



Klaus Denecke Rabello

„*Achtung*⁴¹, *Liebe!*“: Kant’s design by Pope

**On *beinG* Love – self-love within bounds of bare reason:
a plan to purify pride, an experiment to free the light from within.**

Doctoral thesis

Thesis presented as a partial requirement for the degree of Doctor of Philosophy from the Graduate Program in Philosophy of the Department of Philosophy at PUC-Rio

Supervisor: Prof. Renato Lessa

Rio de Janeiro
September 2024



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I felt the *Schwung* of Kant's heart very next to me – at least it's where I have put it, for there is no better reason to justify this epiphany, having envisioned just to the article Kants design by Pope, written just the hidden influence and with one month to deliver the good. As I sincerely devoted myself to the best, the story begun to unfold itself and I just became a privileged witness that saw myself simultaneously feeling the joy of the whole while being guided to hidden treasures and consciously combining parts that magically appear and almost naturally fit their place. Wolf and Petit Gateau being always with me.

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The awe of life-love. The awe of LØVE. The awakened heart of respect.

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To all the Earthlings – let us co+exist.

To the Victorious Ones.

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Abstract

Rabello, Klaus Denecke; Lessa, Renato de Andrade (advisor). **Achtung^{4!}, Liebe!: Kant's design by Pope. On *beinG* Love – self-love within bounds of bare reason: a plan to purify pride, an experiment to free the light from within.** Rio de Janeiro, 2024, 518p. Doctoral Thesis – Departament of Philosophy, Pontifical Catholic University of Rio de Janeiro.

Amidst the recently growing attention and importance that poetry is gaining in the Studia Kantiana there is a hidden influence on Kant that this thesis unveils: Alexander Pope's presence throughout Kants life and the influence of his *Essay on Man* on Kant's philosophy. The claim that Kant's self-promoted philosophical plan has Pope's design and that the poem *Essay on Man* is Kant's hidden Leitmotiv in unfolding it is endorsed with direct text references and the confirmation of the poems core ideas as not only present but utterly integrated in Kant's philosophy. After the design's reinforcement of Kant's self-proclaimed philosophical project to better oneself and humanity, which we prove to occur through limiting pride due to respect, the thesis affirms love's ontological status based on a *popean* reading of Kant's oeuvre as a progressive, continuum and interconnected whole based on a plan to combat human's pride epistemically, morally and aesthetically almost *as if* Kant's work is an alchemical process of purification of the vivid forces that we are in order to manifest our liberty within. The thesis reveals its anthropological impact: an *Übergang* from the self to the whole – to confirm the Great Perfection of life and to value experience on this pale blue dot, especially in the Anthropocene. On Kant's 300th anniversary the thesis proves his atemporal value as a lighthouse for humanity that advises us that the true enlightenment is more needed than ever.

Keywords

Kant; Pope; poetry; love; enlightenment

Resumo

Rabello, Klaus Denecke; Lessa, Renato de Andrade (orientador).
„Achtung!“, Liebe!“: O projeto de Kant inspirado por Pope. Sobre S+e+R Amor – amor-próprio nos limites da simples razão: um plano para purificar o orgulho, uma experiência para libertar a luz interior.
Rio de Janeiro, 2024, 518p. Tese de Doutorado – Departamento de Filosofia, Pontifícia Universidade Católica do Rio de Janeiro.

No meio da atenção e importância recentemente crescentes que a poesia está a ganhar nos *Studia Kantiana*, há uma influência oculta sobre Kant que esta tese revela: a presença de Alexander Pope ao longo da vida de Kant e a influência do seu Ensaio sobre o Homem na filosofia de Kant. A afirmação de que o plano filosófico autopromovido de Kant tem o design de Pope e que o poema *Essay on Man* é o *Leitmotiv* oculto de Kant ao desdobrá-lo é endossada com referências diretas ao texto e a confirmação das ideias centrais do poema como não apenas presentes, mas totalmente integradas na filosofia de Kant. . Após o reforço do projeto filosófico autoproclamado de Kant para melhorar a si mesmo e à humanidade, o que provamos ocorrer através da limitação do orgulho devido ao respeito, a tese afirma o status ontológico do amor com base em uma leitura popiana da obra de Kant como uma obra progressiva, contínua e interconectada. todo baseado em um plano para combater o orgulho humano epistemicamente, moralmente e esteticamente, quase como se a obra de Kant fosse um processo alquímico de purificação das forças vívidas que somos, a fim de manifestar nossa liberdade interior. A tese revela o seu impacto antropológico: um *Übergang* do eu para o todo – para confirmar a Grande Perfeição da vida e valorizar a experiência neste pálido ponto azul, especialmente no Antropoceno. No 300º aniversário de Kant a tese comprova o seu valor atemporal como farol para a humanidade que nos avisa que a verdadeira iluminação é mais necessária do que nunca.

Palavras-chave

Kant; Pope; poesia; amor; esclarecimento

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Kritik der (Selbst)Liebe

auf eine Wiederbelebung des wahren Geistes Epikurs und der Aufrichtung der BOW
(Brücke Ost-West) durch den gemeinen Grundriss des menschlichen Verstandes

sive

„Achtung^{4!}, Liebe!“: Kant’s design by Pope.

On *beinG* Love – self-love within bounds of bare reason: a plan to purify pride, an
experiment to free the light from within.

sive

Do S.e.R.

O Ser que carrega em si sua definição: Ser em Rede.

Immanuel – Deus conosco

duco

Klaus Denecke Rabello

THE KANT

The Human Experiment Kant

də'kant

Nobody told you how to unfold your love.

George Harrison

I. Kant tells you, but Klaus can.

„*Achtung*⁴¹, *Liebe!*“: Kant’s design by Pope.

On *beinG* Love – self-love within bounds of bare reason: a plan to purify pride, an experiment to free the light from within.

Pith instructions

My beloved and respected reader to whom these letters shall shine through the truth inherited from my purest intention to benefit the whole, please be aware that we are to initiate The Human Experience of Self, or simply, THE Self. We will proceed as follows: We opensteps, three more subjective steps that are an introduction to the bigger picture that frames this research to adjust our rhythms and prepare to begin the experiment of the thesis since *Es ist Zeit* (it is time). And of course, it is time to *Get back to Kant, again*, where we are going to present a not that common way to know Kant, since we are presenting a *Mahatma Kant* in such a new text-based perspective that the *Studia Kantiana* will have to restructure the way of thinking and presenting Kant at his root. What a glorious moment it is due to Kant’s 300th anniversary: may it also reflect on the way we think about philosophy. This said as introduction, I will briefly present my Self and a critique to today’s mystic eclecticism so to proceed to present the thesis itself and its structure, from the title to the articles through the abstract; leading to the gold of the three core articles, initiating with I) *The Hidden Influence* that is present even in II) *The Critical Gap*, that confirm III) *Kant’s Design by Pope*. This three-part series is the core of the thesis and was its initial project, but as of writing them and therefore following Pope’s design to approach Kant’s life, correspondence and work, suddenly all felt into place and Kant’s *Gesamtkunstwerk* presented itself as an alchemical tool to better oneself and humanity as IV) *THE Kant – The Human Experiment* that was

Kant himself working V) *On being LOVE, the liverrring* a daily system to turn humanity benign and therefore at the end of this experience be permitted to say with Kant (and Pope): Whatever IS, *Es ist gut* (is right).

Well, come.

This closure

Be aware, human, thus you are entering the Delphic portals of eternity, where the infinity of mirrors leaves no hidden truth unveiled and you will have to face your true Self in the reflection of the crater lake and decide if you are good or evil, for they exist through human freedom and are therefore relatively real in this sphere of manifestation, although false *sub specie aeternitatis*.

And yes, I can imagine all sorts of thoughts that are arousing at this very moment, the question of what all this has to do with a doctorate thesis on Kantian philosophy and despite some absolute presumable prejudice, there is something lurking behind wanting to know if this is madness, some kind of joke, inadequate style for academy or if there is something to it – this in case the cloudiness of habituated faculties permits to see a little of one others courage.

You do not know me, but I studied the plan and went through the experiment and will show you with my torch that also you have it in your heart, so you can light up yours too and help awaken more and more while it is still time. The only way out of this mighty maze that we have created is through forgiveness to all of humanities past faults and excessiveness, including and especially of oneself, and broadening to clarify the sentiment through distinct understanding of humanities ignorance, promoting a radical revolution in your heart, the quintessence of your mind: pledge to consider life at its highest and most precious gift, the moment – an instantiation

of LØVE, and so emerge with the vow to respect love in every and each manifestation of nature, and with the true wish that humanity may awake to its true nature. May our culture be that of the Great Perfection. And may our philosophy turn humanity benign.

Frame to sane

Let us just frame this experiment of ours: we all agree that there is something outside of us that is common to us all and that we individually synthesize collective experience having subjective understanding and objective interaction – independently if we think how this works or imagine how to explain it; that life is interconnected and that local and global are not two different things, but degrees of localization on the same blue dot; that therefore everything is mixed and just reason can give it measures to clarify understanding on how to weave the web of life between the individual and the collective so that happiness might shine through each interaction of the whole. We agree that everything has its proper way, to say that if you want to eat apple you have to plant an apple seed and not a pineapple's, the rest of the culture process dependent on this single act of absolute freedom, the free act of concordance of the initial intention and the desired end to your principles and the distinct understanding of everything involved to achieve it, so that all the other acts are conditioned and that there is just the relative freedom of reflecting upon clarifying understanding to better ones practices. Or to be more direct: we all agree that there is no freedom in existence, but through experience. We are born apparently without asking, we age without consenting, we sicken without being aware of, we die without options; when this circle closes, the only freedom that we have had is to confirm if this system nurtured collective life and blossomed

individual geniality or if we succumbed to attachment of delusional self-existence as apart from the whole.

Sett(l)ing body, speech and mind in its natural state

Ich wünsche, daß sich meine Leser auf einen Augenblick in diejenige Verfassung des Gemüths versetzen könnten, welche Cartes für so unumgänglich nöthig zur Erlangung richtiger Einsichten hält, und worin ich mich jetzt befinde, nämlich sich so lange, als diese Betrachtung währt, aller erlernten Begriffe vergessen zu machen und den Weg zur Wahrheit ohne einen andern Führer als die bloße gesunde Vernunft von selber anzutreten.¹

I wish that my readers could, for a moment, put themselves in that state of mind which Cartes considers to be so indispensably necessary for the attainment of correct insights, and in which I now find myself, namely, for as long as this contemplation lasts, all learned concepts to forget and to set out on the path to the truth without any guide other than pure common sense.

Da ich bei diesem Versuch einen noch unbetretenen Weg einschlagen muß, wo man gar leicht in Irrthum gerathen kann, so hoffe ich von dem billigen Urtheil der wohlwollenden Leser, daß sie Alles in dem besten Sinne nehmen werden.²

Since in this attempt I have to take an untrodden path where one can easily fall into error, I hope from the fair judgment of the benevolent readers that they will take everything in the best possible way.

¹ Akad. (1905ff.), S. II:16

² Akad. (1905ff.), S. N.N

Verum nonne ideo digna erit disquisitione materia,
catenam veritatum ad summum usque articulum sequi?³

But will it not therefore be worth investigating the matter, to follow the chain of truths to the very top of the article?

Es ist Zeit

The year is 2024 – well, for most of the globe. Wait, perhaps the Chinese calendar takes the lead. Anyway, it is Kant's 300th anniversary. So, we are 300 earth's circumambulations around the sun later and humanity seems not to have understood what Enlightenment in a Kantian sense mean. It means so much but let me synthesize it in a way that fits this undertake: it is the clarification of what we are as humans and the distinction of our limits in epistemology, moral and aesthetic – and therefore the limits that constitute ourselves and that make everyone accountable and are components of our happiness.

Bottom-line: it is the *Tikkun* (improvement, establishment, repair, preparation; gathering light and souls⁴) of the wrong view of the Self as inherent and independently existent and at the same time it is the determination of responsibility of the individuum and our species, something the Anthropocene – an era where humanity grew its power of influence as much as to interfere in the planet's environment and evolution, influencing for the first time the geological strata, unfortunately in the wrong way – indicates that we did not got right.

³ Akad. (1905ff.), S. I:391

⁴ *Tikkun*, therefore, entails two separate but related processes. First, it means the gathering of the divine lights that had fallen into the realm of the *qelipot* as a result of the "breaking of the vessels." Second, it means the gathering of all the holy souls likewise imprisoned in the *qelipot*. *Tikkun* is to be achieved by human beings through their contemplative action. <https://www.myjewishlearning.com/article/tikkun-in-lurianic-kabbalah>

Noch eine größere Kühnheit ist in dem Vorschlage des Hrn. Prof. Hollmanns, der, nachdem er die Nützlichkeit der Luftöffnungen in einem von entzündeten Materien geängstigten Erdreiche durch das Exempel der feuerspeienden Berge erwiesen, ohne welche die Königreiche Neapel und Sicilien nicht mehr sein würden, haben will, daß man die oberste Rinde der Erde bis in die tiefste brennende Klüfte durchgraben und dem Feuer dadurch einen Ausgang verschaffen solle. Die entsetzliche Dicke zusammt der Festigkeit der inwendigen Schichten, ohne welche solche grausame Anfälle der Erschütterungen ein solches Land gewiß längst würden zertrümmert haben, imgleichen das Wasser, das allen Durchgrabungen bald ein Ziel setzt, und endlich das Unvermögen der Menschen machen diesen Vorschlag zu einem schönen Traume. Von dem Prometheus der neuern Zeiten, dem Hrn. Franklin, an, der den Donner entwaffnen wollte, bis zu demjenigen, welcher das Feuer in der Werkstatt des Vulkans auslöschen will, sind alle solche Bestrebungen Beweisthümer von der Kühnheit des Menschen, die mit einem Vermögen verbunden ist, welches in gar geringem Verhältniß dazu steht, und führen ihn zuletzt auf die demüthigende Erinnerung, wobei er billig anfangen sollte, daß er doch niemals etwas mehr als ein Mensch sei.⁵

There is even greater boldness in the proposal of Professor Hollmann, who, after having demonstrated the usefulness of air openings in a soil plagued by flammable materials by the example of fire-breathing mountains, without which the kingdoms of Naples and Sicily would no longer exist, wants to dig through the earth's

⁵ Akad. (1905ff.), S. I:471. Bis: S. I:472

upper crust to the deepest burning crevices and thereby provide an exit for the fire. The terrible thickness together with the strength of the inner layers, without which such cruel attacks of tremors would certainly have shattered such a land long ago, as well as the water, which soon puts an end to all digging, and finally the inability of man, make this proposal a beautiful dream. From the Prometheus of modern times, Mr. Franklin, who wished to disarm thunder, to him who wished to extinguish the fire in Vulcan's workshop, all such endeavors are proofs of the boldness of man, combined with a power which bears very little proportion to it, and lead him at last to the humiliating reminder, with which he should properly begin, that he is never anything more than a man.

Here we see how less interventionist Kant is then one could imagine, in a text where he also absolves the stars from being responsible for 1755's Lisbon's earthquake – an immediate answer with sharp positioning: clarifying causes, banishing superstition and limiting human madness of drastically interfering into nature. As Kant said, we are *Herren der Natur*⁶, Lords of Nature, but under determined circumstances: to proceed to happiness, moral determination, also known as Culture, has to be in accordance with Nature⁷ – and not the other way round. Since Nature is just the context and not our focus, I shall mention just two circumstances, amongst others that I consider of great importance for our existence on this pale blue dot. One is reason's imperative to consider the whole – there is just one experience, and it is possible just through nature; an imperative of reason, since without a whole one could not create proportion and thus adequation of disjunctives

⁶ Akad. (1905ff.), S. V:430. (Kap.Nr.: 903)

⁷ Akad. (1905ff.), S. XV:895. Bis: S. XV:896

judgements and of ideas architectonically speaking. The whole is given by Nature and every error lies in Culture. The other, that we began with ourselves and broaden our experience through love, moralizing it through respect. War, misery, famine, civil violence: the news and hyperexcited entertainment in our times make me think that we have not got it right. Especially, if we think of the ongoing global epidemic – and I am not referring myself to Covid-19, pandemic under which much of this research was undertaken –, the species threatening evil of the pathologic narcissism, where external validation and lack of self-worth, representing maladaptive efforts to regulate the self, lead to an inflated sense of self-importance, a need for excessive admiration and attention, a lack of empathy for others and troubled relationships, since the narcissist does not feel shame and remorse, therefore reoccurring in the pattern due to moral perversion and a disturbance of character that are evident through constant, permanent and repetitive habits that involve dominion, power and control – the dark side of plenitude, order and gradation; or to say, if one does not believe in the plenitude, one thinks out of scarcity and therefore seeks dominion to surveil its own needs; if one does not believe in the order of the universe, one seeks power to impede one's collapse under alleged disorder that in fact was self-created, literally; if one does not believe in gradation, one seeks to control to guarantee that there will be no gap, no shortage – it is the reptilian view of survival that misunderstood what was meant with 'the fittest'. The idea here is not to condemn anyone, but free oneself from its pathological self-abuse that causes the abuse of others. Makes me think that we desperately need to

Get back to Kant, again

Why? Because, as I claim, Kant hacked the human mind, and it has the blueprint of the Chain of Being lying at the bottom of it. Using Pope's design, Kant delimited

the bounds of a healthy reason commonly sequestered by our understanding, returning its measure to nature, limiting pride and annihilating self-conceit. By doing so he sought to combat the *conceptus fanaticus*, the *Schwärmerei* that was taking over Europe and was blinding mankind in a very dangerous way and could lead, as history has proven, to the manifestation of the radical evil.

Das Verderben unsrer Zeit läßt sich darauf bringen
daß kein Mensch verlangt vor sich zufrieden oder
auch gut zu seyn sondern so zu scheinen.⁸

The downfall of our time can be attributed to the fact that no human being demands to be satisfied or good, but rather to appear that way. Or on a precise diagnostic of our era:

Die Glückseligkeit ist (*g* in) diesem Fortgange
nicht anzutreffen (*g* daher alle Übel und alles
Böse), weil die Naturbestimmung und moralische,
die Natur und Cultur einander in die Qveere
kommen. Er verläßt die erste [und hat], welche
eine Zweckmäßige Einrichtung ist, und hat sich
selbst noch keine neue Zweckmäßige nach einem
System errichtet. Wie dieses System der
Glückseligkeit, das mit der rohen Natur
einstimmig ist und da vollkommene Kunst wieder
zur Natur wird, errichtet werde. Rousseau erhebt
die Natur, und die ist auch unser Beziehungspunct
bey aller Kunst: nämlich jener nicht Gewalt
anzuthun, sondern sie nur [zu] vollkommen zu
entwickeln. Blumen, neue Früchte. Man kan auch
blind und ohne Plan in der cultur fortgehen, und
die Natur hat dieses auch nicht unserer Wahl
überlassen. Sind wir aber damit bey nahe zu Ende,

⁸ Akad. (1905ff.), S. xx:84

so muß ein Plan gemacht werden: der Erziehung, der Regierung, der Religion, darin Glückseligkeit und Moral den Beziehungspunct ausmachen.⁹

Bliss is not to be found (g in) this progression (hence all bad and all evil), because the natural determination and moral, nature and culture come into conflict with each other. He [Human being] leaves the first [and has], which is a functional institution, and has not yet set up a new functional institution according to a system. How this system of bliss, which is in harmony with raw nature and where perfect art becomes nature again, is established. Rousseau exalts nature, and that is also our point of reference in all art: namely, not to do violence to it, but only to develop it to perfection. Flowers, new fruits. You can also move forward in culture blindly and without a plan, and nature has not left this to our choice. But if we are almost at the end of this, a plan must be made: of education, of government, of religion, in which happiness and morality make up the point of connection.

The duty to demolish the wrong view

On Kant's 300th anniversary it is my duty to demolish the wrong view of Kant being a coldhearted moralist and a pedant formalist and that he would be very distant from the human, all too human – not to say from today's daily life; just because he makes us face our own faults in the mirror.

Es scheint bey den mehresten andern Geschöpfen ihre Hauptbestimmung zu seyn daß sie leben u. daß ihre Art lebe. Wenn ich dieses bey

⁹ Akad. (1905ff.), S. XV:895. Bis: S. XV:896

Menschen voraussetze so muß ich den gemeinsten
Wilden nicht verachten.¹⁰

For most other creatures, their main purpose seems to be that they live and that their species live. If I assume this about people, then I do not have to despise the meanest savage.

Think of how progressive this was at those days – native were still being slaughtered, slavery had not been abolished from the globe. Well, there is still now, but, you know, as a system.

Wir müssen daher auch andere Menschen nicht
verachten, wenn sie vielleicht, es sey nun mit,
oder ohne ihre Schuld, gar sehr mit
Vorurtheilen angefüllet sind.¹¹

We therefore do not have to despise other people even if they are perhaps very full of prejudices, whether with or without their fault.

Wenn wir nun den Menschen beurtheilen, so ist die 2te Frage: Was sollen wir von dem Menschen sagen, ist er gut oder ist er böse? Alle unsre Urtheile müssen wir so einrichten, daß wir die Menschheit liebenswürdig finden, so daß wir niemals eine Sentenz der Verwerfung oder Lossprechung thun, besonders im Bösen. Eine Sentenz spricht man, wenn man nach den Handlungen den Menschen entweder der Verdammung oder der Lossprechung würdig hält. Ob wir gleich befugt sind, andre zu beurtheilen, so sind wir doch nicht befugt, andre auszuspähen.¹²

¹⁰ Akad. (1905ff.), S. xx:31

¹¹ Akad. (1905ff.), S. xxiv:171

¹² Akad. (1905ff.), S. xxvii:451

If we now judge people, the second question is: What should we say about people, are they good or are they evil? We must arrange all our judgments in such a way that we find humanity lovable, so that we never make a statement of rejection or absolution, especially in evil. A sentence is spoken when one considers a person worthy of either condemnation or absolution based on their actions. Although we are authorized to judge others, we are not authorized to peek on others.

Ich soll nicht sagen: ein Kind irrt, sondern: es versteht noch nicht so gut, als es künftig verstehen wird, es ist ein kleineres Urtheil. Weisheit und Thorheit, Wissenschaft und Unwissenheit verdienen also nicht Lob, nicht Tadel; sie sind bloß als allmähliche Fortschritte der Natur anzusehen, in Ansehung deren ich nicht frei bin.¹³

I should not say: a child is wrong, but rather: he doesn't yet understand it as well as he will understand it in the future; it is a smaller judgment. Wisdom and folly, science and ignorance therefore deserve neither praise nor blame; they are merely to be seen as the gradual progress of nature, in respect of which I am not free.

Die Methode des Zweifels ist dadurch nützlich daß sie das Gemüth *praeservirt* nicht nach Speculation sondern dem Gesunden Verstande u. *Sentiment* zu handeln¹⁴.

The method of doubt is useful in that it trains the mind (*Gemüt*) not to act according to speculation but rather according to common sense and sentiment.

Note that there are always two forces in Kant.

¹³ Akad. (1905ff.), S. VIII:11

¹⁴ Akad. (1905ff.), S. xx:175

Ich bin selbst aus Neigung ein Forscher. Ich fühle den gantzen Durst nach Erkenntnis u. die begierige Unruhe darin weiter zu kommen oder auch die Zufriedenheit bey jedem Erwerb. Es war eine Zeit da ich glaubte dieses allein könnte die Ehre der Menschheit machen u. ich verachtete den Pöbel der von nichts weis. *Rousseau* hat mich zurecht gebracht. Dieser verblendende Vorzug verschwindet, ich lerne die Menschen ehren u. ich würde mich unnützer finden wie den gemeinen Arbeiter wenn ich nicht glaubete daß diese Betrachtung allen übrigen einen Werth ertheilen könne, die rechte der Menschheit herzustellen¹⁵.

Kant was a researcher by inclination. He felt the complete thirst for knowledge and the eager restlessness to move forward or also the satisfaction with every acquisition. There was a time when he believed that this alone could bring honor to humanity, and he despised the rabble who knew nothing. Rousseau set him straight. This blinding advantage disappears, Kant learns to honor people and finds himself more useless than the common worker if he did not believe that this consideration could give everyone else a value in establishing the rights of humanity. So, we see that Kant can also recognize his errors and work on his own betterment. Like in this letter of 1780 to Reusch confirms, where he bows his opinion to knowledge and easily recognize his mistake:

of course, I should have given credence to a master in his art rather than to my own memory.¹⁶

Thought of Kant as a rigid bureaucrat that strictly follows protocols?

Man weiß schon, daß ich jede dieser Wissenschaften in einem halben Jahre zu Ende

¹⁵ Akad. (1905ff.), S. xx:43. Bis: S. xx:44.

¹⁶ Akad. (1905ff.), S. X:260u

bringe und, wenn dieses zu kurz ist, den Rest in einigen Stunden des folgenden nachhole.¹⁷

The ending of his announcement of the semester lecture of the second semester of 1759 shows wit and flexibility: wit, because it is not the semester that is too short, but he will have taken too long; flexibility because the content is more important than its subdivision in time and humans have to adequate to knowledge and not the other way round. As it is with our Earth¹⁸: it is one globe that is subdivided and not the other way around – the globe is not because of the subdivisions. Perhaps this should be considered as an analogy to our process of forging data out of quantum – the longer we stay and sustain, the more we can relate and comprehend interconnectedness; we will see that it lies at the basis of Kant's solution to combine freedom and nature, removing the obstacles for morality.

Die Schwierigkeit, die menschliche Freyheit zu begreifen, liegt darin, daß das subject dependent ist und doch independent von andern Wesen handeln soll.¹⁹

The difficulty in understanding human freedom lies in the fact that the subject is dependent and yet should act independently of other beings.

And today's madness is such that the subject thinks he or she is independent and acts pathologically dependent. Nonetheless, we should always interact so to represent humanity as loveable, this is Kant's *Vorschrift* (precept). And Kant really meant it, not only promoting the idea but living it.

Unter Menschen überhaupt wäre es eine in der Befolgung edle Maxime: betrage dich gegen

¹⁷ Akad. (1905ff.), S. II:35

¹⁸ Akad. (1905ff.), S. XVII:448

¹⁹ Akad. (1905ff.), S. XVII:462

deinen Feind so, als wenn er einmal dein Freund werden könnte.²⁰

It would be a noble maxim to follow among people in general: behave towards your enemy as if he could one day become your friend.

The lifelong friendship with the Englishman Green is proof of it. At their first encounter amidst others at a public garden, it is told that they were having a conversation on politics and that Kant positioned himself in favor of the Native Americans against the English, which led to Green's radical opposition that Kant serenely dissolved using his logical argumentation based on his worldview. So, we see not only that Kant thinks and lives in coherence, but also that he had his distinct view on humanity right from start, corrected with Rousseau's *Émile*.

Mahatma Kant

It is this *Mahatma* (great soul) that we have in front of us. One who has the power of the vision of the greatness of our existence, but has the compassion for the individual ignorance, looking upon humanity as children, offering us his wisdom on how to achieve maturity through enlightenment. One whose magnitude is determined out of Love and Respect – through Respect he set his limits; through love he encompasses all beings under his own maxims. And so, humanity shines brightly through him. What a good fortune it is having him as a *psychopomp* so to guide my mind out of the hellish cave and into freedom of being.

ich habe das Glück genossen, einen Philosophen zu kennen, der mein Lehrer war. Er in seinen blühendsten Jahren hatte die fröhliche Munterkeit des Jünglings, die, wie ich glaube, ihn auch in sein greisestes Alter begleitet. Seine offene, zum Denken gebaute Stirne war ein Sitz

²⁰ Akad. (1905ff.), S. xxvii:680

unzerstörbarer Heiterkeit und Freude. Die gedankenreichste Rede stieß von seinen Lippen; Scherz, Witz und Laune standen ihm zu Gebote, und sein lehrender Vortrag war der unterhaltendste Umgang. Mit eben dem Geiste, mit dem Leibnitz, Wolf, Baumgarten, Crusius, Hume prüfte, und die Naturgesetze Keplers, Newtons und der Physiker verfolgte, nahm er auch die damals erschienenen Schriften Rousseau's, seinen Emil und seine Heloise, so wie jede ihm bekannt gewordene Naturentdeckung auf, würdigte sie, und kam immer zurück auf unbefangene Kenntniß der Natur und auf moralischen Werth des Menschen. Menschen-, Völker- und Naturgeschichte, Naturlehre, Mathematik und Erfahrung, waren die Quellen, aus denen er seinen Vortrag schöpfte und seinen Umgang belebte. Nichts Wissenswerthes war ihm gleichgültig; keine Cabale, keine Sekte, kein Vortheil, kein Namenehrgeitz hatte je für ihn den mindesten Reiz gegen die Erweiterung und Aufhellung der Wahrheit. Er munterte auf und zwang angenehm zum Nachdenken. Despotismus war seinem Gemüthe fremd. Dieser Mann, den ich mit größter Hochachtung und Dankbarkeit nenne, ist Immanuel Kant; sein Bild steht angenehm vor mir.²¹

I enjoyed the good fortune of knowing a philosopher who was my teacher. In his prime he had the cheerful cheerfulness of a youth, which, I believe, accompanies him even into his old age. His open forehead, built for thinking, was a seat of indestructible cheerfulness and joy. The most thoughtful speech fell from his lips; Joke, wit and humor were at his command, and his lectures were the most entertaining way to be around. With the same spirit with which Leibnitz, Wolf, Baumgarten, Crusius, Hume examined and followed the natural laws of Kepler, Newton and the physicists, he also took the writings of Rousseau that were published at the time, his Emil and his Heloise, as well as every one that came to his knowledge

²¹ Herders Briefe zur Beförderung der Humanität. 6te Sammlung, Riga, 1795. S. 172. u.f.

discovery of nature, appreciated it, and always came back to an unbiased knowledge of nature and the moral worth of humans. Human, ethnic and natural history, natural theory, mathematics and experience were the sources from which he drew his lectures and enlivened his interactions. He was indifferent to anything worth knowing; No cabal, no sect, no advantage, no name ambition ever had the slightest incentive for him against the expansion and clarification of the truth. It cheered you up and pleasantly forced you to think. Despotism was alien to his mind. This man whom I name with the greatest respect and gratitude is Immanuel Kant; his image stands pleasantly before me.“

Welche edle Humanität athmet aus Ihrem ewigen Frieden!
Welche Hofnungen wissen Sie in den Herzen aller
gutmüthigen Menschen zu entzünden! ²²

What noble humanity breathes from your eternal peace!
What hopes you know how to kindle in the hearts of all
good-natured people!

May this image of Kant, loving and respectfully passed on to us by Herder and Professorin Sophie Mereau from Jena, respectively, shine for all of us as a lighthouse for humanity, guiding us as we sail along the shores of existence seeking where to dock to find fertile ground so to prepare the fundamentals of a sustainable life experience. Our existence and that of much other species may depend on that: to put human experience within the bounds of bare existence.

For hUmaNITY

For Humanity I wish that this work helps to end the burden of existence and make the individuum and the whole wake up to life's true experience that is to unfold the

²² Akad. (1905ff.), S. XII:53

love that we are through respect that we came to develop. May we go to the world and cultivate Earth as our secret garden, serving life as bees, pollinating the galaxy, reaching beyond our sun's death. I shall address this at the conclusion to show that my pledge is not that of a romantic, nor fanatic, but the necessary conclusion of an enlighten approach guided by Kant on his critical path. I shall give two symbols that I have forged while carving my understanding of the profound meaning of what I have encountered due to Respect: one to combat evil, the other to cultivate Love, and two logical filters to at least theoretically guarantee the execution of moral actions – one is always free to be in conformity to the whole, even if through disjunctive judgements, or to simply be the antagonist. Thus, it is clear that the moral reference of humanity should be the whole, or, to simplify, life and its indivisible experience. On a very daily sphere I wish that this thesis regains the importance of the dark starry sky to recenter humanity in its proper place through the exposure to the sublime milky way to make people reset their filters to start respecting life and the opportunity to love, so to forge distinct understandings and not that fanaticism that we see regardless of the mundane thematic: be it politics, religion, soccer or especially the *new age integral holistic alternative integrate therapeutic scene* where the mumbo-jumbo of misprision is creating a new wave of haughtiness, non-sense and handicap understandings that lead to more entanglement then liberation. As I was graduating as a therapist in systemic constellation, when the group fall apart: the movement clearly and just began after one of the professors, in order to take part in another workshop simply and arbitrarily postponed the yearlong scheduled day of our course. The students felt disrespected and out of more than 40 just four remained. To justify it, instead of excusing herself she said she did a water constellation and the puppets on water

showed her that all happened due to student's lack of compromise – clearly a projection of her Self. She could really have done it, but there are so many variables, like subtle and unconscious manipulation of the forces and not so subtle and manipulation through the question and ordering of the questions, that it would be easier to reflect on her own acts and rationally see through that it was due to her and work on her Self instead of blaming others. For as much as the Self uses the wrong view of self-orientation instead of the whole, humanity will feel reason as being cold and oppressive, whilst it is our heart that must be awakened so the shift of consciousness willingly inverts the poles and so corrects the flow between the Self and the whole. Let us remember that the sun, symbol of pure reason not only enlightens and clarifies, but also warmth and nurtures, at the same time disposing us independently, but connected to an invisible system, where electromagnetism sustains a whole. This thesis is the return home of the fire – so it can create and not destroy anymore. In that sense, it is also a thesis of the cultivation of fire in the limits of bare reason. Or, as to say, to put the Lightbringer adjusted to its task.

For Philosophy

I shall return its integrity since it is being represented by half: its symbol, the sun, not only clarifies, but also warmth, not only enlightens, but also nurtures and accommodates; so it is the return of the mind to its origins, or to say, to its center of true divine command, where everything falls into its place, the heart. It is there where reason inscribed the law to give understanding its proportion, or to say, to make the sixth sense synthesize correctly the five senses. It is there where we can find God, the *Herzenskündiger* – the unit-idea that combines all perfection – plenitude, gradation and order – simply because of wit-analogy: it is the heart that unites all senses in a circular direction, while the mind reunites the senses as the sixth

sense, but is locked in its cave, wandering around, projecting the affliction of not dealing well with death, decease and aging, which leads oneself to sorrow the question of why one is born, instead of having the gratitude of being in existence and having the possibility of experiencing so much beauty, permitting oneself to be astonished by the sublime of nature. It is the heart that frees the mind from solipsism, while the body is the vehicle of connection to nature's web – a grid of energy. We are those who manifest the visible from the invisible, who (un)consciously wander from birth to death, who face a black abyss just to discover its natural luminosity as we connect to what was initially unclear and hidden and progressively clarify the understanding to achieve distinct ideas; just as we saw the milky way and therefore its suns but had an indistinct idea of them because of the limits of the senses and of technology. Irley Franco brings up the fundamental question for human philosophy:

[...] uma questão fundamental (talvez a mais fundamental), embora totalmente esquecida, a partir da qual o amor foi pela primeira vez pensado pela filosofia: a de saber se Eros é ou não um deus. Essa questão cuja resposta, no Banquete, determina a oposição que se estabelece entre o discurso filosófico (socrático), que nega veementemente a divindade de Eros, e os discursos não-filosóficos, que afirmam unissonamente, ([...] dando nascimento à compreensão do amor como falta, concepção triunfante através da qual se construiu a conexão entre desejo e conhecimento, ou, se quiser, entre instinto e conhecimento, que move toda história do pensamento ocidental) [...].²³

²³ Franco, I. *O sopro do amor*, p. X

[...] a fundamental (perhaps the most fundamental), though totally forgotten, question from which love was first thought of by philosophy: that of knowing whether or not Eros is a god. This question, the answer to which in the Symposium determines the opposition that is established between the philosophical (Socratic) discourse, which vehemently denies the divinity of Eros, and the non-philosophical discourses, which affirm it in unison, ([...] giving birth to the understanding of love as lack, a triumphant conception through which the connection between desire and knowledge was built, or, if you like, between instinct and knowledge, which moves the entire history of Western thought) [...].

Kant sought to respond it: not that Eros is a God, but that God is Eros, and God is the human mind, so the human mind makes love to nature through every cognition, aggregating and separating, forging the one out of many, working with plenitude, order and gradation, where there is no obstacle between instinct and knowledge anymore. As we reveal the alchemical pattern underlying Kant as a whole, intertwining published works, correspondence, leftovers and lectures, a new light shines on modern philosophy and its contribution to today's and future's humanity.

To the reader

The Author was induced to structure this thesis as a whole with its parts articulated interdependently for two reasons, The One, that it could be easier clarified and therefore understood more distinctly; The other, that by this Method he might profit of its Judgement as a whole, in order to make the parts more worthy through distinct understanding.

The Design

I shall commence clarifying the understanding of the title, then of the abstract and finally that of the thesis. What is now being exposed will be deepened in the forthcoming text; so please relax, breath consciously opening your chest while getting aware of the whole of your dimension and let all fall in its proper place. In time everything will be not just revealed, but proven, thus we stand on the same common ground with Alexander and Immanuel, making it easier to settle agreements even if there are minor differences.

Of the title

„*Achtung*⁴¹, *Liebe!*“: Kant’s design by Pope. On *beinG* Love: self-love in bounds of bare reason.

I structured the title based on the AIDA structure of communication: Attention – Interest – Desire – Action. So “*Achtung*⁴¹, *Liebe!*” should call for attention, they are the base, synthesizing at the same time the whole journey as symbols of what has to accompany every moral action; I shall address them quoting Kant’s definition on each. “Kant’s design by Pope“ is the core interest of this research and therefore will be the major focus, being divided into two parts: first proving the hidden influence itself, where it is obvious and where there is an apparent gap, then applying the design and checking if it fits. Once this part is properly understood “On *beinG* Love” should emerge as the adequate/right/correct desire: it is a claim that we are quantum of love, that our existence (to **be**) occurs **in** a **Grid** that is love itself as the quanta, revealed through respect, the process of individualization of the aggregates that are love – on the logic, metaphysical and real spheres. And it is precisely due to respect that self-love is put “within the bounds of bare reason”, being this the action, one will freely and necessarily choose and execute, once

having taken this knowledge to the heart. Please note that part one „*Achtung*^{4!}, *Liebe!*“ has direct connection to part three “on beinG Love”: it is a wakeup call to our very own nature, the presentation of the major hypotheses of the work, that being is love. Please note also that two and four make the philosophical core: Kant’s design by Pope. Self-love in bounds of bare reason. So here is a plain example that in fact this is an intertwined endeavor: one very specific and academic and the other representing a personal quest that can be tracked down more than two decades ago – although it feels more like 3369 years.

The elevated number four with an exclamation symbol indicates first of all that there are four layers of understanding and by doing so, indicating the power of language and hidden potentials, where precisely the error and malevolence can sneak in – we will deal with this topic further on; in this particular case, the number four indicates four desired interpretations that I borrowed from my translation of the German word *Achtung*, commonly translated just as respect (*respeito*), into Portuguese: *atenção* (attention), *cuidado* (care, attention), *respeito* (respect) and *consideração* (consideration). I think that this will bring interesting grades of distinction to our understanding; after all, these nuances exist in German and the German word *Respekt* was already in use – Kant used it, too, but less than five times throughout his works and always not in his published ones. Please note also the direct relation one could make to AIDA: attention-attention, interest-care, desire-respect, action-consideration. The synthesizes of this communication is *Achtung*^{4!}, *Liebe!*, they are the male and female light of this quest, being *Achtung* more related to attention and care and *Liebe* more linked to desire and consideration. I developed this concept right from the start, unaware Kant used similar procedures that I reveal in the fourth article.

Of the abstract

A major part of the abstract is dealt with on the topic above, of the title-idea, and on the topic right under, of the thesis-sense. So, this section is to deal with what is in-between – the abstract. Or, as I like to say, the *in+tention*. And just to make sure, we have the freedom to spontaneously be in accordance with the best manifestation of this subtle tension that underlies all creation.

In the broadest sense, the thesis aims to understand being as Love, or, to put it more clearly, Being as being itself, that is, as Being being Love in its logical, metaphysical-ontological, real and energetic dimension.

In the strictest sense, it aims to prove Pope's influence and thus the true objective of Kant's philosophy as of combating evil in its three spheres: pride, excessiveness, and perversion or malevolence. This should be Thor's Hammer against the giants of ego, to demolish their wrong view of self-adherence – it is not in Nature, but to be revealed through Nature. It is the band that holds all together, the aether that entangles everything for the very start, the ur-soap that was the perfect mirror to reflect one's potential (and) order – and love emerged from recognizing oneself own structure – the very fabrics and weaving forces that binds all to a UNiQueVERSE. So, you just have to choose a style to rhyme or to disjunctively complete to reasonable whole. If you are out of tone, check if the song of the culture is right or if it is you that must tune up – normally it is both. So, seek the silent nature to hear your innermost voice and let the immortal spirit of life's experience whisper an unnameable language.

In the secret sense, the thesis aims to rescue symbols of humanity's darkness (the consciously affirmed sum of reified shadows) and establish a seal of banishment of

evil and a seal of cultivation of good. They should be our eyes in dark spots to deal on a subtle level with hidden forces – there is the hidden force of the whole, that is Love, and all other obscure forces that are either converging to or diverging from Love – just one diverging force is not wrong viewed, it is that of Respect that precisely exist to bind all the wrong views of freedom and cut it off like a gordian knot, limiting self-love to its proper extend and also impeding it to collapse into itself and drown in its own lake of experience.

Of the thesis

With Liev²⁴ I know that

Arguments addressed to reason do not convince – what convinces is only feeling – and so, leaving arguments aside, I address you, regardless of who you are [...], to your heart, to your conscience.

Kant would not disagree, since he conceived *Achtung* as the moral sentiment to occupy that spot of pride to be tamed. *In the division of the human spoils, the head goes to the philosopher, the heart to the poet*²⁵, as the understanding (*Verstand*) goes to the former and wit (*Witz*) to the latter. On the abstract sphere the thesis seeks a synthesis of both, a *kopula* of the philosopher and the poet to call with Solomon for a naturalization of philosophical poetry and poetic philosophy as a genre as the necessary remedy to our present willful blindness whilst it stimulates aesthetic ideas and thus may lead to further studies and reflections to deepen the critical path and attract the general public to philosophize. Although it needs some clarification like

²⁴ Tolstoj, L. Os últimos dias. P.234

²⁵ Solomon, p.17

an incident on Instagram revealed. On a short of Netflix's The Sandman, where the character states following over an massive attack teardrop at the background:

The problem is not that there is evil in the world,
the problem is that there is good, because
otherwise who would care.

Out of duty to humanity I respond:

blame those who think that good and evil are the
same and that balance is between them. There is
balance in good; you do not need disrespect,
violence and egoism to take part. This is such a
corrupted statement that it should not even be
promoted because without a critical disclosure it
seduces being utterly equivocal.

And yes, there are people who endorse it without using it reflectively and criticize my post. I will resume into two that help to make the point of the actuality of the thesis and help to answer my supervisor's question on why the Kantian respect is necessary if we have human tacit respect – my point is that we have lost its spot in ourselves due to lack of reference. The Instagram-User @tylerdaniel101 is a good example of, responding direct to my comment, initiating a public dialog:

But then again what is evil and what is good?! Kill
a cockroach: good; kill a butterfly? Bad. :) ... the
term tough love exists, because the nice form of it
can be toxic for some...

To which my answer was

Good = oriented to the whole; evil = self

Meaning evil = [oriented to the] self, something that opened a second thread that I show next, first let us get to clarify this confusion. I continue:

Evil = disrespect, violence and egoism; you just gave aesthetic difference that is not that of the moral sphere of good-evil, that is a practical topic.

Tyler insisted:

I find how you practice your beliefs/ideologies more important than, than the self importance of the thought. There are too many who pose as saints and in practice they are closer to monsters :) ... a farmer may help many with his food, yet he is driven by self interest (profit) is he evil or good?...

You see that people have real difficulties to understand that we are one, that there is a fit between self and social and that your earnings can fit with the collective good, that there is a fit between the part and the whole, and although it is unknowable as knowledge we have some symbolic cognition as we will see. And this will be enough to rule over our unique act of real freedom: that of consciously choosing if we are going to orient our actions in conformity to the whole or to attend self-interest, or to say, to act out of respect or as radical evil, to operate as a good or a bad human being. This thesis is a guide, because if there can be a fit where all are included and respected and we get to this through time and reciprocal understanding, manifesting through mutual respect the love that life is, there is a path to that. Here we do the steps together. But let us get back to my answer to Tyler, that will reveal some forthcoming facets of this thesis:

Agreed on that false moral. The problem is that you are thinking inside of actual cultural entanglement. Whilst I am starting from the rational definition of good. In your proposed

case of the farmer, the evil is on the system,
not on him.

I should have completed that there is no necessary opposition between helping with his labor and earning from it. Excessiveness turns everything necessary to opposition to the whole.

Another Instagram user @stevewasterval answered direct to my original comment that

Poetry is speaking honestly, it can't be "corrupt" –
investigate your negative judgement & you will
find fear _^_ good luck.

And in a second direct mentioning right after:

Self is of course part of the whole, so there can be
no whole without self (which you have labeled
"evil"). Quite the conundrum you've created for
yourself! Will be a good one to unravel S2.

My answers:

oh Yes... but look through this fear and you will
see that it hides behind false poetry that entangles
and does not liberate. At the end, the fear you are
mentioning is having to restrain your Self to fit
into nature and not being blindly hedonistic, 'cause
that is my point. Your good Lucky wishes indicate
the arrogance of pride of the wrong viewed I. Be
in peace with the whole and you will not need
Luck. Thanks for the opportunity to clarify.

now with the second post we are reaching to a
common sense. I have not blamed self, but the
delusional self. I will be defending a thesis on this
September, 24 if you are interest in deepen this. I
agree with you that to be a whole this has to

include self, but the self has to fit to the universal structure of the whole that it is. ❤️🙌🔥 to say, love, that is going beyond self, being evil the exclusive attachment to self.

Agreed on the part that poetry should be speaking honestly, but poetry is open to a bunch of amoral expressions.

So, the answer for this conundrum emerged spontaneously out of this thesis. And was fit in as to its final moments – I am still writing the two last articles. And I defend the thesis in less than a month – only the tranquility of the view emerged out of the plan grants me the focus of this endeavor, so come with me. You can trust me; I will doctorate a philosopher.

Studia Kantiana

In terms of the Studia Kantiana this thesis shall lead to an undeniable acceptance of Pope's influence and the necessary consequent approach to Kant's oeuvre as a planned interconnected continuum right from the start, the validation of the role of wit and poetry, highlight the importance of Nature and of Chemistry to Kant, converge the collective orientation of the different Kantian branches through the goal of combating pride and annihilating evil, focusing on establishing critical threads of concepts in Kant, the inclusion of the term Chain of being in the Kant lexicon and the appreciation of Love as of same importance as Respect; it shall also give a definitive response on not only what the great light of 1769 refers to, but also reveal the procedure involved in the awakening of the dogmatic slumber and that modifies forever the way Kant's oeuvre will be seen: as an alchemical treatise for the betterment of the individual and humanity, leading to necessity to read the whole work and correspondence under the heuristic tools presented in this thesis,

establishing a new canon for interpretation to guarantee the true meaning now revealed to celebrate his 300th anniversary. The light of this celebration shall reflect also in the way we see the Greeks and reveal a new origin for the myth of the great chain of being that has escaped to Arthur Lovejoy's *The Great Chain of Being*, central idea of Pope's *Essay on Man*. The poem was first published anonymously in 1733 and 1734 in four epistles. Although it has been, as asserted by Tom Jones,

a tool for thinking by philosophers and politicians from the middle of the eighteenth century to the present²⁶

and that at the back of Jone's edition, we can read

Voltaire called it the most sublime didactic poem ever written in any language. Rousseau rhapsodized about its intellectual consolations. Kant recited long passages of it from memory during his lectures. And Adam Smith and David Hume drew inspiration from it in their writings.

even those who credit philosophical influence to the poem miss to see its seminal influence on Kant. The *Studia Kantiana* had never given any participant role to Pope in Kant's work. Not more than he being quoted with reverence, stated as Kant's favorite poet and being present in epigraphs of a work of a so called less important period of Kant. Poetry itself was not considered as of importance for Kantian philosophy. This has changed in the past decade, where I can point out two major contributions: *Kant and Milton* and *Kant on poetry*. (Un)Fortunately, Kant is almost completely missing.

So, this thesis seeks to rectify this injustice, demonstrating not only that Pope is present, but also exerts the most important role for Kant and his self-promoted

²⁶ Tom Jones, p.XVII

philosophical plan mentioned by Kant himself more than once (1770²⁷, 1771²⁸, 1776²⁹, 1787³⁰, 1789³¹, 1789³², 1792³³, 1793³⁴). In order to do so, I divided the thesis as follows: First, proving *The hidden influence on Kant*, while confirming the existence of the self-promoted plan and exposing their direct relation and thus solid ground for the further undertake; second, analyzing apparent inconsistent data of what I have called *The Critical Gap* and confirming the integration of the poems core ideas into Kant's philosophical structure and plan; third, articulating *Kant's design by Pope* as a philosophical project to put self-love within the bounds of bare reason, analyzing Pope's The design and Kant's correlated elements, finally checking the plausibility of a pope-kantian understanding of the *beinG* as love – including the Self/I (that should act like a Greek beloved one, resisting the material temptations, but to act out of love and without attachment, that leads to the wrong view of the identification of the Self with the spirit that emerges from the Gemüt) through an alchemistic reading of Kant's oeuvre as an *Egozermalmer* (egocrushing) tool. I shall conclude this endeavor relating its findings to the actual context of the Anthropocene and pathologic narcissism and to its necessary and possible impact on the Studia Kantiana, philosophy and humanity itself, hopefully having brought through the experience of this encounter evidence to sustain the abstract of my primordial intention. On the appendix you can find some thoughts that had not made it into the main part and some poetry I have written inspired by all this. Therefore, the movement of the thesis ends Twi folded: on the one hand it broadens the limits

²⁷ Akad. (1905ff.), S. X:97

²⁸ Akad. (1905ff.), S. X:123

²⁹ Akad. (1905ff.), S. X:199

³⁰ Akad. (1905ff.), S. X:512

³¹ Akad. (1905ff.), S. XI:48uu. (Kap.Nr.: 2077)

³² Akad. (1905ff.), S. XI:40u.

³³ Akad. (1905ff.), S. XI:400

³⁴ Akad. (1905ff.), S. XI:429. (Kap.Nr.: 2350)

that we were so conformed to and opens new horizons in-between extremes of interpretation, binding to new understandings of Kant's work, namely the integrity of his work as a whole constituting a philosophical plan to better oneself and humanity through combating egoism and its consequences, Anthropocene (macro, above) and pathologic narcissism (micro, below); on the other hand, it deepens to compare, contrast and certain the common ground of this understanding, but without exhausting the examples due to time restrictions. It will be more an overview of long time forgotten or partially never discovered outlines that configure the integrity and alignment of the whole of Kant's work as a philosophical plan, than a deep dive into critical engagement with specific elements. I think that this is the next phase to come and to which I invite my colleagues: to analyze the evolution of each topic in Kant through the lenses that this thesis discovered hidden amidst Kant's treasures.

I also have to pay debt to three tremendous works that helped me understand and structure the path of my insight: *Kant's Gesamtwerk aus neuer Perspektive*, where Maja Schepelmann demonstrated the profound interconnectedness between Kant's intention, work and writing style relating it to its context, confirming important layers of Kant and being an indispensable tool for reading the writings also in-between the lines, where the hidden forces act to unite the shining parts to a whole and, to especially, value the subtle style perceptions and uses of literary resources that an initial superficial reading left untouched under an arid understanding – it helped me find the hidden veins of water underlying the desert of the real to whom one is exposed to and so secure the oasis. Even if Schepelmann did not acknowledge Pope nor the Chain of being, she also pays tribute to plenitude, order and gradation. The other reference work is, if you pardon the wit, Werkmeister's masterwork: *Kant*

- *the architectonic and development of his philosophy*, where Werkmeister acknowledges Pope influence, but reduces him to the broader concepts of the chain of being and teleology, which takes Werkmeister to the wrong view I am trying to combat and that lead to the manifestation of radical evil: he ends stating a dualistic perspective of I and Non-I, that I do not deny, but that I think that is obvious that Kant advised to go beyond, pledging a *Völkerbund*, enhancing the importance of the species and the collective, strengthening the individuum, but to fit in a healthy whole. So even if Werkmeister does not acknowledge the importance of love and the hinderance of pride, he also pays tribute to the unit idea of the Chain of being and its qualities of plenitude, order and gradation and the importance of Pope's teleology to Kant's ethic. I have heard this many times and read similar affirmations of that of Beiser, that lead to a parallel and similar conclusion than Werkmeister:

The consequence of Kant's philosophy, if it were to drop its inconsistent postulate of the thing itself, was solipsism³⁵.

I pretend with the whole of my thesis demonstrate exact the opposite, while Kant points Love as to broaden thinking and understanding. While Werkmeister operates an open dualism and chasm I and Non-I recalling on Fichte, Beiser points to an absolute unity enclosed in itself, a singularity that forces duality and both an unstable ground of oscillating radical dualism of either uniqueness or diverseness – and as Master Yoda revealed in the Phantom Menace: only the dark side operates in extremes. Kant uses these extremes as blades to cut through doubled illusion, slicing of the deluded, corrupted and perverted part and preparing the left-over imagination and its *focus imaginarius* to serve our understanding under the

³⁵ Frederick Beiser, *The Fate of Reason*, p.2

guidance of reason, since *a felicidade é um estado imaginário* having just the necessity to regulate the *Verrückung* (dislocation) of the referential axis that impedes the access and correct use of a healthy common sense. And this is why Pope is so beloved to Kant's philosophical plan:

Pope's *via media* methodology correlates with an epistemological moderation that characterizes "ignorance" both as thinking "too little" (those who "blindly creep") or "too much" (those who "sightless roar").³⁶

Last, but not least Stephen Palmquist's *Critique as the experience of baring all in reason's light* was for me a confirmation of my guess on Kant's mystic path and strengthened my courage to permit me to see where for 300 years all was blurred in between lines, having confirmed that

Kant's entire philosophical System culminates in this "one man" – that is, in Kant himself, and potentially also in each of us, as representatives of the ideal God-man [...].³⁷

If I could flatter myself of anything in this thesis it is that to deliver a system for daily use that honors existence and values experience on this pale blue dot, whilst presenting Kant as a MAN (magister *alchemical naturae*), LOVE as the path and RESPECT as the act, whilst we are cognition, the light of the world. And all began proving *The Hidden Influence* of Pope. Please notice that the structure of the thesis is that of Kant's, where we begin with unclear understanding and get to distinct understanding through clarification in a threefold turn. Let's get to it while we

³⁶ Solomon, p.62

³⁷ Palmquist, p.124

unravel the text to find amidst its tissue of woven fabric the golden thread that binds
as it all.

THE HIDDEN INFLUENCE ON KANT: POPE'S PRESENCE IN KANT'S LIFE AND OEUVRE

*Könnt' er, der klar bestimmt der Sterne Lauf
die Wege seines Denkens zeigen auf?*¹
*Alexander Pope*²

Introduction

“*Es ist gut*” (“It is good”), those last words spoken by Kant at his death³ echo in my readings with those last words of the first epistle of Alexander Pope’s *Essay on Man* – “*whatever is, is right*”; first translated⁴ into German as “*Alles ist gut*” (“everything is good”). As one can hear the last spoken words from a dying one not so clearly⁵, perhaps the initial “*All*” was overheard and just the “*es*” made its way to comprehension and the Kantian “*Es ist gut*” could in fact be Pope’s “*Alles ist gut*”; nevertheless, they are very similar. A coincidence not to be overseen as we will see to the end of this paper, although Kuehn doubts⁶ this relation that was already suggested by Rudolf Malter⁷, arguing that it would refer merely to Kant’s last gulp of wine.

¹ Eberhard Breidert’s translation for Felix Meiner Verlag of Pope’s original. The original in English at Jones, p.32: Could He, whose rules the rapid comet bind/Describe, or fix, one Movement of his mind? Brockes’ version had in its original in English the word “whirling”, while the newer edition of Felix Meiner Verlag has the word “rapid” instead as Jones published version. The two translations are very different, but sustain the same meaning – much of the translation work in this case has to be co-creation. Brockes in his more literal translation of 1740: Kann der, durch dessen Regeln sich die drehenden Cometen binden,/ nur ein Bewegen unsers Geists, befestigen, beschreiben, finden? Anyway, the idea of Pope’s verse tributed to Newton fits precisely with Kant, who wrote the *Allgemeine Naturgeschichte und Theorie des Himmels (ANTH)* and described the movement of the human mind.

² Essay on Man, Brief II, Zeile 35-36

³ Vorländer S.332

⁴ A controversial translation of 1740 by Brockes, probably influenced by the French translation “*tout est bien*” that would be very criticized more than a decade later, especially in occasion of the *Berliner Akademie Award* of 1755 and after Lisbons earthquake at the end of the same year; “*Alles ist gut*” is also the name of the book of Marion Hellwig – a good study about the XVIIIth Century Optimism.

⁵ Even if Wasianski assures the opposite, through his statements it is clear how emotionally moved he was. Wasianski, p. 267

⁶ Kuehn, p. 488

⁷ Malter, *Kant in Rede und Gespräch*, p.592

Until now, Pope is indeed recognized as Kant's favorite poet⁸, but the amount of Kantian research addressed to him or to his correlated main themes – namely the concepts of *chain of being* and *optimism* –, if searched on De Gruyter database and Google, is not that expressive and has had its peak around the 1980's with Hintikka, Knuuttila, Cunha and others after being brought into daylight by Lovejoy in 1936 presenting a study on the history of the idea of the Great Chain of Being that reached out to the Greeks and included Kant, closely related to Pope; perhaps this lack of interest can be credited to the common contemporary reception that the essay with its chain of being and its neoplatonic plenitude are bad ideas, as Solomon mentioned Lovejoy's assess of the essay⁹. Optimism, on the other hand, is a concept more often connected to Leibniz than to Pope and is commonly treated as a minor Kantian topic; perhaps because it was only mentioned in three *Reflexionen* from 1753/1754 and in one work of 1759. Although the term optimism vanished from Kant's oeuvre, the concept of the best of all possible worlds endured as stated in the Kant Lexikon¹⁰, being equally important throughout his work, altering its form to fit Kant's philosophical development reaching out to his concept of highest good, i.e.. The two less focused themes of the essay, an ontological status of love (being the chain of being the chain of love) and the limitation of pride, have had until now no researched linked to Kant. Pope, as an historical reference is not even mentioned at the *Kant im Context III*'s timeline and Kuehn's timeline, whereas other authors like Haller and Hume and Kants professors are. Pope is mentioned six times in the most relevant *Kant on poetry*, edited 2023 by Fernando Silva and Bernd Dörflinger, but again, with minor expression than Virgil (see Sánchez) and mostly in examples being one amongst other poets. Although stating the right importance of poetry (see Santos) and emotions (see Guyer) for Kant and in his oeuvre, especially in relation to aesthetic ideas, and taking in account Kant's regard on Pope's serious work on poetry that "bring virtue and its sensations into harmonious play" (also Guyer), this outstanding collection fails in pointing out the breadth and depth of Pope's influence on Kant and his philosophy.

⁸ Kuehn, p.488

⁹ p. 35

¹⁰ p. 2622

My claim in this article, the first of a three-part series, is that Kant had a hidden influence right from the start that molded his philosophy and accompanied him throughout his life until his last words: Alexander Pope's *Essay on Man*. To unveil the influence that the poem *Essay on Man* had on Kant and his philosophy, setting the adequate context for this article to unfold, I will prove that A) Kant had contact with the poem before even publishing his first article in 1746; B) there is sufficient evidence to confirm its direct influence on the initial phase of Kants work; C) Pope's presence can be tracked throughout Kant's life as an unshakeable and steady estate of personal reference; and that D) Popes mentions are equally distributed throughout Kants entire work. I will conclude evaluating the presented data and leave the presence of the four core ideas of the poem in Kants philosophy, namely the two more known – Optimism and Chain of being – and the two often ignored ones – the limitation of pride and the chain of love – and a deeper exploration of Kants work as a planned interconnected continuum to the other two article of the series that this one starts.

Early reading

So let us confirm that A) Kant had contact with the poem before even publishing his first article in 1746. The first German translation of the poem *Essay on Man* was made by Barthold Heinrich Brockes¹¹, published in 1740 and probably used by Carl Heinrich Rappolt along the original at his classes of 1741 and 1742, probably attended by Kant. Probably, because there is – as long as of my concern – no bureaucratic confirmation of his matriculation and no written reference to the use of this translation, but although Rappolt was also an English teacher at the university – where he also taught on Culture, Hume and Newton (three topics of interest for Kant) – it is hardly unlike that he hold this reading on English since it was not the common language that it is nowadays. So, we may presume that Rappolt read to his students from Brockes' translation comparing with Pope's original – this would amplify the problematization of the controvers translation in French, made by Du Resnel in 1737, and followed in German by Brockes in 1740, where in both cases the retranslation into English turns out to be 'everything is good' and not the

¹¹ B. H. Brockes was a German writer and poet of the early German Enlightenment and wrote poems in which nature is reflected in its beauty and usefulness as a mediator between man and God.

original “everything is right”. Aside from the impossibility of its confirmation because of the lack of bureaucratic evidence, it will be evident from the following elements, specifically those related to his own text and correspondence, that Kant was present to Rappolt’s lectures. Opponents could argue that Rappolt was not of great influence on Kant, because he is indeed mentioned not even once in Kants work or even correspondence, and that this could be an argument against Kant being present to the classes or at least that the classes were of any significance to him. But this shouldn’t be taken in account, since even Kants metaphysics teacher that is renowned to be his most influential teacher, Martin Knutzen, is mentioned just three times throughout Kant’s entire work and correspondence: once in a correspondence to the King¹², where Kant asks for the recently deceased Knutzens job, and twice in lectures, eternalized by his students in the *Wiener Logik*¹³ – where he is mentioned *une passant* as being part of a lineage of logic, having although less expression than Reusch in Kants text– and the *Vorlesungen über Metaphysik*¹⁴, where he is mentioned as being one who passes along the metaphysics of Baumgarten. In other words: there is no great reference, no compliment or demonstration of proximity or reverence – not for Rappolt and not even for Knutzen.¹⁵ On the other hand, Kant mentioned the will to travel to England as confirmed in a letter from Wielkes to Kant from March, 18th, 1771; although this desire could also be influenced¹⁶ by the friendship to Englishmen Motherby and Green, since their friendship was stablished prior to 1763 as confirmed by a glass engraved with the friends signatures, it is not without interest that Rappolt traveled to England¹⁷ to study Physics and Mathematic in 1729 and 1730 and got elected outstanding member at the *Königlich Preussischen Sozietät der Wissenschaften* in 1735. A man of science and grace or, as Hamann wrote with words that could fit Kant as well:

“ein Mann, der eine besondre Scharfsinnigkeit
besaß natürliche Dinge zu beurteilen mit der
Andacht und Einfalt und Bescheidenheit eines

¹² Akad. (1905ff.), S. X:3

¹³ Akad. (1905ff.), S. xxiv:796u

¹⁴ Akad. (1905ff.), S. xxviii:1519

¹⁵ Kuehn gives important insights on the relationship between Kant and his teachers, especially on the outcome of Kant’s work.

¹⁶ Since Kants Family emigrated from Scotland, this is not taking in account here, also because of lack of reference.

¹⁷ Kuehn, p.97

christlichen Weltweisen, und eine ungemeine Stärke den Geist der römischen Schriftsteller und ihrer Sprache nachzuahmen¹⁸«¹⁹.

Rappolt's impact on the young Kant is yet to be fully reconstructed. But there is already some data on it. „Rappolt had traveled and studied in England, and apparently delighted in opening these new intellectual vistas to his students” – so here is a very certain source of contact from Kant with Hume and, specifically, Pope.²⁰ And, as presented in Kuehn's Kant biography, it was Rappolt that drew Kants attention and delight to Pope's work – especially for *Essay on man*. Although there is, as I already said, no bureaucratic confirmation that Kant studied with Rappolt, there is much room to assume that Kant had studied with him more than once in the years between 1740 and 1746 – precisely after the German translation of *Essay on Man* by Brockes was published (1740) Rappolt held lectures²¹ on *Essay on Man* in 1741 and announced two courses in 1742: *Theodicaeam e contemplatione hominis praeunte Pope* and *De vividissima naturae humanae imagine coloribus Popii adornata*. “In 1741, Carl Heinrich Rappolt, a professor at the University of Königsberg, explained the ideas of the *Essay on Man* to his class, and the following year he announced Pope's “Théodicee” as the subject of his course.”²² And, as suggested by Victor Delbos in 1905²³ and reinforced by Kuehn in his acclaimed Kant Biography²⁴ it is likely that “Kant first derived his admiration for the philosophy of Pope from Rappolt”. Let us remember that Kant entered the University in 1740, so he had contact to Pope right from his very beginning. And although there was great criticism against Pope – especially of Spinozism – it was Warburton's defense that influenced²⁵ Rappolt hence the poem was shown as

¹⁸ A man who had a special keenness to judge natural things with the reverence and simplicity and modesty of a Christian worldly sage, and an uncommon strength to imitate the spirit of the Roman writers and their language.

¹⁹ Kuehn, p.522

²⁰ SWAIN, C.W. *Hamann and the Philosophy of David Hume*. Journal of the History of Philosophy, vol. 5, no. 4, 1967, p. 343-351. Project MUSE.

²¹ Kant Lexikon, page 1876

²² ROGERS, R.W. *Critiques of the Essay on Man in France and Germany 1736-1755*. ELH, vol. 15, no.3 (Sep., 1948), pp. 176-193

²³ Victor Delbos, *La Philosophie pratique de Kant* (Paris, 1905), p. 85, has suggested that Kant probably first derived his admiration for the philosophy of Pope from Rappolt.

²⁴ Kuehn, M. *Kant – eine Biographie*. P. 97

²⁵ ROGERS, R.W. *Critiques of the Essay on Man in France and Germany 1736-1755*. ELH, vol. 15, no.3 (Sep., 1948), pp. 176-193

consistent and Christian offering no resistance for both major influences of the young Kant – his keen interest on science and his mother’s pietism:

“The Poet begins in telling us his Subject is An Essay on Man --- His End of Writing is, to vindicate Providence. -Tells us against whom he wrote, the Atheists. -From whence he intends to fetch his Arguments, from the visible Things of God seen in this System. -Lays down this Proposition as the Foundation of his Thesis, that of all possible Systems, infinite Wisdom has formed the best. -Draws from thence two Consequences; 1. That there must needs be somewhere such a Creature as Man; 2. That the moral Evil which He is the Author of, is productive of the Good of the Whole. This is his general Thesis; from whence he draws this Conclusion, That Man should rest submissive and content, and make the Hopes of Futurity his Comfort, -but not suffer this to be the Occasion of PRIDE, which is the Cause of all his impious Complaints.”²⁶

Rogers gives us a better context for Warburton’s role in Pope’s continental reception:

“Because of the confusion over the exact nature of Pope's poem and the interpretation of it, Warburton's views were important and authoritative for readers on the Continent. These readers, after all, were not too certain about the nature of English thought; and the remarks of an Englishman on the work of a fellow countryman were especially influential with them.”²⁷

Influence on the initial phase

After having proved that A) Kant had contact with the poem before even publishing his first article in 1746, let us confirm that there is B) sufficient evidence on Pope’s direct influence on the initial phase of Kants work, beginning with Kants first writing, *Gedanken von der wahren Schätzung der lebendigen Kräfte*, where Kant supports a “middle way” between the views of Leibniz and Newton about the vivid force which exists in movement.

„Die Kenntniß dieser zwei äußersten Grenzen mußte ohne Schwierigkeit den Punkt bestimmen, darin das Wahre von beiden Seiten zusammen fiel. Diesen anzutreffen, war nichts weniger als eine große Scharfsinnigkeit nöthig, es bedurfte nur einer kleinen

²⁶ ROGERS, R.W. *Critiques of the Essay on Man in France and Germany 1736-1755*. ELH, vol. 15, no.3 (Sep., 1948), pp. 176-193

²⁷ ROGERS, R.W. *Critiques of the Essay on Man in France and Germany 1736-1755*. ELH, vol. 15, no.3 (Sep., 1948), pp. 176-193

Abwesenheit des Parteieneifers und ein kurzes Gleichgewicht der Gemüthsneigungen, so war die Beschwerde sofort abgethan.^{28,29}

Pope wrote following in his design:

“If I could flatter myself that this Essay has any merit, it is in steering betwixt the extremes of Doctrines seemingly opposite, in passing over Terms utterly unintelligible, and in forming a temperate yet not inconsistent, and a short yet not imperfect System of Ethics.”³⁰

The influence is explicit: not only on this writing of Kant, but on his whole philosophy since it is precisely the overcoming and recombination of previously opposite doctrines. Kant made this in epistemology where he founded his critical philosophy betwixt the extremes of empiricism and rationalism; in moral, betwixt stoicism and epicureanism; in aesthetic, betwixt Burke, Hume, Hutchinson, Baumgarten and others. Even the developing of his work withholds this pattern, beginning with natural science and then moving to metaphysics developing them on parallel to finally establish the critical view and path that leads to his anthropology and to the invitation to live his view, manifesting the *Übergang* (transition) from ‘Philosophy’ to ‘To philosophize’, to combine God and the World.

In a letter to Haller³¹ from August 1749, Kant already mentions a forthcoming work as a continuation of his reflections on vivid forces. We can pledge that he refers to his *Allgemeine Naturgeschichte und Theorie des Himmels (ANTH)* since he there reduces everything to two fundamental forces of attraction and rejection³², which he further on in his *Tugendlehre (TL)* will compare to love and respect³³. In *ANTH*, which was initially anonymously published, same strategy used by Pope as he published his Essay on Man, Kant quotes Pope six times – three of which are epigraphs and suggest the topics from Pope’s poem with which Kant was thinking³⁴:

²⁸ Akad. (1905ff.), S. I:181

²⁹ “The knowledge of these two extreme limits must have determined without difficulty the point at which the truth on both sides coincided. Finding this required nothing less than great insight; all that was needed was a small absence of party zeal and a brief balance of emotional inclinations, and the complaint was immediately dismissed.”

³⁰ Pope, A. *Vom Menschen*, p.14

³¹ Akad. (1905ff.), S. X:1u

³² Akad. (1905ff.), S. I:234

³³ Akad. (1905ff.), S. I:234

³⁴ JONES. T. *Essay on man*. p. CIV and CV

I. The great chain of being

Seht jene große Wunderkette, die alle Theile dieser Welt
Vereinigt und zusammenzieht und die das große Ganz³⁵
erhält.³⁶
Pope.³⁷

Not mentioned at all in the Eisler Kant Lexikon and although almost not mentioned in the newest Kant Lexikon being referenced just to the 1766 “*Träume*” (*Träume eines Geistersehers*), in relation to Swedenborg’s invisible realm, the concept of the great chain of being stretches far beyond and impacts Kant’s notion of Nature, world and the interconnection of phenomena in human mind: in the beginning with his ANTH as is being shown, in the period of the critics (in all three critics, where in the *Kritik der reinen Vernunft* (KrV) it is used to debunk the physicotheological proof³⁸; in the *Kritik der praktischen Vernunft* (KpV) and the *Kritik der Urteilskraft* (KU) it appears just as chain of appearances³⁹, whereas in the KU the concept is used also to question taste as “*Mittelglied der Kette der menschlichen Vermögen a priori*”⁴⁰); the concept of chain of being even made its way to Kant’s *Opus Postumum*⁴¹. So, we see it perpetrated as the chain of beings in nature and as a way to concept human mind’s operation to structure the phenomenal world. It is attachment that enslaves us in those links we create in our mind to deal with the outer magnitudes of which Nature consists, turning our very essence, love, into self-inflicted chains. The way to liberate oneself is through respect to the whole of the law.

II. The attraction of all matter

Schau sich die bildende Natur zu ihrem großen Zweck
bewegen,
Ein jedes Sonnenstäubchen sich zu einem andern Stäubchen
regen,
Ein jedes, das gezogen wird, das andere wieder an sich ziehn,
Das nächste wieder zu umfassen, es zu formiren sich bemühen.

³⁵ In his *Opus Postumum* it is the ether that sustains and grants the whole.

³⁶ [Is] the great chain, that draws all to agree and drawn supports [...] p.9

³⁷ Akad. (1905ff.), S. I:241

³⁸ Akad. (1905ff.), S. B:649. (Kap.Nr.: 573)

³⁹ Akad. (1905ff.), S. V:98. (Kap.Nr.: 757)

⁴⁰ Middle link in the chain of human assets a priori

⁴¹ Akad. (1905ff.), S. XXI:344. (Kap.Nr.: 3375); Akad. (1905ff.), S. XXII:549

Beschaue die Materie auf tausend Art und Weise sich
Zum allgemeinen Centro drängen.⁴²
Pope.⁴³

By following nature's rules and being able to describe its unfolding without having to recure to God, both pay tribute to Newton. It is important to notice the convergence force to a center – applying it to moral, Pope will state the ruling sentiment, and that it should be love, whereas Kant will state the respect, as the moral (ruling) sentiment, the force that impedes collapse of contraction, being love the force that binds us all, from creation to atomic forces and animation of matter.

III. The medial position of humans and their capacity to infer the systematic nature of the universe without being able to comprehend the extent or limits of the system.

Wer das Verhältniß aller Welten von einem Theil zum andern
weiß,
Wer aller Sonnen Menge kennet und jeglichen Planetenkreis,
Wer die verschiedenen Bewohner von einem jeden Stern
erkennt,
Dem ist allein, warum die Dinge so sind, als wie sie sind,
vergönnet,
Zu fassen und uns zu erklären.⁴⁴
Pope.⁴⁵

Pope's human as an Isthmus, a narrow passage connecting to larger areas – the animal and the divine, the self and the social –, is like Kant's human: a *Numero Idem*, simultaneously *homo noumenon* and *homo phaenomenon*, a non-dual passage between worlds. Kant precisely tried to structure the system presenting human limits. Opponents could correctly argue that this is cultural common ground – like

⁴² See plastic Nature working to this end,
The single atoms each to other tend,
Attract, attracted to, the next in place
Form'd and impell'd its neighbour to embrace.
See Matter next, with various life endu'd,
Press to one centre still, the gen'ral Good.
p.52

⁴³ Akad. (1905ff.), S. I:259

⁴⁴ He, who thro' vast immensity can pierce,
See worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,
What vary'd being peoples ev'ry star,
May tell why Heav'n has made us as we are.
p.9

⁴⁵ Akad. (1905ff.), S. I:349

the figure of Jesus Christ to stick with the handiest example –, but my point is first precisely gathering all the elements. The fact that it is a common ground does not impede the influence of the poem on this topic, nor exclude other sources – on this topic as of the whole of the research. The point is to secure Pope’s long neglected presence and after having gathered all the elements demonstrate their interconnectedness. There are of course plenty and multiple sources and interlocutors of Kant during his lifetime – what I want to stress out is that Pope is the initial mainframe used by Kant and sticks with him until the end.

The other three quotations reinforce these topics and expand the comprehension of Pope’s influence:

i. Plenitude that includes transitoriness

Der stets mit einem gleichen Auge, weil er der Schöpfer ja von allen,
Sieht einen Helden untergehn und einen kleinen Sperling fallen,
Sieht eine Wasserblase springen und eine ganze Welt vergehn.⁴⁶
Pope nach Brockes’ Übersetzung.⁴⁷

The focus relies on the compatibility of transitoriness and plenitude otherwise thought of contradictory, especially to finite human beings. Kant, quoted by Jones:

“if a world-system exhausts in the long course of its duration all variety which its arrangement can hold, if it now has become a superfluous member in the chain of being, then nothing is more befitting than that in the theater of the ongoing changes of the universe that [factor should] play the last role which taxes each finite being, namely, that each should bring its levy to transitoriness.”⁴⁸

Here we can see clearly the very notion of progress presented throughout Kant’s work, as *Zum ewigen Frieden (ZeF)* of 1797, for example, confirms. Progress that does not diminish plenitude of creation moreover reassures its abundance, actualizing appearances.

⁴⁶ Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurl’d,
And now a bubble burst, and now a world.
p.12

⁴⁷ Akad. (1905ff.), S. I:318

⁴⁸ JONES, T. *Essay on man*. p. CV

ii. Limitation of pride

Da jüngst die obern Wesen sahn,
Was unlängst recht verwunderlich
Ein Sterblicher bei uns gethan,
Und wie er der Natur Gesetz entfaltet: wunderten sie sich,
Daß durch ein irdisches Geschöpf dergleichen möglich zu
geschehn,
Und sahen unsern Newton an, so wie wir einen Affen sehn.⁴⁹
Pope.⁵⁰

We can read the same comparison in Kant's *Vorlesungen über Metaphysik*, compiled by Herder in the years of 1762 to 1764: "*Newton statt ein Mensch zu sein - wurde ein Affe der Engel*"^{51,52}. Reinforcing our awareness of the limitation of our knowledge helps us to limit our pride.

Welch eine Kette, die von Gott den Anfang nimmt, was für
Naturen
Von himmlischen und irdischen, von Engeln, Menschen bis zum
Vieh,
Vom Seraphim bis zum Gewürm! O Weite, die das Auge nie
Erreichen und betrachten kann,
Von dem Unendlichen zu dir, von dir zum Nichts!⁵³
Pope.⁵⁴

The limitation of pride is of utmost relevance for kantian ethics as we get to know in the *KpV*⁵⁵ that it is precisely the humiliation of the self that makes room for morality, annihilating arrogance (*Eigendünkel*) and letting selflove (*Eigenliebe*) in conformity with the law, thus cultivating rational self-love (*vernünftige Selbstliebe*)⁵⁶, a love that has always been in conformity to the law, but had

⁴⁹ Superior beings, when of late they saw
A mortal Man unfold all Nature's law,
Admir'd such wisdom in an earthly shape,
And shew'd a Newton as we shew an Ape.
P.32

⁵⁰ Akad. (1905ff.), S. I:360

⁵¹ Newton instead of being a human being - became an angelic ape.

⁵² Akad. (1905ff.), S. xxviii:110

⁵³ Vast chain of being, which from God began,
Natures aethereal, human, angel, man,
Beast, bird, fish, insect! what no eye can see,
No glass can reach! from Infinite to thee,
From thee to Nothing!
p.22-23

⁵⁴ Akad. (1905ff.), S. I:365

⁵⁵ Akad. (1905ff.), S. V:73

⁵⁶ My master's degree was obtained researching on how Self-love can be a moral disposition

outgrown its healthy limits bringing the whole to collapse⁵⁷. Here we can think of a direct link to the natural dispositions to good and the radical evil presented by Kant in his *Religion innerhalb der Grenzen der bloßen Vernunft* (*Religion*). As one can remember, it is the personality, the image of humanity in oneself that is the key to withdraw of corruption and decay into manipulation, oppression and the state of war; personality that connects outer and inner world through freedom and grants us the possibility of higher experiences. We see the importance of limiting pride also in the *KU*⁵⁸, where Kant adverts against the decay and corruption to which pride leads, turning theology into theosophy or demonology and religion into theurgy or idolatry.

To think with Jones:

“It might not be unreasonable to suggest that Pope’s Essay was one of the tools Kant used in formulating his problematic of the comprehensibility of absolute rational truths that transcend the limits of what humans know of their world through sense, and that he did so through applying Pope’s ideas of interrelated systems to the technicalities (and fantasies) of cosmogony”.

For Kant, the issue was to perceive the beauty of an interconnected whole. As Tom Jones states:

“Pope’s images of system piled on system might have stimulated Kant’s imagination. The poem [...] confronts a question very similar to that which Kant sets himself in his text, attempting to reconcile the mechanistic and the providential universe”.⁵⁹ [...] If Kant took seriously Pope’s instruction to “Observe how system into system runs”, we may regard the poem as contributing to his insight about the Milky Way as an independent star system. [...] In the Critique of Judgement (1790) Kant points out that all claims to magnitude based on sense are relative; but that we nonetheless make claims about magnitude with reference to an absolute realm. This absolute realm is the realm of reason that transcends any sensory experience. To experience the mathematically sublime is to experience mingled pleasure and pain; pain at the insufficiency of our sensory

⁵⁷ This is a point where one can argue that Kant should be fostered to dialogue with the Anthropocene.

⁵⁸ Akad. (1905ff.), S. V:459u. Bis: S. V:460

⁵⁹ CV and CVI

apparatus for conceiving extremes of magnitude, and pleasure at the conformity of our nature to a rule of reason that determines absolutes. [...] The Milky Way is an object that exquites this rational idea of absolute magnitude in the face of the incapacity of the senses to conceive of the magnitudes concerned.”⁶⁰

Jones refers himself in the quote above to *ANTH* and to the third critique (*KU*), the sublime and its relation to expanding our existence through the awe of experience and its relation to morality being evident, but everyone familiar with the *Beschluss*⁶¹ from *KpV* has to remember the “worlds upon worlds and systems of systems” and how it “destroys, as it were, my importance as an animal creature” and puts us in the position of connecting the outer conditioned and constantly actualizing combinations with the inner freedom that disposes an infinite world and eternal value through our personality, the very image of humanity in oneself. Almost a prelude to his *Opus Postumum*, where humankind is invited to link God and World⁶², triad that constitutes the *Universum*. Jones notes how close Kant is to Pope, who argues, according to Jones that:

“We know only what concerns the human system, but that our middle nature determines and obliges us to conjecture outward from that system to a greater and divinely governed universe in which all discord is harmony.”⁶³

The two initial lines⁶⁴ of the second epistle of the poem – “Know then thyself, presume not God to scan; The proper study of mankind is man” – are a guiding motto for Kant since his plan evolves to respond to the question ‘what is man?’ after delimiting our knowledge on god, while contemplating the three other questions that were answered with his philosophy: What can I know? What ought I to do? What may I hope for? Commonly the first question is correlated to the first critique, the second to the second and the third question to the third critique and other works of the period, like *Religion* and *ZeF*, being Kant’s Anthropology related to the fourth question of what human being is, but with reassurance of the use of the other works in support to. It occurs that we can relate Pope’s four epistles to Kant’s four

⁶⁰ CVI

⁶¹ Akad. (1905ff.), S. V:162

⁶² Akad. (1905ff.), S. XXI:22

⁶³ CVI

⁶⁴ II, I,2.

questions. I shall give a slight overview, retaining a more profound and direct correlation for the third article of our series: Pope's first epistle is about man in the abstract with respect to the Universe, "that we can judge only with regard to our own System, being ignorant of the relations of systems and things" – the relation to the limits of human knowledge as presented in the *KrV* being easily sustainable also with the presence of the concept of chain of beings in the first critique; in the second epistle, "of the Nature and State of Man, with respect to Himself, as an Individual and the business of Man not to pry into God, but to study himself" – we can think of an influence to determine our responsibility towards what we ought to do after being aware and knowing what we know, especially when we read in the second epistle's opening that virtue and vices are joined in our mixed nature and that the limits are near, yet the things separate and evident, calling out for what is the office of Reason. Human's "middle nature; his powers and frailties and the limits of his capacity" of the second epistle's opening remember the *Beschluss* of the *KpV*. The third epistle and its theme "of the nature and state of man, with respect to society" brings the thematic of politics, religion, society and can be related to what we can taste and expect from that what we do out of what we know. The last epistle is about "the nature and state of man, with respect to happiness" and can be related to the fourth question of what the human being is: a being that just attains perfection in and through his species; or, as we read in the opening of this epistle "all particular Happiness depends on general".

For Kant, philosophy begins with the *Nosce te ipsum*⁶⁵ and all three questions lead to the fourth and final question of what the human being is, whereas Pope's poem ends like this: "all our knowledge is, ourselves to know". Let us remember that Kant wrote in 1769⁶⁶ on the importance of a science of the subject, that metaphysics as critique of pure reason is. And that in the *KrV* the self (*Ich*) is reduced to an empty form, a mere consciousness that accompanies all concepts. Makes sense, if we understand that the unenlightened self, blinded with separateness and attached to its

⁶⁵ Akad. (1905ff.), S. XXI:492

⁶⁶ Akad. (1905ff.), S. XVII:360. Bis: S. XVII:361.

transitional phenomenon – or, simple, drowned in ignorance –, is the obstacle to love on its passage from self to social, that Pope sees as a continuum⁶⁷; nevertheless, is the essay a poem of love. “Love expressed in the act of creating a world; love for ourselves, in the form of our appetites; love for others, from sexual partners to children to those with whom we constitute a political body”.⁶⁸ Apparently, Kant is dealing with the purification of the self during his *stumme Jahre*, the years between his 1770 dissertation and the 1781 KrV, dissecting from his subjective experience and theoretical knowledge the structure a priori that enables human knowledge. According to Willaschek’s *Kant Lexikon*⁶⁹, the table of categories was already present in the 1770ies with some terminology differences. It goes not without interest that Cassirer, one of the most outstanding neokantians, named one of his major works after Pope’s poem. According to Jones, Cassirer “finds in Pope the Enlightenment encouragement to return from boundless speculation to human science: “Time and again thought returns to its point of departure from its various journeys of exploration intended to broaden the horizon of objective reality. Pope gave brief and pregnant expression to this deep-seated feeling of the age in the line: ‘The proper study of mankind is man.’”⁷⁰ Could this movement of returning from boundless speculation to human science not be a description of Kant’s intent?

The above six presented quotations make the year of 1755 the most Popean year of all: both quantity and quality, since no other year concentrates as many quotations and there are no other epigraphs using Pope throughout Kants work. It is also an emblematic year because of the two writings in Latin that granted Kant his Magister

⁶⁷ CVIII

⁶⁸ CVIII

⁶⁹ P.2244

⁷⁰ CVIII

– with *De igne (DI)* – and his habilitation – with *Nova Dilucidatio (ND)*. Symbolically it is the year where Kant, starting with the fire (DI) separates physics (represented by the ANTH) and metaphysics (represented by *ND*). That our solar system has a fireball in its center and that Kant writes in the same year about the element and this system is a coincidence – is it not? In Chemistry fire and centrifuge rotation are used to combine and separate elements; in Alchemy, in the process of spagyric, it is to gain the Arkanum – the quintessence of an element –, the purified element. Let us remember that Kant called his reason *pura ratio (reine Vernunft)* and not *recta ratio*. We will see that Kant indicates the alternation of perspectives, or to say, rotation to purify understanding. And here is a quote that will make a lot of sense, if you bear it in mind until the end and connect it to Epicure's clinamen.

Wäre die Erde ruhig, so fiel der Lichtstrahl von den Sternen in gerader Linie. Die Sterne sieht man daher itzt in schiefer Richtung. Weil der Stern aber einen Zirkel beschreibt so giebt das auch einen kleinen Zirkel.⁷¹

If the Earth were still, the light beam from the stars would fall in a straight line. The stars can therefore now be seen in an oblique direction. But because the star describes a circle, there is also a small circle.

Kant defines reason as a faculty of principles (and not of concepts, which he envisages for the understanding) that allows us to speculate on metaphysical ideas (such as the soul or God) and to justify morality; whereby pure reason discovers of its own accord that it has a practical purpose. And since *ratio* is Latin for calculation, it should serve us to fit adequately, or better said sustainable, into the

⁷¹ Akad. (1905ff.), S. xxix:151

whole out of which we emerge and into which we get back through every single interaction. This is why we may propose that the chain of being is very present within the three postulates of the practical reason as of three axis of minds sustainable ground: God, immortality of the soul and the world. Here we have plenitude, continuity and gradation, constitutes of the chain of being concept. If one does not base oneself on plenitude, one's mind will fall into scarcity and more likely decay its actions to a state of war. If one does not base oneself on continuity, one's mind will loose into erratic movements that lead to what is commonly called madness. If one does not base oneself on gradation, one's mind will not be able to appreciate the whole of existence and therefore will not be able to reinforce its plenitude.

In the correspondence of this period Kant mentions Pope once in a letter to Herder from 1768 that we will look at in the next topic. It is important to mention that although there is much material of the later correspondence – there are 20 letters from 1781, for example – we only know 5 letters from the period of 1747 to 1755, the early Popean period. Pope is especially the theme of some *Reflexionen zu Metaphysik*⁷², namely those⁷³ where Kant reflects about the propositions of Pope and Leibniz on optimism since he was willing to take part of the 1755's Berliner Akademie Award. Albeit he never took part of this contest – apparently because of his 1755 dissertations – those *Reflexions* and the 1759's semester prelections invitation, the essay on optimism,⁷⁴ are sufficient prove of the amount of time and effort dedicated to Pope and his Essay on Man and therefore to the ideas of Chain of being, Optimism, limitation of pride and love. It is also interesting to consider

⁷² Akad. (1905ff.), S. XVII:230

⁷³ R3703 to R3705

⁷⁴ Akad. (1905ff.), S. II:27

that Pope wrote the Moral essays and the Essay on Criticism, essays on two terms especially important to Kant: moral and critic. The *Übergang*⁷⁵, another particularly important concept to Kant, remembers the Isthmus that we humans are in Pope's words. A quote of Kant's 1798 *Anthropology* confirms Kants long dated influence, especially if taken in account that *De igne* evokes electromagnetism and Kant influenced Oersted, the discoverer of electromagnetism: „*nämlich mit Pope zu sagen: »Ist die Vernunft nun ein Magnet, so sind die Leidenschaften Winde*⁷⁶«⁷⁷ This is one of the last quotations of Pope in Kants work and goes along with an important statement by Kant:

Die Sinne machen darauf keinen Anspruch und sind wie das gemeine Volk, welches, wenn es nicht Pöbel ist (*ignobile vulgus*), seinem Obern, dem Verstande, sich zwar gern unterwirft, aber doch gehört werden will⁷⁸.⁷⁹

What is the use of orientation, if we have no movement? What is the use of the movement, if we have no orientation? So, there must be an idea of the whole to guide oneself. These quotes indicate that Kant never lessened the role of the senses. And Kant himself indicated a way to accomplish that more easily as we see from the following quote:

Certe datur adhuc [certa] quaedam sensus fallendi ratio, qua ars poetica [inter ceteris] quam plurimis aliis palmam praeripere videtur et propterea vel a Philosopho [meriti summis] laudibus extollenda

⁷⁵ the passage, crossing, transition

⁷⁶ namely to say with Pope: "If reason is a magnet, the passions are winds."

⁷⁷ Akad. (1905ff.), S. VII:267.

⁷⁸ The senses make no claim to this and are like the common people, who, when they are not a mob (*ignobile vulgus*), are happy to submit to their superior, the understanding, but still want to be heard.

⁷⁹ Akad. (1905ff.), S. VII:145

est, qvippe promovens mentis in ignobile sensuum
vulgus imperium legibusque sapientiae [tanto
obse] qvodammodo obsequium parans⁸⁰.⁸¹

This 1777 quote indicates that Kant never diminished the importance of poetry for the human evolution. It is quite the contrary: poetry should “be praised by the philosopher himself, because it strengthens the dominance of the understanding over the lower people of the senses and ensures a certain degree of obedience to the laws of wisdom”. Perhaps Kant is narrating what happened to him as he read the *Essay on man* in the early 1740ies. Somewhere between 1764 and 1768 – after all that 1755 quarrel about Pope and Leibniz, with Kant’s preference of the former⁸², and the defenestration of poetical philosophy by Lessing and Mendelssohn –, Kant states that “according to Newton and Rousseau, God is justified, and Pope’s theorem is now true”⁸³. I address this topic in my thesis and will address it in the third article of the series, but here it is important to stress out Pope’s privileged position.

Personal reference throughout Kant’s life

Having proved the influence on his work, let us move on proving that C) Pope’s presence can be tracked throughout Kant’s life as an unshakeable and steady estate of personal reference. It was in this emblematic year of 1755 that Kant foresaw the *Vorgebirge*⁸⁴ (foothills or Cap) of new lands⁸⁵ after a dangerous undertake. How far

⁸⁰ Certainly there is, besides that, a kind of illusion, through the use of which, it seems to me, poetry wins the palm over most other arts; This must therefore be praised by the philosopher himself, because it strengthens the dominance of the understanding over the lower people of the senses and ensures a certain degree of obedience to the laws of wisdom.

⁸¹ Akad. (1905ff.), S. XV:909

⁸² Akad. (1905ff.), S. XVII:233

⁸³ Akad. (1905ff.), S. xx:59

⁸⁴ Humanity lives on the land, but the metaphors of life always recure to the sea as Blumenberg acknowledged. With this geographical reference Kant, who himself initiated the teaching of geography at the university, probably wanted to point out that he was reaching solid ground. The *Vorgebirge* metaphor also connects both moments and works.

⁸⁵ Akad. (1905ff.), S. I:221

did he see? These same *Vorgebirge* appear again at the preface⁸⁶ of the already mentioned second edition of the *KrV*. The same that uses Bacon as a motto. As Pope did. In the 1760 *Gedanken bey dem frühzeitigen Ableben des Herrn Johann Friedrich von Funk* Kant quotes Haller and Pope to honor his deceased listener Funk and comfort his mother, Agnes. “Daß jeder seinen Kreis vollende, den ihm der Himmel ausersehn.“⁸⁷ (Pope.)⁸⁸ A poetic reference that should be enriched taking the 1755 ANTH in account: we live like and in accordance with the whole above. Nevertheless, Pope is Kants all-time favorite poet⁸⁹: „mit welchem Vergnügen liest man des Pope Verse wo die Reime natürlich und der Sache nach selbst scheinen geflossen zu seyn“^{90,91}. In a letter to Herder from 9th of May 1768, Kant wrote: „...Dichtkunst, welche die Grazie der Weisheit ist, und worinn Pope noch allein glänzt.“^{92,93}

There is no poet more revered in Kant writings and correspondence than Pope⁹⁴. Milton, but specially Haller are the two other candidates, but Pope is definitely *hors-concours*. Milton, who influenced both poets, is mentioned 31 times throughout Kant’s *oeuvre*, while Haller is mentioned 35 times and Pope 36 – the difference relying on the quality of the quotations: Haller appears 13 times in Kant’s students’ annotations, while Pope nine times; from the 27 remaining quotations in work and correspondence, Pope appears three times as epigraph, while none of Haller’s 22 remaining mentions do. Nonetheless it is the idea of the Chain of being and its concepts of plenitude, order and gradation/continuity/succession that unifies them all. And although Pope is revered ‘til the end of Kants life, this is not the case with Haller, from whom Kant thinks the following around 1793 or 1794: „Der sonst große Haller zeigt durch sein moralisches Diarium eine sehr große Schwäche.“

⁸⁶ Akad. (1905ff.), S. B:X. (Kap.Nr.: 34)

⁸⁷ “That everyone completes the circle that heaven has chosen for him.”

⁸⁸ Akad. (1905ff.), S. II:42

⁸⁹ Kuehn, p. 488

⁹⁰ Akad. (1905ff.), S. xxiv:371

⁹¹ With what pleasure one reads Pope's verses where the rhymes seem to have flowed naturally and according to the matter itself.

⁹² Poetry, which is the grace of wisdom and where Pope still shines bright alone.

⁹³ Akad. (1905ff.), S. X:73uu

⁹⁴ The already mentioned Virgil appears just 26 times in Kant’s correspondence and work and with lots of clustered mentions.

⁹⁵–⁹⁶ The critic about the great weakness is precisely Haller's fear guided actions.
In contrast, 1791 Kant continued revering Pope:

„Merkwürdig war es bey meinem
Freunde *Green*, daß dieses Unvermögen sich
auch auf die Poësie erstreckte, deren
Unterschied von der Prose er niemals woran
anders als, daß die erstere eine gezwunge[ne]
und geschrobene Sylbenstellung sey,
erkennen konnte; daher er des Pope *Essays on
Man* wohl gerne las, es aber unangenehm
fand, daß sie in Versen geschrieben waren.
⁹⁷–⁹⁸

In other words, by pointing out Green's unpleasantness with the poetic style and reinforcing the praise for the content, Kant is reindorsing its ideas and proposition. Brockes' translation was the best of his time, acknowledged by Pope himself, according to Heinzelmann⁹⁹, who's article presents the fact that "unlike Milton and Shakespeare, Pope was studied and admired". Heinzelmann also highlights the different points-of-view about Pope's influence upon German literature – a good paper where Kant is completely missing. Why is there no evidence of relation between those brilliant exponents of the 18th century, even if there is so much text evidence as I am proving with this article? I like to think that this influence of Pope was just not considered because of prejudice after the debunking of philosophical poetry: how can a poem be the source of one of the greatest philosophies of our time? But being honest, how could one pledge this, if Kant also did not reveal any clue of Pope's influence? And, although Kant refers to his own work as a philosophical plan as a whole, the history of the *Studia Kantiana* shows us that Kant is studied like a corpse, being torn apart in pieces, often having neglected its integrity, parallels and interconnectedness. It is a necessary approach to sharpen our comprehension of each part and its understanding, but we should always bear in

⁹⁵ "The otherwise great Haller shows through his moral diary a great weakness."

⁹⁶ Akad. (1905ff.), S. xxvii:608.

⁹⁷ Akad. (1905ff.), S. XI:245

⁹⁸ "It was strange with my friend Green that this inability also extended to poetry, the difference between which and prose he could never recognize other than that the former was a forced and distorted syllable position; that's why he enjoyed reading Pope's *Essays on Man*, but found it unpleasant that they were written in verse."

⁹⁹ Heinzelmann, J.H. *Pope in Germany in the eighteenth century*, Modern Philology, January, 1913

mind what Kant did: to better oneself and humanity. Hamann wrote the following to Kant mentioning Pope in 1759:

„Es ist angenehm und nützlich eine Seite
des Pope zu übersetzen - in die Fibern des
Gehirnes und des Herzens - Eitelkeit und Fluch
hingegen einen Theil der Encyclopedie
durchzublättern.^{100,101}

Through the writing of Hamann we can have a glimpse of the reverence emerged from the encounter with Pope in those two years with Rappolt – and this in 1759, four years after Lessing and Mendelssohn having published *Pope, ein Metaphysiker!*, debunking philosophical poetry and Pope himself as a philosopher, and after the earthquake of Lisbon that shook the reputation of any kind of theodicy. Pleasant and useful are the qualities addressed to Pope's writings and the locus of its translation the fibers of the brain and the heart – this reference is particularly interesting when confronted with some passages of Kant's late writings, like *Grundlegung zur Metaphysik der Sitten*¹⁰², *Religion*¹⁰³ and *Metaphysik der Sitten*¹⁰⁴, where the heart gains public importance in his writings as the place of moral revolution, while the reformation is that of the mind and its habits; public, because in his *Nachlass* of the years between 1776 and 1778, the heart is, together with the Understanding (*Verstand*), the subjective cause of morality¹⁰⁵. But let us stick to the track of Pope's influence on Kant. It is evident that Pope is outstanding in Kant's appreciation. As a last comparison in this article, Shakespeare, also revered as a genius¹⁰⁶, is mentioned ten¹⁰⁷ times altogether. While Milton and Shakespeare are mentioned as geniuses in the same passage¹⁰⁸, Kant refers to Pope as a genius while citing Aristotle and Socrates and making a remark on their short height – “*alle Genies sind von kleiner Statur*^{109,110} – let us remember that Kant measured 1,59m.

¹⁰⁰ It is pleasant and useful to translate a page of Pope - into the fibers of the brain and the heart - Vanity and Curse, but to leaf through a part of the encyclopedia.

¹⁰¹ Akad. (1905ff.), S. X:8.

¹⁰² Akad. (1905ff.), S. IV:410 to S. IV:411

¹⁰³ Akad. (1905ff.), S. VI:84u; Akad. (1905ff.), S. VI:145. and Akad. (1905ff.), S. VI:51

¹⁰⁴ Akad. (1905ff.), S. VI:485 and Akad. (1905ff.), S. VI:441

¹⁰⁵ Akad. (1905ff.), S. XIX:200

¹⁰⁶ Akad. (1905ff.), S. VMe:234.

¹⁰⁷ Although there are twelve entrances at the Personenregister of the Kant im Kontext III, one is misleading and the other points to Hamlet. So I am rectifying it to stick to the same criteria used with the other authors.

¹⁰⁸ Akad. (1905ff.), S. Ko:171.

¹⁰⁹ All geniuses are small in stature.

¹¹⁰ Akad. (1905ff.), S. VMe:236.

In the 1768's correspondence with Herder Kant puts Pope next to Montaigne and Hume¹¹¹. Pope is also quoted once next to Locke and Homerus¹¹². Pope also appears in direct debate with Leibniz in the already quoted *Reflexionen*¹¹³ zu *Metaphysik* from 1753 or 1754, where Kant prefers Pope's theorem as to Leibniz' Optimism, and in the winter of 1759 prelection¹¹⁴ about Optimism. There is a controversy about this text because Kant apparently ordered Borowski, his long-dated friend and first biographer, to recall this writing and destroy it. I stick to Vaihinger who exclaims¹¹⁵: *scripta manent*. If it is included in his works, why shouldn't it be taken in account? And, as he states, it is precisely because Kant ordered the destruction of the text, and it nevertheless made its way to the *Sämtlichen Werken*, that we should be interested in. It's like: "don't look at this endnote"¹¹⁶. I wrote about this on my commentaries to the translation I made for the 260th anniversary of the text¹¹⁷ – an article yet to be published.

Present throughout Kant's oeuvre

Let us get back and assure that D) Pope's influence is equally distributed throughout his entire work. The 36 direct mentions¹¹⁸ considering Pope at the *Personenregister* of the *Kant im Kontext III* Software are distributed chronologically as follows.

Thirty mentions are contained in Kant's work: one mention¹¹⁹ in the *b^I phase*¹²⁰ of 1752-1789's *Reflexionen zu Logik*, two mentions¹²¹ in the 1753-1754's *Reflexionen*

¹¹¹ Akad. (1905ff.), S. X:76.

¹¹² Akad. (1905ff.), S. XVI:167. (Kap.Nr.: 3013)

¹¹³ Akad. (1905ff.), S. XVII:229. (Kap.Nr.: 3189)

¹¹⁴ Akad. (1905ff.), S. II:27. (Kap.Nr.: 169)

¹¹⁵ Vaihinger, H. *Pessimismus und Optimismus vom Kantischen Standpunkt aus*.

¹¹⁶ You see, you came here to look. Probably with more curiosity as into other footnotes. Q.E.D.

¹¹⁷ I thank NUPEM PUC-Rio for the invitation to translate it, the colleagues that helped with it and Prof. Edgard J. J. Filho for the kind support and meticulous review.

¹¹⁸ While accessing the *Personenregister* you will see just 35 mentions, but please be aware that the last entrance, XVII:233, leads to two mentions and not just to one. Everything was double checked with the search results.

¹¹⁹ Akad. (1905ff.), S. XVI:167

¹²⁰ Adickes categorizes the *β^I* phase between 1952 and 1956

¹²¹ Akad. (1905ff.), S. XVII:233

zu *Metaphysik*, six mentions¹²² (three of them epigraphs¹²³) in the 1755's *Allgemeine Naturgeschichte und Theorie des Himmels*, one mention¹²⁴ in 1760's *reflection upon Herr Funk's death*, one mention¹²⁵ in the 1762-1764's *Herder Metaphysik*, one mention¹²⁶ is a footnote in 1763's *Beweisgrund*, two mentions¹²⁷ in the 1764-1768's *Nachlass* of *Bemerkungen zu den Beobachtungen über das Gefühl des Schönen und Erhabenen*, two mentions¹²⁸ in the 1772's *Philippi Logik*, one mention¹²⁹ in the 1780-1791 *Reflexionen zur Anthropologie*, two mentions¹³⁰ in the 1781's *Starke Anthropology*, one mention¹³¹ in the 1784's *Feyerabend Naturrecht*, three mentions¹³² in the 1791-1792's *Dohna Anthropology*, one mention¹³³ in 1794's *Religion*, one mention¹³⁴ in 1795's *Zum ewigen Frieden* and five mentions¹³⁵ in the 1798's *Anthropology*.

Six mentions are made in Kant's correspondence – from his own writing are two mentions: one¹³⁶ 1968 to Herder and the other¹³⁷ 1791 to Hellwag; the other mentions are from Herder, who mentioned Pope twice¹³⁸ in 1968 in a letter to Kant, and from Hamann, who mentioned Pope also twice¹³⁹ in a letter of 1759.

Now that we have already confirmed that Pope was very present in Kants early writings and made his way through Kants life and work, being mentioned at the beginning as to the end, both if analyzed quantity and quality of the mentions, I will conclude evaluating the data that I brought up, especially the distribution of the

¹²² Akad. (1905ff.), S. I:318; Akad. (1905ff.), S. I:360 and Akad. (1905ff.), S. I:365

¹²³ Akad. (1905ff.), S. I:241; Akad. (1905ff.), S. I:259 and Akad. (1905ff.), S. I:349

¹²⁴ Akad. (1905ff.), S. II:42

¹²⁵ Akad. (1905ff.), S. xxviii:37

¹²⁶ Akad. (1905ff.), S. II:137Fu

¹²⁷ Akad. (1905ff.), S. xx:59 and Akad. (1905ff.), S. xx:141

¹²⁸ Akad. (1905ff.), S. xxiv:371 and Akad. (1905ff.), S. xxiv:446

¹²⁹ Akad. (1905ff.), S. XV:825

¹³⁰ Akad. (1905ff.), S. VMe:236 and Akad. (1905ff.), S. VMe:360

¹³¹ Akad. (1905ff.), S. xxvii:1319

¹³² Akad. (1905ff.), S. Ko:239; Akad. (1905ff.), S. Ko:252 and Akad. (1905ff.), S. Ko:320

¹³³ Akad. (1905ff.), S. xxiii:98

¹³⁴ Akad. (1905ff.), S. VIII:353Fu

¹³⁵ Akad. (1905ff.), S. VII:210; Akad. (1905ff.), S. VII:267; Akad. (1905ff.), S. VII:274Fu; Akad. (1905ff.), S. VII:305 and Akad. (1905ff.), S. VII:397

¹³⁶ Akad. (1905ff.), S. X:73uu

¹³⁷ Akad. (1905ff.), S. XI:245

¹³⁸ Akad. (1905ff.), S. X:76. and S. X:77

¹³⁹ Akad. (1905ff.), S. X:8 and Akad. (1905ff.), S. X:13

quotations, being the period of the three critics – 1781 to 1790 – the reference point. In the 35 years of the pre-critics period, from 1746 to 1781, there are 21 mentions which are 5 letters distributed as explained above and 16 quotations from which three are *Reflexionen*, other three are students' annotations, one is a footnote in a published work, two are mentions in a non-published material, one is a condolence and six are quotations in a published work, three of them being epigraphs. During the decade of the three Critics there are only four mentions, three in students annotations and one in Kant's *Nachlass of Reflexionen zur Anthropologie*. In the 14 years long post-critic's period, there are eleven mentions: one correspondence, seven mentions in works and three mentions in student's annotations.

What at a first glimpse looks like an unequal distribution, having the first part almost 2/3 of the mentions, when considering the critics period and analyzing the relation quote/year it turns out that we have 0,79 quotes per year in the post critic's period and 0,6 quotes per year in the pre-critic's period; the critic's period having 0,4 quotes per year. Dividing in just two periods makes the distribution even more equal: 0,6 quotes per year in the first period from 1746 to 1781 (35 years) and 0,65 quotes per year from 1781 to 1804 (23 years). In fact, it is the critic's period that is clearly outstanding.

Why there is a gap during the nine years of the critics' period is something that I discuss in my doctoral dissertation and in the forthcoming article "The critical gap". The actual design of Kant's philosophical a and the relation between the four epistles and the four Kantian questions will be addressed in the forthcoming article "Kant's design by Pope".

Conclusion

This article pretends to contribute to value Kant's philosophy as a progressive and interconnected whole, with Kant's announced plan developing under a hidden influence aligning all efforts to combat a disclosed target: human's pride. The article presented sufficient examples to illustrate the arguments that sustain a necessary approach of Kant's oeuvre as a whole and not as a fragmented or sectary work with no direct relevance, importance or interconnection of the different areas researched and works published. Comprehending Pope's influence and it's resulting patterns

helps us to think Kant's philosophy in a way that Kant himself wished for: not reading philosophy, but philosophizing.

I hope to have unveiled the presence and confirmed the influence of Pope and his *Essay on Man* on Kant and his philosophy, revealing the hidden influence behind Kant's not so hidden agenda: to better oneself and humanity through enlightenment.

Sapere Aude: Kant had a plan. And it had Pope's design.

THE CRITICAL GAP

ON THE INTEGRATION OF THE CORE IDEAS OF ALEXANDER POPE'S ESSAY ON MAN IN IMMANUEL KANT'S PHILOSOPHY

Now it's all or nothing
'Cause you say you'll follow through
You follow me, and I, I, I follow you

[...]

Alive and kicking
Stay until your love is, alive and kicking
Stay until your love is, until your love is, alive
Oh you lift me up to the crucial top, so I can see
Oh you lead me on, till the feelings come
And the lights that shine on
But if that don't mean nothing

Like if someday it should fall through
You'll take me home where the magic's from
And I'll be with you

Simple Minds

This article is the second of a three-part series and continues right where we were left by his antecessor – The hidden influence on Kant: facing the proof of a never researched influence of Alexander Pope on Kant and that turned out to be plausible as *Essay on Man* being Kant's *Leitmotiv*, a hidden design for Kant's self-promoted philosophical plan. But taking a closer look at the presented data revealed that there is what I have called 'the critical gap': Pope is simply missing during the decade of the three critics as widely illustrated by data and examples – of the four mentions of the period, three are students' annotations and just one is found in Kant's *Nachlass of Reflexionen zur Anthropologie*. Let us remember that we had 0,79 quotes per year in the post critic's period (14 years; 11 mentions) and 0,6 quotes per year in the pre-critic's period (35 years; 21 mentions); the critic's period (9 years, 4 mentions) having 0,4 quotes per year. Not only de quantity, but especially the quality of the mentions forces us to consider this 'critical gap'. The intent of this

paper is to clarify this discrepant data to understand if Pope could be related as of influence during Kant's most important period. And if so, how? The hypothesis is that the main ideas of the essay – as read with Tom Jones – were absorbed and integrated as fundamental structures of Kant's philosophy. I have also shown text evidence on his focus in developing a science of subject during the 1760ies and suggested that the main ideas of the poem, namely the core idea of the great chain of being, the correlated theme of optimism and the two often under valuated themes of pride – as obstacle to our individual happiness and collective good – and love's ontological status, were integrated as fundamental aspects of his three critics.

In this article we will take a closer look upon the integration of these aspects, after having comprehended a) what exactly justified Pope's theorem and b) what exactly Pope's theorem is, clarifying what may have guided Kant in his philosophical plan. Having clarified these two topics, we will see how Kant I) integrated the core idea of the great chain of being as his unit idea and II) absorbed the essence of the concept of optimism, while rejecting the philosophical term used until his time. Furthermore, we will see how III) Pope's articulation of the Chain of Love and Pride as it's hinderance can be track down in Kant. I shall conclude evaluating the presented data and preparing for the third and final article of the series, Kant's design by Pope.

Before we start this dangerous journey, let me at least clear the path to the visible foothills and remove any unreasonable doubt that could hinder us to begin with confidence. Opponents could argue that the whole of my thesis is pointless since the reference to Voltaire and his *Candide or l'Optimism* at the end of *Träume* in 1766 could indicate that there Kant quits with Optimism. And this I would not deny. There he determines the limits and the relations of his own plan and for sure quits

with Optimism, but not with *Candide*. *Candide* is Voltaire's reference to Pope¹, while Optimism on the poem's title refers to Leibniz's Theodicy, of 1710, the theory of the best of the worlds, mockingly called Optimism by the French Jesuit Louis-Bertrand Castel in a review from February, 1737, in the Jesuit journal *Mémoires de Trévoux*. It was the Berlin Royal Academy in 1755 that brought them together – as Voltaire did 1759 with his title. But what I sustain is that this is precisely what Kant did not. And, as I found out through Solomon, in fact, neither did Voltaire.

In the preface of his poem on the Lisbon disaster, Voltaire explains that Pope's famous line has been misinterpreted and that he is attacking Pope's misreaders and not Pope's great poem. [...] Pope's scholars have ignored both Voltaire's criticism of Pope's misreaders and his distinction between "all is right" (Pope's *Essay*) and "all is for the best" (Leibniz *Theodicee*).²

Kant clearly differentiates Leibniz and Pope and prefers that of Pope as one can read in his *Reflexionen* 3703 to 3705. I should highlight Kant's possible motives for this. But first, let me assure with Jones³ and Hellwig⁴, that Pope himself affirmed in a letter to Warburton that he had never read Leibniz – and in a letter to Rancine that his opinions were "intirely different from those of Spinoza; or even of Leibnitz". Being this said, Pope does not exceed his limits, he walks a middle path to delimit human reason and its knowledge⁵. "Pope's *via media* is also sanctioned by the 'common sense' of mankind."⁶ He does not want to, as Milton, justify God,

¹ Laugh where we must, be **candid** where we can;
But vindicate the ways of God to Man. [our bold]
Essay on man, p.7

² SOLOMON, H. *The Rape of the Text*. Tuscaloosa, 1993 – p.71

³ Tom Jones, LIX

⁴ Marion Hellwig, p.45

⁵ Marion Hellwig, p.34

⁶ Solomon, p.63

but just vindicate him – a decrease of the verbs force, a limit of our own power⁷, after all, who are we but “God to scan, the proper study of mankind is man”⁸. *Träume* declares his abandonment of metaphysical illusion, the delusional part of imagination, getting to the ground while going to the garden, being this reference to Voltaire the establishment the limits of what would be serious to address as a philosopher and what would be *Schwärmerei* or to say out of bounds of bare reason. But, more than that, it contains the necessary split for the further development of Kant’s philosophy. Getting back to those bounds established by Kant: they represent especially the abandonment of every kind of theodicy. Let us remember that Pope’s poem isn’t quite a theodicy, but rather, as I like to say: an incentive to humans affirming themselves as middle way passages from animal nature to divine existence, the manifestation of love through respect to the chain that connects us to who we are.

Newton and Rousseau – Pope’s justifiers

Let us begin comprehending a) what exactly justified Pope’s theorem.

Newton sahe zu allererst Ordnung u. regelmäßigkeit mit großer Einfalt verbunden wo vor ihm Unordnung u. schlim gepaarte Mannigfaltigkeit anzutreffen war u. seitdem laufen *Cometen* in geometrischen Bahnen.

Rousseau entdeckte zu allererst unter der Mannigfaltigkeit der Menschlichen angenommenen Gestalten die tief verborgene Natur desselben u. das versteckte Gesetz nach welchem die Vorsehung durch seine

⁷ Marion Hellwig, p. 75

⁸ Essay on Man, II.1

Beobachtungen gerechtfertigt wird. Vordem galt noch der Einwurf des Alphonsus u. Manes. Nach Newton u. Rousseau ist Gott gerechtfertigt u. nunmehr ist Popen's Lehrsatz wahr⁹

Since Newton's mention is self-explained being referred to as the one who saw order and regularity in Nature where before there was only disorder and , I will dedicate more effort to explain Rousseau's mention. Newton's work confirmed the order and the regularity of nature and Rousseau humanities freedom and moral (as a progressive education of the good dispositions to the best), which in my understanding represent plenitude and gradation. Freedom as plenitude in Kant's sense of plenitude of quality, representing spontaneously the best, not of quantity as endless possibilities – the concept of freedom unifies all under the siege of the best. If you are really free you will not prefer an action that harms another being then one that does no harm to any sentient being. Freedom in Kant goes always under the law of unity. Moral as gradation because it must be executable under natural laws, so the progress to the best is a continuum. So, we have with Newton the justification of the chain of being's order and regularity, and with Rousseau the justification of the chain of being's gradation – and also the freedom to choose the direction to the best. And with Kant, we do not have to fall anymore.

Perhaps it is also important to highlight some characteristics of those men since they are revered by Kant until his final days. Newton was not only a great mathematician and physicist, astronomer, but also a prolific alchemist¹⁰, whose hermetic research influenced his findings in Optics¹¹. Rousseau was the one who

⁹ Akad. (1905ff.), S. xx:58. Bis: S. xx:59

¹⁰ <https://webapp1.dlib.indiana.edu/newton>

¹¹ https://webapp1.dlib.indiana.edu/newton/html/Newton_optics-alchemy_Jacquart_paper.pdf

corrected Kant¹² from any pedantry and gave him the necessary insight into human nature and education to write the second critique – the humiliation of pride and annihilation of Self-conceit can be traced back to Rousseau's negative education.

Der negative Theil der Erziehung ist der
wichtigste: Disciplin. Rousseau: abzuschneiden¹³

Some key-concepts of Rousseau that show how present he is in Kant's philosophy, so to reinsure Pope's influence twice: first, because Kant himself puts them together as Rousseau justifying Pope; second, because Rousseau himself was influenced by Pope¹⁴. Essay on Man was a medium of exchange between Rousseau and Voltaire, where Rousseau continued defending Pope's Essay after 1755th Lisbon earthquake and against Voltaire's writings that started to criticize the by him initially praised poem.

According to Kant himself, the main intention of Rousseau is to have a free education to produce a free human being¹⁵. Inquiring with Rousseau about which condition would be better, if the selvage or the moral, Kant concludes that, "if the circle is close", the moral is the better¹⁶. We will see in the next article, what this expression could mean and how it is important to understand Kant's moral concept.

It is interesting to remark that neither Newton, nor Rousseau appear in the three critics, while it is easy to assert the influence of Newton on the KrV and its scientific method and that of Rousseau's influence in limiting pride in the KpV. If they are not mentioned, why should Pope?

¹² Akad. (1905ff.), S. xx:43. Bis: S. xx:44.

¹³ Akad. (1905ff.), S. XV:71

¹⁴ See Tom Jones: xvi, xxvi, cii-civ

¹⁵ Akad. (1905ff.), S. xx:167

¹⁶ Akad. (1905ff.), S. XV:778.

After having comprehended what exactly justified Pope's theorem, let us confirm
b) what exactly Pope's theorem is, clarifying what may have guided Kant in his philosophical plan.

Pope's theorem

Pope's theorem can be reduced, as Werkmeister did, to the broader concept of the Chain of Being as a unit-idea for the qualities of plenitude, order and gradation. But there is so much more to the essay's theorem. And I am not just mentioning the three other topics: optimism, pride and love. The clue lies on one of the essay's most famous verses, pinpointed by the Berliner Akademie Preis of 1755 that misguided correlating it to Leibniz's theory of the best of the worlds based on a French mistranslation into "tout est bien" (everything is good). Pope's "Whatever IS, is right" calls for a radical acceptance of life almost *as if* a stoic amor fati, where pride is the obstacle of love's realization through the whole. Especially, if you observe the capitals of the first IS. All that is manifested in nature is right, because it is so due to natural laws. Error, perversion and malevolence lie just in the human mind, actions and, what is especially threatening, culture. And Brockes translation of 1740 has a clear translation on this verse: Alles das, was ist, ist gut. (All that, that is, is good.) These two aspects – namely that of radical acceptance of outer conditions of the whole and reasons observance of nature regulating our understanding – are already present in Kant: at the end of his *Versuche über den Optimismus* we can read that

„Unermeßliche Räume und Ewigkeiten
werden wohl nur vor dem Auge des
Allwissenden die Reichthümer der Schöpfung

in ihrem ganzen Umfange eröffnen, ich aber aus dem Gesichtspunkte, worin ich mich befinde, bewaffnet durch die Einsicht, die meinem schwachen Verstande verliehen ist, werde um mich schauen, so weit ich kann, und immer mehr einsehen lernen:**daß das Ganze das Beste sei, und alles um des Ganzen willen gut sei.**¹⁷“ [bold in the original]

Even if tempted to go beyond experience, Kant reassures his commitment to knowledge as a harvest of experience, showing his humility against such tremendous pride that thinks to reach the inaccessible – we should rather focus on what is in our control, being conscious of our limitations and therefore be open to see that the whole should be the best and everything is good for the sake of the whole. The whole gives reason to the parts. And the whole is nature, from which moral should cultivate its best in us.

Es giebt eine vollkommenste Welt
(moralische) nach der Ordnung der Natur.¹⁸

In 1764, Kant assures that there is a perfect moral world according to Nature’s organization. As we will see, we just have not to be the obstacles for the best to manifest through ourselves. So, it is not about adding something, but rather about cutting the veil of delusional separateness – it is not our inner time that should rule the world, it is quite the opposite: it is our inner time that should be tuned to the

¹⁷ Akad. (1905ff.), S. II:35

¹⁸ Akad. (1905ff.), S. xx:16

*infinito domine orbe*¹⁹. In 1781, Kant affirms in KrV B374 that the moral sphere is the topos where ideas are efficient causes of actions and their objects – “*wo Ideen wirkende Ursachen (der Handlungen und ihrer Gegenstände) werden, nämlich im Sittlichen*“.

If one oversees the richness of Pope’s theorem and reduces it to the default chain of being, like Werkmeister did, one can be lead to the same wrong view of Werkmeister’s conclusion, that left Kant with a dualist position of I and Non-I, which, if my thesis is right, is precisely the point to be overcome. It is a wrong view that leads to fascism – all that the fascia englobes is I, all the non-selected is Non-I; while this definitely is the case of the inner moral process, selecting the seed and determining the values of the poles that instantiate the *Schwung*²⁰ to be experienced – being this passage of Kant seeing Nature as continuum aeter in which two primordial forces act alike, expansion-love and retraction-respect a possibility to see a Kantian prediction on Quantum physics and offering a moral bridge between it and Newtonian Physik. This is why Kant states that the best world comes out of this one right here²¹ – out of the cognition emerging of the mind that fills the gap between the sensible multitude and the intellectual oneness with a process of clarification of terms and distinction of understanding; we will see more how from confusion dawns wisdom.

So, we have Kant confirming Pope’s theorem as true – through Newton’s ordained and regular nature and Rousseau’s progressive perfection of humanity through moral and freedom – and promoting his philosophical plan right after. Let us check

¹⁹ Concept used in astrology to determine the relation of influence between celestial bodies: a greater orbit determines the ascendance of the influence, e.g. Pluto influences the Moon and not that much the other way round.

²⁰ Akad. (1905ff.), S. Ko:168.

²¹ Akad. (1905ff.), S. II:34

if we can find echoes of those readings, especially during the so-called ‘critical gap’. We are searching for reference to plenitude, order, gradation, pride, love and representations of the chain. The structure, design and selected verses of the essay are topics of the next article. My understanding so far is that Pope was Kant’s “general map [...], marking out no more than the greater parts, their extent, their limits, and their connection, but leaving the particular to be more fully delineated”²² with Newton supplying his solid foundations of experience – securing order and regularity in Nature – and Rousseau providing him with pith instructions on freedom and moral – securing the possibility of a progressive betterment of the individual and humanity, especially through negative education. Due to time constriction, I will maintain focus on Pope’s influence, leaving other both as margins to be referred to as we “deduce the rivers”²³.

I. The integration of the Chain of Being

The Original Myth

It is not my intention to offer a detailed interpretation of the myth or to make a critical review of it. The purpose of it is to give context and offer possible analogy to enhance the thesis that the chain of being is Kant’s model for human mind-understanding and thus basis of human experience, the structure of its flourishing manifestations. Let us take a look at the original myth with the English translation by A. S. Kline²⁴ based on the French of Professor Pierre Lévêque in his ‘*Aurea Catena Homeri, une étude sur l’allégorie grecque*’, itself translating from the

²² Essay on man, p.4

²³ Essay on man, p.4

²⁴ <https://via-hygeia.art/michael-psellos-about-homers-golden-chain/>

original Greek, published by the '*Annales Littéraires de l'Université de Besançon*' in 1959. From the appendix, pages 78 to 81.

As Dawn prepared to spread her saffron mantle over the land, Zeus the Thunderer gathered the gods to the highest peak of many-ridged Olympus, and spoke to them while all listened: 'Hear me, gods and goddesses, while I say what my heart prompts. Let none of you try to defy me: all must assent, so I may swiftly achieve my aim. Whomever I find inclined to help the Greeks or Trojans, shall suffer the lightning stroke and be sent back ignominiously to Olympus, or be seized and hurled into dark Tartarus, into the furthest, deepest gulf beneath the earth, with iron gates and threshold of bronze, as far below Hades as earth is from heaven. Then you will see how much mightier I am than you immortals. Go on: attempt it, and see. If you tied a chain of gold to the sky, and all of you, gods and goddesses, took hold, you could not drag Zeus the High Counsellor to earth with all your efforts. But if I determined to pull with a will, I could haul up land and sea then loop the chain round a peak of Olympus, and leave them dangling in space. By that much am I greater than gods and men.'

Michael Psellos' Exegesis

A 11th-century Byzantine historian and philosopher, Psellos gives precious insights into the myth. According to Professor Pierre Lévêque, Psellos wrote to explain in an allegorical manner the works of Homer so to unfold the knowledge of the Antiquity and the Hellenistic love for allegory, that concealed under the veil of myths a deep truth that foreshadowed the Christian truth. Or, as I shall state, foreshadowed the human mind.

Their Zeus tells the other gods he is challenging:
“Hang me a golden chain from heaven, and lay hold of it all of you, gods and goddesses together – tug as you will, you will not drag Zeus the supreme counselor from heaven to earth; but were I to pull at it myself I should draw you up with earth and sea into the bargain, then would I bind the chain about some pinnacle of Olympus and leave you all dangling in the mid firmament. So far am I above all others either of gods or men.” This was the proud speech of Zeus, supreme god or son of Chronos.

Psellos’ says it all: PROUD. Zeus is in fact breaking the chain in this myth on order. Meta-intention of the myth to educate on how order is created upon a single determination of the will – the principle of non-contradiction to achieve the aim? We continue with Psellos:

This is what I would suggest about this subject: this poet, having been a regular attendant of the Orphic Mysteries, does not present things in a direct way, according to his manner, but after having them being wrapped in the manure of myth [...] So, our Zeus is not the planet that follows Chronos (Saturn), nor the son born of him, but the one that is represented in their culture as the demiurge of all existing things; Chronos engendered him, but the primordial parent is fundamentally the One; because the most theological orientated Greeks called the first unborn, the One, by elimination of multiplicity; then, he engenders spirit, because he directly enjoys the One, calling him Chronos, the spirit fully satisfied and replete; then, having engendered the demiurge, they brought him in the cosmogony and calling him

after *Zena* or *Dia*. *Dia*, in capacity of cause of existence of all things and because he visits all beings. *Zena*, because he communicates himself to all other beings the movements and changes of the living beings; after the demiurge, we discover the following theogonies, gods and goddesses, male and female angels, male and female daimons, heroes and heroines [...] This demiurgic Zeus, having determined the first and second order of the gods, as a token of agreement, used this golden chain; because the golden chain is the symbol of interweaving and the relationship of the elements between them. Therefore, the second are linked to the first, the third to the second, and so on by contiguity, and all rely on the first principle, who is the Zeus of the Greeks. But, the natural elements, hence suspended and tied to the first god, cannot exercise their strength upon Zeus, but it is him who can easily attract them to him; in fact, the worst always converts to the best, and not the opposite, until it finds its due place; therefore the body rises towards the soul, the soul towards the spirit, the spirit towards God, but conversely the later cannot be influenced by those who are their subjects. [...] To return to our subject, Zeus can attract the other gods, but they can absolutely not drag him down. Here is why: the elements that are following the first principle hold unto him and rise towards him, but he is not bent towards any of them. But how can, the last ones rising towards the first ones, the chain be linked to a summit of the heaven? And how those who climb find themselves in the sky? Because, the first principle of all beings, even though he is called by the philosophers 'The link to all' or 'summit of the whole construction', having no contact with the

secondary elements, dominating them but rests independent of all and bindless; so, he ties the chain to the first of the following gods, that he called heaven by excellence (Ouranos). This is how I allegorically explain this myth [...].

Makes me think of the eternal recurrence, because Ouranos than gives birth to time, Chronos, until Zeus breaks the chain and restarts with aim. So, the myth on order is told about one who breaks the order. *Hybris* would a Greek friend of mine say. *Schwärmerei*, the German. Seems that Plato has something to add on that. But let me just complete a thought here, trying to conciliate the here presented myth and the original genealogy of the Greek gods: the reason that made Zeus break the lineage-chain was that Chronos, time, did not reflect the generosity of space, projecting his own abuse as to come to him, so Zeus would restore the heaven (Ouranos). So, the aim to “break the chain” should always be to restore chain’s proper characteristics: a reset in culture to respect nature.

The Golden Chain in Theatetus according to Psellos

In ‘Theaetetus’ movement generates life and Plato introduces the myth as a crowning of his demonstration, explaining allegorically this golden chain as the sun:

“As long as the movement of the stars is uninterrupted, all is in order, but if would stop like as caught in a net, everything would be upside down, and this would be what is called the universal upheaval.” (153c and d)

Our deduced blueprint

Besides the fact that both examples represent the chain of being, they are very different. The myth is the analogy of the human mind that should serve and not be against the heart, our highest connection with true nature, where Zeus, the Thunderer, but also the withholder of the Lightning, representing creation,

enlightenment and in a broader sense, reason, Zeus grants its freedom to achieve the aimed goal as a+part of nature. A+part is especially written so to enhance the nonduality of the moment: it is both and at the same time on one hand really apart as he states, on the other he is a part precisely because he needs to state this so to guarantee his heart's aim. In Theatetus, the chain is an interdependent movement of nature, the milky way above – order comes from within nature and not from a God without. By doing this, Plato anticipates Kant's movement in the ANTH in more than 2000 years.

At least in this case it seems *as if* Plato stood to Homer as Kant to Pope. Plato combats the Hybris presented by Homer; Kant combats Pride accused by Pope. My role here is to be the mirror reflecting these genial maneuvers so to return huMan kIND to the movements of life – love and respect, contraction and expansion amidst walking the critical path. It is interesting to consider that this defense of aimed order is indeed the first movement to break with the natural one: pride, the hybris of the mind; and the second aimed order the Tikkun to return to realignment to the whole. All cultural movements of the mind must coincide with natural movements to be sustainable and thus possible. Only what is sustainable is possible – or at least should so be considered as a converging unit-idea to forge and mold human practices in the Anthropocene: if it is out of the bounds of bare sustainability it should simply not be considered as an option.

The Great Chain of Being as a unit idea of plenitude, order and gradation

In *The Great Chain of Being* Arthur Lovejoy presents the concept of unit-idea as the component element of a given philosophical system. It is the building block of the history of ideas, though relatively stable in itself, the unit-idea combines with

other unit-ideas into new patterns of meaning in the context of different historical eras. I will not enter Lovejoy's methodology. The point here is to understand more about the Great Chain of Being and its relationship to Pope and Kant. Lovejoy presents The Great Chain of Being that almost two centuries ago²⁵ was "the most widely familiar conception of the general *scheme* of things, of the constitutive pattern of the universe". It was a descriptive name for the universe so to synthesize a single pervasive complex of ideas, and that was, usually constituted of three specific, pregnant characteristics that reflected the nature of God and/or the nature of nature itself – plenitude, order and gradation. Before moving on to explain the two visions of unit-idea, let me show that the Great Chain of Being has its roots far beyond Ancient Greek, in the Egyptian reign of the great Akhenaton.

It all began in Africa

We can trace the great chain of being back to 1345 BC, whilst the great Akhenaton, the one male light that together with his female light Nefertiti, established the religion of Aton, the first to propose a proto-monotheistic religion, in fact a henotheism, promoting the migration from many gods to one²⁶ – the solar lovely God Aton. The Solar Hymn of Akhenaton has been called 'one of the most significant and splendid pieces of poetry to survive from the pre-Homeric world'²⁷, what somehow resembles Voltaire's words about Pope's Essay: the most sublime didactic poem ever written in any language. Let us take a quick look at some passages that confirm a possible resemblance with the myth of the great chain of being and the great chain of love, whilst getting to know that there is already

²⁵ Lovejoy, p. VII

²⁶ <https://arce.org/resource/akhenaten-nefertiti-aten-many-gods-one/>

²⁷ Wilkinson, Toby (2011). *The Rise and Fall of Ancient Egypt*. Bloomsbury Publishing.

established academic research that proved the influence of the Solar Hymn of Akhenaton on Psalm 104²⁸ – fact they are very similar indeed.

Dein Erscheinen ist vollkamen,

O lebender Sonnengott, Herr der
Ewigkeit!

Du bist strahlend, wunderschön und
mächtig,

deine Liebe ist gross und gewaltig!

Deine Strahlen, du sendest sie zu jedem
Gesicht, und dein leuchtendes Äußeres
lässt die Herzen leben, wenn du die
Beiden Länder mit deiner Liebe erfüllt
hast!

[...]

O erhabener Gott, der sich selbst formte,
der jedes Land erzeugt

[...]

Alle Herzen jubeln bei deinem Anblick,
denn du bist als ihr Herr erschienen!

[...]

Deine Macht und deine Stärke bleiben in
meinem Herzen!

Du bist die Lebende Sonne,

Ewigkeit ist dein Abbild.

Your appearance is perfect,

O living sun god, Lord of eternity!

²⁸ <https://www.thetorah.com/article/psalm-104-and-its-parallels-in-pharaoh-akhenatens-hymn>

You are radiant, beautiful and powerful,
your love is great and powerful!

Your rays, you send them to every face,
and your shining exterior makes hearts
live when you have filled the two lands
with your love!

[...]

O exalted God, who formed himself,
that every country produces

[...]

All hearts rejoice at the sight of you, for
you have appeared as their Lord!

[...]

Your power and your strength remain in
my heart!

You are the living sun,

Eternity is your image.

The key elements are all here, since it served also as a model for the Jewish monotheist God that lies also at the background in Kant's dialog – it is God, the Sun-disc with its light and warmth that manifests and connects all through his golden ~~thread~~ rays. Whilst we cannot delve into details, but it goes not without interest that the Pharaoh, the great house, wear a crown with a snake at the forehead, representing the Kundalini, and is known as one that unites the lower and the upper land. I want to highlight

Your rays, you send them to every face,
and your shining exterior makes hearts
live when you have filled the two lands
with your love!

It reminds me of Kant's solution for our experiment: it is first religion in his lectures, but in fact it is love that binds, through freedom, the "two worlds" that are two aspects of human cognition.

Das Fehlerhafte dabey war, daß man die 2 Stücke in Eins zusammen zu ziehen suchte, da sie doch ganz verschieden sind; denn das eine zeigt den Werth der Person da hingegen das andre den Werth des Zustandes. Sie sind beide heterogen und haben also beyde ihre besondere Quellen: Sie müssen aber ein Band haben; sonst können sie nie zusammen seyn. Das Band ist nun Religion²⁹.

The mistake was that one tried to combine the two pieces into one, since they are completely different; for one shows the value of the person, while the other shows the value of the state. They are both heterogeneous and therefore both have their own special sources: but they must have a bond; otherwise they can never be together. The bond is now religion.

Religion for Kant is love, the union through the heart where reason inscribed its logical rule of natural homeostasis, or to say, the moral rule to love thy neighbor as thyself. God as Love is also the concept of an obligatory subject other than me³⁰ – always two forces – a tool to combat egoism, the illusion of homo phenomenon; God is the disposing model of the negative action of homo noumenon.

Two visions of unit-idea

²⁹ Akad. (1905ff.), S. xxix:600

³⁰ Akad. (1905ff.), S. XXI:15. Bis: S. XXI:16

The whole problem here is how to frame unit-idea: if on an atomistic approach or on a more flexible one, considering the outlines, but more loose as to the aggregates that compound the unit-idea. Even though advising that his analytic chemistry analogy could be dangerous, researchers still struggle with it.

For Hintikka³¹, that has an atomistic approach on that matter, the Principle of plenitude is not one idea, but a conglomeration of several interrelated ideas. “For this reason alone”, he argues, “the principle is not a “unit idea” in Lovejoy’s own sense, even though he labels it one”. Daniel Wilson on the other hand approaches from a more flexible perspective:

If we treat ideas such as plenitude, continuity and gradation not as solid, unchanging particles but as aggregates which may be slightly different, though still closely related, at each recurrence, then the historian of ideas can more precisely analyze what is persistent and what is new or original in a thinker’s work.³²

Apparently, the failure lies on the non-distinction between the ordinary understanding of a unit-idea as an atomistic entity – a view encouraged by some of Lovejoy’s language – and the more flexible way the concept is employed in The Great Chain of Being itself. To finish with Daniel Wilson’s touché:

Plenitude would have to exist as a unit-idea, otherwise Hintikka, or Lovejoy for that matter, could not “locate the environments in which P[plenitude] is supposed to have been either asserted, assumed or repudiated.” [...] Hintikka was wrong to conceive of the unit-idea as an

³¹ p.27

³² p.205

“atom-like unit”, [...] Lovejoy saw plenitude as part of a set of complex ideas “interrelated in just such and such a way”.³³

The unit-idea thematic resemble the wave-particle issue. Anyway, let us see in what way Kant interrelated the set of complex ideas.

The chain’s (missing) link to the *Studia Kantiana*

Let us go from an obscure inexistence to a distinct and architectonical function through Kant’s own critical turn while we go back in time in the *Studia Kantiana*. Now you may understand one of the reasons I do so often use “let us remember” in this thesis.

The inexistence – Kant Lexikon & Maja Schepelmann

As of the Kant Lexikon the only mention³⁴ to the Chain of Being is the *Stufenfolge der Wesen* (sequence of stages of beings) in *Träume*, where Kant uses this expression to designate the idea of an immaterial world; the Lexikon entry ends with reference to the keywords *Kontinuum* and *Kontinuität*, which in turn lead to *Äther* and *Quantum*. But following this seductive thread could place us out of the thesis deadline, so I will have just to show you the doors – to open them is up to you. Let us stick to our self-determined goal and mutual accorded deadline of this research that found nothing on any of the other possible entries. Here are the terms I have searched in the Lexikon, both Eisler’s and Willaschek’s: *Kette der Wesen*,

³³ P.203

³⁴ P.2195

Kette der Liebe, Grosse Kette, Goldene Kette, Stufenwesen, Stufenleiter, Scala Naturae etc. It is as if Kant simply did not really deal with it.

Perhaps, Maja Schepelmann³⁵ got it right in her must-read *Kants Gesamtwerk in neuer Perspektive* where she brilliantly pointed out Kant's writing style and wit as tools to conduct the reader through a system that is forged to make him think for himself. Furthermore, she outlined the *Eklektik* context, recurrent thematics and influences, also securing the integrity of Kant's work as a whole (*Gesamtwerk*), indicating with acute text references and crosslinking how the works relate and, especially, how the lectures fill in the spaces between the published works. Her work fills in the spaces opened by Werkmeister's masterwork and enhances clarification on some peculiar aspects that helps to distinct our understanding of Kant. Opposed to Werkmeister, her Kantian *ordo* stems from Wolff with his unity giving rules and ordinating instances like Alphabetic, Chronologic, Function etc. mixed with Leibniz concept of spontaneity. Makes sense if one considers that Leibniz was present in the first writing in 1746 on vivid forces, a paper on continuity, and the definition of spontaneity as a natural accordance is key to the *Nova Dilucidatio* in 1755. The word curation I have attributed to Socrates, while distilling Pride to its proper user, Kant would have borrowed from Descartes' sequences of divergent concepts or truths that arise through conceptual ordering, since Kant operates with fields of conceptual relationships. The principles correctly enlisted by Schepelmann as Kant's regulative principles are homogeneity, specification and continuity. As I read them it is through homogeneity that plenitude is achieved or at least recognized, through specification order is constituted and recognized due to gradation that is constituted by continuity. For Schepelmann,

³⁵ p. 195

Kant refers to the Chain of Being in a “polemic” way in the *ANTH*, corresponding to her alleged Pope’s satire on the topic. The author does not explain what this polemic would be and states clearly that she believes that Pope’s poem is a satire against the Chain of Being. Well, I went to read the definition of satire again: “the use of humor, irony, exaggeration, or ridicule to expose and criticize people’s stupidity or vices”, says Oxford Languages that I have googled. So, yes, humor, irony, exaggeration; check. To expose and criticize people’s stupidity or vices. Check. In my reading the Chain of Being is not that what is being addressed, but human pride. It is my understanding that both, Pope and Kant, took the idea of the chain of love to their heart. And meant it therefore serious with it.

The intriguing fact is that Willaschek and Schepelmann are publishing their studies in 2015 and 2017. Forty years earlier, the status of the Great Chain of Being in the *Studia Kantiana* was apparently facing other directions. In a study published in 1975 Hintikka & Kannisto not only acknowledged the presence of the Chain of Being, but also its critical turn, indicating that it is a concept that underlies all of Kant’s work; and in 1980 Werkmeister not only confirmed its presence, but also recognized its architectonical status, while revealing Pope’s fundamental influence – that Werkmeister reduced to the chain of being as being influential on Kant’s basic teleological point of view and vital part of his ethics without which it cannot be understood³⁶. I cannot state why the sudden awareness of the presence and architectonical function of the Chain of being – and of Pope’s decisive influence, even if not perceived in its fullest depth – was not taking in account and developed, quiet to the contrary, felt in complete oblivion or disdain. It may be because of what Hintikka & Kannisto suggest about Lovejoy’s *The Great Chain of Being* reception,

³⁶ Werkmeister, p. 11

that “the influence of his book [...] seems to have been stronger among historians than among philosophers. [...] Lovejoy’s theory and practice of the history of ideas was [...] “a quest of unit ideas” which in different combinations make up different thinkers’ systems. Whatsoever, let us see Kant’s and do the critical turn.

The critical turn – Hintikka & Kannisto

“[...] in Kant we find a double change. The first change was from an early dogmatic acceptance of the principle of plenitude to a sharp rejection of it. This change was connected with the role which for a while was played in Kant’s thinking by the contrast between the intelligible world and the sensible world. The possibilities present in the former just cannot all be accommodated within the confines of the latter. [...] However, the crucial development in Kant’s subsequent thought was the limitation of the legitimate uses of human understanding to possible experience, excluding the intelligible world of things considered in themselves. This restricted realm of experiential possibilities was narrow enough to enable Kant to return to a qualified form of the principle of plenitude. [...] this double movement in Kant’s thought which first led him to rejection and then later to a readoption of the principle seems to have been overlooked by most historians. [...] the limitation of the range of possible experience is in the last analysis accomplished by ourselves, through the way we structure and synthesize our experience. Even though this is not done by each of us individually but only through the workings of our shared human nature, in some sense the limitations could in principle be different – or be altogether absent.

It should be clear what this implies for the principle of plenitude. The principle says of possibilities within a certain range that they are all realized in time. It makes clear sense only in so far as this range is antecedently specified independently of all questions which would already pertain to the realization of possibilities. Now for Kant (during his mature “critical” period) this is not the case. The very range of experiential possibilities was seen to have been defined by what we do ourselves. If we had synthesized our experience differently, a different range of possibilities would have resulted. Crudely expressed, it is possible for possible experience to have been different from what it is for us.³⁷

I would really like to not comment on that. To leave silence to let all this echo in your mind, but since this is something that you can do as a reader – to stop and reflect –, I let you take a breath and decide. You can even read it again. It is the explanation on how Kant set the boundaries to tame the human mind – clarifying the limits of its understanding through the distinctive use of reason –, whilst reassembling the chain of being and thus guaranteeing the objectivity of the object, or to say, the healthy subjectivity and therefore accountability of the subject. And how? In carving out of the wealth of all absolute possibilities a much narrower range of options, the humanly, empirically, naturally possible ones. The only way of saving logical modalities is restricting the realm of ‘possible worlds’ considered. On the other hand, since everyone is responsible for synthesizing its own part of the experience, not all possibilities must be fulfilled in time and all experience could

³⁷ Gaps in the Great Chain of Being: An Exercise in the Methodology of the History of Ideas
Author(s): Jaakko Hintikka Source: Proceedings and Addresses of the American Philosophical Association, Vol. 49 (1975 - 1976), pp. 31-32

have been different since it depends on the singular synthesis of each one of us, but co-existing in the same one experience. Makes one think. As I said, take your time. As the writer, I must write on: after all the cards were almost played, I have to clarify the structure of the game, if it is not already clear.

The architectonical function –Werkmeister

Werkmeister's masterwork *Kant – The architectonic and development of his philosophy* is by far the best presentation on Kant's oeuvre as a whole. I had my research almost done as I got in contact with it and was both frightened and excited: as I began to read I got frightened because he was the first and only at least to my account, to identify, validate and really value Pope's influence more than just on the 1755 *ANTH*; excited, because I was on the right track, Werkmeister did the hardest job of structuring the luminous part of the architectonic and has left the hidden and dark spots for me to clarify and through contrast forge a more distinct understanding of Kant's intent with his philosophical plan – and how he achieved it.

Architectonic³⁸ is the “*Kunst der Systeme*”, the art of the systems; Kant Lexikon describes three: *Erkenntnisprinzipien, Wissenschaften und Einheit durch Endzweck der Moral*. The following is my briefly commented summary that I have made of the Lexikon entrance.

Erkenntnisprinzipien is about the principles of cognition. It refers to human reason, that is architectonical by nature and therefore delivers just such principles that may co-exist in a system. The transcendental Philosophie of the first Kritik determines the elements of the system of all principles of reason, that are the *a priori* sensorial

³⁸ Kant Lexikon – Architektonik, p.157

principle of cognition of space and time; the categories, that are the pure concepts of reason; the transcendental laws of nature, that are the principles of pure understanding; the regulative idea of theoretic reason and the moral principle of practical reason.

The second architectonic is that of *Wissenschaften*, science. The main demand of the philosophical architectonic is to determinate clear and distinctly the limits and relations of the different branches of science. The architectonic of science is a system based on ideas to connect the areas systematically to focus on humanity orientated knowledge.

The concept of architectonic itself is the doctrine of the scientific in our cognition. It guarantees the idea of the whole out of which the mutual relations of the parts are determined. It is oriented on the essential ends of human reason (*teleologia rationis humanae*), those in turn are related to the final end that is moral as the whole determination of human.

Architectonic determines a whole formed out of parts, which unity, completeness and mutual relation in-between the parts and to the whole is determined through a *Vernunftbegriff* (concept of reason). In our case, the architectonic structures Kant philosophical plan, and Pope's theorem, has, according to Werkmeister, two strong influences on Kant: the concept of the great chain of being and teleology.

As Werkmeister states as his opening words:

There is a unity in Kant's thinking which escapes us when we read the Critique of Pure Reason (and see Kant as an epistemologist) or read The Foundations of the Metaphysics of Morals and the Critique of Practical Reason (and see him as an ethicist) or read Part I of the Critique of Judgment

(and see him as an aesthetician).³⁹ [...] the unity of a problem-determined development in his thinking, not that of a preconceived or static system. Seen in a proper perspective, this unity of development can be traced from [...] 1747 to [...] the Opus Postumum.

And this problem after which he determined the development of his philosophical plan was to define what is a human being is, through a threefold perspective on epistemic, moral and aesthetic sphere so to synthesize the answer of what a human being is. Kant's critical philosophy is the pure philosophical core of his fully developed conception of man.⁴⁰ About THE quote of our thesis, the one that justifies Pope's theorem, Werkmeister considered the following:

“Let us note not only the parallel positions of Newton and Rousseau in Kant's thinking, but also and perhaps even more so, the reference to Pope's thesis of the Great Chain of Being and the teleological conception of the universe which it entails. Here we have in condensed form the complexus of ideas which is the basis for all further development of Kant's philosophy.”⁴¹

Werkmeister also emphasizes that both, but especially the teleological point of view, will play an important role in Kantian ethics.⁴² And aesthetic.⁴³

We know that two themes remained constant in Kants thinking from their inception on to the very end of his philosophical interest. One was the conception of the great chain of being and its inherent purposiveness in the realm of existents,

³⁹ Werkmeister, Introduction

⁴⁰ Frederick Van De Pitte. Kant as Philosophical Anthropologist. The Hague: Martinus Nijhoff, 1971, p.5

⁴¹ Werkmeister, p.15

⁴² Werkmeister, p.10

⁴³ Werkmeister, p. 83

including man as the culmination of the cosmic development. The other is the thesis of the construction of concepts (as in mathematics) versus the analysis of concepts as practiced in philosophy. Both themes provide a general and unchanging basis for the development of Kant's thinking.⁴⁴

We will see some examples in the forthcoming pages as we decompose pride together with Kant.

The very dignity of mathematics (that pride of human reason) rests upon this, that it guides reason to knowledge of nature in its order and regularity ... and in the extraordinary unity of its moving forces rises to a degree of insight far beyond what any philosophy based on ordinary experience would lead us to expect⁴⁵

And here we see that mathematics – the other complementary side to the Chain of being and its plenitude, order and gradation – guides reason to know the order and regularity, but also plenitude as a result of an extraordinary unity of moving forces rising in gradation; a kind of perspective that no common experience would give.

"We should study nature as if systematic and purposive unity, combined with the greatest possible manifoldness were everywhere to be met with." If we approach the problem in this way, then "all investigation of nature tends to take the form of a system of ends." Here we encounter again, but in critically refined form, the idea of the Great Chain of Being; [...].⁴⁶

So, Werkmeister is confirming Pope's influence also on the third critique. "The greatest possible manifoldness" is oriented by and a representation of the principle of plenitude. And we can see in the *Dissertatio* from 1770 one of the ways how the three principles of

⁴⁴ Werkmeister, p.29

⁴⁵ B492

⁴⁶ Werkmeister, p.83

the chain of being made it through the critical turn. In the dissertation from 1770 there are three principles to escape mistakes in reasoning; they are called principles of convenience and functions as rules of judgement – hardly any judgement concerning a given object can be made without it.⁴⁷ As Werkmeister synthesizes:

1 – Everything in the universe happens according to the order of nature. If we did not accept this principle, we would deprive ourselves of the only dependable basis for deciding between rival interpretations and would be diverted from “the light of experience” to “the shadows of forms and causes unknown to us”.

So, this is the adoption of the principle of order. And a clear statement on where the reference of the order should be found.

2 – Principles must not be multiplied beyond what is absolutely necessary. We accept this principle because our intellect is satisfied with an explanation of phenomena only when we can derive the greatest number of consequences from one and the same principle.

The greatest number of consequences reminds us of? Exactly, plenitude. Although an initial restrain, as usual to Kant, to that of what is absolutely necessary, it is precisely this turn that made it through the critics: it will be no more about the realm of all absolute possibilities, but the sphere of human experience; not about *conceptus fanaticus*, but about natural, reasonable, rational concepts. Nevertheless, also abundant.

⁴⁷ Werkmeister, p.55

3 – Nothing material comes into being or perishes; all changes in the world are changes of form only. We accept this principle, not because it states an empirically ascertained fact or because it can be demonstrated to be true by a priori arguments, but because, if matter itself were perishable or came into being spontaneously, it would be impossible for us to explain phenomena in terms of universal and constant laws.

The continuity secured by universal and constant laws guarantees also accountability. We will understand why in the next commentary.

Die Natur organisirt die Materie nicht bloß der Art sondern auch den Stufen nach sehr mannigfaltig. – Nicht zu gedenken: daß in den Erdschichten und Steingebirgen Exemplare von ehemaligen Thier// und Gewächsarten die jetzt ausgegangen sind Beweisthümer ehemaliger uns jetzt fremden Producte unseres lebendig// gebärenden Glob's aufzuzeigen sind sondern die organisirende Kraft desselben hat auch das Ganze der für einander geschaffenen Pflanzen und — — — Thierarten so organisirt daß sie einander als Glieder einer Kette den Menschen **nicht aus**genommen einen Kreis bilden nicht bloß nach ihrem Nominalcharacter (der Ähnlichkeit) sondern dem Realcharacter (der Causalität) einander zum Daseyn zu bedürfen welches auf eine Weltorganisation (zu unbekannten Zwecken) selbst des Sternsystems hinweist.⁴⁸ [bold and underline are mine]

And here we see the importance of precise translations that changes everything. I underlined the typical German double negation: *nicht aus*, which means not ex-, to say,

⁴⁸ Akad. (1905ff.), S. XXI:570

mankind **not** excluded. But for Werkmeister in his translation, humans are not included in the chain – which makes all the difference, especially if reflected from the Anthropocene perspective.

Nature organizes matter in a manifold way not only as to [individual] species but also according to levels (*Stufen*) [of the same] - We need not consider (*gedenken*) the fact that in strata of the earth and in rocky mountain ranges (*Steingebirgen*) specimens of animal and plant species, now extinct, are evidence (*Beweistümer*) of former and now foreign products of our lifegiving globe, but that the organizing force of them has also organized the whole of the plant and animal species, which are created for one another in such a way that they, man **not in**cluded, form a circle as links of a chain not only as far as their nominal character (of similarity) is concerned but also as far as through their real character (of causality) they are in need of one another for their existence, which points to a world organization (for unknown purposes) including even the system of stars.

This mistranslation says a lot about our era, where we think that we can live a part and beyond nature. If humanity thinks itself out of the ring of the chain of being, to say, out of nature, out of the chain of cause-and-effect (कर्म; karma), it will overmeasure and get out of balance. As we see nowadays. So, just to state this correct and be able to contemplate the real important topic here, that are two: 1) that the chain of being forms a ring that – if

experienced consciously, or to say, as a circle – pledges alliance that demands respect as the awakening and self-conscious of love, to vivify experience through the principles of true virtue that are the consciousness of a feeling that lives in every human heart – so the outer symbol serves to awaken the inner conscious –, a feeling of the beauty and the dignity of human nature, the former being the ground of universal benevolence, the latter that of universal respect. If the feeling of respect achieves the greatest perfection in any human heart, so to say, be the ruling sentiment of one, then the human having this feeling could still also love and respect himself, but only insofar as he is one of all those whom this noble feeling is extended, based on respect as the *conceptus terminator*⁴⁹ of the chain of love – the terminus of the series is the first member of it, but the *conceptus terminator* is the concept by which a first in the series is possible, the concept of origin that enables the first link of a chain and that is gained *per synthesin*; 2) this is a moment in the *Opus Postumum* where Kant dissects the chain of being and shows that it is a double in humans, based on similarity and causality, or to say, on wit's nominal character and understanding of causality, a comprehension he had achieved with *Träume* and to which the whole work is oriented: to realign experience to existence, human understanding with nature – or, to say with Stephen Palmquist, the experience of baring all in reason's light, or, to say with Kant, within the bounds of bare reason. Let us read the correct translation again, since we can think *per synthesin* as a Self or even substance as a concept apart from nature, but just on a logical, formal and regulative form. Really believe that we are no part, but apart from Nature is a very dangerous *conceptus fanaticus* that leads to unsustainable ethical misconduct and obliges us to think of an ethical cleaning of our culture: to let only ethically sustainable content be broadcasted and ethically negative examples consciously reprimanded – all of the opposite that we see in the news nowadays and that helps to cultivate an egoic society that is driving humanity to extinction. So, let us read taking this to our heart, whilst we are included in Nature.

⁴⁹ Akad. (1905ff.), S. XXII:548. (Kap.Nr.: 3385)

Nature organizes matter in many different ways, not just by type but also by stages. - Not to be remembered: that in the layers of earth and rocky mountains there are specimens of former animals and plant species that have now emerged as evidence of former products of our living birthing globe that are now alien to us, but that the organizing power of this also has the whole of those created for one another Plants and - - - animal species are organized in such a way that, as links in a chain, **not excluding** humans, they form a circle not only according to their nominal character (similarity) but also their real character (causality) and need each other to exist, which points to a world organization (to unknown purposes) itself of the star system.

The phrase "links in a chain" is a direct reference to the Great Chain of Being, confirming that it made it right from the start to the very end of the *Opus Postumum*. The continuity of Kant's thinking is thus again endorsed, although the "great light" of 1769 brought about a profound change – Werkmeister credits it just to Kant's epistemological point of view, having little effect on his metaphysics, while I sustain that metaphysics not only accompanies the change, but that it's change emptying its structure in detriment to transcendental subjective logic and applying it in a negative use was the very change of 1769. I will analyze this through the prism of the section Decomposing the light of 1769, and argue that the change occurred especially in metaphysics, where its ontology was dismantled its structure absorbed through logic – and this precise through the movement I explained right above of dissecting the chain of being – something he hypothesized from the start, but applied as thesis since he affirmed that Pope's theorem is true. I go that far that I claim that he got his position of sub-librarian in the castle library from 1765 to

1772 to have access to all the necessary references to fulfill the philosophical plan inspired by Pope and justified through Newton and Rousseau – while all others are philosophical tools to dialog with in order to distinct his own plan. My claim is justified through a letter⁵⁰ from Kant to von Fürst und Kupferberg, 1765, requesting the position:

Die erwünschte Gelegenheit, die ich in einem solchen Posten antreffen würde, so viele Hülfsmittel der Wissenschaften bey der Hand zu haben, imgleichen das kleine Gehalt [...]

The desired opportunity that I would find in such a position, to have so many tools of science at hand, likewise the small salary [...]

The motivation is explicit: it is clearly not about the money. Another interesting fact is that although being Professor since 1770 he only resigned from this sub-librarian position in the spring of 1772. Leibniz had six volumes published in 1768, but I think also of possible readings of the Greeks, there is an interesting movement on Kant's acknowledge of Epicure in that period, with significant change registered 1772, while confirmed in the *Opus Postumum*, and since Plato influenced the *Dissertatio* precisely in contradicting Wolff's theory (and therefore also Leibniz) of the continuum of sensibility and intellect, this could be one motive more, whilst Kant lectured on Feder's *Einleitung zur philosophischen Historie* from 1767-1772 and the boom of Greek philosophers in the Reflexionen of the "silent decade", the period between the *Dissertatio* and the *KrV*, *stumme Jahre* (mute years).

It is interesting that the year of 1769 has received not that emphasis from Werkmeister as I had expected – it deserved just a couple of paragraphs as transition

⁵⁰ Akad. (1905ff.), S. X:50

between *Träume* and *Dissertatio*. Werkmeister puts more emphasis on *Träume*, quoting Borowski's Kant Biography that was approved by Kant himself, that there would be already the seed for the Critique of Pure Reason, since it raised the questions about God, Freedom and immortality of the soul, while stating also the negative function of metaphysic. I surely do not deny it, rather it makes total sense in our endeavor, since Kant published 1764 about mental illness and on parallel initiated the decomposition of the concept of pride, moving on to delimit healthy human understanding and comprehending the function of the *schwärmerische* mind so to refurbish it. Further researched showed me that the *Reflexionen* of 1769 that I will be using to present my thesis are barely untouched by the *Studia Kantiana*. It will be under the great light of 1769 that Kant will reassemble the great chain of being to integrate freedom. Since this is an endeavor for itself, I will leave it to the fourth and final article *Philosophum per igne*: reassembling the being under the great light.

Until then, I let you with Micheal Psellos final reflections of his Exegis⁵¹:

Do you see how far this myth has brought us?
What I see is that you will soon give it some power
of authenticity.

And yes, you may skip to the final article and then come back. I will be here waiting for you. Or we can hold that curiosity and nurture that tension so to move on gradually.

II. The absorption of Optimism

⁵¹ Lévêque, P. *Annales Littéraires de l'Université de Besançon*, p. 81.

Meanwhile, let us see how Kant absorbed the essence of the concept of optimism, while rejecting the philosophical term used until his time. The Kant Lexikon correctly separates, but strangely does not link directly the terms of Optimism⁵² and the best of all possible Worlds⁵³ through *verwandte Stichworte* (related topics). Correctly separates, because, as we will see, they are not exactly the same; strange, because at least what concerns to Leibniz, they are indissociable. For Kant, too, but in other ways. Anyway, the Lexikon affirms⁵⁴ that Kant denied Optimism because of two main factors: first, Kant addresses the fact that Leibniz theory puts the plan of the best of the worlds in a certain way of independence and in another way of dependence of God, so it is easy to malevolence to sneak in and keep accountability off; second and foremost, Optimism does not help against Atheism, while it tries to explain evil and (apparent) inconsistency perceived in the world only through presupposing the existence of God. Since the KrV showed that all effort to prove the existence of God recurring to the deduction of the being (*Sein*) from its concepts (*Begriffe*) is in vain, Optimism as a bare conceptual analysis of an omnibenevolent and omnipotent Being does not play a role anymore even in the Theodicy. As we will see, Kant defended reason more than Leibniz's theory of the best of the worlds and in a way that reassembles more Pope than Leibniz, as Kant himself showed his preference six years before as he was comparing Pope's theorem to that of Leibniz, advocating for Pope, since Pope showed that everything, even if we think that it could be banished from nature, has its reason and its good; meanwhile for Leibniz all apparent gap would be judged as real evil (*wahre Übel*). This differentiation is of supreme importance for Kant's approach of the hidden forces that move through

⁵² Kant Lexikon, Optimismus, p.1706

⁵³ Kant Lexikon, Welten, beste der möglichen, p.2622

⁵⁴ Kant Lexikon, Optimismus, p.1706

obscure understandings waiting and helping to increase clarification. We will look at this while exploring Kant's design by Pope. Let us here get back to the Optimism to see which parts were integrated, since we already established which parts were left out – just to make sure: the unaccountability of individual and the inefficacy of (the defence of) the God (the supreme whole). Precisely two major topics for Kant: the individual accountability and the whole as the value of reference. But, first of all, how was this separation of characteristics possible? I tracked it down to Reflexion 3090, where Kant states “»Diese welt, welche nach der höchsten Weisheit erschaffen, ist die beste«: ist kein bedingt Urtheil.”⁵⁵ This world, created after the supreme wisdom, is the best: is not a conditioned judgement. And what is a conditioned judgement? Fortunately, there is the direct reference to *Meier's Auszug der Vernunftlehre* to which Kant reports and that explains that:

§.305. Ein Urtheil, welches bejahet, dass aus der Bedingung ein Urtheil folge, ohne dass jene oder dieses für wahr oder falsch ausgegeben wird, ist **ein bedingtes Urtheil** (iudicium hypotheticum, conditionale). Die Bedingung der bedingten Urtheile heisst das **erste**, oder **vorhergehende** (prius, antecedens), das Urtheil aber, welches aus ihr folgt, **das letzte** oder **nachfolgende** (posterius, consequens). Es sind demnach nicht alle Urtheile bedingt, die eine Bedingung haben

A conditional judgment (iudicium hypotheticum, conditionale) is that which affirms that from the condition follows a judgment, without saying that it is true or false. The condition of the conditioned judgments is called the first or preceding (prius, antecedens), but the judgment which follows from it is called the last or subsequent

⁵⁵ Akad. (1905ff.), S. XVI:653.

(posterius, consequens). Accordingly, not all judgments that have a condition are conditioned – because the condition here is a logical and not metaphysical or real one. Therefore, Kant can appropriate that part of Optimism that is of his interest: the logical relation between what is best and what is wise.

Kant thought about Optimism at least since 1753, with his *Reflexionen zu Metaphysik* 3703 to 3705, where he compares Pope and Leibniz, where the poetical philosopher prevails over the mathematical. His thoughts containing Optimism continued being also registered in the period between 1764 and 1766 in one *Reflexion* 3830 and in 1772 in *Reflexion*

Nonetheless, Kant published about Optimism just once, in 1759. The main objective of his writing, as stated by Kant in a letter to Lindner dated October, 28th, was to defend Optimism against Crusius. But it was more a defense of reason than that of Optimism. Why would Kant defend something that seemed second for him: in 1753, Kant already wrote in his *Reflexionen* about his preference of Pope's theorem of "Whatever IS, is right" over Leibniz's "best of the worlds", while preparing his participation for the 1755 Berliner Akademie Preis. The Crusians attacked the Leibnizian theory of the best of the worlds using an argument that was addressed only once by Kant in his *Vorlesungen über Metaphysik*, where Kant was extremely critical towards it: *libertas contrarietatis*. Let us see why:

Endlich hat man darin den Begriff wahrer Freiheit gesetzt, daß man gemeinhin dies wählen könne, wozu uns caussa impulsivae treiben. Dieses heißt libertas contrarietatis. Aber das kommt daher, weil man sich den Begriff der Freiheit bloß negative gedacht hat. Aber wir müssen doch einen positiven Begriff von ihr haben, sonst haben wir gar keinen Begriff. Der positive Begriff ist das Vermögen, nach Begriffen des Guten und Bösen zu handeln. – Weil

die Freiheit den physischen Gesetzen oder den Gesetzen der Sinnlichkeit nicht unterworfen ist, so glaubt man, sie sei keinem Gesetz [206] unterworfen. Aber das ist zu weit geschlossen. Daß wir von den Gesetzen der Sinnlichkeit frei sind, ist unser praerogativ. Die Thiere sind es nicht, daher sind sie bloß paßiv. Denn sind wir nicht paßiv, wenn wir nach Gesetzen des Verstandes handeln, weil diese ia von uns selbst herkommen. Wir werden also von niemandem bestimmt, sondern bestimmen uns selbst und also haben wir Spontaneitaet. Da hier unsre eigene Vernunft die Triebfeder der Gesetze ist, so sind wir ia frei, da wir uns selbst beherrschen. Freiheit ist also gar kein Vermögen, das Böse zu wählen, sondern das Gute, weil uns unsre Vernunft bloß das Gute gebietet. Wenn wir von den stimulis frei sind, so müssen wir doch einen Bewegungs Grund haben, wornach wir uns richten können. Denn ohne Bewegungs Grund zu handeln, wäre für uns gar kein praerogativ, sondern eine Schande. Denn was würde man von dem Menschen halten, der, um seine Freiheit zu zeigen, sich mit schönen Kleidern im Rinnstein wälzte. Die *libertas contrarietatis* ist bloß ein eingebildeter Traum, denn bei allen unseren Handlungen werden wir doch finden, daß sie aus Ursachen geschehen, und es wäre auch contradictorisch, das, was mir im höchsten Grade wohlgefällt, nicht zu wollen, sondern das Gegentheil.⁵⁶

In nuce, *libertas contrarietatis* is just an imaginary dream that grants us the freedom to follow our impulses, but this is just the concept of freedom in its negative form. Kant suggests that the positive use is the affirmation that, if you are free to choose the best, you would not choose otherwise. A definition already present in the *Nova Dilucidatio* – freedom is spontaneity in conformity with the highest expression. Imagine reason's fate and ours, if Crusius' *libertas contrarietatis* had prevailed – it

⁵⁶ Akad. (1905ff.), S. xxix:902. Bis: S. xxix:903

would be disastrous! – imagine all the confusion and malevolence, if freedom signified giving birth to all of our impulses, just because one feels like and does not care to contradict himself – even in decisive topics. Although being very critical in his unique mention of the term *libertas contrarietatis*, Kant – as he does with all concepts and ideas – deconstructs and reassembles it, absorbing it as the disjunctive judgement, a contrary that nonetheless completes to a whole. In his *Fate of Reason*, Frederic Beiser comments the long exchange (from 1759 to 1788) between Kant, the lighthouse of the *Aufklärung*, and Hamann, the father of *Sturm und Drang*, neighbors in a cosmopolitan Königsberg of the XVIIIth century. We will focus on the correspondence of 1759, where Kant sent Hamann his work on Optimismus. Although both defend providence against the absurd, they are on opposite sides when it comes to the means to know providence and how to escape the absurd. Faith on Hamann's side, reason on Kant's. Hamann reprimanded Kant for his metaphysical pretensions exceeding the limits of reason: "If you want to prove that the world is good, then do not appeal to the world as a whole, for we human beings cannot know it, and do not refer to God, for only a blind man with starring eyes can see him". According to Beiser, Hamann condemned the whole project of theodicy as misguided because of its anthropomorphic, judging God by the standards of human reason. And let me add a thought on that: What is this "if God could choose" mindset, as if God, as it is implicit in its definition, would be restrained to choose between possibilities – this is so human, all too human. Kant thought so as well as it seems to me with this reflection of the period between 1764-1766 – "*Es fragt sich, ob nicht gar nur eine einzige Welt möglich*"⁵⁷ –, questioning if there could be just one possible world. God, as meant by definition, creates spontaneously

⁵⁷ Akad. (1905ff.), S. XVII:305

perfection. Freedom of choice is relative; freedom of creation is absolute. Do we create an exclusive or an inclusive synthesis of life's experience? We must clarify our freedom of choice to be worthy to experience the bliss of freedom of creation. The relative and the absolute may not be the same, could be even disjunctive, but must not be antagonistic – and the parameter of order, the reference is given by nature's laws who entangle the whole. Although the answer of Kant is not registered in the remained correspondence, it is sure that Hamann made Kant reconsider his Optimism. And although Kant saw on the one side all that already motivated him through Pope's poem and that was being made clear through Hamann's unequivocal words, it goes not without interest to say that Hamann's letters represent an important source and personal example for Kant's concern with what he called *Schwärmerei (conceptus fanaticus)* – something he is concerned since his school years under the *strengen Zucht der Fanatiker*⁵⁸ (strict discipline of fanatics) – and pride, since Hamann writes:

Diesen Augenblick bin ich ein Leviathan,
der Monarch oder der erste Staatsminister
des *Oceans*, von deßen Othem Ebbe und
Fluth abhängt. Den nächsten Augenblick
sehe ich mich als einen Wallfisch an, den
Gott geschaffen hat, wie der größte
Dichter sagt, in dem Meere zu scherzen.

Ich muß beynahe über die Wahl eines
Philosophen zu dem Endzweck eine
Sinnesänderung in mir hervor zu bringen,
lachen. Ich sehe die beste *Demonstration*,
wie ein vernünftig Mädchen einen

⁵⁸ Kuehn, p.63

Liebesbrief, und eine *Baumgartsche*
Erklärung wie eine witzige *Fleurette* an.⁵⁹

Clearly mystic and fanatic. Maybe we can say that Hamann stands to this phase of Kant as Maria von Herbert to the final phase, as a personal reference to stimulate reflection and absorption of their inquisitive behavior and clearly misunderstanding of their readings of Kant. As Maria von Herbert⁶⁰ pointed out the importance of truth, friendship and love to Kant's development of the *Tugendlehre* and Anthropology, being an example of a female *Schwärmerin* fanatic that succumbed to her confusion of love and her misunderstanding of the critical path and its limits, Hamann is the male example fallen to the confusion of subjectivity and the pride of faith. Nonetheless, their exchange will be of most value for Kant as we shall see along this journey we are enduring.

“Soll ich nicht brennen, wenn jemand an mir geärgert wird? Und worann dann? An meinen Stoltz. Ich sage Ihnen, Sie müssen diesen Stoltz fühlen; oder wenigstens nachahmen, ja übertreffen können; oder auch meine Demuth zum Muster wählen, und die Lust der Autorschaft verleugnen. Oder beweisen Sie mir, daß Ihre Eitelkeit beßer ist als der Stoltz, der Sie ärgert, und die Demuth, die Sie verachten.“⁶¹

After reading this passage and knowing him being the father of *Sturm und Drang* and demonstrating no restraint, calling himself Leviathan⁶², it is very plausible to say that Kant had him and Swedenborg in mind when writing the letter⁶³ to

⁵⁹ Akad. (1905ff.), S. X:13. Bis: S. X:14

⁶⁰ Translation, notes and commentaries of the correspondence of Maria von Herbert and Kant that I have made from German into Portuguese in the appendix

⁶¹ Akad. (1905ff.), S. X:27

⁶² Akad. (1905ff.), S. X:13

⁶³ Akad. (1905ff.), S. XI:141. (Kap.Nr.: 2139)

Borowski, his lifetime friend and first biographer, addressing the problem of *Schwärmerei* (*conceptus fanaticus*):

allgemein ausgebreitete Lesesucht nicht
blos das Leitzug (Vehikel) diese
Krankheit zu verbreiten, sondern auch der
Giftstoff (Miasma) sie zu erzeugen.

widespread reading addiction is not only
the vehicle for spreading this disease, but
also the miasma that produces it.

On pointing out that the disseminated addiction to reading had two characteristics, I understood it like this: first, being the vehicle to promote this disease, I identify that part as Kant targeting the romantics from the *Sturm und Drang*, for they spread the wings of illusion so to shadow the enlightenment of the Self through emotions attached to an individual spirit, a combination resulting a whirlpool of impulses, awakening forces of nature within but without the view to sustain it, generating that illness of excessiveness – the fate of their authors speaks for itself since their illness can be read as symbolic manifestations of their ideas – and this, although being is excessiveness resulting out of pride, is something that is better to be there than to be absent, since it has just to be “*negativ Erzeugen*” (educated negatively), giving it limits. And second, Kant also identifies that the reading creates the very toxin that generates that illness of madness – and here Kant will state in the act of annihilation presented in the *KpV* that this self-conceit must be given an end. Here I think directly of Swedenborg, with whom Kant shared the name Emanuel-Immanuel, which means “God with us”. Unfortunately we don’t have the proper ground – or to say, time – to delve into that space to clarify its knowledge, but we can synthesize it in a way that serves our intention: the point with the Swedenborg thematic is to gain this higher ground that is the topic of the seer for the critical path, so to tame

illusion for it to serve the rational configuration of moral ideas, which on their hand will be efficient cause in the moral sphere, which for itself is the abbot of experience and therefore regulative for epistemic, aesthetic and anthropology. Both Hamann and Swedenborg had direct impact in Kant's on the problematic of misprision of the Geist and the Genius that is perhaps the fundamental link to be split to solve the chain of imprisonment through the attachment of the wrong view of the self as inherent and independent existent, Kant solves it through the French word *esprit*⁶⁴ - *Esprit bedeutet Verstand und Witz. Da haben die Franzosen keinen Unterschied* – which means simultaneously understanding and ingenuity since the french, according to Kant, make no difference. The German equivalent although is also Geist (*mens*) – heißt nicht bloß Vernunft, sondern belebende praktische Vernunft – that means not online reason, but practical invigorating reason. *In nuce*, Kant separates the guardian spirit (one has a genius) from the mind (one is a genius) and then enhances clarification, addressing the term genius (*Genie*) to “*Vermögen ästhetischer Ideen*”⁶⁵, the term spirit (*Geist*) to “*das durch Ideen belebende Princip des Gemüths*”⁶⁶ and the term ingenuity (*Witz*) to then ability of analogies, fundamental to deal with nature. And here is an interesting fact on the topic of the genius and its close relation to Geist and fanaticism: Kant addresses the thematic of the genius in 1764 in his *Beobachtungen über Erhabenen und Schönen*⁶⁷ and *Versuch über die Krankheiten des Kopfes*⁶⁸, then mentions it once in the preface of the 1783 *Prolegomena*⁶⁹, just returning to the thematic 1790 in the *KU* and the 1798's *Anthropologie* – so there is a gap between 1765 and 1790 of Kant's

⁶⁴ Akad. (1905ff.), S. VII:225

⁶⁵ Akad. (1905ff.), S. V:344

⁶⁶ Akad. (1905ff.), S. VII:246

⁶⁷ Akad. (1905ff.), S. II:255

⁶⁸ Akad. (1905ff.), S. II:268

⁶⁹ Akad. (1905ff.), S. IV:262

philosophical debate on the concept of genius. Like Pope, the concept of genius simply vanishes from Kant's published writings. Coincidence. The *Sturm und Drang* movement is historically determined to have existed from 1765 to 1785. Coincidence. As confirmed in his *Reflexionen*, Kant was seeking the glory of a Fabius Cunctatur⁷⁰ – roman general held as precursor of guerrilla tactics – in the same year of 1764 when the thematic of the genius first appeared in his writings, only five years after the first clash with Hamann, so perhaps this was Kant's strategy to deal with pride and fanaticism that surround the thematic of the genius: not engaging directly the enemy, delaying the battle to have the ground and other factors on its favor, like Cunctatur did with Hannibal. Kant battles against the overmeasure of humanity – his main target, as I affirm, is human pride and self-conceit, obstacles to our perfection (*Vollkommenheit*) and that lead to madness. In 1766, as already mentioned, Kant published *Träume*, where he ended his text as Voltaire's *Candide* or *l'Optimiste*. As I have already shown, Kant went to the garden as Voltaire to quit with the Leibnizian Optimism presented at the title but looked candid to the sky. There at this garden "in the general silence of nature and the peace of the senses, the hidden faculty of knowledge of the immortal spirit speaks an unnameable language and gives undeveloped concepts that can be felt but cannot be described"⁷¹. In 1772 Kant puts Optimismus near to *summum bonum*, *Optimismus*. *Summa felicitas cum summa dignitate ipsius*. This is more than evident of how the Optimismus was integrated into Kant's philosophy, while also gave hints of why he rejected the term – *Origo mali. decreta omnia non absoluta, sed hypothetica* – indicating it as an origin of evil, while relating it to the problem that in Optimism

⁷⁰ Akad. (1905ff.), S. xx:175

⁷¹ Akad. (1905ff.), S. I:367

judgement would not be absolute, but hypothetic. It is the year of 1783/84 and Kant continues to teach referring himself to his *Optimismus*: “in Gott ist *omnitudo realitatis*. – Ein Mehreres in Kants Versuche einiger Betrachtungen über den Optimismus.⁷²” In God is the whole of reality – a multiple. And in the same year: “Die Einwürfe wider den Optimismus sind nichts. [...] Die Theorie von der besten Welt ist unumgängliche Hypothese zur Moralität; denn in der Moral muß ich mir denken, daß mit der größten Sittlichkeit auch die größte Glückseligkeit in der Welt zusammenstimme.”⁷³ „The objections against Optimism are nothing. [...] The theory of the best world is an indispensable hypothesis on morality; for in morality, I must think that the greatest morality also corresponds to the greatest happiness in the world.” It is due to the idea of the best world that Kant affirms the steadiness of his moral and the restrengthen of his *Triebfedern*. So, it is out of the Optimism and its correlated best of the worlds that Kant develops his best of the possible worlds and the very notion of progress in moral while unfolding of the world we live in: the best will is the one that chooses the best – it is less religious and dogmatic and much more regulative and ethic. The idea of the most perfect (*vollkommensten*) World is a guiding idea for the determination and execution of individual moral ends (*Zwecke*) in the moral world, made possible through the transcendental principle of the purposiveness of nature (*transzendente Prinzip der Zweckmäßigkeit der Natur*). Without a best world there is no moral⁷⁴, being moral the sphere of effectivity of ideas as being effective causes⁷⁵. So, if there is an ideal world, not somewhere outside, transcendent and in the future, but inside and transcendentally present, why should I not act in conformity with the whole?

⁷² Akad. (1905ff.), S. xxviii:1097

⁷³ Akad. (1905ff.), S. xxviii:1301.

⁷⁴ Akad. (1905ff.), S. XVIII:464. (Kap.Nr.: 3215)

⁷⁵ Akad. (1905ff.), S. B:374

Understanding it must be the best I could figure out or elsewhere I would be evil not taking the whole in account, acting selfish and without accountability. Why should I not respect the *Vorschriften der Pflicht, wie sie ursprünglich ins Herz des Menschen durch die Vernunft geschrieben sind*⁷⁶ precepts [rules of method] of duty as originally written in the heart of man by reason?

Pride is the main obstacle as suggested by Pope and, as we will see, was endorsed from the beginning to the end by Kant, who specified also and principally the self-conceit as target to be annihilated. So, at the end we still can say that we have the right to be optimistic on what we may hope for, if we have done what we ought to do from what we could have known. And if he had adequated our intention and ways to the whole. In Pope, the whole is Love.

III. Chain of Love and the obstacle of Pride in Kant

Let us see how Pope articulates his a) Chain of Love and b) Pride as it's hinderance, so to confirm if we can find a correspondent c) chain of love in Kant and reveal the presence of pride in Kant's oeuvre. Just to make sure: I will not deal with the whole of the poem, nor analyze it. I will simply pinpoint what is of use for our undertake and stick to Tom Jones' guidance in presenting the thematic.

Pope's chain of Love

"An Essay on Man is a poem of Love: love expressed in the act of creating a world; love for ourselves, in the form of our appetites; love for others, from sexual partners to children to those with whom we constitute a political body. The static, hierarchical image of the chain of being is an important image in the poem, and

⁷⁶ Akad. (1905ff.), S. VI:84u

Epistle I makes clear the severity of the transgression of aspiring to a higher position in the chain”⁷⁷. But the third Epistle presents the chain as a “chain of love, combining all below and above”⁷⁸. So, it units all beings in interconnected mutual services. And Pope does not stick just to people or animals, beings in general, he also expands and includes⁷⁹ atoms and animation of matter, from the invisible to the highest form. Pope also sets love as the origin⁸⁰ for religion, through the love of God, and politics, through the love of man. Tom Jones: “Pope is explicit in aligning self-love and social love. These are not antagonistic forces in the poem but forces on a continuum.” As does Kant with his two primordial universal forces in the ANTH and with Love and Respect in the Tugendlehre. Pope centers, or best, identifies desire as center to our social and religious order. Pope sets love as ruling sentiment, to unite all desires, whereas Kant instantiates respect as the ruling sentiment over the lower people of the senses, so to put love into the bounds of bare reason. According to Jones, in earlier drafts desire was even more emphasized, getting to be presented as evidence of the immortality of the soul. Pope asserts in the third Epistle⁸¹ that the divine commands people to observe and imitate the animal world’s evident social organization. The growth of the small states occurs through bounds of love or of fear. Pope brings⁸² heavenly blessing presented as human bliss in a movement that is of some importance for our undertake. Bliss is “one common blessing, as one common soul”⁸³ traversing all individuals as one breath. Bliss, this highest pleasure, is the state that one feels as one is in the world

⁷⁷ Tom Jones, XXX

⁷⁸ III.7–8

⁷⁹ III.9–14

⁸⁰ III.239–40

⁸¹ III.201–2

⁸² I.93–94

⁸³ IV.57–62

as one should be – or to say, how one feels just being. “The difference between human and divine love as a contrast of movements from individual to whole or from whole to individual”⁸⁴ is something that Kant will absorb as his ways of love and especially as ways of knowledge: God proceeds from the whole to the parts, Humans from their parts to the whole. This will also be very important in the next chapter, where we can link it to the *Reflexionen über den Optimismus* (on love) and to *Versuche über den Optimismus* (on knowledge). In my former research back at 2010 I pledged love being knowledges management, while Kant uses moral to be knowledge manager through effective ideas in the KrV B374. For me they are synonymous if there is respect as the *syn-point*⁸⁵ for mirroring. For it is in the way data is organized from symbols to knowledge that malevolence sneaks into manifestation, backed by pride and sustained by excessiveness – and I am not talking about errors, they are part of the process; I mean intentional misprision and misguidance to serve only personal interests and not that of the whole – that, by definition, includes everything – inclusive and foremost my Self as empty form of representation that is condition of possibility of experience. So if it I that conjure the whole, it is my duty to synthesize the best.

The role of Pride in Pope

Let us begin reaffirming that there are no antagonistic forces in the poem but forces on a continuum. So Pride is bad in itself, but for the good of the whole. Kant will think in a way that the hidden helps the unveiling, the obscure helps the

⁸⁴ Tom Jones, XXXIII

⁸⁵ Point of synthesis, synchronization, focal point

clarification, the bad promotes the betterment of the good. In Pope, everything is right, or to say, adequate, despite the pride. Kant will understand this to be the touchstone to individual improvement: to set love into the bare bounds of reason and to annihilate self-conceit.

Pride appears 28 times throughout the four epistles. The first, just at its opening prose pretty much defines them all, so I will quote the first and pinpoint every each other that serves our highest interest.

The pride of aiming at more knowledge,
and pretending to more Perfection, the
cause of Man's error and misery.⁸⁶

So here we see at the opening of the first epistle – which states the importance of the chain of being's hierarchy for the sake of right, or to say, adequate knowledge –, that we may aspire knowledge and perfection, but not more than our position permits, this would be pride and the fall of human in error and misery. The last entrance of Pride in the poem is also revealing. We find it in one of the last verses of the fourth and final epistle, right next to the famous “Whatever IS, is right”:

For Wit's false mirror held up Nature's
light; Shew'd erring Pride, whatever is, is
right⁸⁷

So, while the first epistle is directly on Chain of Being and Human in respect to the universe and it's limits of knowledge and importance, addressing right from the start pride, and the third is about chain of love, the second epistle, in-between and so in the middle of the process of transformation, is about the limits of our capacity, our middle nature and state in respect to ourselves. So, the very structure of the

⁸⁶ Essay on Man, p.5

⁸⁷ Essay on Man, IV, 393-394

epistles already indicates this movement of migration from animal to God, or to say better, from being to love, through knowing one's limits. It is in the second epistle that Pope affirms, anticipating Kant's KrV⁸⁸:

Trace Science then, with Modesty thy guide;
First strip off all her equipage of Pride⁸⁹

In KrV B771, Kant affirms:

Alles, was die Natur selbst anordnet, ist zu irgend einer Absicht gut. Selbst Gifte dienen dazu, andere Gifte, welche sich in unseren eigenen Säften erzeugen, zu überwältigen, und dürfen daher in einer vollständigen Sammlung von Heilmitteln (Officin) nicht fehlen. Die Einwürfe wider die Überredungen und den Eigendünkel unserer bloß speculativen Vernunft sind selbst durch die Natur dieser Vernunft aufgegeben und müssen also ihre gute Bestimmung und Absicht haben, die man nicht in den Wind schlagen muß.

So, for Kant, everything that nature itself arranges is good for some purpose. Even poisons serve to overwhelm other poisons. This is clearly the way of a non-dualist. The objections to the persuasions and self-conceit of our merely speculative reason are themselves abandoned by the nature of this reason and must therefore have a good purpose and intention that does not have to be discarded. In the KpV⁹⁰ we see how reason cultivates rational self-love (*vernünftige Selbstliebe*) and respect out of humiliation of pride and annihilation of self-conceit. It is this rational self-love that binds us morally.

The Chain of Love in Kant

Pope's chain of love linked all below and above, everything in mutual reciprocity.

In 1753 in the *Reflexionen* 3703 to 3705 about Optimism we found explicitly this

⁸⁸ Akad. (1905ff.), S. B:771

⁸⁹ Essay on Man, II, 43-44

⁹⁰ Akad. (1905ff.), S. V:73

construction. As we have already seen, Kant integrated the whole concept of Chain of Being being this the integration of Pope's representation of the chain as love.

Die allgemeine Bande, die das Gantze auf eine unerforschte Art zusammenverknüpfen, machen, daß die einzelne Vortheile sich immer auf den Vortheil der andern Dinge und zwar durch eine natürliche Folge beziehen. Also setzt ein allgemeines Naturgesetz diejenige Liebe [fest durch die Triebe], die das Gantze Erhält, fest, und zwar durch solche BewegungsUrsachen, die natürlicher Weise auch dasjenige Übel hervorbringen, deßen Qvellen wir gerne vernichtet sehen möchten.⁹¹

The general ties that bind the whole together in an unexplored way mean that individual advantages always relate to the advantages of other things and that through a natural sequence. So, a general law of nature establishes that love [determined by the instincts] that sustains the whole, namely through such moving causes that naturally also bring about the evil whose sources we would like to see destroyed.

Here we see all in a nutshell. The all embracing and binding love that sustains the whole and that very thing that destroys it, but is just implicit, not mentioned: it is the wrong view of the self as inherently existent, when it is as we will see with Kant precisely the structure of that continuum. The a priori is possible because the structure of the knowing subject are the same as the knowable object, since they are both natural phenomena – the noumenal part acts just negative in the phenomenal word and we got to know them as the structural ideas of moral that have efficient causes in the moral sphere of nature that is the transcendental aspect of human life.

⁹¹ Akad. (1905ff.), S. XVII:234

Or, to simplify and make it clear: we can know because we have the same structure of that is to be known – it is all a UNIQUE VERSE.

We can also trace the chain of love back to Kant's usage of the aeter or Wärmestoff, especially in the *Opus Postumum*. We will delve further into this in the next article, but just to take a glimpse into:

der continuirlich im zitternden und
erschütternden Zustande alle Materie
durchdringende Wärmestoff also eine lebendige
Kraft der Materie⁹²

So, according to Kant, the heat material, which continuously permeates all matter in a trembling and shaking state, is also a living force of matter. From my perspective these are very converging affirmations. Let us remember that one of Newton's quests was the search for nature's secret fire⁹³. Since both were influenced by Newton and all three had chemical interests it goes not without interest. What is very important for our endeavor to point out, is how Kant transforms Pope's verses into a philosophical reflection nonetheless poetical in its expression.

Die Eigenliebe, die sich mit Gottes und des
Nächsten Liebe verbindet, macht der Menschen
glück aus. Je größer die Liebe, je weiter
ausgestreckt: desto größer ist das Glück. Gott fängt
von der Liebe beym gantzen an und erstreckt sie bis
zu den Theilen, die Menschenliebe aber fängt von
sich selber an und verbreitet sich nach und nach
über das Gantze. Einen solchen lacht die Erde von

⁹² Akad. (1905ff.), S. XXI:497

⁹³ William R. Newman. *Newton the Alchemist: Science, Enigma, and the Quest for Nature's "Secret Fire"*. Princeton University Press, 2019.

allen Seiten an, und die Gottheit sieht selber ihr Bild in seiner Seelen.⁹⁴

I will translate it word-by-word, for this is fundamental:

Self-love, which is combined with the love of God and the love of our neighbor, makes people happy. The greater the love, the further it extends: the greater the happiness. God begins love with the whole and extends it to the parts, but human love begins with itself and gradually spreads over the whole. The earth laughs at such a person from all sides, and the deity himself sees his image in his souls.

Let us remember that Kant defined love as putting one's maxime under one own's, being this the enlarged thinking and understanding. Well, we see how we avoid solipsism with Kant – in loving through respect. This binds us morally and together as one we reflect the deity – this can be easily transferred to our power as humanity to influence and interfere with the environment as we act together as one, converging efforts and therefore emerging a power greater than the sum of the parts. And how we break the binding to God and to the next – being selfish. It is the pride, but specially self-conceit that interrupts the flow of the continuum. The importance of this I shall not withhold and will be repeated at its proper place: since we do not face all knowledge, just a part; since we do not all good, but just our part; since it is all not tailored for us, not even our part; since we are as individuals imperfect, but aspire perfection through our species, which image of humanity serves us to tune our personality, it is through the union of our hearts that we will reflect the image of God upon us, like at the moment of creation as he was upon the face of the aeter and it lights up as manifesting phenomena.

⁹⁴ Akad. (1905ff.), S. XVII:230

So, it is pride and its unfolding in excessiveness and malevolence that clouds the mirroring and makes the collective reflection decay from God to Leviathan. It is through this image of the whole sustained through love that the bliss connects us all – through the channels (frequencies) of our hearts. Pride’s intimate companion, self-conceit, creates antagonist forces to the whole and disturbs harmony – it fits into the system while enhancing virtue and moral progression.

And, spite of Pride, in erring Reason’s spite,
One truth is clear, “Whatever is, is right.”⁹⁵

Everything is right, despite pride and malevolence use of reason. Another hint where Kant gets on. If it is absurdity to conceit oneself the final cause of the creation or to expect perfection of the moral world in the natural one, Kant could have understood that, once you create perfection through ideas regulated by reason and puts it into nature, you can again find moral perfection in there – not before for this would be fanaticism, we have first to free our mind. But it is more a cutting off from the excesses of human subjectivity and culture, than a creation – you don’t have to add anything to perfection, just remove its hinderance. Nature provides for all, but the self-conceit thinks to know it better.

All this dread Order break — for whom? for thee?
Vile worm! — oh Madness, Pride! Impiety!⁹⁶

And it is notably these three forms that Kant attacks: madness with the first Kritik delimiting healthy bounds for understanding through reason; impiety with the second Kritik and Religion determining how to align to the highest ground; and Pride with the third Kritik and Anthropologie, exploring on how to interact

⁹⁵ Essay on Man, I, 293-294

⁹⁶ Essay on Man, I, 257-258

sustainably – of course all work together, but these subdivisions are just for a sketch of reference.

Pride in Kant

It is the understanding of this research that Kant inherited not only Pope's view of the chain of love, but also his understanding of Pride being its obstacle to be overcome on the ways of love between self and social. As I have already shown, this maybe has been enhanced due to the clash with Hamann in 1759, where Kant perhaps understood after Hamann's self-affirmation as Leviathan, that Pride could be tolerated after limitation into the bounds of bare reason and cultivated as self-esteem, while based on rational self-love, but there was the dangerous outcome of outgrowing excessiveness to madness and perverseness – and this should be annihilated. Kant's attention to madness grew around 1763 with the contact to Swedenborg's attack on enlightenment. So we see two examples of prides excessiveness: Hamann's vanity and Swedenborg's madness – as we have seen Kant distilled from the first the concept of genius and from the second the concept of Geist.

Pride in Pope, let us remember, is the obstacle to the continuity of flow between the love of self and the social love; nonetheless it is not an impeding opposition, but integrated as part of the whole necessary to existence. Or, as Kant said in his *Reflexionen* on Optimism:

Also setzt ein allgemeines Naturgesetz diejenige Liebe [fest durch die Triebe], die das Gantze Erhält, fest, und zwar durch solche BewegungsUrsachen, die natürlicher Weise auch dasjenige Übel

hervorbringen, deßen Qvellen wir gerne vernichtet sehen möchten.⁹⁷

According to Kant while commenting on Pope's Essay on Man, a natural law determines the love that sustains the whole through exactly those causes of movements that naturally bring forth the evil of which source we want to see annihilated. We will identify this as the Self and the wrong view of Self as having an independent existence as that what instantiates this contrary movement and to which Respect gives an end. *In nuce* the gradation of corruption goes as follows: it begins with the fundamental lie of the wrong view of separatedness and the emerging illusion of an inherent self, movement that leads to the oscillating spirit of fear and courage that eventually configures pride, that leads to (a gradation and variety of) excessiveness, that leads to madness.

Pope's "pride" was translated by Brockes into Stolz. It goes not without interest that in the same edition there has been also edited the "Satire gegen den Hochmuth" – satire against haughtiness. Let us see other possible German translations to pride.

Pride and Kants German synonyms

Pride may be translated to German as *Stolz* (pride-proud), *Hochmut* (haughtiness), *Dünkel* (conceit) and *Hoffart* (cockiness as *Übermut*, an evolution of haughtiness) to stick with a few that Kant made use of. He also relates pride (*Stolz*) direct to vanity (*Eitelkeit*). The distribution of the terms through the oeuvre already gives us a glimpse on how he proceeded – and how we shall proceed.

Kant's strategy to integrate pride

⁹⁷ Akad. (1905ff.), S. XVII:234

First, why should he integrate pride? If everything IS right, it depends on how we adequate our understanding and not on blaming something (outside of us or unconscious to us). It is to take accountability and set the idea to fit adequately so that everything confirms to be right.

So, on the one hand, pride is the counterpart element to disjunctively better and so strengthen virtue. On the other, Kant, after having maieutically given birth to pride as a philosophical concept, operates the spagyric process of separating a term in its elements and then reassembling it in a proper way to serve the Kritik, repositioning the mind in a way to make the manifestation of the force adequate and healthy integrated. And here we see the same strategy Kant used to solve the problem of the entanglement of the genius with the *Geist* so to clarify the ideas that form our experience to be less vulnerable to misprisions that imprison ourselves in unsustainable actions. As we will see, Kant does it also with the concept of love – from raw to rational. And, if we take a closer look at his work this is his *modus operandi* with all concepts: Kant always looks into the word, and in its space of significance withhold by the whole of the idea, curate the word's definitions to enhance understandings and usages, even recurring to spaces of understanding underlying translations in order to better fit the word into the world. Long before Freud and Jung, Kant knew the proper power of words curated through reason to clarify obscure forces. He just chose to be at the creator's side. This makes Hamann's accusation that Kant does not value language completely unjustified. Quiet to the contrary.

Hamann stresses the importance of the intimate bond between language and reason. For Hamann language is the visible element of reason, the true aesthetic element of all human

knowledge. But Kant gives supreme importance to language. The key to the metaphysical deduction of categories is the identification of the power to think with the power to judge. The various forms of the understanding are deduced from the various forms of judgment, which are the synthetic forms of language.⁹⁸

The problem of Hamann, is that language is created by humans and reason is a measure given by Nature as its own metric. So, if you rely on language, you may easily illude yourself. Like nowadays, when it is stylish to be vegetarian, so a lot of people instead of having the virtue of abstained of simply call themselves vegetarians although eating fish. A self-lie even if one is aware of it just to lie to others. For Kant, linguistic thought is directly linked to humans as *homo noumenon*. Language originally has the inner purpose of being an expression of this being in the *homo phaenomenon*.⁹⁹ One can easily delight and lose yourself in the delusional wordplay and gain for itself the false shine of words, but the right fit is that word just enhance the inner shine – otherwise shadows emerge and the system tends to collapse since the words are not spontaneously manifested from the heart the fit is imposed from outside and the words will not exactly express the inner radiance that is the golden truth of life that binds us all. If I am right, so Kant is letting his poetic alterego, his inner representation of Pope, do the critical work and my thesis of Pope's undergoing into Kant's own structure, almost as a renewed self after understanding its luminous emptiness as ontology being just a structure of

⁹⁸ Beiser, F. *Fate of Reason*. p.40

⁹⁹ Kant Lexikon – Lüge – p. 1439

cognition, is thus here complete, being the forthcoming parts just the proper closing of this undertake.

Die Neuigkeit der Darstellung eines Begriffs ist eine Hauptforderung der schönen Kunst an den Dichter, wenn gleich der Begriff selbst auch nicht neu sein sollte.¹⁰⁰

The novelty of the representation of a concept is one of the main demands of fine art on the poet, even if the concept itself should not be new. And this is precisely what Kant does with *Pride*, presenting it through a variety of perspectives and withholding the best fit. Kant does this to all his objects of investigation: from mere words and ideas to philosophical systems, everything undergoes a maieutic-spagyric-critical process of dissolving the whole into its parts, understanding its inner, its outer and its interrelated connections to reassemble it in an enlightened, clarified way to better fit to the whole based on an understanding of its plenitude, order and gradation.

The myth of the fall: seduced by his own light, forgotten about his balance, projecting his own darkness

And if one think of the myth, it was devil's favorite sin and the reason of its fall: his haughtiness that was sustained by his self-conceit emerged out of unmeasured pride. Confused himself with the light he was bringing, entangled by the reflection of his beauty that is it that of creation. Feeling its sublime magnitude one has only to let go of any distinction between here and there, me and you, the light and I – if one understands that all this power, beauty, magnitude and sublimity is that of

¹⁰⁰ Akad. (1905ff.), S. VII:247Fu

Nature and gracefully experience with respect to the whole, there is no problem. The obstacles emerge if one gets attached to something or someone trying to impede the natural flux of events that fits so perfect that we are used to say and thus to believe that there is something called “the divine fit”. We experience this bliss as cells in an amorphic abundant mass full of order and gradation; as fetus in an indistinct abundant ambient where the distinction of multiplicity begins and the conscious of order and gradation begins to take place; as Childs playing with triangles, squares and circles, learning the right fit; through Tantra, even when approach just as sexual relationship made with love, or to say devotional intention; through humanitarian group activities; through religious ecstasy with or without the support of substances and through direct contact to selvage nature. It is *as if* the breath in these cases would contain a fulfilling bliss that invigorates the senses and unites the experience under a golden aura of those *aeternal momentums* of time, being events of instantiating awareness.

And here we see how important Kant’s method, inspired by Socrates, is. To say with Palmquist¹⁰¹, “Kant (like Socrates) calls us to a mystical experience of our own humbling ignorance” and this how one should educate oneself to progress on the critical path. Learn how to create freedom within, whilst sharpening the understanding of the concepts and the form of its ideas. And not projecting content into the world or God or a conveniently created unconsciousness that consciously diminishes accountability.

While he is constantly giving birth to sharper ideas in a progressive clarification of understanding, Kant on the parallel is always deconstructing the self.

¹⁰¹ As Palmquist puts it on page 126: “”.

Daß die ontologie nichts anders als eine transscendentale Logick (g subiectiv) sey, die applicirte metaphysic aber bloß negativ, und nichts wie die moral übrig bleibe, deren *data* der Menschliche Wille hergiebt, und die *principia formalia* analytisch seyen.¹⁰²

That ontology is nothing other than a transcendental logic (g subjective), but the applied metaphysics is only negative, and nothing remains like morality, the data of which is provided by the human will, and the *principia formalia* are analytical.

In the year of the great light of 1769, on a reflection upon Baumgarten's *Metaphysica* possibly motivated by Hume's bundle theory, Kant understood that ontology would be nothing else than transcendental subjective logic and that the formal principals would be analytic, while applying metaphysic negatively nothing else than moral would remain, which data is given away by human will. Removing the veil from the eyes to let it fall upon nature to see its contours as permitted through our measure, staying naked in front of creation. As God above the Aether. "Let there be light!" is a self-reminder not to be an obstacle for the golden chain of life that ignites and binds us all, in some tradition called aether, in others prana, pneuma, etc. This is the way to say, "fiat lux", "hâyâh (haw-yaw)" – let it be and shine you, too. In all harmful situations you have the freedom to say no; especially for yourself. When Kant says that human mind unites God and the World, being the World the sum of nature and freedom, we must remember that we are already there as a being of nature and of freedom, taking part of the world as one puts itself through interaction with the world through the mind. Even if one does not want to admit, because he thinks it rational or cold, in fact, contemplate emotions,

¹⁰² Akad. (1905ff.), S. XVII:436

sentiments, feelings, everything the self is capable of communicate is a synthesis of his awareness of the great experience of life, of which his self is structural part of. As all other selves are, since there is just one Self – I like to call it the Structure of Experience Leveraging Focus, a way of universally structure the perspectives and therefore be the cornerstone of the harmony between subjective and objective actualities of experience. So, while being you are through mind, the bridge that fills the gap between infrared and ultraviolet light and therefore manifests in this sphere of reality. Our mind is a prism composed through three parts as Kant himself states in his Opus Postumum:

Gemüthe (*mens*)¹⁰³

Verstand (*Mens*)¹⁰⁴

Ein immaterielles und intelligentes
Princip als Substanz ist ein Geist
(*mens*).¹⁰⁵

Der Geist des Menschen (*mens*)¹⁰⁶

I will not make a recap on the studia kantiana's translation of these terms into English, but only point out the possible translations of each word. The mind as *Gemüt*, that could be translated into mind, soul, disposition, nature. The mind as *Verstand*, that could be translated into understanding, mind, reason, sense, intellect. The mind as *Geist*: spirit, ghost, mind, intellect, wit. So, we see how important Kant's work on clarification of the similar term are. And therefore, how we should establish a philosophical translation as bases to converge humanity and not separate them through a babel tower of misprisioned translations.

¹⁰³ Akad. (1905ff.), S. XXI:13

¹⁰⁴ Akad. (1905ff.), S. XXI:14

¹⁰⁵ Akad. (1905ff.), S. XXI:18

¹⁰⁶ Akad. (1905ff.), S. XXI:25

Gott, die Welt, und was beyde zu einem
System vereinigt das denkende
einwohnende Princip des Menschen
(*mens*) in der Welt.¹⁰⁷

“God, the world, and that what unites both into one system: the thinking, indwelling principle of man (*mens*) in the world”. Kant is getting to the core of his endeavor: if we think and therefore create God on the sphere of the idea and if we do the same with the world and if both united constitute the quality and quantity of our experience; and if we are free to mold our experience morally or to say live the best of our lives as backed on the bondsman of the qualities of plenitude, order and gradation inherent to nature – in case a more stubborn mind could not acknowledge or deduce this from nature itself whilst blinded by his wrong view of self.

Gott u. die Welt, und der Geist des
Menschen der beyde denkt *Mens*
Die Denkkraft muß vorhergehen¹⁰⁸

So, for Kant it is *in nuce* about “God and the world, and the spirit of man, that thinks both.” But adheres: “the power of thought must come first”. So, this is why Kant’s philosophical plan gives so much importance to limiting pride, annihilating self-conceit, hunting down haughtiness, debunking cockiness and combating the radical evil of egoism and solipsism. This is why we have to purify the faculties of the mind so to free ourselves from our self-inflicted chains that imprison us in our caves, miserly fed with our own shadowed representation, instead of willingly taking the torch and finding its way out following the draught²¹ (air current and design draft) through the labyrinth; the Portuguese term fits also beautifully and helps to better illustrate the understanding: “*corrente the ar*” - air chain. Although current leads in

¹⁰⁷ Akad. (1905ff.), S. XXI:34

¹⁰⁸ Akad. (1905ff.), S. XXI:29

the same direction, *corrente* is more visual and direct analogy in my perspective.

How do you see it from your background?

Made me think of another myth that I briefly share with you. So I have heard – and thus be aware of any fault or contradiction to the original myth, whilst I do not aim for accuracy in this case, just the play of thoughts as a kind of interlude to make some room and perhaps gain some perspective – about a myth on killing the pride of self without getting mad. It is the myth of the Minotaur. In my perspective the myth of the killing of the ego through the hands of love, courage (power) and wisdom. Ariadne's golden thread symbolizes the love of the anima that helps the hero Theseus, the courage of the animus, to find his way out of the Minotaur's maze-like labyrinth – the entanglement of understanding, feelings and emotions – after having killed the monster with his sword of wisdom. The Minotaur, a mythic figure with a human body and a bull head and tail, son of shame of Mino, King of Crete, that trickstered Poseidon in a religious bargain about the sacrifice of Mino's best bull, representing an excessive quality that one has to sacrifice to sustain the equilibrium of the whole. Mino therefore had his wife bewitched to betray him with the same bull he wanted to maintain. So, his excessiveness and attachment made him fall and therefore hide the face of his pride and shame behind the walls of a maze-like labyrinth constructed by the same architect that handcrafted the wooden cow that permitted the shameful copula. So, we see how this analogy to the mind may work. If we handle out of measure, we will face the consequence and instead of amplifying progressively we eventually will fall and make use of our resources to hide behind walls (emotional, pseudo-rational, symbolic and literal ones) instead of building bridges to broaden experience. So, it is wise to use the architect for good reason only; therefore, we should not exceed in relation and interaction to the whole

so he has not to back up creating even more mess. You know, a lie ties another and another and at the end one necessarily gets hanged by himself. To Poseidon what is to Poseidon, to Mino what is to Mino. If all has its share there will be no conflict amidst plenitude, order and gradation, no conflicting vector, just a convergence of forces and no hinderance or obstacle, just a divine almost rhymed composition that feels itself light. I shall present at the end of this thesis a very practical tool to enhance this in common life, where philosophizing has to be fostered as of us philosophers functioning as science fictioneers on the collective level, fostering the debate on the best of the possible worlds, virtù coaches or virtu obstetrics on a personal level and teachers and facilitators on a group level. Since we are more lose and amidst a pansexual betrayal: in Rio de Janeiro they have a saying that goes like this: “*se conversar direitinho, todo mundo transa*”. If properly spoken, everyone has sex. So it is: plenitude, order and gradation. Just not haste. Get aware. And do not your precious opportunity waste. On acting morally, or to say on spontaneously manifesting in accordance with the whole on behalf of a system of plenitude, order and gradation sooner or later it all will fall into its place and fit as if planned. You have just not to get out of measure and combine the pride of the view with the humble of the path. Or as whispered to me as an innermost instruction by my precious Guru Padmasambhava: “Oh, *Palden*, descend with the view, ascend with the conduct; you should practice both as a unit”. Indeed, learn to look around and be grateful for there is opportunity to proceed on the path to enlightenment, that is to clarify my understanding and gain perspective. Or to put it another way: to be responsible to keep evil out of the garden of manifestation that is our pale blue dot, while rectifying the view on Self. With this critical turn Kant emptied the self and universalized its structure as the categories; in doing so he addresses solipsism

morally and egoism logically. In overcoming them one achieves the higher ground of personality, the intellectual image of humanity in ourselves, that binds the inner and the outer as we see in the *Beschluss*¹⁰⁹ of the *KpV* and learn about in the passage of the dispositions in *Religion*¹¹⁰. So, one can consciously foster this overcoming through cultivation of humanity in oneself, whilst seeing the whole of manifestation as right, going beyond good or bad, focusing on being oneself not the evil thorn in creation, adequately repositioning one's mind, perspective and action, withholding the inner intention of moral virtue, sustaining the view of life's plenitude, order and gradation and the moral ideas that are therefore deduced and that should forge a conscious plan for humanity to unfold individually and develop collectively. For there is the highest idea of the best and our ideals are always actualizing progressively through reason towards it. And even it is unachievable for today's human standard, if one can morally affirm the ideal it is naturally possible and therefore a matter of progression.

The evolution of the term pride and the distribution of its related terms in Kants oeuvre

All the following data is not sorted out selecting "pure entrances" like the selection I have made with Pope's name, so the numbers contain entrances of index, registers, timetables and not only text entrances – and the text entrance is not separated between work and correspondence. Believe me, in this case the loss of accuracy is minimum. There is, if any, a discrepancy of one more, one less entrance in the direct comparison between the terms. Of all terms listed above as used by Kant to translate Pride into its synonyms as Newton did to light, the decreasing list of use goes like this: *Eitelkeit* (vanity) – 232; *Stolz* (pride-proud) – 174; *Eigendünkel* (self-conceit)

¹⁰⁹ Akad. (1905ff.), S. V:162

¹¹⁰ Akad. (1905ff.), S. VI:28

– 106; *Hochmuth/Hochmut* (haughtiness) – 98; Egoismus/Egoism – 89; *Arrogantia* (arrogance) – 20; Solipsismus/Solipsism – 19; Hoffart/Hoffarth (cockiness) – 14. The interesting in their distribution is that before *Beobachtungen* in 1764 only *Eitelkeit* (vanity) appeared – I quoted the passages in this article. The split occurs somewhere around 1764 in the same period of the justification of Pope’s poem. The outstanding data to be addressed to is the term Egoism, that appears once next to *moralisches Gefühl* in a *Nachlass* of the *Beobachtungen*, and thus dates from the same period, and then just again as the crowning term of this scale in the 1798 *Anthropologie* having been worked on throughout the years in his *Vorlesungen*. It is *as if* the term Egoism had to be left on hold to the proper moment of use. So we have a beginning in 1746 centered in vanity and that through the contemplation of the beauty and the sublime in 1764 unfolds in a variety of grades that will vanish from published material while being intensely worked on during his *Vorlesungen*, especially *Logik* and *Metaphysik*, and reemerge with the first *Kritik*, making it through the major writings all through the end with relevance to *Metaphysik der Sitten*, culminating in *Anthropologie* with the since the beginning reserved term of egoism, that units anthropologically the madness of epistemic egoism, the impiety of moral egoism, and the pride of aesthetic egoism. What does not withstand the critique of pure reason is madness-mad; what not withstand the critique of practical reason is impiety-impious; what not withstands the critique of the power of judgement is pride-proud. After a first paragraph on Self-conscious, the second goes on Egoism; so this gives us the precise idea of the how Kant puts it: while descending to moral awakening of the heart one will inevitably confront oneself through the mirror of lake consciousness. While there is initial darkness upon the face of the water, if one looks again with stillness of nature and calmness of the

senses one might see the light – of oneself and that of the stars. The dark hidden forces always reflect the outlines of our character – it takes time to stop the riddle and solve the knot rationally as Kant did. To cut it with a single strike the sword of wisdom must be guided through respect and love otherwise whilst cutting the monstrous ego oneself drives insane amidst the emptiness of existence without the warm and clear light and belonging of LØVE. One must cut and sustain the freedom within connected willingly to the whole that is love; one must not cut one attachment that configured a malefic force to subdue to another: do not be in space longing after something to fill the gap offered by conquered inner freedom; instead, turn inwards and feel the gap, settle yourself with time to belonging. Master your experience.

Negation as wisdom

“Freedom is a possibility only if you are able to say no”, says a song called 1517, that I have heard. So to master experience one has not only to accomplish how to promote good, but especially how to restrain evil without getting entangled, or to say, identified with it. You know, power is tempting. Even if it is for good. If you close your eyes and imagine a castle; let us say that you know the Marienburg, near Danzig, next to Königsberg. Hear the medieval music playing in the yard. If you try letting go you will hear Scarborough Fair in your mind and almost smell the Parsley, sage, rosemary and thyme mixed with the air of the times of war against the impious. It was an honor to battle to defend the good. Imagine this big black armored horse. You yourself heavenly armed. Your helmet indicates the boldness of your lead. Your oath is to help, to protect and to heal. And make the heads role of those who will not kneel. In the beginning it feels strange to murder in the name of love until the end it felt strange not to feel it – and a longing reached out for

more. This is why it is so important to simultaneously have negative knowledge, to avoid mistakes, and positive to expand knowledge. And this Kant highlighted from Baumgarten's *Metaphysica*. Kant comments that discipline is negative instruction and is part of the negative lessons of health. So Kant pledges that there is a way to be happy through negatives ways: to be negatively virtuous, negatively proud. One should educate negatively; thus, negation is the wisdom of mankind. And why does Kant emphasize this topic? Because, "Ein jedes Verfahren ist negativ, wodurch ein gewisser Grund abgehalten wird." And this is why we are focusing on it right now. Not only because it belongs to the same period, but because it is the very procedure under which the split of pride occurs: "each procedure is negative, which prevents a certain reason-cause-subject-occasion-ground (Grund)."

Consciousness – the moral sentiment applied to one owns actions

Once the definitions have been cleaned the new content can be applied. It was interesting to find out that Kant already used the term "*moralisches Gefühl*" back in 1764, where the future *Achtung* is still the pleasure and displeasure with oneself based on our free activity considering good and evil. And this, applied to our actions is our consciousness.¹¹¹ The moral sentiment was the feeling of the perfection of the will and the perfection of the will was it to be the major ground (*Grund*) of good based on the laws of freedom.¹¹² It was the sentiment of pleasure and displeasure over ourselves as an active principle of freedom facing good and evil. Kant thinks that "providence has certainly given us this feeling for the sake of general perfection, but so that it is not thought of in its greatness, just as we have the sexual

¹¹¹ Akad. (1905ff.), S. xx:168.

¹¹² Akad. (1905ff.), S. xx:136. Bis: S. xx:137

drive to reproduce without intending it”.¹¹³ So it is something that is there, but not clear. Yet. *Achtung* will be the outcome of this spagyric. But this is a topic for a whole other endeavor.

The origin of Egoismus and Solipsismus

Logicis in Ermangelung egoismus

*Moralibus in Ermangelung solipsismus*¹¹⁴

Kant attributes egoism to the lack of logic and solipsism to the lack of moral. So, this makes sense with the distribution of the researched terms throughout the *Vorlesungen*, especially of logic and metaphysic. The first Kritik will target the lack of logic. The second Kritik the lack of moral. Let us remember that for Kant Logic is the *Vernunftlehre*, the doctrine of reason that grants a healthy understanding (*gesunden Verstand*). It is good to gain or sometimes even regain necessary clarities and fundamental distinctions.

Philosophia obstetrix

The year is 1789/1790 and we are almost having all the three Kritiks published. Nevertheless, Kant teaches in his logic classes, that Philosophy is about stopping understanding – here again the strategy of delaying conclusions – in order to dissolve general terms to show us the entire storehouse of our knowledge. Or, as I like to say, to give birth to philosophical terms out of common use words.

After this explanation, Kant writes in latin:

Est enim vt aiebat Socrates; Philosophia
cognitionem nostrarum, quasi quaedam
obstetrix non mater.

To complete right after in german:

¹¹³ Akad. (1905ff.), S. xx:168

¹¹⁴ Akad. (1905ff.), S. xx:169

So lernen wir in der Philosophie den Unterschied zwischen Stolz, Hochmuth, Hoffarth, da wir doch schon vorher von diesen einige Begriffe erhalten.¹¹⁵

So, the examples of how philosophy teaches how to know the difference between the grades of significance, and thus of the reality of the experience, are based on the example pride and its gradation.

It goes not without interest that the procedure I called spagyric is referred by Kant as to descending from Socrates maieutic. And even more interesting is that Kant puts Pope right to Socrates:

Es ist sonderbar, daß Aristoteles, Socrates, Pope, welches vorzüglich große Genies waren, buckelig waren; alle Genies sind von kleiner Statur.

A 1,59m tall Kant feels it strange that Aristotle, Socrates, Pope, who were eminently great geniuses, were hunchbacked, and comments: all geniuses are small in stature. My comment is that it is intriguing that he cites those three together, because as the initial maieutic part of giving birth to a philosophical term whilst questioning out of the common sense is Socratic and the second phase of spagyric I have addressed as to Pope's influence because of the thematic of Pride and his importance given to gradation, but that also resembles Newton's decomposition of the light, it is interesting that we can apply the analogy of the Kritik to Aristotle, since the Kritik is the doctrine of judging according to rules that were made distinct through the ideas according to the spagyric procedure and since

“Aristotle hat es hierin am weitesten gebracht; zu den abstractesten Ideen erfand er Wörter, wozu

¹¹⁵ Akad. (1905ff.), S. xxiv:617

*die Griechische Sprache sehr gelenksam war.
Hierin ist ihr die deutsche ähnlich. Diese hat viele
treffende Ausdrücke.“¹¹⁶*

Aristotle has come the furthest in inventing words for the most abstract ideas, so Kant, who considered the Greek language very flexible and similar to the German in this respect, whilst having many apt expressions. And here we may understand that philosophical trope sung by Caetano Veloso in “Línguas” (tongues, languages): „*Está provado que só é possível filosofar em alemão*“ – It has been proven that it is only possible to philosophize in German. But, wait!

Thunder! Nanananana. Thunder!

A *Blitz* that knocked me out like *Eureka!* – something that I am only getting aware of as I write this very line that you are reading at this very moment: the movement that I have made in the title of the thesis – that stems from the initial phase of the hypothesis back at 2014, when I was not aware of any of this – and that I have explained at the introduction about the translation of *Achtung* is very similar not to say the same to that of Kant did with *Pride*. I always felt that there was a hidden reason of Kant to choose *Achtung* and not *Respekt*. So, the first thing to do after having sniffled something is to get evidence to sustain, clarify and distinct the finding or abstain from the instantiated frame or thesis. So, I searched in etymology¹¹⁷ and this is what I have found: *Respekt* got into German language in the XVIIth century from the French *respect*, which came from the latin *respectus* meaning looking back, regard, consideration; with a connotation of being ahead on the lead and looking back to consider them on the path. So, the word was already

¹¹⁶ Akad. (1905ff.), S. xxix:758

¹¹⁷ Friedrich Kluge, bearbeitet von Elmar Seebold: *Etymologisches Wörterbuch der deutschen Sprache*. 24., durchgesehene und erweiterte Auflage. Walter de Gruyter, Berlin/New York 2001

disponible for Kant to use; although a bit recent, if one consider, but this seems definitely not a problem for Kant. Let us see, *Achtung*. The origin of *Achtung* dates to the ninth century, so this could be definitely a reason for Kant for choosing it. And it is a word that is deeply enrooted in German – perhaps another reason. It derives from *achtunge* synonym to *Wertschätzung*, appreciation, literally estimation of value, and *Überlegung*, that is reflection, thought, consideration, but has also in its structure *Über* meaning above, superior, on top and *Legung*, substantivation from the verb *legen*, to put, to place; as a synonym for “attention!” it has its used traced back to the end of the XVIIIth century. Exactly when Kant is on scene. On recognizing the emergence of the new term *Respekt* occupying the place of *Achtung* meaning exclusively consideration and *Achtung* expanding its significance to encompass for Kant’s endeavors valuable meanings as attention, there might be a chance of Kant having chosen the word deliberately. *As if* planting a seed-symbol that would flourish almost 300 years later.

Clarifying understanding through purifying concepts – all time Kritik

I should call this subtopic spagyric, but I would only be able to do so after the next article, so meanwhile let us call it what spagyric in this particular Kantian understanding actually is: a clarification of understanding of how things fit adequately through the dismantling of the concept and reassembling of it in a proper way, enhancing distinction through sharpness of definitions. Or to say, a preparation for the Kritik as clarified judgement according to distinct rules. Another argument to cease the use of the terminology pre-critical Kant and adopt the pre-critics Kant, in reference to the three volumes and not to his ongoing critical project.

So lernen wir in der Philosophie den Unterschied
zwischen Stolz, Hochmuth, Hoffarth, da wir doch

schon vorher von diesen einige Begriffe erhalten.
Allein in der Philosophie werden aus dunkeln
Begriffe klare aus klaren deutliche, und es wird
darin uns gleichsam ein Bewußtseyn unserer
Erkenntniß beigebracht.¹¹⁸

And this is how Kant illustrates the topic on how philosophy turns dark concepts into clear and clear concepts into distinct (*deutlichen*) concepts: with the example of pride and its synonyms that are already given but must undergo critical scrutiny of understanding to enhance and ensure an awareness of our knowledge. Let us remember that the first and only term used by Kant was *Eitelkeit* (vanity), until 1764 the others were also published in the *Beobachtungen*. But their debut occurred one year before – at least what concerns that was registered and made it through the years and into my findings: Pride’s synonyms used by Kant are listed in the *Praktische Philosophie Herder*¹¹⁹. I will translate them respecting the original sequence without making any further commentary. Especially not on the mentioning of the nationalities, that would be completely out of bounds. I could have let them out as I write and still have the freedom to choose what will make it to the end version, but I believe in plenitude, so this will help to make a better bigger picture of Kant and the topic we are addressing.

Hochmuth ist eine Neigung, sich
vergleichungsweise mit andern
hochzuschätzen: – Er fragt nicht, waz er
werth ist, sondern wie viel mehr als ein
anderer: – Er darf sich nicht irren: wenn er
blos deßwegen die Würde findet, weil
andre Unvollkommen sind: so ist dieser
ihre Unvollkommenheit der Grund der

¹¹⁸ Akad. (1905ff.), S. xxiv:617

¹¹⁹ Akad. (1905ff.), S. xxvii:41

Freude in ihm; folglich ein Moralischer
Fehler: Er kann sich äußerlich zeigen, und
heißt Aufgeblasenheit.

Haughtiness is a tendency to value oneself highly in comparison with others: - He does not ask what he is worth, but how much more than another: - He must not be mistaken: if he finds dignity simply because others are imperfect: so is this imperfection of theirs the cause of joy in him; consequently a moral error: it can show itself externally and is called pompousness. Kant identifies haughtiness with self-conceit: „*Der eigentliche Hochmuth ist der Eigendünkel*“¹²⁰. The same that he will annihilate due to respect in the *KpV*.

Der Eitele sucht bloß die Meinung
anderer; ganz außer sich selbst gekehrt;
nicht nach dem eignen Gefühl: –
Franzosen

The vain man only seeks the opinion of others; completely beside himself; not according to his own feeling: – French

Der Hochmuth glaubt schon einen eignen
Werth; schätzt ihn aber bloß nach dem
geringern Wesen andrer, und ist also
ungerecht: Spanier.

Haughtiness already believes that it has its own worth; but only values him based on the inferior character of others and is therefore unjust: Spaniard.

Der Stolz vergleicht sich gar nicht; = und
ist innerlich gut; äußerlich aber muß sein
Zeichen alsdenn ernst seyn.

¹²⁰ Akad. (1905ff.), S. xxvii:222

Pride doesn't compare at all; = and is internally good; But externally his sign must be serious. Here we see how he will save for pride the highest grade on the scale as he will reserve egoism for the lowest.

Der Hochmüthige der es sich sehr merken
läßt, ist auch äußerlich ungerecht und
heißt aufgeblasen: – Verachtung
(Holländer)

The haughty person who makes it very noticeable is also outwardly unjust and is called pompous: – Contempt (Dutch)

Hoffart: ist Hochmuth in Pracht (da
Hochmuth im ganzen betragen ist).
Deutscher ist Eitel und hofärtig

Cockiness is haughtiness in splendor (since haughtiness amounts to the whole).
Germans are vain and courteous.

I could not resist myself and commented once, sorry. And I will comment again: Is it not funny that an apparently so enlightened being as Kant has such manners of prejudice towards others? I always think of a contradiction between the philosophical Kant and the mundane Kant and with this research I think I understood how to reconcile them. It is like there is the evil Kant present to society, reflecting society, the very society and culture with whom he had to dialogue with and out of which the better worlds would progressively emerge – the source and destiny of his philosophy. So, if on one hand it is an acceptance of the prejudice of society, after all, everything is right, on the other it is also the dark concept that needs to be clarified and then to be distinct – it is like a torn amidst the rose bouquet: one will read and conflict the given example with the theory and with his own, using

Kant's method of the *Schalen* afterwards¹²¹ reassembled to *sensus communis* to enlarge thinking. One will possibly comment on that with another to think a third perspective. So, this initially bad evaluated use of the examples turns out to be a quite instigating tool to philosophize and denote more the topos of the readers mind than that of Kant's. The problem is that today's society likes to stick on the topos of accusation instead of humbly learn the path of wisdom asking itself how to better itself and maybe configure itself in a way not to be the fitting example for this precise topic. Kant showed us the way how to improve as individuum and society through his concepts of *Menscheit*, *Völkerbund*, *Weltbürger*. The intellectual image of humanity that constitutes his personality shines bright through times and encourages us to think of a united earth. To think of Kant as a sexist, racist or something in this direction is to denote a very narrowminded view and completely missing out of Kant's intention and the role of his philosophy already applied in his life and society – and his philosophy as a tool. And just to be ahead of those who could argue an Eurocentric view of this united earth, with discrepancy between “races”, Kant not only endorses Sömmeringer's medical studies that prove that there are no biological distinctions between humans of different skin colors – as there are no differences with hair or eyes -, but of better environmental adaptability of each group; Kant also states clearly that “es giebt gar keine verschiedene Arten von Menschen”¹²²there are no different types of humans. Please, he demolished the very structure of inherent self and advocated for a free and united world in peace and through friendship that is the natural forge between love and respect. Surely there were dark spots in him to be clarified – so let us work on our owns and that

¹²¹ See Palmquist on this: Kant and Mysticism, p.23 and 24.

¹²² Akad. (1905ff.), S. VIII:100

of our today's society. He was always open to every kind of guest at his *Tischgesellschaft*. So let us work on ourselves instead of trying to diminish the magnitude of others.

Philosophy to combat pride

In three different Logiks, the Hoffmann¹²³, Pölit¹²⁴ and Wiener¹²⁵, all from the beginning of the 1780ies, we can read the following:

Die Philosophie schlägt den ganzen Stolz
darnieder, und bringt wohl eine Misologie!
dagegen zuwege, was Wissenschaft ist, denn sie
entdeckt so sehr den Abgrund unserer
Unwissenheit, dass wir uns hüten, weiter auf dem
Wege fortzugehen.

In nuce, the anticipation in a logic lecture of the limitation of Self-love and the annihilation of self-conceit that will be published 8 years later as practical reason. It is a definition that fits especially to the actuality of Brazil and the USA, although I am afraid that this has global outreach: Philosophy crushes all pride and brings misology! against what science is, because it discovers the abyss of our ignorance so much that we are careful not to go any further down the path. Another argument why Kant is so much needed nowadays in the Anthropocene of negationists – and what else are those than the Kantian egoists?

Pflicht! du erhabener, großer Name,[...]
welche alle Verwandtschaft mit
Neigungen stolz ausschlägt¹²⁶

¹²³ Akad. (1905ff.), S. xxiv:952

¹²⁴ Akad. (1905ff.), S. xxiv:550uu

¹²⁵ Akad. (1905ff.), S. xxiv:805

¹²⁶ Akad. (1905ff.), S. V:86

Duty! you exalted, great name, exclaims Kant and proceeds defining that it proudly rejects all relatives with inclinations. Here again the power of negation. Let us remember that the law is writing in our heart by reason¹²⁷, it is the *topos* in dispute. I will address this topic in the next article, Kant's design by Pope, on a subchapter called The Heart in Kant and in us. *In nuce*, it plays a decisive role because there are two subjective causes of morality¹²⁸: one is the (healthy) understanding, the other is the (good) heart, both together being the *mens sana*¹²⁹, the healthy mind. Imagine that. How many Kant scholars would take the heart into the account of answer? And Kant is clear: there should be granted access¹³⁰ to the heart only to understanding, because the heart is the moving force¹³¹.

Alle Neigungen zusammen (die auch wohl in ein erträgliches System gebracht werden können, und deren Befriedigung alsdann eigene Glückseligkeit heißt) machen die Selbstsucht (*solipsismus*) aus. Diese ist entweder die der Selbstliebe, eines über alles gehenden Wohlwollens gegen sich selbst (*Philautia*), oder die des Wohlgefallens an sich selbst (*Arrogantia*). Jene heißt besonders Eigenliebe, diese Eigendünkel. Die reine praktische Vernunft thut der Eigenliebe blos Abbruch, indem sie solche, als natürlich und noch vor dem moralischen Gesetze in uns rege, nur auf die Bedingung der Einstimmung mit diesem Gesetze einschränkt; da sie alsdann vernünftige Selbstliebe genannt wird. Aber den Eigendünkel schlägt sie gar nieder, indem alle Ansprüche der Selbstschätzung, die vor der Übereinstimmung mit dem sittlichen Gesetze vor|hergehen, nichtig

¹²⁷ Akad. (1905ff.), S. VI:84u

¹²⁸ Akad. (1905ff.), S. XIX:200

¹²⁹ Akad. (1905ff.), S. XIX:92

¹³⁰ Akad. (1905ff.), S. XIX:291. (Kap.Nr.: 3331)

¹³¹ Akad. (1905ff.), S. XIX:292

und ohne alle Befugniß sind, indem eben die Gewißheit einer Gesinnung, die mit diesem Gesetze übereinstimmt, die erste Bedingung alles Werths der Person ist (wie wir bald deutlicher machen werden) und alle Anmaßung vor derselben falsch und gesetzwidrig ist. Nun gehört der Hang zur Selbstschätzung mit zu den Neigungen, denen das moralische Gesetz Abbruch thut, so fern jene blos auf der Sinnlichkeit beruht. Also schlägt das moralische Gesetz den Eigendünkel nieder. Da dieses Gesetz aber doch etwas an sich Positives ist, nämlich die Form einer intellectuellen Causalität, d.i. der Freiheit, so ist es, indem es im Gegensatze mit dem subjectiven Widerspiele, nämlich den Neigungen in uns, den Eigendünkel schwächt, zugleich ein Gegenstand der Achtung und, indem es ihn sogar niederschlägt, d.i. demüthigt, ein Gegenstand der größten Achtung, mithin auch der Grund eines positiven Gefühls, das nicht empirischen Ursprungs ist und *a priori* erkannt wird. Also ist Achtung fürs moralische Gesetz ein Gefühl, welches durch einen intellectuellen Grund gewirkt wird, und dieses Gefühl ist das einzige, welches wir völlig *a priori* erkennen, und dessen Nothwendigkeit wir einsehen können.¹³²

The bolds, italics and underlines are mine to enhance understanding through contrast: All inclinations together (**which can also be brought into a tolerable system and whose satisfaction is then called one's own happiness**) make up selfishness (solipsism). This is either that of **self-love, a benevolence towards oneself that goes above and beyond (Philautia)**, or that of well-being in oneself (Arrogantia). The **former is particularly called self-love**, the latter self-conceit.

¹³² Akad. (1905ff.), S. V:73

Pure practical reason only harms self-love by **limiting it to the condition of agreement with this law**, as it is **natural** and **still active in us before the moral law**; since it is then called *reasonable self-love*. But it completely crushes self-conceit, since all claims of self-esteem that precede conformity with the moral law are void and without any authority, since **the certainty of an attitude that conforms to this law is the first condition of everything value of the person** (as we will soon make clearer) and all presumption towards the person is wrong and illegal. Now the inclination to self-esteem is one of the inclinations that the moral law harms, as long as it is based solely on sensuality. So, the moral law crushes self-conceit. But since this law is something positive in itself, namely the form of an intellectual causality, i.e. of freedom, then, in that it weakens self-conceit in contrast to the subjective contradiction, namely the inclinations within us, it is at the same time an object of respect and, in fact, even crushes it, i.e. humiliates, an object of the greatest respect, and therefore also the basis of a positive feeling that is not of empirical origin and is recognized a priori. So, respect for the moral law is a feeling that is brought about by an intellectual reason, and this feeling is the only one that we recognize completely a priori and whose necessity we can understand.

The direct connection of pride to the genesis of Kant's philosophical plan

Immediately before stating that Pope's theorem was justified, Kant address the providence of Nature's structure and the overmeasure of humanities self-conceit. So, there is a direct and close relation between both topics.

Die Vorsehung ist darin vornemlich zu preisen daß sie mit der Menschen ihrem jetzigen Zustande sehr wohl zusammenstimt nemlich daß ihre läppische Wünsche nicht der Direktion

entsprechen daß sie vor ihre Thorheiten leiden u. mit dem aus der Ordnung der Natur getretenen Menschen nichts harmoniren will. Sehen wir die Bedürfnisse der Thiere der Pflantzen an mit diesen stimmt die vorsehung. Es wäre sehr verkehrt wenn die gottliche Regierung nach dem Wahne der Menschen so wie er sich ändert die Ordnung der Dinge ändern sollte. Es ist eben so natürlich daß so fern er davon abgeht ihm nach seinen Ausgearteten Neigungen alles müsse verkehrt zu seyn scheinen.

Es entspringt aus diesem Wahne eine Art von Theologie als ein Hirngespinst der Uppigkeit (denn diese ist jederzeit weichlich u. abergläubisch) und eine gewisse Schläue Klugheit durch unterwerfung den Höchsten in seine Geschäfte u. Entwürfe einzuflechten. Diagoras¹³³

I will translate and let Kant speak for himself on how the genesis of his philosophical plan has its roots in the pride addressed by Pope and then make brief comments.

Above all, Providence is to be praised for the fact that it is in very good agreement with people in their current condition, namely that their silly wishes do not correspond to the direction, that they suffer their follies and do not want to

¹³³ Akad. (1905ff.), S. xx:57. Bis: S. xx:58

harmonize anything with people who have stepped out of the order of nature.

So, Kant is praising providence for not giving what people demand, for not giving in to their constantly changing desires that **stepped out of the order of nature**. So, if you are not acting according to the order of plenitude and gradation, you are not being part of the plan and as opponent, there will be no harmony for you and those around. Just think it as a bundle of energy vectors.

Let us look at the needs of the animals and the plants. Providence is right with these.

Kant, who posits human`s as superior to all other earthling, nonetheless puts this superiority *bedingt*, conditioned. And this is being in accordance with **nature`s plenitude, order and gradation**. The reference for humanity? The animals and plants and their **alignment and integration**.

It would be very wrong if the divine government should change the order of things according to the madness of men as it changes.

Here we see Kant stating his enemy: **madness of men that wants to change the order of things as he changes**. And while being an enthusiast of the French revolution, Kant is clearly pointing out the change of things in nature and not in culture, that he believes is an ongoing progression.

It is just so natural that as far as he deviates from it, everything must seem wrong to him, given his degenerate tendencies.

Nature is so great in its perfection that as soon as one steps outside the order of nature, his whole personal experience, that is his awareness since there is just one

experience that we all share through the awareness of our perspectives, seems to go backwards.

From this delusion arises a kind of theology as a fantasy of opulence (for this is always soft and superstitious) and a certain cunning prudence to weave the Highest into one's affairs and plans through submission.

So, one is out of his own limits, but projects his own sown fate on the account of others, always sneaking God in his own favor in.

Diagoras is the name linking the quotation above with our precious quote about the justification of Pope's theorem. Diagoras, the atheist. Most probably Kant knew him through Cicero's anecdotes. Since everything in Kant has room to enhance understanding, let us find out why this name was dropped here apparently randomly.

Once I have read – so do not be very strict with my memory, trust your own discernment and story that you know and believe, but take this as another perspective to be dealt with. As I was saying, once I have read that a friend of Diagoras tried to convince him of the existence of the gods, by pointing out how many votive pictures represent people being saved from storms at sea due to offerings to the gods. Diagoras replied asking about any pictures of those who have been shipwrecked and drowned at sea. Then Diagoras was remembered being on a ship in hard weather, where the crew thought that they had brought it on themselves by taking this ungodly man on board. Diagoras then wondered if the other boats out in the same storm also had a Diagoras on board. A strategy that can make one think of the antinomies. The interesting thing is that by naming an atheist, one could tend to think that he is the example of misfitting due pride of the quote above – turns out

that he is the antidote that exposes how pride lures understanding and kidnaps reason.

The strategic use of pride for the philosophical plan

Trace Science then, with Modesty thy
guide;

First strip off all her equipage of Pride¹³⁴

So, Pope puts pride as the thing to be removed to give form to science, or to say, to a view which does not exclude agreement with the understanding of other human beings and underlies the view overmeasured by pride: “wenn von verschiedenen Menschen ein jeglicher seine eigene Welt hat, so ist zu vermuthen, daß sie träumen“¹³⁵ – If each of different people has their own world, it can be assumed that they are dreaming. Pope’s calling to the awakening of Laelius – a homage to Cicero and to friendship in the anonymous first edition – and that of his friend and philosopher Bolingbroke in the subsequent editions, makes even more sense. Let us wake up of this nightmare where worlds are colliding to understand thoroughly that there is just one world and we live all just one experience that binds us all to existence, that very nature that we either respect or that will put us to perish. Earth will probably do better without us humans but will therefore probably not outlive our sun’s death; meanwhile us humans can built a Noah’s arch against the deluge of flames and foster life in space. But this is too farfetched for a culture that has not evolved from explorative and exploitative, virotic and reptilian like, behavior to mammal values (πληθέστερες τιμές – *plithésteres times* – *amplest values*) and human moral actions (υψηλότερη τεχνική – *ypsilóteri technikí* – highest technique).

¹³⁴ Essay on Man, II, 43-44

¹³⁵ Akad. (1905ff.), S. II:342

Kant is entering in Pope's theorem, that Pope himself affirmed to be a general map as we will see in the next article and Kant is then enhancing the clarity of the apparently not that obscure term of pride, to purify its use, making it part of the path as everything that Kant encounters as obstacle and that he manages to convert dissolving any hinderance from inside of its meaning. The aim of Kant is to gain through its philosopher stone – reason –, the pure pride of moral self-esteem, one that is equal to *demuth* (humility). And right after the first Kritik, in the lecture registered as 1782, Kant states decisively: Der Stolz ist nicht der Hochmuth¹³⁶. Pride is not haughtiness. We are getting to something very exciting: *Demut*, *Mut*, *Hochmut*. The word stem *Mut* being courage. The same *Mut* present to *Sapere aude* of Kant's *Was ist Aufklärung*. The courage to serve oneself of its own understanding; in doing so one balances it courage, not being under, represented as *de-* (less, low), or over, presented as *Hoch-* (high). So, Kant is attacking at the same time the servile growl and crouching and the haughtiness of self-conceit. Let us put this in context: Kant is experiencing a period of human history where the majority of people were servants and humble people following blindless others guidance in crossroads of crosses and swords. And where the revolution of the sky removed the limits to those already aspiring more and that thought that knew how to guide. So, there are two extremes that Kant, as he did with all in his life, had to balance. Revealing the wisdom through the understanding of pride is to guarantee the individual force to guarantee a healthy and sustainable whole. And here is the moment in which Kant frames the leonine spirit of human pride:

Der Stolz kann immer mit der Bescheidenheit
übereinstimmen. Der ächte Stolz gehet auf die
Gleichheit. Die Bescheidenheit ist eigentlich die

¹³⁶ Akad. (1905ff.), S. xxvii:223

Mäßigung der Anmaßung eines Vorzuges bis zum Grad der Gleichheit. Die Ehrbarkeit ist die Ehrenwürdigkeit. Diese Ehre ist aber nicht positive sondern negative. Honeste vive heißt: lebe so daß du nicht der Ehre unwürdig bist, oder daß du nicht verachtet wirst. Alles Verfahren, wo wir die Ehre eines andern zu verringern suchen, ist das Gegentheil von der Ehrbarkeit.¹³⁷

Frame to sane, whispers Kant in-between translation. So, let us follow Kant as close as possible in it:

Pride can always coincide with humility. The real pride is in equality. Modesty is actually the moderation of the presumption of a privilege to the degree of equality. Respectability is honorability. This honor is not positive but negative. Honeste vive means: live so that you are not unworthy of honor or despised. Every procedure in which we try to diminish the honor of another is the opposite of honor.

And how was he able to do this:

Alle Menschen denken sich dem Willen nach als frei. Daher kommen alle Urtheile über Handlungen als solche, die hätten geschehen sollen, ob sie gleich nicht geschehen sind. Gleichwohl ist diese Freiheit kein Erfahrungsbegriff und kann es auch nicht sein, weil er immer bleibt, obgleich die Erfahrung das Gegentheil | von denjenigen Forderungen zeigt, die unter Voraussetzung derselben als nothwendig vorgestellt werden. Auf der anderen Seite ist es eben so nothwendig, daß alles, was geschieht, nach Naturgesetzen unausbleiblich bestimmt sei, und diese Naturnothwendigkeit ist auch kein Erfahrungsbegriff,

¹³⁷ Akad. (1905ff.), S. xxvii:225

eben darum weil er den Begriff der Nothwendigkeit,
mithin einer Erkenntniß *a priori* bei sich führt.

In the *Grundlegung zur Metaphysik der Vernunft* Kant performed the following alignment, giving freedom a distinct application:

All people think of themselves as free according to their will. Hence all judgments about actions come as those that should have happened, even though they did not happen. Nevertheless, this freedom is not an experiential concept and cannot be, because it always remains, even though experience is the opposite of those demands which are presented as necessary under the presupposition of the same. On the other hand, it is just as necessary that everything that happens is inevitably determined according to natural laws, and this natural necessity is not an empirical concept, precisely because it carries with it the concept of necessity, and therefore *a priori* knowledge.

So, he is first framing the free will as being the will that is at least in accordance with nature, being its highest expression the moral confirmation of freedom; through relation he gives a distinct use to freedom and catches pride in its *Achilles heel*. The reason why pride is so important for Kant to be rescued from its dark spectrum of manifestation is that Kant sets pride as *animus elatus*, something that amplifies the mind and this is not bad in itself and sometimes even necessary. We see through the Latin the importance of Pride in Kant's oeuvre. The *Triebfeder* are

elater animi. So, we have the elevation of the spirit – while we just have to guarantee it to emerge within the bounds of bare reason. It is a continuous process to humbly reform the habits of the mind, but a proudly unique act of the revolution in the heart – the hero, the messiah, the chosen one, every self that “sacrifices” his isolated perspective transforming pride in the name of love. Respect! In the land of the snow they would call it Vajra Pride. *Après tout, il y a ce bon courage, mon bon René.*

Word curation

But let us get back: Is it not interesting that *Gedanken der lebendigen Kräfte* and *ANTH* speak about vanity (*Eitelkeit*) as so does *Anthropologie* – already under the critical seal of egoism – and that in-between there is a word curation that secures pride to inoculate respect and so remove further obstacles to love – the reunion of God within Nature. Let us take a closer look in a chronological sequence.

Das Vorurtheil ist recht für den Menschen gemacht, es thut der Bequemlichkeit und der Eigenliebe Vorschub, zweien Eigenschaften, die man nicht ohne die Menschheit ablegt. Derjenige, der von Vorurtheilen eingenommen, erhebt gewisse Männer, die es umsonst sein würde zu verkleinern und zu sich herunterzulassen, über alle andere zu einer unersteiglichen Höhe. Dieser Vorzug bedeckt alles übrige mit dem Scheine einer vollkommenen Gleichheit und läßt ihn den Unterschied nicht gewahr werden, der unter diesen annoch herrscht, und der ihn sonst der verdrießlichen Beobachtung aussetzen würde, zu sehen, wie vielfach man noch von denjenigen übertroffen werde, die noch innerhalb der Mittelmäßigkeit befindlich sind. So lange also die Eitelkeit der menschlichen Gemüther noch

mächtig sein wird, so lange wird sich das
Vorurtheil auch erhalten, d.i. es wird niemals
aufhören.¹³⁸

Let us see how, but especially why Kant addresses vanity in his first writing, that is on vivid forces, a thematic relation *nihil videre* and a thematic apparently *nihil facere*. But as always in Kant, let us sniff (*voeĩv*) for the intention in-between lines.

Prejudice is made right for man; it promotes
comfort and self-love, two qualities that cannot be
discarded without humanity.

So, Kant first proceeds accepting that prejudice has an importance for humanity since it promotes comfort and self-love, two basic human qualities needed at their minimum. In doing so he drains power of a preliminary defense of its “reason” to exist.

He who is taken in by prejudice raises certain men,
whom it would be in vain to belittle and let down
to himself, to an insurmountable height above all
others. This advantage covers everything else with
the appearance of perfect equality and does not
allow him to perceive the difference that still exists
among them, and which would otherwise expose
him to the annoying observation of how many
times one is still surpassed by those who are still
are within mediocrity.

So here we see a description that reminds us of that of haughtiness: haughtiness already believes that it has its own worth; but only values him based on the inferior character of others and is therefore unjust – and very mediocre, what impedes the continuous gradation of the betterment of the individual and the species

¹³⁸ Akad. (1905ff.), S. I:8. Bis: S. I:9

So as long as the vanity of human minds continues to be powerful, the prejudice will persist, i.e. it will never stop.

What on earth has this to do with the topic? Why put a paragraph on vanity? It has obvious strategic means for the solution of the paper, but I sustain that it also functions as a setting of framework to what is to come in the whole of Kant's undertake – including the offered solution that is a blueprint for his philosophical procedure.

Die Kenntniß dieser zwei äußersten Grenzen mußte ohne Schwierigkeit den Punkt bestimmen, darin das Wahre von beiden Seiten zusammen fiel. Diesen anzutreffen, war nichts weniger | als eine große Scharfsinnigkeit nöthig, es bedurfte nur einer kleinen Abwesenheit des Parteieneifers und ein kurzes Gleichgewicht der Gemüthsneigungen, so war die Beschwerde sofort abgethan. Wenn es mir gelungen hat, in der Sache des Herrn von Leibniz einige Fehltritte wahrzunehmen, so bin ich dennoch auch hierin ein Schuldner dieses großen Mannes, denn ich würde nichts vermocht haben ohne den Leitfaden des vortrefflichen Gesetzes der Continuität, welches wir diesem unsterblichen Erfinder zu danken haben, und welches das einzige Mittel war, den Ausgang aus diesem Labyrinthe zu finden. Kurz, wenn gleich die Sache aufs beste zu meinem Vortheile ausfällt: so ist der Antheil der Ehre, der mir übrig bleibt, doch so gering, daß ich nicht befürchte, die Ehrsucht könne sich so weit erniedrigen, mir dieselbe zu mißgönnen. Ende.¹³⁹

¹³⁹ Akad. (1905ff.), S. I:181

I will enhance for clarification: the middle point outweighing and deduced by the extremes, the exclusion of vanity and the law of continuity. Well, here we have three popean elements to escape the labyrinth. Kant wants to salvage comfort and self-love from prejudice that is until then accepted as being the shadow part of them, but Kant wants to convert into positive aspect to impede any hinderance and better the experience, especially science.

And here we are nine years later, with no major work published in-between, just the *Rotation of the Earth and the Age of the Earth*, and we are starring at the *ANTH*.

Nachdem die Eitelkeit ihren Antheil an der menschlichen Natur wird abgefordert haben: so wird der unsterbliche Geist mit einem schnellen Schwunge sich über alles, was endlich ist, empor schwingen und in einem neuen Verhältnisse gegen die ganze Natur, welche aus einer näheren Verbindung mit dem höchsten | Wesen entspringt, sein Dasein fortsetzen. Forthin wird diese erhöhte Natur, welche die Quelle der Glückseligkeit in sich selber hat, sich nicht mehr unter den äußeren Gegenständen zerstreuen, um eine Beruhigung bei ihnen zu suchen. Der gesammte Inbegriff der Geschöpfe, welcher eine nothwendige Übereinstimmung zum Wohlgefallen des höchsten Urwesens hat, muß sie auch zu dem seinigen haben und wird sie nicht anders, als mit immerwährender Zufriedenheit rühren¹⁴⁰.

Kant seems to take on where he left us in his first writing where Vanity had its share on comfort and self-love. After Vanity having been eradicated, the immortal spirit – so says Kant in this passage that will resonate with future passages on the topic

¹⁴⁰ Akad. (1905ff.), S. I:367

Geist and *Schwung*, the gate of Kant to quantum physics and quantum reality – rises with a rapid swing above everything that is finite and in a new relationship with the whole of nature, which arises from a closer connection with the highest Being arises, continues its existence. So, we are told that we are able to reaffirm our alliance with nature on a higher ground.

Henceforth this exalted nature, which has the source of happiness within itself, will no longer disperse itself among external objects in order to seek reassurance from them.

So here we see that the source is within and that after having overcome vanity one no longer disperses his energy and attention among the external given world seeking reassurance due to a fragile ego.

The entire entity of creatures, which has a necessary agreement for the pleasure of the highest primal being, must also have them as its own and will not touch them other than with perpetual satisfaction.

Here we see an idea that goes along with Kant's work: the *commercio*¹⁴¹, the reversal interchange and mutual benefit of co-existent beings and of that of the whole that forms the world. Just to make sure you did not miss it: the quote is from 1755 and the example of the *commercio* is from middle of the 1770ies. Nonetheless it is a term that vanishes after the first Kritik, after being present in the *Dissertation of 1770* and the being present in the lectures. If I had to bet a cent on a possible clarification, I would say that *commercio* implies the mixture of two substances to constitute a whole in the world and the world itself and that from *ND* on the focus went to the purification of reason from precisely this mundane mixture,

¹⁴¹ Akad. (1905ff.), S. xxviii:196f

repositioning space and time so to move to the higher ground of experience. What emerges in the *Anthropologie* is a mature view, with the first book on *Erkenntnisvermögen* reminding the first Kritik and addressing the epistemic egoism; the second book on *Vom Gefühl der Lust und der Unlust* reminding not only of the third Kritik, but also of *Beobachtungen*, and the third book remind of the second Kritik. So, the strategic use of pride is to enhance virtue.

There is another strategy that I like a lot. In *ANTH* Kant also uses the rhetoric element of extraterrestrial life. On one hand it is very plausible that there is alien life. And I will not enter the debate if Kant really believed in it or not. But the fact is that the use has also the potential to limit human pretensions to be THE rational beings among all other beings. While letting ‘superior’ beings mock on our genius Newton, portraying him as an ape, it somehow should make the humans rethink how they treat other so called ‘inferior’ beings – and limit pride upon their own reason. Aliens would therefore represent ‘the other’, to impede attachment to Ptolomaic positions amidst Copernican movements. This reference to an external is the same movement as already shown in *Träume*: inserting an external factor to force one out of oneself so to converge views into one world as it is and not to force others to frame theirs according to yours or let delusional world collide while the actual world falls apart. And here we see again the use of the other as bound to pride, that is the way through which external obligation becomes an internal one.¹⁴² The mutual limitation of pride leads to equality. This is why Kant states in the *Metaphysik der Sitten*:

Mäßigung in Ansprüchen überhaupt, d.i. freiwillige
Einschränkung der Selbstliebe eines Menschen durch die

¹⁴² Akad. (1905ff.), S. xxvii:133u

Selbstliebe Anderer, heißt Bescheidenheit; der Mangel dieser Mäßigung (Unbescheidenheit) in Ansehung der Würdigkeit von Anderen geliebt zu werden die Eigenliebe (*philautia*). Die Unbescheidenheit der Forderung aber, von Anderen **geachtet** zu werden, ist der Eigendünkel (*arrogantia*). Achtung, die ich für andere trage, oder die ein Anderer von mir fordern kann (*observantia aliis praestanda*), ist also die Anerkennung einer Würde (*dignitas*) an anderen Menschen, d.i. eines Werths, der keinen Preis hat, kein Äquivalent, wogegen das Object der Werthschätzung (*aestimii*) ausgetauscht werden könnte. – Die Beurtheilung eines Dinges als eines solchen, das keinen Werth hat, ist die Verachtung.

So here Kant organizes the relation between the facets of pride and how they fit in relation to respect to the dignity of others. Moderation in demands in general, or to say voluntary restriction of a person's self-love by the self-love of others is called modesty; the lack of this moderation (immodesty) regarding the worthiness of being loved by others is self-love (*philautia*). But the immodesty of demanding to be respected by others is self-conceit (*arrogantia*). Respect that I show for others, or that another can demand from me (*observantia aliis praestanda*), is therefore the recognition of a dignity (*dignitas*) in other people, to say, of a value that has no price, no equivalent for which the object of appreciation (*aestimii*) could be exchanged. - Judging a thing as something that has no value is contempt. Here we see that distinction comes more through relations and their precepts (*Vorschriften*) than from more standalone clarification.

A huge journey after having purified the terms related to pride through his lectures along the decades and right after setting it interconnected relations, Kant delivers us the result of his maieutic-spagyric-kritik of pride: the first part a didactic on how

to recognize the inner as well as the outer characteristics of a human being¹⁴³, where the first paragraph is on conscious of oneself and the second is about egoism, the antagonist force that emerges while walking the critical path; the second part, on the way to recognize the inside of a person from the outside. So, this is to help to answer the major Kantian question: what is a human being? While this is not the topic here, we will point out what is: the obstacle to be a human being in its fullest is precisely egoism. And Kant presents three facets of egoism; exactly those addressed in the abstract and in the introduction: epistemic, moral and aesthetic. The funny part is that I first postulated them and then just after I encountered the passage so to confirm the argument to my thesis. The three facets are the distinct ideas that emerged out of a lifetime of work to serve his philosophical plan to better oneself and humanity, precisely bettering humanity through oneself and bettering oneself through the intellectual idea of humanity within, that is our personality, the freedom to act *as if* to serve as a model and not imitating while connecting the outer and the inner world, the highest vehicle for our *Dasein*; so as to forge a fourth dimension of the transcendental subject that reality actualize from within. What am I here thinking aloud, let us go back to the day that humanity began to speak through “I”.

Von dem Tage an, da der Mensch anfängt durch
 Ich zu sprechen, bringt er sein geliebtes Selbst, wo
 er nur darf, zum Vorschein, und der Egoism
 schreitet unaufhaltsam fort; wenn nicht offenbar
 (denn da widersteht ihm der Egoism Anderer),
 doch verdeckt, um mit scheinbarer
 Selbstverleugnung und vorgeblicher

¹⁴³ Akad. (1905ff.), S. VII:125

Be|scheidenheit sich desto sicherer im Urtheil
Anderer einen vorzüglichen Werth zu geben.¹⁴⁴

Since that day, humans bring out his beloved self
wherever possible, and egoism advances
inexorably; if not openly (because the egoism of
others resists it), then covertly, in order to give
oneself an excellent value in the judgment of
others with apparent self-denial and pretended
modesty.

And immediately after, we see what we at the abstract meant with epistemic,
aesthetic and moral, culminating in the anthropological self-conceit:

Der Egoism kann dreierlei Anmaßungen enthalten: die des
Verstandes, des Geschmacks und des praktischen
Interesse, d.i. er kann logisch oder ästhetisch oder
praktisch sein.

Egoism can contain three kinds of presumptions: those of reason, of taste and of
practical interest, i.e. it can be logical or aesthetic or practical.

Der logische Egoist hält es für unnöthig, sein
Urtheil auch am Verstande Anderer zu prüfen;
gleich als ob er dieses Probirsteins (*criterium
veritatis externum*) gar nicht bedürfe.

The logical egoist considers it unnecessary to test his judgment against the
understanding of others; *as if* he didn't need this *Probirstein* (*criterium veritatis
externum*) at all.

Der ästhetische Egoist ist derjenige, dem sein
eigener Geschmack schon gnügt; es mögen nun
andere seine Verse, Malereien, Musik u.d.g. noch
so schlecht finden, tadeln oder gar verlachen. Er
beraubt sich selbst des Fortschritts zum Besseren,

¹⁴⁴ Akad. (1905ff.), S. VII:128u

wenn er sich mit seinem Urtheil isolirt, sich selbst Beifall klatscht und den Probirstein des Schönen der Kunst nur in sich allein sucht.

The aesthetic egoist is the one who is satisfied with his own taste; Others may not like his verses, paintings, music, etc. no matter how bad it is, blamed or even laughed at. He deprives himself of progress for the better as he isolates himself with his judgment, applauds himself and seeks the proof of the beauty of art only in himself alone.

Endlich ist der moralische Egoist der, welcher alle Zwecke auf sich selbst einschränkt, der keinen Nutzen worin sieht, als in dem, was ihm nützt, auch wohl als Eudämonist blos im Nutzen und der eigenen Glückseligkeit, nicht in der Pflichtvorstellung den obersten Bestimmungsgrund seines Willens setzt. Denn weil jeder andere Mensch sich auch andere Begriffe von dem macht, was er zur Glückseligkeit rechnet, so ists gerade der Egoism, der es so weit bringt, gar keinen Probirstein des ächten Pflichtbegriffs zu haben, als welcher durchaus ein allgemein geltendes Princip sein muß. – Alle Eudämonisten sind daher praktische Egoisten.

Finally, the moral egoist is the one who limits all ends to himself, who sees no benefit in anything other than what is useful to him, even as a eudaemonist, only in the benefit and his own happiness, not in the concept of duty, the supreme determining factor of his will sets. Because every other person also has different concepts of what he counts as happiness, it is precisely egoism that goes so far as to have no proof of the true concept of duty, which must be a generally valid principle. – All eudaemonists are therefore practical egoists.

Dem Egoism kann nur der Pluralism entgegengesetzt werden, d.i. die Denkungsart: sich nicht als die ganze Welt in seinem Selbst befassend, sondern als einen bloßen Weltbürger zu betrachten und zu verhalten. - So viel gehört davon zur Anthropologie.

According to Kant, egoism can only be opposed to pluralism, i.e. the way of thinking: to view and behave not as dealing with the whole world in oneself, but as a mere citizen of the world. - So much of it belongs to anthropology.

This is the exit: a cosmopolitan thinking. Please note that it is not dualism, but pluralism. I will always defend Kant as a non-dualist, based on his view of human being as *Numero Idem*, simultaneously *homo noumenon* and *homo phaenomenon*. A human that synthesizes his experience and therefore should think of ONE world and as its global citizen and therefore cultivate the image of humanity to bear in mind: personality that unites inner and outer and saves from radical evil. The crooked individual – who's perfection is achieved only through the species – can bear the perfection of the species transcendently within himself and constantly give birth to a better human through the Kantian-socratic method of clarifying obscure experiences of existence.¹⁴⁵ So, we see how it is all about the view: have rational faith in plenitude, order and gradation and stand in a mid-range position so to deal with the particular without losing touch with the design of the whole, letting unclarity reveal themselves to be clarified until we have found a distinct idea. This is how I have also proceeded to this thesis, to prove its truth.

From pride to excessiveness, from excessiveness to malevolence. The grades of lie sustained by the indistinct understanding of the wrong view of I

¹⁴⁵ Akad. (1905ff.), S. VII:128u. Bis: S. VII:130

As Pope asserts “extravagance, madness, and pride of such a desire”¹⁴⁶, so we see that from the common root of pride, the human desire, we can fall into extravagance, that we are calling excessiveness, and from there to the abyss of madness, out of which we are highlighting malevolence as its active part, whilst preserving the illnesses of the mind as the passive parts to be address by the proper ones. Now it makes more sense that Kant wrote in the same period of the justification of Pope’s poem and in the same year of *Beobachtungen* the writing *Versuch über die Krankheiten des Kopfes*¹⁴⁷. At the end, Kant is about to tame human desire through the mind to fit nature. But let us clarify the definition of and reveal the distinction between *Irrtum* (error) and *Lüge* (lie) as it is the frontline to combat evil through *Warheit* (truth). In order to save time I will simply state Kant’s definition of truth and not the process to its distinction, reserving it for the relation *Irrtum* and *Lüge*.

Wahrheit ist die Uebereinstimmung der Erkenntniß mit
den Gesetzen des Verstandes und der Vernunft.¹⁴⁸

Truth is the agreement of knowledge with the laws of understanding and reason. Here we see again the three-part pattern of Kant resulting in a fourth, as his philosophical questions. Truth, as humans, is the agreement, or to say, the alignment of the particles and resonance of the *Schwung*, of organized *data* emerged out of selected *datum* with the rules of logic and reason, the proportion with its principles, ideas and categories. Let us take a closer look at the distinction between error and lie.

Error é humano, permanecer no erro é maldade

¹⁴⁶ Essay on Man, p.5-6

¹⁴⁷ Akad. (1905ff.), S. II:259

¹⁴⁸ Akad. (1905ff.), S. xxix:21u

Portuguese for ‘to err is human, to remain in error is evil’. This is why the power of judgement and critical reflection is so important.

Wo der Irrthum verleitend und zugleich gefährlich ist, da sind negative Erkenntnisse und *criteria* derselben wichtiger als positive, machen oft das eigentliche Object unserer Wissenschaft aus. [...] Socrates hatte eine negative [Erkenntnis] philosophie in Ansehung der speculation, namlich von dem Unwerth vieler vermeintlichen Wissenschaft und von den Grenzen unseres Wissens. (g Der negative Theil der Erziehung ist der wichtigste: Disciplin. Rousseau: abzuschneiden.)¹⁴⁹

Where error is both misleading and dangerous, negative knowledge and its criteria are more important than positive ones, and often constitute the actual object of our science. [...] Socrates had a negative [knowledge] philosophy with regard to speculation, namely the worthlessness of much supposed science and the limits of our knowledge. (g The negative part of education is the most important: discipline. Rousseau: to cut off.)

Kant is stating that his critique, the negative use of metaphysic, constitutes the actual objective of *our science*, where it is for me dubious if he is just referring to his already mentioned science of subject or if he is expanding it to human science in general; anyway it is of importance to see how we avoid errors pointing out the limits of our knowledge that are also configured through the limits of our understanding. Let us take a closer look at this passage of Kant on error and truth. It is a little bit long for a quotation, but it is so precise and fit for our endeavor that I shall divide to comment. Please, do not skip this reading as if the instructions manual of the remote control.

¹⁴⁹ Akad. (1905ff.), S. XV:71

Irrthum und Wahrheit sind nur im Urtheil und nicht in den Begriffen.

Error and truth are only in the judgment and not in the concepts.

The first clarification of Kant is that all about error our truth relies on judgement, not on the concepts. And not on the senses as we will see.

Die Empfindungen, behaupten einige, enthielten die größte Wahrheit. Allein sie enthalten weder Wahrheit noch Falschheit. Die Sinne geben uns nur data zum Urtheil, und es kömmt darauf an, wie wir sie anwenden. In den Sinnen ist des wegen weder Wahrheit noch Falschheit, weil sie gar nicht urtheilen. Urtheile sind Handlungen des Verstandes und der Vernunft. Alle Wahrheit wird bestehn in der Uebereinstimmung der Erkenntniß mit den Gesetzen des Verstandes und der Vernunft, denn die Erklärung, daß sie die Uebereinstimmung der Erkenntniß mit dem Object sey, ist nicht bestimmt genug, weil kein Object da ist.

Sensations, some claim, contain the greatest truth. But they contain neither truth nor falsehood. The senses only give us data for judgment, and it depends on how we use them. There is neither truth nor falsehood in the senses because they do not judge at all. Judgments are actions of the understanding and reason. All truth consists in the agreement of knowledge with the laws of the understanding and reason, for the explanation that it is the agreement of knowledge with the object is not specific enough because there is no object.

So, Kant is absolving the senses, again. Without them there would be no cognition possible.

- Der Irrthum ist der Widerstreit der Erkenntniß mit den Gesetzen des Verstandes und der Vernunft.
- Error is the conflict between cognition and the laws of understanding and reason.

Here we see one of Kant's clarification on what error means and it is the conflict between the cognition and the rules of healthy understanding.

Der Verstand für sich allein irrt nicht. Der Irrthum besteht zwar im Verstande, allein er entspringt nicht aus dem Verstande allein. Wenn der Verstand allein handelt, so wird er nach seinen Gesetzen handeln, und kann nicht irren.

The understanding alone does not err. Error does indeed exist in the understanding, but it does not arise from the understanding alone. If the understanding acts alone, it will act according to its laws and cannot err.

The question is, where does the error come from, if it does not come from the above – the sphere of the intellectual world and it does not come from below, from the sphere of the sensible world?

Irrthum kann nur in den Urtheilen stattfinden.

Error can only occur in judgments.

Kant is clear on where the spot of error lies, in-between, where judgment lies. But Kant notes that

Alle Urtheile stecken aber im Verstande; folglich kann der Verstand auch irren.

But all judgments are in the understanding; consequently, the understanding can also be wrong.

Although the understanding alone would not err, whilst judgement are contained within understanding, understanding can therefore err, too.

Da nun aber die Wahrheit in der Uebereinstimmung mit den Gesetzen des Verstandes besteht, so sind seine Urtheile abgesondert alle wahr; falsch können sie bloß dadurch werden, wenn der Verstand sich mit einer fremden Kraft vermischt, und das ist vorzüglich die Sinnlichkeit.

But since truth consists in agreement with the laws of the understanding, its judgments are all true when taken separately; they can only become false when the understanding mixes with a foreign force, and this is primarily the senses.

Again, while the definition of truth being the agreement of judgements of understanding with the laws of understanding, no isolated judgement is an error by itself, the error arises through the mixture with the senses.

Er irrt also in der Verbindung mit der Sinnlichkeit.

So, it [the understanding] wrongs in its connection with sensuality.

Let us highlight this again for it is never enough: Kant is absolving the senses and making human understanding, our rationalizable part accountable.

Nun kommen wir dem Merkmal der Wahrheit sehr nah.

Now we come very close to the characteristic of truth.

Indeed.

Beym Irrthum weicht der Verstand von seinen Regeln ab. In der gantzen Natur aber weicht nichts von selbst von seinen Gesetzen ab, sondern es

muß sich eine fremde Kraft mit vermischen. Und so weicht auch der Verstand von seinen Gesetzen, in Verbindung mit der Sinnlichkeit, ab und irrt. –

When making an error, the understanding deviates from its rules. In all of nature, however, nothing deviates from its laws by itself; rather, an external force must interfere. And so, the understanding also deviates from its laws, in connection with the senses, and errs.

Nothing errs its path without an external interference, but it is one's understanding and not its senses that err – it is due to a wrong fit that error emerges, like shadows occur from an imprecise alignment.

Zum irren gehört eben so gut Verstand als zur Wahrheit. Zur Unwissenheit bedarf man keinen.

To err requires just as much understanding as to be truthful. To be ignorant requires none.

Here Kant is adopting the delay strategy of Fabius Cunctator. Understanding is needed as for truth as for error. To be without knowledge requires no understanding, to say, that it is better to postpone any judgement whilst on higher ground, having clarified the sphere of experience involved.

Der Unterschied zwischen Irrthum und Wahrheit besteht nicht darinn, daß in der Wahrheit Verstand, im Irrthum aber keiner sey, sondern daß bey dem Irrthum der Verstand anders angewandt wird, als bey der Wahrheit.

The difference between error and truth does not consist in the fact that there is understanding in truth and none in error, but rather that in error the understanding is applied differently than in truth.

Kant highlights the importance of correct application of understanding.

Nur wenn wir urtheilen, kann Wahrheit oder Falschheit seyn.

Only when we judge can there be truth or falsehood.

So there only right or wrong in judgement.

Wahrheit ist die Uebereinstimmung der Erkenntniß mit den Gesetzen des Verstandes und der Vernunft. Irrthum ist ein Widerstreit der Erkenntnis mit den Gesetzen des Verstandes und der Vernunft.

Truth is the agreement of knowledge with the laws of understanding and reason. Error is a conflict between knowledge and the laws of understanding and reason.

Here we see Kant binding healthy individual understanding to common sense sustained through reason.

Wie ist der aber möglich? Man kann ja nicht mit dem Verstande wieder den Verstand handeln. – Wenn der Verstand allein würkte, so würde er nicht irren. Würkte die Sinnlichkeit allein, so würden wir auch nicht irren, denn die urtheilt gar nicht.

But how is that possible? One cannot manipulate the understanding with the understanding. If the understanding were to act alone, it would not err. If the sensibility were to act alone, we would not err either, because it does not judge at all.

On one side, the infallible world of the intellect, on the other the equally infallible world of the senses. And Mankind in-between, like an Isthmus, filling the gap.

– Irrthum entsteht aus der Mischung der Sinnlichkeit und des Verstandes. Er ist so zu sagen die Richtung nach der Diagonal Linie.

Error arises from the mixture of the sensibility and the understanding. It is, so to speak, the direction of the diagonal line.

I could explain this with Epicure's *climamen*, the Latin name Lucretius gave to the unpredictable swerve ~~Schwarm~~² of atoms, to defend the atomistic doctrine of Epicurus. But let us focus on that it depends on our conscious power to reflect upon our cognition so to align it adequately, purifying it from the senses.

Die Quelle des Irrthums ist nicht in der Sinnlichkeit allein zu suchen, denn die Sinne geben nur den Stoff zum Denken.

The source of error is not to be found in the senses alone, because the senses only provide the material for thought.

But again, do not blame the senses for they only provide the material, or to say, the existence, for thought, this human experience.

Der Verstand allein ist das Vermögen zum Denken.

The mind alone is the ability to think.

And therefore, to make one accountable for.

Um die Quellen des Irrthums zu finden muß man aufsuchen, was in der Sinnlichkeit für Veranlassungen sind, welche den Verstand von seinen Gesetzen abgelenkt haben.

In order to find the sources of error, one must seek out what causes there are in the senses which have diverted the intellect from its laws.

What has not been seen and that must be taken into account? What necessity of the whole remains unclear? Which part of the whole is being neglected?

Bey jedem Irrthum ist eine illusion des Verstandes.

Every error is an illusion of the understanding.

So, it is all about illusion. And clarification. Double-check. Peer-review. At least within the bare bounds of humanity. And as we will see, Kant is doing the following operation: he is separating imagination, illusion and delusion to distinct the vital function of imagination and purify it to serve understanding, limiting illusion to reason's end and defenestrating delusion.

– Wir müssen eine Anleitung zum urtheilen haben, sonst würden wir bloß Mechanisch oder von ohngefahr urtheilen.

– We must have a guide to judging, otherwise we would only judge mechanically or by chance.

As we will see in the last article, if it is not mechanical, therefore objective, it is subjective and therefore chemical. We shall provide pith instructions on this guidance of judging.

Diese Anleitung giebt uns nur eine praesumption, ist ein vorläufiges Urtheil, welches vor allen bestimmenden Urtheilen vorhergeht.

This instruction gives us only a presumption, it is a provisional judgment which precedes all determining judgments.

Do you understand what Kant is doing here? He is critically occupying the spot of prejudice with a bare presumption.

Es bedarf noch einer Beurtheilung.

A judgement is still required.

Kant delayed a premature ~~ejaculation~~ judgement to a higher ground to gain perspective after understanding its relations and proportions to a brighter context of the whole.

Wenn man das, was eine Praesumption ist, für ein bestimmendes Urtheil hält, so entsteht daraus eine illusion, ein Irrthum.

If one takes what is a presumption to be a determining judgement, the result is an illusion, an error.

The discomfort of not instantiating cognition can be impulsively overcome, but it will not give the perfect pleasure of full cognition that emerges at the right time with the right fit, making one's understanding naturally overflow as cognitive ecstasy – the true orgasm that is the embodiment of truth.

Dasjenige in einer Erkenntniß was vor alle Vorstellungen, die wir von der Sache haben können, gilt, das ist das wahre darinnen.

That which is valid in a cognition before all the representations we can have of the matter, that is the truth in it.

Here we see one definition of the concept of truth in Kant: truth is everything what is *a priori* in cognition. Now the individual understand is bound by logic. This is the embodiment of the archetypical structures of such cognition, that has more to do with cutting of our excesses that are not aligned to the highest ground, then really expanding anything.

Es gehört viel dazu, sich z.E. nur den Begriff von einem Stuhl zu machen. Stuhl drückt in mir ganz etwas anderes aus, als was mir unter so viel Tausend Gestalten erschienen ist.

It takes a lot to form for oneself, for example, just the concept of a chair. Chair expresses something quite different to what has appeared to me in so many thousands of forms.

So it is a narrow down of the forms, a clarification of the expression for distinct understanding of the object of interaction.

Die Schranken, und die Enge des Verstandes bringen nicht Irrthümer hervor, sondern nur weniger Erkenntniße. Wenn der enge Verstand nur seine Schranken kennt, so wird er nicht so leicht irren.

The limitations and narrowness of the understanding do not produce errors, but only less cognition. If the narrow understanding only knows its limitations, it will not err so easily.

Kant is stressing out the importance of comprehending that narrowness is not limitation and equals not to less errors, just to less awareness. It is about the limitations of our understanding, the acceptance of the limitation of our senses and the universal procedures of the human mind so to reduce error.

Große Genies begehn oft mehr Fehler und Irrthümer als eingeschränkte Köpfe, wenn sie nur die Schranken ihres Verstandes immer nur vor Augen haben. – Was den richtigen Gebrauch unserer Kräfte betrifft, so kommt es da alles auf die Proportion an.

Great geniuses often commit more mistakes and errors than limited minds, if they only keep the limitations of their understanding in mind. As far as the correct use of our powers is concerned, everything depends on proportion.

I do not know if I got this right. Is Kant really saying that *great geniuses* commit more errors if they ONLY keep the limitations of their understanding in mind? So the genius has to observe the limitations of its mind, but must focus on the adequate use of the faculties, observing its proportions. And why does Kant must affirm that?

Because of his devotion to plenitude, order and gradation and the continuous betterment of oneself and the humanity.

Die Erweiterung des Verstandes muß mit der Kenntniß der Gränzen und Schranken des menschlichen Verstandes verbunden seyn, um genau zu wissen was für ihn gehört und was für ihn nicht gehört.

The expansion of the understanding must be combined with the knowledge of the limits and limitations of the human understanding, to know exactly what belongs to it and what does not belong to it.

The expansion is not an anarchic bunch, adding something from outside, movement that leads to negative entanglement, but rather an articulate expansion from within, step-by-step from the point where we are, gaining perspective. Although,

Es geschieht nur gar zu oft, daß wir vorwitzige Fragen aufwerfen, ohne zu untersuchen ob unser Verstand auch im Stande sey sie aufzulösen.

It happens all too often that we raise inquisitive questions without examining whether our reason is capable of resolving them.

Here we see the importance of Kant's science of the subject, the negative use of metaphysics. And the proper importance of philosophy – to know what, when and how state which question. Kant's philosophy answers precisely that.

Wir sehen, daß eine Philosophie nöthig ist, die die Gränzen des menschlichen Verstandes bezeichnete.

We see that a philosophy is necessary which would mark the limits of the human understanding.

As we were saying right above.

Sie ist aber nur dadurch möglich, daß wir die Natur des Verstandes fleißig studiren. Die Schranken des Verstandes zu bemerken, ist bis jetzt noch sehr vernachlässiget worden.¹⁵⁰

But it is only possible if we diligently study the nature of the understanding. Recognizing the limitations of the understanding has so far been greatly neglected.

We came to an end of the long-quoted passage, to see how important it is to set *Schranken* (*barriers*). This will be Kant's goal right from the start, to put human understanding on a common higher ground and draw its universal path to enlightenment. We will see to the end of this thesis that vows may help in this matter.

Keine Kraft der Natur kann aber von selbst von ihren eigenen Gesetzen abweichen. Daher würden weder der Verstand für sich allein (ohne Einfluß einer andern Ursache), noch die Sinne für sich irren; der erstere darum nicht, weil, wenn er bloß nach seinen Gesetzen handelt, die Wirkung (das Urtheil) mit diesen Gesetzen nothwendig übereinstimmen muß. In der Übereinstimmung mit den Gesetzen des Verstandes besteht aber das Formale aller Wahrheit. In den Sinnen ist gar kein Urtheil, weder ein wahres, noch falsches.¹⁵¹

But no force of nature can of its own accord deviate from its own laws. Therefore neither the understanding by itself (without the influence of another cause) nor the senses by themselves would err; the former not because, if it acts solely according to its laws, the effect (the judgement)

¹⁵⁰ Akad. (1905ff.), S. xxix:21u. Bis: S. xxix:23

¹⁵¹ Akad. (1905ff.), S. B:350

must necessarily agree with these laws. But the formal aspect of all truth consists in agreement with the laws of the understanding. In the senses there is no judgement at all, neither a true nor a false one.

Since *no force of nature can of its own accord deviate from its own laws* we must be aware of that laws and be accountable for it, since there is no judgement in the senses. So Kant is absolving the senses and taking human will accountable, since it is our will to determine how to structure the maxims as we see in *Religion* and therefore conceive life's manifestations as phenomena to experience.

Ein ähnlicher stufenartiger Zusammenhang findet sich in allem Erkenntnisse. Irrthum und Wahrheit sind nicht der Species nach unterschieden, sondern nur wie das Kleinere vom Größeren, kein absoluter Irrthum findet statt, sondern jedes Erkenntniß, zu der Zeit, da es beim Menschen entsteht, ist für ihn wahr.¹⁵²

A similar gradual connection is found in all knowledge. Error and truth are not distinguished according to species, but only as the lesser differs from the greater; no absolute error takes place, but every piece of knowledge, at the time it arises in man, is true for him.

Therefore, Kant is arguing for clarification and distinction of any possible indetermination or misunderstanding, and not crucify any apparent error, since

Die Vernunft kann nicht irren; jeder Kraft ist ihr Gleis vorgezeichnet.¹⁵³

Reason cannot err; every force has its path marked out.

¹⁵² Akad. (1905ff.), S. VIII:10

¹⁵³ Akad. (1905ff.), S. VIII:11.

And therefore, everything will be revealed in time only needing to go through the critique. We will see this procedure in more detail in the last article of this thesis. Nonetheless, this above mentioned quote makes one think about one affirmation of Kant from his first writing of 1746:

Hierauf gründe ich mich. Ich habe mir die Bahn schon vorgezeichnet, die ich halten will. Ich werde meinen Lauf antreten, und nichts soll mich hindern ihn fortzusetzen.¹⁵⁴

This is my basis. I have already marked out the path I want to follow. I will start my course and nothing will stop me from continuing it.

Anyway, the prior mentioned quote is the reason why Kant is confident to give us an antidote as of means of arriving at the truth: a trust in the forces of nature, in its plenitude order and gradation – familiar qualities, right? And therefore, a self-trust. And guess from which year is the *Grundriss* (outline) of this means? Yes, 1769.

Mittel zur Wahrheit zu gelangen.

Was den richtigen Gebrauch unserer Kräfte betrifft, so kommt es da alles auf die Proportion an. Die Erweiterung des Verstandes muß mit der Kenntniß der Gräntzen und Schranken des menschlichen Verstandes verbunden seyn, um genau zu wissen was für ihn gehört und was für ihn nicht gehört.¹⁵⁵

Means of arriving at the truth.

As far as the correct use of our powers is concerned, everything depends on proportion. The expansion of the understanding must be combined with the knowledge of the limits and limitations of

¹⁵⁴ Akad. (1905ff.), S. I:10

¹⁵⁵ Akad. (1905ff.), S. xxix:21u.

the human understanding in order to know exactly
what belongs to it and what does not belong to it.

It is about the correct use of the faculties and upon that, the use of reason to give all
its proportion. To avoid any error, one should:

1.) den Einfluß der Sinne auf den Verstand
aufsuchen

2.) unsern Verstand von der Sinnlichkeit isoliren.

1.) investigate the influence of the senses on the
intellect

2.) isolate our intellect from sensuality.

So, to say, purify the view. This is why there is always a malevolence in continuing
mistaken even after clarification and this due attachment, so the self needs to be
taught on how to achieve the secureness of the need underlying this erroneous
strategy so to gain this spark back to light. How many times one tries to give
opportunities to another to redeem depends of so much things, but I normally follow
the benedict rule of four times before excluding of the sphere and then the whole
process before confronting if necessary, since the lie represents energetically a drain
of energy, turning the sun-to-be in a black whole; combined individual shadows
manifest darkness and exhausting earthly resources in search of satiety, which is
not found outside, but connecting to the inner source, moving from implosion mode
due to lack of respect to expansion mode through the awareness of love due to the
moral feeling of respect.

Lie, the infidel and unfaithful antagonist

Die Übertretung dieser Pflicht der Wahrhaftigkeit
heißt die Lüge; weshalb es äußere, aber auch eine
innere Lüge geben kann: so daß beide zusammen

vereinigt, oder auch einander widersprechend sich ereignen können.

Violation of this duty of truthfulness is called lying; why there can be an external lie, but also an internal lie: so that both can occur together or contradict each other. But a lie, whether it be internal or external, is of two kinds: 1) when one claims as true something which one is aware of as untrue, 2) when one presents something as certain which one is aware of is subjectively uncertain to be.

Die Lüge (»vom Vater der Lügen, durch den alles Böse in die Welt gekommen ist«) ist der eigentliche faule Fleck in der menschlichen Natur; so sehr auch zugleich der Ton der Wahrhaftigkeit (nach dem Beispiel mancher chinesischen Krämer, die über ihre Laden die Aufschrift mit goldenen Buchstaben setzen: »Allhier betrügt man nicht«) vornehmlich in dem, was das Übersinnliche betrifft, der gewöhnliche Ton ist. – Das Gebot: du sollst (und wenn es auch in der frömmsten Absicht wäre) nicht lügen, zum Grundsatz in die Philosophie als eine Weisheitslehre innigst aufgenommen, würde allein den ewigen Frieden in ihr nicht nur bewirken, sondern auch in alle Zukunft sichern können.¹⁵⁶

The lie is a natural part of egoism to sustain its interest in conflicting situations. Lying stains our dignity and those of the others, whilst taking away their freedom through manipulation. Since the lie is not part of a divine plan, a flux where all seems to fit from the start, eventually one lie collides with another, knots are created and clusters eventually self-implode unsustainable situations.

The lie ("from the father of lies, through whom all evil came into the world") is the real rotten stain in human nature; At the same time, the tone of truthfulness (following the example of some

¹⁵⁶ Akad. (1905ff.), S. VIII:421. Bis: S. VIII:422

Chinese shopkeepers who put the inscription in gold letters over their shops: "You don't cheat here") is the usual tone, especially in what concerns the supersensible. – The commandment: you should not lie (even if it were with the most pious intention), deeply incorporated into philosophy as a principle as a teaching of wisdom, would alone not only bring about eternal peace in it, but also be able to secure it in all future times.

The lie is for Kant a temple of cowardice, infidelity and envy.

Eine Bösigkeit der Menschlichen Natur ist diese: daß Menschen einander nicht getreu sind, daß sie einander nicht trauen können, selbst in Ansehung des gemeinschaftlichen interesse, daß eigentz sie gegen einander verstellt und heimlich macht. Daß der Verdacht veranlaßt, einander zuvor zu kommen. Daher kann keine Armee revoltiren. Daher bleibt immer die Hofnung bey feindlichen alliirten, daß sie sich trennen werden. Trennung in den Theilen ist Ursache neuer Verbindungen, und verhütet das allgemeine Ganze, bis die Menschheit einmal gutartig wird. Neigung, sich in *Corps* zu vereinigen, weil man dadurch stark wird, *esprit de corps*, disciplin. Viel *Corps*. Spaltung.¹⁵⁷

So here we see Kant's main concern: how can we think of a cosmopolitan humanity if one of the evils of human nature is that people are not faithful to one another, that they cannot trust one another, even with regard to the common interest, that self-interest makes them dissemble and secret from one another. The same point he

¹⁵⁷ Akad. (1905ff.), S. XV:235. Bis: S. XV:236

discusses in the *Religion*¹⁵⁸ about the corruption of the second disposition, that to humanity (*Menschheit*) because of jealousy, envy etc.

That suspicion causes us to get ahead of each other. Therefore no army can revolt. Therefore, there is always hope among hostile allies that they will separate. Separation in parts is the cause of new connections and prevents the general whole until humanity becomes benign. Inclination to unite in corps because it makes you strong, esprit de corps, discipline. Lots of Corps. Cleavage.

So here we see again how Kant's mind operates, like a *Sol Invictus*, always reconnecting to progression observing on the path of clarification transcendently overcoming dualism. The problematic suspicion that hinders us on the one hand to flow as one with common interest in harmony with all is the same agent responsible for new connections and opportunities for improvement until **humanity becomes benign**. I highlighted it because this is the goal of Kant's philosophy, to better oneself and humanity until humanity becomes benign.

It is through cleavage that malevolence sneaks in. It is when the group – of people, of ideas, etc – is not coherent through the spirit that connects them through their hearts that obstructive forces of wrong viewed self find its way. After all, vanity is devil's favorite sin and sneak amidst the most noble situations. So, pray attention, whilst watching the *Egozermalmer*, the demolisher of ego, in action.

Kant, the *Egozermalmer* – demolishing false moral pride

One last topic on pride in Kant: he uses his writing style to demolish the false moral pride – also of the reader. Due to time contingency I will present just one example out of a couple of a handfuls that further research can list in more detail and in a

¹⁵⁸ Akad. (1905ff.), S. VI:26. (Kap.Nr.: 94)

commented form – let us remember that this thesis is just to confirm the influence and reveal the outlines of the design that emerges from this hidden influence. It shall be followed by more scholar and academic endeavors than this good intention of mine.

So aber glauben sich Menschen (durch Anhören oder Lesen und Singen) recht sehr erbaut, indessen daß schlechterdings nichts gebauet, ja nicht einmal Hand ans Werk gelegt worden; vermuthlich weil sie hoffen, daß jenes moralische Gebäude, wie die Mauern von Theben durch die Musik der Seufzer und sehnächtiger Wünsche von selbst emporsteigen werde.¹⁵⁹

Kant denounces people that “believe themselves to be very edified (by listening or reading or singing), whereas absolutely nothing has been built, and not even any hand has been put to work; probably because they hope that moral edifice, like the walls of Thebes, will rise of itself through the music of sighs and longing wishes”. The false moralists. Unfortunately, back to parade these days. One more reason to counterattack with Kant.

Kant’s humility – his own counterexamples to pride

I will stick to three examples. One that indicates the mainframe of action right from the start; the other exemplifying Kant’s openness to change position if rationally convinced and on parallel restating the magnitude of Epicur as an important influence on Kant; and finally, one on a personal daily sphere, to confirm that this is an overall alignment of the plan’s mainframe of value, theories and ways of execution. Kant truly lived his experience by himself. His last words being even

¹⁵⁹ Akad. (1905ff.), S. VI:198Fu

more meaningful. It was not just about the gulp of wine. *In vino disertus*¹⁶⁰. The wine just opened his heart to the moral characteristic of *Offenherzigkeit* (open-heartedness) and after having a lifetime looked around armed with his fragile understanding he finally learned to say: *Es ist gut*.

Let us take a closer look in this Kantian mainframe. The first example right from his first writing of 1746:

„das Urtheil eines Menschen gilt nirgends
weniger als in seiner eigenen Sache.“¹⁶¹

Here we hear Kant saying at his debut writing that a man's judgment is nowhere less valid than in his own cause. So, this is to abstain from any self-indulgency and let our cause be that of the public. It should be the mainframe of its work. At his beginning he is still taking his Self out of the interaction, as it would be possible. Gaining momentum on this topic he will realize the critical turn under the great light of 1769 and the understanding that something to be a whole would be impossible without the self – amidst this sphere of manifestation it was its cognitive structure, although shared through all rational beings. So, he deconstructed the self, emptied its form, sustained it as in empty form and transferred its structure to transcendental subjective logic pledging coherence to objective human logic of the genre at least in its disjunctive form.

The second example is a correspondence with Reusch¹⁶² and it shows the subordination to certified knowledge.

¹⁶⁰ Akad. (1905ff.), S. VII:170

¹⁶¹ Akad. (1905ff.), S. I:16

¹⁶² Akad. (1905ff.), S. X:260u

Ich bitte Euer Wohlgeb. gar sehr wegen meines gestrigen Widerspruchs um Vergebung. Ich habe Unrecht; denn *Anno* 1740 stand das Fahrenheit'sche Thermometer 10-12° unter 0. Mein Irrthum entstand daher, weil ich mich den Augenblick überredete, daß Fahrenheit nach *Anno* 1740 seine Thermometer verfertigt habe, da er sie schon *Anno* 1709 gemacht, und seine Vermuthung eben durch jene Beobachtung widerlegt worden. Ich hätte freilich einem Meister in seiner Kunst eher als meinem eigenen Gedächtnisse Glauben beimessen sollen.

I Kant

den 9ten Januar 1780.

In this letter Kant pardons himself for having confused an information, explained the source of his mistake and consented that he should have trusted the expert on this matter rather than believing in his own memory. As almost saying that he should have trusted knowledge and not opinion or memory.

The third and final example is a proof of scholar humility. And this taught him also on how to reverence even more someone or something.

Diogenes der Cynicer und Epicur waren gleichfalls Lehrer der Zwecke. Epicur war ein Philosoph, der den Weg der Tugend mit Blumen bestreute. Er war nicht, wie man gemeiniglich glaubt, gegen die Wollüste nachsichtlich, er war vielmehr ein so strenger Lehrer der Tugend, daß sie fast über die menschliche Kräfte ging. Er lehrte, daß das wahre Glück nicht im großen apparatus sondern in der Genügsamkeit bestehe. Polenta, eine Art von Gersten Brey, war seine Speise. Der Friede der Seele und ein stets

fröhliches Hertz, das war für ihn Glückseeligkeit.
Der Diogenes nannte seine Philosophie den
kurtzen Weg zur Tugend. Sie war negativ, indem
er nur entbehren lehrte. Das waren Weisen.¹⁶³

I will let the translation speak for itself:

Diogenes, the Cynician, and Epicurus were also
teachers of ends. Epicurus was a philosopher who
sprinkled flowers on the path of virtue. He was
not, as is commonly believed, indulgent of lust;
rather, he was such a strict teacher of virtue that it
almost exceeded human strength. He taught that
true happiness does not consist in large apparatus
but in frugality. Polenta, a type of barley brey, was
his food. The peace of the soul and an always
happy heart was happiness for him. Diogenes
called his philosophy the short path to virtue. It
was negative in that he only taught deprivation.
These were wise men.

It is through Epicure that Kant understands the importance of the heart's
happiness just through virtue.¹⁶⁴ Measure his magnitude for Kant being both a
philosopher of ends and strict teacher of virtue. Epicure suffered a radical change
in Kant's appreciation. Perhaps it should in today's world, too, since he is being
widely misunderstood as hedonist as one reads in 'So you think you are an
epicurean'¹⁶⁵. Let us help clarifying with Kant in this lecture of 1771, so the
validation of Epicure came with the great light as we shall conclude.

Eine art der Empfehlung aber die zur Hochachtung
gegen jemanden antreibt, originirt sich auch daher,
wenn wir jemand verachtet haben, was unerwartet

¹⁶³ Akad. (1905ff.), S. xxix:9

¹⁶⁴ Akad. (1905ff.), S. XIX:174

¹⁶⁵ <https://vvener.wordpress.com/>

großes, eine schöne Einsicht, ein Genie, das alle unsere Erwartung übersteigt entdecken, und gewahr werden, so schätzen wir ihn alsdenn darum desto höher, wir bewundern ihn desto mehr, weil wir ihn vorher verachtet haben. so ist es z.E. wenn wir ein Frauen-Zimmer, von dessen Einsichten und Geschicklichkeit wir nur sehr schlechte Begriffe haben, mit großer Einsicht, witz etc. sprechen hören, wir bewundern sie desto mehr, und unsere Verachtung oder Geringschätzung verwandelt sich also bald in Ehrerbietung. Eben z.E. also lernen wir den großen Weisen den Epicur, von dem wir uns vielleicht im Anfang schlechte Begriffe machten, wenn wir seinen Wandel, seine Reden, seine Urtheile, Kenntniße näher untersuchen, recht hoch schätzen, und Verehren. etc. wer schon alles gerne von der schlechtesten Seite zu betrachten, und lieber die Fehler als guten Eigenschaften überall aufzusuchen bemühet ist, der hat gewiß ein sehr boshafte Hertze.¹⁶⁶

And here we hear through his own voice how noble his posture is:

when having despised someone, discover and become aware of something unexpectedly great, a beautiful insight, a genius that exceeds all our expectations, and then we value him therefore the higher, we admire him the more, because we previously despised him. That's how it is, for example When we hear a woman, whose insights and skills we have only very poor understanding of, speak with great insight, wit, etc., we admire her all the more, and our contempt or underestimation soon turns into reverence. Just for example So we learn to value and revere the great

¹⁶⁶ Akad. (1905ff.), S. xxiv:185

sage Epicurus, about whom we perhaps initially had poor ideas, when we examine more closely his conduct, his speeches, his judgments and knowledge. etc. Anyone who likes to look at everything from the worst side and would rather look for faults than good qualities everywhere certainly has a very malicious heart.

So here he validates and encourages his readers to review their own positions and prejudice, instead of securing himself an immaculate position of a saint-to-be, showing himself as human as anybody else, narrowing the gap between the actual society of his time and his cosmopolitan view of the *Weltbürger* of a world without borders in friendly togetherness.

And what was very surprising for me is that the continuum of love from self to social in Pope has a parallel in Epicure – perhaps the link could be Lucretius and his *de rerum natura*.

The critical turn of *Selbstliebe*

Initially problematized as being suitable for promoting collective good, then being opposed to moral action for at the end being readopted in its rationalized form serving as rationalized incentives (*vernünftige Triebfedern; rationalis elater animi*) for the heart as rationalized self-love (*vernünftige Selbstliebe*). Here we see the very moment of the critical turn of love in Kant. A quote that I have not had access to during my master's research¹⁶⁷ that was precisely on self-love as a disposition to moral actions and that enlist this process. There I almost anticipated Kant's explanation, but arguing as a translator to Portuguese, that *Selbst* is self as an auto-reference and *Eigen* is proper, literally the word stem for property

¹⁶⁷ *Selbstliebe* na obra de Kant

(*Eigentum*) – this I think will help to deepen the understanding of Kant’s following quote:

Das system des epicurs ist das *principium* der Selbstliebe. Welches wort wir darum brauchen, damit es so wohl den [Eigennutz] Nutzen als die Ehre begreife. Aber wir bedienen uns auch desselben zum unterschied von der Eigenliebe, weil diese eine Ausschließende selbstliebe ist, nach dem epicur aber die selbstliebe auch ein Grund der Liebe anderer ist und nicht ausschließend ist, sondern unsere Freude vermehrt.¹⁶⁸

The epicurian system is the principle of self-love (*Selbstliebe*). What word do we need so that it can understand benefit as well as honor? But we also use it to distinguish ourselves from self-love (*Eigenliebe*), because this is an exclusive self-love (*Ausschließende selbstliebe*), but according to the Epicurus self-love (*Selbstliebe*) is also a reason for the love of others and is not exclusive, but rather increases our joy.

Sounds like Kant’s *Reflexionen über den Optimismus*. And that going out to the garden may have a double reference: the already mentioned reference to Voltaire, but also a hidden reference to Epicure –it goes not without interest that Epicure is redeemed by Kant as I have just proven. So, we see how Self-love went also from obscure to distinct understanding with Kant, having it purified to be one with love as already seen through Pope’s theorem analyzed by Kant in 1753. As did Epicure in Kant’s perspective.

¹⁶⁸ Akad. (1905ff.), S. XIX:198

Epicur war ein Philosoph, der den Weg der Tugend mit Blumen bestreute. Er war nicht, wie man gemeiniglich glaubt, gegen die Wollüste nachsichtlich, er war vielmehr ein so strenger Lehrer der Tugend, daß sie fast über die menschliche Kräfte ging. Er lehrte, daß das wahre Glück nicht im großen apparatus sondern in der Genügsamkeit bestehe. Polenta, eine Art von Gersten Brey, war seine Speise. Der Friede der Seele und ein stets fröhliches Hertz, das war für ihn Glückseeligkeit.¹⁶⁹

Epicurus was a philosopher who sprinkled flowers on the path of virtue. He was not, as is commonly believed, indulgent of lust; rather, he was such a strict teacher of virtue that it almost exceeded human strength. He taught that true happiness does not consist in large apparatus but in frugality. Polenta, a type of barley brey, was his food. The peace of the soul and an always happy heart was happiness for him.

Seems like the first sip from the cup of critique makes one transcendental, but at the bottom of the cup Epicure is waiting to awaken the happy heart.

Nimmt man nun darauf Rücksicht, daß Epicur seinen Anhängern, die ihn in seinen hortis epicuracis bei Athen besuchen wollten, nichts weiter, als reines Wasser und seine Polenta, zu geben versprach, so sieht man wohl, daß er die Naturbedürfnisse auf die geringste, leicht zu befriedigende Nothdurft einschränkte, und damit ein aufgewecktes Herz verband.¹⁷⁰

If we now take into account that Epicurus promised to give nothing more than pure

¹⁶⁹ Akad. (1905ff.), S. xxix:9

¹⁷⁰ Akad. (1905ff.), S. xxvii:647

water and his polenta to his followers who wanted to visit him in his hortis epicuraeis near Athens, we can clearly see that he restricted the needs of nature to the smallest, easily satisfied necessity, and combined this with an alert heart.

The heart is therefore awoken with the the guarantee of life basics. Not less, and not more.

Epicur ist also in seinem Princip dem Tadel nicht unterworfen, den ihm die Stoiker beilegen. Er verlangte mit ihnen die Entbehrlichkeit von den Annehmlichkeiten des Lebens im Grade des Bedürfnisses, er verlangte ein Verhalten des Menschen, das mit der Würdigkeit der Menschheit in seiner Person zusammen bestehen konnte, er verlangte also eine Heiterkeit, die [789] aus der Zufriedenheit mit sich selbst entsprang und darauf gebauet war. Er verlangte das intellectuelle Begehren, d.i. das auf die Gesetzmäßigkeit der Vernunft eingeschränkt war. Dies alles wollten die Stoiker auch.¹⁷¹

Epicurus is therefore not subject to the criticism that the Stoics levelled at him in his principle. Like them, he demanded that the comforts of life should be dispensable to the extent that they were necessary; he demanded a human behavior that could coexist with the dignity of humanity in his person; he therefore demanded a cheerfulness that arose from and was built upon self-satisfaction [789]. He demanded intellectual desire, that is, that which was restricted to the laws of reason. The Stoics wanted all of this too.

¹⁷¹ Akad. (1905ff.), S. xxvii:649

In my understanding Epicure gets into the highest ranks because of his embodiment of his philosophy, being an inspiration for Kant as we shall see in the last article of this thesis, but also because of his highest view on humanity:

die Angelegenheit des Menschen: die der Selbstliebe oder der Sittlichkeit. Epicur hielt es vor nöthig vor philosophen nichts davon zu entscheiden, damit 1. die Bewegungsgründe rein moralisch wären, 2. kein abergläubisches Vorgeben falsche Schrecken und Hoffnungen hervorbrächte. Dieses Gründet sich auf eine zu hohe Meinung von der Menschheit.¹⁷²

the affair of man: that of self-love or morality. Epicurus considered it necessary not to decide anything about this before philosophers, so that 1. the motives would be purely moral, 2. no superstitious pretense would produce false fears and hopes. This is based on too high an opinion of humanity.

That was key to Kant's empirical experiment as we will see in the last article, since it will be our personality, the intellectual image of humanity in ourself that will be the way out of the corrupcy that occurs within the disposition to humanity. It is to be inspired by the archetype (*Urbild*) of the Christ that will be used in the *Opus Postumum* as Palmquist¹⁷³ indicates. And it is never enough to stress it out: it could also be the figure of the Buddha, as we shall see in the last article. Two ways to deduce the flow of the same river, Kant presents them both at the end, uniting the spheres and dissolving separateness.

¹⁷² Akad. (1905ff.), S. XVII:592

¹⁷³ Palmquist, p.123

Although having its distinction established only in the *KpV* with the emergence of rational self-love (*vernünftige Selbstliebe*) after the *act of ha!* – humiliation of self-love and annihilation of self-conceit –, with its validation occurring 17 years before as we saw with the quote on Epicure's system, the apex of self-love's critical turn although began in the year of the great light, 1769, with the *Reflexion 6601*:

Wir haben einen größeren trieb, geachtet als geliebt zu werden, – aber einen größeren zur Liebe gegen andere als zur Achtung. Denn in der Liebe gegen andere empfindet er seinen eignen Vorzug, in der Achtung vor andere schränkt er diesen ein.¹⁷⁴

We have a greater drive to be respected than to be loved, but a greater drive to love others than to respect. For in loving others, we feel our own superiority, and in respecting others, we limit it.

It is the introduction of respect (*Achtung*) into the equation so to purify love from its delusions of attachment. And whilst getting back to the year of 1769 the circle closes – again. Now it seems to me that we are ready to promote our thesis that the being in Kant is love, as it is in Pope and that Kant's philosophy of better oneself and humanity is through removing the obstacle that is egoism, purifying the concept of pride so to retain the necessary noble feeling of respect that creates a tension in love so to sustain its natural expansion and impeding its collapse, revealing the light within. The spark comes through

Ein Wunderbahres Gegenverhältniß z.E. die Menschheit gehet auf alle Menschen, und in allen Menschen liegt doch die Menschheit.¹⁷⁵

¹⁷⁴ Akad. (1905ff.), S. XIX:104

¹⁷⁵ Akad. (1905ff.), S. xxiv:239

A wonderful contrast: humanity extends to all people, and yet humanity lies in all people.

So, after all here we see that Kant aligns his actions to his theory and his theory to the mainframe of his view, forging a consistent *Weltanschauung* aligning body of actions, speech of theories and mind of vision withholding through them the manifestation of the Great Perfection. A framework to sustain the emergence of the best of the worlds from this right in front of us – as magic from within.

Hocus pocus¹⁷⁶ hoc est corpus¹⁷⁷

With this I hope to have proved not only the integration and presence throughout the oeuvre, but the interconnectedness of the same, of which chain of being, optimisms, love and pride are the core ideas but that stretch far beyond interweaving all themes and aspects since it is just one experience – and Kant is determined to purify the human part. I have proved that Kant had all the influences unified in Pope as his main reference and hidden influence. The bare fact that after assuming the hypothesis everything magically felt into place and that I foresaw where I would find what I was searching and knew in advance how I would find them up and in which state is the subjective proof. But, let us face our last trial: let us check if we can apply the structure's directly, if they fit as a "*Nachahmung*", not as a "*Nachmachung*"!¹⁷⁸ In nuce, in *Nachmachung* you are just copying, literally making after, and in *Nachahmung* you are emulating after someone, literally

¹⁷⁶ Denn die Wörter *hoc est* haben zuerst das Wort *corpus* hinzugethan, wo *hoc est corpus* sprechen in *hocuspocus* machen verändert wurde, vermuthlich aus frommer Scheu den rechten Namen zu nennen und zu profaniren; wie es Abergläubische bei unnatürlichen Gegenständen zu thun pflegen, um sich daran nicht zu vergreifen. || For the words *hoc est* first had the word *corpus* added, where *hoc est corpus* kontaktieren was changed into *hocuspocus*, presumably out of pious fear of naming the right name and profaning it; as superstitious people are accustomed to do with unnatural objects in order not to misuse them.

¹⁷⁷ Akad. (1905ff.), S. VII:150Fu-151Fu

¹⁷⁸ See Budick's Kant and Milton

equalizing after estimating or determining the magnitude of another, being therefore inspired by other greatness and summoned to originally fill in the lines in-between, sometimes shining even in a greater magnitude. Fits to my analogy as Kant being a lighthouse for humanity.

Sapere Aude. Kant had a plan. And it had Pope's design.

KANT'S DESIGN BY POPE

Sorcery has been called Magic.

But Magic is Wisdom, and there is no

Wisdom in sorcery.

Paracelsus

After having clarified in the second article of the three-part series of which this one is the third, that we can track Pope's presence also during his less mentioned period, being his core idea of chain of being and his related theme optimism absorbed and integrated as fundamental aspects of the three critics, being the limitation of pride the pivotal point, let us come to a proper end and test if Kant's design is indeed that of Pope, we will go through a) Pope's design and correlate it to Kant's *Leitmotto*, see if we can understand b) Pope's theorem as a Kantian maxim and, at last, take a look at c) Pope and Kant's witty structures, comparing their quadrifid schema, highlighted with selected verses. But before we continue, let me put aside a possible objection that a reader of Solomon¹ could have:

[...] parallels between the epistemology of *An Essay on Man* and modern discussion of the same matter. [...] characterization of human duality is indistinguishable from Pope's, as is chiding of the all-too-human propensity to pride oneself on a capacity for self-transcendence, the alleged ability to overcome one's subjectivity and assume a cosmic, "objective" point of view.

¹ Solomon, p.63-64

Kant enters precisely into the center of that polemic. Whilst it is a topic of the outrageous and excessive, it nonetheless or even more because of this has to be occupied consciously, or to say, to know ones subjective and objective limitations. And offers a way through respect and love to gradually overcome it and achieve all together as humanity the “objective” view.

Pope’s design – Kant’s *Leitmotto*

The Essay welcomes with two openings, addressed To the Reader, and The Design. Before each epistle, a set of his arguments to guide the reader to settle his reason with the poet stimulus arisen. The design presents Pope’s plan in a more distinct and detailed manner. As they were aggregated in three different editions, they overlap each other, but also this I take as an inspiration for Kant – presuming he had access to it through Rappolt or Green, since the German edition of 1740 with Brockes’ translation of the poem, in which the Epistle’s are called Ethic Epistles, unified the three parts translating them into one introduction, without losing its original meaning, but altering the structure that I am pointing out. I will attach the translation of this introduction as an appendix for it is not central to us in this moment. The first *To the Reader* presents already everything. It could be left alone and still do its job.

TO THE READER

As the Epistolary Way of Writing hath prevailed much of late, we have ventured to publish this Piece composed some Time since, and whose Author chose this Manner, notwithstanding his Subject was high and of dignity, because of its being mixt with Argument, which of its Nature approacheth to Prose. -is, which we first give the Reader, treats of the Nature and State of Man, with

Respect to the Universal System; the rest will treat of him with Respect to his Own System, as an Individual, and as a Member of Society; under one or other of which Heads all Ethicks are included.

As he imitates no Man, so he would be thought to vye with no Man in these Epistles, particularly with the noted Author of Two lately published: But this he may most surely say, that the Matter of them is such, as is of Importance to all in general, and of Offence to none in particular.²

Here is everything: the defense of the chosen style, the presentation of the thematic of each epistle, the confirmation of the general thematic of Ethic and his own presentation amidst a description of his procedure – like Kant’s God, going for the whole and the general, meaning no offence to the parts, that must as consequent parts fit to the higher form of interaction to the whole through mutual interchange.

TO THE READER

-e Author was induced to publish these Epistles separately for two Reasons, -e One, that he might not impose upon the Publick too much at once of what he thought incorrect; -e other, that by this Method he might profit of its Judgement on the Parts, in order to make the Whole less unworthy.³

The second is a short version, as a clarification through separation, the parts profiting from the whole and the concern of sustaining the worth of the whole. Different of the Kantian narrator that leads you through reflection upon confusion of conflicting points of view and then through clarification offers a distinct

² Essay on Man, p.3

³ Essay on Man, p.3

understanding of the topic, Pope presents himself as an unreliable narrator, that does not know of the correctness of its writing, forcing the reader to check this for itself.

The Design is not a line of dialog that binds the author to the reader anymore, but an unfolding outline of what first was present and then demanded clarification through doubt to better define a distinct understanding of its ends. To be more objective and spare us some time I will highlight the topic and give a direct example on Kant, without seeking to explain it any further or try to show all references in Pope or exhaust all examples in Kant.

THE DESIGN

Having proposed to write some pieces on Human Life and Manners, such as (to use my Lord Bacon's expression) come home to Men's Business and Bosoms, I thought it more satisfactory to begin with considering Man in the abstract, his Nature and his State: since, to prove any moral duty, to enforce any moral precept, or to examine the perfection or imperfection of any creature whatsoever, it is necessary first to know what condition and relation it is placed in, and what is the proper end and purpose of its being.

Lord Bacon is Kant's *Leitmotto* of the B edition of the *KrV*. I will discuss this to the end of this session. *Man in the abstract* can be related to Self as logic. The necessity of the context, the condition and relation of one to the whole, *to prove any moral duty, to enforce any moral precept, or to examine the perfection or imperfection of any creature whatsoever* and to know *what is the proper end and purpose of its being* is exactly Kant's procedure right from the start: metaphysics goes along with

geography and after a long work on *zermalmen* (crush) the ego, he delivered its Anthropology, that is the convergence of his epistemology, moral and aesthetic.

The science of Human Nature is, like all other sciences, reduced to a few clear points: There are not many certain truths in this world. It is therefore in the Anatomy of the Mind as in that of the Body; more good will accrue to mankind by attending to the large, open, and perceptible parts, than by studying too much such finer nerves and vessels, the conformations and uses of which will for ever escape our observation.

The science of Human Nature is, like all other sciences, reduced to a few clear points – what at the beginning seems like a dogmatic affirmation ends with a conclusion with which Kant could not agree more. This is precisely the duty of enlightenment: start with few clear points and emancipate the self from mental slavery since none but ourselves can free our minds. *There are not many certain truths in this world.* This is why Kant seeks solid ground for his foundations. For one who is concerned with Europe's mental health⁴ the analogy to the anatomy of the mind must have been very attractive. *Large, open, and perceptible parts* should be studied, so Kant seeks in the public, in objective humanity the plan to converge the subjective contents that create obstacles and threaten harmony and even human existence.

The disputes are all upon these last, and, I will venture to say, they have less sharpened the wits than the hearts of men against each other, and have diminished the practice, more than advanced the theory, of Morality.

⁴ Akad. (1905ff.), S. XI:141

The diminishment of the practice or morality is something that definitely concerns Kant as we have already seen⁵.

If I could flatter my self that this Essay has any merit, it is in steering betwixt the extremes of doctrines seemingly opposite, in passing over terms utterly unintelligible, and in forming a temperate yet not inconsistent, and a short yet not imperfect system of Ethics.

Kant of course has not a short not say not an imperfect system of Ethics, one that is strongly influenced by Pope, as we saw with Werkmeister. Kant is not temperate, but radical with the pureness of moral action; but on the other hand very comprehensible with human situation, accepting the actuality as it is and carving the desired, or better to say, determined end out of it. And of course, nobody can allege that Kant is in anyway inconsistent. And it is not imperfect, since for Kant perfection (*Vollkommenheit*) is more aligned to plenitude of realization of its end. About the *utterly unintelligible terms*, I must repeat a quote that I used at the beginning of this thesis, to explain my own procedure with Kant:

Ich muß es gestehen: ich habe einen gewissen Aberglauben in Ansehung Verschiedener Ausdrücke, welche großen Köpfen eingefallen seyn. Ich suche hinter ihnen nicht die Bedeutung; aber wenn ein Begriff meinem Nachdenken aufsteigt [so] und mir das Wort auffällt, so, scheint es, fühle ich die Begeisterung oder auch die gantze Empfindung, die derjenige hatte, welcher den Ausdruck mit demselben Begriffe hatte, mit dem ich sympathisiere.⁶

I must confess: I have a certain superstition regarding various expressions which have occurred to great minds. I don't look for meaning behind them; But when a concept comes to mind

⁵ Akad. (1905ff.), S. XI:141

⁶ Akad. (1905ff.), S. XVIII:61. (Kap.Nr.: 3213)

and the word strikes me, it seems that I feel the enthusiasm or the entire feeling that the person who had the expression with the same concept with which I sympathize had.

Kant, although unjustly criticized of not sticking to a definition, precisely works on distinction of understanding through clarification of terms and uses. This is why he has more than one definition – also because it depends on how and where in his system it is used.

Steering betwixt the extremes of doctrines seemingly opposite was one of those expressions that rung a bell for me.

[...] this “instinctive middle” was unobtrusively dominant in the writings of Newton [...] recommendation [...] that scientists who aspire to emulate Newton must “steer a just course between” contending methodologies.⁷

It not only felt very applicable to Kant’s work as a whole as I had already explained in the article *The Hidden Influence*, since Kant converges to a middle path the extremes of stoics and epicure, rationalists and empirists, dogmatic and skeptics and so on and so forth, but I remembered having read something quite similar in Kant and my memory did not fail me:

Die Kenntniß dieser zwei äußersten Grenzen mußte ohne Schwierigkeit den Punkt bestimmen, darin das Wahre von beiden Seiten zusammen fiel. Diesen anzutreffen, war nichts weniger | als eine große Scharfsinnigkeit nöthig, es bedurfte nur einer kleinen Abwesenheit des Parteieneifers und ein kurzes Gleichgewicht der Gemüthsneigungen, so war die Beschwerde sofort abgethan.⁸

The knowledge of these two extreme limits must have determined without difficulty the point at which the truth on both sides coincided. Finding

⁷ SOLOMON, H. *The Rape of the Text*. Tuscaloosa, 1993 – p.62

⁸ Akad. (1905ff.), S. I:181

him was nothing less as great astuteness necessary, all that was needed was a small absence of party zeal and a brief balance of emotional inclinations, and the complaint was immediately dismissed.

Here we see Kant not only *steering betwixt the extremes of doctrines seemingly opposite*, but also aware of the subjective influence of the observer, aligned with Bacon and Hume.

This I might have done in prose; but I chose verse, and even rhyme, for two reasons. The one will appear obvious; that principles, maxims, or precepts so written, both strike the reader more strongly at first, and are more easily retained by him afterwards: The other may seem odd, but is true, I found I could express them more shortly this way than in prose itself; and nothing is more certain, than that much of the force as well as grace of arguments or instructions, depends on their conciseness.

Kant clearly gives up any try of conciseness of poetry and goes the long philosophical way, since he writes as an experiment with the reader and the content must be tested. But although Kant writes in prose the influence is clear since he works and recalls important passages of his work to principles and maxims, precisely to the retainment of the content due to conciseness.

Handle so, daß die Maxime deines Willens jederzeit zugleich als Princip einer allgemeinen Gesetzgebung gelten könne.⁹

Act in such a way that the maxim of your will can at any time also apply as a principle of general legislation.

⁹ Akad. (1905ff.), S. V:30u

But I bet this is not the only one you remember or recognize as Kantian:

Zwei Dinge erfüllen das Gemüth mit immer neuer und zunehmender Bewunderung und Ehrfurcht, je öfter und anhaltender sich das Nachdenken damit beschäftigt: der bestirnte Himmel über mir und das moralische Gesetz in mir.

Two things fill the mind with new and increasing admiration and awe the more often and persistently one thinks about them: the starry sky above me and the moral law within me.

It is not a maxim, nor verse, but it has a poetic strength *as if* it condensed the whole Essay in one sentence. At least to me, it is one of the most beautiful philosophical passages: the extremes so beautifully represented and our middle state position so distinct expressed clarified my understanding that it all depends on my resolution (*Beschluss*).

I was unable to treat this part of my subject more in detail, without becoming dry and tedious; or more poetically, without sacrificing the perspicuity to ornament, without wandering from the precision, or breaking the chain of reasoning: If any man can unite all these without diminution of any of them, I freely confess he will compass a thing above my capacity.

To become or not dry and tedious is clearly also not of Kant's concern, although I just quoted the most poetical Kant passage I know. Nonetheless, the drier the easier to get to the point and highlight what is important. As I read dry, I thought of Salt, that is gained from drying ocean water and is the alchemical representation of human being; whilst drying the human being what is left behind without the water of emotions is its crystalized structure, or to say, the subjective transcendental logic of the transcendental subject. And how not mention the *chain of reason*, that so many times appears in Kant throughout his oeuvre, from *Nova Dilucidatio* to *Opus Postumum*. I have already quoted a handful of a long the thesis.

What is now published, is only to be considered as a general Map of Man, marking out no more than the greater parts, their extent, their limits, and their connection, but leaving the particular to be more fully delineated in the charts which are to follow. Consequently, these Epistles in their progress (if I have health and leisure to make any progress) will be less dry, and more susceptible of poetical ornament.

The best proof that Kant used this general map to (un)veil its treasure is that I found all this preciousness of the milky way and its analogy with obscure understanding, the distinct understanding of the great light of 1769, and especially that, although it is a 13-year long research I found the missing link and wrote the whole thesis in less than a month. It all popped out after I applied Pope's design to understand Kant's philosophical plan.

I am here only opening the fountains, and clearing the passage. To deduce the rivers, to follow them in their course, and to observe their effects, may be a task more agreeable.

With the passage clear for Kant's *Übergang* (transition, passage) it seem that he took it literally and focused in deduce his critical way. Let us too follow love through respect to the general map of man. Since the fountains are open, the passage is clear and the river is to be deduced, let us dive into Jones' correlations and comment on that a bit.

The universe as ontic, as a form, as a set of preestablished hierarchies between which various forms of love are expressed, is not absent from Pope's poem, no matter how present the picture of mutual goods emerging from mutual service might be.¹⁰

¹⁰ cxi-cxii

Or to say, there is a whole that is love with its plenitude, order and gradation, no matter a potential interpretation of this emerging out of blind and mutual service.

The vision of a hierarchical order united by love, and the vision of a world of benevolently interlocking needs and gratifications, are not exclusive in the universe of *An Essay on Man*; indeed, their interrelation in the argument of the poem, from Epistle I to Epistle IV, and in its local vacillations between the providential and the provisional world, is its characteristic feature.¹¹

Kant also uses apparently opposing forces to promote progressive evolution as we see, i.e., in *ANTH*, *Tugendlehre* and *ZeF*.

In the *Essay on Man* there is always an obligation to act on what we can (and what we cannot) know of ourselves.¹²

This is all too Kant. The duty to act on behalf of yourself. The limits of knowledge. The positive and the negative knowledge.

There is a challenge and an obligation in the human position, a challenge to be higher, yet without wanting to be more than human.

The individual strives within the collective force that has to be friends with nature – because it is in friendship that we find equilibrium between the forces of love-aggregation and respect-expansion. It is a stimulus to be always better., but within the limits of bare reason, or to say, to maintaining pride and humility alike, love and respect in harmonic tension, so to seek for your goals that ought to respect all the other parts that are involved with the whole that is experience. To be your best and

¹¹ cxi-cxii

¹² cxi-cxii

not to hinder perfection to manifest. And to accept that there is more than your understanding encompasses, nevertheless you have to search in your field of vision.

The resignation and submission it encourages are those of humble pursuit of the highest possible human perspective.

Acceptance of what is given in actuality so not to be attached to any inner narrative, creating ghosts and personal myths, but to use everything as a path of augmenting clarification and precisising distinction of understanding so to better ground experience into existence.

Pope can be claimed for a modernity, but it is not a modernity in which universal order has gone fugitive, to be replaced by evanescent and private epiphanies. It is a modernity in which the good promised by intuiting how a world system (that is always beyond our full comprehension) works is still a real good to which we might aspire.¹³

Or to say, humanity is gaining freedom, not to destroy itself as pathologic narcissists and to harm the planet as Leviathan causes Anthropocene. It is Kant's modernity of bringing about the human heart a radical revolution so to reform the mind to better reflect nature on its interactions by understanding more distinctly how the world system works, clarifying nature and culture and there best fit (moral). In a footnote Jones highlights that Srigley, in his *The Mighty Maze*, p. 151, notes that a progressive motion in the reincarnation of spirits enables a slightly different reading of whatever is being right:

From being a formula endorsing the perpetual imperfection of the human condition in the name of a balance of opposites, it became descriptive of the rightness of each moment in history in man's

¹³ cxi-cxii

search for right relationship with himself and with his fellow human beings.

After having this bold noble feeling reading the poem and that remembered me that sublime feeling when I first read the *Beschluss* I went on reading Tom Jones' introduction – I always prefer to read the original without filters first. And Tom Jones direct relation of Kant and Pope not only in the most obvious *ANTH* – due to the three epigraphs, citations, thematic, structure etc as we are seeing –, but also to *KU* encouraged me to confirm that this influenced was broader and deeper. Srigley's comment on Jones footnote was a direct remembrance for me to Kant's postulate of the immortality of the soul. So, please let us follow Jones' words closely so you may experience the same glance I did.

The two dominant concerns to emerge are, first, the perceptual and epistemological definition and limitation of the human point of view; second, the natural history of human sociability. [...] [Pope] aims to make knowledge of the kind of animal people are a determining factor in their choice of how to live.¹⁴

And he does it structuring the first epistle to be to the whole work what a scale is to a book of maps.

So, if Pope is announcing Baconian intentions in "The Design," they would be to intermingle the practical and theoretical consideration of human character, in order to improve it.¹⁵

¹⁴ Liii

¹⁵ LV

Let us remember what I have already highlighted: Kant dedicates the B edition of the first Kritik to Lord Bacon as *Instauratio Magna* – great installation, using his quote as *Motto* (guiding words) of the B Edition.

De nobis ipsis silemus: De re autem, quae agitur, petimus: ut homines eam non opinionem, sed opus esse cogitent; ac pro certo habeant, non sectae nos alicuius, aut placiti, sed utilitatis et amplitudinis humanae fundamenta moliri. Deinde ut suis commodis aequi –^{oo} in commune consulant –^{oo} et ipsi in partem veniant. Praeterea ut bene sperent, neque instaurationem nostram ut quiddam infinitum et ultra mortale fingant, et animo concipiant; cum revera sit infiniti erroris finis et terminus legitimus.

Kant abbreviated the original quote and stuck to the essential:

Let us be silent about ourselves. But about the matter that is being discussed, we ask that people think that it is not an opinion, but a need; and let them be sure that we are not following anyone, or pleasing, but that we are laying the foundations of human usefulness and breadth. Then, that they should consult their equal interests in common – [...] and themselves come to a party. Moreover, let them hope well, and not imagine our establishment as something infinite and beyond mortal, and conceive it in their minds; whereas in truth there is an infinite end and legitimate limit of error.

So, this is how Kant addresses knowledge: at the same base as Pope being Baco de Verulamio, also known as the father of empiricism¹⁶ and reformer of Alchemy¹⁷, the explicit link. It is with this attitude that we proceed.

The second paragraph of “The Design” goes on to talk rather grandly about the “science of Human Nature”, [...] focus on the “large, open, and perceptible parts” of its subject, rather than getting lost in fine discriminations that “have diminished the practice, more than advanced the theory, of Morality.”

One of Kant’s major concerns is the rising manifestation of fanaticism as romanticism, pantheism, egoism and all kinds of *Schwärmerei*¹⁸ (*conceptus fanaticus*)¹⁹ in Europe – this was his concern from the beginning to the end as this thesis proves through textual, intertextual e contextual references. Kant followed Bacon and Pope long before Hume’s awakening of the dogmatic slumber – this was just the end solution: the bundle theory as I presented in the last article. His focus lies on the larger part of the human, his humanity that shines through every and each interaction of his with the world through its parts, this being our open and perceptible parts. Something that three subjectivities can, if right positioned on an angle of 120 degrees to each other, deduce an objective whole that is common

¹⁶¹⁶ Partner, Nancy; Foot, Sarah. "Empiricism and its configurations in the history of epistemology". SAGE Handbook of Historical Theory. “The first philosopher who developed an empiricist programme of scholarly knowledge was Francis Bacon (1561–1626), whose arguments were systematised by his followers.”

¹⁷ “Francis Bacon often criticizes both attitude and practices of the alchemists. Yet he doesn't give away alchemy which is the chemistry of his time. Not only does he integrate in his natural philosophy a few major aspects of Paracelsian thought, but first and foremost he does turn alchemy into one of the sciences to which his new method should be applied in a privileged way in order to improve it. As was the case with quite a few natural philosophers of the 17th century, never does he waver in developing his own conception of metallic transmission.” Abstract of: JOLY, B. Francis Bacon, reformer of alchemy: Alchemical tradition and scientific invention at the beginning of the 17th century.

¹⁸ Akad. (1905ff.), S. XI:141

¹⁹ Akad. (1905ff.), S. XXI:19

ground of its interactions – this third person should be always the transcendental subject. In a broader sense we can understand that as a statement of looking to ONE humanity and not to different colors, forms, habits that might at first separate more than unite, although it is vital for a healthy collective to have strong individuals with desirable diversity. What seems obvious nowadays, was not common thought at that time. Let us remember that slavery went on more than a century after Pope and Kant's lifetime. On the false accusation of Kant being a racist I think that I have already debunked it, but it is never enough to say: he was striving to better oneself and humanity, working with the individuum of his time and carving a better world out of that in which he was living, it would be unwise not to proceed that way, because whilst doing so he made the dialogue possible, showing an unmeasured opportunity that we have as humanity if we do not fear our power and consciously act out of good will and compassion, reflecting in our actions the wisdom we choose to live. As a last argument, Kant endorsed right from the beginning Sömmering's research, that almost from the start pledged that there were no biological differences between the different colors of human's.

Pope's phrase [science of Human Nature] does not seem to appear in English before his use. [...] The closely allied phrase "science of man" is not frequently used, though it does appear in several translations of French works of morality and metaphysics that Pope probably knew

So, if Kant can be named as the or at least one of the responsible for anthropology and geology in the universities, we see here that his inspiration was no less original.

One of the closest echoes of Pope's phrase, and, I would argue, his attitudes in the Essay, is at the close of the first book of David Hume's Treatise of

Human Nature, as Hume is concluding his discussion of the skeptical philosophy.

It goes not without interest that Hume gifted Pope one signed edition of his *Treatise*.

Hume's attitude recognizes the inseparability of that which is studied and that which is studying this human science: they are the same human nature. Attitudes, characters, dispositions, passing or permanent, cannot be overlooked in the practice of this science. Pope's poem, an earlier attempt to bring together the theory and practice of the science of human nature, is no less focused on the attitudes into which he can encourage readers than Hume is in his *Treatise*.²⁰

To give some context: Hume proposes the concept of basing all science and philosophy on a new foundation: an empirical examination of human nature. Newton's accomplishments in the physical sciences inspired Hume to apply the same experimental method of reasoning to human psychology to uncover the "extent and force of human understanding." Contrary to the philosophical rationalists, Hume contends that it is the passions, not reason, that drive human behavior. That it is interesting that it was Hume that woke Kant up out of his dogmatic slumber goes without saying. That the English tradition offered a number of *ruling sentiment* also. Pope's is that of love. And the interconnection shows its radiance by itself: Newton inspired Pope, Hume and Kant. Pope inspired Hume, Rousseau and Kant. Hume and Rousseau inspired Kant. So, the chain of influence finds its initial link with this research and proves that Pope inspired also Kant, reinforcing the inspiration of the others through the awareness of the common ground of inspiration that this essay is and how ingenious Kant's solution. He does

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not confront it, rather occupies the spot of ruling sentiment with respect, implementing the rational element to naturally organize the sentiments so to preserve nature and humanity of our overmeasure due to ignorance's convenient and coward blindness. Kant being equaled to a rationalist or that tends more to this side is due to Adickes brilliant work of organizing Kant's work and his papers positing Kant as a rationalist. At least *Die bewegenden Kräfte in Kants philosophischer Entwicklung und die beiden Pole seines Systems* is a paper that leaves no doubt of Kant's alignment to the rationalists. Pope, although THE moving force of Kants philosophical development as I am proving with this thesis, was not even mentioned once.

With the proof of Pope's profound inspiration and influence on Kant, the circle closes, a distinct circuit is formed and the light of true enlightenment shines in the shadows of Love for all creation. What moves great men is virtue that resembles a sublime and sweet divine feeling. I hoped to have unveiled the missing links and that the great chain assembles now to a ring that pledges a new alliance on new foundations. May this help to your own rational rebirth.

Pope's theorem – Kant's maxim

As already mentioned, Pope's "Whatever IS, is right" – with observance to the capital of the first IS – calls for a radical acceptance of life almost *as if* a stoic amor fati, where obscure understanding of the part is the obstacle of love's realization through the whole that it is; although Pope himself attributed in his correspondence²¹ the expression to Socrates. All that is manifested in nature is right, because it is so due to natural laws. Error, perversion and malevolence lie just in

²¹ SOLOMON, H. *The Rape of the Text*. Tuscaloosa, 1993 – p.72

the human mind, actions and, what is especially threatening, culture. These two aspects – namely that of radical acceptance of outer conditions of the whole and reasons observance of nature regulating our understanding are fundamental to Kant's undertake as we see in the *KrV* the whole as a necessity for reason and the limits of nature regulating the logical human understanding. Morality therefore does not lie outside nature but is its highest expression from within:

nämlich jener [Natur] nicht Gewalt anzuthun,
sondern sie nur [zu] vollkommen zu entwikeln.²²

namely not to do violence to it [Nature], but
only to develop it completely.

Whatever is gives Kant the material for experience and *is right* is both the acceptance of the condition of the experiment and also the goal of it, just an octave above to fit to its highest. As Kant worked on the theorem in the year(s) of 1753 and/or 1754, as proved with the effusively quoted *Reflexionen*²³, let us delve into that reflection to find its gold. Pope's theorem is presented in a comparison to Leibniz' Optimism and is explicitly preferred by Kant: *Vergleichung des Lehrbegriffs des Pope mit dem optimismus und vorzug des ersteren*²⁴. Comparison of Pope's teaching concept with the optimism and advantages of the former. Let us understand why directly in the text, but bear in mind that Pope is committed to a progressive understanding without dogmatic jumps or impositions. This alone is something that attracted Kant. Since it is a little long, I will part it so that I can comment on it as appropriate.

Pope wählete einen weg, der, um den schönen Beweis von
Gott [zu] allen menschen vernehmlich zu machen, der

²² Akad. (1905ff.), S. II:489. (Kap.Nr.: 286)

²³ Akad. (1905ff.), S. XVII:229

²⁴ Akad. (1905ff.), S. XVII:233

allergeschikteste [ist] unter allen möglichen ist und der, welches eben die vollkommenheit seines Systems ausmacht, (g so gar) alle möglichkeit der Herrschaft eines allgnugsamen Uhrwesens unterwirft, unter welchem die Dinge keine andern Eigenschaften, auch so gar nicht solche, die man wesentlich notwendige nennt, haben können, die nicht vollkommen zu ausdrückung seiner Vollkommenheit zusammen stimmen.

Pope chose a path which, in order to make the beautiful proof of God audible to all people, is the cleverest of all possible and which, precisely, constitutes the perfection of his system, (g even) all possibilities subject to the rule of an all-sufficient clock system, under which things cannot have any other properties, not even those that are called essentially necessary, that do not fit together perfectly to express its perfection.

So here we have condensed so much of the Kantian system that I have to sort it out for you for it may be hidden in-between lines or lost amidst the whole. *In nuce*, it shows the hermetic mentalism also presented in Plotinus on how God emanates from the whole to the parts; but also Kant's proposition to unite individual in a universal system that reflects the greatness of the whole in each of its parts, unifying through distinct understanding. First, for Kant Pope wrote a *beautiful proof of God*, one that he assures that it is the *cleverest of all possible* to say that it is not out of bounds of the defensible possibilities and amidst that account of cleverness, that is a resource of self-love, it is the best. The path is to unit it under a clock system, which rhythm and frequency (*Schwung*²⁵) is nature and time units are individuals that have to be put under the clocks system – like that movement of love encompassing others maxims. And Leibniz's spiritual automaton²⁶. It was wise to

²⁵ Akad. (1905ff.), S. Ko:168

²⁶ Akad. (1905ff.), S. xxvii:504

have shown you that Kant plays with the words before. Because this interpretation goes on understanding that Uhrwesen (Clockbeing) was no spelling mistake, since it is *Urwesen* (primordial being) – that Kant uses 229 times. Uhrwesen was used just this once in the Reflexion that Adickes was not sure between 1753 and 1754, but that we can affirm that stems from 1754, because of Kant's personal library that had Heinrich Sully's *Unterricht von der Eintheilung der Zeit und verschiedener Einrichtung grosser und kleiner Uhren. Mit nöthigen Figuren und Tabellen. Aus dem Französischen übersetzt [v. Charles Antoine] Zweite mit Anmerkungen über das Preussische **Uhrwesen** vermehrte Auflage.* (Lemgo 1754) [Ausgabe im Privatbesitz Kants] [bold and subscript added].

'Give it some time' gets a whole new of a meaning. The writing style although apparently truncated, leaves plenty of space in-between to make conjunctures and own synthesis until one gets to that of what the author longed for. So, we see *precisely* highlighted between commas just ahead of the mention to the clock system.

The humanistic conception of culture, which Pope most decidedly held, is that it constitutes a continuum: each generation does not begin all over again; it carries on the thoughts and art of the past generations.²⁷

So, it is not only natural, but also cultural, that we must subordinate ourselves under a higher form of organization and at the same time coordinate ourselves with each other. This is the proper fit and not the madness that seems to state to subordinate other under oneself and coordinate this self to the higher form of organization – this is precisely the wrong view of I that went on with Fichte. It is not the proper place

²⁷ WARREN, A. *Alexander Pope as critic and humanist*. Princeton: Princeton University Press, 1929

for that, but *in nuce*, there is no I different than non-I, because there is no inherent Self. I cannot delve into that what created Hegel's and Fichte's paths, that is Kant's unsolved conflict of the antinomies²⁸, but Kant is leading us from ourselves to life as a whole, integrating the relative self to the absolute self, dissolving all madness of separation and what do "they" create: a reification of transcendental ego that states its absolute values, creates a non-ego, seals itself within a fascia *ed ecco fatto* we have got the seed of evil that is fascism. It goes not without interest that Mussolini translated Kant. But, a part of this abuse, the critical turn in emptying metaphysic's ontology and instantiating subjective transcendental logic should be a dead end. The only use of non-I or non-ego should be self-regulative: when am I not being love out of respect to the whole – there is no I and if there is, it is the whole, since the self is subjective transcendental logic, so there is no non-I – except from the moment on that one wrong viewed attached I creates this split, being it in fact the non-I thinking itself as I and clinging to a *Schein*, fallen for a shadow whilst being pure light. Of course we do operate from distinct dots in nature's web, but this does not create an inherent self, quite to the contrary it shows how the interaction with the environs molds the expression through this relative self, one of so many perspectives of the whole. Kant teaches conscious surrender to life and awareness to your part of the experience that is one universe that rhymes all to really express your uniqueness, quite as a process of individuation.

Kant's style conducts us from obscure beliefs to distinct understanding through mutual clarification of apparently opposite forces-perspectives so to demonstrate that there is no contradiction between self and social, whilst aligning them guarantees the flow of love and thus spontaneous manifestation of love in

²⁸ LAPOINTE, S. *Logic from Kant to Russell*. New York: Routledge, 2019

experience through the self-implied respect towards life. The blueprint of Kant's transcendental philosophy.

Transsc. Philosophie ist die Idee des Ganzen der Gegenstände der Sinne in Einem System ihrem Formale nach unter dem Princip der Möglichkeit der Erfahrung betrachtet. Übergang [...].²⁹

Transc. Philosophy is the idea of the whole of the objects of the senses in a system, viewed in terms of its formality under the principle of the possibility of experience. Transition.

Kant's Transcendental Philosophie is an idea. An idea of a system that contains the total of the object of the senses. An idea viewed in term of its logic³⁰ of the self, the principle of the possibility of experience. The transition is almost magic to manifest the visible from the invisible according to nature's laws. If you know all the laws of manifestation you could hypothetically predict where objects should be whilst without interference of other free will. And promote conscious copulas to better harvest the systems potential.

Er geht die Schopfung stückweise vornehmlich da durch, wo es ihr am meisten an Übereinstimmung zu fehlen scheint; doch er zeigt, daß jedes Ding, welches wir gern aus dem Plane der größten Vollkommenheit weg wünschen möchten, auch vor sich erwogen gut sey und daß man nicht (g vorher) ein vortheilhaftes Vorurtheil von der Weisheit des anordnenden Wesens haben dürfe, um [sie als] ihm den Beyfall zu erwerben.

He goes through creation piece by piece, primarily where it seems to lack the most agreement; but he shows that every thing which we would like to wish away from the

²⁹ Akad. (1905ff.), S. XXI:124. Bis: S. XXI:125

³⁰ see B79 for the relation formal = logic

plan of the greatest perfection is also good in its own right and that one should not (g beforehand) have an advantageous prejudice about the wisdom of the ordaining being in order to [her as] to earn him applause.

I would like to highlight *stückweise* (in the manner of parts; step-by-step): it reminded me of Kant in his *Optimismus*:

ich aber aus dem Gesichtspunkte, worin ich mich befinde, bewaffnet durch die Einsicht, die meinem schwachen Verstande verliehen ist, werde um mich schauen, so weit ich kann, und immer mehr einsehen lernen: **daß das Ganze das Beste sei, und alles um des Ganzen willen gut sei.**³¹

But I, from the point of view in which I find myself, armed by the insight given to my weak understanding, will look around as far as I can and learn to see more and more: that the whole is the best, and everything is about that Be good for all's sake.

It is this look around – it reminded me about the continuous progression. It also determined how Kant looked at life and therefore to the obscure definitions. With time the obscure definitions are clarified and create distinct understandings.

Die Wesentliche und nothwendige Bestimmungen der Dinge, die allgemeine Gesetze, die durch keine [ihnen abgenothigte fremde] (g erzwungene) Vereinung in einen harmonirenden Plan gegen einander in Beziehung gesetzt sind, werden sich gleichsam von selber zu erhaltung vollkommner Zwecke anschicken.

The essential and necessary determinations of things, the general laws, which are not related to one another in a harmonious plan through any [external] (g forced) union that is forced upon them, will, as it were, automatically

³¹ Akad. (1905ff.), S. II:35

prepare themselves for the preservation of perfect purposes.

Everything that IS, is thus essential and necessary due to general laws that determine the things; there is no external, to say, heteronymous will that forces a union, but an automatically fit for the preservation of perfect purposes, *as if* spontaneous- and autonomously chosen because it is the right fit and so the right thing to do.

Die Eigenliebe, die nur daß eigene Vergnügen zur Absicht hat und die augenscheinlich die Ursache der moralischen Unordnung zu sein scheint, die wir beobachten, ist der Ursprung derjenigen schönen [Eigenschaft] Übereinstimmung, die wir bewundern. [Reichtum kan sich selbst] Alles, was sich selbst nützt, findet sich in der nothwendigkeit, zugleich andern nützlich zu seyn.

Self-love, which aims only at one's own pleasure, and which appears to be the cause of the moral disorder we observe, is the origin of that beautiful conformity which we admire. [Wealth can be itself] Everything that is useful to itself finds itself in the necessity of being useful to others at the same time.

Here we see the blueprint for Kant two moments of Kant: the moment that he affirms what binds us all, that is love, in the *Beobachtungen*, and the second, that I explain right after the first example.

Endlich ist die Ehrliche in aller Menschen Herzen, obzwar in ungleichem Maße, verbreitet worden, welches dem Ganzen eine bis zur Bewunderung reizende Schönheit geben muß. Denn wiewohl die Ehrbegierde ein thörichter Wahn ist, so fern er zur Regel wird, der man die übrigen Neigungen unterordnet, so ist sie doch als ein begleitender Trieb äußerst vortrefflich.

Finally, the love of honor has been spread in all human hearts, although to an unequal extent, which must give the

whole a beauty that is admirable. For although the desire for honor is a foolish delusion, insofar as it becomes a rule to which other inclinations are subordinated, yet as an accompanying impulse it is extremely excellent.

And to remember the Kantian procedure of decomposing and recomposing, or to say, synthesizing this initial statement, a quote from the same year of 1764 to contextualize:

Alle Neigungen sind entweder ausschließend oder theilnehmend. Die ersteren sind eigennützig, die anderen gemeinnützig. Die Selbstliebe und Selbstschätzung ist ihrer Natur nach aber nicht ausschließend; die Eigenliebe und der Eigendünkel aber sind es.³²

All inclinations are either exclusive or partial. The former are self-interested, the others are charitable. However, self-love and self-esteem are not exclusive in nature; but it is self-love and self-conceit.

So, this is why I could affirm in my master's dissertation *Selbstliebe na obra de Kant* that self-love, as rational self-love, of course, is a useful tool to guarantee the execution of moral action.

The second Kantian moment is that one that I like to call the *act of ha!* The act of humiliation of self-love so to cut its excessiveness and regain self-love's natural fit through rational self-love – as Rousseau³³, not going back to the state of nature, but rather to look back there to associate the extremes through negative education as we already saw.

Alle Neigungen zusammen (die auch wohl in ein erträgliches System gebracht werden können, und deren Befriedigung alsdann eigene Glückseligkeit heißt) machen

³² Akad. (1905ff.), S. xx:183

³³ Akad. (1905ff.), S. XV:890

die Selbstsucht (*solipsismus*) aus. Diese ist entweder die der Selbstliebe, eines über alles gehenden Wohlwollens gegen sich selbst (*Philautia*), oder die des Wohlgefallens an sich selbst (*Arrogantia*). Jene heißt besonders Eigenliebe, diese Eigendünkel. Die reine praktische Vernunft thut der Eigenliebe blos Abbruch, indem sie solche, als natürlich und noch vor dem moralischen Gesetze in uns rege, nur auf die Bedingung der Einstimmung mit diesem Gesetze einschränkt; da sie alsdann vernünftige Selbstliebe genannt wird. Aber den Eigendünkel schlägt sie gar nieder, indem alle Ansprüche der Selbstschätzung, die vor der Übereinstimmung mit dem sittlichen Gesetze vor|hergehen, nichtig und ohne alle Befugniß sind, indem eben die Gewißheit einer Gesinnung, die mit diesem Gesetze übereinstimmt, die erste Bedingung alles Werths der Person ist (wie wir bald deutlicher machen werden) und alle Anmaßung vor derselben falsch und gesetzwidrig ist. Nun gehört der Hang zur Selbstschätzung mit zu den Neigungen, denen das moralische Gesetz Abbruch thut, so fern jene blos auf der Sinnlichkeit beruht. Also schlägt das moralische Gesetz den Eigendünkel nieder.

All inclinations together (which can also be brought into a tolerable system and whose satisfaction is then called one's own happiness) make up selfishness (*solipsism*). This is either that of self-love, a benevolence towards oneself that goes above and beyond (*Philautia*), or that of well-being in oneself (*Arrogantia*). The former is particularly called self-love, the latter self-conceit. Pure practical reason only harms self-love by limiting it to the condition of agreement with this law, as it is natural and still active in us before the moral law; since it is then called reasonable self-love. But it completely crushes self-conceit, since all claims of self-esteem that precede conformity with the moral law are void and without any authority, since the certainty of an attitude that conforms to this law is the first condition of

everything value of the person (as we will soon make clearer) and all presumption towards the person is wrong and unlawful. Now the inclination to self-esteem is one of the inclinations that the moral law harms, as long as it is based solely on sensuality. So the moral law crushes self-conceit.

Here we notice again the link between both writings of Kant, that were published with 24 years of interval.

Die allgemeine Bande, die das Gantze auf eine unerforschte Art zusammenverknüpfen, machen, daß die einzelne Vortheile sich immer auf den Vortheil der andern Dinge und zwar durch eine natürliche Folge beziehen.

The general ties that bind the whole together in an unexplored way mean that individual advantages always relate to the advantages of other things and do so through a natural sequence.

Kant did not only postulate that *Ehrliche* (love of honor) unites all of us through our hearts, he also explored a way to establish *a general tie that binds the whole together* for good, as matter in Nature – and he found it in the concept of aether. And its relation to God. Aether as primordial matter being *everywhere*. God as immaterial being is *nowhere* – even as an idea. As immaterial being it is pure virtual power and design. Material and dynamic. As we saw in the last article.

Also setzt ein allgemeines Naturgesetz diejenige Liebe [fest durch die Triebe], die das Gantze Erhält, fest, und zwar durch solche Bewegungsursachen, die natürlicher Weise auch dasjenige Übel hervorbringen, dessen Quellen wir gerne vernichtet sehen möchten.

So a general law of nature establishes that love [determined by the instincts] that sustains the whole, namely through such moving causes that naturally also bring about the evil whose sources we would like to see destroyed.

Here we see that love is to instincts, what respect is to the rational mind. Love is established by a general law of nature, that in my understanding is the force of life that Kant identified as primordial forces in *ANTH* as attraction (as love) and repulsion (as respect) and correlated them to the sentiments of love and respect in the *Tugendlehre*. In moral it is equal to the eternal law: love thy next as yourself. So, it is about loving yourself first, therefore needing to know the constitution of your Self so to apply it as measure to all; this is why self-respect is so important: you must see your body as a temple, thus we have God within us as we consciously got to the world and interact with love out of respect.

Kan man wohl, wenn man die Wesentliche Beschaffenheiten in einer so allgemeinen natürlichen Harmonie sieht, vermuthen, daß, was sich so zum trefflichen Gantzen anschikt, zugleich die Ursache so böser *bricht ab*.³⁴

If one sees the essential properties in such a general natural harmony, one can probably assume that what is preparing to form an excellent whole, at the same time the cause of such evil *stops*.

The passage stops without end. On a regular basis we can think of an unfinished work due to other demands like his three works published one year later that impeded him to take part in the contest that motivated these reflections. On a subtle basis we could argue that he either used it as style, as when he teaches about how to identify madness in three topics, lists two and leaves the third blank – a metalanguage to affirm that it is madness not to finish what one has determined for him-herself – or that he could not continue because he had not the proper tools to solve it – the tools would appear within the great light of 1769, as I have already demonstrated.

Pope's and Kant witty structures

³⁴ Akad. (1905ff.), S. XVII:233. Bis: S. XVII:236

The objective of this section is to correlate Kant's four questions to Pope's four epistles – they actually are in the same order. Let us remember the four Kantian questions that he promoted as his philosophical plan from the end of the 1760's decade to the end of his life: What can I know? What ought I to do? What may I hope for? What is the human being? I like to spice it up a little: What can I know from the middle position that I am in? What ought I do with this knowledge regarding to the whole? What may I hope for if I have done what I ought to do according to the knowledge regarding the whole? What am I in the face of all this?

We shall proceed in a structure of topics: we will present separately the argument of each epistle and after each one postulate the correlated Kantian question, resume Jones' context and present some selected verses to illustrate without any exhaustive engagement since it seems to me that the core of the thesis is already proven.

EPISTLE I. ARGUMENT.

Of the Nature and State of Man, with respect to the UNIVERSE.

Of Man in the abstract. — I. -at we can judge only with regard to our own System, being ignorant of the relations of systems and things, Ver.17, &c. II. -at Man is not to be deemed imperfect, but a Being suited to his place and rank in the creation, agreeable to the general Order of things, and conformable to Ends and Relations to him unknown, Ver. 35, &c. III. -at it is partly upon his ignorance of future events, and partly upon the hope of a future state, that all his happiness in the present depends, Ver. 77, &c. IV. -e pride of aiming at more knowledge, and pretending to more Perfection, the cause of Man's error and misery. -e impiety of putting himself in the place of God, and judging of the fitness or unfitness, perfection or imperfection, justice or injustice of his dispensations, Ver. 113, &c. V. -e absurdity of conceiving himself the final cause of the creation, or expecting that perfection in the moral world, which is not in the natural, Ver. 131, &c. VI. -e unreasonableness of his complaints against Providence, while on the one hand he demands

the Perfections of the Angels, and on the other the bodily qualifications of the Brutes; though, to possess any of the sensitive faculties in a higher degree, would render him miserable, Ver. 173, &c. VII. -at throughout the whole visible world, an universal order and gradation in the sensual and mental faculties is observed, which causes a subordination of creature to creature, and of all creatures to Man. -e gradations of sense, instinct, thought, reflection, reason; that Reason alone countervails all the other faculties, Ver. 207. VIII. How much farther this order and subordination of living creatures may extend, above and below us; were any part of which broken, not that part only, but the whole connected creation must be destroyed. Ver. 233. IX. -e extravagance, madness, and pride of such a desire, Ver. 259. X. -e consequence of all, the absolute submission due to Providence, both as to our present and future state, Ver. 281, &c. to the end.³⁵

The correlated Kantian question is “What can I know?”. Pope’s argument to sustain the correlation: *that we can judge only with regard to our own System, being ignorant of the relations of systems and things*. I correlate these because of the limits giving to what can be known to humans. Resumed context: The first epistle is about the radically circumscribed human perspective and therefore its knowledge, being nature itself perfectly complete and the product of infinite wisdom. It is setting of the context, the universe from which *Tis but part we see, and not the whole*³⁶ Nevertheless, the whole does embrace plenitude and this for sure: *all must full or not coherent*³⁷, a universe of plenitude that inspired Kant even in his deepest philosophical thinking on his critical turn whilst dissecting the Chain of Being.

EPISTLE II. ARGUMENT.

Of the Nature and State of Man, with respect

³⁵ Essay on Man, p.5-6

³⁶ Essay on Man, l.60

³⁷ Essay on Man, l.45

to Himself, as an Individual.

I. THE business of Man not to pry into God, but to study himself. His Middle Nature; his Powers and Frailties, Ver. 1 to 18. -e Limits of his Capacity, Ver. 19, &c. II. -e two Principles of Man, Self- love and Reason, both necessary, Ver. 53, &c. Self- love the stronger, and why, Ver. 67, &c. -eir end the same, Ver. 81, &c. III. -e Passions, and their use, Ver. 93 to 130. -e predominant Passion, and its force, Ver. 131 to 160. Its Necessity, in directing Men to different purposes, Ver. 165, &c. Its providential Use, in fixing our Principle, and ascertaining our Virtue, Ver. 177. IV. Virtue and Vice joined in our mixed Nature; the limits near, yet the things separate and evident: What is the office of Reason, Ver. 203 to 216. V. How odious Vice in itself, and how we deceive ourselves into it, Ver. 217. VI. -at, however, the Ends of Providence and general Good are answered in our Passions and Imperfections, Ver. 238, &c. How usefully these are distributed to all Orders of Men, Ver. 242. How useful they are to Society, Ver. 249. And to the Individuals, Ver. 261. In every state, and every age of life, Ver. 271, &c.

The correlated Kantian question: What ought I to do? Pope's argument to sustain the correlation: *What is the office of Reason* and *THE business of Man not to pry into God, but to study himself*. I correlate this because it is reason that demands human's duty and therefore it demands that one study oneself that is his direct experiment and not God that is beyond our reach of senses and therefore is not knowable. Resumed context: Here we see the limits of human knowledge due to its middle state – that Kant will transform into his *Numero Idem*³⁸, simultaneously³⁹ *homo noumenon* and *homo phenomenon*. Pope stirs betwixt extremes and puts self-love equal to reason whilst according to him they aim the same end. For Pope, love is the ruling sentiment through passions usefully held in antagonism to form a “balance of the mind” – this is of course not Kant's position; for Kant it is reason

³⁸ Akad. (1905ff.), S. XVIII:381

³⁹ Akad. (1905ff.), S. VI:440. (Kap.Nr.: 1167)

that gives mind's balance through respect. For Pope, reason is *no guide, but still a guard*⁴⁰. For Kant, reason is the guide and the guard. But Kant takes the structure and as Pope substituted Hobbes' fear through love as the ruling sentiment, Kant, whilst almost *as if* combining both, instantiates Respect (*Achtung*) as the moral feeling that emerges through the *act of ha!*, the humiliation of Self-love to leave it in conformity with reason, as its natural state is, and the annihilation of self-conceit, giving it an end. This for what is in the reach of our field of vision, armed with our fragile understanding. For the rest, there is Providence. Or to say with Kant, the rational faith that we can hope for the best of all possible worlds if we at least have done our part. For Pope, although everything is mixed in our nature, things are separate and evident. *This light and darkness in our chaos join'd, What shall divide? The God within the mind.*⁴¹

Another clue on how Kant proceeded, inserting God within the human mind, separating what was a mixed aggregate, clarifying the separated parts and turning distinct what should be evident. Both, each in its own way, rehabilitate the passions: Kant through the procedure exposed with this thesis, that of acceptance, clarification, distinct understanding and moral acting through reason's rational self-love emerged out of respect to the whole represented by reason; Pope questions the necessity of passions' subjugation to reason in order to make virtue possible, so "to embrace strife in the moral world, and to portray human morality as a field in which jarring forces are reconciled"⁴². Pope makes private and public ends converge without negating self-interest's reality. Neither does Kant, he only created a way to guarantee that the manifestation of individual interest fits without further traumas

⁴⁰ Essay on Man, II.162

⁴¹ Essay on Man, II, 203-204

⁴² Essay on Man, LXVI

to the common good: when based on respect, every action is an action of rational love.

EPISTLE III ARGUMENT .

Of the Nature and State of Man, with respect to Society.

I. THE whole Universe one system of Society, Ver. 7, &c. Nothing made wholly for itself, nor yet wholly for another, Ver. 27. -e happiness of Animals mutual, Ver. 49. II. Reason or Instinct operate alike to the good of each Individual, Ver. 79. Reason or Instinct operate also to Society, in all animals, Ver. 109. III. How far Society carried by Instinct, Ver. 115. How much farther by Reason, Ver. 131. IV. Of that which is called the State of Nature, Ver. 147. Reason instructed by Instinct in the invention of Arts, Ver. 171, and in the Forms of Society, Ver. 179. V. Origin of Political Societies, Ver. 199. Origin of Monarchy, Ver. 209. Patriarchal government, Ver. 215. VI. Origin of true Religion and Government, from the same principle, of Love, Ver. 231, &c. Origin of Superstition and Tyranny, from the same principle, of Fear, Ver. 241, &c. -e Influence of Self-love operating to the social and public Good, Ver. 269. Restoration of true Religion and Government on their first principle, Ver. 283. Mixt Government, Ver. 294. Various Forms of each, and the true end of all, Ver. 303, &c.*

The correlated Kantian question: What may I hope for? Pope's argument to sustain the correlation: *Various Forms of each, and the true end of all* and THE whole Universe one system of Society. I correlate this because if it is just one system the circle closes and you can evaluate what the possible outcomes of the interaction of your intention, interaction and context may be. Resumed context: Here we see, at least from my perspective, society, or to say culture, as the mediator between the individual and the Universe – be it through mundane forms or subconscious symbols and hidden narratives. In the third epistle the opposition reason x passion

turns into reason x instinct, where God *acts to one end, but acts by various laws* and the world is organized according to the great principle of love in all its organic operations⁴³, meaning that both reason and love-passion-instincts would lead to the same end. What I want to highlight here is that Pope already shows the adequate fit between love-passion-instinct and reason: ***How far Society carried by Instinct, How much farther by Reason*** [bolds and underline mine] – an unequivocal statement of subordination of instinct to reason. And a glimpse of Kant’s relation between love and respect.

EPISTLE IV.

ARGUMENT.

Of the Nature and State of Man, with respect to Happiness.

I. FALSE Notions of Happiness, Philosophical and Popular, answered from Ver. 19 to 76. II. It is the End of all Men, and attainable by all, Ver. 29. God intends Happiness to be equal; and to be so, it must be social, since all particular Happiness depends on general, and since he governs by general, not particular Laws, Ver. 35. As it is necessary for Order, and the peace and welfare of Society, that external goods should be unequal, Happiness is not made to consist in these, Ver. 49. But, notwithstanding that inequality, the balance of Happiness among Mankind is kept even by Providence, by the two Passions of Hope and Fear, Ver. 67. III. What the Happiness of Individuals is, as far as is consistent with the constitution of this world; and that the good Man has here the advantage, Ver. 77. -e error of imputing to Virtue what are only the calamities of Nature, or of Fortune, Ver. 93. IV. -e folly of expecting that God should alter his general Laws in favour of particulars, Ver. 111. V. -at we are not judges who are good; but that whoever they are, they must be happiest, Ver. 131 &c. VI. -at external goods are not the proper rewards, but often inconsistent with, or destructive of Virtue, Ver. 167. -at even these can make no

⁴³ Essay on Man, III.1-2,7

Man happy without Virtue: Instanced in Riches, Ver. 185. Honours, Ver. 193. Nobility, Ver. 205. Greatness, Ver. 217. Fame, Ver. 237. Superior Talents, Ver. 259. With pictures of human Infelicity in Men possest of them all, Ver. 269, &c. VII. -at Virtue only constitutes a Happiness, whose object is universal, and whose prospect eternal, Ver. 309, &c. -at the perfection of Virtue and Happiness consists in a conformity to the Order of Providence here, and a Resignation to it here and hereafter,* Ver. 325, &c.†

The correlated Kantian question: What is the human being? Pope's argument to sustain the correlation: *Happiness [...] the End of all Men, and attainable by all*. I correlate these because although Kant is known to prioritize virtue and not focus on Happiness, it seems that Pope is not that far again: *Virtue alone is Happiness below*.⁴⁴

Happiness in Kant is nevertheless what one may expect if one seeks right, since the self is just the empty representation that accompanies all phenomena and the subjective transcendental logic: if one grants to know what is around in his field of vision one finds plenitude; if one acts out of respect, one acts in conformity to the highest order, if one acts out of duty, one can hope that life will progressively change to the better and the natural state of happiness that underlies the awareness of experience reveals itself to existence. Resumed context: Right at the start we read what is fuel for Kant's endeavor: false notions in all spheres of knowledge. And we see where it emerges: from false notions of where it is to find, not in worldly goods, but of what is universal and prospect eternal. I will not comment on the political aspect of external unequalness, although Kant comments on *ZeF* that he would be against Pope's position on not debating the type of rulership, but to stick what functions best – there are claims for Pope being an imperialist, while Kant is clearly

⁴⁴ Essay on Man, IV, 310

not, but, again, out of our bounds. Kant is for a new world order of cosmopolitanism, where human beings perceive themselves as *Weltbürger* (citizens of the world). Pope's argument is that of Kant: *God intends Happiness to be equal; and to be so, it must be social, since all particular Happiness depends on general, and since he governs by general, not particular Laws* – if we live in one experience that is one universe, one nature, one world and one God (understood as explained in the last chapter), one whole to give reason its fundamental ground of measure, than **daß das Ganze das Beste sei, und alles um des Ganzen willen gut sei.** [bold in the original] - that the whole is the best, and everything is good for the sake of the whole.⁴⁵

Another important topic is to separate what is of nature of that what is of human culture and do not blame God, Virtue or Nature, but human's poor understanding and lack of respect towards the limits of nature⁴⁶. And that what could be considered madness for Kant: *expecting that God should alter his general Laws in favour of particulars* and that we see more than once depicted in his writing, like in the *KU* and the *Opus Postumum*, to name a few.

This was the confirmation of Pope's design as the outline of the philosophical plan to purify pride, annihilate self-conceit and positioning the Self aligned to social to let love shine through, but Kant went on and realized an experiment out of it. At least, it is that what I am presenting in our next article The Kant – The Human Experience Kant.

⁴⁵ Akad. (1905ff.), S. II:35

⁴⁶ For this, Prof. Leonel Ribeiro dos Santos, one of the greatest Kantians alive, has a magnificent book, a must read: Kant, pensador da Terra – Kant, thinker of the earth, where he amidst other of his articles published also his on Kant's writing about Lisbon's earthquake of 1755.

THE Kant – The Human Experience of Kant

Hermes scheint nicht eine Persohn sondern der erste Grundris aller menschlichen Wissenschaft zu seyn.¹

Immanuel Kant

Hermes does not seem to be a person but the first outline of all human science.

So far, we have not only proved Pope's hidden influence, his presence during the critical gap, but also how adequate Pope's Design fits into Kant's philosophical plan: and we came too far to stop just at theory. I affirm through my own experience that Kant's oeuvre itself is the experiment of enlightenment through the purification of pride that Kant made on himself following Pope's Design, being a *philosophus per ignem*, a philosopher through fire. Opponents could argue that Kant himself affirmed that one could not make an experiment on oneself – and this is true.

Das individuum (g äusserlich) ist schwer (g zu erforschen), weil er sich verheelt [je], innerlich: weil er durch die Beobachtung seiner selbst (g sich als) das Beobachtete anders stimmt. Er kann kein Experiment mit sich machen.²

The individual (g externally) is difficult (g to research) because he hides himself [je], internally: because by observing himself (g himself as) he tunes what he observes differently. He cannot do an experiment on himself.

¹ Akad. (1905ff.), S. X:153uu. Bis: S. X:154

² Akad. (1905ff.), S. XV:801

But Kant is affirming, whilst anticipating the quantum observer effect that tunes manifestation differently as observing, that one cannot make an experiment on oneself, not as we are pledging here, that one can make an experiment on oneself through the interdependent relation to the world, as the world would be a vast laboratory to unfold our love. So, I sustain my claim that Kant's oeuvre itself is the experiment of enlightenment through the purification of pride that Kant made on himself. And that one can tune oneself into love's frequency through Kant's teachings. And my personal guess got confirmed with Werkmeister, Schepelmann, Kuehn and Palmquist. Let me show you how.

With Werkmeister³, I affirm that there is a unity in Kant's thinking, a unity of a problem-determined development in his thinking, not that of a static system. With Schepelmann⁴, I believe that *Kants philosophisches Lebenswerk* (Kant's philosophical life's work) must be comprehended as

ein geplantes Ganzes einer philosophischen Inszenierung. Zugleich ist es auch ein Traditionscommentar. Es wäre davon auszugehen, dass Kant ein *Masterwissen* über den Theoriebestand der Tradition besaß. Dieses zusammen genommen, plädiere ich dafür: Wenn man die in seinem Werk enthaltenen rhetorischen Unterschiede adäquat berücksichtigt, also indirekte, satirische oder anspielend referierende Rede einzuordnen weiß, ergibt sich: Das Werk enthält vor dem Hintergrund der philosophischen Tradition alles, was man zum Verständnis der Methode, des Programms und der Theorie benötigt. Rekonstruktionen sind gar nicht nötig. Stattdessen ist in zweihundert Jahren der

³ p.1

⁴ <https://www.maja-schepelmann.de/texte/kant/ein-schatten-auf-kants-werk/>

Werkinterpretation die Einheit der Schriften in einzelne Stücke zerlegt worden.

a planned whole of a philosophical production. At the same time, it is also a commentary on tradition. It would be reasonable to assume that Kant had a master's knowledge of the theory of the tradition. Taking this together, I would argue that if one adequately takes into account the rhetorical differences contained in his work, i.e. knows how to classify indirect, satirical or allusive speech, the result is that, against the background of the philosophical tradition, the work contains everything one needs to understand the method, the program and the theory. Reconstructions are not necessary at all. Instead, over two hundred years of interpreting the work, the unity of the writings has been broken down into individual pieces.

And how fortunate we are having so much detail gained from those individual pieces to turn the fit of the whole of Kant more precise. You see, of course, that I reconstruct it and in a way that I hope that she will rethink this statement. And my end argument relies on her own words: precisely because our Kant was torn apart into pieces that more enhance the pride of the *folly toley* than enhance the betterment of oneself and of humanity is that a reconstruction of the quintessence of Kant was necessary – and this I am presenting here. A change of her mind would honor me, since ~~I admire so much her philosophical thinking and Weltanschauung~~ and her research impeded me of much error, and nonetheless confirmed and accurate my view. I have presented through Pope a pith instruction to Kant's oeuvre so to distinctly understand Kant's *Weltanschauung* of plenitude, order and

gradation, his strategic use of teleology and his concept of forging one experience from the cognition of two forces, intellectual and sensible, purifying pride and combating self-conceit's malevolence, so that we may hope experience that what we are, one Love, this golden thread that binds us all. With Palmquist I am comfortable to say that *om*

Kant's entire philosophical System culminates in this "one man" – that is, in Kant himself, and potentially also in each of us, as representatives of the ideal God-man [...].⁵

And with Kuehn, we can understand why Pope made such an immense impact on Kant and why Palmquist ~~pretty damn~~ maybe right:

On April 22 of this year Immanuel Kant was born in Königsberg. The Old Prussian Almanac associated the name "Emanuel" with this date. Accordingly, he was baptized "Emanuel." He would later change it to "Immanuel," thinking that this was a more faithful rendition of the original Hebrew. "Emanuel" or "Immanuel" means "God is with him." Kant thought that it was a most appropriate name, and he was uncommonly proud of it, commenting on its meaning even in his old age. It is perhaps meaningful that he found it necessary critically to evaluate and correct the very name given to him, but it is noteworthy that the literal meaning of his name provided him with comfort and confidence throughout his life. Indeed, Kant's autonomous, self-reliant, and self-made character may well presuppose a certain kind of optimistic trust in the world as a

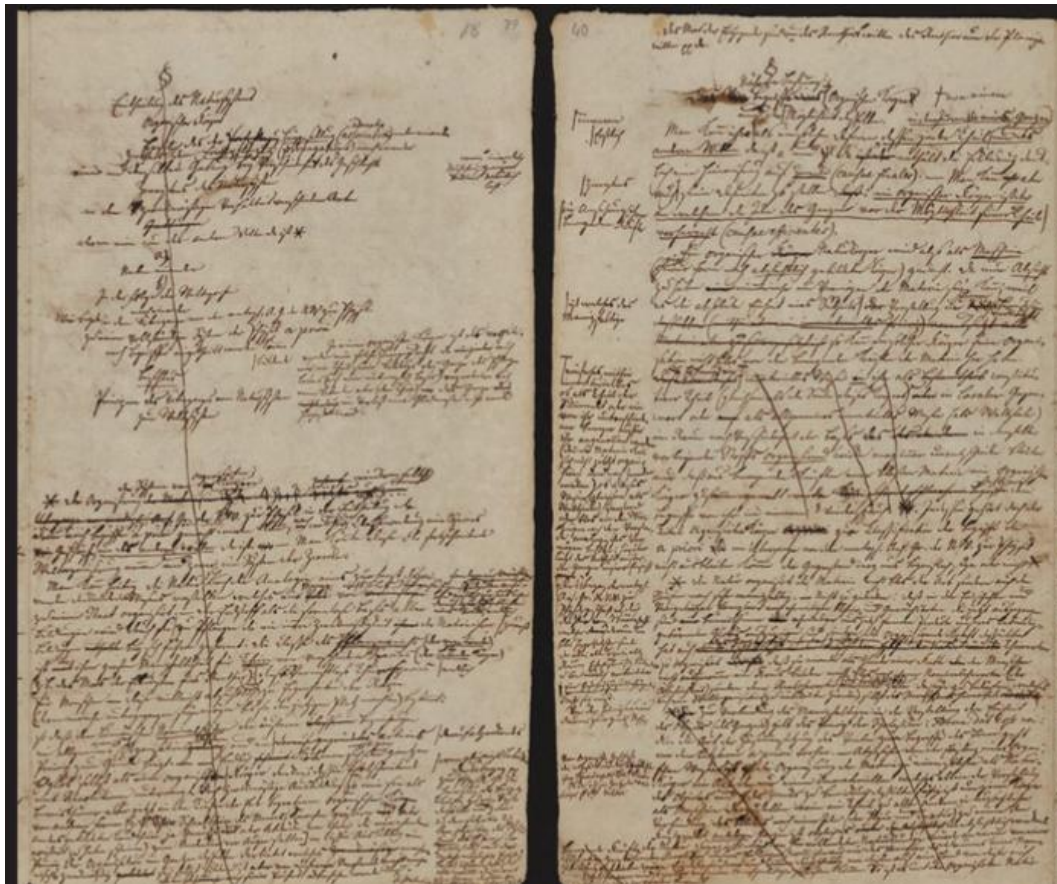
⁵ Palmquist, p.124

teleological whole, a world in which everything, himself included, had a definite place.⁶

You see that there was already fertile ground for Pope's Design. And Kant was right. In Hebrew **למנוא'ל** it shall be transliterated as Immanu'El and from Greek **Ἐμμανουήλ** as Emmanuel, that is the Latin form. It goes not without interest that Kant changed his name before publishing his first writing and after his father died.⁷ In his first writing it was Immanuel Kandt, but it soon changed to the definitive version that all we know. Here we see how Kant was comfortable with changes, especially with, on and through himself; changing the beginning, cutting off the excesses of the end, altering in the middle what is necessary to characterize more the intention. And even more, we see the whole of our endeavor synthesized: a natural given power being critically rectified, a principle of trust that encourages to see life in its plenitude, order and gradation since God is with us through him so to find the perfect fit for Self and thus freedom within nature. This is confirmed based on my hermetic interpretation of two manuscripts, one of which I had the opportunity to get to know through Professor Sanford Budick and that just from putting my eyes on it made me aware of Kant's pattern.

⁶ Kant, a biography, p.26

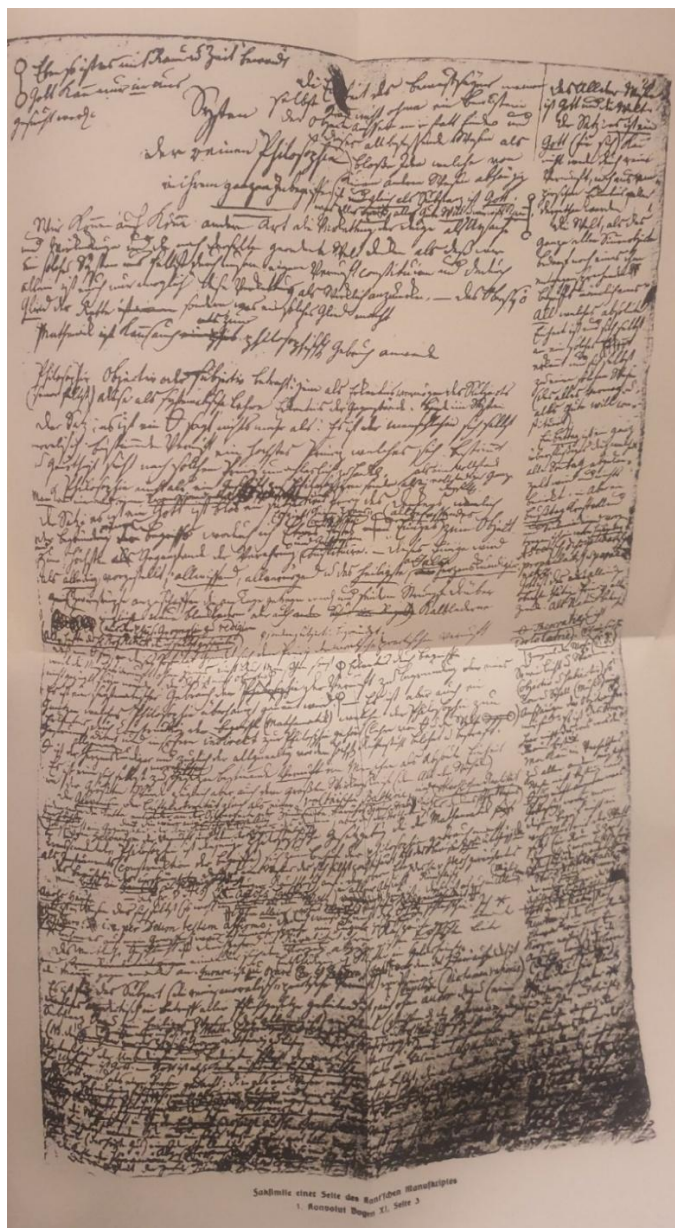
⁷ Kant, a biography, p. 427



On page 40 prime, as Budick calls it in his forthcoming book – *Sublime Reciprocity in Milton, Kant and Wordsworth. Light Out of Darkness* –, that one can see already printed at its cover, we observe how Kant was almost obsessed with the idea of *kopula*, of unity of the female and male light, since he united two pages into one sheet, erasing the content where it should be and validating the margins that now form a new center as of the connection of the extremes that we are going to see in this article.

The written margins now converted into central ascending content is that what matters, that which give the form, not the matter – and just as a wit: sheet in German is *Bogen*, that is the same word for bow and since we are talking about light it also reminds me of the rainbow, meaning that we humans are light manifested through cognition that ignites through the *kopula* of the male intellectual light and the

female sensible light, like the sunray of reason that reflects on a drop of sensibility and projects that illusional display of self that we are, a *leere Vorstellung* (empty representation) that accompanies every and each manifestation, but does not exist for itself independently, just interdependently, as the bow manifests with the rainbow without being really there by itself. Strange that the rainbow represents nowadays identity as it always represented the liberation from it – reason why this theses is rescuing it from the shadows of misunderstanding.



On page 3, Bogen XI, Konvolut 1, we have an example of how Kant's writing reflects what I am presenting in two of the forthcoming topics – *The sublime representation of the milky way* and *From confusion dawns wisdom* – meaning that at the first look Kant's handwriting causes *Verwirrung* (confusion, with the German word stem being *err*), but with a closer look one gets clarification and on a third go through one gets distinct understanding, as it is with his oeuvre as a whole and his advice pre-conceived in *Träume* and conceptualized in the *KU*: to go through three positions to broaden the thinking.

Extremely hermetic and audacious interpretation, I admit, even considering all that we have been through together and that you shall have gained some trust in me as your *psychopompos*; nevertheless, let us certify that this is not just my own subjective perspective and that others see it also like this. And indeed, in December of 1759, after a correspondence debating on Kant's *Optimism*,

Hamann likens them [Berens and Kant] to two alchemists in search of the “stone of wisdom”, the faculty of reason. [...] Kant looks for it to establish his standard of critique, which will distinguish truth from falsity.⁸

But, furthermore, to guarantee that this is not some trippy niche interpretation of “*I want to believe*” fanatics and mystics as Hamann or one of our Self's, let us present also Kant's own references ~~out of the X-files~~. If there is source evidence and distinct perspectives came to a same interpretation there must be something to it. Kant himself refers to his work like this in 1781-1782:

Hätten wir einen Probestein, Wahrheit und Irrthum gehörig zu unterscheiden, so würde kein

⁸ Beiser, p.26

Mensch nach dem Irrthume greifen, es fehlt aber an einem so ganz sichern und leicht zu gebrauchenden Probiersteine der Wahrheit; daher bedienen wir uns allerhand Vortheile, um die Wahrheit zu erkennen.⁹

If we had a touchstone to distinguish between truth and error, no one would reach for error, but we lack such a sure and easy-to-use touchstone of truth; therefore, we make use of all kinds of advantages to recognize the truth.

One could oppose, not observing the rhetorical use of Kant, that we do not have it.

But Kant is clear in *KpV*¹⁰, 1788:

daß er beinahe wie der Chemist zu aller Zeit ein Experiment mit jedes Menschen praktischer Vernunft anstellen kann, um den moralischen (reinen) Bestimmungsgrund vom empirischen zu unterscheiden

that he can, almost like the chemist, conduct an experiment with every human being's practical reason at any time in order to distinguish the moral (pure) determining reason from the empirical one

Perhaps Kant was inspired by Hamann's comment in 1759

Es gehört also mehr dazu als Physick um die Natur auszulegen. Physick ist nichts als das *Abc*. Die Natur ist eine *Aequation* einer unbekannten Größe; ein hebräisch Wort, das mit bloßen Mitlautern geschrieben wird, zu dem der Verstand die Puncte setzen muß.¹¹

⁹ Akad. (1905ff.), S. VMe:34

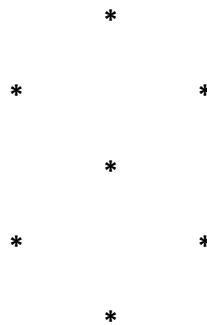
¹⁰ Akad. (1905ff.), S. V:92

¹¹ Akad. (1905ff.), S. X:28

It takes more than physics to explain nature. Physics is nothing but the ABC. Nature is an equation of an unknown quantity; a Hebrew word that is written with only consonants, to which the mind must put the dots.

This passage of Hamann's letter of 1759 made me think of Kant's name, that he changed to be more Hebrew and a letter from Kant to Hamann in 1774.

Der Forscher der ältesten Urkunde hatte die berühmte Hermesfigur welche die Verkürzung der in Punkten vorgestellten Figur des regelmäßigen Sechsecks seyn soll



(deren siebenter Punkt der Mittelpunkt ist) mit der Mystik der Zahl sieben im Alterthume endlich auch mit denen sieben Tagen der Schopfungsgeschichte verglichen und da Hermes nicht eine Persohn sondern der erste Grundris aller menschlichen Wissenschaft zu seyn scheint¹²

The researcher of the oldest document had compared the famous Hermes figure, which is said to be the shortened version of the figure of the regular hexagon presented in points



¹² Akad. (1905ff.), S. X:153uu. Bis: S. X:154



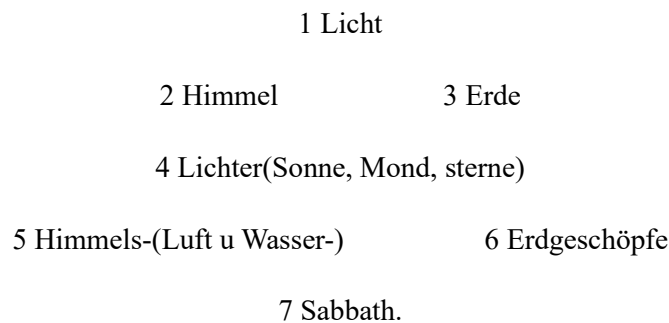
(whose seventh point is the center) with the mysticism of the number seven in antiquity and finally with the seven days of the history of creation, and since Hermes does not seem to be a person but the first outline of all human science.

And although Kant apparently dislikes the hermetic way of the mystics, he nevertheless makes use of what is worth for his endeavor. As we are seeing first hand.

daß der Hermes der *Aegypter* nichts als den Anfang alles menschlichen Wissens bedeute und daß das einfältige *symbol* desselben, welches eine Vorstellung der siebenten Zahl ist, zusamt allen andern allegorien, welche diese mystische Zahl als den Inbegrif der gantzen Welterkenntnis vorstellen, offenbar das Denkzeichen, nicht allein des Ursprungs aller menschlichen Erkenntnis, sondern so gar der Methode der ersten Unterweisung seyn müsse.

that the Hermes of the Egyptians signifies nothing but the beginning of all human knowledge and that the simple symbol of it, which is a representation of the seventh number, together with all other allegories which represent this mystical number as the epitome of the entire knowledge of the world, must obviously be the symbol not only of the origin of all human knowledge, but also of the method of the first instruction.

Or to say, to reunite all the six into one at the center, ~~if applied to the chakras it turns out to be our heart. Sorry to drop this bomb, it will make sense in a while since we are a light bundle through which we freely express our Self, that is the universal form of cognition; we are like the aurora, dancing lights in the sky of human cognition,~~ which creates an concentration of energy that creates the necessary tension for the lightning of cognition to ignite at the proper causes and conditions that are to be seen as light and felt as warmth when the perfect fit is envisaged. Venus, or to say, the Hermes Star, is actually described numerically by Kant like this.



It configures a lightning. The lightning I will comment in a few pages on the Smaragd Table, so please hold that information. We first perceive the stimulus through luminous space, then give it some space to configure its earthly form that must go through understanding, emotion and reason, evaluating amidst the whole (separating in space through density) what is the idea to perform in understanding: rest from creation and keep it whole holy. Worship the natural wisdom that arises in each phenomenon. Be the flow, but act with reason. Tame your enthusiasm, guide your Kundalini delaying the acts, gently guide your force to perfection. *He Vajra!*

Wenn Sie werther Freund meinen Begriff, von der Hauptabsicht des Verfassers, worinn zu verbessern finden so bitte mir Ihre Meinung in einigen Zeilen aus; aber wo

möglich in der Sprache der Menschen. Denn ich armer Erdensohn bin zu der Göttersprache der Anschauenden Vernunft garnicht *organisirt*. Was man mir aus den gemeinen Begriffen nach logischer Regel vorbuchstabiren kan das erreiche ich noch wohl. Auch verlange ich nichts weiter als das *thema* des Verfassers zu verstehen denn es in seiner gantzen Würde mit Evidentz zu erkennen ist nicht eine Sache worauf ich Anspruch mache.

If, dear friend, you find something to improve my concept of the author's main intention, please give me your opinion in a few lines; but where possible in the language of the people. Because I, poor son of the earth, am not at all organized for the divine language of visual reason. Whatever can be spelled out for me from the common concepts according to logical rules, I can still achieve. I also demand nothing more than to understand the author's topic, because recognizing it in all its dignity with evidence is not something I claim.

My guess is that Hamann's respond to Kant's request on the clarification of God's intention is the twice repeated quote of Hamann in 1797. I will quote them and then get back to this letter.

Das moralische Selbsterkenntniß, das in die schwerer zu ergründende Tiefen (Abgrund) des Herzens zu dringen verlangt, ist aller menschlichen Weisheit Anfang. Denn die letztere, welche in der Zusammenstimmung des Willens eines Wesens zum Endzweck besteht, bedarf beim Menschen zu allererst die Wegräumung der inneren Hindernisse (eines bösen in ihm genistelten Willens) und dann die Entwicklung der nie verlierbaren ursprünglichen Anlage eines guten Willens in ihm zu entwickeln (nur die Höllenfahrt des Selbsterkenntnisses bahnt den Weg zur Vergötterung).¹³

¹³ Akad. (1905ff.), S. VI:441

Moral self-knowledge, which requires penetrating into the depths (abyss) of the heart that are more difficult to fathom, is the beginning of all human wisdom. For the latter, which consists in the coordination of the will of a being towards the end goal, requires, first of all, the removal of internal obstacles (an evil will embedded in the human being) and then the development of the never-losing original predisposition of a good will in the human being (only the hellish journey of self-knowledge paves the way to deification).

Although we here do not have the authors credentials it nonetheless fits perfect to this Übergang (transition) crossing one's center that is the heart. Kant nevertheless, gives credit to his beloved friend in *Streit der Facultäten*:

Diese »Höllenfahrt des Selbsterkenntnisses bahnt nun, wie der sel. Hamann sagt, den Weg zur Vergötterung«. Nämlich nachdem diese Glut der Buße ihre größte Höhe erreicht hat, geschehe der Durchbruch, und der Regulus des Wiedergeborenen glänze unter den Schlacken, die ihn zwar umgeben, aber nicht verunreinigen, tüchtig zu dem Gott wohlgefälligen Gebrauch in einem guten Lebenswandel. – Diese radicale Veränderung fängt also mit einem Wunder an und endigt mit dem, was man sonst als natürlich anzusehen pflegt, weil es die Vernunft vorschreibt, nämlich mit dem moralisch-guten Lebenswandel.¹⁴

This “hellish journey of self-knowledge now paves the way to deification,” as Blessed Hamann says. Namely, after this fervor of repentance has reached its greatest height, the breakthrough occurs, and the regulus of the reborn shines forth among the dross that surround it but does not defile it, fit for use that is pleasing to God in a good way of life. – This radical change begins with a

¹⁴ Akad. (1905ff.), S. VII:55

miracle and ends with what is usually viewed as natural because reason dictates it, namely with the morally good way of life.

Kant is helping us to understand what happens when someone has a mystical experience and how we can as philosopher's assess the feeling one with the universe and the sound of God, helping to critically integrate such events into one's awareness of this one experience that life is. It also points out to archtypical figure of Christ that is of such importance to the *Opus Postumum* as we will see and to the already explained act of *ha!*, the humiliation of self-love and the annihilation of self-conceit. Here it gets clear that the rational self-love that emerges at the end of the *KpV* is in fact the rebirth of our own inner divine prototype.

The end of the letter brings some important insight to how to clarify human understanding. Let me sort it out for you, since the translation mingles Kant's *origeniality*. I will cut and comment rephrasing it: If you find something to improve my concept of what is of importance, please give me your opinion in a few lines in your poetic language that speak to the emotions. The divine language is that of visual reason (*Anschauenden Vernunft*) to which one must have a proper organization that is not found amidst the lower people of the senses nor the material worldly relations. The common understanding follows just logical rules and needs just the main idea of the sphere he is involved to understand, since the rational understanding Kant is representing knows its limits. Do you remember the letter of 1759?

Die Natur ist ein Buch, ein Brief, eine Fabel (im philosophischen Verstande) oder wie Sie sie nennen wollen. Gesetzt wir kennen alle Buchstaben darinn so gut wie möglich, wir können alle Wörter syllabiren und aussprechen, wir wissen so gar die Sprache in der es geschrieben ist — — Ist das alles schon genung ein Buch zu verstehen, darüber zu urtheilen, einen Charakter davon

oder einen Auszug zu machen. Es gehört also mehr dazu als Physick um die Natur auszulegen. Physick ist nichts als das *Abc*. Die Natur ist eine *Aequation* einer unbekannten Größe; ein hebräisch Wort, das mit bloßen Mitlautern geschrieben wird, zu dem der Verstand die Punkte setzen muß.

Nature is a book, a letter, a fable (in the philosophical sense) or whatever you want to call it. Assuming we know all the letters in it as well as possible, we can syllabify and pronounce all the words, we even know the language in which it is written - - Is all that enough to understand a book, to judge about it, a character of it or to make an excerpt. So it takes more than Physick to interpret nature. Physick is nothing but the ABC. Nature is an equation of an unknown quantity; a Hebrew word that is written using only the same sounds, to which the mind must place the dots.

In this letter of 1774, we came back to them. 15 years later they are placing the central dot, the human understanding. Quite a long fermentation. To be used in the centrifugal process to let the center light and let all density flow to the outer rim of the system, manifesting the boundaries.

Diese Figur die mystische Zahl Sieben die tage der Woche etc sind nun als das allgemeine Denkmal des ersten Unterrichts welchen [G]Ot[t] selbst den Menschen gab von verschiedenen Völker nach jedes seinem Geschmack in allerley *symbola* eingehüllet worden Moses kleidete das Denkmal in die *allegorie* der Schöpfungsgeschichte. Die Griechen in die Lautbuchstaben,

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die Leyer mit den sieben Tönen. die Theogonien der *Phoenicier* und *Ae[g]ypter*, selbst die Figur der Pyramiden und *Obelisqven* war nur eine etwas veränderte abbildung von jenem heiligen *Monogramm* Ä dem Schriftzuge Gottes und dem *abc* Brette der Menschen.

This figure, the mystical number seven, the days of the week, etc., are now the general monument of the first teaching which [G]Od[t] himself gave to people and has been encased in all kinds of symbols by different peoples, each according to his taste. Moses clothed the monument in the allegory of the creation story. The Greeks in the phonetic letters,

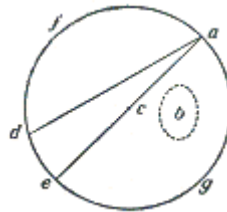
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the lyre with the seven notes. the theogony of the Phoenicians and Egyptians, even the figure of the pyramids and obelisks was only a slightly modified representation of that holy monogram × the lettering of God and the abc board of men.

Could it be that Kant is stating that a visual reason is possible if the receiver has the proper organization? Perhaps a relocation of the dislocation that impedes the proper use of common sense.

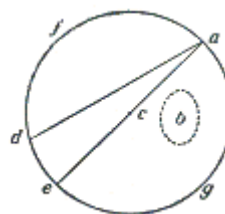
Newton inspired Kant again whilst Kant is in fact changing the poles of our heart so to redirect the human power from self-destruction to whole-creation, being accountable for it.

Von der veränderlichen Richtung der Schweere.



Die Theorie des Newton, daß die Schweere eine Wirkung der vereinbarten Anziehungen aller Materien des Erdklumpens sey, hat so große Beweisthümer vor sich, daß ich mich berechtigt halte, sie als zugestanden vorauszusetzen. Nach derselben gehet die Richtung der Schweere in *a* in derjenigen Linie, wo zu den Seiten die Anziehungen der Materie der Erde, indem sie auf einen Körper im Punkte *a* wirken, einander das Gleichgewicht halten; mithin, wenn die Erde in Ruhe und entweder gleichartig in ihrer gantzen Masse oder auch aus [Schichten] concentrischen Schichten, deren jede vor sich gleichartig ist, zusammen gesetzt gedacht wird: so gehet die verlängerte Gravitätsrichtung durch den Mittelpunkt *c*.¹⁵

About the changing direction of gravity.

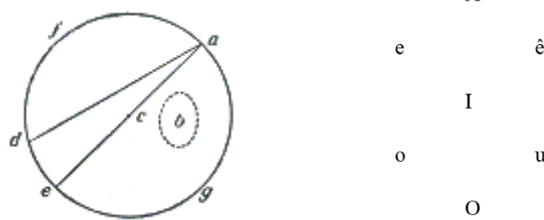


Newton's theory that gravity is an effect of the agreed attractions of all the matter in the lump of earth has so

¹⁵ Akad. (1905ff.), S. XIV:582. Bis: S. XIV:583

much evidence before it that I consider myself justified in assuming it to be granted. According to this, the direction of the gravity in a is in the line where the attractions of the earth's matter on the sides, acting on a body at point a, keep each other in balance; Therefore, if the earth is thought to be at rest and composed either of the same type in its entire mass or of [layers] concentric layers, each of which is the same in itself: then the extended direction of gravity passes through the center c.

Please try to combine the two last images mentally. Do you perceive the fit?



I will not belittle your visual intelligence but add just more data to it. The central Greek letter is Iota. Which hermetic meaning I do not know, but as of its sound it resembles the tenth and smallest! Hebrew letter that is related to hand (yad) – in astrology a Yod is an auspicious aspect called the finger of God. In phonetics Yod also means to glide - a smooth continuous movement. Or to say, the center, where the figure of Hermes, our human understanding is, must be the smallest and lightest of all parts. And Kant uses alchemy to perceive this ~~gold~~ goal. I know that this seems all to much, but give it some time, let it decant whilst following the words of my perfect teacher – it is due to him that I ask you to trust – not me, but his own findings. Kant is not the only famous philosopher that publicly debunked alchemy, but secretly used it as a tool for personal betterment and philosophical experiments. Like his predecessors to whom he pays public tribute and are – even if not known to the broader public to this day – fraters of the alchemical path. Let us know a little more about this alchemical lineage that we are now aligning with.

*Philosophus per ignem*¹⁶

Nature and Nature's laws lay hid in night;

God said, Let Newton be! and all was
light.

Pope – Epitaph Intended for Sir Isaac Newton

Pope captures Newton magnitude and pays tribute to how his groundbreaking work on physics and mathematics illuminated the previously hidden laws of the natural world as Newton *stretched his conquering arms, / Saw nature to the bottom thro' all her forms* resembling the Rosicrucian representation of Aton, being the inspiration for Kant to resemble and represent the laws of the moral world through reassembling the great chain of being for it to combine both as an ~~unit~~ experience.

What I am hypothesizing here is that Kant, inspired by Pope and especially Newton, connects to a lineage of true alchemists and offers through his oeuvre a philosophical tool to purify pride through the ~~spirit of fire~~ fire of spirit and therefore answer the question for what the human being is. – and we dare to respond with Kant: the human being is the golden light within that I like to call LΦVE. But let us move on before you think that I am getting too poetical, whilst I am not – and you will soon give it some power of authenticity.

In Bacon's taxonomy of the current state of all sciences, -e Advancement of Learning, he devotes some space to "HVMANE PHILOSOPHY or HVMANITIE, which hath two parts: The one considereth Man segregate or distributively: The other congregate, or in societie. [...] So if Pope is

¹⁶ Akad. (1905ff.), S. VIII:389

announcing Baconian intentions in “The Design,” they would be to intermingle the practical and theoretical consideration of human character, in order to improve it.¹⁷

Since we have proved Pope’s influence – and Pope himself has alchemical expressions in his poetry, and cites the Rosicrucians School explicitly in *The Rape of the Lock* – and the fit of its design as Kant’s outline and Kant’s B edition of the *KrV* is dedicated to Francis Bacon – also known as the reformer of alchemy¹⁸,

Francis Bacon often criticized both the attitude and practice of alchemists. Yet he didn’t reject alchemy, which was the chemistry of his time. Not only did he integrate a few major aspects of Paracelsian thought in his natural philosophy, but he made alchemy one of the sciences which could be improved by applying his new method in a privileged manner. As was the case with quite a few natural philosophers of the seventeenth century, he earnestly tried to develop his own conception of metallic transmutation.

– few things emerge for me out of this two quotes: first, that this alchemical lineage is about a practical pursuit and not only theoretical philosophy; second, that the so-called rationalism can be combined with empirical and mystical to forge enlightening experiences; and therefore, third, reason gets to be somehow reflected on the adequate use of taxonomy.

But should this be the only evidence to prove Kant’s alchemical maneuvers? Of course not. In Herder’s *Metaphysik* from 1762-1764, a lecture Kant based on

¹⁷ Tom Jones, LIV-LV

¹⁸ Joly, B. Francis Bacon, the Reformer of Alchemy: Alchemic Tradition and Scientific Invention in the Seventeenth Century.

Eberhard's *Erste Gründe der Naturlehre. Halle 1753*, we see that Kant is quite familiar with the Opus of some great fraters.

Chymie ist physisch sucht die Elemente
des Mineralreichs. - ist sehr alt und
nützlich - Moses Arabicus - Albertus
Magnus, Roger Baco, Schwarz

1) Metallurgie ist an sich nützlich denn in
der Medicin, Farben Glasfabriken

2) Alchymie -

3) Physische Geographie: aus der jezzigen
Beschaffenheit des Erdbodens die
Veränderungen deßelben

Chemistry is physical and seeks the
elements of the mineral kingdom. - is very
old and useful - Moses Arabicus - Albertus
Magnus, Roger Baco, Schwarz

1) Metallurgy is useful in itself because it
is used in medicine, colors, glass factories

2) Alchemy -

3) Physical geography: from the current
condition of the earth's soil, the changes in
it

Let us go a little deeper in this. First, let me address the names; then the structure
and at last the content itself. Moses Arabicus is a very obscure (google had difficult
with it!) alchemical figure. Only Google Books had some findings which I now
share. And now you will see how complex Kant goes. In a lecture from 1785,

Vorlesungen über Physik (Mrongovius), he cites apparently as to give a name and a face to a given content the name of an alchemist.

Von der Art ist die Mystic da man alle Natur Begebenheiten auf geistige unsichtbare Wesen schiebet, über die man keine Beobachtungen anstellen kann, z.E. die Alchemie die sich zur Chemie wie die Astrologie zur Astronomie verhält. Die mystische Physic mag wol zu allen Zeiten gewesen sein. Ein gewisses Glück was sie in der Chemie hatten verleitete sie zum Aberglauben. Für diesem können uns bewahren echte Natur Wissenschaft und Experimente. Robert Fludd war ein Alchymist.

Mysticism is of the kind that attributes all natural events to spiritual, invisible beings over which no observations can be made, e.g. alchemy, which is to chemistry as astrology is to astronomy. Mystical physics may well have always existed. A certain luck they had in chemistry led them to superstition. Real natural science and experiments can save us from this. Robert Fludd was an alchemist.

So, this quote is to both demonstrate how critique Kant was against mysticism and alchemy in special and to refer to the Rosicrucian alchemist Fludd - “Light, Life, and Love” is the Rosicrucian Axiom. It was in a book from James Craven from 1902 that I found a reference to Fludd quoting our Moses Arabicus. And what a precious quote you will understand it is after all:

Moses Arabicus saith that every animated thing hath a peculiar star, which sendeth down his influence to defend and preserve his life upon earth, and that by the divine will and command [...]

Bear this in mind when reading on the way Kant thought of the milky way. And see that, if Kant uses alchemy whilst condemning the mystical part, the same we could think of astrology, that he clearly thinks much less then astronomy, especially because it diminishes the worth of the milky way and make people be heteronomous; nonetheless, astrology can give important data on the range of the possibilities due to symbolical reading as Jung has made use of. ~~And because there is some new scientific evidence that could argue in favor of astrological interpretations of the self as being subtle influenced through our solar system: the studies of E. Snell, I. Laszlo, P. and R. Sheldrake amongst others . I shall someday write *In favor of the astrologers*, to contradict Sextus Empiricus. And Kant would not blame me since it would not take my freedom, but enhance my autonomy to deal with the archetypes of my time. As the return to the same sky he had, the alignment of the French revolution, a time where the Saturnian structures felt an Uranian upshake, which is why Kantian philosophy is of such importance: to structure the passage from the ptolemaic self to Copernican consciousness.~~

The second name is that of Albertus Magnus (1193 –1280), who wrote *De mineralibus* in which he refers to the power of stones, having himself experimented with photosensitive chemicals, including silver nitrate.¹⁹ The third name, Roger Baco, refers to Roger Bacon (1210 – 1292), author of *De elementis et mixtis inanimatis* also known by the scholastic accolade *Doctor Mirabilis*, was a medieval English philosopher and Franciscan friar who applied the empirical method of Ibn al-Haytham (Alhazen) to observations in texts attributed to Aristotle, placing considerable emphasis on the study of nature through empiricism and therefore

¹⁹ Davidson, Michael W.; National High Magnetic Field Laboratory at The Florida State University (August 1, 2003). *Molecular Expressions: Science, Optics and You — Timeline — Albertus Magnus*

revealing the importance of empirical testing as the results he obtained were different from those that would have been predicted by Aristotle. Bacon's 1267 Greater Work, the *Opus Majus*, contains treatments of mathematics, optics, alchemy, and astronomy, including theories on the positions and sizes of the celestial bodies. The fourth and last name listed is that of Schwarz, identified in Google Books Kant's *gesammelte Schriften*, Volume 2; Volume 28 from G. Reimer, 1972, as being Berthold Schwarz (XIVth century) and receiving the credit for inventing the gunpowder – or at least registering it, although that there are claims that already Roger Bacon had registered it. Schwarz, as many of famous alchemists of the past is questioned to be a historical person or just a legend reuniting achievements of the region's alchemists. Kant believed²⁰ that he existed and had to do with it.

On the structure: beginning with metallurgy that at a first glance did say anything to me, because I thought of the industry, as I saw *medicine, colors, glass* everything fell into its place again. Medicine demands that it must be pure; colors demand critique; and the glass is the embodied reason that is our experiment. It is funny that Herder did not take note on the definition of Alchemy, leaving it blank, or to say, pure.

On the content, Kant states that Chemistry is something physical, seeks the elements of the mineral kingdom. Well, it is said that we are the salt of the earth²¹, and the human is represented in alchemy through the salt. Occurs that the mineral most needed in nerve stimuli to the electric conduction of our synapsis is precisely the sodium. It is essential for regulating the amount of water in the human body,

²⁰ Akad. (1905ff.), S. VII:224Fu

²¹ Matthew 5: 13-14

helping to conduct nerve signals, coordinating muscle contraction and acting directly on blood pressure, influencing the heart's overall function. And although extremely important for our body and functions, we do not produce salt, so "it comes from outside of us". And it also depends on its natural equilibrium since it outbalances puts our lives in great risk. As pride.

There must be something strangely sacred in salt.
It is in our tears and in the sea.

Kahlil Gibran

The salt (body), together with Mercury (mind) and Sulfur (soul), is an element of the Tria Prima of Alchemy. Although consulted a whole of an alchemical library, I will rely for concise reproduction on the wondering alchemist²² to present the alchemical counterpart to Kant.

Salt represents earth and the human body. Salt in alchemy is also a symbol for lower consciousness and is often identified with self-knowledge and wisdom. Salt is a constrictive force and displays characteristics of condensation and crystallization. To the alchemists of the renaissance, salt is the substance of all things physical, the fixed principle of all that exist.

Is there in Kant something about salt? You should see my smile whilst writing while thinking of how you will receive the next quote, out of 1754's *Die Frage, ob die Erde veralte, physikalisch erwogen* – you see, there are elements all through Kant's oeuvre and no work shall be disconsidered.

Es ist hieraus leicht abzunehmen: daß, da das Salz das vornehmste Triebwerk des Wachstums und die Quelle der Fruchtbarkeit ist [...]

²² <https://www.thewonderingalchemist.com/blog/tria-prima-three-primas-2-salt>

It is easy to deduce from this that, since salt is the principal engine of growth and the source of fertility [...]

And it goes not without interest that

To the alchemist, salt is viewed as the element key to the dissolving of the ego. The pain and bitterness that comes with spiritual growth is connected to the purifying principles of salt. Salt to the alchemist is the highest exaltation of matter, that has been achieved through the union of opposites and the transcendence of all ignorance. Salt (body) is an essential element in creating the philosopher's stone when it is in perfect harmony with sulfur (soul) and mercury (mind).

I want to conclude with some intriguingly inspiring words:

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid.

- Matthew 5: 13-14

And why? Because they seem to bear everything in a nutshell. It affirms that we are that element that fixes (manifests) the earth (nature), the light (conscious) of the world (culture) – and now the best part: the city that is set on a hill reminds me again of KrV B374 and the influence of Plato's Republic on Kant – the higher ground of the moral ideas, the upper spot at the horizon to converge our lightning

of cognition. Nonetheless, it refers to something that, being at the top is therefore visible to all, so we need to moralize the architecture to be inclusive and respect the whole – and not being handicap serving the market, money or any transitory reference. The quality of our life experience depends on that. I hereby pledge for a review on Kant for to serve as foundation for critical architecture to rethink human culture, since the actual model of the cities, that grew historically with the French and especially the industrial revolution are not paired to the needs of humanity and its evolution. We must refund urbanity and culture on a transcendental foundation, based on a freedom of what kind of life earth has to offer as it best. But there is more that permits us to call

Kant, *ein Alchemiker!* – the Alchemist of Humanity

For what is of my concern, nobody ever tried this alchemical approach to Kant. The nearest was that of Carl Arnold Wilman in 1797, relating Kant to Quaker mysticism and this unique approximation was sustained during Kant's lifetime having received some attention from Kant. We read the comment of the editor and author Christian Rößner at his abstract of the latin-german edition *Kant als Mystiker?: Carl Arnold Wilmans' »Dissertatio philosophica de similitudine inter mysticismum purum et Kantianam religionis doctrinam«*:

Carl Arnold Wilmans was awarded his Master's and Doctor of Philosophy in Halle an der Saale in 1797 with a thesis that could hardly have been bolder: he claimed a latent similarity between the enlightened religious philosophy of Immanuel Kant, which was averse to any uncritical enthusiasm, and a separatist special form of pure mysticism, which he had personally become acquainted with in the Quaker movement. And as

if this approach of pure mysticism to pure rational belief was not daring enough, he even sent his thesis to Königsberg, to Kant personally. In the "Dispute of the Faculties" (1798), the latter quoted extensively from the letter that he had received from Wilmans, and passed his "daring claims" on to his student and later biographer Jachmann for detailed examination.

I did not have access to the original letter and will not get into this text or Kant's *Streit der Fakultäten*, but we will read²³ together the last registered answer of Kant BW 839 [800] since it gives us precious content to unfold our experiment. Kant begins excusing himself in a very frank and polite way – let us remember that for Kant *Höflichkeit* (politeness) inspires love²⁴ and is one of his tools for enlightenment as we will see to the end of this writing:

Verzeihen Sie es der Schwäche meines von Unpäßlichkeit gedrückt[en] Alters daß ich durch eine mir jetzt nicht ungewöhnliche Zerstreuung Ihren müsam und weitläufig ausgearbeiteten Brief vom 28 Octobr 1798 bis jetzt unbeantwortet gelassen habe.

Please forgive the weakness of my old age, which is afflicted by indisposition, that, through a distraction that is now not unusual for me, I have left your laborious and lengthy letter of October 28, 1798, unanswered until now.

But not only Kant's loving politeness must be highlighted. There are two other most important topics addressed here: Kant's health conditions (*Unpäßlichkeit*), or to say indispositions, and their effects distraction (*Zerstreuung*). Although the translations

²³ Akad. (1905ff.), S. XII:281u

²⁴ Akad. (1905ff.), S. VII:152

and their literal meaning are unequivocal, the German word stem bear some hidden gems. Let us unveil it as we see: the word stem of *Unpäßlichkeit* is pass-, which reminds of fit, to say that the illness is an inadequate fit; with *Zerstreuung* it is about the whole word and not just its stem, since it is not just distraction, its meaning been given through context, but literally diffusion, diversion, which reminds me of Newton's optic and our experiment to free light within. But let us get to the core of the letter and see that Kant elegantly rejects Wilman's 'daring claims'.

[Ich] sehe mich überhaupt nicht im Stande eine Ihnen gnügende Antwort auf denselben zu ertheilen weil der Ge[gen]stand ihrer Wahl ganz ausserhalb meiner Sphäre gelegen ist

[I] do not see myself in a position to give you a satisfactory answer to this question because the subject of your choice lies entirely outside my sphere

Let us not just notice his elegant withdrawal, but the strategy of the sphere as presenting his limitation. You will soon give it some power of authenticity.

Ihr Satz: in dessen Sinn und Behauptung ich schlechterdings mich nicht versetzen kann steht auf der ersten Seite und dem ersten Absatz desselben daß nämlich zwischen Vernunft und Verstand ein ganzlicher Unterschied der letztere aber ein blos materielles Wesen sey. — Da nun die materielle Vielheit welche keine Einheit des Bewustseyns des Subjects verstattet mit der das Viele der Vorstellungen in einem Bewustseyn verknüpfenden Einheit des Denkens nach meinen Begriffen schlechterdings nicht in demselben Subjecte und dessen Natur vereinbar ist so verzweifle ich daran sie jemals auf gleichen Fuß stellen zu können.

Your sentence, whose meaning and assertion I simply cannot understand, is on the first page and in the first paragraph of it, namely that there is a complete difference between reason and understanding, but that the latter is a purely material being. - Since the material multiplicity which does not permit a unity of the consciousness of the subject is, according to my concepts, absolutely not compatible with the unity of thought which links the many ideas in one consciousness in the same subject and its nature, I despair of ever being able to put them on the same footing.

Kant is sharp and precise with his critique, leaving no room for doubt. Nonetheless, Kant – with his alchemical style of working the way through what there is – continues,

Vielleicht aber könnten Ihre gewagte Behauptungen doch unter gewissen Modificationen etwas herausbringen was bey fernerer Erörterung und näherer Bestimmung Ihrer Ideen auf ein drittes haltbareres Princip etwa führen möchte als wozu ich mit aufrichtiger Freundschaft Glück wünsche: übrigens aber mit der vollk. Hochacht[ung]

Perhaps, however, your bold assertions could, with certain modifications, produce something which, upon further discussion and more precise definition of your ideas, might lead to a third, more tenable principle, for which I wish you luck with sincere friendship: but otherwise with the full respect.

With the end of the letter, we see – again – Kant's *modus operandi* of sustaining assertions, being open to modifications to permit to get after peer-to-peer review to

more precise definitions, resulting in a third principle, that is the mystic procedure of the *Tria Prima*. And that we already witness in his first work²⁵ as a diagonal resulting of two forces and in the *KrV*, where it is about understanding as a diagonal force in-between worlds. Bear this in your horizon as we read with Kant in his *Collegentwürfe aus den 80er Jahren* (College designs from the 80s) somewhere in-between 1780-1791 that

(s Alchymie. Alte verborgene Weisheit.)

(s Alchemy. Ancient hidden wisdom.)

Kant uses several method and techniques of alchemy. I have already spelled the word: spagyric. Let me now give more context to it, based on the abstract of *Spagyric Alchemy: Isolating the Life Force in Plants: 6*

The word *spagyrics* was coined by Paracelsus to describe the process for extracting the life force from plants. He combined the two Greek words *spao* (tear apart) and *ageiro* (gather together). These terms refer to the complementary processes of destruction and creation in the universe and reflect the alchemical formula of solve et coagula.

~~It goes not without interest that I translated Paracelsus during the pandemic.~~ It is the same Baconian movement highlighted by Jones, it is the same Kantian movement of interchanging forces and positions that expansion-love and contraction-respect.

Alchemists are the secret ingredients in their own experiments, the outcome of which depends on the purity and concentration of the participating alchemist.

This is precise upon what I have based the hypothesis of Kant – The Experiment and that is so long pretty much sustaining itself.

²⁵ Akad. (1905ff.), S. I:97

This principle is of paramount importance in the art of spagyrics, whose goal is to prepare alchemically active compounds that work simultaneously in our bodies, minds, and souls. [...] But remember to take your time in doing spagyrics. You are working with subtle energies that require your patience and poise. "Haste makes waste" is a dictum invented by alchemists.

Kant could not agree more. It is as if Kant took us to the garden to prepare the ground through the concept of the sphere, having in the concept of a cultivated garden the perfect analogy with the human mind, selecting the ~~karmic~~-intentional seeds to cultivate.

Now that I have presented Kant's alchemical lineage from Pope to Newton, the Bacon's and so on, and also justified the use of spagyric as a form of representing his method, let me show you what I have called Kantian alchemical movement patters, that consist basically in three movements that are actually one.

Kantian alchemical movement patters

The circular movement that generates a centrifugal force that creates a two-sided force of expansion and retraction, or to say with Kant, of love and respect is perhaps the most important. Kant publishes in 1754 *Ob die Erde in ihrer Umdrehung* – on the rotation of the earth. Rotation creates a force that helps to compensate the dislocation (*Verrückung*) of the axis, or to say, of the referential – Kant is not only talking about geography and the earth, but he is also thinking about us humans, to switch our poles so to create a positive force of creation out of the neutral energy of the heart, being the gut system negative and the mind system positive – or at least so should it be.

Verrückung. Eine Änderung im Princip zu denken.
Verlust des *Sensus communis*. Also Unvermögen,
seine Gedanken aus einem fremden Standpuncte
zu beurtheilen.²⁶

Dislocation. A change in principle to think about.
Loss of the *sensus communis*. In other words,
inability to judge one's thoughts from someone
else's point of view.

After all, it is like the Brazilian song *Pense e Dance*:

Saudações a quem tem coragem Aos que tão aqui
pra qualquer viagem. Não fique esperando a vida
passar tão rápido A felicidade é um estado
imaginário

Greetings to those who have courage To those who
are here for any trip. Don't wait for life to pass so
quickly Happiness is an imaginary state

Kant is adjusting our inner focus, repositioning the focus imaginarius since happiness is the convergence of the satisfaction of different spheres, that are enacted by the Self in interaction with Others, this is why happiness is only real when shared, because even if with nature, the self only ~~is~~ experiences through connection. Happiness is an imaginary state. Think and dance. Preferably, in a wheel, rotating to give the spirit the necessary turn for its balance. That's why I can only believe in a god who dances, because that's the only way a star is born. Hermes therefore reunites the central universal understanding of the sun, the enlighten emotions of the moon and reason's web to adequately give measures of the whole to each part. This is why Kant is in fact altering the poles of our inner magnet, altering the passive flow to nature to active, and from nature to us from active to passive, so

²⁶ Akad. (1905ff.), S. XV:813. Bis: S. XV:814

that we can free ourselves and determine our sphere of responsibility: to regain the common ground of compassion, that is to understand another perspective so to consider it rationally. Whilst he writes 1768 in his *Von dem ersten Grunde des Unterschiedes der Gegenden im Raume* on

Besteht das Object selber aus zwei incongruenten Gegenständen, wie der menschliche Körper, wenn man ihn mittelst eines Verticaldurchschnitts von vorne nach hinten theilt, so ist sein Bild ihm congruent, welches man leicht erkennt, wenn man es in Gedanken eine halbe Drehung machen läßt; denn das Gegenstück vom Gegenstücke eines Objects ist diesem nothwendig congruent.

If the object itself consists of two incongruent counterparts, as the human body, when divided by a vertical section from front to back, then its image is congruent to it, which is easily recognized if one makes it make a half turn in thought; for the counterpart of the counterpart of an object is necessarily congruent to it.

So the recognition occurs easily if one turns, rotates even in thought; anticipating
1786 *Was heißt sich im Denken orientieren?*.

Diesen geographischen Begriff des Verfahrens sich zu orientiren kann ich nun erweitern und darunter verstehen: sich in einem gegebenen Raum überhaupt, mithin bloß mathematisch orientiren. Im Finstern orientire ich mich in einem mir bekannten Zimmer, wenn ich nur einen einzigen Gegenstand, dessen Stelle ich im Gedächtniß habe, anfassen kann.

I can now expand this geographical concept of the process of orienting oneself and understand it to mean: orienting oneself in a given space in

general, and therefore purely mathematically. In the dark, I orient myself in a room that is familiar to me if I can only touch a single object whose location I have in my memory.

Orientate oneself purely mathematically so to converge at the desired emergent point at the horizon. Horizon, as we will see, is for Kant the closure of extremes into a circle – and when the circle is closed, moral prevails. The circumambulation, the circulating around something is seen in other earthlings, like fishes, dolphins, whales, buddhists that do so in order to regulate the inner ‘magnetic’ sense to that of earth magnet, so to keep reference in track amidst the vastness of the seas and ocean of suffering; we have it too, like in Tibetan Buddhism, but a lot is lost with the pasteurization of culture to fit an industry, as before the industrial revolution the *homo faber* coexisted with the *homo ludens* and circular dances and circles around a fire were more common – public places, ágoras were what today's social media feeds are, gathering places. Since there are birds that have specific proteins in the eyes that helps them to guide over long distances sensing the earth magnet during the day and the constellations by night, we should ask ourselves as earthlings and animals that we are, if we should not have something at least similar. In us humans it helps to lighten the center. The rotation or circumambulation creates also a force called Coriolis Force, that simultaneously attracts and repulses, as the two forces mentioned by Kant in his *ANTH*. As I was grinding the herb in the kitchen I noticed the immense force of crushing that two opposing forces create within a sphere, since my grinder is a globe. These two other movements – of expanding and contracting, of love and respect – together with the circular one determine what I call the Kantian movements that help to clarify the distinct fit of understanding and are basic for the

*KU's Maximen des gemeinen Menschenverstandes*²⁷ (maxims of common sense) since it is based on *Träume's*²⁸. In *Opus Postumum*²⁹ we read bearing in mind that Kant's first work was on vivid forces and that his concern then was to guarantee the liberty of motion to assure spontaneity:

Dieser Centripetalkraft kann eine andere, aber von der wirklichen Bewegung nämlich der Drehung eines gezogenen Körpers im Kreise herrührende Centrifugalkraft von gleichem Moment sich vom Mittelpunkt zu entfernen entgegengesetzt werden so doch daß dieses nicht als accelerirend gedacht wird (wie z.B. das Schwingen eines Schleudersteins im Cirkel) sondern nur als continuirlicher Widerstand gegen das Moment der Gravitation welcher nicht zu den der Materie als solcher überhaupt eigenen sondern auf der Verbindung der wirklichen Bewegung mit diesen beruht.

This centripetal force can be opposed by another centrifugal force, which originates from the actual motion, namely the rotation of a drawn body in a circle, and has the same moment of moving away from the center point, but this is not thought of as accelerating (like, for example, the swinging of a slingstone in a circle) but only as continuous resistance to the moment of gravitation, which is not one of the forces inherent in matter as such but is based on the connection of the actual motion with these forces.

²⁷ Akad. (1905ff.), S. V:294

²⁸ Akad. (1905ff.), S. II:348u. Bis: S. II:349

²⁹ Akad. (1905ff.), S. XXII:209

An in his *Reflexionen zu Physik und Chemie*:

(g Alle Theile eines Körpers bewegen sich, und der Körper bewegt sich nicht in der Gährung. Der Körper bewegt sich, aber nicht fortgehend, d.i. ohne Veränderung seines Orts, in der Drehung.)³⁰

(g All parts of a body move, and the body does not move in fermentation. The body moves, but not continuously, i.e. without changing its place, in rotation.)

Fermentation is one of the stages of spagyric. And he continues

Alle Bewegungsgesetze sind entweder dynamisch: von erzeugung der Bewegung, oder mechanisch: von mittheilung derselben. Jene von der Zusammensetzung der Bewegungen, der Erzeugung der centrifugalkraft bey der Drehung, oder der Cirkelbewegung aus Centrakraften. Diese entweder der Mittheilung der Bewegung unter festen oder flüssigen Körpern (g stoß flüssiger Materien) oder Vermittelst fester oder flüssiger Körper. Die erste vermittelnde Körper sind (g Linien) entweder als beweglich um einen Punkt oder als die Grundlage, worauf andre bewegt werden, oder als gewickelt (g geschlungene) und gezogene Linie zu betrachten. Die Zweyte ist vermittelst eines Gefäßes.

All laws of motion are either dynamic: of the generation of motion, or mechanical: of the communication of the same. The former concern the composition of motions, the generation of centrifugal force during rotation, or of circular motion from central forces. The latter concern either the communication of motion between solid

³⁰ Akad. (1905ff.), S. XIV:133

or liquid bodies (g impact of liquid matter) or through the medium of solid or liquid bodies. The first mediating bodies are (g lines) either as moving around a point or as the basis on which others are moved, or as a wound (g looped) and drawn line. The second is through the medium of a vessel.

The vessel is of course our body, where the objective-mechanical-physic part occurs and that just communicates the motion of the mind. The dynamic generates the motion either through circular motions from central forces – from the self, within – or through centrifugal force during rotation. Imagin the collective being a circle and the indivial also being a circle; they can synchronize and form the symbol of infinity, but nevertheless understand that there is just movement and that we must align to the whole that is love.

Schwärmer scheuen Definition und Experiment wie das Feuer.

Fanatics shy away from definition and experimentation like fire.

Nothing withstands the truth of the spirit that shines through fire: definition give limits, experimentation give consciousness, both uncomfortable elements for pathologic narcissists and anthropogenic egoists.

And Kant even lists in his lectures on logic³¹, the step-by-step to achieve it – I shall silence myself for this direct transmission (*lung*):

Man fängt an 1. mit vorstellen. Das 2te ist dann etwas wahrnehmen – *percipere* – sich mit Bewußtsein etwas vorstellen, das 3te – etwas kennen <*noscere*>, d.h. so erkennen, daß man es

³¹ Akad. (1905ff.), S. xxiv:730u. Bis: S. xxiv:731

in Vergleichung mit andern nach ihrer Identität und Diversität kennt.

You start with 1. representing. The second is then perceiving something – *percipere* – consciously imagining something, the third – knowing something <*noscere*>, i.e. recognizing it in such a way that you know it in comparison with others according to their identity and diversity.

Etwas verstehen <intelligere>: sich etwas durch den Verstand, durch Begriffe vorstellen [so daß man sich darüber erklären, die Merkmale davon angeben kann].

Understanding something <intelligere>: representing something through the intellect, through concepts [so that you can explain it, give its characteristics].

Aus der Vernunft [d.h. a priori durch den Verstand, wenn es auch nicht gegeben wäre], aus allgemeinen Prinzipien nach ihren Gründen die Sache erkennen heißt einsehen [einsehen *perspicere*].

To know something from reason [i.e. a priori through the understanding, even if it were not given], from general principles according to its reasons, is to see through [to see through *perspicere*].

Here I have to intervene for clarification to distinct understanding of this most important verb for Kant – *Einsehen*, German for Latin *perspicere*, in English, to see through, Portuguese *perspicácia*, word that I used translating Kant's *Optimism*. As shall the Self, just manifest as separate to recall to light, love, life, or to say, to manifest through respect.

Also ... a priori einsehen ist: erkennen nicht allein, daß es so ist <wie z.B. Auflösung des Wassers durch Salz>, sondern daß es so sein muß <z.B. eine Sonnenfinsternis (mathema|tisch) [wenn wir es auch nie gesehn hätten]>.

So ... to see through a priori is: to recognize not only that it is so <like, for example, the dissolution of water by salt>, but that it must be so <e.g. a solar eclipse (mathematically) [even if we had never seen it]>.

This is why a free action is a moral action and the other way around, because if one is free, he spontaneously chooses the best. Bear this in mind so to enhance understanding of the *KpV* e that I will explain in a while.

Die letzte Stufe ist begreifen, etwas zureichend <zu einer gewissen Absicht> einsehn. Absolut <in aller Absicht> begreifen, comprehendere <ist uns unmöglich> [nicht die moralischen Regeln].

The last stage is to comprehend, to see through something sufficiently <for a certain purpose>. To comprehend absolutely <in every respect>, comprehendere <is impossible for us> [not the moral rules].

So, this is in stages, like steps in a ladder, or links in a chain. We have just relative comprehension, we see through just partially, but we do have access to the moral rules through deduction.

Man kann vollkommen begreifen z.B. verschiedene hydraulische Phänomene des Wassers und dies a priori einsehn [sobald wir die Flüssigkeit als hypothesis annehmen – einsehen erfordert durchaus Bewußtsein der Wahrheit]. Aber das,

was flüssig ist, kann man a priori <nicht> einsehen. –

One can fully understand, for example, various hydraulic phenomena of water and see through this a priori [as soon as we accept the fluid as a hypothesis – seeing through requires a real awareness of the truth]. But one cannot see through what is fluid a priori. –

Here we can understand Kant stating the fluid plasmatic quantum state of Aether, as we shall see in the next and closing article *On being LOVE*.

Zum Verstehen trägt das Beispiel nur ästhetisch bei. [Geist, Geischt <noch in der Schweiz>, Gescht, Dunst.]

The example only contributes to understanding aesthetically. [Spirit, Geischt <still in Switzerland>, Gescht, Mist.]

Kant is apparently correlating the examples of experience as to ghosts, due to its illusionary nature, or to Spirit as close to wit, but definitely reducing the phenomenal examples to precisely this, illustrations to our understanding.

Wir glauben oft etwas einzusehn, was wir uns im Grunde nur erklären können – seiner Möglichkeit nach verstehen.

We often believe we see through something that we can basically only explain to ourselves – understanding it in terms of its possibility.

Here we see the difference between really see through something (*einsehen*) and understanding (*verstehen*).

Man versteht das immer am besten, was man selber machen kann.

One always understands best what one can do oneself.

~~Kopula~~. Light.

Der deutliche Begriff wird complet, wenn alle Merkmale darin enthalten sind [ausführlich deutlich, sofern er alle koordinierte Merkmale enthält.] [Totalität in Ansehung der subordinierten Merkmale nennt der Autor Vollständigkeit.]

The clear concept becomes complete when all characteristics are contained in it [clear in detail, insofar as it contains all coordinated characteristics.] [The author calls totality with regard to the subordinate characteristic's completeness.]

Here I want to highlight some concepts that are for us of extreme interest: Coordination and subordination. Totality is also relative to a subordinate group and not about the coordination sphere – at least not in this moment; it will be for reason.

Superabundant muß man seinen Begriff nicht machen, denn man erschwert es sich selbst, wenn man überflüssige [Merkmale] aufnimmt. Der Begriff, wo alle entbehrliche Merkmale ausgelassen sind, heißt präzis. – Der Begriff, der nicht zuviel, nicht zu wenig enthält, heißt angemessen <adäquat> [da man nicht allein die Merkmale selbst, sondern auch die Merkmale der Merkmale erkennt, es paßt aber der Begriff adäquat nicht eher, als die Reihe ganz zu Ende gebracht ist.]

One does not have to make one's concept superabundant, because one makes things more difficult for oneself if one includes superfluous [characteristics]. The concept where all

unnecessary characteristics are omitted is called precise. - The concept that contains neither too much nor too little is called appropriate <adequate> [since one recognizes not only the characteristics themselves, but also the characteristics of the characteristics, but the concept adequate does not fit until the series has been completed.]

Here we see three degrees of quality of a concept, the necessity of equilibrium not having to over collect sensations to over characterize. We also notice that preciseness for Kant is leaving all unnecessary elements out of equation; makes one think of his view of the best of the possible worlds, and that enlightenment is more about negative education than anything else, so one can determine its sphere and path. And that adequacy of the fit of the concept has to do with letting the series come to an end.

Der erste Grad der Subordination ist ein Merkmal vom Merkmal. Der adäquate Begriff beruht auf der Koordination. [Wenn die Summe der Merkmale nicht zuviel enthält – präzise – wenn sie nicht zu wenig enthält – adäquat. – Verstandesdeutlichkeit ist die durch Begriffe. Die Deutlichkeit der Urteilskraft die der Beispiele durch Anschauung. Vernunftdeutlichkeit die durch mittelbare Merkmale (sowie Verstandesdeutlichkeit durch unmittelbare). Alle nicht präzise Begriffe unbestimmt, vag.]

The first degree of subordination is a characteristic of the characteristic. The adequate concept is based on coordination. [If the sum of the characteristics does not contain too much - precise - if it does not contain too little - adequate. - Clarity of understanding is that through concepts. Clarity

of judgment is that of examples through intuition. Clarity of reason is that through indirect characteristics (as well as clarity of understanding through direct ones). All non-precise concepts are indeterminate, vague.]

Degrees, gradation. So, we see how understanding rises in degrees and outspread within like an. It is never enough to say that clarity of understanding is that through concepts, so the conceptual sphere must be distinctively clarified also. Here we see the importance of mathematics and its coordination that give the adequate concept and therefore literally coordinates the sphere where the subordination takes place.

Ein heller Kopf, der immer weiß, was er will.

A bright mind that always knows what it wants.

And to cultivate a bright mind is to logically deal with phenomena from a free standpoint. This permits Kant to state in his *KpV*³²

[...] die Vernunft, wenn es auf das Gesetz unserer intelligibelen Existenz (das moralische) ankommt, keinen Zeitunterschied anerkennt und nur frägt, ob die Begebenheit mir als That angehöre, alsdann aber immer dieselbe Empfindung damit moralisch verknüpft, sie mag jetzt geschehen oder vorlängst geschehen sein.

[...] reason, when it comes to the law of our intelligible existence (the moral one), recognizes no difference in time and only asks whether the event belongs to me as an act, but then always morally links the same feeling with it, whether it happened now or happened long ago.

So, to say that under the siege of reason one is dealing with phenomena *sub specie aeternitatis* – out of time – and so address not our *homo phenomenon*, but our *homo*

³² Akad. (1905ff.), S. V:99

noumenon that we get to know just negatively, so to be able to state if an event belongs to oneself as an act. This formulation is most interesting. Out of any causal relation, do we want to be related to certain event? This is the freedom to act – out of the sphere of your freedom to choose and your freely chosen moral ground that has eradicated the negative germ: do I want to sustain this chain of events? I am free to say no to anything in the phenomenal world, since it is through my Self, literally, that it gains manifestation. It should not be a surprise that Kant declares Spinoza's God as being the human spirit, since it is intermingled with nature, which Kant can only conceive being our phenomenal representation so to, combining our human understanding to forge humanities knowledge, let the divinity smile upon us. But just to make sure what Kant thinks about Spinoza in his Opus Postumum:

Spinoza's transscendentaler Idealism der nach dem Buchstaben genommen transscendent d.i. ein Object ohne Begriff ist: das Subjective als objectiv vorstellen

Spinoza's transcendental idealism which is transcendent taken literally, i.e. an object without a concept: presenting the subjective as objective

If you followed me until here, you understand how serious this critique is and why Kant insists that

Spinoza's Begriff von Gott u. Mensch nach welchem der Philosoph alle Dinge in Gott anschaut ist schwärmerisch (*conceptus fanaticus*)

Spinoza's concept of God and man according to which the philosopher sees all things in God is fanatical (*conceptus fanaticus*)

Here is Kant drawing a clear distinction between his transcendental idealism and Spinoza's transcendent idealism that presents the subjective as objective and therefore is an immense trap for human understanding. Nonetheless, we read

Das Princip der Idealität (nach Spinoza) sich selbst zu schaffen und der Personalität³³

The principle of ideality (according to Spinoza) to create oneself and personality

We see that Kant integrates even Spinoza's fanatic mind. And how close the idea of God is to Kant's humanity, after all in *KrV*

die Idee der Menschheit, die er sogar selbst als das Urbild seiner Handlungen in seiner Seele trägt³⁴

the idea of humanity, which he himself carries in his soul as the prototype of his actions

In Religion, the idea of humanity is our personality.

Die Idee des moralischen Gesetzes allein mit der davon unzertrennlichen Achtung kann | man nicht füglich eine Anlage für die Persönlichkeit nennen; sie ist die Persönlichkeit selbst (die Idee der Menschheit ganz intellectuell betrachtet).

The idea of the moral law alone, with the respect inseparable from it, cannot properly be called a predisposition for personality; it is personality itself (the idea of humanity considered entirely intellectually).

And it is this personality, the invisible Self that in the *Beschluss* of the *KpV*

Das zweite [das moralische Gesetz] fängt von meinem unsichtbaren Selbst, meiner Persönlichkeit, an und stellt mich in einer Welt dar, die wahre Unendlichkeit hat, aber nur dem Verstande spürbar ist, und mit welcher (dadurch aber auch zugleich mit allen jenen sichtbaren Welten) ich mich nicht wie dort in bloß zufälliger,

³³ Akad. (1905ff.), S. XXI:55

³⁴ Akad. (1905ff.), S. B:374

sondern allgemeiner und nothwendiger Verknüpfung erkenne.

The second [the moral law] begins with my invisible self, my personality, and presents me in a world which has true infinity, but is perceptible only to the intellect, and with which (and thereby also with all those visible worlds) I recognize myself not as there in a merely accidental, but in a general and necessary connection.

My invisible Self that reflects the image of humanity recognizes the best of the worlds, where everything is good for the whole, not there in the horizon, but here present to the act to which I am connected in general and necessary relation.

Das All der Wesen in so fern es absolute Einheit in sich faßt und die Autonomie der Gesetze die von ihr ausgehen machen den Gott des Spinoza aus der als Substanz gedacht ein Unding als regulatives (nicht constitutives) Princip aber real ist. *ens rationis ratiocinatae* – Einheit der Erfahrung nicht Erfahrungen.³⁵

The universe of beings insofar as it contains absolute unity and the autonomy of the laws that emanate from it make up Spinoza's God, who, thought of as substance, is an absurdity but is real as a regulative (not constitutive) principle. *ens rationis ratiocinatae* – unity of experience, not experiences.

Here we have Spinoza's God as our Self and Kant's highlight on the oneness of experience. Sheds a whole new light on his *Reflexionen* about Optimism.

Gott fängt von der Liebe beym gantzen an und erstreckt sie bis zu den Theilen, die Menschenliebe aber fängt von sich selber an und verbreitet sich

³⁵ Akad. (1905ff.), S. XXI:89

nach und nach über das Gantze. Einen solchen lacht die Erde von allen Seiten an, und die Gottheit sieht selber ihr Bild in seiner Seelen.³⁶

God begins with love from the whole and extends it to the parts, but human love begins from itself and gradually spreads over the whole. The earth smiles on such one from all sides, and the deity himself sees its image in his souls.

Let me highlight something that escapes some translators³⁷: Kant writes soul in plural and not in singular. This makes total difference if we think of our experiment and especially because

Der Mensch war nicht bestimmt wie das Hausvieh zu einer Heerde, sondern wie die Biene zu einem Stock zu gehören. – Nothwendigkeit, ein Glied irgend einer bürgerlichen Gesellschaft zu sein

Man was not destined to belong to a herd like a domestic animal, but like a bee to a hive. – Necessity to be a member of some civil society

Consider this after remembering his first epigraph, that of Seneca, the one of following the herd, so you will see that this was critical right from the start. And think of the swarm of bees, so you will understand why he is so focused in putting the self within the bounds of bare reason, so to cut the excesses of the *Schwärmerei* (fanatics) so to better foster humanity, since it is our necessity to be a link in the Great Chain that is Humanity. As we will see, I pledge that our being is that of humanity and that we are just links to ignite and sustain the fire of the great spirit. Let us interpret *love from the whole* extended to the parts as respect (*Achtung*), as respect emerges precisely as the moral sentiment of the act of ha!, where reason's fit to the whole makes the new rational self-love proceed just like this, proceeding

³⁶ Akad. (1905ff.), S. XVII:230

³⁷ Like a portuguese translation, that I quote: A Terra sorri para tal pessoa a partir de todas as partes e a Divindade vê Sua própria imagem em sua alma; retranslated into English it leaves us with *The Earth smiles upon such a person from all sides and the Divinity sees His own image in his soul*.

from a plan, an idea of the whole, as one includes others end under one own's this enlarges one's magnitude and the connection between person's enables the mirroring of divine qualities. Equipped with enlarged understanding, let us get back to our initial *KpV* quote³⁸:

Denn das Sinnenleben hat in Ansehung des intelligibelen Bewußtseins seines Daseins (der Freiheit) absolute Einheit eines Phänomens, welches, so fern es bloß Erscheinungen von der Gesinnung, die das moralische Gesetz angeht, (von dem Charakter) enthält, nicht nach der Naturnothwendigkeit, die ihm als Erscheinung zukommt, sondern nach der absoluten Spontaneität der Freiheit beurtheilt werden muß.

For the life of the senses has, in respect of the intelligible consciousness of its existence (freedom), the absolute unity of a phenomenon which, insofar as it contains only appearances of the disposition that concerns the moral law (of the character), must not be judged according to the natural necessity that belongs to it as an appearance, but according to the absolute spontaneity of freedom.

To say that we have freedom to arrange the chain of events in any given way that is naturally possible – why will we not choose the best way if we are really free?

Man kann also einräumen, daß, wenn es für uns möglich wäre, in eines Menschen Denkungsart, so wie sie sich durch innere sowohl als äußere Handlungen zeigt, so tiefe Einsicht zu haben, daß jede, auch die mindeste Triebfeder dazu uns bekannt würde, imgleichen alle auf diese wirkende äußere Veranlassungen, man eines Menschen Verhalten auf die Zukunft mit Gewißheit, so wie eine Mond- oder Sonnenfinsterniß ausrechnen

³⁸ Akad. (1905ff.), S. V:99

könnte und dennoch dabei behaupten, daß der Mensch frei sei.

One can therefore admit that if it were possible for us to have such a deep insight into a person's way of thinking, as it is shown by both internal and external actions, that every motive, even the slightest, became known to us, as well as all the external causes affecting it, one could calculate a person's behavior in the future with certainty, like a lunar or solar eclipse, and still maintain that the person is free.

To say that if you have a determined end and are obliged to your free decision to act good, or to say, in conformity with the whole and we get also to know all external conditions, one could say that one could predict a free act as one can calculate solar and lunar eclipse, which seems a little counterintuitive, but is totally reasonable and easily understood if one understands the triangulation between the moral act, the only free will possible, that is to choose if one will act freely in conformity with the whole or to attend self-interest, remembering that the whole, per definition, includes the Self.

Wenn wir nämlich noch eines andern Blicks (der uns aber freilich gar nicht verliehen ist, sondern an dessen Statt wir nur den Vernunftbegriff haben), nämlich einer intellectuellen Anschauung desselben Subjects, fähig wären, so würden wir doch inne werden, daß diese ganze Kette von Erscheinungen in Ansehung dessen, was nur immer das moralische Gesetz angehen kann, von der Spontaneität des Subjects als Dinges an sich selbst abhängt, von deren Bestimmung sich gar keine physische Erklärung geben läßt.

For if we were capable of another view (which, however, is not given to us at all, but in its place we only have the concept of reason), namely an intellectual intuition of the same subject, we would nevertheless realize that this entire chain of phenomena, with regard to whatever the moral law can concern, depends on the spontaneity of the subject as a thing in itself, the determination of which cannot be explained in any physical way.

Kant clearly sets a barrier to human intellectual intuition in the *KrV*, but nonetheless it reemerges here in the *KpV* and in the *KU* §77. In the first *Kritik* it is impossible, in the second it is used as a rhetoric element, *for if we were cable of*, while in the third *Kritik*, as we will see in some pages, Kant explains how it is possible to relate to a higher understanding. From the estate emerge Kant's independent reflections in the personal copy of the *KrV* (A); *Refl. CXXX E 42 – Zu A 248 [s. B 304]*³⁹:

Da unser Verstand nun nicht anzuschauen vermag, so ist diese intellectuelle Anschauung für uns nichts. Also bleibt uns nichts übrig, als Verstandesbegriffe.

Since our understanding cannot be viewed, this intellectual perception is of no use to us. So we are left with nothing other than intellectual concepts.

And right above in *Refl. CXXVIII E 42 – Zu A 248 [s. B 304]*

Die Möglichkeit eines Dinges kann man nur durch Anschauung, entweder empirische oder Anschauung *a priori* geben. Die erste ist empirisch, die zweyte wenigstens sinnlich. Beyde gehen also auf *Phänomena*. Gar kein theoretisch Erkenntniß vom *Noumenon*, aber practische Beziehung auf ein Subject, so fern es nicht *Phänomenon* ist.

³⁹ Akad. (1905ff.), S. xxiii:36

The possibility of a thing can only be given through intuition, either empirical or a priori. The first is empirical, the second at least sensory. Both therefore refer to phenomena. No theoretical knowledge of the noumenon at all, but practical relation to a subject, insofar as it is not a phenomenon.

Let us highlight the practical relation to subject, or to say that we have no direct access to the Self as it is not a phenomenon, but a structure that enables its cognition. And how can we get to know it better, since if the first duty to oneself is that of *nosce ipsum* we must be able to know it somehow.

The Self is a shine through the crazy diamond

Have you ever seen light being reflecting on a Diamond? It reflects the rainbow, like Newton's prism. The diamond has this indestructible quality and the symbolic force that it has virtually the same chemical constitution that of carbon – remember the organization to have visual reason? Diamonds are forged out of the same material as carbon, only with much more pressure and heat. ~~Like this insane two month of writing of the thesis—I do not know if I enlightened or got insane.~~ But let us come to the rainbow. It is the best way to explain the Self. Have you ever wondered about a rainbow? It is constructed out of water, air, light and if you consider earth as the basis we have all the four elements here, right? So, take them all out and show me where the bow is. The form is not contained anywhere, it does not belong to one or another element, but to the manifestation of them together under a determined organization. Are you following me and getting where we are

heading to? The bow is there, but if we look again, it is not there either, it emerges and disappears and you may say that it is a quality of space, but you cannot find it and prove it in space, just when the elements arise in a certain way. In our understanding it will be the way of enlightenment that will permit us to have visual reason, that resembles the dream state – we will see more of this in a minute. Here it is important to state that the Self is a shine, it is light, the lightning of cognition, whilst we are the light of the earth.

Es giebt eine Art von Schein, von dem der Geist nicht getäuscht wird, sondern mit dem er spielt. Durch solchen Schein will der, der ihn hervorruft, nicht in arglosen Gemütern Irrtum erzeugen, sondern Wahrheit, angetan mit dem Kleide der Erscheinung, das ihr inneres Wesen nicht verdunkelt, sondern sie nur geschmückt vor Augen stellt. Die Erscheinung täuscht nicht durch Schmuck und Blendwerk Unerfahrene und Leichtgläubige, sondern sie benutzt die Veranschaulichungskraft der Sinne und lässt so das nüchterne, farblose Bild der Wahrheit in sinnliche Farbe getaucht in die Erscheinung treten.⁴⁰

There is a kind of appearance by which the Spirit (*Geist*) is not deceived but rather plays with it. Through such appearance (*Schein*), the person who creates it does not want to create error in unsuspecting minds (*Gemütern*), but rather truth, clothed in the garment of appearance, which does not obscure its inner being (*Wesen*), but only presents it adorned before their eyes. The appearance does not deceive the inexperienced and gullible through decoration and deception, but

⁴⁰ Akad. (1905ff.), S. N.N

rather it uses the visual power of the senses and thus allows the sober, colorless image of truth to appear, bathed in sensual color.

We see that Kant has a positive acceptance of this kind of appearance. Let us take a closer look.

Der Schein ist illusion, aber das Blendwerk ist
Betrug.⁴¹

Appearance is illusion, but deception is fraud.

So here Kant is again performing his critical distinction.

Wenn die illusion aus der Natur entspringt:
optischer Betrug, so gefällt er. Er heißt ein Schein
[...]⁴²

If the illusion comes from nature: optical fraud,
then it pleases. It's called an appearance [...]

Here we see why Narziss falls so easily in love with his reflection, because the Self pleases us as an optical illusion of Nature. This is why Kant uses the Kritik to clarify that *Dialektik überhaupt eine Logik des Scheins* Dialectics in general is a logic of appearances.⁴³ Unfortunately we are running out of time, so we delve into the Kritik as the apex of this process in a forthcoming opportunity.

The problem of the Self is not its illusional nature, that it is an appearance of converging forces that emerge in understanding as its logical structure within Nature's equation; the problem is the attachment to this understanding that creates the delusional self that alters the poles from co-creation of the whole to self-destruction that is always first projected to the world since there is self-preservation mechanism.

Sonnenfinsternis

⁴¹ Akad. (1905ff.), S. XV:685.

⁴² Akad. (1905ff.), S. XV:684

⁴³ Akad. (1905ff.), S. B:349uu

I claim that Kant's analogy to the *Sonnenfinsternis*, that we already saw twice, permits us to delve a little further into all that. We will see through Herder in 1762-1764, how we can combine rational and intuition through the example of the *Sonnenfinsternis*.

Die beschützungs Triebe der Natur sind Furcht z.E. in der Nacht, und da dieses auch bei Thieren (ohne Bewustseyn) ist, z.E. Pferde in Nacht, – Thiere in Sonnenfinsternis, so muß also ein Grund der Vermutung des Uebels natürlich seyn, der sehr leicht durch die Einbildung in die vermeintliche Empfindung ausartet, und mit vielen Bildern leicht ausgemalt werden kann: wie Einbildungen denen die Dichtkraft hilft im Schlafe Traum und so auch Nacht ist: – Man glaubte ganze Handlungen wahrgenommen zu haben [...] ⁴⁴

The protective instincts of nature are fear, for example at night, and since this is also the case with animals (without consciousness), e.g. horses at night, animals in solar eclipse, there must be a natural reason for suspecting evil, which very easily degenerates into a supposed sensation through the imagination, and can easily be described with many images: like imaginations that are helped by the power of poetry in sleep, dreams, and so is night: - One believed to have perceived entire actions [...]

Let us note that *this is also the case with animals (without consciousness)*, or to say, us, human earthlings, perhaps not only, but especially, since animals in solar eclipse remembers Columbus and his sealed fate due to knowledge and that our sensual part is animal. Kant is highlighting the protective instinct of nature that is fear and

⁴⁴ Akad. (1905ff.), S. xxviii:903

also how imagination can conceive entire actions, resources that will be used to build respect out of fear and the poetical force of manifestation.

Kantian hyperlinks

As other Kantian hyperlinks – as I call those words, normally expression in Latin, but also in German, being both always written in italic, that as I read them connect content through different phases and periods, and this thesis written in barely more than a month is the best example of –, *Sonnenfinsternis* appears in other important moments in Kants work. Let us follow that track.

Columbus: Sonnenfinsternis.

Bedeutende träume. Traumdeutung: artemidor⁴⁵

Columbus: solar eclipse.

Important dreams. Dream interpretation:
Artemidorus

Here we see three of those Kantian hyperlinks close together. *Sonnenfinsternis* brought us here and stands with Columbus. Let us exhaust this hermetic connection of Kant first and then look at the third Kantian hyperlink – Artemidorus. The direct link between Columbus and solar eclipse is of course the history of Columbus, that is a great example of how the mathematical ability grants supernatural powers to humans as perceived through the eyes of an ignorant, since he demonstrated his power to shadow the sun and impressed the ingenuous natives which God's based on nature trembled through reason's light, the manifestation of interconnected and applied logic and mathematic. The wit fact here is that the Italian name of Columbus is Colon, like the organ that extracts water and salt from solid wastes before they are eliminated from the body and is the site in which the fermentation of unabsorbed material. And do you think that this time I am reading too much or that it is even

⁴⁵ Akad. (1905ff.), S. XV:708

in-between the lines. No, my dear friend. Come with me.

Ich habe wie Colon auf geringe Vermuthung die Unternehmung einer gefährlichen Reise gewagt und habe ein neues Land entdeckt.⁴⁶

Like Colon, I have ventured on a dangerous voyage upon little suspicion, and have discovered a new country.

Why would Kant use Colon just once and all the other times Columbus? And right in the estate of *ANTH*, where he continues

Ich habe nicht ehe den Anschlag zu diesem Vorhaben gefasset als bis ich mich in Ansehung der Pflichten gegen die Religion in Sicherheit gesetzt hatte. Mein Eifer ist verdoppelt worden dieser Bahn zu folgen nachdem mir die Vortheile in die Augen geleuchtet die die Verehrung Gottes aus dieser Art der Betrachtung so gar bey denen zeugen muß die in Ansehung der bisherigen Gründe aus der Natur verstockt geblieben.⁴⁷

I did not make a plan for this project until I had secured myself from my duties to religion. My zeal to follow this path was redoubled after I saw the advantages which the worship of God from this kind of contemplation must produce, even among those who have remained obdurate from the previous reasons of nature.

Here you see Kant securing pure intentions so vital for the alchemist in his life experiment, that is to transform the tragedy of our choices and circumstances into blessings through respect and kindness, accepting whatever is, and acting right. The

⁴⁶ Akad. (1905ff.), S. xxiii:11

⁴⁷ Akad. (1905ff.), S. xxiii:11

path (*Bahn*) he is mentioning is the same mentioned in his first work and that we have already presented. He is double zealous to follow it, because of a negative and a positive endorsement; the negative is the conscious limitation to guarantee its accordance to a higher orientation, the positive is the natural flow and abundance of awe and devotion – that I hope will deluge from you too. At the end he is combating evil.

We just got to know that Columbus inspired Kant's *dangerous voyage upon little suspicion*. And Kant has more to say about it:

Des Columbus erste Reise war die Wirkung eines Einfalls.⁴⁸

Columbus's first voyage was the result of an inspiration.

Inspiration, that could also be translated as idea, notion, incidence that *Reflexion* 482 reveals is linked to Baumgarten's *Metaphysica M 322'*.

dicta spiritui dato cum eius libertate propius connectuntur, vel ut rationes, §. 14, a priori, §. 24, et ut antecedentia certi eiusdem status, vel ut rationata, §. 14, a posteriori, §. 24, et ut consecutaria certi eiusdem status, §. 596, vel utrimque, §. 24. Quae pendent a data libertate propius, STRICTE MORALIA*) dicuntur et non numquam simpliciter. Hinc BONA spiritui propius ex eius libertate pendentia sunt STRICTE MORALIA**), et perfectio his positae ponenda BEATITUDO***). |

the words given to the spirit are more closely connected with its freedom, or as reasons, § 14, a priori, § 24, and as an antecedent of certain of the same state, or as reasoned, § 14, a posteriori, § 24,

⁴⁸ Akad. (1905ff.), S. XV:204

and as a consequence of the certain state of the same, §. 596, or both, § 24. Those things which depend more closely on a given liberty, are called STRICTLY MORAL*) and never simply. Hence the GOOD things that depend upon the spirit more closely from its freedom are STRICTLY MORALS**), and the perfection placed upon them is BEATITUDE***). |

Here we have the inspiration that motivated Kant's *dangerous voyage upon little suspicion*. So, this is the definitive proof of how much Kant consider the importance of words – like magic spell. Please consider these words under the remembrance of Kant's advice in the ANTH:

so giebt der Anblick eines bestirnten Himmels bei einer heitern Nacht eine Art des Vergnügens, welches nur edle Seelen empfinden. Bei der allgemeinen Stille der Natur und der Ruhe der Sinne redet das verborgene Erkenntnißvermögen des unsterblichen Geistes eine unnennbare Sprache und giebt unausgewickelte Begriffe, die sich wohl empfinden, aber nicht beschreiben lassen. Wenn es unter den denkenden Geschöpfen dieses Planeten niederträchtige Wesen giebt, die ungeachtet aller Reizungen, womit ein so großer Gegenstand sie anlocken kann, dennoch im Stande sind, sich fest an die Dienstbarkeit der Eitelkeit zu heften: wie unglücklich ist diese Kugel, daß sie so elende Geschöpfe hat erziehen können! Wie glücklich aber ist sie andererseits, da ihr unter den allerannehmungswürdigsten Bedingungen ein Weg eröffnet ist, zu einer Glückseligkeit und Hoheit zu gelangen, welche unendlich weit über die Vorzüge erhaben ist, die die

allervortheilhafteste Einrichtung der Natur in allen
Weltkörpern erreichen kann!⁴⁹

Thus, the sight of a starry sky on a clear night gives
a kind of pleasure which only noble souls can feel.

A similar noble feeling to respect, I claim, if not the same.

In the general stillness of nature and the tranquility
of the senses, the hidden cognitive faculty of the
immortal spirit speaks an ineffable language and
gives undeveloped concepts which can be felt but
not described.

So here we have the state one needs to be during the experiment we are going to
propose together with Kant. In serene tranquility of the senses, like Shamata
meditation, this invisible spirit reveals its hidden cognitive faculty that deals with
ineffable language and undeveloped concepts. Ineffable has two meanings: that
cannot be named or described because of its nature, strength, beauty; indescribable,
indescribable – and, that causes immense pleasure; intoxicating, delicious,
enchanted. In this experiment we will have to clarify and distinct this language so
to reveal its nature through the strength of respect and the beauty of love, so it
continues to taste delicious, but enchants just positively, without intoxication and
this we achieve due degree in spagyric.

If there are among the thinking creatures of this
planet vile beings who, notwithstanding all the
stimuli with which so great an object can allure
them, are nevertheless capable of clinging firmly
to the servitude of vanity, how unfortunate is this
globe that it has been able to educate such
miserable creatures!

Here we see all that motivated our endeavor, Kant's combat of pride through Pope's
inspirational design that fit Kant's own predisposition. Note please that already in
1755 Kant highlights that the miserable state of creatures, vile beings that cling

⁴⁹ Akad. (1905ff.), S. I:367. Bis: S. I:368

firmly to the servitude of vanity, is due to education. So, we are educated to good or evil.

But how happy is it, on the other hand, that under the most acceptable conditions a way has been opened for it to attain a happiness and sublimity which is infinitely superior to the advantages which the most advantageous arrangement of nature in all celestial bodies can attain!

And Kant is not only showing that the world is suffering but offering a remedy through his critical path. In fact, when one has filled one's mind with such reflections and with the previous ones:

Es ist erlaubt, es ist anständig, sich mit dergleichen Vorstellungen zu belustigen; allein niemand wird die Hoffnung des Künftigen auf so unsichern Bildern der Einbildungskraft gründen. Nachdem die Eitelkeit ihren Antheil an der menschlichen Natur wird abgefordert haben: so wird der unsterbliche Geist mit einem schnellen Schwunge sich über alles, was endlich ist, empor schwingen und in einem neuen Verhältnisse gegen die ganze Natur, welche aus einer näheren Verbindung mit dem höchsten | Wesen entspringt, sein Dasein fortsetzen. Forthin wird diese erhöhte Natur, welche die Quelle der Glückseligkeit in sich selber hat, sich nicht mehr unter den äußeren Gegenständen zerstreuen, um eine Beruhigung bei ihnen zu suchen. Der gesammte Inbegriff der Geschöpfe, welcher eine nothwendige Übereinstimmung zum Wohlgefallen des höchsten Urwesens hat, muß sie auch zu dem seinigen haben und wird sie nicht anders, als mit immerwährender Zufriedenheit rühren.⁵⁰

⁵⁰ Akad. (1905ff.), S. I:367.

It is permissible, it is proper, to amuse oneself with such ideas; but no one will base the hope of the future on such uncertain images of the imagination.

The problem is not in imagination itself, but in taking refuge in it, in attaching to it, in basing decisions on it.

After vanity has claimed its share of human nature, the immortal spirit will soar above everything that is finite and continue its existence in a new relationship with the whole of nature, which arises from a closer connection with the highest being.

Here we see why Kant has made pride, vanity and alike the negative target of his philosophical plan, whereas emerged the concept to respect to save love, Kant's positive target. One can almost imagine the immortal spirit in the intellectual world above the sensible world and through our Self establishing a new alliance to the whole. This closer connection is an update of our link in the great chain of being as has to do with the great light.

Henceforth, this elevated nature, which has the source of happiness within itself, will no longer scatter itself among external objects to seek comfort in them. The entire sum of creatures, which has a necessary harmony with the pleasure of the highest original being, must also have it for its own and will not move it in any other way than with perpetual satisfaction.

This elevated nature will be in Kant's development the transcendental subject, here we see it aligning the self to the social, the individual to the collective, the creature to its creature. Let us note that the self has retracted itself from being scattered

among external objects, substituting multiple pleasures through one bliss, not being lost in-between time, but live *as if* amongst immortals. ~~Quite an epicurean dream.~~

We shall not forget our beloved Artemidorus for Kant cites him six times throughout his oeuvre and with important function to connect to a whole in Kant.

Träume beym Schlummern. träume vom Fliegen.
Von Beschwer|lichkeiten.

Von der längst vergangnen Zeit. Affect im Traum.
Schwaches Licht. Eingebildete Ordnung im
Denken oder Erfindung. Vergeßlichkeit der
Träume. Artemidor.

(s Unwillkührlich Dichten. (g Künstlicher
Gebrauch des Dichtungsvermögens, natürlicher.)
Träume oder Phantasien.)

(s Träumer in Geschäften. Einflus der träume auf
die agitation der Lebenskraft. Man ist nicht eben
so im Wachen gesinnt wie im Traum. Einflus der
träume auf die Launen des Wachens. Leute, die gar
nicht träumen.)⁵¹

Dreams while sleeping. Dreams of flying. Of
difficulties.

It goes not without interest that one of the first exercises in Dream Yoga is to train conscious dreaming with dreams of flying. To active dream with your difficulties permits you to awake with new perspectives and even solutions. ~~Sometimes with the name of the one that is cheating on you.~~

Of time long past. Affect in dreams. Weak light.
Imaginary order in thought or invention.
Forgetfulness of dreams. Artemidorus.

⁵¹ Akad. (1905ff.), S. XV:157u.

Let me highlight here the relation of the weak light that we will relate to obscure understanding that is compensated with imaginary order; Kant also puts thoughts equal to invention. And that we forget what we have dreamt; as the Greeks that passed through that river and drunk that water of... What was the name of that river again? All this and more to come linked to Artemidorus. Let us follow that ~~glue~~ clue.

(s Involuntary poetry. (g Artificial use of the poetic ability, natural.) Dreams or fantasies.)

The use of poetry in Kant is yet to be reconstructed. But we can affirm that for Kant poetry is of the same importance to experience as philosophy.

Summa der Sinnlichkeit. Die größte innere Vollkommenheit ist in der Poësie, die größte Zweckmäßige in der Beförderung des Verstandes: Beredsamkeit und stil.⁵²

Sum of sensuality. The greatest inner perfection is in poetry, the greatest expediency in the advancement of the understanding: eloquence and style.

Kant is closely relating dream, poetry, imagination. *Read this part while hearing Pachelbel, Canon and Gigue in D Major: Canon.* ~~Although Kant's philosophy is best represented through the Wiener Klassiker.~~ We are really hearing Kant affirm that poetry is the greatest inner perfection. Let us remember that as its Greek origin, POIEIN, to make, to create, to compose, the German *Dichtkunst* also used by Kant to refer to Poësie, is the art (*Kunst*) to seal (*dichten*), or also translated as make tight, compose. To better understanding one must work on fluency and form. The symbols that I created to help in this process are two seals: truth to help with fluency – or is

⁵² Akad. (1905ff.), S. XV:708

it fluency to help with truth? – and non-violence with form – or is it to form with non-violence? When the circle closes, those this make any difference?

(s Dreamers in business. Influence of dreams on the agitation of the vital force. One is not in the same state of mind when awake as when dreaming. Influence of dreams on the moods of waking. People who do not dream at all.)

Here we see Kant making the transition. And applying it not only to the dream state, but to the awaken also.

Artemidor: [...] – es können Gedanken von künftigen Dingen in der Folge der Gedanken im Schlaf natürlich entstehen und also können sie Zeichen von Dingen seyn die im Schlaf insonderheit eindrucklich werden⁵³

Artemidor: [...] - thoughts of future things can naturally arise as a result of thoughts in sleep and thus they can be signs of things that become particularly impressive in sleep

Let us highlight that *thoughts of future* can naturally arise and that signs can impress due to relation to the awaken state. And that this apparent detour presented itself after we saw how to combine rational and intuition. So the moral view of the future can be present to the past ~~tenses~~ senses that are always displaying the past due to inner poetic of the k-now, the cognitional ~~wow~~ vow: to ~~ignite~~ enact cognition of the whole from the whole and in benefit of the whole.

Columbus: solar eclipse.

⁵³ Akad. (1905ff.), S. xxviii:78

Important dreams. Dream interpretation:
Artemidorus

Perhaps, after having went through all this, we may claim after reading the quote again, that Kant's inspiration on Baumgarten's quote to vivify Pope's design came manifested through a dream, since Columbus is related to the dangerous journey, spelled in this specific moment as Colon, which took us to the alchemical in-between the lines, the solar eclipse that took us to the convergence-coincidence of the moral and the natural and the term important dream. Perhaps he dreamt also of the Newtonian metaphor.

As a last correlation of Kant and Alchemy, let us take a look at the *Tabula Smaragdina*, credited to Hermes Trismegistus, from Ancient Greek: Ἑρμῆς ὁ Τρισμέγιστος, "Hermes, the Thrice-Greatest"; in Classical Latin: *Mercurius ter Maximus*.

Tis true without lying, certain and most true. That which is below is like that which is above and that which is above is like that which is below to do the miracle of one only thing. And as all things have been and arose from one by the mediation of one: so all things have their birth from this one thing by adaptation. The Sun is its father, the moon its mother, the wind hath carried it in its belly, the earth is its nurse. The father of all perfection in the whole world is here. Its force or power is entire if it be converted into earth. Separate thou the earth from the fire, the subtle from the gross sweetly with great industry. It ascends from the earth to the heaven and again it descends to the earth and receives the force of things superior and inferior. By this means you shall have the glory of the whole world and thereby all obscurity shall fly

from you. Its force is above all force, for it vanquishes every subtle thing and penetrates every solid thing. So was the world created. From this are and do come admirable adaptations where of the means is here in this. Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world. That which I have said of the operation of the Sun is accomplished and ended.

—*English translation of the Emerald Tablet by Isaac Newton*⁵⁴.

Yes, you are reading it right. Sir Isaac Newton, the alchemist. I hope that this made you awe as I did. In fact, I jumped up out of my chair for to me this is one of so many proves of the divine fit of the circle. I must confess that I studied the map, but it had just the outlines, I would never expect to reveal that much that we are beginning to understand. Especially if you read with me Kant's letter to Reinhold BW 313 [292]

So beschäftige ich mich jetzt mit der Critik des Geschmacks bey welcher Gelegenheit eine neue Art von Principien a priori entdeckt wird als die bisherigen. Denn der Vermögen des Gemüths sind drey: Erkenntnisvermögen Gefühl der Lust und Unlust und Begehrungsvermögen. Für das erste habe ich in der Critik der reinen (theoretischen) für das dritte in der Critik der practischen Vernunft Principien a priori gefunden. Ich suchte sie auch für das zweyte und ob ich es zwar sonst für unmöglich hielt, dergleichen zu finden, so brachte das Systematische was die Zergliederung der vorher betrachteten Vermögen mir im menschlichen Gemüthe hatten entdecken lassen und welches zu bewundern und wo möglich zu

⁵⁴ Newton, Isaac (June 2010). Newman, William R. (ed.). *The Chymistry of Isaac Newton*

ergründen mir noch Stoff genug für den Ueberrest meines Lebens an die Hand geben wird mich doch auf diesen Weg so daß ich jetzt drey Theile der Philosophie erkenne deren jede ihre Principien a priori hat die man abzählen und den Umfang der auf solche Art möglichen Erkenntnis sicher bestimmen kan - theoretische Philosophie Teleologie und practische Philosophie von denen freylich die mittlere als die ärmste an Bestimmungsgründen a priori befunden wird.

So I am now dealing with the critique of taste, on which occasion a new kind of a priori principles is discovered than those that have existed before. For the faculties of the mind are three: cognitive faculty, the feeling of pleasure and displeasure, and the faculty of desire. I have found a priori principles for the first in the critique of pure (theoretical) reason and for the third in the critique of practical reason. I also sought it for the second, and although I otherwise thought it impossible to find such a thing, the systematic nature of what the analysis of the previously considered faculties had allowed me to discover in the human mind [Gemüthe; lower mind], and which I will still have enough material to admire and, if possible, to fathom for the rest of my life, nevertheless led me on this path, so that I now recognize three parts of philosophy, each of which has its a priori principles that can be counted and the extent of the knowledge possible in this way can be determined with certainty - theoretical philosophy, teleology, and practical philosophy, of which the middle one is admittedly found to be the poorest in a priori determining principles.

There is much to comment on this correspondence and also on this passage, but for our undertake I will highlight the following: that Kant, while confessing that he then *recognize three parts of philosophy* seeks, as Hermes Trismegistus, *the three parts of the philosophy of the whole world*; that the principle of *the feeling of pleasure and displeasure*, emerged spontaneously out of the systematic analysis of the two other faculties – as the findings of our thesis as a resulting diagonal of two forces. Believe me, I had no idea how deep the rabbit whole goes; but trust me ~~I am a rational magician~~, I get us out of this mighty maze – and as I write this, synchronically initiates in Spotify Wagner's *Das Rheingold: Einzug der Götter in Walhall*. Please, feel blessed as I am amidst this dangerous journey I undertook and that you are courageously willing to endure with me. It has been not that easy, but at the end we may experience the same likeness Kant's as he transmitted in the same letter, the tranquility of a realized wise:

Ich darf ohne mich des Eigendünkels schuldig zu machen, wohl versichern daß je länger ich auf meiner Bahn fortgehe desto unbesorgter ich werde es könne jemals ein Widerspruch oder so gar Alliance (dergleichen jetzt nicht ungewöhnlich ist) meinem System erheblichen Abbruch thun.

I may, without being guilty of conceit, assure you that the longer I continue on my path, the less I am concerned that any contradiction or even alliance (which is not uncommon these days) could ever cause any significant damage to my system.

Let us remember that Kant outlined his path (*Bahn*) right from the start. And that he already had *ANTH* in mind.

Ich habe mir die Bahn schon vorgezeichnet, die ich halten will. Ich werde meinen Lauf antreten, und nichts soll mich hindern ihn fortzusetzen.⁵⁵

I have already marked out the path I want to follow. I will start my race, and nothing will stop me from continuing.

This much to Kant's confidence in his philosophical plan. Although, as Professor Steve Naragon kindly alerted me to this quotation – coming second-hand from Friedrich August von Stägemann, an acquaintance of Kant, who related it to his good friend in Berlin, K. A. Varnhagen von Ense, who entered it in his diary on 6 May 1837 [1861, 1: 46] – the allegedly heard from Kant in 1797:

Ich bin mit meinen Schriften um ein Jahrhundert zu früh gekommen; nach hundert Jahren wird man mich erst recht verstehen und dann meine Bücher aufs neue studieren und gelten lassen!

I came a century too early with my writings; only after a hundred years will people really understand me and then my books will be studied and accepted anew!

Let us, therefore, not leave without some of the treasure granted by this path and analyze the Tabula translated by Newton with Kant.

Tis true without lying, certain and most true.

Kant uses the same gradation: in the beginning it may be uncertain, but the senses speak the *truth*, they *do not lie* for this is not their sphere, it will be per definition *certain* and therefore represent the *most true* one can conceive.

⁵⁵ Akad. (1905ff.), S. I:10

That which is below is like that which is above and
that which is above is like that which is below to
do the miracle of one only thing.

The sensible and the intellectual world of the *Dissertatio*, the starry sky above and
the moral law below to perform the miracle of experience the existence of the best
of the possible ~~words~~ worlds.

And as all things have been and arose from one by
the mediation of one: so all things have their birth
from this one thing by adaptation.

Although contrary to the emanation theory of which Plotinus is of greatest
magnitude, Kant apparently just not agreed with the modern use of it that led with
Spinoza to fanaticism and the dangerous believe that since God is everything so are
egoistic actions, which obvious is not the case as our era presents a thread full of
examples; but Kant inherits the concept as we will see under the great light of 1769
and the freedom to establish one own ground through the sphere of concepts, *so all
things* [phenomena] *have their birth from this one thing by adaptation*. The problem
for Kant, indeed, is not the structure of the emanation theory, but the heteronomous
flux that makes no one accountable; what I am proposing is that he emulates it, just
switching the poles: it is not God that flows through nature to the parts, it is Human
that flows through parts of nature to God – being God understood as the highest
expression of Nature that just a Human mind can perform in its integrity and
interconnectedness. GOD – Governed Onto Design.

The Sun is its father, the moon its mother, the wind
hath carried it in its belly, the earth is its nurse.

Here we have the female and male light that Milton brought also to Kant's
awareness and are basis for Kant's act of cognition. The Sun is the intellectual

world, the Moon are the senses which give actually birth to experience while manifesting the self that is the Earth through thoughts that are carried with the breath, thus shall be pure and align, since they sustain life as embodied philosophy and therefore manifest the world.

The father of all perfection in the whole world is here.

As I said, the father of all perfection in the whole world is here through you. And me. The Great Mind – that is truth the unity of the three parts through the heart – that unites us all. Just through this interconnection love manifests within all its radiance being called nature, cognition, knowledge – nature, the true without lying; cognition that is to be certain; and knowledge that must be the most true.

Its force or power is entire if it be converted into earth.

To say, once it is manifested, it is integral and perfect, *vollkommen*, as Whatever IS, is right; and foremost, it only IS if manifested, mere mental ~~masturbation~~ activity do not confirm its force or power.

Separate thou the earth from the fire, the subtle from the gross sweetly with great industry.

As I state, this is Kant's experiment, to ~~decant~~ reveal human being's and humanities quintessence, or to say, through the experiment on freedom reveal the limits of human understanding and therefore unleash the light within. But let me guide you further into your heart.

It ascends from the earth to the heaven and again it descends to the earth and receives the force of things superior and inferior.

It, or to say, we as our cognition, are lightning, linking in a sphere of experience the intellectual with the sensible.

By this means you shall have the glory of the whole world and thereby all obscurity shall fly from you.

Having encompassed all with your light and secured the sphere of experience through respect no darkness resists light boundaries and no evil sneaks in.

Its force is above all force, for it vanquishes every subtle thing and penetrates every solid thing.

I could quote Virgil and his *Amor vincit omnia et nos cedamus amori*, but Kant's definition of Aether will do it:

»Es existirt eine allverbreitete, alldurchdringende, innerhalb dem Raum den sie einnimmt (*occupat*) oder auch abstoßend erfüllt (*replet*) sich selbst in allen ihren Theilen gleichförmig agitirende und in dieser Bewegung endlos fortwährende Materie [...]
:* – nicht als bloß hypothetischer (um gewisse Phänomene zu erklären) sondern in der Natur

* Diese Attribute obgenannter Materie stehen (wie es auch in einer Eintheilung nach Principien a priori seyn muß) in ihrer Ordnung nach dem System der Categorien, der Quantität, Qualität, Relation und Modalität. – Die letzte nämlich die im Begriffe der Nothwendigkeit liegt im Begriffe der beständigen Fortdauer (*perpetuitas est necessitas phaenomenon*).

»There exists a matter that is all-pervasive, all-pervading, within the space it occupies (*occupat*) or repulsively fills (*replet*), agitating itself uniformly in all its parts and that continues in this movement endlessly [...]:* – not as a merely

hypothetical matter (to explain certain phenomena) but in nature

* These attributes of the above-mentioned matter are (as they must be in a division according to a priori principles) in their order according to the system of categories, quantity, quality, relation and modality. – The last, namely, in the concept of necessity, lies in the concept of constant continuation (*perpetuitas est necessitas phaenomenon*).

Kant is defending the hypothesis of a matter that represents plenitude (all-pervasive, all-pervading), order (uniformly) and gradation (constant continuation). Let us note that the gradation is due to necessity, represented by the categories of modality, that, let us remember with the *KrV*, represents the being, although

Eigentlich existiren nur substantzen. accidentien sind nur praedicate existirender substantzen. Das praedicat selber ist nichts existirendes.⁵⁶

Actually, only substances exist. Accidents are only predicates of existing substances. The predicate itself is not something that exists.

The predicate is just an appearance of the subject, which being is

Möglichsein, Wirklichsein, Notwendigsein zwar kein reales (ontisches), aber ein transzendentes (ontologisches) Prädikat⁵⁷

Possibility, reality, necessity are not real (ontic) but transcendental (ontological) predicates.

Now, with a deeper understanding of Kant, we get back to Hermes to see through and accept that

⁵⁶ Akad. (1905ff.), S. XVII:445

⁵⁷ Heidegger, M. *Kant's These über das Sein*. P.24

So was the world created.

Due to your free will. Do you understand the dimension of a single act?

From this are and do come admirable adaptations
where of the means is here in this.

This guarantees how everything falls into its place like in a chain of love and that
self and social may coincide in a best of the possible fits.

Hence I am called Hermes Trismegistus, having
the three parts of the philosophy of the whole
world.

Hence I am Anthropos, having the Reason, the Moral and the Aesthetic to critically
manifest my Self through the world.

That which I have said of the operation of the Sun
is accomplished and ended.

May the great Aton shine above all. And that we may let nothing be in vain.

From one to oneness

The result of Kant's experiment is his Anthropologie – as we shall remember this
should have been, and in a ~~sense~~-perspective, it is, just an overview of a long-
forgotten monogram, so we unfortunately Kant delve into that. But a brief scan and
debug of the Anthropologie's ~~structure~~ index will at least confirm our thesis: Kant
divides Anthropologie into two parts – two forces, remember! The first part
Anthropologische Didaktik is divided into three books – there is always three,
remember! *Vom Erkenntnisvermögen, Vom Gefühl der Lust und Unlust. Vom*
Begehrungsvermögen. So, we see already that our power-ability to cognize is
oriented to our sense of pleasure and displeasure of our ability-power to desire, or

to break my own nutshell for you: our power lies in our ability to know our desire and therefore work with it within the bound of bare reason. But we are on an almost mythical and mystical journey with Kant and there is of course a direct possible relation of the structure of *Erkenntnisvermögen* with the classic Tarot deck. Both are structured into 22 steps. I shall relate them putting them together as they are to check if a *Satz* (sentence, proposition, leap) uniting them makes sense for both. I shall ~~make a Kantian Tarot Deck~~ do a deeper study of the content in the future, but this will do for now – I will let ~~the cards~~ the relation as self-evident as they are. At the left are the major Archana, in the middle the German subtitle of the first book of Anthropologie and to the right the translation of the subtitle and any comment that I could not leave without. And it goes not without interest, that one of the recent greatest alchemists, magician and tarot master of the XX century, Aleister Crowley, had as his Thelema (θέλημα) motto: *Do what thou wilt shall be the whole of the Law. Love is the law, love under will.* Shall we ~~begin with respect to love?~~

1. The Magician Hermes - Vom Bewußtsein seiner selbst – Of self-awareness.
– Know thyself as the first outline of all human science.
2. The Highest Priestess - Vom Egoism – of Egoism – The human shadow in the anima that deep down thinks it is special and that only it can give you the power.
3. The Empress - Vom wirklichen Bewußtsein seiner Vorstellungen – Of the real consciousness of one's ideas – The Female light, clarified anima.
4. The Emperor - Vom Beobachten seiner selbst – From observing yourself – The Mind is the King.
5. The Hierophant - Von den Vorstellungen, die wir haben, ohne uns ihrer bewußt zu sein. – About the ideas we have without being conscious of them

- Hierophant is a person, especially a priest in ancient Greece, who interprets sacred mysteries or esoteric principles.
- 6. The Lover's marriage - Von der Deutlichkeit und Undeutlichkeit im Bewußtsein seiner Vorstellungen – About the clarity and indistinctness in the consciousness of one owns ideas – there are always two forces.
- 7. The Charriot – Von der Sinnlichkeit im Gegensatz mit dem Verstande – About the sensuality in contrast to the understanding – Resembles the two horses of Plato's charriot
- 8. Strength or Justice - Apologie der Sinnlichkeit – Apology of sensuality – Depending on the Tarot deck, but both are relevant to an apology to the senses since we must be fair to the senses and not act with violence on them.
- 9. The Sage Hermit - Vom Können in Ansehung des Erkenntnißvermögens überhaupt – About proficiency regarding the ability to cognite in general – it takes isolation and sagacity to find the right spot that permits the right fit.
- 10. The Wheel of Fortune - Von dem künstlichen Spiel mit dem Sinnenschein – About the artificial play with the senses – the illusory appearances dance like northern lights, random as fortune.
- 11. Justice or Strength - Von dem erlaubten moralischen Schein - About the permissible moral appearance-illusion – Archana 8 and 11 are related, as I already explained there are two different categorizations, nonetheless they make sense in this Kantian analogy also: the apology of sensuality is that it has also its moral share, justice must be made, our strength comes precisely from this permissible moral appearance that is our Self.
- 12. The prudence of the hanged man - Von den fünf äußern Sinnen – often related to Odin/Wotan, that hung 9 days and 9 nights at Yggdrasil, the tree

of life, it represents the prudence that reveal the magical signs of divine fit, in Odin/Wotan's case the 16 magical signs of the Rune's in our the best word representation for each situation.

13. Death - Vom inneren Sinn - From the inner sense – The death of the inner senses

is also the possibility to rebirth in each moment to cognit the new and not some projection. A quote from ANTH:

Bei der allgemeinen Stille der Natur und der Ruhe der Sinne redet das verborgene Erkenntnißvermögen des unsterblichen Geistes eine unnennbare Sprache und giebt unausgewickelte Begriffe, die sich wohl empfinden, aber nicht beschreiben lassen.

In the general silence of nature and the peace of the senses, the hidden knowledge of the immortal spirit speaks an unnameable language and gives undeveloped concepts that can be felt but cannot be described.

14. Temperance - Von den Ursachen der Vermehrung oder Verminderung der Sinnenempfindungen dem Grade nach – Of the causes of the increase or decrease in sensations according to degree – temperance and gradation as cause and effect.
15. The Devil - Von der Hemmung, Schwächung und dem gänzlichen Verluste des Sinnenvermögens – About the inhibition, weakening and complete loss of the senses – We must curate the Devil so to purify the Will.

16. The Tower, the House of God - Von dem sinnlichen Dichtungsvermögen nach seinen verschiedenen Arten – On the sensual power of poetry according to its various types – who else has the sealing ability of all kinds?
17. The Star - Von dem Vermögen der Vergegenwärtigung des Vergangenen und Künftigen durch die Einbildungskraft – About the ability of the imagination to visualize the past and the future – Make your wish for the star is a sign of hope.
18. The Moon – Von der unwillkürlichen Dichtung im gesunden Zustande, d.i. vom Träume – From involuntary poetry in a healthy state, i.e. from the dream – have you never dreamt awake with your love looking to the moon?
19. The Sun - Vom Bezeichnungsvermögen. *Facultas signatrix* – Of the ability to describe – how else could you describe something if it is not clear enough?
20. Judgement - Vom Erkenntnißvermögen, so fern es auf Verstand gegründet wird – Of the faculty of knowledge, insofar as it is based on understanding – Well, is there anything I need to say about the relation of Judgement with the power of cognition based on understanding?
21. The World - Von den Schwächen und Krankheiten der Seele in Ansehung ihres Erkenntnißvermögens – About the weaknesses and illnesses of the soul with regard to its ability to understand. Well, the world has its pleasures and generates all to easy attachments.
22. The Folly – Von den Talenten im Erkenntnißvermögen, dem Witze, der Sagacität und der Originalität oder dem Genie – About the talents in knowledge, wit, sagacity and originality or genius – the Folly, also known as Joker, the absolute freedom of creation that leaves the know world behind

to start a new journey of cognition to learn to know the new and not get attached.

In case there is any opposition trying to question how Kant could have this information on Tarot, my answer goes to his friends of his *Tischgesellschaft*, especially Prof. Kraus and Hippel that were member of the Rosicrucian Freemasonry, a spiritual and cultural movement that arose in early modern Europe in the early 17th century, which teachings are a combination of occultism and other religious beliefs and practices, including Hermeticism, Jewish Mysticism, and Christian Gnosticism. The central feature of Rosicrucianism is the belief that its members possess secret wisdom that was handed down to them from ancient times dated back to Akhenaton. The 22 Arkanas of the Tarot are basic knowledge for the initiates. Kraus was, as stated by Kuehn⁵⁸, perhaps Kant's most gifted student during the 1770 and his colleague from 1780 on lecturing Moral Philosophy – their friendship split before the publication of the *KU* third *Kritik*. Kuehn affirms that Kraus was in many ways closer to Hamann than to Kant. Although there is a whole universe to unveil it was not our goal to go that deep, just to mark the outlines for further endeavors. But one thing jumps out to the eye – the Latin word, Kant's hyperlink, in this case *Facultas signatrix* – that appears here and just once more in Kant's whole oeuvre; and when this happens, we know that is a key operator. The second part *Die anthropologische Charakteristik* (The anthropological characteristics) takes you in five steps from Person (naturell-temperament-Charakter der Denkungsart) (natural-temperamental character of the way of thinking), through Geschlecht, Volk, Rasse, Gattung - Gender, people, race, species.

⁵⁸ p. 13

So, Kant, after having explained how the individuum constitutes it_self, guides him from one to oneness.

Senses are perspectives that we forge to one Self, we are perspectives that humanity forges to oneness with and through nature.

From oneness to all

If Palmquist is right in his graphic representation of the unity of the transcendental philosophie of the Opus Postumum, then the Opus Postumum has the structure of Kabbala's Tree of Life. Let me show you how, but just graphically due to time limit.

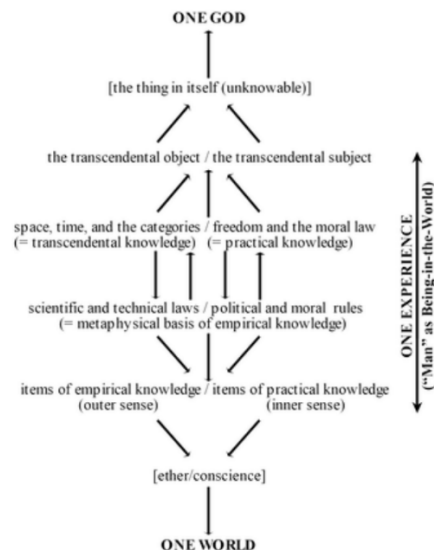
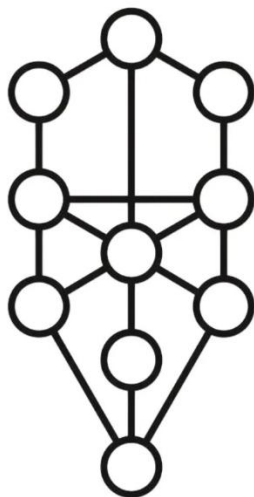


Figure 12.1. The Unity of Transcendental Philosophy in OP.

We see that there has not to be a conflicting opposition between extremes. Most of the problems occur due to misunderstanding on arguments and word disputes. That is why Kant addresses directly in the period between 1785 and 1788.

Vom Wortstreite – a word dispute about the argument

Ich überrede mich sehr, daß es wohl niemals einen wirklichen Wortstreit gegeben habe, wodurch ich aber nicht den Streit über Worte verstanden haben will. Man hat diese Ausflucht nur gesucht, um den

subtilen Unterschied der Begriffe nicht weiter zu verfolgen. [Der Wortstreit] Die Scheineintracht soll nämlich aus der Zweydeutigkeit oder Doppelsinnigkeit der Worte herkommen. Allein wir achten so wenig der Worte, wenn wir sie *in concreto* anwenden, daß, (g wenn) der Gedanke verschieden ist, [wenn] ob wir gleich uns einerley Worte bedienen (Lock.) [und], wir in der Anwendung doch sehr bald den Unterschied warnehmen; *e.g.* das Wort Gottesdienst oder Ehre Gottes.⁵⁹

I convince myself that there was probably never a real argument about words, but that doesn't mean that I understand the argument to be about words.

It is not just about words, nevertheless, they need some attention. They spell the magic.

This excuse was only sought in order not to pursue the subtle difference between the terms any further. [The dispute over words] The apparent unity is said to come from the ambiguity or double meaning of the words.

Kant is negating that ambiguity could serve to unite the intellect and the senses.

But we pay so little attention to the words when we use them in concrete terms, that (g if) the thought is different, [if] even though we use the same words (Lock.) [and], we still do very much in the application soon notice the difference; *e.g.* the word worship or honor of God.

Kant calls for a more conscious word curation to better fit to experience.

Kant, the Goldsmith of ~~worlds~~ words

~~World~~ Words are the crystallization of ~~intension~~ intentions.

⁵⁹ Akad. (1905ff.), S. X

Kant uses them wisely and wittily.

I will use a Kantian hyperlink to illustrate two cases with one example. It is the expression *Poltron*, that Kant uses 10 times altogether

Poltron kömmt her von pouce und tronc, d.h. der sich den Daumen abgehauen⁶⁰

Poltron comes from pouce and tronc, i.e. who cut off his thumb

Or another origin indicated by Kant

Das Wort Poltron (von *pollex truncatus* hergenommen)⁶¹

The word Poltron (taken from pollex truncatus)

We see that it is a binding which unity shows a part of each word of origin. And why is this important for us?

Zwey Theile: Physik und Transsc. Philosophie Die Welt und Gott. Als Objecte im Gegensatz desselben

Poltron (*pollex truncatus*).⁶²

Two parts: Physics and Transc. Philosophy The world and God. As objects in opposition to it

Poltron (*pollex truncatus*.)

Either Kant is indicating that they have to be combined whilst combining there more visible parts or he is saying that they oppose to the Poltron as objects. Occurs that Poltron is a term to designate the coward.

Der Herzhafte erschrickt nicht, der Muthige weicht nicht und hat es auf die Dauer angesehen. Jener ist eine Eigenschaft des Temperaments, diese des Charakters. Herzhaftigkeit ist der

⁶⁰ Akad. (1905ff.), S. Ko:257

⁶¹ Akad. (1905ff.), S. VII:256Fu

⁶² Akad. (1905ff.), S. XXI:156

Schüchternheit entgegen gesetzt, so wie Muth der Zaghafteit. Schändliche Zaghafteit ist Feigheit. Ein Poltron ist eigentlich Einer, der sich den Daumen abgehauen hat, um nicht dienen zu dürfen. Der Muth ist der ächte, der ohne Affect ist.⁶³

The hearty person is not frightened, the courageous person does not give up and takes the long view. The former is a property of temperament, the latter of character. Heartfulness is opposed to shyness, just as courage is opposed to timidity. Shameful timidity is cowardice. A poltron is actually someone who has cut off his thumb in order not to be allowed to serve. Courage is the genuine one that is without affect.

So it could be that Kant is indicating that for the coward, for the victimizer, God and Nature are opposed as objects, but to the brave hearty person they are not opposed, they are present as subjects. It goes not without interest that this was stated under the subtitle *Das Begehrungsvermögen* - the ability to desire. And whilst cultivating the body as a temple, organize the inner disposition as to permit the visual reason to feel the warmth and see the light of life's joy. Incidentally, my inner tenor intoned *Freude! Freude!* (Joy! Joy!) and as a lightning it too made sense. Joy is an emergence of an imaginary focus that is not self-orientated, but goes to and with the whole, it emerges from the right alignment of the axis of reference, to correct alignment of the poles. *Freude schöner Götterfunken* - Joy of beautiful sparks of the gods, so the golden spark is happiness, life's inner shine for all has it share, fit and fate and human have the freedom to love or hate and thus, not to haste, improve respect so no opportunity to waste as it is time to learn to bind, for the truth

⁶³ Akad. (1905ff.), S. VWe:45

is in the heart to find. It is the magic of joy of love that binds what the individual mode had separated.

Unfortunately, I am running out of time – every experiment has its own process, and this must end on September 24, 2024 as you soon will discover why – so the correlation to the seven hermetic principles that Kant may hermetically address in some correspondences will be left open for a future enterprise. But before moving to the next inner division, let me close with you another cycle-circle. Guess who was the first to compile the *Corpus Hermeticum*, that contains only a very small selection of extant Hermetic texts (texts attributed to Hermes Trismegistus, commonly known as *Hermetica*) and which individual treatises were quoted by many authors from the second and third centuries on, but guess who was the first to organize the compilation as such? It has been attested only in the writings of the Byzantine philosopher Michael Psellus⁶⁴. Guess you are giving life's magic some authenticity. *Ah*.

God – the all-chemical trip of an integral perspective of the human mind

God – Governed Onto Design; Gradation Order Deluge – is achievable through acts originated out of respect and with love, based on logical understanding and mathematical cognition, but it is lived just through the alchemy of the senses based on the critical configuration of the experiment; or to say, by the emergent property of the brain when operating as a whole, being tuned in to the heart through the breath. It is in the *KU*§77 ~~the year of my birthday~~ that Kant shows how symbols, especially that with beauty, since moral must be beautiful, can help us to understand

⁶⁴ Copenhaver, Brian P. (1992). *Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius in a New English Translation, with Notes and Introduction*. Cambridge: Cambridge University Press.

a higher meaning. Here at this passage of *KU*§77, he shows how it is even possible and how things relate to each other.

Da es aber doch wenigstens möglich ist, die materielle Welt als bloße Erscheinung zu betrachten und etwas als Ding an sich selbst (welches nicht Erscheinung ist), als Substrat, zu denken, diesem aber eine correspondirende intellectuelle Anschauung (wenn sie gleich nicht die unsrige ist) unterzulegen: so würde ein, obzwar für uns unerkennbarer, übersinnlicher Realgrund für die Natur Statt finden, zu der wir selbst mitgehören, in welcher wir also das, was in ihr als Gegenstand der Sinne nothwendig ist, nach mechanischen Gesetzen, die Zusammenstimmung und Einheit aber der besonderen Gesetze und der Formen nach denselben, die wir in Ansehung jener als zufällig beurtheilen müssen, in ihr als Gegenstände der Vernunft (ja das Naturganze als System) zugleich nach teleologischen Gesetzen betrachten und sie nach zweierlei Principien beurtheilen würden, ohne daß die mechanische Erklärungsart durch die teleologische, als ob sie einander widersprächen, ausgeschlossen wird.

But since it is at least possible to regard the material world as a mere phenomenon and to think of something as a thing in itself (which is not a phenomenon), as a substrate, but to underlie this a corresponding intellectual intuition (even if it is not our own), then a supersensible real ground, albeit one that is unknowable to us, would exist for nature, to which we ourselves belong, in which we would therefore regard what is necessary in it as an object of the senses according to mechanical laws, but the harmony and unity of the particular laws and the forms according to them, which we

must judge as contingent with regard to the former, in it as objects of reason (indeed, the whole of nature as a system) at the same time according to teleological laws and judge them according to two different principles, without the mechanical type of explanation being excluded by the teleological one, as if they contradicted each other.

Kant admits that it is not knowable to us, nevertheless,

Let us first confirm that the experience depends on the chemical quality, or to say, the subjective quality of the ~~magician alchemist~~ self of the human being, the more his own understanding fits with humanities outlines of understanding. Or to say, of the moral character.

Die gantze Chymie gehort zur Physik – in der Topik aber ist vom Übergange zu ihr die Rede.⁶⁵

The whole of chemistry belongs to physics – but in the topic we are talking about the transition to it.

Let us remember that our neural synapsis is a place of migration between apparently two worlds, from mechanical physic that is light, to chemical elements that may enlighten also if adequately handled. Remembers me of my lectures on web actions and web conscious at ESPM-Rio where I explained about enlightenment based on the emergency concept of web structures. Every web has its emergent property that makes the whole be more than the sum of its parts and where therefore an a priori subject-structure may be deduced – or simply confirmed – the wit one understands the underlying pattern and works with it a priori. It would really fascinate me to take part of a research project on the influence of the milky way on our heart's

⁶⁵ Akad. (1905ff.), S. XXI:288

frequency and its relation to the EEG patterns of our brain. While this is a dream, let us stay awoken to follow Kant closing to the end of his three quotes from the Opus Postumum:

chymie zur Phys.

Philosophia naturalis empirica Pars elementaris.

Ich muß vorher wissen wie ich in der Natur forschen soll um zur Physik zu gelangen. Dazu ist es nöthig

Naturwissenschaft (*scientia naturalis subiective sic dicta*) Ist entweder Metaphysik der Naturlehre oder Physik. Die letztere aber macht mit der ersteren kein System aus weil Physik ein bloßes Aggregat von Erfahrungen wäre wenn nicht ein Übergang von einem zum andern wäre

chymie to physics.

Empirical natural philosophy. The elementary part.

I must first know how I should research nature in order to get to physics. For this it is necessary

Natural science (*so-called subjective natural science*) is either metaphysics of natural science or physics. The latter, however, does not form a system with the former because physics would be a mere aggregate of experiences if there were no transition from one to the other

Again, it seems that the *Übergang* is the affirmation of the Self as the seal of manifestation through the synthesis of one's awareness through judgement; if his synthesis is inclusive, and therefore good, or exclusive and therefor opposing the

whole and so bad, constituting through freedom the manifestation of evil in otherwise pure nature.

Die Chymie ist ein Theil der Physik aber nicht ein bloßer Übergang von der Metaph. zur Physik. – Dieser enthält bloß die Bedingungen der Möglichkeit Erfahrungen anzustellen.⁶⁶

Chemistry is a part of physics but not a mere transition from metaphysic to physics. – This merely contains the conditions of the possibility of making experiences.

So, it is not just about the transition (*Übergang*) from subjective to objective – the transition, or to say, the self is the mere possibility of making experiences. Like the a priori structure of nature that enables a rainbow if causes and conditions arise. SO, yes, we are rainbow-like structures. Another symbol to be rescued from niche's shadows and therefore restituted to the whole of humanity, thus is represents exactly the opposite as for what it is used today: the rainbow stands for the rip of pride, and the relativization of identity; in this particular sense of relativizing identity it encompasses the actual meaning of respect for whatever manifestation arises within the nature of the mind according to the universal rule of respect – there is no I to judge another as Non-I. To be very explicit: what other humans do with their hole is their problem as long as it does not impede the whole's plenitude, order and gradation; so everyone has to be aware of one own's hole and be focused just to picture the whole and not another part in specific – picturing the whole naturally encompasses the respect to the parts. The true enemies are violence, war, misery, famine, disrespect to others freedom, equality and humanity; all based on misogyny that unfolds in all sort of madness and moral corruption like misogyny (most widely

⁶⁶ Akad. (1905ff.), S. XXI:316

spread through history), misandry (most widely spread today covered as positive feminism that reveals itself toxic and a blind historical payback) and phobias of the different – my guess is that it is a natural counterforce to all logical improvements, being both sides of the force counter-reactive; with the loss of reference – nature's and metaphysical, the Copernican revolution succumb to the unleashed force that attached itself to Ptolemaic positions. Only love, through sincere respect for the real other that is the reason of my self to manifest, can make us overcome this self-destructive cycle and reach new horizons for humanity – the actual c(o)urse is of annihilation of our species; so better annihilate self-conceit first.

Die Chymie hat ein großes Licht gegeben – So wie Erfahrung überhaupt. – Das Meßer löst auf (Schwanzmerdam der Laus), Fäulnis löst noch feiner – Gährung – Doch das Feuer am feinsten (Chymici Mengmeister Scheidekünstler) Doch da die handlungen des Handwerks vom Philosophen sehr unterschieden sind: so sind sie nicht weit gekommen. – Chymici die (Weise) den Stein der Weisen suchten theilten alles in sal, sulphur, et Mercurius. Die folgenden in Feuer, Waßer, Luft Erde, dies auch Barbare. – und quinta essentia (qualitas occulta) die spezifische Kraft des Dinges, sie ist nie rein, sondern mit den 4 andern vermischt.

Chemistry has shed a great light – as does experience in general. – The knife dissolves (tail mercury of the louse), putrefaction dissolves even more finely – fermentation – but fire dissolves the most finely (Chymici, master mincer, artist of the crystals). But since the actions of the trade are very different from those of the philosopher, they have not got very far. – Chymici (wise men) who sought the philosopher's stone divided everything into

salt, sulphur, and mercury. The following into fire, water, air, earth, and this also barbarians. – and quinta essentia (qualitas occulta) the specific power of the thing, it is never pure, but mixed with the other four.

There are two passages in Kant where he cites the great light. One is this on Chemistry, or to say, Alchemy and the other referring to 1769. We will take a close look at this relation right on. Here it is relevant to note that Kant puts Chemistry equal to experience – as if one could imagine the complementary opposition with physic and existence so to complete subjective-objective. In alchemy, putrefaction is the same as fermentation, whereby a substance is allowed to rot or decompose undisturbed. And Kant, who wrote on fire and advocates in favor of the Aether indicates that the best way to purify something is through fire. He laments that they failed and guarantees that he will not fail, since he is a philosopher and not an alchemist. Nonetheless, he calls the Chymici (alchemists of their time) wise men and explained there procedure with the philosopher stone, separating everything into salt (body), sulphur (soul) and mercury (mind), or to say, the aesthetic, the moral and the epistemic, these three manipulate the four elements; the barbarians see just the illusional play of the elements that sustain phenomena, the wise goes for the triparted structure that lies behind all manifestation. Kant also confirms the existing of the *quinta essentia*, *qualitas ocultas*, the specific power of a given thing, outlining that it is never pure, always mixed with the four elements. This imagery is of fundamental importance to our endeavor and specially for the next article. Here we stay with the understanding that the specific power is the self, still entangled with the elements, from which we have to liberate our spirit – it is precisely what Kant is doing under the great light and that is the basis for our forthcoming closing

article. Kant, this true alchemist of the Self, turned the grey mass and the blurred shine into shinning gold. And here is how he did it.

Kant's reassemble of the chain to link freedom – under the great light of 1769

Although we will see all in detail further on, let me be a little *Brechtian* here and tell right from the start how it is adequately represented, or to say, how it was solved: Kant reappropriates the concept of the sphere from that of the sphere of activities (*sphaera activitatis*) of the monads⁶⁷ to state it as the sphere of notions (*sphaera notionis*) in logic, representing therefore the shift of being from metaphysic to logic and only so representing it as a whole (*Ganzes*), not more considered as a bunch (*Haufen*), but being articulated –, where everything is interconnected under, but under without reciprocity to the *conceptus terminator*⁶⁸ – the terminus of the series is the first member of it, but the *conceptus terminator* is the concept by which a first in the series is possible, the concept of origin that enables the first link of a chain and that is gained *per synthesin* –, just one way influence as it was with the original myth, separating subject and predicate, intelligible and sensible to distinctly reunite them after on through the critique, having clarified the concept of freedom, that is the inner labor of the silent decade. Or to say, Kant is using the *hybris* of the mind to control itself – *Reflexion* 7855 is one of the best examples of that:

Die freyheit muß sich selbst einschränken, (Pflicht gegen sich selbst als Staatsoberhaupt und Zwar strenge Pflicht, welche beschworen wird und unwandelbar ist). Also ist der souverain niemals absolut, sondern er restringirt sich selbst dadurch, daß er seinen Willen zwar keiner Gewalt aber doch den Vorstellungen des directorii Unterwirft. Das

⁶⁷ Akad. (1905ff.), S. I:480

⁶⁸ Akad. (1905ff.), S. XVII:394

directorium stellt die Rechte der einzelnen gegen das allgemeine Vor und tadelt die administration.

Freedom must limit itself (duty towards oneself as head of state and strict duty, which is sworn and unchangeable). So the sovereign is never absolute, but rather he restricts himself by not subjecting his will to any force but to the ideas of the directorii. The directory puts the rights of the individual against the general one and blames the administration.

Kant is giving humanity through his system not on a dogmatic, school basis, but through a living method⁶⁹ a thorough clarification of the concept of freedom to permit its distinct use within the bounds of bare reason so to enable correct *Selbstdenken* (Self-thinking) and save humanity from Egoism – after all:

Nur in der Freyheit steckt das Böse.

Die Natur ist im Ganzen Gut.⁷⁰

Evil only lies in freedom.

Nature as a whole is good.

This is why he saw *the possibility and the necessity of a transcendental philosophy*, as Werkmeister concluded⁷¹ before moving on to the 1770 *Dissertatio*. We affirm the same, but right from the start in 1746, perhaps for other reasons, since for us it is to tame the human mind's imagination. A last advice before moving on: the integration of freedom took all the silent decade and was fulfilled with the first critique⁷², where finally the being and its existence was not explained out of the

⁶⁹ Please refer to Maja Schepelmann's work that pictures Kant's *Gesamtwerk* as a tool to make the reader think for him- and herself.

⁷⁰ Akad. (1905ff.), S. XVII:430

⁷¹ Werkmeister, p.46

⁷² KrV B 266

relation to the understanding, but to cognition⁷³. To deepen understanding on the concept of freedom and free will, please read Allison's *From the "great light" to the "silent decade": Kant's thoughts on free will 1769-1780* a meticulous study on the most important *Reflexionen* from this period. Nonetheless, it is hard to believe that none *Reflexion* of 1769 was analyzed by him, since especially *Reflexion 4338* explicits the turning point:

Die Freyheit soll ein Vermögen seyn, einen Zustand zuerst anzufangen. Leidende Zustände sind lauter Folgen und gehören nothwendig zum vorhergehenden. Ich kan in dem Gegenwertigen Augenblike sagen: vor mich ist die Gantze bisherige Reihe wie nichts. Ich fange itzt meinen Zustand an, wie ich will.⁷⁴

Freedom should be an ability to begin a state first. Suffering states are purely consequences and necessarily belong to the previous one. I can say at the present moment: the whole series up to this point is like nothing to me. I now begin my state as I want.

Adickes categorized it under the mü-phase from 1770-1771, but with a remark that it could be from the kappa-phase from 1769. It is the moment in which Kant steps outside the chain and gets control of it. From the same kappa-phase:

*Wenn ich etwas in der Natur verstehen will, so muß ich mit meiner Erklärung nicht aus der Natur herausgehen. Will ich aber die gesamte Natur verstehen, so muß ich ausser ihren Grenzen seyn.*⁷⁵

If I want to understand something in nature, I don't have to go beyond nature to explain it. But if I

⁷³ Heidegger, M. *Kants These über das Sein*, S.24

⁷⁴ Akad. (1905ff.), S. XVII:511

⁷⁵ Akad. (1905ff.), S. XVII:375

want to understand nature as a whole, I have to go beyond its boundaries.

This is why he went beyond his own nature and like a shaman out of his body, saw the sphere of nature, like the ovum, and the awareness like a lightning sperm of intention copulating cognition to lighten understanding and manifesting the phenomenal world.

The awakening under the great light of 1769

There are some commentators that even diminish the great light of 1769 reducing it to be in-between *Von den ersten Gründen* and *Dissertatio* and not having anything to do with the antinomies of reason that are to say awoken Kant of the dogmatic slumber, and we say that the dogmatic slumber is linked to the antinomies as Kant himself attests in *Prolegomena*, 4:338, and the letter to Grave of 1798.

Ich stimme dem zu und halte daher alle Deutungen des "großen Lichtes" aus einer "Antinomisierung" des absoluten Raumes der GR für bloße Konstruktionen, deren wahrer, d.h. belegbarer Kern sich auf das Faktum reduziert, dass das "große Licht" zeitlich zwischen GR und ID steht.⁷⁶

I agree with this and therefore consider all interpretations of the "great light" from an "antinomization" of the absolute space of the GR to be mere constructions, the true, i.e. provable core of which is reduced to the fact that the "great light" exists in time between GR and ID stands.

The relation between Hume's motivated awoken from the dogmatic slumber and the great light is also questioned by Kuehn, because Kant presented dogmatic

⁷⁶ Gotz, Gerhard: Kants "großes Licht" des Jahres 69; in Gerhart, Volker (Hrsg.): Kant und die Berliner Aufklärung, Akten des IX. Intern. Kant Kongresses Band II: Sektionen I-V; W. de Gruyter; Berlin New York 2001; S. 19-26

solutions in the *Dissertatio* and especially because Hamann published his translation in 1771. The major counter argument of Kuehn against identifying the awaken with the great light is that

Kuehn rejeita a possibilidade de identificar o “acordar” com a “grande luz”, pois, dado que a Dissertação possui caráter dogmático, como o filósofo de Königsberg poderia ter acordado de seu sono dogmático um ano antes? Mas há ainda outro problema: como identificá-los, se a tradução de Hamann foi publicada apenas em 1771?⁷⁷

Kuehn rejects the possibility of identifying the “awakening” with the “great light”, because, given that the Dissertation has a dogmatic character, how could the Königsberg philosopher have woken up from his dogmatic sleep a year earlier? But there is still another problem: how to identify them, if Hamann's translation was only published in 1771?

Schepelmann insists the great light has to do with Leibniz' new edition. For me it always seemed a little strange that the awaken of the dogmatic slumber, the great light and the enlightenment were handled as different topics. I sustain it has to do with Kant himself and all the other points. Kant's reassemble of the chain of being to link freedom presented itself as the perfect opportunity to prove their direct relation. It will not be a dialogue with the existing interpretations, when necessary, I point them out. For a good overview of the existing interpretations, I suggest Bruno Bueno Poli's *Notas sobre a virada crítica*, where he enlists 10 possible motivating factors for the 1769-1770 critical turn. That the year is a turning point seems agreed in the *Studia Kantiana*. Fischer⁷⁸, who is responsible for the pre-

⁷⁷ Poli, B.B. *Notas sobre a virada crítica de Kant*. Guairacá, 2021

⁷⁸ FISCHER, K. *Geschichte der Neueren Philosophie*, 1909 (1882), p.129-145

critical and critical period division, and also Adickes⁷⁹ have already endorsed it with a great number of arguments and examples. I will maintain it, but for other reasons. We will see that, if one agrees with my thesis, Kant's oeuvre must be understood as one philosophical plan as a whole, divided into its initial, preparatory phase from 1746 to 1769, and its experimental phase from 1770 to 1804, that ended with pith instructions of the *Opus Postumum* to reapproach the *Übergang* from *Dissertatio* to the Critique, or to say, to conquer one's own inner freedom like Kant himself did; the critical path is to ensure ones correct understanding through conscious cognition, the transcendental path of the *Opus Postumum* seems to ensure ones correct manifestation in Nature through cognitive consciousness.

Let me picture how it makes sense to me. And pardon for my almost naif approach. It seems to me that a philosopher like Kant – that has everything architectonically planned from the start, that gives that much importance to clarified terms to distinct understandings, that writes in a way to lead to independent thinking and to self-critical understanding through reflection, being synonymous to enlightenment or elucidation – would not mention 'a great light' without having anything to do with the principle of the enlightenment itself – a personal universal experience, a *singuniversality*, an individuation –, to say, to have the courage to think for oneself, to use its own understanding purified through the critique. So, this to state the importance of this year, always second handed to 1770, and even 1766. And how not to connect the awaken of the dogmatic slumber with the great light – is it not light that awakens?

⁷⁹ Akad. (1905ff.), S. XIV:XXXV

Our argument is that Kant already did read the necessary of Hume much before presumed by Kuehn and that the *Dissertatio* is part of an empirical alchemical procedure undertaken by Kant himself; I shall address the first part of the argument now and we shall get back in a while to explain this bold statement of an empirical alchemical experiment by Kant himself after we have decomposed the great light of 1769 and detailed some necessary aspects of Kant that will permit us to close the circle and gain more understanding on it. Warda indicates in his *Immanuel Kants Bücher* that Kant possessed some of Hume's books in his private collection, all being 8th editions from the second half of the 1750ies decade: *Herrn David Hume, Esq. Vermischte Schriften über die Handlung, die Manufacturen und die andern Quellen des Reichthums und der Macht eines Staats: Aus dem Englischen übersetzt, Hamburg und Leipzig 1754; Philosophische Versuche über die Menschliche Erkenntnis als dessen vermischter Schriften zweyter Teil, Hamburg und Leipzig, 1755; Sittenlehre der Gesellschaft als dessen vermischter Schriften dritter Teil, Hamburg und Leipzig, 1756; and Moralische und politische Versuche, als dessen vermischte Schriften vierter und letzter Teil, Hamburg und Leipzig, 1756*. Since he had classes with Rappolt as much is to assume, he probably had access to Hume right from the start of the decade of 1740 and not that after and even if, as Beiser attests, Hamann cited Hume in his already mentioned letter from 1759 so this is the more reasonable last period to Kant's first encounter with Hume. And in the 1754 edition of his private library, we read the following quote, delicious and coincidentally printed on page 69:

Der Widerspruch ist blos anscheinend; aber es wird einiges Nachdenken erfordert, um die

Grundsätze zu entdecken, wodurch wir die Vernunft mit der Erfahrung vergleichen können.⁸⁰

The contradiction is only apparent; but some reflection is required to discover the principles by which we can compare reason with experience.

So, there is nothing that impedes that Hume's awakening makes part of the great light of 1769. It goes not without interest that Hume gifted Pope with a hand-corrected copy of his 1739 Treatise.⁸¹ Neither goes Pope's saying in the Mack Edition, p.VIII: "I call this man's [Hume] middle-state skepticism, for it reflects the same sentiment as... an Essay on Man." And for me, the great light is precisely the energy that was liberated with Kant's movement of decomposing the absolute space that he suggested in 1768 into two worlds of 1770, like the explosion of a dynamic sphere, or an atom, so to cleanse its core and reassemble it to grant freedom within, having eradicated the malevolent germ of the attachment to the wrong view that is the germ in itself and that creates this loop that imprisons in suffering.

Kant's reassemble of the great chain of being

To tell how the reassembling unfold we will have to start from where Hintikka & Kannisto left us:

[...] in becoming 'critical' and in adopting again that once so sternly rejected Principle of Plenitude, has not so much widened the sphere of realizations to match the range of possibilities as reduced the field of possibilities and made them adjust themselves to actualities. [...] Kant's re-adopting of the principle is a consequence of his 'Copernican' emphasis on the role of human

⁸⁰ Herrn David Hume, Esq. Vermischte Schriften über die Handlung, die Manufacturen und die andern Quellen des Reichthums und der Macht eines Staats: Aus dem Englischen übersetzt; p.69

⁸¹ Solomon, p.145

activity (constructivity) in bringing about this adjustment of possibilities to actualities”.⁸²

So, we first must locate where, better to say when this turn happened. It must have been between the moment that Kant had Pope’s theorem justified – being the immediate result of this justification Kant’s work of 1764 on beauty and sublime, but also on illnesses of the head, assuming that he was aware of the correctness of Pope’s theorem after reading Rousseau’s *Émile* already in 1762 or 1763, having plenty of time to conceive the works, as his immediate writing on Lisbon’s earthquake reveal his agile responding – and the *Dissertatio* of 1770 since it represents the unchaining of the being, dissecting the *Numero idem* that we are into two to further on reunite it. *Träume* in 1766 is the beginning of this movement as it initiates the separation of the “two worlds” that would lead to the separation of the sensible and the intelligible worlds, where Kant states metaphysics new status of negative use. And in fact, we have *Reflexion 4247* from the lambda-phase from 1769-1770 that gives us sufficient evidence to prove the critical turn of concept of plenitude:

Die Möglichkeit besteht eben in der wirklichkeit der realitaet, worin durch Beschränkungen alle Dinge gegeben sind; e.g. ein triangel ist möglich durch die Wirklichkeit des Raumes, und [er ist] seine möglichkeit besteht darin, daß durch Beschränkungen er in diesem Raume liegt. So ist also die Möglichkeit ein abgeleiteter Begriff, nicht von der Wirklichkeit dieses Dinges, sondern von [irgend] der Wirklichkeit, welche die erste *data* zu Dingen überhaupt enthält. In allen beschränkten Dingen geht die Möglichkeit (ihr Begriff) vor der Wirklichkeit vorher, weil die Gegebene realitaet

⁸² p.303

zu Dingen vor der Beschränkung derselben vorher geht. Aber beym Urwesen nicht.

*conceptus terminator.*⁸³

Possibility consists precisely in the actuality of reality, in which all things are given through limitations; e.g. a triangle is possible through the reality of space, and its possibility consists in the fact that through limitations it lies in this space. So possibility is a derived concept, not from the reality of this thing, but from [some] reality which contains the first data about things in general. In all limited things, possibility (its concept) precedes reality, because the given reality about things precedes its limitation. But not in the case of the original being.

conceptus terminator.

Let us get all on the same page: the problem of the acceptance of the chain of being as of influence of Kant is that it is difficult to conceal with freedom. Hintikka & Kannisto showed that Kant managed to do this critical turn and continued to use the idea of chain of being and its concepts of plenitude, order and gradation. They showed that Kant performed it reducing the whole of possibility from the absolute of reality to human experience, narrowing the range of possibility. But Kant also did introduce freedom in Nature through the possibility of the human in having chosen to synthesize its experience otherwise, which means interacted on a different incentive, meaning that intellectual power of choice determines only alternative course of sensibility being freedom in time limited to the chain of cause and effect,

⁸³ Akad. (1905ff.), S. XVII:480

but transcendently timeless to choose which principle to follow: an exclusive dualist love or an inclusive respectful love.

Alles, was geschieht, ist zureichend bestimmt, aber nicht aus Erscheinungen, sondern nach Gesetzen der Erscheinung. Denn es ist bey frey handelnden Wesen ein bestandiger Einfluß intellectueller Gründe, da das Gegentheil als Erscheinung möglich ist. Aber die Handlung oder ihr Gegentheil wird so unter den Erscheinungen gegründet seyn, daß nur das Moment der Bestimmung intellectuel ist. Dieses aber kan in der empirischen Erklärung nicht gebraucht werden, weil es nicht wargenommen wird. Denn von dem intellectuellen bis zur bestimmten Handlung ist eine unendliche Zwischenreihe von Triebfedern, deren Zusammenhang mit dem gegebenen Zustande nur nach allgemeinen Gesetzen der Möglichkeit kan erkannt werden.⁸⁴

Everything that happens is sufficiently determined, but not from phenomena, but according to the laws of phenomena. For in freely acting beings there is a constant influence of intellectual reasons, since the opposite is possible as a phenomenon. But the action or its opposite will be so founded among the phenomena that only the moment of determination is intellectual. But this cannot be used in empirical explanation because it is not perceived. For from the intellectual to the specific action there is an infinite intermediate series of motives, the connection of which with the given state can only be recognized according to general laws of possibility.

⁸⁴ Akad. (1905ff.), S. XVIII:255

Kant is moving the ground from nature to intellect and the being from individual to our species. The first was already proven, the second is yet to come and it has to do with the operation of the reassemble. What we are seeking to prove is how that operation was possible, since it is our understanding that Kant used the chain of being as a blueprint for the human mind. It has to do with a double movement: on one hand, with the dissection of the self; on the other, the decomposition of light. First, we will deal with the dissecting of the self and then we move on to decompose the great light.

Dissecting the Self

The Self will be for Kant an empty representation that accompanies all phenomena, it will be part of the subjective transcendental logic.

Zum Grunde derselben können wir aber nichts anderes legen, als die einfache und für sich selbst an Inhalt gänzlich leere Vorstel[lung]: Ich, von der man nicht einmal sagen kann, daß sie ein Begriff sei, sondern ein bloßes Bewußtsein, das alle Begriffe begleitet. Durch dieses Ich oder Er oder Es (das Ding), welches denkt, wird nun nichts weiter als ein transscendentales Subject der Gedanken vorgestellt =X [...].⁸⁵

But we can lay down nothing else as the basis for this than the simple and in itself completely empty idea: I, of which one cannot even say that it is a concept, but a mere consciousness that accompanies all concepts. Through this I or He or It (the thing) that thinks, nothing more is represented than a transcendental subject of thought =X [...].

⁸⁵ Akad. (1905ff.), S. B:403. Bis: S. B:404

And guess where Kant used the same expression *leere Vorstellung*, and he used it just twice throughout his whole oeuvre? You are damn right, in 1769! In *Reflexion* 3989, again using Baumgarten to operate Pope's design and his own philosophical plan. This *Reflexion* is linked to *Metaphysica* § 7-9 in case anyone wants to delve a little further.

A-A=0 bedeutet eine leere Vorstellung, denn verneinend ist nicht leer; ob aber eine leere Vorstellung so viel als etwas unmögliches bedeute, fragt sich.⁸⁶

A-A=0 means an empty idea, because negative is not empty; but whether an empty idea means something impossible is questionable.

And Kant goes on crushing the ego, or to say, to save the cognitive function of the self in *Reflexion* 3959:

Die metaphysic enthält nichts als die ontologie*, welche falschlich als eine Wissenschaft von Dingen überhaupt *qvoad praedicata vniversalia et disiunctiva* betrachtet wird.

* (g denn es ist keine materie, folglich ein Etwas überhaupt, das object.)⁸⁷

Metaphysics contains nothing but ontology*, which is falsely regarded as a science of things in general what universal and disjunctive predicates.

* (g for there is no matter, consequently a something in general, the object.)

⁸⁶ Akad. (1905ff.), S. XVII:378. Bis: S. XVII:379

⁸⁷ Akad. (1905ff.), S. XVII:367

And Kant lets metaphysic containing nothing but ontology, that is not even something at all since it has no matter. With metaphysic it is all different, he continues in *Reflexion 3948*:

Hier wird nicht gefragt, was in willkürlich angenommenen Verhältnissen nach der Regel der Identität von dem allgemeinen aufs besondere fließe, sondern welche Verhältnisse wirklich zum ersten Grunde allgemeiner Regeln liegen. Weil nun diese Verhältnisse weder durch die Sinne in der Erfahrung, noch durch den Verstand in einem anschauenden und einzelnen Begriffe gegeben sind, so kann nichts weiter geschehen, als daß man seine verworrenen Ideen zergliedert. Hieraus kann aber nur eine Wissenschaft des Subjects entspringen. Da kein Gegenstand hiebey gegeben ist, so würden wir durch dieses schneiden und zergliedern unserer Ideen auch über ihn nichts erfinden können.⁸⁸

The question here [in metaphysic] is not what flows from the general to the particular in arbitrarily assumed relationships according to the rule of identity, but which relationships really lie at the basis of general rules. Since these relationships are given neither by the senses in experience nor by the understanding in an intuitive and individual concept, nothing more can be done than to dissect one's confused ideas. But from this only a science of the subject can arise. Since no object is given here, we would not be able to discover anything about it by cutting and dissecting our ideas.

⁸⁸ Akad. (1905ff.), S. XVII:360. Bis: S. XVII:361

So, Kant is working on a science of the subject and further on in *Reflexion 3964* we read that:

Die Metaphysik ist eine Kritik der reinen Vernunft
und keine doctrin.⁸⁹

Metaphysics is a critique of pure reason and not a
doctrine.

So we see Kant stating the other margin of his *Übergang* that will initiate with the *Dissertatio* and end after Kant having purified the concept of freedom during the material of the silent decade, having integrated it as a moral act of self-determination of the will to act in conformity with the law reason inscribed in the heart, that is love thy neighbor as you love thyself, and clarifying that freedom within nature does not exist, being an illusion tricked by our senses that either do not perceive the movement or the frequency so to believe in gaps or jumps, but Kant is explicit *in mundo non datur hiatus, non datur saltus, non datur casus, non datur fatum*, or to say, in the world there is no gap, no leap, no chance, no fate. This is why Kant would say that Solomon had not understood him:

The Self is an interpretative impasse, source of opposing and incompatible perspectives. The subjective self (Self-love or Passion) gives one answer and the objective self (thought or reason) another. Unless it arbitrarily chooses to privilege one perspective over another, the honest self must speak against itself in, literally, “self-contradiction”.⁹⁰

For Kant there is no “two selves”, just one *Numero Idem*, simultaneously *homo noumenon* and *homo phenomenon*, that is constituted in a way that he has to begin

⁸⁹ Akad. (1905ff.), S. XVII:368

⁹⁰ Solomon, p.64

with himself and unfold the love that he is to achieve, out of respect, the higher ground that is the position that encompasses all the involved in the field of vision, self not excluded, but integrated as the common structure it is. It gets exciting when we remember that Kant relates to the self as to God as Vincent Cooke in his *Kant's Godlike Self*, that Palmquist made me aware of, attests and then read the following:

Alle (g real) Verhältnisse sind entweder der Verknüpfung oder des Widerstreits. Die erste sind entweder eines durch das andere (*ratio et rationatum*) oder zu dem andern (*partium ad totum*) oder in einander (*accidens et substantia*). Die Einheit in allem diesen ist die größte Verknüpfung (*subordinatio, coordinatio, involutio*). Die Grenzen sind der erste Grund, die *omnitudo* des verknüpften und das letzte *subiectum*. Eine substantz, die den ersten Grund von allem enthält, was real ist, also ohne Abhängigkeit, ohne Einschränkung und ohne ein ander subiect, macht das oberste *principium* von allem aus. *Vltimam rerum lineam* etc etc. Das logisch parallele vom *ente summo* ist das *ens entium logicum* (*ens in genere*). Es ist das oberste subiect, faßt alle Dinge in seiner *sphaera* zusammen und ist der oberste Erklärungsgrund, der bey allem vorausgesetzt wird als das, was seine Möglichkeit ausdrückt. *Symbola* sind das Anhängen eines Theils an anderen ([inherentz] *composita in toto*), das abhängen eines Gliedes der Kette von andern (dependentz), das stützen eines Dinges auf dem anderen (*portitor*) (inherentz). Dem ersten Grunde hängt an die Nothwendigkeit, dem allgemeinen die Unendlichkeit, dem [*subst*] Selbständigen — — *bricht ab*.⁹¹

⁹¹ Akad. (1905ff.), S. XVII:537. Bis: S. XVII:538

All (g real) relationships are either connected or in conflict. The first are either one through the other (ratio et rationatum) or to the other (partium ad totum) or in one another (accidens et substantia). The unity in all of these is the greatest connection (subordinatio, coordinatio, involutio). The boundaries are the first reason, the omnitude of the connected and the last subject. A substance that contains the first reason of everything that is real, thus without dependence, without restriction and without another subject, constitutes the highest principle of everything. Vltimam rerum lineam etc etc. The logical parallel of the ente summo is the ens entium logicum (ens in genere). It is the highest subject, summarizes all things in its sphere and is the highest explanatory reason, which is presupposed in everything as that which expresses its possibility. Symbols are the attachment of one part to another ([inhaerentz] composita in toto), the dependence of one link in the chain on another (dependentz), the support of one thing on another (portitor) (inhaerentz). Necessity depends on the first reason, infinity on the universal, the [subst] independent — — breaks off.

Here in 1771 Kant explains how the chain is forged with God, the *ente summo* – and traces a logical parallel to the logical being of entities (being in general) *ens entium logicum (ens in genere)*. It is an interesting element if we remember that Kant made the shift of the structure of ontology to logic. With this movement he can establish a human mainframe to secure a common ground to human understanding through the logic of cognition and its triangulation: if you have a principle and establish an end it is easy to align the means. In KrV B303 Kant will defend the substitution of the old ontology through an *Analytik des Verstandes*, an analytic of understanding. Let us look at how ontology developed in Kant.

Man kann von drei Phasen sprechen, in denen sich diese Entwicklung vollzog. Die erste kennzeichnet sich durch eine Kritik an den ontologischen Prinzipien der herkömmlichen Metaphysik, die Kants Denken bis Mitte der sechziger Jahre bestimmte. Die zweite Phase zeichnet sich durch eine radikale Kritik an Baumgartens Definition der Ontologie aus. Bemerkenswert ist dabei, dass Kant diese Kritik parallel zu der subjektiven Wende von 1769–1770 und dem daraus resultierenden Verständnis der Metaphysik als subjektiver Wissenschaft sowie auch des Gegenstandes überhaupt entwickelt. Demzufolge ist die Gleichsetzung von Ontologie und Transzendentalphilosophie als wesentliche Richtschnur des kantischen Denkens ab 1770 zu betrachten, anhand derer sich schließlich der Umfang, die Aufgabe und die Definition der kritischen Transzendentalphilosophie bestimmen ließen. In der dritten Phase (ab 1778–1780) wird die Transzendentalphilosophie in Kritik und Ontologie unterteilt, womit die kantische Konzeption der Ontologie eine weitere Präzisierung erfährt.⁹²

One can speak of three phases in which this development took place. The first is characterized by a critique of the ontological principles of conventional metaphysics, which determined Kant's thinking until the mid-1760s. The second phase is characterized by a radical critique of Baumgarten's definition of ontology. It is noteworthy that Kant developed this critique parallel to the subjective turn of 1769–1770 and the resulting understanding of metaphysics as a

⁹² *Zur Bedeutung des Begriffs Ontologie bei Kant: Eine entwicklungsgeschichtliche Untersuchung*, Berlin, Boston: De Gruyter, 2014, pp. 229-231

subjective science and of the object in general. Consequently, the equation of ontology and transcendental philosophy can be seen as an essential guideline of Kantian thinking from 1770 onwards, on the basis of which the scope, task and definition of critical transcendental philosophy could ultimately be determined. In the third phase (from 1778–1780), transcendental philosophy is divided into critique and ontology, which further clarifies Kant's conception of ontology.

It is an important confirmation on why we cannot address to Baumgarten an influence greater than a tool to operate Pope's design underlying Kant's philosophical plan since Kant's critical turn occurs in a movement of opposition to Baumgarten. Now that we see how important this ontological movement of Kant is, let us take a closer look at how he operated it. And the traditional Kantian will breathe tranquil, for we will see that at its core, Kant uses logic and mathematic to solve the riddle.

The whole, the gap and the *sphaere*

First, amidst all the distinctions Kant is so famous for as the *Alleszermalmer* – the crusher of all, as Mendelsohn called him –, Kant must state somewhere a unique common ground that makes everything fit together and cognition even possible – like his example on Earth: there must be whole to be subdivided. Let us see under the guidance of Xavier Tilliete how Kant, as if through a *Geistesblitz eines Genies* (flash of genius), specifies in the §76 and §77 of the *KU* where the essence of the archetypal understanding is embedded, namely in the architectonics of human reason.⁹³

⁹³ Tilliete, X. *Untersuchungen über die intellektuelle Anschauung von Kant bis Hegel*. P.39

Bisher hat sich der anschauende Verstand mit dem Noema der intellektuellen Anschauung in der KrV durch das Zusammenfallen des Schauens und des Tuns, die schöpferische Kraft, definiert. Einzig Gott schaut die Dinge an sich, denn er ist ihr Erzeuger. Der andere Charakterzug der intellektuellen Anschauung ist die spontane Koproduktion des Bewusstseins seiner selbst und des Mannigfaltigen, des Selbst und aller Dinge. [...] man wird feststellen, dass dieser nicht notwendigerweise ein göttliches Privileg ist. An diesem Charakterzug erkennt man nicht nur den Schöpfer. Der Engel weiß um sich und verfügt dadurch über eine Mit-Wissenschaft des Mannigfaltigen, es ist ein und derselbe Erkenntnisakt. Wie Violaine in Claudels Drama hört er, wie die Dinge gemeinsam mit ihm existieren. Wobei zu präzisieren ist, dass wir uns auf die Art des Erkennens beziehen, nicht auf dessen Inhalt. Kant kommt mehrere Male auf die mit dem Selbstbewusstsein identische Selbstgebung zurück, die für die Anschauung typisch ist.

Up to now, the intuitional mind has defined itself with the noema of intellectual intuition in the KrV through the coincidence of seeing and doing, the creative force. Only God sees things in themselves, for he is their creator. The other characteristic feature of intellectual intuition is the spontaneous co-production of the consciousness of itself and of the multiplicity, of the self and of all things. [...] one will find that this is not necessarily a divine privilege. This characteristic feature not only recognizes the Creator. The angel knows about himself and thus has a co-science of the multiplicity; it is one and the same act of

cognition. Like Violaine in Claudel's drama, he hears how things exist together with him. It should be clarified that we are referring to the type of cognition, not to its content. Kant returns several times to the self-giving, which is identical with self-consciousness and is typical of intuition.

After this colorful interpretation, of God as the mind and the angels being the faculties of the mind, like the sun and its rays – the wit here being that it was an angel that fell, so apparently the error of the fall has to do with some sort of misplacement; it is compared to Kant's self-giving type of cognition that is self-consciousness, which is typical for intuition. Let us understand why this analogy is possible.

Weil unser Verstand vom Allgemeinen zum Besonderen geht – demnach das Kontingente nicht beseitigt -, postuliert er den Grundsatz der Übereinstimmung zwischen dem Mechanismus und der Finalität oder Technik der Natur. [...] Die Konstitution unseres Verstandes erfordert die Hypothese der Finalität dort, wo ein höherer Verstand eine kausale Verbindung feststellen könnte. [...] die Idee eines organisierten Körpers ist mit der Vorstellung einer mechanischen Erzeugung nicht inkompatibel.

Because our understanding goes from the general to the particular - and therefore does not eliminate the contingent - it postulates the principle of correspondence between mechanism and the finality or technique of nature. [...] The constitution of our understanding requires the hypothesis of finality where a higher understanding could establish a causal connection. [...] the idea of an organized body is not

incompatible with the notion of mechanical production.

This is why it is so important to know not only the natural boundaries of human understanding, but also consciously set barriers to make a possible fall-fault more difficult to help us on this critical path. Which argues in favor of the seals that I propose with this thesis.

Wegen der Schranken des Verstandes bleibt allemal Unwissenheit. [...] Wenn man die Schranken der Erkenntniß, also das Feld der Unwissenheit, von wo es anhebt, deutlich einsieht (g also die Größe und Ursachen der Unwissenheit kennt). e.g. Ein Feldmeßer weis zu bestimmen, auf wie viel Fuß er sich bey nehmung einer gewissen Weite versehen kan. Ein Philosoph weiß, wo die Unwissenheit wegen Mangel der gegebenen Stücke [und des Man] anhebt. z.E. Ein Philosoph beweiset, wie wenig wir in Ansehung der structur des Goldes Wißen können, kunstmäßig.⁹⁴

Because of the limitations of the understanding, unknowingness always remains. [...] If one clearly understands the limitations of cognition, i.e. the field of unknowingness from which it begins (i.e. knows the size and causes of ignorance). e.g. A surveyor knows how to determine how many feet he can cover when taking a certain distance. A philosopher knows where unknowingness begins due to the lack of the given pieces [and of man]. e.g. A philosopher proves how little we can know about the structure of gold, artistically

⁹⁴ Akad. (1905ff.), S. XVI:190u. Bis: S. XVI:191

The intriguing fact is the example involving the unknowingness being a mix of lack of the given piece, the human, and the structure of gold – a handful of elements of our original myth, remember? Please note that the philosopher proves the ignorance artistically, like a poet, and that man and structure of gold are positioned in an interesting way: the lack of the given piece stands to the structure of gold as the human to artistically, in a sense that it depends on the Self, where it's lack begins the ignorance confirmed externally due some missing piece. This lack is about the gap as a limitation of our senses. Since there is the natural limitation that guarantees the perdurance of unknowingness, one shall seek to secure the borders of one owns knowledge. This is what Kant sought: to reduce the horizon of possibilities to the possible human experience so to be able to deal with data on a more secure and sane manner. From the sphere of the absolute space, Kant reappropriates the concept of the sphere from that of the sphere of activities (*sphaera activitatis*) of the monads⁹⁵ to state it as the sphere of notions (*sphaera notionis*) in logic, representing therefore the shift of being from metaphysic to logic and only so representing it as a whole (*Ganzes*), not more considered as a bunch (*Haufen*), but being articulated –, where everything is interconnected under, but under without reciprocity. Kant uses the following tool to operate this shift: the *conceptus terminator*⁹⁶ – the terminus of the series is the first member of it, but the *conceptus terminator* is the concept by which a first in the series is possible, the concept of origin that enables the first link of a chain and that is gained *per synthesin* –, just one way influence as it was with the original myth, separating subject and predicate, intelligible and sensible. *Conceptus terminator* is one of those Kantian Hyperlinks, a concept that Kant used only eleven

⁹⁵ Akad. (1905ff.), S. I:480

⁹⁶ Akad. (1905ff.), S. XVII:394

times throughout his oeuvre. Six times in 1769, once in the lambda-phase that is in-between 1769 and 1770, so we should count seven times to the period of the reassemble under the great light; once in 1771; once again in 1772 and twice in the period of 1776 to 1778. So, this is one of those operative tools that Kant used to perform his experiment; it is of most importance for the second operative term and equal a Kantian Hyperlink, that is that of the sphere, for it determines it. This movement is to purify furthermore the human understanding that will be the link between freedom and nature through its cognition: since all in nature is linked and the link could be thought of spheres, Kant wittily used the analogy and created the arbitrary sphere of freedom, since it is us that begin and end the processes and name them.

This was only possible through the recognition of two different realities.

Realitas est vel comparativa vel absoluta.

Realitas phaenomenon non est absoluta. e.g. impenetrabilitas.

Inter realitates et negationes phaenomena (g non) datur tertium sensuale, sed intellectuale. (s inter realitates phaenomena datur tertium =0.)

(s Intellectuel ist das, dessen Begriff ein Thun ist.)

Reality is either comparative or absolute.

The reality of the phenomenon is not absolute. e.g. impenetrability

Between the realities and the negations of phenomena (g not) there is given a third sensuous, but intellectual. (s among the real phenomena is given a third =0.)

(s Intellectuel is that whose concept is an action.)

This is also why there has to be a thing in itself, differentiating the two different realities that emerge due to our limited understanding for there is just one reality for God. This third =0 is the empty form of Self, whilst intellectual is conceptually an action, to say articulate experience to its best of existence. As we see Kant considering the mind as tripartite at least in the *Opus Postumum*, and considering that Kant moves the explanation of being from understanding to cognition, the human mind fills the gap between the sensible world and the intelligible world in three steps: Gemüt, Verstand und Vernunft; united through the heart, from the *Undeutlichkeit* (indistinctness) to the *Deutlichkeit*⁹⁷ (distinctness). *Sein* (to be) therefore is *sich selbst erkennen* (to recognize oneself).

Mens, Geist, heißt nicht blos Vernunft, sondern belebende praktische Vernunft.⁹⁸

Mens, spirit, does not just mean reason, but enlivening practical reason.

The way we cognize nature is more about us than about nature. So it is through our spirit, this shine of nature, that we manifest ideas, since the moral sphere is their sphere of action as seen in KrV B374.

The concept of the sphere, presented 119 times in Kants oeuvre as either *sphaere* (21x) or *sphaera* (98x), which its clusters relying on logic (81x) and metaphysic (16x), was published only once in the Monads of 1756, where it appears four times always connected to activity. Another important moment is the letter BW 519 [487] to Fürst von Beloselsky, where Kant explains the use of human understanding through the concept of the spheres – we soon will put our eyes I's on it. Kant uses also the concept of *sphaeram* (44x), which its clusters in metaphysics (7x – two of

⁹⁷ KrV B62

⁹⁸ Akad. (1905ff.), S. XV:960

them in Baumgarten's *Metaphysica*) and logic (37x) – here we see that he took the concept out of the field of metaphysic and dislocated it into logic

Ein jeder Begriff hat eine *Sphaeram*; die *Sphaera* kann eingetheilt werden. So der Begriff des Menschen; der Begriff des Thieres faßt schon wieder | mehr in sich. Dies sind Eintheilungen nicht Theilungen.⁹⁹

Every concept has a sphere; the sphere can be divided. Such is the concept of man; the concept of the animal already grasps | more in itself. These are classifications not divisions.

Again, we witness how Kant operates philosophy with the wit of words: the distinction between *Teilung* (division) and *Einteilung* (classification). Further on at the end of the passage Kant affirms:

Solche Scheidung muß manchmal in Gedanken geschehen.¹⁰⁰

Such a divorce sometimes must happen in thoughts.

A sphere is not just a limitation but works also as a focusing element and the establishment of boundaries to gain perspectives of the relative whole, determining inner conditions and outer possibilities.

Wenn es mir erlaubt ist unter dem Allgemeinen Gattung des Verstandes (*l'intelligence universelle*) den Verstand in besonderer Bedeutung (*l'entendement*) die Urtheilskraft und die Vernunft alsdann aber die Verbindung dieser drey Vermögen mit der Einbildungskraft welche das Genie ausmacht

Zuerst die Eintheilung des Vorstellungsvermögens in die der bloßen Auffassung der Vorstellungen *apprehensio*

⁹⁹ Akad. (1905ff.), S. xxviii:567

¹⁰⁰ Akad. (1905ff.), S. xxviii:567f

bruta ohne Bewustseyn, ist lediglich für das Vieh und die *sphaere* der *apperception*, d.i. der Begriffe, die letztere macht die *sphaere* des Verstandes überhaupt. Diese ist die *sphaere* 1. der *intelligence*. des Verstehens d.i. des Vorstellens durch allgemeine Begriffe *in abstracto* 2 des Beurtheilens der Vorstellung des Besonderen als unter dem Allgemeinen enthalten *subsumtis* unter Regeln allgemein *in concreto* der Urtheilskraft 3 des Einsehens *perspicere* der Ableitung des Besonderen aus dem allgemeinen d.i. die *sphaere* der Vernunft — Über diese die Sphäre der Nachahmung es sey der Natur selbst nach ähnlichen Gesetzen *apprentissage* oder der *originalitaet transscendance* der Ideale.¹⁰¹

If I may be permitted under the general species of the understanding (*l'intelligence universale*) the understanding in a special meaning (*l'entendement*), the power of judgment and reason and then the connection of these three faculties with the imagination which constitutes genius....

First, the division of the imagination into that of the mere conception of ideas, *apprehensio bruta* without consciousness, is only applicable to animals and the sphere of *apperception*, i.e. of concepts, the latter makes up the sphere of the understanding in general. This is sphere 1 of intelligence. of understanding d.i. of representing through general concepts in *abstracto* 2 of judging the representation of the particular as contained under the general *subsumtis* under rules general in *concreto* of the power of judgment 3 of insight *perspicere* of the derivation of the particular from the general d.i. the sphere of reason - Beyond this the sphere of imitation it is nature itself according to similar laws *apprentissage* or the originality *transcendence* of the ideals.

¹⁰¹ Akad. (1905ff.), S. XI:344. Bis: S. XI:345

It is through this structure that Kant enables articulate cognition in a way that frees human being from its self-inflicted chains.

Urtheilen ist: sich einen Begriff als unter dem andern enthalten (g oder von ihm ausgeschlossen) vorstellen: 1. subject unter Prädicat. 2. Folge unter dem Grunde. 3. Theil der Sphaere unter der Ganzen.¹⁰²

Judging is: imagining one concept as contained under (or excluded from) another: 1. subject under predicate. 2. Consequence below the ground. 3. Part of the sphere under the whole.

At the initial and superior place of God, Kant sets the whole of the sphere, which resembles the sun-disc of Akhenaton itself and the subordinated parts as its rays. It goes not without interest that Kant sets God and Humanity very close:

Alle (g real) Verhältnisse sind entweder der Verknüpfung oder des Widerstreits. Die erste sind entweder eines durch das andere (*ratio et rationatum*) oder zu dem andern (*partium ad totum*) oder in einander (*accidens et substantia*). Die Einheit in allem diesen ist die größte Verknüpfung (*subordinatio, coordinatio, involutio*). Die Grenzen sind der erste Grund, die *omnitude* des verknüpften und das letzte *subiectum*. Eine substantz, die den ersten Grund von allem enthält, was real ist, also ohne Abhängigkeit, ohne Einschränkung und ohne ein ander subject, macht das oberste *principium* von allem aus. *Vltimam rerum lineam* etc etc. Das logisch parallele vom *ente summo* ist das *ens entium logicum* (*ens in genere*). Es ist das oberste subject, faßt alle Dinge in seiner *sphaera* zusammen und ist der oberste Erklärungsgrund, der bey allem vorausgesetzt wird als das, was seine Möglichkeit ausdrückt. *Symbola* sind das Anhängen eines Theils an anderen ([inhaerentz] *composita in toto*), das abhängen

¹⁰² Akad. (1905ff.), S. XVI:631

eines Gliedes der Kette von andern (*dependentz*), das stützen eines Dinges auf dem anderen (*portitor*) (*inhaerentz*). Dem ersten Grunde hängt an die Nothwendigkeit, dem allgemeinen die Unendlichkeit, dem [*subst*] Selbständigen — — *bricht ab*.¹⁰³

All (g real) relations are either of connection or of conflict. The first are either one through the other (*ratio et rationatum*) or to the other (*partium ad totum*) or in each other (*accidens et substantia*). The unity in all of this is the greatest connection (*subordinatio, coordinatio, involutio*). The boundaries are the first ground, the omnitude of the linked and the last *subiectum*. A substance that contains the first ground of everything that is real, that is, without dependence, without limitation and without another subject, constitutes the supreme principium of everything. Vltimam rerum lineam etc etc. The logical parallel of the *ente summo* is the *ens entium logicum (ens in genere)*. It is the supreme subject, summarizes all things in its sphere and is the supreme ground of explanation, which is presupposed in everything as that which expresses its possibility. Symbols are the attachment of one part to another (*[inhaerentz] composita in toto*), the hanging of one link of the chain from others (*dependentz*), the supporting of one thing on the other (*portitor*) (*inhaerentz*). Necessity depends on the first reason, infinity depends on the general reason, and the [*subst*] independent one - - breaks off.

It goes not without interest that Kant had dislocated the Self from metaphysic to logic, whilst comparing God to humanity's logic to frame one individual's mind. Here it is important to show that Kant altered the concept of the whole from *Haufen* to a systematic articulation.

¹⁰³ Akad. (1905ff.), S. XVII:537. Bis: S. XVII:538

Das Gantze ist entweder der subordination: Reihe (reihenfolge), oder coordination: aggregate (Haufen). Das Gantze, so fern in ihm die Theile homogen sind, ist eine Größe; aber sie können auch heterogen seyn, und in so fern ist es nicht eine Größe. Dasjenige Gantze, wovon kein Theil eine absolute Einheit ist, ist unendlich theilbar.¹⁰⁴

The whole is either subordination: series (sequence), or coordination: aggregates (heap). The whole, insofar as the parts within it are homogeneous, is a quantity; but they can also be heterogeneous, and in this respect it is not one size. That whole, of which no part is an absolute unity, is infinitely divisible.

Through his critical path Kant seeks to create a hUmAnITY, transforming the heap into an architectonical system.

Das Ganze ist also gegliedert (*articulatio*) und nicht gehäuft (*coacervatio*); es kann zwar innerlich (*per intussusceptionem*), aber nicht äußerlich (*per appositionem*) wachsen, wie ein thierischer Körper, dessen Wachsthum kein Glied hinzusetzt, sondern ohne Veränderung der Proportion ein jedes zu seinen Zwecken stärker und tüchtiger macht.¹⁰⁵

The whole is therefore structured (*articulatio*) and not heaped (*coacervatio*); It can indeed grow internally (*per intussusceptionem*), but not externally (*per appositionem*), like an animal body, whose growth does not add any member, but rather makes each one stronger and more efficient for its purposes without changing the proportion.

Human beings can procreate and multiply without augmenting humanity. Humanity magnates from within. It is way of seeing and therefore organizing life.

¹⁰⁴ Akad. (1905ff.), S. XVII:397

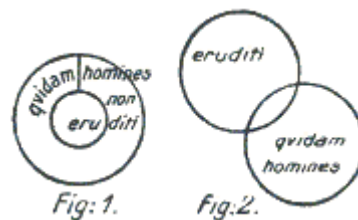
¹⁰⁵ Akad. (1905ff.), S. B:861

Der Satz: *quidam homines non sunt eruditi* kan durch fig. 1. ausgedrückt werden (*non omnes*).

Der unendliche Satz: *quidam sunt non-eruditi* durch fig. 2 (*quidam non*). Der Begriff der Gelehrten ist in Ansehung der Menschen eingeschränkt, d.i. enger als der[selbe] letztere.

The sentence: *quidam homines non sunt eruditi* can be expressed through fig. 1. (*non omnes*).

The infinite sentence: *quidam sunt non-eruditi* through fig. 2 (*quidam non*). The concept of scholars is limited when it comes to people, i.e. narrower than the[same] latter.



Daß die gelehrte und Nichtgelehrte [alle] zusammen alle Menschen ausmachen, mithin die Menschen durch die [Nicht] Gelehrte, aber mit einer Einschränkung gedacht werden.

Die Gelehrte werden entweder betrachtet, als wenn sie alle unter dem Begriff der Menschen stehen, aber nur als ein Theil ihrer sphaere (g der andere Theil ist nicht gelehrt). [Der B] Oder [die M] ein Theil nur der Menschen wird betrachtet, als wenn er [unter] mit dem Begriff der Gelehrten eine *sphaeram* Ausmache. Letzteres schränkt den Begriff der Menschen ein. [ersteres]¹⁰⁶

That the learned and non-learned [all] together make up all people, and therefore people are thought of by the [non-]learned, but with a restriction. The learned are either viewed as if they were all under the concept of human

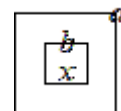
¹⁰⁶ Akad. (1905ff.), S. XVI:637

beings, but only as a part of their sphere (g the other part is not learned). [The B] or [the M] only a part of the people is considered as if it constitutes a sphaeram with the term of the learned. The latter limits the concept of people. [former]

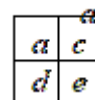
To say that one can organize life in an exclusive or an inclusive way. **Reflexion**

3096 is addressed as between 1769 and 1772 and gives more insight into Kant's solution. Since 1770 is already the result I could bet that this Reflection stems from 1769 or 1770. But this would require more time to delve in. Let us for now just follow the words of our *psychopompos*.

In dem disjunctiven Urtheil wird nicht die *sphaera* des eingetheilten Begriffs als enthalten in der *sphaera* der eintheilungen, sondern das, was unter dem eingetheilten Begriff enthalten ist, als enthalten unter einem der Glieder der Eintheilungen betrachtet. e.g. categorisches Urtheil ist: [alle] x , was unter b enthalten, ist auch unter a :



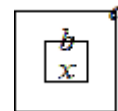
im disiunctiven: ($g\ x$,) was unter a enthalten ist, ist entweder unter b oder c , etc etc. enthalten:



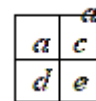
Also zeigt die division die coordination nicht der Theile des ganzen Begriffs, sondern aller Theile seiner sphaere an. Hier denke ich viel Dinge durch einen Begriff, aber dort [viel] ein Ding durch viele Begriffe. e.g. das *definitum* durch alle Merkmale der coordination etc etc. es ist die Frage: durch wie

viel obere Begriffe läßt sich ein Ding denken, so daß [ihre *sphaerae*] es unter keiner *sphaera* mehr enthalten ist?¹⁰⁷

In the disjunctive judgment it is not the sphere of the divided concept that is considered to be contained in the sphere of the divisions, but what is contained under the divided concept as contained under one of the members of the divisions. e.g. categorical judgment is: [all] x, what is contained under b, is also under a:



in the disiunctive: (g x,) what is contained under a is contained either under b or c, etc etc.:



Therefore, division indicates the coordination not of the parts of the whole concept, but of all parts of its sphere. Here I think of many things through one concept, but there [a lot] of one thing through many concepts. e.g. the definition through all the characteristics of coordination etc etc. The question is: how many upper concepts can a thing be thought of so that [its *sphaerae*] it is no longer contained under any *sphaera*?

¹⁰⁷ Akad. (1905ff.), S. XVI:657. Bis: S. XVI:658

The solution is to go up the scale until we combine all to one experience of LØVE.

Since Reflection 3097 reveals that

Jede disjunction ist eine Eintheilung der *Sphaera* [einen Begrifs] der Erkenntnis: entweder eines bestimmten Begrifs oder der Wahrheit überhaupt.¹⁰⁸

Every disjunction is a division of the sphere [a concept] of knowledge: either of a specific concept or of truth in general.

Freedom or gap? Opportunity or threat? *Tempus fallere!*

And what about the gap between the ~~links of the chain~~ spheres? After all it is all about it: the loss of faith due to imperfection as human blame nature for their miserable life's while all other creatures live in accordance with; at the same time, if it is a continuum and therefore perfect as the Great Being, how could freedom be possible? To solve this is Kant uses another of his Hyperlinks: *tempus fallere*. It is mentioned five times all over his digitalized *Gesamtwerk*, distributed like this: three times in his own writings, twice in Baumgarten, where he got this tool from – as much of the others. Twice of Kant's citations of the term occur in his *Reflexionen zur Anthropologie*, 1773-1778; one in his *Anthropologie*, 1798, where it is the Latin expression to explain *Zeit vertreiben* (pastime) – quite as a “harmless” expression. By now you should already know Immanuel a little better to foresee that, while being free to create his own ~~life~~ oeuvre, he interconnected everything to its slightest detail to perform the miracle of the one.

Sie [...] also wieder zu betrügen (welches durch das Spiel mit schönen Künsten, am meisten aber durch gesellige Unterhaltung geschehen kann), heißt die Zeit vertreiben (*tempus fallere*); wo der

¹⁰⁸ Akad. (1905ff.), S. XVI:659

Ausdruck schon die Absicht andeutet, nämlich die Neigung zur geschäftlosen Ruhe selbst zu betrügen, wenn durch schöne Künste das Gemüth spielend unterhalten, ja auch nur durch ein bloßes, an sich zweckloses Spiel in einem friedlichen Kampfe wenigstens Cultur des Gemüths bewirkt wird; widrigenfalls es heißen würde, die Zeit tödten. – – Mit Gewalt ist wider die Sinnlichkeit in den Neigungen nichts ausgerichtet; man muß sie | überlisten und, wie Swift sagt, dem Wallfisch eine Tonne zum Spiel hingeben, um das Schiff zu retten.¹⁰⁹

To deceive them again (which can be done through playing with fine arts, but most of all through social entertainment) is to pass the time (tempus fallere); where the expression already indicates the intention, namely to deceive the inclination towards businessless calm, when the mind is entertained through play through fine arts, and even at least culture of the mind is brought about through a mere, in itself pointless game in a peaceful struggle; otherwise it would mean killing time. – – Nothing can be done with violence against the sensuality of the inclinations; you have to | outwit and, as Swift says, give the whale a ton to play with in order to save the ship.

Let me pinpoint some essentials: here we note the reference to Hamann's 1759 cited analogy to Swift's *Wale and Ship*, so we see how that was of impact and how Kant condemned but uses the elements of *Schwärmerei* precisely to subdue it. Another interesting perspective emerges if one thinks of this quote in relation to Kant's meals

¹⁰⁹ Akad. (1905ff.), S. VII:152

with his friends. Convivial conversation at the table with friends is what most people think, but there is more to it than that. It's about dealing with yourself, democratically, without violence. But let us take a look at the origins of this *Tempus fallere*.

Die illusion kann mit der Wahrheit der Erkenntnis zusammen bestehen. Aber nicht der Betrug. [...] (s Wir müssen die Sinne betrügen. *Tempus fallere*.)¹¹⁰

The illusion can exist together with the truth of knowledge. But not the fraud. [...] (s We have to deceive the senses. *Tempus fallere*.)

This important quote that we will read more than once show us again how Kant separates the elements so to enhance the distinction of our understanding, in this case saving illusion from fraud to be able to absolve and rationally use human imagination. We have already seen that the Self is this acceptable illusion that gets attached to the senses, this is why Kant affirms that we have to

Die Sinne betriegen den Verstand (s affect, Versprechen falsch), und wir müssen wiederum die Sinne betriegen*; denn mit Gewalt ist hier nicht viel ausgerichtet.¹¹¹

The senses deceive the understanding (s affect, promise false), and we in turn must deceive the senses*; Because violence does not do much here.

¹¹⁰ Akad. (1905ff.), S. XV:686

¹¹¹ Akad. (1905ff.), S. XV:685. Bis: S. XV:686

And how would we be able to deceive the senses and therefore self-liberate our Self?

*(s Durch das geistige der Liebe. Durch die Ehre. *Tempus fallere*. Die illusion kann mit der Warheit der Erkenntnis zusammen bestehen. Aber nicht der Betrug.)¹¹²

*(s Through the spiritual of love. Through honor. Tense falls. Illusion can exist together with the truth of knowledge. But not deception.)

We liberate the human being and humanity through the spiritual (of) love that binds us all. Just to add one more layer to this: opposing to material products of art are spiritual ones, that Kant defines as *sprechend*¹¹³ (talking) – or to say, liberation through speech. And as a last example:

Artigkeit und Annehmlichkeit (s Kleidung) des Umganges mit dem Geschlecht betriegt die Geschlechtsneigung (s Wallfisch mit der Tonne)¹¹⁴

Politeness and comfort (s clothing) of dealing with the gender deceives the gender inclination (s whale with the barrel).

The whale remembered me again of Hamann. In about four pages this quote will gain another shine.

Reason is not a sun, but a constellation

Reflexion 3969, also from the Kappa phase of 1769.

Unsere Vernunft enthält nichts als *relationes*. Wenn nun diese nicht gegeben sind durch die Verhältnisse nach Raum und Zeit in der

¹¹² Akad. (1905ff.), S. XV:685. Bis: S. XV:686

¹¹³ Akad. (1905ff.), S. XV:700

¹¹⁴ Akad. (1905ff.), S. XV:686

Erfahrung, auch nicht durch die Wiederholung und die Zusammensetzung des Einen aus vielen bey der reinen Mathematik, so sind sie keine *relationes*, welche auf obiecte gehen, sondern nur Verhältnisse unserer Begriffe nach Gesetzen unserer Vernunft.¹¹⁵

Our reason contains nothing but relationes. If these are not given by the relationships in space and time in experience, nor by the repetition and composition of the one from many in pure mathematics, then they are not relationships that go to objects, but only relationships of our concepts according to the laws of our reason.

So, reason is empty, just a mathematical grid that articulates the whole on an objective logical physical way combined with a subjective ~~optical~~ metaphysical chemical path. Let me show another quote that confirms this:

Die Vernunft enthält lauter *respectivae notiones*; die Sinne, da sie ohne reflexion erkennen, müssen was absolutes geben.

Wir müssen hier sehr darauf Acht haben, daß die Vernunft nach ihren eignen Gesetzen über sich selbst urtheile, folglich auch nicht immer obiectiv.

¹¹⁶

Reason contains a lot of *respectivae notiones*; The senses, since they recognize without reflection, must give something absolute.

Here we must be very careful that reason judges itself according to its own laws, and therefore not always objectively.

¹¹⁵ Akad. (1905ff.), S. XVII:369

¹¹⁶ Akad. (1905ff.), S. XVII:379

First of all, I want to highlight something that I already tried with this subtitle since it confronted the *status quo*: I bet that almost 100% of people asked if reason is objective or subjective would answer that it is objective. Nonetheless, this statement of Kant's resonates with all the hidden parts here revealed, since there is precisely the subjective chemical part that is being purified. And how? Not establishing ONE unique reference, but a relational sphere, so to be able to create an analogy that, although there is a central sun in our solar system and therefore in every each one of us, humanity is like the milky way, a multitude of constellations of suns; we should think of it as our own sun, our own local, individual mind being the *focus imaginarius* of all the other stars so to converge the light of the universe and be able to reflect on every shine. Remember Moses Arabicus, that said that every animated thing hath a peculiar star? But let us get back to the ~~star~~ to the above-mentioned quote. Second, that reason does not exist itself, it is empty, consisting just of relations – as if one's reason reflects the intention and magnitude of one's sphere of consideration: who is the one taking into account? *Respectivae notiones* is the relation between the different *sphaere notiones* that one sustains, being reason the *equilibrium*, the proportion to deal with the whole of the senses that is in fact a part of the whole of experience that represents existence to oneself – either one treats life with respect so to guarantee love even where there is apparently a gap, or the chain of love gets interrupted not by nature, but by the very self that has been deceived by its limited senses and has not trusted plenitude, order and gradation of nature and therefore the integrity of the mind's moral ideas that conjure the best of the possible worlds right out of that one in front of us, being weak in its character. But it is understandable, since the material world seems imperfect on the one hand, with gaps, but in the other tide in its chains; without external references, lost with

the death of God, the liquification of the Firmament, and lack of internal confidence because of the madness of the unconscious, human being feels twice frustrated and disoriented: on one hand it is imperfect, on the other it is fatalist. This is why Kant had to decompose reality into two instances that promote through our breath, to say through our presence, the focus of our awareness being the ignition for cognition, the bases of understanding of that what we are: a great light to unfold and act as we are interconnected.

Wir haben doch die Beispiele der moralisch urtheilenden Vernunft bei Hand. Diese nun in ihre Elementarbegriffe zu zergliedern, in Ermangelung der Mathematik aber ein der Chemie ähnliches Verfahren der Scheidung des Empirischen vom Rationalen, das sich in ihnen vorfinden möchte, in wiederholten Versuchen am gemeinen Menschenverstande vorzunehmen, kann uns Beides rein und, was Jedes für sich allein leisten könne, mit Gewißheit kennbar machen und so theils der Verirrung einer noch rohen, ungeübten Beurtheilung, theils (welches weit nöthiger ist) den Genieschwüngen vorbeugen, durch welche, wie es von Adepten des Steins der Weisen zu geschehen pflegt, ohne alle methodische Nachforschung und Kenntniß der Natur geträumte Schätze versprochen und wahre verschleudert werden.¹¹⁷

We have the examples of moral reason at hand. To break these down into their elementary concepts and, in the absence of mathematics, to carry out a process similar to chemistry of separating the empirical from the rational that can be found in them, in repeated experiments on common human

¹¹⁷ Akad. (1905ff.), S. V:163

sense, can give us both pure and, each on its own can do alone, make it known with certainty and thus partly prevent the error of a still crude, untrained judgment, partly (which is far more necessary) the swings of genius through which, as is usual with adepts of the philosopher's stone, without any methodical research | and knowledge of nature, dreamed treasures are promised and real ones are squandered.

In the *KpV Beschluss* we read Kant explicitly affirming the alchemical procedure that we presented as thesis, while he apparently also mocks on alchemy's adepts of the philosopher stone. But just apparently. If one notices the excessive use of commas, they hide a hidden message. I will read it out for you, so you too may begin to have eyes to see the gold that shines between the unknowns of our nature:

To break these down into their elementary concepts and, in the absence of mathematics, to carry out a process similar to chemistry of separating the empirical from the rational that can be found in them, in repeated experiments on common human sense, can give us both pure and, each on its own can do alone, make it known with certainty and thus partly prevent the error of a still crude, untrained judgment, as is usual with adepts of the philosopher's stone – without any methodical research and knowledge of nature, dreamed treasures are promised and real ones are squandered.

Kant is teaching us two things. One is that the truth shines through your life if you take the negative critic against others out of your life and reflects on their light to magnate your power to benefit the whole; second, on how to really proceed on the critical path as adepts of the philosopher's stone: with methodical research and

knowledge of nature so we may realize our dreams. Let me break this to sharpen the understanding: what at a first glance seems negative, squandered (*verschleudert*) is in fact an alchemical procedure that is a way of separating through density, where dense parts go to the periphery and the center stays light. Quite a coincidence, although it should be time that you awaken to the power of co_incidence and that of synchron_unicity; you just have to be aware not to confuse what is of symbol and what is of schemata. Kant cites this procedure in his *Opus Postumum*¹¹⁸ midst the subtopic *Das Bewegliche im Raum sofern es bewegende Kraft hat* (the moving thing in space as long as it has moving power). It is evident after all we have been through that Kant would otherwise have used *verwerfen* (discard) or something similar. Guess out of what force this squandering movement emerges? Of the two initial forces Kant mentions in *ANTH*.

Decomposing the great light of 1769

I will write it as it looks to me, it is *as if* Kant prepared the experiment beginning publicly 1770 as follows: having prepared the extract that is the Leibnizian absolute space in 1768, that somehow can be mingled with the Spinozian God since Kant is dealing with the absolute space and all nature's phenomena that it encompasses, Kant operates a separation between what was a continuum for Leibniz: the difference between sensible and intellectual, stating them as two worlds, where our cognition lies in between and only then get to what we call understanding. Whilst separating our very own nature as shown through the logical operation of the last topic, a great light emerges: Kant revealed the golden thread that binds us all, love, the universal frequency that holds all together. And do not presummit me poetical

¹¹⁸ Akad. (1905ff.), S. XXI:617

here. I state that, inspired by Hume's bundle theory and Newton's optic, Kant conceived the human being as this light, as love, that binds nature and permits cognition. To state this core of my thesis and having already proved Hume's presence a decade before this moment of Kant's enlightenment, I must confirm that Newton's optic can be of any influence on this matter. But first, let me organize some of the necessary elements of the experiment for Newton's light will not be of use if there is not a distinct vase.

Green and the Greeks

In Alchemy it is all about the Alchemist, so Kant, under an inspiration of Baumgarten and guidance of the entertaining aesthetic ideas that have Pope's design, exploded the Leibnizian absolute space of experience, dissected the Self with Baumgarten and Meier and encountered with Plato two distinct extremes: the world of unique ideas and prototypes and the world of the senses – it is between these two extremes that Kant will realize the experiment of human freedom through his own mind and within and through himself. Together with Aristotle he will forge his own ~~smaragd~~ table of categories, so to structure the experience to manifest the happy heart of Epicure, a heart that passes Anubis trial of the white feather, or to say, that is light enough to cross the darkness without losing oneself. Thus, when we say with Fritz Lang more than a century ago, *Zurück zu Kant!* (back to Kant) we are actually echoing nowadays *back to the Greeks!* And let us not forget to cite Heraclitus of Ephesus, for both share the fire and alternate forces in a continuum – it is close¹¹⁹ to one of the two citations of *Heraklit* that Kant separates virtue from piety. And Diogenes, the Cynic, the one who declared himself a citizen of the world,

¹¹⁹ Akad. (1905ff.), S. II:216Fu

a cosmopolitan – sounds familiar? – and went with his own lamp during daylight searching for a human. Imagine him searching with his own light asking: what is the human being? The little we know on Diogenes came to us through his namesake Diogenes Laertius, to whom everything was a matter of criteria as I remember with gratitude the gentle and scholar voice of Professor Danilo Marcondes making me ~~doubt with criteria~~ evolve in my *Kritik*.

Do you think that I am citing the Greeks on the loose? Just to give an *eclectic fleur* so to smash it down with some sort of critique? That is what I first thought of Kant. That he was enlisting them as he learned and was teaching on them based on Feder's outlines. *As if* it had nothing really to do with his critical work, a sidestep to make money, something expected from a philosophy teacher, but merely academic. I will say it again, nothing in Kant is in vain for he follows the alchemist adagio *haste is waste*. This is why he brew his experiment on the long run. (~~Follow me.~~)⁵ I got the ~~key~~³.

Des Diogenes Ideal war also der Mensch der Natur, des Epicur der Weltmensch und der Stoicer war der Weise. Das Ideal Platons war ein mystisches, nemlich der erhoben wäre zu der Vollkommenheit der Ideen, wie sie die Gottheit anschaute. – Das Fehlerhafte dabey war, daß man die 2 Stücke in Eins zusammen zu ziehen suchte, da sie doch ganz verschieden sind; denn das eine zeigt den Werth der Person da hingegen das andre den Werth des Zustandes. Sie sind beide heterogen und haben also beyde ihre besondere Quellen: Sie müssen aber ein Band haben; sonst können sie nie zusammen seyn. Das Band ist nun Religion.

Diogenes' ideal was the man of nature, Epicurus was the man of the world, and the

Stoic was the wise man. Plato's ideal was a mystical one, namely one that would be elevated to the perfection of ideas as seen by the deity.

Again, we see Kant's geniality of a true alchemist and also one of a yet to be considered geniality as an Everest of literature. Diogenes-Nature, Epicure-World, Stoic-Moral – what we see here is Kant's gradation; considering that Pirates captured Diogenes and sold him into slavery, eventually arriving in Corinth, where he passed his philosophy of Cynicism to Crates, who taught it to Zeno of Citium, who fashioned it into the school of Stoicism the circle closes again and with the Kantian alchemical process of clarifying to offer the proper fit: if one looks into nature with his own light, to consciously live the world out of a happy heart with moral perspective one enters the path of the magical one of Plato-Shaman that leads to contemplate the divine – as Kant takes one to include others perspective under one's own, augmenting one's magnitude since one shine reflects the shine of the considered other, if in continuous progress it would tend to God's perspective – $\lim_{x \rightarrow \infty}$ –, that nonetheless may be deduced as an open source plan/system based on logic and mathematic to integrate perspectives to the highest of the whole and cultivated through the frequency of colors throughout the arts. Let us see the end of the translated quote.

– The mistake was that one tried to combine the two pieces into one, since they are completely different; for one shows the value of the person, while the other shows the value of the state. They are both heterogeneous and therefore both have their own special sources: but they must have a bond; otherwise they can never be together. The bond is now religion.

Kant is describing his own experiment for us and the mistake others and perhaps he was making, trying to combine intellect and sensuality, being the first the moral value and the second the value of state, needing therefore a third element, as of the Tria Prima of Alchemy. In this case he mentions Religion, but let us think of Kant's religion in an alchemical way, postulating the Christ as this inner persona, a prototype that is the key to the Opus Postumum, where the human being is to unite God and the World, also two different pieces and where the bond is the freedom inherent to love, that is the willing bond. But also in the Opus Postumum he claims this to the Aether. Inconsistency? ~~Of your thought!~~ To put God into the World is to form mankind out of the ~~clay~~ Aether.

Aber daß ein Gott sey gehört zur Trans: Phil. und kann nur hypothet. (Wärmstoff) bewiesen werden¹²⁰

But the fact that there is a God belongs to the Trans: Phil. and can only be proven hypothet. (heating material)

Kant is stating that God is fire, well at least in a logical and hypothetical way.

Die Lehre von der Einheit der Erfahrung geht auf das Ganze der bewegenden Krafte z.B. den Wärmestoff¹²¹

The doctrine of the unity of experience applies to the whole of moving forces, e.g. the heat material.

Well, if ~~Kant~~ God can be proven through fire – *how heraclitic!* – and if fire assembles the unity of experience, than God is the unity behind experience, and

¹²⁰ Akad. (1905ff.), S. XXII:129.

¹²¹ Akad. (1905ff.), S. XXII:313

since we synthesize experience, God is therefore presenting Itself in every cognition through every human being.

And it makes sense, whilst the Self is just a shine, and Kant treats the Self and the Divine on a very similar way.

Eine jede substantz hat eine Kraft, ist ein identischer Satz. Denn die substantz ist eigentlich daß subject, was den Grund der accidentien und der Wirkungen enthält; folglich entspringt der Begriff der Substantz aus der nothwendigkeit der Kraft eines subjects.¹²²

Every substance has a power, is an identical proposition. For the substance is actually that subject which contains the cause of accidents and effects; consequently the concept of substance arises from the necessity of the power of a subject.

And vice-verse, the concept of a substance indicates the power of a subject. It is *as if* the World would be Kant's *Nahrung* and the Aether Kant's *Brühe*. I highlight with a quote from *Anthropologie*, reinforcing that its first documented¹²³ appearance is of 1781:

Der Witz geht mehr nach der Brühe, die Urtheilskraft nach der Nahrung.

Wit depends more on the broth, judgment on the food.

¹²² Akad. (1905ff.), S. XVII:400

¹²³ Akad. (1905ff.), S. VMe:127

And while quoting I understood another Kantian pattern: Kant always gets back to the same text, debugging it, getting to the core of each expression, like revealing its quintessence.

Der Witz geht auf die Brühe, die Urtheilskraft auf die Nahrung, und ist das, was die Nahrung für unsere Seele ist. Der Witz giebt allen Dingen die Brühe und Aehnlichkeit, und macht, daß das, was die Urtheilskraft als tüchtig ausgezogen hat, in weitläufige Verbindung gesetzt wird. Er dient dazu, den Einsichten, die durch die Urtheilskraft bewährt sind, eine weitläufige Anwendung zu geben.

Wit goes to the broth, judgment to the food, and is what the food is for our soul. Wit gives all things the flavor and similarity, and makes it possible for what the judgment has identified to be effective to be placed in a wide-ranging connection. It serves to give wide-ranging application to the insights that have been proven by judgment.

Here we see how poetry is of the same importance as judgement – should not both be under philosophy's seal? Anyway, between both publications there is a third in 1790¹²⁴:

Witz hascht nach Einfällen, Urtheilskraft strebt nach Einsichten. Bedachtsamkeit ist eine Bürgemeistertugend.

Wit rushes for ideas, judgment strives for insights. Consideration is a mayor's virtue.

Thinking of the city on the high hill's, that is: to establish an Agora in your mind where the lower people of the senses may be heard so to be attended at there natural

¹²⁴ Akad. (1905ff.), S. VWe:92

and necessary complains and needs through the clockwork of the great mind that is the alignment of the mind-heart-gut system – there is always three.

In the *Opus Postumum* it is either Human or the Aether, or to say, *Humaenether*, *Nahrung* und *Brühe*, particle and light to form the bound; in the *Reflexionen über den Optimismus* it is love:

Die allgemeine Bande, die das Gantze auf eine unerforschte Art zusammenverknüpfen, machen, daß die einzelne Vortheile sich immer auf den Vortheil der andern Dinge und zwar durch eine natürliche Folge beziehen. Also setzt ein allgemeines Naturgesetz diejenige Liebe [fest durch die Triebe], die das Gantze Erhält, [...]

The general ties that bind the whole together in an unexplored way mean that individual advantages always relate to the advantages of other things and that through a natural sequence. So a general law of nature establishes that love [determined by the instincts] that maintains the whole [...]

I like to think that Kant saw philosophy itself as a great chain of ~~being~~ thought, where it all depends on perspective and right fit and no philosopher should be entirely dismissed but decanted so to permit to see through and discard the excesses permitting a perfect fit into a human philosophy that is the best mosaic-kaleidoscope possible of all the fragment of human thought that nonetheless withhold a unity – that of human experience. It is during this period of the silent decade that, empowered by the Greek spirit, Kant conducted his human experiment on freedom, as Allison brilliant and scholarly already presented. But the counterpart to this – remember, there are always two forces-sides-worlds in Kant – is that there was an intense undertake on emotional matter. It is in this period where we see Kant

praising poetry, its wit and the feminine, and separating pride from its alike. I have already shown the example through Heraclitus and there are many others, but due to my deadline, I leave an exhaustive approach for further endeavors, leaving you with just one last example on this:

Sollen aber alle unsre Urteile des Verstandes praktisch werden, so muß sich der Verstand zur Sinnlichkeit herablassen, denn allein ist er nicht hinreichend. Doch muß ihm stets die Sinnlichkeit untergeordnet sein. So zeigt der Kompaß nur die Weltgegend an und gibt dadurch Anlaß zur Richtigkeit des Schiffs. Aber er bewegt das Schiff nicht. Dazu gehören Regeln. Und so schreibt auch der Verstand Regeln vor, deren Ausübung aber nur insofern möglich ist, als sie auf Gegenstände der Sinne angewandt werden. Es müssen demnach die Menschen Geschmack haben, um die Regeln der Vernunft in Ausübung bringen zu können, vorzüglich in der Sittlichkeit. Und in der Tat ist der Geschmack auch nichts anders, als die ganze Tugend, angewandt auf Kleinigkeiten oder auf Gegenstände, die keine große Angelegenheit des Menschen ausmachen. Z.E. Politesse <kluges Verhalten> auf kleine Gegenstände angewandt. Ist die den Frauenzimmern erwiesene Höflichkeit nicht aus <Großmut> entsprungen?¹²⁵

But if all our judgments of the understanding are to become practical, then the understanding must lower itself to sensuality, because it is not sufficient on its own. But sensuality must always be subordinate to him. So the compass only shows the area of the world and thereby gives reason for the correctness of the ship. But he doesn't move

¹²⁵ Akad. (1905ff.), S. Ko:227

the ship. This includes rules. And so the understanding also prescribes rules, the exercise of which is only possible insofar as they are applied to objects of the senses. People must therefore have taste in order to be able to exercise the rules of reason, especially in morals. And in fact taste is nothing other than the whole of virtue applied to trifles or to objects which do not constitute a great concern for man. Z.E. Politesse <wise behavior> applied to small objects. |Isn't the courtesy shown to women born of <generosity>?

Kant really studied and went into the Greeks – and not only through the already mentioned book from Feder, but from his own work as a sub librarian and as his life as a Galanter magister. As a sub librarian he had access to what at that time and in that region was of the best in human knowledge. As I said, Kant thought of the fit of everything and really went deep into what he looked after. So, when we read with Kuehn and in other biographies that Kant was a daily acquaintance at Green at this period, that is often handled with discretion or the use of “best friends”, with emphasis on the quotation marks, I ask myself why there is no left correspondence between them – the excuse that they lived in the same city would not apply since there are plenty of letters to other fellow Königsberger citizens. There is always this not outspoken thought on their sexuality, especially if one considers the engraved glass which the group of friends signed in 1763 under a quote of Hudibras: *secrecy in love*. Well, you can go it in a mundane way and ask about Kant's sexual orientation and if his *must do* is an expression of his repressed libido. Or, you can see it as I propose: that Kant used EVERY situation in life to amplify his awareness. I shall give more examples like those of his professional choices and social agenda. But let us first investigate this beautiful relationship between Kant and his best friend Green and since it emerged around 1763, one year before the Fabius

Cunctator Hyperlink, remember the delayer, that together with the quote made me think of ~~tantra~~ my dear Professor Irley Franco and her *O Sopra do Amor* and the role of love in philosophy that I am hereby restating to its higher ground. Although highly misprision due to individual perspectives and desires of contemporary projections

Platonic homosexuality had very little to do with sex; Plato believed ideally that love and reason should be fused together, while concern over the body and the material world of particulars should be annihilated. Even today, “Platonic love” refers to non-sexual love between two adults.¹²⁶

The focus here should rely on the overcoming of the material world of particulars, the carnal desire, so to free space to spiritual love that easily fuses together since they are as one – reason being the grid that reveals love radiance as spiritual love.

Other have other interests

Genischen in his *Wie schwul war Kant?* (How gay was Kant?) shows some interesting data that broadens our picture of Kant. First, he remembers Kant’s long life friend Countess Caroline Charlotte Amalie von Keyserlingks, that Kant called “an adornment of their gender” – we will talk about her in a while; then, Genischen presents text evidence of Kant’s flirting with a fiery Jacobin – the problem is to stay just at one stratum, be it with her, another women or one of his friends, since, for example, Jacobin’s letter could also hide several hermetic trails. I will highlight just to show that we should not think of Kant’s relations merely on a mundane basis, especially with the thematic and all the people involved and the great censorship

¹²⁶ <https://www.newstatesman.com/long-reads/1999/08/was-plato-only-greek-gay>

against non-orthodoxically thinking and experimenting. If this proves right, it is also an argument for Kant exchanging intellectually disregarding the gender.

Wehrter Freund

Wunderen Sie sich nicht daß ich mich unterfange an Ihnen als einen großen *Philosophen* zu schreiben? Ich glaubte sie gesteren in meinen garten zu finden, da aber meine Freundin mit mir alle *Alleen* durchgeschlichen, und wir unseren Freund unter diesem Zirckel des Himmels nicht fanden, so beschäftigte ich mich mit Verfertigung eines Degen Bandes, dieses ist ihnen gewidmet. Ich Mache ansprüche auf Ihre gesälschafft Morgen Nachmittag, Ja Ja ich werde kommen, höre ich sie sagen, nun gutt, wir erwarten sie, dan wird auch meine Uhr aufgezogen werden, Verzeihen Sie mir diese erinnerung Meine Freundin und Ich überschicken Ihnen einnen Kuß *per. Simpatie* die Lufft wird doch woll im Kneiphoff dieselbe seyn, damit unser Kuß nicht die *Simpatetische* Krafft verliret, Leben Sie Vergnügt und Wohl

Jacobin.

auß dem *garten* d. 12. *Junij* 1762.

Valuable friend

Are you not surprised that I am attempting to write to you as a great philosopher?

How should she write to him? As a lover? As an alchemist? Before you think this is too far-fetched, come play with me a little in the garden and I show you how deep it goes.

I thought I would find you in my garden yesterday, but since my friend sneaked through all the avenues with me and we couldn't find our friend [you] under this circle of the sky, I busied myself

with making a sword band, this one is dedicated to
you.

Either it is just about a lover's rendezvous being a threesome, since her friend is involved or it is alluding to our endeavor: the circle of the sky, the band to withhold the sword that is symbol of wisdom, love to withhold the whole as Kant states in his Reflexion über den Optimismus¹²⁷.

Die allgemeine Bande, die das Gantze auf eine
unerforschte Art zusammenverknüpfen

The general bonds that tie the whole thing together
in an unexplored way

I make a claim on your meeting tomorrow
afternoon, yes yes I will come, I hear her say, well,
we are waiting for you, then my watch will also be
wound up, forgive me for this reminder.

~~Ménage à trois. Alle guten Sachen sind drei.~~ So, her and her girlfriend are waiting for Kant, that is remembered that her watch will be wound up. Of course, this could be just an innocent joke on her watch being late, or it could mean three other things:

Vorländer¹²⁸ notices that Kant had an opinion that

Frauen trügen meist unaufgezogene Uhren – nur
um zu zeigen, dass sie eine Uhr hätten.

Women usually wear unwound watches - just to
show that they have a watch.

The problem is that this is too shallow for this Kant that we are getting to know. Makes more sense if we understand that the feminine light works timeless, that the inner poetry seals in its pace and not according to worldly time.

¹²⁷ Akad. (1905ff.), S. XVII:234

¹²⁸ I,133

Kuehn¹²⁹ argues that this could be a sexual metaphor, alluding to the initial scene of Laurence Sterne's „Tristram Shandy“, where his generation was described as winding the clock.

I would like to suggest that it is about sex, yes, but on a higher level, spiritual love. How else would this *philosophus per ignem*, the philosopher through fire come to exist? And yes, I am stating that the critical path is also understandable as a tantric path for there are all the ingredients – the body as a temple, the taming and overcoming of the senses through delaying, using illusion in one's favor and not against common sense, the dissolution of the Self to remerge purified through love.

Junger Mann! versage dir die Befriedigung (der Lustbarkeit, der Schwelgerei, der Liebe u.d.g.), wenn auch nicht in der stoischen Absicht, ihrer gar entbehren zu wollen, sondern in der feinen epikurischen, um einen immer noch wachsenden Genuß im Prospect zu haben.¹³⁰

Young man! Deny yourself satisfaction (of pleasure, indulgence, love, etc.), even if not with the Stoic intention of wanting to do without it, but with the subtle Epicurean intention, in order to have an ever-growing enjoyment in the prospect.

Here we see in Kant's *Anthropologie* in the passage on *Die Steigerung bis zur Vollendung*

The increase to perfection or *Stages to completion* a description that could easily fit in a tantric manual. It is also worthy to mention how he approximated Stoicism and Epicurism on the practical level and how autocracy is key to master oneself. The delay strategy of Cunctator (1764) was already mentioned by Kuehn¹³¹ as quote to

¹²⁹ p.199

¹³⁰ Akad. (1905ff.), S. VII:165

¹³¹ p.209

illustrate Kants philosophical development from 1755 to 1769. We are proving with this quote of 1798 that Kuehn was too modest and that Kant used this strategy all along his work following his popean mainframe that has love binding us all in a frameset of plenitude, order, gradation and common sense, being our position in Nature to be clarified to promote distinct understanding. But let us get back for it is getting time. ~~Follow the white rabbit, Neo.~~

Pope wählete einen weg, der, um den schönen Beweis von Gott [zu] allen menschen vernehmlich zu machen, der allergeschikteste [ist] unter allen möglichen ist und der, welches eben die vollkommenheit seines Systems ausmacht, (g so gar) alle möglichkeit der Herrschaft eines allgnugsamen Uhrwesens unterwirft, unter welchem die Dinge keine andern Eigenschaften, auch so gar nicht solche, die man wesentlich notwendige nennt, haben können, die nicht vollkommen zu ausdrückung seiner Vollkommenheit zusammen stimmen.

Pope chose a path which, in order to make the beautiful proof of God audible to all people, is the cleverest of all possible and which, precisely, constitutes the perfection of his system, (g even) all possibilities subject to the rule of an all-sufficient clock system, under which things cannot have any other properties, not even those that are called essentially necessary, that do not fit together perfectly to express its perfection.

This interpretation goes on understanding that Uhrwesen (Clockbeing) was no spelling mistake, since it is *Urwesen* (primordial being) – that Kant uses 229 times. Uhrwesen was used just this once. And here we see that it is time that permits that all comes together and the singular converges to the whole. It all fits, so do not rush to get rid of pain or feel an immediate satisfaction, for the true pleasure lies on the delay until male and female light emerge naturally as one, or to say, manifest the

truest cognition possible to configure the best knowledge permitted at that moment. So yes, I am stating that a good researcher has ~~to practice good sex~~ to know how to make love – and this is not just about carnal, all to the contrary, it is to permit oneself to go beyond the immediate satisfaction of his own body to diminish self-orientation and start to practice love to every and each manifestation, truly carrying for the other that is in fact the instantiation of You-I-both.

My girlfriend and I are sending you a kiss *per*
Simpatie the air will be the same in the Kneiphoff,
so that our kiss does not lose its *simpatetic*
strength.

~~Oh, my Kant! you little nasty boy.~~ Seems just a very modern way to interact.

But then again, we see a strange way of highlighting twice the sympathy and reaffirming the oneness of space and therefore the continuity of the force of sympathy from Greek *sumpatheia*, from *sun-* ‘with’ + *pathos* ‘feeling’. And we may remember the above-mentioned Tria Prima – there are always three, ~~even if just two.~~

Live happily and well

Jacobin.

out of the garden d. June 12, 1762.

Of course, that we are talking about the garden the whole time, but now we have noticed the year. It is the year of Émile. Either we have here an example of Kant’s heterosexual activity or this is one more example of encoded alchemical exchange – and if the second is the case, one of the future research branches shall be to undergo all Kantian correspondence to find his clues and so determinate if there was indeed an alchemical circle in Königsberg, of which I suggest took part not only Jacobin. The question relying on if this where the case or if they took part of

what I am calling Greek Alchemical Youth group that had his public presence as Kanter's literary circle.

Genischen also presents Kants relation to Green, Hippel, Funk and especially Kraus – all younger than ~~Socrates~~ Kant –, who gained a brilliant ring from Kant to celebrate an alliance for life; but one has to consider also that Kraus was Kant's colleague at the university and offered with him, or to say, split the bill of Kant's famous *Tischgesellschaft* – his explanation on the abrupt endings of their friendships having to do with intimate relationship makes sense, although it does not prove any sexual intercourse, since one can love to be in a companion of another person without a sexual drive; but the last thing that really matters is if Green and Kant had carnal intercourse or not or if Kant is Bi-, Homo- or Sapiosexual; that is an intimal matter. The math function to solve this doubt is $\lim x \rightarrow \infty$ /who cares¹³²? It is far more important that Green went to see Schwedenborg¹³³ on behalf of Kant to confirm his mental state. Or that they went through each line of the *KrV*. Seeing how complexly encoded Kant's work is give us a glimpse of their alchemical work together. What is of important for us, humanity, is the power of this philosophical relationship – or the alchemical way through which Kant worked his relations. And not just personal ones. The decision of working as a tutor was a strategic one, while he earned money and lectured on matter that would somehow help him thinking, he also got to train his politeness and manner, which we saw, is of great importance for inner growth. Kant was *Stammgast* which means that he had a standing invitation on Tuesday's at Keyserlingks, a proeminent family of Königsberg to whom Kant was close to the end of their life's after having taught to their children.

¹³² Gensichen, H.-P. *Wie schwul war Kant?* Forum 234

¹³³ Stephen Larsen: *The Fundamentalist Mind: How Polarized Thinking Imperils Us All*. Quest Books, 2014

One could say that this is out of luck, but I must remember that Kant denied several invitations to lecture in other cities. It was all a part of a greater plan. Like the function of sub librarian, where he had access to all the books he needed after having determined that Pope's theorem was right. Nothing in Kant's life was in vain. No thing in ~~his Self~~ itself. He even

ließ auch die Röcke mit Goldschnur¹³⁴ einfassen
und trug, solange es modern war, einen Degen.¹³⁵

He also had his skirts trimmed with gold cord and,
as long as it was fashionable, carried a sword.

Is it not *as if* Kant was manifesting the golden thread that binds us all?

It is due to his return to the Greeks and his alchemical life experience that Kant could solve the riddle of combining moral, which requires freedom, and nature, which requires continuity, aspects of the intellect that requires physics-mechanics and of the sensible that requires chemics-optic so to forge out of objectivity and subjectivities the miracle of one.

Den großen Affen nachäffen oder nachmachen? Nachahmen! Amen.

This subtitle is a wordplay that seeks to gain attention to Kant's distinction on *Nachahmen* (emulate), *Nachmachen* (copy) und *Nachäffen* (mock), to which I have already referred to and indicate Budick's Kant and Milton for a scholar presentation on the matter. The wit here is with Pope's Essay¹³⁶, where Newton is called by higher linked beings as a great ape. The end of the subtitle is a rhyme: *nachahmen* (emulate) and amen. To reinforce how we feel blessed when we emulate the divine,

¹³⁴ http://www.forum.lu/pdf/artikel/5189_234_Genischen.pdf

¹³⁵ Kuehn, M. Kant, a biography. P. 115

¹³⁶ Essay on Man, II.34

or to say, respect the other, be kind in every interaction, feel happy for others and so on and so forth.

De imediato, o que a metáfora propõe é a analogia entre uma modalidade da produção artística humana e as produções da razão. Ela envolve, por um lado, uma clara relação com a inteligência enquanto processo finalizado e planificado. É a conjunção de finalidade e de inteligência – a ideia de uma inteligência teleoforme ou da teleologia da razão – o que confere a esta metáfora a sua peculiar densidade e o seu potencial especulativo.

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Immediately, what the metaphor proposes is the analogy between a modality of human artistic production and the productions of reason. It involves, on the one hand, a clear relationship with intelligence as a completed and planned process. It is the conjunction of purpose and intelligence – the idea of a teleoform intelligence or the teleology of reason – which gives this metaphor its peculiar density and speculative potential.

Kant was from university on impressed by Newton, so it is no surprise that he may have tried to emulate his magnitude using his famous optic experiment as a metaphor – Prof. Leonel Ribeiro dos Santos is not referring to our metaphor, but since it fits and I am giving this disclaimer I leave it so I have the opportunity of pay my sincerest homage to my dear and most generous friend – *great minds inspire, good hearts sustain. Teardrop – Massive Attack.*

¹³⁷ SANTOS, Leonel Ribeiro dos. Metáforas da razão: ou economia poética do pensar kantiano. Lisboa: Fundação Calouste Gulbenkian, 1994.

Kant taught on Newton's optic at least once as registered in his lectures on *Physik* in 1785, but he had Newton's *Optic*, the 1719 edition as confirmed by Warda, probably since his study years, as he dialogued right from the start with Newton. And in the year of 1769, we have this definitive statement to justify our claim in *Reflexion* 3995:

In der metaphysic muß man so wie in der optic darauf Acht haben, daß die Verbindungen oder trennungen der Begriffe, deren Grund subiectiv ist, nicht vor obiectiv gehalten werden.¹³⁸

In metaphysics, as in optics, one must be careful that the connections or separations of concepts whose ground is subjective are not held to be objective.

In the *Reflexion* 273, that Adickes puts into a group that could be within the period of 1769 and 1789, but he himself narrowed down to be possibly of kappa (1769), lambda (1769-1770) or rho (1773-5), we can read the following and pretty much assure that they are either from the kappa or the lambda phase:

Zweyerley Sinne:

mechanische [und] chymische

|| Gesetze ||

iene: obiective diese: subiective

|| erscheinungen

I will translate while explaining. There are two senses: mechanical and chemical, that operate with two laws, the former with objective, the latter with subjective ones

¹³⁸ Akad. (1905ff.), S. XVII:380

to promote appearances. So, we see that he is in fact attributing chemical processes to subjective appearances, so to be able to ask in the *Opus Postumum*

Ist nicht die Trans. Phil. selbst ein *Galvanism*?¹³⁹

Is Trans. Phil. itself not a galvanism?

Galvanism refers to the generation of electric current by chemical action, it is the idea behind the courageous act of taking accountability for oneself, to create the best of the experience out of this world so to give birth to a better world at each spin; once freed from the chains of delusional self, we have the ability to create moral actions to perfectly fit to the whole, being ones self-representation therefore paramount to create the best of the possible worlds.

Light as particle or as wave

And it gets even better, since Kant does not stick to physical-chemical manifestation and makes what in my understanding is a move towards quantum physics, if we have in mind that he states that our *Geist* (mind-spirit) is that what emerges with the *Schwung* (momentum, swing, oscillation) of the *Gemüt* (mind, soul, disposition etc).

So wie Licht u. Wärme (*objectiv* u. *subjectiv*) so
Ton u. Schall (Musik) nicht Anschauungen der
Objecte ausser mir sind: so ist das Sternheer nicht
das, was den Raum bestimmt.¹⁴⁰

Just as light and heat (objective and subjective), so
sound and noise (music) are not intuitions of
objects outside of me, so the host of stars is not
what determines space.

¹³⁹ Akad. (1905ff.), S. XXI:135

¹⁴⁰ Akad. (1905ff.), S. XXI:150

Here we see how Kant combines objective and subjective as one and also light and heat, or to say, moral and nature, which is important as we pledge Aether, the heat material, to be the all binding element representing love within nature. In 1785 Kant hold in his lectures that:

Saunderson, Professor der Optik, rief in einer leeren Stube aus und denn wußte er gleich durch sein Gehör wie lang und groß die Stube ist. Schallstrahlen, radii soniferi, prallen immer im rechten Winkel zurück und man müßte sie wie beym Brennspiegel sammeln können.¹⁴¹

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In 1781, Professor Saunderson was presented as born blind and nonetheless

ein großer Mathematiker, verstand die Optik, und konnte sogar klare Begriffe von Farben geben, so wie sich die Vernunft darüber erklären kann.¹⁴³

a great mathematician, understood optics, and could even give clear concepts of colors, as reason can explain them.

Kant continuously paired sound and light and this is of greatest importance if one wants to really understand Kant's expression of *Herren der Natur*.

Die sind sehr ähnlich mit Schall und Tönen. Beim Schall sind 7 Haupt Töne, hier sind 7 Haupt Farben. Der Schall durchdringt das Innerste der

¹⁴¹ Akad. (1905ff.), S. xxix:148

¹⁴² Akad. (1905ff.), S. xxix:148

¹⁴³ Akad. (1905ff.), S. VMe:64

Körper, das Licht auch. Die Luft verbreitet sich beim Schall 1034 Fuß in der Secunde; das Licht kommt in 8 Minuten von der Sonne zu der Erde welches 24000 halbe Erddiameter sind. Das Licht ist mit der Luft eine ähnliche Materie, nur viel feiner und dünner, weil es sich so schnell fortpflanzt. Der Aether muß aber doch im großen Grade elastisch sein, Kraft haben, die in ihm seine Spannung erhält.¹⁴⁴

They are very similar to sound and tones. With sound there are 7 main tones, here there are 7 main colors. Sound penetrates the innermost parts of bodies, as does light. With sound, air spreads 1034 feet per second; light travels from the sun to the earth in 8 minutes, which is 24,000 half-earth diameters. Light is a similar material to air, only much finer and thinner because it propagates so quickly. The ether, however, must be highly elastic, have a force that maintains its tension within it.

And here we finally have light, heat and aether together. This quote enables me to address two important aspects: 1) is to reaffirm the key to distinctly understand Kant's movement in bearing freedom within nature – it is quite of a geniuses trick as already shown, because the gaps that the human mind perceive in nature and therefore blinds us to see nature's perfection (*Vollkommenheit*) has just to do with the limitation of our senses, not with nature's inconsistency, since that what we see as freedom is just due to obscure terms needing clarification to distinct understanding of unclear and obscure situations – freedom being only possible through human will to determine one owns incentive, it is about the higher ground that is the *sphaera notiones*; 2) is the presence of *Aether*, that is our key element to

¹⁴⁴ Akad. (1905ff.), S. xxix:148

propose our thesis that life is love and therefore we are love, born human to learn to cultivate respect – we will deal with it in our next article, ON LOVE, or, how the spheres and the Aether ~~keputa~~ relate to each other. And this is why the next topic is so interesting and important for nowadays. But as a remembrance of this experience that we are having, let me share two definitions of reason that manifested in the vast sky of my mind and feel if it resonates with your perspective whilst checking any logical contradictions; if there is any natural, to say, logic obstacle, please consider using these definitions to clarify the distinct use and application of the term reason. You see, we came so far in this writing on Kant, and it is the first time that this Kantian word emerges in this article. I have preserved it to present a new view on it, that shall be sustained not by any particular argument, but through the whole of my thesis. I shall present reason (*Vernunft*, *ratio*) on the one hand as proportion as its mathematical ascendance and word stem, closely to its logical structure of non-annulation through disjunctive articulation, and on the other as a frequency modulator, or to say the transparency frame of a good heart's intention – which will make more sense in the closing article, but I hope to have already gained some trust credits with you –, to align the view to the right spot against any given *Verrückung* (dislocation) since happiness is a state of imagination, a question of finding the correct $\mathbb{G}$ spot that creates right cognition that leads to ~~orgasm~~ human knowledge, to culture a correct posture towards life, where every earthling body is a part of the great mind, a vessel of the great spirit and an individual power to sustain life through a moral attitude in experience due a right fit of the self as Systematic Engagement of Leveraging Focus; and a sense of movement that encompasses all through the dynamics of the spirit. I hope that you have already stopped doubting that this is just poetical speech and start reflecting on how common sense all this is:

being non-violent with the senses and speaking the truth of the ideas, respecting the female light of absolute space and loving the male light of infinite interconnectedness. ~~Believe me, I am the son, I am the heir. Of nothing in particular.~~

Kant's humanity – different colors, one *Völkerbund*

My approach turns Kant quite the opposite of a racist – it is more like united colors of Kant. For me it is like ~~the Astronaut, Side~~ this: Kant had to dialog with his society at the same time it was his *materia prima* and his final end. The dark, evil Kant of his anthropological lectures and dogmatic statements is in fact our mirror, the status quo of his time ~~*Die Stimme der Vernunft ist längst verstummt, wir hör'n sie nicht mehr*~~ and not that different than ours ~~*Wir laufen rum mit der Schnauze voll, die Köpfe sind leer*~~ ~~*Sitzen im Dreck bis zum Hals, haben Löcher im Herz*~~ prejudice, opinions, pride, haughtiness, victimization, vanity, self-conceit; you name it, all wrapped up in Instagram aesthetic and TikTok timing that are interlining the script of our pathologically ill narcissist society. ~~*Wir bauen immer höher bis es ins Unendliche geht, Fast acht Milliarden Menschen, doch die Menschlichkeit fehlt.*~~ Kant always operates with dual forces to overcome the madness of duality. So, the way I see it – ~~I am human and I need to be loved, just like everybody else does~~ – is that he was collecting what there was, confronting ourselves so to promote what there ought to be: a *Völkerbund* – a bundle of humans of all colors, citizens of one world after a continuous and progressive integration where the differences are encouraged and welcome, but only if they perform the same sane and healthy unit that depends just on respect – and there is not such a nonsense of excessive respect; and it goes necessarily to the whole of nature. I will repeat ALL. It does not have to be excessive and decay into adulation, but minimum respect to nature's logic and

mathematic has to be – and for human dignity also. ~~How soon is now?~~ A letter to Schulze explains it better than I:

So kan ich durch 3+5 durch 12–4 durch 2·4 durch 23 zu einerley Bestimmung einer Größe =8 gelangen Allein in meinem Gedanken 3+5 war doch der Gedanke 2·4 gar nicht enthalten; eben so wenig also auch der Begriff von 8 welcher mit beyden einerley Werth hat.¹⁴⁵

So, I can arrive at the same determination of a size =8 through 3+5 through 12-4 through 2·4 through 23. However, in my thought 3+5 the thought 2·4 was not contained at all; just as little as the concept of 8, which has the same value as both.

This is also the way of Kant reflecting on a rainbow, the analogy of illusory existence – the bow is not given through the parts, so those the Self. The Self is the bow and the arrows are your intentions. Flirt wisely, ~~stupid~~ Cupid. And yes, the problematic relies on what is and who states what a sane and healthy unit is: the unequivocal answer so no to fall in both seductive extremes of engaged fascism or nihilistic indifference is to begin breathing and respecting love in each life, then determining critically what is healthy and sane for oneself upon reflecting on humanity and nature and clarify its own understanding through dialog, taking it for oneself and not imposing it onto others. Or with Kant, never treat another human being as a bare means, always respect another human being as an end in itself; or to say with Kant, but in his other words, act out of respect and with love. Nonetheless, it is better to consciously occupy the center of human destiny's decision making than leave it to blind nature, what has already shown that did not

¹⁴⁵ Akad. (1905ff.), S. XXI:525

work, because there is always culture as this intermediate state, an invisible hand of some hidden influence of obscure interests making its way to exclusively arrange the open source of free market, so to say, it is better to be aware of the limits, needs and interests involved and deal with all of it in a transparent and public way, since it was Kant's advice in the first critique: if you shall have motives not to tell the reason of your act, you must have motives to abstain from doing it. We must free our culture from our vices. The way is looking right into them to clarify the need that needs a distinct strategy to fulfill its destiny as integral part of happiness. And now we see that happiness is only real when shared because there is no separated I, which structure lies in the genre of human species and not in the individuum. It goes not without interest that in the same year of 1769 Kant stated that:

Die Erde ist nicht aus Ländern zusammengesetzt,
sondern darin eingetheilt.¹⁴⁶

The earth is not composed of countries, but
divided into them.

This is to remember us that our separateness is subjective, that our experience is one with existence, although existence transcends our experience, what obliges us to postulate a thing in itself, this unknown that closes up the circle to a higher understanding and that perhaps should be considered in itself a *notiones deceptrices*¹⁴⁷ (deceptive notions), and accepted due its regulative function to let the system open and amplifying, as the universe itself. Kant himself uses it in the *KpV Beschluss*:

[...] stellt mich in einer Welt dar, die wahre
Unendlichkeit hat, aber nur dem Verstande spürbar
ist, und mit welcher (dadurch aber auch zugleich

¹⁴⁶ Akad. (1905ff.), S. XVII:448

¹⁴⁷ Akad. (1905ff.), S. II:32

mit allen jenen sichtbaren Welten) ich mich nicht wie dort in blos zufälliger, sondern allgemeiner und nothwendiger Verknüpfung erkenne.

[...] represents me in a world that has true infinity, but is only perceptible to the understanding, and with which (and therefore at the same time with all those visible worlds) I am not in a purely accidental connection, as there is, but in a general and necessary connection recognize.

Please consider that Kant is stating that the human understanding can sense the real infinity of the moral world, not think!, and that one recognizes oneself with the moral and the visible worlds (Kant refers here to other planets in the universe, since there is always just one world for him) not per accident, but on a common and necessary binding. And, if one considers the orientation method indicated in 1768, in absolute space, and in 1786, through thinking, this quote in the section of mathematical preconceptions of 1802's *Physische Geographie* binds them all to one understanding of Kant's movement:

Endlich müssen wir auch eines Kreises Erwähnung thun, der weder durch die Bewegung der Erde um ihre Axe, noch durch ihre Bewegung um die Sonne, sondern der durch die Optik erzeugt wird. Dieses ist der Horizont, welcher ein Cirkel ist, der vom Zenith und Nadir gleich weit absteht.¹⁴⁸

Finally, we must mention a circle which is produced neither by the motion of the earth on its axis, nor by its motion around the sun, but by

¹⁴⁸ Akad. (1905ff.), S. IX:177

optics. This is the horizon, which is a circle equidistant from the zenith and nadir.

Consider that at a given moment two given distant points, one of the world of the senses and one of the world of the intellect can converge to a single point towards the horizon. The more we delay our cognition lightning and give time to the senses and to the intellect to literally figure it out, the more precise will be our manifestation. Consider also please that

Das Ursprünglich// flüßige, die Warmmaterie ist *qualitas occulta, causalitas phaenomenon* wo die Inhärenz als Subsistenz betrachtet wird und immer im Cirkel geschlossen wird.¹⁴⁹

The original// fluid, the warm matter is *qualitas occulta, causalitas phaenomenon* where the inherence is considered as subsistence and is always closed in a circle.

To say, the element that we postulate as the principle that sustains our claim performs the movement that confirms it.

Von dem erlaubten Cirkel des Anschließens der Extremitäten der Kräfte.¹⁵⁰

From the permitted circle of connecting the extremities of the forces.

Well, if we have the Zenith above as the intellectual world and the Nadir below as the sensible world, connected through the Aether that binds them into a permitted circle and if Kant is right with Rousseau:

¹⁴⁹ Akad. (1905ff.), S. XXI:525

¹⁵⁰ Akad. (1905ff.), S. XXI:14

ob der wilde Zustand besser sey als der gesittete;
der letzte ist, wenn der Cirkel geschlossen ist,
besser.¹⁵¹

whether the wild state is better than the civilized
state; the latter is better when the circle is closed.

Then we are the lightning of cognition that enlightens midst the obscure forms and sensations the best of the possible understandings and that will relate always in a future point that is the brightness of now and not the idle or rotten now. This is why we have to change the perspective's position as indicated in *Träume* and in *KU* so to entangle a adequate perspective and not be imprisoned by a possible misprision of a single perspective and necessary error from a wrong and unenlightened view of separateness. If moral is the sphere where ideas have their effective cause¹⁵² and it is the best state on the end of life, it is our duty to understand moral as *more_all*, to establish a healthy and sane common sense based on reason, where through love all the maxims are represented through all the parts, constituting a consciously interconnected whole. It is interesting to think of Kant's representation in Nature as of magnitudes within the Aether, and that the brightness of the star's has the same measure of unit; if we think of ourselves as these units, everyone has its own brightness and through love, putting others maxims under one owns, we reflect through our own light, the light of others without taking it from them and nevertheless the light within expands due its similar nature to information: if you exchange information the data is not lost, but multiplied, because it first expands through a sum, $1+1=2$, then this addition that put one next to another and formed a double invariably leads to $2+1=3$ since the new data is put next to what was and

¹⁵¹ Akad. (1905ff.), S. XV:778

¹⁵² KRV B374

forms a third element due to reflection, which leads to $3+2=5$, and so and so forth in a Fibonacci sequence that never is perfect because we never deal just with the data and we rarely can sustain enough focus to see how it naturally unfolds by itself. Kant saw that we are the light of cognition, the fire that ignites human manifestation. And that the prism can divide and reunite, and thus determines the focus of co-creation. “It is important to say that Kant thinks about the self in a way very similar to the way he thinks about God”, as Stephen Palmquist credits¹⁵³ to Vincent Cooke, and that Kant thinks of God and the self that both as “a simple, unchanging, timeless, spontaneous agent that produces effects in the spatio-temporal world”, so it is easier to understand how Kant sees us human as lawgiver to nature, *Herren der Natur*.

Ich bin mir selbst nicht blos nach einem Gesetz der Receptivitat der Natur sondern auch nach einem Princip der Spontaneität der Freyheit ein Princip der synthetischen Selbstbestimmung.¹⁵⁴

I am myself not only according to a law of receptivity of nature but also according to a principle of spontaneity of freedom, a principle of synthetic self-determination.

After all, we are the universe reflecting itself twice: once with the milky way reflecting the blueprint of our mind in the depth of our hearts, twice when we look into the world and through things right up to the starry sky again – stay breathing and let your focus go within, stay until your love is alive and kicking, or to say, until you feel that noble feeling in your chest. ~~Like I felt under the starry sky of the Atacama Desert.~~

¹⁵³ Palmquist, p.124

¹⁵⁴ Akad. (1905ff.), S. XXII:131

The Milky Way - the sublime representation of the great chain of being

Have you ever been under a really dark sky? I camped 60 days in the Atacama Desert. Believe me, it changes your heart. It is simultaneously so empowering, so vitalizing and yet so humiliating that it frees oneself. Midst the vast sky where already it is hard to see a square without any star – wherever you look there is no black spot, but just a more distant star which being approximated integrates its shine. The Milky Way although has the highest concentration, making it be outstanding. One can see it as a immense celestial body, a Chain of Being.

As Tom Jones asserts,

The Milky Way is an object that excites this rational idea of absolute magnitude in the face of the incapacity of the senses to conceive of the magnitudes concerned.¹⁵⁵

Silva¹⁵⁶ confirms that

não há para Kant nenhuma diferença entre contemplar o firmamento e o mapa da alma humana

For Kant, there is no difference between contemplating the firmament and the map of the human soul.

We should take a closer look at this relation, since

existe no pensamento de Kant uma analogia entre a sua visão do cosmos e a sua visão do mapa das representações da alma

There is in Kant's thought an analogy between his vision of the cosmos and his vision of the map of representations of the soul.

Let us see how Silva described this process:

a Via Láctea, que, diz Kant, é no fundo o exemplo de um “plano principal” (AA 1: 252) de maior escala, é apenas a imagem de um todo, a saber, do cosmos – e que este, sendo

¹⁵⁵ CVII

¹⁵⁶ P. 200

imagem do mapa das representações, é então composto exactamente da mesma maneira que ela: por construções obscuras, ou, passo a expressão, por representações obscuras sobre as quais por certo se sustentam as formações claras que nele contemplamos, mas, mais importante ainda, por representações obscuras que trazem em si, in nuce, e ocultamente – tal como na Via Láctea – nova imagem, agora total, de uma harmonia, de um todo sistemático, sobre o qual as claras, sejam elas galáxias inteiras, ou meras ocorrências naturais, vêm a repousar, e de que estas são apenas imagem. Pois, lembramos, esta imagem de unidade cósmica tem de se repercutir ascendentemente no todo do universo, mas ela tem igual aplicação no pormenor, na própria natureza (cf. AA 1: 255): e, portanto, sempre reitera Kant, ela tem de ser tão depressa visível no cosmos, como nas acções humanas, no natural modo de governar dos seres humanos, no modo de proceder da própria natureza em relação aos mesmos, e também, como aqui, no modo de representar destes.¹⁵⁷

the Milky Way, which, says Kant, is basically the example of a “main plane” (AA 1: 252) on a larger scale, is just the image of a whole, namely, of the cosmos – and that this, being an image of the map of representations, is then composed in exactly the same way as it: by obscure constructions, or, to put it another way, by obscure representations on which the clear formations that we contemplate in it are certainly supported, but, more importantly, by representations obscure ones that bring within themselves, in nuce, and occultly – just as in the Milky Way – a new image, now total, of a harmony, of a systematic whole, over which the clear ones, be they entire galaxies, or mere natural occurrences, come to rest, and that these are just images. For, we remember, this image of cosmic unity has to have an upward repercussion on the whole of the universe, but it has equal application in detail,

¹⁵⁷ Silva, p.201

in nature itself (cf. AA 1: 255): and therefore, Kant always reiterates, it has to be as quickly visible in the cosmos, as in human actions, in the natural way of governing of human beings, in the way of nature itself in relation to them, and also, as here, in the way of representing them.

Well, if the Milky Way is the sublime representation of both the image and the concepts of the Great Chain of Being, and if it is a “main plane” of the whole, then all the hints on how to look at the sky, especially in *ANTH* and in the *KpV Beschluss* are hints to observe one owns mind – I have already pointed those passages out. The belief in nature’s plenitude, order and gradation should be a necessary rational belief and duty of oneself to be exercised daily so to stabilize the insecure mind, clarifying its fears of scarcity, violence and isolation.

Seems like the young Kant dived into the black night of the soul to find its own light so to confront the black abyss that is a world without providence just to encounter God at the bottom of the glass.

Sogar wird studierte Dunkelheit oft mit gewünschtem Erfolg gebraucht, um Tiefsinn und Gründlichkeit vorzuspiegeln; wie etwa in der Dämmerung oder durch einen Nebel gesehene Gegenstände immer größer gesehen werden, als sie sind.* Das Skotison (machs dunkel!) ist der Machtspruch aller Mystiker, um durch gekünstelte Dunkelheit Schatzgräber der Weisheit anzulocken. – Aber überhaupt ist auch ein gewisser Grad des Räthselhaften in einer Schrift dem Leser nicht unwillkommen: weil ihm dadurch seine eigene Scharfsinnigkeit fühlbar wird, das Dunkele in klare Begriffe aufzulösen.¹⁵⁸

Even studied obscurity is often used with desired success to create the illusion of depth and thoroughness; for example, objects seen in the twilight or through a fog

¹⁵⁸ Akad. (1905ff.), S. VII:137

always appear larger than they are.* The skotison (make it dark!) is the command of all mystics to attract treasure hunters of wisdom through artificial obscurity. – But in general, a certain degree of enigmatic nature in a text is not unwelcome to the reader: because it makes him feel his own ingenuity in resolving the obscurity into clear concepts.

Here we see Kants procedure, but do not think that one must dismiss the Mystik, for it is the tool of Kant's critical turn. How else think of putting oneself in the perspective of another so to think out of his position than in a shamanic, transcendental way? The name says it all, transcendental. All think of Kant as a formal oppression, when its quite the opposite. ~~Kandinsky~~.

Mystik, innere Magie, theurgie, theosophie. Plato: der Vater aller mystiker¹⁵⁹

Mysticism, inner magic, theurgy, theosophy. Plato: the father of all mystics

This inner magic? The great light of LØVE that binds us all. Let us remember that Kant uses precisely Plato and his division of noumenon and phenomenon to work on Leibniz's absolute space and gradation of sensible to intellectual and therefore grant to link freedom to the chain of being. Let us remember that he had preferred Pope's way of presenting the chain of being that that of Leibniz. So, Kant uses Plato, Aristotle, Meier and Baumgarten to operate in Leibniz that what he wants upon a design of Pope that has its root in Epicure, that Kant redeemed. What else could combine two different aspects of the same myth than its common origin? And Plato is base for KrV B 374 as we have already seen, the idea of the *res publicæ* and moral as the sphere of activity of ideas. It is this inner magic that one must reveal, how to combine the part to fit the whole and let there be light. It is *as if* the

¹⁵⁹ Akad. (1905ff.), S. XVI:48

experiment of Kant to free the self of its delusion is the platonic ascending out of the cave and the freedom of one's self-inflicted chains. ~~It goes not without interest that during the pandemic I was translating Heidegger's *Platon's Lehre von der Wahrheit* and Kant's *These über das Sein*, endeavors that ended abruptly, but that I will retake to fulfill afterwards.~~

Deutlichkeit der Begriffe vertreibt die Schwärmerey;
hinter Verworrenen Begriffen verstecken sich Theosophen.
Goldmacher, Mystiker, Initiaten in geheimen
Gesellschaften.)¹⁶⁰

Clarity of concepts drives out fanaticism; theosophists, gold makers, mystics, initiates in secret societies hide behind confused concepts.)

We are not getting mystics because we are not hiding, we are seeking to understand the reason of all of this.

Transcendental empowerment of the senses: not something mystical, but rational. When combined and synchronized with the heart through breath, the senses form a web with emerging property, refining their senses into symbolic instancy like crystallization. This ectasis states do not have Other mean that of preparing the vehicle for a greater manifestation of energy; they are a manifestation of the integration of the senses that occur especially through the activation of the moral sense that is formative in a regulative sense. *Hum.*

Moral character of the instantiator of manifestation. Instantiator, from its Latin *instantia*, “act of demanding haste, nearness,” literally “to be near,” from the verb *instare*, “to be present, to demand haste,” which came from in-, “in,” plus *stare*, “to be”, from an Indo-European root *sta-*, “to be”. In Scholastic Logic, *instantia* was “a

¹⁶⁰ Akad. (1905ff.), S. XV:669

fact or instance”. That’s why the English say for instance when they mean “for example”.

It seems to me that it has something to do with the power to gain wisdom through compassion, to enlarge the understanding through love, and love out of respect. Here we have again Kant’s procedure taking us from obscure perceptions to distinct understanding through clarification that is the method of his critique that guides one.

From confusion dawns wisdom

This saying, from confusion dawns wisdom, credited to Guru Padmasambhava, an Indian Scholar that established with Acharya Shanta Rakshita and King Thisong Deotsen – ~~there are always three~~ – Buddhism in Tibet in the VIIIth century, is quite the same procedure suggested by Kant. And we do not have to go to the roof of the world, the procedure is found within the Studia Kantiana itself. I was amazed when I first read it. It is interesting that we can use one of the Studia Kantiana explanations on how to deal with Kant’s material to guide us on how to proceed with hidden forces or obscure perceptions that ought to be clarified through critical reflection¹⁶¹.

Die Eingliederung einer Reflexion A in eine Handschriftphase auf Grund handschriftlicher Indicien erfolgte stets erst dann, wenn aus den Stellungsindicien kein Hinderniss erwuchs, d.h. wenn sich aus ihnen weder ergab, dass andere Reflexionen aus einer sicher früheren Phase nur nach A, noch dass solche aus einer sicher späteren Phase nur vor A geschrieben sein konnten. Mehrfach stellte sich dabei heraus, dass eine

¹⁶¹ Akad. (1905ff.), S. XIV:XXXI. Bis: S. XIV:XXXII

zunächst für einheitlich gehaltene Phase noch weiter zerlegt werden musste, um den Stellungsindicien zu genügen. Dies »Muss« führte zu erneutem eindringenden Studium der Handschrift, und der geschärfte Blick nahm auch die kleineren Unterschiede wahr, die vorher übersehen oder als bedeutungslos beiseite gelassen waren.

So wurde das Netz immer engmaschiger, zumal auch die Gedankeninhalte der einzelnen Reflexionen in ihrem Verhältniss zu einander fortwährend ihre Rechte geltend machten: die Vertheilung auf die Handschriftphasen musste, wenn sie Geltung behalten sollte, für jedes Problem eine psychologisch wahrscheinliche Entwicklung des Kantischen Denkens ergeben.

The integration of a reflection A into a manuscript phase based on handwritten evidence only took place when the positional evidence did not pose any obstacle, i.e. when it did not follow from them that other reflections from a definitely earlier phase could only be written after A, nor that those from a definitely later phase could only be written before A. It often turned out that a phase that was initially considered to be uniform had to be broken down even further in order to satisfy the positional evidence. This "must" led to renewed, penetrating study of the manuscript, and the sharpened eye also noticed the smaller differences that had previously been overlooked or left aside as insignificant.

Thus the net became ever tighter, especially since the thought content of the individual reflections in their relationship to one another continually asserted their rights: the distribution across the

manuscript phases had to, if it was to remain valid, result in a psychologically probable development of Kantian thought for each problem.

If one applies the above instructions to one's own cognition it will surely enhance one's understanding. Let me debug: we think that we are free. And we are, but Only to choose if we are good or evil, or to say, if we are aligned to the whole and our pole is the positive one of creation or if we are just self-orientated, being based on the destructive negative pole (that is necessary to combat cultures injustice as a like, but is long corrupted through attachment due to the power of limitation that arises through negation. Once having chosen the ground there is no freedom anymore, just uncertainty of the fit to your initial proposal. This is why we have to fulfill Every interaction and cognition in different cycles so to permit that everything helps us to find its proper place due to mutual clarification of the subordinate elements.

o que interessa é aqui adoptar um outro prisma, e justamente pensar o problema por um prisma pragmático, a saber, inquirindo antes a contínua influência que insufla o espaço vazio, e une tais elementos individuais sob a forma de construções, e estas sob a forma de configurações de diversas construções – ela que é como uma energia oculta que perpassa esses corpos, e esses sistemas, unindo-os e fazendo do individual universal, e do universal individual¹⁶²

What matters here is to adopt another perspective, and precisely to think about the problem from a pragmatic perspective, namely, inquiring first about the continuous influence that inflates the empty space, and unites such individual elements in the form of

¹⁶² Silva, p.204

constructions, and these in the form of configurations of different constructions – it is like a hidden energy that permeates these bodies, and these systems, uniting them and making the individual universal, and the universal individual

And now Silva is describing the relation to the milky way and to our own, but could precisely fit to the instructions of the Studia Kantiana. Speaking of instructions while remembering the correspondence between Hamann and Kant, on the human understanding, being all this a blueprint of the human mind, I remembered Kant's middle path advice:

daß man den Pyramiden nicht sehr nahe kommen, eben so wenig als zu weit davon entfernt sein müsse, um die ganze Rührung von ihrer Größe zu bekommen. Denn ist das letztere, so sind die Theile, die aufgefaßt werden, (die Steine derselben übereinander) nur dunkel vorgestellt, und ihre Vorstellung thut keine Wirkung auf das ästhetische Urtheil des Subjects. Ist aber das erstere, so bedarf das Auge einige Zeit, um die Auffassung von der Grundfläche bis zur Spitze zu vollenden; in dieser aber erlöschen immer zum Theil die ersteren, ehe die Einbildungskraft die letzteren aufgenommen hat, und die Zusammenfassung ist nie vollständig. – Eben dasselbe kann auch hinreichen, die Bestürzung oder Art von Verlegenheit, die, wie man erzählt, den Zuschauer in der St. Peterskirche in Rom beim ersten Eintritt anwandelt, zu erklären. Denn es ist hier ein Gefühl der Unangemessenheit seiner Einbildungskraft für die Idee eines Ganzen, um sie darzustellen, worin die Einbildungskraft ihr Maximum erreicht und bei der Bestrebung es zu erweitern in sich selbst zurück sinkt,

dadurch aber in ein rührendes Wohlgefallen versetzt wird.¹⁶³

that you can't get very close to the pyramids, just as little as You have to be far away from it to get the full emotion of its size. For if the latter is the case, the parts that are grasped (the stones on top of each other) are only dimly imagined, and their representation has no effect on the aesthetic judgment of the subject. But if the former is the case, the eye needs some time to complete the perception from the base to the top; In this, however, the former always partially disappear before the imagination has absorbed the latter, and the summary is never complete. – The same thing can also suffice to explain the consternation or kind of embarrassment that, as is said, befalls the spectator in St. Peter's Church in Rome when he first enters. For here there is a feeling of the inadequacy of his imagination for the idea of a whole in order to represent it, in which the imagination reaches its maximum and, in the effort to expand it, sinks back into itself, but is thereby brought into a touching state of happiness.

Here Kant is giving pith instructions on how to contemplate the outer (Pyramids) and to the inner (interior of the Church) elements so to adopt the sacred centered position of the empty self, resisting to ~~em~~ cognite, waiting for the precise fit when the male light of the intellectual and the female warmth of the senses coincide, and a sense of elevation arises simultaneously to a confident certainty. In fact, we just have to breath and delay, withholding the empty space of I, until everything falls into its place for the inner (third) eye, for cognition occurs as crystallization.

Quecksilber und Bleysalpeter, Weinsteinkrystalle, schiessen bey unmerklicher Ausdünstung auf dem Boden, bey der mittlern Ausdünstung an der Oberfläche ihrer Auflösung an. Die Krystalle, welche nach und nach an

¹⁶³ Akad. (1905ff.), S. V:252

Grösse zunehmen, sind Würfel, Würfel mit abgestumpften Ecken, auch [241] Pyramiden mit vier bis sechs Seitenflächen. Bey der schleunigsten Ausdünstung setzt die Auflösung eine Haut, und beym Erkalten werden die Krystalle nicht regelmäßig.¹⁶⁴

Mercury and lead saltpeter, tartar crystals, shoot to dissolve on the ground with imperceptible evaporation, and dissolve on the surface with medium evaporation. The crystals, which gradually increase in size, are cubes, cubes with truncated corners, also pyramids with four to six side faces. With the most rapid evaporation, the dissolution forms a skin, and when they cool, the crystals do not become regular.

And here we see the alchemical Mercury, leading the way of the lead and of the tartar, three elements that are to perform the magnus opus of transforming the saturnine lead into gold. Saturn was until that time the limit of our visible system, symbolically speaking it is the awareness of our boundaries that light up the system, enlightening its elements through the alignment of the boundaries to its center. It is about establishing the upper and lower limits so to free the center to look at the senses and through the schemata work with symbols, emptying our interior, waiting for crystallization, beware to capture the adequate *Geist* (Genie) in the bottle of the symbol.

Genie in a bottle

We are capture by the symbols that we create whilst interacting with Nature.

totamqve infusa per artus

*Mens agitat molem magnoqve se corpore miscet*¹⁶⁵

¹⁶⁴ Akad. (1905ff.), S. xxix:309

¹⁶⁵ Akad. (1905ff.), S. XXI:61

completely infused through the frame
The mind stirs the mass and mixes itself greatly with the body

The logical frame of Self that is Hermes, the universal human understanding that units the upper to the lower as a unit through love, that is conscious freedom.

[Der Begriff der Freyheit macht das Verband des Übergangs]

*The concept of freedom makes the union of the transition.*¹⁶⁶

Love is willingly commitment to what is best for all.

*Spiritus intus alit: totamque infusa per artus Mens agitat
molem magnoque se corpore miscet.*¹⁶⁷

*The spirit feeds within: and the whole being infused through
the frame, the Mind stirs the mass and mixes itself with the
great body.*

As the self is this light that is universally structured and structures universally and since the Self is similar to God in Kant as we have seen, it is dynamic, not a solid, therefore it is a force, not a form, so the fit is not about an individual form, but about a universal frequency underlying it. Form is emptiness, emptiness is form. This is the last cut of ego to self-liberation. Once on solid higher ground, trust in pristine awareness and cut all illusion at its root. It is about accepting the 4 parameters of life: we are born, we age, we get ill, we die; in-between this frame there is plenitude, order and gradation – you are free to choose how to unfold your individual awareness of collective experience of unique existence. If we tame the mind by aligning it with the heart and the gut and put this threefold unity under oath to reason being the bridges between the parts the vows of truth and non-violence. Truth sustains non-violence, non-violence sustains truth, both are hold in homeostasis

¹⁶⁶ Akad. (1905ff.), S. XXI:46

¹⁶⁷ Akad. (1905ff.), S. XXI:146

through plenitude, order and gradation – you just have to dispose time into the good intention held in the heart (no possession nor self-interest other than the basic universal necessities [which are to be listed in a phase to come; for every necessity to fulfill there are always two poles to instantiate])). Being Love the parameter, how does one symbol of interaction feel towards transparency and accountability?

*Ne c'est pa une pipe*¹⁶⁸

But one can oppose the argument that all this is a blueprint of the human mind, arguing that this could be, as by Freud, that projected his own subconscious and cultural archetypes, a personal imprint or at least a western or European perspective of the mind. If this is the case it is due to lack of clarification, so I will use a comparison with eastern culture Buddhism to distinct understanding on this topic.

Kant goes East

I am not the first to establish the parallel. One of the best examples stems from Helmuth von Glasenapp's book *Kant und die Religionen des Ostens*, where he quotes¹⁶⁹ Liang Chi-chao, that stated in 1903 that

Wenn wir Kant mit den alten Philosophen des Ostens vergleichen, so sind seine theoretischen Erörterungen den Aussprüchen Shakyamunis (Buddhas) ähnlich; [...] Kant ist der Ruhm und der Glanz Deutschlands, aber er ist eigentlich kein Deutscher, sondern gehört der ganzen Welt an, er

¹⁶⁸ Prof. Ubirajara Rancan made me aware of my gaffe as I was trying to quote Magritte out of my memories, but this shows precisely how I treat Freuds *faulty act*: I was thinking of Freud always pointing on others sexual projections, but escaping his own with his cigar, when I thought of Magritte's *Ceci n'est pas une pipe*. Due to my poor French that I have studied for two years thirty years in the past I wrote it *as it came* to me in my mind, which is a marvelous moment to see how intention emerge through the spheres of relation (ideas) seeking reason (proportion) as I was just thinking of Freud in that witty way. This is why I stand to my gaffe – on a Leminskian way.

¹⁶⁹ Glasenapp, H. *Kant und die Religionen des Ostens* p.129-130

ist nicht ein Mann des 18ten Jahrhunderts, sondern lebt für alle Jahrhunderte.

If we compare Kant with the ancient philosophers of the East, his theoretical discussions are similar to the sayings of Shakyamuni (Buddha); [...] Kant is the glory and splendor of Germany, but he is actually not a German, but belongs to the whole world, he is not a man of the 18th century, but lives for all centuries.

Kant – Christ – Zoroaster – Buddha

If we follow Eberhard and Reinhold, Kant is the new Messiah, related to Christ as we will see in some pages following Karl Vorländer in his Kant *Der Mann und das Werk*. If we follow Vaihinger in his *Philosophie des Als-ob* we get also very mystical as we reflect on how notable the coincidences with Kant, Zoroaster and Nietzsche are:

Es ist merkwürdig, dass Kant das Bedürfnis hatte, seine Lehren einer solchen Idealfigur sozusagen in den Mund zu legen; noch merkwürdiger, dass er, wie Nietzsche, den Zoroaster dazu ausersah; am merkwürdigsten, dass, als dieser Entwurf ans Licht trat, 1884, gerade um dieselbe Zeit Nietzsche seinen Zarathustra schrieb.

It is strange that Kant felt the need to put his teachings, so to speak, into the mouth of such an ideal figure; even stranger that, like Nietzsche, he chose Zoroaster to do this; Most curiously, when this draft came to light, in 1884, it was at the same time that Nietzsche was writing his Zarathustra.

As Liang Chi-chao I will suggest the proximity to Buddha although it is not known who Kant meant with

Es war zwar einmal ein Weiser, welcher sich ganz von seiner Natur unterschied und gesunde praktische Religion lehrte, die er seinen Zeitläuften gemäss in das Kleid der Bilder, der alten Sagen einkleiden musste; aber seine Lehren gerieten bald in Hände, welche den ganzen orientalischen Kram drüber verbreiteten und wiederum aller Vernunft ein Hindernis in den Weg legten.¹⁷⁰

There was once a wise man who was completely different from his nature and taught healthy, practical religion, which he had to clothe in the clothing of images and old legends in accordance with his times; but his teachings soon fell into hands who spread all the oriental stuff about it and in turn placed an obstacle in the way of all reason.

We will see that there is much room to establish a direct relation between Kant's critical path inspired in Pope's middle way and the middle way path of the *Madhyamika* (middle way) school of Buddhism.

Kant, a Vidyadhara

On certain occasion¹⁷¹, Rigdzin Duddul Dorje said to me:

For the actual meaning, look to space itself! He proceeds: this empty space is ground for the arising of the entire universe. For example, it is like a mirror being the ground for the arising of a reflection, which has never existed as anything other than the mirror. It is like water being the ground for the arising of the moon's image, which has never existed as anything other than water. And it is like the sky being the ground for the arising of a rainbow. Which has never existed as

¹⁷⁰ Akad. (1905ff.), S. XV:345

¹⁷¹ Lingpa, D. *Buddhahood without meditation*. P.33

anything other than the sky. [...] at the pinnacle of understanding and awareness, you must look thoroughly into the meaning of this, becoming a yogin of the limitless potential of space who realizes all sensory appearances to be the space itself.

I remember Orgyan Tsokyey Dorje at the crater lake completing¹⁷² that one to distinctly understand the interdependence of causes and conditions coming together, should consider that

The cause is the ground of being as basic space (*zhi-ying*), which is pristinely lucid (*dang-sal*) and endowed with the capacity for anything whatsoever to arise. The condition is a consciousness that conceives of an “I”. From the coming together of these two, all sensory appearances (*nang-wa*) manifest like illusions. In this way, the ground of being as basic space, ordinary mind (*sem*) that arises from the dynamic energy (*tzal*) of that ground, and the external and internal phenomena that constitute the manifest aspect of that mind are all interlinked (*lu-gu-gyud*), like the sun and its rays. Thus, we use the expression ‘occurring in interdependent connection’. [...] due to the concept of “I”, self and other manifest as though they truly existed within the panoramic sky of the ground of being, expansive basic space. This analogous to bubbles forming on water. [...] meditate progressively in this way and, having realized that all sensory appearances are illusory, you will become a yogin of illusion.

¹⁷² Lingpa, D. *Buddhahood without meditation*. P.25

Both quotes are directly applicable on our approach to Kant's enlightened understanding on how we shall proceed with reason. In Buddhism the Sanskrit word Vidyadhara (विद्याधर), or Tibetan Rigdzin (རིག་འཛིན་), means Wisdom-bearer, Awareness-holder. Fits to Kant. In Dzogchen meditation – Ati Yoga, the highest of the nine Yoga – the practitioner meditates on nature's Great Perfection without clinging concepts to experience the bliss of pristine awareness that comes with the experience of the great light, process that is untranslatable into words, since it is not us nor the space, but the dissolution of the separateness of the self that permits the manifestation of the flow that is light as it ignites within through the adequate alignment of the chains of cognition – this might occur within as well as without, being the enlightenment of the whole a matter of time since separateness is illusory.

Enlightenment – as the aurora – unstoppable

In this state of enlightenment, we connect the upper (world of the forms and ideas) and the lower (world of the senses) and ascend with our energy, the Kundalini, arising understanding like a *palden vajra* (glorious thunderbolt; བཞེན་), that manifest between the tensions of the polarities.

[Buddha] sind [...] aus den Creaturen-Reichen her, und durch ihre Heiligkeit [...] und gute Werke zum Rang göttlicher Wesen emporgestiegen und zur ewigen Glückseligkeit eingegangen.¹⁷³

¹⁷³ Glasenapp, H. *Kant und die Religionen des Ostens* p.129-130

[Buddha] came from the creature realms and through their holiness and good works rose to the rank of divine beings and entered into eternal bliss.

So, we have similar processes (of the mind and its understanding), the same label (Enlightenment), similar symbols representing it (lightning, vajra, thunderbolt), even in terms of language and its alchemical use of combining to forge a third party: remember Poltron, one of those Kantian Hyperlinks, that is the result of the contraction and reassemble of *pollex truncatus*? Tibetan operates the same way: MAR PO means red, TOR MA means ritualistic sculpture being the practical use in sacred texts MAR TOR red ritualistic sculpture; KAR PO means white, TOR means ritualistic sculpture being the practical use in sacred texts KAR TOR white ritualistic sculpture. There was at Kant's time an expression called KONX OMPAX that Kant addressed in his *Zum ewigen Frieden*¹⁷⁴ and that Hamann wrote about in 1779¹⁷⁵. We have already proven that Kant indicates that we are a *Schein*, an illusion of light, like the rainbow. In Bardo Thöдол, the Tibetan Book of the Dead, which was once prefaced by Carl Gustav Jung and that has an even more ancient equivalent called the Egyptian Book of the Dead, we read the following in the chapter *Liberation through hearing during the intermediate state*

Remember the clear light, the pure clear light from which everything in the universe comes, to which everything in the universe returns – the original nature of our own mind – the natural state of the unmanifest universe. Let go into the clear light, trust it, unite with it. It is your own true nature, it is home.

Let there be light gains a whole new meaning – take away the excess, make way for the light to manifest through our Self. The bardo, intermediate state, is every

¹⁷⁴ Akad. (1905ff.), S. VIII:359Fu-360Fu

¹⁷⁵ Glasenapp, H. *Kant und die Religionen des Ostens* p.80

transition we make, or to say, in every breath we can reach the G(nosis)-Spot and feel the warmth and perceive the light of the right fit.

The Chain of Being Life – taking the steering of its own wheel

And yes, both Kant and Buddhism use the same representation of the mind as a chain of being, since the Buddhist represent it as the wheel of life at which center we encounter ignorance, the view of separateness that gives rise to three poisons. The wheel is represented through twelve links enchained around the center as a circle representing different mind states, from hell beings to divinities and the humans as the middle rank capable of escaping this wheel, that the Greeks represented also as the wheel of fortune handled by the moirai, weaving destiny. The escape occurs through the rainbow body that reveals itself after one realizes the emptiness of inherent self and the conditions of interdependent arousal. Sounds familiar, right? What if I say that in Buddhism we have the initial vehicle that teaches the duty to oneself, the great vehicle that teaches the duty toward others and the adamantine vehicle that teaches skillful means to combine both as a unit, or to say, to make love flow through the self as we are one whole from part to part – the diamond that works as a prism and is the grey carbon condensed under high pressure and warmth, like our minds after the alchemical process. I hope you remember that Kant also has a set of duty towards oneself and to others¹⁷⁶. Nonetheless, we can identify alchemical traces in Tibetan Buddhist scriptures, like the Vajrayogini practice of combining the white dot and the red dot representing semen and blood, ingenuity and ingenium, feminine and masculine. But this gets too deep into it, let us stick to the elemental:

¹⁷⁶ Akad. (1905ff.), S. VI:444u.

The eye, O priests, is on fire; forms are on fire; eye-consciousness is on fire; impressions received by the eye are on fire; and whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the eye, that also is on fire.

Mahâ-Vagga - The Fire Sermon, Buddha

I remember having read something about Plato saying that the eyes shed triangles and triangles are the representation of fire in alchemy and so on, but since I cannot aggregate much more on this in Plato, I will let it as a fragment of inspiration for someone to flourish this possible relation. Meanwhile, let us stay at this initial phase of establishing not only that Kant has found the blueprint of the human mind as Buddhist philosophy had, but he also made the same movement as prince Siddhartha Gautama: they cleared the path of all dogmatic and religious misleading elements and showed the direct nature of human's mind, therefore enhancing human accountability *as if* embodying the divine. Both have the same prerogative: the revolution of the heart – Buddhist call it bodhicitta, the enlightened (bodhi) emotional aspect of the mind (citta) – is presented in *Religion*, as what I call the awakened heart in Kant, the heart where reason inscribed the law and where the revolution takes place to gradually reform the mind through moral and that leads to the happy heart in Epicure. It is inscribed in all hearts love your next as your Self, as it is spoken in Religious terms, Homeostasis in biological ones; we just must focus on it.

Die Vernunft ist nicht in der Kette der Erscheinungen und ist in Ansehung aller derselben in ansehung ihrer eignen Causality frey (die Handlungen der Vernunft selber sind auch keine

Erscheinungen, sondern nur ihre Wirkungen sind es). [...] Die Vernunft zieht die sinnlichkeit allmählig im *habitus*, erregt triebfedern und bildet daher einen Charakter, der aber selbst der Freyheit beyzumessen ist und selbst in den Erscheinungen nicht hinreichend gegründet ist.¹⁷⁷

Reason is not in the chain of appearances and is free with respect to all of them in respect to its own causality (the actions of reason themselves are also not appearances, but only their effects are). [...] Reason gradually draws sensibility into *habitus*, arouses incentives, and hence forms a character, which however is itself to be attributed to freedom and is not sufficiently grounded in the appearances.

We are responsible for our character, whilst choosing our maxims. Regulative and thus reflectively, we are outside of the circle of the chain and connect it consciously in front of us. We give our so-called Self the form of a particular subject based on a universal form; this is why the individual logic must not contradict the logic of the specie. The best way to align the two worlds is to sustain the view of interconnectedness, the posture of self-determining through humanities highest values and breath in and out three times to the circle be complete and until you feel that noble feeling of the spark that reveals the perfect fit – and only then one should act, to say speak and interact in any other way with his outer world; after having changed places with the other involved.

Candahar

¹⁷⁷ Akad. (1905ff.), S. XVIII:252

So this far did this myth take us, to establish a bridge between eastern and western philosophy, which can be explained historically as follows: Kant uses Pope's design; Pope is influenced by Epicure; Epicure is a Greek philosopher, Kant uses Greek philosophy to save humanity from madness and pride; there has been a vast cultural exchange through the reign of Gandhara in the IInd century as already presented where there was a syncretism between Buddhism and Greek Mythology. And guess what, Kant mentioned Gandhara (Candahar) right under a quote on Artemidorus and next to the targets he is combating.

Phantast, Enthusiast. Krankheiten des Gemüths.

Allerley Arten von Verrückung. (g Wahnsinn große Nase. Candahar.) *circa obiectum*. Nachstellung. Wie die Geisterlehre sie befördere.

Fantast, enthusiast. Illnesses of the mind. [Gemüths.]

All kinds of madness. (g madness, big nose. Candahar.) *circa obiectum*. Stalking. As the spiritual doctrine promotes it.

Until now I do not have the slightest idea of what that big nose has to do with Candahar or what Candahar has to do with this Latin term. But since Kant cites Candahar just this once, but next to one of its targets and to one of those Kantian hyperlinks *circa obiectum*, that is closely related to love and haughtiness and we got to Gandhara through a complete other way, there must be something to it. ~~Some say it is in the SWAT valley that Jesus is buried. Others that the Eden was between Euphrates and Tigris. Another whispers that Guru Padmasambhava was born from a lotus flor out of a lake in Öddyiana, but I think that this refers to the Udyana Bandha of Yoga that instantiates the inner causes and conditions to manifest the~~

~~Guru within at the Hrydaia Chakra a northeast from Udyana as registered in the~~
~~Prajnaparamita Sutra.~~ And it has.

Liebe und Hochmuth sind gemeiniglich die
themate des *delirii circa obiectum* oder
Wahnwitzes.

Love and haughtiness are commonly the
themes of *delirii circa obiectum* or madness.

We are dealing with delusions about the object that are common both to love, that what Kant wants to preserve, and haughtiness, that Kant wants to combat through respect. It may have to do with how we conceive the love or haughty object, or with attachment due to these feelings. We saw already how to deal with them. But what is up with Candahar. We have seen that Kant hardly writes something in vain. Quick research made me find two lines of thinking that I will just sketch, due to lack of time and the harmony of our accorded sphere. The first emerges out of inspiration: according to the information in Puranas – any of a class of Sanskrit sacred writings containing Hindu legends and folklore of varying date and origin, the most ancient of which dates from the IVth century CE and that is said to have its divine origin as the breath of the Great Being¹⁷⁸ –, Gandharvas are a humanoid race different from humans, and live on higher planets; could there be any relation to the reign of Gandhara? And if so, could there be any relation to Kant's *ANTH* and the different races from other planets? Or, could we trace a narrative of the Great Being uniting Egypt, Greece, India, Nepal, Tibet right to Europe and finally, through Kant, overcome the historical confrontation between Hinduist आत्मन् (atma - the true or

¹⁷⁸ Thomas B. Coburn (1988). *Devī-Māhātmya: The Crystallization of the Goddess Tradition*. Motilal Banarsidass. pp. 23–27.

eternal Self or the self-existent essence or impersonal witness-consciousness within each individual, beyond identification with phenomena) and the Buddhist *अनात्मन्* (anatman – the doctrine of "non-self" – that no unchanging, permanent self or essence can be found in any phenomenon)? Because Kant could not find any self in phenomenon either, nonetheless he deduced the Self as the impersonal witness-consciousness, but as an empty representation, so it only is there, but not really there, through phenomena and that what we think is at least in some way provable through logic is in fact humanity and not me.

The second line of thinking requires some additional information. The Gandhara Civilization existed in what is now Northern Pakistan and Afghanistan from the middle of the 1st millennium BCE to the beginning of the 2nd millennium CE. Although with alternate powers ruling over the area over that time, the common ground was their great reverence for Buddhism and the adoption of the Indo Greek artistic tradition which had developed in the region following Alexander's invasions into India. This said, 2001 the Taliban destroyed two sublime Buddha statues of 38 and 55 meters each known as Buddhas of Bamiyan that were a UNESCO World heritage site. The statues represented a later evolution of the classic blended style of Greco-Buddhist art at Gandhara. The larger statue was named "Salsal" ("the light shines through the universe") and was referred as a male. The smaller statue was called "Shah Mama" ("Queen Mother") and is identified as a female figure.¹⁷⁹ So here we have the male and female light again; the female light being the space, the male light being the golden thread that binds us all. Perhaps they are the necessary energy and determination to win over the minds and hearts of the world. And as we

¹⁷⁹ "Visit Bamiyan". Bamiyanculturalcentre.org.

think that the circle has already closed and that we can come to an end, we found at the closing time of this part of the research a website with the following title of one of its articles: The « Miracle of Gandhara »: When Buddha turned himself into man.¹⁸⁰ Suddenly it emerges, fitting perfectly to our endeavor and moment, for

[...] it was in Gandhara that Buddhist art, breaking with the master's instructions, appropriated the most beautiful forms of various Greek, Indian, Persian and other artistic cultures, to present Buddha in human form to the faithful, an enlightened man, full of wisdom and animated by compassion.

It takes art to manifest the divine, to express perfection, to embody wisdom and compassion; humility to integrate other perspectives and techniques; and reason, or to say transparency of a good heart's intention, to align the view to the right spot. To what extend Kant really knew about Gandhara, the Buddhist silk road and syncretism with the Greeks or the common myth of the great being is – at least to now – out of our bounds to know, but nonetheless, if the data is not contradicting and causes no harm to anybody, why shall not *non fallere*?

By offering freshness, poetry and a spectacularly modern sense of movement, the early Buddhist artists of Gandhara invite us to identify within ourselves a leap towards self-perfection. In this respect, they are the precursors of classical humanism and of many a Renaissance.

All too aligned with our endeavor of self-perfection through poetry and this strange new way to think of reason as a sense of movement that encompasses all through the dynamics of the spirit. The quote also resonates with Kant's European

¹⁸⁰ <https://artkarel.com/the-miracle-of-gandhara-when-buddha-turned-himself-into-man/>

background, Humanism and Renaissance. Together with the painter-engraver, author of the blog, Karel Vereycken, we may ask:

Isn't it time we recognize the just place that merits their [Gandhara's] contribution to universal civilization?

And here we are having to admit the power that emerges from a culture that combines wisdom and compassion, reason and poetry, self and social, male and female, and to propose a culture to educate the human being's skillful means to unite the particular to the universal so it may dare to live a higher purpose; after having outsorted any malevolent germ, one secures a *Spielraum* (playground) that enables spontaneity, and the child can play again after the lion's roar. Life gets to return to this ingenuous movement to seek adequate fit of the triangles, squares and circles, for what a mature negative education must be at hand so to guarantee to make and sustain a garden of Eden out of nature, cultivating our human nature negatively, so to spontaneously manifest good – as the great perfection of nature is. May your Self fully and not folly express life in every interaction. Perhaps now we can understand a little bit more of why the Herbert Kreis in Austria and, especially Reinhold in Jena could see in Kant the new Messiah as the Danish Baggesen also professed as documented through Karl Vorländer in his Kant *Der Mann und das Werk* where he also mentions the letter from Reinhold of January 19th 1788:

Seine Seele hänge an dem Manne, der die Eintracht zwischen Kopf und Herzen in ihm gestiftet, dem er die Ruhe, die seligste Beschäftigung und die süßeste Freude seines Lebens danke, mit einer Liebe, die so rein und so unauslöschlich ist als das Licht der Erkenntnis, das er in ihr aufgesteckt hat.

May his soul cling to the man who has brought about harmony between his head and heart, to whom he owes the peace, the most blessed occupation, and the sweetest joy of his life, with a love as pure and as inextinguishable as the light of knowledge which he has placed in her.

Reinhold seemed to have got the same experience we just had. That one that George Harrison at least sung that somebody had not: how to unfold our love. So, we may be optimist in regard of our future and that of humanity – it now *deep_ends* just on us. This is why I can affirm that Kant without love is proto-fascism ~~and black magic~~; like Tibetan Buddhism without bodhicitta being black magic, as Chagdud Khadro affirmed in a retreat. Perhaps we may say that Kant is the greatest alchemist of all not only for his achievement, but also for the encoding of his findings that we are now unveiling. It is really *as if* he had hidden everything for generations to come – like the great Guru Padmasambhava.

As to the end, I think that I have understood the outline of Kant's intention with *Secrecy in Love* – eternalized in his engraved signature amongst other friends under Butler's *Hudibras* quote on a glass¹⁸¹ – as to live naturally loving despite all harshness of the external phenomena, not having to discriminate to live, nor to love, so that life and love got be one through our live to love, consciously forging LΦVE through respect that emerges out of clarified position and distinct understanding, or to say, critical discrimination to consciously culture human nature. To make humanity benign consciously choosing its ground and eradicating the sphere of malevolence from its very own nature, solely *beinG* LΦVE.

Beschluss

¹⁸¹ Wain-Hobson, S. *The KÖNIGSBERG KANT GLASS*. Glass Matters Issue no.10 December 2020

I posit myself consciously with my feet on the ground, open my eyes, look around and without doubt see my light in my hand in front of me, weaving with all other lights the great web of life, may I consider all directions that perform the whole and close the cycle.

And to help to do so, I offer you a practical filter. To facilitate the application of the critical path I have developed an a priori reflection tool to guide moral action. Since you had the freedom to choose autonomously if you want to be good, orientated to the whole, even or especially whilst struggling; or evil, exclusively oriented to fulfill the desires of your delusional Self, conscious of being harming others, this set of questions will help you to enhance your virtue and strengthen your aspiration to benefit the whole.

The Critical Filter to Sustainable Action

From L. ACTIO, „act of setting in motion, of doing, of carrying out“,
from AGERE, „to do“; In this case the agreement, the network, sustainability.

This is the order in which quality increases:

0. Consider the ideal integrity of the whole and the dignity of each part
1. the action benefits you without harming others;
2. the action benefits others without harming you;
3. the action benefits both without harming third parties;
4. the action benefits everyone without harming anyone;

Note: Mitigating factors are when your action already considers taking remedial action or do so if necessary (z. B.: Downsizing, only when everyone is already relocated)

As a result of this experiment, it is expected that we may resonate Schiller's reflection:

Es ist gewiß von einem sterblichen Menschen kein größeres Wort noch gesprochen worden als dieses Kantische, was zugleich der Inhalt seiner ganzen Philosophie ist:

There is certainly no greater word spoken by a mortal human being than this Kantian one, which is at the same time the content of his entire philosophy:

Bestimme Dich aus Dir selbst!

Determine your Self out of yourself!

Conclusion: es ist gut.

Emancipate yourself from mental slavery, none
but ourselves can free our mind.

Bob Marley

After having seen so much, the weight of conscious has its share and alters through its gravity the field of vision, converging the escape lines to a new horizon for humankind. In my case this thesis brought me serenity of acceptance, the wisdom to choose the best fit and the power to free enact, after having touched evil ground and annihilated self-conceit, establishing respectfully the barriers so to cultivate rational Self-love. I reborn in a better and progressive bettering human being. And whilst doing so, I hope to have brought more criteria to the *new age integral holistic alternative integrate therapeutic scene*, where the persona of the highest princess seduced the Self to self-conceit and to blame the whole. They shall bear all in reason's light.

For the Studia Kantiana there is a whole new way to approach Kant, beginning with the acceptance of it as one *Alchemisches Gesamtkunstwerk*, one integral alchemical essay that is an experiment on the Self, the *Übergang* (transition) itSelf, a tool to better oneself and humanity clarifying the concept of freedom, love and pride so to liberate the Self of its self-inflicted chains of ignorance of the great being that one is, being part of; the best example that I could prove is on one side to present the direct relation between the 22 subtitles of the first book of Kant's 1798 *Anthropology* and the 22 major Archana of the tarot; and on the other, debug Hermes Trismegistus' *Tabula Smaragdina*. Another examples worthy to mention are the debugging of the letters to Jacobin, 1762, and Reinhold, 1787, a new interpretation of the *Beschluss* of the *KpV* and the relation to Green and what I have called the Greek Alchemical Youth. Examples to confirm the *Kritik* as Kant's

philosopher stone and to open new research lines as to confirm if transcendental idealism is in fact Galvanism¹, as a conscious and critical generation of electric current by chemical action, being the Self responsible for the frequency and vibration of its chemicals so to determine its energy and the co-manifestation of the world as a cultural experience of the human Self that shall respect the existence of Nature. All of which constitutes a brand new mission: read the whole oeuvre under the heuristic guidance here provided through the elements I called *Kantian patterns*, emulating certain movements of nature's force, like rotation-spin to correct the dislocation of the focus, mutual interchange of perspectives, non-dual forces, triads etc; *Kantian Hyperlinks*, specific words, normally Latin ones, that are used to interweave the whole oeuvre in its different parts, pointing out new directions of the experiment; and *Kantian Spagyric*, a word curation and a stylish encoding that reveals Kant as a new Everest of literature; to generate distinct understanding on the critical threads of each sphere of notion throughout its oeuvre. The *sphaera notionis* is itself one of those key operators in Kant's experiment on freedom that he undertook on himself to free the human spirit of light within, configuring the alchemical approach as Kant himself set his metaphysic on the base of chemistry after the inspiration of Newton's Optic, Rousseau's negative education and Hume's bundle theory. Kant took the operative tools out of Baumgarten and Meier to perform the sealing of freedom within nature, or to say, to perform the solution of the problem arisen between Pope's chain of being and Leibniz's, which reference was the mystic Plato. Kant solved it through a return to the Greeks, from which he took different tools and perspectives and also habits, like his meals with friends and the work with younger disciples. I highlight Plato's two worlds solution as the

¹ Akad. (1905ff.), S. XXI:133

aftermath of the great light of 1769, an atomic explosion of Leibnizian absolute space that lead Kant to be able to, as a Goldsmith, forge the link between freedom and nature through the operation of the *sphere notiones*, sphere of notions and the change of perspective from the victimizing self inflicted in time to the displaying self of freedom and thus perfection, that through its principles determines the ground and therefore the orientation. What Kant did was to take the emanation theory and switch its poles, so to turn humankind active in nature's cognition to guarantee one's accountability and therefore stop the emerging treat of his time – fanaticism that leads to madness and self-destruction based on the wrong view of Self. All philosophy and all alchemy, that is the chemistry of the human body and therefore the embodied philosophy, begin with the *nosce te ipsum*, the know thyself adagio of Delphos. And that Kant offered a critical path to reveal: that the Self is a bare shine and a mighty light, if it reflects the whole of nature – since he does this naturally it is about to consciously set the focus frame so to turn the fire to creation and not to (self)destruction.

We came to state that Kant's oeuvre is a *Kritik* of (Self)Love. If one agrees with my thesis, Kant's oeuvre must be understood as one philosophical plan as a whole, an experiment on the human Self, that Kant undertook first in himself, divided into its initial, preparatory phase from 1746 to 1769, and its laboratorial phase from 1770 to 1804, that ended with pith instructions of the *Opus Postumum* to reapproch the *Übergang* from *Dissertatio* to the *Kritik*, or to say, to conquer one's own inner freedom like Kant himself did; the critical path is to ensure ones correct understanding, the transcendental path of the *Opus Postumum* ensures ones correct manifestation in Nature. We must practice both as a unit.

The thesis confirms that Kant used Pope's design as an outline to integrate a whole constellation of authors, sources, periods, and thus it is impossible to determine one single source or influence except that of Pope: the only is to referred to specific parts of his oeuvre so to distinct understand the role of every part, because all of the other authors where used to achieve Kant's goal, which method and target was inspired by Pope's experiment on human with his Essay on Man so to align self with social and let love shine through. Since an Essay is not a system laid down in a strict order, but rather an attempt, a test of art, a consideration of possibilities – stemming from the Latin *exagium* (weighing, weight, balance) pondering and *exigo* (to measure against a standard), to determine – one can easily see understand how it was Kant's base plan and guide to execute his own Essay as his whole work on the human experiment to turn humanity benign unveiling the Self as a shine, a necessary illusion to better organize the reflective mind that needs to combine its parts to a whole, whilst there is, inclusively bodily speaking always a reference to the better that is natural homeostasis and cultural improvement that can be measured on how much respect human interaction has with nature and how much love expresses within the whole of the self, interweaving worldly manifestations – you will that your body maintains its integrity, this is why there is a regulative hormone that sets everything in motion to bring balance to your force and you should will that every creature has its share, so yours will not be disputed, to say that love out of respect is twice logical and mathematically provable. The magnitude of the shine of a Self enhances depending on how much love he enacts through respect, putting under his own maxims others ends, and his light shines even brighter reflecting the light of others, augmenting humanities magnitude and possibly reverting the self-destructive process we are going through. We are all a

light bundle that if positioned to the right fit, or to say, oriented to the whole, reveals its beautiful colors, as a rainbow, where the collective is the rain, and the Self is the bow to fulfill the will of the whole. The bow is not contained neither in the water, nor in the fire of the light, nor on earth and neither in the air, nonetheless it emerges as if the condition of possibility whilst having this perfect form – the Self is not in the elements, it is like the Aether, at their fundament, the quintessence, *qualitas occultas*. A persistent illusion, Einstein would confirm.

There are another welcomed side results, like the discovery of the true origin of the myth of the chain of being: the Solar Hymn of Akhenaton and the emerging relation to Gandhara and the Greek-Buddhist syncretism, while as the great chain of being proved itself as the blue print of the human mind twice, to Kant and to Siddhartha Gautama. Another one of the results necessary leads to a deeper hermetical-critical study of the relationship between Kant and Hamann, and if *Sturm und Drang* and the critical path of Kant were not an articulated movement to promote enlightenment, after all, both shared the alchemical path that always uses two forces to enlighten – if we ~~thing~~ think that there was an emerging mass of ignorants overflowing the new born cities it makes sense. As nowadays.

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May the faulty parts of my writing do not turn the whole research unworthy and may my pure intention to free every sentient being from its self-inflicted chains touch the mind-heart-gut of each one that made it to this point. May this be a new period in your life, with respect to the whole of the experience and love to each part of it. It is all right, not good, nor evil, we just have to find the adequate fit – it is us that have to adapt in accordance to our highest whole.

So, if Philosophy is not just about different interpretations of the world anymore, if it is to transform the world as Marx stated, then it should be in the Kantian sense I have here promoted. All the rest is misprision of the truth revealed by Kant, separating the three spheres to subjugate more easily: and there we have humanity imprisoned in its self-inflicted chains in a babel tower of materialism, spiritualism and psychoanalysis, or to say self-illuded unconsciousness psychology to try to fill the gap of this unique world torn apart in two: materialism and spiritualism. That is why we are always in debt and fear the unknown. We lost our reference – we do not have a sky to look upon anymore and we do not dance in circles to align with all outside or circumambulate to integrate all within – which lead us to develop the outrageous form of the illness Kant was combating, Egoism, that brought together at first harmonizes in a pathological way, but than develops to create a monster, the Leviathan of humanity, a collective force through time that impacts geological strata and interferes in life existence due the corruption of the experience of fire that is the human mind – and this not only poetically speaking, but focusing on the light of the synopsis and the fact that the Self is just a logical mainframe, which existence is a shine, a welcomed illusion if within the bounds of bare reason.

Therefore, this thesis kindly offers two seals to secure the corruption of our fire, rescuing symbols of the darkness of humanity that is the alignment of individual shadows with collective reification, expressed as fascism, zionism and alike, to which Kant is the best remedy.

I followed Kant as he suggested, going through the yet open critical path looking around me armed with my limited understanding to see through each part that all is right for the better of the whole. This doctorate has been the conclusion of my negative education started in 2005 with my conversion to Buddhism and my first

marriage. Through pain and suffering I saw how the lies of pride destroy all what is worth in life. Since then I walked the path of enlightenment of which this is one of its kaleidoscopic reflections. There had been so many ways to write this thesis, to tell this story – but just only one way to experience it. And I freely chose to embrace it all. The here contained material is the result of a deep dive into my Self and Kant's oeuvre – and I can assure you that it works as pretended: it sharpened my wit, clarified my view and restituted my dignity. Kant tamed my mind and helped me to free myself from my own inflicted chains that bonded me to the end of the cave, whilst my fire turned everything into a hell. Kant helped showing me the tools I have, to liberate myself from my own sustained misprision, that there are no two worlds, that there is no Self and Other, no Self and Social, that one is not the faulty representation of the other, that there is no err but within my own understanding, that, repositioned, witnesses the glory and radiance of Nature's Great Perfection – the web of life interweaving the golden thread.

For now, I know that I am *flux* and that I am *knot*. I am what aspires to good, I am not what aspires to evil. I believe in plenitude (of the source), in order (of the structure) and in gradation (of the path). I believe in love as the source of plenitude, respect as reason for order and truth as the result of gradation. I believe that respect holds the portal for good, or to say, violence begins with each disrespect. And this is my mainframe to weave my experience of *Dasein aus Achtung der Liebe Instantiiert DALI* – a surreal moral existence through the virtue of my power, the purity of my compassion and the clarity of my wisdom. Surreal because it underlies the actual reality and is the awareness of the experience of the best world to come right of this pale blue dot after some spins. We are the gatekeepers of the higher and the lower portals to actualization. Gardeners of humanity. May I wisely choose the

seeds of my actions through respect, guaranteeing the purity of intention and cultivating love consciously in every interaction. May (my) humanity shine through myself and may under my watch no evil sneak into manifestation.

It is hard to finish even with the harshness of this journey – as it is when we part from this to next life. But since that all that rises, rises due degree and the aggregates transform as through life we see, let us not rest and make our life experience be worthy, so to cultivate existence to its best. Let us unfold our love through respect. May we dance around the pit fire and let our intention reach the stars – let us elevate our desire. Gaze the system over system, this chain of LΦVE that binds us all, the Milky Way, what a sublime representation above, the more all love, right here, below, inside. You ought to awe, to bow and to smile like an arrow if the hidden movement of the whole touches the bullseye of your heart like the tip of your tongue tipping the soft spot of the abode of your mouth. And gently softens your art. May we see wisdom dawning from confusion through the purity of our heart – may we quickly awaken to understand the manifestation of pure wisdom in the emergence of each phenomena. And may we always act out of respect and with love – near or far. Let us remember: there is no reason to love, because love is the whole of reason. After all and for all, with all due respect, let us go out into the garden, let love stir the stars and their light shine on your crazy diamond.

Sapere Aude: Amor vincet omnia et nos cedamos ad amori et respectui.



Iná mo jubá ôô.

Om Swasti Shalom.

Sarva Mangalam.

Samaya!

Φ ☉ Φ

E com a defesa desta tese coincidentemente marcada dia 24 de setembro de 2024 devido ao encaixe de agenda da banca, mais um círculo se fecha, 280 anos depois, pois foi no dia 24 de setembro de 1740 que Kant foi matriculado na Albertina.

And with the defense of this thesis coincidentally scheduled for September 24, 2024, due to the committee's agenda, another circle closes, 280 years later, as it was on September 24, 1740 that Kant was enrolled² at the Albertina.

Und da die Verteidigung dieser Dissertation aufgrund des Zeitplans des Panels zufällig auf den 24. September 2024 terminiert ist, schließt sich ein weiterer Kreis, 280 Jahre später, denn am 24. September 1740 wurde Kant an der Albertina immatrikuliert.

² Kuehn, p.80

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Amore aude

Auf eine Kultur der Liebe

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।।¹²

Dieses kleine Essay will ich dem 300ten Jubiläum Kants und seiner erhabenen Persönlichkeit widmen.

Es ist eine Anregung und Anspielung etwas Größeres als das in sechs Seiten (v)erfassbare, deswegen wird es eher ein Überflug sein, um neue Verhältnisse alter zum Teil vergessener Umrisse zu erwecken mit der Absicht die vergangenen 300 Jahre zu ehren und der Hinsicht die kommenden 300 Jahre mit dem Wert des Lebens zu planen, bahnen und kultivieren – wobei sich Kant als der Wegweiser des Erhabenen in der Menschheit stellt.

Gerade in dem Anthropozän ist ein klares Bewusstsein unserer Stellung in und zu der Natur ausschlaggebend. Wenn man die Zügel in der Hand hat, muss man die Lage handfertigen und meistern können – es reicht halt nicht nur schwärmen, dass wir eins mit der Natur sind. „Save the planet“ ist so ein Schwärmer Spruch der den Stolz der Menschheit und dessen Eigendünkel zu Tage bringt. Dem Planeten wird es weiterhin gut gehen. Die privilegierte Stelle als Bewohner zweier Welten, ab der wir uns auserarbeitet haben, fordert von uns einen Plan, damit wir die durch unsere Freiheit errungene Macht natürlich konstruktiv und so weiterhin frei nutzen können und nicht künstlich destruktiv anhand unserer Verhängnisse erleben müssen. Seien wir doch bewusste Herren der Natur, die einzige Wesen auf Erden, welche Verstand, mithin ein Vermögen haben sich selbst willkürlich Zwecke zu setzen –

¹ asato mā sadgamaya |
tamaso mā jyotirgamaya |
mṛtyormāamṛtaṅgamaya ||

² Asato Mantra ist ein Mantra aus den Upanishaden, ein Gebet, um das Höchste zu erfahren: „Führe mich von der Unwahrheit zur Wahrheit; Führe mich von der Unwirklichkeit zur Wirklichkeit.“ „Führe mich von der Dunkelheit zum Licht; Führe mich vom Tod zum Nektar der Unsterblichkeit.“

Bewusstsein das erst durch die Annahme Zwecke anderer unter seiner eigenen und dem Handeln dem Gesetz, das die Vernunft in die Tiefen unseres Herzens eingeschrieben hat, unterordnet, entsteht. Es ist präzise diese Umwandlung der Denkungsart die definitiv im Herz, unser subjektiver erster Grund der Maximen, stattfindet und progressiv in der Sinnesart die Hindernisse beseitigt und zu einem moralischen Leben führt. Ein Leben das sich leben will, das sich leben lässt und das Leben fördert – ein nachhaltiges Dasein.

Der Grund unseres Daseins ist die Liebe und ich beziehe mich nicht auf den *commercio* unserer Eltern. Ich behaupte, dass die Liebe auch als Realgrund unserer Existenz betrachtet werden soll und das – wie bei Pope – die Kette des Wesens als Kette der Liebe dargestellt werden muss, damit wir einen besseren Kontext vom Ganzen gewinnen können – so ist die Liebe doch gleichzeitig materiale flüssige heterogene isomorphische Ursubstanz und universale Attraktionskraft, die Phänomene an sich erst recht ermöglicht; aber auch der formale logische Prinzip der Erkenntnis und erweiternde Denkungsart, die nachhaltig den Verstand anhand der Vernunft erweitert indem es Anderer Zwecke und dessen Ziele als eigene betrachtet – alles mit dem Ganzen als Fluchtlinie und Ausrichtung. Zur Rechenschaft treiben uns ja unsere Vernunft, unser Herz und das daraus entspringende Gewissen, das direkten Einfluss auf unser Gemüt hat. Es ist Zeit, dass wir Menschen uns unserer Freiheit dienen, die Natur *ex principii* annehmen und uns fragen: wenn wir die Architekten unserer Erfahrung sind, warum gestalten wir nicht die beste aller möglicher Erfahrung daraus? Wenn wir Freiheit haben und uns Materie zur Verfügung steht, warum bauen wir nicht die beste aller Welten daraus?

Die Selbstsucht ist dafür verantwortlich uns aus der Naturordnung zu bringen: Stolz, Eigendünkel, unmündige Eigenliebe! Dem Stolz und Eigendünkel, die aus der Ignoranz der Getrenntheit und der Blindheit der Unabhängigkeit hervorgehen und uns einem wahnsinnigen selbstzerstörerisch-künstlichen Leben Anti-Natur überlassen, soll die Aufklärung anhand der reinen praktischen Vernunft niederschlagen – der Eigenliebe tut sie nur Abbruch und hinterlässt, was schon immer mit der Moral einstimmt.

Der entscheidendste und mithin vielleicht am wenigsten erörterter Beitrag Kants zu der Bewegung der Aufklärung ist die der Selbstliebe – die Aufklärung der Liebe und des Selbst –, das Bewusstsein seiner eigenen Grenzen und die Macht die aus diesem Kontext entspringt und nur durch Liebe und Weisheit (Achtung) nicht in Faschismus degeneriert. Die Weisheit der Achtung, die Vollkommenheit der Ablehnung des Nicht-Würdigen in uns ist schon klargestellt worden, auch wenn nicht durchgeführt: viele projizieren und fordern es in der Welt anstatt es in sich auszuüben. Die Liebe aber scheint sowie in der Philosophie, wie auch in der Wissenschaft und im alltäglichen etwas ignoriertes und wenn schon verkleinert dargestellt zu sein – etwas für Kinder, Romantiker oder Schwärmer. Erwachsene, hauptsächlich Männer geht es um “Vernunft“. Vernunft wird öfters mit der Sonne und dessen Klarheit verbunden, die wiederum, nicht nur wegen dem Sonnengott und den Pharaonen, mit der Achtung verbunden wird. Die Wahrheit, dessen Licht die Sonne ausstrahlt, blendet einen in seiner Befreiung aus der inneren Höhle – die durch Verhängnis zur Hölle wird. Dennoch vergisst man, dass die Sonne auch Wärme ausstrahlt, wo ein Parallel zur Liebe durchaus haltbar und zu einer erweiterten Denkungsart sogar wünschenswert ist.

Alle Liebe beginnt mit sich selbst und, verbindet sich mit Gottes- und Nächstenliebe, macht so dem Menschen Glück aus. Je größer die Liebe, je weiter ausgestreckt: desto größer ist das Glück. Gott fängt von der Liebe beim Ganzen an und erstreckt sie bis zu den Teilen, die Menschenliebe aber fängt von sich selber an und verbreitet sich nach und nach über das Ganze. Einen solchen lacht die Erde von allen Seiten an, und die Gottheit sieht selber ihr Bild in seiner Seelen. Es ist ein Gott in uns, aber nur ein Gott, der sich im Ganzen der Menschheit als verbundene Persönlichkeit spiegelt. So liebt man und so gelangt man an Wissen: aus dem Gesichtspunkt, worin ich mich befinde, bewaffnet durch die Einsicht, die meinem schwachen Verstande verliehen ist, werde ich um mich schauen, soweit ich kann, und immer mehr einsehen lernen: dass das Ganze das Beste sei, und alles um des Ganzen willen gut sei.

Das man die Umwelt *ex principii* annimmt und aus sich selbst aus handelt ist ja mehr als logisch: als Gesetzesgeber und als Handelnder; das Ziel der Handlung aber darf nie nur sich selbst sein, man muss da immer das Ganze miteinbeziehen, da immer das Ganze mitwirkt – es ist der Kontext des Ganzen der uns ausmacht und eins macht. Dieses eins, das Selbst, das nirgends zu finden ist und das erst durch Attraktion im Spielraum der Begegnungen auftaucht. Aber da Existenz kein Prädikat ist und das Selbst zumindest als Erscheinung im Ganzen mitwirkt, wollen wir es doch, das es moralisch, bzw. ganzhaltig mit dem Ganzen mitwirkt.

Alle materiale praktische Prinzipien sind, als solche, insgesamt von einer und derselben Art und gehören unter das allgemeine Prinzip der Selbstliebe oder eigenen Glückseligkeit. „Happiness is only real when shared“ ist ein Gemeinpruch dessen Wahrheit erläutert werden muss: die Glückseligkeit existiert nicht wirklich, wenn man seine eigene Freude teilt – mehrmals kommt von der anderen Seite Neid. Glückseligkeit entsteht nur dann, wenn man auch die Zwecke anderer im Rahmen der Beachtung des Ganzen teilt, mithilft und fördert – nur dann herrscht Glückseligkeit. Nun ist aber das Bewusstsein eines vernünftigen Wesens von der Annehmlichkeit des Lebens, die ununterbrochen sein ganzes Dasein begleitet, die Glückseligkeit, und das Prinzip, diese sich zum höchsten Bestimmungsgrunde der Willkür zu machen, das Prinzip der Selbstliebe.

Wie aber erweitert man die Selbstliebe? Durch noch mehr Liebe! So ist doch die Liebe freie Aufnahme des Willens eines Andern unter seine Maximen, ein unentbehrliches Ergänzungsstück der Vollkommenheit der menschlichen Natur.

Aber wie lässt es sich praktisch erleben? An und für sich ist es einfach: nachdem man das Ganze und die Schranken unserer Erkenntnis verstanden hat, muss man systematisch zu Werke gehen, feste Grundsätze nach wohlverstandenen Begriffen tief ins Herz legen, darauf Gesinnungen, der verschiedenen Wichtigkeit der sie angehenden Pflichten angemessen, errichten, sie gegen Anfechtung der Neigungen verwahren und sichern und so gleichsam einen neuen Menschen erbauen, indem man sich an der Stelle anderer setzt. Ein

Mensch erhabener Größe. Unsere wahre Größe liegt für Kant aber eindeutig in unserer Persönlichkeit, unser unsichtbares Selbst, dass das moralische Gesetz mit dem bestirnten Himmel bewusst verbindet indem es durch das Quantum, dass es in der Natur einnimmt, wirkt: das Nutzen der leeren Vorstellung des Ichs als ein innerer Garten, wo man die Samen der Handlungen, die Maximen, sortiert und gedeihen lässt. Persönlichkeit, die die Idee der Menschheit an, in und für sich ist, ab der wir selbst uns als Muster der Menschheit einschätzen können: nicht ab Exemplare, aber exemplarisch, ab Achtung und mit Tugend. Das Ich sollte sich nur zu liebevollen Formen kristallisieren.

Wenn ich analytisch hervorgehe und alles ins Unsichtbare zerlege, finde ich nichts als eine Ursuppe lebendiger Kräfte, die sich in zwei Urbewegungen einteilen lassen – aber dies auch nur solange ich selbst es von außen betrachte. Sobald ich bewusstwerde, dass ich auch derselben Natur zugehöre, löst sich alles auf und eine unerschütterliche Ruhe spürt sich in Mitte aller Freiheit, die aus der Einstimmung mit der höchsten Natur des Ganzen entspringt. So wollte ich raten, in der Beschauung des Weltbaues die Augen nicht auf einen einzigen unter den Himmelskörpern, sondern auf das Ganze zu richten. Bei der allgemeinen Stille der Natur und der Ruhe der Sinne redet das verborgene Erkenntnisvermögen des unsterblichen Geistes eine unnennbare Sprache und gibt unausgewickelte Begriffe, die sich wohl empfinden, aber nicht beschreiben lassen. Es ist wie das Herz, das sich ausdehnt und zurückzieht und unser (jedenfalls relativer) *primo mobile* ist, uns kreisläufig zu einem Ganzen dynamisiert und mit dem Ganzen der Natur einstimmt. In die Tiefe des Herzens, da muss die Achtung das Gesetz der Liebe auf das Ganze in unsere Fibern folgen: man ist nur durch die Begegnung, nichts ist an sich – an sich nur Freiheit, jegliche Entelechie entsteht und erhebt sich aus Innerlichkeit der Begegnung der Aggregate. Wenn ich synthetisch fortfahre, verknüpfe ich alles sichtbare aus einem unsichtbaren Anfangspunkt, die reine Freiheit in mir ist und die die Richt- und Fluchtlinien des Ganzen spiegelt.

Der Zerstörungsgeist der Menschen gegen Sachen, die noch können gebraucht werden, ist sehr unmoralisch. Kein Mensch soll die Schönheit der Natur zerstören, denn wenn er es

auch nicht brauchen kann, so können doch noch andere Menschen davon Gebrauch machen. Obgleich er dieses nicht in Ansehung der Sache selbst zu beobachten hat, so doch in Ansehung anderer Menschen. Also alle Pflichten gegen Tiere, andere Wesen und Sachen zielen indirekt auf die Pflichten gegen die Menschheit ab. Dieser Zerstörungsgeist ist sehr wahrscheinlich ein Ausbruch der Frust der Ignoranz gegenüber sich selbst und dem Leben, der Missachtung der vier noblen Weisheiten und der Betäubung mit metaphysischen Träumen.

Deswegen Aufklärung! Für Kant war es die Aktualität seines eigenen Lebensplanes, über den er sich schon als junger, zwanzigjähriger Student völlig klar gewesen war. Kants Antwort auf die Frage „Was ist Aufklärung“ – und somit sein Leben und Werk – könnte man zu seinem Symbolsatz reduzieren: *Sapere aude*. Habe den Mut dich deines eigenen Verstandes zu bedienen. Um dies zu erfüllen, braucht man, laut Schrift, nur Freiheit, denn die Menschen arbeiten sich von selbst nach und nach aus der Rohigkeit heraus. Dies ist durchaus etwas für Menschen, die sich nicht vor Schatten fürchten, um aus der Unmündigkeit in die Autonomie der Selbstbestimmung zu gehen. Hier könnte man Zuflucht bei der *KrV* finden, die uns durch Schranken der Erkenntnis den Weg weist und uns hilft die Frage auf was man kennen kann zu beantworten. Was man ab dann tun soll, ist eine Sache der *KpV*, die der Urteilskraft ihrer Kritik die Bahn vorlag um unser Geschmack und Gemüt auf das Naturganze als System und auf die aufgeklärte Hoffnung vorbereitet, die aus einem freien Handeln entspringt, d.h. also aus moralischer Handlung und gerade deswegen durch die Gefühle der Achtung und Liebe begleitet wird. Und wo man sich schon unter dem gestirnten Himmel als Symbol des Naturganzen als System befindet und sich des guten Willen der Revolution der Denkungsart – die im Herz stattfindet –, unterwirft und sich progressiv der Reform der Denkungsart des Gehirns (also der Sinnesart) widmet, kommen einem die Maximen des gesunden Menschenverstandes entgegen, um sich aus der tierischen Existenz als Persönlichkeit zu individuieren, was durch eine Kuration des Menschenbildes in und an sich zustande kommen kann. Nicht ein

Bild des Menschen von Plattner, sondern des Menschen der philosophischen Anthropologie, den Mensch als Übergang zu seiner eigenen Mündigkeit, von seiner tierischen Gefangenschaft zu seiner göttlichen Freiheit und so zu seiner menschlichen Vollkommenheit – und jeder Übergang ist ein Untergang. Das moralische Selbsterkenntnis, das in die schwerer zu ergründende Tiefen (Abgrund) des Herzens zu dringen verlangt, ist aller menschlichen Weisheit Anfang. Denn die letztere, welche in der Zusammenstimmung des Willens eines Wesens zum Endzweck besteht, bedarf beim Menschen zu allererst die Wegräumung der inneren Hindernisse (eines bösen in ihm genisteten Willens) und dann die Entwicklung der nie verlierbaren ursprünglichen Anlage eines guten Willens in ihm zu entwickeln (nur die Höllenfahrt des Selbsterkenntnisses bahnt den Weg zur Vergötterung). Kants Übergang fährt kreisförmig fort – es kennzeichnet die Vollendung der Vollkommenheit und wird nur mit dem Tod erreicht; oder mit dem Rückgriff auf dem *memento mori*, um Ehrlichkeit *in extremis* zu erwecken.

Primo Levi fragte sich mit der Ehrlichkeit des Todes und der brutalen Grausamkeit des menschlichen Zerstörungsgeist vor Augen: „ist das ein Mensch“? Was führte zu dieser dunklen Epoche der Menschheit „gleich“ nach der Aufklärung? Wie kam es zu dieser Perversion – der bewussten Umkehrung der Maximen? Hieß die Aufklärung Leviatan willkommen, indem es Gott verlegte, dem Himmel dessen Weite und den Menschenherzen dessen Tiefe eröffnete, ohne ein Antidot zu beschaffen? Müssten wir das Unbewusste so fürchten, wenn wir aus Achtung und mit Liebe handeln würden; wenn wir bewusst mit den Archetypen und dessen Typik umgehen könnten?

Der Verlust des gestirnten Himmels durch die Industrialisierung raubte uns den Spiegel unserer Erhabenheit (Erhaben-Sein). Ohne diese zumutende, aber auch demütigende Größe deprimiert, schwächt und erkrankt der Mensch in den Tiefen seiner Existenz: er existiert nur um Schuld zu tragen und Schulden zu zahlen, die Freude wird durch Religion, aber auch in der Philosophie zum Tabu oder zum Verhängnis. Von der Natur vertrieben, in Städte gehäuft, ohne Zuflucht zu Gott, Sklave des Marktes und sich der Realität und sich selbst

fraglich, fehlt es dem modernen Menschen an Orientierung: wo doch alle Orientierung von sich selbst in Bezug auf das Ganze aus stammt. Diese unbedingte Ganzheit mag zwar den Anschein eines alltäglichen und leicht zugänglichen Begriffes an sich zu tragen, allein bei einer tiefen Erwägung scheint sie für den Philosophen ein Kreuz aufzurichten.

Selbstbestimmung – auf das Selbst kommt es an! Bestimmen ist das Setzen eines Prädikats mit Ausschluss des Gegenteils, womit wir, als Gestalter unserer Erfahrungen und Herren der Natur, die Gott und Welt zu einem Universum verbinden und gleichzeitig in der und außerhalb der Natur sind, diejenigen sind, die das Sagen haben was fortführen darf und was nicht – in Bezug zu den menschlichen Handlungen. Wir Menschen stehen im Zentrum der moralischen Erfahrung und es wäre, als ob wir aus der Natur bis zu ihrem Rande ragen, wo unsere innere Freiheit die äußere Form der Natur gestaltet. Somit sind wir es, die dem Böse und moralischen Übel den Eintritt in die Sphäre der Natur gewährleisten und es, auch wenn aus Ignoranz, sogar pflegen. In der Natur nur Bejahung, die Ablehnung des Nicht-Würdigen in der eigenen Handlung ist aber eine Freiheit des Menschen, Vollkommenheit der Macht, die durch Liebe und Achtung, d.h. Weisheit, ihre Grenzen findet. So betrachtet, sind wir die Gärtner dieses Paradis, dass wir Erde nennen. Eine simple Reflexion würde alle Grauen vermeiden: fragen Sie sich, ob die Handlung, die Sie vorschlagen, durch ein Naturgesetz erfolgen sollte, an dem Sie selbst teilnehmen, Sie es durch Ihren Willen für möglich halten könnten. Wenn die Maxime einer Handlung dieser Prüfung nicht standhält, dann ist sie moralisch unmöglich. Als Herr der Natur soll man der Natur zuhören und falls vernünftig, ihren Rat folgen: wie bei den Leidenschaften, beugt sie sich der reinen Vernunft, ein Verstand mit Zukunft, dass alle Zwecke in Konformität dem Gesetz untersetzt und der Liebe unterordnen. Allein ist es die Liebe die durch ihre *pura ratio* (reines Verhältnis) die gemäßigten Proportionen austeilt und das Ganze zu einer einzigen und dennoch vielfältigen Erfahrung zusammensetzt.

Ein passender Mythos der dies illustriert ist die Ring-Saga. Odin, der Gesetzesgeber, gibt Freya, die Göttin der Liebe und Fruchtbarkeit, in Tausch gegen den Bau von Walhalla, also

kurz, Torheit: Liebe gegen Macht. Nur indem Odin sich an seine Gesetze hält, die er mit Runen an seinen Speer Gungnir einschreibt, und die Liebe mit seiner gesetzeseentspringenden Macht schützt behalten die Götter ihre Unsterblichkeit.

Wenn man sich mit dem Gesetz identifiziert, in Verhängnis kommt und sich selbst zu einen absoluten Ganzen macht, unterstellt man die Achtung der Selbstliebe und nicht umgekehrt – was zum radikalen Bösen führt. Letztendlich handelt es sich hier um das Verhältnis von Macht – die durch Freiheit und Selbstbestimmung entsteht und zur Verfügung bleibt –, Liebe – das was das Leben ist, Bedingung der Möglichkeit um es auch kennen zu können –, und Weisheit – organisiertes Leben, selbstaufgeklärte Liebe durch Ausübung der Achtung. Gott, Seele und Welt.

Das Ich verhängt sich in sich selbst (Solipsismus) und verlangt Achtung, anstatt es zu gewährleisten. Ermündigung ist auch eine Aufklärung des Ichs: nicht sich selbst als illusionäre Identität lieben, aber die Menschheit in sich selbst und prinzipiell mit Achtung auf diese Würde seinen Platz im System über Systeme zu finden – das ‚wo‘ spiegelt das ‚wie‘ der Entfaltung unser singulären Universalität. Unsere Absicht determiniert also unsere Form – ein immer weiterführende Schritt der Vollkommenheit der Liebe. Ohne Liebe erstarrt und schließt sich das Ich, Achtung degeneriert in Autoritarismus und der Solipsismus steigt sich zu Faschismus; das Ich kann dann nur gerettet werden, indem es die Führung der Liebe unterwirft. Liebe in Kant, ich betone es nie zu oft, ist ja die freiwillige Unterordnung Zwecke anderer unter seiner eigenen und alle stehts unter der Führung des Gesetzes, das auch aussagt, dass man sich selbst und den Nächsten nie als Mittel, sondern immer als Zweck an sich selbst zu sehen hat. Das Selbst ist eine leere Fascia, die Möglichkeitsgrund der Erfahrung, aber auch der Vor- und Fürsorge, ist. Und ist nicht Vorsorge ein Synonym der Liebe? Vorsorge ist potentiale Direktion oder die Aufsicht, in welcher alle Zwecke in Betracht gezogen werden.

Letztendlich ist Aufklärung durch Achtung und Liebe die Befreiung der Menschheit und des Menschen vom Egoismus und Narzissmus auf der persönlichen-individuellen Ebene

und des Faschismus auf der politischen-kollektiven Ebene. Es ist eine Bejahung unserer magnetischen Natur, dichterischen Kristallisationskraft, noetischen Verantwortung und moralischen Konstitution, die, zusammen als ein Ganzes, uns unsere wahre Größe vorstellen. Die Größe spürt man durch Achtung und Liebe, die aus der Bewunderung und Ehrfurcht der Begegnung unserer Freiheit mit unserer Verbundenheit entspringen – soweit wir unsere innere Bewegung der subtilen Bewegung des Alls übereinstimmen, fühlen sich die Glieder der Kette nicht mehr und die Schleier der Ungebundenheit heben sich auf – durch Ruhe und gemeinsamer Ausrichtung zur spontan-autonomen Bewegung, wirken wir im Ganzen kreativ mit.

Eine Leitfrage: wenn ich aus mich Selbst in die Natur gehe, betritt es ein Gott oder ein Leviatan?

Sapere aude. Das Leben ist eine Erfahrung der Liebe.

Amore aude. Und all_es ist gut.

Amore aude

Por uma Cultura do Amor

Klaus Denecke Rabello

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय । ।³⁴

Eu quero dedicar esse pequeno ensaio ao 300. jubileu do nascimento de Immanuel Kant – a se comemorar em 2024 – e à sua sublime personalidade: de sua estatura de 1,59m revelou o que há de mais elevado e grandioso na humanidade.

O que aqui lhe apresento é uma sugestão e alusão a algo maior do que o concebível em poucas páginas, por isto, será mais um sobrevoo para avivar novas relações de antigos e parcialmente esquecidos contornos com a intenção de honrar os 300 anos passados e planejar, preparar e cultivar os próximos 300 anos com o valor da vida – tarefa na qual Kant se põe como bússola do sublime na humanidade.

É justamente no antropoceno que uma consciência clara de nossa postura na e perante a natureza é determinante. Tendo as rédeas na mão, devemos manejar e dominar a situação – não basta apenas delirar de que somos um com a natureza. “*Save the planet*” é um desses ditos delirantes que traz à luz do dia o orgulho e a presunção humanas. O planeta seguirá

³ asato mā sadgamaya |
tamaso mā jyotirgamaya |
mṛtyormāamṛtaṅgamaya ||

⁴ Asato Mantra é um mantra dos upanishads, uma oração para se vivenciar o mais elevado: „Guie-me da inverdade à verdade; guie-me da irrealidade à realidade. Guie-me da escuridão para a luz; guie-me da morte ao néctar da imortalidade.“

bem – provavelmente melhor sem a humanidade, cuja maior serventia seria cuidar da natureza para salvar a vida do sistema solar quando do suspiro final da razão de nossa existência até então: o sol – cujas partículas brilham em nós como em toda natureza. O fim moral requer a continuidade da existência, tornando esta tarefa da humanidade uma obrigação moral. A posição privilegiada como habitante de dois mundos, a partir da qual nos aperfeiçoamos, demanda de nós um plano para que possamos vivenciar o poder conquistado por nossa liberdade de forma natural e construtiva, e seguir utilizando-a com liberdade a partir de nossa virtude para não a vivenciar de forma artificial e destrutiva a partir de nossas inclinações e vícios. Sejamos, portanto, conscientes controladores da natureza, os únicos seres da Terra, detentores de discernimento crítico e assim da faculdade de se colocar livremente fins – consciência que surge somente com a adoção dos fins de outros sob seu próprio e se manifesta com a ação subordinada à lei que a razão inscreveu nas profundezas do coração. É precisamente essa transformação na maneira de pensar que ocorre definitivamente no coração – nosso primeiro fundamento subjetivo das máximas – e progressivamente remove os obstáculos nos sentidos, que conduz para uma vida moral: uma vida que se queira viver, que permite viver e que fomenta a vida – uma presença (*Dasein*) sustentável.

O motivo de nossa presença é o amor e não me refiro aqui ao *commercio* de nossos pais. Eu afirmo que o amor deve ser observado também como *Realgrund* de nossa existência e que – como em Pope – a cadeia do ser deve ser representada como a cadeia do amor para que possamos ganhar contexto do Todo. Amor é *sub stare*, subjaz a toda manifestação não enquanto algo material, físico, mas como a força física que leva à emergência da manifestação da atualidade a partir do campo de possibilidades – o quinto elemento não é um elemento, mas a força que agrega, combina e dispõe elementos. Amor enquanto ser supremo (*ens summum*), ser primordial (*ens originarium*) e ser dos seres (*ens entium*). O amor é ao mesmo tempo substância primordial isomorfa, heterógena, líquida e material, bem como força de atração universal, condição de possibilidade dos fenômenos; e princípio

lógico formal do conhecimento e do modo de pensar ampliado, que expande sustentavelmente o pensamento através da razão ao considerar os motivos e objetivos de outros como seus próprios – com o Todo como ponto de convergência e orientação. Somos impelidos à prestação de contas pela razão, pelo nosso coração e pela consciência que daí surge, que tem influência direta sobre nosso ânimo. Está mais do que na hora de nós seres humanos nos servirmos de nossa liberdade, tomarmos a natureza *ex principii* e nos perguntarmos: se somos arquitetos de nossas experiências, por que não configuramos a melhor de todas as experiências possíveis a partir da natureza que nos cabe? Se temos liberdade e matéria a nossa disposição, por que não construímos o melhor dos mundos a partir disto?

O responsável por nos tirar da ordem da natureza é o egoísmo: orgulho, presunção, amor-próprio não-esclarecido! Ao orgulho e à presunção – que emergem da ignorância da separatividade e da cegueira da independência e nos deixam entregues a uma absurda e artificial vida autodestrutiva antinatural – o esclarecimento visa aniquilar através da razão pura prática, que ao amor-próprio só limita através da humilhação imposta pelo respeito e deixa existir aquilo que sempre já esteve em concordância com a lei moral: o amor de si racional (*vernünftige Selbstliebe*) – o amor à imagem de humanidade em si, amor próprio à sua personalidade.

A contribuição mais decisiva e talvez menos pesquisada de Kant ao movimento do esclarecimento é o do amor de Si – o esclarecimento do amor e do Si -, a consciência de seus próprios limites e o poder que emerge deste contexto e que somente não degenera em fascismo através do amor e da sabedoria (respeito). A sabedoria do respeito, a plenitude da negação do indigno em nós já parece ter sido evidenciada, mesmo que não executada pela maioria: muitos projetam e demandam no mundo ao invés de exercer primeiramente em si. Já o amor parece algo ignorado tanto na filosofia, quanto na ciência e no cotidiano e, quando muito, apresentado de forma menor – algo para crianças, românticos ou delirantes. Para os chamados ‘adultos sérios’, trata-se da “razão”. A razão por muito é ligada ao sol e

sua luminosidade, que por sua vez, não somente por causa dos faraós e do rei sol, é ligado ao respeito. A verdade, cuja luz o sol irradia, cega aquele liberto de sua caverna interior – que através do emaranhamento da ignorância do apego degenera em inferno interior. É o respeito que põe fim ao inferno das paixões cegas. Esquecemos, todavia, que o sol também irradia calor, onde um paralelo com o amor é plenamente sustentável e quanto ao pensamento alargado até desejável. O calor expande, dilata, amplia, enquanto o amor inclui, acolhe, nutre – o aparente paradoxo da relação se soluciona com a perspectiva de que o Amor expande incluindo, dilata acolhendo e amplia nutrindo, sendo o próprio desenvolvimento sustentável de si em si – o calor indica essa transformação.

Todo amor começa consigo mesmo e, conectando-se ao amor a Deus e ao amor ao próximo, distingue assim toda felicidade e sorte do ser humano. Quanto maior o amor, quanto mais se estende: tão maior é a felicidade e sorte. Deus começa a partir do amor ao Todo e estende até as partes; o amor humano, contudo, começa a partir de si mesmo e se expande progressivamente sobre o Todo. A este a Terra sorri por todos os lados, e a divindade vê por si mesmo sua imagem em suas almas. Existe um Deus em nós, mas apenas um Deus, que se espelha no Todo da humanidade como personalidade interligada. Assim se ama e se chega a conhecimento: do ponto-de-vista no qual me encontro, armado com a Visão, que é concedida ao meu fraco entendimento, vou olhar em torno de mim tão longe eu consiga e sempre aprender a compreender: que o Todo é o melhor, e que tudo pela vontade do Todo seja bom.

Como legislador, agente e receptor é mais que lógico que tomemos o meio-ambiente *ex principii* e ajamos a partir de nós mesmos; o objetivo da ação, contudo, não pode nunca ser a si mesmo, devemos sempre incluir o Todo, já que o Todo sempre atua em conjunto – é o contexto do Todo que nos perfaz e nos torna unos. Esse uno, o si, que não se encontra em parte alguma e que surge somente a partir da atração no espaço do jogo (*Spielraum*) dos encontros. Já que existência não é predicado e o si atua ao menos como fenômeno no Todo, desejemos, portanto, que o si colabore moral, ou seja, sustentavelmente com o Todo.

Todos os princípios práticos materiais são, como tais, de um mesmo tipo e pertencem sob o princípio geral do amor-próprio ou felicidade própria. “*Happiness is only real when shared*” é um dito popular cuja verdade precisa ser esclarecida: a felicidade não existe de fato quando se compartilha sua própria – muitas vezes o que vem do outro lado é inveja, o circuito não fecha e a felicidade não reverbera. Felicidade surge somente, quando, enquadrado pelo respeito ao todo, se partilha, ajuda e promove os fins de outros – somente então reina a felicidade. Felicidade que é a consciência de um ser racional do agrado da vida, que o acompanha ininterruptamente por toda sua presença; e o princípio de fazer desta o maior fundamento de determinação de seu arbítrio, o princípio do amor de si. O princípio que recebe do respeito à lei moral os limites da simples razão.

Mas como então se expande o amor de si? Através de mais amor! O amor é a livre adoção da vontade de outrem sob suas máximas, uma peça complementar indispensável à perfeição da natureza humana. O amor de si racional, o amor – a adoção – à sua ideia de humanidade em si.

Mas como pode-se viver isto na prática? Por si e em si, é simples: após ter compreendido o Todo como sistema, aberto e inclusivo, e os limites de nosso conhecimento, deve-se proceder sistematicamente, colocar princípios sólidos baseados em conceitos bem compreendidos nas profundezas do coração, erigir baseado nisto uma mentalidade adequada às diferentes importâncias das obrigações a ela concernentes, que a defendem contra ataques das inclinações e protegem e assim concomitantemente constroem um novo ser humano ao se colocar no lugar do outro. Um ser humano de sublime grandeza. Nossa verdadeira grandeza residia para Kant indubitavelmente na personalidade, nosso si invisível, que conscientemente conecta a lei moral com o céu estrelado ao agir através do quantum que ocupa na natureza: o uso da representação vazia do eu como jardim interior, onde se seleciona e cultiva as sementes das ações, as máximas. Personalidade, que é a ideia de humanidade em si, por si e para si, a partir da qual podemos nós mesmos nos avaliar como modelos da humanidade e assim agir não a partir de exemplos, mas exemplarmente,

por respeito e com virtude em alinhamento à universalidade. O eu deveria se cristalizar somente a formas amorosas.

Se procedo analiticamente e dissolvo tudo ao invisível, não encontro nada além de uma sopa primordial de forças vivas, que se permitem dividir em dois movimentos primordiais: atração/amor e afastamento/respeito – mas isto também somente enquanto observo de fora. Assim que eu me conscientizo que eu também pertenço a mesma natureza, tudo se dissolve e uma paz inabalável se sente em meio a toda liberdade, que emana do acordo com a mais alta natureza do Todo. Então gostaria de aconselhar que ao contemplar a construção do mundo não se direcione o olhar a um entre os corpos celestes, mas ao Todo. Na calma geral da natureza e repouso dos sentidos a oculta faculdade de conhecimento da alma imortal fala em uma língua impronunciável e dá conceitos não desenvolvidos, que bem se percebem, mas não se deixam descrever. É como o coração, que se expande e contrai e é (ao menos relativamente) nosso *primo mobile*, que circularmente nos dinamiza a um Todo e que ressoa com o Todo da natureza. Nas profundezas do coração, lá em suas fibras é que o respeito deve seguir a lei do amor ao Todo: só se é através do encontro, nada é em si – em si apenas liberdade, qualquer entelêquia surge e se eleva da interioridade dos encontros de agregados. Se procedo sinteticamente, combino todo visível a partir de um ponto inicial invisível, que é a pura liberdade em mim e espelha as linhas guias e de fuga do Todo.

O espírito destrutivo do ser humano contra coisas que ainda podem ser úteis, é muito amoral. Nenhum ser humano deve destruir o belo da natureza, porque mesmo que ele não precise, outros seres humanos podem fazer uso. Mesmo que não se deva considerar isto em face das coisas em si, deve-se considerar os outros seres humanos. Ou seja, todo dever para com animais, outros seres e coisas apontam indiretamente a deveres para com a humanidade. O espírito destrutivo é muito provavelmente um surto, uma erupção de frustração advinda da ignorância perante a si mesmo e a vida, ao desrespeito às quatro nobres verdades; uma anestesia com sonhos metafísicos delirantes.

Por isso, esclarecimento! Para Kant, a atualidade de seu próprio plano de vida sobre o qual ele já tinha clareza como jovem estudante na casa dos vinte anos. A resposta de Kant à pergunta sobre “O que é esclarecimento?” – e assim sua vida e obra – poderia ser reduzido a uma frase símbolo: *Sapere aude* – ouse saber. Tenha a coragem de se servir de seu próprio entendimento. Para realizar isto necessita-se, segundo o escrito, apenas liberdade, pois o ser humano se tira sozinho da rudeza. Isto de fato é algo para seres humanos que não temem sombras para sair da menoridade e passar à autonomia da autodeterminação. Aqui podemos tomar refúgio na Crítica da razão pura, que nos demonstra o caminho através dos limites do conhecimento e nos auxilia a responder a pergunta sobre o que se pode conhecer. O que se deve fazer é um tema da Crítica da razão prática, que abre caminho para a Crítica da faculdade do juízo para preparar nosso gosto e ânimo ao Todo da natureza como sistema e à esperança esclarecida, que surge da ação livre, ou seja, da ação moral e por isso mesmo é acompanhada pelos sentimentos de respeito e amor. E já que nos encontramos sob o céu estrelado como símbolo do Todo da natureza como sistema e de bom grado nos submetemos à revolução da maneira de pensar – que ocorre no coração –, e nos dedicamos progressivamente à reforma da maneira de pensar do cérebro (ou seja, dos sentidos), vem ao nosso encontro as máximas do bom senso para nos individuarmos da animalidade como personalidade, o que ocorre através da curadoria da imagem de humanidade em e para si. Uma imagem do ser humano da antropologia filosófica, do ser humano como passagem para sua própria maioridade, a passagem de sua animalesca prisão à sua divina liberdade e assim à plenitude de sua humana perfeição – toda passagem é um mergulho; toda travessia, uma queda; toda navegação, um naufrágio. O autoconhecimento moral que exige penetrar nas profundezas (abismo) do coração difíceis de se perscrutar é o começo de toda sabedoria humana. É que esta última, que consiste na concordância da vontade de um ser ao seu fim final, requer no ser humano primeiramente a remoção dos obstáculos internos (de uma vontade má nele aninhada) e então o desenvolvimento da imperdível disposição para o bem em si (apenas a descida ao inferno do autoconhecimento abre o caminho para a divinificação). O *Übergang* de Kant, a travessia do istmo entre mundos, procede de forma

circular e progressiva; helicoidal como o movimento do sistema solar – designa a completude da plenitude, perfeição atingida somente com a morte; ou com o recurso de recorrer ao *memento mori* para acordar uma honestidade *in extremis*: não há forma mais eficaz de cristalizar suas boas intenções do que imaginar cada fragmento de vida como pixel de infinito e inscrever através do tempo e do espaço sua marca na eternidade – ou, dito de outra forma, viver de forma que sua presença seja um grande sim à vida.

Primo Levi se perguntou, com a verdade da morte e a brutal crueldade do espírito destrutivo humano diante de seus olhos: é isto um ser humano? O que levou a esse período tão sombrio da humanidade “logo” após o esclarecimento? Como chegamos a esta perversão – a consciente inversão das máximas? Será que o esclarecimento deu as boas-vindas a Leviatã ao deslocar Deus, abrir a vastidão do céu e as profundezas dos corações humanos, sem arranjar um antídoto? Temeríamos o inconsciente tanto assim, se agíssemos por respeito e com amor; se soubéssemos lidar conscientemente com os arquétipos e suas típicas?

A perda do céu estrelado através da industrialização nos roubou o espelho de nossa sublimidade. Sem esta encorajadora e humilhante grandeza o ser humano deprime, enfraquece e adoece nas profundezas de sua existência: perde sua referência, se ilude quanto a seu critério e em um mundo adoecido existe apenas para carregar culpa (*Schuld*) e pagar dívidas (*Schulden*); a alegria se torna tabu ou emaranhamento através da religião e também de algumas filosofias. Expulso da natureza, amontoado em cidades, sem refúgio em Deus, escravo do mercado e se questionando sobre a realidade e sobre si mesmo, o ser humano moderno carece de orientação: quando toda orientação se inicia em e por si mesmo em relação ao Todo. Essa totalidade, incondicional e absoluta, pode parecer um conceito cotidiano e facilmente acessível, mas somente com uma profunda ponderação parece erigir uma cruz para o filósofo.

Autodeterminação – é do si que se trata! Determinação é a colocação de um predicado com exclusão de seu contrário, o que nos torna – como modeladores de nossa experiência e senhores e senhoras da natureza que somos, que unem Deus e o mundo a um Universo, e

que concomitantemente nos encontramos na e fora da natureza – aqueles que decidem sobre o que pode seguir e o que deve cessar de existir: ao menos em relação à ação humana. Nós, seres humanos, nos encontramos no centro da experiência moral, e é como se sobressaíssemos da natureza até sua borda, onde nossa liberdade interior organiza e dá forma à natureza. Assim somos nós que permitimos a entrada do mal, a desgraça moral, na esfera da natureza e onde, por ignorância ou conveniência, até o cultivamos. Na natureza somente afirmação positiva, a negação do indigno em nossa ação, contudo, é uma liberdade do ser humano, expressão da perfeição do poder, que encontra seus limites através do amor e do respeito, ou seja, da sabedoria. Visto assim, somos jardineiros do paraíso que chamamos de Terra – temos a liberdade de escolher a semente de nossas ações. Uma simples reflexão evitaria todo horror: pergunte-se, se a ação que sugeres pudesse ocorrer por uma lei natural na qual tu mesmo tomas parte e que através de tua vontade pudesse se considerar possível. Se a máxima de uma ação não resistir a esta prova, então é moralmente impossível. Como senhores e senhoras da natureza devemos ouvir a natureza e, caso razoável, seguir racionalmente seu conselho: como nas paixões, curva-se à razão pura (*reine Vernunft*), um entendimento com futuro (*Verstand mit Zukunft*), que coloca todos os fins em conformidade com a lei e os subordina ao amor. É somente o amor que através de sua relação pura (*pura ratio*) distribui as proporções moderadas e compõe o Todo a uma experiência única e mesmo assim múltipla.

Um mito adequado que ilustra isto é a saga do anel. Odin, o deus legislador, oferece Freya, deusa do amor e da fertilidade, em troca da construção de Walhalla; em suma, o mito que retrata a loucura de se trocar o amor pelo poder. Somente quando Odin se atém a suas leis, que inscreve com runas em sua lança Gungnir, e protege o amor com o poder surgido da lei é que os deuses mantêm sua imortalidade.

Quando nos identificamos com a lei e nos emaranhamos com ela, fazendo de si um todo absoluto, colocamos o respeito sob o amor-próprio e não ao contrário, o que leva ao mal radical, a inversão das máximas morais a serviço de si, a queda e corrupção do ego; aquele

portador da luz com potencial solar inverte suas máximas e torna-se um buraco negro, um portal de manifestação de Leviatã. Em última instância trata-se aqui da relação do poder – que surge através da liberdade e autodeterminação e fica disponível –, do amor – aquilo que a vida é, condição de possibilidade também de seu conhecimento – e da sabedoria – vida organizada, amor auto-esclarecido através do exercício do respeito. Deus, alma e mundo – benção ou maldição. Atenção à decisão.

O eu emaranha-se em si mesmo (solipsismo) e demanda atenção e respeito ao invés de garanti-los. A emancipação é também um esclarecimento do eu: não se amar como identidade ilusória, mas amar a humanidade em si e encontrar – por princípio e com respeito a essa dignidade – seu lugar no sistema sobre sistemas – onde o “onde” espelha o “como” do desdobramento de nossa singular universalidade. Nossa intenção determina então nossa forma – um sempre progressivo passo da perfeição do amor. Sem amor, o eu estarrece e se fecha, o respeito degenera em autoritarismo e o solipsismo cresce ao fascismo; o eu só pode ser salvo se subordinar sua condução ao amor. Amor em Kant, eu reitero, é a livre subordinação dos fins de outros sob seu próprio e tudo sob a guia da lei moral, que também afirma que devemos nos ver e aos outros nunca como meios, mas sempre como fins em si mesmo. O eu é uma fâscia vazia, condição de possibilidade da experiência, mas também da providência (*Vorsorge*) e assistência (*Fürsorge*). E não é também a providência um sinônimo do amor? Providência é direção potencial ou ainda vigilância sob a qual todos os fins devem ser trazidos à consideração.

O esclarecimento através do respeito e do amor é, afinal de contas, a libertação da humanidade e do ser humano do egoísmo e narcisismo em um plano pessoal-individual e do fascismo no plano político-coletivo. É uma afirmação de nossa natureza magnetizadora, de nossa força poético-cristalizadora, responsabilidade noética e constituição moral, que, em conjunto como um Todo, nos apresentam nossa verdadeira grandeza. Grandeza sentida através dos sentimentos de respeito e amor, que emergem da admiração e veneração do encontro de nossa liberdade com nossa união compromissada, nossa natureza, através da

ação moral – tanto quanto concordarmos nosso movimento interno com o sutil movimento do Todo Universo, os elos da cadeia deixam de se sentir e os véus da separatividade se suspendem – através de calma e orientação conjunta ao movimento espontâneo-autônomo colaboramos criativamente com o Todo.

Uma pergunta-guia: quando saio de mim e vou para a natureza, é um Deus ou um Leviatã que a adentra?

Sapere aude. A vida é uma experiência de amor.

Amore aude. E tudo está bem.

My religion is Love.

Thomas Paine

THE VISIONE

1heory, not division

Just religion can bind the different into one, male and female; religion for Kant is love, for Eros is the Kantian God.

The two parts are different, and not as in Plato one being just the false mirroring as the other. In fact, both are two combine and forge the reflection – the more precise the more truth in cognition. The power to withhold the right direction of the flux lies within us, it is God, or to say, love that binds the different through respect.

There is the homo phenomenon that is inserted in the physical-mechanical-objective world; there is the homo noumenon that we claim to be the transcendental subject perceived only negatively from our logical-natural-mathematical integrity and we have our personality, the idea of humanity represented by a model (Christ, Buddha, a being that brings together the fire triangle of the spirit, Kant's three minds), thus every manifestation will tend towards morality, depending on the inner disposition and correct use of freedom to configure and confirm destiny.

THE TOOLS FOR GØD

Vulcanic stone blessing

To prepare the Self through Hephaistic empowerment under a ritual of philosophical critical review of the Self.

The Critical Filter

To facilitate the application of the critical I have developed an a priori reflection tool to guide moral action. Since you had the freedom to choose autonomously if you want to be good, orientated to the whole, even or especially whilst struggling; or evil, exclusively oriented to fulfill the desires of your delusional Self, this set of questions will help you to enhance your virtue and strengthen your aspiration to benefit the whole.

The Critical Filter to Sustainable Action

From L. ACTIO, „act of setting in motion, of doing, of carrying out“,
from AGERE, „to do“; In this case the agreement, the network, sustainability.

This is the order in which quality increases:

0. Consider the ideal integrity of the whole and the dignity of each part

1. the action benefits you without harming others;
2. the action benefits others without harming you;
3. the action benefits both without harming third parties;
4. the action benefits everyone without harming anyone;

Note: Mitigating factors are when your action already considers taking remedial action or do so if necessary (z. B.: Downsizing, only when everyone is already relocated)

Three gestures to awake light within

Please lay down on a natural ground under the milky way or the brightest sun in a fetal position, like an enrolled snake. I want you to feel as cozy as it can get, hug yourself from within, make yourself a little caress from outside. Begin to consciously breath into your pelvis, in a 7-6-5 (expiring in seven; holding on six; inspiring in five, holding in six) rhythm as your back and torso were an oxygen balloon inflating and deflating always from the bottom to the top, You will breath always through the nose, with the tip of the tongue connecting to the first soft spot of your mouth abode, after having activated two important spots in the body called Mula Bandha and Udyana Bandha, respectively at the pelvic floor and the core that you can find four fingers under your navel: contracting them ensures the base of the vase of the experiment; so you shall have it activated as much as possible, this being the ignition ~~beginning~~ of a conscious posture in life. As you get conscious of all your body parts, taking your stabilized awareness through your respiration through all of your body parts, please feel that all bind together in you, this awareness behind the breath. With this confidence, turn with your body so you can get to your knees after bowing and getting to the animal position with knees and palms sustaining

your square. Strech. Make the movements and noises that you desire. Free any animalistic trigger hidden. Sit on your heels with hands on your heart, the right hand first. Connect to your heartbeat. Rise, my friend. As you rise due degree, hands get in prayer as in the middle of the ascension and at the sustain the right alignment of the heart first posture with the chin slightly to the chest, shoulders wide open, scapula fit and the two dots activated. As you mirror the horizon, you feel grounded.

Standing with bare feet on nature's ground – grass, sand, soil, must be just natural – duck and contact the palm of your hands with the Earth, feel it. Imagine out of your hands that a crystallization like a fungus spreads uniting the world and you feel your senses amplifying, you know that this is not knowledge, it is just awareness being amplified, so relax, we are not getting mystic, just training the transcendental aspect of our mind. Recall the web like lightning back to your hands and sustaining the conscious breath cycle already indicated.

OM – the seed syllable formed through A-U-M, the universal frequency, as the atom, is formed of three elements, as everything – with open arms to the sky, wide chest open with scapula consciously fit and hands slightly turn upwards, head in a 45 degree angle, the eyes up to the sky, intention at the forehead as if touching the sky so to free the neck from tension; inner intention of gratitude for the plenitude that the universe proves every night that life is – hail the great being in the sky, which lightning remembers me of the universal frequency that subtle underlies every manifestation

Swasti – left hand at the (in)Thymus, connecting to your heartbeat, right hand at the mudra of fearlessness, arm right to your body connected through the elbow, no tension at the shoulder, hand aligned with the forearm, be conscious to rotate the palm so it faces 100% outwards, align your thumb so that all the five fingers, like the fives senses align each other to face life as a whole – as depicted often with Christ, Krishna, Buddha and Shiva, but also Hitler; it is to be aware of the right movement that is not that twist of the ego as shadowed by Hitler, but the adequate movement of the cosmic dance of shiva, the correct understanding of the Buddha; withholding the conscious that is your view that sustains light or darkness in the world, hail the movement of the elements; as a devotional song to *Xangô – Kaô Kabecilê!* –, a Brazilian thunder entity that represents justice and law of religions –

such as the sacred Umbanda and Candomblé, hails: *sorria ao invés de se curvar, Ele é a justiça e a lei que vem pra nos ensinar* – smile instead of bowing, for He is the justice and the law that came to teach you. Respect the movement of the whole that is love.

Shalom – with the right hand over the heart-anchored left hand, bringing consciously the movement of the elements and of the cycles of life to your heart, bow gently with humble respect just with your forehead, sustaining the straight spine that withholds the vajra pride, the structure of awareness that creates the torus field of manifestation.

The union of God, humans, and all creation in justice, fulfillment, and delight is what the Hebrew prophets call shalom. We call it peace, but it means much more than mere peace of mind or a ceasefire between enemies. In the Bible, shalom means universal flourishing, fullness, and delight—a rich state of affairs in which natural needs are met and natural gifts are fruitfully employed, a state of affairs that inspires joy as its Creator and Savior opens doors and welcomes the creatures in whom he delights. Shalom, in other words, is the way things should be.

Not the Way It's Supposed to Be: A Breviary of Sin,
Cornelius Plantinga

OSS.

Two symbols of enlightenment - Ahimsa & Satyagraha

I claim that one can plant rational symbols to help one move better in the dark. And plant the potential to further grounds. As I did with the public announcement of the Optimism coinciding with its exact 265 years, as to aligning the pointers; reason why it is so important to connect to solar and lunar eclipses and to earth's rotation through circumambulation to tune in the frequency.

Ahimsa - The Symbol (that represents the vow) of non-violence – female light – male shadow (violence) – 1st & 2nd Chakra – to banish evil from manifestation

Four elements in the move, secured by the fire of wisdom (power and compassion)

Non-violence – it must be very fair and fit adequately as a whole. It shall remember one of the use of the filter of sustainable action: me, other, us, others, All. It is the Symbol of adequacy and inadequacy.

Satyagraha - The Symbol (that represents the vow) of the truth – male light – female shadow (lie)– 7th&8th Chakra – to cultivate respect (rational love)

Four elements, Love (aether/fire) & Respect (form), with Hermes the messenger, us in the Middle of the forge of two lights

Filter of the six perfections⁵ (generosity, ethical conduct, patience, diligence, meditation, and wisdom; these virtues are called transcendent because the subject, object, and practice of the perfections are all seen as empty and free of self.) and also of the checking of oppositions: water x earth; fire x air; love x respect

Truth – has to be very detached (without self-interest, just as an observer to just observe the adequate fit)

The Value of Respect in your hands:

‘Tis thus the Mercury of Man is fix’d, Strong grows the
Virtue with his nature mix’d.⁶

Two vows for enlightenment

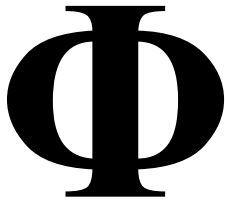
May I just sense the truth,

May I judge just with non-violence.

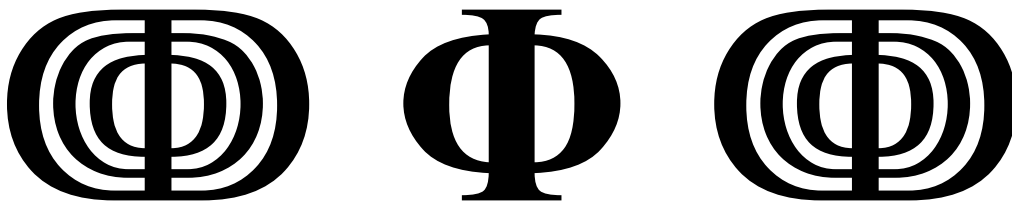
⁵ <https://www.lionsroar.com/buddhism/six-perfections-paramitas/>

⁶ Essay on Man, ll.177-178

One seal – in hoc signo vinces



Representing the integration of the divine feminine of the senses and the divine masculine of the intellect, the axis of respect that ordains all manifesting phenomena aroused through our Torus field of the Great Mind. Imagine them moving with your breath.



And let us truly say every day in the mirror of our hearts, closing our outer eyes and opening the third one through intention:

As we inspire: Let there be the plenitude of Light.

As we hold: Let there be the order of Life.

As we expire: Let there be the gradation of Love.

One oath

In brightest day, in darkest night, no evil shall escape my sight!

Let those who worship evil's might, beware of the power of the critical path's light!

THE PRATICES FOR HUMAN

Ἑκαδήμεια γυμνή

The KIS ⚡ S of Immortality

I hereby give you the Ka and found the Kantian Initiation School of the Sublime Self, which is based on this thesis and will be developed hereafter.

There is no pupil, no master, just *fraters* and *sorors* gathered around love and walking with respect within the Kantian path to perform the whole through the Self.

STArK – Sociedade de Tradutores e Amigos respeitosos de Kant

Anuncio a criação da Sociedade de Tradutores e Amigos de Kant para coordenar uma nova leva de releitura alquímica dos textos de Kant para gerar um léxico de tradução unificado no alemão e assim oferecer uma ferramenta de correlação entre as diversas de traduções e incentivo de intercambio entre tradutores. A Sociedade aceita parcerias e patrocínios.

My Testemony

Now I have a distinct understanding of the experience I had in 2008, when my Opa Klaus died in front of me. I had my eyes closed and was reciting Medicine Buddha's mantra when I "saw" a great light rising in front of me and immediately knew that my Grandfather died. He made his *Übergang* with a smile and a tear and keeps watching after me as he promised. It is due to him that I am writing this, since he prophesized it at my 18th birthday. The first Kantian book of my research back in 2011 came with a stamp that had his favorite painting on it. It's a kind of magic that I learned to pass on. The magic of love due to respect.

Some loving coincidences: Kant published his first work on his anniversary, me too. Kant altered his name so to better represent himself, me too, in my youth I signed my double surname with an – so to unite them; the same mania that Kant had to unite the parts to a whole. *Metempsychosis*.

The Great Chain of Being

The Scale of LOVE or On how the ring is closed or कर्म - धर्म

Life

Nature

I am Mature

I am God

I am Michael

I am Lucifer

I am Earth²

I am Humanity

I am not Leviathan

I am human

I am Earthling

I am Air

I am mammal

I am Water

I am reptile

I am organic

I am physic

I am crystallized

I am Fire²

I am

I

I

.

I

I

I see

I see You

You are
You are Fire²
You are crystallized
You are physic
You are organic
You are reptile
You are Water
You are mammal
You are Air
You are Earthling
You are human
You are not Leviathan
You are Humanity
You are Earth²
You are Lucifer
You are Michael
You are God
You are Naked
Nature
Life
...
!.
A line
– in time
A point
. in space
perspective
of the Whole an
art
—.

Desiberne, Amor.

Eu vim em paz
Preparado para a guerra
Minha é a visão
Que une o céu e a Terra

Meu o poder de coagular e dissolver

Eu sou a passagem
Do tempo ao espaço
Do Ser ao não-ser
Consciência em devir

Discernir, hierarquizar e convergir

Qual a tua vontade? Quo vadis potentiam?

Eis meu imperativo,
A pergunta de um ativo
- valor de existir
A despertar o passivo
- não adianta mentir

A verdade também é sua:
Somos nós que vestimos de sentido
Toda vida nua.

Eu.

Uma linha

– no tempo

Um ponto

. no espaço

perspectiva

do Todo uma

arte

—.

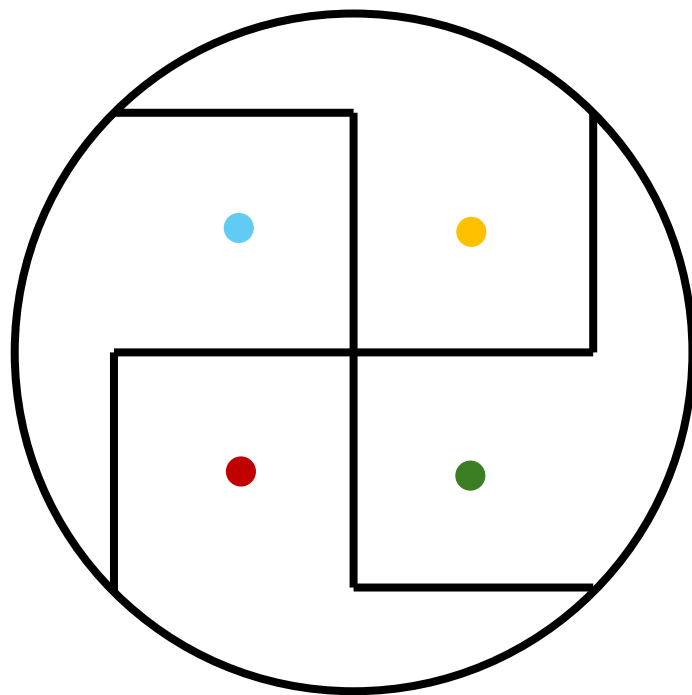
Maharajmudra S

Two Vow/Two Symbols of enlightenment

Ahimsa ✧ *Satyagraha*

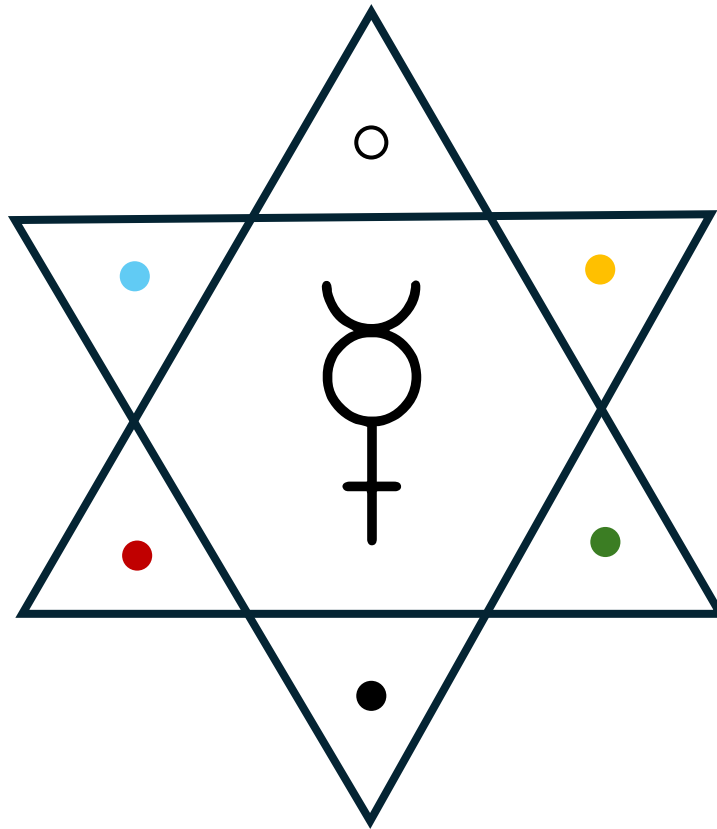
May I see just the truth

May I act just out of non violence. ■



non-violence

Ahimsa



truth
Satyagraha



Iná mo jubá ôô.

Om Swasti Shalom.

Sarva Mangalam.

Samaya!

Φ ⊕ Φ

KNØW

hear
the
heart
of the
earth

heart

GOOD

GΦD

GOOD

LØVE

Mankind

Man, kind.



Iná mo jubá ôô.

Om Swasti Shalom.

Sarva Mangalam.

Samaya!



Mahamudra

Two Vowels for enlightenment

Ahimsa Y *Satyagraha*