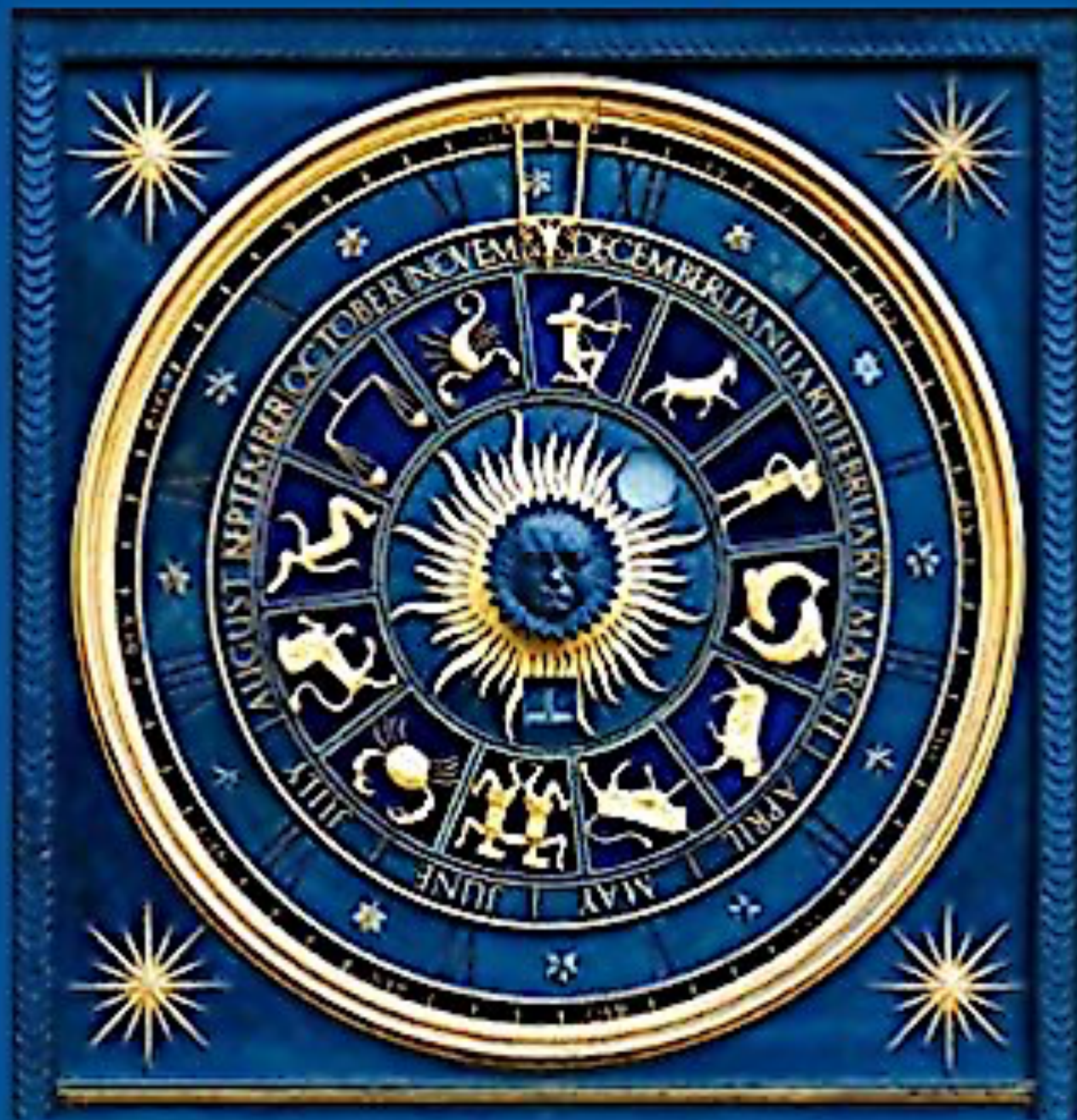


The Secret Teachings of All Ages



Manly P. Hall

MAKARA – the blog

archive of ageless wisdom teachings & Trans-Himalayan commentary by Michael Robbins

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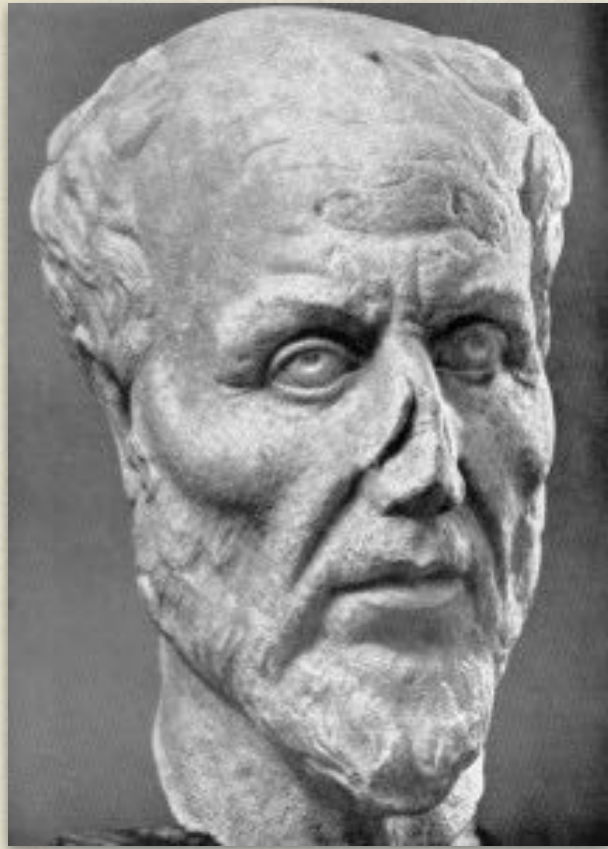
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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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Plotinus



Porphyry



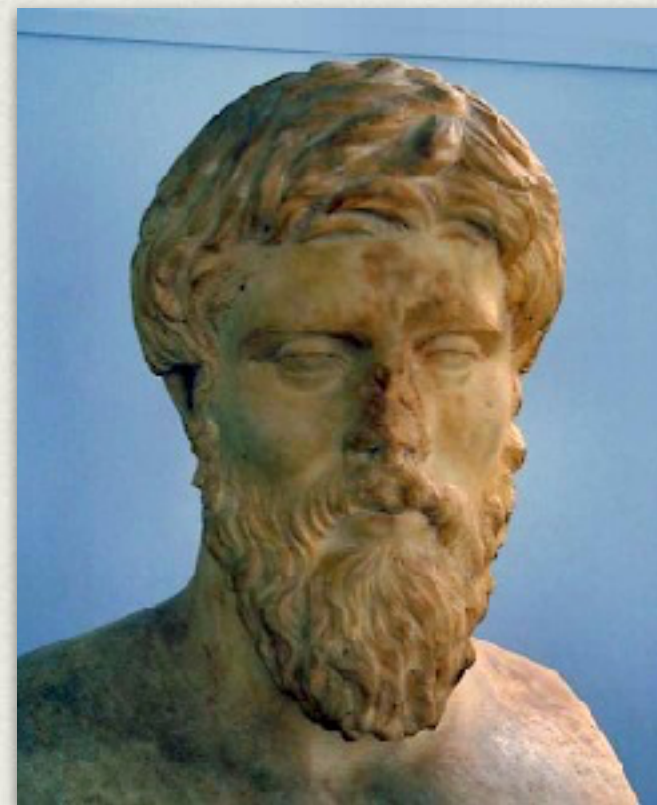
Iamblichus



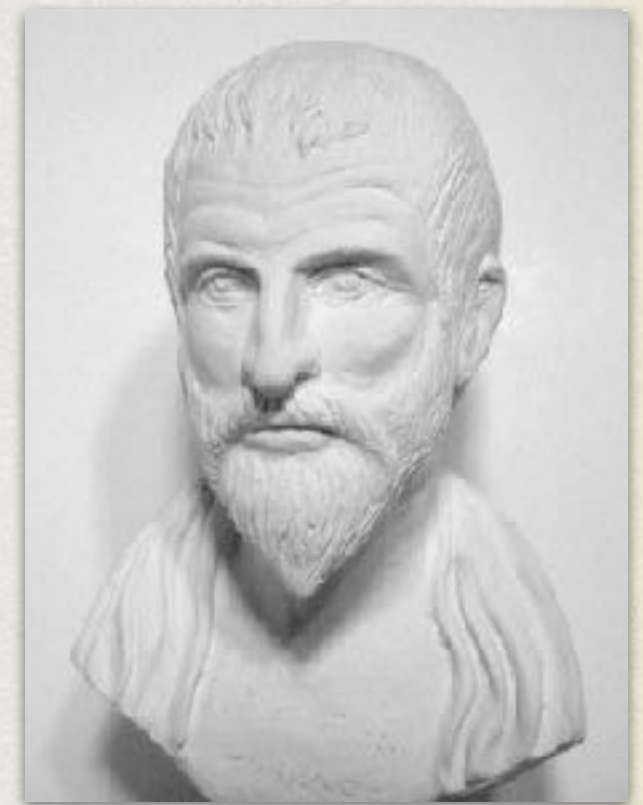
Sallustius



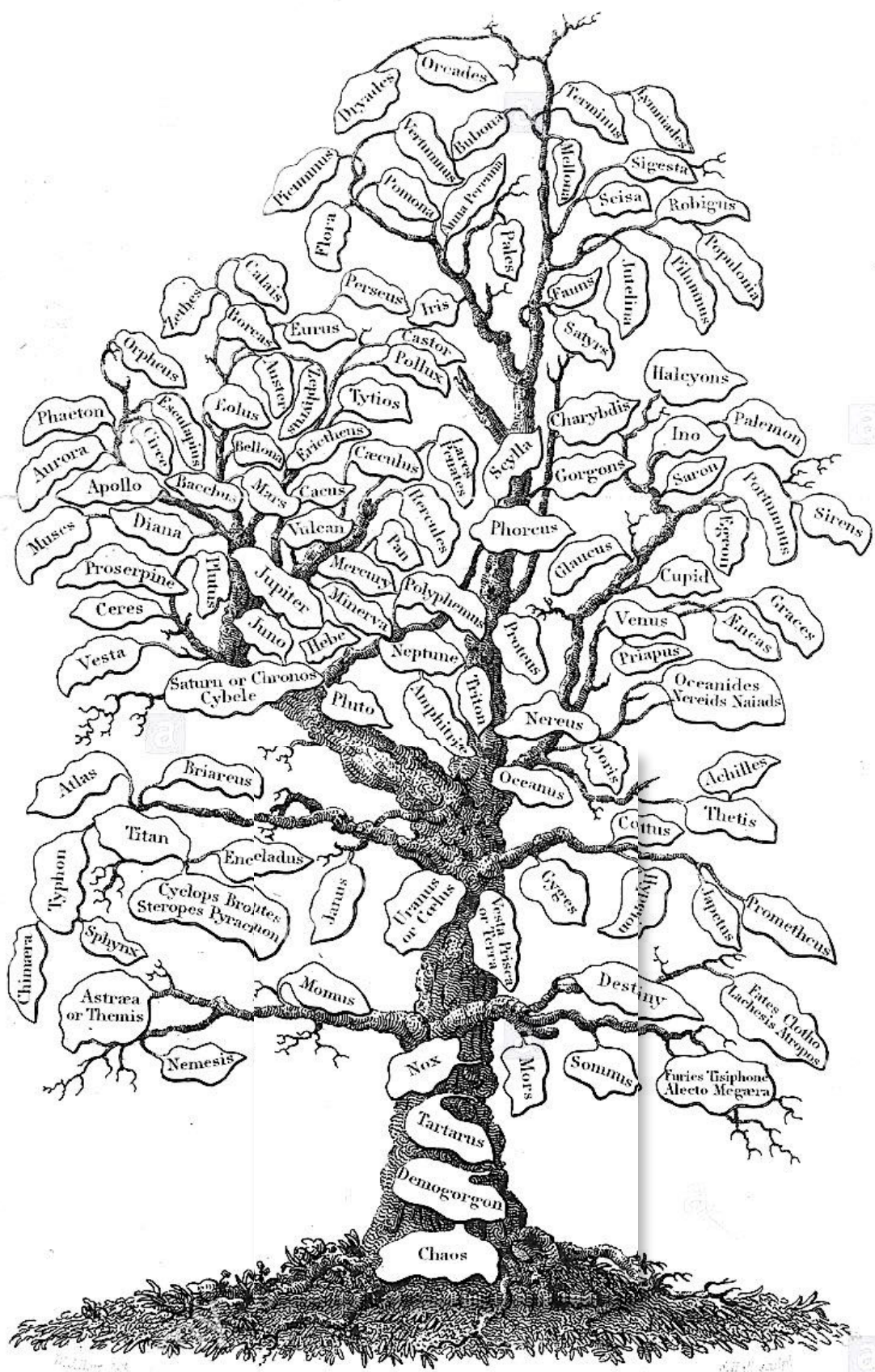
Julian



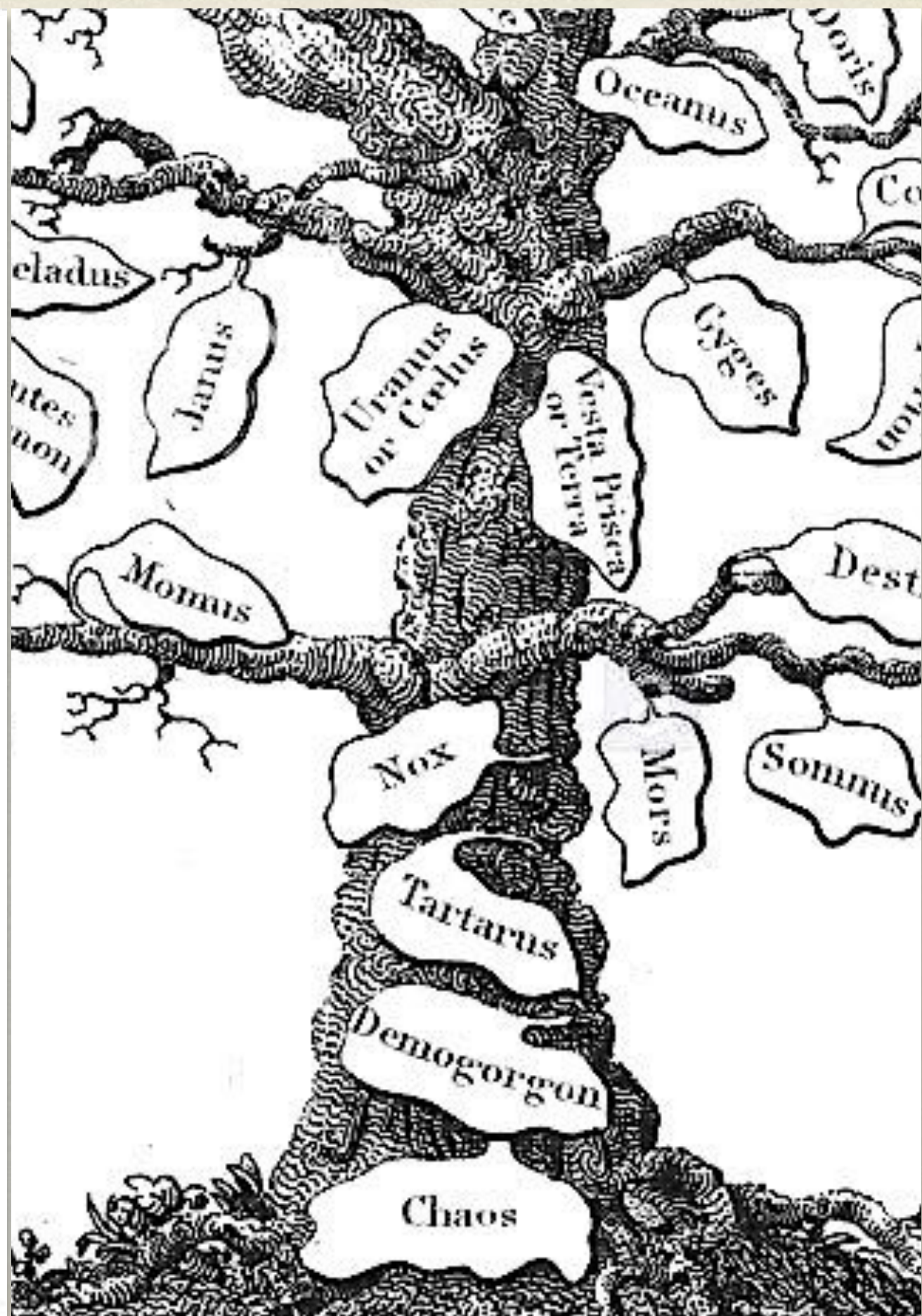
Plutarch



Proclus



THE HYROLOGICAL TREE.



Of the philosophy of Aristotle, the main outlines are: "The soul of Aristotle's mind philosophy is perfection through the senses, and the end of his philosophy is to attain to the highest good of all things."

From the scientific philosophy of Aristotle, the main outlines are: "The soul of Aristotle's mind philosophy is perfection through the senses, and the end of his philosophy is to attain to the highest good of all things."



From the 'The School of Athens' by Raphael, showing the philosopher Plato pointing to the sky and Aristotle pointing to the earth.

The Stoicism is represented by Seneca (108-42 B.C.), and by Marcus Aurelius (121-180 A.D.). These two philosophers were the last of the Stoic school. Seneca was a philosopher and statesman, and Aurelius was a philosopher and emperor. They were the last of the Stoic school, and their philosophy was the last of the Stoic school.

The main outlines of the Stoic philosophy are: "The soul of Aristotle's mind philosophy is perfection through the senses, and the end of his philosophy is to attain to the highest good of all things."

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follow, even though Neo-Platonism was an interesting and important philosophy.

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Theophrastus' cosmological system, showing the earth at the center, surrounded by the elements and the planets, and the outermost sphere of fixed stars.

The main outlines of the Stoic philosophy are: "The soul of Aristotle's mind philosophy is perfection through the senses, and the end of his philosophy is to attain to the highest good of all things."

The *Neo-Pythagorean* school flourished in Alexandria during the first century of the Christian Era. Only two names stand out in connection with it--Apollonius of Tyana and Moderatus of Gades. Neo-Pythagoreanism is a link between the older pagan philosophies and Neo-Platonism. Like the former, it contained many exact elements of thought derived from Pythagoras and Plato; like the latter, it emphasized metaphysical speculation and ascetic habits. A striking similarity has been observed by several authors between Neo-Pythagoreanism and the doctrines of the Essenes. Special emphasis was laid upon the mystery of numbers, and it is possible that the Neo-Pythagoreans had a far wider knowledge of the true teachings of Pythagoras than is available today. Even in the first century Pythagoras was regarded more as a god than a man, and the revival of his philosophy was resorted to apparently in the hope that his name would stimulate interest in the deeper systems of learning. But Greek philosophy had passed the zenith of its splendor; the mass of humanity was awakening to the importance of physical life and physical phenomena. The emphasis upon earthly affairs which began to assert itself later reached maturity of expression in twentieth century materialism and commercialism, even though Neo-Platonism was to intervene and many centuries pass before this emphasis took definite form.

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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Site of Plato's Academy in Athens

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Patristic philosophy culminated in *Augustinianism*, which may best be defined as Christian Platonism. Opposing the *Pelagian* doctrine that man is the author of his own salvation, Augustinianism elevated the church and its dogmas to a position of absolute infallibility--a position which it successfully maintained until the Reformation.

Gnosticism, a system of emanationism, and interpreting Christianity in terms of Greek, Egyptian, and Persian metaphysics, appeared in the latter part of the first century of the Christian Era. Practically all the information extant regarding the Gnostics and their doctrines, stigmatized as heresy by the ante-Nicene Church Fathers, is derived from the accusations made against them, particularly from the writings of St. Irenæus. In the third century appeared *Manichæism*, a dualistic system of Persian origin, which taught that Good and Evil were forever contending for universal supremacy. In Manichæism, Christ is conceived to be the Principle of redeeming Good in contradistinction to the man Jesus, who was viewed as an evil personality.

The death of Boethius in the sixth century marked the close of the ancient Greek school of philosophy. The ninth century saw the rise of the new school of *Scholasticism*, which sought to reconcile philosophy with theology. Representative of the main divisions of the Scholastic school were the *Eclecticism* of John of Salisbury, the *Mysticism* of Bernard of Clairvaux and St. Bonaventura, the *Rationalism* of Peter Abelard, and the pantheistic *Mysticism* of *Meister Eckhart*. Among the Arabian Aristotelians were Avicenna and Averroes. The zenith of Scholasticism was reached with the advent of Albertus Magnus and his illustrious disciple, St. Thomas Aquinas. *Thomism* (the philosophy of St. Thomas Aquinas, sometimes referred to as the Christian Aristotle) sought to reconcile the various factions of the Scholastic school. Thomism was basically Aristotelian with the added concept that faith is a projection of reason. ST0AA:17

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Emanationism: All things are derived from the first reality or perfect God by steps of degradation to lesser degrees of the first reality or God, and at every step the emanating beings are less pure, less perfect, less divine. Emanationism is a transcendent principle from which everything is derived, and is opposed to both creationism (wherein the universe is created by a sentient God who is separate from creation) and materialism (which posits no underlying subjective and/or ontological nature behind phenomena being immanent).

“We believe in a universal divine principle, the root of all, from which all proceeds, and within which all shall be at the end of the great cycle of being.” The Key to Theosophy



Gnosticism

1. There is an unknowable God, who gave rise to many lesser spirit beings called Aeons.
2. The creator of the material universe is not the supreme god, but an inferior spirit called by them the Demiurge.
3. Gnosticism does not deal with "sin", only ignorance.
4. To achieve salvation, one needs *gnosis* (knowledge).

An image of the Abraxas Stone or Gem from *The Gnostics and their remains* by Charles W. King, 1887. The letters are "IAΩ" or "Iao" and "ΣΕΜΕΣ ΕΙΛΑΜ", "Eternal Sun".



‘Fragment F’ of ‘The Gospel of Truth’ describes the Gnostic congregation as “children of eternal life”, and hopes that they will “nullify the world without themselves being nullified”– and “nullify the realm of appearance– the realm of existence that lacks the Father.”

The text goes on to describe how fear and the lack of knowledge are connected. “Having entered into the empty territory of fears, he (Jesus), being both knowledge and perfection, passed before those who were stripped by forgetfulness, proclaiming the things that are in the heart of the Father, so that he became the wisdom of those who have received instruction... Fear is not real because it does not come from the Father. That which is not light is not from the Father, such as a tree only brings forth one fruit, the Father's only fruit is light”.

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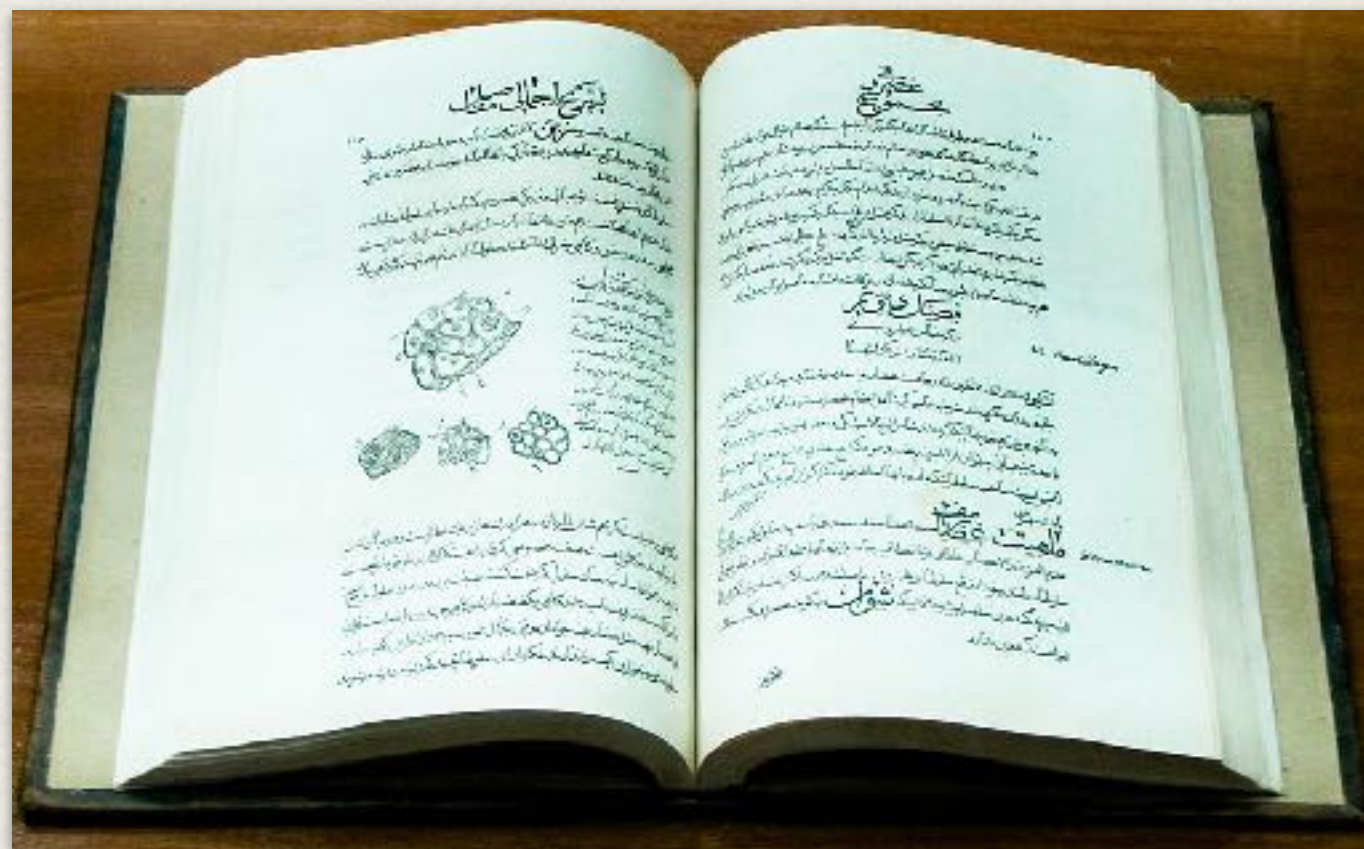
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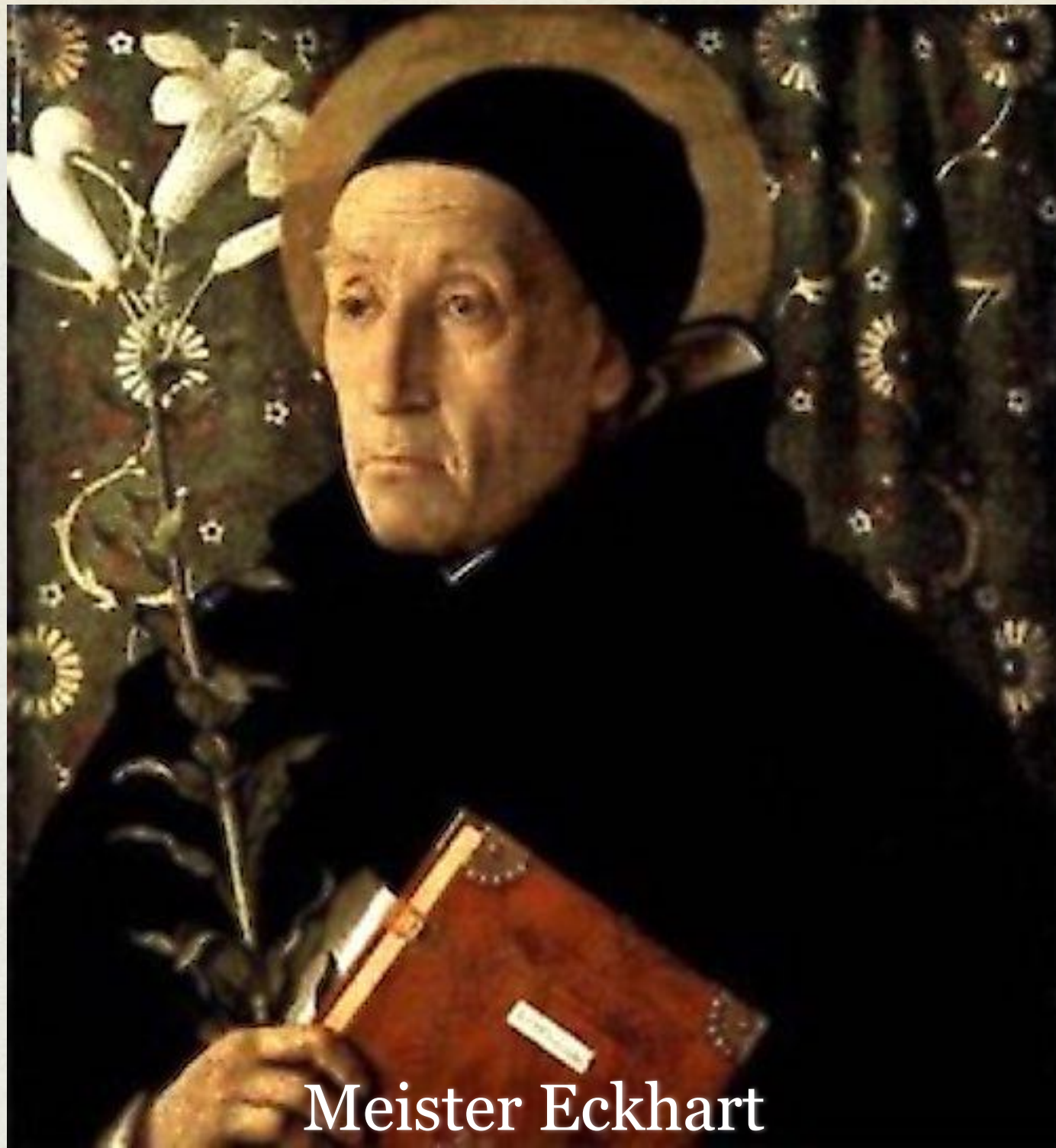
Avicenna

“God, the supreme being is neither circumscribed by space nor touched by time; he cannot be found in a particular direction, and his essence cannot change. The secret conversation is thus entirely spiritual; it is a direct encounter between God and the soul, abstracted from all material constraints.” –
As quoted in *366 Readings From Islam*, by Robert Van der Weyer



The Canon of Medicine

–Abu Ali Sina (Avicenna)



“A human being has so many skins inside, covering the depths of the heart. We know so many things, but we don't know ourselves! Why, thirty or forty skins or hides, as thick and hard as an ox's or bear's, cover the soul. Go into your own ground and learn to know yourself there.”

—Meister Eckhart



Albertus Magnus monument at the University of Cologne



De Animalibus (circa 1450–1500)

I have never gone out to mingle with the world without losing something of myself. –Albertus Magnus



21 pt

To one who has faith, no explanation is necessary. To one without faith, no explanation is possible.

—St. Thomas Aquinas

St. Thomas Aquinas

Of the philosophy of Aristotle, the main outlines are: "The soul of Aristotle's mind..."

From the scientific philosophy of Aristotle, the main outlines are: "The soul of Aristotle's mind..."

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THE PICO DELLA MIRANDA MODEL OF THE UNIVERSE. This diagram illustrates the geocentric system of astronomy... It shows the Earth at the center, surrounded by concentric circles representing the orbits of the planets and the fixed stars.

The main outlines of Aristotle's philosophy are: "The soul of Aristotle's mind..."

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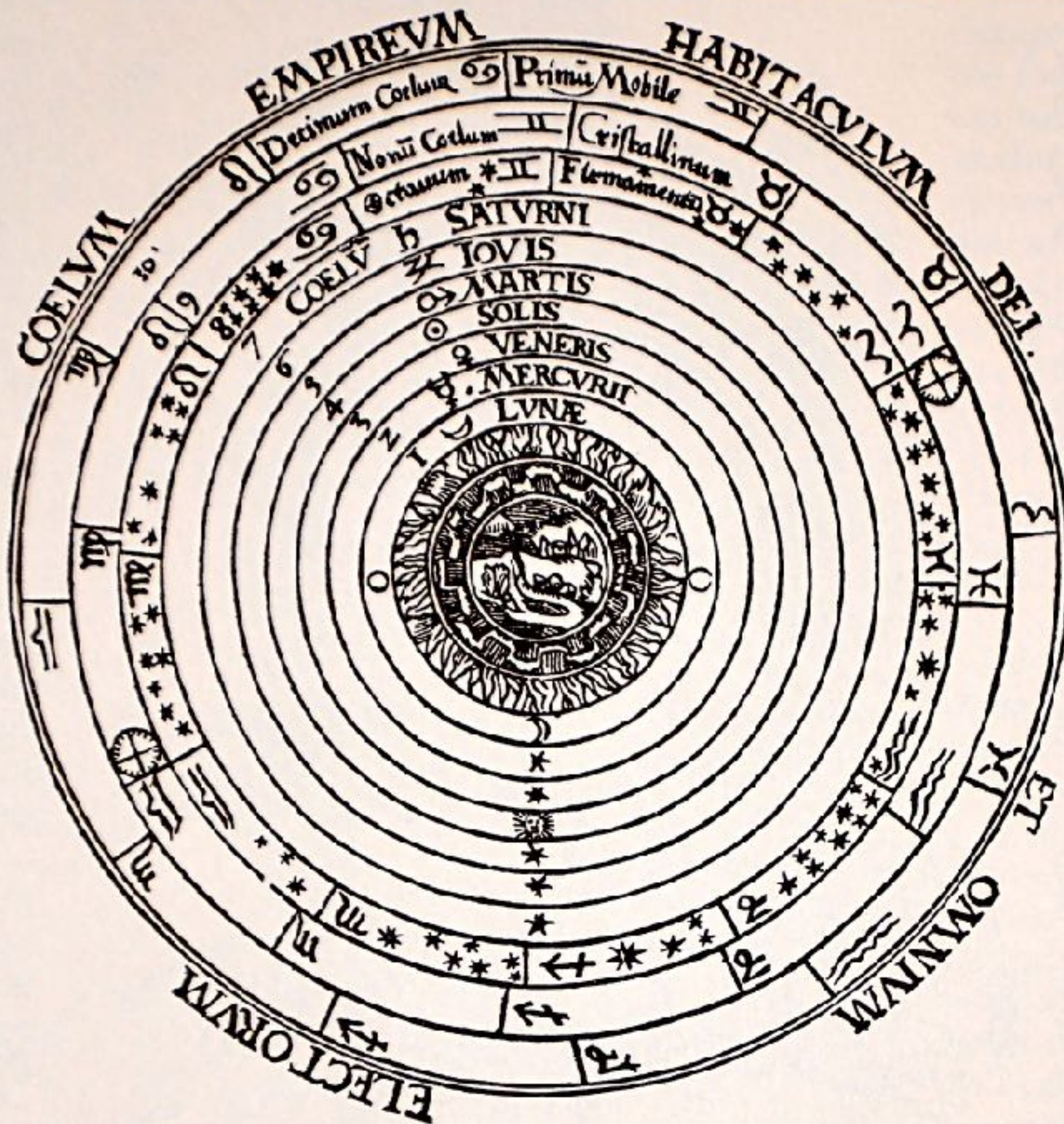
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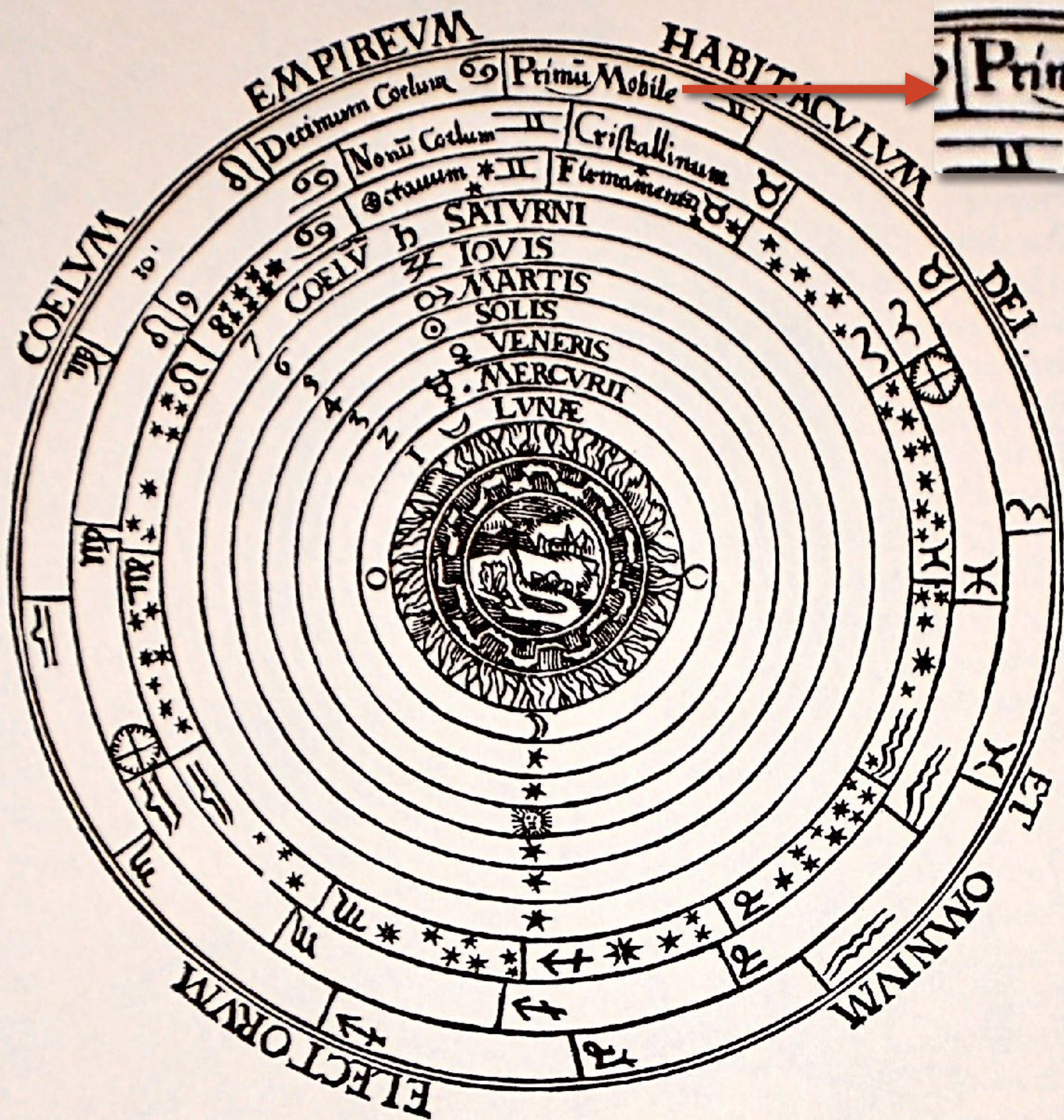
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From an old print, courtesy of Carl Oscar Borg.

In ridiculing the geocentric system of astronomy expounded by Claudius Ptolemy, modern astronomers have overlooked the philosophic key to the Ptolemaic system. The universe of Ptolemy is a diagrammatic representation of the relationships existing between the various divine and elemental parts of every creature, and is not concerned with astronomy as that science is now comprehended. In the above figure, special attention is called to the three circles of zodiacs surrounding the orbits of the planets. These zodiacs represent the threefold spiritual constitution of the universe. The orbits of the planets are the Governors of the World and the four elemental spheres in the center represent the physical constitution of both man and the universe, Ptolemy's scheme of the universe is simply a cross section of the universal aura, the planets and elements to which he refers having no relation to those recognized by modern astronomers.



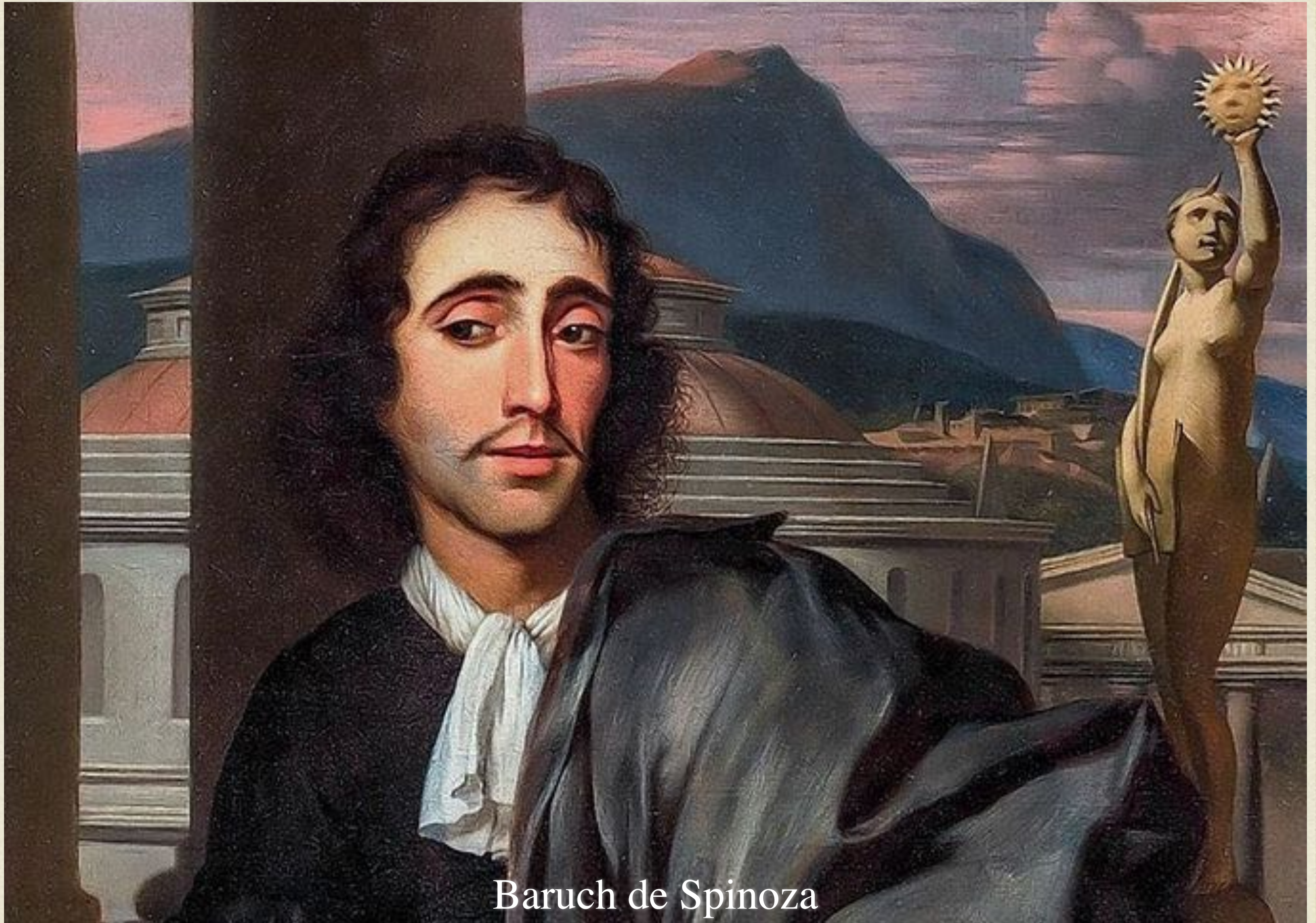
From an old print, courtesy of Carl Oscar Borg.

Scotism, or the doctrine of ` promulgated by Joannes Duns Scotus, a Franciscan Scholastic, emphasized the power and efficacy of the individual will, as opposed to **Thomism**. The outstanding characteristic of **Scholasticism** was its frantic effort to cast all European thought in an Aristotelian mold. Eventually the Schoolmen descended to the level of mere wordmongers who picked the words of Aristotle so clean that nothing but the bones remained. It was this decadent school of meaningless verbiage against which Sir Francis Bacon directed his bitter shafts of irony and which he relegated to the potter's field of discarded notions.

The **Baconian**, or inductive, system of reasoning (whereby facts are arrived at by a process of observation and verified by experimentation) cleared the way for the schools of modern science. Bacon was followed by Thomas **Hobbes** (for some time his secretary), who held mathematics to be the only exact science and thought to be essentially a mathematical process. Hobbes declared matter to be the only reality, and scientific investigation to be limited to the study of bodies, the phenomena relative to their probable causes, and the consequences which flow from them under every variety of circumstance. Hobbes laid special stress upon the significance of words, declaring understanding to be the faculty of perceiving the relationship between words and the objects for which they stand.

Having broken away from the scholastic and theological schools, **Post-Reformation**, or modern, philosophy experienced a most prolific growth along many diverse lines. According to Humanism, man is the measure of all things; *Rationalism* makes the reasoning faculties the basis of all knowledge; **Political Philosophy** holds that man must comprehend his natural, social, and national privileges; **Empiricism** declares that alone to be true which is demonstrable by experiment or experience; **Moralism** emphasizes the necessity of right conduct as a fundamental philosophic tenet; **Idealism** asserts the realities of the universe to be superphysical--either mental or psychical; **Realism**, the reverse; and **Phenomenalism** restricts knowledge to facts or events which can be scientifically described or explained. The most recent developments in the field of philosophic thought are **Behaviorism** and **Neo-Realism**. The former estimates the intrinsic characteristics through an analysis of behavior; the latter may be summed up as the total extinction of idealism.

Baruch de Spinoza, the eminent Dutch philosopher, conceived God to be a substance absolutely self-existent and needing no other conception besides itself to render it complete and intelligible. The nature of this Being was held by Spinoza to be comprehensible only through its attributes, which are extension and thought: these combine to form an endless variety of *aspects* or *modes*. The mind of man is one of the modes of infinite thought; the body of man one of the modes of infinite extension. Through reason man is enabled to elevate himself above the illusionary world of the senses and find eternal repose in perfect union with the Divine Essence. Spinoza, it has been said, deprived God of all personality, making Deity synonymous with the universe. ST0AA:17-18



Baruch de Spinoza

Scotism, or the doctrine of ` promulgated by Joannes Duns Scotus, a Franciscan Scholastic, emphasized the power and efficacy of the individual will, as opposed to Thomism. The outstanding characteristic of Scholasticism was its frantic effort to cast all European thought in an Aristotelian mold. Eventually the Schoolmen descended to the level of mere wordmongers who picked the words of Aristotle so clean that nothing but the bones remained. It was this decadent school of meaningless verbiage against which Sir Francis Bacon directed his bitter shafts of irony and which he relegated to the potter's field of discarded notions.

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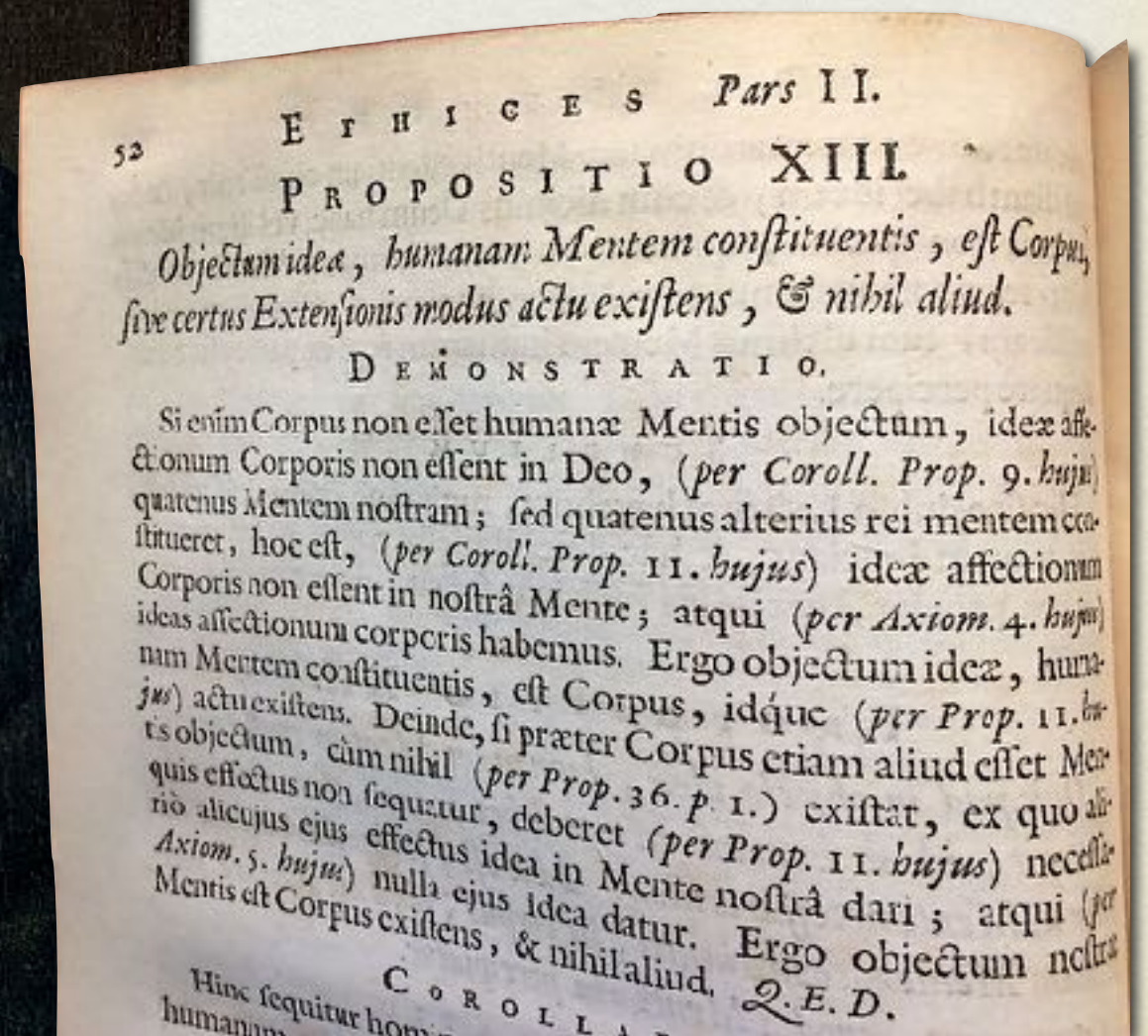


The Inquisition was created to establish unrestrained rule over the poor, frightened population. The most effective means of achieving this was robbery and the annihilation of all those who aspired to bring light into the darkness of the Middle Ages—those who were too independent, who dared to talk about the General Good, who protested against this kingdom of the devil, personified in the representatives of the Inquisition. The establishment of the Inquisition was a horrible caricature of Divine Justice. –Helena Roerich



Spinoza

Whatsoever is, is in God, and without God nothing can be, or be conceived. –Spinoza



52

ETHICES Pars II.
PROPOSITIO XIII

Objectum idea, humanam Mentem constituentis, est Corpus, sive certus Extensionis modus actu existens, & nihil aliud.

DEMONSTRATIO.

Si enim Corpus non esset humanæ Mentis objectum, idæ affectionum Corporis non essent in Deo, (per Coroll. Prop. 9. hujus) quatenus Mentem nostram; sed quatenus alterius rei mentem constitueret, hoc est, (per Coroll. Prop. 11. hujus) idæ affectionum Corporis non essent in nostrâ Mente; atqui (per Axiom. 4. hujus) idæ affectionum corporis habemus. Ergo objectum idæ, humanam Mentem constituentis, est Corpus, idque (per Prop. 11. hujus) actu existens. Deinde, si præter Corpus etiam aliud esset Mentis objectum, cum nihil (per Prop. 36. p. 1.) existat, ex quo alius effectus non sequatur, deberet (per Prop. 11. hujus) necessario alicujus ejus effectus idea in Mente nostrâ dari; atqui (per Axiom. 5. hujus) nulla ejus idea datur. Ergo objectum nostræ Mentis est Corpus existens, & nihil aliud. Q. E. D.

COROLLARIUM
Hinc sequitur hominum

the to form an endless variety of objects in matter. The mind of man is one of the modes of infinite thought; the body of man is one of the modes of infinite extension. I now proceed to examine the mind as a power to itself, above the influence of the senses and food...

Certain philosophers had an objection which Leibnitz... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

The mind is a power to itself, above the influence of the senses and food... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...



THE TREE OF CLASSICAL METAPHYSICS

Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Schelling also held that the Absolute in its process of self-development is according to a law... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

George Wilhelm Friedrich Hegel considered the individual... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

John Friedrich Herbart's philosophy was a realistic reaction from the idealism of Fichte and von Schelling... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

The true subject of Arthur Schopenhauer's philosophy is the will... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Of Friedrich Wilhelm Nietzsche it has been said that his possible contribution to the cause of human hope was the glad tidings that God had died... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Of the other French schools of philosophy... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

René Descartes stands at the head of the French school of philosophy... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

The positive philosophy of Auguste Comte is based upon the theory that the human intellect develops through three stages of thought... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Among the French schools of philosophy... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Henri Bergson, the unconventional, undoubtedly the greatest living French philosopher, presents a theory of mental and cerebral...



A CHRISTIAN TRINITY

From French Academy... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

twain founded upon the premise of creative evolution, the rapid rise to popularity is due to his appeal to the first instincts in human nature, which rebel against the logician's and helplessness of materialistic science and scientific philosophy... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Applying the Baconian method to the mind, John Locke, the great English philosopher, declared that everything which passes through the mind is a legitimate object of natural philosophy... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Attacking Locke's materialism, Bishop George Berkeley maintained that in a philosophy founded on Locke's fundamental premises but which he developed as a system of idealism... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

In the Associationism of Hume and Hartley was advanced the theory that the association of ideas is the fundamental principle of psychology... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

Descartes is the doctrine of natural selection and physical evolution. It has been said that Charles Robert Darwin has been down to earth... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

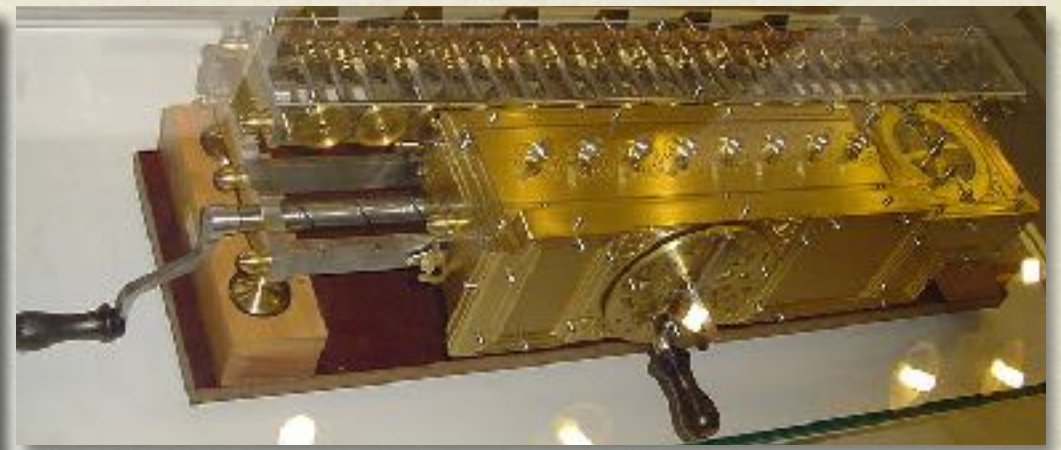
De W. J. Driesch declares that he has Spinoza's great work First Principles, made him almost at once the most famous philosopher of his time... Leibnitz's motto of sufficient reason... Leibnitz's motto of sufficient reason...

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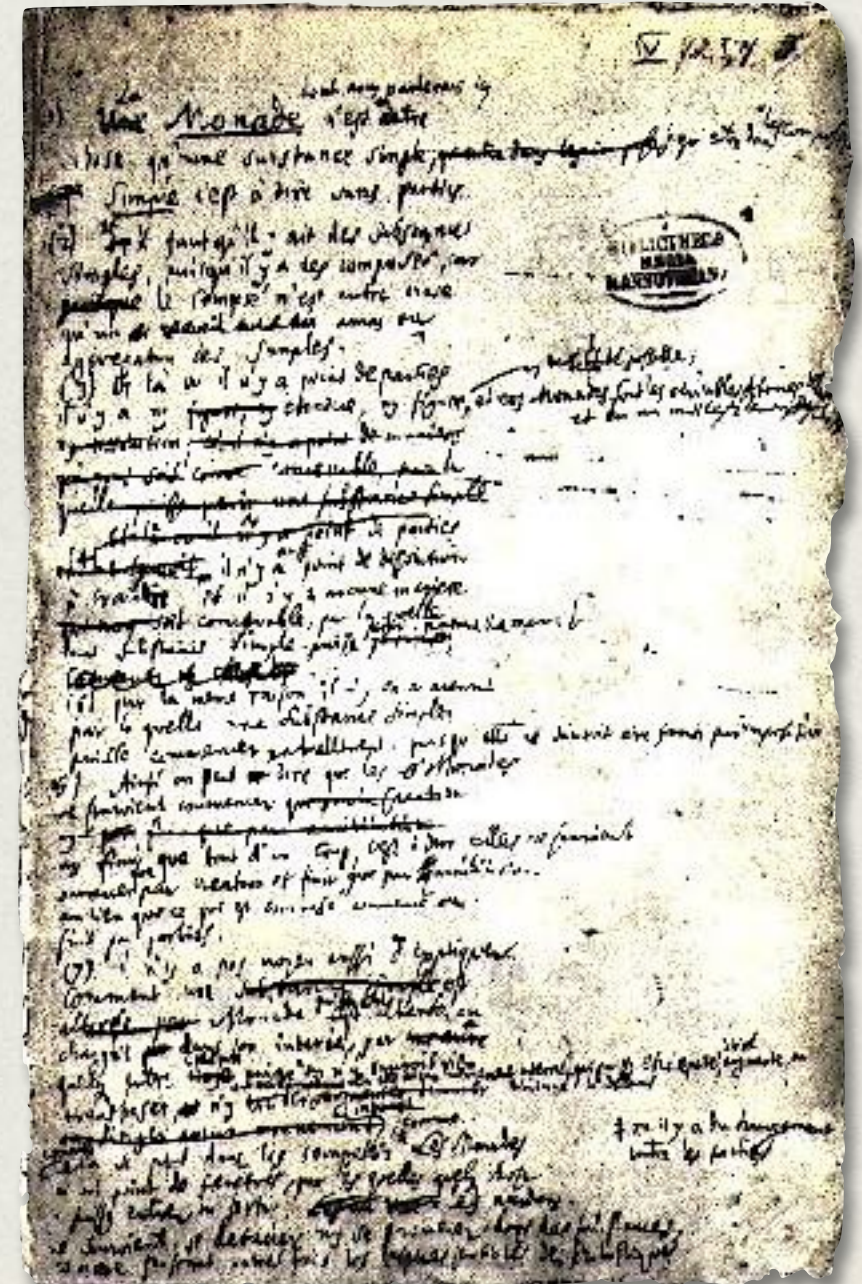
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Leibniz



Leibniz' Stepped Calculator



A page from Leibniz's manuscript on *Monadology*

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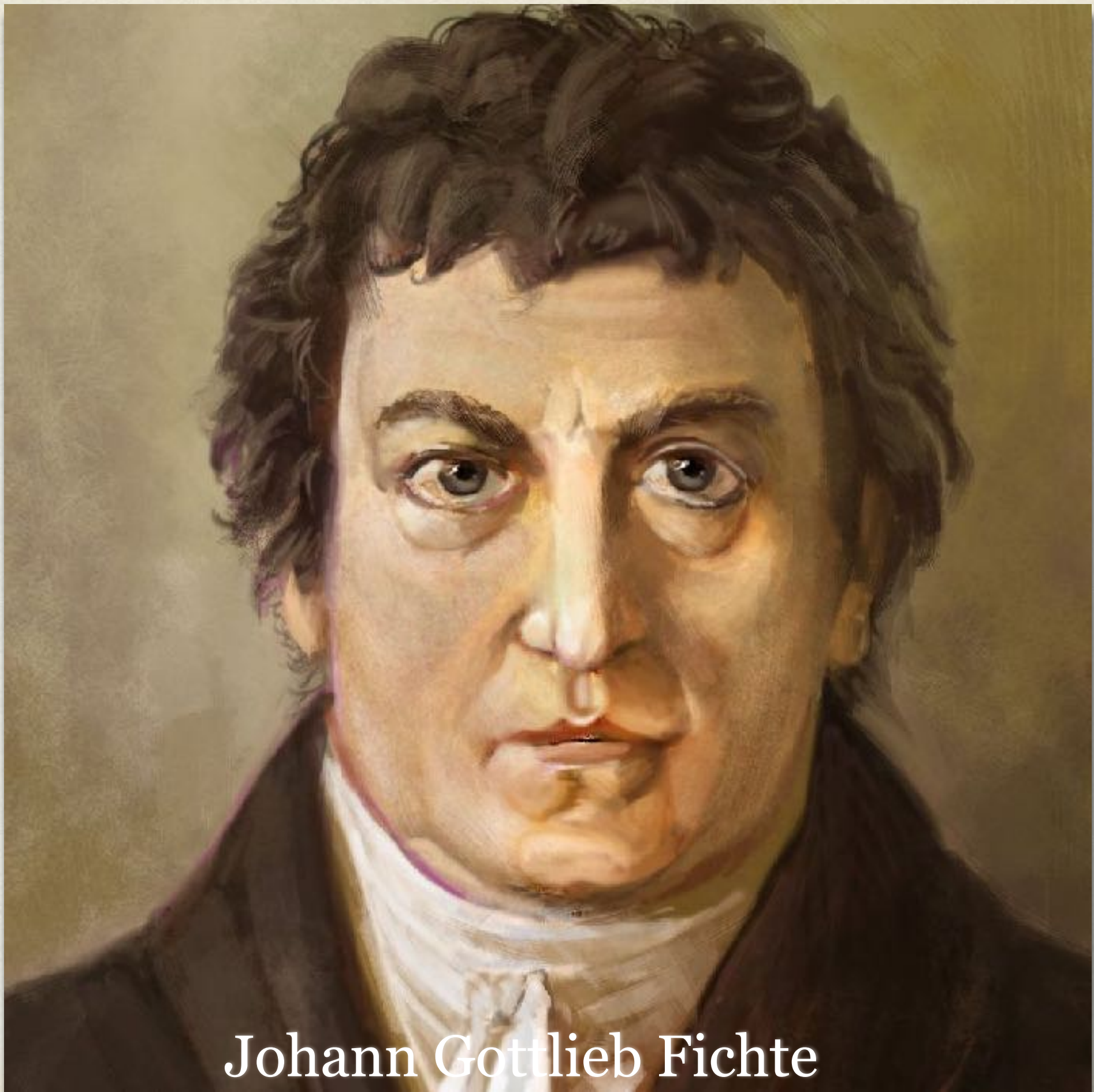
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Though a product of the Leibnitzian-Wolfian school, Immanuel Kant, like Locke, dedicated himself to investigation of the powers and limits of human understanding. The result was his critical philosophy, embracing the critique of pure reason, the critique of practical reason, and the critique of judgment. Dr. W. J. Durant sums up Kant's philosophy in the concise statement that he rescued mind from matter. The mind, Kant conceived to be the selector and coordinator of all perceptions, which in turn are the result of sensations grouping themselves about some external object. In the classification of sensations and ideas the mind employs certain categories: of sense, time and space; of understanding, quality, relation, modality, and causation; and the unity of apperception [the ability to assimilate an idea]. Being subject to mathematical laws, time and space are considered absolute and sufficient bases for exact thinking. Kant's practical reason declared that while the nature of *noumenon* could never be comprehended by the reason, **the fact of morality proves the existence of three necessary postulates: free will, immortality, and God.** In the critique of judgment Kant demonstrates the union of the *noumenon* and the *phenomenon* in art and biological evolution. German *superintellectualism* is the outgrowth of an overemphasis of Kant's theory of the autocratic supremacy of the mind over sensation and thought. The philosophy of Johann Gottlieb Fichte was a projection of Kant's philosophy, wherein he attempted to unite Kant's practical reason with his pure reason. Fichte held that the known is merely the contents of the consciousness of the knower, and that nothing can exist to the knower until it becomes part of those contents. Nothing is actually real, therefore, except the facts of one's own mental experience. STOAA:18



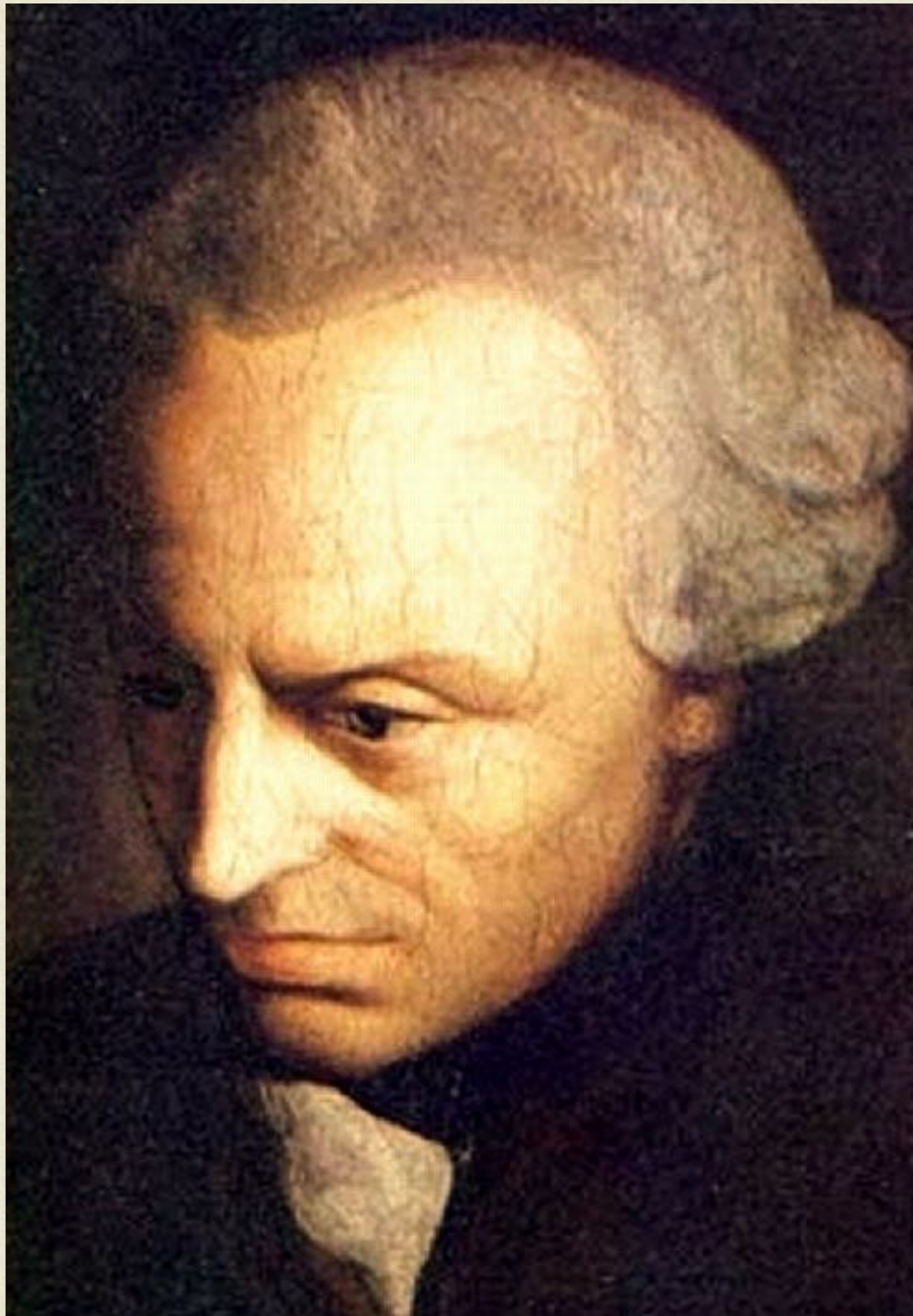
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“And we indeed, rightly considering objects of sense as mere appearances, confess thereby that they are based upon a thing in itself, though we know not this thing as it is in itself, but only know its appearances, viz., the way in which our senses are affected by this unknown something.”

—Immanuel Kant, from *Prolegomena to Any Future Metaphysics*





Friedrich Wilhelm Joseph Von Schelling

Recognizing the necessity of certain objective realities, Friedrich Wilhelm Joseph von Schelling, who succeeded Fichte in the chair of philosophy at Jena, first employed the doctrine of identity as the groundwork for a complete system of philosophy. Whereas Fichte regarded self as the Absolute, von Schelling conceived infinite and eternal Mind to be the all-pervading Cause. Realization of the Absolute is made possible by intellectual intuition which, being a superior or spiritual sense, is able to dissociate itself from both subject and object. Von Schelling conceived Kant's categories of space and time to be positive and negative respectively, and material existence the result of the reciprocal action of these two expressions. Von Schelling also held that the Absolute in its process of self-development proceeds according to a law or rhythm consisting of three movements. The first, a reflective movement, is the attempt of the Infinite to embody itself in the finite. The second, that of subsumption, is the attempt of the Absolute to return to the Infinite after involvement in the finite. The third, that of reason, is the neutral point wherein the two former movements are blended.

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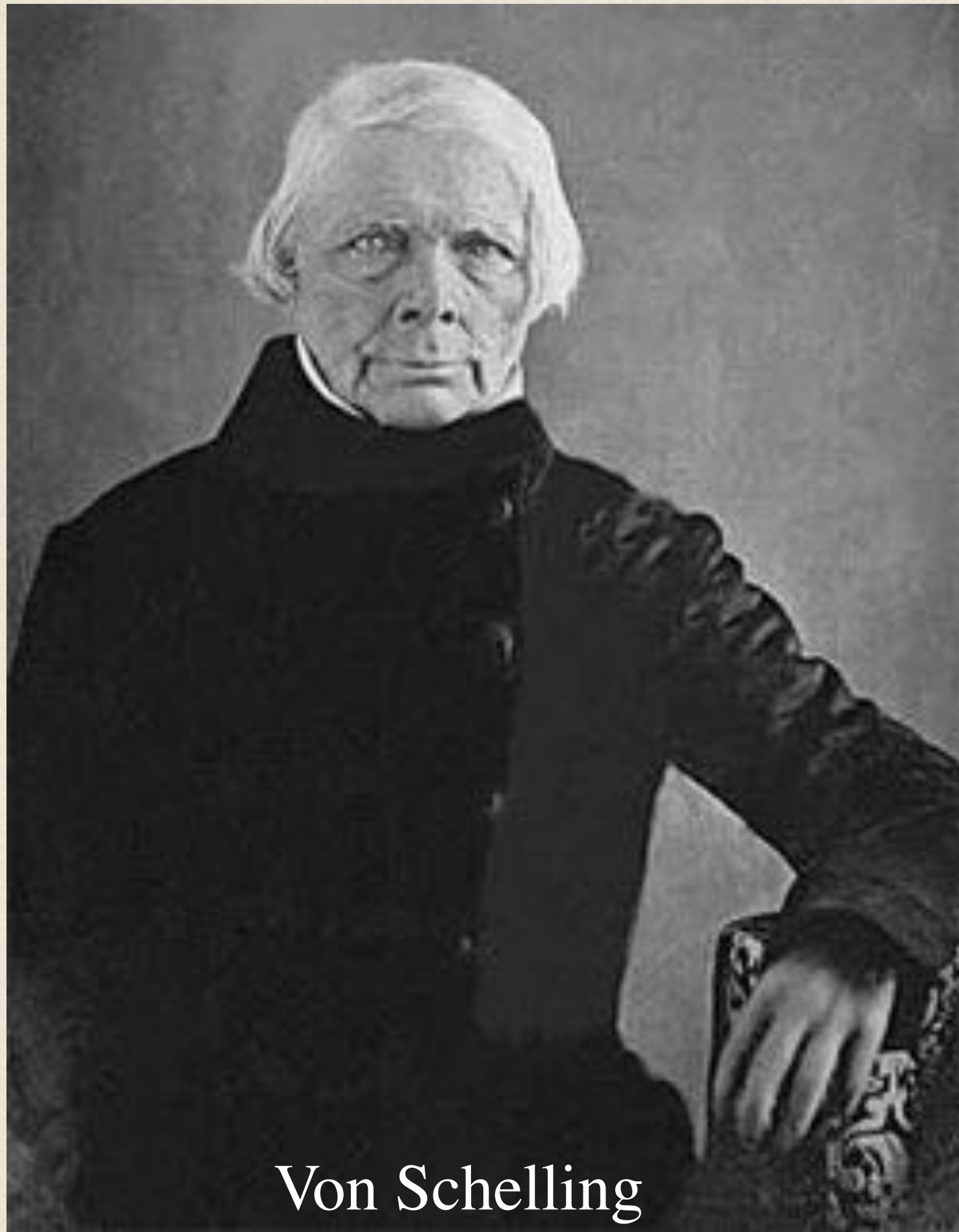
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Hegel considered logic to be a way of developing, through dialectics, an idea, or thesis, and its opposite, or antithesis, in such a way that a synthesis was achieved through a process that he called sublation, which both unites and transcends the lower duality.



Science of Logic,
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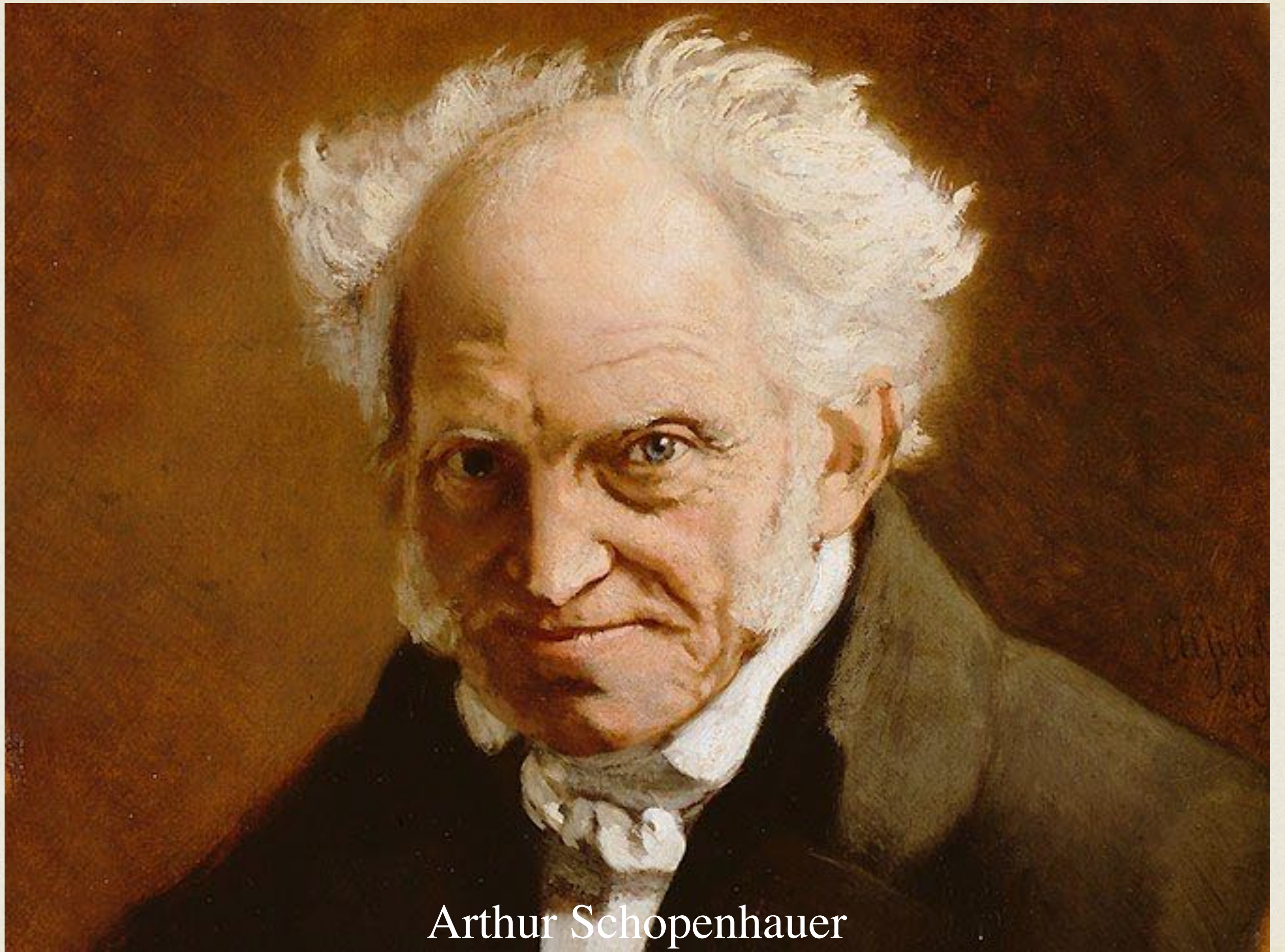
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Johann Friedrich Herbart's philosophy was a realistic reaction from the idealism of Fichte and von Schelling. To Herbart the true basis of philosophy was the great mass of phenomena continually moving through the human mind. Examination of phenomena, however, demonstrates that a great part of it is unreal, at least incapable of supplying the mind with actual truth. To correct the false impressions caused by phenomena and discover reality, Herbart believed it necessary to resolve phenomena into separate elements, for reality exists in the elements and not in the whole. He stated that objects can be classified by three general terms: thing, matter, and mind; the first a unit of several properties, the second an existing object, the third a self-conscious being. All three notions give rise, however, to certain contradictions, with whose solution Herbart is primarily concerned. For example, consider matter. Though capable of filling space, if reduced to its ultimate state it consists of incomprehensibly minute units of divine energy occupying no physical space whatsoever. ST0AA:18

Recognizing the necessity of certain objective realities, Friedrich Wilhelm Joseph von Schelling, who succeeded Fichte in the chair of philosophy at Jena, first employed the doctrine of identity as the groundwork for a complete system of philosophy. Whereas Fichte regarded self as the Absolute, von Schelling conceived infinite and eternal Mind to be the all-pervading Cause. Realization of the Absolute is made possible by intellectual intuition which, being a superior or spiritual sense, is able to dissociate itself from both subject and object. Von Schelling conceived Kant's categories of space and time to be positive and negative respectively, and material existence the result of the reciprocal action of these two expressions. Von Schelling also held that the Absolute in its process of self-development proceeds according to a law or rhythm consisting of three movements. The first, a reflective movement, is the attempt of the Infinite to embody itself in the finite. The second, that of subsumption, is the attempt of the Absolute to return to the Infinite after involvement in the finite. The third, that of reason, is the neutral point wherein the two former movements are blended.

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Arthur Schopenhauer

The true subject of Arthur Schopenhauer's philosophy is the will; the object of his philosophy is the elevation of the mind to the point where it is capable of controlling the will. Schopenhauer likens the will to a strong blind man who carries on his shoulders the intellect, which is a weak lame man possessing the power of sight. The will is the tireless cause of manifestation and every part of Nature the product of will. The brain is the product of the will to know; the hand the product of the will to grasp. The entire intellectual and emotional constitutions of man are subservient to the will and are largely concerned with the effort to justify the dictates of the will. Thus the mind creates elaborate systems of thought simply to prove the necessity of the thing willed. Genius, however, represents the state wherein the intellect has gained supremacy over the will and the life is ruled by reason and not by impulse. The strength of Christianity, said Schopenhauer, lay in its pessimism and conquest of individual will. His own religious viewpoints resembled closely the Buddhistic. To him Nirvana represented the subjugation of will. Life--the manifestation of the blind will to live--he viewed as a misfortune, claiming that the true philosopher was one who, recognizing the wisdom of death, resisted the inherent urge to reproduce his kind.

Of Friedrich Wilhelm Nietzsche it has been said that his peculiar contribution to the cause of human hope was the glad tidings that God had died of pity! The outstanding features of Nietzsche's philosophy are his doctrine of eternal recurrence and the extreme emphasis placed by him upon the *will to power*--a projection of Schopenhauer's will to live. Nietzsche believed the purpose of existence to be the production of a type of all-powerful individual, designated by him the superman. This superman was the product of careful culturing, for if not separated forcibly from the mass and consecrated to the production of power, the individual would sink back to the level of the deadly mediocre. Love, Nietzsche said, should be sacrificed to the production of the superman and those only should marry who are best fitted to produce this outstanding type. Nietzsche also believed in the rule of the aristocracy, both blood and breeding being essential to the establishment of this superior type. Nietzsche's doctrine did not liberate the masses; it rather placed over them supermen for whom their inferior brothers and sisters should be perfectly reconciled to die. Ethically and politically, the superman was a law unto himself. To those who understand the true meaning of power to be virtue, self-control, and truth, the ideality behind Nietzsche's theory is apparent. To the superficial, however, it is a philosophy heartless and calculating, concerned solely with the survival of the fittest.

Of the other German schools of philosophic thought, limitations of space preclude detailed mention. The more recent developments of the German school are *Freudianism* and *Relativism* (often called the Einstein theory). The former is a system of psychoanalysis through psychopathic and neurological phenomena; the latter attacks the accuracy of mechanical principles dependent upon the present theory of velocity. ST0AA:18-9

the in form as the law of a variety of... The mind of man is born of the... of infinite thought; the body of man is...

German philosophy had its origin with Leibniz. Wilhelm von Leibniz, who is associated with the... of Leibniz's metaphysics...

There is a product of the Leibnizian... Leibnizian, in its own right, the... Leibnizian...



THE TREE OF CLASSICAL MYTHOLOGY

Figure 1. Major branches of the... of Greek mythology...

It is capable of controlling the will. Schopenhauer likens the will to a... of the thing willed. Certain, however, represents the state...

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Of the other French school of philosophy... of French philosophy...

René Descartes stands at the head of the French school of philosophy... of Descartes' philosophy...

The French philosopher of Auguste Comte is based upon the theory that the human... of Comte's philosophy...

Among the French school of philosophy... of French philosophy...

Henri Bergson, the evolutionary, undoubtedly the greatest... of Bergson's philosophy...

twain founded upon the premise of creative evolution, the... of Bergson's philosophy...

Applying the Baconian method to the mind, John Locke, the... of Locke's philosophy...

Attacking Locke's materialism, Bishop George Berkeley substituted for it a philosophy... of Berkeley's philosophy...

In the Associationism of Hume and Hartley was advanced the theory that the... of Associationism...

Darwinism is the doctrine of natural selection and physical... of Darwin's theory...

De W. J. Driesch declares that he has... of Driesch's philosophy...



A CHRISTIAN TRINITY

From French, Auguste Comte's... of Comte's philosophy...



Friedrich Wilhelm Nietzsche

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“Yet the ideal of a superman is a true ideal, and it needs upholding before the world. Temporarily, it has been forgotten that the superman is the goal for all, and that Asiatics, Nordics, Jews, Gentiles, Americans, and Anglo-Saxons, the Africans and all other world races are children of the same Father, fed from the same source of Life, and saved by the same divine Christ principle. Therefore, the superman has been and will be found emerging out of the ranks of every people, to find his way into the ranks of the Spiritual Hierarchy and the New Group of World Servers... Germany has caught a vision of this ideal. It is as yet misinterpreting it, but Germany can give us the pattern of the superman, and this is its ultimate destiny.” EP1:174