



## Self and Civilization-I (The Absolute Totality of Archaic Era)

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### ABSTRACT

This paper attempts to re-read the archaic human history from philosophical anthropological point of view by interpreting the most important historical texts in their original language as the expressions of constituting the idea of “self”, between the ideas of “universe” and “God-state”. The idea of “universe” is defined as the external intention of mind (soul) that deals with the problem of truth and science, and “God-state” as the internal one that deals with the problem of freedom and morality. The totality of these aspects of mind historically creates the idea of “self” as an art. This inner-outer movement is a kind of Hegelian dialectics but has been articulated in the role of “Transzendente Apperzeption” in Kant’s ideas of pure reason: Universe, Soul and God. The ideas are important both in practical life and the theoretical use of reason too, because the ideas are the practical reasons of our all cognitive actions. So, we here too take the position of critical philosophy to create a new historical awareness on the problem of self and unavoidable dialectical illusion.

**Keywords:** Dialectical illusion, petrography, the epic of Gilgamesh, the sacred eye of Horus, Bhagavad-Gītā, Tao, Plato

**JEL-Classification:** Z00, Z10, Z12, Z13, Z19

## Ben ve Uygarlık-I (Arkaik Dönemim Mutlak Bütünlüğü)

### ÖZET

Bu çalışma, en önemli tarihi metinleri kendi asıl dillerinde, “evren” ve “Tanrı-devlet” ideleri arasında “ben” idesinin inşasının bir ifadesi olarak yorumlayarak arkaik insanlık tarihini felsefi antropolojik açıdan bir yeniden okuma girişimidir. “Evren” idesi bilim ve hakikat problemi ile ilgili olarak zihnin bir dış yönelimi, “Tanrı-devlet” idesi de ahlak ve özgürlük problem ile ilgili iç yönelimi olarak tanımlanmıştır. Zihnin bu yönlerinin toplamı tarihsel süreçte “ben” idesini bir sanatsal yaratım olarak ortaya çıkarmıştır. Bu iç ve dışsal hareket bir tür Hegelci diyalektiktir fakat üzerilerine, Kant’ta saf aklın idelerinde (Evren, Ruh, Tanrı) “Transandantal Tam algı”nın rolü eklenmişlerdir. Bu ideler pratik hayatta da aklın teorik kullanımında da önemlidirler çünkü ideler bütün bilişsel eylemlerimizin pratik nedenleridirler. Böylece, biz de burada ben problemi ve kaçınılmaz diyalektik illüzyon üzerine yeni bir tarihsel farkındalık yaratacak şekilde antropolojik açıdan eleştirel felsefenin konumu alıyoruz.

**Anahtar Kelimeler:** Diyalektik illüzyon, petrografi, Gılgamış destanı, Horus’un gözü, Bhagavad-Gītā, Tao, Platon.



## Introduction

At the very first beginning, the intellectual orientation of human being in nature, namely the extension of infancy process, and the development of the cerebral cortex of brain since using the hands of hominids till *Homo sapiens sapiens* (with the second *sapientia*) has taken about one and a half million years. Facing the hostility of nature pushed them to create a new nature as a cultural sphere surrounding them against nature itself. *Mimesis* or imitation is the first and the basic way of creation. Even the entrance into the conceptual mental level can be read as an imitation over the nature. The first mimetic nature has an absolute consistency with nature, like an identity. All the practices and theories are based upon this first created intellectual basement sphere forever. So, the whole business of human being in the nature is to create a humanized, anthropomorphic nature, like a home, and to create him/herself according to this human nature, or conceptually nesting, reorienting him/herself into the home.

Several observations have showed that, babies grown up among the other animals without participating in a language labyrinthine of any social culture lose the chance to have a human intelligence. It is unavoidable that self-consciousness constructs itself within both empirical and transcendental apperception, and understands itself like an existent thing as “I am”, which is a set of illusions. Human intelligence as a “self” constructs itself by identifying itself with the idea of “universe” as an external natural ideal, and with the idea of “God” or “state” as an internal intellectual ideal in a mutual dialectical relation. Consequently, all this business of ‘human being’ is a meaningful recreation, or creating meanings, or recreating him/herself in a relation between an ideal nature and ideal intelligence. Sciences on the one hand, and ideologies on the other, create an illusion in related to power that produces its own general selfhood model too. After all these processes we, individuals in a culture attempt to create a genuine individual self and freedom.

If one has any problem with the others, then he/she has a problem by him/herself, too. Self is in the middle of any possible meaningful relation with the social and natural environment. Additionally, one doesn’t immediately settle in the ‘self’ having an immediate experience with it; because his/her self is not his/her own self. The idea of an individual “self” or a general “soul” is based only on the perception on the central composition of all the reactive behaviours; it is not a thing in itself, like a “ghost”. The idea of “self” has a socio-anthropological history: a general lifetime within a language group. One can barely have an immediate contact with the mediate general self in the common language. As Wittgenstein has pointed out, the general frame of reference of any meaningful expression in a natural language has some historical and creative aspects. The general framework of the mediate “self” discourse as an appearance of the transcendental ideas “self” and “soul” shares their transcendental role in having an immanent experience with the immediate self that one knows well. So, the free will that one hopes to have is not free at all, but one can merely get a kind of little “freedom” within this common-self of the language group of thousands of years.

Through the external intentionality of a self-intelligence, the physical conditions have been taken as an object. But through the internal intentionality, there is nothing to be taken as an object. It is a null set. So the self-intelligence objectifies itself as a general otherness. This imagined ideal personality can accidentally be an important ancestor, a king, a holy state, or a more general, abstract divine intelligence: a god or both a god and king or a god’s kingdom. Regarding the difference of the roles of the ideas between “God” and “state”, a secular law system rather externally objectifies the citizens, but a theocratic system internally objectifies



them. Judging the citizens internally is a humiliation of self-intelligence, a destruction of autonomy and free-will, and contrasts with the main charge on the “self”-“ideal self” relation. Internal jurisdiction produces more radical groups and cruelty in a search for an absolute status. That is why laicism is vital for any advanced social and thought-believe system, and human dignity requires the role of the idea of a constitutional “state” rather than a theocracy of the idea of God.

Today, power is such a power that could consciously determine and manipulate the transcendental mediating role of the common self on global level. This highly philosophical, scientific power pushes us in a deadly sceptical position to be able to get our truth, authentic reality and original freedom possibility back. Horizon of a linguistic framework of a “self” discourse is framed in the technique or creative skills of its era. Heidegger qualifies the modern technique with “enframing”, but any creative technique has a kind of enframing, and reveals truth, even the truth of human-nature in relation with a general self as well. Consequently, today we are in a need to overcome the whole historically determinative, manipulative, illusory dynamics of the transcendental role of the self-creative techniques of human civilization between ideologies and sciences. Therefore, we would be able to see the lost possibilities of the horizons of our selfhood, and authenticity of our freedom. Each era of human history has created a popular selfhood model for power. Nevertheless, today it is crucial for us to overcome this hostile creation, because an absolute mastery makes the masters absolute slaves of slavery; everybody become an object of the mass. Today, elite or pariah, everybody is in the same boat, which is smaller than Noah’s ark.

### **The Archaic Era**

The conscious activity of an intelligence proceeds between “being” and “thinking” via “language”. At the beginning of our story, the role of language was avoidably vague, and thinking was absorbed by “being”. The world or the wholeness of being was so frightening, astonishing and perplexing for thinking that was passive and contemplative. Thinking is based on the relation between singulars and universals, and universals are reached by turning multiplicity to unity. Such a generalisation was a hard job for the naïve cognition. Being was an absolute whole, and there was not a clear part-whole, singular-universal relation. Any individual gathered its meaning from its place or situation in the universal. The absolute wholeness or the universality of being was not dividable and influenceable. When we attempt to reach the meaning of a singular archaic myth or symbol, we see that it is known as a certain moment in the cosmos (Eliade, 1994: 17). Men or women were gathering the meaning of any moment of themselves from the dialectical motion between Earth-Sky, Yin-Yang, the God of Earth- the God of Sky.

There is an exceptionally early archaeological data from the region Göbeklitepe in Turkey, which strikingly destroys our present knowledge over history. It is the oldest temple dating back to 11.600 years. (The closest one is Stonehenge: 3000 BC). Actually it is a group of twenty circular shaped temples, shaped with some mega (15 Tons) curved stones. The two of these stones are bigger and faced each other in a centre. These two ones are “T” shaped, and “T” expresses a rational being raised on his/her legs, like cross. The two faced “T” stones mean that the sanctity was basically dialectical for their self-consciousness experience. The archaeological data shows that it was a hunter-gatherer site. There was not any sign for house, farming and domestication, only the bones of wild animals. Therefore, some different groups had came here from a distance for a common rite, and went back. Their technology shows that



they observe the sky, know some astronomic movements, moments and objects, and also have a highly intellectually complex, crowded social life organization at the end of the Palaeolithic age (Schmidt, 2000: 45-54).

The passage from Palaeolithic to Neolithic age by the end of the last glacial period 8000 BC has socially been experienced as a passage from hunting and gathering age to the agricultural age. This is the most fundamental change of the millions of years of human experience. All the habitual relationships of human being with nature, with plants, animals, and among themselves have profoundly changed, or let's say, men have a deal with evil, and the known history has begun: Patriarchy, monarchy, taxation-slavery, sanctity, military, urbanization, domestication, work, war and tyranny, briefly civilization! They have drawn a line on Earth, and surrounded a piece of Earth, and then the all cognitive faculties and the definitions of the nature, Gods and the others have been changed. The role of the relation between mind and body has shifted from diaphragm to brain, from a genuine tense relation to an invented, cool relation. In the sense of civilization, occasionally human being has included him/herself in the list of domestic animals as in the opposite way of the natural selection (Shepard, 1989: 11-15). Natural selection is a "stabilizing" tension for a survival of the reproductive success of individuals, and doesn't exclude genetic scope of variation. But domestication, on the contrary, means to alter a group of organism so as to change their organizational behaviour in a certain way, and to eliminate all the other possible genetic variations they may need to go on. The cutting off the stabilizing tension of natural selection sterilizes the natural mind-body relation, gives a certain shape to the cognitive faculties and the hierarchically directed super ego dominates id so as to control consciousness remotely and externally in the framework of some common ideas. In other words, men fall down from heaven to hell, after his will. So, we all know the rest. What is the contradictory is that none of the fathers have a dignity to exhibit to and exemplify for his son, because they cannot escape from the circumcising heteronomy of the hierarchical domination.

The predominant hierarchical view of nature and self of human civilization put everything on a hierarchical line, and reduce all the differences to identity which consists of ideas of universe, soul and God. An identification of differences in an organism acts like gangrene causing death. This is the first and deepest separation of human being from nature, which we cannot reconstitute our self apart from it. Some popular postmodern attitudes of today, like Shamanism, Sufism or Buddhism, look for a meditative way to get rid of this sticky ruin so as to touch our naked soul or nature itself, but all we can do, as Kant had indicated, is to be aware of this historical, cultural, dialectical illusion with a critical reflection. Otherwise we fall into another illusion: an illusion of being happy by illusions.

Nevertheless, we may get some help from anthropology about the primitive way of nature and self-intelligence. They are naturally non-hierarchical societies, and have an anarchical view of nature and society. People, rocks, birds, tries, rivers, they all share the same life. Taking a life of an animal for a hunter to feed his family means participating in to the same life source with this animal. Over hunting for an individual interest is unimaginable and a reason to go hell. Regarding population and territory, there is a balanced reciprocity between them, (Cochran, 1989: 8-11). Additionally, the practice of these measures primarily depends upon an individualist sense of social responsibility. The quality of primitive view of self is autonomy that stands alongside "separation" and "equality". The separation of the self gives an autonomous strength to join the other selves. They temporarily use a limited power in a division of labour as a borrowed duty till they solve the problem, like justice or illness. There is no legitimization of coercive power in the society. There is no a subject-object distinction and



power game. Any demand on hierarchy that is to be “means of each other’s ends” is conceived as a lack of autonomy, seems like an illness. All the individuals of nature or society are defined as “ends in them self” (Cochran, 1989: 88, 285).

So far as the hierarchical world of civilization, we see that a sacred political power distributes identities, and recognizes the others. The identified external world with a self has also been identified with the otherness of the internal world of the self as its otherness. This otherness is the general-ideal self that the individuals construct themselves within it. At the beginning of human history, the identity of ideal external world (universe) and the ideal external intelligence (God and/or state as the otherness of the inner self) is a reveal of the fetishist character of thinking for the natural state by assuming it to be the absolute totality. The endlessness of multiplicity of the external world, plus identifying and unifying attitude of intelligence is equal to the fetishist polytheism and pantheism. This is the general truth of the external world that human being has created their self in it.

Anthropologically, this natural state has been defined. The clans that lived in big family villages had some realistic totems, like a bird, a mountain, etc. Then they joined each other, and consequently, the jointed totems were abstracted, generalized through the identification process, which slowly turned to fetishes. Thoughts or universals were true beings and personalities. This is the natural state of thinking that represents childhood of thinking, and it is not easy to recognize and get rid of it, because the mediacy character of beings belongs to the culture, and there is not an Archimedean immediacy point for thinking out of culture. The only exception we can commit faithfully is transcendental self, such as it can historically find itself in the middle of this mediacy, and can watch itself in its self-creation process as we follow in this study. That is why truthfulness in this self-study apart from the cultural and psychological defence mechanisms is vital. Additionally, any kind of true faith mechanism can establish only on this basis, the others are hypothetical and illusive. But awareness is in critical reflection. Aristotle would recognize the problem, and Kant would solve it with his Copernican revolution. Kant’s solution has not been appreciated well enough, so that Marx’s and Engels’ dialectical materialism, Hegel’s objective idealism, and even the concept “fact” in positivism carry this fetishist character, namely the things those of mediacy are seen as if they are in an immediacy.

Before the written history, the analytical conceptualization power of language was so weak, and the limited number of universals was thicker concepts, directly delivered from the technical practice over the real objects. But this doesn’t mean that they had less intelligent activities than today. One concept might be having a further reaching meaning than we could imagine; we may need to use hundreds of concepts to express it. It is not a subject of good or bad, but puts one in the middle of the seriousness of the becoming process of natural life. The fewer concepts they analyse, the more truth they live in. One of the first and best pictograms of this era, called “Tamgali” (means “sealed”) dated 2500 BC or far more earlier (14000 BC) was found in the region Acisu (160 km. to Almaty), on an ancient north-south route in the Chu-ili mountains of South-Eastern Kazakhstan (Mirşan, 1994: 18). This petrograph is such a striking one among thousands of others in the region, concerning the orientation of the idea of “self”. This petrograph is a part of a group of pictures, named as "Pantheon of Sun Gods"(See: eastep). These characters are two gods, and show the dialectic between human beings and Gods:



We can mark this petroglyph as one of the oldest expression of dialectic of self-consciousness. The head of the one on the left as a true member of the cosmos is mentally busy with some meaningful numbers (10, 10+7, 10+9) of the divine objects obviously observed in darkness of the Sky, namely the solar system, planets, stars, spheres of the Sky, etc. He/she also cannot release the collar of the animal because of his/her needs. Holding yourself indicates rationality, and he/she also holds him/herself with the other hand as situated between the two, celestial and terrestrial interests. The situation so clearly exhibits a dialectical rationality, thinking, wisdom and knowledge. It has a dialectical relation also with the other one on the right. His/her head has the Sun lights, and represents day, work and being. The night-day, Moon-Sun God relations also have a third dialectical relation with people below who were in a self-creation process within these divine intelligence models. The conceptual dimensions of the pictograms are as

large as Hegel's Phenomenology.

<http://eastep.photoshelter.com/image/I0000DzXTLhscIWM, 03.02.2013>

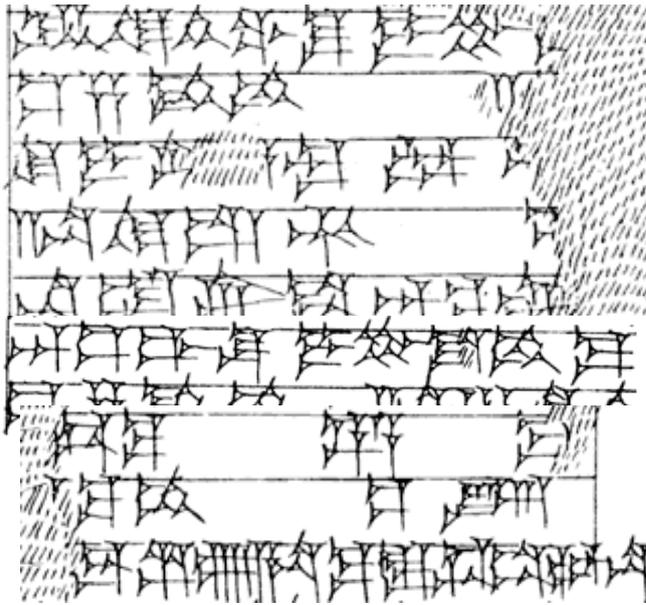
The top level of generalization and abstraction quality of human intelligence is seen at the beginning of Sumerian civilization history. The hundreds of thousands of Sumerian cuneiform tablets show that they have a great system in science and politics since 3400 BC. They certainly focused on the problem of selfhood within a religious, epic discourse accustomed around their temples Ziggurats. They even had a contemplative, classifying scientific method, and a hierarchical higher education system that would survive for thousands of years after them. Kramer (1963), the famous author of the book *Sumerians* resembles it to the modern higher education system, and adds such a subtitle for the early (1951) publishing of his book as "A Pre-Greek System of Education".

The first and the earliest story and piece of literature, The Epic of Gilgamesh is also a prototype of the Middle Eastern religious genesis stories of human being. Gilgamesh is a king who reigned the city of Uruk in Mesopotamia about 2750 BC. The epic contains some symbolic stages of the self-creation process of human intelligence through a heroic journey of self-discovery. It is actually a heroic job to take your self exceptionally as a self-determining, self-creation subject against the mass, against an absurdity of a dialectical self-consciousness, against devilry of good-bad game running in society, against death and fatality. Of course, self-discovery and self-creation cannot occur in a relation with him/herself in an absolute loneliness. His otherness Enkidu would help to overcome all these dialectical illusions. The king of Sumerian state, Gilgamesh (𒂗𒀭 𒂗𒀭 𒂗𒀭 𒂗𒀭) is two thirds God but his intimate friend Enkidu is a wild man belonging to nature: to Earth. Enkidu obviously represents Adam and the genesis of human being. What makes him a civilised man is a woman, like Eva. But this woman is a prostitute temple priestess belonging to Gods. She offers him some bread, wine and sexual intercourse, then "He became manlike" (Pennsylvania tablet, line 105); and then he participates to the stage of the self-creation moment of Gilgamesh: "Gilgamesh and Enkidu / seized each other" (Pennsylvania tablet, line 223-224).

This is a master-slave relation, between Gilgamesh and Enkidu, which they dwell both in the mastery and slavery to overcome the dialectic futility. So, this epic is a story of twin characters



that fight against all these. “Now we must travel to the Cedar Forest, where the fierce monster Humbaba lives. We must kill him and drive out evil from the world” (Mitchell, 2010: 91). Humbaba, the protector of the Cedar Forest symbolizes the absurdity of dialectical illusion that one creates him/herself within its limits. Humbaba has “seven auras with their paralyzing glare” (Mitchell, 2010: 117), so that it is deadly difficult to overcome your inertia, and wake yourself up from socio-psychological dreams, from the depths of the dangerous forest of subconsciousness. The basic dialectical self-consciousness is established in the Yale tablet as following:



127 Enkidu opened his mouth and  
128 spoke to [Gilgamesh:]  
129 “When [together(?)] we go down  
130 To the [cedar] forest,  
131 whose guardian, O warrior  
Gilgamesh

138 Gilgamesh [opened] his mouth and  
139 spoke to [Enkidu]: (...)

158 I am determined  
159 [to enter] the cedar forest.  
160 I will, indeed, establish my name.

(<http://www.gutenberg.org/files/11000/11000-h/11000-h.htm>, 12.05.2012)

After a while, Enkidu catches a natural disease and dies. Gilgamesh becomes the hero himself alone after losing his hero model. He wishes to have an eternal name, and fights against Gods for immortality. He dies by the end of the story but left an eternal name back: a name that could be characterized with an over-historical intention looking for the universalizability of rationality. This firstly modelled self in the Epic of Gilgamesh is the general character of the idea of “self” that we look for throughout the history. This is not a substantial or instrumental rationality; its rationality is the result of an integral totality of the cognitive skills as the beauty of those virtues which go through the self-creation struggle. Nevertheless, the courage to use the reason personally is a universal interest rather than individual: “We must drive out evil from the World”.

Egypt is the origin of monotheism (Henotheism, εἰς θεός, *heis theos*, one god), and best example of the dialectical self-creation of human intelligence with a universal - *Intellectus Divinus*. This strong and deep relation with the idea of “God” (and the idea of “state” of Gods) creates also a deep relation with the category of quantity and fractional mathematics. Absolute totality of an idea or universal – like “God” – has a fractional relation with its singular examples and their multiplicity. So, the idea of ideal intelligence that human being looks for his/her freedom within it as *apperzeption* or self-consciousness, is the source of mathematical universe, which is the door that opens to the idea of “universe”. Though Egypt has no serious contribution to the history of science, we may say that, they have found the simplest right medium, the golden mean between theory and practice, between God-nature and the self.



The characters of the Egyptian gods had been constructed throughout its history. Thoth is present like the Father since before the beginning, as the God of Moon, Wisdom, the founder of Hieroglyphs, till today via different forms, like Hermes Trismegistus, Ἑρμῆς ὁ Τρισμέγιστος, in Egypt. He is the medium character between this world and the otherworld. That is why in the most famous Egyptian book, “The Book of Dead”, Horus’ left eye representing Thoth is placed on top of a door of the otherworld, and the Celestial Cow – as the powers of this world and the otherworld – is situated next to it. The right eye of the Egyptian Falcon God Horus represents the Eye of Ra (Wedjat), and it represents the Sun, and the Sun God Ra. His left eye also represents the Moon, Thoth, and also magic, knowledge. The right eye reflects solar energy, being and reason. The left eye reflects lunar energy, knowing and magic. They both represent ontological knowledge like mathematics and the transcendental power of [Horus](#).

According to story, the left eye of Horus was torn by Seth the Storm God, and magically restored by Thoth the God of Wisdom. Here is the chapter 17 (plate 8) of the papyrus of Ani below talking about this. This part is read from left to right, and placed underneath the celestial cow. This is a rough translation because hieroglyphs cannot be literally translated in to our sentences. Additionally, our contemporary languages are relatively highly abstract and mediated. We have mainly got help from the guiding of Dassow’s text. The owner of the voice is Thouth:



I restored the Wedjat [Sacred Eye] injured on the day of fight between the two fighters. What is this? This means that on this day Horus and Seth fought, he inflicted injury on Horus’ face; Horus took away Seth’s testicles. Thoth did this [fixing the Eye] with his fingers.

I took up the storm cloud from the Sacred Eye when it was wrathful.

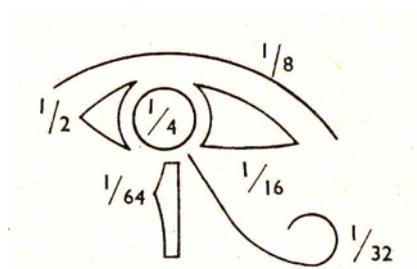
What is this? This means that the right Eye of Re was in range against him [Seth, the God of storm] after he [had taken it out by] sending it [storm]. Thoth held up the cloud when he brought it living, in good condition without any harm. If not said: This means that his eye was seek with a second wept, then Thoth spat on it.

I have seen Re that, she was born from the bottom of Mehetweret [the celestial caw]. If he is well, Then I am well, and the other way around. (plate 8)

The Sacred Eyes of Horus those represented by Ra and Thoth, as the ideas of “being” and “knowing” respectively belong to the ideas of “God” and “universe” in our formulation. The Self-realization of “soul” is an external realization with the “knowledge” of the idea of



“universe”, and an internal realization as “being” within the idea of “God” or “state”. They both are in a quantitative, mathematical relation with transcendental apperception in a Kantian sense. So, self creates his/her being with knowing unconsciously at a “transcendental” level. Horus’ Sacred Eye talks about this mathematical mediation in the self-creation. The injury of the eye has a connection to the phases of the moon. Every phase affects the flow of the tide of the Nil River. Tide was determining agriculture and harvest, and causing a need to recount the borders of the lands after each flood. That is why the Rhind Mathematical Papyrus contains tables of ‘Horus Eye Fractions’ (Wilson, 1995: 165).



In the fractional mathematics, real numbers has a potential connection with complex and imaginary numbers. Because of the historical stage of “absolute totality”, Egyptians considered fractions as smaller than one, in a stress with absolute totality as the full knowledge of being of true oneness. The fractions of the Eye have special names amongst the other fractions those written by an ordinary way. These fractions have specially used in the papyruses for

counting the things regarding the Celestial Caw, like harvest. The totality of the fractions is  $63/64$ . “ $1/64$ ” is missed that Thoth completes it from his wisdom. This means that truth is not something that could be reached by a theoretical collection; it needs true theoretical and practical wisdom (in Greek: *Noesis* and *Phronesis*), personal initiative and virtue. It was the true language of being that Egyptians defines themselves within it. There is a direct and concrete relation between universals and particulars in it. For example, Ἑρμῆς ὁ Τρισμέγιστος, Hermes Trismegistus who shares the role of Thoth in Hellenistic Egypt says in *The Corpus Hermeticum* 14: *Each particular form is unique, because they have a unique place in the space and time. They change in every moment of hours, like the Gods of Zodiac those turn in their celestial circle, while universal forms don't change*” (Freke& Gandy, 1997: 106). This is the over-historical statue of the *specifica distincta* of human being -we are looking for through the article- as having a dignity of autonomous, rational mastery against alienation of slavery. Our difference is that we are looking for it not only for pharaohs but for all nations against the mass market culture.

Though the Epic of Gilgamesh and the Wisdom of Horus is not known in such a dialectical framework as we use here, there is a famous one which is interpreted in a dialectical form like ours; it is called Bhagavad-Gītā, भगवद्गीता (A.C. Bhaktivedanta Swami Prabhupada, 1986). It is one of the most important Upanishads: the philosophical texts of Vedas. Its story goes 50 centuries back: a few centuries later than Gilgamesh. In the text, Bhagavad-Gītā or Vishnu- the absolute goodness- speaks as Krishna. He is the supreme personality over all the other divine personalities, and speaks to his friend and devotee Arjuna. Arjuna is a grandson of the king of Bharata (the original and still the current name of “India”). The beginning scan of the story is set on the two armies arrayed, ready for combat. They are divided as two groups of nephews amongst the descendants, and Arjuna is by one of these two. Lord Krishna is both a prince in the contemporary Kuru Dynasty as a wise uncle for all of them, and the supreme God head Himself. Krishna becomes the charioteer of Arjuna against evil.

Arjuna is confused by facing this scene, because they all are his relatives, so asks some advice from Krishna. Arjuna is Kshatriya (a governor, soldier, like Enkidu) at one lower level from Brahmins, and has a long journey to complete his soul himself. In the dialectical self-creation process, his otherness, the general intelligence that he would dwell in between is the Lord



वेदाविनाशिनं नित्यं य एनमजमव्ययम्  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्

Krishna. Krishna also represents identity of the ideas “state” or “God” and the power of physical “universe”, like Gilgamesh. The two epics, Gilgamesh and Bhagavad-Gītā clearly represent the idea of a dialectical self-creation process of human intelligence through the idea of “universe” as the external general scientific object, and the idea of “God” or “state” as the internal general moral object. Bhagavad-Gītā with a spiritualist picture has also quite naturalistic and scientific discourse of its era. Their Karma theory is an early interpretation of the scientific law of the genetic evolution. It is a wider and more powerful Genesis theory than Gilgamesh, and also holds a strong analytical position. It is obviously written down much later than the date of the original story.

Arjuna asks a universally valid true reason for his action beyond the battle of good and evil, pain and pleasure. He is ready to give up his dialectical self, and to the decisions selflessly in favour of good. Krishna answers why he shouldn't worry about his self-consciousness so as to overcome his *Maya*, dialectical illusion.

श्रीभगवानुवाच  
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे  
गतासूनगतासूश्च नानुशोचन्ति पण्डिताः

always exist, unborn and immutable kill or cause to kill anyone? (2-21)

Sri Bhagavan uvâca [the Supreme Personality] said: Since speaking the learned talks, you are wailing for what is not worthy of it. The learned person also wails neither for the lost life nor for the life that not passed yet. (18-7)

O Pârtha, how does the one who knows that the soul is

Henceforth, the rest of the dialog between them gives an axiological and scientific reason for Arjuna's decision or self-creation process. The whole problem is to overcome the alienation, the illusion of the otherness, and autonomously taking over the self-control via seven auras.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः  
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति

The one who has an unattached intelligence, controls the mind without material desires can attain the highest stage of the perfection of non-reaction [freedom] by the renounced order of life. (18-49)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च  
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा

Earth, water, fire, air, ether, mind, intelligence, and Certainly false ego, all these are my separated energies. (7-4)

God's Super-Soul has an internal energy of Vishnu, Goodness. His external energy is a perverted reflection of the internal energy. His lights appear as Pramatma at the surface, and reflect the whole biological consciousness level as Brahman, the impersonal, universal, pervasive spirit in the nature. Individual Atman as self, pretends the internal-external behaviour of Super-Soul via mental and biological yoga processes, and naturally transforms to, and meets with the natural spiritual energy Brahman, namely reaches to “Samâdhi”.

The concept of “Samâdhi”, and the idea of the unborn and immutable Divine Soul is literally repeated in some Babylonian booklets, “Qer'ans”, and in the Arabic Qur'an

فَلَمْ يُولَدْ اَللّٰهُ اَحَدٌ اَللّٰهُ اَحَدٌ لَمْ يُولَدْ وَلَمْ يَكُنْ لَهٗ كُهُوًا اَحَدٌ says that: “Say: That is Allah who is Singular! Allah is Samed. Who did not beget nor was begotten. There is none comparable unto Him. He is



*matchless, peerless, and He is singular*” (112. Sura Ihlas). In Sanskrit, the word “Samâdhi” indicates the highest consciousness of individual soul, divine Atman. The Arabic “Samed” is an explanation of the meaning of “Samâdhi”: “The one who needs nothing to exist, but all the others need it”, which also indicates “absolute oneness”, like the Parmenidean Greek word ἐν, “Hen”. The singularity of the idea of “God” is in the same logical position with the idea of “being” in the Porphyrian tree, as an Altar of the tree. Below, this subject would be explained with the principle Tao. All these cultural examples of the idea of “God” are various expressions of the logical possibilities of “being”, because they are logically identical concepts. All the meanings of these ideas of “God” are the struggle of human intelligence looking for the stage of transcendental self-consciousness.

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते

[The one who has] delivered from the sense of property is qualified with self-realisation. (18-54)

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्

You must know that the stage [of perfection] where the miseries of material contact exterminate is called Samâdhi in yoga. (6-20)

Finally, participating to the art of such a self-creation ends up with the appearance of beauty. Apart the problem of reality of beauty of God, there is really an aesthetical ecstasy and catharsis of the highest level of self-creation process.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता

Many thousands of Sun lights were present in the Sky,

यदि भाः सदृशी सा स्याद् भासस्तस्य महात्मनः

If so, its effulgent might resemble Him, the great Sprit [mahâ-âtmanah]. (11-13)

The fetishist character of these spiritualist, absolute holist thoughts of course puts one in an inescapable illusion, but the cost of getting rid of this spiritualist, naturalist illusion shouldn't be to be possessed by a realistic (!) political illusion as a counter-alienation. Materialist political realism hits the logical truth of the social-dialectical mechanism, but misses the psychological strength of personal integrity, and the personal centrality in the middle of social, natural reality. Merely any kind of spiritual or esoteric training in a family or school may give this strength of personal initiative of an unconditional truthfulness. The modern discovery of the geocentric world view to be wrong has made human beings lose the truth of their existence and the value of their place in the universe. What is needed for self-consciousness is to overcome the addiction to being possessed by the dialectical illusion of the idea of God or state and universe, religious and quasi-scientific stories; and one should ask and pursue the deepest personal question within an endless critical reflection. The strength of a personal truthfulness is the only way to any truth and any attitude that asserts a truth to support this, instead of being possessed by the others.

Although it is quite far away from our understanding, the absolute wholeness stage of human history has a highly explanatory and sufficient power over the natural determination process. Their fetishist theories were in fact very scientific theories at those times. Singulars have no role in causality; they are only an effect of the cause of the all causes, which is beyond the natural causality. But the difficult point to understand for us is these sublime causes which are immanent in the nature as well. It is naturally a pantheist universe; namely, these Gods are the natural powers and processes in themselves. But the absolute totality of nature was impenetrable; so, the determination of natural causality was beyond the appearance of the



nature. Singulars in the nature have some power but, their powers and meanings were coming from the outside them, from their cosmic role in the wholeness, from the universals in their language. The ethos of the individual roles had also seriously derived from some strict ontological, metaphysical divisions. It was unimaginable to exceed the borders of playing this role. It would be like acting against the law of natural gravitation, and jumping down from the top of a tower. Being the semi-god heroes of history, they were the ones who pushed their luck, and attempted to give some new definitions of their laws. In general, all of these semi-scientific, religious world experiences are practiced around the thoughts on the laws of this external natural determination. This is so alien to our “relation” category today, which sets the natural relations between the appearances, not even the things themselves.

A poetic language doesn't disturb the discourse of absolute totality since using symbols and metaphors. That is why the texts of the archaic wisdom, including Plato's dialogues, have been contained in a poetic form. One of the best expression of the impenetrability of totality of being, which means influencing is impossible into the relations of beings between the multiplicity and unity of singular things is the first poem of 道德經, Tao Te Ching, which explains what the meaning of Tao was:

道可道，非常道。名可名，非常名。  
 無名天地之始；有名萬物之母。  
 故常無，欲以觀其妙；常有，欲以觀其徼。  
 此兩者，同出而異名，同謂之玄。玄之又玄，眾妙之門。  
<http://www.chinapage.com/laotze2n.html#01,01.10.2012>

Tao can be [known as] Tao, If [it is an] unknown Tao °

[The] name can be [a] name, If [it is an] unknown name °

Non-being [is the] name [of] Sky and Earth, [which] goes to [their] beginnings,

Being [is the] name [that] goes to [the] mother of ten thousand things °

For this reason, generally, [the] magnificent mystery [can] contemplatively [be] seen by willing non-being,

Generally, [the] limits [can] contemplatively [be] seen by willing being °

These both [of] them come out [as] identical but [with] different names,

Talking [about their] identity goes to [a] deep darkness °

Deep darkness goes to [a] deeper darkness,

[The] all magnificent mystery goes to [the] course °

This is generally considered to be the most difficult poem to understand, attributed to 老子, Lao Tse (6<sup>th</sup> century BC). Tao is the principle of being throughout becoming. Chinese characters are ideograms, and a kind of hieroglyph that picture their objects. One who knows the symbols can directly figure out the meaning of the all story from them. Tao is the most abstract character



that determines the negative meaning of “being” the most general concept. Any probable singular being appears through a becoming process that starts from Sky by Yang, and course down Earth to Yin. Among the cosmic movement, between eight-trigram combinations of Ying-Yan universals, any singular thing becomes or appears on an eyelet spot by touching the Earth, recognized by facing an enlightening head, like a hanged lamp, and keeps flowing without any deviation.

道, Tao consisted of two characters makes face them each other in a singular – universal dialectic relation as we read above. The one is 去, *chuo*, means "go", and 首, *shou*, means "head" in the [Kanji radicals](#). So, Tao simply means the “leading way”. The archaic pronunciation of “Tao” sounds like “drog” or “dorg” (Mair, 1990: 132). The similar sounds can be found with the same meaning in some other language groups. For example, “track” or “trek” in European English, or “طريق”, “tarîk” in Hebrew Arabic. The way of the dialectical self-creation process can be read from the poem. The dialectic is between Sky and Earth, and copied as between universal course of wholeness 去, *chuo*, and singular spot with a dividing intelligence 首, *shou* on it. Taoist religion doesn’t contain the idea of “God”. So, the internal dialectic is between the self of an individual soul and the universal ideological authority, namely “state”. The external dialectic is between the idea of “self” and “universe”. The poem says that, we cannot know the universal principle of being through unifying the multiplicity of ten thousand things with known names. Lao Tse intuitively uses Aristotle’s discursive logic, which says that we can know singulars with their universals within their genus-species, extension-comprehension relations. Being is the utmost general universal that there is no more general universal, like Tao, to define it. If we cannot go to the meaning of Tao under the light of being, we have another direction to pursue (like *reductio ad absurdum*: being  $\equiv$  ~[not] (non-being)), we can try to go through the darkness of non-being; this is such a non-being that hides full of the whole possibilities of becoming between Sky and Earth in it. In this way we cannot disturb the absolute totality of being, and can intuitively reach the full meaning of Tao. But this is only a logical door; knocking the door of the course of all magnificent mysteries needs a personal strength, talent, namely wisdom, 德, *Te*, which is the subject of the second poem.

According to Taoism that has no idea of God, natural causality is determined by natural combinations of Yin-Yang. Like the spiritualist-biological Karma principle, Yin-Yang principles are spiritualist-biological scientific principles too. Universe or scientific fact has logic in itself, by itself at the level of positivist fetishism. Then, self has such an external dialectic relation with this universe, nevertheless has no internal dialectical relation with a God as an ideal intelligence. This point historically shows the identical role of the ideas “God” and “state”. Taoists have no any secret sinful room in their minds that God shows his mercy, and they rescue their conscience. They directly become an object of socio-political power, and have to be truthful. But the King of China has a holistic role in the state so that the people and the King constantly in a self-punishment and self-recreation process amongst patriarchal hierarchical relations. The idea of omnipotence of God has more profound control power than the idea of execution of state. For dwelling in the dialectical self-creation, sinless shamelessness and open-minded truthfulness in the idea of state frees one from the deep subconscious patriarchal relations between God and self, and helps to have a moderate superego so as to open a room for self-creation and rational autonomy. The depth of the idea of God and the superficial truth of the idea of state are two kinds of illusion of self-intelligence. The disjunction between two attractive qualities “depth or truth” is the only true depth, which gives awareness on these unavoidable illusions.



In the generalization process of the reducing the numbers of Gods, the Shamanic balance between Sky and Earth ceases in favour of Sky and Sun. State also represents Sky, Yang or Sun. there is a historical turn from the matriarchal living Earth- Gods to an abstract Sky- Gods beyond the nature. Amongst the thousands of shared Gods, there is a scientific approach to the multiplicity of natural powers. Sun Gods are generally the main characters of the archaic cultures, and Gods passes from on civilization to another. For example Apollo of the Antique Greek is not originally Ionian: He is a Sumerian God Apullunia. Antique Greek at a certain moment stood very close to a theoretical revolution. There was a theoretical crisis between pagan polytheism and monotheism that comes via Egypt. It was the time of sophists; theorizing and logical applications of language were a common trend. “Theory” is a Greek word originates from “*theoros*”, which is the name of the balcony reserved for the ambassadors. This balcony has a widest angle to watch the whole scene clear and distinct. So far we have seen a speculative contemplation through this article, which has a sharp difference with theoretical contemplation. Greek θεωρία, “*theoria*” has a common with Latin word “*contemplatio*”. Con.templation means that the “whole” view of “temple” was the place of theorizing. The word “speculation” has also a common meaning with “contemplation” too. “Temple” of contemplation comes from “plate”. Plate is such an object that the total positions of the bones are read as a fortune or causality by priests. Speculation is a kind of future telling. It gives a total picture, because its meaning comes from Latin “*speculâri*”, “spy out”; and it comes from “*specula*” a watch tower. Speculation has some practical aspects too. On the contrary, *theoria* has an exclusive distinction with *πρᾶξις*, *praxis* in Antique Greek custom: *Theoria* belongs to head and the citizens, and *praxis* belongs to hand and slaves.

Under the theoretical contemplation, the problem between polytheism and monotheism has been analysed as a problem of universality; generality or totality between multiplicity and unity. They have discovered the formulation of knowledge as the knowledge of universals: Unity of multiplicity gives universality. The idea of one general God of the whole scope of universe was unimaginable, abstract, superficial and even artificial invention for them. Heraclitus’ idea of dialectical logic of multiplicity, and Parmenides’ idea of absolute oneness have their counter positions on the stage. Parmenides’ disciple Zeno would clearly exhibit the profound crisis by his famous paradoxes, and Plato’s philosophy with a magnificent body and inexhaustible dimensions would announce the accomplished end of the archaic era of absolute totality, and be precursor of the beginning of a new era.

For Heraclitus, totality can be seen in the logic of the movement of multiplicity, such as earth, water and air finally transform to fire. Facing with a fire transforms everything to its opposite. Logos is a kind of fire as well, in the sense of lightening in mind: διὸ δεῖ ἔπεσθαι τὸ (ξυνῶ). τοῦ λόγου δ’ ἐόντος ξυνοῦ ζώουσίν οἱ πολλοὶ ὡς ἴδιαν ἔχοντες φρόνησιν (Heraclitus, 1987: 10). “*That is why one should follow (the common). Though Logoi [theoretical wisdom- like fire] is common, the many [like the other elements, earth, water, air] live as if they have their own phronisin [practical wisdom]*”.

So far as Parmenides, he formulizes his idea of unity “Hen” as the lack of movement, transforming and multiplicity in being. He identifies “being” with “thinking”: ταῦτὸν δ’ ἔστι νοεῖν τε καὶ οὐνεκεν ἔστι νόημα (Parmenides, 2000: 70, frg. 34). “It is the same for thinking and the being thought”. This highly controversial expression actually says the following: The existence of these ordinary singular objects of thinking, and understanding universals by grasping them are belong to the same act. What are the same were not the objects of these acts but the acts themselves. This perfect formula loses its counterpoise by the idea of *Hen*, and



“being” turns to an absolute being without the connection with “non-being”, with change and movement in a divine mind. Under the light of speculative logic, this is a consistent thought, but the discursive logic that is begun by the sophists creates an inconsistency between the idea of absolute totality and analysis of change and movement. Zeno uses this new theoretical, analytical language and refuses change and movement, instead of refusing the idea of absolute oneness. In his Achilles paradox, Achilles who was the sprinter champion of Olympiads cannot catch the tortoise on front of him, because the division of the distance between them is mathematically infinite. The discursive logic would be established by Aristotle, but just before him, the analytical level of the philosophical *diaeresis* method hits the top by some dialectical speculations in Plato’s dialogues.

Plato’s philosophy has a prismatic character: each angle has a different light and colour. But regarding this article, there are two important aspects. On the one hand, Plato belongs to the era of “absolute totality”, regarding the idea of “universe” and his thought of ideas based on *Meno*’s dialogue; on the other hand, he belongs to a new era, the era of “organic totality”, regarding the idea of “God” or “state”, and his theory of *Eros* as the idea of new “self” of next two millenniums until Descartes’ idea of “transcendental self” in his *cogito* experience.

There is a relation between the function of reason and the idea of totality or universality. As finally Kant has formulated in his list of categories, unification of multiplicity gives totality under the title of quantity category. So, the exact definition of reason is this unification or identification, and then a historical change of the idea of totality changes the function and the concept of reason too. In the archaic era, the function of reason occurs between “being and thinking”. Being is absorbed in, and identified with thinking by the fetishist form of thinking. This type of being between is turned to be between “being and language” by sophists. The logic and language game of sophists fragments the absoluteness of totality, and the function of reason between multiplicity and unity clearly rises up. However this time, language has a fetishist form of thinking, because their ideas on universals are realist instead of nominalist. Language has a power of being. That is why Aristotle’s categories were not linguistic but belonging to being itself, and the Socratic analyses in Plato’s dialogues were considered as some passionate realistic operations on being. It was a language game for sophists at the beginning, but since Socrates, words and grammatical relations are understood as state of affairs. The attitude of defining the things by the new analytical reasoning within a locutionary act is seen as a perlocutionary act. The impulsive motive of the reason for starting of the systematic philosophy is this kind of astonishment. In the rational relation between multiplicity and unity as dividing, classifying and, analysing is the new function of reason. Aristotle’s logic of identity would be the foundation of our scientific method today, and define the idea of organic totality for the new era. But just before him, Plato uses the new function of reason in favour of the idea of absolute totality. Plato’s theory of ideas is the final and the best expression of the idea of absolute totality.

The problem between monotheism and polytheism, or the argument between Heraclitus and Parmenides resulted in Plato’s theory of ideas. This is a self-inquiry regarding the external relation of intelligence within the idea of “universe”. Then, the self-intelligence of human being would create his/her integrity, and establish him/herself with a *subjectum* category in a general ideology of the ideas of “God- state”, and these all would also be occurred in such a “universe”. “Totality” or *universitas* in Latin is the quality of general concepts, universals, καθόλου, *katholou* in Greek. Plato’s “idea” or εἶδος, *eidos* in Greek are the utmost general concepts, and have the quality of absoluteness.



*Eidos* means appearance, type, and Plato uses it in a Pythagorean way as *archetype*. They have a kind of categorical, *a priori* role. For example: Justice, one, goodness, beauty, equality, etc.. The purpose or cause of the appearance of something in a certain, meaningful form is realized according to these *archetypes*. Causality or any meaningful creation in the world of the objects of science or in the universe, and also in the world of the objects of ethics and politics or in the mind of God in universe is the rational way of thinking and understanding, and being in a good way. The identical meaning of rationality and goodness occurs and appears according to the transcendental possibilities of *eidos* as in *Republic VI* (para. 509β):

τὸν ἥλιον τοῖς ὀρωμένοις οὐ μόνον οἶμαι τὴν τοῦ ὄρασθαι δύναμιν παρέχειν φήσεις, ἀλλὰ καὶ τὴν γένεσιν καὶ αὐξὴν καὶ τροφήν, οὐ γένεσιν αὐτὸν ὄντα.

πῶς γάρ;

καὶ τοῖς γινωσκομένοις τοίνυν μὴ μόνον τὸ γινώσκεσθαι φάναι ὑπὸ τοῦ ἀγαθοῦ παρεῖναι, ἀλλὰ καὶ τὸ εἶναι τε καὶ τὴν οὐσίαν ὑπ' ἐκείνου αὐτοῖς προσεῖναι, οὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρεσβεία καὶ δυνάμει ὑπερέχοντος.

“You will be willing to say, I think, that the sun not only provides visible things with their power to be seen but also with coming to be, growth, and nourishment, although it is not itself coming to be.

How could it be?

Therefore, you should also say that not only do the objects of knowledge owe their being known to the good [ἀγαθοῦ], but their being is also due to it, although the good is not being, but superior to it in rank and power. (Platon, 1997: 1130).

Seeing truth of knowledge of “universe” in a darkness of the night under the lights of the Moon, and having freedom, autonomy, free will or dignity and even having a good life by being good within the ideas of “God-state” as a general goodness under the lights of the Sun is identified in an act of a self-creation as a rational pursuing the causalities of truth and freedom, like Horus’s left and right eyes. Plato’s universe is a kind of collection of the wisdom of the old civilizations: Egypt, Mesopotamia, Asia, Middle Asia, and India; he gives a total account of the archaic era, passes their wisdom, and announces the beginning of a new era by synthesizing them theoretically.

We have used our way of interpretation between Kant and Hegel through the article; and it seems so clear and simple throughout all of these historical stories, epics, myths, poems: the comparative meanings of the idea of the “self”-creation of human intelligence, the idea of scientific “universe”, the idea of moral, religious ideal intelligence as ancestors, natural powers, natural and social law maker “God” and/or “state”. They all answer us the most fundamental question of “what human is” or “who I am”. Looking for universalizability is the main attitude in all these stories, as the main *specifica distincta* of human being.

Here is the final and total-simple formulation of the stories: Extension of the idea of “soul”, or mind is a mathematical “universe”. The idea of “self” is extensionally created in such a universe of quantitative relations. Unification of the multiple ones is equated with the totality or universality of the number “one” as an idea, as a numerical potential extension. Intelligence and



its intelligible universe are constructed in such a quantification over an external environment. This is a theoretical way of reasoning. This pure mathematical extension of the idea of “universe” meets with real intellectual intentions for the idea of “God-state” in the midst of the idea of “self” so as to construct him/her as “the one”. Theoretically, the idea of “self” is created via the possibility of a transcendental apperception over sensual apperception. Nevertheless, the idea of a real, immanent or empirical “self”-consciousness is an empty concept. Because there is not any object of internal intention, we see nothing in us. So, intelligence creates itself in a quantitative universe with an ideal, universal self, totality of the ideal other selves, respectable ancestors, virtuous characters and powers, totality of an internal environment. Realization of the idea of “self” is practically occurs in a dialectical intentional relations with the otherness of the self. Unification of the multiple othernesses is equated with the totality, generality or universality of “the one self” as an idea of “God-state”, which “self” is created by being identified with it. Consequently, the idea of “self” as a universal concept is an equivocally rational creation process in the midst of the univocal relations with the idea of “universe” and the dialectical relations with the idea of “God-state”. The self is identified with this mathematician God or mathematician lawmaker via some cultural creation stories. That is why in any piece of archaic art, the rhythm of numbers and the harmony of geometrical forms were holy, and all linguistic forms, texts and symbols had some fetishist powers. This is the childhood stage of human intelligence, so that power still produces the mass populations at this level of consciousness today. We should always keep a room in our understanding for what our ideas based on “universe, state-God, mind and self” might signify in themselves out of our understanding(!).

The idea of self in general, is only an idea, and its individual reality as we believe today is a cultural invention and illusion. Namely, self doesn't exist at all but it can make itself as a causative mental entity since realising just this metaphysical position. We are genetic colonies, and we constantly acculturate them in a relation with some applications of these capital ideas, or we are acculturated in fact, in an illusion of the idea of “self”. Self doesn't belong to individuals but it belongs to a community. In this sense, there is no an end for ourselves. Individual self is the final communal belief that we live in today, so a real self-awareness can rise from this paradoxical problematic. Regarding the archaic idea of “self”, its community is a natural environment with full of fetishist characters and symbolic objects. All individuals identify themselves within this communal idea of self. By the beginning of the history of civilization, we see a transition from an anarchic, autonomous self to a hierarchic and heteronomous self. Each self voluntarily takes a place in this natural and concrete hierarchy. This is a “gift”(!) of civilization: The lack of rational autonomy, lack of dignity and the illusion of the ideas of self, free will and happiness. Intelligence is shaped out and constructed in these illusions via linguistic symbolic forms and cultural stories. If we cannot escape from this illusion process, then the all what we can do is to be aware of these dialectical illusions within a critical reflection, and get courageously ready to open our wings for some new humanitarian utopias, as just what we do here altogether. The cost of the desperate dream of individual welfare as we all sleep in a bland alienation today is pessimism. Awareness on this subject would give us courage and an optimistic power to open ourselves to our own utopias so as to have a little chance for a truthful self-creation beyond dialectics.



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