

THE IGNORED ORIGINS OF THE CONCEPTS OF PROGRESS AND EVOLUTION

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ABSTRACT

The related concepts of progress, development, or evolution seem to be the expression of pure modern rationality, of science. The present paper intends to show that these concepts have another root that can be found in the realm of myth, of occult theology, or mythology. The transformist point of view can be found in Heraclitus from Efesus or in Hinduism, but also in hermetic philosophy or the Kabbalah or even alchemy. All these points of view have been synthesized and expressed in Hegel's work and through Hegel they got to be present in Marxism. The role of the state is now conflated with the role of the divine Redeemer. Politics gets a new meaning. The fact that progress and evolution have become indisputable dogmas and carry such an import is to find in the religious roots thereof and the view on man as the self-deifying agent.

Keywords: evolution, Hegel, philosophy of history, progress.

INTRODUCTION

In the aftermath of the First World War, some people were able to unite themselves in a national state and were free to build their own culture, their society after being subjugated by other people and states. The Romanians got their national state, united for the first time, now able to speak and create in their mother-tongue without fear of being disenfranchised of their rights because of their culture, ethnicity, for belonging to the Orthodox Church, and so on.

One of the greatest minds, the sociologist Dimitrie Gusti thought that the age of the state as an instrument of nations had arisen and that the state will ensure the development of nations¹⁸⁵. The state had ceased to be the instrument used by different groups to attain different ends. The experience of the Second World War, and also the experiences of communism – one of the real expressions of the despotic and demonic ideology which these days is known under the name of social justice – had proven him to be wrong. According to his method, science – sociology in his case – is a practice that should be used to know the social reality of

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¹⁸⁵ Dimitrie Gusti, *Cunoaștere și acțiune în serviciul națiunii*, Vol.1–2, București, Fundația Culturală Regală Principele Carol, s.a.

the Romanian people (in his case), his method being called sociological monography. The idea was that a man of science fulfills or has to fulfill a function of serving the people and not some abstract ideals. Science, social or not has the function to improve and to better the lives of the people that live in a country. Any reform has to accept the presuppositions that the spiritual and cultural reality of a particular people offer. Political and social reform has to come from reality and not from top to bottom. Science is not confined only to understanding, explaining, and describing the facts, but should, based upon the knowledge of the social reality, try to elaborate some normative ideas that should be realized in reality with the help of politics. Sociology, Ethics, and Politics are the three main sciences.

In a certain sense, Gusti's conception about science, ethics and politics – seen as aspects of the same system of understanding the world – could be seen as a kind of social engineering, but not as radical as communism, or what it is called these days progressivism. It is more or less what Pierre-Andre Taguieff calls *melioroisme*¹⁸⁶. But in this case, the improvement of the life of a people is not based on the Manichean distinction between guilty and innocent, on identifying the enemy and his eradication. Progress or the ideology of progress has at its core the extrapolation of successes in the realm of science and technology, which are observable to the whole realm of social and political existence.

According to this view, these successes will lead necessarily to a betterment of human existence, to the realization of human values such as justice, truth, rationality, freedom either by some peoples or by the whole of humanity. This view of history and society is about bringing about the goals of human existence, which may lead to proclaim the coming of the end of history or of proclaiming the age of perfect society; these views presuppose that different orders of value can be accomplished at the same time, that there are no contradictions between them, etc. It is postulated that these values are interconnected and that their progress is a harmonious one and will produce the general advancement and betterment of the civilization¹⁸⁷. The movement of progress takes place automatically. To state the existence of progress means to state that there is a global meaning of history, a unique direction thereof, imagined as an infinite or very long process of betterment of human existence¹⁸⁸.

THE IDEA OF PROGRESS

The System of Ethics and Politics envisaged by Gusti is not based on the idea that the improvement of a country implies the demonization of entire categories of people (aristocracy, jews, men or white people, as the present-day fake anti-racism

¹⁸⁶ Pierre-André Taguieff, *Le sens du progrès*, Paris, Flammarion, 2004.

¹⁸⁷ Pierre-André Taguieff, *L'effacement de l'avenir*, Paris, Galilée, Paris 2000, p. 361.

¹⁸⁸ Pierre-André Taguieff, *Le sens du progrès*, p. 95.

states) and ascribing an ontological evil to their existence as such (gender violence, whiteness, etc. being such a conception that assigns collective guilt and makes guilt independent of anything done by a member of the demonize category). Radical ideas about the means and ways to achieve the improvement or social progress that demonize entire categories of people or that are akin to eugenics, for example achieving equality between genders by taking out certain characteristics of human beings like independent thinking (a feature of the so-called toxic masculinity) or by jettisoning the whole cultural heritage because it is the expression of toxic people (whites), abolishing private property are not included in Gusti's understanding of ethics and the science of politics.

Like many modern or contemporary thinkers, he made use of the idea of progress. This idea, as other thinkers have argued, is an *idée-force* of modernity (Taguieff), which may possess features akin to a mythical idea or conviction. This idea is so pervasive that even people that find themselves in opposite positions, or what do not fall in the category of progressivism entertain it. Electoral or political discourses from people like Barack Obama, Bernie Sanders, or Donald Trump do have something in common. They speak about a better or bright future. People that do not or not considered as progressive are being labeled as being on the wrong side of history. In the Democratic Party, when candidates fight to be appointed to become candidates for the presidency, each other accuses the other of being a fake progressive, of being not a true progressive. This point of view presupposes that change in history is unidirectional, that it can go from worse to better¹⁸⁹. Even someone that is not considered to belong to the progressivist party, a deplorable such as the former President Trump stated that the USA is at the beginning of a new millennium and that it looks to the future. His listeners should think and dream big, and that the time is the time to unlock the mysteries of space, to free Earth of disease, etc.¹⁹⁰. This is clearly a speech full of progressivist ideas, an expression of this typical modern view.

For the French philosopher Pierre-Andre Taguieff, the idea of progress is a modern one, built up to counter nostalgia or the myth of decadence. One of its roots lies in Francis Bacon's work, in his conception of science as a cumulative process and of knowledge as power. Though this statement may partially be correct, this paper argues that the idea of progress and the correlative idea of evolution is not so modern at all, and can be found in some religious contexts and writings. One can see the sources thereof when one tries to understand the theological and mythical import of Hegel's Work, import that is the synthesis of some strains of occult theologies, and elements of Neoplatonism, Christianity, Gnosticism, etc.¹⁹¹.

¹⁸⁹ Matthew B. Slaboch, *A road to nowhere. The Idea of Progress and its critics* (epub), Philadelphia, University of Pennsylvania Press, 2018, p. 8.

¹⁹⁰ *Ibid.*, p. 9.

¹⁹¹ Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Ithaca and London, Cornell University Press, 2001.

The main and common denominator in some of those, in the hermetic tradition and the *Kabbalah*, is the idea that existence as such, even God – partially or in his entirety, is becoming: God's life is becoming and so is the world which is seen as a necessary part of this becoming. More than that all creation and existences are in their ultimate substrate divine. Man is the last product of this process of self-actualization and self-knowledge of the Godhead therein God attains self-knowledge and complete self-consciousness: this is process through which man knows Nature and himself, since he is integral part thereof; it is also the process in which God knows himself as he expresses himself in Nature through man's doing. In this way, God becomes Spirit or *Geist* in Hegel. The spirits divide itself and objectifies itself as Nature and in acquiring the knowledge on Nature as the expression of itself, the God comes to itself and acquires self-knowledge. This self-knowledge is the cancelation of alterity (this is what Hegel calls *Idealität des Geistes*); Nature as Spirit is the representation of the Absolute Idea. In Nature, God appears in the form of different, disjoint, particular beings – *in Elemente des Aufeinander*¹⁹².

For example, hermeticism conception of God sees him as deficient, as something or someone that needs completion, and man and man's knowledge are necessary for God to attain this state of perfection¹⁹³. Progress or evolution is this process through which God attains completion or becomes God in the fullest sense. As such, this is a necessary movement, therefore progress/evolution is necessary. God is still transcendent but needs the world and man to complete himself. God needs man to recognize him and to acknowledge him and vice-versa. This is not unlike the dialectics between master and servant in Hegel's work. God wishes to be known by his greatest creation, man. The end of man, the completion and perfection of his existence is the knowledge of God whereby man realizes God's need to be recognized. The whole creation has as its purpose the need for self-knowledge of both God and man. This is not so innocent as it seems. The practitioner of hermeticism has a practical purpose in his mind which implies the substitution of the love for wisdom with the lust for power. Achieving total knowledge and getting to wield Godlike powers¹⁹⁴. Hegel's work represents a synthesis of different such currents. Gnosticism does not imply that God needs man to know and acknowledge him. The world is a fallen state or the product of an incompetent deity, therefore there is no such thing as progress and evolution.

Nevertheless, salvation in hermeticism is attainable through knowledge and understanding, through gnosis. It is also a knowledge that is reserved for an elite, the teacher had to keep his knowledge secret from the multitude. It is not a salvation that is offered by a divine Savior for everyone. It is hard work and implies or produces a change in the one who got enlightened. Philosophy is for

¹⁹² G.W.F.Hegel, *Enzyklopedie der philosophischen Wissenschaften.Grundrisse*, Suhrkamp, Frankfurt am Main, vol. 3, 1979, p. 18.

¹⁹³ Glenn Alexander Magee, *op. cit.*, p. 9.

¹⁹⁴ *Ibid.*, pp. 7–8.

living as Hegel states. Words carry a kind of existential empowerment, thus expressing a kind of complete speech or encyclopedic discourse.

When acquired, this discourse would change and transform the whole of reality and empower the life of the one who achieved it. It is a performative discourse. In its modern form, this kind of thinking is expressed by the work of Hegel. The hermetic tradition, as Hegel's philosophy, believe that God is knowable. Hegel rejects the negative theology of traditional Christianity. God can be known and acquires self-knowledge and consciousness in the concept. For hermeticism too, god can be known in a piecemeal fashion and express his existence in different modi or moments. The cosmos is a unity not just a collection of unrelated objects and knowing one-self implies knowing the whole and vice-versa. Everything in the world is internally related. For Hegel Nature is an expression of God, God set himself apart from himself, the nature becoming a kind of mirror in which God sees himself. Man, which belongs to nature, therefore to a manifestation of God through knowledge of nature, comes to know God. This process is a circle, the end thereof being the reconciliation, the coming back of God to himself. True philosophy is the actualization of the Absolute Spirit. The main goal of philosophy is to capture the whole of reality in a complete, circular speech that transforms the human person. The goal thereof is the unification with God. Philosophical speech is therefore performative and accomplishes this goal.

This way to see things is ancient. It is not peculiar to Hegel, but to older traditions like the hermetic, kabbalistic, or alchemical one. All of those have added something to Hegel's work. There are also Gnostic and Neoplatonic sources for his endeavor. According to the Neoplatonic frame of thought, nature and every living being represents in a sense the self-development and differentiation of the One, though this can't be construed as progress but more as a loss of being, as degradation. It is the opposite paradigm to the Hermetic one. Another input to Hegel's work comes from Meister Eckhart and his mystical theology. The insight present in the German mystic depicts God as not being complete without creation, an insight that does not fit the biblical narrative but fits Hegel's. God must create to actualize his nature. This implies or can imply an eternal creation whereby the freedom of God to choose or not to choose to create is denied, etc. Such a view can be attributed to the philosophical and pagan notion of absolute divine simplicity, which states that there are no real distinctions in God, that God equals his essence, etc. Since God's essence is necessary and no internal real distinction can be found, then even the act of creation is eternal. To this view comes the idea of a dialectical relationship to the world, God is good, the world is necessarily bad, etc. This divine simplicity in such a form is not present in Hegel, but somehow the idea of creation as a necessity of God's existence got into his work. Nevertheless, since there are occult sources for his work it might be speculate that it got it by assimilating them into his thought.

A good example of such a philosophy is the one of Sebastian Franck that holds that in each man an ember of God is present, that God is what he reveals himself to be, God is self-manifestation and self-revelation, etc. Another source which influenced Hegel is the *Theologica Germanica* – that influenced Martin Luther – work that states that God is dependent upon man to redeem nature, that man is the redeemer of nature, but first, he must come to know God. God is All and must be all, God is a whole, and evil comes to be when man breaks with the whole (this is a break with Christianity, wherein evil is not an existence per se but a movement of the will. It is a view related to the conception that evil equals falling in multiplicity and distinction). Man contains in itself the characteristics of all creation, and man entails and enfolds the essence of all things.

Another important source for Hegel's philosophical conception of God is Jakob Böhme's work. For the German mystic from Görlitz, reality is not characterized by a movement towards God. God in itself is a process of God becoming God. This is a necessary process, which is set forth by contradictions inside the Godhead, between what he calls the seventh spirits or seven source spirits. God is *der Ungrund*, a dark nature, an abyss that through the process of becoming, fueled by inner and dialectical conflicts comes to his fulfillment, a concrete form, which Böhme calls a body. It is the expression of the process of self-expression. All things come to be fully specified, including God – *Geistesleiblichkeit* in the terms of the pietist Oetinger. God ceases to be a self-contained, self-absorbed center (which as one of the origin-spirits is evil, Lucifer). The sour-spirit, the spirit of isolation, the selfishness that everything displays. In a sense, if God is to get out of himself and accomplish self-actualization, he must go through conflict. Evil is a part thereof. God gets out of himself, objectivates himself as Nature, and afterward comes back to himself.

The myth of the fall is also reinterpreted. In paradise, man enjoys God in an unthinking unity that he has to break to become himself. Alienating himself from God, man can attain a higher state, and return to God in full consciousness of his nature and the nature of God. Evil is, therefore, necessary and a component of the good and of progress/evolution. At the end of this process, man gains his perfection and so does God. This is called self-awareness and closure. History has therefore a direction and, this may vary according to the variants of this view, man can speed up or set forth the necessary process that will achieve this sought perfection. Doing evil and evil as such are justified. It is unavoidable. And since only a few people are privy to this kind of knowledge and have access to the mind of God and the rules that govern His becoming, the conception that they know how to lead this process is not far-fetched. And since evil is necessary and contributes to the good of mankind, every kind of wrong-doing can be justified and seen as an act through which man and God achieve the self-awareness and self-knowledge that lead to their actualization. The basis for the myth of progress is therefore laid down and of justification of totalitarian and terror policies that accompany them. Eliminating the

enemies of progress is a quasi-automatic process, there is no real responsibility for this action because both of the parts implied in the struggle are forms or manifestations of God. This self-becoming of God is a temporal process and the latest apparitions in the realm of life in temporal order, these are therefore better embodiment or actualizations of the divine. They are stations which are nearer to the goal of the self-manifestation of the Godhead. These expressions can fight each other, struggle belongs to God itself, and maybe reconciled in a superior form that is being born in this process.

HEGEL'S CONCEPTION OF PHILOSOPHY. ABOLISHING OTHERNESS

Philosophy, in Hegel's understanding, is not creative. It just gives a formulation of something that I already present from the beginning of the world or eternity. It is an expression of this primordial wisdom, a recollection and the reenactment of the whole process of self-manifestation of the Godhead. It is the Hegelian version of the hermetic *philosophia perennis*¹⁹⁵. Speculative philosophy is the fully adequate, fully conscious expression thereof. What Böhme teaches about the fall of man, is accepted by Hegel. Creation and fall are seen as necessary to the whole process. Man must be brought back to unity with the divine ground of being but in a fully self-conscious mode. In a sense, man is God since there is no real ontological difference between them. Man can know God. There is a goal of history, a positive one, and everything has sense through the lenses of this conception. Mankind has a privileged access to this process, he can become aware of it and become God, getting God-like power and even can take the lead of the whole thing. In Hegel's work, speculative philosophy is the main activity through which the recollection of God's becoming and is the place wherein the Absolute comes into being. Through speculation the Idea (God) becomes for itself, God achieving thereby self-awareness and completion¹⁹⁶. This the Absolute, the self-actualized divine. Every individual belongs to a chain of being, of necessity and, according to Hegel, each individual that becomes aware of his goal of this whole process learns how to articulate this knowledge in the circular magic speech. Mentioned earlier. This knowledge and this discourse set the respective individual above this process of suffering and conflict, of struggle. This is accessible only through philosophy, Hegel's speculative philosophy. Access to this power is gained through the use of imagination. This knowledge gives form to the Absolute itself. The complete discourse on Absolute is the Absolute itself¹⁹⁷. Such a philosophy can be rightly seen as demonic.

The spirit is the final term of this process. Mankind or spirit represents the awareness of the identity between the whole process in Nature and the self-

¹⁹⁵ *Ibid.*, pp. 85–86.

¹⁹⁶ *Ibid.*, p. 93.

¹⁹⁷ *Ibid.*, p. 98.

knowledge the divine I attained in humans. The whole process wouldn't be possible without opposition. This was acknowledged by Boehme, that selfhood develops only when it meets opposition. This opposition is to be found for God in god, without opposition the self – human or divine won't come back. Returning to itself requires opposition from something. But, in the case exposed here, one of the ways the self relates to the other is its wish or urge to annihilate otherness. The activity of the Spirit is made from *Idealität*, from different ways to bring back into his interiority of the external objectivation of his. This makes the Spirit to be Spirit, a complete simple and universal I¹⁹⁸.

The urge of complete mastery or annihilation of the other is the root of the process described in detail by Hegel in his *Phenomenologie des Geistes*, but it is present in all of his work. This is also true of man, since man is a will and an I, also a particular expression of the Spirit. The drive is to abolish the divide b and distinction between subject and object and to exalt oneself above everything else. Even the simple perception of the multitude deprives it of its alterity, whilst being impressed with the universality and simplicity of the Spirit. The Spirit as religious consciousness penetrates through the apparent independent existences of things to the level of the inner power that holds the things together until it reaches the way the Idea shows itself into them. That is the act of philosophical thinking¹⁹⁹. This is the accomplishment of the Spirit qua Absolute Spirit, the achievement of idealization. The Spirit acquires in his way his concrete form. It is the withdrawal of substance or being from the world into the subject, thereby the subject becomes the center around which all the world flows²⁰⁰. The Spirit makes the world conform to its Idea. The Spirit is the infinite affirmation of himself and the absolute negation of alterity, which was the exterior objectivation of an inner plurality. This transformation or cancelation of the otherness can be brought about only the grasp of the whole through a System of Science. Through this process, the true self, the true individual, true substance, and true God are actualized. Cognition and knowledge do just that. And freedom is also possible only through the annihilation of otherness.

True knowledge, Absolute Knowledge means to grasp the only individual that is, the Absolute. In the Absolute Spirit, both the subjective and objective moments of the Spirit are achieved, thus expressing the absolute truth. The Spirit is both Manifestation, Self-Revelation and the content thereof. Form and content. The activity of the Absolute Spirit is orientated and exercised upon himself, not on

¹⁹⁸ “Alle Tätigkeiten des Geistes sind nichts als verschiedene Weisen der Zurückführung des Äußerlichen zu der Innerlichkeit welche der Geist selbst ist, und nur durch diese Zurückführung, durch diese Idealisierung oder Assimilation des Äußerlichen wird und ist er Geist.” (“Toate activitățile spiritului nu sunt decât moduri diferite de aducere înapoi la sursă a exteriorului la interioritatea care este însăși spiritul. Numai prin această aducere înapoi, prin această idealizare sau asimilare a ceea ce este exterior, Spiritul este și devine Spirit”), in G.W.F. Hegel, *op. cit.*, p. 26.

¹⁹⁹ *Ibid.*, p. 28.

²⁰⁰ Glenn Alexander Magee, *op. cit.*, p. 139.

something exterior because it is not exterior. The essence of the Spirit is freedom, the absolute negative identity with himself, absolute independence, absolute self-relation, *das Sichaufsichselbstbeziehen*. This freedom is not just from Another, but freedom realized in Another independence from the Other²⁰¹. This freedom is an activity that entails the overcoming and assimilation of the otherness. The existence of otherness or the Other is the essence of alienation. This happens when Nature is not understood as being the product of the Spirit. Alienation exists wherever there are otherness or external determinations that may act upon the Spirit, that impose limits to it, and are not recognized as the result of the activity of the Spirit.

Along these lines of thinking differences between peoples, objective determination, differentiation between man and woman appear as products of the Spirit that is present in man, therefore of man. It is easy to see how upon this insight the idea that certain distinctions and determination that have and still govern the life of mankind can be interpreted as being man-made or social construction, as fictions intended to oppress and alienate. For the Absolute Spirit to be actualize completely, the limit – *die Schranke* – which Nature represents must be abolished (must be recognized as being posited by the Spirit himself to make possible the dialectical process of his becoming). All the particular limits have to be abolished. The Absolute Spirit means abolishing everything that is not itself. God comes to itself, becomes itself only in the State. In the state, the Spirits comes to be free in the world he posits, in a moral world – *sittliche Welt*²⁰², and afterward in religion, art and philosophy.

All desire strives after self-consciousness and strives after the conflict with the self. It seeks conflict. This is what Jakob Böhme called Evil. The desire to annihilate the other and to absolutize one's self²⁰³. The whole becoming is thus caused and furthers by this process and dark urge. The highest and only substance and only individual, the object of the *Wissenschaft der Logik* is this urge. It is the truth, it is the Logos. It is the Unconditioned, an organic totality, an individual, self-sustaining, determined by nothing. His inner moments make up the whole being, it is a system of the world²⁰⁴. There are other systems of thought related to the Hegelian paradigm, *Kabbalah* is one of them. It is described as a system of oral revelation passed down from Go to Moses, but in reality, is more of a mish-mash of early Jewish mysticism, Neoplatonism, Gnosticism, or even Hermetism. This strain of thought was present in Hegel²⁰⁵.

According to Gershom Scholem²⁰⁶, the idea of God embraced by the Kabbalah is akin to process philosophy, God is in itself a dynamic process, that is becoming. The root of the name Yahweh is supposed to mean becoming. Not all

²⁰¹ G.W.F. Hegel, *op. cit.*, p. 36.

²⁰² *Ibid.*, p. 51.

²⁰³ Glenn Alexander Magee, *op. cit.*, p. 144.

²⁰⁴ *Ibid.*, p. 153.

²⁰⁵ *Ibid.*, p. 166.

²⁰⁶ Mentioned in Glenn Alexander Magee, *op. cit.*, p. 169.

the strains of the Kabbalah accept the idea that God is made manifest in his entirety, most of them holding to the idea that it has a transcendent aspect. For the peculiar understanding of Kabbalah that Isaac Luria espouses *En-Sof* – plays the same role as the *Ungrund* of Böhme. Creation is the external aspect of something that talks places in God. The Infinite. *En-Sof* is supposed to develop into a true subject, even though at the beginning it is neither subject nor object. God wills to see God, God wills to see Himself, to objectivize Himself to himself, to achieve perfect self-knowledge of Himself²⁰⁷.

As in Hegel, where the I denotes the self-relation of God through man, whereby man is the only being that reduplicates itself in the way that allows him to be the universal that is for the universal, the last Sephirot (which means number, source; Melkuth, Shekinah, the Presence of God) from the Tree of Life is construed as being the I of God. And sometimes the sephiroths that make up the Tree of Life are considered as belonging to God's essence. They are moments of the process of becoming that is God. Just like in Böhme and Hegel one of these moments Gevurah//Din or the Wrath of God can be seen as the source of Evil, when it ceases to be tempered, balanced by other sephiroths. And just as Hegel conceives of the state, especially the Prussian state as the embodiment and manifestation of the Absolute Spirit, then Shekinah is thought of God as embodied in the "community of Israel." This process of manifestation and self-revelation is seen, as in Hegel, in a dialectic and triadic way.

Even the hermeneutics applied to the revelation proceeds in a dialectical manner, Hegel's system is also pervaded by triadic structures, after two opposed verses the third reconciling them. Another belief that is in harmony with Hegel's conception is the idea that the manipulating of Adam's language will lead to the recollection/recovery of the wisdom lost with the Fall²⁰⁸.

Speculative philosophy, philosophy as such can achieve something that might be regarded as magic straight from an occult book. Through philosophy one can achieve in a conscious way a state wherein the subject arises over space and time; the external relationships are abolished, that is the otherness is negated. Thus, the world becomes something that is understood and willed. This is another aspect of the very modern wish to remake and reengineer the world, nature, and humanity. Philosophy is therefore understood as a higher type of magic, absolute magic²⁰⁹; magic being a kind of technology that intends to confer control over the world. Philosophy is a technocracy, that tries to rebuild Adam Kadom, the prelapsarian man.

Hegel's philosophy reassembles in some aspect the kabbalistic conception of Isaac Luria. God is also encompassed in His process of Self-Becoming of giving birth to Himself. All the realms of being, even the lowest are connected to the highest and in this process of self-becoming, wherein evil and the fall play a role,

²⁰⁷ *Ibid.*, p. 168.

²⁰⁸ *Ibid.*, p. 175.

²⁰⁹ *Ibid.*, p. 221.

and so does man. The self-becoming process of God doesn't stop at God but parts of it are about man. The role of the man is to perfect themselves, to restore the nature of Adam Kadom, to redeem the fallen world²¹⁰. As the Kabbalah sees the community of Israel as embodying the Presence of God, so Hegel, and before him in Western Christianity, Joachim da Fiore see the community of worshippers as embodying God, the presence of God; this view is the one of the pietists with whom Hegel was acquainted well, since he dwelled among the Swabian pietist of his time. No intermediary then between man and God, whereby the community of worshippers is being assigned the power to achieve knowledge of God and salvation without any help. The Kingdom of the Spirit is identified with the community of worshippers. Community is existing Spirit and the Spirit is God existing as community. This is the stage of self-actualization, of achieving human freedom. The absolute state is too something along these lines: the state is also Objective Spirit, participating in the life of the state means to participate in the life of God, though basically everything and everyone is God, a form of his self-expression that can be put on an evolutionary scale.

CONCLUSIONS

In this context, the function of the state might see in another way as normally assumed. The state, or/and big corporations could be considered as the instrument through which evolution can be achieved or helped to attain the supposed desired result, a fully immanentized eschaton, the perfection of humankind – when God falls out of the picture or when mankind it is seen as a vessel for a divine essence. The state is not an instrument meant to promote the wealth of a national community but an instrument that favors and promotes the will to power, used by certain groups to further their agendas. And each of the states, even under the guise of a democratic state, has extended even further now than under communism. The state must produce in human beings a change of heart that allows for the necessary progress to take place. According to the Hegelian framework in the individual the same process that takes place in history must take place too so that the envisaged eschaton arrive. Absolute Spirit and the human spirit are driven by the urge to abolish heterogeneity, by abolishing Otherness, which is basically alienation.

The state now wants to punish feelings that people may have or have not. Otherness is conceived in this Hegelian framework as oppressive since it is alienation, that is the Spirit that posits itself as Another and forgets that it is Another. Objective determinations are not determinations at all, they are the projection of the Spirit, the human spirit in philosophical and social frameworks inspired by Hegel. The fact that they impose themselves on the human spirit and appear as objective, as independent from him is interpreted as oppression. The

²¹⁰ *Ibid.*, p. 233.

sentiment is stronger when this idea is strengthened by another Hegelian idea, namely that the human spirit is in itself God or, as in Gnosticism, or kabbalism, the human spirit is seen as a part of the divine, not merely an image and semblance thereof. In political and social terms, this view translates into a totalitarian view of existence, wherein some categories of humans will be seen as evil, as causes for the unhappiness that exists in a certain society. Distrust and hate of Otherness become the rule. Emancipation is the return to unity, even though is not primordial unity. It entails the abolition of everything that is a hindrance to the much-sought reunification, of distinctions or self-sustaining differences. But otherness disappears. And also, there is a sentiment of omnipotence associated with this, omnipotence that can be seen to be achieved after the emancipation process.

Progress, evolution, and alienation have therefore theological and occult roots. The idea of alienation s Hegel expresses it implies that all objective determinations of our being are really subjective, product of the Spirit that inhabits and makes out man. Moreover, in his conception evil is justified, being a part of the process of self-becoming of God and therefore sin. Though in this understanding of God the meaning of sin is not the traditional one. It becomes a necessary condition for evolution and progress. So does evil. And since overcoming and abolishing difference and Otherness is the way to attain the final reconciliation, then evil acts can be justified.

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