On Civilizational Worldviews

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Much of what Spengler wrote on “Destiny” [worldview] and “Prime Symbols” [Archetypal Exemplars] is true. I believe that Infinite Space was an Archetypal Exemplar from which the Faustian worldview sprang. Western Christianity and the Faustian worldview inspired the builders of the Cathedral of Cologne, which contains many symbols of Infinite Space. But Spengler thought that Infinite Space was the exclusive Prime Symbol of the Faustian Culture. There is, however, plentiful evidence of an indeterminate number of Archetypal Exemplars in a world culture. The Space of Western Civilization is one of them. Several of these Prime Symbols can make up the worldview, and various deeds and works will mirror the symbols. Archetypal Exemplars are the materials that make up the civilization’s worldview. They are parts of it. The central cultural matrix of India contains several Archetypal Exemplars, three of which are Energy, Expansive Space, and the Idealistic reduction of all things to Mentality. Traditional Indian philosophy holds that all material things have a dreamlike reality; objects and their appearances, finally, are mental rather than corporeal.

The members of a civilization have Intuitions by which they experience the world. These are worldview-intuitions, in short, worldview. I shall call them Archetypal Exemplars. For the Hindus and Buddhists of India, Dynamic Energy was paramount and was personified in the divine feminine Shakti (Energy). The Greeks gave Rationality, or *logos*, supremacy about things. All higher civilizations have had a plurality of Exemplars; and their citizens adopted additional ones.

The Archetypal Exemplars of a society guide a variety of applications of the worldview to the things that people meet with or construct. These applications I shall call symbolic generalizations, and through these the Exemplars establish the special configuration of the civilization. The Archetypal Exemplar of the space of medieval architects was “Infinite Space.” Later, this space-view guided Descartes’ symbolic generalization of infinite space, filled with atoms. The same Exemplar lay behind Isaac Newton’s idea of the heavens as an infinite emptiness. It prompted Sebastiano Serlio’s single exaggerated perspective scene designs for dramas in 1547, and thus European painting design for the following two centuries.¹

In a living civilization these Archetypal Exemplars flow, as water flows from a pipe into the jets of a fountain, into symbolic generalizations.
But an historian of a dead and gone civilization, narrating its history from afar, can't help being detached from the once living worldview. For him the civilization is alien. He can acquire an implicit skill in interpreting the symbolic generalizations of a dead worldview by tracing out the influence of the old Archetypal Exemplars. But his skill is a faint copy of the instinctive skill of the actual members of the civilization, when the worldview was alive, in modeling the world on symbolic generalizations. Unconscious of their own Archetypal Exemplar of Space-as-a-field, the citizens of the earlier Han Empire (202 BC- 9 A.D.), nonetheless, made symbolic generalizations of Chinese field space. One symbolic generalization was "Resonance," something that was full of meaning for the Chinese. The court orchestras of Chinese princes relished the resonance of their stone chimes. These instruments were unique Chinese creations. The feeling of the Chinese for resonance mirrored the resonating Harmony of the cosmic order of Heaven, Earth and Society.

The Archetypal Exemplars are the most basic source of the symbolic generalizations of a society, and they also constitute the worldview of the populace. When the Exemplars originally formed into a matrix, the society acquired a new set of worldview-Intuitions. The symbolic generalizations, under the guidance of worldview-Intuitions, attach the latter to new deeds and facts, the new physical and spiritual phenomena.

A civilization emerged in France out of barbarism after the eighth century. The educated class of citizens looked instinctively to new found Exemplars and intuitively merged them in an unconscious Archetypal Matrix that was their new worldview. In the early Faustian Civilization, northern Europeans drew upon Intuitions that perhaps were Germanic and Scandinavian and Frankish. They also adapted much of the Graeco-Roman cultural legacy as they came across it in the available books and artworks. The Chinese in the sixth century A.D. renewal drew from their Intuitions of an Indian religion, Buddhism, and from old Chinese Intuitions.

As houses built on the ashes of previous houses, civilizations built on the barbarian remnants of former civil communities are sturdy and fresh. They have a highly original worldview. As houses that are no more than renovations or reconstructions of older homes, civilizations that have renewed and altered the worldview of the past, are not very fresh. The blossoming of the renewed worldview the second time around is a reduced invigoration. The new Archetypal Exemplars in post-Carolingian Europe and the Archetypal Exemplars in China after 400 A.D. were matrices of varied freshness. One worldview matrix became the Faustian I Weltanschaung, and the other a metamorphosis of old Chinese worldview-Intuitions. The novelty was much greater in Europe than in China; for the
barbarization that displaced the old civilization had done more damage in Europe than in China. The social disruptions in chaotic Merovingian times were so great, that we cannot trace one specific Western set of worldview-Intuitions prevailing from early Greek times through medieval times to the present. An historian of worldviews, however, could set forth set of Chinese worldview-Intuitions which, with some alterations, were in vogue from the beginning of the first millennium BC to the present.

A worldview is not a theory or even a conscious set of Ideas, Sensations, Feelings, and values. A civilizational worldview is not a doctrine, nor part of the curriculum of one's education. It is not directly accessible to scientific study. Rational philosophy did not access The Magian worldview of the Muslim Society during the early Abassid era (750-1517). Even at the end of the 20th century, science has not accessed the worldview of the still living Magian Civilization.

We will see below that the worldview-Intuitions of a civilization occur in the unconscious of the citizens. One's introspections cannot get at these Intuitions, any more than one can dream while sound asleep and at the same time examine in waking-consciousness the unfolding episodes of the dream. The Faustian I worldview did its work below the threshold of consciousness of sixteenth century Europeans. Nevertheless, it affected all material achievements of the artists, philosophers, and mathematicians of that time. Spengler rightly held that a civilizational worldview does not operate at the Rational or scientific level. Our consciousness of it, he incorrectly believed, can never be Rational. In a sense, he was right. We cannot live our worldview with the categories of science, any more than we can dream scientifically. The medieval Chinese artist could not examine the spatial Archetypal Exemplar that his landscape paintings held in common with the architect's roof without trusses and the philosopher's Tao. When it comes to the Weltanschauung, a citizen of a culture is conscious only of poetic metaphors and symbols. A huge sector of healthy as well as pathological experiences lay hidden in the unconscious until the age of Freud. Intuition has always been unconscious, even when the mind is awake.

Nevertheless, an historian can raise a worldview's features from unconscious night into reason's day. The symbolic generalizations of a society, guided by a Weltanschauung, pervade the archeological and literary remains of the society. The worldview-Intuitions of ancient Greece produced a mass of evidence that survived destruction and decay for two thousand years. Today, historians have still not fathomed the testimony of facts to determine the contents of the Greek worldview. We can hardly compare the immense vestiges of the Greek and other civilizations to the slender evidence that psychiatrists obtain from their patients. Yet historical remains
and psychiatrists’ transcripts of sessions both contain evidence of unconscious intuitions. Freud, Jung, and Adler learned to decrypt the evidence. Jung’s study of his patients’ intuitions was the basis of his scientific study of the four psychological types: Reason, Feeling, Sensation, and Intuition. He discovered all these at work in the unconscious with the clues his patients gave him. As to ancient Greece, its remains and surviving writings contain abundant clues of the worldview.

The unconscious skills of educated citizens in the use of symbolic generalizations are the sum and substance of their worldview. The citizens of a growing civilization, when their society’s worldview—Intuitions are still vigorously unfolding, will easily and unconsciously acquire a skill in following out the destiny of their culture. Historians can learn to see or value things or processes connected with the worldviews of past civilizations if they study the symbolic generalizations and the Archetypal Exemplars of the societies. The Exemplars cause the creative members of a society to classify or evaluate events and things differently than citizens in another civilization who beholds the same events or things. Each has a different set of Archetypal Exemplars, and each will experience the world differently. The creators of the Dionysian Festivals in fifth century BC Athens took a Greek approach to powerful emotions. The creators of the temple festivals in Bhuvasneshwar, Puri, and Konarak in the Orissa region in India during the eleventh century took an Indian attitude toward Emotions. The former relished the norm of human behavior, eloquent in its obvious absence, in Greek tragedies, by way of the catharsis of emotions. The latter sought merely the taste or savor (rasa) of the passions. Thus they symbolized the superhuman transcendence above an unending wheel of future lives. Tragic drama for the Greeks was the hope of what might have been (arete) in life. The Indian dramatist looked upon the samsaric cycles of lives as a prelude to salvation. Thus the Indian intuition was to avoid tragic drama, but the Greek intuition was to have it.

The empirical or the experiential content of the Archetypal Exemplars is the symbolic generalizations. One has visual evidence of a Greek temple. Archeologists have empirical data on Egyptian interment of mummies. The Archetypal Exemplars that a citizen’s schooling and cultural life have instilled in his brain guide his creative work. They also affect his intuitive experience. The meanings and values a citizen attaches to the words that express his own generalizations will synchronize with symbolic generalizations and Archetypal Exemplars. A “bad person” for the Magian Levantine at the time of the Persian conquest of Babylon in 519 was a guilty person, whom only God could redeem. In northwestern China of the earlier Han (202 BC-9 A.D.), however, a “bad person” was merely a disordered per-
son, to be sternly reeducated and brought back into polite society.

Educated members of the same civilization share the same supply of “Exemplars.” They also create the same application of the Exemplars. They generally agree on the interpretation of their society’s symbolic generalizations. The case of two more world civilizations is different. They may use several symbolic generalizations which are physically identical. They may have some important words in common, so far as translation from one language to another allows. Generically, “heaven” means the same for Magians and Chinese; the two cultures, however, gave different meanings to the same word. They interpreted the same symbolic generalizations differently. Different civilizations with their respective “Archetypal Exemplars,” will feel and sense and understand the same word differently. For the twentieth century Faustians, “matter” is energy, and energy is physical. The traditional Indian Civilization also derives “matter” from physical energy, but physical energy comes from divine energy. Moreover, physical energy and matter for Hindus are unreal.

A civilization’s language or family of languages is dependent upon the Archetypal Exemplar-produced matrix of worldview-Intuitions. The Chinese languages depend upon the Chinese worldview to the extent that “salvation” is not even a key Chinese word. “Salvation” is an important word for Magian and Indian peoples for Middle Eastern Judaeo-Christian religions, and for Indian Jain, Buddhist, and Hindu religions. The historian, standing apart from the history of civilizations, cannot find a neutral observation language for civilizations. The sociologist does so at the price of being virtually ignorant of the specific worldview...or denying its existence. Yet it is a quality of the creative citizens in historical times to have in common a matrix of Archetypal Exemplars, i.e., a worldview. Under the guidance of the Exemplars they learn instinctively the technique of applying symbolic generalizations to the world. At times a civilization is particularly “in form.” A geometer, Eudoxus, a sculptor, Praxiteles, and a philosopher, Plato, all contemporaries, all made exquisite portrayals of the same Greek symbolic generalization: Rational forms. Similarly, creative citizens in the Faustian II Civilization, the physicist, Einstein, the composer, Schoenberg, and the philosopher, Whitehead, each managed to model for their respective spheres of action new applications: relativity and complexity.

There is no scientific solution to the question why this worldview instead of that? There is no complete raison d’être of its success and victory over other possible worldviews. If the members of a civilization are aware of its existence, their allegiance to it is an act of faith. But until 1916, when Spengler was investigating worldviews in his apartment in Munich, five civilizational worldviews were not even an object of faith; they had always
been among the unconscious contents of educated minds. Historians have never explicitly interpreted symbolic generalizations of civilization as guided by a worldview, and only in this century did historians and philosophers become aware of their existence. Spengler’s idea of “Cultural Destiny” was on the mark, and that is what I have been describing as “civilizational worldview.” But his notion that a “Culture” can have only one “Prime Symbol” excludes the obvious fact that a “Culture” has many “Prime Symbols.” He had faith in the existence of the higher cultures’ Weltanschauungen, or “Destinies,” but disavowed any rational understanding of them. Thomas Kuhn has applied the notions of exemplars and worldview to the scientists’ worldview, which he called “scientific paradigm.” He holds that the problems which scientific exemplars and worldviews pose for men of science have rational solutions. Kuhn has come a long way in untangling the puzzle of the origin of scientific worldviews. It is the same puzzle as that of the origin of civilization-worldviews. His remarks on the rational limits of scientific paradigms hold true for civilizational worldviews:

The man who embraces a new [scientific] paradigm at an early stage must often do so in defiance of the evidence provided by problem-solving. He must, that is, have faith that the new paradigm will succeed with the many large problems that confront it, knowing only that the older paradigm has failed with a few. A decision of that kind can only be made on faith. ...Something must make at least a few scientists feel that the new proposal is on the right track, and sometimes it is only personal and inarticulate aesthetic considerations that can do that. ...Even today Einstein’s general theory attracts men principally on aesthetic grounds, an appeal that few people outside mathematics have been able to feel.

There are relatively few “Archetypal Exemplars”, or worldview-”Intuitions”, in a civilization, though they increase during the life of the society. The early community of educated members of a new civilization, emerging from barbaric chaos in the persons of the erstwhile barbarians, adheres to a set of worldview-Intuitions. The same is true of the citizens of an old civilization. The society may reject an old worldview it has had for perhaps a thousand years, and its civilized members adopt another. In early Christian times the Archetypal Exemplars of the already venerable Eastern worldview included a notion of an almighty personal God Who transcends
all images and categories. God imposes his perfect divine law, moral as well as physical, on all of creation. From this Archetypal Exemplar came the symbolic generalization of a covenant between God and his people: a legal and moral contract. This idea was widespread throughout the Levant among Hebrew and non-Hebrew peoples in biblical times. For Magians, the sternness and compassion of God and the guilt and innocence of human beings are important moral categories; Emotion has high value. The Magian space of the world was, in biblical times, as it is today, the place of God, an absolute space, a divine “sensorium.” Spengler hit upon it with the phrase “world cavern.” It is a space to which God is always present, and outside the space is nothing.

At first, the symbolic generalizations, and the new worldview based upon them, are simple. They have not yet benefited from the creative experiences that will unfold in future centuries and thus have only expressed the scope, but not the specifics, of which they are capable. The Gothic cathedrals were marvels of mechanics. They combined the stability of stone monuments and the instability of thin stone walls, rising hundreds of feet, and burdened by a great stone roof. In the stonewalls large gaps, curtained by stained glass, enhanced the structures. Gothic churches were limestone, brick, or granite symbols of the Archetypal Space that, in six hundred years, would fully flower again in the rational mechanics of Galileo, Newton, and the Bernoulli brothers.

Mechanics was a prominent specialty of the Faustian Culture as clear Reason was the outstanding discipline of the Greeks. A Greek physical philosopher, Parmenides, hit upon the symbolic generalization, the Greek logic, that would carry self-consistency to the extreme. The Greek Archetype of logic, nonetheless, would find full expression in the fourth century BC in the geometry of Eudoxus. It was he, above all, who distinguished Rational numbers, or whole number ratios (logoi), from irrational numbers. In modern times, following World War I, Western Civilization made new use of Archetypal Exemplars that had taken form a century earlier in the progress of classical music. Now, the Archetypes had new symbolic generalizations in the atonal harmony of Schoenberg and the musicians who followed him.

Some historians believe, per impossible, that all worldviews are Rational plans. Let us consider an impossible experiment that is close enough to the real thing to have verisimilitude. Suppose changing the Weltanschauung of a civilization can be an open scientific enterprise. In this case, the cultural tree-blazers would be creative citizens. They would solve the anomalies they see when new information confronts old “Rational Exemplars.” The solutions would lie in new “Rational Exemplars” or, if an
old society were taking a new lease on life, in revised "Rational Exemplars." The creative citizens would base their remedies on ideas as limited as mathematical axioms. The premonitions and musings of a young growing civilization would evaporate in such an arid milieu.

We can suppose the outcome, if the worldview was nothing but a conscious object. We would have to shift our model. We would transfer the worldview's unconscious interpretation of historical phenomena to the social scientists' deliberate classifications. The virtual infinity of actual and possible developments and interconnections of the dreamlike Archetypes would become the clearly defined limits of a scientific plan. The plan would be an inflexible historical glance, rather than what a living worldview really is: an intuitive vision aimed toward the future and shot through with numinous premonitions. The historical course of a civilization's worldview, an evolving matrix of Archetypal Exemplars, is an enlarging, but not a scientific, process.

Citizens of India during the so-called Classical Age inaugurated by Chandra I of the imperial Guptas in 320 and lasting until 700, created a high civilization. We can suppose that the Guptas understood in full consciousness the cluster of Prime Exemplars which were their own personal worldview-Intuitions. Under this hypothesis, they might have had a shortcut to divining the future possibilities of their worldview. For this, however, they would pay a fatal price. They would look upon their Indian II worldview much the same way as those of us who as aliens study their Culture. They would, like us, have seen its boundaries. Perhaps, they would see themselves abstractly, as we see them. They would see how their worldview differed from the contemporary Greek, Magian, and Chinese Weltanschauungen. They would experience little of their worldview's powerful energy, since they would gaze on it as if it were a mere antique.

It is as if Plato had felt, in all its fresh new vividness, the immensity of Socrates' vision, and yet alternately felt the sober charm this revered antiquity has had for 20th century scholars. The unconscious, where the viable worldview exists, to all conscious intents and purposes, yields only a tiny part of its contents. The unconscious is virtually infinite. Consciousness is finite. Neither a worldview nor its goal is a conscious object of the mind, though we can raise the general outlines of a worldview to the level of reason. Intuition evades the limits of rational consciousness that governs worldview studies.

It was valuable that educated citizens of India perceived and felt the Indian worldview intuitively. Jung's scientific insight into his patients' unconscious Intuitions did not reduce the latter to impotency. The enormous power of the Indian worldview over citizens' intuition would be unaffected.
by an historical "psychoanalysis." The power of the Faustian II worldview—Intuitions to affect the action of modern Western Society would be undiminished if modern citizens could understand the essence of the Faustian worldview.

For a modern historian to be able to examine a worldview presupposes having understood the reports of archeologists and other specialists, and having meditated on them. A civilized society builds its worldview successes on the intuitions of artists, mathematicians, theologians, and scientists. All these creators, until perhaps the late 20th or the 21st century, will have been unaware of the worldview matrix that is their creation. Yet, in the history of civilizations such professionals have, willy nilly, given answers in the symbolic generalizations they used to solve the challenges posed by new values and new ideas. In the Far East, the pre-Ch’in architects, and in the West, modern mathematicians, created symbolic answers to worldview questions: What is space? What is the nature of reality? What are the highest values?

Western Civilization took on a new life at the end of the eighteenth century, a process that we may describe as a transition from "Faustian I" to "Faustian II." The solutions to civilizational anomalies contained in the new Weltanschauung were enough to evoke a renewal of the Faustian worldview. The new Weltanschauung, if the worldviews of the past are criteria, will last approximately a thousand years. In the long life-span that is left, artists, scholars, and other creators will, unconscious of their intuitions, create new symbolic generalizations. The transformation of the old Faustian worldview into a new one appeared in the German idealists, Fichte, Schelling, and Hegel. A hundred years earlier Leibniz stated many of their ideas. He laid some foundation of their Faustian II worldview in his Western version of the Indian doctrine of a universe composed of point-instants. The Indians put it as follows, "all things are quick as winks," flashing in and out of existence. A hundred years after the German idealists, Whitehead was able to digest these exotic ideas in his refining of the Archetypal Exemplar of the Most Real Things. They are, in the symbolic generalizations that he made, smaller and faster and more short-lived than any physical objects. His Actual Entities are smaller than photons, viruses, living cells, and elements. The quantum mechanical model of the universe comes to mind.

When I become aware of the worldview of a civilization, the worldview appears to me like a changing scheme or chart. My metaphor is an organizational chart filled with vivid paradoxes. The same values and ideas unify the most diverse activities and artifacts. It is a fine paradox that the former kshatriya prince Vardhamana Mahavira (ca 540-468 BC), the twenty-fourth Tirthankara, or River Crosser, founder of the Jain religious sect in
India, displayed in his extreme regimen of ascetic bodily deprivation a mentality similar to the Tantric erotic schools of sculpture after the seventh century A.D. Among the members of the school were the carvers of amatory couples at Kandariya Temple and those at the great Orrisan Lingaraja temple of the Bhuvaneshwar group between 950 and 1050.  

Philip Spratt made a Freudian analysis of the Indian soul in contrast to the Western soul. In mid-twentieth century, the West had been under the influence of both a Christian mentality and a Western [Faustian] worldview for a thousand years. Westerners have fallen far short of the Indian capacity for ascetic mortification of the self and at the same time far short of the Indian toleration of public pornographic art. It appears that the Indian psyche is much less aggressive than the Western soul. The Indian psyche is less punitive, less on its guard against the pains and aches of the flesh. It feels less guilt and has less combative aggressiveness than Westerners when faced with pornographic icons.  

What of the Faustian II worldview-Intuitions? They would still retain their enormous power over the Western mind if comparative historians decrypted the thousand-and-one symbols containing them. Interpreters of history can create clearly defined ideas of Intuitions that were Feelings, of Intuitions that were Reasonings, and of Intuitions that were Sensations. We can have a clear idea of the sensed value that the seventeenth century Dutch painters felt in the monochrome diminution of color of their paintings. We can form an idea of the high value that the old Hebrew prophets attached to Emotion. Our scientific reason need not suffer indigestion at the contradictory reasonings that were once unconscious intuitive chains of ideas in the minds of Indian Buddhist monks.  

Since 1600, the West had borrowed and adapted from a number of Chinese Archetypal Exemplars. With the Eastern seeds fertilized in Western soil, creative Europeans and Americans after 1800 renewed the Western worldview. Yet, to learn the Chinese ingredients in the Archetypal Matrix would not make the modern West desire pagodas or homes with Chinese tiled roofs turned up at the eaves. We can learn about the Faustian II worldview similarly as a psychoanalyst investigates the unconscious contents of a patient's mind. Nevertheless, since a worldview, of its nature, is healthy, it does not correspond to the pathology of a neurosis. Our instinct is not to remove it but to understand and to appreciate it.  

The indirect benefits of understanding one's civilizational worldview can be valuable. The old Graeco-Roman Civilization whose worldview-intuitions were no longer able to infuse the society with creativity competed with its successor. The society, clinging to symbolic generalizations of a superannuated worldview, inhibited the fresh new
Weltanschauung. The Roman society stunted the process of metamorphosis of its worldview into a fresh new one. Roman educators and artists borrowed much from second century Greek Culture after the second century BC. At the time, however, the Greek Civilization was in decline and its worldview-Intuitions were weakening in their creative power.

At the beginning of the Christian era the Magian worldview of the Near East was also taking root in Roman homelands and in the provinces. The cults of Christianity, Judaism, and Mithraism were all Magian. The arts of Rome were taking on Magian forms as well as Greek and Roman. In the 3rd century, Ulpian (ca 170 - 222) of Tyre, created a third of the Roman law on which Justinian's Code was to be based three centuries later. Justinian's Pandects were a law which, in the size of its bulk, as well as the spiritual quality of important parcels of it, would reveal a Near Eastern rather than a Greek or Graeco-Roman mentality. The contemporary historians and philosophers knew nothing of worldview-Intuitions. In particular, they knew nothing of the decline of Greek cultural forms and values into little more than antiques. Creative Roman citizens and artists would have done well to discover their society's fresh new Magian worldview. Then, they might more readily have enjoyed the charm of Near Eastern modes of Feeling and creativity.

In the twentieth century, our Western Civilization, which borrowed many things from India, China, and Japan before 1800, successfully made the metamorphosis in the Faustian II worldview revolution, whereas the old Romans had faltered. American and European historians are becoming aware of the creative power of Weltanschauungen early on in a renewed Faustian Civilization. They know better the impotence of worldviews, once they have gone out of fashion, except to charm the preservers of the past. There's no denying the antique charm of traditional homes, with their Gothic, Romanesque, Baroque, Rococo, Greek, Roman, or Magian architectural devices. Le Corbusier, Wright, and von Mies' modern architecture, nevertheless, has more than held its own. But that is not good enough since Westerners do not yet understand the worldview which the new architecture mirrors. The designs of Faustian II buildings embody symbolic generalizations, which are echoed in most other arts and disciplines and in the space-images of modern science. An immense redundancy of the valuable intuitions of the Faustian worldview is then present. The innumerable space configurations of homes and monumental buildings echo the cosmic spaces of modern science, with local fields and curvilinear paths. The new design mirrors the modern relish for out-of-doors Nature with glass curtain walls. Patio doors join indoors to out-of-doors cosmic nature. All this reinforces modern religion's Feeling of an organic unity between the divine Spirit and
the physical universe.

Before the members of a society reject a civilizational worldview, a substitute must come forth. A worldview revolution occurs when the citizens' commitment shifts from the old to the new matrix of archetypal exemplars. This replacement will ensue, not from the communal experience which is the way that worldviews are usually experienced, but from the cultural inventions of a few creative citizens of the civilization. It is these few in a civilization who arrive with inner certainty at interpretations of physical or psychological events that are incongruent with prevailing worldview-intuitions. This is the case with the modern arts. The first encounters of the modern West with Japanese classical music were unpleasant shocks to Western listeners, although at least one creative Westerner, Igor Stravinsky, enjoyed his experience in hearing in Osaka, Japan, some pentatonic music.18

It is the case with the uncompromising jurisprudence of the West, which would be unacceptable to Chinese scholars. The Chinese citizen takes no law seriously except in the context of the situation at issue. In his eyes, a decision of the Chinese Supreme Court is only conditional. His acceptance of a law against charging excessive interest on loans would depend on the circumstances. It is the case in science and technology. The Faustian space ideas of Western Civilization competed with religious space. In the old and new Testaments of the Bible, and thus in Christianity, where God is there is space. Space is the place of God. This was an anomaly as seen against a Faustian background from 900 A.D. to 1990. Magian space created a problem for educated Faustians, who envisaged bodies moving through an infinite but less-than-divine empyrium. Newton would give final definition to this secular Faustian astronomical space. But the divinely inspired space, the place of God, of the Magian Weltanschauung in Christianity and the Faustian Intuition in the earliest Gothic cathedrals were on different levels of experience. One level was religious and the other was scientific and secular. The anomaly did not produce a crisis for hundreds of years. The created infinity, sans God, of Faustian space seemed compatible with the devout upward aspiration of Gothic.

There comes a time, however, when the educated citizens of the ecumene come across too many truths and values that are incompatible with the Archetypal Exemplars. If the anomalies resist being ignored or cast aside, they cause a worldview crisis. The stage is set for a worldview revolution. The crisis is a possibility, because the anomalies may be unfelt by anybody whose upbringing or education has made him indifferent to the Archetypal Exemplars and the symbolic generalizations. The worldview-intuitions of the time are all-important in such a crisis. The transition of China, from the fall of the Han Empire in 220 A.D. to the stability of the Sui...
and Tang dynasties, 400 years later, deeply involved the propagation of the Buddhist religion and philosophy. Monks had brought Buddhism from India, and Buddhism probably evoked a new Chinese worldview. In the early Sung era, after 960, however, the Chinese had destroyed thousands of monasteries and tens of thousands of Buddhist Shrines. They extirpated the Buddhist lifestyle because its Indian quality was alien to Chinese ways. The citizens whose lifestyles had been shaped by the Confucian Classics and the old Chinese higher culture had Intuited the anomaly of Buddhist philosophy in China.

In the Chinese satellite civilization, Japan, the Confucian lifestyle was not nearly as strong as it was in China. By the beginning of the Tang era, the different Buddhist sects had a much greater influence on the Japanese worldview than on the Chinese. There were creative citizens of Japan who felt the inadequacy of such Indian ideas as acosmism, the unreality of the bodily cosmos, and the unreality of all material things. Their instinctive remedy was to invent forms of Buddhism for which bodily existence was absolutely real.19 The Indian monk, Bodhidharma in 520 brought to China the Buddhism of the ineffable prajna (Zen) experience. A Korean king introduced Buddhism to Japan in 552 A.D.20 In this century Buddhist monks were creating symbolic generalizations of this experience. In Japan the experience would be called satori. After 552, Japanese monks appropriated Chinese Zen Buddhism to various practical Japanese contexts: matter-of-fact Zen procedures in the tea ceremony, in the koan, and in the martial skills. The wholesale conversion of Japanese people to Buddhism occurred early in the 13th century. Popular Buddhism became an adaptation of the Indian religion to the Japanese worldview. The Indian import successfully competed with the Confucian values from China.

Medieval Christendom’s alien Magian space co-existed with the Faustian space of churches and cathedrals. The difference of Magian and Faustian spaces did not become a critical problem for the West until Newton appeared on the scene. He committed his ability to both Faustian science and Magian Christianity and therefore combined his Faustian celestial mechanics with a Magian space he called the “Sensorium” of God. From that time, Newton’s idea of space dominated physical science. But when a civilization repeatedly fails to translate the anomalies of a worldview into mere variations of familiar things, or when its citizens frequently shunt the anomalies aside, a worldview crisis occurs.

In Merovingian times there had been no contest of civilizations. The birth of the Faustian Civilization took place on the morrow of barbaric social chaos in northern Europe; the barbarization had wiped the slate clean. A thousand years later a worldview crisis befell Europe when the
Physiocrats, ca 1790, published ideas which were inspired by Chinese economics but did not accord with the old mercantilism of Europe. At the same time Indian idealist philosophies were influencing the science of the West. Oersted, Ampere, and Faraday had discovered fields, that is, electromagnetic fields: organic structures which earlier scientists interpreted as an interplay of purely mechanical forces in the solar system. The new notions that the universe is an organic system were almost synchronous with the famous organic philosophies of Nature of Schelling and Hegel. It was a coincidence of physical science and philosophy, but so close in time that one might think there was collusion between the German idealists and their contemporaries, the scientists.

The Western scientists turned to an organic interpretation of Nature, something that had been central to both the Chinese and Indian world-pictures. Thus they brought the mechanical bent of the Faustian I vision into question. The two Eastern Weltanschauungen reached their apogee of both fame and influence in the West in 1800. The main force of the influence, though, was unconscious. The imported Chinese and Indian organicism led to a series of anomalies in the Faustian I worldview; and this crisis caused a worldview revolution. It was a revolution, though it was largely unconscious. The crisis sharpened the intuitive insight of the citizens into the limitations of the Faustian I mechanical and other Archetypal Exemplars for evaluating and classifying the actions and events of the world. These and other crises of the worldview were an occasion for a civilizational worldview change.

The old Weltanschauung was going out of fashion, playing out the last possibilities of development. We would, however, oversimplify the transition if we merely ascribed the decline and death of the old Faustian Archetypal Matrix to worldstyle aging. Yet it was not just the competition of the new symbols, organic and otherwise, ca 1800, that caused Faustian I Archetypes to cede priority to a new worldview. The Faustian I Archetypal Exemplars were in process of change. A new electric field theory or new organic interpretation of nature would not, by itself, have shifted unconscious fidelity from the old to the new. Such a controversy occurs beneath the threshold of consciousness, at the Intuitive level. If, however, the new hypothesis or norm does not jibe with the current worldview, the new answers which a field theory or an organic philosophy gives to important questions will not suffice. Hero of Alexander’s steam engine, ca 3rd century BC, was so alien to the Greek worldview that it served only as a toy.

A new worldview is successful when enough educated citizens have intuited the ideas and values which remove the anomalies of the old worldview. A civilizational worldview is a spiritual entity, a world-evoking
set of intuitions; but it requires a sufficient quantity. It will not emerge if it occurs in the minds of only a few citizens. We can say that the revolution is successful when most of the educated citizens have transferred their worldview commitment from the old to the new. Some solutions to problems of a civilization that in some ways are excellent are going to be unacceptable, because they imply Archetypal Exemplars that are alien. In the earliest Faustian era, a pantheist and organic vision of Nature had contained answers to significant questions and had the backing of the luminary, John Scotus Erigina, in 800. But the pantheism, if 9th century Europe was to adopt it, would have required a set of worldview-Intuitions unacceptable to the Faustian I culture. Carolingian Christianity dwelt more easily with God’s transcendence above the world than it would have with Scotus Erigina’s pantheism. Carolingian Christianity, though, was not the main foe of a pantheistic and organic worldview candidate. Instead, the northern European, or Faustian, worldview-Intuitions excluded it. They probably defeated Erigina’s solution before the Faustian Weltanschauung finished its gestation.

The century of transition in America and Europe, 1800-1900, from the Faustian I to the Faustian II Culture, was a fusion of strands of old and new. Conventions in poetry and prose were breaking down, and at the same they were time being reconstituted; but it seemed to some as if civilization itself was breaking down. Western Civilization lived its Faustian destiny from 1500 to 1900, but the Greek and Roman Classics dominated the teaching of reading and writing skills.

Perhaps Gustav Flaubert used his spectacular novel Madame Bovary to make prose style one outstanding solution to problems of the nineteenth century West. The exquisite style of Madame Bovary is a pure eruption of Greek formism, carrying the Classical love of form to an extreme. Clarity of form (idea), vivid in Greek painting, was everything to Socrates, Plato, and Aristotle, since they were looking for the perfect ideas of all things. The formism of Flaubert’s style presupposed such a Greek love of form. He well knew that his novel was a banal story. He nevertheless restored clarity and strength to Faustian prose style at a time of historical metamorphosis. The literary style of Flaubert gave Madame Bovary its only cultural significance. Few if any Faustians of our time can share the intensity of his formist vision in a literary style that has a numinous grander of its own. What has given pleasure to the new Faustians would have infused the Greek soul with delight.

Creative citizens of Western Culture may have felt a decline of the old Faustian worldview after 1700. They may have felt a degradation in their culture, without the anomalies that Indian and Chinese cultural trea-
sures were causing. They may have felt the decadence, even if they could have inoculated the old Faustian worldview against the infectious Magian Emotion of Christianity. They would have discovered that their thousand-year-old symbolic generalizations were not adequate to cope with all the things that were happening in the 18th century.

The symbols of Romanesque, Gothic, Baroque, and Rococo architecture, for example, would not have been suitable conduits of the democracies that were appearing in 1800. Architects of the time went outside the sequence of Faustian building styles; they modeled their Neoclassicism on ancient prototypes. At the turn of the century, at the time of La renaissance Orientale the specialists and masters of the old Faustian civilization were insecure. In England the old political philosophies did not have answers for the problems of the Industrial Revolution. The moralists of the eighteenth century, having adopted a lukewarm Christianity, failed to solve the puzzles posed by Europe and America’s desire for a supernatural religion.

The process of worldview revolution may be sudden. This is the case in the history of civilizations when barbarians devastated the locale of a world-ecumené. Subsequently, the region is again a civilization, not of the individuals living in districts which evaded the destruction, but of the barbarians themselves and their descendants. The Mycaenean Civilization had undergone this experience for centuries in the onslaughts of those who destroyed them, the Dorian or Sea People barbarian invaders. The latter would become civilized as Hellenes hundreds of years after the events. In the ninth century, Homer idealized the Mycaeneans in his Odyssey and Iliad, and yet the founders of the Mycaenean Civilization were barbarians, who probably eradicated the Minoan Culture before they became civilized.

The more typical process of worldview revolution is gradual, since it has run its course within reasonably stable societies. Yet some symbolic generalizations, as in mathematics or science, are much more likely than other symbolic generalizations to undergo speedy metamorphosis. In science great advances occur in revolutions; the same is true of symbolic generalizations in the arts. Atonal music appeared suddenly in Europe and America after its invention by Arnold Schoenberg, ca 1920.

The enormous geographical size of a civilization and its huge population give it a cultural inertia. Size and numbers produce a natural insensitivity of the citizens to extraordinary ideas and new values of creative individuals. Creative citizens, working from a variety of perspectives, attempt to isolate the anomalies and sense or intuit the worldview crisis that the anomalies will provoke. Leibniz with his theory of a “General Characteristic,” a logic that would deal with individual facts, would have turned Western thought around if he had been entirely successful. A hundred
years passed, and the Faustian II worldview revolution was in process when George Boole discovered the logic. But not until the twentieth century did Leibniz’s project and Boole’s symbolic logic come to fruition in computers and multi-valued logics.

In place of a punitive ethic, Spinoza’s *Ethics* was an anomaly in Western Civilization. For a path to the good life, it set forth a method of self-education. Christianity and the Faustian worldview had converged on an ethic of law, freedom of choice, and guilt or punishment, to which strict law leads. Spinoza’s *Ethics* was closer to Buddhist and other Indian systems than to Faustian morality. He sought, like the Indian moralists and aestheticians, to turn one’s passive Passions into active Passions by the method of turning inward to study and understand the Passions that grip oneself. Hindu drama seeks to overcome the Emotions with *rasas*; that is, “flavors” or “savors” of Emotions. The four Holy Truths of Buddhism address the problem. (1) There is suffering. (2) There is a cause of suffering. (3) There is the cessation of Emotion. (4) There is a method to bring this about. The Buddhist formula shows how to rid oneself of the pain that Emotions cause through a radical removal of the Passions.

This and Spinoza’s *askesis* may someday have a central place in our civilization. Such an ethic presupposes a fascination with the unconscious and raises problems that Freudians and other psychotherapists could solve. In its original homeland, India, Spinozistic ethic was a kind of depth psychology, and Indians recognized, over two thousand years ago, the real existence of unconscious states of mind.

The metamorphosis of a worldview is a process of revolution. There were in the theologies and philosophies of Neoplatonist apologists, ca 200 AD, particularly Origen and Clement of Alexander, parallels to Indian ideas. These parallel notions, to all intents and purposes, might have been imported from India. Even so, whether of Indian origin or not, these ideas had Indian counterparts. They were foreign to the early Christian apologists of Alexandria at the edge of the Palestinian coast, whose worldview was Magian. The ideas were alien to Romans, whose orientation was Greek. They would still be strange to the minds of Europeans when the Faustian worldview appeared ca 900. We do not have to determine whether the ideas and values of Neoplatonism had a solely Greek origin. Some Neoplatonic notions are so similar to ideas and values of India that it is almost irrelevant to contradict the following statement. Neoplatonism was a repository of fairly dormant Indian ideas during all the centuries from Origen to the German Idealists.

The 17th century Cambridge Platonists were, at least in effect, keeping Indian ideas alive in Western Civilization. So, too, the previous
generation, Paracelsus and Boehme, and their medieval predecessors had, at least in effect, kept Indian ideas alive with their alchemical formulas. As early as 800, John Scotus Eriquena's daring cosmology veered close to pantheism. He depicted God as *Natura naturans* (Nature naturing, i.e., creating) and the world as *natura naturata* (nature natured, i.e., having been created).

Spinoza who, we saw, like the priests of India, would become virtuous by understanding the unconscious, used these phrases of Eriquena in his own pantheistic philosophy. From the time of Charlemagne and Eriquena to the end of the eighteenth century, an underground Neoplatonism was continually active. The Indian quality of it, its pantheism, was too anomalous in a Western Christendom. The Indian quality of Neoplatonism would exclude mechanistic godless nature from the Faustian worldview. It would also deny the Christian teaching of the separation of the created universe from God the creator.

In 1790, after a two hundred year exposure to Chinese insights and values, the Faustian Civilization had become Sinified. Moreover, from 1790, onward, Europe and America swiftly absorbed the massive impact of reports and translations of Indian classics. The West thus had undergone a surge of Indianization. This occurred at the historical moment when the change from the Faustian I to the Faustian II took place. Neoplatonic and Indian ideas were no longer alien. The German idealists, who imbibed deeply of Indian wisdom by way of translations, adapted none too well the Indian pantheism and the inhuman quality of the Indian absolute to Christian doctrine. But they adapted with much success their own Faustian thinking to the insights they picked up from India. The worldview revolution of the Romantic era had been in the making since the very first stirrings of Faustian I archetypal exemplars in the Carolingian times of John Scotus Eriquena.

When a series of anomalies challenges the worldview-intuitions of a civilization, the minority of members of the society who are creative become culturally insecure. The old worldview is no longer adequate to cope with all their experiences. Yet creative members seek to overcoming the anomalies in specific applications of an aging worldview early in the metamorphosis of the civilization. They do not yet intuit or feel the new *Weltanschauung* being born and therefore do not reject the old familiar worldview. They do not yet feel the anomalies among their symbolic generalizations as incongruous with the world as it is now beginning to appear to them. Instead of rejecting *in toto* the old Archetypal Matrix, they adhere to one or another new symbolic generalization. The crisis in their worldview-intuitions is just the first step of the process of adopting a new *Weltanschauung*. Before the old worldview can lose its hold on the uncon-
conscious intuitions of the creative citizens, the new matrix of archetypal exemplars must have come into existence.

The precocious Leibniz was a Sinophile a hundred years before the birth, ca 1800, of the new worldview of Western civilization. He was an advocate of the exchange of ideas between Europe and China and author of *Novissima Sinica*. Without knowing it, he was also contending with Indian influences. His *Monadology* was an adaptation of the Indian point-instant doctrine. In this he anticipated by a century the adaptations from China and India in the new worldview, although in his time Newton’s mechanics of the heavens was the triumph of Faustian I science. The philosophical alternative to mechanical atomism that he set forth was leading to a worldview-crisis, but the new worldview had not yet taken shape. Westerners were to feel the contradiction between Leibniz’s organic point of view and the old rational mechanics only after the Faustian worldview appeared.

At the time of worldview crisis, perhaps most of the anomalous alternatives to old symbolic generalizations will wind up as failed experiments. The Legalists of the Chin Dynasty in the Far Eastern Ecumené, 221-207 BC, wanted to right matters. The extreme social consciousness of Confucian ethics was not succeeding. The Chin dynasts, consequently, created a harsh law code that was much closer to the Western or Magian soul than to the Chinese. This law was guilt-finding, strict, inflexible and punitive. Its exponents coined the slogan, “A Punishment to End All Punishments.” But the experiment failed, and, instead, an anti-legalist Chinese mentality endured nearly to the 21st century. Indian Buddhism was at work in Chinese forms, beginning in the 4th century, and probably evoked a rebirth of the civilization in the Sui (590-618) and Tang (618-906) dynasties.

In the civilizational springtime, when the new life, the new *Weltanschauung*, begins, the worldview and the Archetypal Exemplars likewise grow. The reborn culture, like a newborn human baby, with limited brain capacity, develops and grows throughout childhood. During the nineteenth century the Faustian artworld witnessed a succession of extraordinary experiments by architects, painters, and composers. Individual social theorists, including Jeremy Bentham and Karl Marx, working from different perspectives, sought to discriminate the anomalies that caused the crisis. They followed out the rationale of their science so that they could define the failure of the prevailing social mores. Unconsciously, they discussed some errors of the then perishing Faustian I worldview, and at the same time, created new theories that reconciliated the anomalies.

Neoclassicism was passé, and the designer of the columned porches of the Robert E. Lee mansion in Arlington Virginia designed the columns
to be squat. Several architects in America and Europe were doing the same thing, but the ungainly design was hardly a joint effort of Western Civilization. These fantastic experiments at the individual level were part of the transition, looking to the new rather than condemning the old. Nineteenth century Europe was replete with artistic insecurity, and thus obligated to the willingness of creative individuals to try anything. Moussorgsky’s *Pictures at an Exhibition* was an experiment with shifts from single-tonic harmony, often in the form of tone colors. Debussy’s *Afternoon of a Faun* was free of the old harmony, while, at the extreme, the symphonies of Charles Ives contained much chromatic chaos.

The processes of one worldview dying and another being born include new symbolic generalizations and revisions of archetypal exemplars. The speed of the specific revisions varies. Schoenberg’s introduction of twelve-tone, or atonal, music was a swift transformation of Archetypal Exemplars, and so, too, was Picasso and Braque’s joint invention of cubism. But Western Civilization’s over-all worldview revolution was slower. A hundred years earlier, the German idealist philosophers, Fichte, Schelling and Hegel, installed an organic and pantheistic outlook in the center of the Faustian *Weltanschauung*. The philosophical idealism, however, and the other ideologies in the modern worldview revolution have continually unfolded for more than a hundred years. Contemporaneously, ca 1800, other revolutionary new philosophies, including the divers social philosophies of Francis Quesnay and the Physiocrats, of Jeremy Bentham, and of Karl Marx, were symptomatic of the worldview-crisis. The new social sciences that emerged during the nineteenth century, and the philosophy of Whitehead in the twentieth, would reflect the new worldview in its maturity: Whitehead called his view “organic mechanism.”

Thus the old worldview’s inadequacies gradually came to light in the deeds and works of the late society. The earlier Faustian worldview was still unfolding seven hundred years after its birth in ca 900. Each particular aspect of an old *Weltanschauung*, e.g., whether the space, the music, or the painting, declines at uneven velocities: sometimes gradually, sometimes rapidly. The non-Euclidian geometries of Gauss, Riemann, and Lobachevsky are continuous with Einstein’s, but the span of time is a century. Western scientists never completely abandoned the mechanistic picture of things, yet they subordinated their mechanical models to organic ones. The geodesic geometry of Riemann assumed much more organic unity in the new picture of the heavens’ electromagnetic fields than did Newton’s rational mechanics. In the latter model, the heavens, independent of God, move by mechanical tics and tocs like a great clock.

Such a cryptic and unconscious thing as a *Weltanschauung* com-
petes with rival worldviews. It does so through “proxies”, the symbolic generalizations. If a plurality of civilizations exist in the same time span and if the merchants, soldiers, or diplomats have contact with each other, then several worldviews will be contesting for primacy. More precisely, some of the old symbolic generalizations will be at issue; for we can experience these applications directly. A hundred years ago, the Faustian worldview competed with its Japanese rival through architectural symbolic generalizations. The curtain-wall and the floor-to-ceiling openings of traditional Japanese houses competed successfully with Western house design. Apart from its trusses, the Western house was a box with holes cut in it, whereas the Japanese house opened up onto nature. The former had the mechanical symbolism of trusses; the latter had the cosmic symbolism of continuity with the garden.

When the new worldview, begins to compete with the old, it is at first symbolic generalizations and archetypal exemplars that attach the symbols to the factual world. For example, ca 1650, Descartes’ theory that Nature is a lifeless concatenation of atoms held the field. However, a hundred and fifty years later, the soul of Western Civilization was awakening to a new vision, particularly of nature. Nature was shot through with life, it was more organic than mechanical, and it was full of divinity; for Romanticism had brought new Archetypal Exemplars to bear on the character of out-of-doors Nature. The archetypal exemplar of a purely mechanistic space gave way to a space not purely mechanistic. The new worldview supplanted the old in the wake of the new symbol; Faustian II supplanted Faustian I.

It is the very nature of symbolic generalizations and their archetypal exemplars to be powerful lures for the hearts and minds of a society. At the same time they are powerful repellents of alien worldviews. Around 1800, moral philosophers perceived a new central value through an unexpected symbolic generalization. It was the famed “Economic Table” that Quesnay created as a tool to improve the conditions of life of ordinary people. At this time the new “Archetype of Sociality” was at hand to attach its symbolic generalizations to society. The symbolic generalization that Nature is full of divinity presupposed the new “Exemplar” of cosmotheism, of a cosmos divinized by being the bodily presence of God. Edmund Burke and Immanuel Kant had observed, in agreement with the 2nd century grammarian, Longinus, that beholding Nature sometimes surpasses the beautiful and becomes sublime. Magian sublimity joined with the cosmic consciousness of less intense Confucian and Taoist ideologies. The Faustian II Archetypal Exemplar of the primacy of “feeling” over other psychological types joined with a cosmic Exemplar. The new Romanticism exalted a prim-
itive lifestyle in quiet retreats in mountains, meadows, and lake sites. This and its polar opposite, Faustian II sociality, balanced each other.

One cannot easily exaggerate the power of Exemplars and symbolic generalizations over and against alien worldview-Intuitions, but it is easier to underestimate this power. Toynbee speculated on the possible outcome of the competition of Hellenistic Archetypal Exemplars if Alexander, instead of dying in Mesopotamia at the age of 33, had lived to a ripe old age. His Western based empire might have thrived. Hero invented the steam engine as a toy. In the scenario that Toynbee had in mind, Greek-speaking Alexandrians put the steam engine to practical use, and thereafter as industrialists built railroads and created heavy industry. But to muse seriously that Hellenes might have had an industrial age, we would have to underestimate grossly the power of worldviews. The citizens of the Polis, in Thales of Miletus’s time in the 7th century BC, had always disdained handiwork labor. Thales himself cornered the olive oil market in order to make a profit. There was no opportunity for the hydraulic technology or peasant ethos of the Egyptian type, or of the Sumero-Akkadian, or of the Chinese to develop. Ionia and Greece could not have a thriving farm economy like that of medieval Europe which might have given technological inventiveness a place in the sun.

In Hellenized Alexandria, in 300 BC, Judaism was too weak to implant in Greek minds the idea of God’s laws governing the processes of physical nature. Besides, the Greek Civilization, with its small arid country regions and its capital cities and its intimacy with the sea, and lacking farm surpluses, developed its wealth with seagoing cargo vessels. Aristocratic Greeks had none of the experience of Egyptians or Mesopotamians with hydraulic engineering. Unlike hydraulic engineers, the Greeks felt no impulse to roll up their sleeves and invent solutions. They pursued, instead, the lure of pure science and sought pure truths in *theory*: mathematics, logic, philosophy, and biological taxonomy. This was the focus of Plato, Eudoxus, and Aristotle. Greek *theoria* was also a potent repellent of technological expertise and of “empirical laws,” both of which involved vulgar handiwork on physical matter. Their *Weltanschauung* gave them a contempt of banausic skills. How hostile to this is the modern poet Valery’s view. “We should not call anything *science*, except a group of recipes that always succeed.”

It (the ideal of the poet-as-critic) was one of many factors that helped to create a (Greek) mandarin elite, dependent on state patronage, contemptuous of the common man. The ideal was heir to all those Platonic and Aristotelian sneers at the banaustic occupations, what Shakespeare
was later to label as the business of 'rude mechanicals,' 'base, common, and popular.'

Hero's steam engine could never have become more than a toy. The only people who in those days might have put the invention to practical use, the Chinese, were very distant from the Mediterranean trade routes. The Greek worldview precluded the Industrial Revolution taking place two thousand years before its British beginning ca 1760.

The day may come when historians will be able to view the worldview-intuitions of higher cultures in full rational consciousness. For there is a way, which modern psychology of the unconscious has found, of probing accurately the intuitional make-up of a worldview. Understanding one's civilizational worldview is now possible. Perhaps social scientists, in times of worldview revolution, will divide into opposing factions and argue the pros and cons of new Archetypal-Exemplars in all their complexity. I can imagine liberal factions oriented toward the uncharted future and conservative factions oriented toward the worldview of the past. The two may have some understanding of each other's words. They may learn to translate each other's statements into their respective languages. At present, there is no debate but only mystified disagreement over civilizational worldviews and candidates to replace them, since the dispute has previously been irrational. There may be vehement contests over which symbolic generalizations must be accepted; for symbolic generalizations connect a worldview to deeds and works. In the early Christian centuries India had two competing worldviews. One was Buddhist with its accretions of Western or Magian devotion to a personal Boddhisattva Savior. Hinayana Buddhism had its anatman or no-self doctrine. Mahayana Buddhism created a program of delaying salvation to bring others to salvation. The other was Hinduism, and, after several hundred years, the more practical and more worldly Hinduism won the contest when the Huns, the Turks, and the Mughals had destroyed Buddhism in India.

India, one of the largest and most complex ecumenes, was to be the scene of a second contest of worldviews. The military accouterments of the adherents to Hinduism, stood them in good stead when Turkish, Mongol, Persian, and Afghan invaders and conquerors brought Islam to the Indian sub-continent. Two new candidates then contested over symbolic generalizations and, through these, over the presiding "Archetypal Matrix" of the Indian soul. These were the Indian II worldview, which came into being in the early centuries of the Christian era, and the Magian worldview, which had been remarkably successful in its Islamic form. India proper stretches from Bengal to the Sind basin, and this India decisively opted for the Hindu
Weltanschauung. It did so in the face of a multiplicity of caliphs, sultans, Muslim rajahs, nawabs (Muslim "viceroys") and amirs, who held small and large regions and, at times, all of India. The great peripheral regions, the western Indus River basin and, to the East the area adjoining Bengal, that later would compose the Pakistan of the British partition, became adherents to the Magian worldview. The vast Indian peasantry and the lower classes had suffered the evils of the caste system. The Indians who gave their allegiance to Islam traded an Indian solution for the democratic nature of their new religion.

We must set apart civilizational worldviews, because they do not share the same symbolic generalizations, and even set them apart when they are using the same vocabulary. Spokesmen for Indian religions often call the ultimate Hindu divinity "God." But the word "God" as used in Islamic doctrine has a different meaning. The Indian Absolute is beyond all Emotions and other personal traits and is infinitely above the gods. Allah, or Jehovah, however, is an almighty Being with personal traits, particularly his feelings.

"Religion" does not mean the same thing for a member of Western Civilization and a member of the Hindu Civilization. In the 19th century, European scholars blamed Indian religions, including the Buddhists, for being pantheistic. Some Westerners accused them of committing the old Christian heresy of claiming that all things are divine. Some accused Buddhists of being atheistic: the heresy claiming that all divine, as well as all human, qualities are inferior to the divine Absolute. India’s impact on the West ca 1800 caused tremendous reverberations in Faustian philosophies and theologies. Westerners asserted urgent arguments for and against the new ideas and values of Hegel. And well they might, since Hegel’s idealistic philosophy had absorbed Indian idealism. Karl Marx made the contradiction of Hegel, materialism, a central part of Communism. Early in the 20th century the formalist, G. E. Moore, attacked modern idealist philosophers in his own way, since the idealists, as the Indians preceding them, reduced the physical world to ideas.

There is a grain of truth in Spengler’s claim that a member of a living world culture cannot experience the worldview of another civilization, since for different worldviews there is no neutral language. The various “Archetypal Exemplars” composing a worldview, vary from one Weltanschauung to another. We know the general nature of Archetypal space. But the different spaces of civilizations range from the Greeks’ tight limits to the Hindus’ expansiveness. The Archetypal space that governs the symbolic generalizations of space in the arts and sciences will cause the symbols of one society to differ from those of another society. The bent of the Chinese for percussion musical instruments, including stone chimes,
bells, and gongs is incommensurable with the bent of the Faustian I Culture for polytonality and counterpoint. Yet, both musical types symbolized space. One music symbolized the organic interconnected space of China. The other music symbolized the mechanical stresses of Faustian space.

At first, in a worldview revolution, the issues are debatable, for they seem to involve precisely the standards and values that one's "Archetypal Exemplars" have implicitly planted in one's culture. The future matrix of new worldview-Intuitions, that is, the new worldview, requires the acceptance of different Exemplars. Both the old and the new Weltanschauungen channel the symbolic generalizations into an instinctive choice of the truths and values to be accepted. This instinct underscores the advocates of traditional architecture and the advocates of radically new architecture. Between the cultural conservators of old symbols and the cultural avant garde of new symbols, no suppositions of values are common. Neither faction is able to understand, much less prove, its superiority.

When, therefore, the revolution is consummated, and citizens of the civilization have intuitively relegated the former worldview to the status of an antique, the former symbolic generalizations are no longer debatable. The standards and values ensuing from the Archetypal Exemplars are intuitive and unprovable, but they have become indubitable. Einstein's space supplanted Newton's space, as the Faustian II worldview supplanted the Faustian I worldview.

That Plato's denigration of matter should have been plausible to the Greeks, we can understand. But the indubitable quality of the eternal essences for Plato's mind is not available to us who gaze on reality through the lenses of Faustian II worldview-Intuitions. The well-born urban Greek's aloofness from banaustic concerns is a clue. Greek scientists and philosophers felt that a hands-on inventiveness and technology to be far inferior to the study of the unsullied, transcendent, clear, abstract forms. An Athenian or Alexandrian Thomas Watt or Thomas Edison, whom we raise to the highest honor, would have been an impossibility for the Greeks.

A new worldview and an old one which are competing with each other are logically incompatible, since the Archetypal Exemplars' guidance of the respective symbolic generalizations causes different answers to the same questions. University training, during the four hundred years from 1500 to 1900, consisted mainly in reading Greek and Latin poetry and prose. In the past two hundred years ancient Greek ways of thinking have still participated in competition with worldviews competing for the mind of Western Man. University training, during the four hundred years from 1500 to 1900, consisted mainly in reading Greek and Latin poetry and prose. Western science has always had a large element of Greek clarity and Greek logic in it.
I do not think that logicians who prefer symbolic logic to old-fashioned Aristotelian logic, give any thought to the following contradiction that the new logic contains. A false antecedent and a consequent that can be true or false always generate a true statement. "It is always true:" [this logic holds] "If P (false), then Q (true or false)." "[1] If President Lincoln was not assassinated, this implies that gold is not heavy, and [2] if President Lincoln was not assassinated, this implies that gold is heavy." In this example of Bertrand Russell's logic, which is the logic of modern computer designs, both [1] and [2] are true statements. In Aristotle's logic they contradict each other.

The Archetypal Exemplars that Indologists brought from India to Europe by 1790 produced such a metamorphosis of Western logic, that modern scientific statements are sometimes taken to be both true and false. Perhaps the personal worldview of those, today, who are oriented toward science, and thus the worldview of Western Civilization, is moving toward a radical change of logic. Perhaps one will someday easily think: "It is both true false." But the old Western criterion of consistency was: "There is only one choice: either true or false." As for modern science, theories of quantum mechanics may well depend upon contradictory formulas. The models represent the two different states of a quantum particle, the wave energy state and the corporeal state, as occurring simultaneously. A photon, like a drop of water, is a particle, but, like a mile-long ocean swell approaching the beach, it is also a wave.

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NOTES


5. Thomas Kuhn, who has investigated the worldviews or "paradigms" of science, seems to have been influenced by Spengler's larger canvas. Kuhn's "paradigms" are his adaptation of the notion of civilizational worldview. He feels that solving the problems of how a scientific "paradigm" affects a scientific community's practice of science is the central problem of science. The corresponding statement in my study of civilizations is parallel to Kuhn's: "Solving the problems of how worldview-Intuitions affect a civilization is the central problem of civilizational studies." Exemplars in the sciences, wrote Kuhn, "are achievements sufficiently unprecedented to attract an enduring group of adherents away from competing sufficiently unprecedented to attract an enduring group of adherents away from competing modes of scientific activity [which are] . . . sufficiently open-ended to leave all sorts of problems . . ." Thomas Kuhn, quoted by F. Suppe, *The Structure of Scientific Theories: Alternatives to Received Views*, edited with a critical introduction and an afterward by Frederick Suppe (Univ. of Illinois Press, Urbana, 1977), pp. 142-143.

7. The Covenant between Yahweh and Israel described in Joshua 24 was similar to the Syro-Anatolian diplomatic covenants of the 14th and 13th centuries B.C. Legal treaties or "covenants" were widely used throughout the Near East; the Divine Covenant referred to in the Old Testament was thoroughly meaningful in Biblical times. W. F. Albright, *From the Stone Age to Christianity: Monotheism and the Historical Process*, 2d ed. (Doubleday Anchor Book, N. Y., 1957), pp. 6-7.

8. Parmenides, early 5th century, from near Naples, probably received his training from the Pythagoreans.


10. Part of the Chinese space idea was its out-of-doors or cosmic quality. Building interiors were conceived as continuous with Nature. Clay Lancaster, *The Japanese Influence in America* (Walter H. Rowls, N.Y., 1963), p. 172: "... its (the bungalow's) walls are often glass, like an enlarged Japanese shoji, open to the space outside." Joseph Needham, *Science and Civilization in China*, (Cambridge University, Cambridge, 1954), Vol. 4, p. 104: The escape from weight-bearing walls was institutionalized more than two thousand years ago. To support a wooden structure, the building materials of Chinese homes and temples did not have to be massive or buttressed.

11. Moses Maimonides reported, in Arabic, on the point-instant doctrine of the Mutakallimun theologians of 9th century Bagdad, in his *Guide for the Perplexed*. In all probability this doctrine originated in India; Indian religions and philosophies universally asserted the point instant doctrine. "We know with certainty that Leibniz shows many marginal notes written by his own hand..." Max Jammer, *Concepts of Space: The History of Theories of Space in Physics*, with an introduction by Albert Einstein (Harvard Univ., Cambridge, 1969 2d. edit., rev.), p. 62.


17. "Our ears are more ready for such experiments now—mine are, at any rate. I had been watching the Kuramatengu play in Osaka one afternoon recently and had become accustomed to the Noh flute. Later, in a restaurant, I suddenly heard an ordinary flute playing ordinary (well-tempered) music. I was shocked, music apart... by the expressive poverty of the tuning." Igor Stravinsky and Robert Craft, *Memories and Commentaries* (Doubleday & Co., N. Y., 1960), p. 116.


19. "When Buddhism was first introduced into Japan in the form of an image and copies of sutras sent by the king of one of the Korean kingdoms—the date is given in the Nibon shoki as AD 552—it was for some years regarded as no more than a new version of the native [Shinto] cult." Carman Blacker, "Cult and Creed: Religion in Japan before the Meiji," in Arnold Toynbee, ed., *Half the World: The History and Culture of China and Japan* (Holt, Rinehart and Winston, N. Y., 1973), p. 237.

20. Oersted was familiar with Friedrich Schelling’s scientific treatise, *Ideas for a Philosophy of Nature as Introduction to the Study of this Science*, 1797, 2 d. edit. 1803, trans. (Cambridge Univ., Cambridge, 1988). Schelling opposed a mechanistic physics, partly in terms of Benjamin Franklin’s discovery of positive and negative electricity, (pp. 99, 125) "... mechanistic physics, in that it undertakes to explain the physical world by mechanical laws, is obliged, against its will, to presuppose bodies, and thus attractive and repulsive forces." (p. 157)


22. As for his narrative, while writing *Madame Bovary*, Flaubert commented, "But frankly there are moments when I almost want to throw up, physically, the whole thing is so vile... My little woman, Emma Bovary, in a fit of religion goes to church... etc., etc." Quoted in "What is and is not, Realism?" by Charles Rosen and Henri Zerner, *New York Review of Books*, Feb. 18, 1982, p. 23.


26. Stemming, in all likelihood, from Maimonides' discussion of the Mutakallimum Arabian point-instant doctrine in the *Guide for the Perplexed*. The Principal work of Leibniz adapting the then covert Indian ideas to a Western mentality was the *Monadology*. See Note 8 above.

27. The meadeville, Pennsylvania Congregational Church, 1835, now a Unitarian church, has the squat columns.

28. That is, the new social awareness devoted to the well-being of all the members of society, as well as that of the individual.


   On Sensation: pp. 588-9; 374; 376-7; 384-5; 387-8; 392; 394; 395. On

34. Wolpert, A New History of India, p. 462 (Glossary).

35. "The move westward from the Near East, where Oriental science was cradled, to the region of the Aegean Sea leaves behind the river valleys of Egypt and Mesopotamia, with their compact civilizations huddled along colossal rivers and their networks of embankments and irrigation ditches... In the Aegean environment, the locus of science moved from palaces and temples to the private quarters of scholars... Lacking private wealth or a wealthy patron the scientist was reduced to the status of penurious garret-intellectual... And where [Mid] Eastern science was 'applied' and divinitory, its objectives mainly practical, Greek science embraced a large measure of abstract, speculative though..." Harold Dorn, The Geography of Science (Johns Hopkins Univ., Baltimore & London, 1991), pp. 30-31.

36. A controversy has existed between Max Born and other leaders in physics as to whether quantum mechanics involves what for traditional logic would be a contradiction. The historian of physics, Max Jammer, has taken this up in The Philosophy of Quantum Mechanics: The Interpretations of Quantum Mechanics in Historical Perspective (John Wiley, N.Y., London, 1974). Some scientists tolerate the contradiction; others, like Born, do not.
On Civilizational Worldviews:
GLOSSARY

**alien worldview-Intuitions:** from an alien civilization, so long as they are not part of one's worldview.

**anomalies:** pertaining to Archetypal Exemplars, or the associated symbolic generalizations, which become inharmonious with a new civilizational worldview. Also see Intuited.

**antique charm:** the relatively weak appeal of deeds or works flowing from a worldview which has passed out of fashion.

**Archetypal Exemplar:** an unconscious worldview-Intuition that is part of a worldview, e.g., the Faustian I Intuition of space. Archetype Exemplars are almost conscious experience. ‘Archetypal’ suggests a model to be copied. ‘Intuitive’ suggests the inner event. They have nothing to do with Jung’s archetypes of the collective unconscious.

**citizens:** members of a civilization who are creative by virtue of being educated.

**civilization:** refers to the society or ecumené containing all the people who share a worldview. This ecumené may have insufficient social bonds, as in the Near Eastern states, ca 1900. Its Magian worldview had unity. It had political fragmentation.

**cluster of Prime Exemplars:** ‘Prime’ synonymous with ‘Archetypal Exemplars,’ in the Chinese worldview a cluster included Sociality, Correlatedness, and the Cosmic Tao.
See cultural matrix.

**combative aggressiveness:** a phrase for describing states of mind evoked by religious teaching or a worldview; e.g., the Bagavadgita, the Faustian worldview.

**competes:** a figurative usage. The competition of worldviews is unconscious, for the worldview is unconscious. Symbolic generalizations, though, are fused with physical objects of consciousness. Here, there is conscious competition.
Consciousness as finite: it can only be aware of a few things at a time. But the unconscious is virtually infinite.

creative power: the power of a worldview to evoke symbolic generalizations; e.g., art works.

cultural matrix: part or all of a worldview, a cluster of worldview-Intuitions.

decrypt: using evidence to discover an ingredient of a mostly subconscious worldview.

destiny: Spengler’s synonym for ‘worldview.’

dormant: fragments of an alien worldview may exist without influence, as Indian atomism in Europe, 1200-1700. Leibniz brought this powerful atomism to life. See point-instants.

dreams: they are almost fully conscious; so, too, are worldviews.

ecuméné: a group of societies loosely joined.

empirical Intuitions: not fully conscious, but subconscious Feelings, Sensations, or Thoughts. Their object is a thing or activity external to the experiencing person.

evidence: empirical data, including values, ideas and facts.

Exemplar: a model, pattern, paradigm, or ideal.

historical ‘psychoanalysis’: using historical evidence to decrypt and understand the unconscious ingredients of a worldview.

Indian I, or India II, and the like: refer to rejuvenations of a worldview; may also refer, but not necessarily, to rejuvenations of the society itself.

in form: refers to the intuitive creative skill of a people.

ingredient: as in ‘ingredient in an Archetypal Matrix.’ It is an Archetypal Exemplar or symbolic generalization.
Indianization, Signification, etc.: refer to the influence of an alien Weltanschauung on a society's worldview.

Intuited: as in T'ang era Intuitions of the anomaly of Buddhism in Confucian and Taoist China. Intuitions are subconscious or unconscious, close to being conscious.

Levantine: Near Eastern or, in biblical times, Magian. The Magian worldview expanded eastward since biblical times.

Life-span: metaphor for the duration of a civilizational worldview or world-style until it no longer inspires the civilization.

Magian: the worldview of the Near East ca 2000 BC - 2000 AD; also the Magian ingredients in a Judaic religion.

Mechanics: refers to a Faustian Archetypal Exemplar.

Metamorphosis: the change of a worldview into a fresh new one; also, the suppression of a new worldview in an old society.

Organic unity: of a worldview or of one's unconscious. A worldview comprises simultaneously a dense network of contents. The unconscious' impulse to integral unity resembles that of biological organs.

Point-instants: in India, points constantly perishing and reappearing, the atomic basis of the cosmos.

Polytonality: in music, several keys or tonics at once.

Possibilities of a worldview: the possible symbolic generalizations that could come into existence under the guidance of the Archetypal Exemplars composing a worldview.

Prime Symbol: see Archetypal Exemplar.

Psychological types: Jung's Intuition, Sensation, Reason, and Feeling. A person's dominant type is conscious; but the persons' three other psychological functions are more or less intuitive or unconscious. See unconscious.
Rational: logical, versus Sensed, Intuited, or Felt. Rational can characterize an unconscious mental process.

Rational mechanics: Newtonians' physics in mathematical form.

redundancy: refers to the prodigious repetitiousness of a society’s symbolic generalizations (q.v.).

relativity: a trait of all worldviews. A worldview’s contents are relative to each other rather than absolute.

samsaric: in India, as in ‘samsaric world, the quality of one’s living a large number of lives.

scientific paradigm: science historians’ term, e.g., Darwinian science.

seeds: as in ‘Eastern seeds fertilized in Western soil.’ This metaphor refers to citizens’ receptiveness to an alien worldview or its parts. It is a metaphor for the capacity of ideas or values to find expression or growth.

sensed value: something desired for its excitation of the senses.

soul or psyche: as in ‘Magian soul or psyche,’ a metaphor for the worldview of a civilization.

space: generic reference to a people’s vision of space; every worldview has an Archetypal Exemplar of space. A society has a family of spaces that are symbolic generalizations.

symbolic answers: as in a geometer intuitively discovering a symbolic generalization, a geometry.

symbolic generalization: meaningful models or symbols contained in the deeds and works of a civilization. The exaggerated perspective of 17th century Western painting is a symbolic generalization. It is intermediary between the art work and the Faustian Archetypal Exemplar of individualism. A symbolic generalization in one field of human action reinforces similar symbols in other fields. The single perspective of painting reinforces a single dominant tonic of contemporary music.
technology: material processes and techniques making use of the physical sciences and mathematics.

transition: as during the century of transition in America and Europe from one worldview to another.

the unconscious: it is virtually infinite, with its immense number of Intuitions or psychological states. A controversy can occur beneath the threshold of consciousness.

unique worldview: each person has an individual worldview; Confucius and Lao Tse each had his own worldview.

values: goods or goals of the Will and the Feelings.

worldstyle: pertains to worldview's ability to be stylish and its ability to go out of style.

worldview: a matrix of Archetypal Exemplars, i.e., worldview-Intuitions: the most basic source of a civilization's symbolic generalizations. A worldview is a spiritual entity because it originates in the human mind or spirit. A world view has a world-evoking set of Intuitions.

worldview-Intuition: See Archetypal Exemplar.

worldview as a changing 'chart' or 'scheme': every person's civilizational worldview individualizes the Weltanschauung he shares with fellow citizens. Thus everyone's worldview is unfixed, a process, a unique changing entity.

worldview crisis: this occurs when anomalous elements of a new worldview threaten the worldview.

worldview revolution: a new worldview replacing an older one.

worldview unfolding: the materialization in the civilization of ideas or values contained in the worldview.

worldview-Intuitions: Archetypal Exemplars, but with respect to experience of them.
worldview’s powerful energy: a metaphor based on a Weltanschauung’s potency to motivate a society’s citizens to act or construct.