

Panagiotis (Panajotis) Kondylis (Παναγιώτης Κονδύλης) - Melancholy and Polemics

- [Home](#)
- [The Political and Man](#)
- [The Philosopher and Pleasure](#)
- [The Philosopher and Power](#)
- [Utopia and historical action](#)
- [The multi-dimensional Enlightenment](#)
- [16th and 17th century utopian constructions](#)
- [Montesquieu and the Spirit of the Laws](#)
- [Marx and Greek antiquity](#)
- [Power and Decision](#)
- [Science, Power and Decision](#)
- [Planetary Politics after the Cold War](#)
- [The Political in the 20th century](#)
- [The German Sonderweg](#)
- [Carl Schmitt's 'Political Theology'](#)
- [Theory of War - Summary Notes](#)
- [An Unfortunate Exchange](#)
- [Answers to 28 questions](#)
- [Answers owed and due](#)
- [Thoughts and Sayings](#)
- [Quotes and longer citations](#)
- [Introduction to Chamfort](#)
- [Introduction to Lichtenberg](#)
- [Introduction to Rivarol](#)
- [Introduction to Pavese](#)
- [Melancholy and Polemics](#)
- [Fotis Apostolopoulos In Memoriam](#)
- [blank page](#)
- ['Panajotis Kondylis' by Reinhart Koselleck](#)
- [Thinking in and of the Decision by Volker Gerhardt](#)
- [blank page 2](#)
- [Introduction to Machiavelli](#)
- [The emergence of dialectics](#)
- [The European Enlightenment](#)
- [The new-times critique of metaphysics](#)
- [Conservatism](#)
- [Theory of War](#)

- [The decline of the bourgeois thought and life form](#)
- [Translations and Miscellany](#)
- [blank page 3](#)
- [blank page 4](#)
- [Translator's Page - Prelude](#)
- [Translator's Page](#)
- [blank page 5](#)
- [blank page 6](#)
- [Readers' Page](#)
- [blank page 7](#)
- [blank page 8](#)
- [blank page 9](#)
- [Not related to PK's writings - only for Rhomioi](#)
- [Further Articles of Interest](#)
- ["Liberal Democracy"](#)
- [Important Announcements](#)
- [A Dialogue between I and S on Positions](#)
- [ATTACKS ON SITE and FINAL THOUGHTS](#)
- [FINAL THOUGHTS 2](#)
- [FINAL THOUGHTS 3](#)

Disclaimer: Nothing within this page or on this site overall is the product of Panagiotis Kondylis's thought and work unless it is a faithful translation of something Kondylis wrote. Any conclusions drawn from something not written by Panagiotis Kondylis (in the form of an accurate translation) cannot constitute the basis for any valid judgement or appreciation of Kondylis and his work. (This disclaimer also applies, mutatis mutandis, to any other authors and thinkers linked or otherwise referred to, on and within all of this website).

"Melancholy and Polemics" by Panagiotis Kondylis



[Melancholy and Polemics by Panagiotis Kondylis.pdf](#)

Size : 287.116 Kb

Type : pdf

Ε 3

Γ 494

Machiavelli

Kondylis

Entzauberte Zeit

*DER MELANCHOLISCHE GEIST
DER MODERNE*



Mit Beiträgen von

Karl Heinz Bohrer, Micha Brumlik, Peter Bürger,
Alexander Demandt, Richard Herzinger, Alfred Hirsch,
Wolfgang Kaempfer, Panajotis Kondylis, Michael Pauen,
Jean Starobinski, Michael Theunissen, Klaus Vondung

HERAUSGEGEBEN
VON LUDGER HEIDBRINK

στοχασμοί ~ ΔΙΧΤΕΝΜΠΕΡΓΚ

ΜΕΛΑΓΧΟΛΙΑ ΚΑΙ ΠΟΛΕΜΙΚΗ

ΠΑΝΑΓΙΩΤΗΣ ΚΟΝΔΥΛΗΣ

2

88

1998

KARL VORLÄNDER GESCHICHTE DER PHILOSOPHIE 3

re 494

chiavelli

65 113

Ε. Cassirer: δοκίμιο για τον ανθρωπισμό



καλθός

ΠΑΝΑΓΙΩΤΗ ΚΟΝΔΥΛΗ

ΠΑΝΑΓΙΩΤΗΣ ΚΟΝΔΥΛΗΣ

ΜΕΛΑΓΧΟΛΙΑ
ΚΑΙ ΠΟΛΕΜΙΚΗ

ΔΟΚΙΜΙΑ ΚΑΙ ΜΕΛΕΤΗΜΑΤΑ

ΘΕΜΕΛΙΟ

Ludger Heidbrink (Hrsg.) Entzauberte Zeit

EDITION ARZENTE
HANSER

[[NEVER READ OR PAY ATTENTION TO WHAT I WRITE ("SAY"). JUST READ AND STUDY P.K.'s TEXTS AND HIS NOTES (WHAT HE WROTE, "SAID") - TAKING YOUR TIME AND TAKING A LOT OF TIME, NICE AND SLOWLY, ABSORBING EVERY SENTENCE COMPREHENSIVELY AND BY COMPREHENDING IT (IF POSSIBLE),... AND OF COURSE WITHOUT PLACING ANY WEIGHT ON MY MAD MADMAN CRAZED CRAZY LOOPY LOONY RAVINGS, INCLUDING MY FOOTNOTES AND ENDNOTES AND OTHER COMMENTARY!!! FIGURE THINGS OUT FOR YOURSELVES (LONG-TERM AND PROBABLY (CERTAINLY) SHORT/MEDIUM-TERM, IT MAKES NO DIFFERENCE ANYWAY (HUMANS WILL ALWAYS CONTINUE TO BE HUMANS)), AND GOOD LUCK!!!]]

[[IT IS TIME FOR THE FULL-SPECTRUM ZIO-LOBOTOMISED PSYCHO PSYCHO-PATHOLOGISERS (INCL. A GROSSLY, INORDINATELY AND VERY VULGAR - SEEN AS A SUBJECTIVE MATTER OF TASTE - NUMBER OF PSYCHO PSYCHO-PATHOLOGISING JEWS (ZIOS, HEBREWS), TO FEEL A BIT OF MELANCHOLY BEFORE *THE MEN ARRIVE*, WHO WILL FINALLY DEAL WITH THEM.

***DEATH TO SATAN!!!*]]**

[[In this - as always with P.K. - absolutely one-of-a-kind, unique RAZOR SHARP slashing, slicing analysis of an aspect of "the human condition", there is reference to psychologism (ZIO or NOT), and when considered with, inter alia, sociologism (ZIO or NOT), as well as with reductionism (ZIO or NOT), "post-modern" etc.

Nonsense (ZIO or NOT), etc., then we can see that P.K. left no stone unturned in pulling apart all the empirically false, ideological assumptions of non-scientific "theory", and in this instance especially 19th and 20th century theory (ZIO or NOT). Thus, what P.K. did is basically stick to History, Sociology and Social Ontology (including Anthropology and Biology, Nature, where relevant), (Geo)Politics, Philosophy,... at the macro or general level, and left it up to Serious (and not Mickey-Minnie-Mouse-Goofy-Donald Duck) Historians, Sociologists, Political Scientists, Social Psychologists and of course Geneticists, Social Biologists, et al., etc. - ZIO or NOT -, to work at the micro or more specialised levels.]]

[[This roughly describes me: A-HAHAHAHAHA!!]]

" From the dandy, who avoids society and visits the salon, the hermit (recluse) is distinguished, who disenchanted by the

course of the world, discovers wisdom in the cultivation of his garden, or else withdraws as an ascetic and prophet into the desert and from there thunders against the sinful way of life of his people. The pendant, i.e. counterpart, of melancholy is in the latter case (of the hermit) no longer cultivated, ambiguous irony, but well-aimed sarcasm, which increases and heightens to holy wrath, because taking the place of the casual and laid-back amoralism of the dandy, is now a rigorous, deeply mistrustful and eternally vigilant moralism. With the absoluteness of the ethical claim, contact with every concrete human reality flows into and leads to regular despair, and the changing of melancholy into despair is carried out in a breath, i.e. automatically, along with the transition from despair into aggression. To such an aggression is of course that person entitled who knows that his own conscience is free from every burden or load. For this reason, the prophet – as long as he remains a prophet, as long as he, therefore, loves the desert

rather than the commotion of politics – is hardly capable of finding fellow-travellers, and deep down he does not even want to: the voice of the right (correct) cast of mind is heard louder and clearer when it speaks by way of one single mouth."

**[[Master Class TIME!!! -
ARE YOU READY? (YOU
ARE VERY LUCKY TO BE
READING PASSAGES
LIKE THIS - THIS IS
ANOTHER ONE OF
THOSE P.K. PEAKS IN
RESPECT OF WHAT
HUMANS CAN DO IN THE**

**SOCIAL SCIENCES OR
"PHILOSOPHY" AND IS
GENERALLY -
THROUGHOUT HISTORY,
AS FAR AS ITS FULL
IMPLICATIONS ARE
CONCERNED -
BANNED).]]**

" We understand now why the world-theoretical melancholy of the first water, i.e. genuine and pure or unmixed melancholy, that is, the proclamation of the meaninglessness of life has been a *quantité négligeable* in the spectrum pertaining to the history of ideas of all cultures and of all epochs. Even materialistic world views, which for polemical reasons, rejected the direct and original binding of meaning to an intellectual(-spiritual) or else godly, divine world foundation, had to smuggle in – in a logically breakneck manner –, at this or that tier, stage or level of the theoretical construction, principles or forces, which were supposed to save and rescue the assumption of meaningful moral-social action. Because of the cultural indispensability of this assumption, meaning can only be combated only in the name of meaning; that is why the proclamation of meaninglessness is polemically completely useless, and melancholy, to the extent it is reduced to the assumption of the incurable meaninglessness of

the Is (Being), necessarily remains a private matter. Positions, which give rise to melancholy or rather seem to spring from a melancholic disposition, can – inside of ideational constructs – undertake only polemical functions, if they represent or constitute one side of a two-sided construction, whose other side founds meaning and gives ontological or other guarantees for the pushing through, i.e. imposition, of meaning. As [[occurs]] inside the human situation itself, thus also inside of every world image, which does not want to fully renounce and relinquish normative aspects, pessimistic and optimistic components exist next to one another; otherwise the world image concerned proves itself to be incapable of existing in competition with other world images, that is to say, to fulfil polemical goals (ends), and accordingly to satisfy power claims. The reason is obvious: one begins and justifies at the same time a polemic(s) by referring to the constituent parts of reality which are valueless or damaging – that is, instil grief and melancholy; and one announces and justifies a power claim by, this time, optimistically asserting that the social granting or imposition of our own meaning-creating position can put aside and eliminate that evil by equating therefore the victory of one's own position and social salvation in practice. And in actual fact: no single case until now has occurred in history in regard to which someone has declared that the deplorable states of affairs complained about by him himself would be got rid of through the recipes and action of his opponents, and not through his own recipes and action. Only from this perspective does it become explicable why in all great world images of the hitherto history of ideas, good and evil or else optimism and pessimism, have existed next to each other. And it is, in the course of this, entirely irrelevant whether the corresponding pair of concepts are called God/Devil, Redemption (Salvation, Deliverance)/Sin, Freedom/Oppression (Suppression), Self-realisation/Alienation (Estrangement), or multicultural society/racism and nationalism."

{{THE ARTICLE CLOSES WITH AN ABSOLUTELY COMPELLING FOUR-AND-A-HALF (in the German) PAGE SUMMARY OF THE HISTORY OF CORE POLEMICS, FROM LUTHER AGAINST MAINSTREAM CHURCH CATHOLICISM, TO THE ENLIGHTENMENT, AND THEN TO 20TH CENTURY MASS DEMOCRACY. NOT TO BE MISSED UNDER

**ANY
CIRCUMSTANCES!!!}}**

Designed by [Arcsin](#)

Make a [free website](#) with