

## Power and Religion in Western Tradition (1)

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*The following article tries to set in evidence and to analyze the distinction and the fundamental opposition that currently goes operating in Italy, in Europe and in rest of the world between two spaces of civilization: the space and the time created by the love for the equal liberty and the space and the time produced by the love for an equal and total subordination.*

The spread between these two opposite places of civilization sets in fact in light how much the first position uses, as really connatural expressive and operational mean, the deliberate and conscious choice of a creative-dialectics opening, that is able to preserve in its own inseparability the two theoretical and practical criterions of liberty and equality; at

the same time it will point out how much and as the second position, trying to occupy the same imaginative and rational place, intends to build the monolith of a passionate reason, full of identity, through the cohesion and the convergence of symbolic and ritual elements. In front of the theological, political and natural presupposition that wants therefore to maintain and to preserve the spirit and the gasp of a nature united to reason in the equal and loving desire of liberty, the actual teo-conservative formation – in Italy, Europe and in the rest of the world - desires to bring the really definitive passage to conclusion of its modernity, making to coincide the classical and traditional image of the western God (the almighty and correct wish) with that able to justify a renewed wish of hegemony and dominion on the populations and societies that share the two shores of the Atlantic ocean. This new image proceeds to the identification of the human being with the absolute identity, approaching its intellect and its wish through the essential medium of a feeling, able to exalt and to adore a new divine idol, in turn simple tool for the foundation of the own *parusia* in the fetish of the universal Law: the capital salvation of the human being in the inner absumption of the necessity, of the suffering and of the alienation. The absolute identity and her people have in fact a deadly Enemy: the Other, in the negative form of the different ones. The Other is not anymore then the Judaism or the Muslims - that can be brought back to the same patriarchal and authoritarian substance - how much rather all that worlds that throw back that western idolatry, preserving their own beliefs in the multiplicity of the divine being. In this way western Christian religion - today a fusion among the gregarious spirit of the Puritanism, his collective aggressiveness, and the hierarchical and feudal spirit of the

catholicity - becomes height and suit tool of the expansion toward and against the East, by the Western Economic Empire. In possession of the hegemony and the ideological dominion, she makes maid of her own material master, holding to be able to upset its anthropological record. How much, in fact, the immanent power of the profit, inferred by the capital, seems to be dominant subject in the world of the modern relationship of subtraction and robbery (alienation), as many the classical form of this dominant relation finds again the traditional necessity of separation and differentiation (restoring the traditional platonic ideas and the neoplatonic first subject). In this way the surplus subject of the profit finds its proper new thaumaturges and priests in figures invested at the same time of the religious power and of that economic: an universal *Opus Dei* the of the Capital and of God that looks for eliminating in every preemptive ways the reopening of the space and of the time of equal and loving creativeness, of the real movement that holds the two opposites of infinite Liberty (*Father*) and of infinite Equality (*Son*), through the endless relation of Love (*Spirit*).

This, that seems to be the goal, the desired and necessary end - the fatal destiny - of the traditional western civilization, seems to find again, in the rational elaborations that it composes and it currently combines, the repetition and the reflex of her own distant origins. What was it in fact, the separation of an undiversified manifold, in the platonic philosophy, if not the attempt (succeeded) to neutralize the productive natural state of the presocratic philosophers, raising it to the control and the power of oligarchical ideal powers, that would have differentiated and ordered it? What was it, then, Aristotle's call to the not-separation of the Being and the One, if not the attempt (it also succeeded) to militarize the whole natural and human cosmos, through the actual determination of the power? What was it, subsequently, the use from the Christian thought of the combine-prepared among Plato and Aristotle, in the philosophy first in Plotinus and then in S. Augustine, if not the transformation of the libertarian and egalitarian Spirit of the Christianity - the Spirit of the love - in the order of the peace, predisposed entirely by an imperial Lord? Christian Church and terrestrial power, if they were ever separated in the medieval period, certainly they constantly worried him about to check and to repress - with the fire of the annihilation and with the blood of the slaughters or the genocides - every, also small, natural and rational glint, that put again in opened space the life of desire and love, her liberty and her search of equality. Really concentrated to the growth of a deadly wedge inside the relationship between world and God - the profit that transformed himself in capital and in multiplication of the relationships of the general economic and social movement - Church and State reciprocally grant themselves at the beginning of the modernity, to organize the mutual defense and the double negation of their own enemies: the philosophers and the 'heterodox' scientists, or the political ones that seemed to be 'rebellious and revolutionary'. From Jordanus Brunus and Galileo Galilei, historically to Karl Marx and over: actually to our same contemporaneity, in which the merging relationship of a double horizontal annihilation and the vertical relationship of a double and alternate negation reappear with the apparent stimmates of a definitive crucifixion.

If logic is the reality and the reality is the logic - do you remember the succession of the

affirmations: << We will never attach Iraq... (negation that brings the denied to evidence)... we will never attach Iraq, it's not the time and we shall do it only if it won't consent to the inspections.... (new ordered time that upsets the preceding negation in conditioned possibility, not dependent from our responsibility)... considering that Iraq doesn't comply to the recognized international decisions... (reason for an action, first denied and affirmed now, according to a pure evidence universally recognized)... >>??? - that 'cross' has a great, huge, hermeneutic value.

It, in fact, speaks to us, from a side about the same relationship of love and desire that intervenes in a couple of lovers (heterosexual or homosexuals that are), if this relationship has, as end and motor, the mutual distinction and the mutual recognition; or contrarily, annihilating both the extreme in a merging relationship, doesn't intend to make to be worth the inactive triangulation established by an abstract and separate identity, unreal and not living (if not separately), codifying the one as an activate one (male) and the other as passive and receiving one (female). From the other hand that value speaks to us really of faith and of religion: if the eye and the look of God and on God is not anything else other than the idol and the fetish of the absolute One of the power and the power of his Law, or if the open Liberty (*Father*) in his/her horrible opening for the conscious and finishing human soul (mind and heart) can't be excited - and not only mitigated - by the desired and beloved sought for its Equality (his/her *Son's Spirit*).

### **The crucifixion of desire's liberty.**

The horizontal arm of that 'cross', in fact, nails to the relationship of wanted power and thought by a superior identity, that decides the mutual annihilation, the annihilation of the personal and living liberty of the desire. The traditional masculine function - the activity - has here to meet the female function - the passivity and the receipt - almost as it dealt with the repetition on its individual and personal representation of the relationship between the aristotelian form and subject. This aim to the natural procreative result prevent however that the masculine part meetings in herself her 'passivity', while to the opposite side it closes the access for the female part to a certain form of 'activity'. Which 'passivity' and which 'activity' are they neutralized and denied? For the masculine subject the sensibility and the emotion is denied, for that female all of this that is traditionally reported to the intellectual power: the intent and the decision, the self-determination. In this way the desire is moved to the eminently female part and 'material', while the organic material self-determination is alienated and situated in the separate and superior place of the 'masculine' power of the intellect: the place of the decision, of the choice and of the autonomous determination. To govern the whole procedure, the whole process, is for the note an identity that first makes to depose and to move the principle of the movement - the desire - then raises and alienates the moved, once more, in what it has to be master and inspector of the social life: the meeting of the 'aristocrats' of the city, sets to the Barbarians' defense, insides and outside against all the threats brought to the unity of the superior *ghene*. The masculine possession of the female

body and soul - and, through of those, of the whole summ of the mobile and immovable goods - is mediated and guaranteed therefore, in the classical traditional conception, by the government of the elderly owners, by the meeting appointed to regulate the economic life, social and politics of the city, through the control and the mutual regulation of the noble passages of 'property'. Now, in the passage from the medieval age to that modern and, from this to that contemporary, it is not assisted to an essential modification of this structure, that therefore stays on to constitute the logic of building the common reality. It is also true that along his journey the material civilization of the West has crossed the mobilization brought by the accumulation and by the multiplication of the capital: it is as many true, however, that this mobilization comes more and more now contained within a classical concentration of the powers, required to still use that structure and its forms of alienation and mutual negation.

Well. That mutual annihilation and its mutual negation finally open the field to the discussion on the Law (and on its implicit Order).

### **The disappearance of the reason in the faith**

The appearance of that sovereign identity happens for the immediate *medium* of the Law and its implicit Order. The alienation of the decisional power that the popular meetings of classical Greece accepted, in the moment they decided to found deputies to the control against the noble embezzlements, accepting the mediation of the Law, fatally ended its walk in the acceptance of a separated society, divided in classes, where the power of the same Law ought to be postponed to a separate purpose, preliminarily alienated: the reciprocal and mutual negation of the right to an other world (revolution). The reciprocal and mutual negation of the creative liberty and her dialectical real ideal. The separation of this purpose - base of that sovereignty that has actually reached us through the concept of the State - is 'naturally' continued along the centuries: from the power of the medieval emperor, guaranteed by the light and illumination of the divine grace, to the governor of the modern states, we became more and more subjected to forms of economic expropriation (nowadays according to the *dogma* of the liberty of multinationals' market). Law and its implicit Order now rediscover the virtue of the separation, the utility of the construction of an abstract world, the superior place where all the decisions and the considered determinations take a legitimated space (institutional space).

But that sovereign identity also drags with itself the discussion around the traditional God, the faith and the necessary value of the moral norm. Here the discussion is placed around the other arm of the 'cross' previously drawn: that vertical. Here the relationship is placed among God, the faith and the belief in the revealed Law.

Absolute identity had traditionally been the term of indisputable reference for the history of the faith in the western Christianity: she was pointed out in fact from the positive theology as the base of all the divine attributes. Power and supernatural action, she was worth as the eternity of love

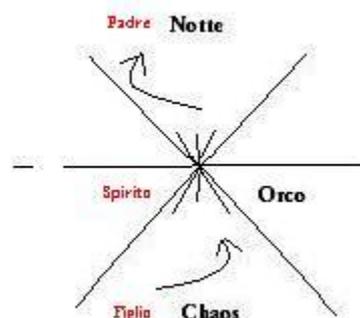
and judgment, of the providential mercy and of the divine intervention, through miracles, to save or to punish. None and nothing could put in matter this interpretation: this way to the advent of the civilization that modern thinkers such as Descartes and Spinoza maintained for God through the attributes of Thought and Extension. Through of them it was possible and necessary - from the moral and ethical point of view - to reach to the composition of the essential determination for the human being: to abandon the belief in appearance (sensibility, nature, passion), to shelter only what could have guaranteed the salvation, through the grace and the works (this was the reason, fortified by the faith and by her contents). Along the whole medieval age the mediation had been strengthened in continuation by an incessant division and stratification of the powers: now, instead, that 'fantastic' world leaves the place to the 'nothing' (modern nihilism). The attributes of the Thought and the Extension don't even seem to be yet present, perhaps to avoid the 'danger' of the subjectivism from a side and that of the scientific and atheist objectivism from the other. The relationship with God seems to be left to the simple sentimental belief and the formal and convinced adhesion to the symbols of the faith, in their dogmatically established content (sacraments, crucifix, ecclesiastical hierarchies). It is so reached the paradox of a really empty faith, replaced by the belief and by the consensual and collective share to the scenography of the divine, to the show of the mass-unity in an undangerous difference. The politics of soft-determination now imposes the poor and simple reference to the foundation and its essential characteristics, the universalism of the Church appears through the unconditional and undisputed adhesion of the believers. The reason disappears: or, at least, that reason that is not more necessary disappears, or even becomes dangerous again, in its sceptic and illuministic attitude, reopening the endless space of the relationship. Therefore we have a reason-deprived faith: together with this disappearance, however, we don't miss the essential aspect through which the same reason has been interpreted and used, in the dominant western tradition, that neoplatonic-aristotelian. We don't miss the necessity of her constrictive aspect, her value as law and as a rule for the collectivity and the single one. Rather, law and constraint, necessity and tie, unity without possible alterations and transformations, are the fundamental characteristics of a mutual reapproaching: the reapproaching of the secular power and that of the same Christian Church. The same necessary unity, the same recall to the absolute order, play again under trace in the affirmation of the economic structure, social and world politics, as in the expressions of a Catholic universalism that it still pretends to possess the truth of the unique salvation (*Dominus Jesus*). Bodies and souls seem to wave, according to an unique musical note, according to a resemblance and an essential analogy. Thanks to the feeling of a primitive excitement. Reduced to the degree of a world tribe, the humanity labors to find again the sense and the reason that, indeed, can constitute a valid solution to the planetary problems, and that seem to be left - both in their same composition and analytical evidence, and in their destined solution - to a narrow and still 'aristocrat' stage of intellects and wishes, in a sort of definitive actuality of the medieval angelic hierarchies.

Possession, control and dominion constitute in such a way the coordinates of the present, past

and future of the rational sense of the contemporary humanity. To deign conclusions of his own beginnings, the western civilization finally effects his own complete realization (the unique world of the globalization). The fuming rests of his own continuous transformations stay, however, still as soon as out, in a dangerous proximity, still. As ruins, discard or refusal, they still impose the quarrelsome violence of the matter. Her irreducibility.

### Chaos, Ogre [Orco] and Night [Notte]

As shades of the divine, *Chaos*, *Ogre* and *Night* find space, both natural and rational dimension, in a work by Jordanus Brunus, entitled *Lampas triginta statuarum* (Wittenberg, 1587). They, in fact, had to develop the 'dark' counterpart of the trinitarian relationship (*Father*, *Son* and *Spirit*), allowing this to reassume a renewed 'revolutionary' value. In the reflection of Jordanus Brunus, in fact, the spirit that is in the matter - the natural desire - reflects and recuff itself in the matter that is in the spirit - *Son's* Equality to the *Father* - widening a rational space inside which the image and the universal and concrete figure of Love can appear, in its endless and double relationship (vertical and horizontal). It is thanks to this opening that the natural multiplicity (*Chaos*) finds a bank - without reduction or any exclusion - in the rational multiplicity (*Night*), thanks to a clear and dark mediation at the same time: the *Spirit* and the *Ogre*.



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The brunian text is particularly difficult and complex, but the fundamental structure, that it sets in light and evidence, certainly seems to be able to represent the essential tools for the turnover and the overthrow of the traditional theological, political and natural presupposition, bound to the simple generation in direct and deterministic line of the trinitarian relationship. Here the concept of a necessary-and-ordering One - of neoplatonic-aristotelian derivation - actually reaches our contemporaneity in its own application, even thanking really the resumption and the instrumental exaltation of the hegelian philosophy, most of all in american university and academies. With prudent and opportune ability of vision the renewed conception of the unique world – is to be noted its premodern derivation - succeeds in taking back the supremacy and the hegemony from the political-cultural point of view, reusing the whole traditional line of the trinitarian relationship, that from Plotinus to S.Augustine, through Scotus Eriugena and S.Thomas, it actually arrives to Hegel and to the contemporary hegelians (even in the figures of the same Popes, Johannes Paul II and Benedict XVI). This conception, purely imperial, now makes itself a tool for a universal captivity of the consciences, prefiguring again the image of a totalitarian and lager-alike rationality.

Using ambiguous concepts from the temporal point of view - from the american neo-con – such as 'eternal destiny' and 'integrity of the human being', this conception enters resonance - note - with the tool of world government: the absolute necessity of the capital profit (with its coercive and exclusive universality). And to be coerced toward reactionary and conservative positions there aren't only the theological and political theorizations: even the presuppositions of the natural knowledge are stiffened in the defense of that linear and deterministic conception that guarantees better, with its own deep internity, the traditional structure of the Being. Theories and new disciplines - as the physical strings' theories or the logics of paraconsistency - are looked and considered with suspicion – hiddenly, they are even censored - in the european academic and university ambients, really for their discussion of all the data proposed by the classical conception (stings, line, body and space; movement; principle of identity and not-contradiction, third excluded).

Careless - when not openly contrary - to the best scientific, civil and philosophical progress, the western structures of secular and religious power seem to be entirely concentrated on the formalities through which all natural and rational determinations can be coordinated and univocally – or, at the most, analogically - organized.