
PLATONIC JUSTICE AND THE UNCONSCIOUS

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Each of us has inborn qualities we inherited. Plato observed that and, after a necessary education that may evidence the qualities, the justice in the city is to put each person, depending on one's qualities, in the right place. Justice is to respect qualities in people and to respect hierarchies in the city.

Nigel Calder, in "The Mind of Man", said that "mental powers are inborn". Qualities are such mental powers. If there are inborn qualities there is a genetic transmission. Not only instincts are inborn, sex, aggression, fear, as thought Freud, mental intelligent powers are inborn as well. This is a deep memory that preserved our sense of justice. In this domain we are not aware, that means we are in the unconscious domain.

For that I propose a discussion of the unconscious from the point of view of Lucian Blaga, a Romanian philosopher and a great poet. I propose a new point of view about the unconscious.

There is an abyssal noos, an Abyssal Noology, an intelligent unconscious, according to Lucian Blaga. We shall clarify some notions. Conscious is not conscience, conscience is conscious and unconscious together. This couple; conscious and unconscious makes our personality.

Conscious has *understanding* and *ratio*. By the understanding we become aware of the world around us, and by the ratio we may think of this world. In the unconscious state we are not aware, but we may understand unconsciously.

The conscious may understand and think because it has the shape of the sensibility, the Space, the Time, and the Categories of the understanding, of the knowledge.

The unconscious has only the understanding that has the notions of space, time, and the categories of the unconscious understanding. There is a kind of unconscious thinking we shall talk about.

Animals possess both consciousness and unconsciousness. It seems that they have a powerful unconscious that is dominating the conscious state. They have mostly understanding of the reality and not much thinking. For this the animal behaviour is simple and pure. A romantic thinker, Carus, noticed that "the sincerity of the unconscious needs a great naiveté and no conscious thinking. If we could teach geography to a carrier pigeon and put it to think, then its unconscious flight, which is guiding it straight to the target. It will be not possible (in Albert Beguin, "Sufletul romantic si vizual".ed. Univers, Buc, p.195). That is the way our conscious thinking may be a factor of unbalance in the pure communication between the unconscious and the conscious. The thinking may be directed against what the unconscious whispers to our conscious what is better to do. Sometimes we may do actions that may harm our soul, its pure understanding.

Childhood, perhaps, is free of this possible bad influence. The thinking of children may be pure and may do no harm, as the adult may do. The preferred hero of the myths, of the legends, is the child. He or she may fight with success against monsters or may save the humanity from disaster. Children have a beautiful pure soul.

Lucian Blaga spoke about the Abyssal Noology, an intelligent unconscious. That means that with the notions of our unconscious, space, time, and categories, we may understand the world and we may transfer this understanding, by our memory, to the conscious. There it may have knowledge, thinking. In reverse, all that knowledge may have a back way and be deposited in the memory.

We may have some kind of unconscious thinking. Our volition to choose is conscious, entirely conscious. In the unconscious we may think solving some problems, finding solutions, for the questions we put in the conscious state.

The communication between the unconscious and the conscious is like a constant tune by which we could be aware of a better understanding, because the unconscious helps our conscious understanding. Blaga named that communication as a sound, *personare*, from the Latin "per sonare". There is a back way in this communication, from the conscious to the memory. Our memory may have very old levels, as Archetypes. We have new levels that correspond to a nation, a human team, to a family, or an individual memory. All these levels are interrelated and in communication.

The unconscious notions we have, built in each of us a Stylistic Matrix.

I shall make a digression. It is to observe that a romantic poet and thinker like Carus, speaks about a *relative unconscious* that is very close to the *personal unconscious* of C.G.Jung, and of a *general unconscious*, or an *absolute one*, which is like the *Archetypes*.

"The spirit lasts in an inner permanent present" that may be unconscious and in a permanent communication with the conscious state. Novalis wrote: "It is curious that the inner man had no a good inquiry ... the secret paths go to our inner ... every slip down in our inner is at the same time an ascension, a rising, a looking in the true reality" (Op.cit.p.273).

They make connections between the unconscious and the transcendent. Novalis proposed that the unconscious could come in the conscious by transfiguration. He said: "The upper world is closer than we are imagining", and Carus: "The Divine Conscience is coinciding absolutely with the mystery of the unconscious" (Op.cit.p.196). I make this digression to show you the accent on the unconscious. Now we come back to the point of view of Blaga.

By the *Personare*, the unconscious speaks to the conscious state, and we need this communication.

In the conscious state we have the notions of Space and Time. There is a three-dimensional space and a monotone time running in one direction. In the unconscious state we have Space and Time. Here there are different kinds, different horizons. We may have the feeling of an infinite three-dimensional space, or a waded space, a cell space, or other kinds of feeling the space. We have different time horizons. The *Flowing Fountain* horizon is for them who are thinking in the future. The *Waterfall* time is the lost golden age. It is Plato who writes of old good times at the beginning of the *Republic*. The *Stream* time horizons are they who are living in the present, only in the present. We used metaphors, as Blaga used, because they are more imaginative for our thinking.

We may only have one of these notions, horizons, or a mixture of them. We are not aware of these horizons but what we are doing is marked by them.

In the conscious state we deal to know the reality with the Space, the Time and the Categories. There are *megiota gene*

(Plato), existence, substance, accident, unity, multiplicity, totality, reality, negation, limitation, possible-impossible, causality- effect, necessity- contingency (Kant), and others. These are the categories we have in our mind if we may understand and think about what is around us. They have grown in number from Pythagoras to our time. In the modern thinking there is no longer a closed, fixed system, but an open one, a generative system of categories.

Our unconscious has categories too. There are the categories of the human spontaneity. The unconscious horizons (Space and Time) are only a preliminary drawing, a frame. We have other unconscious marks.

The value marks. We may have a positive or a negative mark attached to the horizons. The European has a positive mark as well as the Indian has an own negative mark. For the European all is valuable, life especially. In India, they are thinking that life has no value, they may stop the cycles of the reincarnations by austerity, the voluntary reclusion.

We may have attitude toward the horizons, and this attitude is our destiny.

Anabasical attitude. We may go forward in the horizon we have, we trust life. The people in Europe are in expansion, in inquiry as Alexander the Great, Caesar, Napoleon, Columbus, Vasco da Gama, etc were.

Cathabasical attitude. In India, Gandhi, the non-violence, backward in himself.

The formative aspiration. We are looking for shapes: individual, typical - the rule, or elemental. The *individual* aspiration we may find in the North European Renaissance (Germans, Dutch). In painters like Rembrand, Bosch, Durer, or thinkers like Leibniz with his monadologie, where each monad is a spiritual atom.

The rule, the type aspiration we find in the old Greek art and theatre. Sophocles, Praxitele, Plato, the monument from Acropolis. In Renaissance; Rafael, Racine, Goethe.

The *Elemental* approach, Stoicheion, we may find in the old Egyptian art, in the Bysantinian art, and in Indian Monuments.

In the Ethic we may say: Be yourself. Individual;

Be like the boss. The rule, the type;

Be like one in the world: Christ,
Buddha, Allah, Confucius.

The Stylistic Matrix.

The Stylistic Matrix, as we said before, is a constellation of all these unconscious factors, together. Not all the kinds of categories, but only one for each category, and then together with the others.

By these unconscious categories we may give some changes in the conscious categories. They are present but they had unconscious attitudes and aspirations attached. By this, each conscious category may change a little depending on the Stylistic Matrix we have. Stylistic Matrix are different from each other. There is a construction in levels, as we said, each level may act independent but all may have the right Stylistic Matrix inside our personality. By this, we may have a national attitude, a human team attitude, a family attitude and even an individual attitude. We are the same conscience even though we may have different attitudes depending on the level where there is acting.

We say Stylistic, because all that we are doing has a style. If we walk, we have a style in walking, we have a style in speaking, in loving, inquiring, in producing goods, and so on. The unconscious is the mark of our style. If we are artists we have a style.

We need to understand that the Stylistic Matrix acts as a whole and is an important part of our conscience, our personality.

Transcendent barrier, transcendent brake.

It is important to know that all the notions we have, consciously or unconsciously, Space. Time, Categories, which are instruments for our understanding, for our knowledge, are at the same time brakes, barriers to our knowledge.

There is not a contradiction. We may know what we are prepared to know. We recognise around us the objects we saw before. Something we are not prepared to know we couldn't know. For this reason our notions we understand with are at the same time a brake, a barrier, a censorship instrument of our knowledge.

It is important to note the fact that each of us may have a different Stylistic Matrix, that means we have, each of us, our proper understanding of the world, we have our own kind of knowledge. It is transcendent because it is beyond us, being in us. We are not aware of this censorship level.

Man and his unconscious

Blaga said that man became man by an *Ontological revolution*. The animals have their *existence into the self conservation and security*. Man could go over this moment and have an *existence into the mystery and to revelation*. He became aware that all around him is a mystery, and he needs to reveal this mystery, these mysteries. All we don't know, is for us a mystery. The problem is; may we reveal, at last, all these mysteries?

The answer is clear. We can't. We have transcendent barriers which stop our knowledge. We can't have absolute knowledge. Only God may have this kind of knowledge.

I think it is important to know that we have transcendent brakes, and these brakes are in our mind. We can't lose them. These are the notions by which we may know.

It is the moment that we may live a new ontological revolution. I call it *The second ontological revolution*.

Now we may understand what we may know, we understand that we have a censorship instance in our brain, and this instance is our notion by which we understand, we know, the world. Now we may be powerful. If we know we have limits in knowledge, if we know we live into mystery and for revelation, we may stop losing our time inefficiently and we may be focused to the mysteries or part of the mysteries, we have the possibility to reveal.

Now we know the richness we have in our soul. We have all the humanity in us, since the beginning till now. We become aware that if we lie to someone, if we have bad thoughts against someone, we lie to ourselves, we may harm ourselves. We are individual beings, but we aren't isolated individualities and our power is to have the humanity in us, to have God in us, the transcendent is in us.

Conclusion

We are different individual beings as we live on the earth. We may find in us qualities of the humanity behind us and we are not aware of the inherited richness we have. This bunch of qualities we have, and which imposes on us unconsciously a style of living, is our *Stylistic Matrix*.

Plato was right when he wrote that justice is to put each human in its right place in the city.

If each of us may do our proper work, our specific work, to reveal mysteries by creation, that may mean the usual work and the artistic work, if in each of us our qualities come out, that means we may have power by justice.

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