Philo of Alexandria

Σημειωσεις – Notes

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Σ1 **Knowledge** is the power to think, to speak, to act reasonably, for achievement of a purpose. The essence of true knowledge – the knowledge given by the Word–God, Lord Jesus Christ Who is the Truth {*John 14:6*}, – is the Divine energy of creation embodied into the human reasoning–mind, which brings forth the fruits – thoughts that are created on the foundation provided by the knowledge of God.

Only if the mind comprehends the law that defines and controls the nature (the nature of man, the nature of the world that accommodates existence of man, and the nature of events and things that might be a subject of interest or are needed for achievement of purposes), the mind obtains the actual power to act and to achieve its purposes.

From the practical point of view, human knowledge is adequate – true – reflection of the complete reality of human existence and comprehension of the laws that sustain and control the world of men, only if it gives the actual power to act purposefully, efficiently, and successfully.

A human being obtains everlasting life, only if he has true knowledge of God {*John 17:3*}.

In general, **knowledge** is associated with the abilities to act consistently with the nature of the world, or at least, a part of it, to which the mind is related by the nature and purposes of its activities.

There are plenty of definitions of knowledge; usually, they reflect the purposes of the researchers. For instance, knowledge is defined as

— the systematized concept of the world determined as an objective truth, or the actual world itself as it is unveiled to the self–consciousness mind [Harris, 243]

— causal revealed by "universals" [Daston, 40].

The mind exists and accomplishes its purposes by operating with knowledge ***[[****see* ***The Mind]]***, through cognitive activities, perception, absorbing–learning, creation, and dissemination of knowledge. To fulfill the purposes, the mind creates the **knowledge framework** or **logical reality** that

— accommodates the mind's interpretation of the actuality

— justifies the mind's purposes and specifies terms and conditions of their achievement

— sets the patterns of the purpose achievement processes

— determines the choice of information, knowledge, and actions, therefore, defines the mind's destiny.

When the mind enters the state of knowing, it constructs a comprehensive **logical reality** – the wholeness of logical inferences founded upon the particular axiom(s), which mind has accepted as its own absolute truth, and as the adequate reflection of the universe–world that accommodates the mind's existence.

In other words, the **knowledge framework/logical reality** is a κοσμος of the mind: the universe–world that the mind builds by own existence; it is the logical reality/world, within which it lives – thinks, learns, creates knowledge, and which it opens–communicates through knowledge that it shares with the others.

See the following ***excerpt*** from my book *The Logic of Complex Systems*:

Excerpt

"…The observer that operates with the systems logic creates the knowledge at two levels of complexity: logical realities and logical systems.

A **logical reality** is a summary of inferences regarding

a/ specifics of manifestation of the universal law and its derivatives at the particular time–space–complexity point(s); in this case, the observer seeks to identify possibilities of creation or destruction, activation or termination of a process/system/reality

b/ the consequences of such a manifestation, therefore, possible changes of complexity.

Creation (and deciphering) of the logical reality includes

1/ identification of the set of laws – derivatives of the universal law of perfection, which **(**the set of laws**)** controls the observed level of complexity. This set of laws determines the purposes, potency, essence, and correlation of the systems, realities, processes. The analysis of application of these laws by the mind provides the key to the knowledge of the destiny of the mind's creations as well as the establishments, which embody these creations

2/ analysis of the assertions, concepts, speculations, etc., accepted as the truth

3/ evaluation of compatibility of the logical reality with the purposes of evolution (or anti–evolution), which might be achieved at the observed level of complexity

4/ deciphering of the probable futures of the systems, which might be created at the observed level of complexity.

A mind creates a logical reality when it seeks understanding of the objects/phenomena/events, which correspond with complexity of the mind.

When the mind operates with the lower level of complexity (e.g., the social and political establishments, business universe and its subsystems), it creates a logical system.

A **logical system** is a summary of inferences describing

a/ a mind's creation – a system, which exists within the web of social, political, business and other hierarchies, correlations, links, channels of information composing the world, which accommodates existence of the mind

b/ the consequences of particular processes, links, and correlations, which might influence survival, optimization, the range of existence, and disintegration of the considered system and the environment–supersystem that accommodates its existence.

Each level of complexity has own range of logical realities; compatibility of the logical realities determines an ability of a system at one level of complexity to comprehend and apply the logic of a system at another level of complexity.

In general, any created logical reality–thought should assist the mind in achievement of the following purposes:

a/ comprehension of the world and own place, purposes, and path toward evolution as actualization of the maximal abilities and potential, which would result in achievement of the optimum

b/ advancement toward the state of optimum by understanding own nature, mission, possibilities, and restrictions, which the observer might encounter because of the nature of the matter, existing arrangements, availability of resources, and so on

c/ fulfillment of the universal law of perfection (including actualization of own maximal potency).

Such way of thinking had been found by the ancient sages, prophets, philosophers who described the foundation of survival and evolution – theology, which provides the mind with the knowledge of God.

In particular,

if life is the state of being for the sake of cognition the truth
↓ ↑
if knowledge of the truth–life–being is the essence of mind's existence
at any time–space–complexity point of the time–space–complexity–matter–bounded Universe
↓ ↑
if logic is the reasoning based upon the knowledge of the truth, –
↓
then,
↓
with the knowledge of an assumption accepted as a particular truth,
it is possible to infer the level of development, potency, and the range of probable futures of the mind,
which has accepted this assumption as the truth

Perhaps, the main worth of systems logic for the observer is in a possibility to create the conceptual realities that sustain cognition and optimization of evolving systems – the systems, which, for instance,

a/ are in a process of accomplishment of their purposes and achievement of the state of optimum

b/ have to surpass the power of logic and knowledge of all hierarchical levels, which are able to influence or change conditions and terms of their existence

c/ which have to acquire abilities to detect own insufficiency and to activate own latent abilities and inner processes resulting in development and optimization…

…The logical reality, which describes the world of men or the mankind's universe, includes definitions of the following phenomena and identifies the law that control their existence

Time ↔ Space
↕ ↕
Complexity
↓
Mind
↓ ↑
Knowledge
↓ ↑
Abilities and Possibilities
to embody knowledge into the systems that would influence
(e.g., maintain, sustain development–evolution, or initiate collapse–destroy)
the systems and the realities, which compose the world where the mind exists/operates…"

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End of Excerpt

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The **knowledge framework** (and especially the pattern of creation of knowledge) stipulates the essence of any system/reality – civilization, state, empire.

For instance, to re–create the civilization ***[[***see ***Concept of Civilization]]*** means to re–create its knowledge framework. The knowledge framework supports specific patterns of knowledge creation–transformation–consuming, which determine the cohesive power – the major system–maintaining factor. For a system, to superimpose/transfer own pattern of information– and knowledge–creating processes at new levels of complexity ***[[***time–space–complexity settings***]]*** means not only to re–create itself within a new setting: each new system expands the logical scheme of the Universe and opens new levels of complexity.

To survive, any systems needs to operate with complete knowledge of at least three interconnected realms that accommodate the time–space–complexity points, at which it was created/came into being, and at which it has to accomplish the purposes for the sake of which it came into being. These three realities are

super–system(s) that creates, maintains, and accommodates the reality,
within which the system may operate
↓
the reality in which the system is empowered to operate,
from which it receives the reserves needed to sustain its existence,
and which it sustains by the results of own existence
↓
the system itself

The essence of all these realities is the unity of law–main code according to which they exist, power with which they operate, and the energy by which they live. At the level of the mind, this power is knowledge.

Two general frameworks exist, which sustain work of two types of human mind ***[[***the evolving mind and the degenerating–collapsing mind***]]*** and define created knowledge and its consequences – thoughts, words, and actions of man:

— one of them is based on the knowledge of God conveyed by the Holy Scriptures {The Books of *The Old Testament* and *The New Testament*} – it accommodates **evolution** of the human mind as preparation for the next phase of existence, the eternity with God

— another is the **heathenism**; acceptance of the heathenism initiates anti–evolution— degeneration of the human mind, and triggers off collapse of the human reasoning.

The main differences between these two frameworks:

1/ contents of knowledge:
knowledge of God is the Truth that initiates evolution of the mind and leads it into the eternity with God
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knowledge of "other gods" is false – lies, fruits of perverted imagination intently bent upon evil that separate the mind from the only One True God and lead it into the eternal darkness/death

2/ the attitude toward God and toward His creation – a human being:
love to God and love to the creations of God is the essence of creations of the mind that operates upon the true knowledge
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hatred to God and to the creations of God is the actual essence of the creations of the mind that operates within the heathen knowledge framework

As soon as any concept, assertion, doctrine, religion is build upon a general core – the attitude toward God and attitude toward man, identification of the actual attitude behind slogans, philosophical doctrines, theories, assumptions, assertions, speeches, etc. provides the key for understanding of the framework of knowledge – its source–root, the potential of the good or the evil it carries, and the future of those who would accept concept, assertion, doctrine, religion as the truth

3/ results:
the mind that operates with true knowledge is empowered to survive and to evolve for the next phase of existence – eternity with God
≈≈≈≈≈≈≈≈≈≈≈≈≈
the mind that operates with false knowledge is not empowered to survive and, along with own annihilation, it initiates collapse and ruin of all its creations/establishments that are in the sphere of its influence

Σ2 In general, the **heathenism** is actualization of the hatred of the arch–evil to mankind: death.

The core of the **heathenism** is death – idolatry; the essence of idolatry is worship to the arch–evil in the image of the serpent – the **Orphic** mythical serpentine theology; however the essence – the arch–evil – might be covered with different images: different idols.

The **heathenism** is a collective name for a special body of knowledge that is based upon multi–deity theology, with such objects of worship as idols – deified beasts, snakes, insects, humans, astronomical objects, forces of nature, objects of nature – ocean, sea, rivers, trees, mountains, rocks, man–made stone, wooden, and clay statues, "graven images," human establishments – states, political parties, ideas, doctrines, and other images and hand–made material things – idols.

Making of images has two phases: work of the imagination as creation of thought, and work of hands when the invisible fruit of imagination – the created thought is materialized into visible perceivable material things: books, statues, figurines, idols – social, political, religious institutions, etc.

The first phase embraces the invisible work of imagination inside the mind when the mind assembles, modifies, and re–arranges the images of the surrounding material world. The imagination has only one source – the world of the matter, yet, with the knowledge of the world of the matter, the mind is able neither to comprehend nor to reflect the realm of God the Spirit. It means that the mind must not compose own image of God, because the knowledge it creates itself from the images of the material world is inadequate, therefore, false.

A human being was created in the image and after likeness of God; it means that the human mind is the perfect system–creating reality only when it is focused on God the Creator, and so, is tuned to the divine energy of creation and is acting/working with the wisdom–power given by the Holy Spirit; then, the human thought is an accomplished creation – system, which changes the surrounding world and influences existence of men.

When the mind creates the false image of God, it instantly distorts and disorders/modifies own essence – the core structures correlated with the meanings of truth, purposes, and values, which sustain existence of man and his world. The modified/distorted structures are incapable to perceive the divine energy of creation and to transform it into the life–sustaining energy form: the knowledge of life – own as well as the co–related beings, realities, and systems. The modification inevitably results in perversion and then, destruction, because incapacitated and modified/perverted with the false knowledge structures of the mind are incapable to sustain normal/natural existence of the mind and the body; consequently, the program of annihilation of a body is activated.

The ultimate feature of the heathen idol–worshiping society is the loss of humaneness and dignity in such a degree that humans become substitutes for animals, and animals are substitutes for humans: *"Θυδατε ανθρωπους μοσχοι γαρ εκλελοιπασι"* {*Hosea 13:2*} – "sacrifice humans, for sacrificial bulls have come to end (perished)."

In an idol–worshiping society (usually, diligently structured – arranged by hierarchies),

— some people dream and make images of the phantasms they watched in their dreams

— other people — craftsmen, poets, knowledge/opinion–makers — embody phantasms into

– statues or icons made of stone, wood, or precious metals
– idea, belief, cult, ideology, science
– any other form

— other people with the access to the power of persuasion/coercion elevate the products of imagination to the rank of deity, assert them as the absolute truth, or make them into laws. Then, the people with the access to the power of coercion and persuasion (those who have priests–sacrificers, hangmen, jails, armies, weapons, etc. at their discretion and who control media or the process of opinion/knowledge–making) begin to kill living breathing beings for justification of existence of man–made idols–figments of imagination, which do not have life within.

The human sacrifice becomes the actuality if the society has no true knowledge of God, and when, consequently, it evaluates human life on the same

terms as animals: which kind of service human chattel [Aristotle *Oeconomica* I.v.] would provide or which action would bring the highest material gain for the owners – continuing existence or slaughter/ultimate sacrifice.

The human sacrifices are conducted

a/ manifestly;
for example, before the visible idols as in the time of Phoenician civilization,
which worshiped their idol – Moloch – by burning children in the belly of stone statue
or
b/ silently;
for example, by establishing the religious, political, and social structures,
which enslave men (sometimes almost unnoticeably) and make them ready
to be sacrificed for the sake of the interests of leaders, parties, sects, etc,
in fact, for the sake of everything, which might be beneficial for "a noble few" –
those who make idols or use them for their advantage

From such a point of view, the religious wars and political revolutions during the time of Western civilization are seen as the enormous by their scale sacrifice of human beings on the altar of false beliefs, especially, ideologies. If to recall World War II, for instance, one of the reasons why millions of humans being have been exterminated is an idea of racial superiority of one nation (Germans) over all other nations of the world.

Some researchers separate the heathenism and idol–worship; they consider

– the heathenism – as "natural" theology, which deifies the Nature

– idol–worship – as the perverted reflection of the Nature and deification of creations of human thought and hands.

However, the heathenism and idol–worship both have the same roots, the same essence, and the same destructive consequences. Would it be the products from wood or stone, celestial bodies, the concept of the deified matter, the forces of the Nature, the Universe, or establishments of men (e.g., the empire, the state, the infallible deified papacy) – the essence is the same: the heathenism and idol–worship both substitute the figments of imagination for God; they both accommodate the service to "other gods"; thus, in fact, they are identical.

The broad term "heathenism" embraces the beliefs, which force men to worship "other gods" or to substitute the shared dream worlds–products of human imagination for the reality of God–Creator. The definition of the heathenism as 'idol–worship' points out two features:

1/ the work of imagination — creation of images of objects of the nature (sensible things) and acceptance of these images as reflections/representatives of deities or deities themselves

2/ the work of mind and hands — materialization of the figments of imagination into discernible material establishments or systems.

For instance, any heathen establishment becomes the actuality of men because of two things:

1/ creation of the particular framework of knowledge (heathen philosophy and its offspring imaginary interactive theology), which justifies and expands influence of the deified images on the personal, social, and political life of people, creation of symbols, the laws

2/ a system of educational, political, and social establishments, which reproduces the particular mentality, therefore, secures preservation of the official cults with the rules of worship, building of the temples, theaters, circuses, or other places of gathering of the worshipers, etc.

The majority of heathen doctrines propagate two types of deities:

– the transcendent beings fashioned after self–images of men

– the embodiments of the forces uncontrollable by men.

When people embody the uncontrollable forces and own worst fears into the images of deities, they simultaneously presume own ability to influence and even control own creations, for instance, through the elaborated rites of worship, sacrifices, and magic rituals.

Historically, the heathen cults and philosophical–theological doctrines accommodated different groups of idols. As the general trend, each new generation of the heathen philosophers supplemented the doctrines of their predecessors and expanded the circle of their deities: from the stars, the army of gods descended to the Earth, arranged the Hades, populated temples, palaces, homes, roads, fields, forest, rivers, ocean, air, etc., subdued the mind, and enslaved the spirit of man. The more comprehensive the particular cult became the more human lives and suffering it consumed; the more human lives and suffering it consumed the more destructive power it accommodated.

In summary, the multitude of idols created by men might be divided into three groups:

1. the forces of nature, their embodiments, and the objects, which constitute the material world, including stars, other celestial objects, the Earth, beasts, etc.

2. men of the power and authority based upon the access to weapon, wealth, and knowledge, which provide the possibility to coerce–persuade–deceive the others and to deprive them of freedom, life, natural way of living, happiness, health, and property

3. figments of imagination, establishments of men, and things produced by human hands.

The heathenism begins with the work of imagination and proceeds through embodiment of the images into the particular framework, which accommodates the actual existence of the creators of deified images and other people that are correlated with the creators of images. The heathenism denotes the set of imaginary worlds assembled from the pieces of real knowledge and from the distorted or misrepresented reflections of the reality. These worlds are focused on the deified material objects, which might be discerned by senses or created with the logical reasoning. Each part/subsystem of an imaginary world serves the particular necessity of the mind, which is deprived of true knowledge of God and, in its ultimate deprivation, seeks two vital things: to establish the foundation for own continuing existence (to find its absolute truth) and to replenish the life–sustaining reserve – the knowledge of God. When the mind does not have access to the true knowledge, it creates own worlds – the idols and corresponding settings (cults, religions) which take the place of God. The heathenism and its offspring sustain the logical reality of anti–evolution, which accommodates degeneration, perversion, and annihilation of men and their establishments.

The heathenism is the reality of false knowledge, dream worlds, and dead images, which mind creates from the images of the world of the matter, and which therefore, do not have the adequate complexity necessary to sustain normal mind's functioning. This realm might be likened to the Plato's underground den/prison masqueraded as a rental shop, in which the confined mind wastes its life–time, resources, and power by playing with games/toys of imagination invented by the others similarly disconnected from the actuality.

The heathenism as the framework of a particular knowledge was created by the mind, which is deprived of (or rejected) the knowledge of God and which does not have access to the divine energy of creation descending with the Λογος. Such a mind, empowered by own imagination, is a self–consuming entity – a dweller of the beleaguered city: it feeds itself with own limited resources – "eats own flesh" {in: *Isaiah 9:20*}, therefore, it is unable of adequate cognition and creation of adequate knowledge. It deprives other beings of life and other resources, destroys and consumes everything in struggle to prolong own existence. Even if it attempts to create something beneficial for the others, it embodies death into all creations.

From another perspective, the heathenism might be seen as the alternative system of beliefs, which confronts monotheism and provides a possibility of definite and predictable existence within the shared dream worlds tailored to the needs of their creators. In this case, the heathenism might be compared to the distorting mirror, because the intellect misinterprets the truth of the actuality in favor of own presumptions.

There is an opinion [Savitsky (2003) 142] that the heathenism might be considered as one the means of disposal of those incapable of evolution: the heathenism is the knowledge of destruction, the program of annihilation, which is triggered within those minds, establishments, systems that are not able to

reach their optimum and to complete the program of evolution–reaching the maximal/optimal potency they have been designed/created to reach. The heathenism and knowledge of God have incompatible levels of complexity:

heathenism is the knowledge of disintegration and death
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knowledge of God carries life

From such a point of view, it might be said that three systems of beliefs determine the destiny, therefore, the range and parameters of existence of man:
– the first system (the true knowledge of God) serves the development–optimization–evolution
– the second system (philosophical, political, social, and scientific frameworks of the society) tests loyalty and faithfulness to God {*Deuteronomy 13:1–5*} as the ability to remain within the reality, which is intended to accommodate realization of the purposes of earthly existence, therefore either evaluates the potential of the development–evolution or detects readiness for the destruction– the third system of beliefs (the heathenism) results in termination of men and those social, political, and business establishments, which threaten existence or impede evolution of people, groups, nations, states, civilization, mankind.

The heathenism combines functions of the testing system and the system–exterminator of the people and the establishments, which are incapable of development–evolution.

Testing and termination of men by the heathenism is the complex process. The mind capable of conversion into the heathenism

a/ begins with the incitement of interest or a particular tolerance to the knowledge of the imaginary worlds; these interest and tolerance ultimately facilitate finding of the similarities between the alien knowledge and the original knowledge, which before was accepted as the absolute (unchangeable) truth

b/ proceeds with making a comparison and then, admitting a possibility of interaction between the knowledge of the imaginary worlds and the existing original life–maintaining knowledge; the results are rejection of the original criteria of the good and consequent substitution of the knowledge that activates destruction for the original knowledge that sustains life

c/ finishes with acceptance of the false theological and philosophical concepts, which carry the core of destructive beliefs, modify the original life–supporting knowledge, destroy the original faith, morality, ethics, and modify the original meanings of good and evil.

The heathenism as the testing system encounters each mind at the time of choice between good and the evil, when the true knowledge of God becomes an apparent obstacle for achievement of particular purposes. The heathenism might be likened to the cancer virus, which tests the immune system and destroys the beings with insufficient self–defense. Under the cover of human ideals or with false promises, which, in fact, are irreconcilable with the reality of existence, the heathenism penetrates the frameworks of the societies, disables their protective structures, and transforms the social/state/religious establishments into the malignant tumors of evil intended

initially, for the deprivation of freedom and true knowledge
↓
ultimately, for extermination of those who carry true knowledge
and exercise freedom of thinking and other liberties,
which determine difference between a freeman and a slave.

The heathenism as the system of destruction has the power over two types of the minds:
– those who are not able to evaluate the actuality of existence properly; usually they have neither faith nor true knowledge of God
– those who discard the meaning of the good and the evil determined by the Christian teachings, become unable to employ the Christian criteria of good and evil, and then, lose the ability to distinguish good/truth from evil/false.

Two conditions are necessary for acceptance of the heathenism: lack of the Christian faith and ignorance, which culminate in an inability to discern good and evil. Presence of these two conditions signifies the mind incapable of optimization within the present settings. Such mind has to be barred from influence on the system where it exists (if the system, which accommodates this mind, pursues the purposes of optimization/evolution); otherwise, it might become the core of destruction (if the system, which accommodates this mind, is incapable of optimization/evolution).

The heathenism acts as the Trojan horse for the social and state systems, which accept it:

a/ at first, the unreal world of the deities–figments of imagination or their contemporary substitutes (ideologies, the cult of state/party or any other leader, and perverted social beliefs) deceives the mind with its apparently appealing and understandable logic, or with the promises of liberty, equality, brotherhood, etc.

b/ then, it takes place of the true knowledge of God

c/ after the heathens gained the access to power, they force the societies and the states to undergo the betrayal of the same ideals of humanity, with which they lured the people into the dream worlds arranged by evil imagination…

Idol–worshipers might be very pious and convinced in own orthodoxy people who believe in their gods, observe the rules of worship, comply with the laws and morals consistent with their beliefs, and keep their inner world centered on particular deities. Thus, the main features of religion, seemingly, are present. However, the Hebrew Prophets declared that the idol–worshipers are nothing before God and have nothing good: they are similar to their blind and deaf idols {*Psalm 113(115):4–8; or 134(135):15–18; Isaiah 44:9–11*}. Since, Judaism and Christianity hold that there is the irreconcilable difference between the idol–worshipers and those who follow God.

The meaning of this difference for the Christians could be inferred from the Scriptures. God is the Spirit uncognizable and omnipotent; He is beyond human understanding, neither the heavens nor the Earth is able to accommodate Him, yet, He dwelt in the midst of His people and in the humble and afflicted human heart that has cognized love. He is the First and the Last, the Beginning and the End – the all–embracing universal impenetrable complexity, yet a human being is the temple of the Spirit of God. Any association with the matter in any form – stars, wood, stone, or creations of men – is abomination to God, thus, sacrilegious, yet, a human being is His dwelling: a human being – a body with the eternal soul – belongs to God Who acquired Own creation for "the precious price" – through the mission of Lord God Jesus Christ {*Deuteronomy 4:15–19; Job 7:17–18; 11:7–8; Exodus 25:8; Isaiah 44:6; 57:15; Matthew 18:20; John 2:19; 4:24; 14:23; 1 John 4:7, 16; Revelation 21:6; 1 Corinthians 6:19–20*}.

However, when the mind associates God with the material world or its components, it commits blasphemy because it attempts to downgrade eternal God–Spirit to the levels of the temporal structured matter. Simultaneously, it confines itself – the dwelling of God – within the temporal world of the material structures assembled to sustain the passing purposes of men, to undergo destruction, and to provide resources for the next tasks. When the mind sinks in the inability to see beyond the material world and chains itself to the world of the matter, it commits suicide, because it forfeits own nature and destroys own essence – the likeness of all–knowing omnipotent eternal God. As a result, the mind fails its mission and does not render to God "the things that are God's" {*Matthew 22:21*}. Thus, the difference is irreconcilable indeed, because there is no possibility to unite death of the intellect with life of the intellect.

Two factors might explain acceptance of the heathenism or idol–worship when the true knowledge of God is still accessible.

1/ Wrong judgment; when the mind discards the warning that man cannot not see God and live, and when it rebels against the axiom of non–cognizability of immaterial Almighty God–Spirit Who does not have any form or analogue within the material Universe {*Exodus 19:21; 20:21; 33:20; Deuteronomy 4:12–19; 13:1–8; 27:15*}, the mind produces from the images of the material world the inadequate (yet, understandable and controllable)

image of God. Then, the mind accepts own creation as the true image of God and begins to believe that it can cognize or even see God–Spirit through or within the created by Him world of the matter.

2/ Ignorance; when the mind discards own ability to see beyond the limits of the matter, it becomes unable to perceive and learn the knowledge, which activates the evolution and leads the mind toward realization of its highest potency of creation.

Ultimately, the heathenism, as an inability to overstep the limits of the matter, is the violation of the three fundamental Commandments {*Exodus 20:1–6*}, which elucidate the axiom of the absolute dominance of uncognizable God over His creations.

The assumption of possibility to cognize God originates the belief that the matter might symbolize, express, or embody the nature of God through its – the matter's – own natural properties. The belief in the capability of the matter to convey the features or to contain the nature of God activates the work of imagination and results in deification of the matter: the mind chains God to His creations or links the presence of God with a material object created by God or made by men. By establishing material connections between God and any of His creation, the mind deifies the matter (accepts new gods): it describes the nature of God with the properties of the matter. From the knowledge of the material reality and its perverted reflections, imagination produces own images of God – the phantasms, with which the mind fills the void of knowledge. By describing or shaping the matter in the images made after the objects/concepts, which the mind extracts from the material world, and by ascribing to the created by images an ability to possess the transcendent power, the mind

— animates the matter with the phantasms created by own imagination

— elevates the created image/phantasm to the status of deity

— materializes the deified images into the structured matter or conveyable knowledge (idols: sculptures, "graven images," concepts, beliefs, and their embodiments – the cults, ideologies, states, leaders, etc.) and calls own creations "gods" or regards them as such.

However, when the mind associates God with the material world or its components, it commits blasphemy because it attempts to downgrade eternal God–Spirit to the levels of the temporal structured matter. Simultaneously, it confines itself – the dwelling of God – within the temporal world of the material structures assembled to sustain the passing purposes of men, to undergo destruction, and to provide resources for the next tasks. When the mind sinks in the inability to see beyond the material world and chains itself to the world of the matter, it commits suicide, because it forfeits own nature and destroys own essence – the likeness of all–knowing omnipotent eternal God. As a result, the mind fails its mission and does not render to God "the things that are God's" {*Matthew 22:21*}. Thus, the difference is irreconcilable indeed, because there is no possibility to unite death of the intellect with life of the intellect.

The soul/mind, as the subsystem of the perfect wholeness – a human being – created to accomplish the particular purposes during the temporal phase of existence, has to conduct temporal activities and accomplish its purposes within the material world composed with the energy–information–matter. Consequently, the Christians do not supplement the knowledge granted by God Himself with the results of own attempts to overstep the space–temporal limits of existence determined by the material discernible world. They recognize own inability to cognize God within the limitations of the matter and realize incapability of the matter to be linked with God or reflect the God's attributes. Idol–worshipers do not accept these limits; they fill up the void of knowledge of the immaterial realm of God with the figments of own imagination created in the image and after likeness of the material objects. As a result, they become unable to realize the purposes of evolution: they descend into the realm of the constantly collapsing/dissipating and constantly re–assembled material structures and forfeit the eternity.

Thus, the main difference between Christianity and the heathenism is the focus of the mind:

– the mind of the Christian continues to be centered on the unchanging immaterial reality of God–Creator and rejects idols of the material imaginary worlds

– the mind of the idol–worshiper transforms the reality of own existence into the imaginary world and worship own creation.

The heathenism and Christianity are the mutually exclusive systems: the acceptance of knowledge created within the framework of the heathenism transforms a Christian into an idol–worshiper; the knowledge and acceptance of the Christian teachings destroy the heathenism.

From the practical point of view, only the misuse of imagination, ignorance, and unrestrained passions make the heathenism possible.

Σ3 Concerning **the Orphism**:

The Orphics believed that they are the descendants of Orpheus – a priest of the Sun/Apollo and a diviner who practiced arts and who established the mysteries–rites of Apollo in Thrace and of Demeter in Sparta. According to myths [Graves], Orpheus evoked wrath of Dionysus and Aphrodite because he explained evil of human sacrifice, propagated homosexuality, did not participate in Dionysian rites. Dionysus sent the Maenads in the temple where Orpheus preached to men of Thrace – Maenads' husbands. In the state of frenzy, the Maenads murdered their husbands and tore Orpheus apart –"limb from limb."

Another version of the myth [*The Sunset Knowledge*] portrays Orpheus as a founder of the Dionysian rites and an earthly embodiment of Dionysus.

With time, the Orphics developed myths into the doctrine that conveys the essence of the heathenism, the core of which is death – idolatry as worship to the arch–evil in the image of the serpent.

The **Orphic doctrine** or **Orphism** denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives – heathen philosophy, political and social doctrines, religions, and cults of different idols, because of which the people sacrificed their brethren and children to the figments of their own imagination.

Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

The Orphism is the most distinctively formed core of the heathenism – idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols.

When the heathens used the word "god," they referred to

either to the Orphic "divine absolute animal" – the dragon–serpent–beast, which headed hierarchy of other gods, semi–gods, and similar mythical creatures, and which was the container of forms of living creatures, including men

[[and that is why the Orphics did not distinguish among men and animals and the contemporary medicine studies rodents and applies its discovers in the rodent nature for "understanding" of human nature and treatment of human diseases – concerning Hippocrates the Orphic and "the Father of Medicine" (~460–377? B.C.), see **The Minoan Legacy** in ***Ancient Civilizations: Legacy Overview]]***

or to any other deity included in the flock of global, local, household idols: it was the common belief that "the world is full of gods."

The Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death with worship of snakes and horned animals.

The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance.

The distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is **hatred** to God and to His creations – man and woman.

This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutilating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be "lawfully" and according to "the article of faith" mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered – all these in complete agreement with the punishment for the original sin, which made earth–man the food for the arch–evil and established special enmity between the arch–evil and the woman {*Genesis 3:15–20*}.

The Orphism sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers; for instance, some researchers refer to the **Orphism** as the source of the "divine Muse of Homer" and of the "sublime theology" of Pythagoras and Plato [e.g., Thomas Taylor qtd. and ref. in Hall (2003) 74].

The Orphic serpentine "theology" is the actual foundation of Plato's philosophy, especially, the concept of forms–ideas–archetypes, with which he evidently, followed Pythagoras (who was initiated into the Egyptian–Eleusinian–Orphic–other mysteries, and asserted that all material objects have forms as their essence). Then, logically, if the main – universal or "absolute" – bestial deity contains the forms of wild beasts why it cannot accommodate the forms of all other creatures and objects, which compose the Universe?

Consequently, if to substitute the philosophical "essence–idea–form" for the Orphic "image," the ultimate meaning of Platonism (recognized as the pinnacle of philosophical thought) is revealed as a set of phantasms – the irrational imaginary world of heathen cults of serpent. For the unbiased mind, the wordings covering the essence of Platonism and issuing doctrines should not conceal the true meaning: the heathens (for instance, the Minoans, Phoenicians, Orphics, etc.) who made this imaginary world into actuality of their daily life, worshiped the "divine absolute animal" – the serpent and their prime deity conceived by the cosmic arch–serpent/dragon – by devouring children, and in this imaginary world, humans are the beasts made after the image of their bestial deities. The Orphic doctrine [in: Graves; Hall; *The Sunset Knowledge*] became the foundation not only of the Greek heathen philosophy; it also sustains Gnosticism, Neoplatonism, theosophy, and many other cults and assumptions, including those developed within the framework of the Western civilization.

For instance, with the Orphic logic, Manly P. Hall not only infers supremacy of the "philosophy's God" over "a personal God"; he refers to Orphism as to "theology," which cannot be destroyed and which "in a more philosophic era … shall shine forth again with splendor undiminished" [Hall (2005) 218, 224].

Indeed, this "undiminished splendor" of Orphic myths identified as "philosophy" and "theology" still "shines" through the contemporary sciences.

In particular, the contemporary continuation of the ancient beast–worship might be diagnosed, for instance, in transhumanism and in the logic of the contemporary Darwinism– and atheism–driven ethics–free scientists and researchers. The followers of transhumanism are busy by designing improvement of the human nature and manufacturing of supermen – they attempt to chain man to their understanding of perfection and to "lift man up" to the new creature with abilities, which would overcome both – human and animal – natures. In their hatred to God and to His creations, firstly, to man, the Darwinism/atheism–driven scientists downgrade man and throw the human nature down, at the level of animals.

In fact, they are in the state of secret, yet constant, war with the remnants of the human reason.

This war can be easily identified through their ferocious fighting against any positive mention of God in media, schools, research institutions, government, political, and social structures. All knowledge–creating establishments are penetrated with propaganda of the basic heathen assumption that man does not differ from animal, moreover, in some matters, human is inferior to the beasts. This propaganda allows increasing negation of the traditional human values; as the result, cynicism, corruption, and perversion supplanted mercy, humanism, virtues and human dignity within all societies, which in the recent Past tolerated or even followed Christian teachings, yet now ferociously strive to "exterminate" God from all social educational and political activities.

Atheism, assumption of similarity of human and animal nature, and eradication of the very meaning of human dignity make possible to spend enormous funds on non–human experiments on the humans and animals, including those which intervene with the natural reproduction of humans and animals (e.g., "creation" of chimeras – human–animal embryos). Having been unable to cure the lethal human diseases (these diseases might be the means of self–annihilation with which the nature prevents further abnormal mutations of immune system), the darwinism/atheism–driven scientists downgrade man at the level of rodents and monkeys, on which they develop their "medicine" and vaccines.

However, the simple truth is that the rodent–monkey–based medicine is not effective for human beings and their long–term consequences for the human nature are not known. For instance, with all the costly efforts and their results – drugs and medical techniques, the sciences are neither able to find the real causes nor effective treatment for ultimate healing and prevention of cancer of all kinds, tuberculosis, poliomyelitis, HIV, allergies and other immune disorders, mental illnesses and disorders, as well as many other plagues.

Moreover, the monstrous ignorance of "saviors of mankind" and its fruits, for instance, such as poisonous drugs, trigger the next circle of abnormal mutations, thus, increase the overall suffering, spread mental and physical perversion, and eventually, might culminate in annihilation of mankind. Indeed, as of today, the meaning of humaneness is already forgotten by many.

The recent Past discloses the potential of unleashed ethics–free "scientific" imagination.

For instance, the scientists at the service of Nazis accepted the notion of racial inferiority of non–German nations. Within the society that assumed neo–pagan cult of Nazis, they asserted that human beings, who belong to the "inferior nations," are not complete human beings, that they are "underhumen" not different from animals. Consequently, in accordance with their logic, they inferred that if man constructed slaughterhouses for animals and if "underhumen" do not differ from animals, the unwanted "underhumen" – in the similar fashion, as their equals (animals) –

— can be "processed" with a particular "effective device," e.g., such as a concentration camp

— the ashes from the ovens of such a camp can be used as a fertilizer for the German soil

— the "underhumen" in the concentration camps can be used as the laboratory animals.

Those who learn the unbiased history of the totalitarian sates of the twentieth century can see how the neo–heathen and ethics–free sciences have implemented their inferences.

With time, the Orphic logic, through the doctrines of Plato and Aristotle, became the common foundation of thinking and learning, on which the Western and other civilizations built on Plato–Aristotle's social–political–philosophical utopia come to being, strive for existence, and collapse, because by their very nature they are not capable of achievement the purposes for which they are created. This logic is logic of simplification, logic of collapse and disintegration incompatible with the logic of the evolution, with which the evolving systems capable to sustain evolution of mind and its creations (e.g., societies and other establishments) should be designed and maintained.

For instance, the Orphic doctrine sustains Plato–Aristotle's philosophy, which embodied the heathen vision of the Universe and the "ideals of humanity" into the chain of most destructive concepts:

slavery as the natural foundation of the society

↓

man as a part/property of the community

↓

supremacy of the good of the community over the good, happiness, liberties, and interests of a person

↓

mandatory restriction of the freedom of thought and religion, control and regulation of the life of members/citizens as the means of survival of the "perfect" community–state

↓

termination of the different–minded as the legitimate practice of the community–state, which has to protect itself from the wrath of deities by expulsion or execution of atheists, followers of another cults, and different–minded of any kind, therefore, by sacrificing life and well–being of its members–men for the sake of the good of men's establishment

With philosophical doctrines and utopias compiled by Plato and Aristotle and elaborated by the flock of their followers, the Orphic myths eventually penetrated Western and some Eastern theological schools, which admit heathen philosophy as a legitimate source of the theological knowledge.

The Orphism is the most distinctively formed core of the heathenism. Hence, analysis of the different philosophical, religious, and political doctrines, which are rooted in Orphism,

a/ facilitates understanding of formation and development of different versions of the same arch–lies {*Genesis 3:1–6*}, from which the multitude of different false religions, cults, and ideologies sprung

b/ leads to the conclusion that all of them have the same the essence: rejection of true God and acceptance of idol–worship – assertion of existence of "other truths" and "other gods."

In summary,

– the term **Orphism** denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives – political, social, religious doctrines. Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

– the Orphism is the most distinctively formed core of **the heathenism** – idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols

– the Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance

– the distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creation – a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutilating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be "lawfully" and according to "the article of faith" mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered – all these in complete agreement with the punishment for the original sin, which made earth–man the food for the arch–evil and established special enmity between the arch–evil and the woman {*Genesis 3:15–20*}

– the Orphism sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers

– the Orphism is mythical serpentine theology; that is why, in the Gospels, the followers of Orphism and its derivatives are referred to as "offspring of vipers," as the sons of the arch–evil – the ancient serpent of Genesis, as the ones who, within them, do not have place for the Word of God {*Matthew 3:7–12; 15:1–20; 23:1–35; Mark 7:5–13; Luke 7:29–35; 16:13–17; John 8:37–47; Genesis 3:1–6, 14–16*}.

Σ4 Concerning doctrines of Plato and Aristotle, see

– ***Philosophy: Plato*** and ***Philosophy: Aristotle*** in Folder ***Heathen Philosophy***

– my book *The Invincible Empire*, Chapter 4.

Σ5 **Philosophizing** is practice of creation of gods with the means of philosophical and logical observation: a philosophizer applies philosophy and logic for creation of theological knowledge.

The "true philosophizing" invented by the ancient diviners is the technique through which the mind identifies itself with some particular symbols–sets of assumptions expressed with images of the surrounding material world. Then, although the mind is fed with the images of the matter and has no other knowledge besides the knowledge of the matter, it begin to fantasize about invisible realm of deities, about different gods, and consequently, assumes that it has ascended to the realm of gods. Then, it applies the logic, laws, and knowledge of the material Universe for description of the spiritual realm – the realm that is uncognizable for the human mind existing within the world of the matter.

When the philosophizer employs philosophy as the means to create theological knowledge, he pursues an irrational goal: philosophy is the product of human reasoning created with logic; logic is a set of rules that defines terms and results of thinking processes; thus, the philosophizing mind cannot operate at the levels of complexity, which exceed the level of human reasoning. However, in the state of self–delusion, the philosophizing mind interprets its dreams as the true knowledge of deities and figments of imagination as truth.

In contemporary terms, the philosophizing mind comprehends philosophy as the "logical faith" [Edman 311]; by application of logic, it creates dream worlds filled with phantasms, empty speculations, and false knowledge and then, identifies these dream worlds as "theology" or "the knowledge of God."

For the ancient heathens, philosophy and theology were inseparable. The Egyptian priests, scribes, and astrologers practiced "true philosophizing" [Chaeremon *Fragment 10* 23], and the Greek philosophers were initiated into the secret mysteries performed at temples [in: Plato *Letters II:314a–b, VII:341c–d*].

According to Aristotle, the purpose of the initiation was not learning: the initiated had "to put into a certain frame of mind" [Aristotle ref. and qtd. in: Edelstein 106]. The initiation pursued the purposes to convince that there is the unity of theological knowledge with philosophy and to connect the heavenly and the earthly inhabitants. The initiation into the mysteries, which symbolize the life of reason, was the way to make the apprentice to comprehend the deep foundation under philosophical reasoning and to introduce him into the framework, which should direct his thinking and determine the knowledge he would create during his life–time. Evidently, the initiated were expected to become compliant contributors to the shared dream worlds of mythological religions.

In fact, the "initiation" unleashed imagination and established philosophy ***[[***as therefore the logic as the tool of creation of rules, norms, laws, doctrines, theories, assumptions concerning the world***]]*** as the source of knowledge of deities.

In general, philosophizing is possible only through divination: by entering the altered states of mind, in which normal logic of normal reasoning does not work. The mind of the diviner accepts hallucinations and "visions" as the insights; in its delusion, it believes that it penetrated the realm of divine, from which the philosophizer extracts "true knowledge" of the worlds of gods and men.

Initially, symbolism based upon myths and derived philosophical and religious concepts was the main language of the philosophizers. Then, Pythagoras asserted numbers and simplified symbolism of mathematics as as the universal language, with which the philosophizing mind could describe the nature of deities.

The philosophizing mind assumes that it has an ability to cognize or to describe the nature of God with the symbols created from images of the material world. As soon as nothing in the world of temporary structured matter can describe the nature of God the Spirit, the mind, in fact, substitutes a phantasm–idol created with own imagination for the true knowledge of God.

Such a substitution signifies that the mind has created false knowledge, and therefore, perverted own nature and became inadequate to the natural/original core–essence–main pattern that is to the image of God, Λογος: the philosophizing mind creates dream worlds filled with phantasms, empty speculations, and false knowledge and calls all the mixture "theology" or "the knowledge of God."

When philosophy becomes the means to elaborate the knowledge revealed by God, it produces heresy.

Through the centuries, inaccessibility of Christianity for philosophical speculations remained the absolute law for the Greek Orthodoxy. All attempts of philosophizing theologians to explain the nature or essence of God, as well as the pretense to know His deeds and intentions, reveal only the pointless efforts to vivisect God with the feeble logic of perverted imagination.

Utilization (or import) of the methods of creation of heathen cults for explication of Christian theology usually signifies two things:

1/ an inability to comprehend true knowledge of God

2/ an attempt to cover impotency of own reasoning with the pretense on own exclusiveness, although the basis for such pretense is provided with apostasy and deceit. The "knowledge" produced by such theologians illustrates processes of perversion and decay of the mind, which – because of inability to comprehend the knowledge of God – falls into the artificial worlds created by imagination, disintegrates itself, and brings death and ruin to the people whom it deceived.

In general, philosophizing is employed by those who need

1/ to create idols after own actual or assumed self–image linked with the surrounding material objects

2/ to ascribe supernatural and spiritual power to own creation–idol, although it is a figment of imagination composed after likeness of the world of matter

3/ to assert the figments of own imagination and illusions as the spiritual gifts, revelations, and "wisdom" of the imaginary deities

4/ to classify figments of own imagination (the imaginary "gifts" and "wisdom") as prophecy, new true religion, or true philosophy

5/ to forcefully impose false religion, heathen philosophy, or false knowledge onto other minds.

The "true philosophizing" still sustains creation of idols and makes possible idol–worship in the contemporary societies and establishments – political, religious, and social systems, which use ideologies, propaganda, and countless "isms" serving enslaving of man.

See also ***Ancient Civilizations: Legacy Overview***.

Σ6 Indeed, the heathens did not have problem with adoption of new deities. The ancient Greek polis–state accepted new idols without hesitation; for instance, the Plato's *Republic* begins with the reference to the first festival devoted to introduction of the cult of Thracian goddess.

The new cults not only enriched religious and social life with additional festivities; they secured political purposes, such as assimilation of different cities and associations of different groups. Such unification on the basis of commonly shared or respected beliefs was expected to facilitate expansion of the Greek civilization and imposing the Greek ideals onto the entire ancient world.

At the same time, Socrates was executed as the destroyer of Athens and corruptor of the youths, because he did not recognize the traditional gods; he introduced new "deities."

Such apparent inconsistency has definite reason: Socrates defied the state's religious superiority, because acceptance of new deities and institution of the rites of worship was the prerogative of the state. The state's purposes included unification of the manner of thinking through the common religious beliefs, therefore, unification of the nation into one flock/pool of similarly thinking, behaving, and obeying people, which would provide reliable resources and reserves for creation of the easy manageable army and preparations of other means necessary for expansion of the Greek world. The ordinary citizens were expected to cheerfully adopt any new deity introduced by the authorities. Therefore, by introducing own deities, Socrates – as a non–conformist – intervened with the state political interests; consequently, the Athenians ruling group identified him as the heretic and apostate eligible for expulsion or extermination and sentenced him to death.

The destiny of Socrates illustrates how the heathen political establishment protected itself against the apostates, which intervene with the purposes and policies considered as the means to secure survival and achievement of the purposes of the establishment.

Later, the Roman Empire adopted and elaborated the traditions of the Greek statecraft: the empire tolerated all kinds of cults and religions on the conquered territories under one conditions: the population of these territories recognized the "divine emperor" as the main deity and included the official rites of emperor's cult into their worshiping practices.

Σ7 Concerning Philo of Alexandria [15(?) B.C. – A.D. 45(?)], see also references in: Runia 125, 207; Sextus Empiricus in: Xenophanes of Colophon 231; "Preface" to *The Works of Philo* xix–xx; on the Internet – *Catholic Encyclopedia*; *Jewish Encyclopedia*; *Internet Encyclopedia of Philosophy*

Σ8 The word ***imagination*** denotes the creative power of mind: an ability to reconstruct the wholeness when only some parts are present, to re–create a system when only a subsystem might be identified, to re–arrange known images into a new combination–image, for instance. Imagination might be also seen as an ability to supplement insufficient knowledge of the actuality, or in other words, to create a new system–wholeness from subsystems, parts, fragments, pieces of information – sometimes, seemingly unrelated (see *the concept of the unknown systems*).

The mind accomplishes this task by re–arranging available pieces of information into assumptions, establishing the logical links among them, inferring the underlying laws, projecting the cohesive power and patterns of knowledge creation–transmission–consuming–learning, and finally, by unification of all elements into a new system – knowledge of a particular law, event, phenomenon, system, reality, universe, the Future, etc. Then, the mind accepts the created system as reflection of the actuality, or at least as the satisfying substitute for complete knowledge of the actuality.

The faculty of imagination defines the difference between database and knowledge; for instance, between

a/ collection of information, assembling of interactive databases
and
b/ creation of knowledge (e.g., new assumption, hypothesis, theory) from the collected information and assembled databases

During these processes, the mind draws and then, accepts as "known" the pieces of information – subsystems and elements of the actuality – from the chaos of the unknown. The purposes–reasons of existence of events, phenomena, systems, etc. determine the actual meaning and usefulness of any pertinent information. These purposes are the manifestations of the underlying laws, correlations, and conditions, which the mind might not understand, infer, or imagine. It means that if the mind does not comprehend the underlying laws, co–relations, and links, the mind might not decipher the actual meaning of information, because the complexity of consideration is inadequate to the complexity of the considered object, phenomenon, event, system, etc. In such a case, the mind creates false assumptions instead of true knowledge, and fails.

For instance, sailors know that a tip of iceberg never should be accepted as a reflection of the actual shape of a mass, which is hidden under the ocean surface; there were many shipwrecks, because of the close encounter with the unseen, yet, dangerous presence.

The faculty of imagination does not guarantee an ability of comprehension. An ability to learn and to compose assumptions, to apply logic and other methods of inquiry and creation of knowledge as the foundation for own actions, words, and deeds – all these factors do not guarantee the survival. For instance, St. Paul the Apostle does not consider knowledge as the main value – something else is needed:

– the knowledge puffs up – in the context of the physical nature, appearance

– yet, love builds/sustains – in the context of being known by God, therefore, being admitted into the house/household of God

– and the love of Christ surpasses knowledge: through the power of God working in His creations, the love of Christ fulfills with the completeness of God {*1 Corinthians 8:1–3; Ephesians 3:10, 19–21*}.

"Completeness" in the context of the Apostle's Epistle {*Ephesians 3:14–21*} implies perfection of God the Father {*Matthew 5:38–48*} – the attribute of the Absolute Good which should be sought after, found, and achieved by the followers of Lord Jesus Christ.

To survive, the mind–creator has to comply with the will of God the Creator, with the universal Law that controls existence–termination and other parameters of any system within the universe perceivable by the mind.

The ultimate essence of the mind, its life, productivity, and achievement of the purposes of existence depend on many factors, and imagination just one of them. The summary of the factors, which make possible existence and actualization of the human nature, composes the reality/framework accommodating life of the mind.

Σ9 See ***The Mind***

Σ10 Concerning system terms and definitions, see ***Introduction to the Systems Logic***

Σ11 **False knowledge** is assumption–assertion–thought–opinion–judgment that is not adequate, that do not reflect–describe–make understandable the actuality of human existence. Creation/acceptance of the false or inadequate knowledge indicates degeneration of the mind. Only the perverted reasoning, which has rejected or forgot own Creator, becomes able to accept the false as the truth and then, to create false knowledge for the others. The examples of false knowledge include the heathenism, acceptance of which indicates the stage of irreversible destruction of human establishments ***[[***e.g., civilization, empire, state, society***]]***, Aristotelian logic of simplification, upon which the contemporary ethics–free materialistic sciences operate, and propaganda with which the enemies destroy the nation/state/empire.

Acceptance of false knowledge is possible only because of **misconception**.

The root of **misconception** is separation from God: the mind, which rejects God or which is deprived of the knowledge of God, accepts lies as truth, delusion and perplexity as enlightenment, and slavery as freedom.

From the practical point of view, **misconception** is the false belief, erroneous judgment, or delusion. As such, misconception might be explained only by the special condition of human mind: to be able of misconception, the mind must lose the ability to discern the good and the evil that is to become unable to perceive the essence of things. Consequently, the mind loses the power of logical reasoning: it accepts as the truth whatever the other's imagination can offer, including false gods/idols, erroneous judgments, and other lies.

The example of misconception: any healthy and sound human mind would come to conclusion that to make wooden statue and worship it awaiting deliverance and assistance is irrational and foolishness of delusional mind – it is misconception.

However, the idol–making and idol–worship became the favorite activities of many. The idol–makers are numerous; they might be found everywhere and their products are habitually consumed by individuals, groups, and entire nations.

Today, those who worship visible idols (e.g., statutes, objects, planets) are the minority. Those who worship the invisible idols and their visible embodiments are countless, as the invisible idols are countless. The invisible idols are ideologies, false religions, cults, ideas, doctrines, etc. Although they are invisible (for instance, who can see an idea or a philosophical doctrine until they materialize into spoken or written words, books, political organization, empire, etc.?), their embodiments – deified men (rulers, leaders, "universal teachers/shepherds") and their establishments (states, religious and political organizations) generated by fruitful human imagination and built by industrious human hands, multiply and advance.

In general, everyone knows that idol–worship is misconception, delusion, false belief, erroneous judgment: idols are figments of human imagination, and they have as much power over men as much power men ascribe to them. Therefore, as any lie, idol–worship exists only because of slavery – slavery of ignorance and sin. As any of lies, idol–worship leads to death, because the father of lies was the murderer from the beginning and there is no truth in him {*John 8:44*}.

Consequently, the meaning of misconception might be explained as the failure of reasoning and loss of freedom of thinking, which is based on inability to discern the good and the evil (that is, firstly, truth and lies) and which results in spiritual slavery. The road into spiritual slavery is open for the heart–mind without steadfast faith in God, without unwavering conscience, without true knowledge of God, and without love to God. Ignorance and deprivation of true knowledge of God are two necessary conditions for enslaving the mind. Spiritual slavery begins with misconception that is manifested as

either
with rejection of the words of God for those who have no steadfast unwavering faith
and faithful heart filled with love to God
or
with impaired judgment of the mind deprived of true knowledge of God

False knowledge, lies, and misconception expose a special mental state, in which the mind operates with the perverted logic and therefore, is able to repeat or reproduce the pattern of the original sin, although it is already known that the original sin brought forth death.

The Books of Prophets lead to conclusion that misconception and the subsequent acceptance of the false knowledge as truth are the consequences of the "wrath of God" – the state of human soul that has rejected the Light, took the way into the eternal darkness–death, and lost the ability to create the good: in all its endeavors, it is limited to creations of miserable hovels of clay built on sand {*Matthew 7:21–27; John 3:16–21, 36; 15:4–6*}.

Misconception is a foundation of sin, because if the mind lives by false assumptions, it becomes incapable of keeping the words of God and therefore, unable to accomplish the purposes, which it was created to accomplish.

For instance, misconception of Eve who accepted the lies of cunning brute as truth and rejected the truth of the words of God was followed by mistrust of God and disobedience to His will. Because of mistrust of God and disobedience to His will, Adam and Eve committed the original sin, for which they were expelled from the Garden of Delight, cast into the cursed–downgraded earth and destined ***[[***along with their posterity – mankind***]]*** to learn the evil and to cognize death.

Misconception makes possible substitution of lies for truth, false assumption for knowledge, and the evil for the good: the first stage of spiritual slavery is misconception – impaired judgment of the mind deprived of knowledge of God and of love to God: only the words of God accepted by the human heart–mind as the Absolute truth and hidden within the heart–mind protect man from misconception, therefore, from spiritual slavery, therefore, from sin.

Philo's Hellenized Judaism is one of the comprehensive examples of misconception.

See **Note 41** to ***Selections_&_Reprints***

Σ12 See the following ***excerpt*** from **The Concept of Man**:

"…During the earthly phase of existence, a human being is a temporal life–carrying unity of spirit—flesh, or soul–heart–mind—body, or energy—matter, accommodated within the realm composed of the units of the structured matter, which are the energy derivatives created/arranged at different levels of complexity.

The essence of man — *the inner man*, of whom St. Peter the Apostle and St. Paul the Apostle write: ο κρυπτος της καρδιας ανθρωπος – the hidden heart of man {in: *1 Peter 3:4}*, and the inner man who is being renewed – ο εσωθεν ανακαινουται – day by day, while the outer man (body of flesh) is being decayed {in: *2 Corinthians 4:16*} — is the soul–heart–mind, which carries the image and likeness of God. St. Paul the Apostle refers to such a new ***[[***renewed***]]*** creation of Christ and in Christ as to the one who is enabled to act as the co–worker of God {Θεου γαρ εσμεν συνεργοι – *1 Corinthians 3:9*}, who is the God's field and God's building/construction {Θεου γεωργιον, Θεου οικοδομη – *1 Corinthians 3:9*} – the space prepared for the works of God.

The Greek theologians discerned three parts/components ***[[***subsystems***]]*** of the human essence, or it might be said that they assumed that the soul–heart–mind operates at three levels of complexity ***[[***that is with different derivatives of the Divine energy: wisdom, knowledge, information***]]***:

intellect – νους
↓
reason/intelligence – διανοια
↓
the reasoning, or the faculty of deliberation – γνωμα–φρονημα–λογισμος

The highest level or "the depths of soul" or the core of "the heart" is intellect – νους, through which the mind knows God – Λογος – and receives from the Creator the spiritual knowledge – γνωσις – and wisdom – σοφια. Γνωσις and σοφια both are the gifts of God: the spiritual knowledge is silent contemplation of God and the special state. During this state, the mind accesses the divine energy of creation, which sustains the mind's life, while wisdom empowers the reason and makes possible cognition of God's creations.

Hence,

1/ the heart is a definition for the spiritual center, the essence of a human being, the singularity in which the union between the divine and the human is consummated, or in which the divine becomes thoughts, words, and deeds of man

2/ cognition is the state during which the divine energy of creation is transformed into the thoughts and knowledge.

The Greek theologians discerned three parts/components of the human essence, or it might be said that they assumed that the soul–heart–mind operates at three levels: intellect – νους, reason/intelligence – διανοια, and the reasoning, or the faculty of deliberation – γνωμα–φρονημα–λογισμος ***[[***see **Chart 1. The Mind** in ***The Mind]].***

Four Greek and Byzantine theologians developed the **Christian concept of man in relation to God** – St. Maximus the Confessor, St. Gregory of Nyssa, St. Basil the Great, and St. Gregory Palamas [St. Gregory Palamas (1974) 121–122; St. Maximus the Confessor, St. Gregory of Nyssa, and St. Basil the Great, ref. in: St. Gregory Palamas (1974) 122]:

1/ when the Word of God lives and acts within man, the man is unified with the grace of Lord God Jesus Christ; this incomprehensible grace illuminates the human nature and elevates it above the natural laws: man becomes uncreated as the grace of God is uncreated

2/ everything that is moved by the Holy Spirit becomes alive, eternal, and sacred: through Lord God Jesus Christ, man (who before was dust, the human clay) receives the anointment of the Holy Spirit to become "the child of light" destined for the eternity

3/ when the Holy Spirit dwells in man, the man oversteps the limits of his temporal worldly existence: from the mortal he becomes immortal, from the temporal becomes eternal; he receives the dignity of prophet and apostle and, through Lord God Jesus Christ, he becomes a child of God endowed with the potency to create.

St. Gregory Palamas (1296–1359) considers the act of creation as the only moment when a human being discovers the image of God within own soul/mind, and actualizes own essence (through the act of creation).

Therefore, the essence of a human being unfolds as the dwelling and the rest of God within the created by God Universe. A human being exists to accomplish the following purposes:

— to receive the Spirit of God during the earthly existence
— to abide in love and light
— to fulfill the will of God at the Earth
— to dwell with God throughout the eternity.

Other theologians, philosophers, and researchers invented additional definitions for the mind–intellect–heart–soul–spirit, mostly, as for the different facets of a human being; for instance,

— the heart is the spiritual center of man – the temple, in which the Divine is united with the human
— the intellect is the "eye of heart" or the faculty of contemplation by which man perceives God and learns the knowledge given by God
— the intelligence is the operating faculty of the intellect
— the reason or mind is the center responsible for logic, conceptualization, and discourse – all the functions, which manifest the main human ability – reasoning that defines purposeful behavior within the world of the temporary structured matter, and so on [e.g., St. Diadochos of Photiki *On Spiritual Knowledge* §§9, 79, 88, and *Glossary* 362–365, and the others in: *Philokalia,* v.1–4].

The fruitful imagination of the generations of theologians and use of different terms for definitions of the same phenomena, sometimes, initiated theological disputes as St. Paul the Apostle warned {for instance, in: *1 Timothy 6:20–21; 2 Timothy 2:16–17*}, and therefore, brought forth discord and facilitated rising of heresies.

In general, if the one has understanding of the words of Lord Jesus Christ {in: *John; Matthew, esp. 5; 6; 7; Mark; Luke, esp. 6; 12*} and perceives God as the Perfect Love without fear and suffering, as the Absolute Good of man and for man, all human inventions–doctrines and verbal embellishments–classifications–definitions–etc., are not needed.

Σ13 **Divination** is creation of knowledge by imagining the hidden meaning of the events, underlying connections of the seemingly unrelated phenomena, and the consequences of the events and phenomena; this fruit of the mind is presented as knowledge of the future.

Divination is the special mode of reasoning, which results in creation of an alternative reality – dream world, which the diviner "discovers" or creates during the alternative state of mind ***[[***dreaming, hallucination, frenzy, delusion***]]*** and explains/describes by the means of symbolism, analysis, and logic.

Divination is based on the artificially evoked (and afterward inherited) insanity or at least deep mental disorder, because only insanity and deep mental disorder would allow admission of beliefs and practices, which are incompatible with the human nature and irrational; for instance, such as belief in a possibility of self–identification with the beasts and such expressions of this belief, for instance, as devouring of raw human and animal flesh and sodomy. The alternate state of mind, in which divination became possible, was evoked with narcotic substances, body movements, self–hypnosis, self–inflicted suffering, special training, different combinations of, for instance, narcotics and ritual dances, or other unnatural means.

The consumers of diviner's products expect to receive advanced knowledge of the future or of the reasons for the present significant events; in fact, they receive the diviner's figments of imagination, which they, then, embody into their thoughts, words, and actions.

Divination is a deadly dangerous phenomenon, because the essence of diviner's "knowledge" is distorted reflection of the reality supplemented with the diviner's assumptions concerning improvement, modification, or destruction of the existing reality of the diviner's client: diviners supply programs and scenarios for creation of the dream worlds of the anti–evolution.

If to judge by the history of societies, which employed diviners, implemented their "prophecies," and perished, the diviners might be seen as some kind of programmers of annihilation: they develop programs of transformation of already infernal past or present into the most advanced (in the way of corruption) future. Usually, diviners identify themselves as prophet, seer, wizard, the man of vision, etc., while an appropriate name for a diviner might be ***criminal*** or ***false prophet***.

The divining mind creates a pattern of underlying connections and the set of assumptions based on own interpretation of the current reality. Then, it imagines how this reality can develop or how it can be changed, and which possibilities of its modification can become the reality. Then it identifies figments of own imagination as the vision of the future, revelation of the deities, prophecy, and so on.

If to define idolatry/making of idols as materialization of gods, divination might be seen as the means of materialization. Through divination, imaginary gods – figments of human imagination receive the forms: perceivable embodiments into the material objects, events, into intentions, purposes, and actions of men. Then, the diviner and his audience ascribe to figments of imagination embodied into material objects an ability to influence the daily life.

Christian theology identifies divination as possession of unclean spirit–demon–arch–evil; for instance, in Acts 16:16: εχουσαν πνευμα Πυθωνος – having a spirit of Python. Python is the most ancient serpentine deity – the "sacred" serpent, the original depiction of the canning brute of Genesis: the arch–evil; its priestesses – pythias –predicted on its behalf.

Initially, in ancient Greece, Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance. Then, according to myths [Graves], Apollo murdered Python the serpent, learned the art of divination from Pan, subdued the Delphi oracle – former Python's priestess, and became the main deity revealing the knowledge of the future.

It was the common belief that "gods" reveal their will through men, by taking possession of the diviners; for instance, Apollo himself speaks and discloses the divine will through a Delphi priestess.

The initiated of the Apollo and Dionysus' cults "prophesy" during bouts of "divine" madness, and Socrates defines insanity of diviners as "divine," or as the possession by gods [Plato *Phaedrus* 244a–c, 265a–b]. Dionysus – "the god of senses," was an embodiment of different ancient deities of death, insanity, and destruction. If to recall that the original image of Dionysus was a horned serpent, the correlation of "divine madness" with the arch–evil becomes obvious. This connection also explains why artificially invoked and then (for the next generations), inherited insanity became the distinguishing mark of the cults of death.

The behavior of seers and priests when "gods" entered their bodies and communicated through them their will to the mortals usually looked as madness; for example, description of the Sibyl's behavior in *The Aeneid* and diviners in *The Golden Ass of Metamorphoses* [Apuleius VIII.27–29]. Such madness had been recognized as the gift of gods and named "prophecy," which came from such senders of "divine" madness or "prophetic trances" as Apollo and Dionysus.

The Maenad rites provide the vivid illustration of the "divine" madness cultivated by the worshipers of Dionysus. The symptoms of the same insanity can be traced in behavior of Alexander of Macedonia whose mother was the initiated of orgiastic rites of Dionysus [in: Graves 1:105, 114; Plato *Phaedrus* 244a, c, 265a–b; Plutarch *Alexander* 253–254; Vergil 6:51–58, 84–89].

Justifiably, Heraclites refers to Dionysus as to "the god of death" [Heraclites qtd. in: Bevan 140].

Not only the physical destruction caused by the Maenads could be the source of such a reference: the artificially evoked altered states of the mind, which result in temporary or permanent insanity, spell death of the reason.

The Hebrew Prophets defined divination as abomination, rebellion, and sin against God – the Lord of wisdom and knowledge; they equated diviners and false prophets – "foxes among ruins" who spoke falsehood and "divined a lie"; they named the false prophecy (similarly to divination) as "rebellion against the Lord." In the Holy Scriptures, seeing vanities and prophesying falsehood are mentioned in the context of committing the great oppression by injustice and robbery {*Deuteronomy 18:10–14*; *Numbers 22:18; 23:12; 24:3–4, 13, 15–16; 1 Samuel 15:23; Isaiah 2:6; Ezekiel 13:1–6, 9; 22:28–29; Jeremiah 27:9–10; 28:15–16; Zechariah 10:2; Micah 3:11*}:

– Moses warns that God cast out the idol–worshiping nations from the Promised Land because of their abominable practices, which include divination and soothsaying

– Isaiah cries that God rejected His people because they had accepted the diviners from the East and soothsayers like the Philistines

– Samuel correlates the sin of divination with the rebellion against God

– Zechariah describes the diviners as those who lie and provide "empty consolation"

– Ezekiel unifies corrupted ruthless princes who shed blood for profit and take bribes, priests who profane the Law, and false prophets into one group of the criminals sorely oppressing the people with injustice and robbery

– Balaam has "the opened eye," sees vision of God in his dream, and speaks the words, which God sent him to speak; Balaam rejects gold and silver offered by king, because he is not able to disobey the will of God and to speak against the will of God

– Micah prophesies that Jerusalem will become the place of ruin and desolation, because the prophets prophesy for money, therefore, they are the diviners who lead the people astray from God and toward ruin and death.

The Hebrew Prophets warned that false prophesies of the diviners are the grave danger: although the false prophets pretend to speak on behalf of God, in fact, they convey "false visions" and "devices of their own heart." They have own imagination as the source of visions, dreams, and oracles: they speak on behalf of idols – products of evil imagination and on behalf their corrupted masters – kings and rulers. Consequently, they spread corruption, mislead, deceive, and ruin the people (for example: the king of Babylon stays at the head of two ways, he uses divination, shakes diviner's staffs, questions the carved images, and observes the sacrificed victim in a search of guidance concerning the attack on Jerusalem, yet, he receives emptiness and lies) {*Deuteronomy 18: 20; Ezekiel 12:24; 13:2–7; 21:21–22; Jeremiah 14:13–16; 23:13–17, 25–32; Zechariah 10:2; Lamentations 2:14; Micah 3:5*}.

Isaiah the prophet {in: *Isaiah 2:6–8*} mentions divination – κληδονισμων ***[[***derivative of κληδων that means soothsaying, sorcery, augury, interpretation of omens***]]***, as the reason why God has forsaken His people: they adopted divination of the native idol–worshiping nations ***[[***that dwelt in the Promised Land before the Israelites***]]***, which used divination to create their "knowledge" – fantasies concerning "other gods," and then,

a/ embodied this knowledge into the designs of the mind and works of hands – idols ***[[***materialized their fantasies concerning their imaginable gods into the material things***]]***

b/ established rituals of idol–worship including rituals of human and animal sacrifices

c/ maintained their societies and establishments according to their beliefs and the purposes of their priests–diviners and rulers who interpreted for them the "will" of their idols.

In summary,

1/ false prophets have imagination as the source of their revelations; their visions are delusive, false, and deceptive

2/ false prophets do not speak the truth; they speak "visions of their own minds... lying dreams" – "the deceit of their own minds," and utter a lying and worthless divination, false and misleading oracles composed by their imagination – they speak of behalf of "other gods"

3/ false prophets fill people with vain expectations; they mislead others by "lies and recklessness"

4/ the false prophets "walk in lies" and do not expose corruption of Israel; their divinations are flattering; they lead people astray, support evildoers, and make those who listen them to forget God.

The people have at least three reasons to denounce false prophets {*Psalm 118:160; Isaiah 45:19; Jeremiah 23:11–32; 28:15–17; Zechariah 13:3; John 8:44; 17:3*}:

a/ the false prophets fabricate and tell lies, while the father of lies was the murderer from the beginning: lies kill all – those who spread lies and those who trust them – the false prophets and diviners serve as the means of destruction

b/ the false prophets obstruct development–evolution of the people needed for the purposes of God; they attempt to interfere with the purposes of God by covering their lies with the name of God, and by disguising their insanity with the references to the revelations and wisdom of God

c/ falsehood of the pseudo–prophets leads people astray, to ruin, destruction, and defeat by enemies.

The referred above texts of the Holy Scriptures, logically, should discourage anyone from seeking advice or guidance from divination; indeed, for any reasonable mind,

– someone's dreams are nothing more than reflection of someone's cognitive processes
– rods and graven images are nothing more than wood and stone
– the sacrificed victims are nothing more than the dead flesh.

Consequently, if a ruler of the Babylonian Empire made the decisions with "knowledge" received through divination, it becomes understandable why this empire eventually collapsed and vanished without a trace.

The Hebrew Prophets stressed out the very significant distinction between the true prophet–messenger of God and a diviner: the false prophets divine for money or personal gain; they tell whatever the rulers want to hear, not the truth revealed by God, and therefore, with false knowledge, direct the rulers and with them the people – their subjects, into ruin, destruction, and death.

See also ***Ancient Civilizations: Legacy Overview***.

Σ14 Through the Hebrew Prophets, God

1/ granted the knowledge, which sustains life and death of men, controls existence or disintegration of their establishments
and
2/ set up the foundation for evolution of a human being as optimization–perfection–development of the highest potential according to the original design (in 1500–1000 B.C. – fifth century B.C.): the Hebrew Prophets prepared the foundation for the teachings of Lord God Jesus Christ.

If to analyze the deeds of the Hebrew prophets {e.g., in: *3 Kings; 4 Kings*}, the one might infer that, in the current terms, the prophets operated with the complete power over the matter and elements of the world (parted the water, purified the poisonous water and destroyed the poison, multiplied oil and the food, revived the dead, healed or sent leprosy, and punished the evil ones). For such works, the prophet had to be enabled

1/ to change nuclear structures of the existing matter transforming it into another substance: destruction of the poison, purification of the water spring
2/ to create the structured matter directly from the universal energy: multiplication of food and oil
3/ to control functions of a human body – to reverse disintegration: healing of the sick ones, and to initiate disintegration: sending disease (leprosy) on the corrupted and sinful ones
4/ to restore the set of the energy fields, which accommodates existence of a living human being at the specified time–space point of the Universe: reanimation of the dead
5/ to manipulate the forces of the Nature: to bring down rain and fire from the skies
6/ to manipulate the energy fields, which control the force of gravity: water was parted to let the Prophet cross the river
7/ to ascend to the level where the time–space–complexity limitations do not exist: the abilities to see the Future, to know intentions of the people, and to know that what they have done or said.

Perhaps, the technical side of the abilities of the prophets might be at least partially understood with the systems concept of the Universe ***[[***see my book *The Invincible Empire*: **The Universe and Survival of Man** in Chapter 2: **The Preliminary Concepts**, or ***excerpt*** in **Note 92** to ***Selections_&_Reprints]]***.

For example, the healing power of the prophet is the consequence of the ability to control transformations of the universal energy. Every living being exists within the focus of the energy fields. These fields accommodate the purposeful wholeness of specific cycles of energy transformations. The results of these transformations are the energy formations, energy–information, and energy–information matter, which compose a particular system and maintain its existence in a form of a purposeful and evolving being. If the transformations of energy are consistent with the universal law, the system/being functions properly and achieves the state of optimum – develops and realizes own maximal potency. If the transformations of energy deviate from the universal pattern, they produce the energy forms with insufficient complexity, and the consequent intra–system processes become distorted or insufficient: the system becomes unable to scan and to embody/materialize the universal code adequately. The insufficiency has the domino effect, which results in subsequent distortion of other processes and culminates in the perversion of the system's nature. The perversion of the nature triggers alteration in the parameters controlled by the energy fields. Change of the controlled parameters triggers the unspecified response of the energy fields, which activates the system's self–annihilation. In the apparent stage of self–annihilation, a human being might experience lethal physical illness (e.g., leprosy so many times mentioned in the Holy Scriptures) or serious mental disorders (e.g., "possession with unclean spirits" and spirit of divination, insanity, hallucinations, etc.). The correction of the distorted intra–system processes or healing of diseases is possible through the correction the intra–system processes, which results in subsequent adjustments of the parameters controlled by the energy fields. Thus, when the prophet heals the sick, he works as the transceiver–transmitter of a specific form of the universal energy with the highest levels of complexity sufficient for restoration of the normal energy regime of a sick being/insufficient system. At the level of the matter, restoration of the normal energy regime might be detected as restoration of the normal behavior, correction of DNA, dissolution of tumor, unexpected recovery of patients with incurable diseases, etc.

However, the power over the energy of the material world is not the main feature of the prophet. The transcendent abilities and control over the forces of the nature are the auxiliary features: they accompany transformation of the prophet into the extraordinary being — in fact, into just normal being who lives in accordance with the original nature created by God in His image and likeness — whose life is focused on God, who loves God, and who lives by the law/will of God.

Σ15 The history of the ancient state of Israel is the history of destruction, which the rulers – kings that violated the law of God and became apostates inflicted upon the chosen nation. It is the long line of kings, starting from Saul and finishing with Herod, who rejected the commandments of God (except small number of those who served God, for instance, David and Ezekias {*1 Kings*; *Isaiah 38*}, and who implemented their own vision of the kingdom, which according to their logic of the mortal men had to be like all other nations. In summary, it might be concluded that the kings, in fact, re–made their subjects

into the image of the surrounding heathen nations; consequently, the destiny of the heathen nations became the destiny of kings' obedient subjects who left God to serve the earthly masters.

In particular,

– the first king of Israel, Saul, began his reign with disobedience to God and finished with seeking help of the woman–diviner (while for contact with diviners, his subjects could receive the death sentence). Eventually, he lost his battle; his weapon was taken by enemies and brought in the place of idol–worship; his kingdom was taken from him {*1 Kings 10:1; 15:1–3, 9–35; 28:5–19; 31:4–10*}, and the weapon of king (who was chosen instead of God to defend the people) was placed before the idol of those who had to be exterminated for idol–worship and perversion. The destiny of Saul became the common pattern of failure of those earthly kings who defy God

– Solomon the king in Jerusalem ascended to the highest limits of royal power: by the mercy of God, he had everything and surpassed all kings by his understanding of the world affairs, glory, and wealth. However, in spite of all blessings and gifts given by God, Solomon established the deadly pattern of betrayal of God and his reign became the beginning of the end of the kingdom: Solomon became the first one in the line of kings–apostates {*3 Kings 11:1–13, 28–38; 12:26–33; 13:1–34; 14:1–26; 16:1–34; 17:1–16; 18:1–45; 19:1–18; 4 Kings*}.

Solomon the king possessed the multitudes of women from the idol–worshiping nations, which were forbidden for the Israelites; these women turned the heart of aging king toward their idols. Eventually, he built the places where his wives worshiped the idols of Moab and Sidonians ***[[***the Moabites and the Sidonians/Phoenicians sacrificed their children and animals to male idol and sent their daughters into the temples to practice the "sacred" prostitution as the ritual of worship to the female idol; see ***Ancient Civilizations: Legacy Overview]]***, and he turned his heart away from the Lord God of Israel.

The significance of the story of Solomon the king becomes clear, if to recall that Moses forewarned the kings of the future of the danger of Egypt and multiplying horses and women {*Deuteronomy 17:14–20*}. Solomon discarded the warnings in all three parts of the Moses' prophecy {*3 Kings 3; 10:23–29; 11:1–13; 2 Chronicles 9:25–28*} and, with all his glory, with all his "wise and discerning" heart/abilities of judgment, ultimately, turned from God to idols of his idol–worshiping women: he betrayed God and became an apostate.

Furthermore, although every pious man knows that Almighty God is Omnipotent, Solomon attempted to contradict God's will: he wanted to assassinate Jeroboam (his servant, son of the harlot) to whom the prophet predicted that he would become the king of the biggest part of the divided kingdom. So, Jeroboam fled and lived safely in Egypt until Solomon died, and then, returned in Judea and became a king over the most part of that what was the Solomon's kingdom {*3 Kings 11; 12*}.

Because of Solomon's apostasy or harlotry ***[[***the Prophets identified apostasy as spiritual harlotry {e.g., *Hosea 4:7–19*}***]]***, God divided the Solomon's kingdom and rendered to Solomon's slave Jeroboam — Jeroboam the son of woman whose name was Sarira the harlot { *3 Kings 12:24* – δουλος τω Σαλωμων, …Ιεροβοαμ, και ονομα της μητρος αυτου Σαριρα, γυνη πορνη} — the most part of it, with ten tribes of Israel, leaving to Solomon's son authority only over Jerusalem. However, in spite of the warning given to him by Achia the prophet, Jeroboam led the people into the great sin: he made two golden heifers, told his subjects that the heifers are their gods, which led them out of Egypt, appointed new priests not from the tribe of Levi, set new feast day, and made sacrifices to the idols {*3 Kings 11:29–38; 12:24–33; 13*}.

The complete meaning of the Solomon's punishment can be understood if to take into consideration that according to the law { *Deuteronomy 23:2*}, son of a harlot was not allowed to enter the assembly of the Lord. It means that the kingdom of Solomon the apostate is worthy of nothing, so it might be thrown into possession of Jeroboam the son of woman whose name was Sarira the harlot {*3 Kings 12:24*}, who even must not be admitted to the assembly of the Lord.

After Jeroboam's death, the plague of kings–apostates took over the Promised Land {*3 Kings 11; 4 Kings*}; only the small number of the rulers from the long line of kings recognized God of Israel and followed His law. The tribes of Israel have broken their covenant with God the Creator of heaven and earth: the people sacrificed their children to idols, waged fratricidal wars, used divination, committed iniquities, and adopted abominable customs of the surrounding idol–worshiping nations and worshiped their idols, although the most part of them was removed from the Promised Land when it was given to Israel as the Lord promised {*Joshua 21:41–43*}.

As Hosea the prophet wrote {*Hosea 4:7–19*}, the people of God became as if they ουκ εχων γνωσιν – have no understanding. So, God promised to reject them as the priests, and to turn their glory (glory of ancient kingdom of Israel) into shame, because they have sinned before God according to their multitudes. In the same way as they went astray in a spirit of whoredom – by believing in signs and sacrificing to idols, in the same way as they mingled themselves with harlots and the polluted ones, their daughters will go a–whoring and their daughters–in–law will commit adultery: as they have chosen the ways of Canaanites (the Phoenicians), so they shall be ashamed.

Many of kings who ruled after Solomon, accepted idols of the surrounding nations and established the idol–worship; they rejected true God, violated His commandments, persecuted and killed the Prophets. Although, they as well as their families faced violent death, defeat in war, and extermination, gradually, idol–worship became the manner of life of the majority, not the crime of a few. The following events illustrate the ultimate failure of the institute of kingship {*3 Kings 16:29–34; 18:1–14, 21–22; 19:9–10,15–18; Jeremiah 8:7–15; 9:2–16; 16:4–13; 18:15–16; 19:3–15; 43(36):1–31; 51(44):15–26; Ezekiel 22:1–31; 33:25–29; Matthew 14:3–11; Luke 13:31; Acts 12:1–4, 21–23*}:

— in the time of Ahab, the prophets of God were killed; the population sacrificed children and worshiped abominable idols of the Phoenicians

— Ioakim burned the book, in which Jeremiah the Prophet wrote the words of God

— the priests and prophets were defiled with their iniquities – they became diviners who "prophesy" by idols; the scribes perverted the Law; consequently, the majority of people were deprived of true knowledge of the Law; the wisdom and truth left, the false and lies entered

— the people who worshiped idols and followed the iniquities of their rulers faced impoverishment, famine, suffering, and violent death; those who survived wars and famine, became slaves of the heathens whose idols they preferred to God; then, even their dead did not receive the proper burial: they were the food for the wild beasts of the land and birds of the sky

— Herod beheaded John the Baptist, sought to assassinate Lord Jesus Christ, murdered James the Apostle, and imprisoned Peter the Apostle. When Herod sat at the high place to speak to the crowd and the mass of people cried out that his voice is of God not of men, by the will of God, he was struck, and he was eaten out by worms, because he did not glorified God. Herod's end is the logical completion of the history of kings' degradation; his end reveals the true value (the food of worms) of earthly rulers who defy God.

The tragedy of the nation ruled by the apostates might be understood if to read the Books of Prophets. In particular, the **Book of Isaiah** begins with description of the people who became loathsome to God – a people full of sin, lawless rebels. They do not know God: they rebelled against Him and disregarded His law. Their hands are full of blood; they are murderers, thieves, rebels, and transgressors; there is no soundness in them. Their princes are rebellious, companions of thieves, loving bribes, seeking after rewards, and not doing justice. Their silver is worthless; their merchants are deceitful; their cities are burned with fire, and their land became desolate – the strangers devour it at their presence. Their main city once full of judgment became a harlot; they shall become powerless, and their destiny is ruin and annihilation {*Isaiah 1:2–31*}.

In another chapter, Isaiah elaborates his vision of the sinful men and their world {*Isaiah 59:2–15*}; his descriptions allow comprehension of the meaning of sin, its manifestations, and its consequences.

The prophets connect the idol–worship as disloyalty to God with death – firstly, death of reason, then, physical annihilation: the inevitable companions of idol–worship, immorality, corruption, and insanity lead to collapse of intelligence/reasoning and issuing inability of sound judgment, therefore, inability of survival.

The spiritual harlotry or unfaithfulness, as the sin of wandering disloyal human spirit, transforms a human being into the living dead; thus, the summary of the referred above texts is straightforward: spiritual harlotry is inseparable from physical corruption leading to death, and the prophets describe apostate and idol–worshipers as sick men within the sick world awaiting annihilation:

the people are degenerates incapable of normal and creative life
and unable to protect themselves and their land
↓
their world is poisoned with the evil;
their works are as spider webs unfit to be the garment;
misery and ruin are completion of their ways
↓
corruption and harlotry took place of righteousness and justice;
they have no truth nor judgment nor understanding nor enlightenment
↓
their economics ("silver") lost values and, therefore, became useless
↓
their land is devastated;
they do not have peace, their endeavors are unrighteous and unsuccessful
↓
the strangers (forerunners of the conquerors) already devour their land at their presence
↓
their imminent destruction (war, slavery, death) is coming

Indeed, the Lord began to remove the apostates from the Promised Land {e.g., in: *4 Kings; Isaiah; Jeremiah; Lamentations*}. In addition to constant internecine conflicts of Israel tribes, the kings of Syria, Assyria, and Babylon continuously waged wars, besieged the cities, carried the people of Israel out of the Promised Land, and settled other nations at the place of Israelites {for instance, four nations from Babylon, as it is written in: *4 Kings 17:20–24*}. Thus, the Promised Land, as well as the adjacent countries of the Middle East, Asia, and North Africa, was cast into the fire of uninterrupted wars.

The spiritual harlotry is disseminated through knowledge of "other gods" and assertion of permissibility of any kind of corruption and perversion, especially, as the rites of idol–worship; the examples are the Orphism and other doctrines, which sustained the cults of the heathen nations surrounding Israel, and which is the knowledge referred in the Holy Scriptures as the reason of suffering and death of the people, as the lethal poison of asp and viper {e.g., *Deuteronomy 32:16–33; Psalm 90(91):13; 139(140):3; Isaiah 59:2–5*}.

However, in spite of the warning of the Prophets, this knowledge–abomination to God, later, through the philosophical doctrines, social and political utopias of Plato, Aristotle, and their followers penetrated the Western civilization. If the one desires to survive and enter the everlasting life in the presence of God, he indeed, should consider "knowledge" of the idol–worshipers as the lethal poison that debilitates the heart–mind and makes it incapable of perceiving God and being in the presence of God.

In the New Testament, the meaning of apostasy as spiritual sin is deepened, because the human evolution advanced to the last stage at the earth: the phase of development, in which the transformation of the human essence – soul, spirit, or soul–heart–mind – into the being prepared for the eternity with God the Spirit, became the reality opened for human beings who desire to obtain immortality with God.

For instance, Lord Jesus Christ forgave the woman taken in adultery and the woman who was "a sinner in the city" and who kissed His feet, washed them with her tears, wiped with the hairs of her head, and anointed them with the precious oil {*John 8:3–11; Luke 7:36–50*}. Yet, He said to the learned scribes and Pharisees {*Matthew 21:31–32; 12:34; 23:13–38; Mark 7:1–9*} that they maintain the appearance of righteousness and are as whitened graves, which appear as beautiful outwardly while inside they are full of dead bones and uncleanness: they are the hypocrites, "serpents, offspring of viper" who murder and crucify and persecute the messengers of God and prophets; they worship in vain teaching the doctrines of men, and the harlots (αι πορναι – sinners by body) go before them into the Kingdom of God.

See
– ***The Vineyard and Its Lessons***
– **Note 83** (with ***reprints***) to ***Selections_&_Reprints***

Σ16 The compound Greek word ***διαφθορων*** denotes the totality of physical, moral, and religious ruin, the ultimate collapse and total destruction. The common pattern of culmination of the evil → death is known as **διαφθορων pattern** – total–complete ruin of man and collapse–ruin–disintegrating of his creations–establishments, with which he expected to sustain life, to secure survival, and to evolve.

In particular, the διαφθορων pattern describes the utter collapse → ruin of any system, which allowed subversion of its absolute truth – the original knowledge upon which it has been built/arranged and in which, subsequently, the alien knowledge takes the place of the original meanings of truth that initially, in the time of the system's creation/construction, was embodied into

religious, social, political, moral, and other laws, norms, and values
↓
religious, social, political, educational, and other establishments created to maintain and to protect the system
↓
behavior, interrelations, and other aspects of the daily life of the people
whose existence, prosperity, development, and survival the system is intended to sustain and to secure

The διαφθορων pattern can be always discerned within the totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies {e.g., as it is in: *Deuteronomy 28:47–48*}, and overall processes of disintegration of empires, states, and other establishments/systems.

Personal διαφθορων reveals itself through completed – total – corruption, apostasy, or crimes against God and His creations, when a human being is not able to achieve any of good purposes ***[[***e.g., survival, improvement, optimization, development***]]***, is unsuccessful in his endeavors aimed to prosperity and increase of overall quality of life, lives in ignorance, bewilderment, injustice, unrighteousness, hardship, and dissatisfaction with the fruits of his labor, even if he possesses riches, fame, and has access to the power of coercion.

The Old Testament prophets described conditions of spiritual and material neediness, which are the consequences of the collapse described by the διαφθορων pattern {e.g. in: *Isaiah 59:1–15; Micah 6:11–15; Habakkuk 1:1–17; 2:15–17; Haggai 1:6*}.

In the New Testament, the self–ruined people of incurable devastation are referred to as to

a/ the ones who already have been judged {ηδη κεκριται – *John 3:18–20*}, because they love darkness more than the Light, their works were evil, and they go into the darkness so their works may not be exposed

b/ the ones who are *not of God*, who are children of the arch–evil {in: *John 8:42–47; 1 John 3:4, 8–10, 15*}

c/ false prophets and false teachers, clouds driven by tempest, for whom the eternal darkness is kept {*2 Peter 2:1–22*}

d/ the dreaming ones defiling flesh, fruitless, uprooted, not having the Spirit {*Jude*}.

The Books of the Prophets – Amos {e.g., *Amos 7:8–17; 8:1–14; 9:1–10*}, Micah, Nahum, Zephaniah, Haggai, Malachi – convey the images of the nation in different stages of διαφθορων.

The one could identify similar processes of annihilation through analysis of problems and threats, which the contemporary states and nations encounter.

See

– ***The Vineyard and Its Lessons*** – the destiny of Solomon's kingdom, which illustrates **total ruin** accomplished according to the **διαφθορων pattern**

– **Note 3** to ***Selections_&_Reprints***

Σ17 Thinkers of the antiquity defined **morality** as an expression of the normal human nature: godliness, virtue, goodness, truthfulness, honesty – all components of the norm, which also is referred to as righteousness.

Theology defines **morality** as a description of the normal human nature – as an attribute of a being created in the image of God and likeness Who is calling His chosen ones to Himself through glory and virtue helping to escape corruption by lust of this world {*2 Peter 1:3–4*}.

As such, morality might be envisioned as knowledge of the Absolute Good of God. If the Absolute of God became the absolute good of a human being and is implemented into his thoughts, words, and actions, it means that morality has reached its highest point: virtue.

The **morals** might be seen as the logical continuation or practical application of the morality at the levels of human establishments in/with which human beings interact. This continuation – derivative of morality (a rule, norm, pattern of behavior, law of men) is stipulated with the particular parameters of the environment, religious, social, political, historical, and other settings:

Theology – knowledge of the Absolute Good
that is the attribute of God opened for comprehension and imitation by man
{*Matthew 5:48; 11:29–30; Luke 6:36; John 13:34; 1 Peter 1:13–55; Ephesians 5:1–2*}
↓
Morality or righteousness as an embodiment of the knowledge of God –
the knowledge of the Absolute Good – into thoughts, words, and actions of man
↓
Morals/ethics is a practical application of the righteousness/morality
at the levels of human establishments:
a/ laws of human societies and the intra– and inter–state policies and laws
b/ the ethics of scientific and other inquiries
c/ the standards/rules of personal, social, and professional behavior

Morality, morals, and their derivatives might be seen as the practical inferences from the knowledge of God co–related with three levels–components of human essence ***[[***see **Chart 1. The Mind** in ***The Mind]]***:

Theology: knowledge of God and wisdom
↓
Intellect → morality
[[levels of Νους and Διανοια***]]***
↓
The mind/reason/intelligence → Philosophy, logic
↓
morals, ethics
[[levels of Διανοια: Γνωμα — Φρονημα— Λογισμος, or Consciousness–Thinking–Reasoning/Faculty of Deliberation***]]***
↓
Norms, laws, rules, standards/rules of personal, social, and professional behavior,
which define appropriateness of words, behavior, actions of a human being
[[a body/matter; sensory perception/parameters of the matter***]]***

Σ18 See ***The Vineyard and Its Lessons***

Σ19 See **Judaic Civilization** in ***Concept of Civilization***

Σ20 See the following ***excerpts*** from the **Concept of Symbolism** [in: *The Invincible Empire*, and other works]

"...The **systems concept of knowledge** allows elaboration of the meaning of **symbolism**.

The mind is designed to comprehend knowledge at three levels of complexity:

1/ the unity of energy, universal code/pattern of creation, and the creative force – the universal power; this is the level of the highest complexity – the source of all knowledge that sustains the Universe open to comprehension and perceivable by a human being

2/ the level of interactions among the energy fields–settings, which define the existence, transformation, and destruction of the matter; these levels of lesser complexity are accessible by the mind within the routine actions that sustains the mind's existence

3/ the levels of matter; at these levels of the lowest complexity, the knowledge acquired by the mind manifests itself through embodiment into, use, maintenance, and destruction of the material structures, which compose the visible (or physical) world of human beings.

Consequently, any attempt to comprehend or to explain the nature, inner laws, and manifestations of the higher level of complexity with the meanings innate for the lowest levels of complexity cannot be successful: the threshold between each level of complexity is a consequence of the laws on which the Universe is built. All disasters of mankind have their root in the phenomenon, which might be defined as simplification: an attempt to describe the different levels of complexity with the language and meaning of the lowest level(s) of complexity.

Symbolism presents one of the facets of the phenomenon of simplification, because the foundation of symbolism is a belief that there is a similarity among phenomena with the different levels of complexity; this belief results, for instance, in such assumptions as

– the nature of God the Spirit might be described with analogies and symbols created as a result of observation of the material structures – this assumption is the direct violation of the second commandment {in: *Exodus 20:1–6, 23*} explained also by Moses {in: *Deuteronomy 4:9–24*}

– the play at the arena, which is created by the human imagination for amusement of the spectators, might adequately describe the actual life

– the imaginary dream world conveys the actuality of existence

– the human nature might be improved through studies and experiments on rodents and other animals, creation of chimeras (e.g., such as hybrid of rodent–human, avian–human, vegetable–human embryos), experiments on chimeras, and application of the results of experiments with chimeras, animals, and non–humans to the human being.

In general, symbolism might be defined as the shift of level of complexity: an application of knowledge of the material structures (classification of appearances) for identification of the laws, which control the energy–source of the matter; such application results in false and irrelevant assumptions, which have no capacity to reflect the actuality. The Aristotle's dialectics based on logic of simplification provides the best example of simplification and consequent fallacies of reasoning, on which the contemporary civilization was founded and with which it is ruining itself.

The vagueness has made symbols the favorite means of descriptions and communication for dreamers and all those who prefer imagination to the actuality, especially, for the philosophizing theologians, diviners, and mystics...

Researchers [e.g., Arbib and Hesse 162, 170; von Bertalanffy (1967), (1981); Biedermann vii, ix; Chetwynd ix–xi; Pondy qtd. in: Schultz 76] ascribe to a symbol the following properties:

– a symbol is a sign, which conveys a particular meaning of the complex reality

– a symbol evokes intuition; with intuitive comprehension of a symbol, the mind re–creates the arrangement or structure of relations inside a particular reality

– through the symbols, the mind comprehends the totality of inter–related concepts, ideas, thoughts, which constitute a wholeness/reality (e.g., society, inner world of a particular being, the essence of a civilization), for which the symbol stands for

– a system of symbols allows comprehension of the reality, for which there is no descriptive language with the sufficient level of complexity

– a personal system of symbols depicts the structure of psyche and reflects perception of "the binding force" of the Universe

– a symbol activates emotional reaction and might evoke particular emotional/altered states.

▣ The summary of the referred opinions: with symbols, the mind establishes a connection between itself and the surrounding world and comprehends the wholeness ***mind ⇆ world***.

St. Gregory Palamas notices the distinction between two kinds of symbols: natural symbols (defined as the concise code of a particular nature), and symbols, (defined as the derivatives dependable on another essence/nature) which have own existence unrelated to a phenomenon they are intended to describe, to interpret, or to convey [St. Gregory Palamas (1983) E:13–14 74, 75].

Consequently, when the mind imposes own self–image on the phenomena of the surrounding world or creates own self–image with the images of the surrounding world, it creates false knowledge.

For instance, if the mind identifies itself with some particular symbols–sets of assumptions expressed with images of the surrounding material world, it assumes own inadequacy to own nature/core/essence or the main pattern that is the image of God. When the mind assumes own ability to cognize or describe the nature of God with the symbols created from images of the material world, it substitutes a phantasm created with own imagination for the true knowledge of God. This practice, which is unacceptable and inappropriate for the Christian theologians, explains tenacity of the heathenism as the customary practice to create idols after likeness of the surrounding material objects and identify the imaginary constructions as true philosophy. Such "true philosophizing" in the temple [Chaeremon *Fragment 10* 23] resulted in symbolical Egyptian mythological theology and originated political theology of the ancient Greek Polis along with the multitude of different cults (including cults of divine emperors, leaders of religious and political establishments, and the states). In general, insufficiency of true knowledge of God begets symbolism, covers it with the name of true philosophy, and ascribes the name of truth to figments of imagination.

For instance, Ludwig von Bertalanffy asserts that philosophy describes "primitive magic" of taking symbols for things as the "realism of concepts" for the real things [von Bertalanffy (1967) 46].

▣ Whatever the nature of symbolic activity is, whichever false the so–called "true" philosophy offers to its consumers, symbolism and "true philosophizing" has penetrated all sciences. The overall picture of the contemporary epistemological and philosophical practices suggests the conclusion similar to the Socrates' question–guess [in: Plato *Cratylus* 411d–e; 439a–e; 440a–c; *Theaetetus* 152d–e; 156a–d; 157b–c; 182d–e] logical for the imaginary world of the heathenism in which Socrates has to live and to die: is true knowledge possible within the constantly changing world or does man exist within the unhealthy state of unreality?

To operate with symbols, the mind needs intuition, imagination, and a set of the standards/rules, which regulate comprehension and interpretation of symbols.

Consistently with the Wittgenstein's logic, some rules are equivalents to the symbols, and symbols reflect the meaning of rules [Wittgenstein (1961) 5.514; also in: Weissman 45–46].

▣ It means that the natural and other sciences imply that a society and existence of a human being within the society (including rules of behavior, ethical norms, etc.) might be described with the sets of symbols. However, when a symbolical description is based on the sciences, philosophical, religious, or social doctrines, which are the offspring of "true philosophizing," the ensuing rules of behavior are incompatible with the normal human nature.

For instance, such acts of the Catholics (defined by the papal faith as "virtuous" and "praiseworthy") as robbery and persecutions of the Jews and the different–minded who did not convert into the Catholicism were associated with the Crusade – the fight for God; then, they were invented into life of the European states by the Inquisition; then, nazi associated the extermination of the Jews and "inferior nations" with their "Crusade" for preservation of the purity of German race and elevated extermination of human beings at the rank of civil virtues. The nazi modification of the meaning of the virtues and the consequent perversion of the nature of those Germans who made nazism the actuality cost lives of 14 millions of "racial inferiors" and 54.8 millions (estimated) of victims of World War II in: Trager 893, 894].

Processes of creation of symbolic worlds became the subject of developmental psychology (founded by Piaget, Werner, and Schachtel). Then, it was assumed that a science itself might be described as a set of symbols; for example, vocabularies and algorithms are systems of symbols constructed in accordance with established rules, and overall symbolic activity is "a principal characteristic of human behavior" von Bertalanffy (1967) 31, 92; (1981) 55].

▣ If Ludwig Wittgenstein interprets rules as symbols, and Ludwig von Bertalanffy describes a science as a system of symbols created in accordance with some rules, it might be concluded: a science is a system of symbols created with symbols. However, different people possess different degrees of intuitive understanding that might result in interesting situations. For instance, Ms. X might see the signs of coming disasters, while Ms. Y might perceive Ms. X as a personality with the persistent symptoms of mental disorder, and Ms. Z, who observes behavior of both Ms. X and Ms. Y, attempts to interpret their perception as the consequence of different background (education, religious beliefs, etc.). Indeed, symbolic worlds provide the possibility of free interpretation, reflection, or re–creation that might or might not describe the true meaning and essence of the reality, which the symbols are intended to convey. Therefore, as any world created under the rule of free interpretation, a science cannot be discerned from imaginary worlds, for example, from such as the mythological religion of the ancient Egyptians who developed elaborated system of symbols, which – as they believed – describe everything including the chaos.

The referred above definitions might be summarized with a conclusion: a symbol is a variable image whose meaning undergoes changes at different levels of abstraction, generalization, complexity, and conditions of existence. A symbol conveys the set of assumptions, which is not recognized by its closeness to the actuality or verisimilitude: it carries an ability to evoke or re–create a particular reality/world within the mind, and the essence of such reality/world is different for different minds because of the different levels of abstractions, complexity, and conditions of existence. Such differences might result in the unnoticed substitution of the false for the truth, or even in a complete inability to comprehend the meaning of truth. Consequently, the

similarity of image/symbol–creating–deciphering patterns produced by different people/groups was asserted as the stabilizing and maintaining force of the society.

Indeed, the contemporary culture already is referred to as

1/ a pattern of mutually developed and accepted symbols Schultz 14]

2/ "the sum total" of the world of symbols, where each symbolic system reflects specific aspect of reality, and contains some truth, yet this truth is "only relative" [von Bertalanffy (1981) 47, 83–84].

◙ The relative "truth" cannot be the absolute truth of a system. Therefore, the very word 'symbol' assumes free interpretation, which might not reflect the truth of a described reality. For example, initially, the symbolic interpretation of the Scriptures led to falsification of the word of God and misconceptions; ultimately, the figments of human imagination took the place of the word of God; then, they were assembled into Aquinas' political theology, which supplanted the Christian teaching.

A definition of the culture as the set of the common symbols, which carry the particular meanings, implies: each culture is an artificial shared world that a group/society creates to define the meaning of own existence, establish own reality, and secure own reproduction; for instance, an organization is a symbolic universe with its own logic; members of the organization create their own meanings of truth, values, and things, myths, which determine their attitude toward the surrounding world, and rituals, and act in accordance with the defined meanings [Schultz 17, 29, 61, 76, 78, 85; Cassirer ref. in Schultz 76].

Consequently, life of the mind becomes the process of creation, modification, embodiment in actions, or rejection of the symbols, which might or might not reflect the human nature. Stability of the societies, social, political, and other groups/establishments might be defined as an ability of the leader/controlling group to implement standards of image/symbol–making activities and make them mandatory.

In the context of religious activities, there are two assumptions:

1/ symbols perform coalescence of the divided by space and time persons into one living community [Israel Scheffler ref. in: Elgin 13]

◙ it might be so only when the symbols carry strictly definite meanings, otherwise, each new generation would have own interpretation of the religious beliefs because the same symbols might be interpreted differently by different people with different levels of imagination and overall development

2/ the symbols – "signs" – of the Scriptures indicate the events of the Future [in: Origen *Word* II:205 101].

◙ The Origen's assertions inspired the philosophizing theologians to interpret the Scriptures as the collection of symbols and to predict the Future in accordance with potency of their imagination. However, St. Paul the Apostle warned: people seek signs and wisdom (that is insanity before God) and stumble upon the truth of the crucified God–Man, which they are not able to comprehend {*1 Corinthians 1:18–25*}. Symbolism and philosophy neither reveal the meaning of the word of God nor convey the true knowledge of God. They seduce the mind with the promise to reveal the hidden sacred wisdom, yet, afterward subvert and corrupt the mind with the imaginary worlds of myths and false assumptions.

From such a point of view, it might be concluded that all human beings have the same choice:

either to exist within the imaginary world, which is transferred from generation to generation
with the system of assumptions coded into the symbols created and interpreted with the means of philosophy and logic
or to learn to discard figments of imagination and to perceive and cognize truth

The following postulates (**1** through **10**) summarize the definitions of ***symbols*** invented by many researchers; they also delineate the framework of knowledge, which determines the meaning of social, political, and religious life within the contemporary societies.

1 Symbols transmit the codes of development and re–creation or reproduction for the systems, which share the same dimension and have the common basis (that is the similar knowledge framework), which sustains existence of similar symbolic realities. How, when, and where the system codes of development and re–creation would be read and realized depend upon the recipient's level of complexity.

2 Symbols perform system–maintaining functions and serve the purposes

a/ to preserve the essence of the system

b/ to recreate the purposeful structures and the patterns of intra–system relations and the system's inter–connections with its environment and supersystem

c/ to position/control the mind at the different time–space–complexity points: the symbols provide the point of reference or the means of orientation with which the mind is directed toward creation of particular knowledge, therefore, toward achievement of the particular purposes.

3 The mind operates with the definite and constant quantity of symbols and re–creates out of them different symbolic systems, which are consistent with the level of complexity achieved by the mind (therefore, might be predicted if the level of the particular mind's complexity is known). The inherited system of symbols carries concise code of the Future because it re–produces the same reality although within different temporal settings.

Each generation supplements the inherited symbols by new shadows of meaning, according to the properties of the particular Future, which this generation builds; in two cases, the meaning of the inherited symbols might be altered:

1) when the symbolic reality is intended to transform or destroy the actual reality, which accommodates those who re–create the symbolical reality

2) when the actual reality does not accommodate existence of the symbolic reality, which, then, must be destroyed.

For example, the sign or image of fish, which carries a man within it, was given in the second millennium B.C. in the context of punishment for the sin of disobedience {in: *Jonah 1:1–17*}. In the A.D. first century, the same sign was referred in the meaning of repentance and resurrection {in: *Matthew 12:39–41; Luke 11:29–32*}. In the sixteenth century, Nostradamus wrote down his vision of the "enclosed in a fish" documents, weapons, and men who make a war [Cheetham 92]; in the twentieth century, submarines and space shuttles in a form of fish are the actuality.

◙ This particular example illustrates the process of transformation of the meaning of symbols: the sign referred by God as the promise of eternal life, which for many began with physical death of the One – the Son of Man, was interpreted as the means to deliver death to other men.

4 Symbolic world reflects self–evaluation of men, social groups, and nations, their vision of the cosmos and of own place within it. Each symbol reproduces particular property or feature of the observer's level of the Universe, and symbolic world is the knowledge expressed in terms acceptable or readable for the minds accommodated at the particular hierarchical level.

5 Symbolic worlds sustain the communality and direct development of social groups, nations, or civilization, which exist at the different points of the dimension of time. Symbolic systems sustain the hierarchies of purposes by determining meaningfulness and values of the desired results. The constancy of the essences of these symbols serves the continuity of social and other activities and especially the continuation of the patterns of knowledge creation. Generally, the mind comprehends a particular symbol in accordance with own abilities to embody the symbolic world in the structures, systems, and realities of the material Universe.

▣ In a process of cognition of particular levels of the hierarchy of power and its subsystems (e.g., social group, business universe, corporation) within the disintegrating societies, it would be more efficient to consider not individual or isolated signs or groups of symbols: only the integer – the comprehensive system/set of symbols, which exists as the whole – provides sufficient data for analysis, because it reflects the achieved level of complexity, level of development or decay, patterns of interconnections and interactions, potency, and potential of the world described by the observed system/set of symbols, as well as the destiny–Future of those who create, transmit, and actualize the observed system/set of symbols.

6 Each system/reality compiles/creates own symbolic universe, with which it describes the main parameters and conditions of existence, survival, self–preservation, self–destruction and recreation, hierarchies of purposes and values. Examples of the symbolic universe (world/system) include heathen theologies, national culture, corporate culture, ideology, professional ethics, arts, and sciences.

7 The symbolic system is the concise code, which allows instant comprehension of the essence of a reality/system. Intuition provides understanding and comprehension of symbols. At first, intuition opens the way to detect the correlation between symbols; the second step is to understand meanings of the main symbols, then, to fill gaps between the correlation and the meanings and to interpret the system of symbols as the description of the observed reality.

▣ Thus, a symbol might function as a password/key, which opens access to a particular imaginary world.

8 To create a viable purposeful system, the designer/creator has to establish its core – the symbolic system. To achieve the particular purposes, the higher hierarchical levels create symbolic systems for the lower hierarchical levels. If the system's designer intends to arrange a system, which would be capable of development and optimization, the symbolic system or symbolic world should include multi–level energy–information structures with the level(s) of complexity higher than the level(s) where the created system will be accommodated.

▣ This postulate discloses how philosophical speculations of the ancient Greeks culminated in theological doctrines: the real world of men is imposed on the world of super–natural beings, which their creators – philosophers and poets – endow with all weaknesses of the human nature, yet, also with immortality and relative omnipotence determined by the place at the hierarchy of deities. Such two–folded world provides the necessary space for aspirations and expectations of the mortals, therefore, supports the desirable social order and at least some degree of the social stability within the heathen society.

9 If any system has to be completely destroyed by the higher level of the hierarchy or by its counterparts at the same hierarchical level, the symbolic system/world, which is its core, must be distorted, replaced, or determined to be false.

10 The difference between symbol and concept might be described with the following assumptions:

a/ the comprehension of symbol is tied with the level of development of a particular mind; the same symbol evokes different realities within different minds in accordance with the degree of their development; however, any symbol accepted within a particular world means something (or is recognizable–discernible) for each mind that accepts this world as the reality of own existence

b/ the concept conveys the same pattern to all minds with the similar level of complexity; the mind that has insufficient level of complexity is not able to comprehend or recognize the particular concept; it is unable to participate in cognition/creation of knowledge, which includes this particular concept.

▣ If the system of symbols is comprehensive, it might convey purposes, essence, and the destiny of the reality, which developed the system of symbols or which might be described by this system of symbols. The mind does not perceive this reality symbol by symbol or step by step (word–concept–symbol). The mind reads, scans, or deciphers the entire code–essence of the system of symbols, cognizes the reality described by the system of symbols, and re–creates it at the levels of complexity adequate to time–space points of the Universe accommodating the mind or the cognized reality.

Some researchers identify the theory of symbolism with the computer model of mental activity [e.g., Capra 265]; such identification instantly reveals the insufficient level of complexity of consideration}. It seems that the theory of symbolism attempts to form the logical framework for development of the mind within the establishments, which had replaced the reality with the imaginary shared worlds and lost the ability to preserve the essence of their system as the unchangeable absolute truth. Instability and inadequacy of such frameworks might be illustrated with constant demands of reforms within dissipating social or religious structures, which have reached the irreversible stage of the latent destructive processes. There is an opportunity to recognize the Future of an establishment through determination of the patterns of thinking processes accepted as the standard or ideal pattern. For instance, the symbolical mode of thinking reveals the dreamers–inhabitants of the imaginary shared worlds; the conceptual thinking is a feature of the reality–oriented mind that pursues purposes consistent with the purposes of evolution.

The attitude toward epistemology and philosophy provides another possibility to determine the essence and predict the destructive potential and the Future of a particular establishment. For example, there are two assertions [Plato *Phaedo* 61a; Maritain 50, 54]:

– the first, sciences proceed from visible to visible ***[[***or that is invisible for an eye and is not possible to perceive by senses, yet might be confirmed by experiments, which allow discerning signs and properties of matter, for example, nuclear physics***]]***; philosophy proceeds from visible to invisible, from the matter to the immaterial categories

▣ thus, philosophy retains the same, traditional for the heathenism, position of the creator of knowledge about the invisible and is expected to provide theological insights for the contemporary philosophizing theologians.

– the second, the problems of sciences must not be treated by the methods of philosophy, and it is an absurd idea to consider problems of philosophy with the methods of sciences, because philosophy and sciences deal with the different levels of abstraction and complexity of consideration. In continuation of the Plato's definition as the greatest of the arts, philosophy becomes "a superior science."

▣ As the logical continuation of this exaltation of philosophy over the natural sciences, theology should be recognized as the true source of philosophy and knowledge of good. Consequently, any attempt to include knowledge of the matter obtained through the natural sciences or through the philosophical discourses concerning the nature of the invisible into the articles of faith should be recognized as irrational and illogical constructions

Pythagoras began the obsession with numbers presumably in a search for the original language used by humankind before it was divided by Babel confusion of languages or in an attempt to find the possibility for all to express the same essence and share the same understanding, or as a demonstration of an ability of the mind to measure the infinite Universe. At the time of Plato, it was concluded that only those who learned numbers can understand the divinity. Many generations of philosophers and researchers continued to develop mathematics as the universal language of symbols, which would be sufficient – as they believe – for description of everything. For example, an attempt to interpret the quantum theory by the terms of known mathematical symbols originated the notion of "undefinable symbols," which are expected to identify relations, not particular meanings [Bohm 163]. Thus, at the particular time–space–complexity point of the Universe mathematics was unified with the language of symbols with which poets and philosophers describe the essences of their imaginary worlds. Then, Leonardo da Vinci noticed the effectiveness of the design of Nature and enveloped some of his reflections into "the supreme certainty of mathematics" [da Vinci 84, 86], which, as he erroneously assumed, would lead the mind toward comprehensive knowledge.

There is a straight line of assumptions, which elevate mathematics in a position compared with the position of philosophy for the creators of heathen religions. Philosophy has become the actual foundation of the framework, which sustains existence of interactive and mythical theology, and the common language, which distinguished learned elite from all the others. Likewise, mathematics became the universal language for the researchers and their shared worlds – sciences, including neo–heathen theology and even some ethical and moral concepts, which previously were in the philosophical domain. The same belief in the omnipotent power of numbers, which were considered as the key to every truth, unified Pythagoras (582–500 B.C.), Philo of Alexandria (20 B.C.–A.D.50), Augustine (354–430), Boethius (475–525), Roger Bacon (1210/1215?–1294), and Nicolaus of Cusa (1401–1464) with many contemporary researchers.

For instance,

a/ Roger Bacon (1210~1215? – 1294) characterizes mathematics as the discovery of the saints in the beginning of the world and one of the Aristotle's essential modes of philosophy. He presumes a great value of mathematics for "the divine science," which investigates "high properties" of God, places "the

roots of wisdom" into the power of mathematics, and concludes with recognition of mathematics as the prior science without which "nothing magnificent" might be known in other sciences [Bacon, Roger *The Opus Majus* 40, 42, 45, 52, 54, 59]

b/ Nicolaus of Cusa (1401–1464) repeats the opinion of Anicius Manlius Boethius (A.D. 475–525): without knowledge of mathematics it is "impossible to obtain knowledge of divine things." According to Pythagoras and "the ancients," knowledge of divine things might be obtained only through mathematical symbols because "numbers and magnitude" contain all truth [Nicolaus of Cusa 5, 22, 23]

c/ consequently, mathematics is elevated at the rank of activity [Wittgenstein (1958) x 277].

▣ These assertions provide the clue for understanding the exceptional role of mathematics for philosophizing theologians. After Philo of Alexandria, Origen, and Augustine, symbolism flooded works of the papal theologians and became the foundation diligently guarded by the Inquisition for religious, philosophical, and scientific thinking. Development of the natural sciences threatened to ruin this artificial symbolical world as it, for instance, happened when the Copernican astronomy won the struggle with the papal hierarchy. Thus, the sciences had to receive the symbolical foundation and mathematical symbols had to embrace the religious symbols, which ancient philosophers borrowed from the Egyptians and made the foundation of their interactive theology. The natural sciences gratefully paid back for admittance into the high world of philosophizing theologians and submitted their languages for updated versions of old heresies..."

Σ21 Concerning the Western theology penetrated by the Orphism, see

Folder ***Heathen Philosophy*** – **Doctrine of Thomas Aquinas***,* Folder ***Political Theology*** – **The Hierarchical Church** and **The Church Militants***,* @ the website ***Sunday's Thoughts*** – http://alicealexandrasofia.net

The World & War. I. Introduction. Ecumenism. Materialism

The Invincible Empire [Savitsky], Chapters 5, 6, 7.

Σ22 See ***Origen***

Σ23 See ***"Metapsychology" and Other Ideas of Sigmund Freud – Critical Analysis***

Σ24 Original image of Dionysus was horned serpent. Dionysus – "the god of senses," absorbed the features of different ancient deities of death, insanity, and destruction. Artificially invoked and then (for the next generations) inherited insanity and perversion became the distinguishing marks of the cult of death. The Maenad rites, including those during which the intoxicated and insane women tore into the pieces any living being they met on their run through the fields and forest, vividly illustrate the "divine" madness cultivated by the Dionysus followers.

Concerning Dionysus, the ancient cults of insanity and death, and their contemporary versions see ***Ancient Civilizations: Legacy Overview,*** *The Sunset Knowledge*, and *The Invincible Empire*, Chapters 4, 5, 6, 7, 8.

Σ25 Gar Baybrook refers to the Gnosticism as to a mixture of Greek heathen philosophy, astrology, Egyptian mythology, Babylonian and Persian dualism, etc., produced by "elaboration of imagination" and with the "Greek mentality" [Baybrook 182–183].

The Gnosticism absorbed the Plato's notion of necessity to preserve the secret knowledge held as "sacred" and to hide it from all who is not the member of the Initiated elite; this "sacred" knowledge includes the doctrines of the Egyptian priests, the Pythagoreans, and the Orphics, as well as the concepts adopted from the Zoroastrianism and other heathen religions.

For Christians, the Gnosticism is dangerous heresy leading to acceptance of the heathen beliefs and therefore to transformation into idol–worshipers: any Gnostic idea, notion, concept must be treated with the same precautions as the lethal poison.

Σ26 See the following ***Reprint*** from *The Invincible Empire*, Chapter 4

Reprint

"…Some heathen philosophers claimed that the Christians borrowed their sacred doctrines from the pagan Antiquity.

In particular, Celsus, the vehement opponent and critic of Christianity, in his book *Αληθης Λογος* ***[[***approximate translations: True Word, or The Word of Truth; A.D. II century***]]*** asserts that the "wisest nations and cities and wise men" possessed the true wisdom – knowledge of the ancient Logos, which the Christians made their own. Among the wisest nations, Celsus lists the Egyptians, Assyrians, Indians, Persians, and inhabitants of the ancient Greek island states. Celsus asserts that the Greeks also assumed wisdom from the others and elaborated it into the valuable practicable knowledge, which they "crystallized" into the Hellenism [Celsus ref. and qtd. in: van Winden 281–283].

Celsus obviously misses the actual link: the original foundation of the ancient doctrines of Egypt and Greece, which were considered as the sacred knowledge of old civilizations, is the remnants of the true knowledge of God. The knowledge about One God Who controls the Universe with one thought and the Eleusinians Mysteries, which fed the poetry of Aeschylus, sprang from the vanished Minoan civilization, which inherited remnants of knowledge from the civilization that existed before the Babel confusion of languages. Consequently, this knowledge, which was distorted with additions of new deities conceived by the philosophizing diviners, formed the Orphism and through the Orphic doctrine, penetrated the philosophical schools of the Mediterranean nations.

The theological knowledge of the Hebrew Prophets and the Christians is the monotheistic reality centered on One uncognizable God; this reality is confirmed with the direct experience and sustained with the unambiguous prohibition to create own images of God.

To the contrary, the heathenism fashioned the specific model or way of reasoning, which is based upon imagination and directed to the shared artificial polytheistic theological world–construction of poets and philosophers. The Judaism and polytheism, as well as Christianity and heathenism, are mutually exclusive: each system is the destruction for another. For instance, the knowledge of God–Creator makes impossible creation or acceptance of the philosophy, which

a/ incorporates death, as the punishments for the followers of other religions who reject the state's official religion, into the official policy of the state ***[[***suggested by Plato***]]***

b/ justifies slavery, as the natural foundation of life of the society and state ***[[***suggested by Aristotle***]]***.

Yet, slavery is the natural foundation of the "perfect communities" devised by Plato and elaborated by Aristotle: their authors define them as "perfect" or self–sufficient precisely because of use of the slave labor. If to eliminate slavery, the major part of heathen philosophy and its derivatives – political and social concepts, loses any foundation.

Under the surface of ideals of humanism and freedom ***[[***in fact, intended and reserved only for "free" slave–owners – citizens of the polis/state***]]***, which during the centuries kept the ancient Greek philosophy as the commonly recognized masterpiece of the human intellect, thus, as the subject of countless studies and attempts of implementation, heathen philosophy conceals the core of destruction – the false assertions of the minds deprived of true knowledge of God. As any false knowledge, it had produced the inhumane concepts, justified crimes against humanity, and resulted in destruction of those establishments, which attempted to put it into the practice. Therefore, whichever apparent coincidence some researchers could assert, the Greek pagan philosophy and its offspring – mythical (heathen) theology – have the irreconcilable fundamental difference with the teachings of Hebrew Prophets and Christianity.

The heathen philosophers supplemented the fantasies about the nature of their gods with the consequent inferences about the nature of the Universe or, sometimes, the assumptions about nature of the Universe were converted into the "knowledge" of the nature of gods with the methods, which almost literally coincide with the methods of painters and sculptors. In the same way as the artists, the philosophers made their images of gods/idols after likeness of the living creatures or transformed pieces of the real knowledge into the fantastic images.

It should not be forgotten that for the ancient philosophers and educated groups of the society, philosophy was a passion, a delight, and the framework for the games of imagination – the shared imaginary world devised, perhaps, in the same way as science fiction movies, novels, computer games, and social websites sustain the shared artificial worlds of the contemporary people. Many authors confirm the passion to new knowledge and universality of thinking of the Greeks – citizens of the cosmos without boundaries and limits, and suggest that Greek philosophy had laid the foundation for arts and sciences {in: *Acts 17:17–34*} [in: Burckhardt 320; Charron 229; Shipley 190, 327–328]. In such a world, philosophy should be the kind of password that opens the shared world of the thinking elite, although never the reality of existence.

Indeed, none of the concept of heathen philosophy has harmony of truth and invincibility of truth, and many thinkers in different times identified the fallacies of reasoning, which, in fact, are the consequences of absence of truth and inadequacy of figments of imagination to the actual life.

For instance,

– Pierre Charron (France, 1541–1603; Catholic preacher, chaplain at the royal court, and friend of Seigneur de Montaigne) points out the Aristotle's constant self–contradiction and inability to find truth. He also assumes impossibility to accept the Pythagoras' numbers and Plato's *Republic* and concept of ideas as "true coin" and refers to the knowledge, which assimilated the heathen misconceptions and composed the world of his contemporaries, as "nothing but vanity and lies" and "fantastic and villainous opinions" [Charron 214, 229–231].

Perhaps, only because of the weakened position of the papacy in Henry IV's France Pierre Charron who dared to rebel against Aristotle ***[[***through the theological doctrines of Thomas Aquinas, Aristotle became the actual main papal theologian, and therefore, the undisputed, even "sacred" authority***]]*** escaped the fate of Giordano Bruno.

– for G. Watson, Plato is only "a great imaginative writer" who employed imagination to produce his philosophical concepts, and insight (the recognized source of illumination of a philosophical mind) is merely φαντασια (*fantasia*) [Watson G. 208–217; qtd. 213].

The referred above opinions hold heathen philosophy and social and political utopias as the artificial world of imagination intended for entertainment and enlightenment unrestricted by the reality of existence, although it is created with the images received through sensory perception. Indeed, all philosophical speculations and theological concepts, produced within the framework of heathenism, should be considered as what they actually are: the work of arts intended to give pleasure, entertain or train; they should not be considered as the truth or implemented in the societies or other establishments of men. The ancient philosophical schools became the arena for the philosophical games, which trained imagination and molded it into the source of arts, sciences, ethics, politics, ideologies, etc. Perhaps the destructive influence of heathen philosophy on the following generations of philosophers, politicians, and theologians might be explained with the tragic shift of the realities: the descendants accepted as the reality the philosophical games of imagination with which their ancestors amused themselves.

Yet, in all times, there were few thinkers who recognized the danger of the philosophizing imagination. For instance, Cicero (106–43 B.C.) refers to the opinions of philosophers as to "the dreams of madmen," and describes the outpourings of theologizing poets as "absurd." In his understanding, the Egypt mythology is "insane" and the popular beliefs ***[[***that is the mythical–political–civil theology referred by Augustine [*The City of God* VI.v–viii, xi]***]]*** are "a mere mass of inconsistencies sprung from ignorance" [Cicero *De Natura Deorum* I.xiii.34, xvi.42–43].

Now it is possible only to guess what would happen if Philo of Alexandria and his followers – Origen, Augustine, Thomas Aquinas, and other Western theologians who embraced the methods and concepts of heathen philosophy as the means to search for the true knowledge of God, took as the serious warning the Cicero's opinion. Perhaps,

1/ the absurd assertion of the similarity between heathen interactive theology and Judaism, as well as between the Aristotle's physical–arithmetical–astronomical–political–geometrical–zoological speculations and Christianity would never become possible

2/ political theology or the fictitious and absurd constructions, which the Cicero's madmen produced to control the ignorant mob, would never become the focus of the Origen and Augustine's fantasies and basis of the Aquinas' *scientia divina*

3/ the West European nations would choose another way of development and heathen political theology would not enter the dreams of papal theologians

4/ the papal theologians would be able to come to the following conclusions, and, as a result, would never accept heathen philosophy as the foundation for interpretation of the Scriptures and for the official theological doctrine of the papal church of Rome:

a/ any philosophical doctrine, which intentionally supports production of the fictitious and irrational beliefs, is unable to originate true knowledge; therefore, such doctrine must be discarded as the potentially destructive misconception

b/ heathen philosophy, which originated and tolerated existence of the "inconsistencies sprung from ignorance" – according to the Cicero's definition – as the knowledge intended for the mass population, contains the false; thus, it is destructive for any society and should not be applied as the foundation for political, social, and other systems

c/ the games of philosophizing imagination are able to produce neither true theological ***[[***the knowledge with the highest level of complexity***]]*** nor adequate scientific concept concerning the nature of man and the Universe ***[[***the knowledge with the lowest level of complexity***]]***. Therefore, theology, philosophy, and politics must be excluded from the list of the training fields for imagination.

In conclusion, it might be said that the Greek heathen philosophy and theology not only demonstrate the unsurpassed creative potential of imagination; they also reveal the tragedy of the intellect that is imprisoned in the darkness of false assumptions but still discerns the sparkles of truth as the captives in the Plato's cave, who accept as truth the shadows of the images [in: Plato *Republic* 514a–515c].

With the images–shadows of the actuality, the Greek pagan philosophers learned to create the imaginary theological worlds and make them the source and foundation of philosophy and politics. In return, the created by imagination theological assumptions become intertwined with the very fabric of human reasoning, elaborated the framework for thinking, influenced or even modified philosophy and politics, and in the consequent cycle, become influenced by modified philosophy and the results of political decisions. Such cyclic inter–influence produced the interactive theology. The interactive theology became the fictitious theological system, which responds to development of culture and consequent changes of philosophical and political doctrines with the changes of own concepts and even own foundation; in general, its pattern of development and survival reminds the adaptation techniques of chameleon that changes its appearance according to the environment.

The brilliance of the design of the Greek heathen philosophical entertainment conceals the fact that the imaginary theological and philosophical worlds and their derivatives serve the destruction, if they are applied to the actuality of the religious, social, and political life. As the blazing flame attracts a night butterfly, they attract the mind. As the butterfly perishes in flame, the mind loses itself within the artificial worlds of imagination without the true knowledge of God, and creates the images, concepts, and strategies, which – if embodied into daily life – bring destruction instead of expected survival and prosperity.

For instance, the assumption of identity of two incompatible realities, such as the Judaic theology–monotheism and Greek pagan theology–polytheism, is a typical example how the law of destruction works. The standard pattern of destruction includes a combination of true and false assertions and an appeal to the logical reasoning: the true assumptions make all mixture verisimilar and, with the help of the classic or common logic, facilitate acceptance of the core of destruction under the mask of truth. The substitution of the false assertions for the truth inevitably either ruins the original reality itself or activates such transformation of the environment, which makes existence of the original reality impossible. Such pattern can be traced in the history of concepts of Origen and other theologians who had accepted Greek heathen philosophy and logic as the tools for creation of Christian theological knowledge and imported the practices and methods of the heathen empires in the Church and state's policies.

An observer who wishes to evaluate without bias the inheritance of the most talented ancient Greek pagan philosophers–elaborators of imaginative reasoning should take into consideration three factors. Each factor represents the group of the consequences, which implementation of Greek pagan philosophy and especially, Aristotle's logic had brought to mankind.

In summary, the Greek heathen philosophers

1/ accepted the human imagination as the source of theology, philosophy, and science and as the means of creation of practicable knowledge of survival ***[[***e.g., social and political doctrines embodied into the life of societies, arrangement and functioning of the states***]]***

2/ created the shared world of philosophical and theological games, for instance, such as the interactive theology devised and modified by philosophers and poets; they

a/ elaborated the language – philosophical and theological terms and allowable definitions, and rules of the games – classic logic

b/ described the settings – the multi–deity world, and the rules of maintenance and preservation – termination or exclusion of the authors of concepts, which modify the foundation of the shared world – introduce new deities or change the adopted assumptions about the nature, creation, and structure of the world

c/ determined the boundaries of the admissible sets/subsystems – e.g., limited quantity of the cognizable by thought deities with the definite responsibilities for maintenance of the shared world

3/ with the philosophical games and interactive theology, they

a/ established the blueprints of the actual states, societies, political, educational, religious, and other establishments

b/ arranged the philosophical foundation for formation of the state and social structures – their philosophical notions nurtured generations of philosophers and rulers and resulted in creation and demolition of many empires, states, social, political, and religious establishments/systems

c/ developed the pattern of transformation of the theological and philosophical doctrines into the practicable knowledge for arrangement of the protective and oppressive social and state structures and for design of the morals and laws of the societies and states.

The referred above groups of activities illustrate the work of heathenism:

– at first, as the testing system, it separates the thinkers into two groups – 1/ those who adhere to the reality, live by true knowledge of God, and prepare themselves to the eternity with God, and 2/ those who escape in the artificial worlds of imagination and would fail their earthly mission

– then, as the system–terminator, it originates the destructive beliefs, which activate self–annihilation of the producers of false knowledge and those who accept the false knowledge and make it the foundation for own establishments.

As it could be inferred from the history of human thought, in all times, always two groups of thinkers existed and opposed each other in the struggle for survival:

1. the thinkers capable of discarding the unreal imaginary worlds who continued to work with the real – true – knowledge and attempted to actualize evolution–development of the establishments/systems, which accommodated their existence

2. the thinkers who escaped into the imaginary worlds and accepted the rules of the games as the reality of existence. They embodied their figments of imagination into the doctrines and ideas that became the tools of extermination and destruction of the groups, societies, and states, which harbored their production and employed them for achievement of their purposes: they actualized the anti–evolution. They also introduced the method of synthesis–assemblage of the artificial world still employed in scientific and other research conducted with the classic logic.

The method determines how

to produce or select the core – theological or philosophical assumption

↓

to place the produced/selected assumption into the available for investigation/observation settings

↓

to deduce the possible advantages or disadvantages of particular settings

↓

to elaborate the results into the philosophical or theological system

↓

to modify the original theological or philosophical assumption, which served as the basis

↓

to expand the modification in the practical guidance for rulers, lawmakers, ordinary citizens, etc.

This group of activities is based on use of imagination as the allowable tool for creation the knowledge of the nature of man and Universe. False theological and philosophical assumptions originated the framework of anti–evolution, within which creation of the false sciences became the actuality. The framework of anti–evolution accommodates degeneration, decay; it is directed toward non–being as the apotheosis of death – the ancient arch–evil working through madness and destruction: it begins with an attack on human values, questions the very meaning of the human ideals, values, and virtues, and defiles the human nature with figments of perverted imagination presented as the new truth or scientific discoveries of so–called neutral or value/ethics–free sciences ***[[***e.g., new image of man created by the value–free sciences – in Chapter 8 of *The Invincible Empire]]*. Not many thinkers attempted to evaluate the magnitude of the consequences of value–free sciences for mankind.

The main factor, which should be taken into consideration, is the inheritance of the heathenism, especially Greek heathen philosophy, as the producer of the destructive systems of false beliefs, which ruined many empires, states, social and other establishments and harvested suffering and untimely death of their creators, subjects, followers, and opponents. The artificial imaginary world of philosophical games set up and sustained the nightmares of the culture, which equates man with animals, allows inhumane extermination of people and animals, tolerates and even demands human sacrifices and execution of different–minded thinkers.

Four catastrophic (by their consequences for mankind) events have roots in Greek heathen philosophy and theology:

1/ Augustine's leaps of imagination with such practical results as *Compelle Intrare*

2/ Aquinas' political theology

3/ the Nietzsche's "morality," which facilitated official recognition and practical implementation of the neo–heathenism and its embodiments, e.g., such as Nazism

4/ the totalitarian states of the twentieth century ***[[***for instance, Alfredo Rocco (1875–1935, a legal expert and Minister of Justice in fascist Italy), envisioned fascism as a successor of the "organic" state founded on the Plato, Aristotle, and Machiavelli's doctrines [Alfredo Rocco ref. in: Eatwell 180]***]]***.

From another point of view, the Greek heathen philosophy was significant for development of the pre–Christian philosophical thought, especially because of its destructive nature: it introduced such words as *intelligence*, *truth*, *freedom*, and *reason* to the lexicon of the idol–worshiping nations. Even contaminated by the polytheistic constructions and fruits of imagination, the ideals of liberty and truth, formed upon the remnants of the knowledge of God the Creator, had intensified the latent processes of destruction of the heathenism and cleared the ground for Christianity. The Greeks had prepared their world for acceptance of the New Testament: the common version of Greek language – Κοινη – accommodated the original writings of the Apostles…

The substitution of *Koine* ***[[***Κοινη – a simplified version of the classic Greek – was the common language of the Greek world composed with the nations previously conquered by Alexander of Macedonia and the nations influenced with the Greek culture***]]*** for the Hebrew language of the Old Testament reflects the universality of new religion. Similarly, the Greeks who came to seek the Lord in the last days of His earthly life demonstrate readiness of the heathen world for acceptance of Christianity {*John 12:20–23*}.

Since ***[[***in spiritual sense***]]***, for the true Christians, there are no more national and other boundaries: there are no more Greeks and Jews, slaves by body and freemen; there is one Spirit within each and all believers and the unity with God and in God {in: *Daniel 7:14; Matthew 24:14; 28:19–20; Luke 2:31–32; 24:44–47; John 12:19–23; 17; Acts 9:15; 10; 1 Corinthians 12:13; Colossians 2:8–23*}.

Since the very beginning, Christianity ***[[***see ***CHRISTIANITY]]*** unfolds as the perfect infinite realm of perfect omnipotent God and as the comprehensive way to life and truth for all: it transcends all national, racial, and other boundaries separating men…"

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Σ27 The επιγνωσεως – complete knowledge {in: *2 Peter 1:3*} — is the state of complete–abundant–carrying consequences cognition.

In Greek word επι–γνωσει,

— επι– is a particle that conveys meanings of superimposition, staying upon something, moving toward something, abundance, consequence, and causality

— γνωσει – the derivative of γνωσεως from γιγνωσκω, which originates cluster of words with meaning of perceiving, discerning, understanding, comprehension, cognition, knowing ***[[***including γινωσκωσι in John 17:3, that is a derivative of Ionian/Dorian form of γιγνωσκω***]]***.

Therefore, the synergy of επι– and γνωσεως ← γιγνωσκω creates the meaning of complete–abundant–carrying consequences cognition: the state of empowering to act according to the will of God. In the context of St. Peter the Apostle text {*2 Peter 1:2–3*}, such consequences are the act of the Divine Power bestowing upon the one, who is in the state of complete cognition, all of life and godliness – that is firstly, the power to think, speak, act according to the Truth and to accomplish the words of Truth making them the essence–fabric of own

a/ thinking
↓
b/ actions
↓
c/ the entire life

The one could comprehend the meaning of complete knowledge by reading the Second Epistle of St. Peter the Apostle {*2 Peter 1;* also mentioned by St. Paul the Apostle in: *Colossians 1:10*}.

Complete knowledge might be explained as ***the state*** of complete–abundant–carrying consequences cognition: the state of having been empowered to think, to speak, and to work according to the will of God that is with the knowledge of the Absolute Truth Who is the Word–God, Lord Jesus Christ the Redeemer and the Savior {*2 Peter 1:2–11;* conf. in: *John;* esp. in: *John 14; 15; 16; 17*}.

Thus, the essence of επιγνωσεως – complete knowledge of God, is manifestation of the Divine Power bestowing upon the one all of life and godliness {*2 Peter 1:3–4; Colossians 1:10–23*}.

Επιγνωσεως reveals itself ***[[***or might be identified***]]*** as possession of the mental power to achieve the purposes, for the sake of which the one has been born:

to survive, that is to preserve life of reasoning–intelligence–mind
by protecting it from the false knowledge, deceit, and enslaving with false religions
↓
to come to the complete knowledge of the Absolute Good
↓
to evolve for the next phase of existence in the eternity with God

Σ28 See ***The Absolute***, and

– **The Excellence** – ***reprint*** in **Note 1** to ***Selections_&_Reprints***

– **The First Standpoint: Establishment of the Absolute**, **The Second Standpoint: Perception and Understanding of the Law**, and **Revelations of the Absolute: the Honor and Authority of the Son of God, the Word–God** – in **Part 2** of ***Selections_&_Reprints***

Σ29 **Simplification** is a peculiar mode of reasoning, which Aristotle, following the way of thought of his predecessors (starting with assumptions of two Orphic philosophers – Pythagoras and Plato), embodied into his dialectics. The Aristotle's logic of simplification, which underlies his physical–arithmetical–mythical–dialectical "philosophy," deification of the matter, the notion of divine origin of the state along with the notion of irrelevance of the Absolute Good for the practicable material good of "social animals"–men, became the foundation of theological, philosophical, and scientific studies. The fruits of these studies include political theology, materialistic and atheist philosophy, ethics–free sciences, destructive ideologies, and the art of propaganda ***[[***see **Note Σ0_1** to ***Comments @ The Net]]***; all of them have the main indicator – shift of levels of complexity; for instance, they justify supremacy of human establishments (e.g., communities, states, nations, empires) over their creator – man.

Consequently, the human history became a series of nightmares – the chain of the artificial imaginary worlds; with each link of this chain, or the infernal circle of dehumanization, enslaving of human beings expands more and more. Among these worlds–circles are the following:

heathen philosophy, mythology, and political theology
↓
Aristotle–Aquinas' political theology
↓
destructive ideologies of Fascism, Nazism, and Communism
↓
contemporary atheistic and ethics–free sciences

Aristotelian logic of simplification still is the actual basis of contemporary philosophy and science.

In the terms of systems logic, simplification is a term that refers to violation of the systems law of adequate complexity; for instance, when the complexity of consideration is not adequate to the complexity of the subject of consideration. Consequently, the mind armed with the logic of simplification is capable only of misconception: it creates false knowledge – logic of simplification is the logic of death.

Σ30 The line of most known and influential philosophizing theologians – authors of heretical doctrines–misinterpretations of the Holy Scriptures includes

– Philo of Alexandria – perverted the original Judaism conveyed by the Books of Moses, The Old Testament [Septuagint]

– Origen, Augustine of Hippo, Thomas Aquinas, and their apprentices and followers – perverted the Christian teachings conveyed by the Books of The New Testament.

See analysis of their doctrines in

– ***Origen***, ***Philo of Alexandria***, ***Augustine of Hippo***, ***Doctrine of Thomas Aquinas***

– Folder ***Heathen Philosophy***

– Current Posts included in ***Selections_&_Reprints***

– my book *The Invincible Empire* [Savitsky (2003)].

Σ31 See ***Heresy***

Σ32 A hierarchy is an arrangement of structures/systems/realities by the levels of their complexity. In such a case, the meaning of complexity includes

a/ the patterns of accumulation–transformation–transmission of energy and especially, such an energy form as information

b/ the adequacy of the knowledge, created by a system, to complexity of the system's environment and to complexity of the supersystem, which accommodates the system

c/ the energy–information potential of development and optimization

d/ the time–range of processes, which sustain existence and actualize destruction of the system.

See **Concept of Hierarchy** in **Note 4** to ***Selections_&_Reprints***

Σ33 The meaning of the power within the hierarchical systems (civilization–state–society–establishment) always is correlated with the power of coercion intended to subdue and to manipulate the material subjects (e.g., to enslave men, to accumulate wealth, to build fortresses) at the lower levels of the hierarchy.

At the lowest levels of social and political development, the highest point of coercive power is associated with the control over human body and resources, which sustain life: a human being might be executed, tortured, starved to death, chained, abused, sold as a slave, subjected to corporal or other punishment, forced to perform bodily (according to Aristotle's definition) services, and so on – up to the full potency of evil imagination of the owner.

At the highest levels of social and political development, the coercive power encircles the free will, conscience, and freedom of choice; those who are more skilled in the art of deceit generate the greatest impact. In the most advanced establishments, the human mind is subjected to the scientifically proved brain–washing techniques since the very moment a child begins to discern the connection between his action/word and the consequences of his action/word for his body.

See

– **The Power of Coercion** in **Part 1** of ***Selections_&_Reprints***

– in ***Selections_&_Reprints:*** **Slavery** – ***reprint*** in **Note 26**, and **Concept of slavery** – Supplement 3

Σ34 See ***Works of Augustine of Hippo***

Σ35 See ***The Absolute***

Σ36 In general sense, **complexity** is the universality of knowledge, which sustains the entirety of processes defining life of the world. Life then, might be seen as the totality of cycles of transformations of the divine/universal energy of creation; for example, development of the mighty tree from the smallest seed *{Matthew 13:31–32}.*

Complexity is the general setting correlated to **Λογος** – the universal code of creation: increase of complexity ***[[***knowledge***]]*** signifies advancement of the evolving system toward its desirable ultimate parameters within which it will be empowered to enter the next phase of existence – eternity.

The mind increases its complexity by creating knowledge of the actuality–truth – the knowledge adequate to the actual settings and parameters, with which the mind perceives–identifies–comprehends

— the reality–world–cosmos–universe that accommodates existence of the mind

— the laws that control the reality–world–cosmos–universe that accommodates existence of the mind.

In general, the reality of the mind might be conditionally described with the following chart

GOD THE CREATOR
⇓
THE WORD – ΛΟΓΟΣ
⇓
———————————
Complexity
⇓ ⇓ ⇓
Time ↔ Mind ↔ Space
———————————
⇓ ⇑
Knowledge
———————————
↕ ↕
World–Earth–Cosmos–Universe

For the mind at levels of consciousness and faculty of deliberation, *complexity* is the universality of knowledge, which sustains the entirety of processes defining life of the world. Life then, might be seen as the totality of cycles of transformations of the divine/universal energy of creation; for example, development of the mighty tree from the smallest seed *{Matthew 13:31–32}.*

For the mind as for an evolving system, **complexity** might be envisioned as the unity of three co–related and mutually enhancing phenomena, which (the unity) sustains the abilities to will and to accomplish a particular purpose:

a/ the possession of knowledge

b/ the abilities to perceive–absorb/learn–create new knowledge

c/ the power to apply knowledge –
to embody it into the structures of the matter needed for achievement of some purposes
within the world composed of the structures of the matter

The ancient philosophers came to the conclusion that the world of living beings should be described in the terms of **time–space–complexity**–bound singularity: positions within dimensions of **time** and **space** and possession of the knowledge of life – **complexity** – stipulate the Past, Present, and Future of any purposeful system.

Concerning the **time–space–complexity settings**: this world was created by God for a specific form of life initiated and accommodated within the vortex of the energy fields, which the human mind perceives through their manifestations–settings: time, space, complexity ***[[***see also ***reprint*** in **Note 92** to ***Selections_&_Reprints]]***.

Within the settings, the divine energy issuing from God creates temporary structured matter, which is temporarily enabled to carry the eternal indestructible energy – the breath of God that makes the living soul of a body formed of dust {*Genesis 2:7; Job 33:4*}.

Time and space are the temporary settings, which are not the part of the eternity: they accommodate temporary maintenance of the mind as the system evolving for the next phase of existence – the eternity.

In the terms of systems–complexity theory, **time** might be defined as the system, whose essence is described with the correlation among the purpose, information, complexity, and irreversibility. This correlation not only constitutes the meaning of time; it determines the range of existence and the meaning of time for any system/reality within the time–bounded Universe.

Any hierarchical level/system/reality has own duration of time, as a period of movement from the point of creation for achievement of specific purposes through the accomplishment of purposes and to the consequent transformation or destruction.

As soon as the purpose exists, exists the time: the systems/realities advance by the irreversibility of cognition throughout their dimensions of the time toward their finite states, which had been designed as the results – purposes – of their existence.

The purpose, knowledge, complexity, and irreversibility of cognition determine the essence of the dimension of time and constitute the nature or essential properties–features of any reality/system within the dimension of time.

The evolution, as an increase of complexity of the world of the matter, can be realized only within such a setting as the dimension of time, and only under the law of irreversibility of cognition. Irreversibility unifies a purpose, knowledge, and complexity in the logical chain:

the **Purpose** is adequate to the irreversible **Complexity** of the **Knowledge** created by the system
↓
the process of creation of **Knowledge** is irreversible
↓
the **Knowledge** is created with and transmitted through the intra–system **Information** flow
↓
the intra–system **Information** flow sustains the **Cohesive Power**, which maintains the **Wholeness/System**
↓
the **Wholeness/System** exists as a result of the **Irreversible** system's life–sustaining processes
(e.g., the irreversibility of cognition)
↓
the **Irreversible** system's life–sustaining processes are the processes of achievement of the **Purpose**

In summary,

the **time** is the developing supercomplex chaotic reality/dimension

– where the universal law governs transformations of energy, which accomplish the purposes of evolution

– that accommodates system–creative and system–driving forces, which sustain existence, development, and optimization of the world of the matter

– that consists from the infinite multitudes of derivatives of the universal energy – systems, realities, and supercomplex chaotic realities in pursuit of the maximal potency and the state of optimum

– where each purposeful system/reality has three subsystems – the Past, the Present, and the Future. All three subsystems are formed by the energy transformation codes, by energy itself, and *(at the discernible by the mind levels)* by the products/results of energy transformations: energy–information and energy–information–matter

– where the law of irreversibility secures existence of the Past, Present, and Future and determines their correlation

– where information is the carrier of irreversibility, which supports continuity of existence, interconnections, and interactions among three subsystems (the Past, Present, Future)

– that accommodates any purposeful system/reality and provides the settings for realization of the universal pattern of creation for any purposeful system/reality.

See also **Notes 92** and **272** to ***Selections_&_Reprints***, and ***Introduction to the Systems Logic***.

Σ37 The law of adequate complexity (or adequacy) is one of the derivatives of the universal law of perfection, which controls survival of the mind.

See

– ***Introduction to the Systems Logic***

– ***The Mind***

Σ38 E.g., in: Sigmund Freud. *Totem and Taboo*, pg. 134; *The Origin and Development of Psychoanalysis* 260–267; *Inhibitions, Symptoms and Anxiety* 80; *Beyond the Pleasure Principle* 657; *The Ego and the Id* 705–707; *Group Psychology and Analysis of the Ego* 679, etc.

See also ***"Metapsychology" and Other Ideas of Sigmund Freud – Critical Analysis***

Σ39 See ***Concept of Civilization***

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