



THE ADVENTURES OF PLATO'S IDEAS AND MODERN PHYSICS
THE METAMORPHOSIS OF PLATO'S IDEA
HOW DID PLATO'S IDEA TURN FROM AN IMAGE IN SPACE
INTO AN IMAGE OF TIME, AND FROM OBJECTIVE IDEALITY
INTO A SUBJECTIVE SPIRIT

Introduction: Plato's idea is an image of Space.

Spirit is an image of Time.

Spirit is a simultaneous matter. Matter is a consecutive spirit. Spirit is a complicated (Complicatio) matter. Matter is an explicated (Explicatio) spirit.

1st Act: Plato's Ideas are individualized, as well as passive.

2nd Act: Plato's Ideas are intoxicated with a desire for activeness.

3rd Act: Plato's Ideas are injected with Passion and Energy: Plato, Aristotle, Plotin, PseudoDyonissius, Augustine, Kuzanus.

4th Act: Plato's Ideas are injected with Perception: with Unconscious Perception (Leibnitz), with Conscious Perception (Bergson).

Besides Perceiving, Plato's Ideas have become Craving: They feel Appetites – Leibniz;

5th Act: Besides passion, thirst and energetics, Plato's Ideas are injected with Spirit and Time. But since Passion, Energy, Spirit and Time are a transcendental figure – the Temporal, where Time is Spirit, Spirit is Energy, Energy is Passion, Passion is Time, and since Intellect, Geometry, Memory and Space are another transcendental figure – the Simultaneous – then the injection of Plato's Eidos with Spirit and Energy is injection of the Space Eidos with Temporal Spirit, or entry (Importatio) of Time into Space. It is still early to reveal the terrible consequences for the fate of the Idea of this importation of Temporal spirit into Space idea.

Having had a bird's eye view at the intellectual comedy, let us have a closer look at the performance.

1st Act: Plato's Idea is too poor and simple: it is just a hypostasic property, or hypostasic relationship (Universality-Property, Universality-Relationship). Being an abstract property, it is an image of Space. It is a monotonous geometrical archetype. Boring and self-contemplating it is too dead in its severity, and too imperturbable in its passivity. But its major fault was

discovered by Aristotle. This is its excessive remoteness from matter and this alienation makes it suspicious for the material Forces that demand clear-cut control. Concerned about its weakening power, Aristotle brings it closer to matter by turning Energy (Matter) into a function of Form, i.e. Idea. Taken inside the Idea (Form), Energy-Matter is no longer as dangerous, but the Idea has to pay a high price for its closeness with Energy: this price is the reactive energizing of the Idea. Once started, this process of closeness between Idea and Matter is hard to be terminated: because, let us entertain no illusions, it is not a chance process: in it we should unmask a motion of world must: the must of Individuation that creates the singular, existences and life, and prompted by the Asymmetrical Tendency of Difference and Uniqueness, that is opposed to the other world must - the must of the Universal, that creates essences and concepts backed by the Symmetrical tendency of the Identical, Similar and the Universalities. Thus the Idea (General) begins to accept the Individual, from which it has fled by definition, rightly considering it as its negation. But having accepted in itself the Energetic Spirit, it also accepts the whole material kingdom behind it.

Already Plotin took up Aristotle's' dangerous theoretical experiment; with Kuzanus, Leibniz, Barclay and Bergson the trend of a growing individualization of the Idea, which in fact takes place as an energetization of the Idea, becomes threateningly intensive. With little difference, all the above philosophers claim: To make the Idea richer, less abstract, more concrete and livelier means to inject it with Spirit, that is with Time and Energy. But since Spirit is Life, contrary to the Ideal, which is Symmetrical Death, imbibing Spirit into the Idea means to inject energetic Life into contemplating Idea.

In order to understand why Spirit is Time, Time – Energy, Energy – Will, Energy – Passion and Passion – Spirit, we must describe the genealogy of the Idea and the genealogy of the Spirit.

When we say that the Idea is an image of Space we want to say that it is an image of the Geometrical Locality. When saying that Time is an image of Spirit, we want to say that Time is an image of Algebraical Non-locality. Energy is Spirit that lacks memory*. The Idea is memory that lacks energy. Energy is spirit that lacks semantics. The Idea is semantics that lacks energy. Time is spirit that lacks memory. Space is memory that lacks spirit. Noteworthy is the difference between the physical dyadic time of past and future and the mental triadic time of past, present and future. The position – exportation or importation – of Memory as regards Energy and of the Idea as regards Spirit, helps distinguish between physical and mental time. As long as the Idea is separated from Energy, and Memory – from the Spirit without Memory, only physical dyadic time is possible, and mental triadic time is not. The mental subjective three-dimensional time becomes possible only thanks to the intrusion and importation of Memory within physical time, and the growing entomological volume of the present at the expense of past and future through memory. In this way Mental time is an agglutination of Spirit and Memory, while Remembering Spirit (unlike the Spirit without Memory of Energy) is already Consciousness. The closeness and importation of time into memory and of energy into semantics help restore the primordial unity of world elementary Mentalities divided by the spirit of Asymmetry that has taken energy out of

* See Leibniz, "Everybody we can consider as instantaneous mind deprived of memory".

memory. Indeed, the Universe was born from the death of World Psyche, and World Psyche was resurrected to life from the death of the universe, and if this dynamics is the alternating game of closeness and alienation of the Non-energetic Memory and Energetic Spirit Lost to Memory, then it is the alternation of Importation and Exportation: the entry and exit of the forgotten temporal Spirit into (out of) the remembering spatial Idea = Entry and exit of the passionate energy into (out of) the intellectual geometry = the Entry and exit of emotion into (out of) the intellect is tantamount to an entry and exit of the passionate time into (out of) intellectual space = the Entry and exit of Energy into (out of) the semantics.

Most prolific among the above mentioned philosophers that worked on individualization – the energizing of Plato’s Ideas – was Leibniz. He enhanced the individualization of Ideas by introducing into them Desire (appetitus) and Perception, made unique their difference, contemplating and mostly mirror capability, and by endowing them with the telepathic “Interaction through Harmony”, by which every Idea reflects in itself all the rest, turned them into Monads. Leibniz’ Idea is willing, feeling, aspiring, remembering and Perceiving Idea - thus it is only with him that Plato’s Idea ascended to a Total Mentality. This is no longer Plato’s anemic Idea doomed to remember and divided from its Power, but a full-blooded mentality that has constituted the Continuum of World Subjectivities together with its sisters.

The development of physics and mathematics after Leibniz showed the artificial, elusive and didactic nature of the difference between matter and the Idea (followed consistently for millennia on end), and how abortive the scientists’ attempts were at opposing this growing disappearance of difference was manifested by the Spirit of modern physics that is liberated from theoretical dualism in the monism of the quantum experiment. The latter testifies that if the individualization of the Idea continues to intensify, the Idea inevitably becomes Matter, and vice versa. This monism, which cancels the Subject-Object dualism, brings the Energy (Matter) closer to its definition: Matter is nothing but an extremely individualized Idea, and vice versa, the Idea is but an extremely dis-individualized, symmetrical, generalized and compact matter.

In this way we reach to Act 4: From an image of Space, Plato’s Idea has become an Image of Time.

Individualized means the weakening, within the Idea, of the features of the General, calming down of the Symmetrical Tradition and enhancing, within the Idea, of the features of the Singular, Difference, Unique, and forcing the Asymmetrical Tendency, extinguishing the symptoms of Synthesis-similarity-universality-closeness-merging-homeometry-homeosemantics and love and kindling the symptoms of Analysis-difference-uniqueness-distance-alienation-forgetfulness-coldness-hatred all the way up to complete Forgetfulness. The extreme intensification of the Individualizing Asymmetrical Tendency is linked with an extreme fading away of Memory, Knowledge and Semblance, and incredible expansion of Forgetfulness, Ignorance, Non-Cognition, Non-closeness and Alienation.

