energy of the universe and was manifested in the human species, not only in sexual impulses, but also through all the impulses that remained in the human being as attempts at missing instincts. Jung named those attempts at instincts "archetypes" a classical philosophical term because they suggest original figures that are permanent streams of human realization and existence.

The most common example that comes to mind to illustrate the meaning of "archetype" is a bird's instinct to build a nest. The nest is the goal of a behavior in which the bird becomes a bird as an important

dimension of its life cycle in order to take care of its offspring. But there are many more archetypes for human being.

Freud and Jung believed that there is an impulse in children, a fantasy and a desire to be more, and to be recognized as an adult. In little girls, there is a drive and fantasy of being girlfriends and in little boys, that of being heroes (hunters, warriors, scouts, etc.). In girls, there is an impulse to be mothers, and in boys, the impulse to be fathers. In women, there is also an impulse to remain a virgin but to be wanted by many men and be promiscuous. In men, there is the impulse to be in the military and achieve many victories, to heal others, to dominate the forces of nature, to become king, perhaps there are too many impulses and desires. In adult men and women, there is the impulse to become elderly, to meet their ancestors, to return to the bosom of the universe and of the sacred, to meet God.

Jung encountered all of these impulses and fantasies among his patients, which as told to him, without their knowing it, refer to the stories of Antigone, Achilles, Prometheus, Odysseus, Abraham or Moses. That is to say, what Jung found in his patients in the first half of the 20th century in Switzerland, and what he called archetypes, are impulses designed to perform the rites that determine the stages and conditions of human existence outlined in Chapters 3, 9, and 10 to show how the social and cultural systems are constituted or how the stories that are related to myths are reflections of the narrative versions of those rituals.

These myths and rites correspond to the rites of passage of primitive cultures and with the sacraments of religions of Abraham, especially those of Judaism and Catholicism. Those rituals are expressed and shown through symbols, such as water, ash, oil, etc., which belong to the order of nature and refer to it, not through artificial signs, such as letters and numbers, belonging to and referring to the order of objectivity.

Jung called all the archetypes collective unconsciousness because they were supposed to be found in all individuals of the human species. For Jung, this procedure gave the human mind a lot of "innate patterns of actions" of "signs to share stories," or of "innate ideas," that led to rites and myths.

Myths, at the beginning of the 20th century, were still unintelligible irrational expressions, and we had to wait for over a century and the arrival of Vico and the work of Eliade, Ricoeur, Levi-Strauss, Geertz, for the semiotics and the linguistic evolution for the end of the 20th century to understand and accept them as legitimate expressions of human intelligence.

CHAPTER 20

THE DISCOVERY OF RELATIVITY. HUSSERL (1859-1938), EINSTEIN (1879-1955), PLANCK (1858-1947) AND THE NEW MATHEMATICS

§77. Scientific knowledge and normal knowledge

As mentioned before, the way of thinking alongside reflection that was initiated by Plato ends with Hegel. After human intelligence new paths open. The new beginning can be in 1900, the year Husserl, Freud and Planck published Logical Investigations, The Interpretation of Dreams, and Quantum of Energy, respectively. These works initiated a process that questioned the belief in the "sacred books," those that contained the truly revealed knowledge, established by the post-Cartesian scientific fervor.

The great discovery of phenomenology consists in cautioning that scientific knowledge is a kind of elaborate and cautious knowledge, but it is not the natural and spontaneous way of exercising knowledge.

Humans do not scientifically get up, bathe themselves and eat breakfast. Parents do not scientifically raise, kiss or scold their children, and lovers do not scientifically embrace, and yet all of that is guided by knowledge. If life is to become a scientific system, as Descartes proposed, it could become any ordeal.

What is the natural and spontaneous form of knowledge? How does knowledge work in everyday, normal life? How do real things appear in life and in the conscience of a person? In order to ask and

answer these questions systematically, phenomenology, a contribution of Husserl, arises to address the issues and problems.

These questions lead to the discovery between objectivity and reality. The Platonic geometry findings open the world of objectivity, the universe of eternal ideas, and Husserl explored and described its structure. That finding situated the real truth in a far away world of appearances, which is not actually real. That which is between the two worlds is what Plato considered the third principle, which is time and which he called "middle number". The eternal is the real and the temporary and changeable is the appearance.

The program of phenomenology is, first and foremost, to analyze the structure of the ideal world, and then, the structure of the world of changing appearances, i.e. time, but time, as it appears in consciousness, is changing as much as temporary knowledge in so far as it appears in consciousness, and hereafter, to discover the relationship between the ideal, the temporary and the eternal, and thus have a true knowledge of the temporary as temporary and not ideal or eternal, which is how science stocks the real world. Husserl wanted to unite the two worlds; this is also what Dilthey wanted. That is why they wrote down and shared their ideas.

When mathematicians say that a point generates a line, what happens is that the point is stretched. The first point is left where it is and that same point is stretched. When stretched, is it generated before time or space? Stretching generates time and space because time is a dimension of space. Space is temporarily generated, and time indicates the "size" of the space, its age, and the form it has until this point.

This issue is not only of interest to historians dealing with the "size" of the human spirit, like Dilthey, Nietzsche, Ortega y Gasset, or to mathematicians who are concerned with the "size" of pure space, like Husserl or Frege. They are also interested in physics.

§78. The point of view of the observer. The continuous and the hereafter

Among physicists there was one, Albert Einstein, who was also interested in finding out how movement appears in the scientific conscience and in that special knowledge of science. Like Husserl suspected that the position of the observer influences what is observed and according to where s/he is situated, the phenomena are one way or another.

To make sure one obtains a true knowledge in each case, add the information about the time of the observation. The time has a lot to do with the "size" of the observation because in each position of the observer, the "size" of the observed universe is different. In this manner, Einstein realized in a way the dream of Dilthey of a "critique of historic reason" or a "critique of temporary reason", although he made it clear that each observation in the observed universe is different. Einstein called this way of understanding the universe according to the function of time as "the theory of relativity" because it somehow surpasses the relative of knowledge by becoming aware of its relativity and leaving a record of this. He introduced that factor in his physical calculations, and so the laws of physics continue to have absolute value.

And would it not be possible to see the world from the outside, from the "objective" point of view, analyzing it all at once as Newton did, in order to have absolute knowledge? No. The universe cannot analyze everything at once, because it doesn't all exist at once. If there were not a physical universe, it would be a geometric universe, if that.

When a point generates a line, space is temporarily generated. And the universe is temporarily generated space, that is to say, it is the expansion from one point, the movement away from one point, and that movement is a successive deployment, not a deployment from one hit and not all at once. The universe expands on a rhythm, at one speed, which is always finite and has an insurmountable limit, which can be said to be the speed of light.

For the universe to be everything at once and to be seen all at once, it would need to end where it begins, but then there would be no time

or space. That would be the ideal world or the spiritual world, the world of consciousness and thinking, which the philosophers say does not have extension and is not relaxed, but is all simultaneous. However, in physics, this is not so. The notion of simultaneity does not have a physical sense. Physics is a calculation of temporary processes, of speed, duration, routes and distances, and the theory that relates these calculations. It is the measure of space-time, the measure of movement, or if one likes, of time, and so Aristotle defined time as the measure of one movement according to before and after.

Physics is the world hereafter and not of simultaneity. Two things, one beside the other, can be seen at once, and they appear as what is seen at once by the observer as a simultaneous consciousness. But in reality, one thing beside the other is one thing after the other.

When one sings or speaks, one has the imagination and the simultaneous mentality of everything that is to be expressed to the outside, and on the outside it is expressed successively, but on the inside all happens at once and everything is simultaneous. The same occurs with the formation of an embryo and with biological processes in general. They can produce and fit together simultaneously. Indeed this is true, but those processes are not physics and they do not relate to the physical world. They are regulated and coordinated processes from a control center that Aristotle called "psyche", and the Aristotelian philosophers considered "immaterial".

Non-Aristotelian thinking is also considered. The Platonic, the Cartesians, and the majority of philosophers are also considered. They believed that the psyche had a part which they called intelligence, mind or spirit, which was aware of the same and its operations and how it operated in the simultaneous world, its ideas, of what it understood all the time, and it could only exist in the world all the time, as a compression or an audition of a melody. Among the philosophers that have studied the relationship between the successive and the simultaneous there are also Leibniz, Schopenhauer, Bergson, Teilhard of Chardin, and many others. Apart from the philosophers, some doctors and some psychologists, like Freud and Jung, also understood the conscience and the spirit, so they analyzed how they related to the simultaneous and successive worlds.

§79. The discontinuous and the simultaneous

In the ideal order of geometry and in the order of real physics, a point generates a line if distended in one direction, a circle if it is distended in two dimensions of a plane and a sphere if it is distended in three dimensions of volume. If the point, instead of stretching, moves and generates nothing, then it also cannot move, because there is no starting point against which one can say that there has been a displacement. Thus, space and time are always "inside" the "point" that is generated. They are generated "within the point".

But a material point, a small volume like a marble, when stretched, does not produce a straight line, it generates a curve; it generates something like a banana because that is one of the ways a line refers to itself to returns itself to the same. The universe seems to have been formed like this, like a marble stretched in two directions, forming a curve with the points above in one direction and the points below in the opposite direction. That is the form that Einstein said the universe has, that of a saddle, which geometers call a "hyperbolic parabola". And in this way, it seems that is how the universe expands.

In 1900, the physicist Max Planck, while performing experiments, found that when a point generates a line, a plane or a sphere, when a particle or set of issues including energy, a point, a circle or a sphere, does not stretch or expand in a continuous manner. Then it is stretched or expanded in a hopping fashion, as if in a beating. By measuring these intervals, time and space are generated at a constant rate and at constant intervals, releasing constant amounts of energy, as if the physical world, time, and space were formed in a discontinuous mode, i.e. through rhythm. The amount of energy that is emitted discontinuously, Planck called "Quantum of Energy", and the study of intervals and relationships between these packets of energy are called quantum physics.

It is not called physics without more, but instead quantum physics because of the relationships between those minuscule unities of energy, which are not like the relationships between bodies in the physical universe that Newton and Einstein described. That which Newton and Einstein described is the force of gravity or the gravitational energy,

but the packets of Planck are related to the electromagnetic or nuclear force which have a different behavior and different possible speeds and limits of speed. It has even more possibilities closer to the processes, which are almost simultaneous.

If a point generates a line, it would return to its starting point, and it could generate a curve, and if the curve closes, it would generate a circle. A circle is the way in which a point returns to itself and completes itself. To return to itself and create a full circle is what some Platonic and Aristotelian philosophers, like Proclus and Saint Thomas, called "substance" to be one thing, the thing that exists and that is distended.

As if a point could stretch itself to create space, a spatial field or force field, an area in which waves beat like water and is collected upon itself to become a small body, a corpuscle or a thing of substance.

A substance is what is sudden and all at once, as a unit and simultaneous with the interaction of all its parts, without temporary distention. Out of time. Hydrogen and gold are hydrogen and gold all at once. An embryo begins to be a dog embryo, artichoke or man, and soon it will become parts that simultaneously adjust to each other. The process of beginning to be and doing activities while being and remaining is what Aristotle called "essence", but when it comes to organic beings, that essence is called "psyche". The essence, whether it is or is not psyche, is called essence in the ideal order, and substance in the real order, with its main characteristics being unity, uniqueness, and identity.

Among the quantum physicists, the Austrian-Swiss physicist, Wolfgang Pauli, is the person who most studied the uniqueness and identity of particles (the electron), and he was more interested in studying the relationship between the successive and the simultaneous and the phenomenon of "synchronicity". In quantum physics, there are experiments, which provide evidence that supports simultaneity between experimental phenomena at a point on the planet and the same phenomena in other very distant points beyond the first. Pauli and Jung also initiated Swiss synchronicity investigations, which in the 21st century began to converge with research in biophysics, neuropsychology, geo-medicine, etc. And so the communication between modern science and the excluded knowledge of post-Cartesian sacred books began.

§80. The new mathematics

Plato holds the first arithmetization of cosmology and philosophy, and since then we have sought a correspondence between actual processes and their mathematical expressions. Sometimes, each new discovery in physics searches for its own mathematical expression, and new mathematical expressions are discovered as an expression of real physical phenomena.

In the ideal order, time is expressed using numbers and mathematical forms, and in the actual order, movement and physics express it. The organization of movement by numbers is one of the ways in which Aristotle defines time (by movement). The correspondence between the philosophical expressions of time and physical and mathematical expressions can be represented in the following table:

Time-Philosophy	Numbers-Mathematics	Movement-Physics
Positive succession. Synthesis	Distention, Addition, Multiplication, Logarithmic functions, Integrations	Expansion, Growth, Antientropic processes
Negative succession. Analysis	Subtraction, Division, Logarithmic functions, Derived	Decomposition, Entropics
Simultaneity between elements of the same system	Algebra, Trigonometry, Matrices, Topology	Connection, Interdependence, Interaction
Unreal times, the future	Probabilities, Theories of games	Possible Movements
Simultaneity between different systems	Set Theory, String Theory	Relationship between successive and simultaneous processes, casualty

As already mentioned, Plato says that there are four principles of reality. The first is the One or the Good, the second is the set of ideas or essences, the third is time and numbers, and the forth is the sensible world. In his Parmenides dialogue, he explains his doctrine of the

One, in The Republic, his theory of ideas, in his Timeous dialogue, he explains the formation of the sensible world and the empirical order through geometry. And the study of weather and mathematics, which is the link between the world of ideas and the empirical world, is more widespread than any other works.

After Plato, a lot of science based on mathematics was developed, and a gap develops between the material, the operational, and immaterial or spiritual, the non-mathematizable, until the 21st century convergence between the two fields, between the ordered and the successive and distended, and the order of the simultaneous. Thus new forms of mathematical expressions that outline correlations and correspondences between heterogeneous orders begin to develop.

CHAPTER 21

THE SECOND ENLIGHTENMENT AND THE NEW UNITY OF HUMANKIND

§81. Bernstein (1850-1932), Gandhi (1869-1948), and Mandela (1918-2013)

When Karl Marx died in 1883, his intellectual executor was Edward Bernstein. He was responsible for efficiently and effectively executing the will of Marx's doctrine; like what Dilthey did for Nietzsche's works. Bernstein disregarded the individual and subjective interpretations of Marx's descriptions that he reworked. Rather than opting for quick and violent imposition, Bernstein followed the spontaneous social and cultural flows. These led him to the Enlightened ideals concerning the realization of human essence. In other words, with a liberal attitude and strategy (according to the table's key in §68) he utilized the dynamic of market and capital in civil society to construct the socialist state. He declared this in his book, The Premises of Socialism and the Tasks of Social Democracy, in 1899. This text founded the social democratic parties.

Marx and scientific socialism were convinced that capital has a dynamic that leads to the extinction of the capitalists. It is therefore in favor of adopting procedures to expedite the process in order to achieve the realization of the human essence, which is the salvation of people. These procedures and this anticipation of salvation are class struggles. Salvation consists of the abolition of private property, and the elimination of religion and the dictatorship of the proletariat. This

is the establishment of universal equality and the guarantee of human rights. Freedom is an expendable value in this process, and it is offset by the superiority of the value of justice.

Bernstein believed the violent struggle among classes was unnecessary because elections have the ability to win over the working class and trade unions, which seizes power at a lower cost. He did not believe it was necessary to abolish private property. When the state acquired ownership of production means and companies, they were nationalized. Instead of expropriation private companies could be forced to pay more taxes in order to help the working classes.

He did not believe that it was necessary to prohibit religion in order to avoid people's finding comfort within it and revering the state's action. The state had more money, better work organization, and a better distribution of wealth. The working class and other citizens, no matter their relationship with God, would appreciate this. He also believed that it was unnecessary to abolish political pluralism and democratic freedoms because democratic parties would vote for social justice and it could be implemented gradually.

Many intellectuals believe that Bernstein's proposals were not genuinely Marxist, but others believe that they were. During the 20th century, half of the world, including half of all politicians and half of Europe's philosophers, were Marxist. For the first time in history, philosophers achieved Plato's dream and stood firmly in control. The attempt to realize the ideals illustrated through the strategies of Marxism-Leninism and Marxism-Maoism resulted in the greatest crimes of humanity and the legitimization of the greatest criminals. Fascism and other national radicalism generated great crimes, but none as victorious and durable.

In the last third of the 20th century, the third industrial revolution made way for the working class to become the middle class in free-market countries with political pluralism. Marxism collapsed in the Soviet Union, and the left and the right converged.

In part due to this, new leaders with new visions of the world and society opened new fronts and political paths based on non-violence. This included Mahatma Gandhi (1869-1948) in India, Martin Luther King (1929-1968) who won the Nobel Peace Prize in 1964, and Nelson

Mandela (1918-2013) who won the Nobel Peace Prize in 1993. While Mandela never denounced violence as inadequate, he did not practice it. The welfare state was the ideal society for these leaders. This was generated within the old bourgeois society.

§82. Keynes (1883-1946) and the convergence of ideologies

Like how Bernstein used dynamic civil society, market and capital for the construction of the socialist state, John Maynard Keynes used the state to promote the social dynamics of civil society, market and capital with a political strategy that can be defined as socialist, or leftist, according to the table in §68. He proposed this in his General Theory of Employment, Interest and Money in 1936. In 1929, the dynamics of civil society, market and capital became locked in the economic crash of 1929 and the Great Depression of the 1930s.

The blocked market in democratic countries was due to the lack of liquidity, a lack of money in circulation, and halt of the economic processes. Without liquidity, the people would not buy. Therefore, companies could not sell their products and make money to pay their employees, who then did not have money to buy products. This produced a vicious economic cycle that produced a social hell. Keynes analyzed the situation and described how the state could intervene to unblock this vicious cycle and make things right.

The state could consume as much as civil society could if it bought many of the products from companies. For example, the state could buy houses, schools, and hospitals. It could pay for the construction of roads or trains, etc. Workers could then buy products, thus encouraging companies to sell and then pay their employees. With the employees earning money, they could pay taxes and repay part of that money to the state, which manages the welfare of all for whom it exists.

The state needed money in order to perform the operations. Initially not having any, it could be ordered through banks or other countries. These normally lend money because states have a great deal of responsibility and can respond to loans with the large amount of assets they generally have.

Through this procedure, the state, in addition to becoming the largest consumer, also became the main employer because it became the owner of schools, hospitals, construction companies, factories, and even banks (which are the companies responsible for keeping people's savings and lending money to those who need or want to invest).

In short, when there is no liquid currency, the state can borrow money and circulate it through purchasing many goods and services. This is called an increase in government spending.

A Napoleonic-type state, which has to create a society in which human rights are asserted and secured, needs an extensive and complex government. This needs a lot of money because the costs are high. If the country is rich and has many natural resources, such as gold or oil, it can obtain money just by selling its products. However, if the country is not rich in natural resources and its only wealth is human capital, money must be obtained from its citizens through taxation. The state could also borrow money, but it must ultimately be returned by a deadline at a later time.

All of this is done to give validity to the human rights proclaimed in the Enlightenment. Therefore, the motto of the Enlightenment, which Kant expressed in the formula "dare to know", continues to be in the Keynesian formula "dare to become in debt". This is the motto of the entrepreneur (or the employer) as a citizen, as well as the entrepreneur as the state. Nietzsche defined the human being as an animal that can promise, for the human being can dare to promise, promise and commit.

One of the best ways to analyze the evolution of the state in the 20th century and its relations with civil society is to examine its finances. In 1900, the western states managed 12% of the nation's wealth (Gross Domestic Product, GDP), and by the end of the century, in 2000, it managed more than 50% of GDP.

§83. A welfare society, the second Enlightenment and the new model of the state

With the development of the steel, chemical, petrochemical, electrical, and automotive industries during the second industrial revolution, from the mid-nineteen to the mid-twentieth century, the distribution of wealth resembled what Marx described, and the configuration of Western moral sensibility resembled Nietzsche's description. With urban growth, the contrast between the rich and the poor was taken to the cities. Compassion and solidarity with the poor produces a kind of secularization of Christianity which generated the expansion of socialism. Nietzsche spoke of this social welfare state that this movement constructed.

Throughout the 20th century, regardless of the political whims and of whether the government was run by social democrats from the left or by liberals from the right, nations and countries built the welfare state. The old bourgeois society, in which a concentration of capital was given to those with exclusive rights and benefits, became the welfare society, in which the rights and benefits were the same for all. Rights and benefits are not only a freedom of political expression and assembly, religion, association, or business creation, but also education, health, retirement, and more.

With biomedical and aeronautical developments, advances in financials, computers and communication industries, and with a second Enlightenment for education to extend to all urban and rural populations, the distribution of wealth began to reverse itself in 1950. In 2000, the tourism industry surpassed the automotive industry as the first global industry in terms of turnover and employees.

The second Enlightenment, which began in the countries of East Asia, restored the normal balance in Asia and the normal correlation between demographics and productivity. These fell apart with the Second Industrial Revolution. Typically, human capital yields or produces in proportion to their volume. A country with more people tends to produce more that a country with fewer people. This was the case until the 18th century.

With the first Industrial Revolution, western countries industrially produced much more than countries that did not industrially produce, even those with larger populations. For this reason, countries colonized and transformed other countries in order to acquire their raw materials. With the Second Enlightenment, countries where all citizens had first been taught to read and write were then taught how to build and use machines. The normal balance between population and production, or between demography and productivity, then began to recover. In the 21st century, the commercial balance between eastern and western, northern and southern countries began to balance itself. Countries with larger populations, which are in the East and Southeast Asia, gained some advantage. This, along with large multinational corporations from emerging countries, began to displace Western countries.

In turn, the Third Industrial Revolution displaced populations from the primary sector of the economy (the producers) and from the secondary sector (the transformers) to the tertiary sector (services). The working class became the middle class. Employees became decision-making actors. With the multiplication of the large companies, a multiplication of small and tiny firms was produced to manage the needs and progress of civil society.

In such a situation, the former state's borrowing services, the main employer and the main consumer, cannot keep up with the requests and needs of the civil society. It must give away its creative and dynamic plaintiff in order to avoid hindering its departure. It must subject itself to its dynamic.

The state ceases to be the service provider. It becomes the guarantor for the services to be provided by the actors of the society. This reserves the oversight and the guarantee of the quality and integrity of these services, whether they are transportation, power supply, media, financials, etc.

On the other hand, the state cannot continue to increase its budget in order to provide for all these new needs and requirements. Some of the burden assumed by consumers and entrepreneurs is released, and this promotes the empowerment of civil society.

The automation, enlightenment, and communication between the actors of civil society create a network of international and global

administrative institutions above or below the nation. This leads the nation state to increasingly integrate its administrative, supranational, and global systems, as well as to participate in local and regional organizations.

The privatization and development of a global administration may seem like a tendency of the state of the 20th century to configure according to liberal strategies, rather than socialist strategies. A loss of power and prominence is also apparent. However, if the share of GDP of each country managed by the state remains above 50 percent of the total, then it is only an appearance. Although it may also be the dichotomy between the liberal and socialist categories, right and left it ceases to be useful and operational.

§84. Representative and creative languages. What was the gold standard?

Following World War II, there were so many changes that it could be considered a new era. The new era of the welfare state, of privatization, of the universalization of the middle class, and of the overall global management was an era of valid partnership worldwide.

From the beginning of the Neolithic era to the 20th century, language was considered to consist of a representation of named and spoken things. Similarly, it was considered that money, or rather coins, consisted of a representation of the value of things bought and sold. The value was measured using a gold standard provided by banks. In order to not have to manage anything as heavy and cumbersome as metal, banks and countries printed bills equivalent to a certain amount of gold.

After World War II, neither language nor money could maintain their representative function of a 'natural' pattern of 'nature.' Nature had been transformed and dissolved by the Industrial Revolutions, and language and money no longer expressed what they were. They expressed what human beings wanted to remember and dream of. The function of language became more and more creative.

Until 1971, the currencies of different countries took to the standard of the US dollar, which in turn had the gold standard. In 1971, President Richard Nixon of the United States suspended the parity of the dollar and this pattern. Since then, the value of the currency has not been determined by 'nature.' Humans having confidence in what has been issued determines the value. This is the game of human freedoms.

CHAPTER 22

STARTING AGAIN FROM SCRATCH. WITTGENSTEIN (1889-1951), HEIDEGGER (1889-1976), GADAMER (1900.2002) AND HERMENEUTICS

§85. Language games. When is a city finished?

In the history of thought in general and philosophy in particular, Wittgenstein was one of the most exceptionally gifted human being for languages, particularly musical languages, grammatical, logical, and mathematical. Therefore, he was specially equipped for understanding the relationships between nature and culture.

Culture is a set of languages through which we express the nature of ourselves. What there is and what we have are the languages. All of art, science and culture are language. Upon noticing this, thought turns into languages and the set of languages. This is culture. Thus occurs the so-called 'linguistic turn': what are the languages? For this, both the notion of nature and nature itself have entered into crisis.

Wittgenstein initially believed that languages describe things, nature and what there is. He believed saying these things only had meaning when referring to things that could be proven. That is what some logicians and scientists call "logical positivism." Wittgenstein wrote this doctrine in his book, Tractates Logico-Philisophicus in 1921. Many years before Richard Nixon cancelled the parity of gold and the dollar, Wittgenstein realized that there was no correspondence between languages and things. He exposed this in his book Philosophical Investigation, which was published after his death in 1953.

He realized that language is not just a set of grammar rules used to articulate words (syntax) and the meaning or words (semantics). The words, phrases and conversations make sense and allude to the scope within which the speaker's life unfolds and ultimately becomes conscious of itself. This is how the human being knows himself and decides his life.

The subject and the horizon, and what covers both, cannot be said, does not belong to the world, and does not belong to language. This is because they make what there is of the world and of language. Words and language in general express the world practicing a silent mediation between Humanity and world and between the human being and her/himself. Words and languages are worn out. They are named less and increasingly get worse. This is because people and the world grow and live new experiences. Therefore, names and expressions from earlier stages become small, dated, and old. Humanity and the world become small, and old languages and cultures no longer exert a silent but loud meditation. They no longer help the understanding of the world and human beings among themselves, but rather impede, hinder or prevent understanding new languages and worlds are then generated.

The capabilities that once again activate are wit, imagination, and creativity in the sense that Vico described. The set of activities exerts poesies and creation. Metaphoric systems are created from language games. These constitute a topic, a new topic, and a new world where human beings name the new reality, where they will converse and generate agreements.

§86. Heidegger and the new beginning of thinking

Nietzsche is probably the thinker who best described his time. However, he did not interpret it the best. He did an exceptional job describing the secularization of Christianity and the rise of socialism, but Bernstein interpreted it better. His description of the role of art and language as a foundation of culture was satisfactory, but Dilthey's and Wittgenstein's descriptions were better understood. Nietzs-

che described well the death of God, but theologian Karl Barth (1886-1968) and philosopher Heidegger interpreted it better.

Heidegger took Nietzsche's metaphysical thesis about God's death, the truth of art and language, and Dilthey's critical claims of historical reason, and he better developed them in line with Vico's thesis about ingenuity, poesies, and creativity.

The metaphysical theme of God's death and the truth of language and art are expressed in metaphors about the Dionysian and the Apollonian. The Dionysian metaphor expresses the original meaning that Heraclitus attributed to the logos. The Apollonian expresses what Pythagoras and Parmenides attributed to it. Aristotle took these two ways of understanding logos, which understand the language that expresses reality and reality itself and described the three most important meanings.

The first meaning of being and reality is the meaning of what exists here, now and always. It remains in itself and identical with itself and is the meaning of the substance (the Apollonian).

The second is the meaning of action, changing, moving, and what one can do. This is the meaning of power, time, and the unstable (the Dionysian).

The third meaning of reality or being is the meaning of what is said, of truth, and of language. This is the meaning of the objective, rather than thought.

From the Neolithic period to the 20th century, life was based mainly in the first meaning of being. It was settled and stable and based on knowledge. Science has evolved as knowledge of the stable and the eternal. This is shown in §23.

Since the 20th century, life has begun to rely more on movement and change than on stability. Knowledge has focused more and more on this movement, change and time. Human beings live more in the future and less in the present. There has been a change of pace, and people are able to achieve more of what they want. These things are superior to what was already established.

Heidegger assumed that developed languages of the past had historical value and that they had exhausted their potential. To think beyond reflection and come to perceive what lies outside of this, a de-

construction of the classical ontological concepts must be conducted. He stated this in his book Being and time in 1927.

What existed before was not wrong. It was thoughtfully and representatively prepared. Now, we must again reappoint the understanding of reality as a donation for humankind. It can be understood as power or action, not as essence or substance. Being and thinking are not speaking, as Wittgenstein said. They are what make the world and those who speak. Vico declared knowing and saying to be poesies.

In order to surpass this reflection and thought so that the human being can understand himself – not as one who takes, transforms, and exploits nature and reality, but as a host who elevates it through poetry and worship – one must understand the difference between the productive power of nature and what is produced. The product is a gift, which can then be treated with love and respect.

There is a rule of objectivity that prevents other forms of logic, cosmology (physics), ethics, and religion from being understood. Logic based on essence, or stability, has only two values: true and false. Logic is based on power values, i.e. what is probable, possible, known, uncertain, and more.

Cosmology based on eternal essence, like infinite space, is objective and uniform. It also has two values: true and false. Cosmology based on movement in time has more values: what is true and false from this perspective, in this situation or in this moment, and in the future.

The same happens in ethics with only two values. These are good and bad and are considered objective and valid for all human beings, at all times, and in all places. Ethics based n power, like movement and time, have values of good and bad that exist here and now, in other times and places, in other social situations and for other groups of people.

In regards to religion, an objective and true God, whose reality can be demonstrated as a theorem, is not credible if it has discovered and deepened the difference between objectivity and reality. It is therefore abandoned and dies. The relationship with God can be established again when one understands that there is more beyond this power that has made the world and language.

Heidegger presented his thesis in his Letter on Humanism, 1947, in which he defended all irrational, logical, amoral, and atheistic accusations. He stated that he did not attack what had been established and what existed within it. He believed there was a logical, mathematical, physical, ethical, and religious alternative. In some cases, these had been developing since the beginning of the 20th century.

§87. From universal knowledge to singular knowledge. What is understanding?

If we leave aside the point of view of the objective and timeless essence, and adopt the point of view of action and time, the result is what Dilthey described as knowledge of the human sciences, or sciences of the spirit.

In Spain, Zubiri developed a strong and moving metaphysics to examine the persistence of substance in quantum physics from the Aristotelian category. Ortega developed a perspective philosophy for understanding the historical unfolding of humanity, as Dilthey intended.

In this same sense, the disciple of Heidegger closest to his proposals, Hans Georg Gadamer, examines the dimensions and moments of understanding and attends, at the end of the 20th century, the convergence of the widest currents of philosophy of the century xx, the Hegelian and Marxist dialectics, Husserl's phenomenology, and Wittgenstein's analytic language to form the philosophy, or hermeneutics of comprehension.

Einstein adopted hermeneutics in his methodology of relativistic physics. This is in the field of human sciences and philosophy. The principle that the time of observation determines what is observed, or that time is the horizon, or the place of understanding reality was expressed by Heidegger. The application of these principles was general and simultaneous in the 20th century in all fields of knowledge.

Hermeneutics is the result of understanding that the most important meanings of being and reality are power, action, movement and time, not permanence and timelessness. It is the result of terminating

the assumptions about life and knowledge that were established in the beginning of the Neolithic era and were then consolidated with the predominant use of signs until the year 2000.

Gadamer and hermeneutics take a symbol and a myth and assigns them a guiding and cognitive value for human life. This assigned value is like that which the Enlightenment assigned to reason. Along with the knowledge of science, which involves universal and necessary testing and demonstration, hermeneutics locates mutual knowledge of speakers in everyday life. This involves understanding both the singular and it is contingent as a grace.

To have universal and necessary knowledge, and to understand the singular and the contingent, there is nothing superior to language, human liberty, and dialogue among peoples.

§88. From the domination to the care of nature. From universal to private good

The development of phenomenology and hermeneutics, the legitimization of the natural attitude of knowledge and the particular viewpoint that knowledge is valuable, was an alarming occurrence throughout the 20th century. There was an intense controversy between supporters of science, the modern Enlightenment and postmodern thought. This settled down in the 21st century when distance allowed for a more comprehensive and balanced view of what had happened.

Some critiqued modernity as a dictatorship of objectivity or an imperialism of science, sometimes driven by romantic fervor, fascists, bohemians or libertarians. Others felt threatened by the achievements of the Enlightenment in proclaiming human dignity and human rights and establishing political, legal, economic and religious order.

What happens to the universal and necessary truths, to eternally establish familial and social values, and to what has always been called 'nature' and been considered universal and equal for all? It turns out that there are particular groups and singular cases, oppressed by these truths and values, that can be understood, and they are entitled to a dialogue that allows understanding.

Aristotle said that the human being is the animal that has language, through which it can come to an agreement for the good of the community. Gadamer expressed this by saying that we are a great conversation. Although critiqued with pure reason and in search of a domain-free society, it has not reached an absolute standpoint. The mistakes and disagreements of human beings, now and always, have no better venue through which to be resolved than in the same language.

At the height of the 21st century, the human being of this abstract definition is a population of 6,000 million people. These people are gathered in nations and states where they are recognized and guaranteed human and citizen rights. They have a network of institutions that allows them to cognitively and operationally reflect on their situation, their deficiencies and their potential. They have technological resources that relieve their need for animal effort. They have wealth and inexhaustible energy that grow with humanity itself, namely human capital or human liberty.

What the human being knew and said of himself in the early Neolithic era is what he knew and said of himself with more years of experience at the end of the era. In concluding his great and reflective journey and looking outward, he finds that he has to assume his own responsibility. As said in the religious texts of the early Neolithic era, he must care for nature and the entire universe.

S/he now has to care for human society and nature. S/he can do this. As always, the procedure is language, dialogue, the game of liberty and agreement with the risks of setback and disagreement.

CHAPTER 23

THE GAME OF HOPSCOTCH

§89. Spirit and matter. A rediscovery

In the 21st century human intelligence is at the place where humanity is unfolding like a grand conversation, one that is no longer descriptive or reflexive, but instead creative. It carries its past in its present and is at a new beginning.

Philosophy and science are a development of knowledge and of wisdom in the geographical and urban center of the oriental Mediterranean, where validity is found in a lifestyle based on signs more than on symbols, which generates an ideal universe in which the representative and reflexive thought lives since the start of the 1st millennium BC until the end of the 2nd millennium. In this scope, and only this one is a split formed between spirit and matter, whose greatest and most perceptible expression is the split formed between religion and medicine.

Reflexive and representative thought conceives reality as issued or crated from a beginning, which is considered divine or sacred and which launches the cosmos and then sets upon the human being. The human being develops her/his activity on that cosmos, and her/his goal or destiny is to return to the divine, the beginning from which s/he had escaped. That process of leaving and returning (which in the classic Latin formula is called exitus reditus) can be enforced from three basic points of view: religion, philosophy, and science.

Religion describes the dynamic and the structure of the cosmos and human life like a relationship between two players, the divine and

the human, between which relationships of recognition, respect, exchange, help, and affection are established. These relationships involve and set into motion the realities of the cosmos.

Philosophy describes the dynamic and the structure of reality and of human life as a reflection of intelligence over the beginning of the cosmos and humanity, which is generally also considered sacred or divine, over the structure of both, and over the type of relationship that the human being establishes with this divine beginning. Philosophy is not a dramatic relationship with the individual and another player. It is not a relationship between players because there is only one, the one that reflects.

Science describes the dynamic and the structure of the cosmos and human life as a relationship between magnitudes and objective strengths. It is not a reflection; it is a representation of objects. In religion the relationship is between two players, or if one prefers, between two subjects. In philosophy the relationship of a subject is with itself, which is the reflection. In science this relationship is between two objectivities.

In the three sectors, the return and relationship with the individual with his goal are not guaranteed. It is problematic, and it is frequently stopped by different factors. These hindrances in religion are given the name of fall and sin; in philosophy they are given the name the bad and the vices; and in science these impediments are called sicknesses or functional failures. The restoration of those types of failures are done through the activity of the player in question, generally with the assistance of other human beings specialized in reparations in each of the three sectors. In the religious sector, the spiritual teachers guide and drive others towards purification and forgiveness. In the philosophical sector, the teachers recommend and illuminate knowledge of the affected, so that they can make better decisions. In the sector of science, doctors restore the elements and factors that disrupt the correction of the process. In the three cases, the activity of repairing is institutionally regulated.

§90. Religion, philosophy, and science

The correlation of the processes of the three sectors is described below.

China (Tao, Confucius)	India	Judeo-Christianity	Plato Platonism	Greece Aristotelian Thomism	Physics Newton Planck
Beginning 1 Shen	Brahman	Lord/God	The Good/One	The Self, Immobile motor M XII	??
Beginning 2	Emanation Prana	Creation Logos Verb	Eidos/Ideas Logos, Pneuma	Creation/ Immobile motor F VI	Big-Bang
Beginning 3 Qi			Geometrical number		Energy/form Physical, Chemical, Biological
Qi Cosmological Display 6 forms of energy: Ying-yang, wind-rain, darkness-light Captured in 5 tastes 5 colors 5 notes		Celestial hierarchies. Spiritual creatures. Angels Display Work of the 6 days. Light-darkness, water-earth, living-man	Generation of geometric figures and the universe Display Macrocosms. The four elements en geometric figures Earth/ Water/ Air/ Fire/	Celestial spheres. Separate intelligences Display The four elements Earth/ Water/ Air/ Fire/	Quantum level, (electro magnetic energy) Discontinuity. Simultaneity. Display Relativist level. (gravitational energy) Continuity Distension of space-time. Stages of matter. Astrophysical forces Geological formations
Qi Anthropological Cosmos-man Interaction Through chacras	Cosmos-man Interaction Chacras 1) coccyx 2) Navel 3) Sternum 4) Neck 5) Space between eyebrows 6) C sagittal 7)	Virtues Morals Intellectuals Theological	Microcosms Belly Heart Head	Psyche Vegetative psyche Sensitive Psyche Intellectual Psyche	Molecular biology. Genetic code. Embryological display. Immune system. Nervous system. Brain
Bad: Rupture in order	Bad: Fall in space and time	Bad: Fall of sin	Bad: Fall of material	Bad: Free human action	Bad: Sickness
Repair: Identification	Repair: Asceticism	Repair: Redemption	Repair: Asceticism	Repair: Feeding	Repair: Feeding
with order/ cosmic power	Meditation	through sacraments, fait/ miracles	Geometry Mysteries	Drugs Virtues	Drugs Virtues
Monastic community	Monastic community	City of God/ Church	Political/ utopian community	National community	Scientific community

§91. The game of hopscotch

Within the schools of philosophy, the Roman philosophy of life and of existentialism (especially Kierkegaard) describes the writings about human existence in this way, a way in which consciousness can be taken from it and in a way that it can be responsibly exercised. That is to say, just like Plato, St. Thomas, or Hegel built a mandala, and not just to be understood and learned, but also to be lived and practiced. They build a game of hopscotch in which what the player plays with is his life.

The game of hopscotch is probably the game with the greatest global extension on the planet. It has been found to be played in different European, Asian, African, American, and Oceanic cultures, and although it has many variations, it maintains a huge amount of consistency throughout all these cultures. In Italy it is called "Bell" or "Settimana", in France it is called "Marelle", in Switzerland it is called "hell, earth, and heaven", in Germany "Jump from the temple" (Tempelhupfen), in Anglo-Saxon countries Hopscotch, and in Spain and Latin America "Rayuela", "tejo", and other names. In the west it is a game played by children of both sexes and between the ages of 7 and 12, although it is most popular among girls.

HEAVEN	HEAVEN
4	5
3	6
2	7
1	8

The game consists of drawing a series of connected squares on the ground, generally in the form of a rectangle or in the form of a basilica or cathedral (an image from the cosmos). Within the rectangle of one of the extremes, in what would be the apse of the basilica, one would

put the place where the player can rest. Sometimes the word "heaven", another analog, or even a number is written there.

The player situates her/himself or herself at the opposite extreme. They throw a small flat rock, which represents a lost soul, to the first square, and then they just hop or make a kind of dance step with both legs to a square. Sometimes they have to pick up the pebble with their hand, or push it out of the square with the foot upon which they are balancing on and then move on from the first square to the last one. Covered by the triumph of their successful journey, the player now becomes the owner of the square, and the others must ask her/him permission in order to pass.

It appears that this game is based on the practices of the shaman traveling through the different sectors of the cosmos in order to direct the souls to the beyond. The outline of the game is an image of the universe, which corresponds with the outlines of sacred geometry. The squares are a representation of the diverse regions of the cosmos, heaven, earth, and hell. The hopscotch is a representation of the love of the deceased. The jumps represent the journey of the shaman that directs the souls.

The game requires that one draws the universe first, and then act upon it. There are some places and times that are more secure than others, like those above, in the middle, and at the bottom, and the stages of life. There are also some ways of more or less overcoming those quarters and stages in order to move on to the next one. The rules, depending on the version of the game, makes chance, the freedom of the player, the expertise and wisdom gained from practicing and certain perfectible motor abilities more or less able to intervene.

Just like how any random Roman when walking through his city knows his position in the universe, because the two streets intersect to form a cross, at the center of it, according to the axes, one can see the orientation of north, south, east, and west. And once one knows one's position in the cosmos, one also knows one's position with respect to the gods and ancestors. This is the same way in which a little girl playing hopscotch any any place in the world, knows from the beginning of the Neolithic and maybe even before then, the structure of the universe and the dynamics of human life within it. And upon learning this,

they also learn that on this journey through life there is a beginning and an end. There are specific stages, chance, a part of personal freedom and responsibility, and finally a part of acquired abilities and skills.

§92. All human beings are equal and different. The worlds and their gods are too

This is what a little girl learns playing hopscotch at the door of her house. It is what religious teachers learn and teach in the temples and monasteries. It is what the wise philosophers teach in the academies and what the scientist teach in their laboratories and centers of investigation. And this is what philosophy teaches. That all human beings are equal and distinct, that the same is true of the worlds and the gods.

The universe and human life have a beginning and an end. On the one hand, they have stages, a temporal end, and a goal or values that they reach. These stages are more or less always in infancy, youth, adulthood, or senescence, and on this journey one plays partly on chance, partly on personal freedom and responsibility, and partly on acquired abilities and skills. This is why all human beings are equal.

The gods are always at the beginning from whence the world and humankind come from. They are the power that sustains them and the end that attracts and guides them. This is why all gods are the same.

On the other hand, the universes of Homer, of Tolomeo, of Newton and of Einstein are different. The individuals of Plato, of St. Augustine, of Adam Smith, and of Kierkegaard are different. And the gods of Homer, of Aristotle, of Descartes, and of Heidegger are also different.

In the 21st century the works that are entrusted to the philosophers are not as interesting as in other eras. The start of the new era brings with it the convergence of the east and the west, and the abolition of the impassable frontier between mind and matter, or between spirit and matter, which is lifted up in the virtue of implied methods used of the sings, which are unique to Neolithic science, especially the Greek and the modern. The 21st century also puts at the forefront the

work of having to think of reality and the self from the point of view of time and movement, and of thinking of time in all of its forms.

To think from the assumption that reality and the self are fundamentally a temporal reality and a temporal self, a changing reality and self, this brings with it a need to think again of the relationships between the world, humankind, and God, which is the job of philosophy.

EPILOGUE

§93. Letter to Irene

Dear Irene[1]

This Saturday afternoon, the 26th of April, 2014. I have finished the book that I began for you in Wise, Virginia, in the middle of November of last year. This is what I have learned about philosophy from the time I discovered it at the Institute of Huelva in the class of 1959-60 under my professor of my bachelor's degree, Mr. Jacinto Prieto del Rey until now.

Irene, I have touched the Paleolithic with my own two hands. I wrote my thesis with an animal traction machine, I saw the first washing machine enter my house in the 1950s, and I saw women washing clothes by hand in the river. You live in the post-Neolithic, and you still have yet to live through many changes to our way of life, changes even greater than those that I have experienced. I want to tell you all this because this is all we know up until now, and it is what we can pass down. You are going to start living in a territory unknown to my generation and about which we cannot give you much advice. But here you have what I have been able to organize and summarize about what we know up until now.

I am telling you this so that you will be able to truly say, "I know what you did" regarding my professional life, which is more removed from you than our family life and my feelings.

1 When the Spanish edition of Philosophy for Irene was published in 2014, Irene was in secondary school, and had a Philosophy class, for which currently in Spain there are teachers who use this book. In the present academic year 2019-2020, Irene is taking the third year of Greek Philology at the University of Seville.

While I was writing this book I began to realize that I could also write you a book entitled Religion for Irene, which could be useful to you and your friends. When I had almost finished to arrive at the end of this book, I started thinking that perhaps I could also write you Mathematics for Irene, but before I could even finish the thought, I thought that to complete this trilogy I could add Language for Irene.

Although you will live in an era completely new and unknown to me, you will continue your education at your elementary, middle school, and high schools in education religion, mathematics, and language, and your teachers will continue to require work from you. If I can help you learn these things with less effort like playing hopscotch then I will be very a very happy father.

Hugs and kisses from

Your father.

WORKS BY JACINTO CHOZA

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