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**NATURAL SOCIETAL ORDER  
IN  
CRISIS**

**CHARACTER AND CAUSES**

Societal order based on free processes of self-adjustment and existing in a natural state of stable equilibrium can at times experience acute crises of such force as to threaten the very foundation of human coexistence under the institutional forms and structures constituting that order and evolved within the framework of the corresponding cultural identity defining the character of its spatial, temporal and human dimensions.

Crises of this sort were experienced in Athens, at the turning point of the city's development towards the establishment of a formation capable of providing the focus of the classical era; and in Rome, at the turning point of its transformation into the dynamic center of a universal empire.

The factional spirit in the first century BC reached its climax in Rome and vented itself into an unrelenting series of intestinal convulsions frequently accompanied by outbreaks of violence bathed in civil blood. It is melancholy to compose the annals of the period and experience the alternation of treacherous truce and vicious spasm. The people are discontented; the State is in total disarray: a general instability is everywhere manifest. Society is afflicted by a potentially terminal disease. What is fundamentally wrong?

Society is Man with Man; it is coexistence of man with others of its species. The fabric of this symbiosis is objectively determined by the nature of its members and their type. There is a *Natural Society* as certainly and as definitely as there is an *essence*, and essential variations, to *Man*. This natural society can materialize actually to a large extent if the condition of Man is truly *free* and his development *unimpeded*. There is then a *spontaneous adjustment* among the parts, creating a harmonious whole; everything necessarily *has* its place and everybody *is* in his place: for what can *displace* him from his *due* position? The *form of life* emerging out of these interactions and collocations is the *natural structure* of Society for the given people. The *institutional and constitutional* position of the individual or the group of individuals within that social *structure* is his, or its, *natural* place: the part is thus deeply *satisfied*, and the whole intrinsically *stable*.

*Natural Order* stands by itself: it requires no props – certainly not a humanly devised support. The modern idea of a natural state of man in total chaotic disarray as against the civil structure we flatter ourselves by calling civilized, belongs to the perversely fertile and grotesquely fantastic field of unreal Mythology western European man labours under for a few centuries now. For man in his natural condition there develops (undesignedly but precisely, with the felicitous accuracy and certainty of a spontaneous, organic growth) the social environment within which he can exist and bloom to the maximal perfection of his being in self-fulfillment. This self-imposed, self-sustained structure can develop into systems of extreme complexity and most elaborate articulation: provided the evolution is natural, only natural can come out of natural. The distinction between the *natural* and the *artificial* is surely not that of the *simple* and the *intricate*; the idea of *naive primitive* society as against the *complicated civilized* is another figment of our /one, unhealthy imagination.

*Natural Societal Order* can be highly complex and still self-maintenable. Plato's ideal order should be nothing else than this organic net-product of all spontaneous adjustments in Man's relationship to Man and his environment according to their respective general and specific nature: rational analysis, if Reason is deep and broad enough, can only uphold the claims of the objectively real. What then, we ask with Plato, can destabilize the self-made and self-supported? Nothing, evidently, in principle from without; for the system has emerged spontaneously in response to the sum-total of the existing factors and their interactions. Externally (static and dynamic) has been factored in. But how can, then, an *optimal arrangement* degenerate when immune from the threat and even the possibility of any external interference? /ity

Man, alas, is capable of thinking *for himself*, instead of *with Gods and Nature*. The part of a natural, self-sustainable whole which, in metaphysical revolt, wants self-existence, creates a rupture to the whole by its very ill-stared existence. It necessarily will bear the brunt of the tumultuous contortions that the anomaly it itself represents will originate and sustain;

sooner or later the whole will dissolve and assimilate the refractory rebel by a readjustment of its power-field in the vicinity of the nuisance. Provided, of course, that the whole is in its healthy state of natural harmony; for otherwise, if the rebellious part carries the banner of Nature against a sclerotic and artificial officialdom, the disturbance can propagate serious and lasting upheavals disproportionate to its individual potency.

Man, as part of the Whole, of Cosmos, is capable of becoming an unnatural dissonance in the Universal Harmony. It is not thinking in itself that establishes the possibility of such momentous anomaly; for thought, tied up to reality by the twin anchorage of “collective”, accumulated, transmitted experience i.e. of *Tradition*, and of individual maturity in insightful wisdom, only enhances the over-arching beauty of the World by the appropriate perfection of one of Nature’s offsprings. But there is in human thought the principle of insubordination – *self-awareness*. With Thought immersed in objective Existence, Awareness is the *passive Observer* that it should be: a *Mirror* in which the wonderful congruence of *reality illumined* and *Reason Substantiated* is faithfully *reflected*. But Awareness is a *Magic Reflector*: it *has a power of deception over the thing reflected*. Depending on the degree of contamination the translucent purity of its substance has suffered, the Mirror casts perverted images and the World is peopled, for the perplexed and unhappy *Subject*, with a bizarre show of marionettes. The false movement of the automata gives an impression of life to this *Show of Shades*. The Mind stands bewildered in helpless amazement. The pristine in-volution of Thought in Reality is cancelled: as it freed from the ballast that kept it sane, Intellect *floats and roves and hangs in the air*; hence indecision, hence uncertainty, hence poisonous doubt and hellish Error.

The root of the Evil is Awareness. The Charlatan imitates the sacred rites of High Magic; and deceives the religiously simple. Self-Awareness produces by the contortions of its own body a self-made picture of the World; and deceives the intellectually feeble. The magic power of the Mirror is the essence of Deception: by *curfing* differentiations in the texture and clarity of its parts, the Mirror can make reality “appear” as it is not. Thought *is in*

*objectivity* but *looks on the subjective*; it sees what the Mirror reflects; it hears the Arch-Deceptor's soft voice proclaiming power over reality; it perceives him performing feats of mastery over the phenomenon of being. Mind is torn apart in this extreme dilemma: *its roots still go deep into reality*; it feels with its intestines but sees with its eyes. The determinative Struggle ensues. Finally it succumbs. It eats the forbidden fruit. It falls. There it lies, the pride of Manhood, cut off from reality in hideous self-mutilation, bleeding its vital force, castrated. It wanted power over the World; it lost its own capacity for meaningful productivity.

The consequences of the trauma provide a perpetual reminder of the transgression. Having lost contact with reality, the Mind is imprisoned into the grotesque workshop of a self-awareness which has come to dominate objective awareness. Desperately Intelligence tries to establish new genuine contacts with objectivity; its endeavours are constantly frustrated by the bugbears Self-awareness raised in desperate Self-defense: there are the hobgoblins of impertinent, indiscriminate suspicion, of misguiding "scientifism", of irrelevant hypercriticism, of rotten skepticism. Scare-crows are self-awareness' last defenses against Mind's healthy *instinct* resisting the fraudulent imposition of an un-real self-control. For nothing can completely eradicate the guttural feeling in Man's depths that his true enhancement and perfection lies in felicitous and spontaneous consonance with Mother Nature. But the struggle will continue as long as our Mind will not, in a heroic act of deliverance, cast away the vain and empty show of imaginary self-aggrandizement, disencumber itself from the oppressive weight of all those *meaningless games* it is enticed more and more to play on all levels in lieu of the lost pleasurable toil of full natural existence, laugh a clear and loud laugh at the wretched bizarrerie of its own fumeous concoctions, abolish the tyranny of the ludicrous Monstrosity who drinks its living blood and turns it into a poisonous inhalation, return to the bosom of the Great Mother and devote itself to Her.

This is *not* a self-sacrifice; far from alienating itself from any *reality* external or internal, from any genuine experience of being, it in fact precisely

cuts off what hinders its vital forces to reach and unite with their counterparts in the great World, what prevents its opening to, and receiving, the *abundance* of reality, what makes an *existential pauper* of a blessed heir to Nature's unlimited wealth in being. It is only fantasies, and a world of sickly fancy, that Mind has to annihilate for its salvation. *Once done, it sees it has lost nothing and gained the World. The cumbrous, noxious usurper is not really part of ourselves*: self-awareness is by nature nothing but an impotent, passive mirror; and this does indeed belong to our patrimony. But it is there to reflect *the sublime operations of mind in attempting to match reality and con-form to objectivity*, not to pervert these functions by presuming to guide them. Nothing but darest *deception* can ensue from such an unnatural encroachment on the cosmic order; nothing but *deepest woe* will follow such enormous ontological Falsehood.

When Self-awareness takes the reins of our soul, Man begin to tamper with reality in whimsical self-justification. His interference is directed first on himself individually and in his relationship with himself as a species according to its spatial, racial, cultural subdivisions; in the end he extends his foolish, meddling hand to our environment with overwhelming implications on Man's life individually and socially. This process materializes itself as a continuous *distancing of Man from Nature*. This is maximal in the modern World, specifically in its *modernity* itself, and gigantic strides acceleratngly have been taken for the last one or two centuries. The ancient world was happily exempt from the disastrous implications of the latter kind of interference; but they did have their apportionate share of the former dimension of the problem.

The nature of Man and of the Needs inherent in it, together with the nature of the World in which we found ourselves, determine certain fundamental *patterns of activity* which can satisfy the wants and exteriorate the character of human existence in the midst of our given environment. These *patterns of activity* bring forth, exercise and promote certain corresponding *excellencies* or "*virtues*"; and are also fostered and best served by appropriate *societal structures*; which again can either remain free

and independent, embedded in organically grown, unforced *traditions*, secure and sanctioned by the absolutely determinate and yet not mechanically binding force of the spatial (mythologically racial) spirit of the people; or be encrusted and de-spiritualized, so to speak, in *institutions* empowered with *positive* (i.e. decreed and constituted by human *explicit* decision) means of self-protection and imposition. Such *institutions*, endowed with an internal organizational *character*, entrusted with considerable autonomous jurisdiction, and provided with powers of enforcement, can fossilize into *Establishments*: and when such Establishments are unable to renovate the society or, at least, themselves, this is the beginning of the final stage in the dissolution of Society.

Thus, the *necessity* to defend and offend, for example, call for the existence and cultivation of the *Warrior-type*, whose performance excels in direct proportion to the *bodily strength*, *psychical valour* and “*artistic*” *dexterity* in the use of arms – that is, to the intrinsic “*virtues*” of the Warrior; and this type with its excellencies is best realized when certain practices, customs, functions and conditions are observed and fulfilled, like the gymnastic exercises of the youth, some form of military training and service for the young, and education infused with the spirit of the *heroic*. These factors can exercise permanent, full and unabatable influence on society as parts of living *traditions*; their potency and efficacy transcends the limits of *positive enactment*. Traditions can cover all necessary specific or general attitudes, habits, tendencies, ideas, feelings and behaviour required for the complete realization of the *human archetype* involved in each case – here of the *Warrior*. In fact, since a *tradition-oriented* society suffers the least amount of *positive* interference with the unlimited spontaneous adjustment of the naturally growing customs and practices in the entire field of man’s existence and life, each Man-typus and each archetypal pattern of activity are in *perpetual interaction* with all others, providing thus the ideal environment for the emergence of a system of highly competitive, objectively grounded *excellencies*. The result can be a *highly complex and yet, being naturally achieved, eminently stable (if dynamic) societal order* sustained

without any need of protection by statutory enactment – which, when it exists, simply records and reflects the *common, free feeling*.

This is, then, the first stage of civilized human society, where *traditions* keep it together, rather than *institutions* and *establishments*. Despite its unimpeachable lack of mechanical constraint, it, too, deteriorates through *unnatural interference*. I shall briefly indicate how this is possible.

Man can put a *virtue* to uses other than its normal and proper *function*, in pursuance of *purposes* alien to the End which the virtue objectively subserves. Thus a clever man, can use his *wisdom* in order to gain *wealth*; and employ the wealth in securing *political power* for himself; and utilize this power to aggrandize his family's *name* and promote the interests of *his offspring*. Here we have a series of perversions degrading natural excellencies into subservience to Ends not their own: for wisdom is actualized in eminent spiritual production and high teaching and good counsel and useful instruction and just adjudication; while wealth achieves its proper perfection in magnificence of living and splendour of enjoyment and sumptuousness of bounty and all the superlative works which enhance the quality of life and which can only be produced by intensive activities of supererogation; but political power intrinsically aims at the well-fare of the Commonwealth. And again, reversely, wealth is attained by practical wisdom and calculatorial shrewdness and organized labour; whereas political power is according to nature the spontaneous accrual to eminent ability in the service of society; the name of the family ascends fame when glorious deeds or spiritual products of transcendent merit or haughty munificence or dazzling beautification of life accompany many of its members; while a son's true interest is really preferred by his careful and affluent breeding and education, preparation and location in a context where his natural excellencies, if any, can most advantageously appear and grow – nothing more.

The possibility of *multifunction of excellence* is grounded objectively, and to a lesser degree, on the general cohesion of the world and the universal interaction among its parts as well as on the particular



“sympathies” existing between diverse things and virtues; but, more importantly, it stems from the subject’s infatuation with self-awareness and the latter’s control over man’s being. Because of the first factor, there is a gradation in perversity among *abuses of “virtue”*.

Self-awareness causes, thus, unnatural interference in the objective processes which establish and maintain a societal order based on nature and built on tradition. Consequently, the structure of society is destabilized; discontent arises and complain spreads. For the collective mind of people cannot for long be fooled or tolerate *social falsehood*. Men *naturally* follow “*leaders*”, in all departments of life, just as all other animals do; people fully and spontaneously accept and confirm the strictly *hierarchical* nature of cosmic, and human organization. It is a fatal and terminal idea, conceived in bleak *despair* and utter *impotence*, that man reacts against *just*, i.e. *authentic superiority*. He certainly rejects *false pretense to eminence*; and sometimes, indeed often, he can *misjudge* as to the genuineness of the credentials presented to him. But this *misjudgement* affects *Man as an individual*; and *him as “people”* only to the extent that he can be imposed upon *intellectually* by sophistry and that the natural expression of his collective feeling-awareness can be perverted by *formal mechanisms* erected professedly to safeguard his rights but in fact causing a *systematic falsification* of his views, wants and wishes.

Man, guided by derailed self-awareness, can employ excellencies he possesses to secure advantages in fields whose corresponding excellencies he lacks. This is an arbitrary and illegitimate *misuse of the rights of eminence*, “natural” only in the improper sense of man being *liable* to this aberration once he has taken the first step towards his emancipation from Nature and her really *inviolable* order. “*Station*” *incogruous* to *relevant Merit* is *radically resented*: the *calculus* of nature and collective consciousness is most exact and severe in freely allocating rightful honour and resources where they are due, and in eagerly detecting *counterfeit* however small. When the evil of *social falsehood* is widespread, individual resentment

becomes *social unrest*; civil disorder and suicidal struggle are the next steps towards the dissolution of the commonwealth.

In this state of affairs, Man faces his supreme dilemma. There are objectively two options open before him. He can either *combat naturally* the unnatural usurpation he has indulged himself in; or he can try to correct the disastrous results of the first interference by a further *interference*. Under the deceitful fantasies of self-awareness and wretchedly lured by the false dream of civilization, Man opts for the second alternative. And instead of re-*naturalizing* his individual and social existence, he *institutionalizes* the misused *traditions* of his life, when they are challenged and disdained.

The possibility of Man's interfering with the natural concatenation of "*virtues*" and "*gains*" is ingrafted on the very possibility of *subjective delusion* which he carries with himself in the form of a self-important, self-imposing self-awareness. But this only provides the abstract availability of perversion. The actuality of the interference, and even the inclination towards it, would be missing if Man was not *protected* to a greater degree than his true *well-fare* postulates. For suppose Man lives in some serious threat and continual danger; for instance, of foreign aggression: imagine a society surrounded by active enemies bent on its destruction. One sees immediately that in such circumstances the wishes, and the chances of success, of individuals eminent in various spheres to arrogate to themselves a "station" appropriate to those with superlative military "virtue", if they really lack it, *are minimal*. Every member of the Society has a *paramount interest* in allowing *natural* selection to determine the hierarchy of the Army. And this, in general, is the only safe and stable way of *curing*, instead of *repressing*, *social ills*: not to artificially protect the victims of injustice, in the utopian hope (foolish in the second degree) of a disinterested institution when one fails to find disinterested persons; but to make *all* the parts of society *have an interest* in the preservation of *natural justice*: and an interest based on blatant self-preservation.

The natural solution, then, to the evil of interference in societies of tradition is to attract, create and promote *real dangers* in all the fields

suffering from such *unnatural interventionism*: that will throw out all actual and potential usurpers very neatly, efficiently and justly. *By endangering the society, the true leader saves it.* The history of the early Republic in Rome provides many examples of this salutary practice; in general, one is struck with admiration at the policies of Roman aristocracy convoked in Senate before the beginning of decline in the second century BC. To those foolish enough to argue that the administration of such medicine may well kill the patient, the answer is simple: *Nature loves not sicklings*. By an appeal to nature the patient will live in the way that befits him. If he succumbs in one field, he may excel in another. There is *absolute* justice in Nature, and to live in conformity to Nature one must not ask for compassion, *the “virtue” of weakness*. In fact *compassion* has been *instituted* in *artificial* societies as an *inadequate* counterbalance to an excess of institutionalizable social injustice. A natural society is *not* inhumane: it simply does not *need* false compassion; there is simply no place in it for formal and nebulously insubstantial humanitarianism, because there is no *abuse* and no *complain*. To repeat: Man fully endorses what is natural and healthy; he can suffer anything once he *knows, gutturally and collectively*, that it is natural. Nor could it be otherwise: whatever he may think under the deceitful spell of self-awareness, he never really cuts his eternal *omphalian lore* that connects him to essential being.

This then is the natural resolution of the difficulty. But Man, guided in society as well as an individual by the conceits of his inauthentic-self, opts for the other way, in the vain belief that he can exterminate unwanted interference by increased interference. When Society is unable to defend itself against false arrogations of rights on the part of eminent individuals by recourse to traditions, it creates *institutions* as protective screens – written legislation and constitutionally binding procedural formalism, strict distinction of various areas of decision-making and bodies entrusted with jurisdiction over these areas, explicit rules for the selection of those serving in these bodies and further rules for the power invested in some of them, and for the mode and scope of its exercise.

Thus it is born the necessary apparatus for the second phase of society. A new kind of complexity emerges, the *form* of the commonwealth, during this transition from *Traditional* to *Institutional* social order. Now to *endorse by positive decree a naturally born tradition*, and to provide *means of coercive imposition* of that tradition in case of anti-social refractory action on the part of people pursuing improperly man-created, unnatural, interests, are not in themselves impolitic or unjust moves. It is only that their efficacy, as compared with the totally natural option before discussed, is inferior. For the statutory codification of a natural tradition is pointless in a well-functioning society; and if the tradition stands in need of enforcement, then the power created for its imposition can itself be abused. Nonetheless, if the correction of the first order *personal* interference starts early, if Man is sane enough to follow in his *social* intervention natural wisdom rather than whimsical, subjective systems of justice and rectitude or intellectual, lifeless abstractions, and if, most importantly, the race of people has in its cultural blood (as spatially determined) an ingrained, ineradicable root in reality and an *inalienable link* to it; then the society can assume considerable institutionalization without losing much of its naturalness, indeed enhancing it in some areas in the way that systematic care of crop and stock, *when in accordance with Nature, assists her* in her work. For it is one thing to *protect* natural processes by *removing obstacles* from their course of operation (the obstacles and their removal being defined by a *deeper* knowledge of Nature); and the opposite thing to *artificially prop* human arbitrariness in inventions (the feverish products of an unnaturally self-aware mind) when collapsing in their vain and presumptuous setting against Nature.

To illustrate a *nature-directed* interventionism over the *immediately* natural structures of a given societal field, there is no better example than the development and perfection of the Athenian *judicial system*; it is a marvel of physical growth, positive legislation, and institutional adjustment to Nature's demands. *Institutional* society does not have necessarily to be *unnatural society*; one can re-capture nature, so to speak, by institutions in a

less direct, but sometimes perhaps even deeper, way. I shall study elsewhere the nature of such natural institutions.

The essence of the transformation of society above delineated is this: *traditions tend to be substituted by institutions*; and although some of the former are incorporated in the latter, most of the institutions consist of novel measures devised in response to the abuses inherent in the degeneration of the traditionalist kind of society. If the new measures do not conflict with the *spirit* of a healthy traditional society, then however much the practices introduced thereby may diverge from the old ones, the institutional society is still natural, especially if the new measures carry with them minimal coerciveness *and the institutions to which they give rise cannot usurp "stations" foreign to their essential function and purpose*. Significantly, positive "legislation" in the ancient world was often entrusted to *wise men* with no other constitutional power and status than that freely conferred upon them as *Healers – Extraordinary of Society*, and bereft of any *positive* means of imposing their *positivization and revitalization of tradition* apart from popular spontaneous approval and implicit endorsement. Populistic exploitation was also, thus, minimized. *In a natural society there is nothing that can validate or support a "positively" introduced arrangement, but its consonance with, and subservience to, societal, human reality – a congruence registered faithfully by the unerring will of the people and rendered manifestly evident by its objective success*. For in a non-protective society the proof of naturalness for positive measures lies in the people's *unsolicited* assent to them shown by steady, spontaneous, long-term observance.

But although the *institutional society* is not in itself necessarily unnatural, it is a necessary stepping-stone towards the emergence of the *Society of Establishments*. Institutions are meant to function as repositories of traditions and as natural correctives to the inherent possibilities of malfunction in a traditional society. Yet, they can themselves repeat the very abuses that necessitated their introduction; they can perpetrate the vices they are guarding against. For wielding power as they do, they can misuse it just as eminently "virtuous" individuals did in the former stage of society.

They can arrogate to themselves rights which they do not possess and extend their “interests” by illegitimate influence on fields beyond their constitutional jurisdiction; the only difference from similar *individual encroachments and misappropriations* being the enormity of internally unrepairable damage that *institutional injustice* can inflict upon society as against the likely effects of any individual wrongdoing on the part of eminent individuals. And this is the minor part of the evil. For by far the gravest ills that shall arise from institutional malfunction do not result from their analogy to individuals but from their own specific nature.

However *unnaturally* an individual may act, it is always in an important sense *natural*; it is the genuine offspring of Nature, which, misled by a misunderstood feature of itself, embarks on a sterily mutinous course of self-deception. An *institution*, on the other hand, is an *artifact*, so far as it embodies, and consists in, a *positive fiat*. Like an utensil, it is successful if it follows the natural guidance and “drift”: so knives are a thought-out, so to speak, extension of natural flint edges. Real *Traditions* are *living organisms*. Institutions when naturally inspired and executed, have the secondary *life* of a *functional, purposeful* design; if unnatural, they are *dead mechanisms*. Herein lies the crux, and the source of solutions, to all problems about society. To the extent that an institution shares into Nature’s wealth and abundance, it has its own organic power; the less therefore it needs superadded, external force to sustain itself in existence and operation. And conversely, the more it deviates from nature’s *undecreed ordinances*, the less of real self-moving vital force it possesses, the more it requires outside support to subsist. An institution that can only be preserved in working condition by *explicitly allocated and specifically delegated power from without* is evidently a *dead body* within the *organism* of human society; it is called an *Establishment*. If this is allowed to fossilize, it ought to be cut off surgically, as it represents a permanent risk of *total gangrene*.

This then is the dreadful inherent capability of deterioration in an institutional society: its transformation into a *Society of Establishments* with no mobility/And this is the fundamental *real* opposition in the Social field: the

one between *naturalness* and *conventionality* – not the *insignificant figment* of a contrast between *open* or *free* and *closed* or *authoritarian* societies. What matters is the degree of living *organicity* characterizing a society, as against the weight of dead *mechanism* it is *forced* to carry and to maintain *at its own expense*. *Corrective intervention*, minimal in the beginning, unless guided by nature and real wisdom, will end into a nightmare of *stupendously* meaningless *Artificiality*, which, if not eradicated, will cause the cessation of human societal life and the death of Body Politic. *The unnatural perversion collapses of its own burden*: for this is how Nature always operates; and there is no escaping her *unwritten, unpronounced, undecreed but inviolate Laws*.

Unlimited are the marvels of absolute adaptation and fitness of everything with everything into Nature's cosmic web. We see institutions playing the same role in human society that intellectual self-awareness plays in the archetype's archetypal development. From sensitive receivers of the exquisitely variegated tunes which constitute Universal harmony, they turn into inept, incompetent transmitters of their own childish mutterings. The interference, ludicrous and tragic at once, becomes maximal; resonance to being, minimal; the tune of existence can barely be heard, drowned in the noise of subjective fancy: finally the experimenting novice and his game are shattered to pieces because of his unavoidable collision with hard-rock reality. And the cosmic song can then again be heard by the liberated Man in all its splendour and purity: he, rejuvenated, listens attentively in wonder and gratitude.

In the oriental ancient world and its residual today, even the severest social structures and practices were founded on a utter and implicit acceptance on the part of all those concerned. This is a major puzzle for the modern European "enlightened" mind which sees *oppression* where there is only *blessed abandon* to Nature's demands and, in bounteous recompense, *full participation* in Nature's life. Greece, here as everywhere, keeps the sublimest balance between oriental/*immersion in Nature* and western European *human/self-determination*; or, better, Hellenism aspires to attain

*Artificial*

*/ Full*

and reproduce the *perfect sublation* of the two cosmic principles into their *absolute cohesion* of *Being* and *Seeing*, of *Night* and *Day*, of the *awsomely fecund majesty* of *Darkness* and the *gloriously lovable splendour* of *Light*. *Rome is culturally Greece reduced to greater perceptible order*; and hence a significant “round up” of classical culture; while representing within the framework of this culture the contrast of the modern European West to the East; but without endangering the organic unity of the Graeco-Roman World as it was in itself, spatially determined, i.e. before the incursions of the Teutonic elements. Thus it is that the struggle which occurs when the two supremest Principles are acting as *distinguishable moments* in the history of a people-in-a-land – the ultimate struggle of *individuating alienation* and *absolutizing reconciliation* – this same essentially struggle was fought more purely and earnestly. On *spiritual terms* in Greece and on socio-political ground in Rome. /m

*/more pronouncedly*

Greece wanted to *reflect on reality* as well as to *think in it*; but she was never the dupe of the Mirror: for the natural instinct was strong and healthy in her; so that her organic feeling was constantly correcting and harnessing her eyesight: and thus the *vision* was *in-born*, struck from reality about reality. It is, of course, the grand process of πρόοδος and ἐπιστροφή. And so Rome, too, desired to *institute* social order as much as to *grow in it*; but she would not break away from an absolutely naturalistic foundation of society: institutions had to be tried the hard way, as there was no other way of proving their viability other than by their submittance to the harsh but just test of *natural selection in natural surroundings*. Fundamentally changed circumstances in external and internal relationships, together with a wave of enlightened interventionism, provided the occasion for the manifest failure of the processes of institutionalization that were going on in Rome for some five centuries. Nothing proves better the ineradicable naturalism of the Ancient World, than what speedily happened in such situations: Rome rediscovered the natural principle of governing herself and the World in the form of the Empire; just as Hellenism, at about the same time, inaugurated the movements in thought which culminated in the Neoplatonic attempt at a



natural fusion of philosophy and religion, at an all-encompassing rationality, so infinitely rich as to be able to mirror accurately the entirety of reality. And so it happened as it behooved: *the ancient classical World declared in the end the supremacy of Nature, and thus proclaimed unambiguously again the faith with which it began.* Showing simultaneously what Man gains by the necessary “progression” out of the depths of existence: the vigour of the *μὀνὴ* is substituted by the maturity of the *ἐπιστροφὴ*. And in this returning to the beginning classical culture exemplified and conformed by itself the law of cyclical processes which it has always preached as an ultimate experience of reality.