## *Ancient Civilizations: Legacy Overview*

## *Σημειωσεις – Notes*

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***Ancient Civilizations: Legacy Overview*** is a next paper from those devoted to the analysis of the philosophical foundation, on which the current civilization exists (the previous – introductory – paper ***Concept of Civilization*** may be downloaded through the **Library** page).

I published some of the preliminary concepts in my book ***The Invincible Empire*** (2003), and at my websites.

The paper ***Introduction to the Systems Logic*** provides definitions of the systems terms ***[[***e.g., observer, unknown system, chaotic reality***]]***; it might be downloaded through the **Library** page.

For the convenience of the reader, some notes are kept within the text ***[[***in double–brackets***]]***.

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***Σ1*** See ***The Concept of Civilization***.

***Σ2*** See definitions of philosophy and systems terms in ***Introduction to the Systems Logic****, and* ***Introduction to the Philosophy of the Absolute Good***.

***Σ3*** The essence of a system is described by the laws, which define and control

— the system's nature (including purposes, potentials, and way of operations–existence–achievement of the purposes)

— inter– and intra–system processes and connections

— time–range and manner of system's evolution–development, actualization, collapse and disintegration.

The systems laws determine when and where a system will come into being; they define the system's purposes, potency of intra–system cohesive power, patterns of knowledge creation–accumulation–transmission–consuming, consequences of the system's existence and disintegration for the super–system (e.g., the civilization, society, state, environment) and other parameters, which identify the system's life–cycle in the Past, the Present, and the Future.

The systems logic is an application of the laws that control creation, maintenance, development, collapse, destruction of a system.

In the history of human thought, the ability to comprehend the essence, for instance, to identify the laws, which control nature–purposes–potentials and creation–existence–destruction of a system, was identified as the component of wisdom.

***Σ4*** Usually, the word *imagination* refers to 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.

In strict sense, imagination does not create new knowledge, because it works with the derivatives – the mental re–creation/reflection/comprehension of material objects and images of the matter. Imagination might be seen as an ability to supplement insufficient knowledge of the actuality, or in other words, as an ability to assemble a new system–wholeness from subsystems, parts, fragments, pieces of information – sometimes, seemingly unrelated.

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 assembling a mass of knowledge of a particular law, event, phenomenon, system, reality, universe, the Future, etc. Then, the mind accepts the assembled knowledge 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

b/ assemblage of knowledge (e.g., new assumption, hypothesis, theory) from the collected information and databases.

When the mind employs imagination as the working tool for creation of a new knowledge of the actuality, the mind draws and then, accepts as "known" the pieces of information – subsystems and elements of the actuality – from the chaos of the seemingly unrelated information, databases, unknown essences.

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. Usually, a failure to decipher or to comprehend the actual meaning is possible 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.

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.

Hence, the mind that employs imagination, can create two different outputs:

1/ elaboration of knowledge of the actuality

2/ dream, the imaginary world – fiction, which is false knowledge inadequate to the actuality.

However, 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 survival, if the mind is incapable of comprehension the actuality – truth.

The danger of imagination lies in an ability to use imagination ***[[***that is a supplementary subsystem sustaining life of human intelligence***]]*** as the main tool for creation of knowledge and cognition of the world ***[[***therefore, to apply inadequate means for achievement of a purpose***]]***. The mind

living by imagination creates dreams: the imaginary worlds inconsistent with the actuality, incomplete snapshots of the real universe supplemented by imaginary constructions with inadequate levels of complexity.

The process of imposing imaginary worlds onto the actuality of human existence (an attempt of actualization of dreams) results in creation of false knowledge: the dreaming mind lacks the power to re–create/reflect/comprehend the actuality ***[[***the evolving systems***]]*** – the world sustained by the divine energy of Omnipotent God–Creator and therefore, capable of existence and development/evolution.

The dreaming mind produces insufficient simplified soulless toys, with which it entertains, distracts, and destroys itself instead of searching for the truth and accomplishing the mission to dominate, to toil, and to cherish the perfect world in righteousness and justice *{Genesis 2:15; Wisdom 9:1–3}.*

Two reasons transformed the history of mankind into the list of vanished civilizations, destroyed establishments, and ruined expectations:

1) the knowledge assembled by the dreaming mind has an insufficient level of complexity; it is deprived of creative power, which is the inalienable property of truth/wisdom granted by God; therefore it is not capable of creation of the evolving systems, with which the mind might accomplish the purposes of maintenance and development of the world given into its dominion

2) insufficiency/deprivation of knowledge of the actuality results in destruction, because insufficiency of knowledge leads to degeneration of the cohesive (life–maintaining) power.

It means that all collapsed and ruined establishments of men share two mutual features: they were based on the false or imaginary knowledge with an inadequate level of complexity, and they embodied particular patterns/codes of creation–actualization of insufficient knowledge. These two feature are the components of evil: evil is insufficiency (e.g., insufficiency of energy, time, and other resources) and deprivation (e.g., deprivation of energy, resources, life, and other possessions). Hence, the evil imagination is an insufficient function of the insufficient mind. The work of evil imagination might be similar to construction of a model: the mind discards the parameters of the actuality and creates own – simplified, thus deprived of truth and insufficient world ***[[***e.g., cult of a particular idol(s) instead of true religion***]]***. When a mind has to answer the needs of own existence, the mind seeks to replenish own insufficiency by deprivation of the others or by sliding down into the dream worlds.

Solomon the king in Jerusalem became the first of philosophers and thinkers who place imagination, evil, wickedness–sin, folly, and insanity into one logical realm {*Ecclesiastes 1:12–17; 2:12; 7:17, 23, 25, 29; 9:3; 10:12–13*}:

**although man was created righteous,**
**the heart became attached to figments of imagination**
**⇓**
**the imagination of men is evil from their youth,**
**folly (as wickedness and evil) is ended with madness**
**⇓**
**the heart of man became full of evil and madness**

Only knowledge harmonized with the nature of man elevates the mind at the level of development, which is necessary if the mind desires to achieve the main purposes and to avoid sin–failure to accomplish the mission–purposes a human being has been created to accomplish. This kind of knowledge the mind receives through comprehension and observation of the law of God.

The Apostles *{Jude 8, 12–13; 2 Peter 2:1–3, 17–19}* write about the dreaming ones (visionaries, dreamers – ***ενυπνιαζομενοι*** – who live by dreams/imagination). They live in sin, yet, allure the others; they are the false teachers who speak by the lusts of their flesh and promise freedom while they themselves are the slaves of corruption/decay. In this context, the meaning of sin receives a new interpretation: the state of ignorance – the lack of comprehension {*for which God promised to reject, punish, and forget the priests of Israel — Hosea 4:6–10*} coupled with uncontrolled imagination producing false knowledge, and resulting in failure to accomplish the main mission of man ***[[***the main purpose/mission of man is fulfillment of the Law/will of God***]]***.

***Σ5*** The logic of death, a.k.a. logic of simplification or insufficiency, made possible creation of the heathenism, Orphism, Plato's philosophy, and Aristotle's politics .

In general, three inseparable components – insufficiency, simplification, and perversion – sustain the destructive method (or mode) of reasoning, which might be identified as the logic of death, because it culminates in degeneration of the mind, in mental and physical degradation and death of human beings, and finally, in destruction of the religious, political, and social institutions, which harbor its advancement.

The first component of the logic of death is insufficiency; the essence of insufficiency is deprivation of life–sustaining resources, that is evil.

The second component is the logic of simplification. This kind of logic was developed by Aristotle; its contemporary modifications (for instance, creation of mathematical models for simplified description of the reality, forecasting of economics, social and political development) still serve as the foundation for economics, science, education, politics, research.

The third component of the logic of death – perversion – is a collective name for the processes of decay, abnormal mutation, aberration, and irregularities, which take place of the normal life–sustaining process when system enters the final, irreversible, phase of disintegration.

The logic of death embodies evil into human thoughts, and through embodiment of human thoughts into the words and actions of men, transfers evil into the world of men.

The ancient – pre–Plato – Greeks considered evil as disharmony and violation of the laws, which govern the cosmos.

However, Plato (the Orphic initiated, who had the Orphism as the basis for all his theological and philosophical speculations) envisions evil as the natural component of all levels of the world–order, including the human soul; he asserts that soul is "the *universal* cause" of all contraries, including good and evil, right and wrong, and that evil controls the realm of earthly existence and must always exist as the force "ranged against good" [Plato *Laws* 896d; *Theaetetus* 176a; italic in the original].

However, Seneca's definition connects evil and sin with indecisiveness and false knowledge: the source of sin is an error, and the proof of evil within mind is the unsteadiness – wavering between virtue and vice [Seneca *Ad Lucilium Epistulae Morales* XCIV 3:25, CXX 3:393].

The logic of simplification/death facilitated transformation of the history of mankind into the list of vanished civilizations, states, societies: all of them were founded on the theological and philosophical doctrines conceived within the unreal world of heathen philosophy and with the logic of simplification. Each of them, beginning with the empire of Alexander of Macedonia and concluding with the majority of the totalitarian (Communist, Fascist, and Nazi) states of the twentieth century, had disappeared after causing death and suffering of countless human beings.

Applications of the logic of death have the most devastating consequences for Western theology.

For instance, Hermogenes the heretic made the logical inference from the Plato's assertions: he identified God–Creator as "the author of evil" (if Plato's soul is the source of evil, consequently, the creator of such a soul should be the author of evil); he also suggested that evil should be attributed to the will of God [Hermogenes ref. in: Tertullian *The Treatise against Hermogenes* 9:3; 10:1 38–39].

In the Augustine's interpretation, evil does not have substance; it is the loss of good [*The City of God Against the Pagans* XI.ix 3:463].

Yet, in order to lose the good, the mind, at first, must substitute own arrangement, the singularity of evil, for the world of perfect God; to substitute the Orphic beast for God the Creator.

With the reference to the Augustine's expression "there is no possible source of evil except good" and Aristotle's assumption that an entirely evil thing or complete evil is self–destructive, Thomas Aquinas declares that although evil has only an "accidental cause," good is the cause or foundation of evil: evil is caused by good. The unjust law of men is derived from the eternal Law of God; moreover, the evil can exist only in the good "as in its subject." Evil always is mixed with good: good is always the foundation of evil. As soon as the opposites ("contraries") exist on a "common ground," they have one common cause; therefore, evil should be reduced to "some good cause" [*Summa Theologica* I Q.48 a3; Q.49 a1 ro1, a2, a3; Q.103 a7; I–II Q. 93 a3 ro2, a4; *Truth* Q.3. a4 ad7, ad8; Q.5 a2 r, ad4].

It means that for Thomas Aquinas, the Catholic saint and main papal theologian, the good is the subject of evil, and the Aquinas' god is the cause/source of two opposites – the good and the evil. Obviously, Aquinas adheres to dualism; in the referred above assertion, he follows heresy of Hermogenes and the Manichean traditions of Augustine. The practical inferences are the crimes against humanity committed by the Inquisition and by the papal subjects – the Catholics – during the religious wars and persecutions of the different–minded initiated by the papal church of Rome, esp., by its heads – the popes who also are prefects of the inquisition ***[[***see the history of papacy in: ***Documents of the Christian Church, Encyclopedia of the Vatican and Papacy, Heresies of the Christian Church, New Catholic Encyclopedia*** (1967 edition), ***The Inquisition of the Middle Ages, The Inquisition: The Hammer of Heresy*** – in **References*]]***

See **The Logic of Death** – in **Note 28** to ***Selections_&_Reprints***

***Σ6*** The myth wrongly interprets the motives of Daedalus' actions; Daedalus had the creative inquisitive mind of the scientist, and he was an engineer and sculptor. Probably, he assisted the woman because of curiosity, which today would be classified as the scientific inquiry, probably, because of his own perversion, or for some reward: the logic of heathen mind cannot be reconstructed on the traditional assumptions based on the normal human nature; for instance, such as natural human inclination to mercy and compassion.

***Σ7*** The Books of the Old Testament contain the references to the Canaanite rites of sacrifice of children similar to the Phoenician rites, as well as to the rites for which Sodom and Gomorrah have been destroyed. The heathen rites had to be abomination for the chosen people, yet, later, they were practiced by some. Even Solomon the king in Jerusalem went after "other gods" including Sidonian Ashtoreth (Astarte), although he was recognized as the wisest ruler of the ancient world, and his wisdom and wealth excelled all his counterparts *{e.g., in: Deuteronomy 32:15–17, 31–33; 23:17–18; 3 Kings 3:5–13; 10:23–24; 11:1–6; 15:9–13; 18:16–29; Isaiah 2:8; Jeremiah 51(44):15–19; Ezekiel 20:23–32; 22:1–9; Wisdom 14:22–30; the brief summary of heathen perversions at the beginning of Christianity in: 1 Peter 4:3–5; Romans 1:14–32}.*

***Σ8*** Concerning ***κυνες*** or ***κυναριοις*** {*mentioned also in Mark 7:27, 2 Peter 2:22*}: although many interpreters translate ***κυνες***/***κυναριοις*** as "dogs," the precise meaning is "domesticated beasts." In the Antiquity, the wild beasts of the fields (cheetahs, tigers, lions, and other animals) were tamed and kept at the courts of rulers as the symbol of the power over the realm of beasts as well as over men; some of them (e.g., cheetahs) were also used in hunting. The compound Greek word ***κυναριοις*** *contains* the roots of words for identification of two kinds of beasts – subdued to man or domesticated *(**κτ**, **κυν**,* or ***κυ,*** and wild *(**ρι**);* for instance,

–***ρι***– as in ***θερια*** *{Genesis 2:19},* ***θηριαλωτον*** – referred to by Jacob *{Genesis 31:39},* and ***θεριων*** *{Daniel 4:12},* which denote wild beast of the fields

– ***κυν***– as in ***κυνων*** of nomads *{Job 30:1},* and –***κυ*** – as in ***σκυλος,*** that is "dog."

In summary, ***κυναριοις*** *(*in short, ***κυνες)*** is derivative of words used in the Septuagint for definition of living creatures–beasts: ***κτηνεσι*** – the animals, which received their names from Adam *{Genesis 2:20}* or ***κτηνους*** referred to by Moses *{Exodus 11:7},* that is as contemporary ***κτηνος*** – "beast" or "brute", and ***θερια*** or ***θηριαλωτον*** *{Genesis 2:19; 31:39}.* The contemporary ***κυναιλουρος*** (cheetah) is also a derivative close *to* ***κυναριοις***.

The word ***κυνες*** also referred to the male prostitute at the heathen temples; a price of hire of a harlot or ***κυνες*** was forbidden as contribution to the temple of God, because both are abomination to God *{e.g., in: Deuteronomy 23:18}.*

Male and female prostitution was a part of idol–worship rites in Canaan and other lands populated by the Phoenicians, as well as by those who practiced cults of Dionysus and similar cults that also included bestiality and perversion as the rites of idol–worship. Therefore, anything connected with it was considered unclean: it was abomination to God; for such abominations, the heathen nations had to be removed from the Promised Land.

***Σ9*** Crucifixion is the most agonizing, humiliating, and inhumanly painful execution. Its essence is complete deprivation of abilities to act and triggering of slow death through unnaturally restricted position of a wounded body fixed on the cross:

— the weight of body slowly destroys the thorax and lungs and results in slow suffocation

— the position of lifted, fixed, and twisted under the weight of a body hands destroys joints and interrupts circulation of blood and lymph

— infection from wounds in hand palms pierced by iron nails and wounds from lashes (that was preparation for crucifixion) and obstruction of circulation of blood and lymph accompanied with edemas result in fever and slow destruction of all life–supporting systems.

The condemned are deprived of ability to move, to alleviate pain, even to fasten the process of death; they retain an ability to utter few words until the developing oedema of the lungs would make speech impossible. While life slowly leaves each sell of a body fixed and incapable to move, the mind has to come through all stages of the utter despair, hopelessness, and excruciating pain. The more healthy (therefore, more life–capable) body is the longer agony lasts.

Sometimes, as the act of "mercy," the condemned are given the narcotic drink, which temporarily alleviates their suffering by making them delusional. Actually, the narcotic substances prolong the agony because they intervene with the acuteness of perception, and thus prevent the brain from immediate shut–down, when intensity of pain would reach the threshold of brain's survival.

Crucifixion is quintessence of slavery and embodiment of the greatest evil cognized by men. Only the cursed mind in which nothing human is left was capable to conceive such evil – the greatest evil, which one human being might inflict on other human being: slavish death of a slave.

Crucifixion is also the ultimate denial of the power of God. Crucifixion results in death from slow suffocation, which extinguishes the breath of life {*the energy form breathed by God into the face of man formed of dust – Genesis 2:7*} in man–creation of God, reducing a human being to the assemblage of disintegrating flesh/matter lifted up at the tree of death, to the face of the Creator.

***Σ10*** Knowledge of the future always was, is, and probably, will be the most valuable and sought after kind of knowledge. The ability to foretell the forthcoming events differentiates the prophets – servants of God – from all the others:

**the prophets know and tell the truth, which comes to pass**

**the others fantasize, dream, and tell lies**

*{Deuteronomy 18:22; Psalm 73:9; Isaiah 41:23; 46:9–10; 48:3–7; Jeremiah 28:9}*

By knowledge of the end – the Future, which comes true, the people of the Past differentiated message of true God from false claims made by the diviners –worshipers of idols.

The Greek word ***προφητης*** means "someone who speaks on behalf of another"; prediction is just one of the components of the prophetic phenomenon. The comprehensive meaning of prophecy includes establishment and protection of the particular truth that must be absolute for a system – society, state, nation, world, if it seeks survival.

The actual evolution of mankind began with the Hebrew Prophets, and the knowledge of future was crucial: after revelation of the Law, the prophetic guidance and the foreknowledge secured life and survival within the heathen world, which worshiped death and was destined to annihilation.

The prophets addressed the facts, which already became the reality; for example, rejection of the word of God, idol–worship, hiding of the condemned property, which had to be destroyed, divination for money. Their warnings and revelations also disclose the starting point of evil: when the heart of man turns away from God and discards His Law, it comes to worship "other gods," accepts the false instead of the truth, and presumes priority of the visible, discernible, perceivable matter over the invisible Spirit *{Deuteronomy 30:17; 1 Samuel 15:17–23; Jeremiah 8:5–9; John 8:40–45}.*

In general, prophecy is precise knowledge of the system's past, present, and future, which is encrypted in its purposes, interim and final states–conditions–terms of existence. The prophet's mind works at the higher level than the one allotted to the mind of the people whose life is accommodated within a particular establishment/system built for accomplishment of their purposes. The prophet observes–analyzes–comprehends the system in its entirety – the code–essence–core, from which the system develops, the current conditions–degree of development/degeneration, the system's optimum or highest potential, the purposes of existence, and the end –

**either**
**collapse and disintegration**
**or**
**transformation and consequent growth – evolution,**
**accompanied with preparedness to fulfill new purposes with the higher levels of complexity**

Consequently, the prophetic knowledge might be seen not only as one of the means by which a system survives: prophecies direct the people to fulfillment of the set of purposes; the first of them is survival, the next one is development–expansion–evolution of the human mind and its creations – states, nations, other establishments/systems.

***Σ11*** The pope Innocent III (1198–1216, the initiator of the Fourth Crusade during which the Catholic Crusaders pillaged and destroyed the Greek Orthodox temples in Constantinople, the first pope to use and widely apply to himself the title of "vicar of Christ"; he expanded the Papal States and established (temporary) the papacy in the Byzantium, at the ruins of destroyed Christian temples) asserted:

1/ the pope is positioned between God and man: "less than God but greater than man, judging all men and judged by none" [Innocent III qtd. in: La Due 119]

The assertion elaborates – for the practical use – the Philo's misinterpretation of the Old Testament, when he describes his vision of the wise man who ceased to be man and became "something on the border" between God and man – "neither God nor man," and then, makes the high priest not man but something of "the middle class" connected with "the immortal race by his virtue" [Philo of Alexandria *On Dreams* II, XXXIV.228–232; XXXV.234 404, 405]

2/ God appointed the pope to be "His Vicar on earth"; therefore, "as every knee is bowed to Jesus, of things in heaven, and things in earth, and things under the earth," in the same fashion all men must obey His Vicar – the pope

3/ the pope acts on behalf of the Holy Trinity, "by the authority of SS Peter and Paul, and by... own authority" [Innocent III ref. and qtd. in: *Encyclopedia of the Vatican and Papacy* 213–214; La Due 118, 124; Willett 11].

The pope Innocent III's self–appointment at the place of the supreme judge of mankind reveals that the place of the Plato's divine philosopher or the Philo's high priest is not enough: the pope's ultimate target is the place of Almighty God – indeed, in his imagination, he acts on behalf of the Holy Trinity, judges all men, and expects to be worshiped by all men.

In 1302, the pope Boniface VIII made two statements [The Bull ***Unam Sanctam***, 1302, in: *Documents of the Christian Church* 127]:

1/ the papal authority is divine

2/ for the sake of eternal salvation it is necessary "for every human creature to be subject to the Roman Pontiff."

At that point, self–deification of the popes was completed – in pope's imagination, popes have divine authority and decide eternal destiny of the human soul.

Then, in 1943, the pope Pius XII asserted that

1/ primacy of jurisdiction gives the church as "a Mystical Body two heads"

2/ Christ and His Vicar constitute one only Head is the solemn teaching of Our predecessor of immortal memory Boniface VIII in the Apostolic Letter *Unam Sanctam* (Christ as invisible head, and the pope – "Vicar of Christ" as the visible head)

3/ it is the dangerous error to believe that it is possible to accept Christ "as the Head of the Church, while not adhering loyally to His Vicar on Earth." Those who take away the visible head (that is the pope) can neither see the eternal salvation nor find it [***Mystici Corporis Christi.*** Encyclical of pope Pius XII ***On the Mystical Body of Christ***. 1943. §40–4; http:// www. vatican. va/ holy_father/pius_xii/ encyclicals/documents/hf_p–xii_enc_29061943_ mystici–corporis–christi_ en. html]; also [ref. and qtd. in: Church, Papacy, and Schism: A Theological Enquiry by Philip Sherrard. London: SPCK, 1978. 60].

The main inferences from the referred above popes' assertions:

1/ if the pope asserted himself between God and His creation and claims that the eternal salvation depends on loyalty to the eternal man, and if eternal salvation of men had been separated from the acceptance of Lord Jesus Christ as the Savior and God, from fulfillment of the God's commandments, and from the mercy of God, it means that the popes asserted themselves as the unavoidable supplements to God, as a new deity, perhaps even more authoritative than God Himself, because faith and loyalty to God are sufficient no more: the absolute submission and "loyalty" to the pope became the conditions of eternal life

2/ with such dethronement of God, idolization of the pope is logically complete

3/ legacy of the Minoan sacred–king–priest–judge–of–the–dead and Egyptian pharaohs still lives: it is re–incarnated in the self–deified leader – pope.

Concerning the doctrine of unreserved obedience to deified pope, see **Note 374** to ***Selections_&_Reprints***, or in ***Doctrine of Thomas Aquinas. Political Theology***

***Σ12*** The original Christian (Greek Orthodox) dogma is established in the first–seventh centuries, by the first–seventh Ecumenical Councils, following the first gathering of the Apostles and starting with the first council of the Christian Church in Jerusalem *{Acts 2:1–4; 15:1–31}.* The contents of the dogma is knowledge given through the Gospels: the original teachings granted by Lord God Jesus Christ and written down by His apostles. The Christian Orthodoxy does not admit heathen philosophy created by the idol–worshipers and based on the Orphism — the fruit of venomous imagination of the serpent–worshipers — as the source of knowledge of God and as the means of interpretation of the Holy Scriptures: the true Christian theology is unchangeable and non–modifiable as its Source – God – is *{Psalm 101(102):25–27}.*

With advancement of Christianity, the war began between the heathenism and true knowledge of God. The heathen philosophy and symbolical thinking became the deadliest weapon in this war, because they are the source of contamination and modification of the Christian teachings. In continuation of the efforts to preserve purity of the Christian dogma, in the end of the eleventh century, the synod of the Byzantine Church resolved: any attempt to follow the "foolish opinions" of the ancient Greek philosophers in the matters of Christian faith is a crime (in trials of John Italos, 1076–1077, 1082). The heathen Greek philosophers were recognized as "the first heresiarchs" from whom all heresies sprang, and the "Hellenistic studies" were admitted only "for instructions" in the secular matters.

The verdict of the Byzantine Church crowned ten centuries of the struggle against heathen philosophy; it completed the decisions of seven previous Universal Councils with the exact determination of the Christian Church's position concerning the heathen philosophers and their legacy: any admission of heathen philosophy to the Christian theological studies became the crime against God and men.

To the contrary, the contemporary papal theologians advise to re–read Plato, Origen, Augustine, Aquinas, etc.: they consider philosophy as "the intellectual home for the Catholics" and as the means of the progress of the papal church. Some of them comprehend theology in the Aquinas' style, as "a speculative, theoretical science"; the others follow Duns Scotus and use theology as a practical science conducted with the means of Aristotelian philosophy. Johann Sebastian von Drey (1777–1853, Germany) envisions the task of theology as "construction of religious faith through knowledge"; he admits the Schelling's definition of theology as "the highest synthesis of philosophical and historical knowledge" [Dulles 128, 130; Pannenberg 232; Schelling qtd. in: Himes xxii; von Drey #45 19].

However, one of the main reasons of incompatibility of Catholicism and Christianity is the different comprehension of the inter–relation between theology and philosophy. The attitude toward philosophy determines the difference between two irreconcilable types of the theological doctrines, concepts, and systems of religious beliefs, which underlie two incompatible logical realities – Christianity and Catholicism:

— Christianity rejects philosophy as the means to create or to interpret theology *{e.g., in: Colossians 2:2–23}*: the entire domain of theological knowledge is in the Holy Scriptures – the Books of the Old Testament and the New Testament. It means that any theological knowledge is true only if it is granted by God: all the written knowledge had been conveyed through the Prophets and Apostles of God. This knowledge is natural reflection of the human nature and it answers all natural needs of human heart–mind: it feeds soul and reasoning as the daily bread feeds a body. Then, the soul–heart–mind of those who are chosen to become the children of God {*John 1:1–13; 1 Peter 1:14–25*} receives all other knowledge leading to God directly from God {*Matthew 23:8–10; John 6:44–47; 14:6–26; 15:26; 16:7–15; 17; 1 John 4:12–13*}

— Catholicism depends on philosophy as the source of theological knowledge. The Aquinas' doctrine, referred as "neo–Aristotelian system" [Holmes 7], or as "Christian Aristotelianism" [McKeon 149], is the official theological doctrine of the papal church of Rome.

Furthermore, the contemporary Catholic theologians assume that

a/ Augustine and Thomas Aquinas produced the "new metaphysics" out of the "Greek materials," and opened the possibility "to 'place' God philosophically."

b/ following their (Augustine and Thomas Aquinas) example, the contemporary theologians must become philosophers and apprehend the Gospel through the deepened understanding of the world and man [Fairweather 368–369, 375]

c/ theology and philosophy became "largely identical in that theology is essentially metaphysics" [F.R. Tennant qtd. in: Fairweather 364].

Even in the twentieth century, the papal hierarchy did not change evaluation of the Aquinas' doctrine: according to Cardinal Léger, Aquinas "wonderfully expressed the Christian faith using the categories of Aristotle" and renewed theology with the "boldness," which Catholicism needs today [Léger 23]. Another theological finding of Cardinal Léger portrays faith as "social" phenomenon, not only "ineffable response" to God [Léger 23].

Therefore, the essence of the incompatibility of the Christianity with Catholicism that is Aristotle–Aquinas' political theology – the official doctrine of the papal church of Rome, is in the answer to the question

"**what is source of the knowledge of God –**
**the revelations of God**
**or**
**the philosophizing mind that created and employs philosophy –**
**the speculations,**
**which reflect the imaginary dream worlds**
**created by the human reasoning, logic, and imagination?"**

The line of most known and influential philosophizing theologians – authors of heretical doctrines–misinterpretations of the Christian teachings and the Holy Scriptures includes Philo of Alexandria (misinterpreted the Old Testament), Origen, Augustine of Hippo, and Thomas Aquinas (misinterpreted the Old Testament and the New Testament).

Concerning irreconcilable differences between Christianity and Catholicism:

**the papal establishment – papal church of Rome/Vatican – is incompatible with the Christian Church for the following reasons:**

**1.** In 1014, in violation of the decisions of the Ecumenical Councils (431–870), which established **The Nicean Creed** as the unchangeable dogma of the Christian Church, the Roman pope Benedict VII included the Augustine's addition that the Holy Spirit proceeds "and from the Son" ("Filioque," which is the heresy directed against God the Father) in *The Creed of the Roman Catholic Church*, alienating the papal church from the Christendom ***[[***the Great Schism***]]***, because of papal acceptance of the heresy incompatible with the Christian faith

Manichaean–based imagination of Augustine of Hippo invented ***Filioque***: in direct contradiction to the words of Lord Jesus Christ Who promised to send "from the Father... the Spirit of truth Who proceeds from the Father" {*John 15:26;* also in: *John 14:26; 16:7, 13–15*}, Augustine of Hippo (354–430) asserted that the Holy Spirit "proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both" [Augustine *Homilies on the Gospel of St. John* XCIX.6–9, 383–384].

With such "correction" of the words of the Word–God, the Manichaean–based imagination of Augustine introduces the multi–deity arrangement, which is incompatible with the monotheistic theology – the Christianity, and which contradicts to ***The Nicean Creed*** – the Confession of the Christian Faith.

In particular, the essence of the Christian Faith according to ***The Nicean Creed***:

**"The Nicean Creed:**

**I believe in one God, the Father, Almighty, Creator of Heaven and earth, and of all things visible and invisible.**
**And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages.**
**Light of light, true God of true God, begotten not created, of one essence with the Father, through Whom all things were made.**
**For us and for our salvation, He came down from heaven and was incarnated by the Holy Spirit and the Virgin Mary and became man.**
**Crucified for us under Pontius Pilate, and He suffered and was buried, and on the third day He rose according to the Scriptures.**
**He ascended into heaven and is seated at the right hand of the Father.**
**And He will come again in glory to judge the living and the dead. His kingdom will have no end.**
**And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father,**
**Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets.**
**In one, holy, catholic, and apostolic Church.**
**I acknowledge one baptism for the remission of sins.**
**I expect the resurrection of the dead. And the life of the age to come, Amen."**

*The Creed* or *The Nicean Creed* was composed in 325, by The First Ecumenical Council of Nicea. According to decision of the Council in Chalcedon (in 451), *The Nicean Creed* is acknowledged as sufficient for "a perfect understanding and establishment of religion." The Councils stated that he teachings about the Holy Trinity is compete because "the Fathers of Church" made the clarification about the Holy Spirit with the Scriptures; therefore, *The Creed* must "remain inviolate."

Hence,

1/ Council of Ephesus (431), Chalcedon (451) and the Fourth Council of Constantinople (the Eighth Ecumenical Council; 869–870) established *The Nicean Creed* as the main universal and constant symbol–Confession of the Christian Faith and condemned as the heretics those who compose, promulgate, teach another creed, or make either any addition to or any subtraction from *The Nicean Creed*

2/ the Second Council of Nicea (787) ordered that for those with the "priestly dignity" the regulations of the sacred canons of the Ecumenical Synods (that is Ecumenical Councils) must "remain unshakeable and immoveable," because they are enlightened by the Spirit of God [*Decrees of the Ecumenical Councils*, 24, 65, 83, 84, 87, and further].

Hence, *The Nicean Creed* was accepted by the ancient Christian Church as the permanent unchangeable confession of the Christian Faith, which cannot be altered until the Christian Church exists: *The Nicean Creed* cannot be changed – not by Church's authority, nor by any cleric, nor by any layman, nor by anyone who identifies himself as a Christian.

For an attempt to compose, write, or produce another creed – that is for any change, addition, or discarding any word of *The Nicean Creed*, bishops and clerics should be deposed and monks and laymen should be anathematized ***[[***"anathematized" means excluded from the Christian church and from community of the Christians***]]***: they are heretics – the ones who do not confess the true essence of the Christian Faith and who, therefore, are not Christians.

Consequently, according to the decisions of the Ecumenical Councils, which have established the foundation of the Christian Church as the universal unchangeable system within the world of men,

a/ Augustine of Hippo, who invented the *Filioque* that modified *The Creed*, is a heretic

b/ the action of the Roman pope Benedict VII who, in 1014, accepted *the Filioque* as the foundation of his establishment, made the Great Schism irreconcilable

**1/ until the Christian Church professes *The Nicean Creed* as the essence of the Christian Faith**
**and**
**2/ until the Roman papal church holds its own creed with the *Filioque* as the symbol of the papal faith**

c/ the papal church of Rome, which accepted Augustine's *Filioque* in 1014 and authorized it as '*The Creed of the Roman Catholic Church*' (by the Fourth Lateran Council) in 1215, is not the Christian Church.

Acceptance of ***Filioque*** as modification of *The Nicean Creed* by the papal church triggered the **Great Schism**. The Great Schism marked the beginning of separate existence of two irreconcilable theological systems:

1/ Christianity – the original teachings of Lord God Jesus Christ preserved and professed by the Catholic Apostolic (Orthodox) Church (Eastern/Greek Orthodox Churches)

2/ the Roman Catholicism (or Catholicism) professed by the papal Church of Rome, which accepted Aristotle–Aquinas' political theology as the official doctrine (foundation of Catholicism), canonized Thomas Aquinas, and elevated him at the rank of the main theologian.

In other terms, the one could say that these two churches — the Christian Church and the papal church of Rome — are irreconcilable, because they are different systems founded on different definitions of their main – absolute for them – truth: each system that changes definition of its original absolute truth upon which it was created/established (in other terms, commits apostasy toward the original truth) becomes another system inconsistent with its original version.

Indeed, as the history of the papal church illustrates, the deeds of the papacy and the papal subjects after acceptance of the *Filioque* and after the Great Schism ***[[***e.g., deification of the pope, the Crusades (including the Crusade of 1204, during which Constantinople was destroyed, the Christians were massacred, and the Christian temples were desecrated and plundered), the Inquisition, religious persecution, forceful conversion and plunder of the Jews, torture, imprisonment, and death penalty (burning @ the stakes) for the heretics, religious wars, incessant struggle for the world–wide domination, involvement into secular (political) affairs even up to political assassinations (France) and attempts to overthrow the secular leaders/kings (England), cooperation with Fascism and Nazism, etc.***]]*** violate the law of God and are not compatible with the Christian teachings granted by Lord God Jesus Christ.

Ultimately, Catholicism developed into another religion – Aristotle–Aquinas' political theology, that is the derivative of the heathen philosophy irreconcilable with Christianity, and, for the Orthodox Christians, the papal church of Rome ceased to be the Christian Church.

See

– ***Heathen Philosophy and the Western Civilization***

– concerning Manicheanism, see **Note 1** to ***Works of Augustine of Hippo***

**2.** the papal church of Rome has as its official doctrine Aristotle–Aquinas political theology founded on the heathen philosophy derived from the Orphic doctrine

**3.** the papal church of Rome has disregarded the most holy tradition of the Christians of the Holy Communion with the bread and fruit of the vine as it was established by Lord Jesus Christ Himself {*Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20; 1 Corinthians 11:23–26*} and revived the Manichaean heresy ***[[***the communion in one element (by bread only) is the practice of the Manicheans: in imitation of the ancient rite of the Zoroastrians, the Manicheans replaced the Eucharist with breaking of bread; concerning Mani and his doctrine, see **Note 1** to ***Works of Augustine of Hippo]]***, depriving the Catholic laity of the Christian Chalice of Salvation

**4.** the papal church of Rome unleashed the unspeakable evil of the Crusades in the Middle East and Europe, including 1/ the Crusade during which the Christian Byzantium was destroyed, Christians temples desecrated and plundered, Christians of Constantinople robbed, raped, and killed, and 2/ the Crusade against the Christians of Bohemia who after treacherous execution of Jun Hus the priest rebelled against the papal heresy and demanded the Chalice of Holy Communion for all

**5.** the papal church of Rome established the Inquisition, which during twelfth–seventeenth centuries waged terror of religious persecutions: tortured, burned alive, executed and imprisoned heretics and different–minded – for their beliefs and opinions inconsistent with the papal faith, and schismatics – the Christians for following the Christian teachings, loyalty to God, and rejection of the papal faith and authority of the deified pope who pretends to stand at the place of God and to have a share of dignity of God

**6.** the papal church of Rome is headed by the Prefect of the Inquisition and run by the Jesuits trained to hear the blasphemies against Lord Jesus Christ, therefore, to deprive themselves of the Spirit of God {*1 Corinthians 12:3*}, to accept the will of their leaders as the will of God renouncing own judgment and silencing own conscience even if they are ordered to assassinate the kings (who rejects the will of the pope), to imitate the arch–evil if it is needed for achievement of their purposes, and to perceive behavior of women as resemblance of "the enemy of the human nature"

**7.** during the centuries, the papal church of Rome covered own heresy, crimes against humanity, and corruption with the name of Christ, even referring to their habit to burn people alive as to "the law of Christ," and accepting Aquinas' dictum that his church cannot imitate the mercy of God. As the result, the pretense of the papacy and papal subjects to speak and to act on behalf of the Christians

a/ made the Catholicism unacceptable for those who evaluate faith by "the fruits" – deeds and words of the believers {*Matthew 7:15–23; 24:4–14; James 2:7–26; 3:18*}

b/ made Christianity unacceptable for those who have neither possibility nor desire to learn the Christian teachings, yet who accept as truth the papal pretenses to speak on behalf of Christendom and who consider the deeds of Catholics as true embodiment of the Christian faith

**8.** through the centuries, the papal church of Rome is plagued by corruption, pedophilia, and perversion

**9.** cult of the pope – that is idol–worship; recognition of the pope infallibility stemming from the papal pretense to speak on behalf of the Holy Trinity; pope's self–positioning above the Law of God and papal pretence on the right to override any law – divine and human; acceptance of the pope as the mediator between God and man, while there is only One Mediator – the Word–God, Lord Jesus Christ; acceptance of the doctrine of unreserved obedience to the pope and members of the papal hierarchy until such a degree that the church must recognize black as white and vice as virtue if the pope says so; practice of indulgencies – purchase of remission of sins for money paid to the papal clergy; other articles of the papal faith and practices of the papal church, which contradict the words of God and reject the Law of God.

***In summary***:

The complete incompatibility of the papal faith with Christianity is confirmed with the infamous acts of the papal establishment, which might be referred to as the crimes against God and against humanity, and which include (but are not limited to) the crusades, the inquisition, forceful conversion, religious wars, persecutions of the different–minded, tortures and executions (burning alive at stakes) of the heretics and those Christians who rejected the pope as the substitute of God, anti–Semitism, cooperation with Fascism and Nazism, the physical and moral corruption of the members of the papal hierarchy who corrupt and destroy faith and life of those who are under their authority; for instance, current world–wide scandals with child abuse, abuse of children and adults in catholic educational and charitable institutions; for instance, such as the recent revelation of the Magdalene laundries in Ireland in the report from the UN committee against torture in June 2011 – which were run by Catholic nuns under protection of the state as late as in 1996 – http: //www. guardian.co.uk/ world/ 2013/feb/05 /magdalene-laundries-ireland-state-guilt; see also **Concluding Observations on the Second Periodic Report of the Holy See. The UN. Convention on the Rights of the Child. Committee on the Rights of the Child.** Report distributed January 31, 2014. CRC_C_VAT_CO_2_16302_E.pdf. The link to the UN Report was available through **U.N. Slams Vatican Over Child Abuse Cover-Up** @ World Time website @ http: // world.time.com /2014/02/05/u-n-slams-vatican-over-child-abuse-cover-up/).

The Christian should always remember that faith of man manifests itself through his deeds {cf.: *Matthew 7:21–23; John 8:42–44; James 2:13–26*}, and if anyone customarily uses ceremonial references to the Name of God and pours out "revelations" and "prophecies," it does not mean that the one observes the commandments of God and does the works of God {*cf.: Matthew 7:15–23*}.

Only because of ignorance of the Christian teachings some people continue the blasphemous practice to identify the papal establishment as the *Christian church* and the papal subjects as *Christians*.

***Σ13*** Tertullian (born in Carthage, A.D. 155–220?) compares heresy with the fever – "deadly and excruciating" calamity whose purpose is annihilation of mankind. The following statements summarize his doctrine [*On The "Prescription" of Heretics* II, III, IV, VI, VII, XV, XVII, XXX, XXXVIII, XXXIX]:

a/ heresies have to exist because they test faith

b/ heresies are "equipped by philosophy"

c/ heresies cannot exist without the Holy Scriptures, because corruption of faith corresponds with corruption and falsification of its source – the Scriptures

d/ heretics – false prophets, "spurious evangelizers," and "rebels against Christ" – falsify and misuse the words of God; they modify, cut or reject some texts of the Holy Scriptures, pervert the referred texts with own additions, provide "spurious interpretation," and fraudulently rearrange words and phrases

e/ heresies have the power because of two reasons:

**1/ they speak of "some truth," which they expropriate from the Scriptures,**
**because they do not exist without the Scriptures;**
**usually, the heretic introduces his assertions with the initial reference to the word of God**
**2/ human weakness in faith, lack of experience, or ignorance in knowledge of God**

Another kind of heresies stems from the inflamed imagination: the mind genuinely believes in own fantasies and ultimately, propagates them as the prophetic revelations received from God.

Any heresy is disguised with true statements; frequently, heresy might be defined as the mixture of truth and false, which looks verisimilar. People become attracted with the truth and unnoticeably come to the agreement with the false.

In summary, heresy is misinterpretation and falsification of the statement originally accepted as truth: heresy is the false knowledge of the system, which results from corruption and perversion of truth–foundation of the system.

As such, heresy might be likened to the malignant tumor, which develops within the presumably healthy body, usurps control of the life–maintaining resources, and then, destroys its host.

The Tertullian's doctrine makes understandable that acceptance of heresy is possible only through deceit –

**either**
**intentional, when heretic seeks to deceive and enslave the others**
**with the purposes to gain access to the power of coercion or achieve any advantage over the others**
**or**
**unintentional, when the mind sincerely believes in figments of own imagination**
**and propagates them with the best intentions to illuminate and educate the others**

Initially, a heretic substantiates own assertions by the authority of God – by the Holy Scriptures, because the appeal to the words of God influences people, diverts their attention, and prepares them to accept unconditionally all the following assertions, inferences, and suggestions. Then, the heretic makes new assertion, which modifies (sometimes, unnoticeably for the listeners who became accustomed to their "shepherd"/"teacher"/"father") the original concept, notion, article of faith, or justifies change of the Church's tradition, customs, or practice. At this stage, the heretic corroborates his assertions with the modification, frivolous interpretation, or falsification of the passages from the Holy Scriptures: he misinterprets the words of God to prove figments of his own imagination.

In the strict sense, the term "heresy" defines the contradiction to the universal – absolute – truth, which is the foundation of the systems–establishments sustaining and defining the human nature and the very existence of man: this truth is constant and unchangeable as its source – God – is constant and unchangeable *{Psalm: 101(102):27(28)}*; heresy modifies this truth into the lies: it suppresses the truth of God with the false and lies of men {e.g., in: *Jeremiah 8:8–9; Matthew 23:13–15; Luke 11:52; Romans 1:18–32*}.

For a Christian, the examples of such absolute truth are the Law of God *{The Ten Commandments, which define the human nature and the relations of a human being with God–Creator and other human beings – Exodus 20:1–17; Deuteronomy 6:4–5; Leviticus 19:18; Matthew 22:37–40}* and the Christian teachings revealed by the Word of God – Lord Jesus Christ *{The Gospels}.* Consequently, heresy is any assertion, which contradicts the commandments of God and modifies or misinterprets the words of God, which are conveyed by the Prophets and the Apostles and conveyed by the Books of the Prophets – the Old Testament, and the Gospels – the New Testament, also known as the Holy Scriptures or the Bible.

As it could be inferred from the history of Western civilization, there are two most favorable conditions for propagation of heresy:

1/ the audience of a heretic should consist from the people who do not have access to the Holy Scriptures and are ignorant in the maters of faith; the wide spread of heresies in Medieval Europe followed restriction of the access to the Bible. In 1229, the Inquisition in Toulouse announced prohibition of the Bible: the Bible became the forbidden book for the laity. The pattern established by the papal Inquisition became the favorite way of actions for all those who strive to enslave men. Seven centuries later, the bolshevist/communist party repeated the Inquisition's decision: in post–1917 Russia, the Bible also became the forbidden book; today, the Bible is forbidden for the people living in the countries with totalitarian and oppressive regimes, which suppress freedom of conscience, freedom of religion, and freedom of thinking, which are the unalienable rights of a human being created in image and after likeness of the Almighty God ***[[***the current "political correctness" looks like an attempt to fill the shoes of the Medieval Inquisition: it assumed the task of extermination of God from the media and official life of the society with the fervor similar to the eagerness of the Inquisitors to exterminate the different–minded and schismatics who refused to recognize the right of the self–deified pope to sit at the place of God in His temple***]]***.

Consequently, during many centuries, the knowledge of the original words of God and His Law was forbidden for the vast majority of the papal subjects who were fed with the images produced by the Magisterium, and had to accept as the divine truth any assertion, which the papal hierarchy considered beneficial for its own purposes. The Inquisition's decision was supported with the drastic measures; for example, William Tyndale who translated the Bible into English (published in 1526), has to flee England, yet, eventually, in 1536, he was arrested and burned at the stake [Trager 174, 179; Baybrook 603; "Preface"]

2/ the spiritual, secular, or sometimes both types of the power sustain, protect, and propagate heresy; e.g., in the heathen Roman Empire sustained by the cult of divine emperor, disobedience to the living deity–emperor was heresy equated with the state treason and punished with death. Later, in the papal church of Rome, disobedience to (as well as any disagreement with) the Roman pope and "the superiors" (members of the papal hierarchy) were equated with the deadly heresy and mortal sin: the special oppressive structure – the papal Inquisition was established for extermination of the heretics, disobedient, schismatics, and freethinkers.

The controlling structures of all establishments evaluate as heresy any belief–opinion–system of thought, which contradicts or modifies an assumption or a set of assertions accepted as "the absolute truth," and which, therefore, challenges or threatens the authority. Consequently, the word "heresy" is applied to all spheres of the human thought, which evolve at the mutual foundation accepted by the majority as the unchangeable–untouchable–absolute truth; the term "heretic" might be used by any establishment, which protects own foundation from modifications and changes.

However, sometimes, the official "truth" of the establishment might be neither "the absolute" nor "the truth" at all.

The general systems theory facilitates comprehension of the meaning and the consequences of heresy.

For achievement of a purpose, the mind creates an assumption or a set of assertions, which it recognizes as the absolute truth or which it makes the absolute truth for other minds and subsystems. This absolute truth becomes the foundation for a doctrine, concept, theory, belief, etc. on which the mind ***[[***or a group/pool/net of minds that belong to people–believers–followers–subjects***]]*** builds a system–establishment intended to achieve some purposes by implementation the beliefs into the actuality. The derivatives of the absolute truth become the laws–conditions–terms–rules through which the establishment–system achieves the purposes. It means that any doubt – especially if embodied into structures–organizations opposing the existing social–political–religious–state order – resulting in modification of the absolute truth–core–main code of the system leads to failure to achieve the system's purposes and to the consequent destruction of the original system. The mind of heretic becomes the core of destruction either own or the establishment that embodies "the absolute truth," which the heretic defies.

For instance, in a case of political establishments: distrust of a government leads to creation of the organized opposition, which – if it overthrows the government, gains access to the power of coercion, and assumes the authority to judge, kill, and destroy – ruins the original political and social structures, changes the hierarchies of values, laws, power, distribution of benefits, assassinates the followers of the overthrown government, and undertakes other actions usually referred to as "revolution."

In a case of any religion or political regime, heresy leads to the utter discontent among the followers and might result in schism, creation of sects, and perversion of the main assumptions, which are the original foundation of the religious/political establishment; it also might trigger off religious wars/revolutions/rebellions and persecutions of the heretics/apostates/political opponents/rebels. According to the most dangerous scenario known from the history and followed by the contemporary conquerors – the assimilation technique ***[[***concerning the assimilation technique – in its either slow or forceful version – see **Concept of Disintegration** in ***The Invincible Empire,*** Chapter 9, or ***Business Survival: the Metamanagement Concept,*** esp., Figure 14; or ***The Metamanagement – Science of Business Survival. Volume 1: Basic Concepts, Theory of Decay and Destruction,*** Chapter 3***]]***, the heretics/political opponents penetrate the highest levels of the hierarchy and then, use the existing structures of power for destruction of the same establishment, which they were created to control and protect. In this case, heresy gradually and for the majority of subjects unnoticeably supplants the absolute truth until the original religion/political regime is perverted completely.

In the theological domain, there are two types of heresy; both of them are the consequence of the different levels of development and different abilities to comprehend the absolute truth or the universal law, which controls existence of the world and defines the connection of a human being with God–Creator and with other creations:

1/ immaturity of the mind–creator of the thought, which contradicts the absolute truth of the establishment; in this case, the level of development of the mind–heretic is lower than the average level of development of the minds, which compose the establishment; in this case, heresy is a consequence of inability to comprehend the inner harmony of the absolute truth and congruence of this absolute truth and the nature ***[[***that is to comprehend the system, which accommodate the mind's existence***]]***

2/ inconsistency of the absolute truth of the establishment to the nature–main law of the world, which accommodates existence of this establishment. In this case, the assertions and assumptions, which the establishment holds to be the absolute truth, in fact, are misinterpretations, distortions, or misreading of the main law–nature–absolute truth of the world in which the establishment came into existence. Therefore, the level of development of the mind exceeds the level of development of the establishment, and the establishment is heretic, not the mind, which defies the establishment's official "truths."

Consequently, the main problem with heresy is determination:

– who is the heretic

– which one of two interpretations of the absolute truth confirms the main–universal law

– who is wrong – an establishment or the mind defying the establishment.

Usually, the last judgment belongs to the side, which possesses the actual power of coercion, although it might be deprived of knowledge of the truth.

The most significant problem with heresy and its carriers–heretics always is distinction between the false knowledge (that is heresy) and the true knowledge–consequence of the higher level of development of the mind, because all establishments exterminate heresy: in the worst (for heretics) case, through physical extermination; in the best (for heretics) case, the heretics are allowed existence although they are separated from the establishment and prohibited to influence the others. Usually, such a separation looks like expulsion (excommunication), changes in social or other status, re–education, and mandatory access to additional information or knowledge with which the establishment justifies its outlook and attempts to transform the mind–heretic into own loyal subject.

Some researchers came to a conclusion that the heretics and heresies are behind the overall development of the scientific, social and political establishments, as well as the states, nations, and societies: that what is recognized as heresy today, might become the proven truth tomorrow.

However, such a conclusion reflects the actuality of establishments built on the false knowledge: in such a case, the heretic attempts to redefine the knowledge accepted as the truth, to prevent/stop the processes of collapse, and to turn the establishment to the path of evolution. Such attempts almost always lead to bad consequences for the heretic: not everyone is capable to overturn the evil empires.

For instance, Aristotle's doctrine absorbed the Plato's assertion [*Timaeus* 31a–b] that God created only one Universe (fourth century B.C.); following Aristotle, Ptolemy (A.D. second century) developed the earth–centered concept of the Universe, and Thomas Aquinas made it the article of the Catholic faith (thirteenth century). In the seventeenth century, the popes Paul V and Urban VIII declared that Galileo Galilei and Giordano Bruno are heretics because they defend Copernican "heresy" – the Sun–centered concept of the Universe. The papal Inquisition

— had burned Giordano Bruno at the stake for his attempts to disprove the Aristotelian–Ptolemaic–Aquinas Earth–centered cosmos and for the notion of the infinite universe consisting from the multiple worlds (and for some other assertions inconsistent with the papal "truths")

and

— persecuted Galileo Galilei for the support of Copernican astronomy [Baybrook 280–283; Trager 211, 223, 232].

Later, the fact that the Earth moves around the Sun was recognized as the proven truth; the concept of multiple worlds still awaits the proof.

Historically, heresy always was a significant threat to any religion, any political organization, and any society. The main danger of heresy is that by weakening the belief into the truth accepted as the absolute, heresy weakens the establishment, which the people built to embody this truth into their existence. In such a sense, the influence of heresy might be likened to invisible corrosion of the iron frame, which sustains the building: iron becomes rusty, and the building collapses. So far, the deadly influence of heresy became a subject of concern for all structures of power. The heathen societies developed most elaborated techniques for finding and exterminating of heretics, because

– they assumed that a change of beliefs triggers the wrath of gods and the consequent ruin of the city/society, which harbors heretics or even tolerates their existence

– the value of human life was defined by the market price of a slave.

The Chaldeans created the most elaborated system of social and political protection – the universal model, which determined the longevity of the Chaldean–Babylonian civilization (3000~*539 B.C.*). The traces of this model can be detected in Egyptian, Minoan, Greek, and then, Roman structures of the power. In particular, the law issued by the king was the absolute law even in the religious matter; the king himself has no authority to change his own law after it was enacted {*Daniel 6:8, 12, 15*}.

Following the universal model, the heathen societies of ancient civilizations held the religious beliefs to be the most significant element of the cohesive power ***[[***although the doctrines and the deities could be different – e.g., tailored to local traditions***]]***, which sustains the establishment and defines its strength in the time of peace and prosperity as well as in the time of war and troubles.

In fact, even today, all kinds of establishments – without exceptions, tyrannies as well as democracies – follow the ancient Egyptian dogma: the absolute authority to define the beliefs of the subjects and define the meaning of truth (as well as the meaning of good and evil, virtue and sin) belongs to of the head of the hierarchy: pharaoh (then, king–ruler–pope–leader–etc.). Anyone who challenges this authority must be exterminated, exiled, expelled, proclaimed to be insane, that is by any means must be removed from any position of influence on the others.

In ancient Greece, Plato invented the special Nocturnal Council, which controlled the people's beliefs and the manner of life; the Council had the peculiar rights:

– for the sake of salvation of person's soul to imprison a person whose openly expressed beliefs or behavior are inconsistent with those accepted by the state

– to impose the penalty of death (without proper burial) on those who have not returned to the "right mind" after imprisonment and persuasion

– to determine, who "deserve more than one death" [*Laws* 908a–e, 909a–910d, 951c–e, 961a–b] that is to condemn the soul of heretic to the eternal death after execution. This right illustrates the Minoan legacy at work, yet the right of Minos the sacred king and Judge of the dead is transferred to the establishment, which in Plato's case is the social–political system ruled by the elite of slave–owners.

For a free thinker, the only problem in such situations would be determination whose mind is more insane – one who risks his life by preaching new fantasies or one who protects the old fantasies by ascribing to himself the power to rule the after–life and to condemn the soul of "heretic" to spiritual death. Yet, even if the truth is known, the very nature of man urges him to rebel against false and lies; the problem is that without knowledge of truth, the rebels, at least temporarily, accept other lies and follow other deceivers.

The Plato's Nocturnal Council realized the authority of the Polis/city–state and protected the society with eradication of religious non–conformists. By such actions, the state expected to prevent dreadful anger of gods and to protect itself from destruction. The Plato's Council became a precursor of the oppressive structures intended to protect social and political stability through the implementation of standardized social–political–religious–ideological–scientific–etc. beliefs and suppression of free thinking, which could create any kind of opposition. Then, the Plato's design was actualized into the papal Inquisition and the consequent structures of coercive power, which were created after the Inquisition's blueprint; for instance, such as special secret police in Communist, Fascist, and Nazi regimes.

The Romans, who conquered Greece and made the heathen Greek theology and philosophy the foundation for their empire, classified heresy as treason punishable by death.

In 1199, pope Innocent III equated heresy to the state treason as it was in the heathen Roman Empire [in: *Vergentis In Senium*]. The meaning of treason in this case was contradiction to the religious beliefs and articles of faith acknowledged as the papal dogma, and that is why the Inquisition came to existence: to guard purity of faith of the papal subjects. Later, the Inquisition evolved into the "great system of anti–heretical machinery" of the papal church, and the most efficiently organized system of persecution; it hunted and exterminated heretics with "ferocity unknown in any beast" [Burman 222; Lea 1:335; Maycock 104; Durant (1950) 784].

However,

1/ the Inquisition, as well as "ferocity of a beast," is not compatible with Christianity

2/ the "ecclesiastic–politic–financial organization" – the papal church of Rome, is not the Christian Church, because it had demonstrated its incompatibility with the Christian teachings and its destructive potential with the sacrilege and destruction of the Christian temples of Constantinople during Catholic Crusade (1204), murder of "the Greeks" – the Greek Christians, with the unspeakable evil of the Crusades during eleventh–fifteenth centuries, with the torture chambers and the stakes of the Inquisition, with political assassinations and plots ***[[***for instance, see history of France and England [e.g., in: Grun; Trager] and the history of papacy in: ***Documents of the Christian Church***, ***Encyclopedia of the Vatican and Papacy***, ***Heresies of the Christian Church***, ***New Catholic Encyclopedia*** (1967 edition), ***The Inquisition of the Middle Ages***, ***The Inquisition: The Hammer of Heresy, The Chair of Saint Peter: A History of the Papacy*** – in ***References*** below***]]*** with acceptance of the political theology of Aquinas and heresy of Manicheans, and with corruption and perversion revealed by the current world–wide scandals (especially, abuse of children and the faithful by the papal clergy and the cover–up of sexual crimes by the papal hierarchy).

***[***Concerning the Inquisition, see **The Church Militants –** in ***Doctrine of Thomas Aquinas. Political Theology*****,** or my book ***The Invincible Empire***, *Chapter 7.*

***Σ14*** For instance, the use of imagination reveals the irreconcilable difference between the Catholicism and Orthodox Christianity.

In the fifth–twelfth century, the Byzantine theologians ***[[***those who later were identified as the Greek Orthodox theologians***]]*** already held that images of the sensible things bring the soul into "the turmoil of the passions," and the intellect, which is "fed by the senses" and attached to imagination, creates "impure passions"; imagination of evil leads to the desire of evil, then to the feeling of pleasure or pain proceeding from evil, then, the mind becomes "fully conscious of it," then, the mind unites itself with evil [in: St. Maximus the Confessor §38, §75 in: *The Philokalia* 2:195, 203; Ilias the Presbyter IV:123 in: *The Philokalia* 3:63].

Thus, since the fifth century, the Greek Orthodox theologians comprehend the work of imagination as the logical chain, which begins with creation of image and is completed with substitution of the imaginary word/dream/figment of imagination for the actuality:

**an image of sensible things**
↓
**the fruit of imagination, passion, desire**
↓
**actually experienced pain or pleasure**
↓
**an awareness of the connection between imagination and a real pain or pleasure**
↓
**a transformation of the imagination into the source of real pain or pleasure**
↓
**the substitution of the imaginary world for the reality**

To the contrary, in the thirteenth century, Thomas Aquinas asserted that the mind has to employ phantasms in the act of thinking/cognition [Thomas Aquinas *Summa Theologica* III Q.11 a2; Emery IV:7–8].

However, "to employ phantasms" means to use the "imaginative faculty," which is seen as the intermediary between the sensual perception and the mind: the mind creates thought and knowledge by the power of reasoning based on information provided by imagination and sensual perception.

At the same time, the Greek Orthodox tradition held any knowledge created with the participation of imagination cannot be spiritual; it is the knowledge of the matter incapable of reaching "the things of the Spirit" [St. Gregory Palamas §§16–20 99–101].

So, there is a clear indication of the irreversible split: in the Western theological thought, phantasms were admitted as the source of the knowledge of God; in the East ***[[***Byzantium***]]***, figments of imagination were excluded from the theological studies, and human imagination was not accepted as the source of knowledge of God.

To the opposite, in the fifteenth century, Catholic theologians already widely used imagination as the basis for mysticism, theological concepts, and practical tasks. For instance,

– Denys the Carthusian (1402–1471) describes the "art of meditation" as the constant process, which includes the following steps:

a/ the mind arises from images to abstractions

b/ the mind reverses to phantasms

c/ from the phantasms, the mind again rises to abstraction, and so on with the objective to become able to disregard images and ascend to God [in: Emery IV:14];

– the Spiritual Exercises of Ignatius of Loyola include the complete set of meditations on phantasms, with which Loyola intends to "seek and find the divine will" and to train men to overcome own personality and unreservedly submit own life to the hierarchical church [Ignatius of Loyola *Spiritual Exercises* §§1, 21, 353 in: *Personal Writings* 283, 287, 356].

Thus, the phantasms of the material world are expected to lift the mind at first, at the level of abstract immaterial categories, then, to God. Although such expectations are not different from the expectations of the Plato's consummated philosopher to cognize the eternal immaterial essences of things and the thoughts of deities, imagination had received the place of legitimate source of the knowledge of God. Own imagination became the roots and beginning of meditation [e.g., Emery IV:7] for the theologians who, nevertheless, continued to identify themselves as the Christians; then, Ignatius of Loyola put imagination at work as the means of training for the service of the papal hierarchy.

However, there always are the independent thinkers through whom the human intelligence survives. For instance, in the seventeenth century, Blaise Pascal described imagination as the "arrogant power, the enemy of reason," which has become a second nature of man; while reason detects misery, imagination covers misery with glory [Pascal *Pensées* §82 186]. The definition provided by Blaise Pascal exposes the scale of expansion of use of imagination (it became a second nature of man) and the consequences of its misuse.

In the following centuries, the false images and fantasies perverted the human nature and activated the processes of destruction. The following examples disclose a part of the philosophical foundation on which imagination was admitted as the actual source of knowledge for many generations of the papal theologians and the subjects of the papal church.

1/ John Duns Scotus (1266/1274?–1308), with the reference to the text of the Catholic saint Augustine, declares: things learned through senses are true, because with them people learn the heaven and the earth. With the reference to Aristotle, he concludes: imagination interprets the phantasms that are "sensible impressions or images" as the true reflection of reality [Duns Scotus 322, 350; Augustine *On The Trinity* XV:12 – ref. and qtd. in: Duns Scotus 322].

That is how theologians began to recognize phantasms and imagination as the true reflection of reality. Senses serve those who live at the Earth and have to learn the visible, discernible, perceivable Earth – the world of the matter. Yet, although it is irrational to assume that senses can perceive the invisible immaterial realm, which people traditionally refer to as "the heaven," the senses did become the main source of knowledge about the reality of the Spirit (the heaven) and the first authority for the authors of imaginary interactive theology.

2/ When Catholic saint Bonaventura (1221–1274) presumes that it is possible to know God "through creatures in the natural light of reason," he asserts that "the dark" and a creature might be the means to learn the light/God and knowledge of the creature is an "intermediate ladder," which "by the mode of image" elevates to the knowledge of God [Bonaventura 131–133, 136].

Such an attempt to learn the light by knowledge of the darkness is irrational construction and, from the theological point of view, heresy, which directly contradicts the words of St. John the Apostle: "God is light and no darkness is in Him – none" *{1 John 1:5}.* Furthermore, according to the Church dogma accepted by many theologians, including Tomas Aquinas, whose political theology is the official doctrine of the papal church of Rome, blasphemy is any suggestion of any possibility of any analogy between the attributes of God and the properties of creatures.

For instance, Aquinas describes blasphemy as a sin committed directly against God; blasphemy is more grievous sin than murder: it denotes the disparagement of the goodness of God when somebody suggests something inappropriate or incompatible with God, e.g., ascribes the properties of God to His creations or makes false statements about God [*Summa Theologica* II–II Q.13 a1, a2, a3].

It means that Catholic saint Bonaventura begins to create his "knowledge of God" with blasphemy – a sin against God.

3/ Nicolaus of Cusa (1401–1464) writes about the common perception of the "greatest philosophers and theologians" who held that the visible world is the true reflection of the invisible and it is possible "in a dark manner," through analogies and through creatures, to rise to the knowledge of God. Although no image can be formed without material sensible things, the image is the only unquestionable way to obtain knowledge of the unknown things: the more abstracts a theologian extracts from the sensible things "the more secure and certain" is the knowledge of the divine. Thus, the knowledge of the divine things might be obtained only through the symbols, and the best of them are the mathematical symbols, or according to Boethius, without knowledge of mathematics, the knowledge of divine is not possible [Nicolaus of Cusa 21–24; Boethius ref. in: Nicolaus of Cusa 22].

Not many theologians were able to ascend the mathematical–symbolical–theological abstraction; the majority followed the commonly accepted method: produced "the divine knowledge" with own imagination.

That is how the contemporary Western theology (Catholicism, or the doctrine of the papal church of Rome) became the mixture of heathen philosophical doctrines (mostly, the Orphic doctrines re–invented and interpreted by Plato, Aristotle, and Proclus), heresies, and fantasies produced with unguarded imagination and covered with wordings from the Holy Scriptures. The philosophizing theologians and diviners, as well as their spiritual descendents – contemporary theologians, disregarded the truth that knowledge of the divine (the Spirit) cannot be inferred from the knowledge of sensible things (the matter), otherwise – in contradiction to the words of God {in: *Exodus 33:20*} – it would be possible to see God and to live. Yet, the philosophizing theologians had found other sources of revelations. Some of them, for instance, accepted the assertion of heathen philosopher Proclus that although the divine is uncognizable by the reason and cannot be subject to an opinion, the properties of gods may be inferred and known from the beings, which depend on gods, or the divine may be known "from the existents which participate it" [Proclus Prop. 123]. However, this assertion conveys the essence of the heathenism created by imagination: materialization of gods; it also confirms incompatibility of the Western (heathen) and Christian theologies.

***Σ15*** The line of the most influential philosophizing theologians – authors of heretical doctrines–misinterpretations of the Holy Scriptures begins with Philo of Alexandria (the Old Testament), and continues with Origen, Augustine of Hippo, and Thomas Aquinas (the Old Testament and the New Testament).

Philo of Alexandria was the learned Pharisee from the Levites {*in the time of Moses, the priests of tribe of Levi were designated to be the keepers of the holy covenant with God, priests, and teachers of Israel – Deuteronomy 33:8–10*} and the leader of the Jewish colony of Alexandria, Egypt (in A.D. 40). One Philo's brother was responsible for collection of the custom dues for all goods, which Egypt imported ***[[****the tax collector****]]***. One of his sons married Bernice, the sister of Herod Agrippa I – the last of the kings of Herod's dynasty mentioned in the Bible {*Acts 25:13, 26; 26:1, 28–32*}. Another Philo's brother became the apostate who assumed a Roman name – Tiberius Alexander; he served the Roman Empire as the Procurator of Judea and then, the Prefect of Egypt.

Philo received a traditional Jewish education, yet, devoted himself to the extensive studies in the Greek language, culture, and especially, philosophy. In the pursuit of heathen – therefore, inappropriate for the descendent of Levi as well as for any pious Jew – knowledge, Philo came to the agreement with the Egyptian symbolism; subsequently, he adopted the Pythagorean doctrine, Stoicism, Platonism, and some other concepts, which entertained the Greek elite. Philo's input into the heresies compiled with symbolic thinking of the philosophizing mind includes

1/ Hellenistic Judaism, which is the fruit of philosophical and symbolic interpretation of the Books of Moses with Greek heathen philosophy and Egyptian symbolism

2/ assertion that Moses was a cosmopolitan and adept of Egyptian philosophy

3/ concept of "divine madness" as the source of Judaism.

Philo of Alexandria and – in direct contradiction to the warning of St. Paul the Apostle *{Colossians 2:8}* – Origen, his followers, and some Eastern and Western Christian theologians and philosophers promoted the idea of the actual connection between the teachings of the Hebrew Prophets and Greek heathen philosophy, especially similarity between the Greek myths about creation of the Universe and the Book of Genesis. They suggested the identical foundation, the same source of both systems of knowledge, or at least the direct influence or borrowing, especially in respect to the concepts of good, wisdom, knowledge, and law.

After Philo of Alexandria, Origen, and Augustine, heathen philosophy and symbolism flooded works of the Western theologians. Illiteracy and the consequent irrational assertions of connection between the writings of the Hebrew Prophets and the ancient Greek philosophy allowed some Western theologians to accept heathen philosophy as the truth, utilize its vocabulary and logical methods. Their works demonstrate how the heathen imaginary polytheistic worlds contaminated the theological foundation of the European civilization. Ultimately, the addiction of the Western (papal) theologians to heathen dream worlds resulted in substitution of the heathenism (Aristotle–Aquinas' political theology) for the Christian teachings.

***Σ16*** *The* Orphic prime beast–serpent entered the myths and fairy tales of other times and nations as the basilisk, a monster in a form of serpent or dragon with killing breath and glance which, as the glance of Greek Gorgon snake–haired Medusa, kills all living beings around.

***Σ17*** Gar Baybrook defines Gnosticism as 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].

See ***Heathen Philosophy and the Western Civilization***

***Σ18*** Currently, 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 contemplate 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 the 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. 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 many societies and their social, political, and educational institutions, which in the recent Past tolerated Christian teachings.

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 that 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 and understand that these diseases are the means of self–annihilation with which the nature prevents further abnormal mutations of immune system, therefore, degeneration of human nature, the darwinism/atheism–driven scientists downgrade man at the level of rodents and monkeys, on which they develop their "medicine," vaccines, and "remedies".

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 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.

For instance, the recent Past discloses the potential of unleashed ethics–free "scientific" imagination. In particular, the Nazi scientists accepted the notion of racial inferiority of non–German nations. Within the society that worshiped neo–pagan cult of Nazism, they asserted that human beings, who belong to the "inferior nations," are not complete human beings, that they are "underhumans" not different from animals. Consequently, with their logic, they inferred that if man constructed slaughterhouses for animals and if "underhumans" do not differ from animals, the unwanted "underhumans" – 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 "underhumans" in the concentration camps can be used as the laboratory animals.

As the history of the totalitarian sates of the twentieth century illustrates, the reasons of denigration of human beings can be traced to the legacy of the ancient civilizations: idol–worship ***[[***cult of state and party leaders***]]***; however, the scale of human sacrifices is incomparably enormous.

*See* ***Heathen Philosophy and the Western Civilization***

***Σ19*** Proclus [A.D. 410–485], "the Platonic Successor" [Thomas Taylor, in: *Fragments*], and the last prominent heathen philosopher, realized the weak points of the Plato's doctrine and edited it. In particular, he ascribed to gods such a feature as "a measure of things existent," postulated that the human soul possesses all Forms [*The Elements of Theology* Prop. 117, 194], and made some other improvements with which, as he expected, heathen theology and philosophy would be capable of overthrowing the Christian teaching.

In spite of his animosity toward Christianity, Proclus borrowed and misinterpreted the Christian concept of Trinity into the propositions concerning the unity of gods. In his combed version of the Plato's doctrine, the traditional mythical gods (adulterers and murderers, by whose adventures the poets of ancient Greece fed spectators in the theatres) were integrated into the self–sufficient unity of gods – "self–complete henads" (or monads in other works) above being, life, and intelligence. Within such unity of "self–completed henads" [Proclus *The Elements of Theology* Prop. 113–115, 117, 119, 120, 121, 123],

a/ the essence of gods might be described by "supra–existential good" – pure goodness and pure unity, which transcends the distinct, yet, universal principles: being, life, and intelligence

b/each god–unit is the fulfillment of the Providence and is the measure of all things; the substance of each god consists from the transcendent excellence and from the incomprehensible, unitary, and secret knowledge

***[[***by the way, how such irrational constructions can ever be accepted as "knowledge"? Indeed,

a/ if each god is the measure of all things, it means that poor humans might be lost in the multitudes of measures, because they should have so many measures of all things as many gods they have

b/ if the gods consist from incomprehensible, unitary, and secret knowledge, how the mind had learnt of their existence and how it can measure all things if gods – who are the measures of all things – are incomprehensible?***]]***

c/ divine is uncognizable by the reason and cannot be subject to opinion; however, the properties of gods might be inferred from their subjects.

The medieval philosophizing theologians eagerly accepted the Proclus' assertion that the properties of gods can be inferred from their subjects and began to cognize God through the images of "sensible things."

The Proclus' innovation illustrates heathen interactive theology at work: the mythical indiscreet gods of Homer – adulterers, perverts, killers, undergo transformation into the embodiments of the "supra–existential good" and the intelligence when philosophers need to justify their philosophical doctrines and to elevate figments of own imagination to the level of secret sacred knowledge.

In the sixth century, the Proclus' writings had been slightly modified with the Christian terminology and issued under the name of Dionysius the Areopagite – the Greek mystic, sage, and philosopher of the first century {*Dionysius the Areopagite became the Christian with the assistance of St. Paul the Apostle – Acts 17:33–34*}.

The theologians who were eager to unify heathen philosophy and Christianity accepted the fabricated treatise as the genuine and used it to prove similarity of the Platonism and Christianity. Even after discovery of Proclus' authorship, Thomas Aquinas, Nicolaus of Cusa, and other Catholic theologians continued to use the Proclus' doctrine, which provided them with an explanation of everything through "analysis of consciousness." With the Proclus' mythical theology based on the Orphism, they accepted the set of images that "builds up a world in the mind out of materials furnished by the mind itself" [Dodds xxvi–xxvii, xxx–xxxiii (qtd. xxxiii)] – that is the imaginary world of heathen interactive theology based on the Orphism.

***Σ20*** See ***The Vineyard and Its Lessons***

***Σ21*** For the ancient Israelites, it was the forbidden practice to think about God as about the Being Who has any material form, likeness, or resemblance within the material world, which He created. The Israelites received especial warning against acceptance of any form as likeness of God: they had been given the vision of no form, when, at Mount Sinai, God spoke to them out of the midst of fire. Therefore, they should neither make any images of God in the likeness of anything that exists within the material world nor worship any images of the creations of God, esp., such

as the Moon, stars, animals, reptiles, etc. *{in: Deuteronomy 4:13, 15–20}.*

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–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 mind is the system–creating reality, and the human thought is an accomplished creation – system, which changes the surrounding world and influences existence of men. A human being was created in the image and after likeness of God; it means that the mind is the perfect reality tuned to the divine energy of creation. 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 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 as soon as the modified with the false knowledge structures of the mind are incapable to sustain normal/natural existence of the mind and the body, the program of annihilation of a body is activated.

***Σ22*** For in

stance, some Socrates' suggestions [Plato *Meno* 89c, 99b–e, 100a–b; *Protagoras* 361a–b; *Cratylus* 400d] were interpreted as the reminiscence of the Hebrew Prophets, especially, two following assumptions:

– virtue is knowledge, which cannot be taught by people or acquired by nature – it is given by the divine dispensation

– men know nothing about gods; the nature and names of gods are hidden from men.

***Σ23*** Although Joseph was betrayed by his own brothers, falsely accused by the mistress of his Egyptian owner, and imprisoned for the crime he did not commit, he became the actual ruler of Egypt and the teacher of governance and survival *{ Genesis 37; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; Psalm 104(105):5–22}.*

Ultimately, Joseph enslaved the Egyptian population (with exception of the priests) that preferred slavery to death from starvation, deprived them from the possession of the land they toiled, and established taxes on all they produced. It was not only an interesting payment for Joseph's initial slavery and tribulations; it established the long–lasting pattern, which might be discerned even in the contemporary politics.

***Σ24*** The summary of the Thomas Aquinas' image of his god: "the First Mover unmoved," set in motion by no other, the first agent, the first efficient cause with the form as an essence, or the self–subsisting form, "which cannot be received in matter"; the ideas exist in divine mind, and these ideas are not generated; they are "exemplars and likeness of things according to both form and matter," which create things. From the Word, these ideas/forms "flow into things," and the multitudes of ideas in the divine mind correspond to the multitudes of created things. Then, "the divine essence is being itself" and as other intelligible forms it can be united to created intellect; such unification makes intellect "actual": the human soul is the form/idea united with the matter. As soon as "the dignity of form exceeds the capacity of matter," the matter (human flesh endowed with sensory perception) does not completely absorb the soul that makes the soul–form/idea able to operate in the levels inaccessible for the matter. Men are "bound of necessity" to love this god [*Truth* Q.3 a1 r, ad5; Q.19 a2; *Summa Theologica* I Q.2, a2, a3; Q.3 a1, a2 ro3; Q.12. a2; Q.47 a1, a2; II–II Q.104 a3 ro3; *The Unicity of the Intellect* 254].

Thomas Aquinas constructs his image of God with the Plato's concept of forms/ideas elaborated by Proclus. For example, if Plato envisioned idea/form as the kind of lesser god, Proclus elaborated a form as a whole, which consists from a number of "atomic individuals" altogether making the form. Each Proclus' god within the unity of plurality of gods is a self–complete unit (in Aquinas' interpretation – "self–subsisting form") and, as any intelligence, is a complete set of forms [Proclus Prop. 74, 114, 177]: the Aquinas' description of the Word–God almost literally coincides with the Proclus' text ***[[***concerning Proclus, see **Note 19** above***]]***.

Aquinas not only reiterates some wordings borrowed from Proclus; the ideas, which Aquinas has discovered within the mind of his god, are not different from the Plato's forms/god–like beings. It looks like Aquinas has found new deity – "the divine essence"; also, he repeats the Proclus' definition of the primal intelligence as a complete set of forms [Proclus Prop. 160, 177]: it means that Aquinas substituted the heathen deities for God of Christians and accepted Plato's definition of the human soul.

Concerning the perfection of God, Aquinas notices that "which is not made is improperly called perfect," and the word 'perfection' cannot be applied to God [*Summa Theologica* I Q.4 a1 ro1; *Truth* Q.2 a3 ad13].

Furthermore, according to Aquinas, as soon as God is uncreated, He cannot be perfect. Aquinas' remark contradicts to the words of Lord God Jesus Christ: "Be perfect as your heavenly Father is perfect" {*Matthew 5:48*}, yet, it is consistent with the Aquinas' portrayal of God as the source of evil. In other conflicting statements, he declares that the Word–God through Whom the world came into existence contains forms, which "flow into things"; any creation composed from the matter and a form can be perfect and good only through the form, and God as a form is perfect [*Truth* Q.8 a16 ad1; *Summa Theologica* I Q.3. a2; Q.7 a1]. However, Aquinas' ultimate conclusion is that the Word "cannot be the form of a body" [*Summa Theologica* III Q.2 a5 ro3].

So, in one text Aquinas ascribes perfection to the uncreated form, while in another text he declares that the uncreated cannot be perfect. If the Aquinas' god is not perfect because he is uncreated, perfection of creations is not connected with their creator because the matter (the creature) is not able to receive or to imitate the uncreated form–god. The meaning of the Aquinas' assertion is simple: man was not created in the image and after likeness of God.

According to Aquinas' logic, the form (flowing into things from the Word) must be uncreated because uncreated God cannot consist from the created things. If the Word–God contains the uncreated forms, these forms must also be at least the kind of divine creatures, and the Aquinas' god is composed by so many other gods as so many uncreated forms exist within him. Such assertion reveals the Plato–Proclus' influence and confirms that Aquinas' theology is the heathen multi–deity doctrine of the Orphic arch–serpent filled with forms of living beings, which is disguised with some names and wordings snatched from the Gospels.

Furthermore, after his assertion of the theologian's ability to see the essence of God, Aquinas supplements the image of his god with such characteristics as the source of unjust laws, the cause/source of evil, "the author of the evil which is penalty" [*Summa Theologica* I Q.48 a2 ad3; a3;

Q.49 a1, a2, a3; Q.103 a7 ro1; I–II Q.18 a1 ad2 a3; Q. 93 a3 ro2, ro3; *Summa Contra Gentiles* III 4, 6, 7, 10, 11].

Although portrayal of a deity as the source of evil might be consistent with the ancient heathen doctrine of unity and struggle of the opposites, such a practice is heretical and sacrilegious for the Christians. The Aquinas' concept of unity of the opposites revived the notion of ancient materialists who envisioned life and development as the unity and struggle of the eternal opposites; later, this idea became the component of Marxist dialectic, now it provides the ground for the attempts of the contemporary papal theologians to unify Marxism and Catholicism.

Then, Aquinas incorporates into his doctrine the Manichean/Persian dualism and repeats the heresy of Hermogenes *[Hermogenes asserted that evil should be attributed to the will of God and presented God–Creator as "the author of evil" – in: Tertullian IX.3, X.1–3 38–40]* ; with his newly founded universal cause–source of evil, Aquinas follows the Plato's inconsistency [Plato *Phaedo* 103c, 105a–e, 107a; *Laws* 896d] and destroys the ground for the concept of immortality of human soul.

Concerning works of Thomas Aquinas, his political theology, which is an official doctrine of the papal church of Rome, and the consequences of its implementation, see

***Doctrine of Thomas Aquinas,***
***Ecumenism***
***Heathen Philosophy and the Western Civilization***
my book ***The Invincible Empire***, *Chapter 6.*

***Σ25*** Augustine (354–430, convert from Manichaeism, who became the Bishop of Hippo and Catholic theologian canonized by the Roman pope) propagated Plato's philosophy as the pre–cursor and likeness of Christianity, invented the *Filioque* [in: Augustine *Homilies on the Gospel of St. John* XCIX. 6–9, 383–384], which triggered the Great Schism, doctrine *Compelle Intrare*, and "wise judge concept," which provided the justification for the Inquisition and were included into the manuals for the papal Inquisitors ***[[****concerning works of Augustine and their consequences, see* ***Works of Augustine of Hippo****,* ***The Church Militants****, or* ***The Invincible Empire****, Chapters 5, 6, 7****]]***.

During reading of the Neo–Platonic books, Augustine had "spiritual, perhaps even a mystical, experience," which he was not able to obtain during his Manichean years. In the Platonist books, he discerned "the same spirit" and the same "truth" as he found in the Scriptures [Augustine *Confessions* VII. 20–21; *New Catholic Encyclopedia* 1:1041, 1043]. As Prosper Alfaric inferred after reading Augustine's *The Confessions* (books VII, XI), Augustine converted not in Christianity: he converted "from Manichaeism to Platonism" [Prosper Alfaric ref. and qtd. in: Sinnige 91].

Philip Schaff [Schaff 19] attributes to Augustine creation of "the *Latin–Catholic* system as distinct from the Greek Catholicism" ***[[***"Greek Catholicism" refers to Orthodox Christianity***]]***.

Through Augustine, the Plato's concept of ideas/forms became the approved and most widely used source of heretical fantasies for medieval theologians.

For example, William de Rothwell and Peter of Tarentaise both quote the Augustine's declaration, in which Augustine links denial of the Plato's ideas with denial of "the existence of the Son of God"; Bonaventure (Catholic saint) considers the Plato's ideas as the synonym of the Christian wisdom [William de Rothwell, Peter of Tarentaise, and Bonaventure ref. and qtd. in: Emery II:81–82]. However, Plato was the initiated Orphic and his doctrines are developed on basis of the Orphism – mythical serpentine theology; it means that the Augustine's declaration equates the Orphic deity ***[[***the arch–evil***]]*** with the Son of God.

For the Christian, any assertion of any analogy between God and fantasies of the heathen philosopher is sacrilegious; only for this declaration Augustine and his followers should be excommunicated as heretics, and their fantasies should be discarded as false knowledge of the heathens.

See

***Heathen Philosophy and the Western Civilization***
***Works of Augustine of Hippo***

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