

Speculative Gnosticism

Of The
Marxist Faith

A General Introduction and Recap

Of
The First Lecture Given

At
The QC Institute



20/11/2022

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Marxism and all its Pathological Ramifications is Speculative Gnostic Theology and for two reasons. Firstly, the faith requires you to Immanetise the Eschaton; that is, to believe in the active mysticism of a state of perfection by creating heaven here on Earth (Utopia) through an awakened consciousness (gnōsis) of one's incompleteness - transmogrifying God back into man (Socialist Man at the End of History). Hans Urs von Balthasar E.g., Jonas, The Gnostic Religion, 241–65; Kelsen, Hans; Voegelin, Eric (2004); E. P. MSS., Wage Labour. Secondly, by design of the Marxist creed, there is the necessity to affirm an apparent toxicity with all that which is. This is clear when Marx - obsessed with Goethe's Faust - quotes his esteemed Mephistopheles by saying, "All that exists deserves to Perish."

Introduction

I think it is important to begin with a slight recap of the last event before I really begin. Last Sunday, I attempted to give everybody a very low-resolution narrative of a very complicated overarching phenomenon, and this accounts for the scattering and jumping around. What I am trying to map out is the Western, and American for that matter, Ethos; what it is, and how it came to be. Our story technically begins with Rousseau and Hegel, but matters more specifically when beginning with Marx, which is why the first lecture of this series concerns some of his philosophy. In Sunday's lecture I briefly made it clear that what was put forth by Marx, failed in every way and everywhere for very obvious reasons - that will be explained in upcoming lectures - but that there was a revivalist force in the intelligentsia that saw these shortcomings very early on and ingeniously rebagged it all by shifting the domain of analysis to culture, rather than

the economic, that is, from identity rather than class. I explained this to be an ingenious move because with culture and matters of identity, rather than the economic and matters of class, one does not have to face the sheer scrutiny of science or a correspondence theory of knowledge, because in fact culture and identity are much more subjective and qualitative. This paradigm shift - this repackaging of Marxism - is called Critical Theory and its think-tank the Frankfurt School. Critical Theory - which is simply known by common parlance as Neo-Marxism, is the world we all live in today. If you want to save Marxism from the ashes, the best way to do it is to shift the domain of analysis to something less rigid and more malleable, that being identity and culture. Why is the American Ethos Marxified? This is why, and it is not a right-wing conspiracy theory, as the Radical Left would have you think. If there is anything vital to understand before I move on it would be to understand that Critical Theory *is* Marxism, only with the domain of analysis shifted to culture rather than the economic, to identity rather than class. Critical Theory is neo-Marxism.

Definitions

1. *RELIGION*—Though scholars have failed to agree on a definition of religion, they are nonetheless unanimous in their convictions that there are universal features that hold true regardless of and across all interpretations. When these 'universals' are met, religion is thus defined. These Universals are Twofold:

- I. A Value-Laden Belief System about the World and Man's place in it, (Ontological) Schmidt, et al.
- II. An explicit Theory of Man giving rise to duties of conscience, (Teleological/Axiological) James, Paul; Mandaville, Peter (2010).

A religion is any belief system that satisfies the criteria above, for this reason Marxism is a religion.

- A. In defining religion one must consider the broader context of its usage and history, for the very reason that 'religion' is in fact a modern concept manifesting from the impinging contrast of the Western 'is' over 'ought' climate. Prior to the Western Ethic and its epistemological vs axiological atmosphere, religion was so inextricably linked with *being* - to live, was to *be* religious. That is, it was the way of life, it was *relegere* - or as Cicero put it "to go through again in reading and thought," from re- "again" (see re-) + *legere* "read." Because religion predates the Western Ethos, it is universal to all interpretations that religion does not concern knowledge (Epistemology) but rather purpose (Teleology).

- B. Nothing about how religion has been used across all of time suggests the necessity of a superhuman, divine agency, but rather only the 'acting out,' both in mind and body, as if such beliefs were *a priori* and *presuppositional*. Religion across all of time thus chiefly concerns 'acting out' in an *a priori, presuppositional* climate of mind. It is because of this fact that not all religions worship the superstitious or super-human divine agencies. These include, Speculative Gnosticism, White Supremacist Creativity, Daoism, Confucianism, Epicureanism, Deism, Pandeism, Scientology, Paranormalogy, Unitarian Universalism, Jainism, etc etc etc.
- C. Religion must only have a Theory of Man in the world (Ontology) and the Duties of Conscience (Teleology/Axiology) that come forth from it. What else is important is that 'knowledge' arising from this activity isn't ever reached by deductive or inferential means, that is, there is no correspondence theory of phenomena, rather it is 'value-laden.' This completely satisfies not only the etymological history of the word religion, but its meaning across all of time.

2. *SPECULATIVE GNOSTICISM*—The term gnosticism comes from the Greek word *gnōsis*, which means 'knowledge,' but more importantly, 'awareness' - specifically an awareness of something not validated or achieved through the epistemological defaults of reason, inference, deduction, or correspondence. According to the general gnostic, this material world is not our home. We are trapped here, in these bodies of flesh, and we need to learn how to escape, through special insight, Ehrman. D. Bart (2006).

Fun Fact! it is important to characterise Marxism as a gnostic faith-based belief system of not just because it is a matter of truth, but because something religious can not be State sanctioned for the reason that what would be imposed would always be someone else's belief system, as of course not all people hold identical worldviews. On the other hand, if what the State sanctioned is something that holds true on all dimensions of analysis (fact), what would be imposed would be applicable to the complete whole, regardless of beliefs or worldviews. This is the Liberal Ethic.

Most scholars agree that there are fundamental hallmarks of gnosticism. There is a basic criteria that makes something gnostic and when this criteria is satisfied, gnosticism is thus defined, regardless of interpretational variation. This criteria is threefold and the Marxist Faith system satisfies this threefold.

- I. *Reception and Revelation (insight/gnōsis)*—This “revelation” or awakened consciousness (*gnōsis*) is central to the exegesis of the Marxist Faith and is the first pillar of gnosticism. It assumes that humankind is alien to himself

(incomplete and estranged, MEGA I, i a p. 184.), but possesses the ability to become complete through work (Man's Self-Creation, E.P. MSS. p. 139). In other words, there is a need to assume the existence of some special insight out there in the æther which one can be awakened to through mystic speculation and self-creation. This completion at the end of history's unfolding is called Socialist Man, and what makes this process specifically gnostic is that it is not arrived at through the epistemological defaults of logic, reason, inference, or correspondence, but rather, what Marx called *Self-Actualisation*.

- II. *"Anti-Cosmic World Rejection" or the element of the speculative, (speculum)*—This second fundamental pillar of gnosticism requires you to reflect and ruthlessly criticize everything that *is* and to assume that what is wrong with the State of *Being* is in fact the world itself, (E.g., Jonas, *The Gnostic Religion*, 241–65). What thus chiefly concerns Marx and his gnosticism is his ontology of man and telos of history, that is “being-in-the-world” (Dasein)—who we are (as human beings) and where we are going, historically and spiritually, (cf. Hans Jonas, *The Gnostic Religion* 1958, p. 334). There is an aim to destroy the order of being, which is experienced as defective and unjust, and through man’s creative power to replace it with a perfect and just order; humanity’s goal is to transcend this world through some esoteric gnôsis. This is supremely reflective of the Marxist Faith. Kelsen, Hans; Voegelin, Eric (2004).
- III. *Immanetisation of the Eschaton*—According to Marx, reality must be destroyed—this is the great concern of *gnosis*. More importantly though, one must produce the independence of his existence by *speculation* and that it is through absolute dependance that he can be saved. This leads us to the last pinnacle of gnosticism, that being the Immanentisation of the Eschaton; the need to produce Heaven here on Earth by achieving *gnôsis* of one's incompleteness, which is fueled by a spiritual force of "self-creation." Cf. H. Popitz, *The Alienated Man* Verlag, für Recht und Gesellschaft, A.G., Basel, p. 119. This is achieved, according to Marx, by calling for the transformation of Man at the fundamental level (eugenics). In *Capital*, he speaks of the importance of producing “fully developed human beings,” (Cf. *Capital* I, I. c. pp. 529-30) the full development of the human race,” (Cf. *Capital* I, I. c. pp. 554-5) and “man’s necessity to develop himself,” (Cf. *Capital* I, I. c. p. 563). For Marx and the Gnostics, this process of unfolding and becoming '*complete*' is a spiritual process. Much like Gnosticism, the Marxist Faith requires you to believe in a complete solution and aim of human suffering and existence. E.P. MSS., p. 127.

In summary, Gnostic movements are involved in the project of abolishing the constitution of being, with its origin in the divine, and replacing it with a world-immanent order of being, (Utopia) the perfection of which lies in the realm of human action

(self-creation/labour). Marx is quoted in saying, "To develop in greater spiritual freedom, a people must break their bondage to their bodily needs—they must cease to be the slaves of the body. They must, above all, have time at their disposal for spiritual creative activity and spiritual enjoyment." (E. P. MSS., Wage Labour). Marx follows the thought of Hegel, who understood labour as the "act of man's self-creation." Labor, to Marx, is a spiritual activity, not a commodity. Cf. H. Popitz, *Der entfremdete Mensch* (The Alienated Man) Verlag für Recht und Gesellschaft, A.G., Basel, p. 119.

Why is Marxism Speculative Gnostic Theology?

1. He believed that a change in the *order of being* lies in the realm of human action (self-creation, i.e., Labour) and that the world is that which needs to be changed.
2. He believed in Salvation from the World through special insight (*gnōsis*) that isn't revealed by the epistemological defaults of logic, inference, deduction, or correspondence, but rather through what he called the "awakened consciousness" of Man's incompleteness and self-creation. E. P. MSS., Wage Labour; Fromm, Erich 1961; Kelsen, Hans; Voegelin, Eric (2004).
3. He believed in an ultimate metaphysical solution to both human suffering and human purpose. E.P. MSS., p. 127; Fromm, 1961; Kelsen, Hans; Voegelin, Eric (2004).

Fun Fact! Gnostic ideas had a considerable influence upon such idealists as Goethe, Novalis and Hegel (LITERALLY Marx' Superheroes). Encyclopaedia Britannica, Vol. 10, p. 506.

Conclusion and some Common Misconceptions of the Marxist Faith

1. *Erich Fromm*—When people think of economics when they hear the name 'Marx' it actually means they have not ever read Marx. We have learned that Marxism is not an economic theory but a value-laden theory of Man in the World. This is according to nearly all Marxist Scholars, from Althusser to Fredric Jameson. It is interesting that most read people would refer to Eric Vogelan as a source that irrevocably proves my point here because the case Eric Vogelan makes for Marx' religiosity is striking and still has yet to be met with any substantial criticism. But I haven't mentioned him much because he wasn't a raging Marxist and as I have said, the best way to attack this comprehensive bad philosophy is from the inside. Speaking of the numerous Marxist scholars, one is actually of particular interest, as he was explicitly instrumental in understanding and preserving the Marxist Faith. Erich Fromm his name was and he was one of the leading experts in Marxist theory at that time. He was also a raging Marxist

and as I have told you the best way to fight all this collectivist tribalism is to use their own material against them. Attack them on their own terms, it works every time. Anyways, Erich Fromm wrote a book called *Marx's Concept of Man* and in this book nothing becomes more clear about what Marxism is. It's Speculative Gnostic Theology, or as Fromm takes it, "A new and radical step forward in the tradition of prophetic Messianism." What's convincing about all this is that the entire book is based on the Philosophic and Economic Manuscripts of 1844 which, according to most Marxist scholars, is the most important writings of Marx in terms of depicting his philosophy and ideas. So it's important, Marxism is something more than economic. In the first chapter of Fromm's analysis, called '*The Falsification of Marx's Concepts*,' he explicitly states that "Marx's aim was that of the spiritual emancipation of man." A few sentences later, he makes very clear that there is an inherent religiosity in the Marxist worldview, "Marx's philosophy was a new and radical step forward in the tradition of prophetic Messianism." Messianism is the third criterion for something to be called Gnostic. In chapter two, Fromm reaffirms the fact that Marxism has very little to do with the economic but rather something imbued with value-laden moral imperatives. He says, "First of all, it must be noted that labor and capital were not at all for Marx only economic categories; they were anthropological categories, imbued with a value judgment which is rooted in his humanistic position. Labour is the act of self-creation." Much later in the book, chapter six, called '*Marx's concept of socialism*,' he suggests that Marx does not fit the term atheist by writing, "Marx's atheism is the most advanced form of rational mysticism, closer to Zen Buddhism than are most of those fighters for God and religion who accuse him of "godlessness." This is one of the most decorated mouthpieces for Marx in the world at the time. Erich Fromm is not a trivial person in Marxist thinking, and was not only, in fact, instrumental in the development of neo-Marxism, but proves my point entirely.

Common Misconceptions of the Marxist Faith

- I. *History*—There are many terms used in the Marxist literature that have been hijacked and thus do not mean what common English parlance suggests. One of these terms is History. History for Marx is not what *is* but only that which is becoming. Marx did not mean History as is meant by normal English definitions - as that which pertains to written record or that which is of past nature. Marx saw history as an unfolding cosmic force with man at its center, he saw it as the unfolding of *being* in the process of becoming, and it is only this process, this trajectory, that constituted any meaning of history for Marx. History for Marx is the sum-total of human phenomena in the unfolding process of becoming. So,

remember that history for Marx isn't history in the sense of record or static facts. It's pseudoscience post-hegalism mystic social Alchemy BS.

- II. *Materialism*—Following from the first misconception layed out is Marx's idea of materialism. Marx was not a materialist. He was a Dialectical Materialist, which is a unique mixture of Hegelian social alchemy magic tricks with a Feuerbachian analysis. What it does is it makes History and its Telos inseparable from the trajectory of material phenomena. That is, the purpose (whatever that may be) of history and its material phenomena are one of the same thing, they are simultaneous to each other. This is not the materialism that has been espoused for well over 2,000 years. This is a voodoo offshoot. Marx, wasn't a materialist. Unlike traditional materialist thought pushed by the ancients and the Enlightenment, this form makes cosmic moral imperatives not only part of the process but THE process. To put it more broadly it is a system where the trajectory of human phenomena and its assigned Theory of Purpose become consolidated into a co-eternal process.

Bertrand Russel sums this all up very clearly when he says, "His belief that there is a cosmic force called Dialectical Materialism which governs human history independently of human volitions, is mere mythology."

Quoting from his philosophical and economic manuscripts of 1844 Marx proclaims, "I deny the abstract materialism of natural science because it excludes history and its process and postulates naturalism and humanism."

- III. *Poverty*—This leads me to another misconception, namely, that the aim of Marx's work was fuelled by the contempt of economic conditions. It was not material poverty that Marx saw as the basic tragedy of the workers under capitalism, but their stunted development in self-realisation. Marx did not care for the poor. He did not. What concerned him chiefly was that capitalism divided and estranged one from themselves by masking the true causes of suffering which could only be realised and overcome through man's state of self-creation.
- IV. *Religion*—This leads to a very similar but separate misconception about Marx and his aspirations. Marx did not Criticise religion for its epistemological approaches to reality, which is the only reason to criticise religion, but rather because it hindered the process of humanity's awakened consciousness of self creation, what Marx meant by labour. Authentic Labour is self-creation and it is estranged when the process of self-creation is not of your own. In the Marxian vision, the humanity of man is historically unfolded and transformed through his own self-creation. Labour is the act of "self-creation." What's important to take

away from this misconception of Marx and Religion is that Marx was not an Atheist. An atheist is a person who believes there is no epistemological grounds for God, that was never Marx's concern. In terms of religion, Marx believed that the abject state of the world causes religion in the first place, more importantly, that its primary purpose is to opiate Man's suffering from the abject state of the world. It is the "Opiate of the Masses" and its purpose is to distill man from the abject state of the things, it is the world that is wrong, according to Marx, and as he writes in his Thesis on Feuerbach, "the point isn't to understand it, but to change it." Religion according to Marx divides man against himself. Marx's primary purpose in trying to abolish religion had nothing to do with its supposed truth-value, which is an atheist's agenda, but everything to do with its property to alienate and estrange Man from his *absolute self as absolute creator*. Abolishing religion, according to Marx is to awaken man through his true suffering, which he does not experience when being opiated by other worldly things, such as religion or Capital. He can only experience his suffering through what he called his *species-being*. It is emancipation from self-alienation, self-estrangement, that the return of man to himself, his self-realisation can be achieved. It is this state of becoming that Socialism achieved at the end of history. Man is Nature, and Nature is man, they are two of the same being in the process of becoming but this process is buffered, by religion because man cannot not be one with his suffering if he is being opiated.

What Marx meant by the *Opium of the People*, was that religion, regardless of whether or not it is true, estranged man from himself by keeping him from becoming his *absolute Man as absolute Creator*, in Hegelian lexicology. It was *absolute Man as absolute Creator* that concerned Marx, not religion. Marxism is the theology of Man and Man is at the centre of the Universe. It was only through a Dialectical Materialist conception of History that Man truly become one with himself.

"To develop in greater spiritual freedom, a people must break their bondage to their bodily needs—they must cease to be the slaves of the body. They must, above all, have time at their disposal for spiritual creative activity and spiritual enjoyment." (E. P. MSS., Wage Labour)

This Ends the Brief of this Lecture
