The Secret Teachings of All Ages



Manly P. Hall



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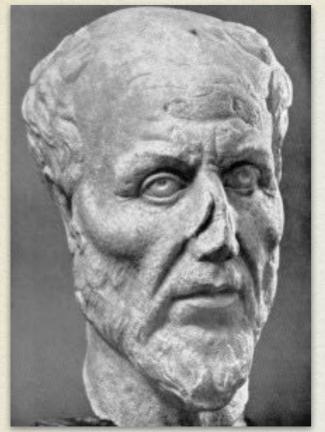
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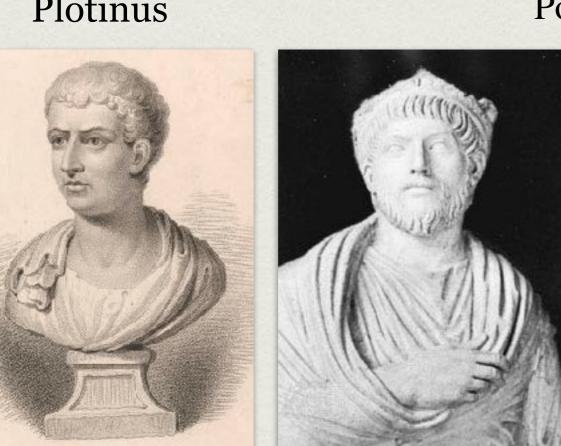
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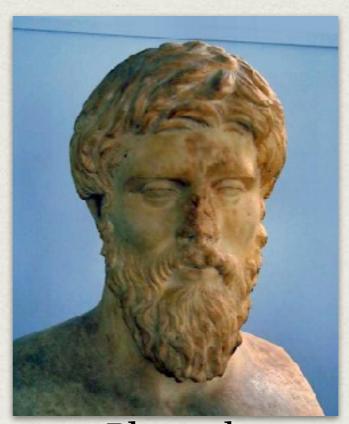


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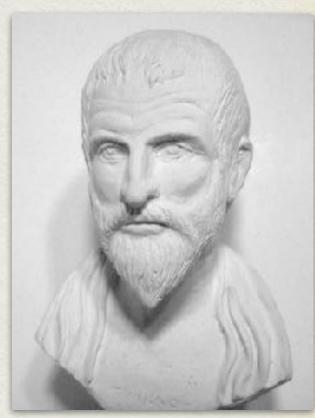
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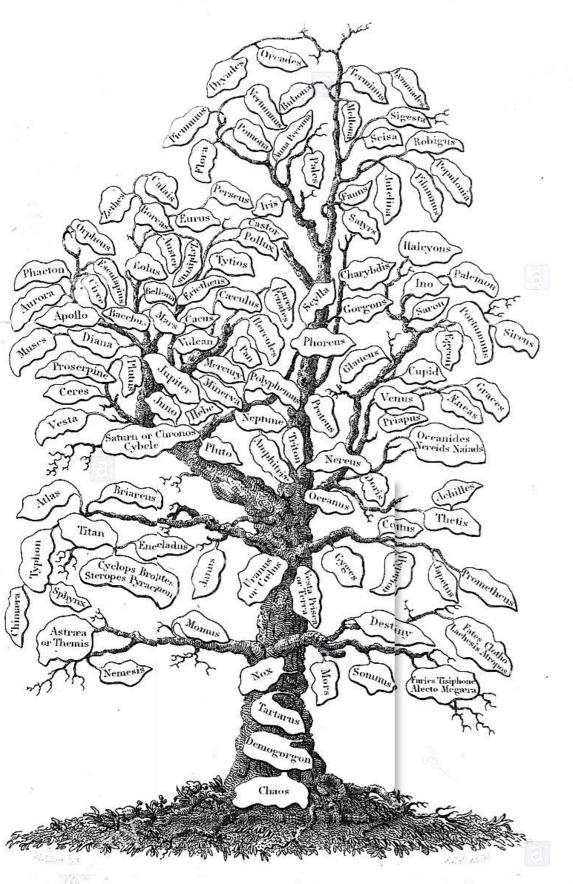
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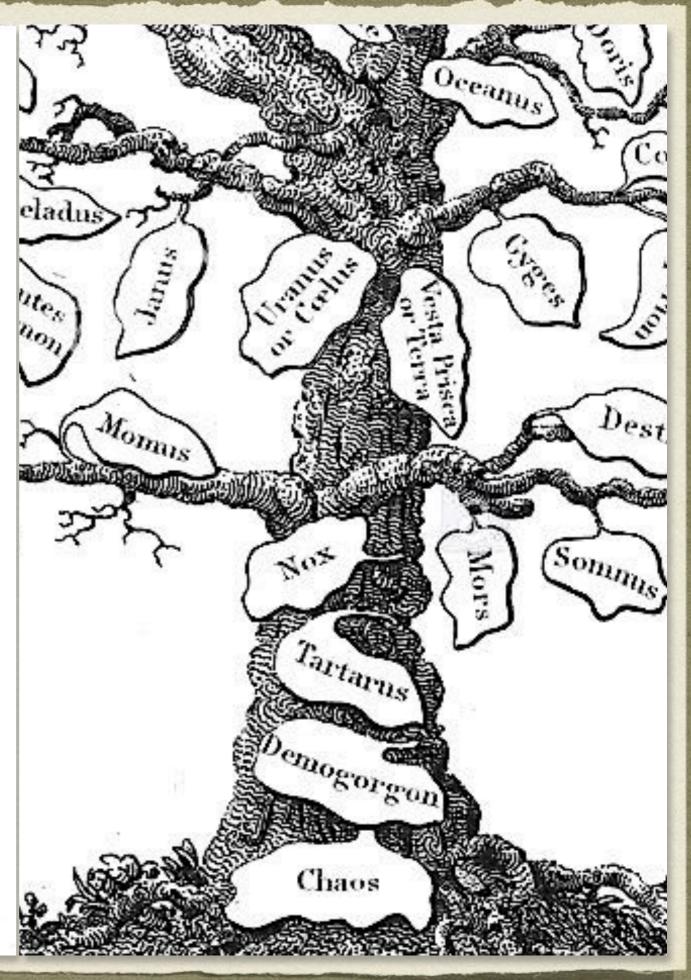
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The *Neo-Pythagorean* school flourished in Alexandria during the first century of the Christian Era. Only two names stand out in connection with it--Apollonius of Tyana and Moderatus of Gades. Neo-Pythagoreanism is a link between the older pagan philosophies 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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The term *Patristic* is employed to designate the philosophy of the Fathers of the early Christian Church. Patristic philosophy is divided into two general epochs: ante-Nicene and post-Nicene. The ante-Nicene period in the main was devoted to attacks upon paganism and to apologies and defenses of Christianity. The entire structure of pagan philosophy was assailed and the dictates of faith elevated above those of reason. In some instances efforts were made to reconcile the evident truths of paganism with Christian revelation. Eminent among the ante-Nicene Fathers were St. Irenæus, Clement of Alexandria, and Justin Martyr. In the post-Nicene period more emphasis was placed upon the unfoldment of Christian philosophy along Platonic and Neo-Platonic lines, resulting in the appearance of many strange documents of a lengthy, rambling, and ambiguous nature, nearly all of which were philosophically unsound. The post-Nicene philosophers included Athanasius, Gregory of Nyssa, and Cyril of Alexandria. The Patristic school is notable for its emphasis upon the supremacy of man throughout the universe. Man was conceived to be a separate and divine creation—the crowning achievement of Deity and an exception to the suzerainty of natural law. To the Patristics it was inconceivable that there should ever exist another creature so noble, so fortunate, or so able as man, for whose sole benefit and edification all the kingdoms of Nature were primarily created.

Patristic philosophy culminated in *Augustinianism*, which may best be defined as Christian Platonism. Opposing the *Pelasgian* 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. STOAA:17

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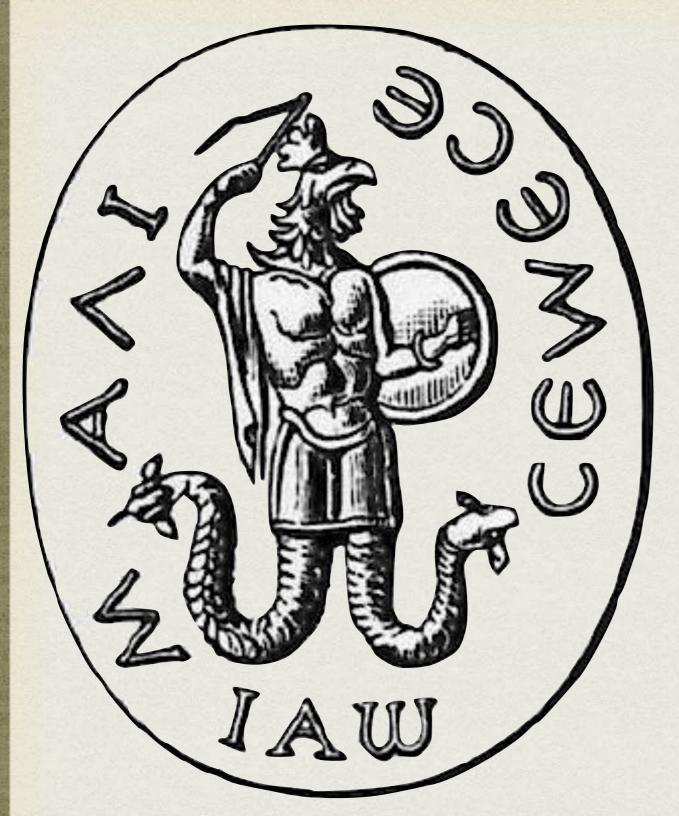
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Emanationism: All things are derived from the first reality or perfect God by steps of degradation to lesser degrees of the first reality or God, and at every step the emanating beings are less pure, less perfect, less divine. Emanationism is a transcendent 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



An image of the Abraxas Stone or Gem from *The Gnostics and their remains* by Charles W. King, 1887. The letters are "IA Ω " or "Iao" and " Σ EME Σ EI Λ AM", "Eternal Sun".

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).



'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".

The term *Patristic* is employed to designate the philosophy of the Fathers of the early Christian Church. Patristic philosophy is divided into two general epochs: ante-Nicene and post-Nicene. The ante-Nicene period in the main was devoted to attacks upon paganism and to apologies and defenses of Christianity. The entire structure of pagan philosophy was assailed and the dictates of faith elevated above those of reason. In some instances efforts were made to reconcile the evident truths of paganism with Christian revelation. Eminent among the ante-Nicene Fathers were St. Irenæus, Clement of Alexandria, and Justin Martyr. In the post-Nicene period more emphasis was placed upon the unfoldment of Christian philosophy along Platonic and Neo-Platonic lines, resulting in the appearance of many strange documents of a lengthy, rambling, and ambiguous nature, nearly all of which were philosophically unsound. The post-Nicene philosophers included Athanasius, Gregory of Nyssa, and Cyril of Alexandria. The Patristic school is notable for its emphasis upon the supremacy of man throughout the universe. Man was conceived to be a separate and divine creation—the crowning achievement of Deity and an exception to the suzerainty of natural law. To the Patristics it was inconceivable that there should ever exist another creature so noble, so fortunate, or so able as man, for whose sole benefit and edification all the kingdoms of Nature were primarily created.

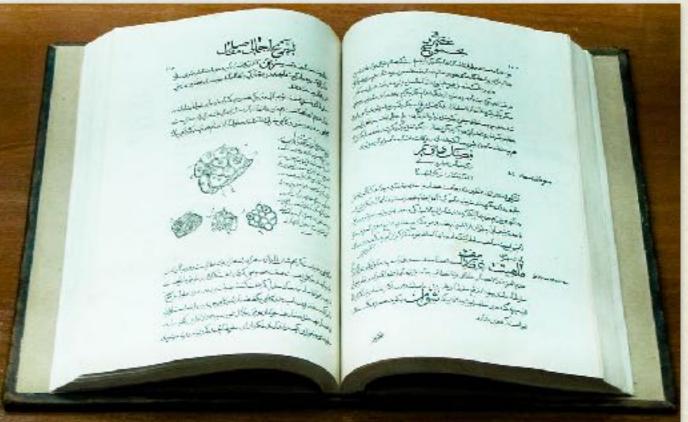
Patristic philosophy culminated in *Augustinianism*, which may best be defined as Christian Platonism. Opposing the *Pelasgian* doctrine that man is the author of his own salvation, Augustinianism elevated the church and its dogmas to a position of absolute infallibility--a position which it successfully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

Gnosticism, a system of emanationism, 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. STOAA:17

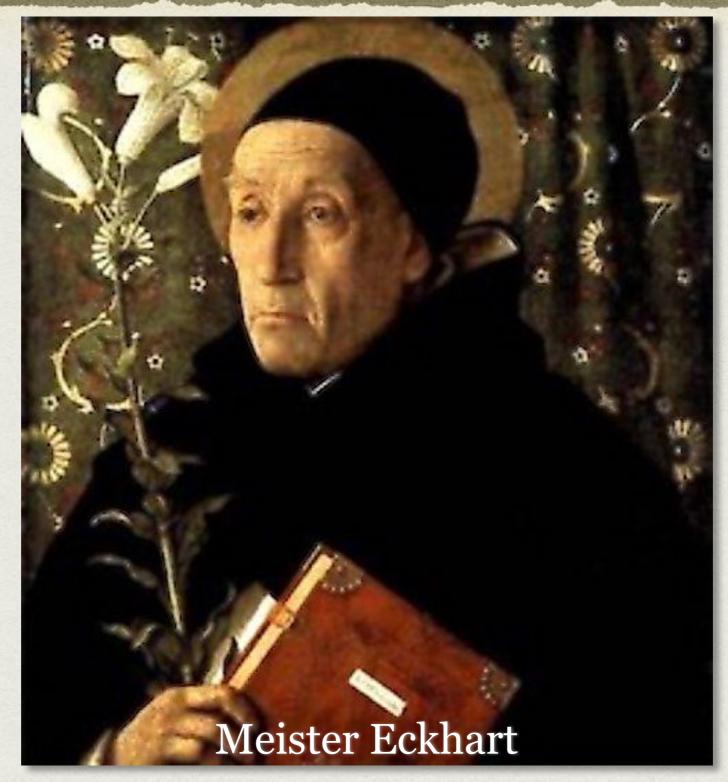


"God, the supreme being is neither circumscribed by space nor touched by time; he cannot be found in a particular direction, and his essence cannot change. The secret conversation is thus entirely spiritual; it is a direct encounter between God and the soul, abstracted from all material constraints."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

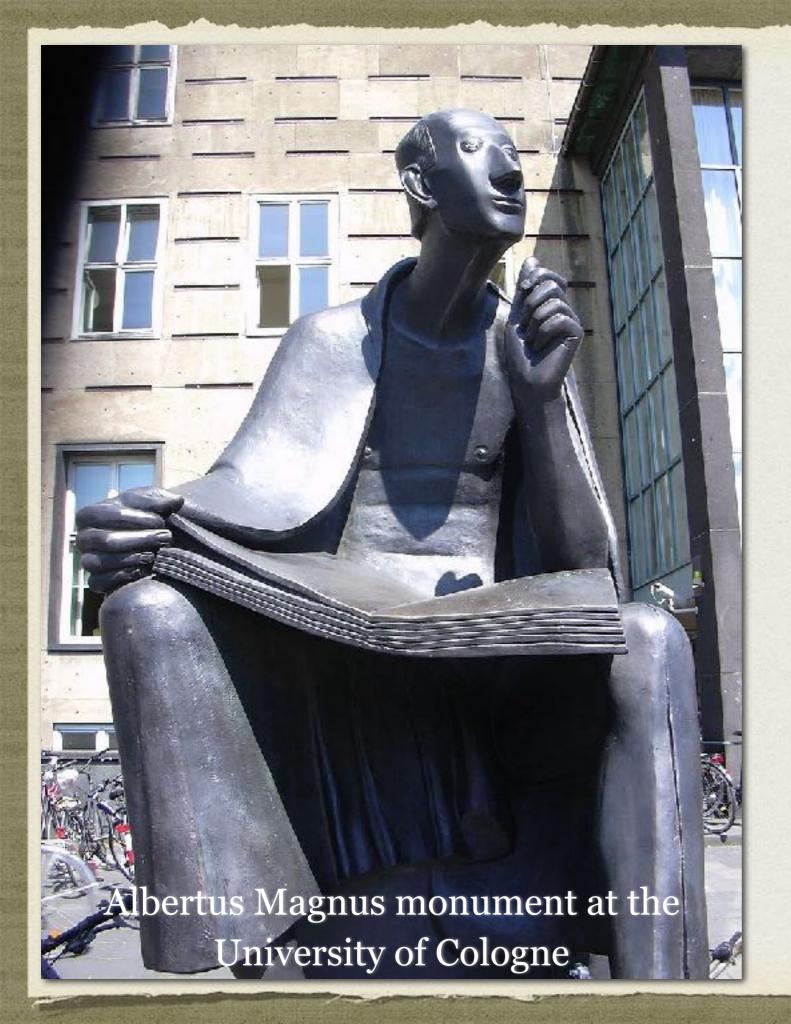


The Canon of Medicine

-Abu Ali Sina (Avicenna)



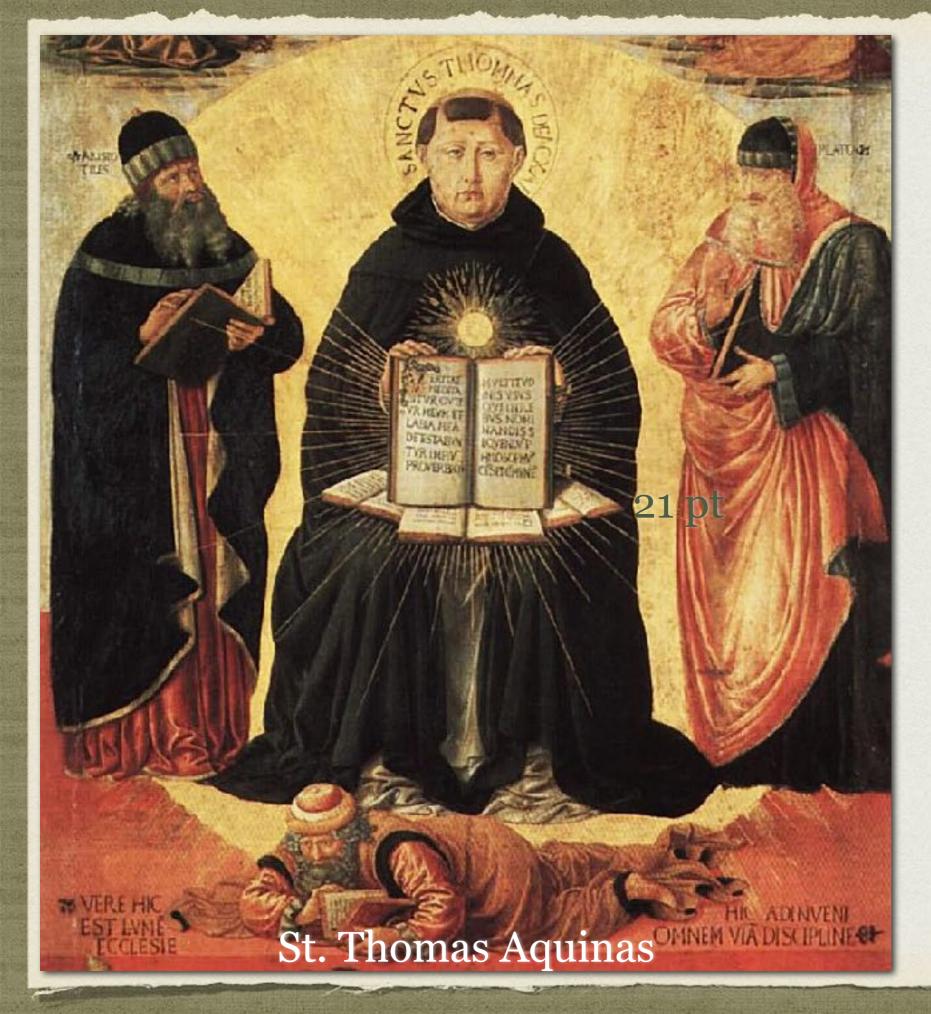
"A human being has so many skins inside, covering the depths of the heart. We know so many things, but we don't know ourselves! Why, thirty or forty skins or hides, as thick and hard as an ox's or bear's, cover the soul. Go into your own ground and learn to know yourself there."





De Animalibus (circa 1450–1500)

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



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

-St. Thomas Aquinas

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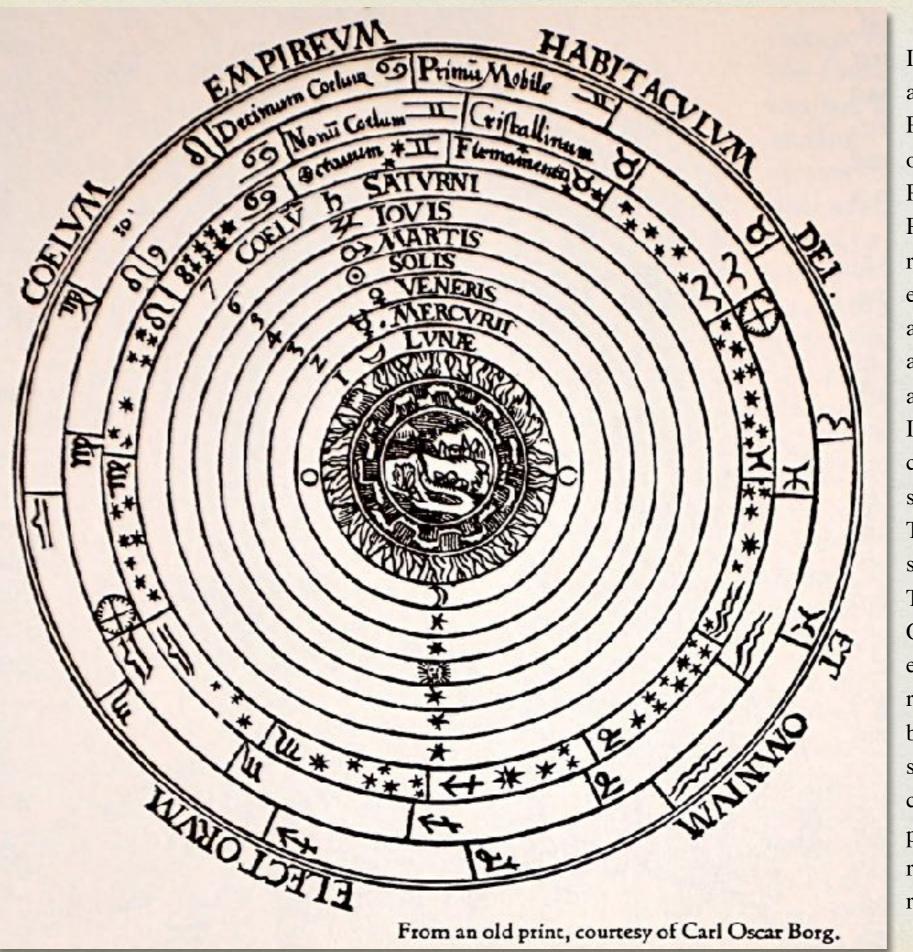
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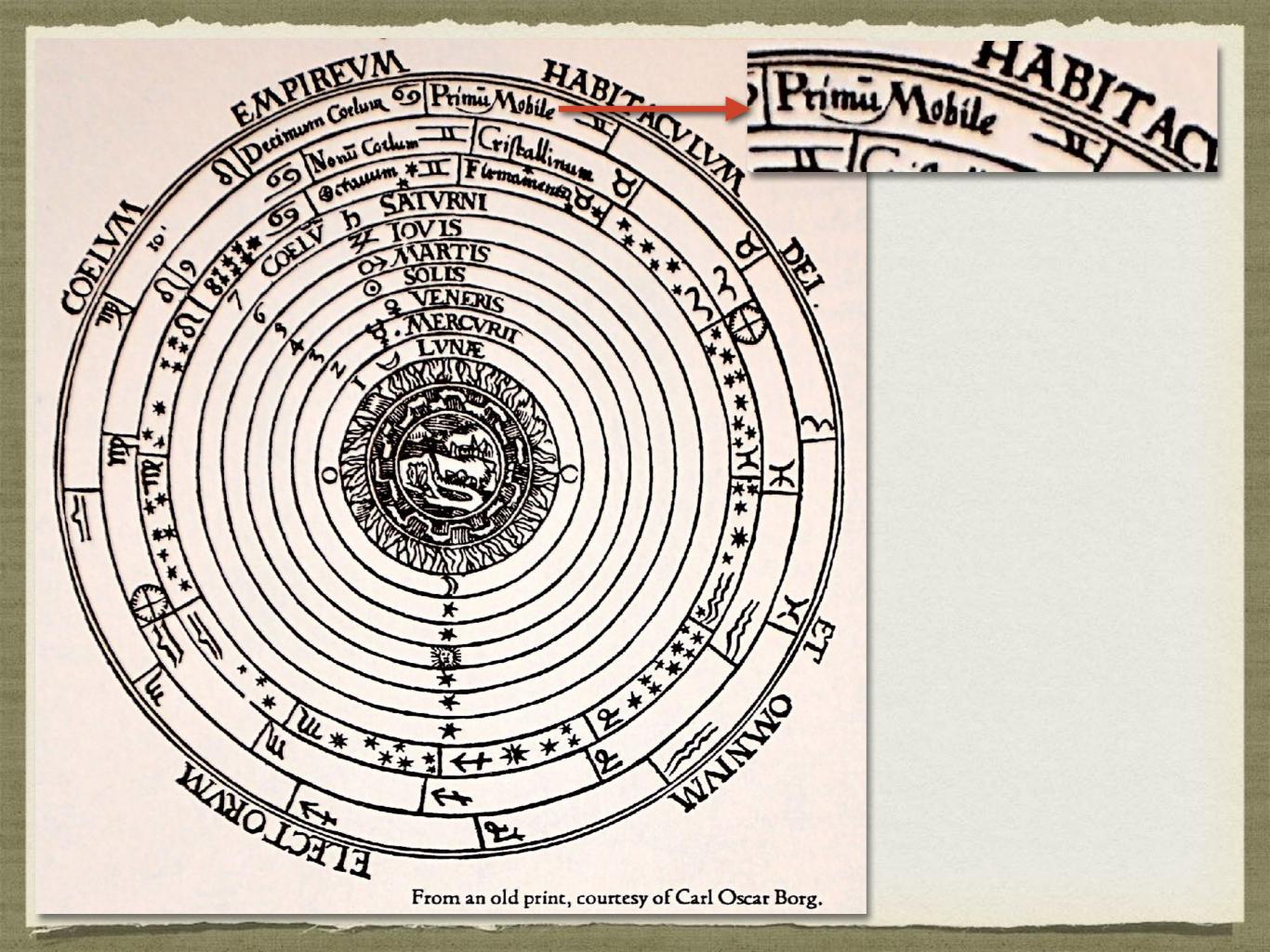


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In ridiculing the geocentric system of astronomy expounded by Claudius Ptolemy, modem astronomers have overlooked the philosophic key to the Ptolemaic system. The universe of Ptolemy is a diagrammatic representation of the relationships existing between 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.

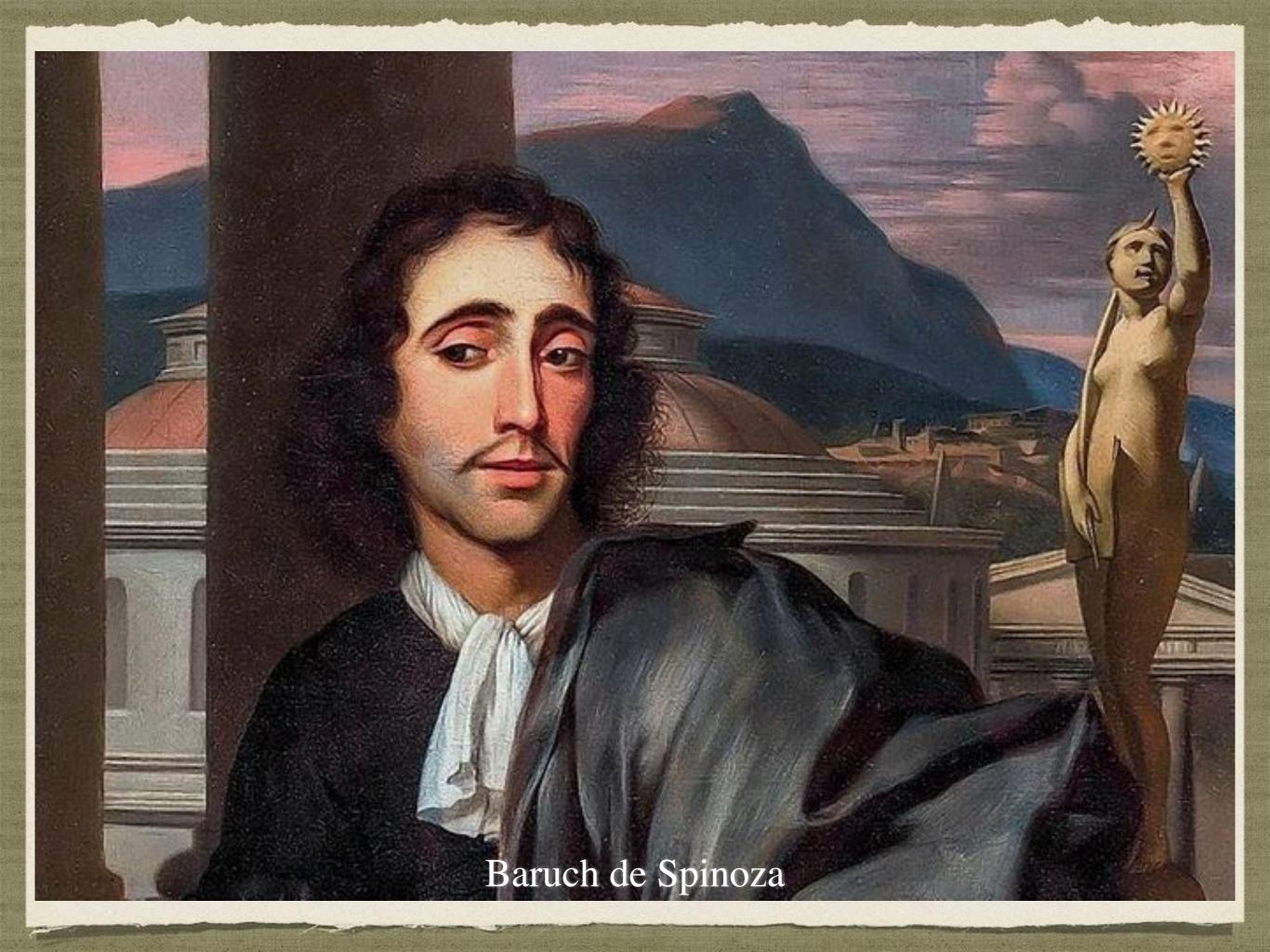


Scotism, or the doctrine of `promulgated by Joannes Duns Scotus, a Franciscan Scholastic, emphasized the power and efficacy of the individual will, as opposed to **Thomism**. The outstanding characteristic of **Scholasticism** was its frantic effort to cast all European thought in an Aristotelian mold. 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. STOAA:17-18



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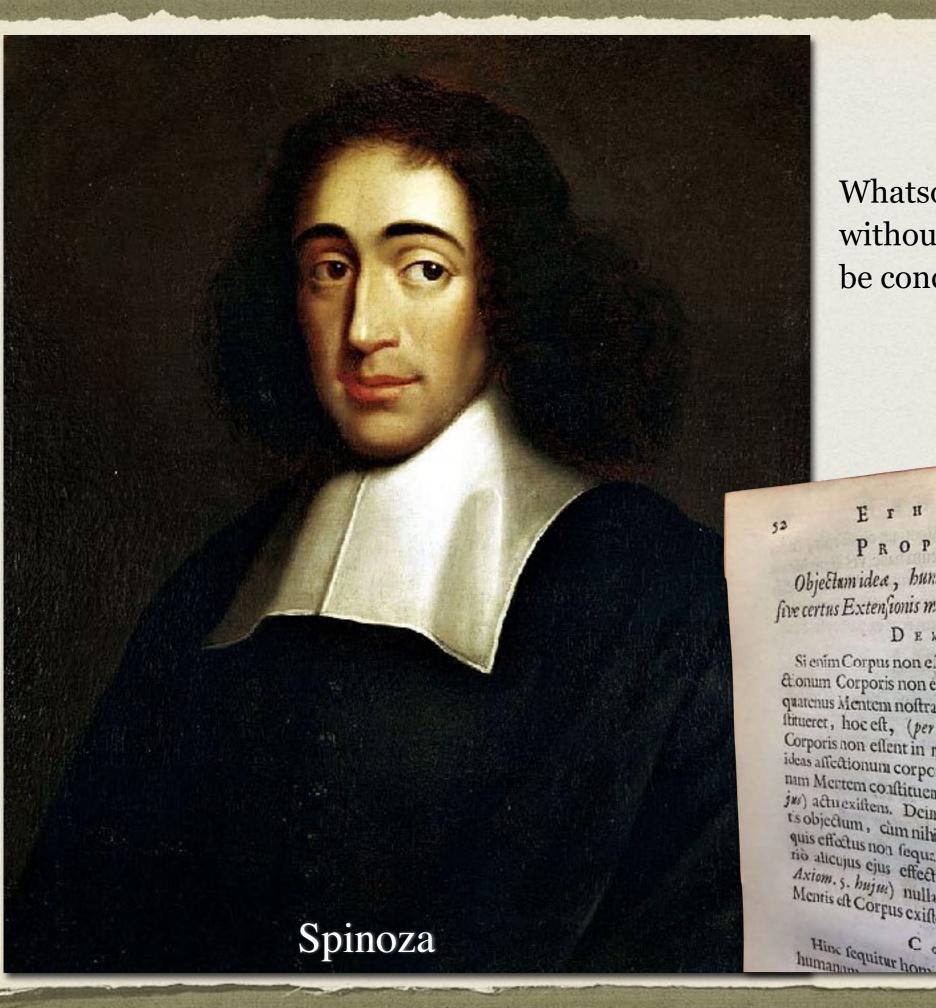
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The Inquisition was created to establish unrestrained rule over the poor, frightened population. The most effective means of achieving this was robbery and the annihilation of all those who aspired to bring light into the darkness of the Middle Ages—those 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



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

Ernices Pars II. PROPOSITIO XIII.

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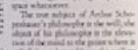
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in street. The trie, a mental of the factor of the street of the street is all of the factor of the street of the factor of the street of the out either tegething or end origin termes desired that it things were their excessor or their originates and that all opposition are ac-qually if small. This effectively extreme in the orbit intaking of oppo-ments such other, through whose combinations new alternation are produced. As the Divise Mind to an

produced on the Union felled in an excell process of thought meets ac-possible of Figgl mode to very foundation of theses and his philos-opin fluids demonstrating to the over-Bowing Delevalose Punturisminion separate the never-ending flow of Divise Consciousness out of itself, all. gerries thoughtweetings acres arrives at any state other than

that of crackes flow. Inhorn Products History's places only was a realistic oranion from the approved a realistic reason of Schrilling. To Pierburt the true basis of philosophywards good mate of physomena continually naming through the human mind. Examination of phenoreena, however, direcontrator that a great part of it is correct, at least tocapable of supplying the mind with artial teath. To comes the false im-pressions caused by phenomena and discover reality. Heature believed in secours to enoby phononena iona wounte clements. for reality exists in rlements and not in the whole Hemand that objects can be classified by their groceal across thing, manner and much the first a unit of several properties, the wound an extraing obsur, the third a will conscious being. All thins mixture give nice, however, to detain posteriorises, with whom wilation Herhart is primarily concount For coample, consider maner. Though capable of filling space, if orduced on its addresses state it comittee of occumprehensibly minute water of divise energy occupying no physical



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 Matons 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 owner six of the thing willed. Genous, however, supresents the 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 growings in manifold that I 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 cornal 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 drost who entertained for reasoning of power in be store, will consend, and much the stories belong to the other than the stories of power drown by power. To the appreciate the worst, it is a producing the stories 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 accerace 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 honor of founding one 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 ment 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 hared upon the theory that the harries over-less develops through these 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, Constructivities:

"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 level to the study of these least, white in their promisely relations of succession 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 heatens 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 Englishment which regard he manner of one can rectal organization, the Englishment model and the Database organization of the Christian forth and a legendary model of decision origin of the Christian forth and a legendary model of concern slopes are traveled all memory and account and a legendary model. toward all marine personing to decloy; and Nos Outries, a french revision of the decrease of Instantial Kern.

Heart Berguer, the interestable, 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 Derry, 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 pressunes 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 Unitraview use of lessons Bentham, Archdeacon Paley, and James and John Square Hill declares that to be the greatest good which is the most to ful to the greatest earsier. John Sours Mill believed that if it is possible through ensurion in accordance/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 altogrades from the savorus and make the infinite and consequences blind such symmetrics with the all providing position and improved Nation. A greater the and Next In gall action are also more worther 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-managers of the set to quit brians as in higher or with some Associations Spears. 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 Spenper'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



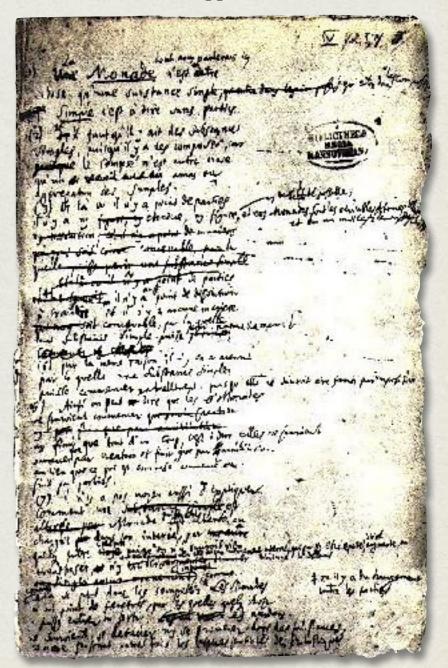
ACCIDITION TRIGITS

J PARCE





Leibniz' Stepped Calculator



A page from Leibniz's manuscript on Monadology

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].

Categories of Perception:

- 1) of sense, time and space;
- 2) of understanding, quality, relation, modality,
- 3) causation, the unity of apperception

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German philosophy had its inception with Gottfried Wilhelm von Leibnitz, whose theories are permeated with the qualities of optimism and idealism. Leibnitz's criteria of *sufficient reason* revealed to him the insufficiency of Descartes' theory of extension, and he therefore concluded that substance itself contained an inherent power in the form of an incalculable number of separate and all-sufficient units. Matter reduced to its ultimate particles ceases to exist as a substantial body, being resolved into a mass of immaterial ideas or metaphysical units of power, to which Leibnitz applied the term *monad*. Thus the universe is composed of an infinite number of separate monadic entities unfolding spontaneously through the objectification of innate active qualities. All things are conceived as consisting of single monads of varying magnitudes or of aggregations of these bodies, which may exist as physical, emotional, mental, or spiritual substances. God is the first and greatest Monad; the spirit of man is an awakened monad in contradistinction to the lower kingdoms whose governing monadic powers are in a semi-dormant state.

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

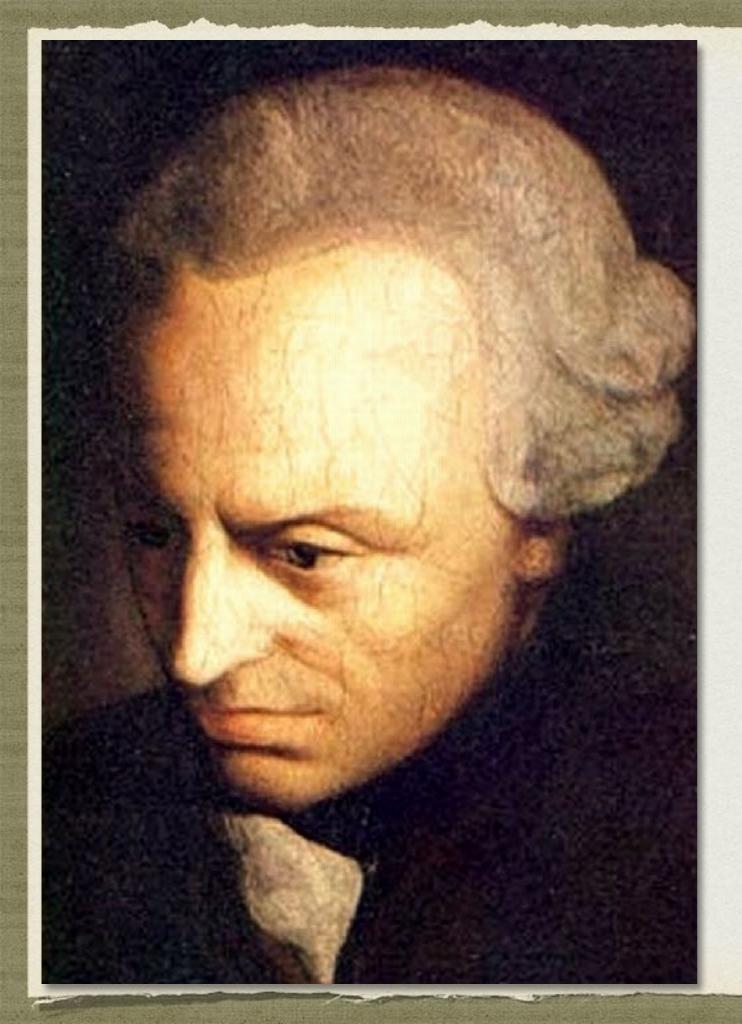


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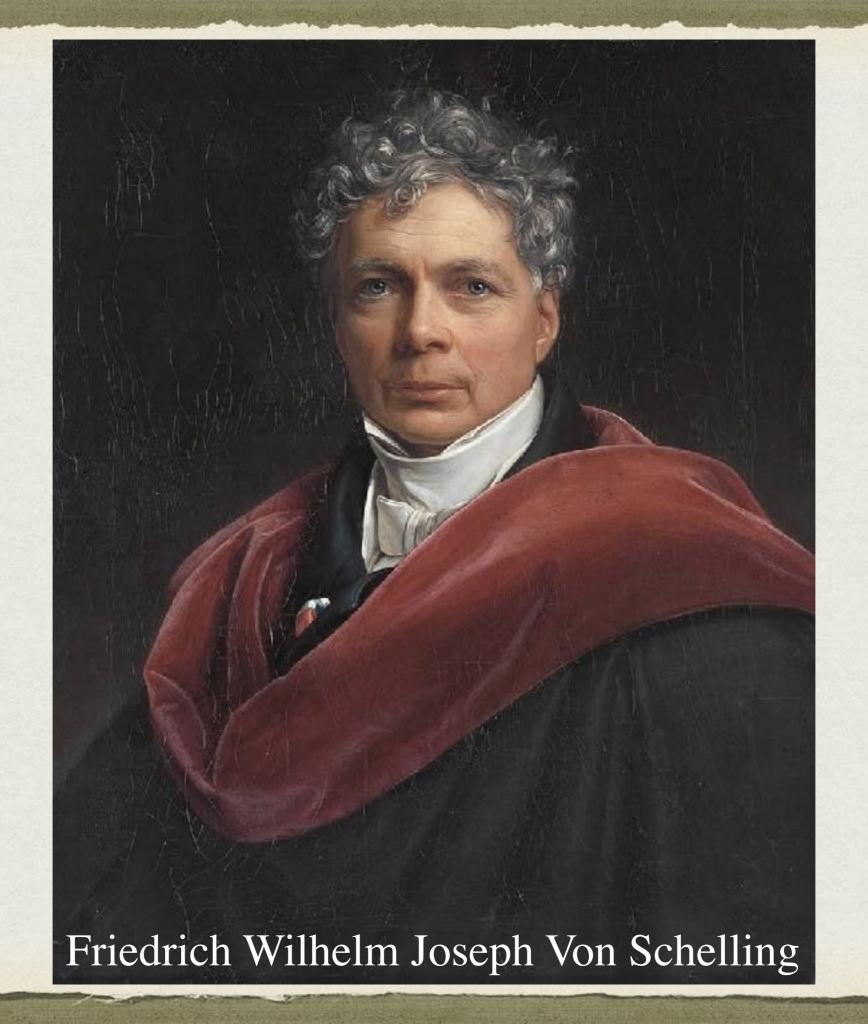
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"And we indeed, rightly considering objects of sense as mere appearances, confess thereby that they are based upon a thing in itself, though we know not this thing as it is in itself, but only know its appearances, viz., the way in which our senses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

—Immanuel Kant, from Prolegomena to Any Future Metaphysics





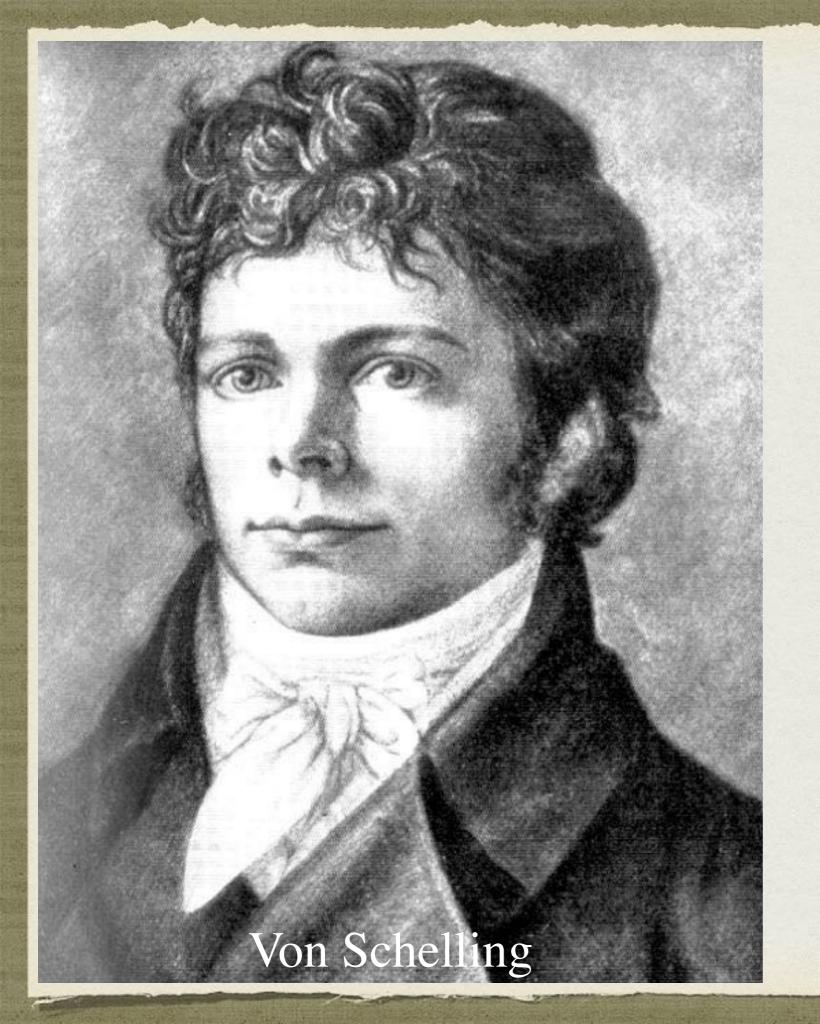
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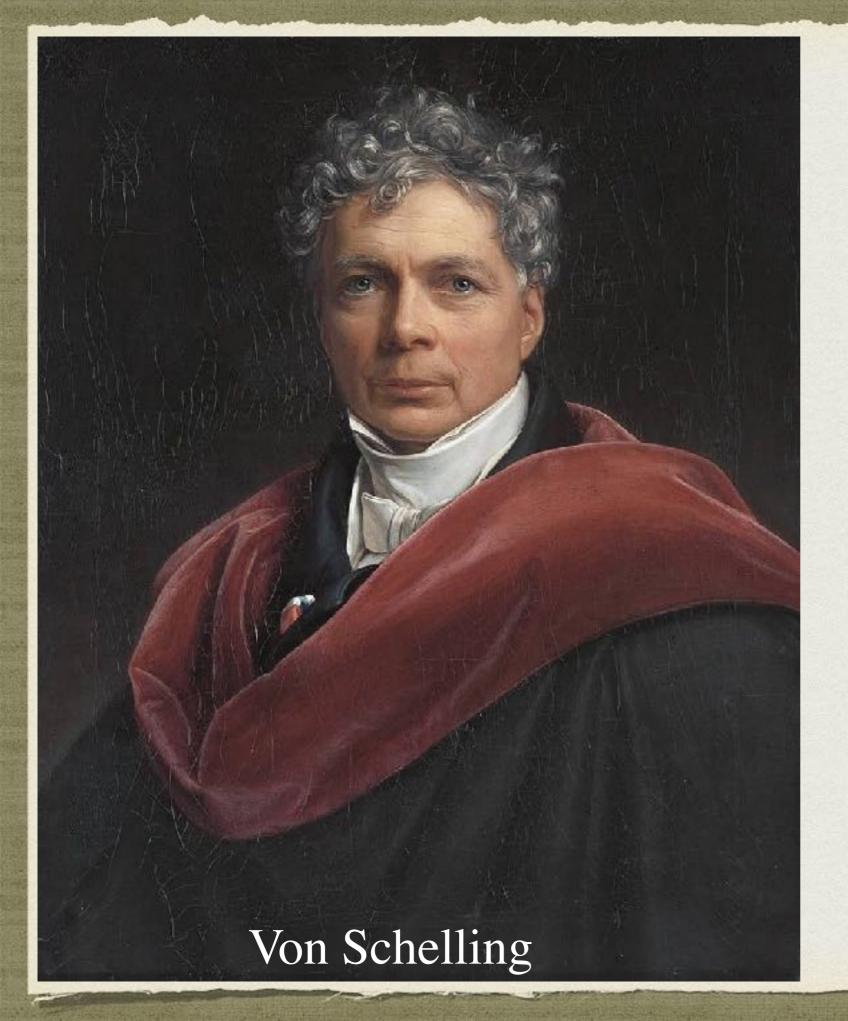
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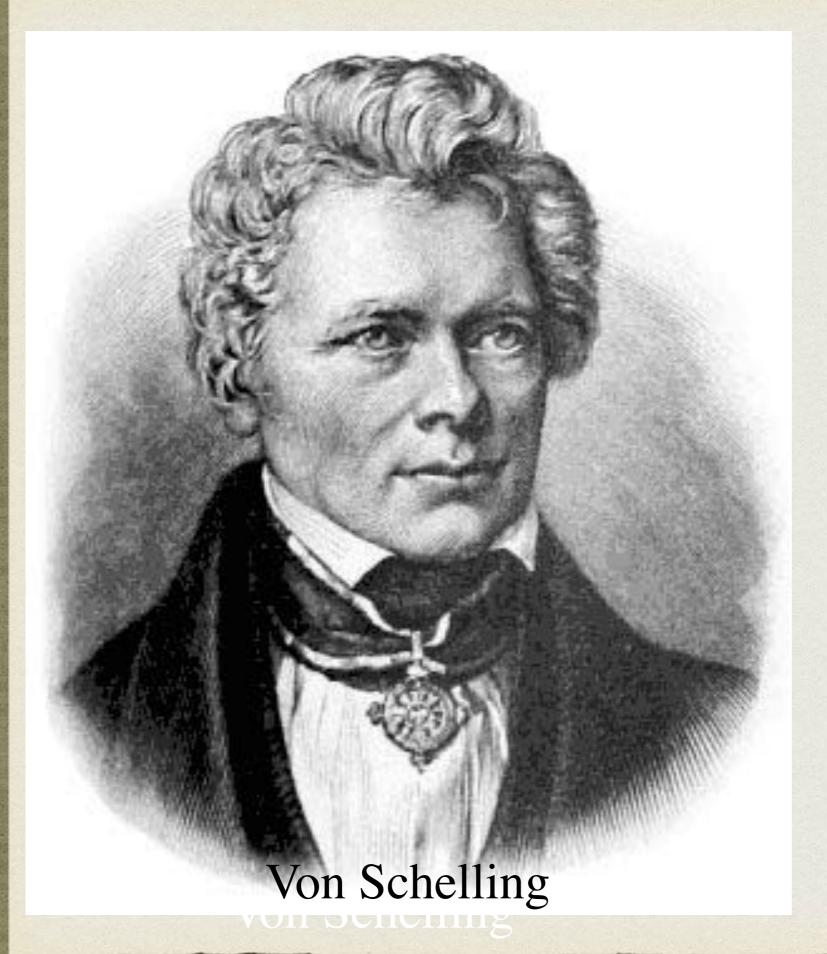
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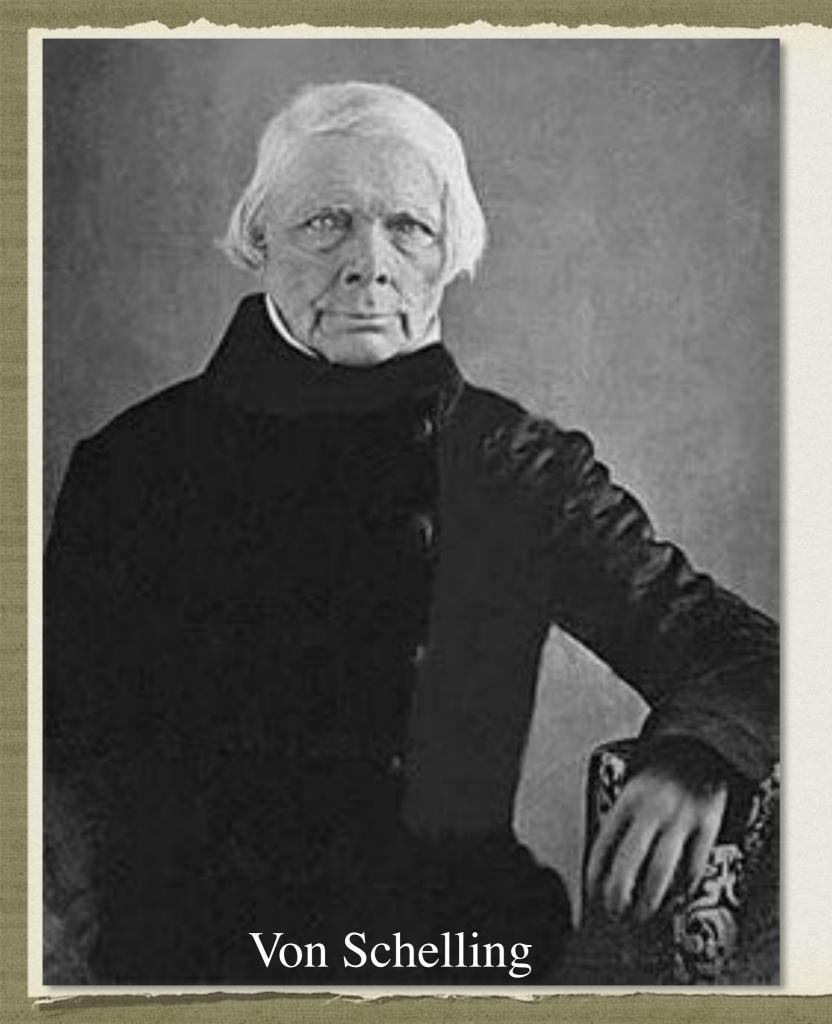
"Von Schelling also held that the Absolute in its process of selfdevelopment proceeds according to a law or rhythm consisting of three movements. The first, a reflective movement, is the attempt of the Infinite to embody itself in the finite. The second, that of subsumption, is the attempt of the Absolute 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." STOAA:18



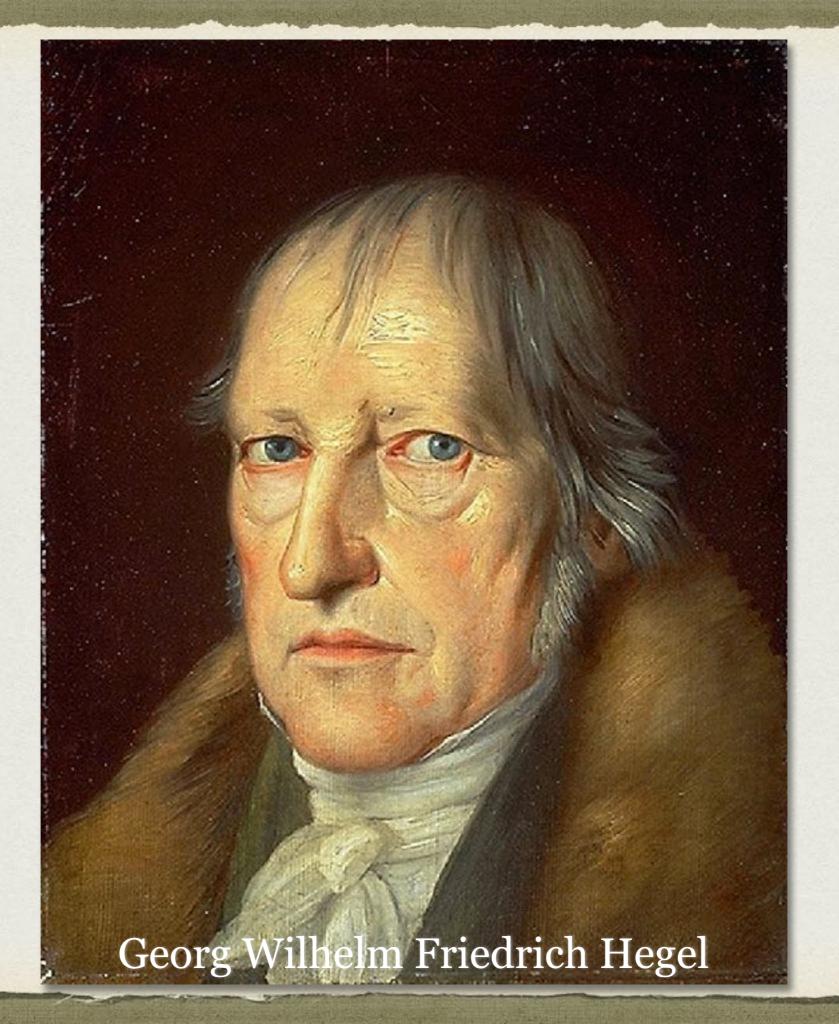
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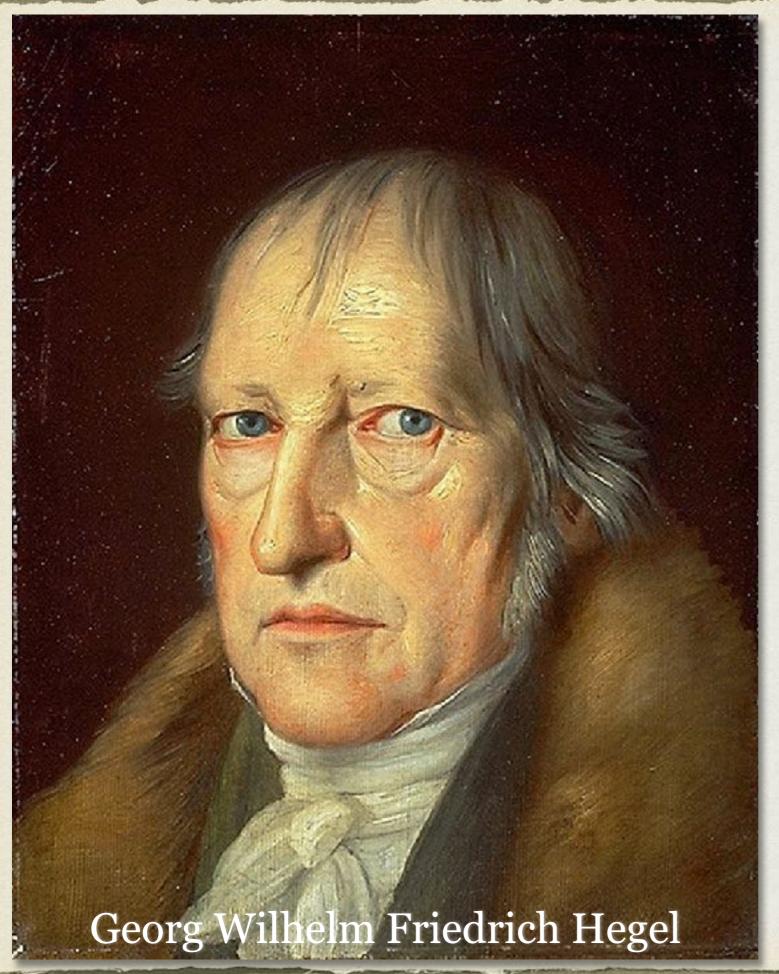
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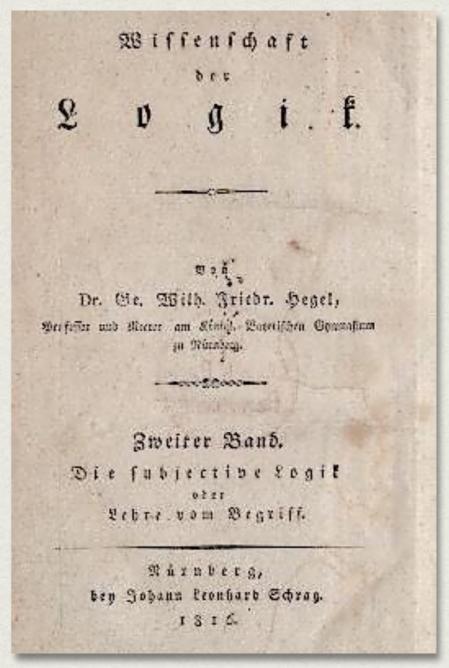
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Hegel considered logic to be a way of developing, through dialectics, an idea, or thesis, and its opposite, or antithesis, in such a way that a synthesis was achieved through a process that he called sublation, which both unites and transcends the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

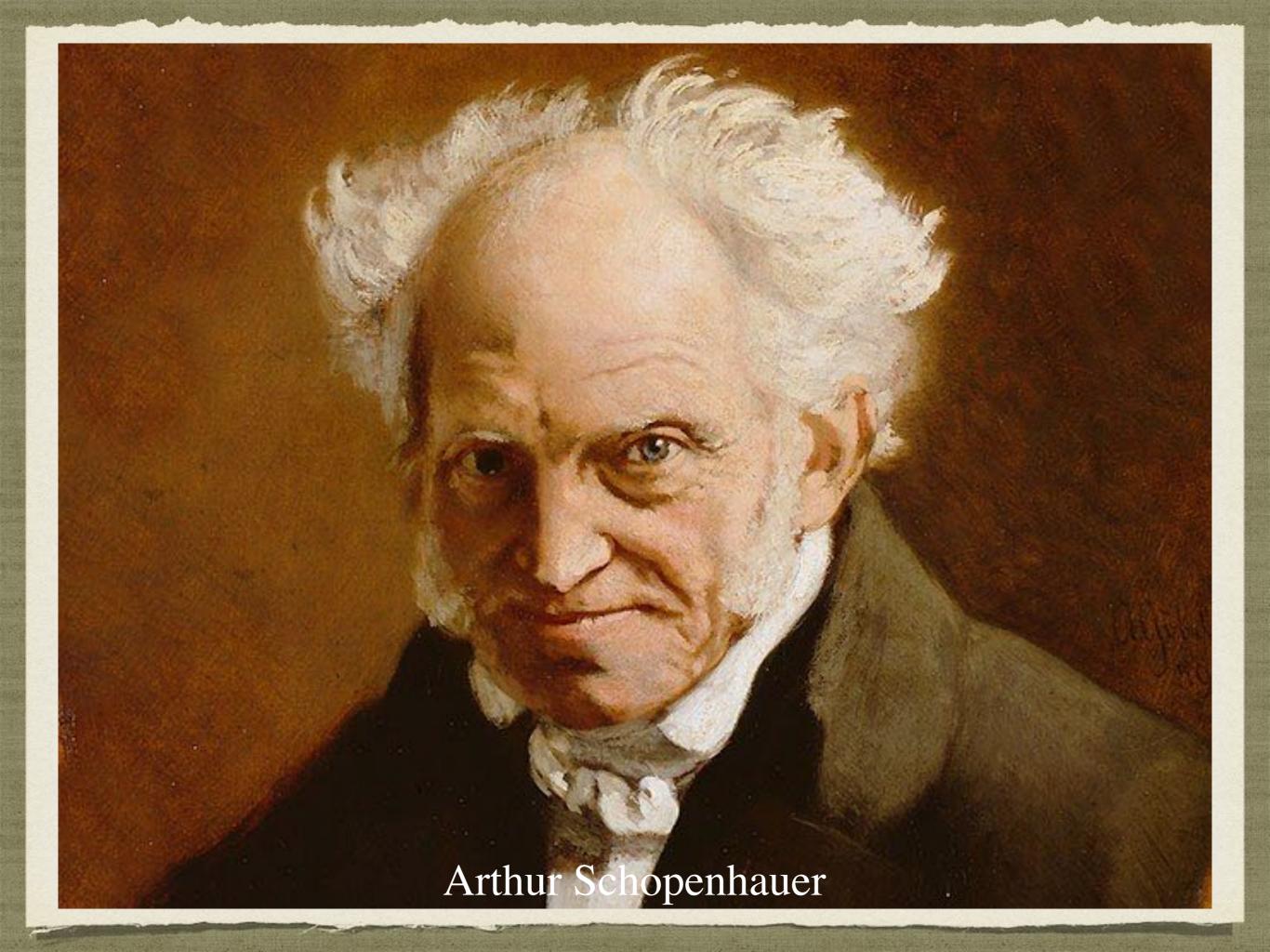


Science of Logic, by Georg Wilhelm Friedrich Hegel

Georg Wilhelm Friedrich Hegel considered the intellectual intuition of von Schelling to be philosophically unsound and hence turned his attention to the establishment of a system of philosophy based upon pure logic. Of Hegel it has been said that he began with nothing and showed with logical precision how everything had proceeded from it [nothing] in logical order. Hegel elevated logic to a position of supreme importance, in fact as a quality of the Absolute itself. God he conceived to be a process of unfolding which never attains to the condition of unfoldment. In like manner, thought is without either beginning or end. Hegel further believed that all things owe their existence to their opposites and that all opposites are actually identical. Thus the only existence is the relationship of opposites to each other, through whose combinations new elements are produced. As the Divine Mind is an eternal process of thought never accomplished, Hegel assails the very foundation of theism and his philosophy limits immortality to the ever-flowing Deity alone. Evolution is consequently the never-ending flow of Divine Consciousness out of itself; all creation, though continually moving, never arrives at any state other than that of ceaseless flow.

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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.

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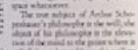
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produced on the Union felled in an excell process of thought meets ac-possible of Figgl mode to very foundation of theses and his philos-opin fluids demonstrating to the over-Bowing Delevalose Punturisminion separate the never-ending flow of Divise Consciousness out of itself, all. gerries thoughtweetings acres arrives at any state other rhan

that of crackes flow. Inhorn Products History's places only was a realistic oranion from the approve a realistic reason of Schrilling. To Pierburt the true basis of philosophywards good mate of physomena continually naming through the human mind. Examination of phenoreena, however, direcontrator that a great part of it is correct, at least tocapable of supplying the mind with artial teath. To comes the false im-pressions caused by phenomena and discover reality. Heature believed in secours to enoby phononena iona wounte clements. for reality exists in elements and not in the whole Hemand that objects can be classified by their groceal across thing, manner and much the first a unit of several properties, the wound an extraing obsur, the third a will conscious being All thins mixture give nice, however, to detain posteriorism, with whom wilation Herhart is primarily concount For coample, consider maner. Though capable of filling space, if orduced on its addresses state it comittee of occumprehensibly minute water of divise energy occupying no physical



a capable of controlling the will. Schopeshauer like to the wall to a strong blind reservelse carries in his absolutely the intelliget, which it a weak latte man possessing the power of night. The will it the technication of manifestation and every part of Matons the product of will. The brain is the product of the will as known, the based the product of the will to grasp. The owns intelligental 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 owner six 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 growings in manifold that I the Dallaton To him Niversa represented the subsequences 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 cornal recurrence and the extremy place place by him upon the willis stormer. A projection of Scho-pethoses is well to lost. Neithrey believed the purpose of extreme sub-tile production of atype of all potential individual, druggated 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 plantage. 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 Barre the bone 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 shore premium without which externat is impossible. Desearnes defined an tiles as than which fills the paind when we concrite a thing. The much of an idea ment 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 Pargone Corner. is hard upon the theory that the harries over-less develops through these stages of theories.

The first and lower stage it sheeingial; 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 peritieses 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 at 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 to change how being not the Bacterian recent recolution and the Christian for the Ch toward all marine personing to decloy; and Nos Outries, a french revision of the decrease of Instantial Kare.

Heart Berguer, the incorrector, undestrolly 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 personal victory of life over matter, and it time 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 Flure 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 pressunes 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 praterial 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 Unitraview use of lessens Bentham, Archdeacon Paley, and James and John Square Hill declares that to be the greators 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 altogrades from the savorus and make the infinite and consequences blind such symmetrics 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 Arrentson revival of Fings IV de aliens.

Dr. W. J. Domes dealers that I know Springer work. First bodyles, made him almost st once the most famous philosopher of his time. Securitarium is a philosophic positivista 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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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