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The Crisis of the Modern World was his most direct and complete application of traditional metaphysical principles-particularly that of

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the 'age of darkness' preceding the end of the present world-to social criticism, surpassed only by *The Reign of Quantity and the Signs of the Times*, his magnum opus.

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Wāḥid Yaḥyá explain this crisis in the book Crisis of the modern world — see here- . For Guénon, history is only the reflection of a vast cosmic process taking its source in a metaphysical dimension (according to his metaphysical doctrine). From the traditionalist—

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The Crisis of the Modern World by Guenon, Rene, Osborne, M ...
It is no longer news that the Western world is in a crisis, a crisis that has spread far beyond its point of origin and become global in nature. In 1927, René Guénon responded to this crisis with the closest thing he ever wrote to a manifesto and 'call-to-action'. The Crisis of the Modern World was his most direct and complete application of traditional metaphysical principles-particularly ...

Rene Guenon (November 15, 1886 - January 7, 1951), also known as Shaykh 'Abd al-Wahid Yahya, was a French author and

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intellectual who remains an influential figure in the domain of metaphysics, having written on topics ranging from metaphysics, "sacred science" and traditional studies to symbolism and initiation. In his writings, he proposes either "to expose directly some aspects of Eastern metaphysical doctrines," these doctrines being defined by him as of "universal character," or "to adapt these same doctrines for Western readers [5] while keeping strictly faithful to their spirit"; he only endorsed the act of "handing down" these Eastern doctrines, while reiterating their "non-individual character."

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the 'seeds' of Tradition for the time to come.

Critique and Crisis established Reinhart Koselleck's reputation as the most important German intellectual historian of the postwar period. This first English translation of Koselleck's tour de force demonstrates a chronological breadth, a philosophical depth, and an originality which are hardly equalled in any scholarly domain. It is a history of the Enlightenment in miniature, fundamental to our understanding of that period and its consequences. Like Tocqueville, Koselleck views Enlightenment intellectuals as an uprooted, unrealistic group of onlookers who sowed the seeds of the modern political tensions that first flowered in the French Revolution. He argues that it was the split that developed between state and society during the Enlightenment that fostered the

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emergence of this intellectual elite divorced from the realities of politics. Koselleck describes how this disjunction between political authority proper and its subjects led to private spheres that later became centers of moral authority and, eventually, models for political society that took little or no notice of the constraints under which politicians must inevitably work. In this way progressive bourgeois philosophy, which seemed to offer the promise of a unified and peaceful world, in fact produced just the opposite. The book provides a wealth of examples drawn from all of Europe to illustrate the still relevant message that we evade the constraints and the necessities of the political realm at our own risk. Critique and Crisis is included in the series Studies in Contemporary German Social Thought, edited by Thomas McCarthy.

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In East and West Guénon diagnoses the fundamental 'abnormality' of Western civilization vis-à-vis the traditional civilizations of the East, suggests avenues by which the West might be 're-oriented' toward the fundamental metaphysical principles it has largely abandoned, and outlines the possible role of a restoration of true intellectuality in this task. Of course, East and West are no longer what they were in Guenon's time. The aggressive rationalism and materialism of post-Christian Western culture has become a worldwide phenomenon, and no longer corrodes the philosophical and cultural underpinnings of the West only: it has infiltrated distorted forms of Eastern spirituality and metaphysics, incited fundamentalist reactions the world over, and, thanks to the pervasive internet, wields previously unheard of influence. And so today we have an East largely inflamed with a desire to surpass the

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West in materialism, and a West sodden with moral and spiritual degeneracy. Nonetheless, fruitful exchanges between traditional Christianity and Eastern religions have also taken place on an unprecedented scale, though marred by an ongoing temptation to ill-informed syncretism. In such a milieu, Guénon's *East and West*, read with an eye to events of recent decades, delivers a stunning intellectual punch. But the East is always the East: the place where the sun rises, the point of recollection and return to the Source. And the West is always the West: the place of the full manifestation of possibilities (including the most degenerate), of the tendency to dissipation and dissolution; the point where the sun sets. In postmodern, global culture, we are all more or less forced to be 'Westerners' outwardly; our only recourse under these circumstances may be to become 'Easterners' within.

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This volume presents a global narrative of the origins of the modern world. Unlike most studies, which assume that the rise of the West is the story of the coming of the modern world, this history accords importance to the 'underdeveloped world'.

What can the great crises of the past teach us about contemporary revolutions? Arguing from an exciting and original perspective, Goldstone suggests that great revolutions were the product of 'ecological crises' that occurred when inflexible political, economic, and social institutions were overwhelmed by the cumulative pressure of population growth on limited available resources. Moreover, he contends that the causes of the great revolutions of Europe—the English and French revolutions—were similar to those of

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the great rebellions of Asia, which shattered dynasties in Ottoman Turkey, China, and Japan. The author observes that revolutions and rebellions have more often produced a crushing state orthodoxy than liberal institutions, leading to the conclusion that perhaps it is vain to expect revolution to bring democracy and economic progress. Instead, contends Goldstone, the path to these goals must begin with respect for individual liberty rather than authoritarian movements of 'national liberation.' Arguing that the threat of revolution is still with us, Goldstone urges us to heed the lessons of the past. He sees in the United States a repetition of the behavior patterns that have led to internal decay and international decline in the past, a situation calling for new leadership and careful attention to the balance between our consumption and our resources. Meticulously researched, forcefully argued, and strikingly original,

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Revolutions and Rebellions in the Early Modern World is a tour de force by a brilliant young scholar. It is a book that will surely engender much discussion and debate.

In the late nineteenth and early twentieth century, the German intellectual world was challenged by a growing distrust in the rational ideals of the enlightenment, and consequently by a belief in the existence of a radical 'cultural crisis'. One response to this crisis was the emergence of 'Life Philosophy', which celebrated the irrational, expressive, instinctive and spontaneous, while rejecting the rational, conscious, and logical. Around the same time and place, Zionist thought crystallized. It discussed issues like the 'Jewish essence', the creation of a new Jewish person and a new Jewish community, return to the Jewish homeland, and the negation

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of the diasporic way of life. This book explores the connections between Zionism and Life Philosophy, and argues that Life Philosophy represents a modern secularized version of gnostic dualism between God and world, and that this was a particular secular impulse that lay at the core of the Zionist political mission. Consisting of two main sections, the book first shows the manner in which Life Philosophy should be understood as a modern, secularized, gnostic theology, before concluding by discussing its political Zionist interpretation. Drawing on published works of a wide range of thinkers and intellectuals, alongside a variety of unpublished materials, this book will be welcomed by students and scholars of Jewish studies, the philosophy of Judaism, and religion and philosophy more generally.

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With unflinching gaze and uncompromising intensity Julius Evola analyzes the spiritual and cultural malaise at the heart of Western civilization and all that passes for progress in the modern world. As a gadfly, Evola spares no one and nothing in his survey of what we have lost and where we are headed. At turns prophetic and provocative, *Revolt against the Modern World* outlines a profound metaphysics of history and demonstrates how and why we have lost contact with the transcendent dimension of being. The revolt advocated by Evola does not resemble the familiar protests of either liberals or conservatives. His criticisms are not limited to exposing the mindless nature of consumerism, the march of progress, the rise of technocracy, or the dominance of unalloyed individualism,

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although these and other subjects come under his scrutiny. Rather, he attempts to trace in space and time the remote causes and processes that have exercised corrosive influence on what he considers to be the higher values, ideals, beliefs, and codes of conduct--the world of Tradition--that are at the foundation of Western civilization and described in the myths and sacred literature of the Indo-European. Agreeing with the Hindu philosophers that history is the movement of huge cycles and that we are now in the Kali Yuga, the age of dissolution and decadence, Evola finds revolt to be the only logical response for those who oppose the materialism and ritualized meaninglessness of life in the twentieth century. Through a sweeping study of the structures, myths, beliefs, and spiritual traditions of the major Western civilizations, the author compares the characteristics of the modern

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world with those of traditional societies. The domains explored include politics, law, the rise and fall of empires, the history of the Church, the doctrine of the two natures, life and death, social institutions and the caste system, the limits of racial theories, capitalism and communism, relations between the sexes, and the meaning of warriorhood. At every turn Evola challenges the reader's most cherished assumptions about fundamental aspects of modern life. A controversial scholar, philosopher, and social thinker, JULIUS EVOLA (1898-1974) has only recently become known to more than a handful of English-speaking readers. An authority on the world's esoteric traditions, Evola wrote extensively on ancient civilizations and the world of Tradition in both East and West. Other books by Evola published by Inner Traditions include *Eros and the Mysteries of Love*, *The Yoga of Power*, *The Hermetic*

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Tradition, and The Doctrine of Awakening.

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