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On Civilizational Worldview, Part 2*

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*Part 1 was published in the CCR, #32, Spring 1995 issue

GLOSSARY
anomaly: pertains to an archetype or symbol which becomes inharmonious with a new civilizational worldview.
archetype: short for archetypal exemplar: one of the subliminal intuitions forming a worldview. A special unconscious intuition; e.g., the Renaissance intuition of space.
civilization: refers to the society or ecumené containing all the people who share a worldview.
ceumené: a group of societies loosely joined.
feeling: an emotion or valuation, conscious or unconscious.
Faustian worldview: Western Civilization's worldview. Faust's bargain to control nature suggests Western technology.
ideas: refers to thoughts, unconscious or conscious.
intuition: typically, a subliminal (unconscious) experience. Unconscious feelings, sensations, thoughts, and intuitions exist. Deeds and works reveal the creators' intuitions.
Magian worldview: The Near East's worldview, still active in Judaism, Christianity, and Islam. The Law is important.
science: a discipline using scientific method. One may study worldview-intuitions this way, that is, scientifically.
sensed value: something desired for its excitation of the senses.
space: reference to a people's vision of space. Every worldview has an archetype of space.
symbol: short for symbolic generalization: symbols are a society's deeds and works. Exaggerated perspective in 17th century Western painting symbolizes. Medieval cathedral flying buttresses symbolize our Western love of mechanics. Geometry symbolizes Greek love of exactness.
worldview: the source of a civilization's symbols. A worldview originates in the human mind. A worldview has a world-evoking set of intuitions. The Near Eastern (Magian) worldview imagines space as the place of God. The Hindu worldview imagines space as dynamically expansive.
worldview-intuition: see archetype.
17. Worldviews' Virtual Life and Death

Worldviews unfolding, old ones being replaced by new ones, is a cyclical process. Each worldview undergoes a similar history, from its first flowering in a society to post-mortem fragmenting in artifacts, customs, and ideas that it generated. Though earth and the cosmos do not change in a worldview-revolution, the old vision, the lifeworld, is replaced by the new. The citizen of a renewed society lives in a different world. Renewed civilization experiences things as changed, because the new worldview shapes people's experiences; even the meaning of their words change. Any historical chain of worldviews is a history. This chain of worldviews is partly continuous and partly discontinuous. Chaining worldviews are not as cumulative as general history, because each higher culture achieves summits of insight, high plateaus of worldview-intuitions, which other societies benefit from but do not reach. The growth of knowledge during a millennium is not simply a unitary advance but also a reorienting of knowledge itself. Any cumulative quality of worldviews is secondary to the revolutionary reorientations, even in the exact sciences, including the most exact science, mathematics. Even mathematical history unfolds as guided by worldviews.

Worldviews and the Cumulative Global Advance

We are not, then, choosing the most refined truth or the most accurate theory of tiniest things. We are, instead, considering the worldview through which people see the world. Alfred Whitehead was in his lifetime a famed mathematician and philosopher at the University of Cambridge. At the same location his contemporaries, Rutherford, Maxwell, and Kelvin, had discovered the sub-atomic structure of matter. Whitehead envisioned a world more reminiscent of India than of the West in proposing that the smallest entities are "occasions," dynamic things almost as small, and perishing almost as fast, as Buddhist point-instants. India comes to mind in Whitehead's idea that these dynamic tiny things making up the world have tiny feelings [sic] motivated directly by divine but not miraculous plans.¹

Renaissance artists represented distance with painted exaggerated single perspectives, and Renaissance musicians, inspired by the same symbolic import, created musical scales with exag-
gerated single tonics. Both conventions lasted some two hundred years, from the 1600s to the 1800s. If scientific truth had been the painters' or musicians' primary goal, they had taken the histories of painting and music a step backward: paintings with receding perspectives that unrealistically pictured everything three-dimensionally rather than on a flat plane, and music that unrealistically focussed all the tones of the diatonic scale upon one triad. But societies advance the truth of things only as subsidiary to the gestalts and intuitions of their worldviews. Some truths are subsidiary to worldviews. Therefore, one may speak of the cumulative experience of a worldview, during its thousand years or more of life-span. Worldview-oriented truth is as valid as the cumulative global advance of science, mathematics, philosophy, and art. The Chinese citizen's delight in the resonance of things in the cosmos, symbolized in stone chime orchestras, is as treasured in worldview history as the Indian's discovery of the number, zero.

18. Indestructible Weltanschauungische "Jade Leaves" of Vanished Civilizations

Internal movements may also prod a civilization toward renewal. A worldview's reawakening may occur in microscopic steps, from within the civilization. Totipotency is the ability of some plant tissues to regenerate whole, fertile plants from differentiated somatic cells. Similarly, as a still living fragment of a jade plant grows into a whole jade, so old worldviews may revitalize themselves. Our history teachers cause small parts of old worldviews to exist in our unconscious. These parts are then intuitive sensations and intuitive feelings and intuitive trains of thought. Scattered in that dreamlike sea of mental and spiritual experience, symbols of past civilizations exist fragmentarily, They are accompanied by images in the historical memory. Their impetus, if unimpeded, would evoke again all the archetypal exemplars of the culture that once lived.

Old Worldviews: Cryogenic Eggs

Old worldviews of forgotten civilizations are like fertilized human eggs, cryogenically immobilized for centuries. Presently, artists or scholars discover the forgotten art forms or religious writings. The find intrigues them, and they bring it into a favor-
able environment. A long-vanished worldview's fragments come to life in a citizen's mind and in his work, and the fragments tend to resurrect the worldview. The long forgotten archetypal matrix would reconstruct itself in a small bloc of contemporary people if no other source of their worldview-intuitions existed. Gautier's symboliste poetry, Pound's imagist verse, and the Bloomsbury Circle's formism contained the same symbolic import. They were all features of a surge toward the worldview of the ancient Greeks. Despite the Greek Classicism of these writers, though they all were all creative members of a very different post Faustian culture.

A living, growing worldview enchants a society. An invisible charm is also at work when students or dilettantes meet with the histories, enduring monuments, and archeological digs of past civilizations. The history of the past may be as impotent to affect a Westerner as Chinese and Indian schools of architecture or painting. Yet, one or more insights, truths, or values of a long gone higher society are likely to persist in our own worldview intuitions. Science for the Greeks, the relativities of things for the Chinese, and feeling for the Magians all have something in common. These all exist again in adaptive forms within the Global worldview of the twentieth century.

**Indian "Jade" in China and Japan**

Indian citizens practiced diverse rites, but they identified the world with God. Thus, India's cosmotheistic Buddhism affects China's nature romanticism and Japan's Buddhism. The divine cosmic Indian "jade plant" fragment grew prodigiously in fourth century AD China, in grandiose Daoist desires to live among the constellations. Daoist Jiang Zhou (Chuang Chou) spoke of himself as a liberated immortal, "now walking by the yellow spring below, now soaring up the great empyrean." But China's citizen were a worldly people, in this unlike the Indians. Emperors sought to ward off death, while relatively few Indian pundits and renouncers sought to ward off life.

Japanese persons have come closer to their Indian predeces sors in the taste for abstraction. We can imagine the world-deny ing idealists of India perpetuating until modern times the blank sculptural sites where the glorious bodily Buddha had lain i
Nirvana. Instead, the Greeks in Gandhara succeeded in planting their love of images in Gandharan sculpture, replacing abstraction. The "jade leaf" of divine abstraction from the material world took root in Japanese Buddhism, unencumbered by pictorial art. And, later, the Japanese passed on their relish in utterly abstract paintings to the modern West.

19. Singularity of Every Citizen's Worldview

As to the meaning of "civilizational worldview," Spengler's worldview model is not as concrete as a worldview. It is the same with the specific nature of the human eye, it, too, less concrete than an eye. We cannot sever the worldview now existing in our mind from the other contents of our unconscious, any more than we can sever a seeing act from the rest of our body. Our personal idiosyncrasies individualize our worldview, similarly as our bodily states individualize our vision. Fellow-citizens share the archetypal intuitions of a worldview, but no two persons will feel exactly the same archetypal intuitions. Every citizen's worldview intertwines with his unique subliminal feelings, sensations, thoughts, and intuitions.

Confucius and Lao Tse

Confucius was more deeply Chinese than most citizens of his civilization: the ultimate conservative. He was renowned when living for his ceremoniousness at the courts he visited. He lived about the same time as his polar opposite in life-style, Lao Tse. Lao Tse, another "Chinese" person, but of fields and mountains; yet he was the ultimate rebel against the artificiality of social conventions. For town-dweller Confucius, social relationships and politeness were almost a religion. Countryside-dweller, Lao Tse, preached the flouting of reason. He was an anarchist who would have small primitive communities in close touch with out-of-doors nature. In spite of these differences in Confucius' and Lao Tse's individual worldviews, China's Weltanschauung was at work in both personalities. It caused them to agree in many Chinese ways. The worldview they shared was the "soul" of the Chinese Civilization for two millennia.

Lao Tse wrote The Book of the Dao (path or way); Confucius viewed the Dao as the supreme entity of his universe. Confucius

Published by BYU ScholarsArchive, 1999
intended his Analects to be a guide especially for rulers; Lao Tse intended The Book of the Dao to be a guide for rulers. Confucius the rationalist, as well as Lao Tse the anti-rationalist, looked to the Heavens and the North Star as a part of the world in which they lived. Both men were typical of the educated class of Chinese in their secularism and in their reverence for nature. Mysticism and magic, however, imbued the Daoist Church with a special quality. The high value of the filial relationships and the ancestor worship of Confucianism was the source of Confucian piety, inspiring devotees at Confucian temple rites. Yet, Daoists and Confucians had an intense social consciousness. Both were typically Chinese in being preoccupied with social harmony and with filial piety aimed at the ruler of society. Both envisaged the ideal life as a yielding (jäng) path (Dao). Both were typically human in individualizing their respective worldviews.

20. More than the Sum of Its Parts

A worldview is more than a collection of subliminal intuitions. It has structures differing from the components. To be more than the sum of its parts is an obstacle to those who would discard the idea of civilizational worldviews. But, here, to be like Ockham, to avoid multiplying terms, is a mistake.

One can explain the Magian worldview of the Hebrew prophets by describing its archetypal parts. Near Easterners experienced Magian space as the place of God; where God was space. The writings of Amos, Jeremiah, Ezekiel and the other prophets give ample evidence of the high value of emotional expression. This Weltanschauung felt the presence of a single almighty and personal God who, alone, was divine and sole source of the world. From God's divine law comes both moral and physical laws. A group of unconscious exemplary intuitions of ancient Near Eastern citizens made their own culture Magian. Educated citizens of the Levantine Civilization shared the same worldview (archetypal exemplars). Accordingly, Torah, Bible, and Koran had several Magian archetypal intuitions in common. When they practice their religion, adherents of Jewish, Christian, and Muslim religions, the "people of the Book," are Magians.
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Worldview as Conscious States

Historians, sociologists, and anthropologists have long believed in civilizational worldviews. But they understood the Weltanschauung only as consciousness's object. Some thought that the Weltanschauung, if not at the moment present to consciousness, is in the memory, available to reminiscence. A few historians want to carefully examine a worldview. They know, correctly, that the only way they can analyze ancient Greece's worldview is to do so consciously. They can make a valid scientific theory about the Greek Weltanschauung. Yet, the worldview's habitat is not consciousness; historians, therefore, cannot gaze at the worldview in its native habitat.

Suppose, however, we knew worldview only as a group of ... conscious states, that is: ideas evaluations, tied to emotions and sensory images. We would feel the accompanying intuitions as shadow-images, enhancing conscious mental events, tied to emotions, and sensory images. In this hypothesis, a civilizational worldview is, like Kuhn's paradigms, implausible, a fiction. Historians would use "Greek worldview" as a convenient but empty name, a flatus vocis, representing the parts of Greek consciousness that made the Greek Civilization distinctive. Paradigms or worldviews? It doesn't matter. Supposing them only conscious renders them fictitious or metaphysical fantasies. Kuhn and his fellow historians of science convinced themselves that paradigms were useless.

We can, in this line of thinking, use "Greek worldview" as a convenient fiction to understand the Greeks. Asserting the reality of the Greek worldview would be metaphysical. We would only describe some contents of consciousness that the citizens of the civilization shared. Postulating a Greek worldview would be superfluous.

Worldview as an Immense Event

But a worldview, with its feelings, sensations, and thoughts, at the intuitive level, by nature subliminal, is an immense event. Describing it is not a metaphysical or a fictitious report, but it contains (fictitious) symbols and metaphysical ideas. China's Dao (Way), India's Shunyata (space), and Greece's idea (form) are metaphysical.

Two key realities of a Weltanschauung are the complexity and
unconscious quality of it. What we call a worldview is a group of archetypal intuitions. These intuitions were once conscious and are now unconscious. The archetypes interact with the other parts of one's personal unconscious. And the personal unconscious is organic. It entertains, simultaneously, an immense number of intuitions or psychological states. Part of it is the civilizational worldview.

Rational consciousness cannot have the swarming quality of the contents of the unconscious, since it must address only a small number of ideas present to it. Reason lacks the organic limitlessness of intuition; reason seeks self-consistency. Were reasoning like the behavior of an organism, reason would be ever-changing and yet obsessively seek unity. Unconscious mind deals with myriad unconscious experiences by creating organic wholes. We can surmise this strange wholeness in recollecting our dreams, which are bizarre unities of seemingly disparate parts. Freud, Jung, and Adler assumed that a dream has an organic unity of purpose in its layers of symbolic and metaphorical events.

**A Worldview’s Impetus to Unity**

In short, a civilizational Weltanschauung has a high unity, although interacting with a complex personal unconsciousness. I mentioned that a worldview cannot be a direct object of consciousness. The natural bent of unconscious activity to be unified causes the organic unity of a worldview. This unity is a property that the collection of parts does not supply. A worldview’s powerful centripetal impulse within the unconscious to organic unity solves what at the rational level would be a problem of self-consistency.

The urge of a worldview toward an exclusive unity lasts while the worldview endures, and even when the worldview has been superannuated. Citizens in the Graeco-Roman Culture during the early decades of Imperial Rome suppressed the Magian worldview in favor of a rigid Hellenism. They suppressed early Christianity in favor of the old Graeco-Roman religions. Suppressing a new worldview is comparable to the pseudomorphosis process in geological time. Geological distortions occurred when new sediment entered old pockets of stone; and, under earth's pressure, the sediment crystallized unnaturally.⁵
21. Worldview's Site: The Personal Unconscious

Assigning China's worldview to the personal unconscious helps me understand ancient China's bureaucracy, and fathom China's etiquette that was a system of social pressure. For the intertwining of these propensities with other Chinese proclivities did not spring out of deliberating. Verbal reports incompletely sketch the Chinese worldview. We may include Chinese citizens' proclivity for musical percussion and resonance, their delight in out-of-doors nature, their devoted practice of courtesy, and their image of the winding Path (Dao). Connections between these in the Chinese mind, in the main, acted unconsciously. The Chinese personal unconscious was unconscious even when it was thinking. Here, modern psychology can help us. Modern neurologists have been turning up evidence for unconscious thinking and feeling. Studies of many neurological patients have led to the conclusion that hundreds and perhaps thousands of semi-independent (mental) "modules" operate at the unconscious level. For, when surgery has destroyed the parts of the brain that control conscious memories, some patients can learn and remember, though unconscious of doing so.

Jung's Psychological Types

Personal unconscious, then, is more than a physiological function. We can best understand the unconscious by regarding it as a natural organ with its known specific creative energy. A personal unconscious comprises mental contents, which at one time were conscious but disappeared from consciousness, through having been forgotten or repressed. As for psychological types: reason, feeling, sensation, and intuition, a growing body of psychological evidence proves their existence. We know that the mind's information processing occurs below conscious awareness. Image systems exist in the unconscious. We make decisions in unconscious information-processing about the items that shall reach our conscious awareness. "The unconscious reviews some thoughts before it enlarges them into conscious awareness ... or wards them off."

Jung's theory, as he stated it in his "Analytical Psychology and 'Weltanschauung,'" 10 is much like mine. But he did not clearly understand civilizational worldview, his term, his
Weltanschauung, referring to consciousness predominantly. The unconscious has a minor role. Consequently, instead of "Weltanschauung, (which I consider to be a largely unconscious worldview) he ascribed attitude primarily to the unconscious. "Worldview" (Weltanschauung), thought Jung, includes a variety of attitudes to the world: aesthetic, religious, idealist, realistic, romantic, and practical Weltanschauungen. For this reason, a Weltanschauung also has much in common with an attitude. Jung defined Weltanschauung as an attitude that has been formulated into ideas, a wide assortment of experiences, presupposing varied effects.  

The personal unconscious is close to being conscious; thus, the post-Faustian worldview is almost conscious. I am not directly aware of my worldview. The personal unconscious' innumerable references to other psychic contents do not overwhelm the conscious "I" within me. A worldview is as close to consciousness as rapid eye movement is while asleep. The psychologist, Julian Jaynes, had his students keep a diary of their dreams and a diary of events they experienced consciously. He discovered that the dream diary is very like the consciousness diary. Here was evidence that non-conscious states, specifically, dreams, are close to awakened consciousness.

**Feeling, Sensation, Reasoning, Intuition**

Jung's types: feeling, sensation, reasoning, and intuition, are valuable in the study of worldviews. For they can exist, as worldviews exist, at the intuitive or unconscious level. The first three can also exist at the conscious level. The Chinese Civilization (1) strongly loved politeness. (2) Its painters formed vividly sensed images of the near, the middle distant and the far. (3) Its writers wrote tersely in a practical real world. The intuitions were part of a virtual context, and the context was unconscious. The theory would be very different if we raised the Chinese worldview to the level of consciousness. For we would have only a limited, abstract formula. Similarly, Jung's science, his investigating the four psychological functions, took on the limitations and clarity of abstract enquiry. But, in Jung's view, the reasonings and sensations and emotions at the unconscious level became a network of intuitions.
We can easily understand Jung's theory of psychological types. *Sensation* derives from the objective fact, that is, from reality—the green foliage, or the bird's song. *Intuition* derives from a realm of *possibilities*; for this type, the line dividing dream and reality is indistinct. Possibilities are as absolute a *reality* to intuition as actual things are to *sense*. "Obviously anyone on the lookout for new possibilities does not rest content with the actual situation of the moment, but will pass beyond it as soon as ever he can."\(^{13}\)

The *rational* type inclines to formulating theories based on reality. Reason's activity, though, does not derive directly from the facts. It comes, instead, from the images of facts. Einstein believed that the products of his physicist's imagination appear so necessary and natural that he regarded them, and would have them regarded by others, "not as creations of thought but as given realities."\(^{14}\) We hold a coin, and feel round shape or smoothness. We next imagine or form the image of a circle. Finally, we may reason out a geometry of circle. The fundamental conceptions of theoretical physics cannot be extracted from experience alone, but are, as Einstein once said, "free inventions of the human intellect." Besides, the psyche and the various systems are influencing each other, even at the lowest level of the nervous system.\(^{15}\)

As for *feeling*, it unthinkingly appreciates, but it also dynamically relates our mind and a value. But Jung believed "freedom" is an abstract idea, though freedom may also be an experience of feeling. Feelings, though, resemble thinking, since they deal with facts independent of the individual. Freedom can be a highly abstract and static concept, but Freedom can also convey a powerful feeling, that of freedom. The underlying fact of feeling is a dynamic image, an image that works.\(^{16}\)

22. **Worldview Study: A Cryptography**

Suppose I were ignorant of Plato's and Aristotle's theories. Then, I would be unable to decipher the Greek Weltanschauung. Similarly, I depend on philosophy or religion for clues to decrypt India and China's worldviews. The Hindu religion and the Confucian philosophy, respectively, of India and China contain passwords to the two worldviews.

Sciences, like religion, have a common border with philoso-
Few fellow students in my college years were interested in worldviews. Those who were interested usually had a scientific background. The mathematician, C. Truesdell, introduced Spengler's worldview theory to me when we were students at Cal Tech.

Magian philosophers gave me many hints in my study of the ancient Near Eastern worldview. The writers of the Torah, the Talmud, the Bible, and the Koran were philosophers of their Magian Civilization. Aristotle must have realized that the Hebrews' ideas of God and God's absolute control of the created world were as valid as his Greek theory about the divine cause of the world. He called the Hebrews the philosophical nation. Modern Jews, Christians, and Muslims adhere to Magian values as part of their religion. They all share the following beliefs: existence of the personal Lord ruling all things in the created world, the all-importance of the law, and the high value of emotions.

Cryptographic Keys: Philosophy and Religion

Thus, philosophy is one of the causes of a civilization. And being a cause, philosophy gives obvious clues about the culture's worldview. Christianity's Magian law was one of the causes of the Faustian worldview. I saw in this some valuable pointers about the Faustian worldview. Christian laws helped the Faustian worldview produce in Europe a unique type of personality. Hindu religious rules, laws, and norms produced a unique personality, too. Thus, the two worldviews caused two different attitudes. We can discern the combative assertiveness of the Faustian psyche, caused by a Magio-Christian law. Westerners usually cannot help holding, as true, Faustian and post-Faustian legal archetypes. It is the destiny of post-Faustians to presuppose, if not the existence of God the divine lawgiver, at least in nature, perfect and unchangeable laws of nature.

India

We can see more clearly the Magian citizen's guilt before the law, God's punishment of transgressors of the law, and the Christian's stern penance, to remove the guilt from the wrongdoer. And we can empathize with the happy feeling of innocence.
restored. We know, too, that, from the beginning, Faustian Christians were also individualists. All three Judaic religions teach that God is personal and gives grace in forgiveness of man's sins. By comparison with east Asia, a punitive ethic caused Western citizens to have a combative personality. Thus, Christianity produced what, in Indian eyes, was a punitive personality-type. The combativeness carries over into a notable aversion to temporary physical discomfort. By contrast, discomfiting acts of Indian ascetics against their bodies made the austerities of Western ascetics appear lenient. For the Hindu citizen's peculiarity is expansiveness, a diminution, in Western eyes, of self-condemnation. Expansiveness may lead to overweening conceit, instead of the Magian's guilt, as the corresponding Hindu vice. Here, the historian can easily follow wrong clues in comparing worldviews. One might say that as many Hindus as Englishmen, in the 17th, 18th and 19th centuries, were found guilty and punished. But, before independence, India was always ruled by dictators of one kind or another, and rulers made liberal use of punishment. The personal punitive quality that comes with Magian religious law is a special trait of Westerners. In sum, as the Magian worldview is religious in its own fashion, so, India's caste society also has a religious worldview. For it is the religious renouncers, seeking purity, who have supported the caste institution. I will discuss the Caste system in the next section.

The Caste System

India's caste system is illuminative; for the peculiar institution is completely entangled with the Indian worldview. To understand the caste system, we must study an even more central Indian practice, renouncing the world. Several philosophical essays in the Upanishads (800 BC-600 AD) give the doctrines of brhmans and kshatriyas who renounced the world. These arhats (holy men) did so in order to devote themselves to the world. By renouncing bodily impurity in favor of purity, a few hardy individuals made themselves into an elite sect. A hierarchical society of castes came into being. A tiny minority of monks in the highest sect became renouncers (sanyasin). Their avoidance of defilement (purity) measured the impurity of all lower castes.

India's caste world is a polyreligious society of personal rela-
tions, and the relations are more real than persons, castes, or the civilization. Like a living organism, the Hindu world contained an equilibrium of very different parts. Yet, it was a world of strict interdependence. Economically, in towns and villages, existed a kind of personal co-operative. Indian Civilization has had a biological quality; an organic unity of parts. Each organ of a living body must tolerate all the others. Appropriately, a number of superior subcastes tolerated those of lower subcastes. Ashoka's (died 232 BC) edict of religious toleration, chiseled in many stone monuments, held that "A man must not do reverence to his own sect or disparage that of another man without reason."

The Post-Faustian Worldview

As to the post-Faustian worldview (1800 - ), I would not have learned it so well had I not known some of Leibniz' philosophical ideas. But I could have used any of several other philosophers. To decrypt the new Weltanschauung, I had to know something about Leibniz' precocious Monadology, or Whitehead's related notions appearing 200 years later, or Teilhard de Chardin's similar writings. Here, I consider Leibniz' theory of point-forces (monads), all of them infinitesimally small. Some monads are human spirits, and some are physical particles. But they are all, even those that are "inanimate" matter, at least slightly mental. An optimum array of monads in matter produces a minuscule awareness. To understand how Leibniz influenced the Post-Faustian Western worldview, I had to learn about the Western renaissance, after 1790, of Indian culture's hidden presence in Europe and America.

The old Hindu archetypal dynamic energy at the basis of things is the goddess, Shakti (energy), or prakrti (materialized energy). This is not the lifeless matter (prakrti) of Sankhya philosophy or the non-self (ajiva) of the Jain doctrine. The next chapter of the Faustian story would be the conclusion. Next would be a world empire and its Caesar, while the culture and its worldview would sink into oblivion.

Spengler ignored the Faustian Culture's sources when the culture emerged in the tenth century, and similarly the origins of the Magian, the Chinese, and the Indian cultures. For he felt that different cultures speak utterly different cultural "languages."
"Space" has a different meaning for the Greeks, the Magians, and the Faustians. For, how could one space be the source of a new culture's space? But he carried too far his theory of cultural differences. Ignoring how a culture assimilates other cultures' intuitions, virtually intact, into its own worldview was a fatal error. Greek or Classic qualities that survived and lived again in the Faustian Culture, he thought, lost their Greek power. Spengler never admitted that the Magians' high valuation of emotion entered the Faustian worldview in the Romantic era. It never occurred to him to study the well-known Sinification of the eighteenth century or the impact of the Indian culture, 1790-1830, on Europe and America.

Disregarding high cultures' sources, Spengler did not realize that the Magian Civilization was already old at the time (1 AD) he chose for its birth. Neither did he know that a new worldview had replaced the Faustian worldview around 1800. He was blind to the greatness of modern abstract paintings, oblivious of their kinship to both the Sino-Japanese and Indian worldviews.

Mesopotamia, India, and the West

Civilizations and their worldviews came into existence, partly by the influence of other civilizations. To understand a society's Weltanschauung may well require studying several civilizations' religions and philosophies. Mesopotamia, in the age of Sumer and Akkad (2300 - 1800 BC) was a pre-Magian ecumené. Studying Sumer and Akkad's worldviews, and the life-styles of Bedouins, can aid comparatists or general historians seeking to know the ancient Magian worldview. They need to study the wisdom writings of the contributing civilizations.

India's renewed worldview in the Buddhist age, around 100 AD, is a case in point. Here, the sufficient evidence has not yet been discovered. A new Weltanschauung, begotten partly by foreigners in the Indian sub-continent, may have replaced the worldview of Upanishadic times (800 BC). Mahayana Buddhism's epiphany in northern India, ca. 100 AD, marked, perhaps, changes of the Indian worldview. The changes were not as vivid as the introspection of individualism from the British prodigy Pelagius' and the Iro-Norse Culture's impact within the declining Western Roman Empire.
But in northwestern India, Mahayana Buddhist compassion took precedence over old Hinayanian goal of salvation. Bishop Nestorius' (died ca. 451) Christian teaching in central Asia and northern India, reinforced with his Christian compassion the Buddhist yogi's goal. A foreign worldview may have caused the reinvigoration of the old Hindu Weltanschauung. We know that the South was in close trading relations with the Roman Empire from large hoards of Roman coins, discovered in modern times, near the temple of Amavarati close to Nagarjunikonda. The Amavarati temple has correctly been called a "Dravido-Alexandrian" synthesis. And tradition holds that here the first Mahayana scriptures were written. The second source of the new Mahayana scriptures existed in the northern border regions. And in this part of Central Asia, Alexander the Great's successor states "kept open a constant channel for Hellenistic and Roman influences," and, I add, Chinese ideas. Mahayana's openness to non-Indian influences probably originated in the Greek states of India's North-West. Mahayana (big raft) Buddhism probably derives its social concern from the intensely social self-consciousness of the Chinese. It is the Chinese, then, who were probably the necessary sources of Mahayana Buddhism.

The Indian worldview, in Mahayana form, probably caused the renewal of the Chinese culture in the Tang and Song eras. Missionaries had brought Indian Buddhist writings to China, beginning in the second century AD; Mahayana Buddhist doctrines dominated Chinese religion for several hundred years preceding the Tang. Zhu Xi's (Chu Hsi, 1130-1200) neo-Confucian philosophy synthesized Indian Buddhism and Confucianism. His doctrines were the main philosophical underpinning of Confucianism from that time until the twentieth century. Perhaps a renewed Chinese worldview emerged ca. 1200. If so, modern historians could easily discern thirteenth century China's worldview by reading the philosophical literature.

Under cover of Neoplatonic literature, India's philosophical notions slowly seduced the Faustian soul from the eighth century to 1800. A single individual, Moses Maimonides, using Arabic in twelfth century Cairo, accurately described the Indian point-instant doctrine. Bruno, Spinoza, and many other philosophers would read his book. Without doubt, Leibniz read Maimonides'
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description of the Arabian ninth century Mutazilite doctrine.\textsuperscript{26} Leibniz' copy, with Leibniz marginal notes, survives today. Maimonides was describing the Indian doctrine in the form the ninth century Muslim theologians had used it in Baghdad. In 1790, Indian religious classics began appearing in the West in English, French, and German. Reports on China reached a peak in the last quarter of the eighteenth century. When Western Civilization gave birth to the post-Faustian worldview, about 1800, the worldview contained several exotic archetypal intuitions of India and China.

24. Thomas Kuhn's Rejection of Paradigms

America's twentieth century community of historians and philosophers of science have never speculated on the nature of worldviews. I refer, particularly, to single intuitions (archetypal exemplars) within a worldview. Each intuition contains discrete parts. That good evidence might exist for the different parts did not occur to twentieth century historians of science. The physicists and mathematicians, moreover, were not professionally interested in India's medieval intuitions of an expansive space. Twentieth century scientists consequently, were oblivious of Indian archetypal space.

Thomas Kuhn's \textit{The Structure of Scientific Revolutions}\textsuperscript{27} presented his famed theory of scientific paradigms as rational. The "archetypal exemplars and "symbolic generalizations" are scientific entities. They are not intuitions, but rational constructs. Kuhn used the word "paradigm" (a cluster of exemplars) in place of worldview.\textsuperscript{28} "Archetypal exemplar" or "symbolic generalization" does not mean the same to me and Kuhn. He dealt only with the rational subject-matter of science. Thus, the problem of Kepler's ellipses and the solution are part of "an arsenal of exemplars" constituting a scientific paradigm.\textsuperscript{29} The list goes on.

Kuhn did not know that cultural symbols are remembered unconsciously, i.e., in the intuitive mode. He was unaware that intuitive archetypes within a worldview can become theoretical objects. But we know an historian can describe the key intuitions that compose a civilizational worldview. What were once intuitions can be scientific objects. Kuhn's model of scientific paradigms implies the decipherable intuitions. His fellow-historians
of science, unfortunately, convinced him that the study of scientific worldviews (paradigms) is "subjective and irrational, reducing knowledge to sociocultural group prejudice."  

Most intuitions, including those that make a worldview, have many parts. A civilizational worldview is a matrix of subliminal, nearly conscious, intuitions. And the worldview gains an aesthetic quality from being unconscious. Enjoying the arts has an unconscious, or intuitive, quality. Bach's cantatas embody the Faustian worldview. But the Bach one enjoys, will not, without historical interpretation, reveal the music's kinship to Newton's Faustian mechanics. Bach's music that one loves, without the historian's insight, will not reveal its close relation to Correggio's painting perspective. Such revelations depended on Jung's creating a science of the personal unconscious in his Psychological Types. He did so from the evidence he had of his patients' unconscious intuitions. Subliminally, (1) intuitive (unconscious) chains of reasoning, (2) intuitive emotions and evaluations, and (3) intuitive sensations, as well as (4) ineffable intuitions, all exist.  

**Earlier Worldviews and Modern Science Portrayed**

Scientific historian Max Jammer portrayed Near Eastern [Magian] citizens of Biblical times and early Christian times intuiting their space as the place of God. It didn't occur to Jammer or contemporary scientists that the space of early Christians, "the place where God is," is an unconscious datum. The idea, "where God is not has no space; for it is nothing," is usually an archetypal Magian (unconscious) intuition. Without this further evidence of an intuitive unconscious mode, scientific historians stopped short. They could not muse over the valuable consequences of getting evidence of great scientific paradigms from the most unlikely sources.

Kuhn's fellow scientists did not have in their data the far-flung paradigmatic evidence of the many archetypal intuitions contained in the Magian's worldview. And, of course, twentieth century historians of science were indifferent to how Chinese and Indian worldviews modified the modern idea of scientific law. With Jung's hypothesis of types, we know that the evidence available is abundant. Evidence for Indian and Chinese influences on the west is more abundant than the evidence for quantum mechan-
ical laws. And often, one can enumerate, evaluate, and verify the data.

The worldview-matrix, the key intuitions, powerfully influence a society's science or space idea. Twentieth century empirical researchers can seek out the contents of art connoisseurs' aesthetic intuitions, and profit thereby. For there, too, exists empirical evidence of a worldview's contents. Kuhn probably agreed with Spengler in the false opinion that the worldview of the Chinese Civilization is inaccessible to empirical research. We can verify some conclusions about China's age-old preference for wood over stone as a building material in Confucian, Daoist, and Buddhist temples. Thus, it should matter to historians that a preference can be an unconscious intuition. Historians have not yet weighed the meaning of old China's rejecting, except in bridge construction, the Near Eastern arch. Chinese biases are verifiable, and modern writers can take up the job of verifications. When the significance of worldview intuitions sinks in, historians or scientists can extend the boundaries of science. They may investigate general intuitions of space and law and energy. I write of historians and scientists, researching worldviews, though, as yet, I have no competition in worldview theory.

Historian Max Jammer has already narrated the influence of several civilizations on modern relativity theory and geometrodynamics, and his discoveries in several books encourage worldview study. But the scientific community has yet to understand how to verify the facts (mainly unconscious intuitions) contained in worldviews. Then, they will see many factual, and often measurable, connections between worldviews and scientific hypotheses. One day, some general historians will be aware of the unconscious symbolism of China's corbeled roofs, and the Chinese love of wood and its grain. Sociologist Sorokin knew that China's beautiful architecture embodies a worldview. But he, too, mistakenly believed these unspoken Chinese values lay beyond reason, beyond the scope of factual understanding.

I suppose some twentieth century lawyers realized that a parallel exists between Einstein's relativity theory and the modern juristic idea of autogenetic law. In the modern Global dispensation, space creates itself, and law creates itself. Many scientists realize, more or less clearly, that parallels exist between Frank
Lloyd Wright's building plans and Einsteinian space theory. Space flows through Wright's buildings, as it flows through Einstein's empyrean. A great deal of work is called for to verify the connection between these symbolic generalizations.

**Toynbee's Error**

Arnold Toynbee associated his method with anthropology's empirical science, but also believed that an ineffable or mystic quality adheres to a worldview. This incorrect opinion led him astray in the case of Spengler's Magian Culture. Up to the end of his life, the British historian believed the "Magian" (or "Arabian") Culture of Spengler was unreal. He believed the Magian worldview is an illusion, for the Magian idea describes a Middle East that never had political unity. Toynbee almost always ignored civilizational worldviews. Studying architecture, drama, or any other art or activity to discern a worldview was meaningless.

In sum, Toynbee's belief that intuitions are not intellectually accessible weakened his theory of civilization. He ignored Jung's discovery of the accessibility of intuitions to methodical study. Like his physical scientist contemporaries, Toynbee did not know that clear empirical evidence exists for the contents of (1) intuitive (unconscious) thought processes, (2) intuitive emotions, and (3) intuitive sensations. He began to change in his last history, *Mankind and Mother Earth*, for he observed some contrasts between India's and China's languages. He saw different "mentalities" [worldview intuitions] in India and China. China's terse, uninflected, monosyllabic language was an apt symbol of China's down-to-earth, practical worldview. And the highly inflected, polysyllabic, abstract, diffuse, Sanskrit reflected the Indian worldview. Toynbee shrewdly perceived the contrast. This landed the historian right in the middle of each worldview. But having no theory of civilizational worldviews, he could theorize no further.

The Russian, Danilevsky (1822-1895), a government specialist in fisheries, wrote a famed treatise on civilizations. An "original historico-cultural type" [that is, a civilization] occurred in family-oriented tribes, or, at least, in small primitive societies, "mentally capable of development," and having outgrown their childhood. His definition applies to Greece and China, and the
other higher cultures. But he, like Spengler, refers to cultural ties, which, we now can say, developed unconsciously. He is oriented toward the intuitions that form a civilization's worldview. But none of his followers clarified worldviews methodically.

25. History Seen in the Light of Worldviews

Finally I broach the question, what advantages or goals will an historian's inquiry into worldviews promote? Because of so great a range, that of civilizations, the study of worldviews confers several benefits.

A study of several civilizations' worldviews enables the amateur or expert to detach himself temporarily from his own culture. He or she can then view any civilization in its uniqueness.

Learning worldviews clarifies one's appreciation of the special circumstances, or relativities, of historical epochs. Bossuet knew this:

He who has not learned from history to distinguish different ages will represent men [merely] under the law of Nature or under written law.... He will speak of the vanquished Persians under Alexander as he speaks of the victorious Persians under Cyrus; he will make the Greeks as free at the time of Philip as at the time of Themistocles ... the Roman People as proud under Diocletian as under Constantine.

A universal history showing the milieus of every nation's history will improve the reader's judgment of particular epochs.

In his own name, Bossuet avoided two historical difficulties. One difficulty is to be lost in the particularities of history. We need, "in condensed form, the entire course of the centuries," a panorama of the whole.

The other difficulty is to insulate, as Spengler did, the worldviews of particular civilizations. Spengler's vision did not span the transition-nodes of history. So, of course, the idea of a universal history must be meaningless (sic). He rejected linear narratives, for the metamorphosis of factual meaning caused the radical differences in higher societies. He believed historical cycles of different cultures have no meaning outside their life-spans. "What significance, then, (would) human variety itself possess?"
But the forward cumulative history of mankind supports a progressive view. Faustian citizens assimilated Greek culture. And nineteenth century post-Faustians assimilated far more Chinese culture than they realized. Spengler's chronological charts comparing higher cultures imagined that the attributes of the Faustian and Chinese Cultures are changeless.

**This Death Has No Sting**

What is unquestionable is that civilizational worldviews have an enormous capacity for novelty. Moreover, the ability of worldviews to become decadent or outworn is important. Aged worldviews can quickly become anomalous in the face of fresh new worldviews. Then they begin to sink into oblivion, for a worldview cannot live in a civilization forever, but must admit the new. So this death has no sting. The history of mankind, for a moment, resembles Darwin's model of the origin of animal species. Cultural "death" is a necessary part of a cultural evolutionary change, an ongoing consummatory process. "The fruits of human experience can be accumulated over the long run and passed on from one civilization to another."39

**Amplifying Our Global Understanding**

Reading an account of several worldviews enriches our study of Western or Asian history. One discovers the Egyptian love of forms influencing eighth century BC Greeks, and then Greek formism influencing third century BC northern Indian sculptors. Finally, one notes that Indian representative art influencing fourth century AD Chinese sculptors. And archetypal intuitions forming worldviews traveled beyond the original limits, faster than the mother civilizations.40 Learning and advancing historical metamorphoses of worldviews, makes us vividly aware of the uniqueness of the giving and recipient societies. Greek sculpture emphasized the bodily mass. India's sculpture stressed the expansive character of all spaces. China's sculpture exploited the dynamic curvilinear line.

To know the Herculean striving quality of Faustian mechanics, and to feel the medieval zest for powerful stress-forces and counter-forces in cathedral roofs and walls: these amplify our global understanding. In these mechanical instances we may bet-
ter understand pre-1900 un-mechanical India. We understand Hindu and Buddhist differences with worldview differences in mind. In Burma, the Hinayana Buddhist monastery teachers in a mission territory attacked the (Hindu) caste system. Thereupon, the skills weakened, and this ruined the technology that only castes supported. As late as 1911, "it was necessary to import lower-caste Hindus ... proof of the strong training for work by the caste but lacking in Burma."41 To be aware of China's delight in the resonance of things gives depth to a twentieth century Western feeling. Finally, the Muslim and Magian egalitarian architectural symbols, the democratically horizontal roof lines of mosques, their multiple onion-shaped cupolas at almost the same elevation, deepens our interest in modern democracy.

**Decrypting Worldviews**

Whether a general essence of civilizational worldview exists, I do not know. We can, at least, treat the general idea as a hypothesis. Then we can see how consistently or inconsistently the historical evidence verifies it. Specific worldviews are another matter; India and China's worldviews were obviously changing essences. They had stability, but they changed. A specific worldview is always in flux, and it exists in citizens' minds as a matrix of worldview intuitions. Plentiful evidence exists in India and China's material works that their worldviews changed. Still, India's and China's worldviews retained specific self-identities.

Chinese Civilization, ensconced in the Middle Kingdom, probably had several revivals. Perhaps China revived, ca 1000 BC, after the Shang decline. Perhaps another revival occurred about 200-AD, after the Han empire faded. Possibly, a revitalization occurred ca. 900 AD, after China's Buddhist interlude. Nikolai Danilevsky was evidently correct in ascribing deficient vitality to such secondary civilizations. A degree of preciousness, dilettantism, and thus decadence, accompanied the successive revivals of the Mandarin society.

Our post-modern Faustian Civilization does not have those deficiencies; for a vivid synthesis of Faustian, Magian, Chinese, Indian, and Japanese cultures, in 1800, gave birth to the post-Faustian Culture. So radical was the change that I find it difficult to decide which was fresher, the first Faustian dispensation,
beginning in Charlemagne's time, or the post-Faustian, beginning in Napoleon's time.

We can use religions and philosophical classics of civilizations to decrypt the respective worldviews. With such keys one could decipher some symbolic generalizations, discern their import: artifacts and customs. Post-Faustian clues exist in the philosophies of scientist Albert Einstein, jurist Hans Kelsen, and writer William Faulkner relating to the post-Faustian worldview.

I want to grasp, not only by intuition but in clear reason, the modern Global worldview, and the Chinese, Indian, and Greek, and the other worldviews, too.

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NOTES

11. Ibid, p. 358. For emphasis I have italicized 'attitude.'
12. From a lecture of Julian Jaynes at the meeting of the International
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Society for the Comparative Study of Civilizations at the University of Scranton, Pennsylvania, June 3, 1993.


25. David Richardson, Civilizations and Mathematics, unpublished manuscript.


Perspective (John Wiley, NY, 1974).


