

The Opposition of Science and Occult Pseudo-Sciences

Setting an ideal example of what the ideal science theoretically should look like is as vain as defining an ideal healthy patient in medicine. Like medicine, science theory needs systematic surveys of 'bad examples', a symptomatic **diagnostics** of 'scientific diseases' conceived as the 'psychopathology of mental disorders in science'. Science is not simply any knowledge whatsoever but a definite form of rational cognition distinct from magic, witchcraft, philosophy and religion. Its nature may be understood only from its antipode and adversary, from 'occult pseudo-sciences' that plague the savage mind as well as the modern psyche. All mental defects in science may be summed under the term of **creationism**. The savage eats, drinks and loves without understanding natural causes of his behaviour but with a bent to attribute their invisible work to hidden spirits. *Spiritus venit, vidit et vincit* might read the proverb of the savage mind, the spirit can create anything and work miraculous wonders just by magic words, incantations and spells. The spirit created the world in seven days *ex nihilo*, just from its own will, rational decision and deliberate plan.

Modern man has refused much of the old-time supernatural rubbish, he has refused fairies, ghosts, gods, deities and demiurges but he has preserved the very gist of every creationist faith, the belief in omnipotent powers of his spiritual self. His self ceased to hide behind divine deputies and is content to act only as a hermeneutic interpreter of the natural creation who re-creates its wonders spiritually in his own mind. Stars, animals, societies, languages and works of art are not objective phenomena that have evolved a huge diversity of their species for thousands and millions of years but 'signs' and arbitrary psychological constructions of its own mind. Astrology, divination, numerology, chiromancy and all esoteric sciences share a well-developed sign theory or semiotics explaining individual fates from material signs. Their younger sophisticated sister is **hermeneutics**, the art of interpretation that treats societies, poems and tongues as spiritual creations that may be given an arbitrary interpretation and any plausible meaning without respect to real time, place and history. Its way of thinking appeals very much to the superstitious man-in-the-streets because it points its finger at visible trespassers, proves them guilty of rational deliberate intentions and supports their deeds by evidence of visible material signs. Ph. Sollers called his creed '**semiotic materialism**' as an assumption that the whole spiritual world exists through material signs, through emblems, national flags, religious symbols, heraldic coats-of-arms, icons of saints and relics of martyrs. Where science speaks of abstract processes, general laws, statistic tendencies and hidden natural causes, religious myths and fairy-tales can offer visible saints and wrongdoers.

STAGE	DISCIPLINE	SIGN	MEANING
formalism	linguistics mathematics geometry	sign number figure	meaning quantity patterns
exegetics	theology exegesis spiritism heraldics interpretative critique grammatology graphology allegoresis	biblical canon sacred script ancestors' word coats-of-arms metaphysical texts enigma written character symbolic ideas	divination interpretation message clans and dynasties explanation solution human character allegoric sense
hermetics	astrology chiromancy oneiromancy telepathy hermeneutics <i>Traumdeutung</i> symptomatology phrenology numerology geomancy	stars hand dream ideas text sign vision dream symptoms skull number grooves in sand	fate human nature fate their distant reading higher hidden sense meaning disease race fate future
classical philology	biblical criticism mythology biography	legends myth classics	historical persons real history examples

Table 1 *Semiotic formalism and sign theories in real and occult sciences*

Esoteric sciences, metaphysics, parapsychology and irrationalism do not flourish at any time, their huge explosions coincide with the 'dark ages' of conquests and religious wars. Plundering troops do not need any science but indulge in simple religious fundamentalism preaching that the infidels' and heathens' property must be Aryanised by pious orthodox believers of our race. All they need is reassuring that their idols, icons, flags, statues and ossuaries are false, whereas ours are sacred. This is why the 'golden ages' of flourishing Milesian, Sophistic and Peripatetic science alternate with 'dark ages' of Pythagorean, Platonic and Stoicist astrology. Every 'dark age' of astrology buried evolutionary science and replaced it by hermeneutic semiotics. What F. de Saussure did for linguistics by introducing the sign-meaning relation *signifiant – signifié*, was matter-of-factness for Stoics who distinguished *logos* and *ennoia* 'concept, idea'. Medieval theology would not be able to cultivate exegesis without distinguishing *dictum* 'the said' and *significatio* 'meaning' either. English Caroline 'theomagic', 'hermetic physics' and 'hermetic astrology' developed by Th. Vaughan and A. Ross would be

impossible without N. Culpeper's semiotics outlined in his medical treatise *Semeiotica Uranica or an Astrological Judgement of Diseases* (1651).

Table 15 shows characteristic transformations of sign theory during a transition from formal science to classical philology and their decay into 'occult pseudo-sciences' in times of war crises. In close dependence upon 'grey', 'black' and 'brown economics' there appears also 'grey', 'black' and 'brown science' that does not contribute to knowledge but serves well financial acquisition. Its present revival chimes in with J. Derrida's 'deconstructing the edifice of European metaphysics' (M. Heidegger's *Abbau*) and Neo-Thomism vanquishing in priests' seminaries but it has much more dangerous expression in secular hermeneutic science. The plague of modern occult sciences rests in diverse forms of 'secular psycho-science', in psycholinguistics, psychopoetics, poetic interpretation, interpretative sociology, *Rezeptionsästhetik* etc. These disciplines have replaced systematic and applied science by users' guide psychology explaining the world from the consumer's feelings. They revive medieval hagiography and exegesis by adoring and interpreting Hölderlin and other metaphysical poets as holy fathers of new intellectual sects. The triple of prophets, Nietzsche, Heidegger and Derrida, invented new religion without gods, new metaphysics without the supernatural and new exegetic theology without the Holy Fathers. Their philosophical artistry, however sophisticated and secular, satisfies the postmodern psyche in the same way as sci-fi films disguising ancient ghosts and vampires as modern extra-terrestrial ufonauts.

The inner layout of postmodern pseudo-sciences continues to work with the classical outfit: prophets, spiritual originators, their false and orthodox interpreters, their priests and hagiographic cults adoring their personality, their deliberate intentions against the infidels' misinterpretations, their holy bible and canon, their sacred words hovering in eternal spiritual tradition. The principal idea is that there is no external universe, no gradual evolution and laws, no class and categories and no outer reality to study and learn, only the prophet's texts and their interpretation. The only reality worth studying are isolated poems and sacred texts worshipped as prophets' founding tradition.

SCIENCE	METAPHYSICS
<p>materialism: matter generates spirit</p> <p>organic causalism: inner organic causality peculiar to all matter</p> <p>evolutionism: ascending development</p> <p>organicism: organic self-evolution</p> <p>progressivism: ascending progress</p> <p>monism: natural and cultural facts conceived in integral unity</p> <p>determinism: spiritual dispositions are ruled by needs, genes, hormones</p> <p>rupturism: knowledge as organic growth through breaks and ruptures</p> <p>collectivism: the power of masses</p> <p>naturalism: a materialist account from real natural conditions</p>	<p>idealism: spirit generates matter</p> <p>teleologism: purposeful development according to a higher plan</p> <p>traditionalism: eternal tradition</p> <p>creationism: spirit creates <i>ex nihilo</i></p> <p>regressivism: descending decay</p> <p>immanentism: autonomous evolution in independent immanent series</p> <p>indeterminism, arbitrarism: everything is determined by free will</p> <p>cumulationism: knowledge as linear collecting pieces of evidence</p> <p>personalism: a cult of great persons</p> <p>psychologism: psychological reasoning, the loss of natural and social space</p>

Table 2 *The principles of science as opposed to those of metaphysics*

Table 16 lists basic principles of scientific methodology in contrast to their deformations in metaphysics. They say that all natural entities have to be studied in the systematic order of their natural evolution in unity with their underlying ‘material’ carrier. Scientific **monism** means that all scientific disciplines concerning human society and prehistory should be integrated and kept in one whole. We cannot afford having different accounts of human prehistory as given by comparative linguistics, anthropology and ethnography because the latter study only different manifestations of one and the same process. Linguistics cannot launch into forging speculative genealogies of language families without constant regard to the ethnography of their speakers. Customs, myths, religions and languages cannot be studied detached from their ‘material carrier’, i.e. their *ethnos*. Similarly, modern medicine cannot enquire into human emotions, feelings, visions, pains and disorders without analysing their material carrier in the living human body.

Types of materialism	Priorities
general materialism:	there is no conscience without a material carrier
cosmological materialism:	matter generates energy, waves and motion heavenly bodies
atomic materialism:	there is no energy without a particle
physical materialism:	matter generates its energetic and spiritual reflections
noetical materialism:	notional categories of the human mind reflect the categories of the real nature
biological materialism:	organic life generates neural excitation organisms govern themselves by neural sensations spiritual life is part of body behaviour
anthropological materialism:	<i>ethnos</i> generates folklore rites simulate economic activities as a <i>camera obscura</i> in inverse spiritual procedures
linguistic materialism:	the fates of ethnic cultures govern the fates of linguistic cultures linguistic changes reflect ethnic changes
sociologic materialism:	<i>society generates its culture</i> <i>social being generates its own social conscience</i>
aesthetic materialism:	aesthetic norms and artistic standards are set by ruling elites

Table 3 *Specifications of materialism for different sciences*

Golden ages of rational science always emerged with prosperous economies and flourishing philosophical materialism. Its principal statement that matter generates spirit sounds too abstract and trivial unless we specify its constitutive meaning for scientific methodology in every particular discipline. Table 14 attempts to order sciences and their scope of study by two ordering relations. The relation $x > y$ reads 'x historically evolves into y' and defines the evolutionary sequence of sciences from the physical to the organic and the human world. The relation $x \rightarrow y$ reads 'x generates y' or 'x is the generating material carrier of y'. In biology it means that during geological evolution the living forms of the organic body generate their corresponding forms of neural

excitation and conscience. Speaking in terms of interdisciplinary research, it means that physiology and anatomy predetermine psychiatry. In this point **scientific materialism** coincides with the requirements of scientific monism: it says that linguistic, religious and cultural phenomena cannot be understood without regard to the fates of human collectives and societies existing in real historical time and space. Enquiring into isolated myths, poems, dialects, sound shifts and personalities as deliberate spiritual creations and sacred celestial omens leads to a deadlock of **philological astrology**. The natural, human and social universe may be understood appropriately only in the network of evolutionary relations. Things have to be studied in the **process of making** and there are no spiritual processes without a material process.

cosmology > biology > anthropology > ethnology > sociology

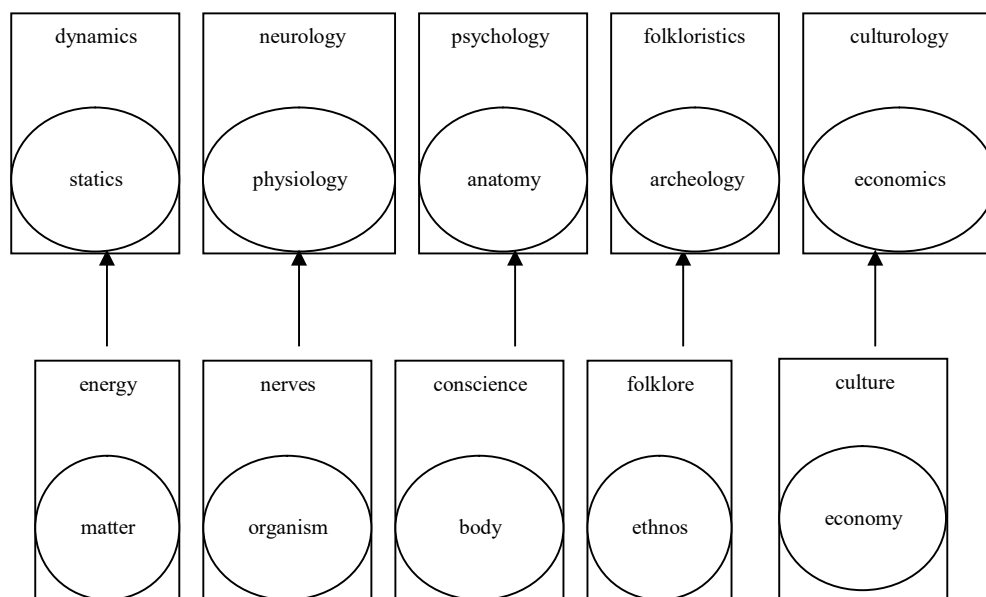


Table 4 *Applications of scientific materialism to different disciplines*

Table 17 outlines priority relationships between sciences and their scope of study but their practical implications for particular disciplines have been elucidated by verbal formulations in Table 18. The general formula is always accompanied by practical implications enclosed in the brackets. Most cultural phenomena trivially have to do with all applicative levels of materialism but their nature becomes transparent only as long as they classified in a systematic taxonomy of their closest neighbourhood and closest priority relations.

Folklore, myths, races and prehistoric languages cannot be considered exhaustively as a field of human psychology and neither can they be treated only as a scope of social studies. Most cultural phenomena are concerned with all stages of evolution but their essence becomes apparent only on the background map depicting their closest structural correlations, their area, space and distribution, their time, occurrence and historical period. Each macro-science deals with a definite segment of evolution, macro-anthropology with prehistory and macro-sociology with civilised history. Metaphysics proceeds in an opposite way, it cancels the real world with its space, time and history and looks at phenomena *sub species aeternitatis*. It treats them as isolated deliberate creations in the timeless sphere of eternal spiritual psychology.

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