



Home »



Index of Morya Federation Webinar Series

Awakening the Higner Mind with Duane Carpenter

Esoteric Astrology and Chart Deineation 2018 (Eva Smith, BL Allison)

Esoteric Astrology and Chart Deineation 2015 (Eva Smith, BL Allison).

DINA Disciples Webinars (Elena Dramchini)

Discover the Self: Through the 7 Rays Webinar (Eva Smith)

Great Quest Student Webinars (Leon' Hodgson, BL Allison).

Labours of Hercules Webinars (BL Allison)

Morya Federation Inaugural Webinars

Open Webinars

Sacred Geometry Webinars (Francis Donald)

Secret Doctrine Webinars (Francis Donald)

Secret Teachings of All Ages Webinars (Francis Donald)

Seven Rays Webinars and Esoteric Astrology Webinars (Eva Smith)

Student Webinars — Questions and Answers for the Entire Student Body

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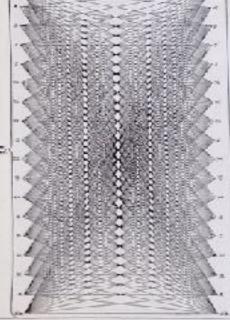
to pleaser; the end of hard errorion, grid; the end of mean errorien, nothing.

Through mental perversely some man do not derive pleasure. In reality, however, pleasure tespecially of a physical numerically mass md of existence and counts in comy war mental and spiritual reformeres Pleasure, furthermore, o instead whelly to the moreous, were to the wells time. The past cannot be regarded wishout arguand the frame cannot be facultivationer magning characters are the mostly for the first because No translated green, for prici is the comserious of all diseases. Nature permits man to do angulang be do steen, he is limited only to the run laws and cassoons. A philosopher to one free frees easy, loss, and superstation, and whose days are one long round of pleasure. Inchilgrate was then elevated by Arts tipper to the chief position as very the senses. He further declared philosophers to define markedly from other men in that they about seld not change the order of their lives if all the laws of men wer

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diffining the Albehor, where the whole promote the parts and diversity is dependent on unity, but eatry not on flavo say. The One, monoyer, tabefeecbeing, form belt an amibetween condition of the Cov.

Platoniopial ocephy is based upon the postulation of these orders of being that which moves transcreat, our which is self-envior, and that which e moved. That which is imto that which is self-moved, which likewise to americe or that which at moves. That is ubick motion is inherent can not be separated from its metive power, it is therefore in greatless dissolution (O) such naturemeth immortals. The wischbarmotiseimpuriodes in from another can be arpar aced from the source of its acre maring principle; it is carry ouch nature are mortal beings. Superior to both the most. and the immertals it that condition which continue by sever yet itself it unmoved Continuous minuticana recover d aledane is klaven, it is rhoselour che Elivine Ferren. rence upon which all things are ceralioshed. Being achie country will-mocion, the inmoved Mover is the test of all digaines. The Patronic discipline was founded upon the there the bearing is really secretarized, or the bringing imosbicariyo kawkiy form to acquired by the sock or approximentation feation as.

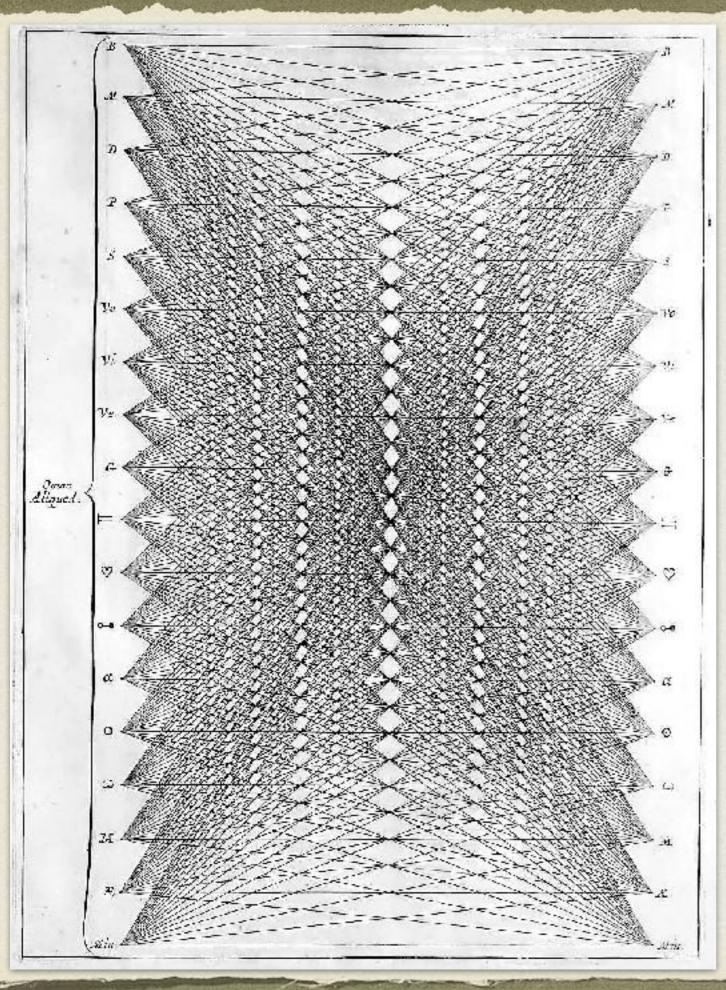


THE PROBLEM OF DEVERSITY.

school in the Academy over written the woods ³⁵ or your granter of geometry coast how.

for the death of Flato, his disciples represent from an garage. Clar the Academic commend to meet in the Academy arrangement to be built provided, the other, the Poststander, somewed to the Lamon under the leadership of Asistenda (364-302 B.C.). Flato accognized Arise Ale as his general disciple and according to Pink quasar, in-found in him as "the mind of the across" if the search were about from the lowers. Plate would my. "The resulter it run here." (At the production genus of Austrila, Thomas Trades universitable introduction to The Mattelyster

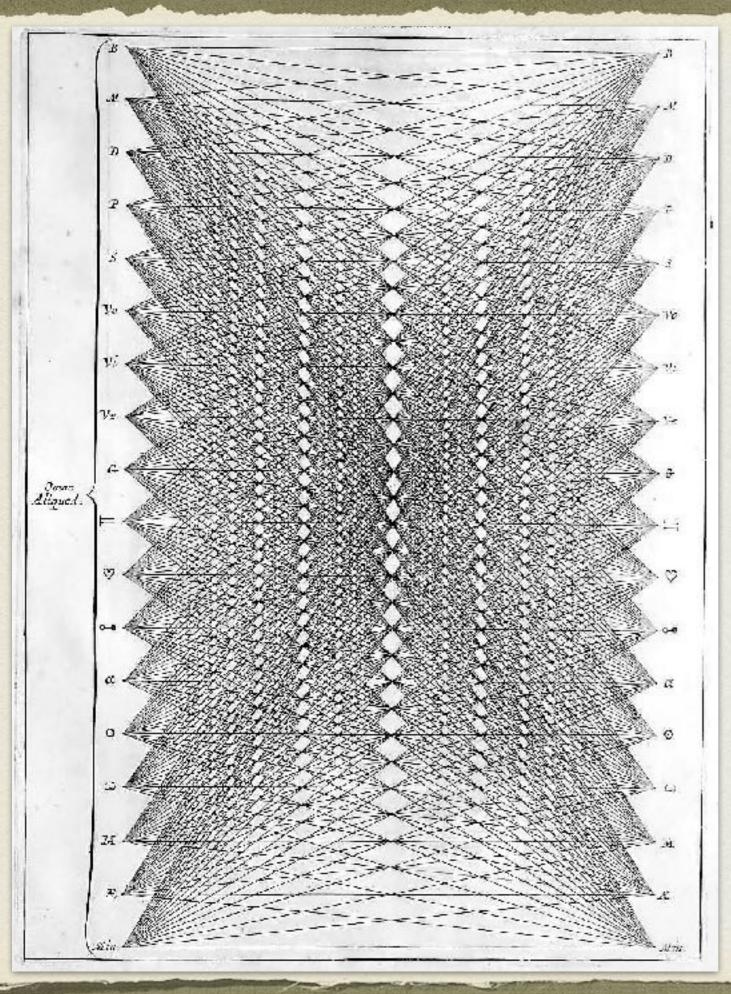
When we consider that he was not only stell step o west with a weight science, as his words absorbands endoor, but that he sense on a langua every subject which is comprehended in the circle of his rais. horseledge, and the with matchine accuracy and dill, we know not senior to some most, the posteration or extend of in order



THE PROBLEM OF DIVERSITY

From Kircher's Ars Magna Sciendi

In the above diagram Kircher arranges eighteen objects in two vertical columns and then determines the number of arrangements in which they can be combined. By the same method Kircher further estimates that fifty objects may be arranged in 1,273,726,838,815,420,339,851,343,083,767,0 05,515,293,749,454,795,408,000,000,000,000 combinations. From this it will be evident that infinite diversity is possible, for the countless parts of the universe may be related to each other in an incalculable number of ways; and through the various combinations of these limitless subdivisions of being, infinite individuality and infinite variety must inevitably result. Thus it is further evident that life can never become monotonous or exhaust the possibilities of variety.



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for COMBINATORIA, LIBIII.

Prino. Secundo. Tentio. Quarto. Quarto. Sexto. Septimo. Octavo. Nono.	Combina- bis Lite ram.	Primara. B. Serundam. M. Tertiara. D. Qiartam. 2. Quintam. S. Sectam. Vo. Geptimam. Vo. Odavan. Ve. Nonana G.	Cum omnihos ordine fe- quentibus li- teris in cir- culum.	Et ha- bebis	Friman Columnam, Secundam Columnam, Tertiim Columnam, Quartum Columnam, Quiotam Columnam, Sextam Columnam, Septimam Columnam, Octavam Columnam, Nonam Columnam,	Combi- nationis facts.
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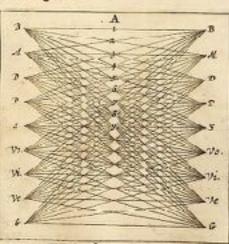
Tabula Combinationis expanse Literarum Alphaben.

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1/	3	ν e	M	G	D	В	3	M	S	D	Vo P	vis	2e 24	G Vi
1	3	6	M	В	D.	M	2	D	S	P	205	Vi 26	vevi	G Ve

Combinatio I. Contracts.

Combinado contracta est illa, que ft per Schemati mos lineares, quibes principit in & invicem ducuntur, ut in figura A. apparet, in qua vides, quacunque is Tabula labertur per espaniam Combina-tionen, ca obtineri per Schema Expetitio Combinationis contractæs B. enim combinate to efficie combinatioses, quot expanfa, videlices 81. Siquidem 3. in fe ducta dans 81. Contractan dicimus, quia mino-tem locur occupat. & facile memoria mandatur obpandtatem literarem; Er quamvis reliques Alphabeti terminos expanie combirare potuithmus, confultius tamen effe, ratusfum, corum multirlicatonen per contrachs Tabulas ex-

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abfolutorum, aum refpectivorum aum Sub-

ARTIS MAGNÆ SCIENDI, 104

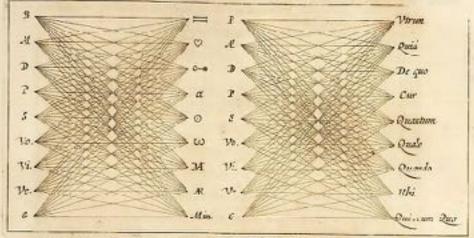
jedis un verfelibus, qua quartum n Alpha-bem locum poffident. Sexta Combinatioeft principiorum cum bem locum poffident.

cura virancibes moralibus, que quintum in tur. Alphabeto locum obtinent.

Quin:a Combinatio est principionum bent Schematismi Combinatorii sequun-

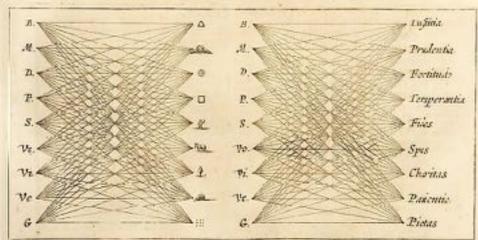
Combinatio II. principiorum refue-Cirverum cam abfolusis.

Combinatio III. princ piorum abfulator an O reflectorum cum Questionhui.



Combinatio IV. Subjectionim Univer-Salium cum principiis absolutit.

Combinatio V. Virtutum comprincipiis abbolute.



Vitia dedicuntar per opposita Virtu- nos; quos si per tesminos implicites & ad

tibus,
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Unde paret, quantahincin propofiso quolibet argumento propofisonum muzitudo
ducha, dant dictum numerum 486, 8t hoc
tartum quoed limplices Alphabetti termi-

ARS MAGNA SCIENDS COMBINATORIA

AMSTELOHAMI 1660 .

ATHANASII KIRCHERI
E Soc. JESU

ARS MAGNA SCIENDI

In XII Libros Digesta,

QUA

NOVA & UNIVERSALI METHODO

Per Artificiosum Combinationum contextum de omni re proposus plurimis & prope instinitis rationibus disputari, omniumque summaria quedam cognitio comparari potest.

A D

Augustissimum Rom. Imperatorem LEOPOLDUM PRIMUM,

Justum, Pium, Felicem.



AUSTELODAMI.

Apud JOANNEM JANSSONIUM & WAESBERGE, & Viduam Etizer Weverstraut. Asso do De Leix. Con Printegio.

AN ENCYCLOPEDIC OUTLINE OF

Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical (Philosophy

Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of all Ages

MANLY P. HALL

THE ILLUSTRATIONS IN COLOR BY J. AUGUSTUS KNAPP

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MCMXXVIII

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ARS MAGNA SCIENDI

In XII Libros Digesta,

QUA

NOVA & UNIVERSALI METHODO

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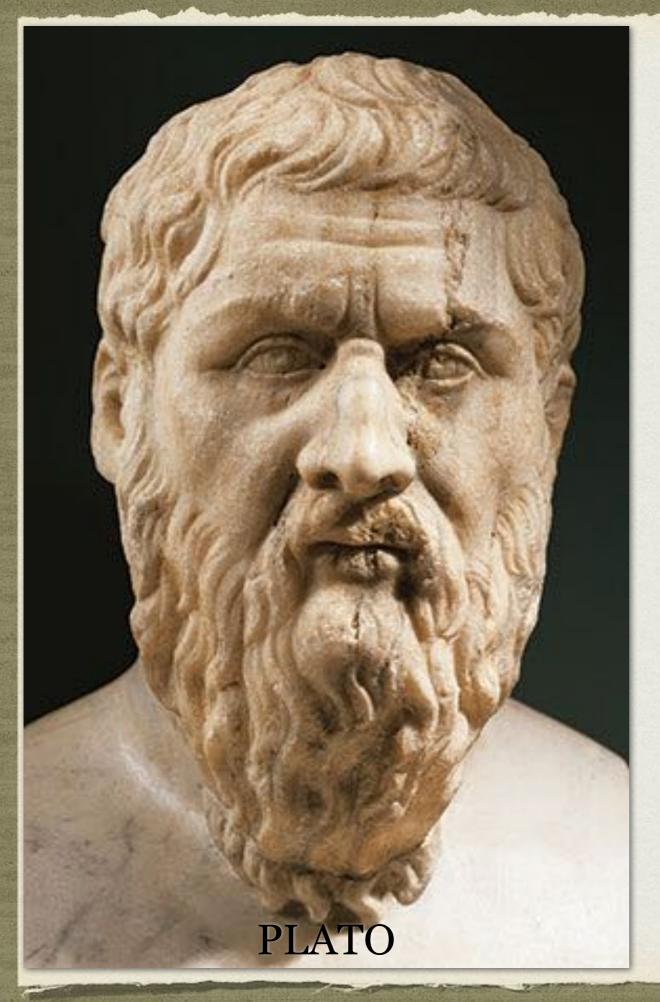
Augustissimum Rom. Imperatorem
LEOPOLDUM PRIMUM,

Justum, Pium, Felicem.



AMSTELODAMI.

Apud JOANNEM JANSSONIUM & WAESBERGE, & Viduam Euzer Weverstrauer. Asso do De ezer. Con Privilegio.



Plato's Three Orders of Being

1. The Unmoved Mover (also The Prime Mover)

- That which continually moves yet itself is unmoved
- The power of abidance is inherent
- It is the Divine Permanence upon which all things are established
 - Nobler even than self-motion
 - The first of all dignities

2. The Self-moved

- That in which motion is inherent
- Cannot be separated from its motive power
- Incapable of dissolution
- The nature of the immortals

3. That which is moved

- That which has motion imparted to it from another
- Can be separated from the source of its animating principle
 - Subject to dissolution
 - The nature of mortal beings

Absolute Abstract Motion

The Great Breath
Eternal, Ceaseless Motion
An Arcane, Living (Or Moving) Fire
Absolute Unconditioned Consciousness
The Universal World-Soul

Chit

Chaitanya

Mahat

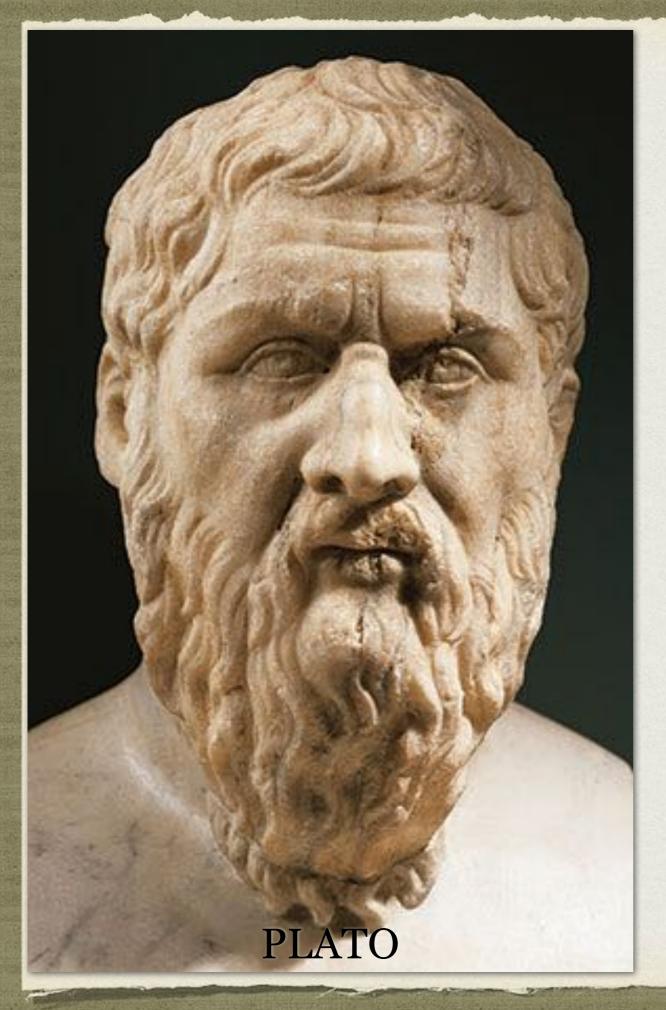
Maha-Buddhi.

Pre-Cosmic Ideation

Universal Mind

Pure Noumenon Of Thought

Immutable Divine Thought



Plato's Three Orders of Being

1. The Unmoved Mover (also The Prime Mover)

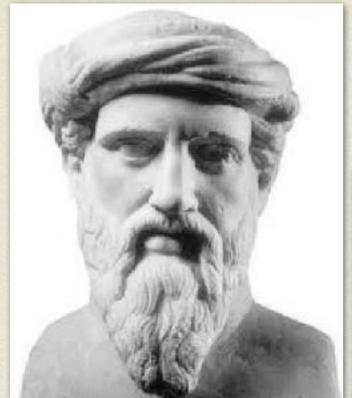
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2. The Self-moved

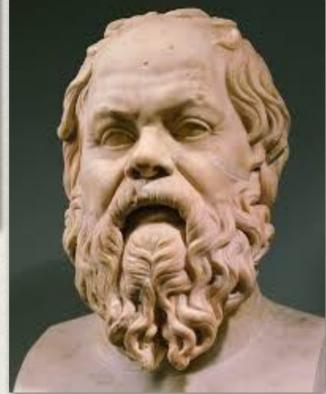
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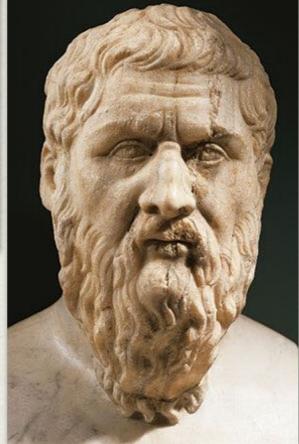
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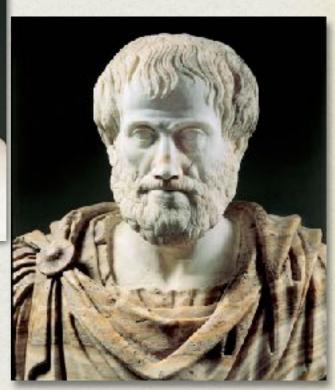
Pythagoras



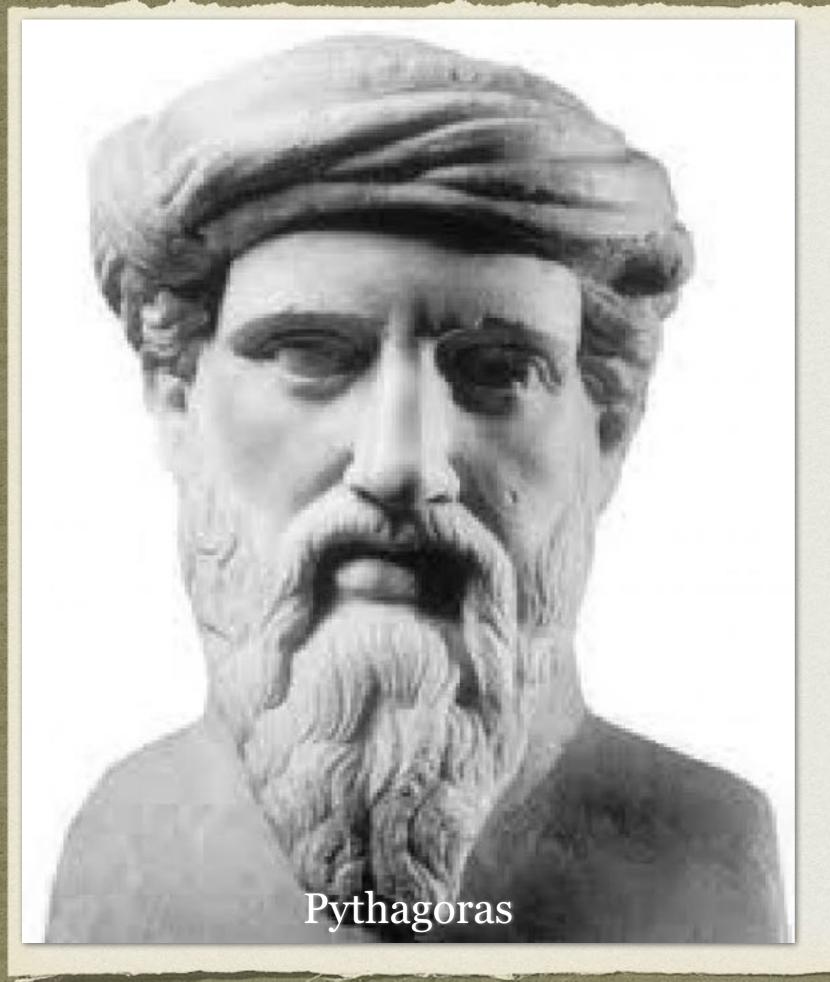
Socrates



Plato



Aristotle



"No one will deny that the soul of Pythagoras was sent to mankind from Apollo's domain, having either been one of his attendants, or more intimate associates, which may be inferred both from his birth, and his versatile wisdom." —Iamblichus

The sect of the *Academic* philosophers instituted by Plato (427-347 B.C.) was divided into three major parts—the old, the middle, and the new Academy. Among the old Academics were Speusippus, Zenocrates, Poleman, Crates, and Crantor. Arcesilaus instituted the middle Academy and Carneades founded the new. Chief among the masters of Plato was Socrates. Plato traveled widely and was initiated by the Egyptians into the profundities of Hermetic philosophy. He also derived much from the doctrines of the Pythagoreans. Cicero describes the threefold constitution of Platonic philosophy as comprising ethics, physics, and dialectics. Plato defined good as threefold in character: good in the soul, expressed through the virtues; good in the body, expressed through the symmetry and endurance of the parts; and good in the external world, expressed through social position and companionship. In *The Book of Speusippus on Platonic Definitions*, that great Platonist thus defines God: "A being that lives immortally by means of Himself alone, sufficing for His own blessedness, the eternal Essence, cause of His own goodness. According to Plato, the *One* is the term most suitable for defining the Absolute, since the whole precedes the parts and diversity is dependent on unity, but unity not on diversity. The One, moreover, is before being, for *to be* is an attribute or condition of the One.

Platonic philosophy is based upon the postulation of three orders of being: that which moves unmoved, that which is self-moved, and that which is moved. That which is immovable but moves is anterior to that which is self-moved, which likewise is anterior to that which it moves. That in which motion is inherent cannot be separated from its motive power; it is therefore incapable of dissolution. Of such nature are the immortals. That which has motion imparted to it from another can be separated from the source of its an animating principle; it is therefore subject to dissolution. Of such nature are mortal beings. Superior to both the mortals and the immortals is that condition which continually moves yet itself is unmoved. To this constitution the power of abidance is inherent; it is therefore the Divine Permanence upon which all things are established. Being nobler even than self-motion, the unmoved Mover is the first of all dignities. The Platonic discipline was founded upon the theory that learning is really reminiscence, or the bringing into objectivity of knowledge formerly acquired by the soul in a previous state of existence. At the entrance of the Platonic school in the Academy were written the words: "Let none ignorant of geometry enter here."

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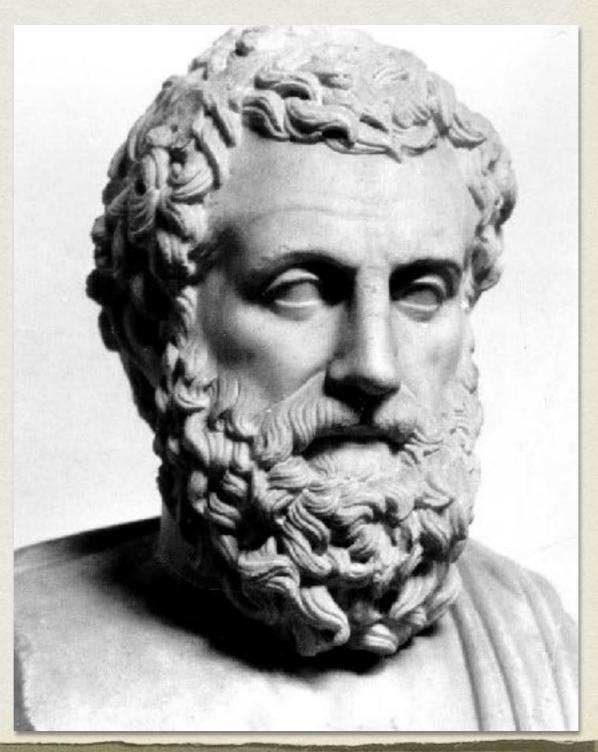
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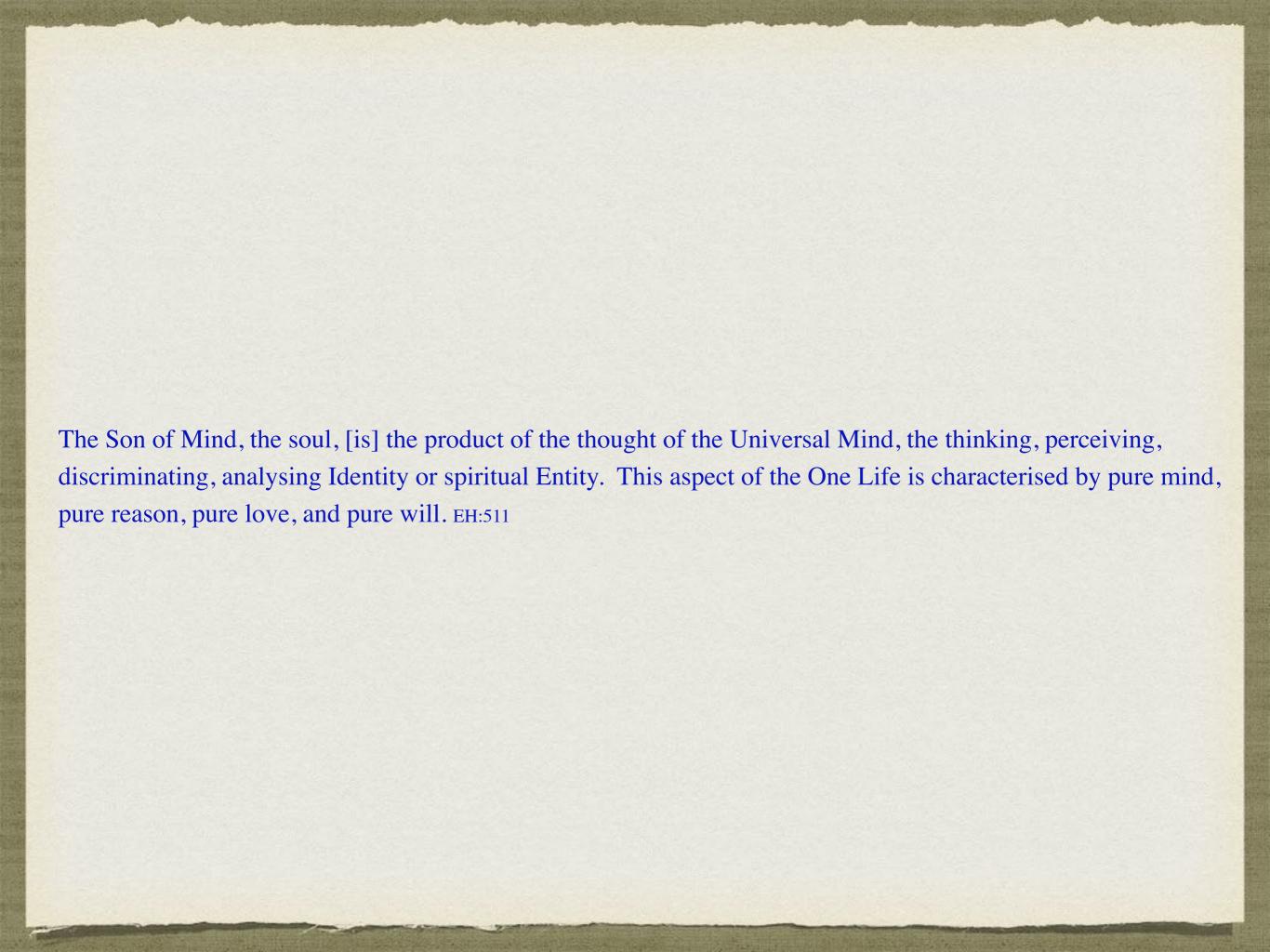
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Absolute Abstract Motion

The Great Breath

Eternal, Ceaseless Motion

An Arcane, Living (Or Moving) Fire

Absolute Unconditioned Consciousness

The Universal World-Soul

Chit

Chaitanya

Mahat

Maha-Buddhi.

Pre-Cosmic Ideation

Universal Mind

Pure Noumenon Of Thought

Immutable Divine Thought

The goal of a good human is to exercise well and finely the soul's activities according to reason.

-Aristotle

Plato's Three Orders of Being

1. The Unmoved Mover (also The Prime Mover)

- That which continually moves [others] yet itself is unmoved
 - The power of abidance is inherent
- It is the Divine Permanence upon which all things are established
 - Nobler even than self-motion
 - The first of all dignities

2. The Self-moved

- That in which motion is inherent
- Cannot be separated from its motive power
- Incapable of dissolution
- The nature of the immortals

3. That which is moved

- That which has motion imparted to it from another
- Can be separated from the source of its animating principle
 - Subject to dissolution
 - The nature of mortal beings

The Son of Mind, the soul, [is] the product of the thought of the Universal Mind, the thinking, perceiving, discriminating, analysing Identity or spiritual Entity. This aspect of the One Life is characterised by pure mind, pure reason, pure love, and pure will. EH:511

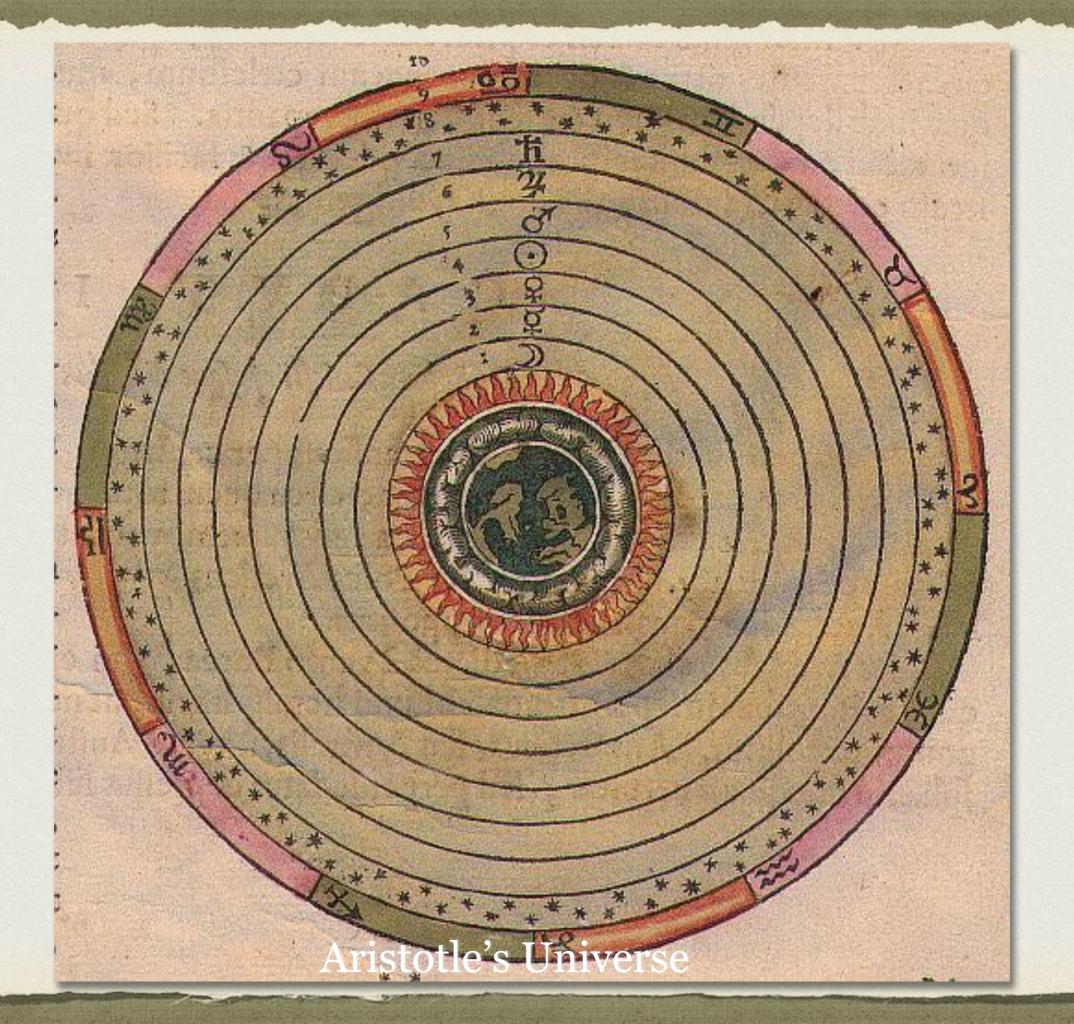
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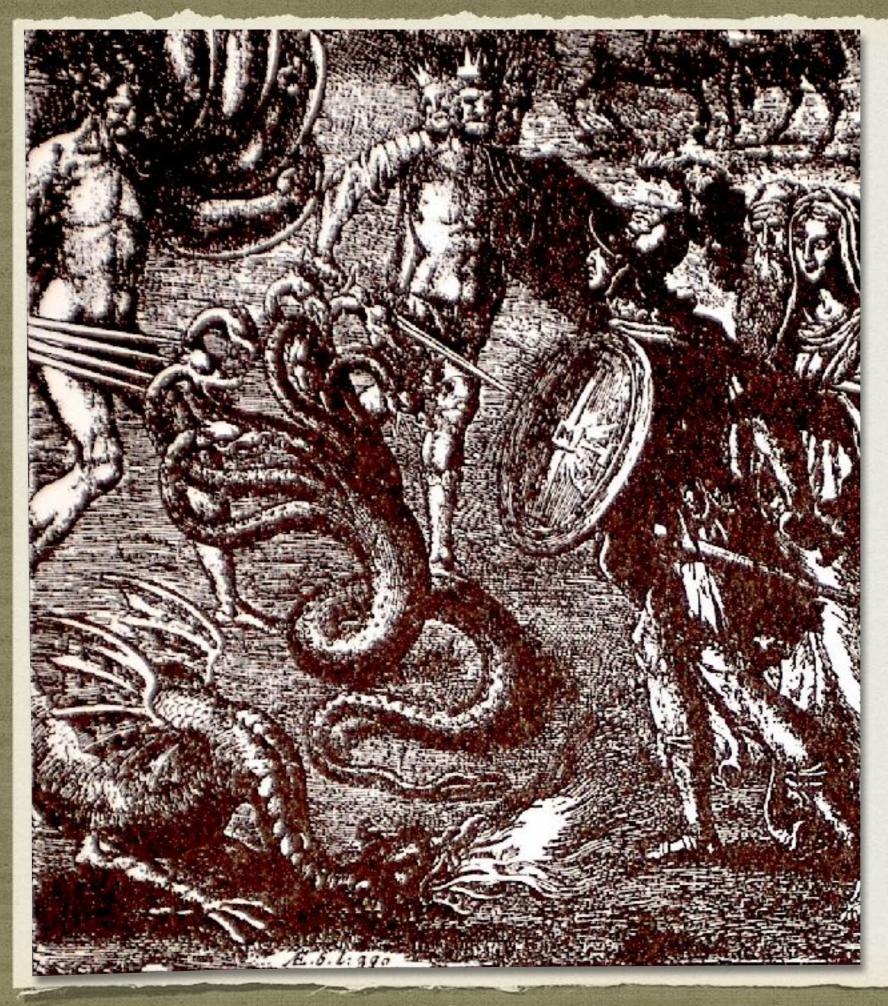
THE PTOLENA CHESTAN OF THE UNIVERSE.

I'd our



Virgil describes part of the ritual of a Greek Mystery—possibly the Eleusinian--in his account of the descent of Æneas, to the gate of hell under the guidance of the Sibyl. Of that part of the ritual portrayed above the immortal poet writes:

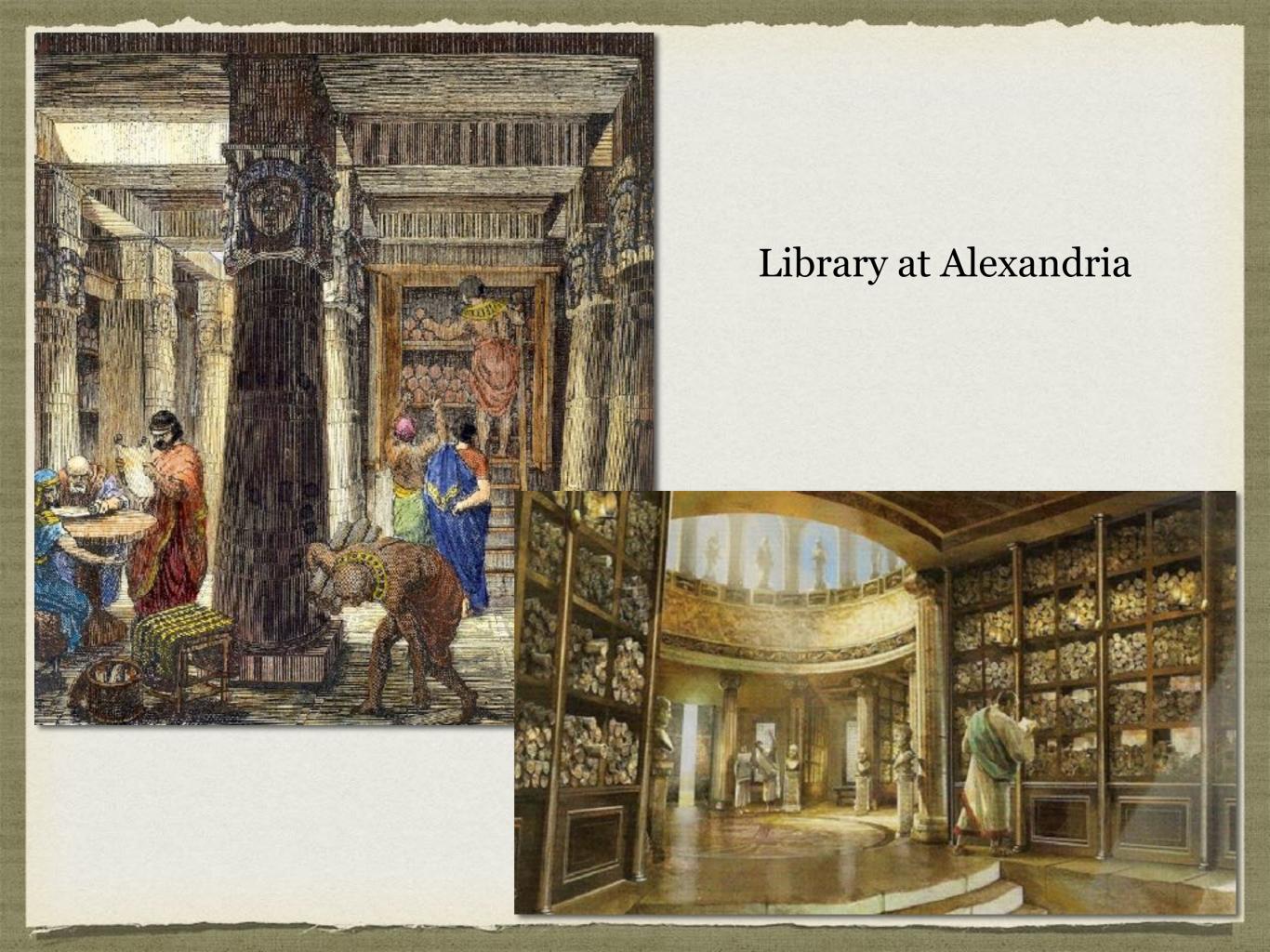
"Full in the midst of this infernal Road, An Elm displays her dusky Arms abroad; The God of Sleep there hides his heavy Head And empty Dreams on ev'ry Leaf are spread. Of various Forms, unnumber'd Specters more; Centaurs, and double Shapes, besiege the Door: Before the Passage horrid Hydra stands, And Briareus with all his hundred Hands: Gorgons, Geryon with his triple Frame; And vain Chimæra vomits empty Flame. The Chief unsheath'd his shining Steel, prepar'd, Tho seiz'd with sudden Fear, to force the Guard. Off'ring his brandish'd Weapon at their Face, Had not the Sibyl stop'd his eager Pace, And told him what those empty Phantoms were; Forms without Bodies, and impassive Air."

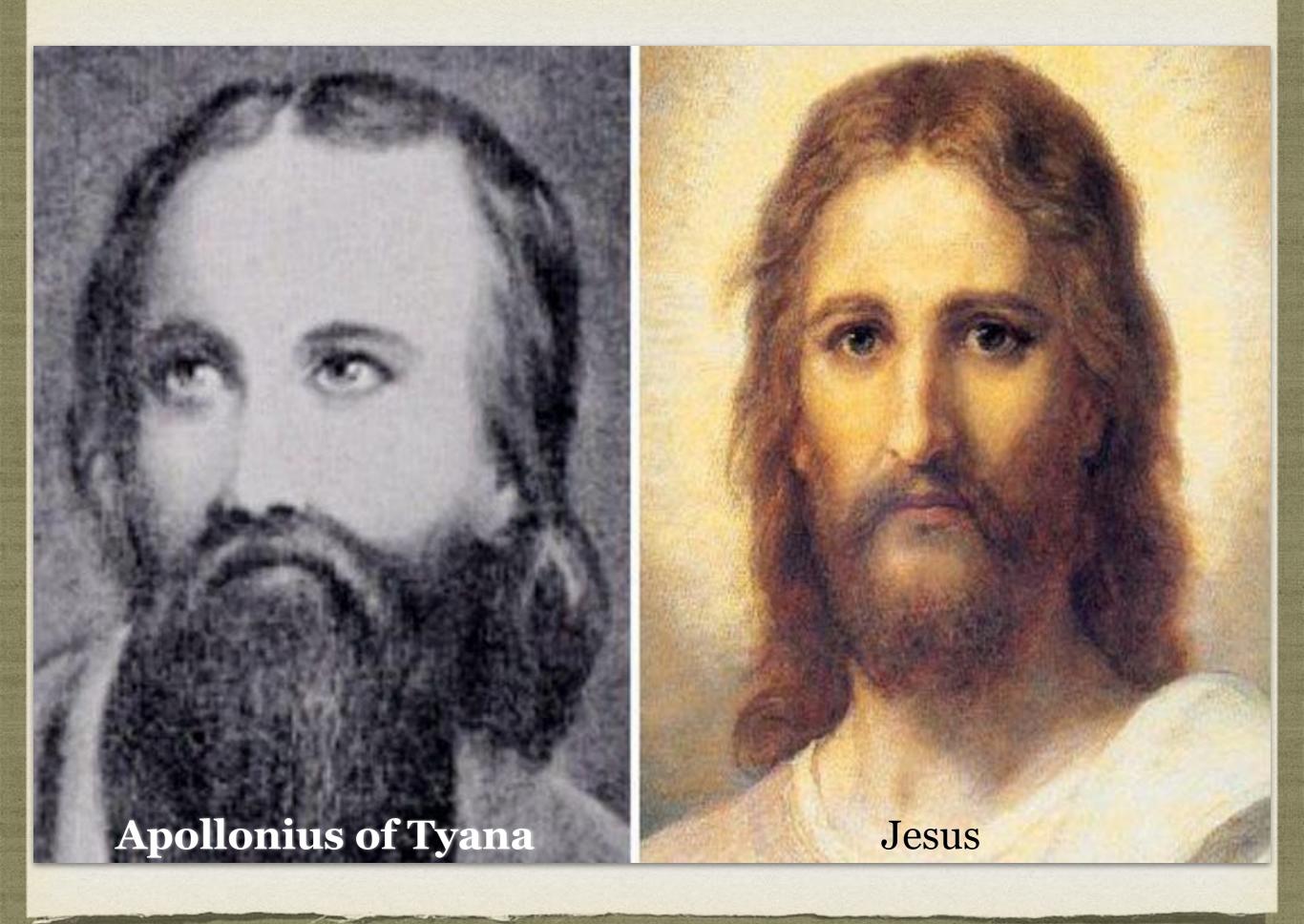


Before the Passage horrid Hydra stands, And Briareus with all his hundred Hands: Gorgons, Geryon with his triple Frame; And vain Chimæra vomits empty Flame.

Although Ammonius Saccus was long believed to be the founder of *Neo-Platonism*, the school had its true beginning in Plotinus (A.D. 204-269?). Prominent among the Neo-Platonists of Alexandria, Syria, Rome, and Athens were Porphyry, Iamblichus, Sallustius, the Emperor Julian, Plutarch, and Proclus. Neo-Platonism was the supreme effort of decadent pagandom to publish and thus preserve for posterity its secret (or unwritten) doctrine. In its teachings ancient idealism found its most perfect expression. Neo-Platonism was concerned almost exclusively with the problems of higher metaphysics. It recognized the existence of a secret and all-important doctrine which from the time of the earliest civilizations had been concealed within the rituals, symbols, and allegories of religions and philosophies. To the mind unacquainted with its fundamental tenets, Neo-Platonism may appear to be a mass of speculations interspersed with extravagant flights of fancy. Such a viewpoint, however, ignores the institutions of the Mysteries—those secret schools into whose profundities of idealism nearly all of the first philosophers of antiquity were initiated. When the physical body of pagan thought collapsed, an attempt was made to resurrect the form by instilling new life into it by the unveiling of its mystical truths. This effort apparently was barren of results. Despite the antagonism, however, between pristine Christianity and Neo-Platonism many basic tenets of the latter were accepted by the former and woven into the fabric of Patristic philosophy. Briefly described, Neo-Platonism is a philosophic code which conceives every physical or concrete body of doctrine to be merely the shell of a spiritual verity which may be discovered through meditation and certain exercises of a mystic nature. In comparison to the esoteric spiritual truths which they contain, the corporeal bodies of religion and philosophy were considered relatively of little value. Likewise, no emphasis was placed upon the material sciences. STOAA:16-17

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The Adepts

In The Esoteric Classical Tradition

By MANLY P. HALL



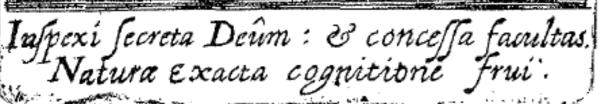
Part One
The Initiates of
Greece and Rome

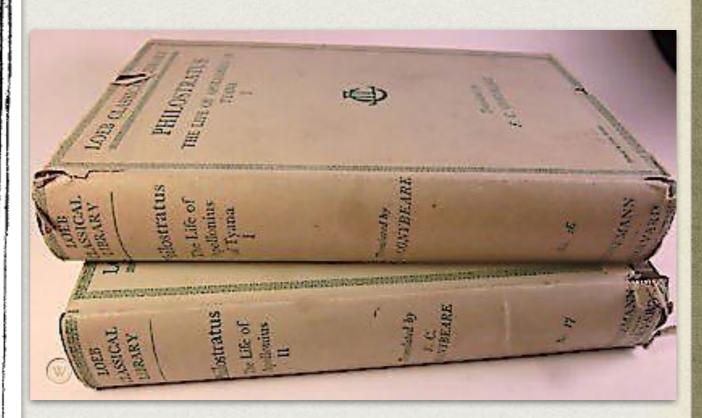


In order to appreciate the mind of Apollonius, we cannot do better than to quote from a letter written by him to the Consul Valerius on the event of the loss of his son: "There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest."*

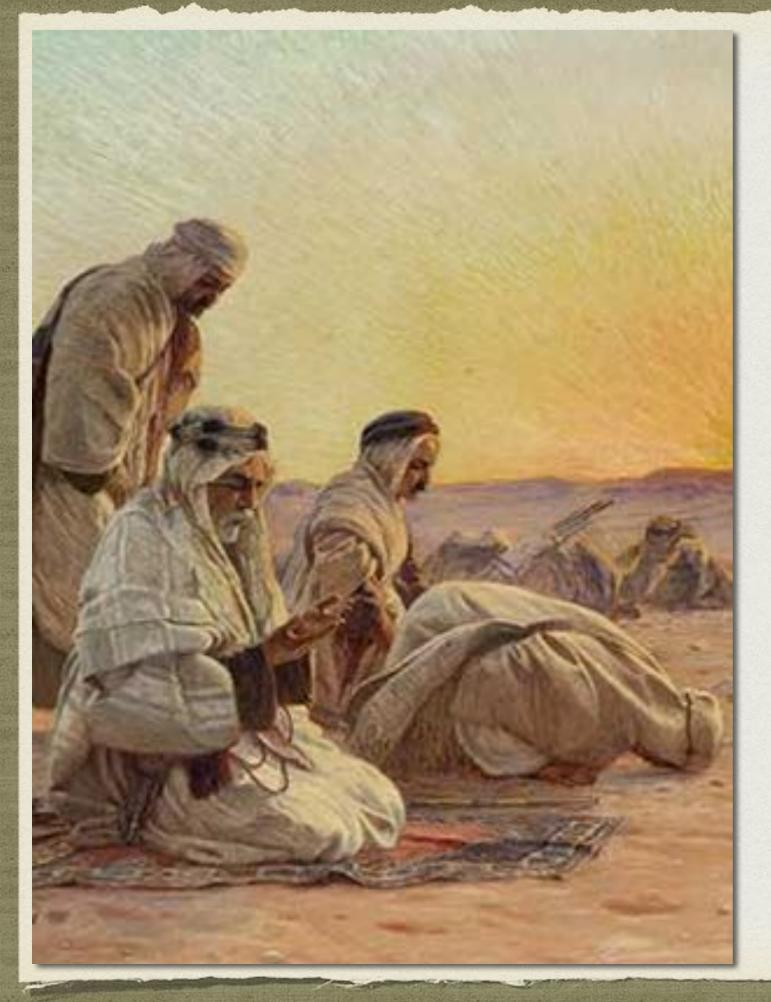
^{*} Apollonius of Tyana by G. R. S. Mead







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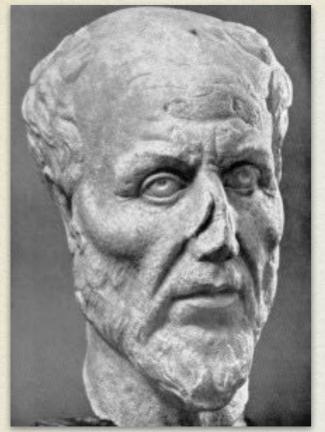


The Essenes cardinal principles were active benevolence and self-discipline. They had an esoteric school guarded by secrecy, accessible through novitiate and degrees. Josephus, describing the rule of a community, presents the picture of a tranquil life, divided between practical avocations, assemblies, and ritual observances. —OTG

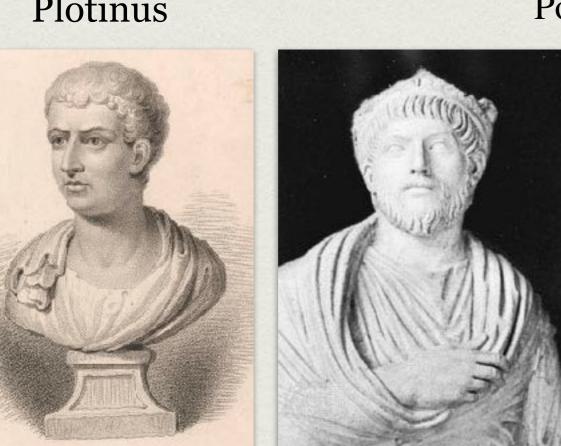


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Plotinus

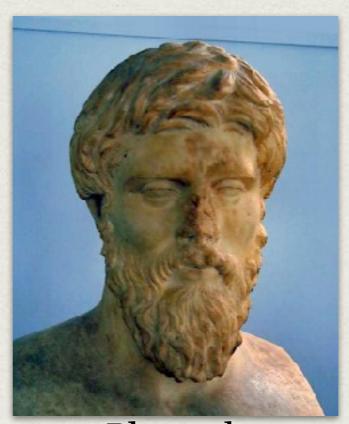


Julian

Sallustius



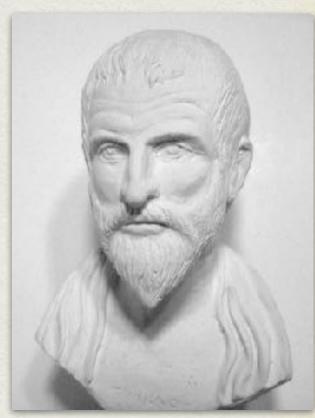
Porphyry



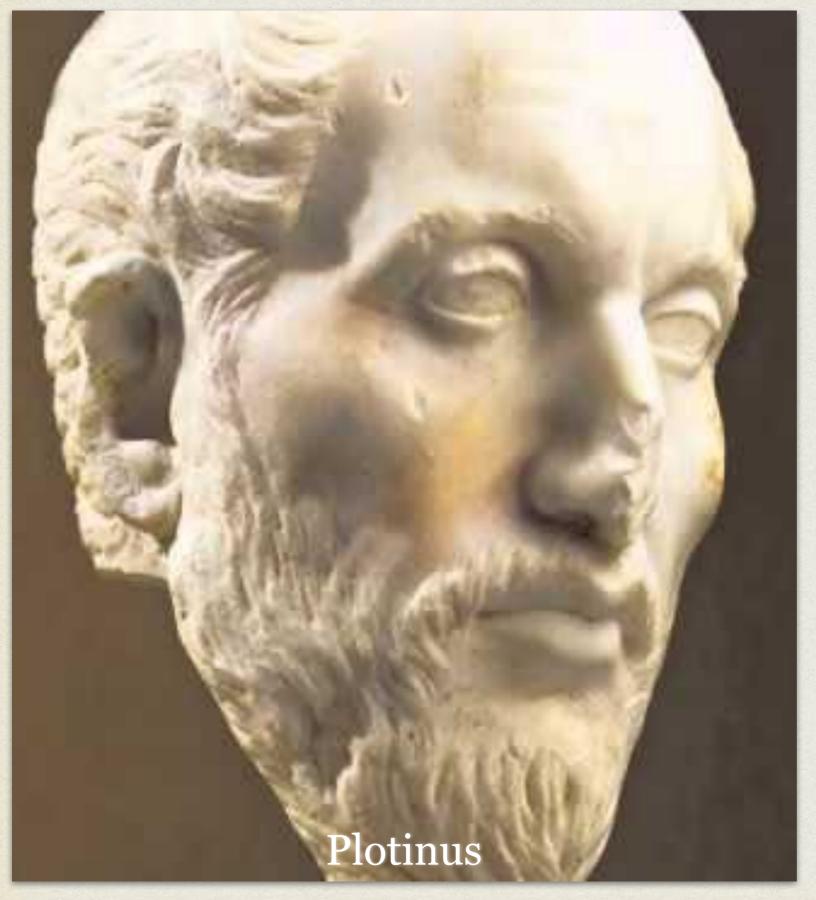
Plutarch



Iamblichus



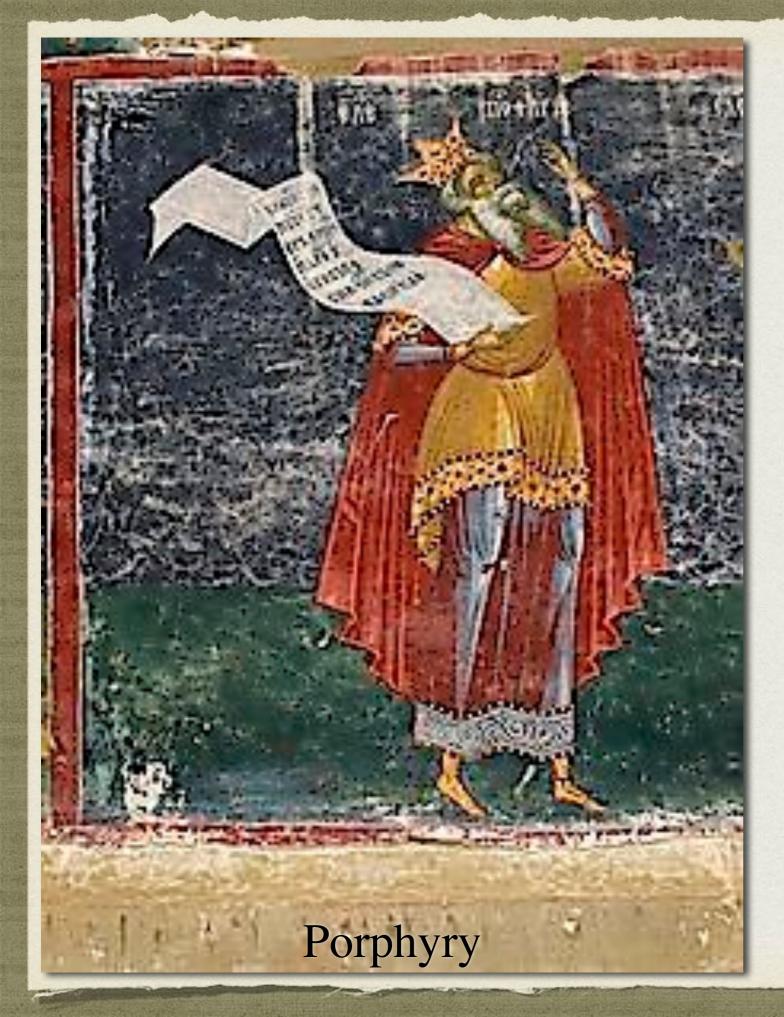
Proclus



"The soul that beholds beauty becomes beautiful.

Withdraw into yourself and look.

And if you do not find yourself
beautiful as yet, do as the creator of
a statue that is to be made beautiful;
the sculptor cuts away here,
smoothes there, makes this line
lighter, this other purer, until he or
she has shown a beautiful face upon
the statue." –Plotinus



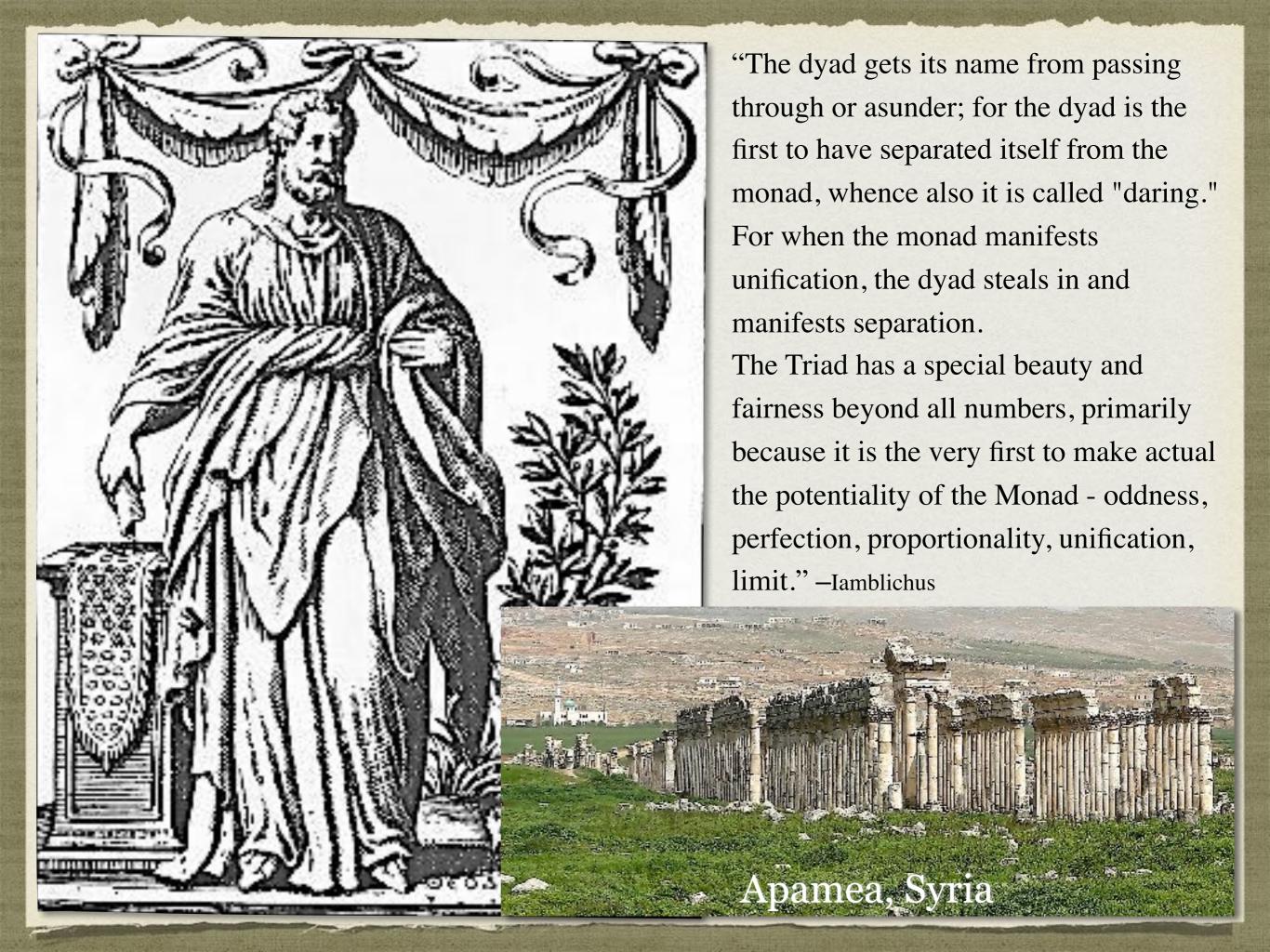
"The soul is bound to the body by a conversion to the corporeal passions; and again liberated by becoming impassive to the body.

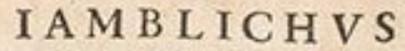
That which nature binds, nature also dissolves: and that which the soul binds, the soul likewise dissolves. Nature, indeed, bound the body to the soul; but the soul binds herself to the body. Nature, therefore, liberates the body from the soul; but the soul liberates herself from the body.

Hence there is a twofold death; the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to philosophers, in which the soul is liberated from the body."

-Porphyry

The impact of the soul is called forth by the dilemmas and through the emergencies of the later stages of the path of experience. During this stage, the urgency of the need, and the dilemmas brought about by the forces of opposition, lead the man to submit to a higher influence. He calls then in desperation upon the soul and upon the spiritual resources laid up in his divine nature and hitherto remaining unused. This impact is called the "Touch of Acquiescence," and marks the acceptance by the soul of the demand of the personality for help and light. The soul acquiesces in the plea of the personality for guidance. EP2:268-9





DE MYSTERIIS

AEGYPTIORVM, Chaldworum, Affyriorum.

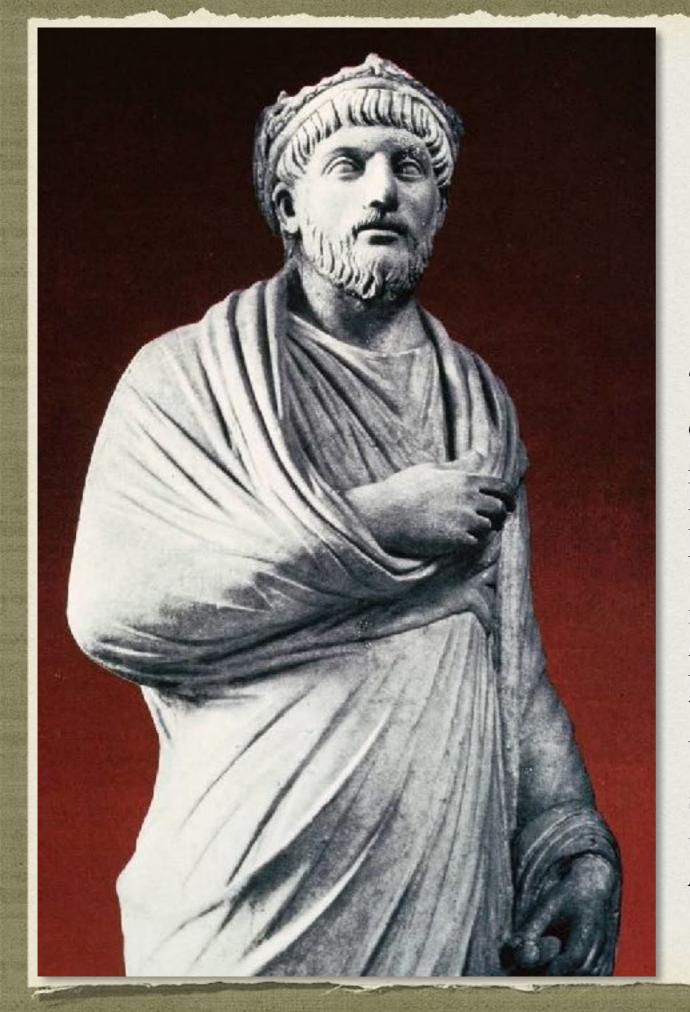
PROCLYS in Platonicum Altibiadem de Anima, atque Damone. Idem de Sacrificio ex magia. PORPHYRIVS de dminu atq; damonib. PSELLVS de Damonibue. MERCYRII Trifmegisti Pimander. Einfdem Afelepina.



APVD IOAN. TORNALSIVM,
TYPOGR. REGIVM.
M. D. LXXVII.

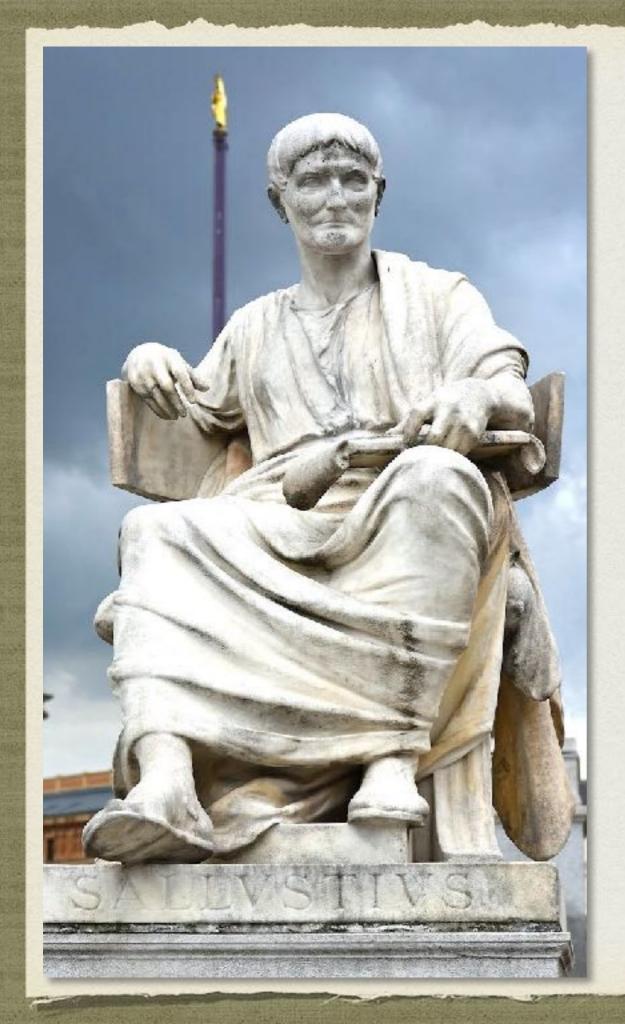


"Before the things that really are, even the first principles of all things, is One Divine Being, prior even to the first God and King, abiding immovable in the aloneness of his own absolute unity. For neither is Intelligence nor any principle else intermingled with him, but he is established an exemplar of the God self-begotten, self-produced and only-begotten, the One truly Good. For he is the something Absolutely Great and Supreme, the Source of all things, and root of the first ideals subsisting in the Supreme Mind. Then from this One, the God sufficient in himself caused himself to shine forth, and hence he is self-engendered and self-sufficient. For he is the Beginning and God of Gods, a unity proceeding from the One, subsisting before essence, and the principle of essence. For from him are being and essence; and he is called accordingly Noëtarch, Chief of the realm of thought." - Iamblichus (On the Mysteries: De Mysteriis Aegyptiorum - The Two Souls of Man)





"Most opportunely friends, has the time now come for me to leave life, which I rejoice to return to Nature, at her demand, like an honorable debtor, not (as some might think) bowed down with sorrow, but having learned much from the general conviction of philosophers how much happier the soul is than the body, and bearing in mind that whenever a better condition is severed from a worse, one should rejoice, rather than grieve." – Julian, mortally wounded in battle, upon his deathbed, as recorded by Ammianus Marcellinus

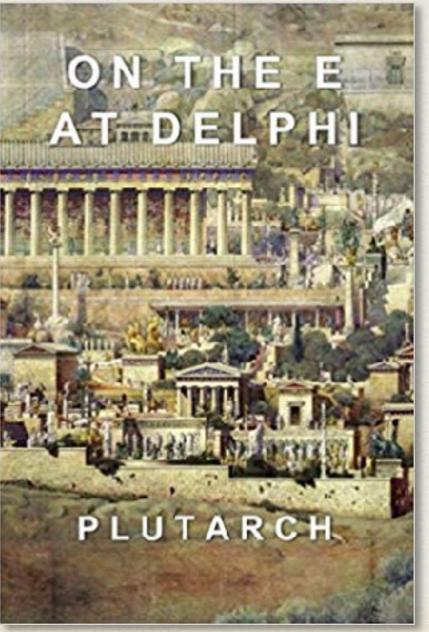


"These things never *happened*, but always are."
-Sallustius, from *Concerning the Gods and the Cosmos*



"The mind is not a vessel to be filled, but a fire to be kindled."

"To make no mistakes is not in the power of man; but from their errors and mistakes the wise and good learn wisdom for the future." –Plutarch





THE

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"It is told that those who first brought out the irrationals from concealment into the open perished in shipwreck, to a man.

For the unutterable and the formless must needs be concealed. And those who uncovered and touched this image of life

were instantaneously destroyed and shall remain forever exposed to the play of the

eternal waves." -Proclus

HALLES AND THE REST OF THE REST

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and it becomes part of these contents. Nothing a situative oil, therefore, surge in force of our neutral experience.

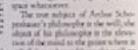
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a capable of controlling the will. Schopeshauer like to the wall to a strong blind rescribe carries in his deadlikes the intellight, which it a weak latte man possessing the power of night. The will it the technication of manifestation and every part of Masses the product of will. The brain is the product of the will as known, the based the product of the will to grap. The owns intellectual and serve construction of man are subservation to the well and are large by concover) with the effort to justify the dictains of the will. Thus the cream claborate symmetric of thought simply to prove the occursix of the thing willed. Genous, however, superconnecte sease where in the intellect has gained automate over the well and the life is railed by mater and not by impulse. The autogeth of Chemicanto. said Schopenhauer, has no empresseement and attenuess of analysis has will Historical growth to print manufacture by the Dallaton To him Nirotta represented the subsuperiors of well. Life-old Wandergoon of the blind will to how-he nigrand as a minimum. claring that the true philosophic was now when recognition the window of drawls, resisted the subjected steps to reproduce his board.

XIX

Of Peichick Willedon Naturaths is has been said that his possible contribution on the raise of human hope was the glad didings that God had did of part? The constanting learners of Women's philocariby are her doctrine of contral recurrence and the extremy place place by him upon the willist stormer. A projection of Scho-pethoses is well to lost. Neithrey be before a projection of Scho-ter and the lost of the property of the purpose of extraction to be the production of atype of all potential individual, druggetted by him the responsion. This was remain was the product of exertial enfroring, for if not separated foundly from the mass and own graved to the production of power, the included would size but to the level of the deadly received Love, Nietzelse mid, should be sureful to the production of the separate and these only area of many who are best found to produce this own and highery. Notificial absolutioned to the rate of the mistaciany, but blooding breading being executable de mathibier en et de septembrige. Netteche a donnée did en l'herauthetrasse, zont o plant, eve demosper. transfer whometheir inferior brothers and almost docald be perfectly recorded to the Editedly and politically, the separation was a law enables of To dross who entertained for reasoning of power in be store, will consend, and much the stories belong to the other than the stories of power drossy beginning. To the experient the worst, it is a probability beautier and entertaining.

occured a klassificher result of the fance. Of the other Community the classification of the contraction of through, limitations figure probabilisticated transition. The more recent accordance and Folia the Germann broken freezionism and Folia. tions (alass as led the Finstein theory). The from the system of problemless through problems in a second plant plantment the latter arracks the accorace of conclusional principles dependent upon the present these

Eart Decemes worth at the head of the French school of philosophy and states with the Francia Barrer the bones of founding the sessions of modernickness and philosophy. As Becombined his conclusion upon observation of extend things, so Deceme founded he encepholical philosophy upon observation of instructioning. Consequence (the philosophy of Descarce) free eliminates all charge and their replaces as fundamental those premium without which external is impossible. Desearnes defined an tiles as than which fills the paind when we concrite a thing. The much of an idea must be determined by the criama of clarity and distinctions. Have Describe belief there cleared distinct also must be not Descarries has the discourtiest also of evolving his este philosophy without recourse to turbor ity. Consequently his conclusives are built up from the simplest of premion and prew in complexity as the smatter of his photosophy

The Positive philosophy of Paggost Corner. is hard upon the theory that the harries over-less develops through their stages of theories.

The first and lower stage it sheelegial; the second, trotagornical; and the shoot and righest, positive. These theology and recognitions on the facility and increased characters of humaniter act life mind and peritiesen is the mental expression of the adult confess. In his Core de Philosophia pestiria, Constructiviti

"In the final, the positive wast, the model to protected the wast. worth alon Almilan roctors, the origin and descriptive of the setwayse, and the course of pharmonica, and applies took to the study of their least white in their promisely relations of recommend and scenblane. Reserving and observation, duly conduced, are the ream of this least tells. "Long tricor a described as as "sees management of management "According to Corner, it was fremenly said that the heavens declare the glory of God, but now they only

mouse the glass of Newson and Laplace.
Assumption Frenchistocoloid philosophysics Traditional law julies. applied to Chromacier), which concease tradition as the proper fromdation for philosophy the Sandagual about, which regard he manner of one can rectal organization, the Englishmann school organization of Englishmann schools from the facility activities to the Bacterian recent securities and the Christian from and a legendary which associated the device origin of the Christian from and a legendary method of concern slopeches to recent all products are consisted of concern slopeches to recent all products are consisted of concern slopeches. toward all marine personing to decloy; and Nos Outries, a french revision of the decrease of Instantial Kare.

Heart Berguer, the incommutat, undestrody the greater baing French philosopher, present a tienty of reposit anni-needle-

station founded upon the permits of continue evolution, the moidthe to popularity is the to his appeal to the four reactions in his to popularity is that to his appeal to the four reactions in his or a nature, which she is against the hope have a suit of help tenness of muterial feels science and out into children have been considered to the continual lyant appliage gainst the invantage of matter. Hereon contained the perceible victory of life over matter, and it tiles the annihilation of death.

Applying the Dancin american crafts wired, John Locks, the great Buglishphisosopher, declared that everything which passes through the mixed is a legitimate object of several principality, and that these mental phenomena are as seal and valid as the objects of any other science. In his investigations of the origin of phonomera broke depassed from the Barracian requirement that it was first across you make a natural become of facts. The mind was separated by Locks to be black until experience is rescribed upon z. Thus do mind in built up of serviced impressions plus reflection. The soul Locks be-Level to be incupable of upper levels of Ders, and man's realisa-tion or cognition of Cod to be usually an information of the transfering faculty. David Flore was the more enclusionic and also the most powerful of the dooples of Locks.

Attacking Locke's accurring loss, Dishop. George Berkeley substituted for it a phillion-tive fewaded on Locial's fundamental press nes but which he developed as a system of idealism. Berkeley held that toos are the real objects of less wisdge. He declared it imposoffice or adduce proud that sensatures are occastored by practical objects; he also attampted to move that many has no evistency. Borke wise holds that the universe is permanted and governed by critical. There the belief in the existence of material objects is morely a comsalousdation, and the objects themselves may well be fall-ica ions of the mind. At the name time beliefly considered it worse due from ity to question the accuracy of the perception for if the power of the potential e lacale in be questioned man is ordured to a covarian (in eartable of knowing, communing, or scalining

in the Associationalities of Harrier and Harrie was advanced the theory that the asseeration of same is the fundamental principle of povenelogy and the explanation for all menta phenomena Plantley held that if a cencation he erround averal times there is a tendency towards its operational impetition, which may be awakened by association with some other take even though the object causing the original marries be absent. The Unitravies use of lessons Bentham, Archdeacon Paley, and James and John Square Hill declares that to be the greatou good which is the most to ful to the greatest earsier. John Sours Mill believed that if it is possible through ensurion in acceptance/integral theproperties of things,

a knowledge of the true substance of ratings.

Dominion is the discrete of natural selection and physical evotarine, It has been saided Charles Robert Derwinshed by downstand as baseds sport altogether from the savorus and make the infinite and consequences blind swell symmetries with the all providing position and improved Nation. A greater the and Next Is gell as instant we also necessority produces of the period of all throught mought. The foreign is the belief that the natural of alcimans is accounted to

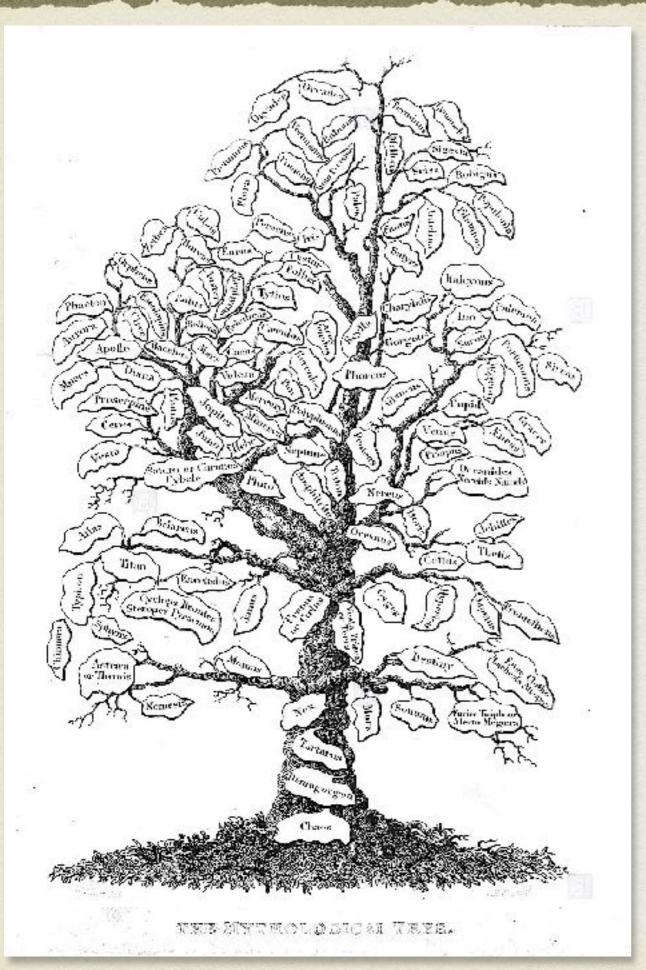
the latter an English and Acceptance revival of Fings IV de aliens.

Dr. W. J. Domes dealers that Hollow Springs Supramoral, First. bodyles, made him almost st once the most famous philosopher of his time. Securitarium is a philosophic positivism which deembase chairman or over-to-manageous disk by with equilibrium as in higher or with same. Some ting to Speace. He made through process from homogeneity to homogeneity and tack from homegravity to homogenity. Life about the the continual adjustment of terreal relationship fathernal adjustment. Nion farmous of 41 Sport per's aphonisms in his definition of Dorry: "God is induite intelligrow, infaintly discraimed through infants time and infants cross, manifesting through as infantished of our convent individual rate." The anticountry of the law of evolution was negligible by Sycothe manufacture of the day to the form but also to the intellige as because the form. In every manufacturation of being be recognized the fundamental to adopte of authorities from simplicity to tomp but, charving that when the point of equilibrium to read us it is

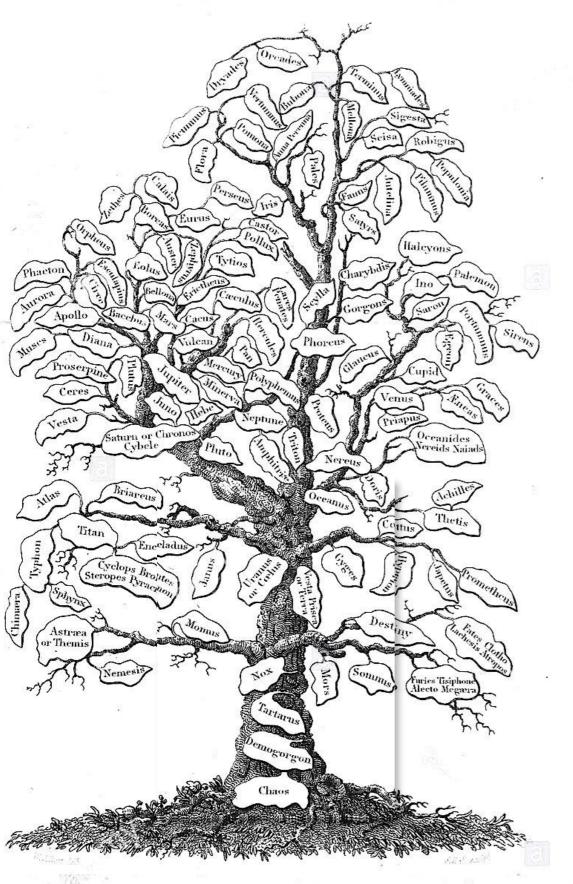


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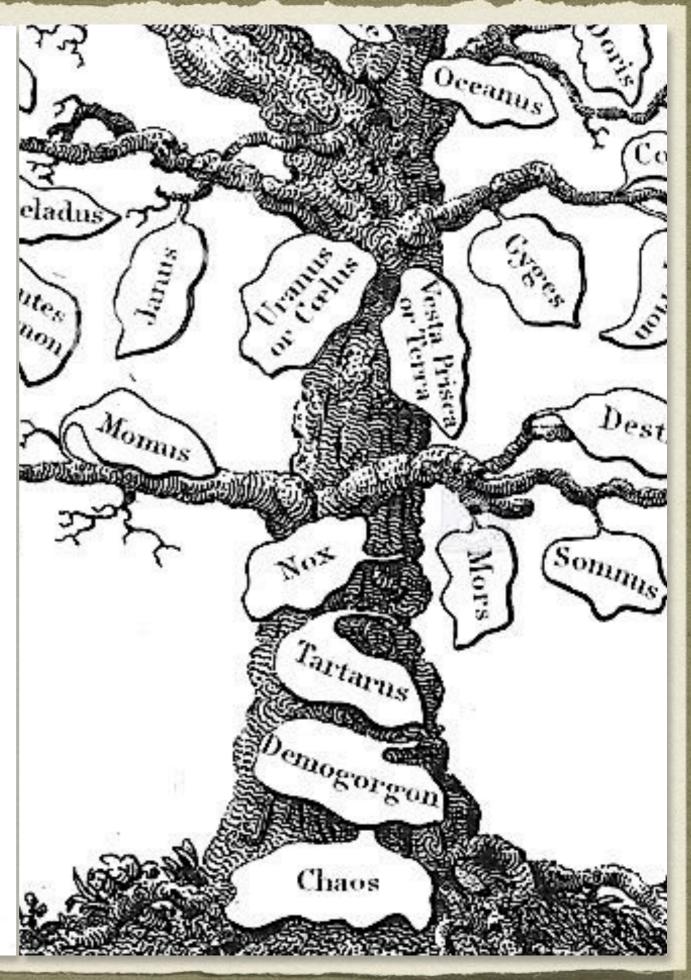
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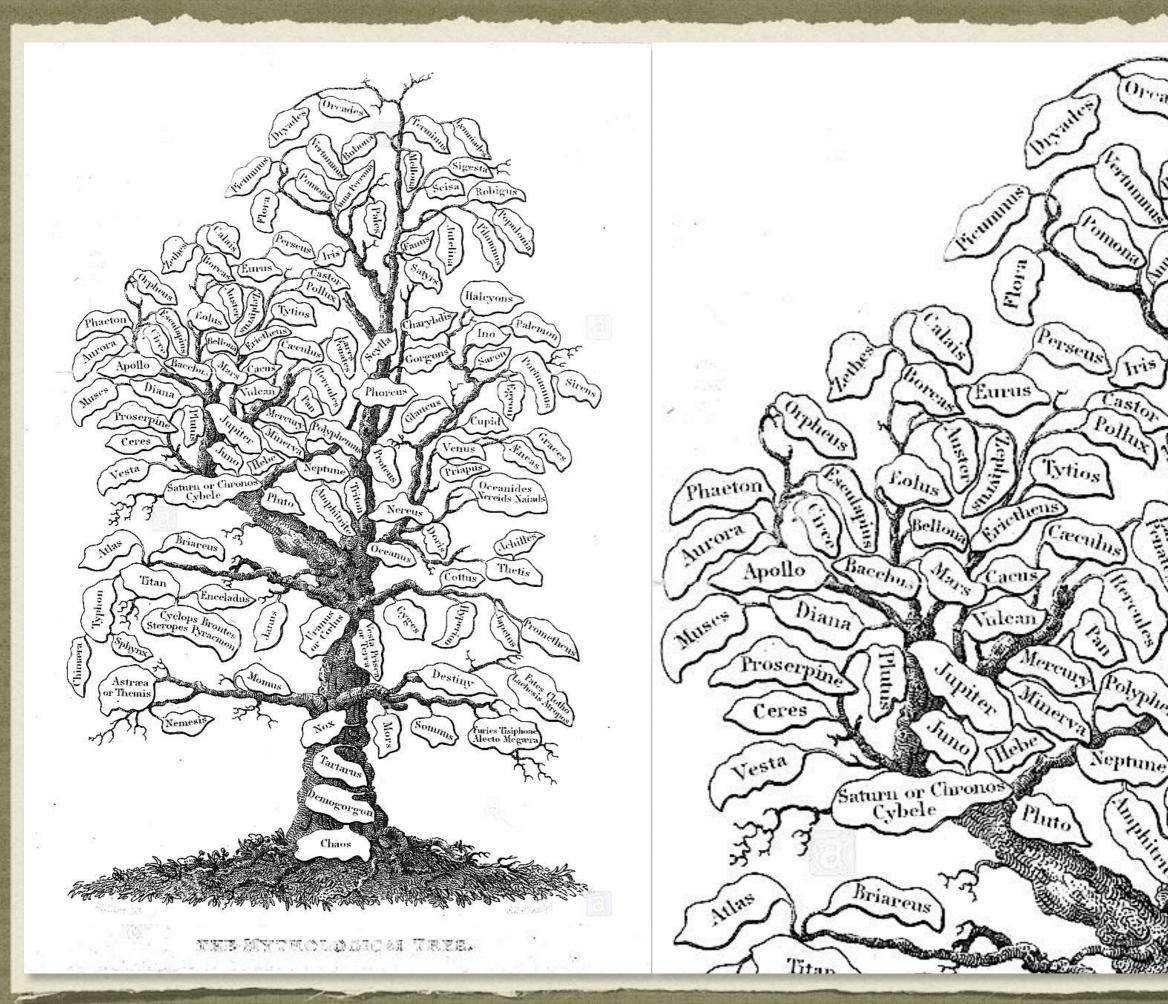


Before a proper appreciation of the deeper scientific aspects of Greek mythology is possible, it is necessary to organize the Greek pantheon and arrange its gods, goddesses, and various superhuman hierarchies in concatenated order. Proclus, the great Neo-Platonist, in his commentaries on the theology of Plato, gives an invaluable key to the sequence of the various deities in relation to the First Cause and the inferior powers emanating from themselves. When thus arranged, the divine hierarchies may be likened to the branches of a great tree. The roots of this tree are firmly imbedded in Unknowable Being. The trunk and larger branches of the tree symbolize the superior gods; the twigs and leaves, the innumerable existences dependent upon the first and unchanging Power.



REFMYTHOLOGICM TREE.





Phoreus

Nereus

olyphonna