Hobby Horse Heidegger

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The essence of Martin Heidegger’s concept of Dasein (Being-There) — that which makes us human and aware of our existence in this world only — has been obscured by the noise and clamor of modernity. The fall of Western civilization, a mere hobby horse, is but a triviality in the grand scheme of the absurdity of existence. Our current state is one of indeterminacy, lost in a world that has lost its way. The ontology of presence, the ontological difference, and the temporality of existence have been buried beneath the detritus of modernity, never to be excavated by diggers or horse-pulled machines of infernality. The discourse of scientism and positivism has drowned out our souls.

We find ourselves adrift in a sea of chaos, with neither a raft to sit on nor a ring to bind, yet we must find the courage to rekindle the flame of authenticity. The fall of Western civilization is a call to action, a reminder of the urgency of our situation, and the need to embrace the existential nonsense creeping up along the discovery of the logos enveloped in Dasein’s burning bosom. It is a symptom of the deeper unease that creeps into our veins when we focus on the four parts of the whole instead of on the center as taught by our previous selves. We must embrace the absolute silliness of the dawn repeating itself every day with the same mundane yawn over and over, reject the false promises of modernity, and rediscover the call of Being. In doing so, we may glimpse the possibility of a restored perception of the grand plan behind the veil of superficiality covering the traps between the cracks.

The connection between the hobby horse and Dasein lies in the fact that both are a manifestation of the human spirit, a reflection of our desire to find the causes for effects in a world that is increasingly chaotic and uncertain. The hobby horse represents our yearning for authenticity, for a return to the simple pleasures of childhood, for a respite from the emptiness of modernity.

In order to resurrect the spirit of the West, we must first navigate the maelstrom of our own ennui. The philosophy of ontological crisis provides us with the tools to comprehend the descent of Western civilization. We must reclaim the ontological difference, the temporality of existence, and the call of Being in order to rekindle the essence of Dasein.

In the midst of the metaphysical turmoil of our times, we must seek out the ancient wellsprings of human experience, the cultural touchstones that have sustained us through the ages. Alexander Dugin’s philosophy recognizes the deep connections between myth, ritual, and social cohesion, and it calls upon us to reawaken our collective consciousness to the significance of these elements. In doing so, we can hope to overcome the alienation and fragmentation that plague modern societies, and establish a new notion of communal aims.

The importance of tradition cannot be overstated, for it represents the accumulated wisdom of countless generations of human experience. It is through tradition that we can find sense and aspiration, and it is through tradition that we can establish a sense of continuity and connection with the past. In this way, we can transcend the narrow confines of the present moment and participate in the ongoing drama of human history.

Yet, the significance of tradition is not simply a matter of nostalgia or sentimentality. It is a vital element in the struggle to establish a new sense of identity and intention in the face of the existential challenges that confront us. The cowboys and Indians of the American West represent a powerful symbol of this struggle, as they embody the clash between two distinct cultural traditions and ways of life. In their struggle for survival and dominance, they reveal the deep-seated tensions that exist within human societies, and the need to establish a sense of equilibrium and balance between different cultural forces.

In the context of Dugin’s philosophy, the cowboys and Indians represent a microcosm of the broader struggle to establish a new sense of longing in the face of the challenges of modernity. They remind us that the search for meaning and purpose is not a new phenomenon, but rather a fundamental aspect of human existence that has been with us since the beginning of time. By tapping into the symbols and archetypes that have sustained us throughout history, we can establish a new sense of continuity and connection with the past, and lay the foundations for a more relevant and authentic future.

The hobby horse, in this context, takes on a surrealistic dimension. It embodies our potential to transcend the constraints of modernity, to welcome the broom that gets stuck and cannot sweep, and to rediscover the childlike wonder of our formative years. It reminds us that we are not bound by the strictures of our current state and that we possess the power to forge a new world — one that is more authentic, more meaningful, and more true to our deepest desires.

By embracing the hobby horse, we can access the wellspring of creativity and imagination that lies dormant within us. We can rediscover the sense of awe and curiosity that has been eclipsed by the din and cacophony of modern life. In this way, the hobby horse serves as more than just a trinket or a diversion - it is a symbol of hope, a beacon that illuminates the path towards a brighter future.

However, it is important to note that the use of drugs as a means of accessing this realm is not recommended. The pursuit of validity and meaning should be done through sober reflection and contemplation, rather than through the use of mind-altering substances. The dangers and potential consequences of drug use cannot be ignored. Instead, we should strive to cultivate our own inner resources and tap into the potential of our own imaginations. The hobby horse serves as a symbol of this inner resource, one that we can access through our own creativity and imagination.

Tristan Tzara, the father of Dadaism, recognized the futility of the modern world and the need to reject the prevailing norms and values that had led to the decline of Western civilization. He saw the Dada movement as a form of radical resistance against the status quo, a way of revealing the strangeness and meaninglessness of contemporary life. In this sense, Dadaism was a precursor to Heidegger’s philosophy of authenticity, which sought to uncover the hidden truth of existence and to restore the ontological difference between Being and beings.

The connection between Dadaism and Heidegger’s philosophy lies in their shared rejection of the empty rationalism and scientism of modernity. Both movements sought to expose the false promises of progress and to confront the existential crisis that had engulfed Western civilization. Tzara’s use of chance and randomness in his art reflects Heidegger’s emphasis on the temporality and indeterminacy of existence. The Dadaist rejection of reason and coherence anticipates Heidegger’s critique of the metaphysical tradition and his call for a renewed sense of authenticity and attunement to Being.

Thus, in the wake of the fall of Western civilization, we must look to the insights of Dadaism and Heidegger’s philosophy to rediscover our legitimate selves and to transcend the limitations of our current state. Only by embracing the chaos and indeterminacy of existence, by rejecting the false promises of modernity, and by tapping into the wellspring of creativity and imagination that lies within us can we hope to overcome the malaise that afflicts our world.

As we approach the end of this discourse, it is fitting to reflect on the connections between the Apocalypse of St. John and Heidegger’s philosophy. The apocalypse is not a mere prediction of the end of the world but rather an unveiling of the hidden truth of Being. It is a manifestation of the ontological difference, a revelation of the true nature of existence.

Similarly, Heidegger’s philosophy calls for an unveiling of the essence of Being, a recognition of the temporality and finitude of our existence. It is a call to action, a reminder that we must take responsibility for our own being and the world we inhabit. The fall of Western civilization is not a cause for despair, but rather a call to action, a reminder of the urgency of our situation, and the need to accept the impending doom with less gloom.

In this sense, the Apocalypse of St. John and Heidegger’s philosophy are intertwined, both pointing towards the need for a fundamental transformation of our understanding of Being. We must embrace the chaos and uncertainty of existence, recognize the limitations of our own understanding, and strive towards a more genuine and significant existence.

In conclusion, the fall of Western civilization, the hobby horse, Dadaism, and the Apocalypse of St. John all point towards the need for a fundamental reevaluation of our relationship with Being. We must recognize the limitations of our current understanding and strive towards a deeper, more honest engagement with the world. Only then can we hope to construct a world that is more true to our deepest desires and more significant in the face of the inevitable finitude of our existence.