

NOOSPHERIC SYNARCHY

FROM AN ANCIENT HELLENIC DEMOCRACY
TO THE ARISTOCRACY OF SPIRIT

Introduction.

It is the time to share in the scientific congregation all those considerations and conclusions which along with a New scientific paradigm evidently or nonapparently ripen in our souls and investigations, and disclosed itself in the history of Soviet and Allplanetary society. We would like to outspoken here our considerations about results of working that Cosmic School which about 2000 years ago gave to the Earth Jesus Christ and Evangelic —‘Good news from the God’ that Kingdom of Heaven is close now to us— Earthians. Now time is come to finish on Earth —scientifically and morally, this Cosmic mission of Jesus Christ and His Holly ones, who form some unseen part of a Moral Hierarchy which should play a resolving part in our future society— Noospheric Synarchy.

Now we are aware (with the beginning of space age) that our Earth is a heavenly body, and we have to understand to the innermost of our mind that we, Earthmen, with our Planet compose only a part of conscious habitable worlds of the Universe and in particular of our Galaxy - Milky Way. In this respect words by Jesus Christ said 2000 year ago and fixed in Gospel (John 3, 11-35) and elsewhere, acquire the real scientific meaning:

— We speak what we know and testify what we have seen, and you do not receive Our witness. I have told you earthly things and you do not believe, how will you believe if I tell you heavenly ones? No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven... ‘He who comes from above is above all; he who is of the Earth is earthly and speaks of the Earth. He who comes from heaven is above all. *And what He has seen and heard, that He testifies;* and no one receives (understand) His testimony’.

In the light of modern knowledge we can see from those words of Gospel what really is the ‘Kingdom of Heaven’ and ‘Kingdom of God’, and what is in reality the preaching of Christianity: This is the Teaching about the earth’s life is a part of higher Galactic and Universal life, and that Higher Beings of

Higher worlds care about right development of Earthian life and indicate the Path of this development — *Path of Love and Conclave cooperation*.

In flow of ages under the Earthian isolation in which our Planet and Humanity were put by forces of darkness having usurped earth's power ('Ruler of this world' — John 14,30) this the Most High Teaching was transformed tearing itself away from the cosmic reality and shifting hopes to some 'beyond the grave' world, which divides humanity on the way of earth's life transformation. In a theoretical plan that isolation in last century was crystalized into a dark materialistic teaching which stated, if to use the words of Bible: 'There is no Angels or Spirit', — there is only 'proletariat' and 'golden calf', and agony between them determines the Earth's history (Acts 23,8).

The New Paradigm.

In this age that pseudoteaching acquires a big band of adherents who have tried to impose it upon humanity by any means, which demanded a full destruction of culture and especially the Church, and all that have led to catastrophic consequences to the Planet and Humanity, especially in Russia. But a work of internal powers of soul toward Galactic Forces of Light was proceeded and led to a new break through of influence of galactic Powers of Light on the Humanity. The falling down during last years of all main totalitarian materialistic regimes in Europe and gradual understanding of Gospel commandment: 'Children, love each other!' — is the most clear evidence. In addition a breakthrough in our personal and scientific consciousness of Vehicles of Light which we have till now to term 'UFO', and also appearance of 'Holy Virgin' and telepathic and personal contacts with other entities of the Universe thoroughly reject the suffocating materialistic concept of last century and put us under the necessity of New scientific paradigm [1] which could be able to unite the higher moral and religious aspirations of Humanity with the real scientific results of last three centuries. This leads us to the concept of Russian Cosmism [2].

This new scientific paradigm is developing in three aspects: Beginning from Tsyolkovsky and Theodorow we get the teaching about Conclave structure of society of Noospheric age — The Noospheric Synarchy (A. Saint-Yves d'Alveydre, Vladimir Schmakow, Ivan Gromow, Olga Kurakina). In the sphere of psychology the teaching about Transpersonal experience (G. Georgiadis "Gurdjiew"), Carl G. Jung, Ken Wilber, Stanislav Grow, Daniel Andreiew); in the sphere of integral knowledge — a scientific connection with Higher beings of the Universe — Universal Articulate Interdimensional Understanding of Science (UNARIUS).



Here we have to point out that an information we have shows that along with the Vehicles of Light with friendly to mankind beings there are vehicles of unknown origin with some uncomprehensible entities or even robots which could be harmful. They may be associated with a Center of Earth's power which generally is called 'Shambala' (or 'Shamballa') where, according to books by Alice A. Bailey, 'Sanat Kumara' is ruling. All information about this 'ruler' communicated in those books by 'Tibetan' Djwal Khul precisely corresponds to Gospel's concept of the 'Ruler of this world' (John 14,30) who is an adversary of Jesus Christ, that is Satan.

The study of books by Djwal Khul and of working of corresponding publishing centers and edited by the magazine *Beakon* shows that this 'Shamballa' centres prepare an advent of their own 'Christ' who even now 'lives somewhere in Himalayas' and is not Jesus Christ. It is clear that the attempt of such 'advent' actually anti-Christ (First by John, Matthew 24, 23-28) may be undertaken by this Center of Earth's power with support upon China, Magametan's fundamentalism and Judaism and also industrial Masonic cosmopolitism by USA and West Europe. All this requires a close scientific attention, and is under the study by Moscow Noospheric Center of Synarchy Studies.

A modern program of Conclave transformation of society of Noospheric age —the Noospheric Synarchy developed by Moscow Noospheric Center according to plan of 'Eternal Gospel' (1973-76) by Modern Orthodox Aspirant— may be a guarantee of noncatastrophic transformation of Earth society under the pressure of these new heavenly knowledge, energies and powers. The Noospheric Synarchy will be guaranty that higher results of human activity (symbolically reflected in 'Eternal Gospel') would not disappear under that external pressure, would it be even high, as 500 year ago a civilization of American aboriginals was swept away by an invasion of Europeans, what remained till now unresolved problems of Native American people.

Russian Cosmism.

Russian cosmism is a result of 1000-year work out in Russian Metaculture of a world-view of living moral All-Unity (wholeness) of man, Humanity and Universe in their relation to the Creator and Creation. The ideas of Russian Cosmism have their incarnation in very different spheres of culture: in russian philosophy, poetry, music, pictorial art, and that part of science for which the world is a living organism, and not a "great machine".

Such a wide concept of Russian Cosmism reflects all high aspects of



Russian Culture oriented towards meeting with Living World-edifice. As philosophic fundamentals of Russian Cosmism we may display ontological —first of all conception of ‘All-Unity’ developed in works by Vladimir Soloviev, Sergius Bulgakow, Leo Karsavin— and gnoseological — “whole-knowledge” by Ivan Kireevsky, Alexey Khomiakow, “whole-knowledge-view” by Paul Florensky. Ontological and gnoseological foundations of Russian Cosmism conform to some extent to a World Cosmism, but not exhausted, because Russian Cosmism looks at the world not only as given but as should to be from the point of view of its development and relation to the Creator. This allows also to think about “teleological” foundations of russian cosmism and to follow Nicolay Theodorow with his project of “Common Cause”.

Theodorow’s ideas about “regulation of Nature”, as a conscious effort to control evolution, find response not only in philosophical media (Soloviev, Dostoyevsky, Berdiaew) but engendered a whole direction —“natural-scientific school” of Russian Cosmism— associated with such names as Tsiolkovsky, Chizevsky, Vernadsky etc. The attempt to comprehend Vernadsky’s conception of Noosphere at a modern scientific level, in view of global crisis in all spheres of Planetary and Human life, allows to understand Noosphere as an epoch of transition of the Planet from elemental (automatic to Humanity) natural processes to Noospheric Synarchy, i.e to a conscious scientific and moral participation in process of guidance of the social and geoplanetic History.

A concept of multilayered Universe is developed by Daniel Andreiew in his book-mision *The Rose of World* (1959). As was shown by Andreiew each heavenly body has many (Earth up to 242) layers of different materiality and timing, sometime with layers of “infraphysic” nature and always with layers of heavenly life and possibilities. “Enrow” is a name of a layer of our astronomical Universe. Myth, history and culture are only reflections of gigantic processes of a Transmyth, Metaculture, Metahistory and Metaevolution — the cosmic scale struggle of forces of Good and Evil. A future development of organs of higher perception would reveal all this to the real scientific study.

Alexey Khomiakow (1856) with his principle of Conclave (“Sobor”- “Cathedral”-completeness of action and unity in love), in application to mentality, has written: “A truth not accessible to a separate mind is accessible to the conclave of minds associated in love”. Piotr Chardaiew, as in addition and in providence or concept of Noosphere, has written: “There is an absolute unity in all sets of beings... this is a fact of paramount importance — it enlightens very much the great Whole”. “In the realized moral law” there would lie “provisions and real connection of all thoughts of humanity in one



united thought". Thus appear the unity of Sphere of Reason as "what should be", as a goal.

According to Vladimir Soloviev, «συζυγία» (Syzygy)" —a unity of personal element and all-united idea— in the society gives a meaning to historic processes, in the nature-significance to cosmic processes. Because to save himself, i.e. to rebirth and to perpetuate his own individuality, "a separate man could only in common deed with all others". According to Soloviev the cosmic processes became historical, because history in reality has the same origin as the cosmic life, that is "absolute becoming" in "another", in a chaos of being. These are Theo-human processes: "The cosmic process ends by birth of natural man, and that follows historic process which prepares the birth of spiritual man". According to Sergius Bulgakow Soloviev's philosophy "is a most soundholding accord in the history of philosophy" and it takes the central part in Russian Cosmism.

As Nicolay Theodorow considers the practical realization of archetype of All-Wholeness should be a unity of mind and action —project of Common Cause, common deed, common action, or synergy— cooperation of all powers of all men of the Planet in a conscious moral deed of guidance of blind forces of nature, in the deed of overcoming of destruction and death. This is only one real goal standing before Humanity which could unite all of us, and which is real in a cosmic sence.

So we have two visions of the world: The Living World-edifice of Russian Cosmism and lifeless space of old academic paradigm. Now the borderline passing inside the soul divides a modern scientist: as a common man scientist participates in the real world to which all powers of his soul is applicable, but as an academic scientist he lives in modeled by academic paradigm lifeless world. An observation, experiment, rational analysis — the method of academic science has not given adequate description of the world because much is above the possibilities of scientific experiment. Modern scientific prodecure is a division of living organism and so its death, and this leads to one-dimensional space of gauge point, and one-dimensional transformation of scientific soul, and one-dimensional conditioning of his powers by lower entities of nether-lands. No wonder that each "achievement" of such science and technology leads any one of its side against the real interests of Humanity. In course of scientific and technological 'progress' this dead part builds up and leads to a real moral and ecological crises leading to global catastrophe.

The more gifted the philosopher is the more deeply could he conceive all the wholeness of the World's truth (expressed symbolically by 12 Signs of

Zodiac), the more he passes through spiritual constellations in his evolution moving as by spiral to the center where from a round of Russian Cosmos is opened under the Sign of Assembly-Conclave ('Sobor'). In this respect Russian philosophy occupies more esoteric circle so that almost any one of Russian philosophers could be interpreted through several signs simultaneously. This has allowed to Sergius Boulgakow to say about Soloviev's philosophy as a 'most soundful accord' which ever sounds in the history of philosophy; all this is true about Boulgakow himself, about Florensky, Lossky, Berdiaew, etc.

It is interesting to note that for almost everyone of them 'a spiritual crisis' is characteristic — a short enthusiasm about materialism and mathematics which followed 'the faith of fathers'. In any case when we consider the central figures of Russian philosophy in relation to each other, taking into account personal originality and special philosophicity, we could single out a predominant philosophic world-view, which allows to say about the philosopher as under the special sign: 'Godmankind' - Boulgakow, 'Sophia' - Soloviev, 'Conclave' - Khomiakow, 'Common Cause' (Deed) - Theodorow, 'Noosphere' - Vernadsky, 'Stuff of being' - Rosanow, 'Values' - Kireevsky, 'Symbols' - Florensky, 'Intuition' - Lossky, 'Dare of Creativity' - Berdiaew, 'Synarchy' - Schmakow, 'Rose of World' - Andreiew.

The Symbol, the Archetypal pattern of Conclave of Russian philosophy — a United Spiritual Entity of becoming of Russian Cosmism — is a Most Holy Trinity, 'unmerged and undivided'. In Russian Cosmism diametrically opposed world views, complementing each other, form a Synthesis of science and religion and make the Project of Common Deed by Theodorow. The scientific conclusion by Vladimir Vernadsky about Biosphere as 'a planetary phenomenon of cosmic character' which, according to laws of Cosmic life, inevitably transfers itself in a new state — Noosphere, is in an accord with a tradition of esoteric Christianity by George Georgiadis (Gurdjieff) and Vladimir Schmakov with his Synarchy as all-unity of the hierarchy of structure through which 'world-edifice became a Cosmos'. As synthesis of opposite polarity of Mathematism and Monadism the teaching of Noospheric Synarchy becomes.

Noospheric Synarchy.

Noospher is an epoch of transfer of the Planet from elemental (automatic to Humanity) natural processes to the conscious and moral participation in the processes of control of a social and geoplanetic history. The



Noospheric Synarchy is a Conclave structure of society of Noospheric age, when a function of a given level is performed by an entity of corresponding moral level and quality of being. Mathematically the Synarchy is at least double hierarchy of monads (men) and sets (societies) where it is possible graduated heightened becoming of both. In the organizational plan the Noospheric Synarchy is associated with Co-operation, Co-ordination, Co-beginning of democracy of Soviets (Councils) with Moral Noospheric Hierarchy, which should be a moral conscience of human society.

Noospheric Synarchy is conceived through a triad —dynamic and simultaneously archetypal— triad of noocosmogenesis: Symphony - Synergy - Synarchy. The Symphony is a primary step of becoming unity in diversity, be it set of opinions, views, world-views, etc; in our case this is a transfer from russian philosophy as history to the symphony of archetypes of different world-views of russian cosmism which leads to Synergy. The Synergy, or the result of the co-operation —the Common Cause by Nicolay Theodorow— is a union of all human powers in a conscious and moral business of control of blind forces of nature, overcoming destruction and even death. Instead of Promethean spirit of ‘submission of nature’ the righteousness must come. Christian aspiration as an image of transformation or even Laws of Nature as far as those laws contradict to ideals of our moral mind and will. The understanding of the cosmic symphony of being have to reveal as a proper fruit a real Deed in which effort of many becomes a united harmonizing flow a Synergy leading to the Noospheric Synarchy: that is, to a popular Synarchical Power serving to Conclave purposes disclosing of potentials of men and Mankind on the path of Eternal Life, by a way of moral noospheric mustering of forces and spaces of the Universe.

“There is not another God but Trinity and the Resurrection in His commandment”— this is a testament of Russian cosmist Nicolay Theodorow who does much to create true science of life and resurrection which is associated with theology, theurgy and art. Such science should be rightly named Christian one and even Orthodox one, when the Orthodoxy goes from deep thinking on its great issue to the ‘real realization in life of the Teaching of Triune God as an image of complete unity’ leading to eternal life. “The son of men should become like ‘The Son of Men’ —Theodorow writes in the *Question of Brotherhood*— and through this should become Son of God, godlike in knowledge and power of goodmaking and peacemaking (‘blessed are the peacemakers’). Then we could have right to speak about the Orthodox Synarchy as fulness and purities of scientific and moral realization of



Christianity on the Earth, which was prophetically emphasized in Eternal (Everlasting) Gospel by Modern Orthodox Aspirant.

Eternal Gospel.

‘What is the Eternal Gospel?’, asks the modern orthodox aspirant, and gives reply: ‘the Eternal Gospel is a teaching of Orthodox Synarchy. What is the Orthodox Synarchy? The Orthodox Synarchy is the revelation into the Godmanhoodness of the teaching about the Most Holy Trinity. What is the Most Holy Trinity? The Most Holy Trinity is the God — an Unconditional Source of every being. What at all is the Godmanhoodness? The Godmanhoodness is an incarnation of the God in Man, so that through Jesus Christ, our Saviour we, ‘according to the Hope’, become Heirs of Eternal life (Titus 3, 4-7). What really is a Transfiguration? The Transfiguration is an acquiring of godlike capacity to control a composition, quality and condition of your bodily content, and may be of the General Presence. The Resurrection would be a full and complete statement of this capacity’ [3].

Noospheric Synarchy as a scientific realization of the scientific realization of the Orthodox Synarchy should be the image of a new world. A tragedy of modern world begins when the humanity became a giant geoplanetic power before creating corresponding to this power a planetary reason and ethic, or more precisely Moral Reason, which corresponds to Noosphere by Vernadsky. Vernadsky thinks that scientific activity should be first of all related to the “better organization of all humanity”, that demands in front of the catastrophic situation a reconsideration in the spirit of Russian Cosmism of all structures, achievements and further ways of the modern civilization. Such reconsideration should proceed at the level of a personality, group and community, and a whole metaculture, which would allow to turn the processes of transfer from biosphere to Noosphere in real project of “that should be”, into the *Common Cause* by Theodorow, the *Conclave* by Khomiakow, the *Syzygy* by Soloviev, the *Rose of World* by Andreiew, into the Noospheric Synarchy of modern Russian Cosmism.

The Synarchy (as mitigating term to “Anarchy” and “Monarchy”) is such organization of society in which a function of given level should be performed by an entity of corresponding level of being and morality. Mathematically, Synarchy is at least double hierarchy of monads (individuals) and commonwealths (communities) which highness both. In an organizational plan the Noospheric Synarchy is associated with Co-ordination of democracy of Soviet Councils with the moral Noospheric Hierarchy which should be a moral *conscience* of Humanity.



The independent Moscow Noospheric Center of Synarchy Studies (MNCSS), known from 1983, proposes a program of co-operation in Common Cause. Common Cause is a work of deployment of potentials of man and humanity on the path of Eternal Life going by *moral noospheric* assimilation of all powers and spaces of the Universe. At the modern stage we should follow next principles of Common Cause:

- a) Priority of the *ecological security* and safety of nature to any other common activity.
- b) Commonwealth *support of regeneraton* of villages and rural settlements, communities and communes etc. in order to return to toiling and healthy image of life. Regeneration of churches as points of spiritual relationships.
- c) National *reconciliation* at a base of mutual respect and fraternal cooperation in a common deed of just assimilation of the Planet and natural wealths.
- d) Acknowledgement as *a general direction* of world development the upbringing of man in a sense and feeling of *unity* of all Mankind on the Path of Eternal Life and moral-ethical cooperation with Living World all Living World-edifice and consolidation, all this in preamble and the first paragraph of the Constitution of USSR: “The Union of Soviet Synarchy Republics is a commonwealth Synarchical Power serving universal aims of development of all powers of man and Mankind on the path of Eternal Life by the moral Noospheric assimilation of powers and manydimensional spaces of the Universe”.

Conclusions.

So, by understanding of ‘the Orthodoxy as fullness and purity of Christianity’ (Khomiakow, Soloviev, Boulgakow) in a creative urge of intuitions by Berdiaew, Florensky, Lossky about a ‘new religious consiousness’, let us try to unite the ultimate revelation of spirit (D. Andreiew) and matter (Rosanow) with scientific outputs about Noospheric (Vernadsky) Synarchy (Schmakow) in order to obtain wholeness (Kireevsky) of Russian Cosmism in Common Cause (Theodorow) of Construction of Orthodox Synarchy. The Orthodox Synarchy —that is the most whole symbol, or archetype, of world-view of Russian Cosmism— has a graphical interpretation which was given on covers of books by three last Conferences on Russian Cosmism and Noosphere (Moscow, 1987-1989) [4]. There an internal circle is a symbol of ‘Kingdom of Glory’ — the Kingdom of Divine Life. The middle one, where the Enneagramm is working (a dynamic revelation of Law of Seven) and Triangle of Holy Ghost, is the ‘Kingdom of Grace’ — the Kingdom of Church. The exterior circle, where a man crucified is raised by power of

Kingdom of Glory, is the 'Kingdom of this World'; here in it the elemental powers of Zodiacal circle are working (The lown of 12, 24, 48 etc.) which may be transformed through Church and science of Son of Man by Energy of Kingdom of Glory. So we, Earthians, arrive from an Ancient Hellenic democracy to the Aristocracy of Spirit (Noos) — the Noospheric Synarchy.

More close investigation of these problems reader could find in our reports to Second and Third Congress of 'Cosmos and Philosophy' and associated conferences, and elsewhere in our reports (in Russian).

1. Ivan G. GROMOW "New Paradigm: Synarchy as a structure of Conclave", First International Symposium 'Cosmos, Civilization, Human values', Kazanlyk 1990, p. 297; and "Second Principle of Thermodynamics, Energy, Synergy and Synarchy", Second International Congress 'Cosmos and Philosophy', Karjali 1990, p. 129.

2. Olga D. KURAKINA "From a Synergy to the Synarchy: Synergetics as an initial Stage of a Universal Synthesis, Eighth International Congress of Logic, Methodology and Philosophy of Science. Abstracts, Moscow 1987, vol. 4, part 1, pp. 335-336; and "Russian Cosmism as a Foundation of the Noospheric World-View", Second International Congress 'Cosmos and Philosophy', Kardajli 1990, pp. 163-166.

3. *Eternal Gospel* in three Books (1973-76) by Modern Orthodox Aspirant, Moscow 1976 (in Russian).

4. Man - Creativity - Computer. — Moscow, MIPT, 1987 (in two part, in Russian); *The Teaching by V.I. Vernadsky of Noosphere and Global Problems of Modern Time*, Moscow, MIPT, 1988 (in two parts, in Russian); *Russian Cosmism and Noosphere* (Editor Olga D. Kurakina), Moscow, MIPT, 1989, (in two parts, in Russian).

Ivan G. GROMOW - Olga D. KURAKINA
(Moscow)

ΝΟΟΣΦΑΙΡΙΚΗ ΣΥΝΑΡΧΙΑ: ΑΠΟ ΤΗΝ ΑΡΧΑΙΑ ΕΛΛΗΝΙΚΗ
ΔΗΜΟΚΡΑΤΙΑ ΣΤΗΝ ΑΡΙΣΤΟΚΡΑΤΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ

Περίληψη

Για πρώτη φορά στην ιστορία της διανόησης τὸ πρόβλημα τῆς σχέσης μεταξὺ τῆς ἀτομικῆς καὶ κοινωνικῆς ἀρετῆς τέθεικε καὶ λύθηκε στὴν *Πολιτεία* τοῦ Πλάτωνος. Πράγματι ἡ ἀρχαία ἐλληνικὴ κοινωνία εἶχε ἤδη προσεγγίσει καὶ κατὰ ἓνα μέρος εἶχε δώσει λύση μεταξὺ ἄλλων καὶ στὸ θέμα τῆς «Ψυχολογίας τῆς κουλτούρας». Ἔτσι ἡ ἀρχαία Ἑλλάδα πρόσφερε στὴν ιστορία τῆς ἀνθρωπότητας τὴ δυνατότητα δοκιμῆς γιὰ τὴν ἐπεξεργασία καὶ τὴν πρακτικὴ ἐφαρμογὴ ἰδεῶν.

Ἡ ἱστορικὴ ἐπεξεργασία ὅλων τῶν σχεδίων, ἰδεῶν καὶ δυνατοτήτων τῆς ἀνθρώπινης μετα-κουλτούρας μᾶς ὁδήγησε στὴ σύγχρονη ἐποχὴ νὰ συλλάβουμε καὶ νὰ διατυπώσουμε τὴ θεωρία τῆς Νοοσφαιρικῆς Συναρχίας — μία ἐνυπάρχουσα δομὴ τῆς κοινωνίας τῆς Νοοσφαιρικῆς ἐποχῆς στὴν ὁποία εἰσερχόμαστε. Ἔτσι γιὰ πρώτη φορά στὴν ιστορία τοποθετούμαστε ἐμπρὸς στὸ πρόβλημα τοῦ μετασχηματισμοῦ τῶν *δαιμονικῶν* κρατικῶν ὀργανισμῶν τῆς γῆς σὲ μία ἐπιστημονικὰ προσανατολισμένη ἀπὸ τὴ θεία Δύναμη Νοοσφαιρικὴ Συναρχία, ἡ ὁποία ἀρχίζοντας ἀπὸ τὴν πρώτην ΕΕΣΔ ὀφείλει νὰ συμφιλιώσει τὶς ἀναρχικὲς καὶ μοναρχικὲς τάσεις τοῦ σύγχρονου κόσμου σὲ μία Συναρχικὴ συμμετοχὴ μιᾶς Ἠθικῆς Ἱεραρχίας (ἢ ἀληθινῆς Ἐκκλησίας). Αὐτὸ θὰ ὁδηγοῦσε ἀπὸ τὴν ἀνεπαρκὴ σύγχρονη Δημοκρατία σὲ μία νέα Ἀριστοκρατία τοῦ πνεύματος, ἡ ὁποία θὰ καθόριζε βασικὰ προβλήματα τοῦ κοινωνικοῦ προσανατολισμοῦ: στόχους καὶ μέσα ἐπίτευξης, τόσο τῆς ἀτομικῆς ἀρετῆς καὶ τῆς ἐλευθερίας ὅσο καὶ τοῦ γενικοῦ καλοῦ καὶ τῆς δικαιοσύνης.

Ivan G. GROMOW - Olga D. KURAKINA
(Ἑλλ. μτφρ. Α. ΑΡΑΒΑΝΤΙΝΟΥ)