

DIAGONALS

by Lajos Szabó

Diagonals are positive spiritual values – and at that, values that come to our aid in the fullest in illuminating and seeing through the spiritual universe. (The spiritual universe does not contradict the corporeal one but includes it.) Here we will illustrate these positive values, these diagonals, with a few examples. Diagonal is the notion (Begriff) which comprehends the entire world, and diagonal is language, *without* which no wealth of life is approachable at all. Diagonal is the demand to “know thyself” which, if followed faithfully, leads us to new roads and new tunnels. Such is the test requirement of applying every thought and every judgment to oneself, as well as itself, and so is the physiognomic worldview followed to its ontological extremes. Without setting the trinitarian and mammonistic worldviews against one another, and seeing the corresponding ways of life collide, we cannot take so much as a step forward in the question of the theory of values. (See also: original sin, dialectic, postulates, holy scriptures, symbols, principles, etc...)

We must associate with the dogmatic trinitarian worldview and way of life – first, for the negative reason that all other paths dissipate in the sand, and second, because the option to join the dogmatic trinitarian view means assuming the spiritual tradition and because not assuming the spiritual tradition, i.e. heterodoxy of any order or rank, means self-mutilation: giving up on life. Baader sees the tradition or legacy to be restored in a tripartite articulation: 1) The Biblical legacy or tradition (continuity!), 2) ecclesiastical dogmatic tradition, 3) the tradition of rationalism and science, or its authority (scholasticism). All non-Christians must also opt for the European Christian Trinitarian worldview if they do not wish to fall behind the front lines of the decisive spiritual struggles. That is one side of the issue. The other side is composed of all the complicated conditions under which this option is even made possible. This option is a vital spiritual need, and yet it is prevented by the most oppressive obstacles. This option is a *lingual problem* (Lippenbekenntnis). The holy scriptures and dogmas spoke in a living and undiluted language. Opting for them in a sickly, diluted language, this form of submission, is sacrilege. Without measuring one language on the other, we cannot even catch a glimpse of the object of our question, our task or our option. Above we spoke of diagonals, because each and every one of these is a path to the pure sensuality of the living language, a bridge between the living language and the dying one, and finally, and primarily, so that we may ask our questions aiming at the relationships and inner, organic hierarchy of diagonals. Our point of departure, path and destination is the *continuity-paradox* of knowledge, research and *conduct*.

The continuity-paradox is also the ethical norm which brings all the varied wealth of human activity, all the most opposing twists of individual fates to a common denominator, a common measure and common judgment without either individual momentums or situations suffering any damage in the process. Here we laid the emphasis on the ethical and ethic-religious momentums, but the measure granted by the continuity-paradox applies to esthetic questions just as well.

Translated by István Cziegler