Origen

Σημειωσεις – Notes

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Σ1 See ***Philo of Alexandria***

Σ2 The Orphic philosophic doctrine was derived of Orphic mythical serpentine theology, which deifies the arch–evil in image of arch–serpent/dragon – a "divine absolute"/"universal" animal to whom the Orphic ascribed the absolute power of the deity, which created the universe and all the living.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Consequently, if to substitute the philosophical "essence–idea–form" for the Orphic "image," the ultimate meaning of Platonism is revealed as a set of phantasms – the irrational imaginary world of heathen cults of serpent, while the Platonism is recognized as the pinnacle of philosophical thought. Furthermore, in the 1930s, English philosopher Alfred N. Whitehead (1861–1947) referred to the European philosophy as to "a series of 'footnotes to Plato'" [Alfred N. Whitehead ref. and qtd. in: van Winden 124].

For the unbiased mind, the wordings covering the essence of Platonism and issuing doctrines should not conceal the true meaning: the heathens (for instance, the Minoans, Phoenicians, Orphics, etc.) cannot be considered as normal human beings, because they

– embodied their imaginary world – the cults of the arch–evil and other idols – into actuality of their daily life

– worshiped the "divine absolute animal" – their prime deity, the horned and winged serpent, conceived by the cosmic arch–serpent/dragon – by sacrificing human beings and, especially, by devouring flesh of children as the part of initiation into the Orphic elite

– considered humans as the beasts made after the image of their bestial deities

– worshiped their deities by the rites inconsistent with the normal human nature: sodomy, bestiality, perversion, and temple male and female prostitution.

The Orphic doctrine [in: Graves; Hall; *The Sunset Knowledge*] became the foundation not only of the Greek heathen philosophy; it also sustains Gnosticism, Neoplatonism, theosophy, and many other cults and assumptions, including those developed within the framework of the Western civilization.

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

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

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

In fact, the contemporary ethics–free scientists, researchers, and educators are in the state of secret, yet constant, war with the remnants of the human reason.

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

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

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

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

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

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

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

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

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

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

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

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

slavery as the natural foundation of the society

↓

man as a part/property of the community

↓

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

↓

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

↓

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

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

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

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

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

c/ facilitates understanding of the latent processes of subversion of the Absolute, which culminate in inefficiency and ineffectiveness of human establishments designed to secure survival and facilitate development and improvement of conditions of life and which is completed with followed with collapse as inability to actualize the purposes, for the sake of which these establishments have been arranged.

In summary,

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

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

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

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

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

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

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

Σ3 Divination is creation of knowledge by imagining the hidden meaning of the events, underlying connections of the seemingly unrelated phenomena, and the consequences of the events and phenomena; this fruit of the mind is presented as knowledge of the future.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In summary,

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

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

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

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

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

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

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

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

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

– someone's dreams are nothing more than reflection of someone's cognitive processes

– rods and graven images are nothing more than wood and stone

– the sacrificed victims are nothing more than the dead flesh.

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

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

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

Σ4 See ***The Absolute***

Σ5 Concerning **κυνος/ες** or **κυναριοις** {mentioned also in: *Mark 7:27; 2 Peter 2:22* (κυων)}: although many interpreters translate it as "dog/dogs," the precise meaning is "domesticated beast(s)."

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, which means *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.

Also, the word κυνες/κυνος was used to refer to the male prostitute at the heathen temples; hence, the price of κυνος is mentioned along with the hire of a harlot as forbidden to bring to the temple of God, because both (πορνης και κυνος) 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 and by those who practiced cults of Dionysus and Orphic–derived cults that included bestiality, sodomy, homosexuality as the rites of idol–worship. Anything connected with harlot or κυνος was considered as unclean, as one of abominations to God, for which the heathen nations had to be removed from the Promised Land.

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

Σ6 Idolatry is violation of the first two of The Ten Commandments: having other gods besides the only One True God the Creator and

making →accepting →believing in → worship idols

The word *idol* is a definition of "other god" – the alternative authority, which the mind attempts to elevate at the place of true God and to which it ascribes possession of the absolute power over the human soul/mind and body.

Idolatry or making of idols is materialization of the idea of God Who is the Spirit, therefore, blasphemy. The one commits sin of blasphemy, when he

– ascribes to God features, abilities and properties of man or material objects
– ascribes the properties of God to His creations
– makes false statements about God
– ascribes to a human being attributes of God
– by any means attempts to denigrate or disparage the goodness of God.

See **Idolatry** and **The Defense** – in ***Selections_&_Reprints***

Σ7 The Gnosticism absorbed the Plato's notion of necessity to preserve the secret knowledge held as "sacred" and to hide it from all who are not the members of the initiated elite; this "sacred" knowledge includes the doctrines of the Egyptian priests, the Pythagoreans, and the Orphics, as well as the concepts adopted from the Zoroastrianism and other heathen religions.

In its ultimate version, Gnosticism is the specific philosophical–theological systems of thought composed of Greek heathen theological concepts, Judaism modified by Philo of Alexandria, and the ancient secret doctrines borrowed from magi of Persia and Babylon. Some notions and concepts of Gnosticism penetrated doctrines of the philosophizing theologians, including Origen, and originated many heresies. The distinctive mark of Gnosticism–derived doctrines and cults is the prohibition to make some part(s) of knowledge available for the entire population.

In particular, the Gnostics divided mankind into three classes:

– a few of the illuminated who possess the secret sacred knowledge and are entitled to know everything

– the inferior souls, who are satisfied with the knowledge they already have

– all the others who are not able to cognize the secret knowledge, therefore are doomed to remain the subject of the matter – or the mortal flesh, for instance, the subjects of the rulers to whom they worship as to the deities.

The Manicheans simplified the Gnostic classification; they have:

1/ the Initiated–Enlightened–Illuminated–Perfected elite in a possession of the special secret–mystical–divine–forbidden knowledge of God

2/ all the others deprived of this knowledge (the Hearers–Believers–Brothers or the simple–small–ordinary souls, the laity, etc.), therefore, unworthy to be something more than ordinary laborers – in fact, slaves – destined to sustain the privileged existence of the Perfected–Illuminated–Initiated–etc. elite.

The roots of Gnostic and Manichean classification of men stem from the Dionysian cult of death with its division of the followers on the elite and the ordinary members who were destined to serve as the human weapon – see posting ***Philosophy: the Beginning***, Folder ***Heathen* Philosophy**, and ***Ancient Civilizations: Legacy Overview***.

Concerning Gnosticism and Manicheans see also ***Works of Augustine of Hippo***

Σ8 When mind communicates knowledge created by thought, three levels of thinking processes correspond with a three–level expression of results: word, symbol, and concept.

Word is an elementary code of elementary structure, which composes written and spoken language. Words are the signs of properties differentiating the possibilities, and limits of the system's language are the limits of the system's world [Wittgenstein (1961) *5.6*; ref. also in: Weissman 56, 28]. The mind uses words when it operates with the minimal intensity and at the lower levels of complexity, or when it needs to materialize own thoughts for communication with the others at the levels of the matter discernible with sensory perception.

A **concept** is a reflection of reality. According to Plato, the concept is knowledge itself, or "tied" true opinions [Plato *Letters* VII:342a–e; *Meno* 98a]. Following Aristotle and Aquinas, Jacques Maritain determines the concept as "a pure likeness of a pure image" [Maritain 417] that suggests an assumption: the concept might be seen as an image or re–creation of the world within the mind.

However, the normal mind does not operate with images, otherwise the creation of the images of God would not be prohibited {in: *Exodus 20:4–5; Leviticus 26:1; Deuteronomy 4:12–19, 23; 27:15*}.

Images are the fruits of personal imagination, not the means of cognition of the world: they are not able to convey the essence of God, and they do not convey the essence of the created by God world.

Therefore, the word *concept* should identify a system with the highest levels of complexity accessible for a particular mind at a particular level of development: it is the re–creation or description of the patterns–universal codes–essences of systems/realities. By operating with concepts, or systems of knowledge, the mind is able to re–create any reality (for example, the Universe) in one whole system – one thought.

The mind applies the language of **symbols** when it has restricted knowledge, when it is not able to create an adequate concept, when it possesses the intuitive complex knowledge that exceeds complexity of the accessible languages of description, or when it works with unknown systems, yet, still needs to communicate the particular or preliminary knowledge. However, a symbol might not be *and, in the most cases, is not* a true description of a particular actuality because of involvement of imagination. A conditional and simplified example:

– a concept might be likened to the precise code of the system, which might be re–produced by everyone who speaks the same language and who has access to the same kind of information and similar level of development, therefore, operates with the same knowledge framework

– a symbol might be likened to the fairy tale, which is expected to convey the same meaning for every reader, yet, which is perceived by everyone differently, in accordance with the personal experience, degree of development, conditions of life, and accessible knowledge framework.

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

Excerpts

Concept of Symbolism

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

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

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

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

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

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

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

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

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

– the imaginary dream world conveys the actuality of existence

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

discerned from imaginary worlds, for example, from such as the mythological religion of the ancient Egyptians who developed elaborated system of symbols, which – as they believed – describe everything including the chaos.

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

Indeed, the contemporary culture already is referred to as

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2 Symbols perform system–maintaining functions and serve the purposes

a/ to preserve the essence of the system

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

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

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

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

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

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

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

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

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

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

▣ In a process of cognition of particular levels of the hierarchy of power and its subsystems (e.g., social group, business universe, corporation) within the disintegrating societies, it would be more efficient to consider not individual or isolated signs or groups of symbols: only the integer – the comprehensive system/set of

symbols, which exists as the whole – provides sufficient data for analysis, because it reflects the achieved level of complexity, level of development or decay, patterns of interconnections and interactions, potency, and potential of the world described by the observed system/set of symbols, as well as the destiny–Future of those who create, transmit, and actualize the observed system/set of symbols.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is a straight line of assumptions, which elevate mathematics in a position compared with the position of philosophy for the creators of heathen religions. Philosophy has become the actual foundation of the framework, which sustains existence of interactive and mythical theology, and the common language, which distinguished learned elite from all the others.

Likewise, mathematics became the universal language for the researchers and their shared worlds – sciences, including neo–heathen theology and even some ethical and moral concepts, which previously were in the philosophical domain. The same belief in the omnipotent power of numbers, which were considered as the key to every truth, unified Pythagoras (582–500 B.C.), Philo of Alexandria (20 B.C.– A.D.50), Augustine (354–430), Boethius (475–525), Roger Bacon (1210/1215?–1294), and Nicolaus of Cusa (1401–1464) with many contemporary researchers.

For instance,

a/ Roger Bacon (1210~1215? – 1294) characterizes mathematics as the discovery of the saints in the beginning of the world and one of the Aristotle's essential modes of philosophy. He presumes a great value of mathematics for "the divine science," which investigates "high properties" of God, places "the roots of wisdom" into the power of mathematics, and concludes with recognition of mathematics as the prior science without which "nothing magnificent" might be known in other sciences [Bacon, Roger *The Opus Majus* 40, 42, 45, 52, 54, 59]

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

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

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

Σ9 See ***Works of Augustine of Hippo***

Σ10 In 1229, the Inquisition in Toulouse announced prohibition of the Bible: the Bible became the forbidden book for the laity ***[[***seven centuries later, the Bolshevist/communist party repeated the Inquisition's decision: in post–1917 Russia, the Bible also became the forbidden book. The Bible is also forbidden now in the countries with the totalitarian and oppressive regimes, in which the freedom of religion and therefore, freedom of thinking, does not exist***]]***.

Consequently, during many centuries, the knowledge of the original word of God was forbidden for the vast majority of the Catholics who had to be fed with the images produced by the papal theologians – "guardians" of their souls, and to accept as the divine truth any assertion, which the papal hierarchy considered beneficial for its purposes. The Inquisition's decision was supported with the drastic measures; for example, in 1536, William Tyndale was burned at the stake for translation of the Bible into English (published in 1526) [in: Trager 174, 179, Baybrook 603; The Bible. "Preface." iii].

Σ11 Through the Hebrew Prophets [1500–1000 B.C. – fifth century B.C.], God granted the knowledge, which sustains life and death of men, controls existence or disintegration of their establishments, and prepared the foundation for evolution of a human being: optimization–perfection–development of the highest potential according to the original nature of man created in image of God and likeness. The Hebrew Prophets prepared the path for the mind to comprehension and acceptance of Christian teachings given by the Word–God, Lord Jesus Christ {*Matthew; Mark; Luke; John;* esp. *John 1:1–18; 3; 6:28–69; 9:4–5; 10; 11; 1244–50; 13; 14; 15; 16; 17:2–26*}.

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

For such works, the prophet had to be enabled

1/ to change nuclear structures of the existing matter transforming it into another substance: destruction of the poison, purification of the water spring

2/ to create the structured matter directly from the universal energy: multiplication of food and oil

3/ to control functions of a human body – to reverse disintegration: healing of the sick ones, and to initiate disintegration: sending disease (leprosy) on the corrupted and sinful ones

4/ to restore the set of the energy fields, which accommodates existence of a living human being at the specified time–space point of the Universe: reanimation of the dead

5/ to manipulate the forces of the Nature: to bring down rain and fire from the skies

6/ to manipulate the energy fields, which control the force of gravity: water was parted to let the Prophet cross the river

7/ to ascend to the level where the time–space–complexity limitations do not exist: the abilities to see the Future, to know intentions of the people, and to know that what they have done or said.

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

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

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

See

– **The Hebrew Prophets** – in ***Selections_&_Reprints***

– *The Invincible Empire*, Chapter 3. The Prophets and the Sources of Knowledge

Σ12 See **Imagination** – ***reprint*** in **Note 38** to ***Selections_&_Reprints***

Σ13 There is no **doctrine of unreserved obedience** to men in Christian teachings.

Although a Christian might be a slave by a body, his spirit is set free by Lord God Jesus Christ. Hence, Christians should not become the slaves of men; they are called to freedom: as children of God, they live by the Spirit of God, and where the Spirit of God is the freedom is {*John 8:31–36; 1 Peter 2:13–17; 1 Corinthians 6:19–20; 7:20–23; 9:19; 2 Corinthians 3:17–18; Romans 6:17–18; 8:14–17; Galatians 3:28; 5:1*}.

Thomas Aquinas ***[[***the main theologian of the papal church of Rome, whose doctrine based upon Aristotle the Orphic's philosophical doctrines – Aristotle–Aquinas' political theology has been accepted as the main doctrine of the Catholic – papal – church***]],*** compiled the doctrine of unreserved obedience.

The Aquinas doctrine of the unreserved obedience became the main building block for the papal hierarchy. The starting point is the assertion that obedience to the pope is the condition of eternal salvation.

Then, Aquinas descends at the basic level of the hierarchy – to the believers. With the reference to the Aristotle's statement that the virtue/goodness is obedience: slaves – to their master, and citizens – to their ruler [in: Aristotle *Politics* I.13, 1260a; III.4, 1277a], Aquinas equates obedience–submission to the control of the others with the virtue and describes obedience to the superior as the divinely established order, as the good and "special" moral virtue and "the regular mode of life" for religious people [Thomas Aquinas *Summa Theologica* I–II Q. 92 a1; II–II Q.104 a2].

Consequently, disobedience to the superior becomes a mortal sin, which violates two main commandments because it contradicts to the love of God and to the love of neighbor (the Aquinas' superior is also a neighbor).

However, as the result of Aquinas' logical gymnastic, the Aristotle's universal order – slavery, is introduced as the foundation of the papal hierarchy, and the papal subjects are deprived of the freedom of Christianity.

The higher is the rank of a superior, the greater is the sin of disobedience. Aquinas explains the special importance of obedience by referring to God with the Aristotelian definition of "the first mover" that moves all things and all wills: the superior naturally moves his subjects by his commands as the divine power naturally moves things and wills. If the will of God is the first rule, the will of superior is the second rule for the inferior, and the special virtue of obedience is "more praiseworthy" than other virtues [*Summa Theologica* II–II Q.104, a1, a2, a3, a4, a5; Q.105 a1, a2].

The context of all Aquinas' speculations with their physical "justifications" constantly correlates obedience to the superior with obedience to God: as soon as in another text he asserts that even the wicked superior stands at the place of God [*Summa Theologica* II–II Q.63 a3], it is reasonable to conclude that Aquinas equates obedience to the superior with obedience to God.

In Aquinas' interpretation, the conscience, or "a judgment of reason," is "nothing but the application of knowledge" or habit "to some particular act," and, in accordance with the Aristotle's definition, it is an act "reduced to a habit."

Therefore, there might be the correct conscience and the false conscience. The correct conscience "binds absolutely and perfectly against the command of a superior"; the false conscience binds imperfectly because it binds conditionally, with reservations. Yet, the subject should not judge the command of a superior; his concern is to fulfill the command, for the obligation to obey the superior cannot be changed while the false conscience might be corrected. Besides, "the soul of a prelate is higher than the soul of a subject" [Thomas Aquinas *Truth* Q.17 a1, a2, a5].

Such classification of the souls is an application of the Origen's idea of "small and undeveloped" souls of ordinary people and an illustration of the Aquinas' vision of the importance of the earthly papal status. In his eagerness to prove the value and significance of the papal hierarchy with own fantasies inspired by the heathen physicist (Aristotle), Aquinas usurps the right of God: he judges the souls and ranks the soul of prelate higher than the soul of the prelate's subject. However, besides usual slavish praises to the papacy and blasphemies against God, Aquinas has no proof that if the prelate is a wicked sinner who lives and dies in the state of mortal sin, and his subject is a righteous and merciful Christian, after their death, the prelate's soul would be more precious in the sight of God than the soul of the prelate's servant.

In another text, the notion of *correct conscience*, which perfectly binds against commands of the superior, receives the practical implementation. With the reference to God as to the "Lord of death and life," Aquinas connects the slaying of innocent men with the will of God and declares that the subject has no right to discuss the judgment of superior. If the subject assassinated innocent man, he is not guilty because he obeyed the superior's judgment – in particular, to the judge who sentenced this innocent man to death [*Summa Theologica* II–II Q.64 a6].

However, conscience is is the natural attribute of the soul–heart–mind: the sense–perception of the good/right and the evil/wrong. Christians refer to conscience as to the voice of God in human soul–heart. Christians refer to conscience as to the voice of God in human soul–heart. Conscience focuses the reason of man on the truth, therefore, on the main purposes for the sake of which a human being was created: accomplishment of the will of God – creation of the good. Right (clean, peaceful) conscience confirms that the mind still is a being created in the image and likeness of God. Sometimes, conscience is identified with the heart that knows the truth – the knowledge with which man evaluates his thoughts, words, and actions; for instance, St. John the Apostle's words {*1 John 3:19–21*} lead to the inference that the heart's judgment diagnoses the action's compliance with the truth.

It is not possible to rebel against own conscience and to force it to change its conviction. The only way to remove conscience from own life is to silence it: to make it irrelevant by renouncing God, therefore, by transforming the inner self into the living dead – a material being living only by the matter and for the sake of the matter. Then, such lawless deeds as murder, deceit, injustice become the daily routine, and men turn themselves into the beasts incapable of three main interconnected virtues that define the human nature:

a/ comprehension of the words of God
↓ ↑
b/ righteousness
↓ ↑
c/ possession with wisdom,
which secures survival of man and his establishments

Without these three components, man is worthless predator who is capable only of devouring other living beings: he is an embodiment of arch–evil/death and all his actions result in destruction and death; he has no value even for those who control him and, with the power of coercion, force him to act according to their interests.

Such a phenomenon explains the most widely used practice of corruption: silencing and re–programming the conscience, so the good is turned into the evil and the arch–evil is accepted as the highest good. The history provides plenty of examples (e.g., totalitarian states, oppressive regimes, religious hierarchies, political parties, criminal organizations) how such re–programming is accomplished and what are the results.

Instead of conscience as the natural feature of a normal human being, as the ability to discern the good and the evil, Aquinas introduces the specific virtue of authority, by which prelates and princes, although they are wicked, should be honored because they are "standing in God's place" and are "having a share of the dignity of God": even "a fool honored if he stands in God's place or represents the whole community" [Thomas Aquinas *Summa Theologica* II–II Q.63 a3].

For the Christians, all these Aquinas' arguments are logical nonsense and theological sacrilege, derived from the heathen philosophy for the sake of enslaving of freemen to the self–deified pretender on the place and authority of God.

See
– ***Doctrine of Thomas Aquinas***
– **Doctrine of Aristotle** – in ***Heathen Philosophy and the Western Civilization***
– **Concept of Slavery** – Supplement 3 to ***Selections_&_Reprints***
The invincible Empire – Chapters 4, 5, 6, and 7.

Σ14 The writings of Origen supplemented by flights of Augustine of Hippo's imagination became the foundation for three branches of the Catholic theology: symbolical, scholastic, and mystical. All of them illustrate how the papal theologians utilized the legacy of Philo, Origen, and Augustine: the common methods of creation the knowledge asserted as theological knowledge – the knowledge of God: the papal theologians

falsify the word of God with their symbolic or allegorical interpretations of the Scriptures
↓
supplement the Scriptures with the figments of own imagination

Each of them – Philo, Origen, and Augustine – contributed to perversions of the Christian teaching, for instance, such as
– the Aquinas' deification of the Roman pope and justification of the mandatory death penalty for the relapsed heretics
– the Ignatius Loyola's methods of transformation of free men into unreserved slaves with the practices adapted from the pagan diviners and supplemented by mandatory blasphemies against God.

There is a straight line of the most tragic events in the history of human thought, which reveals the consequences of the assertion of possibility to use "unclean wisdom" of heathen priests, philosophers, and diviners

the Philo's mythical–allegorical fantasies
↓
the Augustine's flights of imagination, which produced *the Filioque*
↓
the Ignatius of Loyola's mandatory blasphemies against Lord God Jesus Christ
[[a part of the mandatory training of the Jesuits***]]***

These three events have made possible assassination of the human conscience → soul through misinterpretation and falsification of the word of God.

Evidently, the same pattern of idol–making hunts people starting from the rebels against God in the time of Exodus, when they made the golden calf from the gold things solicited from their previous owners – the Egyptians and worshiped own creation instead of God, through all generations of philosophizing theologians, who made their imaginary theology with the phantasm created with own imagination and pagan philosophy and then, worshiped figments of own imagination instead of God.

Philo of Alexandria, Origen, and Augustine had many followers who used own gift of imagination for development of the legacy of their forerunners.

For instance, with the excerpts of the writings of Origen, Augustine, Hugh of St. Victors, and other philosophers and theologians, Franciscan monk Rudolph of Biberach (?–1362) assembled the basic canon of mystic theology.

Mystic theology was invented by pseudo–Dionysius; it was intended to evoke rapture of the initiated and facilitate their entrance to the realm of God ***[[***obviously without invitation***]],*** in particular, into the God's "hidden mysteries."

Mystic theology is the final step in development of the theologian who obtained freedom of the soul from attachment to the senses [in: Emery III:53–59] after he comprehended

1/ symbolic theology, which is the fruit of imagination because it imagines and perceives God through the sensible objects

2/ intelligible theology, which is the fruit of reasoning that logically infers presence of God and perceives God in the intelligible things.

Thus, it was officially accepted: in order to cognize the mysteries of mystic theology, a theologian needs to elaborate the work of his imagination and reasoning. Then, he has to free his soul from the senses, therefore, cut off the sensory perception, which sustains existence of man within the real Universe. Then, he enters the special state of ecstasy – rapture, which he perceives as an entrance into the realm of God.

However, to enter the kingdom of God, the soul needs neither developed imagination nor logical reasoning: trained imagination and reasoning are the means of self–deceit; ecstasy came from the arsenal of heathen diviners. In the twentieth century, theologian and monk Dom Odo Brooke (1909–1971) summarized the definitions of medieval theologians and noticed the compensatory function of mysticism as "the response to the limitations of metaphysical insight" [Brooke 175]. In fact, the initiated mystic in the pseudo–Dionysius' style simply deceives himself; he perceives the artificial – false – world created by his own imagination as the realm–kingdom of God.

Nevertheless, mystic theology became the finishing thought on the shared imaginary world of political theology: imitating the Plato's prisoners of the cave, it supplemented the insufficiency of knowledge and impotency of reasoning, which is incapable to comprehend the uncognizable light, with the illusions created by distorted shadows.

As soon as the foundation of the mystic theology is heresy of Origen and his followers, instead of expected rapture and ascent to the kingdom of God, the mystic theologian freely flies/falls into the world created by own imagination. From such imaginary worlds, the Augustine's *Compelle Intrare*, Aquinas' *Summa Theologica*, and Loyola's *Spiritual Exercises* came; thus, it is possible to infer: the imaginary shared worlds of the philosophizing theologians serve the anti–evolution – the void of evil, which accommodates degeneration and self–annihilation of men and destruction of their establishments.

See analysis of the Loyola's training in **The Church Militants**, in ***Doctrine of Thomas Aquinas. Political Theology***, or in *The Invincible Empire*, Chapter 5

Σ15 To justify his social–political utopia, Plato constructed the notion of the consummated "divine" philosopher that is able to cognize the eternal immaterial essences of things and the thoughts of deities. The philosopher has a special link with the realm of gods, and he thinks by the realities–essences–Ideas/Forms of the discernible things. He penetrates the thoughts of gods that makes him "possessed by god" or as much divine as his human nature can be [Plato *Parmenides 134b–e; Phaedrus 249d; Republic 500b–d*]. Upon deification of the consummated philosopher who is the ideal ruler and should possess the absolute power over all the others, Plato designed the "perfect community" with the Nocturnal Council as the means to control the ordinary people's beliefs and the manner of life. The philosopher–ruler takes in consideration the "madness of masses"; he perceives the mob as the "ferocious beast," for which it is not possible to love knowledge, and which kills those who attempts to set it free with the knowledge of truth and to lift it up to the real world.

The ground for distinction between the ignorant mob–beast and the divine philosopher Plato finds in knowledge: his philosopher thinks by essences, has the direct connection with the realm of gods, and knows the thoughts of deities.

Hence, it is useless for a philosopher to intervene with the madness and immorality of masses; in the time of unrest, he should keep low profile and to protect himself. Plato writes about the necessity to conceal true knowledge from "untrained people"; he is not interested to reveal the nature of things and truth to mankind: only few people who are able to discern truth "with a little guidance" should receive instructions. According to the Plato's design, if the "divine" consummated philosopher becomes the ruler, he controls his opposite – the ignorant beast–mob – through the class of guardians, protects his precious knowledge from this beast, and uses this beast to protect himself from his slaves. [Plato *Republic 484b–d, 494a, 496c–e, 500b–d, 514a–516c, 517a–d*].

However, if to evaluate the compliance of the Plato's doctrines with the actual life and the true nature of man, it becomes evident that the difference between the "divine" philosopher and the "ignorant mob" exists only in the Plato's imagination. In particular,

1/ concerning true knowledge – both are similarly ignorant, however,
– Plato's philosopher pretends to know; he deceives and attempts to control the mob with the power of imagination, which he calls "knowledge"
– the mob does not pretend to know; it simply follows its rulers as sheep led to be slaughtered

2/ concerning ethics and morality – both are killers, although they use different weapons
– the mob kills persons with stones, sticks, or public sentence
– the philosopher kills persons, the states, and the nations with his false and deceptive ideas.

In general, the Plato's "divine philosopher" is a liar and criminal, because he deceives "the mob" and directs it to ignorance and inhumanity.

Σ16 See ***Doctrine of Thomas Aquinas***

Σ17 See
The Absolute Good
The Excellence – in ***Selections_&_Reprints***
Revelations of the Absolute: the Honor and Authority of Lord Jesus Christ, the Son of God, the Word–God – in ***Selections_&_Reprint***
God the Lord of Knowledge – the Portion of the Living Ones, and other postings in **Part 4** of ***Selections_&_Reprints***

Σ18 See **Concept of evil** – in **The Logic of Death** – ***reprint*** in **Note 28** to ***Selections_&_Reprints***, and **The Mind – the Gate for the Good and the Gate for the Evil** – in ***The Mind***

Σ19 In the contemporary terms, ***law*** might be defined as the main code for creation, maintenance, control, and annihilation of purposeful developing entities–systems–living beings.

The Universe is an embodiment of the creative energy of God. At the levels accessible for the human mind, the divine creative energy is the source of the universal energy: this energy is available for creation and maintenance of existence of realities and systems within the world perceivable by human senses.

The universal/main pattern–code of energy transformations – the law – defines the nature, time–range of existence, way of disintegration, and other parameters of the universe composed of the energy and its derivative – the matter structured at the different levels of complexity.

The law might be envisioned as the main code according to which, within the chaos/pool of reserves, the purposeful system–reality–universe is arranged/comes into being. The chaos/pool of reserves consists of the derivatives of universal energy: the energy forms, reversible units energy←→matter, reversible and irreversible structured matter – elements, force fields, and other components necessary for creation and sustaining of life.

Life is the purposeful cycles of transformation of the divine energy of creation/universal energy at the different levels of complexity; these cycles of energy transformation are completed with creation of purposeful developing wholenesses/living beings accommodated within time–space–complexity settings.

The unity of three inseparable correlated components is needed for any act of creation ***[[***creation is actualization of the law–code***]]***, including creations of a living being:

1/ law→code

2/ energy→source of all forms of the energy and its derivatives, such as energy fields and energy–information–matter, from which the perceivable visible universe/world consists

3/ power→force→will→ability to apply/transform/use energy according to the law/code:

LAW
↓
ENERGY ↔ POWER

The law controls the nature of each wholeness/system/reality/living being that exists for a purpose; a purpose is to actualize the set of transformations of the universal energy at particular level(s) of complexity. The essence and meaning of purposes, conditions, and results of energy transformations define the system's nature.

In general, the law has three main functions:

1/ creation of a purposeful wholeness

2/ maintenance of the compliance–harmony–compatibility of all components of a **system → reality ←→ universe ← wholeness** to the conditions, which sustain life and make possible **development → evolution** of the **system → reality ←→ universe ← wholeness**

3/ annihilation of the **system → reality ←→ universe ← wholeness**, which deviated from the law and became incompatible with the (**super**)**system ←→** (**super**)**reality ←→** (**super**)**universe** that has accommodated its creation and within which it was intended to accomplish the purposes for the sake of which it was created.

When a being/system deviates from the main pattern/code/law that describes the meaning, conditions, and results of its existence, it perverts own nature and becomes unable to access the energy that otherwise would sustain its existence. Hence, the main pattern/code/law stipulates not only the life–sustaining processes; it carries the program of annihilation, which is activated when the being/system perverts own nature and becomes incompatible with the supersystem that accommodates its existence. Therefore, the universal law defines life and death of each being/system:

existence → evolution/development of optimal potency
and
degeneration → annihilation

The universal law also is referred to as the universal law of perfection, because it defines the optimum – e.g., the highest potency of creation of the highest good – of each system/being and directs each system/being toward the optimum; it provides one universal standard – the pattern of perfection as a derivative of the Absolute Good for each level of complexity {for instance, for a human being: to be perfect, as heavenly God the Father is perfect – *Matthew 5:48*} defined by the Word–God, Λογος/Αγια Σοφια {*Matthew 5:17–19; 22:37–40; John 14; 15; 16; 17*}.

Consequently, the meaning of universality and perfection is compliance with the commandments–words of Lord Jesus Christ, the Word–God Who is the only Truth, the only Law, and the only Way of reasoning and fulfilling the law for the human mind that aspires to enter the eternity in the presence of God {*2 Peter 1:2–11; 1 John; Ephesians 1; 2; Colossians 1; 2; 1 Corinthians 2:16; Revelation 22:1–5*}.

See **The Law of God** – in ***CHRISTIANITY***, Supplement 1 to ***Selections_&_Reprints,*** and **Note 7** to ***Selections_&_Reprints***

Σ20 Thinkers of the antiquity defined **morality** as an expression of the normal human nature: godliness, virtue, goodness, truthfulness, honesty – all components of the norm, which also is referred to as righteousness.

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

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

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

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

Morality, morals, and their derivatives might be seen as the practical inferences from the knowledge of God co–related with three levels–components of human essence ***[[***see **Chart 1. The Mind** in ***The Mind*** or in **Note 11** to ***Selections_&_Reprints]]***:

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

Σ21 Redemption as the act of salvation of the world, liberation from the power of the arch–evil – undoing the disobedience and distrust of man: the original sin {*Genesis 3*}, and as the planting of the seed of the eternal life, was done at the cross, when the crucified Son of Man

— fulfilled the Divine Law and accomplished the Divine Justice
by taking on Himself the sins of man
— shed His Blood instead of the blood of man
— placed His Soul for the soul of man
re–creating him and preparing him for resurrection into the eternity

At the moment of death, of the Son of Man, by the Son of God – the Word–God – the Almighty Omnipotent Love of God was consummated, the Word–God became the firmament, foundation, essence – Στερεωμα {*Genesis 1:6–8; Psalm 17(18):1–2*} of human soul–heart–mind, and a new creation, who is granted the authority to become a child of God born of God, came into being {*Mark 10:45; Luke 12:49; John 1:12–13; 4:23–24; 6:33–58; 7:37–39; 11:25–26; 12:23–28; 14; 15; 16; 17; 19:28–30, 33–37; James 1:18; 1 Peter; 1 John 3:5; 4:9–19; 5:1–8; Ephesians 2:1–10, 13–22; Revelation 22:1; Isaiah 51:4–7; 53:3–12*}.

The one might envision the essence of redemption as the following:

the Word–God, by becoming a Son of man,
takes on Himself the nature of man
↓
the essence of sinful man is melted by the Divine Fire of the Omnipotent Perfect and All–forgiving Love of God
↓
the evil–insufficiency–ability to sin as the lot of man within the temporal world of man is annihilated,
and after physical death–disintegration of the bond with the "cursed" matter, a man may be resurrected into the eternity with God
↓
a new–born creation of God – a Christian, a child of God created in likeness of the Word–God, comes to life:
the firstfruit of new creations made in likeness of the Word–God
Who placed His soul for His followers, the children of God Who is the Spirit and the Fire,
so they would live by the Holy Spirit and in the presence of God forever

This future of man was foreseen by the Old Testament Prophets and became the actuality of human existence after Lord Jesus Christ – the Word–God, the Son of God and the Son of man, committed His Soul for the salvation of man *{Isaiah 59:12–21; Daniel 12:10; Malachi 3:1–3; John 10:11; 15:13; 19:28–30; 1 John 5:1–5}.*

Since, a true Christian – true follower of Lord Jesus Christ, the Son of God, the Word–God, loves Him as his own soul and fulfill His commandments as his own will.

Concerning Στερεωμα, see **Note 38** to this file, further

Σ22 The contemporary ethics–free sciences, especially Freudian based psychology, universal sexualization promoted by UNESCO starting with five–year old children, public corruption, war against Christianity, and gradual eradication of freedom of speech, freedom of conscience, and freedom of thinking illustrate the fruits of "smashed" morality, of which Origen wrote.

See

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

– ***L'Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind*** , and other works – in Supplement 4 to ***Selections_&_Reprints***

– **Works of Friedrich Nietzsche** – in ***Reprints from The Invincible Empire. Chapter 8***

– ***Materialism***

– **Those Always Learning** – in ***Selections_&_Reprints***

– **Note 141** to ***Selections_&_Reprints***

Σ23 The broad term ***propaganda*** refers to intentionally created false knowledge, which is intended to purposefully manipulate thinking and behavior of a particular group, society, nation, state. As everything founded upon false knowledge/lies or using false knowledge/lies, propaganda has the primary source: the arch–evil {*John 8:44*}.

In fact, propaganda is the most sophisticated weapon of destruction, because it transforms a human being into the slave

a/ incapable of perception of truth

b/ unable to differentiate the good and the evil

c/ managed by the creators/users of propaganda.

The art of propaganda was the daily reality of the Aristotelian Polis; Aristotle had a special term for ancient propagandists: *opinion–makers*. With time, in the carousel of changing societies, states, empires, civilizations, this art of death was used to divide the population into enemies who fight and exterminate each other for purposes of the political–religious–social–other group, person, or adversarial state that initiates unrest within the targeted system (state, nation, empire) for the sake of open takeover or covert assimilation. Propaganda played the decisive role in destruction of many nations and societies.

Adolf Hitler determined the primary tasks of propaganda as manipulation by the masses: re–programming and fashioning of the mass conscience and enforcement of the specific patterns of thinking, acting, and social behavior. He also intended to substitute propaganda for religion, morals, and traditions, and then, by the means of propaganda

1/ to elevate ignorance and superstition to the rank of knowledge

2/ to intentionally evoke fear, hatred, cruelty, envy, greed, and desire to kill, which would transform the mob into the weapon of destruction ready to be applied against the people/groups targeted for extermination

3/ to focus hatred, cruelty, and desire to kill on the chosen groups or establishments, which might be a threat to his aspirations or would hinder his way to the absolute world power.

Unleashed propaganda indicates the latent processes of disintegration of political–social–religious system (state, nation, empire), which would culminate in unrest, revolutions, and wars. The most oppressive totalitarian regimes came to the power through propaganda, which destroyed the states and societies that previously sustained at least some law and order, liberties, and human rights.

The distinctive features of propaganda include

1/ manipulation of the meanings of the good and the evil, vice and virtue, norm and perversion

2/ imposing of mythical thinking followed with inabilities to perceive the actuality, to create and to comprehend the adequate knowledge, and to identify the actual threats; this state of the mythical→collapsing reasoning is promoted with establishment of perversion as norm, myths and fantasies as reality, lies as truth, and with slogans of common good, human liberties, justification of atheism, perversion, and abnormalities (e.g., such as Orphic–Marxist ideas of liberty–brotherhood–equality, which, as the history illustrates, demanded sacrifice, slavery, and extermination of some for the prosperity of the others)

3/ denigration, besmearing, and humiliation of the targeted for extermination people, group, nation, state.

For instance,

A/ Bolshevist propaganda referred to the aristocrats, priests, landowners, entrepreneurs as to the corrupted thieves, robbers, and bloodsuckers who live by plundering and defrauding, whose actions resulted in defrauding, misery, and poverty of the exploited masses – that was the "moral" justification of the expropriation of property and mass executions of the religious, noble, business, and educated people after 1917 Bolshevist revolution in Russia. Some authors [e.g., Brzezinski (1989) 239–240] estimate that the illusionary world of the communist ideology has consumed from 50 million and up to unknown multitudes in Russia and other communist countries of the Eastern Europe.

B/ Adolf Hitler's references to "parasitism" of Jewish nation, which "eats into" the people, ruined the Russian Empire, and pollute the great German nation of supermen, preceded the sterilization and breeding laws, confiscation of the property of wealthy Jews sent into concentration camps, and then, "ultimate decision" that also was applied for extermination of the mentally sick, political opponents, racial minorities, and other people whom the German supermen labeled as "the inferior" ones. In Adolf Hitler's vision of "new world order" headed by the German super–race, there was no place for the different and different–minded ones: the Nazis associated the extermination of the Jews and "inferior nations" with their "Crusade" for preservation of the purity of German race and elevated extermination of human beings at the rank of civil virtues. The Nazi modification of the meaning of the good and the civil virtues and the consequent perversion of the nature of those Germans who made Nazism the actuality cost lives of 14 millions of "racial inferiors" and 54.8 millions (estimated) men, women, children of 57 nations – victims of World War II [in: Trager 893, 894].

In both establishments ***[[***Russian Empire before 1917, and Nazi Germany of 1930s***]]***, propaganda culminated in mass extermination of countless multitudes of human beings during 1917 revolution and Stalin regime in Russia and World War II of 1939–1945. Two historical facts – the destruction of the Russian Empire (1917) and the rise and destruction of Nazi Germany (1930s–1945) – confirm that propaganda is the deadliest weapon of destruction and, when undetected or disregarded by existing government, the most effective weapon of the national/state self–annihilation. This double–sided weapon works especially effectively through the groups that struggle for the power within the unstable or already collapsing societies with economical, social, and political problems.

Propaganda might be successful, if three groups of conditions exist:

1/ moral degradation, ignorance, illiteracy, and superstitions/false beliefs that make truth and adequate perception→evaluation of the existing reality undesirable or non–acceptable, therefore, facilitate re–programming of conscience; these conditions prepare the ground, on which propaganda might be planted and used according to its full destructive potential

2/ economical, political, social, racial, or religious conflicts, which result in social and political instability and the consequent acceptance of the force of coercion as the only effective means for social, economical, and political conciliation; these conditions divide the society into three groups, which would provide the players for the roles of

– victims

– executioners

– the privileged minority–elite that would devise, organize, and control propaganda and use the results obtained with propaganda

3/ a person, group, or establishment capable to transform the existing state and social structures into the system for achievement of own purposes, which usually include access to the power of coercion, enrichment, self–deification, etc.

All these conditions describe the current political–social reality; furthermore, the current and easily identifiable results of the contemporary propaganda machine include

– political correctness, which has grown into the open war against American values, denigration of American history, dissemination of perversion, corruption, and lawlessness accompanied with war against Christianity and human nature

– current political division of the nation

[[e.g., on

1/ "deplorables" who want American interests to be protected and the US return to its roots, upon which, in the past, the US became and during some time was the most powerful and free nation on the earth

2/ global **"patriots"** who support the corrupted and rotten through the core "democratic" political establishment that serves foreign interests and promotes globalism accompanied with

destruction of the state

↓

elimination of the national borders and unhindered penetration of the enemies and terrorists (similarly to EU)

↓

overall chaos of disintegration

all these masqueraded with slogans of liberty and prosperity and democracy, which cover impoverishment and advancement stage of political, social, and economical collapse and disintegration***]]***

– war against cops, lawlessness and perversion, which took the place of law, norm, and order

– social unrest initiated by so–called "democratic" **.org** movements funded by "charitable" institutions, which sustain dissemination of corruption and attempt to secure advancement of islamization and further assimilation of the US by globalists (which include terrorism–funding governments)

– weakness and inability to protect own life–supporting and political institutions from cyber hacking, and so on.

The referred above calamities are just the initial results achieved with the propaganda machine.

See also

– *The Invincible Empire* [Savitsky (2003)], Chapters 4, 5, 7 & 8

– **The Virtue and Survival** – in ***Selections_&_Reprints***

Σ24 See

– **Comments on Globalism** – in ***Comments & The Net***

– **Those Always Learning** and **The Example for the Believers** – in ***Selections_&_Reprints***

Σ25 This training is the part of the *Spiritual Exercises* of Ignatius of Loyola [*Spiritual Exercises* §67 298] who is the founder of the Jesuit order and who was canonized by the pope (made the papal saint); it is also the part of training of all papal priests and the way of life of papal clergy and some laity convinced that masochism, mortification of flesh, unrestrained and corrupted imagination trained to "hear" blasphemies against Lord God Jesus Christ, and other disorders of the kind mixed with the unreserved obedience to the pope and his office are the virtues of papal saints and must be practiced by the distinguished papal servants.

Ignatius of Loyola's training is organized by "weeks" – it may not be a normal six-day week, but rather period of time devoted to training. During each "week," the trainee has to learn specific techniques and ways of life and thinking, which, upon completion, would make him "the church militant" – the perfect human weapon who is unreservedly obedient to the superior and whose mind operates by the set of symbols and phantasms designed to keep it within the dream world.

The training begins with silencing the conscience, banning reading the Bible and socializing during some time, and developing abilities to concentrate on physical pain and self-torturing, with which the trainees learn to enter the state of frenzy and experience visions and hallucinations, therefore, to separate themselves of real life and to accept the dream world, in which the pope is the deity that controls life and death and determines destiny of human soul, as the actuality.

For instance, the first week introduces the permanent way of living based on "exterior penance," which includes hunger, sleep deprivation, and physical pain (self–flagellation, wearing of iron chain, haircloth, and "other sorts of austerities").

Loyola insists: the exercises of the first week must be given to everyone and in "the exact order in which they are set down." The "exact order" of the first week includes mandatory bodily self–torture, mandatory blasphemies against God, deprivation of the word of God, and disengagement from social activities. He demands that those who had "not being stirred by various spirits" as the result of the Exercises should be investigated concerning time and completeness of all procedures, because *the Exercises* must be "carefully followed" [Ignatius of Loyola *Spiritual Exercises §§6, 20, 82–85; Personal Writings* 284, 286, 299, 301; *On Dealing with Others in: Counsels for Jesuits* 11].

In the Greek Christian tradition, blasphemy is considered as "a frightful passion" originated by the unclean spirit; the Christians are advised to guard the senses and the mind and – with the prayer and praise to God – discard any improper thought [e.g., Nikitas Stithatos (11th century) §59 in: *The Philokalia* 4:94]. This particular Ignatius of Loyola's instruction to hear "blasphemies against Christ Our Lord" reveals the ultimate incompatibility of the Christianity and the Ignatius of Loyola's training:

— the Christians purify the mind from "all the evil," including blasphemy, which – according to explanation of Lord God Jesus Christ – comes from the heart and defiles man *{Mark 7:21–23}*

— Ignatius of Loyola demands from his followers to hear (that is to imagine or to put into the heart/mind) blasphemies against God, while blasphemy is the greatest evil from those with which man defiles himself.

The prescribed mandatory exercises allow the conclusion that the Loyola's training aims to deprive the soul from its natural center – God and to create the void, which would be then filled with the phantasms (e.g., such as deified man–pope standing on the place of God) intended to control the mind and conscience. Deprivation of God transforms the living soul into the living dead and a human being into the human beast, because without God and without free conscience, there is nothing of human: the ultimate purpose of the Loyola's first week is assassination of the soul.

See

– **Church Militants** in ***Doctrine of Thomas Aquinas. Political Theology***

– *The Invincible Empire*: Asceticism and Divination – in Chapter 3, Spiritual Exercises of Ignatius of Loyola – in Chapter 5

Σ26 Origen mutilated himself in the fashion similar to the "kubebos" or "gallos"– the male priests who during special rites emasculated themselves before the altar/statute of Cybele – the "great goddess" of the Mediterranean heathen nations. These eunuchs believed that they are the male embodiment of their female deity.

Because of this self–mutilation incompatible with the Christian concept of man and sanctity of priesthood {e.g., in: *1 Timothy 4:1–5;* 6:14; *Leviticus 21; 22:1–3; Genesis 2:7*}, Origen was not sanctified as the priest and he was not admitted to the Christian priesthood.

Σ27 In 1204, when the papal Crusaders captured Constantinople, the Roman pope Innocent III expressed joy and called the capture "magnifica miracula" [Innocent III's letter qtd. in: Runciman 151]. Some historians assert that the pope Innocent III was not aware of the details of sack of Constantinople [e.g., Runciman 151–152], or he just had "insensitivity to the Byzantine tradition" [La Due 122].

Historically, murders, pillage, destruction accompanied all military invasions, and it is not proper for the Christian to feel joy because of suffering and death of people, whichever religion or the manner of life they have chosen, and to continue to identify himself as the follower of Lord God Jesus Christ.

The history preserved another example of joy experienced by another Roman pope: in 1572, after the St. Bartholomew's Night in Paris, when the Catholics killed approximately 50,000 Huguenots, the pope Gregory XIII congratulated queen–mother Catherine de' Medici and ordered to celebrate the massacre with lightening of bonfires [Trager 197].

Σ28 Augustine of Hippo defines pride as "a perverse imitation of God," as the assertion of own rules instead of the Law of God, and then, as the attempt to impose own rules on the society [Augustine *The City of God against the Pagans* XIX.xii VI:171].

Pride also might be seen as rejection of God because it develops on the false theological knowledge. Greek heathen philosophy provides the logically completed foundation for cultivation of pride and extraordinary confidence in the power of the intellect, with which the heathen philosophers penetrated the thoughts of their gods, knew everything that happened before creation of mankind, and attempted to impose own values on all surrounding nations whom they equated with slaves. Therefore, the temptation of beliefs that the intellect might obtain omnipotence by own efforts and through own speculations, is deadly dangerous for the mind that adheres to Greek heathen philosophy.

If the mind does not have the solid foundation (the reverence–fear of God and the faith are the foundation of the true knowledge of God), it oversteps the threshold and begins to employ imagination in attempt to prove to itself and to the others that it is able to cognize everything; it becomes possessed with pride and overconfidence and discards the warning that man must not alter, distort, or supplement the knowledge of God with own additions, because the distorted and false knowledge of God carries death and destruction for men.

Σ29 See ***The Discernment***

Σ30 Christianity and Catholicism are two irreconcilable theological systems, because they have different foundations:

1/ Christianity is the original teachings of Lord God Jesus Christ preserved and professed by the Catholic Apostolic (Orthodox) Church (Eastern/Greek Orthodox Churches); its foundation is the knowledge given by God – the knowledge that is the everlasting life

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), is based upon **the heathen Orphic philosophy** ***[[***derivative of the mythical serpentine theology, from which the multitude of heathen cults and religions worshiping the arch–evil sprang***]]*** covered with the terminology of the Holy Scriptures; it is not monotheistic religion, because its credo includes ***the Filioque***, and it is based on **deification of the pope** that presents himself as the necessary component for the Holy Spirit and as the one that acts on behalf of the Holy Trinity – for the Christians, these assertions are sacrilegious.

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 the different systems founded on the 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.

The papal establishment/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 ***Filioque*** that is the heresy incompatible with the Christian faith ***[[***see ***Works of Augustine of Hippo]]***

2. it has as its official doctrine Aristotle–Aquinas political theology ***[[***referred as "neo–Aristotelian system" [Holmes 7] or as "Christian Aristotelianism" [McKeon 149]***]]*** founded on the heathen philosophy derived from the Orphic doctrine ***[[***see **Notes 22, 41, 82**, and **211** to ***Selections_&_Reprints***, and ***Doctrine of Thomas Aquinas]]***

3. it operates upon the papal laws that the papacy adopted from the heathen Roman Empire. These laws treat heresy as treason punishable with death penalty, demand mandatory execution of the relapsed heretics, confiscation of property from heretics and non–Catholics, etc. These papal laws alone confirm that the papal Church of Rome is not the Christian Church

4. it 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 Manichean heresy depriving the Catholic laity of the Christian Chalice of Salvation ***[[***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]]***

5. it 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

6. it 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 falsely pretends to stand at the place of God and to have a share of dignity of God

7. it is headed by the popes who control 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"

8. during the centuries, it 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. Many centuries the Catholics robbed and plundered the people of other faiths, whom they exiled (as the Jews and the Moors who rejected conversion into Catholicism) and whom they imprisoned and burned alive as heretics. T he papal Council granted the Catholics who expel heretics (and apprehend their land for occupation by the Catholics) the "holy privilege" of the Crusaders [*Decrees of the Ecumenical Councils* 234]. Consequently, generations of the Catholics believed that the Inquisition is in fact the "holy office," which acts according to the Law of God. Consequently, they betrayed their neighbors to the Inquisition, participated in torturing and execution of the victims, and enriched themselves with the property of the executed "heretics" and the expelled non–Catholics.

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

9. through the centuries, it is plagued by corruption, pedophilia, and perversion, and accepts those in the state of the mortal sin, as "priests"

10. some articles of the papal faith, which the many still identify as Christianity, are in fact the blasphemy against God and particularly, against the Holy Spirit {*Matthew 12:31–32*}; such, for instance, as

– the concept of "priest in the state of mortal sin"

– proclamations of pope Innocent III [Innocent III ref. and qtd. in: *Encyclopedia of the Vatican and Papacy* 213–214; La Due 118, 124; Willett 11] that

1/ 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 ***[[***this, especially in the form of the ritual of kissing the papal shoe, is the direct violation of the second of The Ten Commandments {*Exodus 20:4–5*}***]]***

2/ the pope acts on behalf of the Holy Trinity, "by the authority of SS Peter and Paul, and by... own authority"

– proclamations of pope Pius XII that

1/ ascribing "the whole spiritual life of Christians and their progress in virtue exclusively to the action of the Divine Spirit," without the collaboration of the pope, leads to "deplorable ruin" [*Mystici Corporis Christi.* Encyclical of pope Pius XII *On the Mystical Body of Christ*. 1943; §65, 87]: plainly speaking, Pius XII says that, without the pope, the Divine Spirit ***[[***that is supposed to be a reference to the Holy Spirit***]]*** does not work

2/ "Divine Redeemer" ***[[***that is supposed to be a reference to Lord God Jesus Christ***]]*** gave the faith "obscurely and implicitly" providing that the papal church would elucidate and explain it [*Humani Generis*. Encyclical of Pius XII concerning some false opinions threatening to undermine the foundations of catholic doctrine. 1950. http:// www. vatican. va/holy_father/ pius_xii/encyclicals/documents/ hf_p–xii_enc_12081950_humani–generis_en. html; §21]

3/ "first of all," all papal subjects must "obey the decrees of the Council of Trent, of the Roman Pontiffs, and the Sacred Congregation of Rites, and what the liturgical books ordain concerning external public worship" [*Mediator Dei*. Encyclical of Pope Pius XII on the Sacred Liturgy. 1947, November 20. http: // www. vatican.va/ holy_father/pius_xii/encyclicals/ documents/hf_p–xii_enc_20111947_mediator–dei_ en. html; §18].

There is no one word about God and His words in this statement, although the Christian teachings {*the New Testament*} is the only source of knowledge of God and His law

11. the very arrangement of the contemporary form of the papal church – the Vatican – is not compatible with the Apostolic traditions: after devastating for the papacy deprivation of its civil power over the states and their rulers, which was one of the results of the Napoleonic wars, the papacy obtained its independent status of quasi–religious establishment – the Vatican – with the help of Fascist Italy. The papacy had the positive experience of corroboration with Fascism, and the papal church of Rome became "a buttress" of the Fascism in Italy. Then, through the Concordat of 1929 with Fascist Italy under the Mussolini's control, the papacy gained at least some of the temporal power completely lost in 1870. By the authority of Fascist state, the Vatican had been granted the status of the independent state, access to control of education, and the possibility to expand the Catholic Action [ref. and qtd. in: *Encyclopedia of the Vatican and Papacy* 292–293].

Then it is understandable why the pope Pius XII refused to condemn Nazi Germany. While the papal clergy, such as Cardinal Theodor Innitzer the archbishop of Vienna, bestowed blessings upon Adolf Hitler, promoted the "divine idea" of unity all nations under the Nazis, named Hitler "the tool of God called upon to overcome Judaism" (Catholic priest Senn) and to struggle against "all–destroying atheistic Bolshevism" (the Austrian Episcopate) and (as Bishop Rarkowski did) explained to the German Catholics that behind the commands of Hitler – whatever the commands are – "stands God Himself with His will and command" [*La Documentation Catholique* ref. and qtd. in: Passelecq and Suchecky 51–52, 285; Senn and Rarkowski ref. and qtd. in: Lewy 239–242, 279], the World War II, which the Nazi Germany has initiated and slaughter of the minorities (including the Jews, the Gypsies, the Slavs, and others), which it carried out during existence of Nazi regime, took 14 millions of "racial inferiors" and 54.8 millions (estimated) of victims [in: Trager 893, 894]

12. 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 pretense 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 heresy, blasphemies, 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 papal attempt to usurp the place of God in His temple, the crusades (against Muslims and against Christians of Byzantium and Bohemia), 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, antisemitism, 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, including 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***]]***.

Until the papal church of Rome rejects Aristotle–Aquinas political theology and all heresies, which it has made the articles of the papal faith, and accepts the Christian teachings as its only foundation, until it rejects deified pope as the leader that stands instead of God, until it accepts the law of God as the Absolute law, and the knowledge of God as the Absolute truth, and therefore, converts into Christianity, any reference to the Catholic papal church as to the Christian Church is sacrilegious.

See

– ***CHRISTIANITY***

– ***Doctrine of Thomas Aquinas***. ***Political Theology***

Σ31 See ***The Mind***

Σ32 Manichaeism is the heresy against God the Creator. The core of Manichaeism consists of

a/ the ancient Persian doctrine of dualism (the good and the evil are two primeval independent forces)

b/ Gnosticism (for instance, the concept of "evil mater" and similar deities: Mani's "father of majesty/greatness" with five elements/light limbs/aeons/sons are similar to those in Gnosticism – the parent of the eternity with five aeons/sons [Masato Tojo])

c/ heathenism (the multi–deity arrangement).

Manichaeism

1/ denigrates the power of God the Creator and asserts the arch–evil as the omnipotent deity – that is the worst heresy of all heresies ever devised by human corrupted imagination, which is continually intently bent to the evil {*Genesis 8:21*}

2/ denigrates the human mind: for Mani, man is a powerless toy of the arch–evil, which performs the works and commits crimes that were appointed for him by god (either the good or the evil one) that created him and that, therefore, is responsible for all crimes and all the evils, which man inflicts onto all other beings

3/ is the most antisocial and antihuman doctrine: as soon as it asserted that the matter created by the evil is evil, the very life of a human body is evil. Thus, all that is related to the matter is evil; procreation is sin, because by begetting children, man serves the evil and increases its possession; any social activity is sin, because the one has to deal with the matters created by the evil and serving the evil. Therefore, the only way that left for the one who wants to serve the good (to become the Perfected one), is death. The one achieves salvation by coming through the ritual of slow suicide – "endura," by depriving himself from all that sustains life of a body.

See ***Works of Augustine of Hippo***, ***Ecumenism***, and **The Universal Religion and Purity of Faith** – in ***Selections_&_Reprints***

Σ33 Thomas Aquinas (1225?–1274) the main theologian of the papal church of Rome, was a Dominican monk whose brethren–inquisitors enthusiastically exterminated the Albigensian–Manichean–Cathari heresy. The Dominican Order (this order includes for instance, such members as the assassin of Henry III, king of France, and inquisitor Jacobo Sprengero – the co–author of *Malleus Maleficarum*) recognized the Aquinas' doctrine as its official teachings. The Dominicans began to defend the Aquinas' doctrine with the same diligence with which they exterminated heretics and witches.

The Roman pope John XXII canonized Thomas Aquinas in 1323; the papal theologians named him the greatest philosopher, and the popes highly praise him [see the papal references in: Kreeft 11; Synave and Benoit 9; *New Catholic Encyclopedia* 14:109–110]. According to the Code of Canon Law, all Catholic priests must be trained with the Aquinas' doctrine, principles, and method. In the beginning of the twentieth century, during pontificate of Pius X, Aquinas' *Summa Theologica* became the textbook for all papal institutions. Contemporary scholastics present Thomism as the alternative to modernization of Catholicism with *nouvelle théologie*, which might be linked with Marxism and existentialism [Dulles 120–121].

After Aquinas' death, some Catholic theologians and members of the papal hierarchy unsuccessfully attempted to condemn Thomism, at least indirectly, while the countries, which rejected the papal authority, discarded Thomism completely. After canonization of Thomas Aquinas, any papal subject who refutes the Aquinas' doctrine might be deposed from the papal office and might face condemnation for heresy [*New Catholic Encyclopedia* 14:129–130, 132]. Until now, the loyal papal theologians do not dare to expose the actual meaning of the Aquinas' political theology: the doctrine of Mani and the heathen philosophy; the subject of their disagreement with Thomism involves mostly the philosophical issues.

At present, the Aquinas' doctrine, referred to as "neo–Aristotelian system" [Holmes 7], as "Christian Aristotelianism" [McKeon 149], or simply as Aristotle–Aquinas' political theology, remains the official theological doctrine of the papal church of Rome; it is the core of the Magisterium teachings and basis of the papal politics.

See ***Doctrine of Thomas Aquinas***, or *The Invincible Empire*, Chapter 6.

Σ34 Thomas Aquinas asserted that his god is the source of unjust laws and the cause/source of evil [Thomas Aquinas *Summa Theologica* I Q.48 a2 ad3; 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].

See ***Doctrine of Thomas Aquinas*** or *The Invincible Empire*, Chapter 6.

Σ35 Soon after Christianity became the official religion of the Roman Empire, the process of corruption of faith and substitution of the dreams of the heathen philosophy for the words of God was initiated; eventually, it triggered off the **Great Schism**.

The Great Schism began in the sixth century with that what initially was comprehended as the discontent of the Patriarchs of Constantinople with the Bishops/popes of Rome who initiated their quest for the absolute power and authority over all Christendom. In 590, the 64th Roman pope Gregory I (590–604) openly asserted the claim on papal absolutism .in: Trager, 57].

The papal acceptance of Augustine's *Filioque* as a heretical modification of ***The Nicean Creed*** and the consequent papal decree with anathema (excommunication for heresy), which the papacy, in 1054, issued against the Constantinople's Church and Patriarch because of their rejection of *Filioque*, had sealed separation of the West and East Churches and put the finishing touch on the Great Schism.

The Great Schism as the deep division between the Christian Church of Constantinople and the papal Church of Rome came to its zenith in 1204, after the sack of Constantinople accompanied with destruction of the Christian Churches and mass slaughter of the Greek Christians by the papal Crusaders.

In fact, 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 ***[[***see ***CHRISTIANITY]]***

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 ***[[***see ***Doctrine of Thomas Aquinas]]***.

For a Christian, the following events, heretical assertions, and deeds incompatible with the Christian teachings **make the Great Schism irreversible** until the papal church of Rome rejects its Aristotle–Aquinas' political theology and converts into Christianity:

1/ acceptance of the *Filioque* – heresy directed against God the Father, which was invented by the Manichean convert ***[[***see ***Works of Augustine of Hippo]]***, and through which the papacy connects its authority with the authority of God the Father and pretends to speak on behalf of the Holy Trinity

[[The Filioque is Augustine's addition to the words of God: 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].

Augustine's Filioque is the direct contradiction of the words of Lord Jesus Christ:

— the Lord 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*}

— nevertheless, 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].

The Augustine's contradiction of the words of God means that Augustine makes the false statement about God, and especially, about the Holy Spirit of God. Any distortion of the main dogma of Christianity is heresy.

The Filioque is the deadliest component of Augustine's legacy, because it is heresy directed against God the Father; it also triggered the Great Schism. Besides, Augustine's *Filioque* conveys different understanding of the mission of Lord God Jesus Christ.

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

2/ the pillage and destruction of Constantinople, in 1204, accompanied with destruction of the Christian Churches and mass slaughter of the Greek Christians by the papal Crusaders

3/ acceptance of Aristotle–Aquinas' political theology ***[[***based on the heathen philosophy rooted in the Orphism – mythical serpentine theology that sustains numerous cults of arch–evil practiced by snake–worshipers***]]*** as the official doctrine of the papal church

4/ revival of the Manichean heresy, because of which the papal laity is deprived of the Communion with two elements – bread and vine as it is established by Lord Jesus Christ

5/ terror and atrocities of the Crusades and the inquisition committed by the papacy and its subjects

6/ doctrines of the "special grace of the papal office," "priests" in the state of the mortal sin that nevertheless act by "the power of the Holy Spirit," papal claims on the absolute authority and infallibility in the matters of Christian faith, and other inventions that contradict the words of God.

Concerning **the Great Schism** (separation of Roman and Byzantine Churches) and its consequences, see also

Runciman, Steven. *The Eastern Schism: A Study of the Papacy and the Eastern Churches During the XIth and XIIth Centuries*. Oxford: Clarendon Press, 1955. New York: AMS, 1983 (reprint).

Sherrard, Philip. *Church, Papacy, and Schism: A Theological Enquiry*. London: SPCK, 1978

The Hierarchical Church – in ***Doctrine of Thomas Aquinas. Political Theology***

Ecumenism

The Invincible Empire, Chapters 1 and 7

Σ36 According to St. Paul the Apostle, heresy is needed for testing the knowledge of truth. Consequently, it might be inferred that the mind, which is immune to the corrupting influence of heresies, had reached maturity, has faith, is loyal to God and is ready for the kingdom of God.

Tertullian (born in Carthage, AD 155– 220?) compares heresy with the fever – "deadly and excruciating" calamity whose purpose is annihilation of mankind. The following statements summarize his doctrine [Tertullian *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

and

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 or teacher) 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 with the universal – absolute – truth, which is the foundation of the systems–establishments sustaining and defining the human nature and the very existence of man, in spite of that this truth is constant and unchangeable as its source – God – is constant and unchangeable {*Psalm 101(102):24–27*}. 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 each word of God – the Christian teachings revealed by Lord Jesus Christ, the Word–God {*The Gospels*}. For a Christian, 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 assembled into the Books of the Prophets – *the Old Testament,* and the Gospels – *the New Testament,* also known as the Holy Scriptures or the Bible.

Σ37 Dionysus was "the god" of death, insanity, and divination. Heraclites refers to Dionysus as "the god of death" [Heraclites qtd. in: Bevan 140]. Not only the physical destruction caused by the Maenads could be the source of such a reference: the artificially evoked altered states of the mind, which result in temporary or permanent insanity, spell death of the reason. Perhaps, it is one of the explanations, why the Hebrew Prophets defined divination as abomination, rebellion, and sin against the Lord God – God of wisdom and knowledge.

The source and the place of origin of Dionysian cult remain unknown. Some researchers assert that the ancient Greeks considered the earliest version of orgiastic Dionysian cult as the insult to gods, men, and the social and political order [e.g., in: Jaeger 57–58], and this cult was introduced only by the tyrants who struggled for

power and needed the deprived of reason and unreservedly obedient human weapon. Dionysian cult of death, justifies the right of the ruler/controlling group to exterminate disobedient or unwanted citizens and nations for their religious beliefs, sets of values and ideals if they contradict the cult; the main fruit of this cult of death is the unreservedly obedient human weapon.

In general, the original Dionysian cult focuses on death and destruction.

At the first stage of initiation, orgiastic rituals silence, then, destroy the inner structures of the consciousness, then, impair reasoning that allows re–programming of the conscience: the initiated become easily managed and deprived of faculty of deliberation slaves of the cult's ruler.

The second stage involves ritual killings and human sacrifice: the initiated learn to please the deity with death of living beings and focus own existence on death and destruction of the others.

Then, the initiated pass through the selective rites: initially, the followers of the Dionysus are divided into two groups – the elite that would live to spread and administer the cult, and the ordinary initiated who compose the majority of the followers. They would become the ultimate weapon of destruction unreservedly obedient to the elite. The selected part of the ordinary initiated (those who do not fit for the purposes of the elite or are unable to serve the elite's purposes) is allowed to pass into the third stage, which must be completed with suicide as the offering to the deity [in: *The Sunset Knowledge*].

The unreservedly obedient human weapon, which is the main product of the Dionysian cult, became the most valuable assets of any tyrant, social and political establishments that builds own authority and struggles for the absolute power with the means of suppression, deterrent, and enslavement of own subjects and other establishments, nations, states. Consequently, the traces of Dionysian cult could be found in all heathen concepts and doctrines that provide the foundation for the wide range of cults, religions, ideologies, and establishments, which use human weapons and other means of self–annihilation, for instance, from the Manichæism through Nazism.

Σ38 See **God the Lord of Knowledge – the Portion of the Living Ones**, and other postings in **Part 4** of ***Selections_&_Reprints***

Σ39 See **Works of Friedrich Nietzsche**, – in ***Reprints of The Invincible Empire. Chapter 8***

Σ40 **Στερεωμα** of the human soul–heart–mind is the Word–God. The knowledge of God – His Law, His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good, that is the everlasting life {*John 17:3, 6*}, makes possible life by the Holy Spirit. This knowledge is the inner foundation and structure of the new creation of God in Christ and by Christ destined from the beginning of times for the eternity with God. When the one accepts the Word–God, the knowledge that He gives — the knowledge of God (knowledge of the law of God, His will, His commandments, His mercy, His Perfection and His Love — the Absolute Good), becomes the Firmament*:* the foundation of the one's intelligence/reasoning. If the one creates his life–reality–world on this foundation – on the words of the Word–God, his world survives difficulties, threats, and dangers as the house built upon a rock withstands rain, flood, winds {*Matthew 7:21–27*}.

In general, στερεωμα is the framework or foundation for the set of energy fields made for transformations of the divine energy into a particular structured matter (e.g., water of the sea, dust of the land): the components of the world accommodating existence of mankind. Within the στερεωμα {also called the Heaven – ουρανον in: *Genesis 1:6–10*}, the evolving world came into being {*Genesis 1*}.

So, στερεωμα might be envisioned as the framework–firmament–heaven, which embraces the totality of time–space–complexity entities/networks composed with the energy fields controlling the cycles of energy transformation: life is a purposeful cycle of energy transformations. These settings or specific networks of the energy fields might be seen also as the unity of the interconnected worlds, which accommodate the developing totality of the cycles of creation {*John 5:17*} and sustain life of different kinds of living beings–embodiments of the divine energy accomplished according to the universal law and with the universal power. The unity of energy–law–power maintains the Heaven and the world of men.

From another angle of consideration, the one could envision the στερεωμα of this world as a particular manifestation of the universal order/arrangement, or the reading of the Universal Code of creation – Λογος on the particular levels of complexity. This reading of the Universal Code defines, creates, and sustains the arrangement of the energy fields allotted for the cycles of energy transformations creating the perceivable structures of the matter at different levels of complexity. Life of particular beings – inhabitants of the world created because the Word was spoken by God – is accommodated under the Heaven: within the στερεωμα – fixed arrangement of the energy fields with the limits, which humans could measure, for instance, with such parameters as pressure, temperature, light, darkness, radiation, and so on.

The similar pattern might be discerned in creation of the immortal human child of God.

Στερεωμα of the human soul–heart–mind is the Word–God – the knowledge of God: His Law, His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good, that is the everlasting life {*John 17:3, 6*}. This knowledge makes possible life by the Holy Spirit, because this knowledge became the inner foundation and structure of the new creation of God in Christ and by Christ destined from the beginning of times for the eternity with God:

the knowledge given by the Word–God is the framework,
within which a human reasoning is ignited,
the knowledge given by Word–God is the foundation,
upon which a human child of God evolves
{*John 1:1–5, 9–13; 15:1–6*}
≡
the Word–God is the example of completion–perfection
that declares and explains God the Father and gives the knowledge that is the eternal life
{*John 1:18; 10:30; 13:15; 17:1–26; 1 John 1:1–2; 3:1–7*}
≡
the Word–God is the Beginning and the End, the Alfa and the Omega
{*Revelation 21:5–6; John 19:30; 4:13–14; 7:37–39*}:
the everything of man who is ascending to God

The Word–God creates the foundation – στερεωμα {as the firmament of the new world – *Genesis 1:6; James 1:18; 1 Peter 1:23–25; Ephesians 2:10*} within the human essence and gives the knowledge of God that is the everlasting life: upon the στερεωμα and by the Holy Spirit, the immortal child of God is created–built–established with knowledge of God, by the Power of God, and with the Energy issuing from God {in: *Psalm 103(104):30* – Εξαποστελεις το Πνευμα Σου και κτισθησονται – Thou shall send forth Thy Spirit and they shall be created(established/made); *Psalm 17(18):1–2:* Αγαπησω Σε, Κυριε ισχυς μου. Κυριος στερεωμα μου – I love Thee, O Lord, my strength. The Lord is my firmament; *John 1:1–4, 12–13; 3:5–6; 7:37–39; 16:13–15; Ephesians 2:1–22*}.

When the one accepts the Word–God, the knowledge that He gives – the knowledge of God (knowledge of the law of God, His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good), becomes the Firmament {Κυριος Στερεωμα μου – The Lord is my Firmament – *Psalm 17(18):2}* – the foundation of the one's intelligence/reasoning and the framework–space, in which a human being

evolves into the dwelling of God

↓

is enabled to accept the Holy Spirit of God – the Divine Fire,
Who ignites the eternal life within the creature of dust

↓

is prepared for the eternity in the presence of God

By Christ and in Christ – by the Word–God and in the Word–God – an immortal human child of God comes into being and will be resurrected/transformed for the eternity with God *{John 1:12–13; 3:16–17; 11:25–26; 17; 1 Peter 1; 1 John 3:1–3; Ephesians 2; 1 Corinthians 15; Galatians 3:26–29; 4:6–7; Colossians 1; 2; 3*}.

The eternal life in the realm/kingdom of God Who is the Spirit {*John 4:24*} is possible only if the Word–God becomes the στερεωμα, within which, by the power of God and because of the will of God, a human being is transformed/re–created into the immortal child of God: the certain firstfruit of creations made in likeness of the Word–God – the Word of Truth *{James 1:18; 1 John 3:1–2; Romans 8:28–30; Colossians 1:9–22; 3:10–11},* the one who lives by the Holy Spirit and who is enabled to withstand the eternity in the presence of God the Spirit {while the Old Testament's human being is not able to see God and live – *Exodus 33:18–20}.*

Therefore, when the Old Testament's texts tell that God is the prophet's στερεωμα {Αγαπησω Σε, Κυριε ισχυς μου. Κυριος στερεωμα μου, και καταφυγη μου, και Ρυστης μου – I love Thee, O Lord, my strength. The Lord is my firmament, and my refuge, and my Deliverer – *Psalm 17(18):1–2*} and the human heart is firmly established (εστερεωθη) in the Lord {*1 Kings 2:1*}, they convey knowledge revealed by the Holy Spirit {*John 5:39; 2 Peter 1:19–21*}: man shall live by God, because of God, and in God {*John 5:39–47; 6:45–58; 10:11–18, 27–30; 17:21–26*}.

Σ41 See

– **The Strange Knowledge**, **The Authority to Survive**, and **The Strange Phenomenon: Displaced Mind** – in ***Selections_&_Reprints***

– **Notes 22**, **38**, **29**, **28**, and **41** to ***Selections_&_Reprints***

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