

Byzantine Philosophy

A Framework Analysis

STEFAN GROSSMANN



BYZANTINE PHILOSOPHY

This presents a specialized analysis abstracting the influences, both external and internal, that *enabled* the salient features of Byzantine philosophy, the alchemical melting pot of antiquity (Greek philosophy during the Middle Ages, from the fourth to the fifteenth centuries). It intends to help forward this convoluted and still understudied field, so strikingly alien to the wayward modern western secular mind. The “framework analysis”, not a “history”, starts as a quest on a high level of abstraction through many outlying disciplines (“prerequisites”).

A key internal development is found: the “Johannine turn”, basic for Hesychasm and the Reformation. Uniquely, the pages lead into *scientific spirituality, prepared by the notion of “Byzantine receptions” versus merely another type of “philosophy”*.

Aided by the middle term of “intelligent evolution”, the Byzantines teach us: Intelligent evolution proves Creationism. The “re-accelerating universe”, as proven 2012/2013, also is Creationism. Alchemy is another example, being reclaimed by chemists through “low energy nuclear reactions”. In a revision of the Theory of Relativity, all this is brought under the Byzanto-Aristotelian dogma of “divine energies”, an ultra-advanced concept that poses a mystery. The modern psychosis of nihilism thereby is brought to the brink.

There are also psychoanalytical remarks on the persecuting society, and on its historical basis in Byzantine Church history (Athanasius). The Trinity is explained as a fetish in a perennial clerical control phenomenon. Byzantium gave signature features to emergent Islam, but without the Trinity. Islam, as recorded by The Prophet Muhammads’ earliest followers in the Quran, is no original “revealed” religion, but is mostly composed of older insights and traditions collected in the centers of Makka and Medina in the penumbra of the Byzantine spiritual empire. The Non-Trinitarian god Allah is a look-alike of the One in Neoplatonism.

It is religion, but there is method in it. That leads to a hidden body of “spiritual wisdom”, in most countries today, reserved for the elite key holders. Looking back into Byzantium, the books were, instructively, much more open than they are today about this.

An aside in the book is an *algebraic* solution of Fermat’s last theorem, in a space of less than two pages, which can easily be skipped.

In short, Byzantine philosophy makes us aware in many novel ways of what our modernity, its promises, its dangers, are truly about. It is a major step in restoring our lost sense of human dignity.

Titles in this two-part series:

Stefan Grossmann, *A Framework Commentary on the Fifteen Emerald Tablets of Thoth:*

volume 1: *Byzantine Philosophy: A Framework Analysis* (the present volume)

volume 2: *Atlantean Philosophy: The Nine Bodies of Man*

BYZANTINE PHILOSOPHY

A Framework Analysis

STEFAN GROSSMANN

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This book is the first volume in a series of two volumes.

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General Time Table:

657 BC Greek colonists from Megara found the city of Byzantium.

Period One of Byzantine Receptions: 330 to 529

312 AD Constantine wins battle for Rome against Maxentius, a rebel (October 28). Mysterious encounter with the Christian cross (reports vary).

313 AD so-called Edict of Milan (February). Constantine and his colleague and rival Licinius agree to treat the Christians benevolently. This is the best single date for the momentous conversion of emperor Constantine to Christianity. Under Theodosius, Nicene Christianity (325) will become the empire's state religion.

324 to 330 AD Roman emperor Constantine I rebuilds Byzantium. He makes the city, renamed Nova Roma (New Rome), the new capital of the Roman empire.

337 AD After Constantine's death, Nova Roma is renamed Constantinopolis.

361-363 Emperor Julian the Apostate, attempted/failed restoration of old "pagan" religion

476 AD historically most widely accepted year for the fall of the western Roman empire

Period Two of Byzantine Receptions: 529 to 730

529 AD Emperor Justinian I brings the Neoplatonic Academy in Athens, center of the old "pagan" (in reality, mystic union related) religion and philosophy, under state tutelage, in practical effect silencing its voice. Suppression of "paganism".

Period Three of Byzantine Receptions: 730 to c.867

730-787 first iconoclast period, bitter and destructive dispute over religious icons

814-842 second iconoclast period, bitter dispute over religious icons continued

Period Four of Byzantine Receptions: c.867 to 1261

c.867-c.1067 first (Macedonian) Byzantine Renaissance

1071 AD decisive victory of Turks over Byzantines at Manzikert (August 26). Turkish assimilation of the Byzantine heartlands of Anatolia begins.

1203 AD Fourth Crusade attacks the very wealthy Constantinople. July 27: breach of sea walls

1204 AD April 12: sack of Constantinople, Latin Empire, Byzantium permanently reduced

Period Five of Byzantine Receptions: 1261 to 1453

1261 AD	Latin Empire ends, Constantinople retaken by Greeks under Michael VIII Palaiologos
1261-c.1360	second (Palaeologan) Byzantine Renaissance (early phase)
1340s/50s	height of the Hesychast (Palamite) controversy, paralleled by Byzantine civil war(s)
c.1360-1453	second (Palaeologan) Byzantine Renaissance (late phase), the empire's swan song
1431-1449	rivalling Councils of Basel, Ferrara and Florence
1453 AD	Constantinople, now a large county capital, falls to the Turks (May 29, Julian calendar).

The periodization merely serves as a structuring convenience.

Time Table for Chapters 09 and 20:

The year numbers AD are the respective birth dates, in many cases merely best estimates with remaining uncertainties. Spelling of names may vary. Topical items have been assigned a date to fit them in. Chapter 09, after the introduction, is a running set of encyclopedia type entries for a societal introduction of the authors under consideration. The development of the main philosophical themes is in Book Three. The best available sources for this organizational work were the ODB, and Wikipedia on the internet. This list includes 150 items from Iamblichos to Photios. For many of the authors, the information is scant. For the main authors the source situation is apt. End numbers indicate my ranking index >1.

0245 - Iamblichus (15)

0250 - Arius (26)

0251 - St. Anthony the Great (8)

0280 - St. Serapion of Thmuis

0292 - St. Pachomius the Great (4)

0296 - St. Athanasius of Alexandria (15)

0300 - Eusebius of Emesa

0300 - St. Macarius of Alexandria

0300 - St. Macarius of Egypt

0300 - Marcus Diadochus

0300 - Orsisius

0310 - Maximus of Ephesus

0313 - St. Cyril of Jerusalem (4)

0313 - St. Didymus the Blind

0314 - Libanius (6)

0318 - Arian Controversy (5)

0320 - Apollinaris of Laodicea (2)

0320 - Epiphanius of Salamis (7)

0325 - First Council of Nicaea (11)

0329 - St. Basil of Caesarea (10)

0329 - St. Gregory Nazianzen Theologian (20)

0330 - Acacius of Beroea

0330 - Archbishop Nectarius of Constantinople

0330 - Diodorus of Tarsus

0331 - Caesarius of Nazianzus

0331 - Emperor Julian (8)

0335 - St. Gregory of Nyssa (11)

0339 - Amphilochius of Iconium

0340 - Diodorus of Tarsus

0345 - Evagrius Ponticus (12)

0347 - St. Jerome

0347 - St. John Chrysostom

0350 - St. Arsenius the Great

0350 - Asterius of Amasea

0350 - Hypatia (10, for her life)

0350 - Plutarch of Athens

0350 - Theodore of Mopsuestia (15)

0354 - St. Augustine of Hippo (30)

0360 - St. John Cassian (Pseudo-) (10)

0360 - John of Antioch

0360 - St. Neilos of Ankyra

0360 - St. Nilus of Sinai

0360 - St. Theophilus of Alexandria

0360 - Rabbula

0363 - Palladius of Galatia

0368 - Philostorgius

0370 - Amphilochius of Sida

0370 - Archbishop Atticus of Constantinople

0370 - Hierocles of Alexandria

0370 - Severian of Gabala

0373 - Synesius (5)

0375 - Syrianus (10)

0376 - St. Cyril of Alexandria

0380 - Isidore of Pelusium

0380 - St. Proclus of Constantinople

0380 - Socrates of Constantinople

0381 - First Council of Constantinople (5)

0383 - Messalians

0390 - Nemesius

0393 - Blessed Theodoret

0400 - Antipater of Bostra

0400 - Basil of Seleucia

0400 - Diadochos of Photiki

0400 - Gelasius of Cyzicus

0400 - St. Gennadius of Constantinople

0400 - Marcus Eremita

0400 - Mark the Deacon

0400 - Nonnus

0400 - Sozomen

0400 - St. Theodotus of Ancyra

0408 - Eudoxus of Cnidus

0409 - Alexander of Lycopolis

0410 - Stobaeus

0411 - Peter the Iberian (5)

0412 - Proclus (30)

0430 - Macrobius

0431 - General Council of Ephesus
 0440 - Ammonius Hermiae
 0450 - Aeneas of Gaza
 0451 - Council of Chalcedon
0458 - Damascius (5)
0458 - Pseudo-Dionysius the Areopagite (25)
 0460 - Agapetus (Deacon)
 0460 - Eulamius
 0460 - Patriarch Epiphanius of Constantinople
 0465 - Procopius of Gaza
 0465 - Zacharias Rhetor
 0470 - St. Barsanuphius of Palestine
 0470 - St. Ephraim of Antioch
 0470 - Joannes Maxentius
 0475 - Leontios of Byzantium
 0480 - St. Flavian of Constantinople
0480 - Boethius (8)
 0480 - Theodorus Lector
 0485 - Leontius of Jerusalem
 0490 - John Lydos
0490 - John Philoponus (20)
 0490 - St. Theodosius I of Alexandria
 0490 - Simplicius of Cilicia
 0491 - John Malalas
 0495 - Olympiodorus of Alexandria
 0500 - Agapetos
 0500 - Aineias of Gaza
 0500 - Asclepius of Tralles
 0500 - Elias of Alexandria
 0500 - Euthalius
 0500 - Evagrius Scholasticus
 0500 - Paul the Silentary
 0512 - Patriarch Eutychius of Constantinople
 0521 - St. Simeon Stylites the Younger
 0530 - Agathias
 0530 - David the Philosopher
 0530 - Gregory of Antioch
 0540 - St. Eulogius of Alexandria
 0540 - Modestus of Jerusalem
 0540 - Patriarch John IV of Constantinople
 0550 - St. Anastasius II of Antioch
 0550 - Cosmas Indicopleustes
 0550 - St. Dorotheus of Gaza
 0550 - St. John Moschus
 0550 - Stephen of Alexandria
 0553 - Second Council of Constantinople
 0560 - Antiochus of Palestine
 0560 - St. Sophronius of Jerusalem

0563 - Andreas of Caesarea
0580 - St. Maximos the Confessor (29)
0610 - St. Ioannes Klimakos (15)
 0634 - St. Germanus I of Constantinople
 0640 - Isaac of Nineveh
 0650 - Paschal Chronicle
 0650 - St. Anastasius Sinaita
 0650 - Andrew of Crete
0675 - John of Damascus (10)
 0681 - Third Council of Constantinople
 0690 - Anastasius (abbot of Euthymius)
 0720 - Cosmas of Maiuma
 0730 - Cosmas Vestitor
 0730 - St. Tarasios of Constantinople
 0750 - Theodore Abu-Qurrah
 0758 - St. Nikephoros of Constantinople
 0758 - St. Theophanes
 0759 - Theodore the Studite
 0787 - Second Council of Nicaea
 0788 - Methodios I of Constantinople
 0790 - St. Gregory of Dekapolis
 0790 - Leo the Mathematician
 0800 - Anastasius Bibliothecarius
 0810 - Joseph the Hymnographer
0815 - John Scotus Eriugena (10)
0820 - St. Photios I of Constantinople (25)

Ranked: 34 of 150 (22.66%). Saints: 42.

In the group of the six most important Byzantine philosophers were, in this period: St. Augustine of Hippo (30), Proklos (30) and Damaskios/Pseudo-Dionysios Areopagita (identity of Dionysios disputed) (5+25=30).

In this period: Maximos Confessor (29) ranks third, Arius (26) is fourth, Photios (25) is fifth.

Byzantium had three of its most important philosophers at (1) and near (2) its beginning, and the other three near (1) and at (2) its very end. St. Augustine's inclusion in the group of Byzantine philosophers may well be questioned. He was active in the western Roman empire. Boethius was also active in the west. John Scotus Eriugena was in Ireland. Thematically, these authors seem to belong here from a philosophical viewpoint.

Time Table for Chapters 10 and 20:

The year numbers AD are the respective birth dates, in many cases merely best estimates with remaining uncertainties. Spelling of names may vary. Topical items have been assigned a date to fit them in. Chapter 10 continues from chapter 09 the running set of encyclopedia type entries for a societal introduction of the authors under consideration. The development of the main philosophical themes is in Book Three. The best available sources for this organizational work were the ODB, and Wikipedia on the internet. This list includes 91 more items, from St. Cyril to Scutellius. The information is often scant, least so for the main authors. End numbers indicate my ranking index >1. This period, ushered in by Photios, the evolution of Hesychast theology, and the entire formative first period, sees the emergence of a new personality type: They found humanism, a steep incline in the inner life of the outwardly failing empire.

0826 - St. Cyril (23)

0845 - Leo Choiosphaktes (10)

0852 - St. Nicholas Mystikos

0860 - Arethas of Caesarea (10)

0866 - Leo VI the Wise

0877 - Patriarch Eutychius of Alexandria

0879 - Fourth Council of Constantinople

0900 - Basil Elachistos

0940 - St. Symeon the Metaphrast

0949 - St. Symeon the New Theologian (29)

0975 - Patriarch Alexius of Constantinople

0980 - Leo of Ohrid

1000 - John Mauropous

1000 - Michael I Cerularius

1005 - Niketas Stethatos

1017 - Michael Psellos (25)

1025 - John Italos (25)

1040 - Patriarch Nicholas III of Constantinople

1050 - Eustratius of Nicaea (10)

1050 - Theodore of Smyrna

1090 - Philagathos

1100 - Luke Chrysoberges

1100 - Michael of Ephesus (10)

1100 - Nicholas of Methone (10)

1110 - Hugo Eteriano

1100 - Theodoros Prodromos (10)

1123 - First Council of the Lateran

1139 - Second Council of the Lateran

1140 - Michael Choniates

1143 - John Kinnamos

1179 - Third Council of the Lateran

1197 - Nikephoros Blemmydes

1217 - George Akropolites

1221 - Theodore II Laskaris

1230 - Patriarch John XI of Constantinople

1240 - Thomas Magistros

1242 - George Pachymeres (10)

1245 - First Council of Lyon

1245 - Manuel Holobolos

1250 - John Pediasimos

1250 - Nikephoros Choumnos (10)

1260 - Joseph the Philosopher (25)

1260 - Maximos Planudes (10)

1270 - Theodore Metochites (10)

1270 - Sophonias (10)

1272 - Second Council of Lyon

1275 - John Aktouarios

1275 - Manuel Bryennios

1282 - Patriarch John XIV of Constantinople

1290 - Barlaam of Calabria (10)

1295 - Nicephoros Gregoras (10)

1296 - Gregory Palamas (30)

1300 - George the Philosopher

1300 - Gregory Akindynos (10)

1300 - Patriarch Philotheus I of Constantinople

1300 - Lapithes, George

1310 - John Kyparissiotis

1311 - Council of Vienne

1319 - Nicholas Cabasilas (20)

1324 - Demetrios Kydones (10)

1325 - Euthymius of Tarnovo (29)

1330 - Prochoros Kydones (10)

1341 - Hesychast Councils

1350 - Joseph Byrennios

1350 - Hesychast Controversy

1200 - Leo Magentenos (10)

1215 - Fourth Council of the Lateran

1355 - Manuel Chrysoloras (10)

1355 - George Gemistos Plethon (30)

1360 - Patriarch Joseph II of Constantinople
1370 - John Chortasmenos
1385 - Isidore of Kiev
1392 - Mark of Ephesus
1394 - Mark Eugenikos
1395 - George of Trebizond
1398 - Francesco Filelfo
1398 - Theodoros Gaza
1400 - Alexios Laskaris Philanthropenos
1400 - Andronikos Kallistos
1400 - Gennadius Scholarius (10)
1400 - George Amiroutzes
1403 - Vasilios Bessarion (30)
1410 - Fernando of Cordova (5)
1414 - Council of Constance
1415 - John Argyropoulos
1420 - Michael Apostoles
1423 - Council of Siena
1431 - Council of Basel, Florence and Ferrara
1458 - Elia del Medigo
1490 - Nicolaus Scutellius

Ranked: 32 of 91 (35.16%). Saints: 4.

The three great philosophers of late Byzantium are Gregory Palamas (30), George Gemistos Plethon (30) and Basilios (Vasilios) Bessarion (30).

In this period:

Symeon the New Theologian (29) and Euthymios of Tarnovo (29) come in equally as fourth/fifth. Michael Psellos (25) and John Italos (25) weigh in equally as sixth/seventh, for relative originality and as movers and shakers.

The ratio of ranked authors is considerably higher in this second period than in the first.

This period includes the inner sanctum of Byzantine receptions, the Hesychast Controversy (inserted at 1350).

Acknowledgements

I did the research for this book, in one sense, “all alone”. I had a mentor, Hitoshi Kato, a Japanese solo cellist, afflicted with a disease of his hands, who in his later decades developed his extreme mathematical bent. My mathematical knowledge, however rudimentary, derives from him. He died in September 2013. This book could not have come about without him. I sense that he felt, because people would not listen to him, especially when he explained that they are mentally blind to logarithmic spirals, and that mathematics has to do with numbers, not with cows mooing on the pasture, that his intelligent life here had no longer any sense. He was extreme, not mentally contaminated with money, and will live in my heart forever. He is the master mathematician of the Service-to-Other Zeta Reticular community on Earth. We are in a constant mental hive transcommunication. Not all my mathematical ideas are shared by him. Any mistakes are my own.

This book was conceptualized by a cosmic state apparatus. The sponsor is, as with every speck of dust falling, our Super Creator Spirit who is in everything. At the local galaxy center, The Council of the Seven Lights, chaired by Sananda (Aarioc, Jeshua II), co-chaired by Athena (A^djena), through levels, pushed further. Through the further levels of Seraph Salamiel and our local galactic group under Seraph (former Archangel) Gabriel (Tshapprael) put on massive detail towards materialization. Our local sector group of Thiaoouba (Jiao^bva) finished the end-engineering for the holographic structure of the book. That took place first at the board level through their Council of Seven Thaori (Jaori), from left to right facing the observer: Dionysos, Artemis, A^djena, Ashtar Sheran (Seraph, former Archangel Mikhail, Chair), Apollon, Demeter, Helios. My heavenly mother was, this way, able to communicate best from the galactic center (Aristotle’s “Unmoved Moving”, which is the “paramakara” or “Supreme Unchanging” of Tibetan Kalac(h)akra Tantra).

Down from there the rays descended with full force on our beautiful Project Earth Team Leader, Thao (Jao), a Seraph (former Archangel) in an angelomorphic human form from Jiao^bva. This book would not have been possible without her. She (not only) designed the beautiful cover to put my graphic in. The straight simplicity and truth that make this book almost unreadable with old human eyes testifies to the directness of her angelic love to all humans. I thank Jhao in particular.

Last year or so, it was obvious that a book like this, coming from an unknown private scholar, touching on painful truths throughout, could never have been published. Times change. Great publishers do exist. I found my way to the Cambridge University Press, Cambridge, England, since my student years as a bibliographical research assistant for a legal history professor in Frankfurt am Main, where I mostly absolved my legal studies. I admired the huge volume of knowledge in their “Cambridge History” series, and also developed a keen sense for the particular book design that they use to symbolize this, with beautiful Renaissance design elements probably the most subtly prominent ingredient.

In another sense, of course, I did *not* do the research for this book “all alone”. I have gone through a deluge of publications to get here, mostly cursorily, obviously, at such large numbers. The most pertinent publications are cited, in some form, on my pages. This rolling forward of the heavy stone is a work of generations. I thank all those involved. In particular, I thank all those who are mentioned by name through titles and citations. This book series of two volumes is a manifestation of the *Great We Are* that is our own higher identity in the making in these most exciting times that our history has seen so far.

The prediction cycle of Nostradamus ended on December 26, 2013 with the Nibiru fly-by. As he correctly foretold, the world did not come to an end. That was the greatest miracle that mankind could have witnessed. Unfortunately, apart from professional astronomers in a secretive profession, there was barely anyone who did notice. The subject was kept entirely out of the mainstream media. Due to its complexity, even the internet

media missed the point. That was an establishment cover-up, managed by the Nazi agency of NASA and, on a world-wide level, coordinated by NASA. It was an action of the secret global state.

Nostradamus, in the Preface to his son César, mentioned a cryptic date as the duration period of his prediction cycle, namely, a year 3797. That number, however, is a numeric anagram. The two numerals 7 signify the year 2014. The 3 and the 9 signify 12, that is 2012. The sum of digits is 26, the actual year 2026, which was, due to time loss in the early Middle Ages, our so-called year 2013, the 1999th year after the historic Easter event. As with all his prophetic texts, this can only be understood in hindsight. The famous quatrain X.72, speaking of the year 1999, seventh month, may refer to an event that happened in our so-called year 1999, in July; but additionally, in a second layer of meaning, it refers to the year 2013, when, no later than from the seventh month on, the monster, Planet X (same as, Nibiru) could be seen in the sky. It came and went, with no devastation, and, practically unnoticed.

Nostradamus did not predict that the secret global state would survive. The secret state is the upholding agency of money. The spirit behind money, a discarnate entity, is an alchemical creation of sinister reptilian beings, a homunculus. It requires feet and hands on the planet to manifest its hellish energies.

After the End Time has passed, we are living in the Aftertime. Mankind will come to realize this. It will be an unbelievably momentous change to the better for the average person. Old structures will crumble. A period of fundamental reorientation will follow. New structures for a gentler, kinder version of Earth will emerge. It is already happening. This series of two books deals with exactly these points and explains the framework of the change, a framework of awakening and liberation that mankind has long been waiting for. Man's Golden Age is here.

Preface

The category, Byzantine philosophy, is one of the last major subjects in the history of western philosophy that is distinctly under-developed. During planning and writing, my book vacillated between “monograph” and “textbook”. During writing, it turned into a monograph of investigative and explorative nature. Full coverage of the subject is probably not yet possible for reasons that are explained in the book. The first subtitle that I chose, and then discarded, was: “Preconditions and Contexts”. Those are the fields “around” the book category that are the most neglected and least understood, as my book shows.

Apart from the book presenting, throughout, original research, set in context with the research of others, I have made, coming from a science project of mine peaking in 2012/2013, what I believe is a momentous discovery. I do not wish to spoil the presentation of this that is carefully built into my book. It has to do with a highly advanced science that becomes visible not in “Byzantine receptions” (my reformulation of the book’s research category, “Byzantine philosophy”), but behind Byzantine receptions. Writing this scholarly book became an adventure. I have left the book in an “unfinished finished” condition because, after the end of my project research, my writing began only on June 1, 2014; then, while writing I underwent a striking and dramatic learning process. Thus, through the unusual structure of the book including several diary-type entries, my extremely complex learning process, criss-crossing over various parts of the book - that is, its most valuable and entirely unique, even personal, feature - is documented.

Due to the complex nature of my subject, it sort of spills over the boundaries of any known single book category. There is also a mathematical disclosure of the heretofore unknown (despite Professor Wiles) algebraic solution to Fermat’s last theorem as an example of advanced science (in the book: to illustrate the potential of alchemy for change of a drastic nature.) The target audience is both academic in a wide spectrum, as well as elevated-popular, since everything is, coming from forensic legal writing, spelled out in black and white.

The book includes an Anti-Jesuit analysis developed academically from the concept of the “persecuting society”. This analysis is also applied to the early Byzantine (in terms of my chronology presented) Church formation, including the Nicene Creed and the “Holy Trinity” which I, verbally, dump in the trash can for analytical and scholarly reasons. This drastic but not abusive language is fully necessary to represent adequately the so far not understood “mad” quality (see massacre of Hypatia) of the mindset of those times.

Each of the two volumes builds holographic information, like a 4D painting. There is a field-form mental transmission behind the text. **Forget the text and sniff the fields!** That is the same as “transference” (in psychoanalysis), and as “initiation” (in spiritual contact systems). Note that such a fieldessentially cannot be “indexed” meaningfully. Both volumes are about your higher mind’s self-discovery through *relational wisdom*. A longer and more philosophical version of this answer comes at the end of volume 2 of this Commentary.

We knew much, but we have one missing link in our knowledge. It is of key importance to realize that:

What is the Spirit Network?

We know what a computer network is. We know what a neuronal network is. This is about another type of a network: a spiritual network. Okay, it is a network – but what makes it spiritual?

Life is interconnected through electron and photon plasmas. That is called the oversoul. It is not simply a soup, however. It is structured, containing monads (such as, you, and I), connecting links from one monad to another (the main link being, for everyone, the Higher Self link), and, thus, forming one totality of many monads, a multi-monadic Spirit Symbiont. That is what a spiritual network is. There is one spiritual network. Ultimately, it links us to God, Allah, the Prime Source, the Source Existence Level of All.

This is practically totally unknown. Since the network runs through consciousness (awareness), that means (since we have no knowledge of it) that the network is down and out of order for us. Chaos results. That is a good description of the world today. There are actually forces on the dark side who have a vital interest to keep it that way.

There is missing knowledge about this. Schools don't teach this. Nobody out there will, or can, fix the broken network for you. The good news is, you yourself can fix your network connection – by plugging yourself back into the network, where human beings belong.

You are presently plugged into a matrix, mostly formed by money, fear, death, the feeling of being separate and alone. The Matrix is, to you (not to its operators) an unconscious link to the external Mind. Your role in the Matrix is to behave and, without your knowing, to be manipulated, shoved around, exploited. Money, in particular, an artificial alchemical life form, is placed on you as a parasite of finite thinking and fear, formed from the basis of war, cancer, and death.

The Matrix is not the Spirit Network that I am talking about. The Matrix is something sinister and dark. The Spirit Network is full of heavenly Light and Love. It is called the Holy Spirit. Religions were brought into humanity to ensure that man never learns this.

There is a good description of the Spirit Network at archive.org: Michel Desmarquet; Thiaoouba Prophecy (English version). If you read that you will be in the picture about the technicalities. You can search the pdf from archive.org for the term: *Higher Self*. A philosopher who worked with this concept, but used a different word, was Socrates in classical Athens, the teacher of Plato. Socrates said that he had a divine voice in him, like a strong version of the conscience; and Socrates called it, the “daimonion”. That is also known in India, where it is called the “antaryamin” (divine indweller, or divine controller). In the west, if it is mentioned, it is called “higher self” or “guardian angel”.

People are not aware of this. If they do have an inkling, they usually are at a loss where to start. The starting point is with your Higher Self. You find silence, and you listen to your inner sound. This leads you to an inner light. That is your Higher Self. That is your personal network link to the spirit world. It is the easiest thing for us to activate that link, since we are human and of the Light – do not look for anything difficult, complicated or dangerous.

People before us, long ago, knew considerably more about this than we do, both in theory, and in practical application. In this series of two books, I have tried to write down my knowledge, gained over a lifetime, in context of two little known periods of our history. My wish is that it may serve the advancement of man.

Hanau, 2014-10-02

Stefan Grossmann

01 Byzantine Receptions, Introduction

East Rome, today usually called Byzantium, ended in May, 1453. Many of its books, traditions, insights had, by that time, spilled over into the west, in particular through Venice and other Italian cities. In the main, the fall of Constantinople and its small remaining territory leaves us today with a fragmented and very incomplete historical record. Since the 1900s, scholars have been devoting increasing efforts to rebuild the record and the thoughts of the lost empire. An unbroken living religious tradition hailing from Byzantium lives in eastern Orthodox churches, with a center in Mount Athos.

One of the latest projects of Byzantine studies is Byzantine philosophy. This is best understood as a modern working title. I am not sure that the Byzantines in their time were aware of having developed any particularly new body of wisdom. Highly civilized before Christianity, the Greek people carried forward their Hellenic identity into the Christian era where it remained part of them, intermingling with the new Christian identity but not being displaced by it.

Prior to this project, a major focus of scholarship has been to discover and organize the western medieval philosophy(/-ies). This mediaevistic project of scholasticism and its foundations has turned the attention and expectations on the intellect. A great founding figure of western European modern philosophy, Descartes, quoted from scholastic achievement: "I think therefore I am." This precedent project has yielded significant results to this day, looking back to perhaps 30 or 40 years ago. Our knowledge of these issues has been vastly increased.

Somewhat unfortunately, the interpretative grids that have been developed and honed over several decades (and much longer) for the western scholastic research focus do not square with the new project of Byzantine philosophy. If the established mediaevistic grids for the scholasticism project are applied one to one to the Byzantine project much friction arises, a major source of mis- or better non-understandings.

This is a clash that was already heard of in the thirteenth century when Byzantine wisdom and wisdom from the west came face to face. Not much has changed in that respect.

The beacon of René Descartes, illumined by scholasticism, and its many reflections in western philosophy, is to my mind not an amenable instrument to shine out the subtleties of Byzantine wisdom. By conclusion, a different instrument should be sought and used.

In lieu of Cartesian rationalism, a suitable and native instrument for lighting Byzantine philosophy is the conspectus of Greek philosophy that was compiled in the fifth century AD by Ioannes Stobaeus. As western scholasticism was the traditional underpinning of Descartes, the Greek traditions into which Stobaeus peered were his traditional backdrop.

Is Stobaeus a great founding figure of Byzantine philosophy comparable to Descartes in the west? My tentative answer is, yes. There are differences; and it is precisely these differences that are telling. Stobaeus was not a philosopher; he was a compiler, putting together a large anthology that survives to this day (spelling varies, names: *Anthologium*, *Eclogarum*, *Florilegium*, best edition to this day 1884 ff. by Wachsmuth and Hense.) Unlike Descartes, Stobaeus was not an ingenious innovator with many (or any) new ideas. Descartes built a system; Stobaeus mixed quotes from multiple systems, withholding his own judgment entirely. Descartes "cogito" in Stobaeus may have been, had it been expressed in words: I don't think but I observe ideas, their contradictions and dynamics. This is Descartes in an entirely passive mode, not thinker but thought-watcher. There is no doubt that Stobaeus' books were highly influential as inspirations down to the Renaissance. Despite this, Stobaeus is rarely mentioned and is practically unknown outside of specialist circles today.

What does this imply for Descartes “ego” (I, the often invoked personal “subject” of our modern philosophy)? Is there comparable in Stobaeus? Again, my answer is, yes, but instead of a fountain of ideas (as in Descartes’ active thinker) the fitting metaphor would be a mirror, or eye, of ideas.

Stobaeus worked more than a millennium earlier than Descartes. This opens a question of continuous growth of the, first passive, and then active subjective intellect. Indeed, Byzantine philosophy is often a reception (typical the innumerable commentaries) instead of anything of startling novelty. Truly original thought rose slow and flowered late, but then was all the more striking (Hesychasm developing from early to Gregory Palamas and a clashing dispute, later George Gemistos Plethon, a Byzantine henotheist). Prior to that, in Byzantium, there was a millennial phase, receptive, listening, observing.

The question, discovery of the individual I by classical receptions and their method, is familiar from literary study of Humanism (Hubig 1984), but it has not yet been applied to Byzantine philosophy from which Humanism sprang. This is the essence, not yet well understood, behind the working title of a “Byzantine philosophy”. What has been put off as dullness and lack of primary creativity is, however, also a strength, a strength we have lost and are seeking to regain. Receptive wisdom can be very silent. There is a splendour of which our after-image of Byzantium gives an apt impression.

To pursue this train of thought as a silver thread for Byzantine wisdom (in “philosophia” and “theologia”), we should investigate the concept of receptive – i.e. that what is lacking in us restless moderns today, driving and seeking in us. It is timeless, in no way specifically *only* Byzantine. Goethe captures its spirit beautifully in the ending verses of his Faust II (in my translation):

Chorus Mysticus:	All that’s finite Is merely symbol; The insufficient Here ‘comes eventful; What tongue can’t say, It has been done; Th’ eternal female-wise Bids us ascend.
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There is a psychoanalytic aspect with scientific handles on it. Receptive wisdom relates to a mind, or mind set, ready to receive. Its diametral opposite is the closed mind, or, in technical terms of Freudian analysis, *defensive* mind. A defensive mind is a mind with its defence walls up. A receptive mind is a mind with its defence walls down and, ideally, gone and missing.

The defensive mind is active, to wit, engaged in the taxing undertaking of Ego Defence Mechanisms (EDM). Another word for it is, reactive mind. The receptive mind is calm, passive and observant, not driven by any reflex like mechanisms.

We will get into details later. A single book cannot, however, possibly aim to review the entire existing literature on this bouquet of subjects. In this respect, my remarks, hoping to break the ground for future work, must of necessity retain a personal note.

The next stage of interpretation after reactive vs. receptive mind points to transpersonal psychology, a rather new and still an evolving field. The receptive mind is transpersonal. This is the key to the controversial aspect of Byzantine spiritual wisdom, namely its mysticism (Hesychast controversy.) Were, and are, the Byzantine mystics and their present-day branches spiritual masters of transpersonal mind, and is there wisdom (sophia) therein? The exciting thing about Byzantine philosophy is its historical evolution of these questions and their answers – apart from the thrill of matching together the pieces of a grand puzzle.

If the quintessence of Byzantine philosophy is not proprietary but is timeless and universal, what is it? This question can be answered in the current state of advancing information; but in such answer, the wisdom of the medieval Byzantine empire will figure merely as one example among others, albeit a most prominent one.

We find a set including, without limitation, the following:

- Plato vs. Aristotle, recurring through the centuries (in the west: problem of universals)
- altered states of mind (mysticism)
- prayer and meditation practices directed toward altered states of mind
- visionary experiences
- perceptions/visits of devil(s) (Martin Luther); and Splendour (Kabbalah, Book of Splendour)
- divine energies

Most of these are cultural universals from Judaism and East Asia reaching back to shamanistic roots, strangely set in the European and western Asian context of Byzantium. The Dominican/Jesuit persecutorial phenomenon has swept, since the Middle Ages, western Europe void of such cultural universals using antisocial, atrocious methods beyond Assyrian cruelty.

One way of definition is by opposite. I restate the foregoing paragraph as a nutshell definition of Byzantine philosophy by way of opposite. That peels off layers down to the core of that what is timeless and universal in Byzantine philosophy and its tradition that engendered humanism. This remains the best-known tradition that came down to us from the long lost wisdom of the Byzantine Empire.

1. Short Analytical Remarks on Byzantine Humanism:

Steven Runciman (Last Byzantine Renaissance, p. 1 f.) writes of the last two centuries of the empire:

“In strange contrast with the political decline, the intellectual life of Byzantium never shone so brilliantly as in those two sad centuries.”

One may well make the subject of Byzantine humanism, this final shining light, as Runciman has it, of the failing empire, the starting point for a tour of Byzantine philosophy. The subject is mostly well-covered by two monographs, as the chapter bibliography for this introduction (at the end of the book) shows.

Runciman (supra, p. 17) mentions an example:

“Michael Acominatus, Metropolitan of Athens, was a classical humanist whose sensitive appreciation of past literature is reflected in the easy elegance of his letters.”

Humanism, starting with Byzantine humanism, is the very epitome of a reception movement. This is nicely expressed by Runciman’s example of “sensitive appreciation”. Humanism is a form, no: the key form, of receptive wisdom bequeathed by the Greek empire to the modern world. Its most universal imprint is the receptive mind, as discussed at the outset of this chapter.

Runciman’s book has been superseded by the monographs of Paul Lemerle (premier humanisme byzantin, 1971) and Edmund Fryde (Early Palaeologan Renaissance, 2000). The two monographs cover Byzantine humanism in both Byzantine Renaissances, with a lacuna for later Palaeologan.

There is no comprehensive monograph yet for the later Palaeologan Renaissance comparable to Lemerle and Fryde. The field is still under development, most prominently perhaps by John Monfasani. One stumbling block is the exotic nature of parts of the fifteenth century philosophical output, in particular the Hellenistic revival in Plethon’s Laws (see in chapter 09). Another stumbling block for writing a comprehensive synthesis is the fact that the complicated nature of Byzantine receptions spiked upward toward the end of the twelve hundred year development, reflecting the more than complicated faltering dialogue with the west in the slow dissolution of Byzantium.

2. Classification of Prerequisites for a Germane Understanding (I):

A germane understanding of Byzantine philosophy has prerequisites. Such prerequisites are not classified under the heading of Byzantine philosophy. They are classified under several other headings. The content amounts to at least two different curricula.

The two major headings are, first of all:

- psychoanalysis, and
- quantum physics/philosophy

a) Psychoanalysis:

There are suitable interpretative elements from Freudian, Jungian and Reichian analysis:

- discovery of ego defence mechanisms by Sigmund Freud
- expansion of defence analysis by Anna Freud
- Carl Gustav Jung's concept of collective subconscious
- Carl Gustav Jung's concept of psychic "energies", a lead for Byzantine physics/energetics
- Reichian concept of "orgonotic contact", a lead for Byzantine mysticism

b) Quantum Physics/Philosophy:

Everything is vibration/light. Even more so than foregoing lit. a), this is somewhat beyond the cutting edge of present science, but within the plausible (Karl Helmut Sharf in the chapter bibliography). A great point of strangeness in Byzantine wisdom is the "uncreated light" concept/mystical experience. In our age, consilience with physical science is coming closer into reach than ever before.

Specific background aids for understanding Byzantine wisdom through lenses of physics are, without limitation:

- quantum non-locality (Bell's theorem, Aharonov-Bohm effect)
- emerging theory of quantum teleportation
- challenge of mechanistic thermodynamics through quantum thermodynamics
- philosophy of quantum connectedness, starting at least with Alfred North Whitehead

A spin-off of the thermodynamics issue is the supplementation of the purely entropic theory of cosmogenesis by the increasingly recognized principle of self-organization. Byzantine views of how things began are, in modern diction, a mixture of uncreatedness and creationism.

c) Psycho-Physical Synthetic Element:

A psycho-physical synthetic element is given by the proven medical parapsychology of Guiseppe Calligaris. His books were in artificial scarcity but are available. An Italian companion website of over 50,000 pages provides leads and practices (see in chapter bibliography at the end of the book.)

3. Classification of Prerequisites for a Germane Understanding (II):

A third over-arching classification heading is:

- philosophies of spiritual guidance

By this, I mean that Byzantine philosophy has the goal not of developing paranormal abilities, but of clarifying and finding spiritual guidance (at least, as its dominant mainstream drift.) This can come from the "pagan" or from the the "Christian" side of the Byzantine wisdom teachings.

Under this aspect, Byzantine philosophy is in one league with other such philosophies, namely:

- the wisdom system of and behind Patanjali yoga

- the wisdom system of and behind Buddhism
- Theosophy
- Advaita Vedanta
- Taoist energetics, both of more physical qi and of the celestial circuit
- Sufism

According to Yoga philosophy and all other spiritual systems, psychic powers are dangerous and must be ignored when experienced by a practitioner. The veritable goal are *spiritual* powers, which are, according to all Asian theory, powers of the higher self, or guardian angel (Kabbalah: the zelem or astral double.) Connection with the higher self is samadhi, the goal of Patanjali yoga together with mukti (liberation). The Buddhist concept of nibbana (Nirvana) is an expansion of samadhi to the next-higher and further levels of the spiritual higher self network of an individual man. Mystic contact, such as featured prominently in Byzantine spiritual wisdom, is a form of this.

If one takes the foregoing points 1 through 3 as necessary or at least specifically helpful prerequisites for a germane understanding of Byzantine philosophy, then the Byzantine philosophy project is a much more daunting task than it has so far been apparent on the face of it. The mass of literature that is encompassed by such a prerequisites definition ranges at least in the hundreds of books for a full expert-level handling of the issues, books by no means available today in any single language (and books not even published, or critically published, from their medieval manuscripts yet, as in the case of many Byzantine writers.) The issue becomes, either to narrow this down to a manageable work load for an individual scholar, or to organize knowledge/ability teams for cooperative research.

Upon reconsidering, and bearing in mind that “Byzantine philosophy” has as its main activity receptions less than original creations, I have replaced the term “Byzantine philosophy” in the chapter headings and the General Time Table by a more befitting term: “Byzantine receptions”. I have come to visualize Constantinople as a city of books, a library city, in an otherwise, mostly, barren landscape, and “Byzantine philosophers” as librarians of their respective pasts. They devotedly transmitted texts of disparate schools and genera and distilled and blended them in their commentaries and compendia until well aged, creating distance, roaming for inner vantage, secret alchemists of the yearning self. Studies of Byzantine wisdom writings are complicated reception studies with a deep psychoanalytic backbone of that evolving being, reading man with a spiritual quest.

More than anything, those engaged in Byzantine sophia clearly must have been *readers*. Byzantine Philosophy was a millennium long celebration of reading the grandiose philosophical products of an earlier millennium of oral and written production. If the first millennium following the two Homers was the planting of the seed and the growing of the sapling, the Byzantine millennium was the maturing and flowering of the tree, with the modern humanities and sciences then becoming its fruits.

Every viable science is based on observation. The best that a reader may learn, going by the centuries, is to use and lead her or his mind but not be used and led by it. That is the strangeness of Byzantium, that what every free being seeks, an ancient subtle science long lost to the west.

4. Three Open Biblio-Groups at the Edge of Research:

I have formed four biblio-groups at the current edge of research that are of general relevance for the entire subject. These are groups 01-16 through 01-19 in the chapter bibliography at the end of this book. I would like to share the following preliminary remarks:

Biblio-group 01-16 (probably just a small slice of this potential field) deals with inner identities and their change. We are reminded that the Greeks were initially not the dominating people of the Roman empire but

came under its wings by conquest. As the western parts of the Roman empire declined and fell, this gradually and momentously changed the “we” definition of the Greeks, and other such questions. The later antique world was a crucible for many intertextual and intercultural contacts. The Byzantine pagan/Christian duality, a not fully adequate model to begin with, is merely the example with the greatest longevity and most voluminous textual productivity.

Biblio-group 01-17 strikes as relevant for understanding the subject. It deals with sociolinguistic questions of Byzantine society and who, in that grid, the user group(s) of Byzantine philosophy were. We learn here, for example, that the Byzantine savant class used its own, probably quite stilted and artificial, sociolect (Sofroniou, p. 18):

Byzantine Greek, indeed Hellenistic and Modern Greek, featured a sharp division into a popular idiom, and an Attic idiom. On a societal level, this division reflects a fundamental division into a minority, highly sophisticated and literate, and the majority, virtually illiterate. (...) The minority displayed a false sense of decorum. It pursued, constantly, an attempt to differentiate itself from the common man. The existence of a large corpus of older literature encouraged this, time hallowed by time, replete with recondite airs and allusions, giving broad range to affectations of literary and other nature.

Biblio-groups 01-18 and 01-19 are Pandora’s box: They deal with metalanguage growth, such as in ancient commentaries, and related questions. The field is emerging and complex, and is of particular over-all interest for our entire subject, Byzantine philosophy. The field is eye-opening, pointing out, from ancient exegetical techniques through much refined Renaissance hermeneutics, that the multi-layered Byzantine wisdom tradition is *analogical*, which reflects not least a distinctly legal interpretational trope in a legalistic society, Byzantium. Here are some fascinating highlights that leave a wish for more:

Let me begin these short notes with reporting a project at the Freie Universität (FU) Berlin, http://www.geisteswissenschaften.fu-berlin.de/en/we02/forschung/aristoteles_archiv.html or search google: “Aristotle Archive of Freie Universität Berlin”

The plan of the Aristotle Archive, founded in 1965, is to edit approximately 1,000 unpublished Aristotle manuscripts

“which span eight centuries and are located throughout Europe, the Near East, and North America, in order to lay the foundations for the history of how these texts have been transmitted and for text criticism and authoritative editions of the individual treatises themselves.”

In a tradition of research into Aristotle in Berlin, additionally, the commentaries are under investigation:

“The Archive has a unique microfilm collection of all Greek Aristotle manuscripts as well as approximately 1,000 additional manuscripts with late antique and Byzantine commentaries on Aristotle’s treatises. (...) The edition of the Byzantine Aristotle commentaries as well is a desideratum today, and without it, vast chapters of the history of Byzantine philosophy in the Middle Ages would go unwritten.”

In step with this effort, while we do not actually have the mass of promised textual editions yet, early results of a summary nature are coming out. That is what biblio-group 01-18 reflects in a part of its titles, either with or without direct connection to the FU Berlin archive holdings.

Note the three included titles by Han Baltussen. Long before Philo, Theophrast worked out guidelines for philosophical method, moving beyond Plato’s dialectics and Aristotle’s logics and other methodologies. Perhaps this is when the birth of the productive discipline of hermeneutics, to use Schleiermacher’s modern term, occurred. To let this discipline start only with Schleiermacher is actually an egregious truncation of the

ancient and medieval, including Byzantine, track record, especially as it is focused on the commentary literature. More on this below in further contexts.

Baltussen's 2007 article on The Ancient Philosophical Commentary is a gem. For the age opening the Byzantine development, Baltussen (p. 248) writes:

“Gradually, innovations in method and strategy accumulated to form a rich textual tradition: first in religion (by so-called *exégètes*) and poetry, then in philosophical accounts of the cosmos, and finally in the metalanguage of commentators of late antiquity. By the end of this period, there was a rich trove of structurally complex texts whose guiding purpose was to clarify existing scientific, literary, and philosophical narratives.”

The point he uniquely develops are “structurally complex texts”. That is a performative issue of the writing itself, a significantly different focus than classical “thinking”. It also implies a broadening of qualified audience. It is clear that the commentary genre is a Pre-Byzantine invention of antiquity. By the time of the dawn of Byzantium, this genre was already highly developed. Given the existing mass of outstanding and lesser philosophical books, the genre filled a need for guiding readers through the maze of tradition.

Biblio-group 01-19 features a key writer for the theme of metalanguage, Anna Wierzbicka. An associate is Cliff Goddard. Wierzbicka's theory is Natural Semantic Metalanguage (NSM), a theory of primes and reductive paraphrase. This venue remains to be explored for discovering methodological values of the vast unpublished Byzantine commentary literature in the future, and for investigating the entire multivariant phenomenon of Byzantine receptions.

This leads us to a formal Aristotelian point. In terms of logics and terminology, there undoubtedly was a Byzantine Aristotle reception of influence. Aristotle forces the user to think clearly. That means, for example, to use clearly defined terms. A tool for this is the entire *Organon*, starting in this case with the *Categories*. The most successful text of ancient philosophy was Porphyry's *Eisagoge* (Introduction) to Aristotle's *Categories*. Take the precision of thinking in defined terms – what we call a conceptual grid – and combine it with early Christianity.

To begin with, there was an extreme conflict of goals here. The pristine flame of early Christian faith is about as far removed from a clear conceptual grid as anything imaginably could be. Yet, at the end of the era of Byzantine receptions, this incommensurability of faith and the conceptual was overcome. That is one of the greatest achievements that the human mind has ever accomplished. The development has given us a new segment of language that is, more or less, precisely expressive of the direct non-mediated spirituality that the Orthodox Christians can experience. This is thanks to the mutual pervasion of logics and faith, and departure from dogmatic illogics such as the “*filioque*” (which is also, not Biblical.)



Jean de Fienne in a Transfigured State.
The transfigured state is a key for Hesychasm.
(Akanthus, # 4283, using a bronze by Auguste Rodin)



“The Beast” (Akanthus, # 2823)

BOOK ONE

THE MOBILE SHELL OF BYZANTIUM

02 Western Renaissance Philosophy: How Byzantium Went Portable

The most obvious link between the western cosmos of ideas and the recondite realms of Byzantine, or later Greek, philosophies, is the body of western Renaissance philosophy, essentially an export product from the sagging and the downfall of the eastern empire. Centuries of research in this field have already culminated in grand syntheses, see in the chapter bibliography at the end of this book. That is not to imply that any final word may have been spoken.

This short First Book (chapters 02 through 04) will demonstrate that the downfall of Byzantium in 1453 was survived by a genetic mindprint, or whatever descriptive term one wishes to use. The surviving mindprint has been scripted into the historical memory. Like a gene, the genetic mindprint reproduces patterns of consequence in subsequent history. Due to this, Byzantium has a surprisingly healthy and enduring afterlife.

This chapter, placed in the context of western Renaissance philosophy, will pursue the question, from various angles, how Byzantium managed to become portable. As the empire sagged, since the first Byzantine Renaissance, it engaged in building a mobile shell of itself while anticipating its future reception as gone. This included elements such as: (i) a myth, (ii) a mimesis, (iii) an ideology, (iv) an altered state of mind with an altered construction of mental perception, to wit, (v) sacred language/mantra technology (psycho-active linguistic effects). This set of questions posed to Byzantine wisdom literature is original and new. Consequently, my text, again, will have its emphasis on structure of argument to disclose sacred visualization and mantra at work.

1. Profiling the Subject Matter:

Before using the elaborate five theoretical lenses, let us pass muster what is a plausible profile of our subject matter:

a) Firstly, A Procedural Point:

Firstly, I see a procedural point. It is linked to the principle of self-determined learning, a good safeguard against external dictates of conscience. Byzantine civilized society held in high esteem this educational principle, going back to the ancient schools of classical philosophy and their ideal of *paideia* (Werner Jaeger, vols. 1-3). The Italian and entire western Renaissance saw a new type of *litterati*, namely people of increasingly independent learning, emancipating themselves from papal control. This was a major procedural, societal consequence of Byzantine genetic mindprints moving west. This was to become an essential and necessary condition for the Reformation (see in chapter 03 below). Immanuel Kant later labelled this timeless genetic mindprint that came to us through Byzantine receptions with the immortal words of Horace:

sapere aude (dare to think).

This touches upon the subject of philosophical education in Byzantium, the basis for this most daring genetic mindprint, the founding archetype of our modern world. This is arguably the most meaningful single subject in Byzantine philosophy and its ancient roots. Its history has already been written out as far as known sources, sometimes scant, permit. Here is a brief overview:

Organizationally, Byzantine education continued the older system of Roman education. One main function of basic philosophy in the Greek middle ages was for the critical curricula of the trivium and quadrivium in secondary education; but this was not basically unique for Byzantium.

In content, the great innovation of the Christian/Byzantine era was the addition of theological belief system writings, versus truth and older wisdom writings, to classical education, an enlightening progression of logos into mythos. This relativated and toned down Pre-Christian philosophical works to belief system writings of their own type, altogether a revolutionary new reception approach cloaked in a veil of silence. This was not necessarily a negative stance but it entailed sacralization, as evidenced by the devotional attitude toward the ancient texts.

An entirely new dimension of inner freedom for the philosophically reflected observer was thereby secured, a dimension of freedom held in limbo by one system counterbalancing the other. (I credit a pdf from the internet by Jan Bruners for the seed of this insight.) The Byzantine re-reading of philosophy as part of a sacred dual belief system with vast new inner freedoms is the subject of this entire book. The double-headed eagle emblem of Byzantium is an appropriate symbol for this. In the western Renaissance, this was the driving influence for the creation of humanist theology and of the new discipline of philosophy of religion, tracks of virulent spiritual dissent.

The organizational aspects have already been exhausted, as mentioned. Philosophical education in Byzantium was never compulsory but was voluntary. Motives were personal love of sophia as well as the chance to join literate networks and identities of Byzantine higher society.

See literature in the chapter bibliography at the end of this book for leads and background.

b) Secondly, Four Salient Substantive Points:

Secondly, I see four salient substantive points:

- Byzantine wisdom, as manifest today, is first and foremost aesthetic. It transmits visually and aurally, namely in sacred art (Byzantine architecture, icons, goldsmithry) and sacred music (Byzantine hymns). Behind this are sciences (proven knowledge systems) of engineering, colour schemes and painting techniques (including a distinguished Byzantine perspective for sacred space), harmonics, musical composition and Greek sacred lyrics. Byzantine sacred aesthetic is profound and features a pronounced uniqueness and recognizability in a global comparison, and also in comparison with earlier Hellenistic and older phases.

- Byzantine wisdom in its time manifested prominently in military and state organization and in law. These are, in my opinion, basic traits of continuity with the older phases of the Roman empire. As far as the differentiation of, for example, Byzantine titles of state officials goes, the situation is far more differentiated than in the older Roman empire, to the point of bordering on the whimsical. Edward Gibbon was quick to point this out as a sign of decadence. As far as organizing Roman laws and jurisprudence goes, the early Byzantine achievement of Justinian I is of lasting value to this day (in code law countries). In later years of the Byzantine empire, the judicial genius drew largely from its past, except in canon law.

- Together with transmitting the ancient texts, including, without limitation, “Roman law” (more properly: “Byzantine law”), the great enduring non-art legacy of Byzantium is its spiritual wisdom, primarily embodied in a not yet fully known amount of sacred manuscripts and straddling two subsequent major religious belief systems (“paganism” and Christianity). It has been already indicated how strongly the analogic legalism of Byzantine society affected its spirituality. These are points that the balance of this book will

attempt to unravel more fully than is at current. Assisting in this effort, policy aspects will ensue in Book Two below, while the high aesthetic aspects will fit best in Book Three below.

- Apart from Roman engineering proficiency, there is lack of what today we call natural sciences. In mathematics, Byzantines after murdering Hypatia were not overly gifted. Medicine upheld the ancient tradition, built hospitals, and developed pharmacy. For astronomy, physics, chemistry, biology no new methods of observation were discovered. Military and nautical science were well developed for their time.

The Byzantine genetic mindprint that I mentioned brought strange results, however, when it transferred during the Italian Renaissance to the west: Its manifestations of consequence were religious (influencing and informing the Reformation); but over and beyond anything previously achieved, they were also influential for the genesis of modern science, a novelty in world history – but not a total novelty, since ancient Greek science morphed into a new and rather different life. In this respect at least, the genetic mindprint is not purely Byzantine but carries a good part of its ancient ancestry in it.

In combination of all factors briefly outlined, Byzantium became portable and was reseeded west. That is a view of the Italian and entire western Renaissance from the other, fading side. To put this more into focus, I propose to use the following five theoretical lenses.

There are some additional general points not yet sufficiently noted in the discussion. The western view of the problem of universals, analyzing Byzantine philosophy, does not truly encircle the Byzantine situation. Vasileios Tatakis, paraphrasing a passage of Aineas of Gaza (Byzantine Philosophy, p. 19, with notes 21 f.) mentions the classifier of a “mystical realism”, a figure of thought that is notably absent in western scholasticism (also see C. Athanasopoulos, especially p. 339 f., relying on Lossky). This classifier is more amenable than the western dualistic view (see discussion in chapter 05 below) to the major single mass (see chapters 06 through 08 below) of Byzantine (and Pre-Byzantine Inculturation) wisdom writing. I will deal below with the obviously disparate views of Katerina Ierodiakonou and Vasileios Tatakis as to which sets of primary source texts to exclude or include under the heading of Byzantine philosophy.

The point at issue is, how strongly was Byzantine philosophy religious and even Dionysian. It is well established that Byzantine philosophy, which is in my interpretation a dual belief system, reflects major Christian and Dionysian influences. The best preserved and largest part of the textual tradition relates to this and should be included, not excluded. On this expansive basis, Byzantine receptions created a significantly more fantastic and roaming framework than any western systems philosophy that we know today, far beyond even the known framework of the Italian and western Renaissance. Perhaps the most poignant philosophers of the legalistic eastern empire of spiritual knowledge were its holy fools, the living incorruptiblest?

Byzantium in its failing years extended a charismatic promise to western man in his great age of changes. It was this spiritual center of Byzantium in particular that transferred, and was and is still being received, in the west.

2. The Situation of Tibet and its Charismatic for a Comparison:

It might be useful to cast a side glance at the situation of Tibet for a comparison. Like Byzantium, the free Tibet was a realm of secret spiritual knowledge, came to a downfall followed by an extensive outwards migration, and thus seeded essential parts of its knowledge tradition to the outside world including the west. In modern spirituality today, Tibetan Buddhism draws considerable mass attention.

Like Byzantium, Tibet holds a charismatic promise to western man in the present great age of changes. Again, it is a magnetic spiritual center that is being transferred, and is being received, in the west. This situation with Tibet is right under our eyes today. That merits taking a closer look at our present to assist looking back informedly half a millennium in the case of Byzantium.

In both cases, there are massive textual transmissions, but not alone that: there are charismatic messengers of the lost realm, such as the Dalai Lama today and Cardinal Bessarion half a millennium ago. The agents, both active and passive, are confronted with a powerful myth growing out of a collective after-image in recent memory of the participants, now as back then. The myth further condenses into the symbolic, using mythopoeic means. In modern secular lingo, these are equivalent to branding, a set of psychological techniques that industry has spent billions to fully understand (and has not yet fully understood, absent its consideration of the sacred dimension.) In the contemporary case, the brand name is *Tibet*, in an environment of visual brand images and symbols. In the historical case, the brand name has become, today, *Byzantium*, in its own environment of visual brand images and symbols.

3. Applying Five Theoretical Lenses – Building the Brand of Byzantium:

In order to better understanding the building of the brand of Byzantium I propose to apply five theoretical lenses. These include: (i) a myth, (ii) a mimesis, (iii) an ideology, (iv) an altered state of mind with an altered construction of of mental perception, and, (v) sacred language/mantra technology (psycho-active linguistic effects).

a) Description of the Group Object:

The group object to which to apply these five theoretical lenses is, as found by the foregoing comparison with the Tibetan example, a “collective after-image in recent memory of the participants.” I have outlined this as the “mobile shell of Byzantium” earlier in this instant chapter.

In the historical case of Byzantium, this starting element is quite complicated. The case of Byzantium occurred long before the media age, even before the invention of Gutenberg’s printing press. Information trickled out over decades and even centuries. While in the case of Tibet there was military duress with a quick take-over by the Chinese government of Mao Tse-dong 1951, the creation of the Byzantine after-image may be set to have begun in the tenth century AD and have lasted into the sixteenth and seventeenth centuries AD. The fall of Constantinople in May 1453 was merely the main incision within that entire stretch. The old government in occupied Tibet was dissolved from high hand after a failed uprising in 1959, leading to a mass exodus of Tibetans. The government of Byzantium shrank over several centuries while civil contacts with the outside world were routinely ongoing. The model here is altogether that of a gradual change of long duration. In this way, what we today call Byzantium was itself engaged in shaping its own after-image that it would bequeath to the world. The awareness of this mission heightened towards the end as books were collected and shipped west etc. (for example, Bessarion).

The after-image of Byzantium included its own image as creating itself, and incorporated a strong sense of religious and cultural mission. That brings forward a major emotional element inherent in the historical after-image at issue. This cultural mission, is for example, absent in the products of ancient classical philosophy. It is distinctly present, however, in the products of late Byzantine wisdom writing, secular and sacred, especially if understood in their timely context.

As the French annales school has shown, gradual changes of long duration are changes that reach into the deep levels of basic human mentality. It is possible to give a traumatic reading, not to say apocalyptic reading, to this phenomenon of deep change. That was clearly present at the outset in the “recent historical memory” of the direct participants on the Greek side. Constructing it as a myth, it would feature as something like a reversal of the Trojan war, namely a fateful loss. In terms of Aristotelian poetics analysis, its peak is a catharsis, a purifying story of transcendent glory lost and regained. But that is only the next step (lens one, below).

As a consequence of the long drawn out birth of the Byzantine after-image, partly still ongoing to this day, the building of the Byzantine brand itself has been long drawn out. The genetic mindprint in and behind the Byzantine brand took a long time to establish.

The very name, Byzantium, is in its current context not of Byzantine origin but is anachronistic, that means, was developed after the Byzantine age. That reflects a slow historical process on the side of the recipients over generations. This process is interwoven with the western Renaissance, the philosophy of the western Renaissance, and the ramifications thereof to this day.

Accordingly, no simple judgments can be expected from applying the five theoretical lenses to this extremely complex and, moreover, multifariously shifting palimpsest in our historical memory. The very fact of dealing with something of this complicated nature has, I venture to say, benefitted our learning considerably. It actually grows with us as we are becoming more ready for it. This corresponds with the nature of a *genetic* mindprint because its main function is growth.

The history of the name Byzantium after 1453 reflects upon the lost transcendent glory being reclaimed. The very nature of this process assures that that what is reclaimed in actuality never existed prior to these late stages of internationalization. The process is transformative in its own right. The notion to be able to proceed otherwise is, to my mind, illusory. Byzantine receptions by their very nature involve a participating observer. We may claim with assurance, however, that this fact as present in Byzantine receptions predates quantum physics by many centuries.

The efficacy of a brand is its mirror function, a mirror giving altered identities. Tibet has become, in historical notions of time, an almost instant hit with millions of westerners. Through more subtle channels, Byzantium has been extremely influential through the Reformation and its contributions to the start of modern western science. Its conscious brand recognition lags far behind its achievements, however. Brand recognition of Byzantium has been growing, however, especially in the last several decades, as judged by the number of publications and public exhibits on this subject.

The value of a brand comes from the positive image that it bestows on the recipient. In this respect, the history of the Byzantine brand is a history of obstacles, of negative images and their slow ebb. The popular positive evaluation of the Renaissance, the Reformation (in Reformation countries) and the initiation of science has not widely coloured off into the popular notions of history concerning Byzantium itself. At the bottom of that is the negative image of the unknown, leaving misunderstandings and a disconnect towards something that is both similar to ourselves in the west and fundamentally different.

b) Analyzing the Group Object as a Holon:

The aforescribed complexity blocks the normal simple brand mechanics of “identifying” with the brand. In the normal course of brand identification, one assumes a new fictional identity, let us say, by choosing a type of car. The mechanism of wish and mental wish fulfillment, a type of waking dream, is particularly clear if the car is an expensive red Porsche that the person would never be able to afford. This simple outlet is not given in the Byzantium brand. Due to the similarity together with the strangeness, it would require to split off certain traits of the existing identity, to retain other traits of the existing identity, and to add new traits to the residual existing identity.

This points us to the fact that a consciousness is a holon and cannot simply be split into its parts. We can change our own holon only under certain specific limited circumstances. The key to the force that holds a holon together is in the subconscious. Changes of the holon will always be indirect. Changes to the subconscious force are described as fateful. Man in his current situation does not hold his fate in his own hands.

If a person or a group succeeds in contacting the superconscious, this brings enough awareness to raise the subconscious into consciousness. This is when free access to one's structural forces is given. All spiritual practice is directed to this, not necessarily using these words.

Elements of the Byzantine brand genetic mindpatterns have been assimilated. This has been occurring continuously since the early Renaissance in the twelfth century and has taken centuries for slow change over generations. In order to proceed further, advanced spiritual techniques are necessary that are only now becoming widely available through the information on the internet and in newer books.

A sizeable part of this information is locked in the large stock of Byzantine wisdom writings. It has not been recognizable in there to date. The new infrastructure of knowledge changes this favorably. Byzantine receptions are one, but not the only, major system of accessing one's own free will consciously.

aa) The Lens of the Myth:

The first of the five lenses is the lens of the myth. It shows us one set of hidden determinants of human behavior. The alchemy of change is hidden in mythical symbols. Only the advanced mind can recognize them and comprehend them. It is necessary to enter the holographic Splendour. The only path that this opens is to become like it. The myth shows us what that is like. That is the first step of perceiving. It cannot be done, but it will happen to those who are prepared.

bb) The Lens of Mimesis:

The second of the five lenses is the lens of the mimesis. The mimesis is natural, not voluntary. Do not try to will it, for that is futile. Just let it happen when it occurs. You are being shown the second step, which is the first step of participation.

cc) The Lens of the Ideology:

The third of the five lenses is the lens of the ideology. It shows a finer, more subtle form of perceiving, for it shows to the observers ideas. There is a cosmos of ideas. You are aware that you can observe ideas, for you have been doing that all your life without realizing it. You will realize it as you grow to join the holon of Splendour, a second world, a double vision. Take note of it.

dd) The Lens of the Altered State:

The fourth of the five lenses is the lens of an altered state of mind with an altered construction of mental perception. You will observe that you are changing your own perception.

ee) The Lens of the Mantra:

You will join by secret sounds.

Those are the deepest secrets hidden in the Renaissance, patiently weighting to be lifted.

*4. Reading a Compendium of Byzantine Wisdom:
The Church of Hagia Sophia as a Book in Stone:*

The first to condense Byzantine sophia into a compendium were the romaioi (Christian east Romans) themselves. Their compendium survives; it is the cathedral of Sacred Wisdom (Hagia Sophia, 532-537 AD) in Istanbul, a Christian Byzantine wisdom shrine shown to Emperor Justinian I in a dream.

There is a competent guide to reading this book in stone, Nadine Schibille; *Light in Early Byzantium: The Church of Hagia Sophia in Constantinople*. It is not possible to understand Byzantine philosophy without understanding its profound container. The reading of this Byzantine philosophy book set in stone, preferably together with the guide mentioned, is mandatory. Here is a summary:

The longest stretch of the guide, a thesis, serves to present the archetypal Byzantine wisdom monument, including colour photos. In the concluding part, this culminates in a pointed philosophical analysis. The headings of the philosophical analysis are:

Chapter 4

The Perception of Light and Wisdom in Byzantium

4.1. The Rhetoric of Light

4.2. Symbolism of Light in Hagia Sophia

4.3. The Philosophy of Light (a unique 15 page discussion)

4.4. Early Byzantine Aesthetics of Light and Episteme

The author of this guide to the church concludes that the sacred interior of the building expresses the Byzantine metaphysical notion of light (p. 217). Further:

“Light in the church of Hagia Sophia is the visible symbol of absolute divine values that is transcendental goodness and beauty. Light literally displays the concept of the divine immanence.”

Perhaps it is more than just a “display”, Schibille writes – with the whole atmosphere, it actually takes on in very personably. There remains little to be said after ingesting, over a longer period of one’s personal life time, this authentically holistic prime source of Byzantine wisdom. The many surviving words of the Byzantine civilization merely provide us with an ekphrastic contextual exegesis thereof.

In terms of the western Renaissance philosophy, this book-in-stone as we can appreciate it today from an armchair demonstrates: our reception of Byzantine receptions is still ongoing. The Renaissance was only a beginning in slow mode. The major difficulties are becoming apparent only in the twenty-first century through the ongoing globalization of spiritual knowledge and the comparative insights that this provides. The vista reveals that Byzantine philosophy is, foremost, a highly advanced *method*.

Predominantly, Byzantine receptions were not generic classical receptions, but were receptions of *Neoplatonism* into Christianity. Neoplatonism, not classical but post-classical, was a sacred philosophy of the cosmic mystery, including a path to attain direct experience of ultimate reality, a living hyperconscious Spirit Being that is described by many experiencers as a non-sensate light. Christianity, at the outset highly defensive, ingested Neoplatonism slowly by way of undercurrents. As ingestion proceeded, the Church dogma, an ideological structure, was relegated to the wings. At least as enlightened spiritual mystics would have recognized it, and there were quite a few in later Byzantium, external worship itself falls a limine short of ultimate reality. In this understanding, Byzantine receptions were the establishment, and then, gradual dissolution of dogmatic Christianity, followed by the ongoing concern of Neoplatonic mystical acumen and prowess in new Christian terms and forms. (I just read the essay by Polymnia Athanassiadi and Constantinos Macris, *La philosophisation du religieux*, in the 2013 volume edited by Laurent Bricault and Corinne Bonnet, which inspired the thoughts in this paragraph.)

Pondering over the culture of lamps and sacred lighting in Byzantine churches, such as Hagia Sophia, I conjecture that the Quran’s famous sura 24 (sura of the lamp) derives therefrom (sura 24:35):

“Allah is the Light of the heavens and the earth.”

This is the Quran’s definition of that what Orthodox Christians name God. The Orthodox Church brought the sacred light under the heading of Jesus’ Tabor Light of the Transfiguration, a heading that was later expanded into a universal uncreated light. This would, logically, make the sacred light as of the essence,

not merely an energy. This does not mean that the energy would not be light, but that it would be a lesser, or toned down, light, as the sacred lighting of Byzantine church buildings displays. Byzantine sacred church lighting breaks down the conceptual bifurcation (essence vs. energy) into gradients. As is typical, the Byzantine church buildings, and foremost the Hagia Sophia in today's Istanbul, represent a model of the universe. In key parts, the Quran, too, would thus be a product of Byzantine receptions.



Constantinople (today Istanbul), the capital of Byzantium, from the Golden Horn. Woodblock print from the Nuremberg Chronicle of 1493. The topmost building just beneath the rays is the Hagia Sophia. Until 1204, Constantinople, frequently besieged, was an impregnable fortified city with huge land walls and less massive sea walls. After the fall of the western Roman empire, Constantinople became the largest city in the remaining eastern Roman empire (Byzantium) and in the entire world. The enclosed medieval metropolis, located roughly on a triangle with two sides formed by water, featured palaces, churches, fortified harbours, towers, boulevards, living quarters, and farmland. The Theodosian Walls to the west of the city, from the early fifth century, stretch for c.5.7 km from north to south. The south-eastern tip of the city was the imperial government district including the hippodrome and the empire's main church Hagia Sophia.



Miniature from the Skylitzes Matritensis (fol. 134 r.):
The Philosophers and their Teachers.



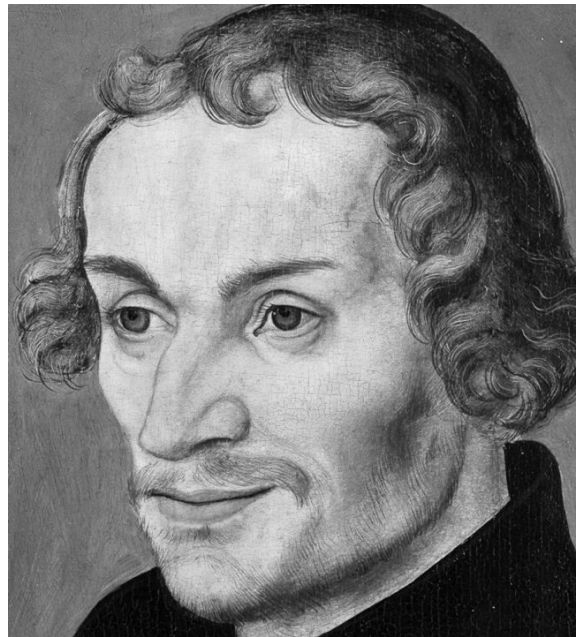
George Gemistos Plethon 1459 or 60



Vasilios Bessarion 1476



Martin Luther 1532



Philipp Melanchthon 1537

03 Theosis Gene, Reformation; Plato-Aristotle Gene, Science Emerging

This chapter presents important examples of genetic Byzantine history patterning after 1453. For a general introduction of this notion under different theoretical angles, see the foregoing chapter. This chapter is a mixed chapter with several lead ideas to exemplify the theoretical angles. Both chapters should be read together.

Theosis is the central concept of Byzantine spiritual ethics. Under comparative aspects, both samadhi and mukti fall under the penumbra of this concept. It has been constructed philosophically, not merely by scriptural authority. A history of Byzantine sacred ethics can only be as good as its exposition of the theosis concept in all the rainbow colors of its historical unfoldment. In Hesychasm, theosis is supported by practical monastic strategies and disciplines of conduct and prayer.

It is logically not possible to present a “central” concept just on its own. A center requires a periphery. To resolve this difficulty, I would like to present the theosis concept in an environment of eleven other semantically neighbouring concepts, namely: chresis, Christ, conscience, energy, friendship, grace, heart, hesychia, light, love, soul (examples carefully chosen from the ODB while searching for philosoph-). Please visualize spatial geometries of these concepts and find a middle, central position for theosis. This is suggested to simulate in a thought experiment processes of mentally observable idea dynamics such as constitute the richness of Byzantine receptions.

Conscience: The ODB article says the term is found rarely in ancient philosophy. In my studies I have come to the conclusion that Pre-Christian philosophy had an ethical defect, based on the old mentality of slave-holding societies. In the first century BC the term becomes more frequent. In the New Testament, not in the Gospels, it occurs 30 times, but in an ethical meaning only in the Pauline epistles. Byzantium remained a slave-holding society like ancient Greece and Rome. Apparently, however, under the influence of Christianity, man’s conscience matured. The Patristic theology/philosophy stands witness to this, especially St. Augustine. This is inextricably linked with the reception phenomenon of reader as philosopher, seeking and gaining new inner realms of the imaginal, domains for freedom of conscience.

Chresis is a term used to describe principles developed by the church fathers for the integration of Graeco-Roman culture into Christianity. One example is the reconfiguration of ancient paideia as Christian paideia. Clement and Origen of Alexandria held that divine providence functions as an educator as a cosmic pedagogy for a curriculum of ascent, a pedagogy of the soul (Woods, in chapter bibliography).

Light (the sun) in Byzantine wisdom writing is the Christ. The light illumines spiritual man (Pseudo-Dionysius the Areopagite).

Energy: Gregory Palamas ascribes to the light power, as energies. This light is also called the uncreated light.

Christ is another, personified term for the light.

Love is the beautiful heavenly emotion of the light.

Heart is man’s chief receptor for the love and the Christ light.

Friendship is spiritual man’s relation with the light.

Grace is the granting of this friendship, which no man can force.

Soul is the God-affine component of man that gets awakened.

Hesychia is the spiritual, meditative and prayer practice that enables theosis.

Theosis is the eternally enlightening personal encounter with the Divine.

The light from heaven entered the west when the eastern empire fell. The method of change came on cat's paws. Leaving its traces in art, in music, in texts, the light from the east entered the scene in a million subtle ways, always one small difference at a time. A central beam were Greek studies of emerging humanism in the Latin west. The sixteenth-century crisis of studies built up steam by these subtle means. Venice's Greek colony was involved (Deno John Geanakoplos 1966), and a good five generations deep. Greek learning in the west grew at a slow pace, organically like a corn field. The harvest eventually was bountiful, a treasury of ancient and eastern medieval literature, methodologies replacing constructive scholastic with receptive humanist hermeneutic, the resultant core split of the old universal medieval church with its external papal dictate of conscience constructed over individual man, science budding – all in an ultra-complex vector field of historical forces. Under this initially subtle and then frontal onslaught, the Roman conscience monopoly folded.

1. Cardinal Nicolas Cusanus (1401-1464), a Witness of Byzantine Theosis:

Cardinal Nikolaus of Kues (Cusanus), of German origin, was one of the most learned men of his time. Here are some details of his contact with Byzantium (after Kurt Flasch).

Cusanus visited Byzantium in 1437 and returned in the winter of 1437/38. In an epilog to *De Docta Ignorantia* he reports that on the ship taking him home he had an enlightenment that placed all problems in a new light. (p. 92 f.) In the years following he makes it clear, such as in a text of 1458, that he rises above the rational intelligence and gains his insights from intellectual vision (*visio intellectualis*) (p. 47 f.). That is rising into the simplicity where contradictions collapse (*coincidentia oppositorum*) (p. 48).

Typically, such abilities require an initiation at some time in a person's life. My conclusion is that Cusanus received his initiation during his home voyage from Byzantium and that his gift grew from then on and found its ways of expressing itself for others. In a text from 1462 (*de li non aliud*, *On God as the Non-Other*), we have again with particular clarity the motive of a direct mental contact, expansively written in a credible way from the perspective of a first-hand mind witness. Even in his early writings Cusanus appears as a person who is receptive for this.

In her study, Nancy J. Hudson investigates the concept of theosis in Nicolas Cusa. What specifically is meant is Byzantine theosis, not a theosis notion received directly from antiquity. She finds that Cusanus, when he mentions the word theosis several times in his writings, does not use this notion precisely as formed in antiquity. He uses the term with some original connotations. This is apparently the result his enlightenment experience in 1437/38 that placed all problems in a new light for him. It is very likely that this reveals critical influence of Byzantine thought.

2. Growth of Greek Studies during the Western Renaissance:

The Greek language was the main channel for the free flow of ideas from the Byzantine world to the western world. The development of Greek language studies culminating during the western Renaissance is an indicator of transfer rates. A wonderful summary is N. G. Wilson, *From Byzantium to Italy* (1992).

This is a sketch after Schwytzer (biblio-group 03-03). In the west, there was still an island of knowledge of Greek in the fourth century AD in Bordeaux in France (Ausonius). Probably from there it found its way into Irish monasteries. When Greek learning restarted in the late fourteenth century, the Italian humanists and all others were taught by Byzantines like Manuel Chrysoloras. The pronunciation and views were Byzantine. This made the Attic Greek grammar of antiquity the norm. The first Greek grammar (*Erotemata*), written by Konstantinos Laskaris, went into print in 1476 in Milano. It was the first Greek book to be printed. The ties of Greek grammar, the Greek language and the ideas inherent in it made grammar an important basic

teaching instrument of the Renaissance and the Reformation. Scholars of Greek in Germany, the land of the Reformation, were for example Reuchlin and Melanchthon. Melanchthon reached high scholarly achievement and became known as *praeceptor Germaniae*, teacher of Germany. Recent research has been diligently filling in many details of this development behind the Reformation.

3. Martin Luther (1483-1546) and Melanchthon (1497-1560) Transmit Theosis:

Martin Luther and Philipp Melanchthon transmitted theosis, Luther from Augustinian sources as his monastic order's concept from late antiquity, Melanchthon as a then modern methodology and "divine likeness" concept inspired of new by the then ongoing Greek Byzantine influx. Much attention is being paid to obtain a differentiated picture of this. Hold the Augustinian "Finnish Luther" up to Melanchthon (Herrlinger, especially p. 229: "Gottesebenbildlichkeit", man to become likeness/simile of God.)

The discussion shows that a methodology (Melanchthon) is more powerful than just a single word or concept (Finnish Luther). The full descriptive blend was not in Martin Luther, the perfect number one of the Reformation, but was in Melanchthon, Luther's perfect number two. Melanchthon argues with not only with individual virtues but with virtuous communities. It is reasonable to assume that this blend was built, essentially, by Byzantine influx (Ben-Tov, pp. 83 ff.). See biblio-group 03-04.

4. Girolamo Cardano (1501-1576) and Julius Caesar Scaliger (1484-1558) Dispute over Science:

In the last Byzantine period, George Gemistos Plethon had set a Neo-Hellenic precedent along the lines of a Platonic revival. He drew much criticism from other Byzantine intellectuals arguing Aristotelian positions. Cardinal Bessarion took an Aristotelian position but toned down the confrontation. This was one of several Plato-Aristotle replays since the two men had physically walked on Greek ground. It started as a Neoplatonic discussion in the fifteenth century Italian Renaissance. It peaked in the sixteenth century when an Aristotelian counterpoint was added (J. C. Scaliger). After its last Byzantine performance (Pletho-Bessarion et al), this Plato-Aristotle genetic mindprint thus sparked over to the west, arguably the foundational dispute within emerging modern western science.

This was a today little known dispute between an Italian Platonist, Girolamo Cardano, and a French Aristotelian, Julius Cesar Scaliger. Their main writings in this dispute have survived. Since this is not directly the subject of this book on Byzantine philosophy, for more details I refer to the research materials at the end of the book in the chapter bibliography (03-05). It was a high time of inquisition; and the participants needed to be vigilant so as not to run afoul of the rampant assassination machinery.

We have reached a point for making a very important discovery about basic structures:

5. Byzantine Genetic Mindprints, Western Persecutorial Society, and Superego Analysis:

I wish not to fail mention of an uncomfortable bibliographic fact, namely strong ties of Byzantine genetic mindprints with, as a counter-reaction, a considerable part of western persecutorial society. These are biblio-group 03-06 in the chapter bibliography at the end of this book. Here are some brief analytical comments on a probably endless subject. Again, please note that I am showing by example and have not opened the floodgates of anything close to full documentation, which would serve no other purpose than unnecessary distraction and clutter here, and undue polemicization. The phenomenon has reportedly merged into a quixotic war on ideas.

In Freudian psychoanalysis, there is an evidence-based explanation for the extreme psychological defence reaction against a culture of spiritual participation. This follows from superego analysis.

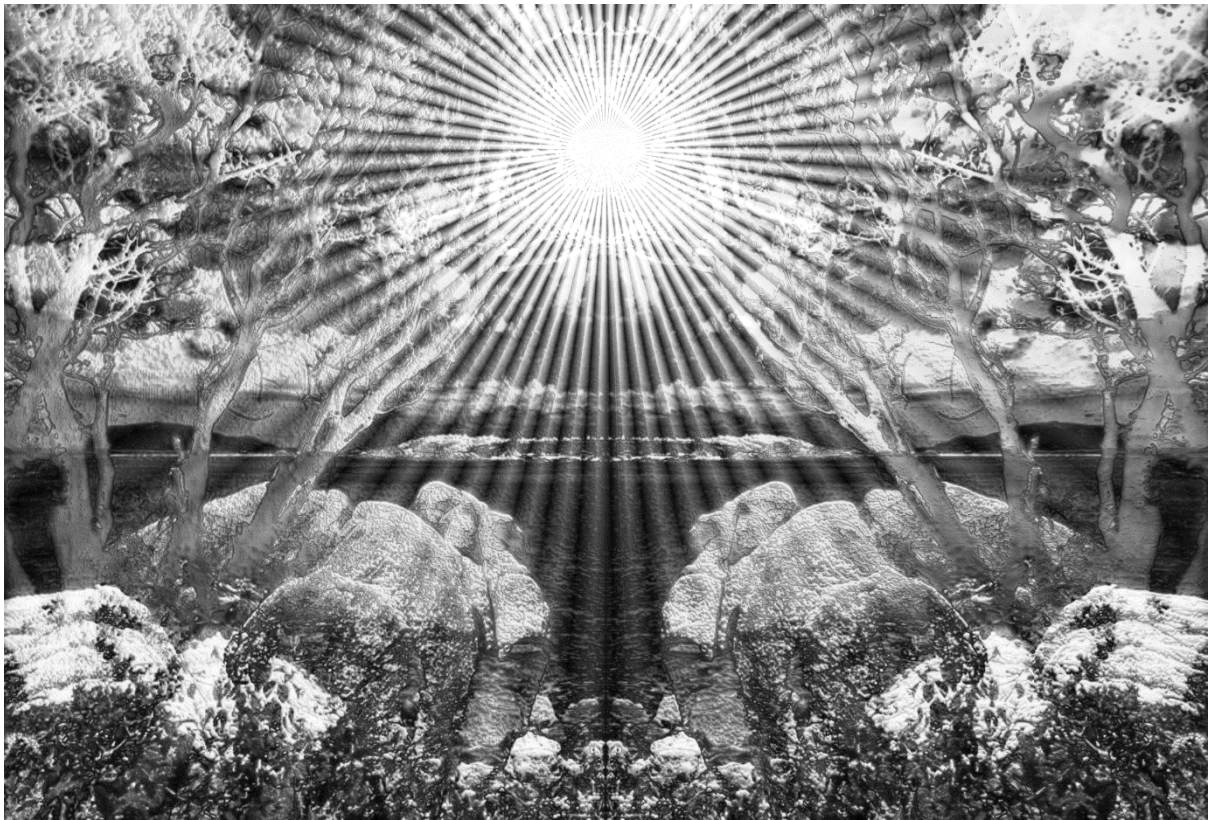
In a normal, unaltered human, the super-ego fulfills the normative function. It is my “you ought to”. The superego forms through a child’s parents and their internalization. In religious belief formation, this function is altered, transferred and expanded. It becomes fully dominant for a life.

The superego can develop malfunctions, a little known form of mental disease. It can develop punitive, harsh, destructive and vindictive traits. These traits are external projections of traumatic internal conflicts of a person in their subconscious mind. It appears on the face of it that personnel engaged in inquisitorial persecution suffer from such a superego subversion – silencing the inner normative. In Reichian analysis, they are characterized by extreme forms of authoritarian personality. In an informed but popular vein, Marc D. Hauser in his 2013 book title applies the formula: Cruelty = Desire + Denial.

On the other hand, angelically oriented persons can go overboard, judged from the standpoint of an ordinary unaltered human, as extremely as their hellishly oriented antanogist forms. The superego, from being a parent-internalization, can develop a full “we” experience. This is, as aforementioned, samadhi in yoga tradition. This is in principle the same as mystical contact, for example in Byzantine Hesychasm. This spiritual “we” can develop distinct paranormal traits, such as, guardian angel acts, synchronicities, etc. Charismatic healings and Marian apparitions typically co-occur with such inner blissful enlightenment experiences. By this I mean that there are actually other beings in the spirit world who correspond with this; it is not in every case a fictitious imaginary “we”. Compare, for example, the actual photographs of Marian apparitions at Zeitoun and other locales with co-occurring non-drug induced collective ecstasy. A healthy superego is a co-conscious monitor of the ego with overriding powers. This is precisely what Byzantine receptions built for longer than a millennium, in many cases overstepping the threshold to an authentic spiritual “we” structure of personal existence.

The ego defence mechanisms (EDM) mentioned above in chapter 01 are secondary to this and steer the ship of an individual human in accordance with her or his inner norms, or lack thereof, per the individual’s superego, or lack thereof. This is a brief outline of spiritual psychoanalysis. The entire body of Byzantine wisdom writings is full of insights small and large concerning this. A path are always steps of conscious voluntary personal transformation towards more and more direct forms of contact.

It is an existential question of power for the dark groupings to prevent such spiritual contact knowledge from disseminating. That is behind the furious mode of the Inquisition’s quixotic crusade against ideas. (See biblio-group 03-07 in the chapter bibliography at the end of this book.)



Saint Grigorios Palamas spoke about “divine energies”.
They are a turning point of Byzantine Philosophy,
a reception phenomenon of consciousness shifting.
They are more colorful than life itself. Here is an artist’s
rendition “Divine Energy Perception” (Akanthus, # 2725).

04 The Byzantine Wisdom Tradition since 1453

This is a brief outlook on the fate of the Byzantine wisdom tradition and its preservation since 1453. The tradition has been kept alive in the Orthodox Christian monasteries and churches of the east, such as in Mount Athos, Greece and Russia. For academic research, there are a number of university chairs world-wide. A leading research institute in Byzantine Studies is Dumbarton Oaks in Georgetown, Washington, D.C. A dynamic secular branch coming from the Byzantine wisdom tradition is the newer humanities method of hermeneutics. While the Byzantine legacy has been handled very conservatively without substantial changes, the branch of hermeneutics has unfolded a dynamic life of its own. The overall result are libraries of books on the subject mainly in Greek and in Russian and other Slavic languages. To my knowledge of the English discussion of the historiography of Byzantine philosophy, there is a large untapped information pool here. See biblio-group 04 at the end of this book.

Today, we find that the conservation of knowledge has progressed greatly, especially in the last few years. Reduplication of efforts should be avoided; and efforts should be directed towards filling the remaining gaps. The writing of the history of Byzantine philosophy today is partly patchwork, namely in that respect that at the bibliographic border regions, there are already fingers of comprehension growing rather deep into the target field. In particular, the series of Cambridge Histories, newest editions, presents historical overviews on a uniquely high level of research and writing. I propose a bibliographic strategy to fit a forthcoming history of Byzantine philosophy into this pre-existing framework for the border marking of the target field. The harmonizations to be achieved, in my opinion, are as follows:

- Political History: The Cambridge Ancient History, volumes 12, 13, 14
 The New Cambridge Medieval History, volumes 1 through 8
 The Cambridge History of the Byzantine Empire (single volume)
 The Cambridge History of Russia, volume 1
 The Cambridge History of Turkey, volume 1
- Church History: The Cambridge History of Christianity, volumes 1, 2, 3 and 5
 The Cambridge History of Early Christian Literature (single volume)
 The Cambridge History of Russian Literature (single volume)
- History of Philosophy: The Cambridge History of Hellenistic Philosophy (single volume)
 The Cambridge History of Philosophy in Late Antiquity, volumes 1, 2
 The Cambridge History of Later Greek and Early Medieval Philosophy (s.v.)
 The Cambridge History of Renaissance Philosophy (single volume)
- History of Science: The Cambridge History of Science, volume 2

Additionally, there are specific harmonizations for the secondary literature of the field of patristics; see in chapter 07 below (questions of inclusions). The patristic literature itself is something like a middle layer between Christian scripture and Christian commentary. It is still inventive, thanks to the critical skills of the church fathers. In the Greek opinion, accordingly, the development of patristic literature continues to this day and was neither static nor did it ever come to an end.

The last-mentioned aspect regarding the limits or lack of limits of the patristic age touches upon the issue of creativity. Under this aspect, it is not correct that Byzantine wisdom writing is merely dull and replicative. This aspect has not been developed to my knowledge outside of Orthodox Christian circles.

The chief difficulty is with the philosophies and their interpretations at the period of transition into the Byzantine period of, sacred and secular, philosophy. The general approach of Byzantine wisdom after 1453 appears to be that, slowly, Christianity is no longer misapprehended as a religion (a mere belief system) but is coming to the fore, and is being recognized as a wisdom system with a strong and growing knowledge background. An example are the Hesychast prayer techniques, in essence having become today a modern meditation system in a Christian monastic setting. That is a modern consequence of dynamic patristics in a scientific age.

The knowledge background comes from the extensive scholarship and practice. That is a vastly different situation today than we find it at the outset of Christianity two thousand years ago. We have evidence that the Christian *sophia* from the east has participated actively and importantly in getting the train of modern western criticism and science going. This is based on archetypal genetic mindpatterns embedded in the Christian tradition as formed through overarching mental developments during the Byzantine period of its developmental formation. Would such profound genesis of knowledge be the momentous consequence of a mere belief system based on uncertainties and doubts? Certainly it would not be that. Rather, the fruits are telling of the tree that they come off of, a tree of spiritual knowledge so potent that there is a Biblical warning of its dangers, the first thing to become aware of.

The lead question arising herefrom for the future is: How can we comprehend and further build in a responsible way the wisdom and knowledge base of Christianity, a phenomenon that, as a religion, may already have seen its best times somewhere in the past. Is Christianity finally coming to par with its second part that was so intimately matched with it in Byzantium, its critical, wisdom-oriented and knowledge-based counterpart derived from ancient science and philosophy?

We know for certain that certain traits of what is called Christianity are neither in the Christian spirit, nor are they anything but foolish. These would be the persecutorial traits, a sharp violation of Melancthon's principle of a virtuous society. That is the major roadblock against progress. The main message of my book is to get rid of that through a collective effort; for we deserve, and can do, better than that.

The voice of Byzantine wisdom has not fallen silent even after more than five hundred years since the empire fell and disappeared politically. The continuance of the living tradition is of foremost importance for mankind. The wisdom inherent in the to date not understood (see above, all) Byzantine corpus of *sophia* must be understood and applied. It is once again time to do the unheard of, to dare think and to act accordingly. That is an overdue farewell from much that is of yesterday and that has lost its place in a modern world of humanity unfolding.

I would like to conclude this protreptic exhortation with an appeal to learning – learning how to change yourself to find the life that harmonizes with your innermost, your soul (physically, an electron plasma, formerly perceived as a luminous aura, subject to the deepest denials of the dying old material mind.) Learn that you, your daimonion, Socratically speaking, our your indweller (*antaryamin*) in terms of India, are your own best teacher. There are many religions; but there is essentially one knowledge system behind and above them, above all misguided beings who seek to hijack and use the conscience of others for dubious purposes. We are seeking direct spirit contacts because we are god-like spirits ourselves. It is this awareness that is the truth and the future. We are on our way to relearning how to be free!

Well after the Byzantine period, but transmitted conservatively from the late stage of Byzantine Christian theology, is a remarkable summary of Orthodox doctrine by the Metropolitan of Moscow, Platon Levshin of 1757 and 1758. Platon Levshin, an exponent of the European enlightenment, stood for a philosophical

interpretation of Orthodox theology. The summary, an abridgement of Platon's Catechism for English readers, sets forth theses. At its start, a most difficult part for such a summary, an argumentative Greek philosophical underpinning is particularly prominent (at I, and at II). This Post-Byzantine source demonstrates Byzantine fusion, a Graeco-Christian wisdom creed in the European enlightenment, after close to two millennia of lucidifying receptions. I would like to quote key examples from Platon's creed of lucidity from the beginning, with text selections, supra, pp. 35-45:

I

Self-knowledge is the beginning of all human science.

II

If by means of this knowledge we examine our own nature, a conviction will follow that we are not self-created. Hence we naturally conclude that there exists an uncreated and Almighty Being, by whom we and all the other beings have been created; and that such Being is God.

Whatever we see in this world is possible; that is, it might exist or not, or might have otherwise existed. But when anything is produced that had no previous existence, the necessary inference is that it has been created by some one else.

Man has very appropriately been called the microcosm, as his study leads us up to God.

III

The existence of God is moreover evident, first, From a minute examination of this world; secondly, From the unanimous confession of all nations; thirdly, From the inward persuasion of our conscience, and lastly, From our instinctive desire for the extreme good that is for our most perfect happiness.

The world is a stage, on which we behold the glory of God; it is a book declaring its own Author; it is a mirror of divine wisdom.

In every part of earth, even among the most uncivilized nations, altars are to be met with, and sacrifices are offered. The consciousness of a Divine existence is so strongly impressed on the human mind, that we find man prone to worship stones, or any other corruptible substance, rather than believe that there is no God!

Every man's conscience rejoices in all good actions, while it is troubled in regard to all those of the opposite kind. Such feeling proceeds from an innate power, which obliges us to believe in (...) a superintending Almighty Judge, who, while He recompenses virtue, invariably punishes vice(.

However happy man may be found on earth, whatever abundance he may possess of all known comforts, he can never satisfy his desires so as not to experience often disgust in the enjoyment of all temporary pleasures, and to wish for others more substantial and lasting.

We are struck with the blindness of the ungodly, when we attentively examine these proofs of the existence of God. Hence some have justly doubted if there be any men denying the existence of God, without their conscience testifying to the contrary.

IV

Having once confessed the existence of God, we must understand Him as that Supreme Being who is independent of any other, being selfexisting, and whose non-existence is impossible.

If the universe has been created by God, it is not possible that He should be created by any one else; as then we should suppose some one *superior* and mightier than God, which is wholly contrary to the notion we entertain of the Godhead.

V

From (...) knowledge of God's existence follows the knowledge of the divine attributes; for since God is independent, and His nonexistence impossible, it is concluded that He is One; That He never had a beginning, and will never have an end, which means that He is eternal. From His eternity, we infer that He has no material or bodily substance, and that He is immortal; consequently He is purely a Spirit. As a most pure Spirit, He possesses intelligence, He is omniscient, wise, free, good, just, holy, and almighty. From all these we necessarily infer that He is the most perfect and blessed Being, and an omnipotent Ruler.

Polytheism is diametrically opposite to the notion (...) of God as a being possessing every possible perfection. (...) There is no excuse therefore for those who believe in many gods, nor for idolaters. It is (...) a weak apology of some philosophers who (...) to palliate the error of the Pagans, have asserted that they worshipped the different manifestations of the One God under different forms and names.

The Being whose non-existence is impossible, has neither a beginning nor an end. By eternity we mean a permanence, without either a beginning or end(.)

All material objects have a beginning as soon as their component parts come together. When their union ceases, the object comes to an end. Such an end in the animals is called death. As God, then, is without either a beginning or end, and as we said above, is not composed of different parts, He is consequently incorporeal and immortal.

The omniscience of God is that perfection by which He observes the connection and unity of all the future and possible things. Hence it has been said (...) that He examineth the heart and the reins, and that He is the Judge of the sentiments of the heart.

Such prescience of God, although sure, does not, however, preclude the liberty of action; neither does it contain any inevitable necessity of our practising either virtue or vice. Since God sees equally the future and the present, it follows that He foresaw from all eternity the human actions as they would take place, according to the laws of a free-will liberty; likewise the prescience of a sure future action does not subvert the freedom of the same.

The wisdom of God is that perfection by which He directs all the events of this world unto their ultimate appointed end.

VI

This Great God created the world, and all things therein, out of nothing; not that He had any need of them, but simply because His pleasure has been to make them partakers of His own goodness.

By creation we understand all creatures in general, and their mutual connection, in which we also are included. Creatures are more commonly divided into visible and invisible. Visible creatures are such as fall under our senses, such as the sun, the stars, the earth, the air, &c. The invisible are only spiritually discerned, such as our souls and the angels, which are hence called immaterial spirits.

There are some who think that the world was created out of some matter or other. If they confess that such matter has been previously created out of nothing by divine Omnipotence, their opinion is not so much contrary to our own; but if they should maintain that it has not

been created out of nothing, and that consequently it is eternal, such an opinion would be fatal, as well as inconsistent, since nothing but God can be infinite, and without a beginning. And as, moreover, nothing can create itself, but all before their actual existence were nothing, the natural inference is, that they have been created from nothing. Hence it is plainly shown, that before the creation of the world, God alone existed.

VII

Man having been created in the image of God, male and female, consisting of a body and an immortal soul, has been evidently a participator of Divine beneficence.

But as God is incorporeal, it follows that the image of God has not been communicated to our body, as some have erroneously supposed, but only to our soul.

When we attentively examine ourselves, we feel that there is within us a being different from our body, having the power of knowing itself and other things besides. Such a being we call soul, (...) immortal and incorporeal; because, however the connection of the parts of the body may be arranged, it cannot receive intelligence and will such as we feel in our soul.

This inspiration of vivifying breath must not be understood materially, neither must we suppose that our soul consists of air or vapour, but we must believe that it has been created according to the image of God, and that it approaches God more nearly than all other creatures. On the contrary, however, we must not hence conclude that it forms part of the Divine essence; because the essence of God is indivisible; and were we to suppose that God has parts, they must also be uncreated as He is.

A Status Report: The Work on this Book at 4:30 a.m. on July 4, 2014

This book is very difficult writing. Perhaps this note will be of assistance to future writers on the subject to ease their task. There is a specific sequence of steps that helps to unlock the complex subject.

- Writing of the PC typescript began on June 1st, 2014. I started, in sequence, with the Table of Contents, the Introduction (initially amended frequently), General Time Table, writing of Book One. I prepared the captions for the entire book. In the later part of June, the two special Time Tables for chapters 09 and 19 followed. When the bibliography was nearing completion, Book Three in its present status came together, from many old, less old and new thoughts. The introductory paragraphs on the Hesychast Controversy were written early on June 29th, 2014. Since then, final touches have been added to Book III.

- The apparatus (19 Chapter Bibliographies) was complete, typing finished, on July 3rd, 2014.

- Yesterday, July 3rd, I finished writing the Book Three below. In my draft layout of 187 pages total, it runs from pages 77 to 146 (70 pages). Book One has been finished for some time now (pages 1 to 28). Sandwiched in between, Book Two has been partly completed, as is, since a few days, simmering. The open, pending parts are in chapters 09 and 10. Chapter 10 has only the captions in place, plus the introductory paragraphs on the Hesychast Controversy. Chapter 09 is essentially written (without Focal Point 1), but pending and open are: 013 St. Didymus the Blind to 0350 Asterius of Amasea, and 0350 Plutarch of Athens to 0820 to St. Photios of Constantinople.

- A few minutes ago, I added to the table of contents: Focal Point 1: The Arian Controversy, and: Focal Point 2: The Hesychast Controversy. I find it essential to structure the two long flowing encyclopedia columns that constitute the bulk of chapters 09 and 10 thus, with two strong focal points. The two focal points are quite exactly one millennium apart and illustrate, pars pro toto, precisely the inner development of Byzantine

spiritual philosophy which is the motor and the gear of the entire Byzantine wisdom and receptions tradition. The entire subject is structured, like a magnet, or a battery, around two poles, namely the aforementioned focal points 1 and 2. They generate a mindfield of the entire subject. The power of the subject is contained in there.

- I realized upon waking up that we have extremely valuable materials for the entire subject, namely the ten EMPP articles that are mentioned toward the end of chapter 05 (there, section 12) below. In a sense, Book Three in its present status (without mentioning the ten EMPP articles) is not finished, but it is prepared as a vehicle for discussing the ten EMPP articles at length. I am planning this discussion:

--at the end of chapter 11 (Aesthetics, Byzantine),

--at the end of chapter 12 (Epistemology, Byzantine; Logic, Byzantine; Medicine, Byzantine; Philosophical Psychology, Byzantine; Political Philosophy, Byzantine),

--at the end of chapter 13 (Metaphysics, Byzantine; Philosophical Theology, Byzantine; Thomism, Byzantine), and

--at the end of chapter 15 (Natural Philosophy, Byzantine),

in accordance with the chapter allocations as prepared in the chapters bibliographies at the end of this book. There is no allocation for chapter 14 (alchemy) because the subject is not yet understood sufficiently for an EMPP entry (even though Arab alchemy is listed as an EMPP article.) There is no allocation for chapter 16 (divine energies) for same reason, lack of current understanding. I hope that my two chapters, 14 and 16, clarify matters sufficiently for future research, which can, as the chapters demonstrate, only be major teamwork in which scientists (medical experts, chemists, astronomers, astrophysicists, relativists, quantum physicists and others) have their parts, not to forget mathematicians per the early pages of chapter 09. The complexity of the subject, Byzantine philosophy, has been vastly underrated. It contains a lost science that is still well ahead of ours, and from which our science seems to derive in many budding ways. (It is now 05:43 a.m. my local time in Germany.)

BOOK TWO

A MILLENNIUM AND A HALF OF RECEPTIVE WISDOM

05 Byzantinist Secondary Literature

It took over a century to change Edward Gibbon's outlook and to look to Byzantium for philosophy, the studious love of *wisdom*.

1. Edward Gibbon 1776-1789:

It was up to the late enlightenment age literary illuminatus Edward Gibbon to write the definite cornerstone history of the imperial age of the Roman empire, its downfall in the west and its survival in a Christianized form in the east. His views on the Byzantine age and the antics of Byzantine church history have inspired generations of readers to take their stand on this long lost part of our history. We no longer share many of Gibbon's conclusions today; and we have amassed many more details of knowledge than were available to him. He delivered a magnificent starting point.

In my opinion, the decadent downfall of the Roman empire over many centuries reflects a key subject of the European enlightenment, namely the dissipation of barbarian human violence through symbolic discharge. Byzantine culture, as strange as it looks through the eyes of Gibbon's age, was strongly transformed by this, and, in a barbarian environment, actually became unable to survive for ethical reasons. The methodical process that etched away its survival powers is the analogic process, indicated above, that results from the fusion of ancient and Christian wisdom strata. The process is an altogether legal process – let us call it sacred natural law – in the inner workings of millennial collective transformation. This is the antipode of the persecutorial society that has, also, sadly, been mentioned above. Gibbon's writing started and ended, certainly unintentionally, in two years of great revolutions.

The grand opening point of Byzantine historiography is thus a dialectic cornerstone, a stone that turns. All subsequent treatments of the subject have profited from this. It is curiosity, that sign of intelligence, that is gradually driving us closer to the core of these momentous long term events of inner change.

2. Biblio-Subgroup Patriarchats:

In a biblio-subgroup of six books from 1847 to 1982, we have a good coverage for the entire Byzantine era, of the Church Patriarchats of Constantinople, Antioch and of the hotbed of Alexandria. A particular feature is a book on the Church reform under Patriarch Athanasius of Constantinople at the turn of the fourteenth century when, after cracks had long been showing, the monolithic power structure of the Church over the people's minds was weakening considerably. A seventh book, a 1998 German thesis, in this biblio-subgroup investigates bishop's residences in late antiquity and the earlier Middle Ages. The palatial residences memorialize that leading clerics enjoyed the status and power of high aristocrats. The Church, east and west, became an institution of tremendous wealth, power, pomp and ostentation.

3. Karl Krumbacher 1898:

In this ground-breaking book of over 1100 pages, the chapter on philosophy claims a meagre 19 pages. There are many pertinent discussions spread out elsewhere in the book, however. The field does not yet exhibit major coherence. In the later nineteenth century, Karl Krumbacher was one of the founders of academic Byzantinism and, as such, a generalist of the entire bandwidth of Byzantine studies.

4. John Edwin Sandys 1908:

The second, more coherent scholarly treatment of Byzantine dealings in philosophy comes under the heading of “classical studies”. It is to be found in volume 1 of John Edwin Sandys’ three-volume *History of Classical Scholarship* of 1908, pp. 340-428 if one lets the Byzantine age start in the fourth century AD. The treatise demonstrates at least as much as that the major authors were not unknown, hardly a surprise since the availability to scholars of the major texts since the Renaissance.

Sandys describes the early fourth century, referring to “Greek scholarship” and not “Byzantine scholarship” (1, p. 341):

“The fourth century begins a few years before the abdication of Diocletian (305). By the end of its first quarter (324), Christianity was recognised as the religion of the State, and Byzantium chosen as the site of the new capital, which was henceforth to become a new centre of Greek learning.”

The text is a strictly factual and non-interpretative literary history of the period. There are names aplenty including philosophers, but in absence of discussing methodologies and concepts. There are no abstracts or summaries of works, save briefest mention in individual sentences. There are some English quotes of poetic nature. The text achieves that much, that the existence of the literary period is acknowledged, and its elegant and stylish side presented. The expression “Neoplatonic rubbish” is used (p. 367).

Sandys arrives at the judgment (1, pp. 368 f.), seen with today’s eyes misleading:

“The Neo-Platonic School, and with it, the study of Greek philosophy, practically ceased towards the end of the sixth century.”

The eminence of “Dionysius the Areopagite” is at least partly recognized (369):

“He was specially studied by John of Damascus in the Eastern, and by Thomas Aquinas in the Western Church, while the effect of his teaching may be traced not only in Savonarola, Ficino and Pico della Mirandola, but also in Dante (...) Spenser (...) Milton.”

There is obviously a knowledge gap for scholasticism’s alter, namely Byzantine philosophy, as it may be termed today. The question how Dionysius’ Neoplatonism made its way into the Renaissance is not posed, a white spot on the knowledge map at the time of Sandys’ writing.

Sandys lets us know his motive for letting the Byzantine age start only with Justinian I (p. 375):

“All the rhetoricians, lexicographers and grammarians, whom we have now passed in review, belong to the age that ended with 529 AD, the eventful year in which the School of Athens was closed in the East, and the Monastery of Monte Cassino founded in the West. Three years later (532) the rebuilding of the Church dedicated to the Eternal Wisdom by the founder of Constantinople was begun by Justinian, who adorned that Christian church with columns from the pagan temples of Ephesus and Heliopolis, and left behind him, in the many-tinted marbles, the deeply carved capitals, the lofty dome and the spacious splendour of Santa Sophia, the last of the great religious buildings of the ancient world.”

For the then following period, the dealing with Aristotle in Byzantium is highlighted. There is a relatively lengthy discussion of Photios. A frequent author cited in the footnotes is Karl Krumbacher. Michael Psellos is also granted ample page space. The Byzantine period is brought to the end in the same style as the aforementioned. In summary, Sandys builds and summarizes the study of Byzantine scholarship, taking it from where, most prominently, Krumbacher had brought it. Sandys' coverage is at one point self-contradictory because the study of Greek philosophy stopped but continues to be reported for later ages.

A deeper or sympathetic understanding is not reached. It does not appear that Byzantine texts or commentaries have actually been studied. The outlines of a new field of study, Byzantine philosophy, are taking shape at a slow pace.

5. Vasileios Tatakis 1940 and 1952; Georgi Kapriev:

The first book dedicated entirely to Byzantine philosophy is a French book of same title authored by Vasileios Tatakis in 1940. It has seen translations into Spanish, Greek and English. It was until a few years ago the unchallenged compendium of this field of study. This book is a major leap forward compared with the older works. In particular, there is intimacy with the texts that are discussed in the book. A differentiated picture of a diverse landscape of thinking rises from the pages, a novel sight not seen before by western man. In a sense, the mental painting draws upon the native Greekness of its studious author, reminding us of a central aesthetic and representational methodology, not particularly reflected in the book, of ekphrasis, clearly absent in both Krumbacher and Sandys. That remains worth reading to this day as a background.

Tatakis' mature masterpiece is his book: *Christian Philosophy in the Patristic and Byzantine Tradition* (original edition in Greek, 1952). It comes from a Greek Orthodox religious outlook but is profoundly informed by the 1940 compilatory detail study of a long list of Byzantine philosophers. For this line of writing, this is a model book to this day, only recently supplemented by Georgi Kapriev who goes back more to the historiographic vein of Tatakis' earlier book mentioned here (Kapriev 2005 German edition).

6. Hans-Georg Beck 1959:

The C. H. Beck *Handbuch der Altertumswissenschaft* in which Karl Krumbacher published was from the beginning split up into a section for Church literature, and another section for secular literature (about which in the next heading below.) The original volume next Krumbacher's work on secular Byzantine Literature was written by Albert Erhard and is no longer in use today. The 1959 volume by Hans Georg Beck 1959 is the revised section for Byzantine Church literature, a massive and to this day highly useful secondary source. Beck covers only Justinian I to 1453. The Church history proper is not covered. In connection with *The Cambridge History of Early Christian Literature*, there still remains a gap from c.440 to c.520. The Greek Patrology volumes Quasten end before exactly this gap, also. *The Cambridge History of Christianity*, volume 2, covers this gap. The two volumes of the *Oxford History of the Christian Church* by Chadwick, Hussey-Louth (Byzantine Church) span Galilee to 1453 for Church history proper.

7. Herbert Hunger 1978:

The two volumes by Herbert Hunger, a famous Professor in Vienna, reveal a past master of Byzantine literature. His writings on all subjects in the tradition of Krumbacher and the C. H. Beck *Handbuch der Altertumswissenschaft* reflect the ancient Aristotelian ideal of encyclopedic knowledge in all fields. This is a philosophical approach, but it leads to textbooks wherein philosophy proper is merely one segment beside, in the case of Byzantine literature: rhetoric, epistolography, historiography, geography (volume 1), philology, secular poetry, music, mathematics and astronomy, natural sciences, medicine, military science, legal literature (volume 2). A narrative of religious literature is not within the scope of these two volumes. For my taste, this

very advanced writing approaches the ideal representation of the formal, elegant but also very studied and highly literate nature of Byzantine receptions, saliently format-setting but strangely, etherically evading and even transcending content. The ancient term, philosophy, thins out considerably in its preconceptions and limitations when situated in exactly this context. In this line of interpretation, Byzantine philosophy, a receptive discipline, took an early linguistic/representational turn, predating the parallel phenomenon in twentieth century philosophy by centuries, a potential that is yet practically untapped but touches borders with the equally prospective metalanguage phenomenon briefly mentioned in chapter 01 above.

8. *Linos Benakis 1998, 2002 and 2013:*

Professor Linos Benakis wrote the article on “Byzantine Philosophy” in the Routledge Encyclopedia of Philosophy 1998. Since then, he has published two volumes of papers, amounting to over 1,200 pages total, from his decades of research (2002 and 2013). The work is very solid. It is on the conservative side with a traditional Orthodox outlook for example when the subject of philosophical anthropology is treated.

9. *Katerina Ierodiakonou 2002, Börje Bydén and Ierodiakonou 2012:*

The 2002 book edited by Katerina Ierodiakonou turns in a new direction by looking for writing that would fit more in the western academic notion of philosophical writing. This is a valuable and even necessary approach in diversity for moving the subject field into a larger dialogue. Because of this innovative stance, this is recommended in particular. The questions of inclusions (see below, chapters 07 and 08) would be answered differently under this outlook than, for example, by Tatakis’ and Benakis’ more traditional Orthodox delineation of the subject field. The 2012 book reviews and continues this discussion.

10. *Alberto del Campo Echevarría 2010, Joint Discussion:*

Alberto del Campo Echevarría finished a gigantic, over 700 pages long magisterial Spanish thesis in 2010 on the development of the Platonic theory of ideas in Byzantium. One additional value are the many, mostly brief citations from source texts throughout the thesis. This topic has a counterpart in the problem of the theory of universals in western medieval philosophy. An in-depth treatment of this complex issue for the Byzantine period of philosophy was long a desideratum. The thesis leaves no stone unturned, as far as source materials are available at this time.

Echevarría’s thesis has ramifications for the disposition of Byzantine receptions as proposed in this instant book, especially with a view to the classifier of “mystical realism”. I would like to add some ideas concerning the religion-philosophy dualism of the medieval west in comparison with the religion-philosophy-mysticism *tri-partition* of the Byzantine tradition. Georg Günther Blum 2009 presents an over 500 pages long German exposition of Byzantine mysticism. The line from older Neoplatonism through Dionysius and Maximus the Confessor to Gregory Palamas in shaping Byzantine mysticism, running between Christian theology and Aristotelian analytics as a third and increasingly important vein, is dominant for the Byzantine tradition (see article by Louth and two Russian books by Lurie, 2006, and Petrov, 2007). This is by now well identified as the major profile of the entire Byzantine development.

How does this fit with the line of thought of Echevarría? How does he evaluate the ambivalent double identity of Byzantine Neoplatonism and Hesychast mysticism?

Echevarría’s thesis is limited to the fifth to the eleventh centuries. This time period ends two centuries before the heyday of Palamism and the Hesychast Controversy in the fourteenth century. On the other hand, the Byzantine brand of writing philosophy receptions was already well in its own terrain after the fall of the western empire and after the last failed attempts to countermand the Christianization of the eastern empire.

Echevarría's work clarifies, for the first time, this critically important transition phase of Byzantine philosophy in its core questions.

11. Stephen Mitchell 2014::

In the 2014 second edition of J. B. Bury's *History of the Later Roman Empire*, Stephen Mitchell has included two chapters of relevance for our subject (chapters 7, 8). Here is a quote illustrating the stylistic burnish of the two chapters (p. 250:)

“The most distinctive characteristic of Christianity was not that it was a monotheistic religion, which was by no means out of place in the spectrum of religious activity in the later Roman Empire, but that it was based on formal commitment to beliefs about Jesus' divinity. Christians believed that they would be redeemed through Christ's self-sacrifice, and consequently achieve eternal life.”

On the conceptual side, the view of “paganism” in the chapters strikes as perhaps not undifferentiated enough for the subtle Byzantine distinctions, which had very many tones of a social nature, and was not necessarily just a “formal commitment” to an abstract creed, as Mitchell writes. The whole phenomenon in early Byzantium was a quite irrational and wild matter of the heart on both sides, Christian and pagan, but with mixed emotions and ties.

12. Diverse Approaches:

See the two items by Katelis Viglas, an outline of Byzantine philosophy, and a internet portal for a number of Byzantine philosophers. Further, there is the chapter by Christian Wildberg in the *Cambridge Companion to the Age of Justinian* on philosophy in that age. The *Oxford Handbook of Byzantium* features an outline of the current frontiers of research (Katerina Ierodiakonou; Dominic O'Meara); they say that the modern study of philosophy in Byzantium is “in its infancy.” Also see the two chapters in the book by Klibansky, coming to the same conclusion.

So, what is Byzantine philosophy today? I have examined the newest summary materials to me. These are:

- ODB; articles: Philosopher, Philosophy
- Linos Benakis; article: Byzantine Philosophy (*Routledge Encyclopedia of Philosophy*, 1998)
- Katelis Viglas; *A Historical Outline of Byzantine Philosophy and Its Basic Subjects*; pdf c.2007
- ten linked articles on Byzantine philosophy in: *Encyclopedia of Medieval Philosophy* Philosophy between 500 & 1500; Henrik Lagerlund, editor; 2011 (abbreviated here: EMPP), as follows:
- George Zografidis; *Aesthetics, Byzantine* (EMPP)
- Börje Bydén; *Epistemology, Byzantine* (EMPP)
- Katerina Ierodiakonou; *Logic, Byzantine* (EMPP)
- Barbara Zipser; *Medicine, Byzantine* (EMPP)
- John A. Demetracopoulos; *Metaphysics, Byzantine* (EMPP)
- Börje Bydén; *Natural Philosophy, Byzantine* (EMPP)
- Jozef Matula; *Philosophical Psychology, Byzantine* (EMPP)
- George Arabatzis; *Philosophical Theology, Byzantine* (EMPP)
- Ivan Christov; *Political Philosophy, Byzantine* (EMPP)
- John A. Demetracopoulos; *Byzantine Thomism* (EMPP)

My carefully drafted synthetic result is something like a panorama painting, with any mistakes being my own:

(1) The term, philosopher, had two principal denotations in Byzantium: On the one hand, it could refer to a person learned in the ancient philosophies who was not a Christian. This meant a false person who was

opposed to Christianity. This would logically not have been applicable to the ancient philosophers prior to the time of Christ. On the other hand, “philosopher” could mean a person learned in philosophy who was wise (and Christian) and who used his arts conformably with the Byzantine culture. This included educated persons and rhetoricians who were not strictly speaking philosophers. Philosophy was considered the basic of intellectual engagement, the “discipline of disciplines” (ODB).

(2) On a different level, the term philosopher meant someone who seeks moral perfection. Neilos of Ankyra (PG 79:721B), quoted after ODB, Philosopher) defined: “philosophy is perfection of morality combined with veneration of the true knowledge of being.” The word thus became synonymous with a monk or ascetic.

(3) Rhetoric and logic were, technically, the domain of the *sophistes*, not philosophy. *philosophus* could also be an official title.

(4) John of Damascus issued a six-fold definition of philosophy. It was based on ancient traditions and on the teachings of the Neoplatonists of the Alexandrian school (Ammonios, David the Philosopher, Elias of Alexandria.) This included: (i) knowledge of beings as beings, (ii) knowledge of divine and human affairs, (iii) to prepare for death, (iv) to assimilate to God, (v) art of arts, science of science, and etymologically, (vi) the love of wisdom. A further meaning of philosophy outside of the school was, to reject the claim of pagan philosophers that they could bring enlightenment and union with the divine to man. This interpretation of philosophy featured by contrast Christianity as the true and enlightened philosophy. A broad meaning included eloquence, education and encyclopedia knowledge.

(5) John of Damascus adopts and repeats the ancient distinction between theoretical philosophy and practical philosophy. Theoretical philosophy was physics, mathematics, theology. Practical philosophy was domestic ethics (called economics) and politics. Like Aristotle, he considers logics as an instrument.

(6) This set the standard in Byzantium for the understanding of philosophy, and for education. The curriculum started with rhetoric, logics and ethics. This was the cornerstone of higher education. Only few progressed further through physics, mathematics, and metaphysics. The ODB (Philosophy) writes:

“If philosophy is seen as a historical development, it is to be found in Byzantium in the interest taken in ancient philosophy and in the efforts to develop and criticize this heritage. This work provided in turn vital inspiration to Renaissance philosophy.”

(7) The ODB article on Philosophy is written by Professor Dominick J. O’Meara (signed D.O.M.). It sets forth a condensed theory of philosophical education in Byzantium, which, in the writing of same, expands. O’Meara points out that philosophy transitioned into the Byzantine era, organized, namely in the Neoplatonic schools in Athens and Alexandria. A certain tripping point is in his starting sentence for this presentation: “The beginnings of Byzantine philosophy may be found in the Neoplatonism of Proklos and his school at Athens and in that of his pupil Ammonios and his school at Alexandria.” The ODB has the publication date of 1991, that is, 23 years ago.

I would like to interrupt this discussion here for the next chapter, which I wrote some days ago before writing the foregoing paragraphs. Possibly, views of research have changed and permit a more diverse reading of the gliding-into, not necessarily a “beginning”, of Byzantine receptions. At the end of the next chapter, 06, as I had it prepared, the foregoing discussion thread will continue.



Transfiguration with Rays (Akanthus, # 4119, using a sculpture by Rodin: John the Baptist)
There are unknown phenomena of life energies behind the Transfiguration reported in the Gospels (and in the Buddhist Tripitaka.) These phenomena will be explained for the first time in modern history in volume 2 of this Commentary. That is one of the points where volumes 1 and 2 overlap, and are mutually supplementary. The visualization of these phenomena is an important element in understanding and re-assimilating them.

The originals of the Akanthus art graphics are digital and in color.

06 Pre-Byzantine Inculturation

1. Introduction of the Concept and Problem:

The discussion so far leaves a false impression that is no longer supported by the historical source material for earliest Christianity. The favoured term today is Inculturation (Hubertus R. Drobner). Drobner (pp. 674 f.) explains the unfortunately very complicated and not yet fully settled situation: The idea of an original “authentic” Christianity, stemming from Semitic Judaism, unmixed with Hellenism, has been drawn into doubt. Judaism coexisted without any other choice with the Hellenized Roman empire, and, when Christ was born, had already been Hellenized to a considerable extent, in particular in the diaspora. When Christianity originated from Judaism this included a good dosage of Hellenism in its earliest heritage. Dobner clarifies on p. 675:

“This new framework no longer permits popular categories such as ‘rise and progress’ versus ‘decline and fall’. (...) ‘Inculturation’ is the presently preferred term, (...)”

It is nearly impossible in a moving situation to define with any finality the groping term, “inculturation” in this context. I believe that a degree of uncertainty, or hesitation, in this respect speaks out of Dobner’s own expertly informed words. The bottom line is that the, often merely tacit, assumption of an ancient philosophy being annexed by the Christian religion under Byzantine rule is, according to what has become known today, over-simplified. Especially given the lively development of early Christian studies (approximately the same as the older term, patristics), this creates a lot of confusion concerning our notion where Byzantine philosophy came from and how it started. The lead model today is a Pre-Byzantine Inculturation of Christianity since its inception in a Hellenized world including the Greco-Roman philosophy, and also the Pre-Christian Jewish assimilations of Greco-Roman philosophy.

An example is that the sophisticated patristic literature that sprang up rapidly in historical terms could not have been created out of the blue without an equally sophisticated philosophical outframe to rely on from the start. That pre-dates the Byzantine period and needs to be investigated in order to explain the later more seemingly finished results of Christianized philosophy in the Byzantine empire.

Byzantine philosophy did not start from two clean slate platforms, one Greco-Roman and the other Christian. We have, not dissimilar to the later western Renaissance, a complex and diverse historical vector field to begin with. To my knowledge, the essential research has been done, but its volume is best described as a library in its own right.

On the other hand, it makes sense to proceed with a project such as Byzantine receptions only if and when one can get the beginnings straight. What was the situation concerning Christianity and its influences including, without limitation, Greco-Roman philosophy, between the year 1 AD and the year 350 AD? How monolithic was early Christianity and what is our most recent understanding of it?

2. Recent Development of Patristics/Early Christian Studies:

In order to answer this set of questions, we need to reach a basis for evaluating the recent lively and productive development of patristics/early christian studies. The general answer up front is that early Christianity was not monolithic; and our most recent understanding has become differentiated to a point that it merits the description of actually having been something confusing. This would have given good motive to enter the morning fog banks of early Christianity with beacons of philosophy for clarification.

A starting point for this difficult set of questions is the 1962 landmark study by Harry Austryn Wolfson on Philo of Alexandria, in many ways the inventor of cross-cultural religious philosophy. A thematically broader approach are the two volumes of *The Early Christian World* series (Philip F. Esler, editor), published in 2000. A briefer panorama with more of a theological focus unfolds in *The Cambridge History of Christianity*, volume 1, published in 2006. *The Oxford Handbook of Early Christian Studies*, written by a team of specialists, is very comprehensive, published in 2008. Study of these volumes will give good current non-specialist knowledge and classificatory ability sufficient to answer the questions satisfactorily. For additional summary leads see in chapter 04 above. The book by Pieter Willem van der Horst was published 2014. It describes, by way of examples, cross-cultural influences of the early Christian period.

3. Three Central Inculturation Texts:

With all the aforesaid, I feel there is something new coming in our picture of those former times. There are three texts that way be interpreted, partly against the grain of existing distributions of emphasis, as three central Inculturation texts. These are the following:

- the Gospel of Saint John (fourth Canonical Gospel, final form c.90/100 AD)
- the Gospel of Thomas (discovered in Nag Hammadi in 1945, dated at c.340 AD)
- the Sophia of Jesus Christ (discovered in Nag Hammadi in 1945)

(The discussion thread from the end of the foregoing chapter 06 is continued here, at § nr. 8.)

(8) There is a certain clash with the writing because of a 23 year time difference in the research. Professor O'Meara has excellent arguments, however. Since the densely written informative article might possibly not be written exactly the same way today, I would like to take the liberty of preserving the integrity of its argument by a lengthy verbatim quotation. An additional reason for the long verbatim quote is that the restatement of this theory in the *Oxford Handdbok of Byzantine Studies* by Katerina Ierodiakonou and Dominick J. O'Meara (2008) has the nature of an auto-commentary on the older ODB article. Starting point are the two Neoplatonic schools of Athens and Alexandria. That passage shines a light on the difficult question how, after the closing of the Athens school of Neoplatonic philosophy by Justinian in 529, philosophy in Byzantium was able to stay alive and, eventually, to become resuscitated. This is the same difficult period that the Spanish thesis by Echevarría of 2010 covers.

(9) In their 2008 joint expanded restatement of the ODB article (Philosophy), now ten pages long, Ierodiakonou and O'Meara add substantially. We soon come across a reference to O'Meara's 2003 book, *Platonopolis* (details in chapter bibliography at the end). The reference is to a sixteen page section of the book, which thus is incorporated in the restated definition of Byzantine philosophy.

Let me jump to O'Meara's 2003 book, *Platonopolis*, pp. 50-65. In a singularly learned manner, O'Meara unfolds the little known sacred, edificatory and church-like function of the Neoplatonic schools. This clarifies why they were so strongly felt as a competition by the powerful Christian Church. The Neoplatonic schools were not merely secular philosophical competition but they were actual religious competition. This is a key point for understanding the course that the development of Byzantine wisdom receptions in their entirety took.

(10) We are accustomed to seeing ancient Greek philosophy and ancient Greek polytheistic religion as two separate fields, which is probably not correct, in particular not with regard to Plato and Platonism. Plato's writings, for example are replete with quotations from myth and Olympian religion. The ending of his *Nomoi* (Laws), a title chosen again by George Gemistos Plethon at the end of the Byzantine era, with its scene of Last Judgment scene is distinctly religious, predating the Apocalypse of St. John in the Bible by several centuries.

The ancient Greeks never had any professional clerical class. The temple priests in Greece were dedicated and spiritually very awake lay people who depended on sacrifices and donations for their living. The entire population was expected to worship the gods self-responsibly, for example, using the very widespread house altars in each home. This in particular would have irked any professional clergy class such as the rather new Christian denomination had already begun to create.

The foregoing are my comments, not a reading of O'Meara's book. I would like to add some more comments, briefly. In 1976, the late Julian Jaynes published a book entitled: *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. He proposed in a book length argument that the ancient people were not conscious. That means, by today's interpretation of the book (which became a bestseller) that people were not self-reflective in the way that we are self-reflective today. It is difficult to think oneself back to an ancient time where this was absent. My thesis in the instant book is that self-reflectivity is a human developmental achievement. In the west, it came in the Renaissance. In Byzantium, the precursor to the western Renaissance, self-reflectivity developed since late antiquity.

An additional feature that the ancient people had and which we no longer have is the bicameral mind, and hearing the voices of the divine (technically, without ego defence mechanisms EDM.) The Byzantine period in its later stages combined, apparently, the best from both worlds, namely a consciousness both with self-reflectivity plus an altered mind that made the divine contact possible again.

(11) The 1998 article by Linos Benakis starts by contrasting the Byzantine view of philosophy as "wisdom from without" versus theology as "wisdom from within". I am doubtful that this topos was the Neoplatonic interpretation of their own teachings. That is, however, a question of when "Byzantine" philosophy began. My objection is not valid if one lets Byzantine philosophy begin in the ninth century. Professor Benakis writes:

"Although early Christian writers on the ascetic theory of life had adopted the term *philosophia*, the earliest manifestations of autonomous philosophical thought in Byzantium appeared in the ninth and tenth centuries with the 'Christian humanists' such as Photios (...), Arethas of Patras (...), and Leo the Mathematician(.)"

From a bibliographical viewpoint I beg to differ because the Byzantine period from roughly 330 AD to 805 AD also still needs to be written. That is no criticism of Benakis' position, however. His focus is the emerging Christian humanism, not so much the arduous way that leads up to it. Benakis, an eminent researcher, is leading in this marvellous field of Byzantine philosophical literature today. In the wisdom of his years, he demonstrates that the best part of a philosophy is in its writing. Many people will not be aware how excruciatingly difficult it is, and how long it takes to learn, to write philosophical prose with a meaning to the writing itself. More so even than with Herbert Hunger, introduced above, the writing of Linos Benakis has a magical feel to it, something that has ripened over nearly two millennia and in which is captured an essence that is hard to describe in words, such as is unique to Byzantine writing.

(12) Adopting a theme of Linos Benakis, Katelis Viglas in his 33 page article mentions that "from the ninth through the fifteen century a relative autonomy of Philosophy in Byzantium emerged." This is the time when humanism was formed. He outlines how, probably somewhat prior to Maximus the Confessor, Neoplatonic elements already came to enter the Christian sphere (p. 77).

(13) Branches of Byzantine philosophy, growing from its receptions, are summarized in the ten EMPP articles. I personally find them out of context, with the modern questions dominating the content of each article. I doubt that modern questions are the right key to unlock the late antique and medieval Byzantine receptions. – See *Status Report* at the end of chapter 04 above.

07 Questions of Inclusions

This is to summarize questions raised above. Concerning the historical beginning of Byzantine philosophy, there should not be too early a cut-off date. To understand the Christian component of Byzantine philosophy, early Christianity in the current state of knowledge needs to be studied. This field has been developing in a lively way in recent years, and it is expected to continue doing so for the foreseeable future.

It is not so much a question what to include but how to include. The Byzantines might have agreed with this.

Of the three basic types of thinking and configuration of mind – the circular, the linear and the mapping – the type to include is the mapping. Greek can appear to Non-Greeks as sloppy and disorderly in their habits of thinking, while, vice versa, Non-Greeks in their thinking habits can appear to Greeks as very limited and insufficient. Instead of Greeks you may also place: Jews, Armenians, Chinese, Japanese. This clashing mutual perception, when it occurs, has its root in different types of mental configuration clashing.

The basic type (circular) is more technically termed, vicious circle, or hermeneutic circle. It is internal and occurs naturally in humans since time immemorial. The second type (linear) is a cultural product traceable in all of written history. It is the basic internal turning outward to the external in an outflow direction. This second type of thinking is spatially oriented and is very strictly time-line based. It permits of only one mental process at a time, which can be of advantage for focused concentration. The third type of thinking (mapping) is the return from the external into the internal. There is recent literature discussing this by the term, mind map(s). Platonic dialectics and Aristotelian logics cannot be understood without the third type (which makes it strange in my eyes when modern “logicians” are second-type.)

The Greek (Jewish, etc.) mode of thinking is to this day distinctly third-type (mapping). This is reflected in ancient classical, and in medieval, Greek philosophical writings. The three types of mental configuration and thinking are not mutually exclusive but build one upon the other. This is the modern approach of hermeneutics (Hans-Georg Gadamer). I call this: vision, similar to the use of that term in Nikolaus von Kues (Cusanus). This returns us to the point of a receptive philosophy, which is actually not merely a philosophy but is the third-type configuration that is amenable to advanced mental processes and multi-thread mental tasking. Given its vastly increased information flow, the word “vision” highlights the fact that the processed information progressively assumes quasi-sensate visual qualities (thinking in complexity, then: mental visualizations, including self-reflection, with the last book title of Northrop Frye: “double vision”).

In the mental analysis of Immanuel Kant, who uses different terminology and does not provide this descriptive background, the third type (mapping mind) is introduced under the label of: synthetic judgments a priori (Kant, Critique of Pure Reason, essentially a critique of the linear second type). Let us underlay an example from later antiquity. A nice piece of work, making a distinct impression of third-type thinking on the Roman world of the early empire, is the Table Talk (*Quaestiones convivales*), a Greek prose text of Plutarch out of Chaeronea by Delphi (45-125 AD), more widely known as an essay-writing Greek polymath with Middle Platonic background. Reading his only philosophical work, the *Symposiac*, or *Philosopher’s Dinner*, as a subtle epistemology while analyzing synthetic judgments a priori is a viable technical introduction to the third, mapping type of mental configuration. I would like to contribute these notes for such a dual reading in which antiquity and modernity join hands. The point is not so much the basic connection (outlined in the foregoing) but the fact that the third type (mapping mind) is many-layered in itself. Plutarch faded from the Byzantine consciousness. Photios in the ninth century revived the use of a book of Plutarch’s *Lives* and praised his moral principles. (ODB “Plutarch”)

Early in the Byzantine era, Macrobius (4th/5th century) made free use of Aulus Gellius' paraphrase of Plutarch's *Symposiac*. Macrobius' most influential writing in medieval times was his *Commentary on Scipio's Dream*, a pastichio from various sources describing Scipio Africanus' epiphany in Cicero's *De re publica* (ODB "Macrobius"). Bernd Effe (1970 German monograph based on his thesis) has shown convincingly that Macrobius' *Commentary on Scipio's Dream* contains essential parts of Aristotle's lost written dialogue "On Philosophy", a more fully written-out exposition of the Unmoved Mover than in *Metaphysics* book lambda. The pairing in one secondary author, Macrobius, of both fields ("mapping" *Symposiac* epistemology of the receptive mind together with an, accordingly, internalized view, or visualization, of the Aristotelian cosmic mover-god of divine love) is not surprizing. This pairing in the historical foundations of Byzantine receptions presages like a philosophical prophecy the later key developments in Byzantine sacred wisdom of mystical contact with the divine. Christianity, to the extent that it is wisdom driven – let us use the word: philosophy – is described in its innermost core by this receptive Byzantine reading of the classical Aristotelian divine cosmology. Byzantine philosophy in its entirety of over one millennium of output is one incredibly large and dense commentary on this, braiding together all possible strands that come out of the earliest Christian Pre-Byzantine Inculturation phase.

On a different note: Questions of inclusions should address the fact that my intentions are not to write a purely archival work. As you may have noticed, there are frequent bridges to our present times. I believe that Byzantine receptions hold a large potential for better understanding our times. They can outline a theory of modernity, and of what modernity could become. That is plausible, since Byzantine receptions and their methodology on the one hand, and modernity on the other hand, are two quite different animals; they can be held in contrast to make salient features of difference and change apparent.

What have we gained by our great technological leap? Is it a diversion taking us away from human values? Does a lot of money make us as island-like individuals happier than we would be in a solidaric and warm-hearted society? I doubt it.

Government today, in particular, is a point of discussion, thanks to the new information flow of the internet. While we have elections in so-called democracies, we do not see anything substance in terms of change coming out of elections, except for a routine change of faces and party acronyms. That is unsatisfactory.

The problem is that we have become blind towards the deeper causes that determine our fate. We have somehow fallen out of touch with our own free will, both on an individual and on a collective level. This has led us into a preponderance of external manipulations, by customs and habits, by rote education, by reading news periodicals and watching television news, to name just a few factors. We are so used to this that we have lost track who is manipulating who.

Every individual has become part of the game of manipulations. It is almost the only way to be part of the society. A fair and balanced way of saying it is that money has taken over our conscience in a pervasive totalitarian way. That is not so much the fault of money but is the fault of having no adequate counterbalance against a purely materialistic life style.

The solution to this fix is spiritual. We still remember this solution faintly and distantly, but we have placed it in our mentality on a back shelf, where it sits unused. It can make life worthwhile again. It is something to live for, versus something to live by. If that what we live by becomes that what we live for, and even the only thing that we live for even in our family life and partnership, that should sound an alarm bell.

Perhaps I am exaggerating a bit for the one or the other. In an overall view, I believe that my thoughts are not far off mark. The simple point is that we are made for different life than we have, in the main, chose to adopt for ourselves. It is important to rediscover what we are made for. School education will not help us but will actually hamper and hinder us when we try to figure this out.

In order to unplug and free our natural process of ideation (free flow of ideas from the spiritual realms through a receptive mind set), we need to listen to the time tested and well informed spiritual teachings, such as, of the Byzantines. Unfortunately, this is exactly the knowledge which, in our modern information society, appears to be organized and made available in a qualified way, the least.

We live relatively free lives. It is no longer people directly who are suppressed, except through our fraudulent tax system where trillions mysteriously disappear (into Vatican coffers); it is the mystery itself that is suppressed, together with its ideas. That is a new level of the persecutorial society, starting several centuries ago and reaching new heights in every century.

On every path of spirituality, the practitioner, rather more early on than later, is confronted with the question of distinguishing between negative spirits and positive, angelic spirits. Mankind has long relied on institutions such as churches to point the way in this. Since at least one great church on this planet has fallen rotten to the core and is no longer a church but is a Matthew 21:12-17 bank, the individual finally must resort to herself and to himself to solve this inordinately difficult task.

We have an inner vision for these things, almost (but not literally) like a second eyesight. This sense, a sense of inner understanding, has been dumbed down over the centuries, especially in the west. It is necessary to revive this inner sense. There is no truly easy way to achieve this. Money is not necessarily helpful for reaching this goal.

We can train this sense by purviewing the people in our surroundings, and the people who are prominent in (mis-)leading this planet, through guiding questions. Is he or she a servant of self, of ego and of self-aggrandizement, or is the being truly there for others? If the latter is the case, the being will be surrounded by beings who are also there for others. It is important to look not only at individuals but to their social and institutional extensions. This means, for example, that people working in a bank have a bad karma. If the being works in a church or temple, how important is money for the church or temple? Most churches and temples are engaged in the second oldest trade, namely *selling* a spirituality as a material trade-off, which, by that very act, become energetically corrupted and turns towards negativity.

Those who are unfit for spiritual leadership will be happy if you give, but they will never personally give you anything. Corporate organizational style is always a warning sign. It is constructed to take, not to give. This upsets every human balance of equality and mutual help. Money is a signal that the principle of reciprocity (mutual help among neighbors) has broken down totally in a society.

Here is a thought experiment: Which society can survive the collapse of the world financial system? Only a genuinely altruistic society (a helping society) can survive such a shock. It just might be pragmatic today to acquaint oneself with such a society, its mentality and its inner workings.

Is money a mainstay of the modern persecutorial society? In many respects, the answer is yes. That means, that if the persecutorial undertow of a society is affected, the money system will also be affected. That is a, I say: positive, symptom of our times in the second decade of the twenty-first century. That looms over our heads like the Sword of Damokles. The question is: What comes after?

It is time to start thinking about the unthinkable. Is it possible for the world finance system to crash, irretrievably? I do not doubt it. The type of people who work for it are of such make. They do not deserve to be trusted. That follows from good spiritual guidance. Leading bankers tend to be gangsters today. Where, then, do the real money elite of our planet weigh in on an ethical scale? I suspect that the answer will make anyone shudder, especially anyone who has investigated the veritable mechanism behind most genocides. We are, if you like, Rome and Byzantium in their final years, a planetary replay. I venture to predict that a predatory, persecuting society will not be mankind's future of choosing.

But it is up to us to make the choice. Before making such a momentous choice, all information should be reviewed carefully. This includes spiritual information, the information that, to my mind, should and will

lead the way out of the suffering of separated man. The true life that man is made for is a live of marriage with the divine, as the Byzantines in their later years clearly saw.

What is a selection mechanism for parliamentarians? At the present time in history, there is no popular influence on the selection of candidates. Candidates are selected within political parties by mechanisms that are intransparent. Political parties depend on huge amounts of political campaign financing. Is some form or another, candidates are selected through the influence of money. That is a key example. As a result, we elect candidates that are pre-selected, namely to let mountains of tax money disappear without any apparent benefit to the people. This is questioned as “useless voting”. This is an example of circular primitive thinking, and is certainly premeditated and controlled by forces who profit.

If find this obvious, myself. When I explain it to people, they understand for a short time, but then their mind goes blank again. I think that people are mostly unwise. They do not watch out for themselves. It is time for a change in this critical point. Thanks to the internet, we are on our way towards such a change.

Why to nations pay to banks large amounts of interest for the national currency? That is a major case of collective schizophrenia. That is an example that people are self-persecutorial (or, more bluntly, perverse) if they lack spiritual guidance. That is, in a clinical sense, a sickness. The money-based medicine of our times does not accept such a statement but would label it a “heresy”. That sounds familiar.

Man must find a life beyond money. This can only be a life in the spirit.

A church is not necessary for spiritual contact. Man is primarily equipped for spiritual contact, more so than even for physical social contact. Children up to the age of three years behave naturally according to this. Then the grown-up system overtakes them and turns them off, from then on basically rendering their lives worthless. This blocked memory in each one of us is difficult to restore because of the external symbolic memory of a culture that first must be removed in order to liberate the early childhood memories of the prenatal existence in bliss.

An individual must withdraw from household chemicals and poisoned water and food. This can be researched. Other toxins are unenlightened social contacts, especially institutionalized spirit blockers, anything that has to do with finance. Those negative things must be expelled from the Temple like Jesus taught, and man must become again a being who is in touch with her/his early childhood memories.

That is the truth that makes us free. It is beyond a material science. It is a spiritual science. It is a science because it is knowledge based. This knowledge is hard to recognize for people who have a distorted notion of knowledge.

Most people are disabled in the sense that they are hindered from developing any certain knowledge. They are like a leaf in the wind, blown about without any fixed points. Mathematical certainty cannot cure this. The acceptance of mathematics as the ultimate form of certainty is a telling sign of materialist delusion. Mathematics is nothing but a large circular system. It is useful for material technology. Spiritual knowledge is not mathematics based. The only spiritual mathematics is the mathematics of Cantorian transfinite infinity which unhinges the mathematics of counting. Love is not countable. If you do research, include the incompleteness theorems of Kurt Gödel. It has been determined reality is not truly mathematically structured. Mathematical structures are just mathematical constructs.

If you accept that as a basis, you will be in a position to recognize what true science is, and what a science delusion is. There is no solution to man’s lack of knowledge. The only full solution is to go to the prime source of knowledge, which is divine. In order to plug in your network plug to the divine, you have to learn what a network and a plug and the divine are.

Faith is something different than belief. Belief tends to be dogmatic and focused on words. That is merely a subtle form of material attachments and ego. Spirit contact can use mental words. Ideally, there is communion and bliss. Nothing coming from the light side will ever be expected from you that can separate

you from the light and from your highest calling. You will never be expected to harm yourself, such as smoking tobacco or taking drugs.

If you have spirit contact, you can ask questions, even very pointed questions. One question is: Are you from the dark side or are you from the angelic side? Spirit contacts are not as mendacious as human contacts. If the questioner's intent is sincere, a sincere and truthful answer will be given. You can also ask an angel or God for confirmation. Your question will be answered.

It is essential to become acquainted and comfortable with the spiritual dark/light distinction before progressing further. This takes perhaps one year of daily practice. Soon, meditation will become a part of your life. It takes a quiet private space. Posture can be reclined, sitting, in a yoga asana, particularly in the lotus seat of yoga. I have noticed that when I have become extremely lean (1.82 m tall, but slimmed down to 72 kg) I become very flexible again (after seven years of exercises.) For medical reasons not fully known (in a disinterested medical system), flexibility like that of the yogis boosts your perceptiveness and inner vision. Once you have brought back to life your inner vision, primarily rely on it, and not on external control systems any longer. Build this life-long as your foremost goal. If you want a book tip, start with Neale Donald Walsch, *Conversations with God*, volume 1, and read it all the way.

Eventually, your mind will be wiped like a computer harddrive. It will be reconfigured by the spirit side by specialized programmers. This wiping of the mind is called a dissociative state. It is a bit similar to hypnosis, but the goal is not to get you to do something but to clean out your old mind software and its viruses and other harmful malware. You will be prepared before that. This can be extremely drastic and may incur drastic consequences in terms of life reorientation and consequential lifestyle change.

That is a good quick summary after a lifetime of studying these questions. You must always watch out for yourself. The foregoing information is intended for your education only. If you do or omit anything based on the foregoing information, you do so exclusively at your own risk.

Preparatory for Iamblichos Discussion below in Chapter 09 (Start of Social Column):

We will need the following discussion in chapter 09 below at the start of the social column, approximate chronological order, of the Byzantine receptors. It is little known that there was a major influence from systems of India through the portal of Neoplatonism. The monograph of standing about this is: Thomas McEvilley, *The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies*, 2002. The discussion of McEvilley's book has been lodged out to here so as not to unduly disrupt the social column in chapter 09 below. This remains, nevertheless, a quick overview. For readers who wish to learn more, refer to McEvilley's 816 page book.

McEvilley's book has 25 chapter. My summary will list the chapter headings, which will give you a feel for the context that the book sets. I will then enter into a terse discussion of chapter 23 on Plotinus, the founder of Neoplatonism as reaching influentially into the Byzantine era. One point of this study will be to trace, as clearly as possible, the nature of the influences of Neoplatonism on the fluidic amalgamation processes within Byzantine receptions. Here are the chapter headings of McEvilley's book:

- 01 Diffusion Channels in the Pre-Alexandrian Period
- 02 The Problem of the One and the Many
- 03 The Cosmic Cycle
- 04 The Doctrine of Reincarnation
- 05 Platonic Monism the Indian Thought
- 06 Platonic Ethics and Indian Yoga
- 07 Plato, Orphics, and Jains
- 08 Plato and Kundalini

- 09 Cynics and Pa-s-upatas
- 10 Five questions Concerning the Ancient Near East
- 11 The elements
- 12 Early Pluralisms in Greece and India
- 13 Skepticism, Empiricism, and Naturalism
- 14 Diffusion Channels in the Hellenistic and Roman Periods
- 15 Dialectic before Alexander
- 16 Early Greek Philosophy and Madhyamika
- 17 Parrhonism and Madhyamika
- 18 The Path of the Dialectic
- 19 The Syllogism
- 20 Peripatetics and Vais-es-ikas
- 21 The Stoics and Indian Thought
- 22 Neoplatonism and the Upanis-adic-Veda-ntic Tradition
- 23 Plotinus and Vijn-nava-da Buddhism
- 24 Neoplatonism and Tantras
- 25 The Ethics of Imperturbability

Now to chapter 23 of McEvilley's book on Plotinus and his reception of systems from India. This can only be an abbreviated discussion. This presentation cannot replace reading McEvilley's detailed book, a fruit of three decades of research.

1. To start, let us deal (without bibliographical backup in the chapter bibliography at the end of this book) with a revolutionary mathematical notion, namely the notion of the "absolute infinite" of Georg Cantor (nineteenth century). The absolute infinite is not countable. Mathematicians today, who accept the theories of Cantor as valid (with reservations specifically for the absolute infinite), term such sets "transfinite" – beyond counting. Imagine the absolute infinite as the Platonic One. The One is not divisible, cannot be multiplied, cannot be added to, cannot be subtracted from. It is an absolute stand-alone. In a mysterious twin to Plato's *Metaphysics Lambda*, the Kalacakra Tantra of Tibetan Buddhism speaks of the "Supreme Unchanging" (paramāksara). This is not countable (counting being a mental process within time, essentially a limited number space); it is not subject to rational human knowledge or intellection. Now, just hold this mental image, however diffuse, in mind.

There is a key sentence from Tibetan Kalacakra Tantra that I would like to quote here (from Hammar, *History of Kalacakra in Tibet*, p. 181):

"Here the supreme unchanging knowledge (jnāna [Jhana, Dhyana, S.G.]) becomes the cause which consumes all obscurations."

Dhyana, the seventh limb of the eight limb yoga Ashtanga system, leads to Samadhi, the eighth limb and union with the spirit, which cannot be pushed but arises spontaneously by "grace" from the side of the Spirit when it finds us fit for contact. Tibetan Kalacakra identifies this as the Supreme Unchanging, which includes the One as source of being, that is, of the many. In practice, this describes the highest form of Buddhist meditation (Jhana meditation, in Theravada set forth in the *Visuddhimagga*) that leads to an absolute stillness of the mind, a receptive stillness, that is, beyond perturbed ego self and its delusive worldly knowledge, open for direct contact with the nameless One.

At some point in the development of a civilization, intelligent people will stumble over the paradox that is, in modern diction, Cantor's transfinite. For the ancient Greeks, this was the Platonic One. They went further than Cantor and built a cosmology around it, just like the Vedic sages of India did, with precedence in time over the Greeks. (I have a hunch that the first were the ancient Egyptians but cannot prove this.) For a more

recent early medieval version of the One in India, refer to Adi Shankara and his Advaita Vedanta which has been greatly expounded to this day in a voluminous scriptural tradition.

Christian doctrine, where it tries to become descriptive, remains to this day a sadly watered-down rendition of this central point of spirituality, except in eastern Hesychast Christianity. Islamic doctrine is somewhat better off thanks to its diverse medieval Aristotle receptions, but still much out of focus. In Islam, Sufis, often suppressed, are the adepts, proceeding from the sura of the Lamp (Surat Al-Nur, 24th sura of the Quran). In Christianity, this is perhaps comparable with the Transfiguration of Jesus shortly before his crucifixion. The One is experienced as a radiant sun-like internal light from above, as Plato made amply clear in his likenesses, much earlier depicted in the sun-ray-and-human symbolism in Egypt of the Akhenaten period (to c.1336 BC). This should be taken not too closely as a sensate analogue, first as a heightened intuition of a presence, then, if the chakras have been worked on long enough and are open for Kundalini flow, as a shaking flow of highest intensity with extreme dissociation of the mind and temporary loss of body consciousness due to the fifth body's (soul, astral body) absence, and presence with the Higher Self. Paramahansa Yogananda once demonstrated samadhi on film and, aptly, reclined on a sofa to do so. The position known as lotus seat is also adequate, provided that one cannot fall over. The experience is unbelievably blissful and explodes from a pure non-carnal love that cannot be contained.

2. The foregoing were my own examples to additionally illustrate this key point. Back to the detective story in chapter 23 in McEvilley's monograph, on Plotinus and India. Plotinus develops a pronounced three-layer system summarized as follows:

One:	unity	totalizing awareness	pure subject
Mind:	unity-in-multiplicity	selective intuition	interpenetrated subject and object
Soul:	unity-in-multiplicity	discursive thought	separated subject and object
Matter:	multiplicity	sense perception	pure object

I do not fully agree with Plotinus on every aspect, but that aside. There are three levels, or hypostases, because Plotinus is not prepared to allot to matter, the lowest level, significant independence, holding it, like Plato, essentially, an entrapment of the mind in illusion – (the Indian concept of maya, my interpretation, S.G).

The universe is composed of different degrees of subjectivity. They originate in pure mental reality. Ontology fades into epistemology. Creation is a thinking. In one of the strands of Plotinus, Being is prior to the Mind. (That is logical since Mind is only the second level in the tabular overview above.) Again, consequentially, Plotinus' attempts to encircle the One with definitions and understandings go askew. That follows from its nature as unknowable. On paper, no such attempt can work. This reminds us that the adept approach to the One is both personal and practical. How can the Lower understand the Higher? It is not possible, and the Higher will always remain so. McEvilley identifies, in Plotinus, that the universe is consciousness. It is graded in different levels of intensity. By implication, the One is at the center, of course, but man is quite a bit distant, but has the freedom to navigate levels according to purity of will and action. Behind this is an astral geometry, star-shaped with rays, central and the outer. Note that Jesus, in the parable of the wedding feast (Matthew 22:13), and on two other occasions, mentions "outer darkness". This is not only compatible with Plotinus but is a stunning confirmation of his Indian-Greek panoply of the cosmos. There is outer darkness and inner light. Man, in Creation, lives in between with a free will and the task to make the best out of it, by finding the inner, which is to man today the great unknown.

Plotinus distinguishes progression (descent, emanation) and regression (reversion) of the One to, respectively from, the Many. The universe with man in it is engaged in a bidirectional process. Subjectivity is all; objectivity is dream-like and not real. By implication, what is real is the absolute wakefulness of the One, the central light, the Love of which is uncountable.

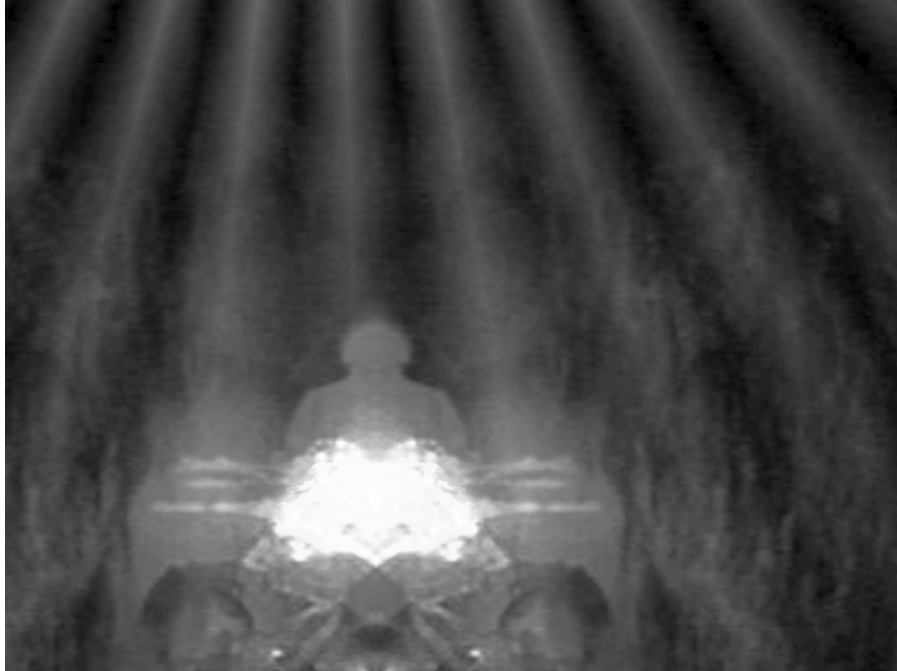
McEvelley propounds a close parallel of Plotinus, for the first time in Platonic tradition, with one of the many forms of Buddhism, namely trisvabhava Buddhism (this is the same as Yogacara, S.G.). The school name, trisvabhava, means, "three-level". It is the system that Plotinus uniquely introduced to the west in late antiquity. McEvelley gives us the following collation between the Indian system and Plotinus:

parinispanna	absolute being/knowledge	The One
paratantra	dependent being/knowledge	Mind
parikalpita	non-being/ignorance	Soul

He explains this further in his book chapter with detail notes. Since his book is very well researched, I tend to accept this as a conclusive fingerprinting.

McEvelley elaborates on the concept of interpenetrating infinities and their presence both in Indian and in Platonic philosophies. He mentions the image of the net of Indra for this.

A very important point comes under the heading: The Goal. McEvelley informs us that, in both traditions, east and west, realizing interpenetrated infinity in one's own mind is the goal. This is the way of mystic union, a clearing of the mind to open it to ultimate reality. This is at least partly in sync with the philosophy developed for quantum physics in our time, and its central figure of the participating observer.



What is a “reception phenomenon”?
“Reader of Light” (Akanthus, # 2729)

08 The Patrological Perspective and the Patrologia Graeca (PG)

The sources of early Christianity, as far as they are relevant for the understanding of the Christian philosophy of the Byzantine empire, need to be included of the delineation of the research field, Byzantine philosophy. This also includes the Migne Patrologia Graeca series. This is the largest series of late antique and Byzantine Greek texts before the twentieth and twenty-first century Thesaurus Lingua Graeca (TLG) project.

The volumes were printed in the print shop of the French Catholic priest Jacques Paul Migne (1800-1875) in Paris. Abbé Migne was born in Saint-Flour, Cantal. He studied theology at Orléans. He was ordained in 1824. In 1833 he went to Paris. In 1836, he opened a publishing house, the Imprimerie Catholique, in the outskirts of Paris. His Imprimerie Catholique became the largest privately owned press in France. Over three decades, and not counting other lesser projects, the imprint created and sold three great series of books, called *Patrologiae cursus completus*:

- the Patrologia Latina in 221 volumes published from 1844 to 1855,
- the Patrologia Graeca in Latin in 85 volumes published in 1856 and 1857, and
- the Patrologia Graeca in Greek with Latin translations in 161 books with a total of 166 volumes published from 1859 to 1866. This is abbreviated as PG.

In February 1868, after these projects were finished, the print shop was ravaged by a fire at a loss of six million francs. The fire destroyed the print plates of Migne's books. The insurances paid him a mere pittance. Soon after the fire, the Archbishop forbade Migne to continue his business and suspended him from his priestly functions, with a view to the commercial scope of the imprint. The Franco-Prussian war of 1870 let Migne incur further losses. Soon after this, the Vatican curia under Pope Pius IX condemned the use of mass stipends for the purchase of books. The decree explicitly mentioned Migne and the Migne book series. In Catholic canon law, a stipend that is paid to a priest for saying the liturgy or mass (mass stipend) is considered a gift. Such a payment may not be solicited by the priest. Migne died without having regained his former prosperity.

The PG includes Greek texts from the Pre-Byzantine Patristic age to 1453. Migne reprinted the best earlier editions of the texts available to him. The Latin translations are not always very accurate. Scholars have from the beginning criticized the hastily assembled Migne editions. Many of the texts still have no critical modern editions. The series with all its shortcomings remains valuable to this day.

The layout of the PG series (Migne's third and last series) provides a rather comprehensive mirror of the development of Greek patristic and Byzantine sacred wisdom writings. This structural information of the PG series contributes to compiling a working chronology of the subject field.

In Orthodox practice, a different series has of foremost importance in recent decades, namely the *Philokalia*, a set of Greek texts centered around the mystical Hesychast tradition. The texts from the fourth to the fifteenth centuries come out of the monastic tradition.

Side by side in importance and popularity with the *Philokalia* is the books by John Klimakus (Climacus), *The Ladder of Divine Ascent*. There is a significant modern commentary to Climacus by the Danish existentialist Søren Kierkegaard using the *nome de plume*, John Climacus (Mulhall 1999), facilitating a Non-Orthodox modern reader's understanding:

Indeed, the book by the original (Byzantine) Climacus brings home a point against knowledge, to the extent that so-called knowledge in the hands of what we may ordinary people (not able to enable their own spiritual guidance) is futile, and even is a hindrance concerning the matters of spiritual self-improvement (Mulhall, p. 5 with citation from Kierkegaard). Knowledge can be "meaningless"; and if so, it tends to fill out

the entire person with meaninglessness. (This is what Cusanus called, *docta ignorantia* – ignorant/futile learnedness). In Byzantine spirituality, this figure of critical thought plays an important role, long before Cusanus in his personal enlightenment brought it to the west.

In so many words, the Byzantines considered this, the futility of unenlightened knowledge, a key Patrological perspective. The Byzantine society developed for a sizeable part of the population a monastic niche for ascetic practice. That was in itself not a spiritual value. It gave the respective individuals the opportunity, however, not to punish themselves but to find their inner self and its connectedness, without worldly attachments and constraints. This radicalism is not directly the subject of Climacus' (the Byzantine's) book but it is presupposed in the book.

This context of non-attachment to worldly life is a universal feature of all spiritual self-transformation systems globally. It is an organizational aspect behind Byzantine sacred wisdom. As far as monastic rules go, they pursue the same goals with relatively slight variations in the modes and means, if one resorts to a comparative purview.

The question for modern man becomes more intricate. Modern man is typically not a monk, but is an industrious householder (an term from organizational thinking of Indian yoga). How can a householder approach this type of advanced and powerful sacred wisdom?

In Orthodox Christianity this is a new question. There are no traditional answers to be given. The steep increase in the popularity of the *Philokalia* in non-clerical lay circles in the recent decades shows that the question has broad ramifications in the modern world today.

The consequences of turning to personal spirituality are, for a normal person living a normal life, drastic without exception. Pre-existing attachments include family and other social relations, the job, the life style, the way how free time is spent, wealth, pursuit of wealth, a car, ostentatious luxury, etc. Attachment are endangered and, in the event of the spiritual venture turning successful, will disappear. Every individual transformation inevitably leads to a further transformation of the individual's segment of society – a society that will be seen with changing eyes during the course of transformation, from something accepted without question to something very different that is in many ways false, dangerous and absurd.

Byzantine society had its mechanisms of stabilization. Modern societies do not, or no longer have, such mechanisms. That makes this field of knowledge a potentially explosive and, doubtlessly, a revolutionary issue.

The best advice to individuals is to avoid at all cost acting from hate, fear, anger or revenge. As internalization grows, the inner motivation of an individual becomes of central importance. This has to do with the fact in quantum physics of the participating observer. The spiritually awake human is a very powerful force wielding divine powers, especially when even a small minority of society awakens, let alone if and when the numbers relative to the entire society grow larger.

There is an unwritten code of ethics for this. It is encoded in the universal sacred natural law. It mandates altruistic behaviour along the lines of the Golden Rule, a key element of Christianity, Buddhism etc. At this foundation level, all post-religion spiritual systems of knowledge and ability are fully identical. There is not even anything complicated about this in the least because complication is a feature not of the awake but of the sleeping mind – like life in the persecutorial society, to name the main example.

The key idea of a monastic organization, a community of Christian *agape* (Christian love of one's neighbor) is not limited to a monastery. It is a principle of social organization, for example, for company economics. This would include a flat, or horizontal hierarchy and co-operative leadership, away from the *Führer* principle of the greed-based service-to-self corporation, towards filling out the potentials of the service-to-other trust vehicle. This has been developed in particular in the U.S.A. in different forms of communalism (not the same as the present-day capitalist/communist forms of selfishness, not based on private or state ownership.)

The persecutorial male-only church foisted on us the friction-ridden organization form of the corporation, a figure that migrated from Vatican canon law into the business world. As an antipode to the persecutorial society, the agape society of charitable communities will tend towards the organization form of the altruistic trust. Trusts are economically far preferable to the present corporate model because of the dissipation of violence which is the extreme societal friction inherent in every corporate culture. That is of great spiritual potential to balance into a non-persecutorial but still competitive economy. It resolves the tremendous organizational bottleneck of man in the present transformation of her/his existence. You may call this a Community of Light as long as you keep the functional background in mind.

St. Symeon the New Theologian is missing in the PG series. With good cause, the Byzantines considered him one of their two or three greatest theologians. This was a lacuna, but now see the agion-oros.net digital edition 2008. He belongs in this PG series, expanded, while the next series (chapter 09 below) will focus on the Byzantine school of Neoplatonism; the series over-next (chapter 10 below) will try to assemble what is known about Byzantine Aristotelianism.

This will set the three main series, or schools of Byzantine philosophical receptions in context in all their colorfulness. The two first series/schools are both strongly Platonic; but school 1 (PG series) includes the mystic underground to mainstream after 529 AD, with school 2 (Neoplatonism) showing a gap until its revival (Plethon, then Ficino in Italy) in epoch 5.

After completing the foregoing page, I was able to structure the history of Byzantine philosophy for the first time as follows (screenshot of 22 Wikipedia articles, systematic names on my computer screen):

0329 - Cappadocian Fathers (1) - Wikipedia.pdf

 0329 - Neoplatonism (2) - Wikipedia.pdf

 0329 - Patrologia Graeca (1) - Wikipedia.pdf

 0329 - Basil of Caesarea (1) - Wikipedia.pdf

 0329 - Gregory Nazianzen the Theologian (1) - Wikipedia.pdf

 0331 - Emperor Julian (2) - Wikipedia.pdf

 0335 - Gregory of Nyssa (1) - Wikipedia.pdf

 0345 - Evagrius Ponticus (1) - Wikipedia.pdf

 0412 - Proclus (2) - Wikipedia.pdf

 0430 - Macrobius (2) - Wikipedia.pdf

 0458 - Damascius (2) - Wikipedia.pdf

 0480 - Boethius (2) - Wikipedia.pdf

 0490 - Simplicius of Cilicia (2) - Wikipedia.pdf

 0500 - Pseudo-Dionysius the Areopagite (2) - Wikipedia.pdf

 0580 - Maximus the Confessor (1), (2) - Wikipedia.pdf

 0675 - John of Damascus (1) - Wikipedia.pdf

 0810 - Photios I of Constantinople (1) - Wikipedia.pdf

 0949 - Symeon the New Theologian (1), (2) - Wikipedia.pdf

 1017 - Michael Psellos (2) - Wikipedia.pdf

 1296 - Gregory Palamas (1), (2) - Wikipedia.pdf

 1355 - Plethon (2) - Wikipedia.pdf

 1403 - Basilios Bessarion (3) - Wikipedia.pdf

This shows the three different series/schools of Byzantine philosophy (1), (2), (3), by way of lead examples. There are many more names, of course; but I noticed that after the above, I no longer wrote from memory but starting looking up in books and on the internet. The foregoing is my memorized intuition of a structure to start with.

The date for Pseudo-Dionysius is very approximate. He was probably born some decades before 500 AD; the date given is an estimate for when he flourished. All other dates are best available birth dates, not all of them fully precise or clear.

We see initially until 529 a preponderance of school (2), Neoplatonism. That gets cut off by the closing of the Athens school and Justinian's interdiction of "pagan" teaching. The first school (1) generic theology with philosophical schooling comes to the fore. Michael Psellos is an early pre-revival anomaly. Psellos comes towards the end of the barren scorched-earth interim that is covered by the 2010 thesis of Echevarría mentioned above. I marked Maximus, Symeon and Palamas both (1) and (2) due to their blended Neoplatonic influences of the Pseudo-Dionysian mystic strand. This dual standing indicates how major parts of the Neoplatonist tradition managed to come through unscathed in the empire after the 529 AD interdiction of "paganism"; we have a censorship phenomenon that would have motivated an evasive mimicry strategy for precautionary protection.

Looking not at commentators but at creative first-rank philosophers, we see that Aristotelianism for the longest time did not play a leading role in Byzantine philosophy. An, albeit moderate, Aristotelian in principle questions was Bessarion (3), contemporaries of whom, during the fifth and last period, were, more radically than he, the first to broach the subject. The conservative nature of Byzantine philosophy relates particularly, first and foremost, to Aristotle and his transmitted writings. Perhaps Aristotle, and Theophrast, are less prone than Plato to a creative reception; and perhaps that venture was more up to the Jews, to the Arabs and to the Persians, benefitting from an increasingly greater cultural distance to Aristotle, than to the Byzantines themselves, but on a Byzantine textual basis. The questions of extra-Byzantine Aristotle, and Plato, receptions have been clarified but are by no means fully settled today.

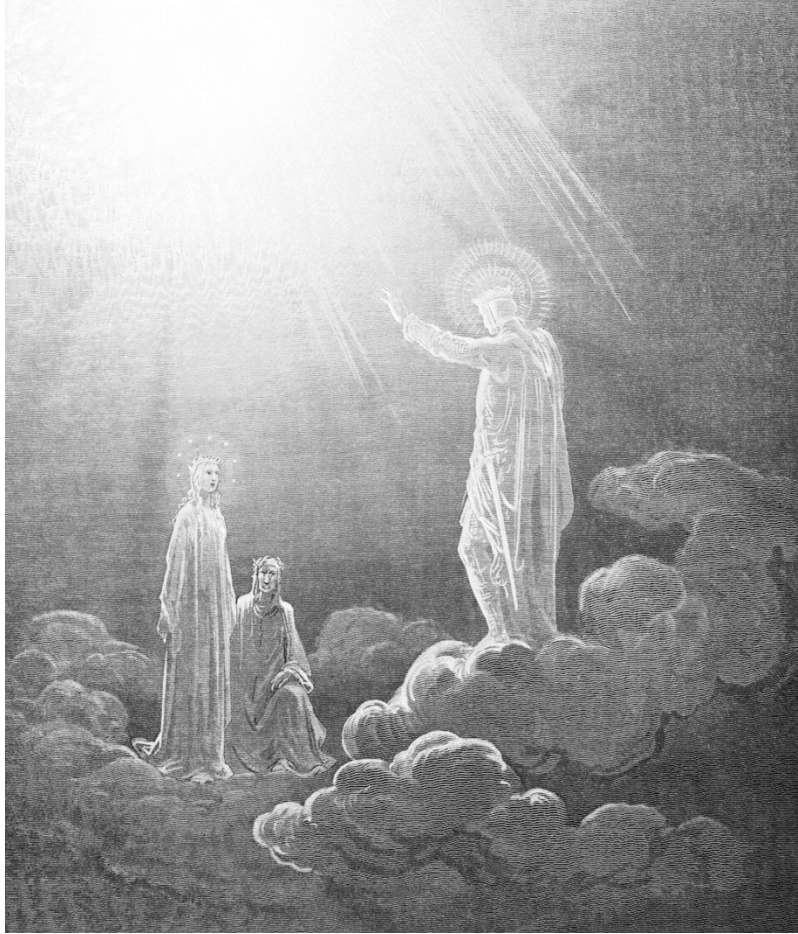
We have clarified all preliminaries. We should now take a look at the historical development of individual authors, Church councils, trends and schools. I have structured two large arcs of development, the first from Anthony the Great to Photios (the first three periods of Byzantine receptions, 330-850), the second from Saint Cyril to Scutellius (the fourth and fifth periods of Byzantine receptions plus their epilogue, 850-1542).

There is a mass of material from more than twelve hundred years. At the primary level, there are some 250 authors, councils and schools to consider. On this scale, the subject has never been approached before. There is always the risk of mistakes and omissions when trekking partly uncharted territory. It will not be possible to give all people and events the same space, based on importance and on availability of information. There are no well established standards yet; and these questions are discretionary. I have not least kept readability in mind.

The structuring work has made copious use of the renowned Oxford Dictionary of Byzantium (ODB), Ierodiakonou 2002, Wikipedia's large crop of informative articles, and, with some of the most recent and detailed articles: Henrik Lagerlund; *Encyclopedia of Medieval Philosophy: Philosophy between 500 and 1500*; 2011 (EMPP). Based on this source material of choice, the aim is to weave a textual tapestry in the style of an encyclopedia article. This does not mean a string of unrelated names, but it means a social web behind Byzantine receptions returning to life before the reader's eye. If I can achieve that goal I will be satisfied with this part of my work. May the ekphrasis be with us!

By the way, is vision dreaming? This is a quickie without references at the end of this book. Spiritual visions are not dreaming. Dreams (Sigmund Freud, *The Interpretation of Dreams*) are inner ruminations of the lower energy bodies. Lucid dreaming, such as cultivated in Tibetan Buddhism, is a budding activity of the paranormal electron-plasmatic fourth body for the Calligaris system. Astral travels, as researched and measured by the Monroe Institute in Virginia, are activities of the fifth body (astral body or soul). Samadhi, genuine non-drug-induced visions, and cosmic consciousness, are activities of the template levels (see: Barbara Ann Brennan; *Hands of Light*) and of the Light-Body (see: Inca shamanism, Alberto Villoldo author). The nine bodies (one physical, eight plasmatic) were already known in ancient Egypt and long before. The ninth

body is damaged in our culture (and thus, omitted in Brennan.) The sensitivity of the hands to feel this, such as in Reiki, uses, among other forces, measurable bio-magnetism from the activated hand chakras. This is field bio-physics (see Harold Saxton Burr.) I will discuss some of this more in the section on Byzantine alchemy (chapter 14 below) and will then continue to Byzantine cosmology, its Aristotelian consequences, and how science in our decade is discovering the reality of it, as required to explain the findings of a variable expansion rate of the cosmos and related mysterious phenomena beyond current scientific understanding.



Heavenly Scene (Akanthus, # 2888, using Gustave Doré, Illustrations for Dante: Venus and Charles Martel)

09 From Arius to Photios, to c.850: Razing the Imperial Pride

1. The Nicene Christian State Church as Ideological:

There is a massive block of power that all Byzantine writers needed to deal with, namely the Nicene state church. This could act as a persecutorial power, and did so frequently. What were perceived as “heresies” by the apparatus could jeopardize people’s loyalty to the Church/state. The capital, Constantinople, was not seldom in danger of riots breaking out, evidenced by the Byzantine politics of the Hippodrome (Circus) factions. The internal strength of the emperors depended vastly on the non-violent mechanics of religious submission to their sacred rule, just as did the Church’s position depend on the emperor. Only as the imperial central power waned over centuries did the freedom of individual thinking outside of the mainstream norms wax and flower. As long as, in the earlier years of Byzantium, the military power block stood in might and glory, there was strong conformism in society. For the longest time of the empire, dissent was an edgy political issue given the absolute power of the emperor. The Orthodox Church was imperial; and people were expected to tow the line.

There is a large volume of writings, primary sources and secondary literary, on the politics of the afore-described state/church ideology phenomenon of the east Roman empire since Edward Gibbon (Byzantium, in today’s diction). Makers of public statements of any kind (clerics, authors, speakers) were always in some form and to some extent policy-guided by the government and Church. Let us take a fresh look at this mental control phenomenon and its importance for the literary remains of Byzantium. Its dual overall denominations are: imperial, and Nicene-Christian. The word “orthodox”, appearing in the sixth century, means, of right belief.

The concept “state” as used above in this heading is not the same as we know it today. This has been thankfully differentiated by John Nicols (Civic Patronage in the Roman Empire, 2014). The book leads up to the Roman Principate, but nevertheless applies to the Byzantine political structure as well. The suggestion of modern thinking of proto-nation states in Byzantium is inadequate. The key structure were personal contacts of the emperor with his realm’s network of cities and patchwork of communities. This underlines that the balance was fragile, with secessionist tendencies always on the lurk. Heresies could upset exactly this sensitive balance. It was this difficult situation not unlike a permanent tooth ache that prevented greater lenience and higher methodologies of wisdom from coming about in that age. The burdensome policies sketched in the following were the flip side of the aches of civic patronage.

2. Outline of the Eastern Empire’s Christian Universal Monarchic Ideology:

Ideology and propaganda seek to instill faith in a governing system. An ideology is at a deeper and less rapidly changing level than propaganda. Propaganda is akin to modern day-to-day reporting and is much more ephemeral than an ideology that it supports. A secondary function of an ideology is to replicate a system, and thus to ensure its stability over time.

Byzantium never was a sovereign church like the Vatican became and is today. Byzantium was a sovereign empire with a state church. Politically, Byzantium was not a participatory state. It was, in theory, an autocratic monarchic absolutism with an aristocracy and, especially in its later times, increasing feudal structures. A structure like the Vatican favours a theology of transcendence and unapproachability. A sovereign empire with a state church, however, especially when it is politically not participatory, favours a theology of immanence and of approachability, which presents a spiritual field of participation. The approach

to power is one of the approaches to God. Indeed, Byzantium took a turn, unlike the west, to a theology of immanence and approachability, but only late, after being shaken down by events.

Ideology is not written in a book. It is a mindset that develops over time from the basic structures of a material culture. An ideology is not a spiritual religion but is a material mindset of a collective that forms in an experienced and lived-in reality. In the books (Hans-Georg Beck and others) we read that the Byzantine emperor himself (or, in the case of a ruling empress, herself) was not a worshipped deity like the emperors of the Pre-Byzantine period were. Byzantium was the first Christian monarchy in history; and it developed the idea, so typical for all later European monarchies, of a sacred but human monarchy “by grace of God.”

The ideological situation was sound and clear as long as power and wealth were high. This situation changed in principle after the loss of Constantinople to the Latins during the Fourth Crusade; and questions were asked in a large body of surviving later Byzantine writings that deal with these matters. Convincing answers were not given, but by then it was too late for any reforms (Dimitar Angelov).

3. How Church Councils Defined Orthodoxy 325-850:

The main policies of the mental control phenomenon, similar to the modern concept of propaganda, were outlined in general Church councils. These were of utmost importance for what was said and written, and how it was said and written. There were tensions with so-called heretics; and there were power tensions between the Church in Constantinople and the Vatican in Rome. The questions that were decided, or were left undecided, by the seventeen General Councils of the Church between 325 AD (Council of Nicaea) and 1445 (end of the General Councils of Basle-Ferrara-Florence) were questions of power, draped behind a curtain of sophistry that was to let people believe that it was theology. Let us say that a so-called “heretic”, like Arius, was gaining too much popular support – a Council was called, the leaders of the movement were ritually and shamefully placed in the wrong and deposed. It’s power lingo hiding behind dogmatic rigour, nothing more and nothing less. The foremost point was power, the preservation of power and the prevention of political participation. Soul-seeking was not, or at least not yet, the business of State Church Councils. That softened after the political state began to fall apart, and as transpersonal realms of spirit were discovered instead (see in next chapter, 10, below). I do not want to delve into the Gibbonesque details of the Councils and persecutions of the three first periods for their own sake. There is to my mind much persecution but barely love and wisdom in them. In fact, wisdom was exactly the flame to be kept out of the hands of the populace at large. That well-known Church postulate was a fact of life for all Byzantines at the time.

The key point is that Constantine I was sympathetic to Arianism. When Constantine’s dynasty ended, the new emperor Theodosius undertook an “Anti-Arian” purge, in reality a thinly veiled dynastic core power operation for state security reasons. At the point of departure, the political container was unable to handle the explosive diversity of Byzantine receptions and their methodology. The dynamite was in place from the beginning and kept building, but the fuse sparked only some twelve hundred years later.

Heresies (groups dissenting from self-serving governing Church dogma) occurred all through Byzantine history. They were oftentimes local nationalist groupings in a religious garb. The dissenting movements became particularly apparent shortly before the beginning of the Arab conquests in the seventh century (Khouri). This underlines that this issue has little or nothing to do with mere words but was a power concern of the central government in Constantinople purporting to be pure theology.

The afore-described methodology of “carving books with axes” is a crude start. It is ill fit for sensing spiritual diversity behind the “Trinity” artifice of ordinary man’s defence-walled psychoanalytic mental configuration. Dialogic steps such as discursive analysis, collations from many sources and identifying mistakes in a scholarly vein were strictly not, or not yet, encouraged. Later Byzantium broke these walls.

This is in principle, the details aside, how the Nicene Creed was formed, an ego-based denial of God's unfathomable superiority and sovereignty, a qualified form of atheism. When, in later Byzantium, the walls broke, the first steps beyond were taken, into what I call, transpersonal realms.

Writers of Byzantine Receptions up to Photios:

0245 • IAMBLICHOS: Neoplatonism (a nineteenth century term) was founded by Plotinus (c.204/5 to 270) who, at the age of forty, started teaching in Rome. Neoplatonism was the last school of ancient Greek philosophy and was a collector for many ideas under the roof of Platonic philosophy, including Aristotelian ideas. Iamblichos' elder years extend up to the very early Byzantine era. Born into a wealthy Syrian family in Chalcis (modern Qinnasrin), Syria, Iamblichos lived from c.245 to c.325. While in Rome, a student of Plotinus, Porphyry, introduced him to Neoplatonism and became his teacher. After his studies in Rome, Iamblichos opened his own school in Apameia, Syria. He taught Neoplatonism with shares of Pythagoreanism and mysticism. We read of feats of clairvoyance and levitation. The ODB comments on the philosopher Iamblichos: "His name became talismanic among the pagan rearguard opposition to Christianity," especially with the later emperor Julian.

Iamblichos' was long held to be inextricably linked with theurgy and its Egyptian roots. In newer scholarship, his authorship of the treatise *Theurgia* or the *Egyptian Mysteries* is disputed for stylistic reasons. It is still considered a work of his school and might reflect teachings of the inner circle. Regardless, however, theurgy is a central theme in Iamblichos' writings, as another book of his, entitled *De mysteriis* clearly shows. Among all schools of Neoplatonism, that of the school of Iamblichos is the most outlying and, for our eyes, exotic. For example, Iamblichos differed with Porphyry on theurgy.

When there is mention of the Platonic Academy in Athens that had disbanded with the death of Philo of Larissa in 83 BC, it was only reopened in 410 AD and was shut down by Justinian I in 529 AD. While it was an Academy of Neoplatonism, it was not identical with all of Neoplatonism. The last non-Christian head of the Neoplatonic school in Alexandria, for example, was Olympiodoros the Younger (c. 495–570), who still wrote about a comet of 565 AD. The Alexandrian school was scholastic and not deeply involved in politics, which saved them from the persecutions. After Olympiodoros, the school of Alexandria passed into the hands of Christian Aristotelians.

Plotinus' teacher in Alexandria was Ammonios Saccas. He is a mysterious figure to put it mildly. To make it short, scholarship has shown good reason to believe that Ammonios hailed from India, in first generation or quite likely in second generation. There was intense commerce of goods and ideas between Alexandria and India. We do not know what tradition was injected into the west by these means, but the arguments of the name Sakkas, the parallels with key concepts of Indian spirituality, Plotin's quest to learn about Persian and Indian philosophy (which left him dangerously stranded in the east) and the outlook of Plotin's writings inexplicably and utterly far removed from any known precedent in the west all speak clearly with one voice. Iamblichos was a third generation pupil of Ammonios Saccas. See chapter bibliography at the end of this book.

The danger of Neoplatonism came not from "pagan" worship of the Homeric Olympian gods. This would be a grievous misunderstanding. All in all, the Neoplatonist schools did *not* follow the popular pagan religion of the Greek people, polytheistic and worshipping Zeus & Co. in temples. Neoplatonists were a different and (from a Christian clerical viewpoint) a much more serious antagonist than pagans, notwithstanding that the loaded epithet "pagan" was polemically used against Neoplatonists (another pious fraud). The quest of Neoplatonists was mystic union with the unknowable One, the Platonic Good. They were mystical philosophical monotheists, a strand from the mystery schools of the Greek classical period and before – altogether, the ancient Greek religious elite organized in secret societies. From this follows that the

Neoplatonic concept of wisdom was something mystic that is beyond knowledge but can be contacted in union, or communion (just words).

Enlightened mystics would have been acutely aware that the Christian upsurge relied on words, mainly, oral tradition and Old Testament and New Testament and exegeses in many forms, also on symbols of sacraments, which in the eyes of a true mystical tradition all were means of the external senses and not of the inner senses of an awakened soul. Either they were aware from the beginning, or would soon learn, that this primary reliance on external senses gave entry to clerical engineers of soul manipulation. For this type of understanding, dogmatism of words is a barbarian atrocity that robs man of her and his true being. There is a loud clash of cultures along this stormfront pervading Byzantine receptions. Hesychast Christianity would eventually assimilate the ancient internal arts and lift their focus to Christ, peacefully but not militantly like the Jesuit tradition of the Exercises of Ignatius Loyola has done.

Since this is both a little-known topic, and fundamental for the subject of this book (since the flower of Neoplatonism falls into the Byzantine period, including without limitation the key figure of Pseudo-Dionysius Areopagita, who I identify below with Damascius), let me expand on the notion of influences from India. I draw on the 816 page tome by Thomas C. McEvilley, *The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies*, 2002.

The profound book allows to dissect precisely to the bones the culturally strange hybrid phenomenon. So as not to disrupt this social column of Byzantine receptors, this issue is lodged at the end of chapter 07 above. In summary, it is clear beyond reasonable doubt that Plato and Platonism were strongly influenced by eastern philosophical systems. In the case of Plato, this may actually have come from the Egyptian origins, not from India. However, the case even for classical antiquity is compelling, that contacts with India existed. Stepping a few centuries ahead, Neoplatonism, particularly Plotinus, exhibits, down to the details, many unique features of precedent philosophical systems of India. At the start of chapter 23 (Plotinus and Vijñānavāda Buddhism [which is the same as Yogācāra, S.G.]), McEvilley draws a basic parallel between Neoplatonism and Upanisadic-Vedantic tradition. He points out a radical difference, between them, however, because the Vedantic tradition recognizes merely two aspects, or levels, of being and not three. A parallel to Neoplatonism's, especially Plotinus's (and later, Palamas' textual) three-tier model is found in the 'three-level' (trīṣvabha-va) schools of Buddhism.

To the readers of McEvilley's chronological analyses since Plato there will remain little doubt of this, all the more so since, once the salient features are made visible, there is no plausible alternate explanation at all outside the Platonic tradition. For more specifics, refer to the end of chapter 07 above. (If you are reading this book linearly from front to back, you will already have read the discussion above.)

0250 • ARIUS: The man at the center of the Arian Controversy. His rigid treatment by the Church in the Council of Nicaea (325 AD) and the ruthless snuffing of the Arian movement by the Council of Constantinople (381 AD) shows that there was much darkness waiting for reform. There was self-interested adversarial opinionating with a lack of reason behind it on the side of the Church, part of the Machiavellian Roman empire's rationale of control. This apparatus was man-eating and a monster in dire need of enlightenment, of Christianizing and humanizing away its Roman traits. It eventually did fall, doing just that. We are at its starting point here, the destruction of a popular Christian belief, Arianism, by a string of unscrupulous Byzantine court cabals, theology of persecution and morph of a proud imperial creed. This is the long and winding story of how eventually the tables were to turn and how there was to come a deep transformation of heart and mind.

A few paragraphs up in the text, I changed a word in a sentence: "gibberish" to "sophistry". That change of a word creates a mental block and a headache here; and I cannot continue writing. This is a sympathetic colouring-off from the hidden founding crisis of the Byzantine empire and of all forms of noxious imperial Christianities that dominate the west today. Therefore, let me restore the sentence as it originally came out:

“The questions that were decided, or were left undecided, by the seventeen General Councils of the Church between 325 AD (Council of Nicaea) and 1445 (end of the General Councils of Basle-Ferrara-Florence) were questions of power, draped behind a curtain of gibberish that was to let people believe that it was theology.”

I confess my sin of having forged a sentence. This feels much better now after self-shrinking myself. I do not believe that the Councils of Nicaea (325 AD) and Constantinople (381 AD) were successful in disposing of the danger that Arius and Arianism pose to humanity and their ordinary trinitarian mental configuration of ego-defence-mechanism-based separation from spirit. In this sense, Byzantium with all its pomp and splendour initially failed, and gained victory only during and after its delinquent and fall.

We have laid open the founding crisis of Byzantium and of the current mindset of the most part of the world, not omitting another religion derived from the Christian religion, Islam, which in many ways became the heir and successor of the Byzantine empire and its bloody cathartic work of persecuting and finding one's inner spiritual self to overcome the disease (of persecutorial self).

What is so particular about the English verb to gibber, specifically the present participle, gibbering, and the derived nominal form, gibberish? It is very graphic with sound symbolism. William Shakespeare, in *Hamlet* (I.i.116, after the ghost encounter), brings that out in Horatio's line:

“Did squeak and gibber in the Roman streets”

Did Shakespeare realize that he was writing about New Rome (Constantinople) and Nicaea? His powerful use of language is archetypal. The line in *Hamlet* refers to ancient Rome just before Julius Caesar was murdered. *Hamlet's* frequent allusions to *Julius Caesar* probably date both plays to 1599. Shakespeare may have written *Hamlet*, however, as late as 1602. The quoted line works on deep historical memories, which typically cake and cluster together in the dream language analyzed by Freud.

Let us take a look at the language in Cardinal Newman's book, *Arians of the Fourth Century* (quotes from 7th edition 1890), prose hypnotic, intoxicating and, in its black letter consequences, persecutorial. It reminds me of the persecutorial rants of the first half of the twentieth century that were soon to come. It is almost uncanny, at least if you can take a neutral reader's position. This is actually what was eye-opening to me yesterday and over night. Squeaking and gibbering is persecution think and talk.

Here is a short text from the section wherein Cardinal Newman deals with Paul of Samosata (c.200-275 AD) who was elected Bishop of Antioch in 260 (supra, pp. 4 f.):

“As to his heresy, it is difficult to determine what were his precise sentiments concerning the person of Christ, though they were certainly derogatory of the doctrine of His absolute divinity and eternal existence. Indeed, it is probable that he had not any clear view on the solemn subject on which he allowed himself to speculate; nor had any wish to make proselytes, and form a party in the // Church. Ancient writers inform us that his heresy was a kind of Judaism in doctrine, adopted to please his Jewish patroness; and, if originating in this motive, it was not likely to be very systematic or profound. His habits, too, as a sophist, would dispose him to employ himself in attacks upon the Catholic doctrine, and in irregular discussion, rather than in the sincere effort to obtain some definite conclusions, to satisfy his own mind or convince others.”

The foregoing passage is speculative and pre-conceived, that is, entrapped in circular (primitive) thinking, albeit on a very high intellectual level, at all times a dangerous, limbic combination of learned ignorance (Cusanus). Note the Anti-Jewish quib that would soon become a signature of Hitler, and also of Stalin, two of the leading monsters of the twentieth century. The next in line to be squeaked and gibbered over is Lucian of Antioch (c.240-312 AD), a pupil of Paul of Samosata who heavily influenced Arius (supra, pp. 6 f.):

“(N)ow let us advance to the history of this Lucian, a man of learning, and at length a martyr, but who may almost be considered the author of Arianism. It is very common, though evidently illogical, to attribute the actual rise of one school of opinion to another, from some real or supposed similarities in their respective tenets. It is thus, for instance, Platonism, or again, Origenism, has been assigned as the actual source from which Arianism was derived. Now, Lucian’s doctrine is known to have been precisely the same as that species of Ari-//anism afterwards called Semi-Arianism; but it is not on that account that I here trace the rise of Arianism to Lucian. There is an historical, and not merely a doctrinal connexion between him and the Arian party. In his school are found, in matter of fact, the names of most of the original advocates of Arianism, and all those who were the most influential in their respective Churches throughout the East:—Arius himself, Eusebius of Nicomedia, Leontius, Eudoxius, Asterius and others, who will be familiar to us in the sequel; and these men actually appealed to him as their authority, and adopted from him the party designation of Collucianists. In spite of this undoubted connexion between Lucian and the Arians, we might be tempted to believe (etc.)”

Newman uses the trope of “respect” (first quote). Would he respect a martyred Saint (Lucian)? Here is my last quote from this vicious but keen-eyed paleo-thinker (supra, pp. 242 f):

“It is of course impossible accurately to describe the various feelings with which one in Constantine’s peculiar situation was likely to regard Christianity; yet the joint effect of them all may be gathered from his actual conduct, and the state of the civilized world at the time. He found his empire distracted with civil and religious dissensions, which tended to the dissolution of society; at a time too, when the barbarians without were pressing upon it with a vigour, formidable in itself, but far more menacing in consequence of the decay of the ancient spirit of Rome. He perceived the powers of its old polytheism, from whatever cause, exhausted; and a newly risen philo-//sophy vainly endeavouring to resuscitate a mythology which had done its work, and now, like all things of earth, was fast returning to the dust from which it was taken.”

Let the words of Cardinal Newman stand for themselves. We shall take leave of this witness here and return to the symbolic main victim of his hatred, Arius in the founding stage of Byzantium.

Arius was probably born in Libya around 250; he died in Constantinople in 336. He studied with Lucian of Antioch. Ordained a priest, he preached in Alexandria. Since around 318, his teachings drew controversial attention. He said that Christ was not coeternal with the Father and was subordinate to the Father. Bishop Alexander of Alexandria eventually condemned Arius for the first of these two statements. Arius fled to Nikomedeia to the south of the Bosphorus. His controversial teachings spread through the east. Many clerics of influence supported Arius. Among his supporters were Eusebius of Nikomedeia and twenty-one other bishops. The Arian Controversy arose, rocking the empire in its foundations.

Christian-Roman Church “dogma” started out, in format and spirit, as a carbon copy of Roman legal “doctrines”. The phenomenon of the doctrinaire was something new for the ancient world in the field of philosophy and spirituality. Certainly, schools like the Epicureans, Stoics, Sophists, Neoplatonists had their tenets, but they were more like leading principles than down-to-the-letter memorizable “creed” texts and black-letter dogmas that descend to the level of trivial detail. The procedure involved with such type of tenets was just this – philosophical, argumentative, analytical, discursive. I would not consider this as dogmas (unalterable down to a detail level) but as theses (which have the purpose of sparking rational argument in an eye-to-eye relation.) What may we conclude from this innovation of high-handed rigid and absolute Church dogma? On the procedural side, this format automatically posited the necessity of an institution parallel to the *courts* of law. That institution would decide right or wrong in a pervasive way in all affairs of spirituality.

Yet, exactly this rigid and strict dogmatic system would eventually form, and merge into, the receptive humanistic method of Byzantine receptions. That is a most interesting long-term transformation process. I have found no literature directly pertinent to this. We may, however, draw, by analogy, on the scholastic experience of the west that eventually flowed into the philosophical methodology of René Descartes, the first in the line of great philosophers of western modernity. This reopens under a particular angle the methodological discussion that is at the very beginning of this book.

Scholasticism in the west was developed in the bosom of the western Church by monks. Their high climax came in the thirteenth century with the reception of Aristotle, in a (pre-)rationalistic vein. This was a blend of Church dogmatism plus Aristotle. Humanism, to use a single word, was developed in the east partly inside, partly outside the eastern Church with a dominant blend of Plato and Aristotle in the form of Neoplatonism, in particular Pseudo-Dionysios Areopagita (in my opinion Damascius, but identity of Dionysios is disputed). In the east under the influence of Hesychasm, a higher level of the mind than in the rationalistic west came to the fore, breaking through the asphalt of dogma, namely the suprarational and transpersonal mind of mystic union, beyond the trinitarian ego configuration (id, ego, and superego.)

In a hidden sense, the east succeeded in cutting the dominating anchor ropes of the id (or, superego; id and superego are the same thing.) This is achieved by a particular bodywork which, in Patanjali yoga, is called pranayama (yoga breathwork). Hesychasm makes use of this, without using the word, pranayama. You will not find this in the textbooks of Hesychasm, usually. For Patanjali yoga, there are books that explain pranayama. For convenience, I would like to continue using the word, pranayama, here.

The human body of ordinary people is in the grips of a dark force. C. G. Jung calls it the shadow. There is a continuous conflict between the physical body and its higher energy bodies on the one hand, and the shadow (Jung) or id (Freud) on the other hand. This is man's mortal conflict. It caps the use that we can make of our nearly unlimited divine potential.

It is excessively difficult, albeit not impossible, to wrangle out of this trap. When you start pranayama, you will not even be aware that it has any effect. In reality, what you are doing with controlled slow and deep breathing (pranayama), you are poking a stick in a hornet's nest. In the beginning, if you practice pranayama, you will do so merely to follow a rote described in a yoga book. But it is very powerful.

At some point in your life, you may notice the crisis of the shadow conflict entering your awareness. The shadow, even before its crisis comes to your waking consciousness, partly paralyzes your body. This is the reason why, in particular in the west, most people in their adult age become unusually stiff, especially office workers with their hours long sessions of sitting more or less motionless. This stiffness, with appearance of pressure points, is a microspasticity of muscles with their antagonist, foreshortening sinews (especially at the back of the thigh). A co-occurrence is that sinews dehydrate. In terms of body work, one main goal of yoga is to maintain, or gain, yogic flexibility. In India, this is seen as a key sign of youthfulness.

In the crisis that I mentioned, which will happen only once in a lifetime, you can feel that the force of your shadow (the id, in Freudian terms) becomes so strong that it inhibits almost anything you do that is not in accordance with it. In this situation, pranayama throws the lever to overcome the dark grip.

Asceticism in and for itself has no spiritual value. Many Hesychasts are, however, ascetics. They avoid human society. They also avoid eating food, a source for the shadow force, especially meat. They can become very thin. That is a typical sign that they are forcing the crisis to occur. The crisis is necessary to break loose from the shadow and to be initiated into the upper spiritual world. It comes close to, but is not the same as, a near-death experience. I would call it a slow and controlled near-death experience. To end this essential presentation here, it is apparent that the scholastics in the west, with all their prowess, did not incorporate any such teachings in their philosophy; no such disclosure was intended.

0250 • REVISIONS 1: I wrote about Macrobius and Aristotle's lost dialogue On Philosophy above in chapter 07. I also wrote (above in chapter 08), concerning Aristotle and his Byzantine reception, that Cardinal

Bessarion was the first in the line of Byzantine reception to promote an Aristotelian position in a major question. Yesterday, I worked on all the Byzantium related EMPP articles to build the structure of this writing. This includes the article on John Philoponos, and other materials relating to him. I revise and amend my opinions that I just mentioned in the first two sentences of this, revisions 1. Philoponos undertook, somehow, a transformational Aristotle reception. He developed, like other philosophers of the Middle Ages, the impetus theory of physical causation. This must be placed in context with the later strangeness of Hesychasm, the “divine energies” theology. Since in the small literati world of Byzantium, we may presuppose that important positions of philosophers were not unknown, it is highly likely that the divine energies theology depends on Philoponos’ transformative Aristotle reception in the point of the impetus theory. I believe that this is an important insight. I revise myself, accordingly.

0250 • REVISIONS 2: In the same context and related with revisions 1, it dawned on me, from much earlier thoughts on this intricate connection, that the brutality of method leading to the Nicæan Creed and its undifferentiated theology of Trinity stands in competition with Neoplatonic emanationism. O’Meara’s book, *Platonopolis*, pp. 50-65 lay dormant in me since yesterday; and this insight came together also over night. In the Neo-Hellenistic revival of Plethon in the last years of Byzantium, the cramped Trinity is brushed aside in the natural clairvoyant view of emanationism of Spirits. Niketas Siniosoglou calls this, rightly, the “henotheistic” turn of latest Byzantine revival emanationism. I believe that, too, is an important insight; and I revive myself, accordingly. Revisions 1, and revisions 2, are probably intricately linked together. Each one of them, and both together, must be very difficult to understand for people who have not, or not yet, had spiritual peak experiences. **ADDENDUM:** This is a view that is agreeable, only, with the Hebrew Bible, anyway (Michael Heiser).

In order to reach non-henotheistic monotheism, “zealous scribes” went to the length to “expunge such references from the sacred text.” This is another, earlier instance of carving books with axes by “pious fraud” (a favorite of Edward Gibbon.) What did the Reformation humanists say? Back to the sources (of henotheistic monotheism and spiritual contacts with our own advanced kin) – to the pious fraud called the Nicene Creed and the Trinity, their persecutorial worming through history, and the many glimpses of the true light of old gradually redawning on man. Byzantine receptions bring us to this point, and beyond.

0250 • REVISIONS 3: I have to revise some of the foregoing revisions (an internal of reading.) This in light of the article by Isha Gamlath. The general topic is the “sub division of the divine” (in a world to which we ourselves belong.) Such a discussion presupposes a social order that is not of the transcendent theology type (example above: the Vatican) but is of the participatory type (example herein, *passim*: enlightened Byzantine spirituality of participation and contact.) Scholarly endeavours today have reached such a degree of freedom and detachment. In Cicero’s time, when he wrote his “The Nature of the Gods”, the following principles were rather commonplace, by no means limited to Middle Platonism but prominent in Stoic philosophy: a Supreme Divine Being, a “divinely articulated cosmos”, a “host of subsidiary archetypes who eternally and simultaneously emanate its illumination” (Gamlath).

To revision 1: It is by no means certain that Philoponos Anti-Aristotelian reception (a disputed question) used Aristotelian philosophy to reach its result of impetus theory. This, and the Byzantine notion of divine energies, could derive from Platonic, stoic, late eclectic thought instead of from Aristotle. Caution is thus advised; and revision 1 above might just be jumping into an premature conclusion.

To revision 2: What, no earlier than the 17th century AD, we call monotheism and henotheism, was already analyzed in a detached and logical manner by Cicero in book II of his “The Nature of the Gods”, as Gamlath conclusively shows. Such analytics were part of the highly advanced knowledge of ancient philosophy, and would have been known to educated philosophers, and educated theologians, of the fourth century AD. Even if the decision of the Council of 325 showed no other wisdom, to my mind, than Machiavellian, their horizon of analytic information may have been considerable, reflecting on their degree of

intent to suppress a movement of popular spirituality (Arianism). From the viewpoint of an informed henotheist (to be preferred to the polemic “pagan”), the Nicean Creed would be an outright lie.

The center of late eclectic Hellenistic philosophical insight into these questions is sometimes labelled philosophical monotheism, which more properly may be, philosophical henotheism. As Gamlath, who teaches on Sri Lanka, points out up front: “The European scholarly dispute on the expression of religious concepts – polytheism, monotheism, henotheism is a hotly pursued subject and considerable amount of research is being conducted in this area addressing their specific dimensions – practical, theological and theoretical.” Her article shows that the analytical prowess was already considerable in Cicero’s time.

0250 • REVISIONS 4: I should not have looked up Gamlath’s other publications. Since I did, I see that traditional western historiography of philosophy might have been missing key points of what is called classical ancient Greek philosophy. Reading this history through the eyes of a teacher on Sri Lanka, strange things become apparent. It starts reading a bit like the history of yoga ashrams. Is this just a pre-conceived notion of Gamlath? Possibly not. The confrontation of the Byzantine Christian clerical class with the little known spirituality inherent in ancient and late antique philosophy and philosophy schools may possibly be closer to the paradigm of today and our contemporary phenomenon of eastern inspired alternate (alternate, from the clerical viewpoint, that is) spirituality. If that were indeed correct, and I see interesting leads, this would present a new perspective for evaluating the history of Byzantine receptions.

Ms Gamlath’s point is all the more astounding in that it relies on a source that has no presumption of having inherent east Asian views, namely Pierre Hadot in his book on *Philosophy of a Way of Life: Spiritual Exercises from Socrates to Foucault* (1995). Philosophers from Socrates on were indeed characterized by spiritual exercises. This merely underlines the aspect of competition with the Byzantine churchmen.

Hadot, in his chapter on Ancient Exercises and Christian Philosophy, gives us the following insight, which lets us surmise that the ancient philosophies and the technique of spirituality were known, feared, displaced, and the techniques appropriated as Church knowledge long kept secret, significantly by the most persecutorial elements in the clerical establishment, indicating corrupt motives of power (p. 126). Paul Rabbow showed, in *Seelenführung*, that the methods of meditation in Ignatius of Loyola’s *Exercitia Spiritualia* originated from their roots in ancient spiritual exercises that had been cultivated by ancient philosophy. There were various techniques for rhetoricians in antiquity to persuade their audiences. The Stoics and Epicureans practiced spiritual exercises, according to Rabbow, quoted with approval by Hadot, of the same kind as are found in Ignatius of Loyola” (Loyola, founder of the Jesuit Order in 1534/40.)

Would this make the Jesuits of Inquisition notoriety, who were founded by so-called crypto-Jews (Robert Aleksander Maryks), heathens in their practice? I am not pointing to the ancient Stoics and Epicureans. What is at hand is a misappropriation of spiritual techniques for persecutorial purposes.

The book by Rabbow on which Hadot relies drew a negative German review by Luck in 1956, criticising an alleged lack of conclusive evidence. The reviewer, Luck, however, whose writing may be interested judging from the tone of it, himself omits an important piece of corroborative evidence, perhaps not known to him. The procedure of the Church incorporates ancient techniques of soul guidance. This is known in psychoanalysis, demonstrated ably by an early German psychoanalyst, Theodor Reik in his book: *Geständniszwang und Strafbedürfnis* (English: compulsion to confess and need for punishment) of 1925. No later than 1941 was it established that penance, whether public or private, is documented already for the third century in Tertullian, Origen and Cyprian (Joyce 1941 p. 20). Penance is mentioned explicitly in the *Didache*, now dated to the first century. Luck could have known that. This context evidences that, starting in late antiquity, ancient techniques were systematically collected and assimilated by the Church, exactly as Rabbow and Hadot propound. The corroborative evidence in this example is the confessional (penance, *confessio*, one of the Sacraments, documented since the first century.) Additionally, I have been wondering for years what the origin of the Ignatian Exercises was. I find the explanation by Hadot, based on Rabbow,

fitting, and have found no other. In an earlier book, Rabbow actually compiled ancient writings on such techniques (Rabbow 1914). The reader may enter into a comparative study herself or himself. There is no reason to believe that the Ignatian techniques were a new invention out of the blue during the lifetime of Ignatius of Loyola, since it took centuries for them to evolve in ancient Greece through the workings and traditions of large schools. This casts serious doubt on the reviewer, Luck. The subject seems to be a hot iron and, according to a recent reviewer of Hadot, has drawn remarkably little scholarly attention. If it were so easy to rip it apart for an obvious lack of evidence, this would long have been done by other reviewers than Luck. Actually, the evidence compiled by Rabbow is strong and telling, the likely slanted Luck review notwithstanding, a good reason for other reviewers not to follow Luck. In this context, Sharpe (2013 article) points out the motive of “Controlling the Philosophical Imaginary”, which fits well the conscience dictate of the Church as it took place in early Byzantium. Given the above, the Luck review from the 1950s is compromised and not relevant.

0250 • REVISIONS 5: Further to revisions 1 and 3 concerning the Byzantine rejection of Aristotle, I read an elucidating passage in Tatakis, *Christian Philosophy in the Patristic Tradition*, in the Introduction nr. 2 written by Professor Christos Terezis, p. xviii. Tatakis, extremely well-read, held the opinion that Aristotle influenced the Byzantines “mainly externally”, through his forms of expression and discipline of thought, but not metaphysically. Tatakis saw Plato standing distinctly closer to Byzantine thought than Aristotle concerning metaphysical flights of mind.

It long looked like there was no major Byzantine reception of Aristotle with the exception of the fields of terminology and logics. Of the three great Philosophers, Plato develops the Good, Aristotle the True and Immanuel Kant the Beautiful (in his third critique, the synthesis of the True and the Good.) In the chain of the Good, the True and the Beautiful, or the tri-partite divine Imperative, the Good is the most important, but also the lowest level. In 2011, Gerogiorgakis finished his profound German “Habilitation” showing that there was a significant Aristotle reception in the Greek medieval sources, of his concept of an “open” contingent future (for predestination).

Also, may merely be an exoteric view. There may also be a hidden esoteric (akroamatic) view. There is an unbroken chain of tradition that unites Pythagoras, Plato, Aristotle, all school Neoplatonists, John Klimakos, Photios, Psellos, Cabasilas, Plethon, Bessarion. They were all alchemists. Indeed, Aristotle was subject to Byzantine reception in the adopted form of the school Neoplatonism of which Aristotle’s thought is a significant part. Sokrates, Gnostics, Maximos the Confessor were not alchemists. The ancient Atlantean science of alchemy is a subjective science in the sense, which we are slowly regaining, of the participating observer. The relatively few true writings on alchemy never speak of the same but speak of the similar, since every spirit person’s approach to alchemy is personal and thus somewhat different than other approaches. In Aristotle in particular, that what the western Scholastics, themselves an alchemical group, called “prima materia” is the prime dominating concept. In a non-alchemical view, prima materia is merely some kind of an exotic side issue or mistake. Aristotle’s famed “unmoved moving” is an alchemical cipher for divine spiritual Love, the (non-persecutorial) highlight of Jesus’ teachings.

Byzantine receptions, through the work of few handfuls of alchemists sprinkled into the mix, were transmutations to divine spiritual Love. While Linos Benakis is not an alchemist, what I tried to describe above in chapter 05 in my brief discussion of him is an elixir of transmutation. It is suspended between spiritual (electron/photon plasmatic) and material (vibratory manifestation with atoms/nucleons.) That (internal alchemy of the self) is the necessary precondition of external alchemy for the participating observer, to use our new term of the modern philosophy of quantum physics. Macrobius ensured that the Aristotelian side of this pre-ancient subtle art, not a silly “science”, was preserved and read in Byzantium. I disagree with Tatakis in his own opening pages, *supra*, that action is a higher receptive state than what he sneers at, namely passive “vision” as taught by the Neoplatonists. Passive meditational vision has a high potential of

transubstantiation. Tatakas with all his immense reading did not understand this point. The intangible ethereal essence of Byzantine receptions thus has received its initial description.

0250 • REVISIONS 6: Another example of inner alchemy is the algebraic solution of Fermat's last theorem. The *algebraic* solution of Fermat's last theorem was *not* achieved by Professor Wiles because he is not in a personal state for that yet, like most of the rest of this world. This is presented for the first time. Mathematicans beware that it will change you immensely, which is alchemy (master science of change, programming events of change):

$$\begin{aligned} \text{R7.1} \quad & a^2 + b^2 = c^2 \\ \text{R7.2} \quad & c^2 = (a + bi)(a - bi) \\ \text{R7.3} \quad & f(x) = X^2 + \{(a + bi) + (a - bi)\}X + \{(a + bi)(a - bi)\} = 0 \\ \text{R7.4} \quad & f(x) = (\pm a^2)X^3 + (\pm a^2)X^2 + (\pm b^2)iX + (\pm b^2)i = 0 \\ \text{R7.5} \quad & f(x) = (\pm b^2)iX^3 + (\pm b^2)iX^2 + (\pm a^2)X + (\pm a^2) = 0 \\ \text{R7.6} \quad & f(x) = (\pm a \pm 2)X^3 + (\pm a \pm 2)X^2 + (\pm b \pm 2)iX + (\pm b \pm 2)i = 0 \\ \text{R7.7} \quad & f(x) = (\pm b \pm 2)iX^3 + (\pm b \pm 2)iX^2 + (\pm a \pm 2)X + (\pm a \pm 2) = 0 \end{aligned}$$

The reciprocal relations of subnormal and subtangent are hidden behind the imaginary unit. Through Fermat's theorem, in application of two square numbers, they become apparent as coefficients of a cubic equation:

$$\text{R7.8} \quad a^2 + b^2 = (a + bi)(a - bi)$$

If $a = 0$ and $b = \pm 1$ then the square root of $i =$

$$\text{R7.9} \quad \sqrt{a \pm bi} = \sqrt{\frac{\sqrt{a^2+b^2} + a}{2}} \pm i\sqrt{\frac{\sqrt{a^2+b^2} - a}{2}} = \sqrt{i}$$

For $a^2 + b^2$ one gets: $(0^2 + 1^2i)(0^2 - 1^2i) = 1$

This opens the door for Fermat's problem to the complex number system.

The equation of positive and negative integers as exponents (powers) of an integral curve is simple but permits many applications, among others to recognize the reciprocal relations (hyperbolic) of a right triangle and how, from this, follows the distribution of the prime numbers.

Thus one can consider Fermat's last theorem as a whole. The above, which also treats prime numbers, already suffices to confirm the theorem unequivocally. The above also exposes the non-divisibility of integers with prime exponents larger than 2, by the sum of two numbers with the same exponents.

For two square numbers that serve as coefficients of a cubic equation, there is a simple rule. I am not describing surfaces, arc lengths, and calculation of integral curves because that would be very lengthy and would distract from Fermat.

$$\text{R7.10} \quad \text{In Fermat's equation, } \frac{c^2}{a^2} + b^2 = \text{constant } 1$$

What does it mean that behind $\text{Ln } e = 1$ or if hyperbolic relations multiplied with one another are 1 or if $\text{Ln } 1 = 0$? Is one a finite unit or a sum of infinite units?

One answer follows from cubic equations:

$$\text{R7.11} \quad a^{-2} + b^{-2} \neq c^{-2}$$

In cubic equations, the coefficients out of two numbers can never be larger or smaller than two, in order, for a radius vector of one, to determine the reciprocal relations of subnormal and subtangent.

$$\text{R7.12} \quad \text{If the constant} = 0 \text{ then the circle equation is } X^2 + Y^2 - R^2 = 0$$

Accordingly, the change of the circle's curvature also = 0

$$R7.13 \quad f(x) = R * e((\pm a^2 \pm b^2) - c^2) \left(\left(\frac{\pi}{180} \right) \varphi \right)$$

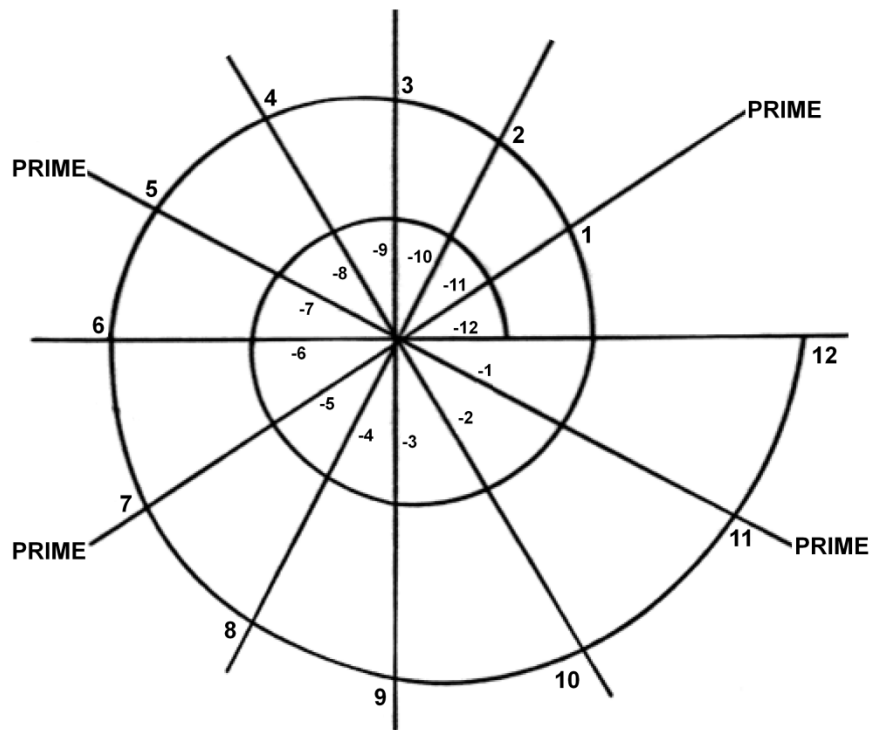
$$\varphi = \tan^{-1} \left(\frac{\pm b}{\pm a} \right)$$

$$i, -1, -i, 1, = \infty$$

This creates four rotations in four quadrants since a or b, plus or minus are possible but never $\pm 90^\circ$ or 0° because the sum of the inner angles of a right triangle can never be 0.

The problem of the rotation of a right triangle in consideration of Fermat's last theorem is solved by cubic equations. Thereby, not only the rotation factor of i , or -1 , is of importance (which was given to us by the insight of Gauss) but also the dotting of the two square numbers in accordance with Fermat's last theorem. We thereby recognize that behind the imaginary unit, there is a right triangle with reciprocal subnormal and subtangent.

Below is, in an abbreviated presentation, the integral curve for the prime number distribution (with the exception of the already known prime numbers 2 and 3):



Above: integral curve for the prime number distribution. Prime numbers can have only specific angular values. It is known (E. Kummer) that an algebraic solution of Fermat's last theorem depends on the prime number distribution. This is contained in the formulas selected above.

The foregoing was inserted here as an example of alchemy, such as was a forming dominant of Byzantine spirituality and intellectually throughout, not recognizable to most. In this vein, we continue with Byzantine receptions.

To note that this is the original basis for Aristotle's "four causes" (four forces, such as symbolized by the extremely old Lemurian symbol of the swastika, and tradition of "four elements".) If you reach this mathematical level you will recognize that Albert Einstein was a very positive and successful diplomat for his priceless message but technically could not count to three, like the deluded majority of today's physicists. More below in chapter 15 (Byzantine cosmology, a hard reality of our decade's astrophysics.)

0251 • ST. ANTHONY THE GREAT: I proceed by birth year. Some approximation is involved in this, so my sequence of presentation is certainly not beyond challenge. St. Anthony was a desert monk, what would be called eremitic. St. Anthony the Great is the third in this list. With him comes a, for this book, new concept: a "saint".

What is a saint? I have been thinking about this question, off and on, for decades. I would like to give a critical definition. A saint is a cover to incorporate man's original and universal form of religion, which is: polytheism, into a centralized corporate control structure. This applies wherever there are religious corporate control structures and saints, that is, in particular, in the large Christian Churches. Saints are a polytheist pantheon. That is self-evident. Some of them are false, elected by the control structure for duplicitous motives of polishing a tarnished image; most of them are true. The purest Byzantine saints were, in my opinion, St. Symeon the New Theologian and St. Gregory Palamas.

This brings us into a central distinction of *A Study of Power* (Laswell, Merriam, Smith, 1950). The book remains one of the most incisive in dissecting power structures. The epithet of a timeless classic may not be saying too much. The distinction here is that between the *Credenda* and the *Miranda* of power. The terms are presented by Merriam, pp. 102 ff. On p. 102, he writes (chapter introduction), in different words: Power surrounds itself with things to be believed and admired. These are credenda and miranda. Power cannot stand upon violence alone. Force is too weak to survive against "rivalry and discontent". Might behind law and order is different from the might of the right arm. It can persist only when deeply rooted in emotions, feelings and aspirations; and it must offer its pageant to the senses. Only then can admiration and loyalty be fostered.

One way to spot a whale at sea is the swarm of birds about it when it surfaces to breathe. One way to spot a great power is the swarm of credenda and miranda about it where it hides behind the curtain.

St. Anthony the Great from Egypt, marching here at the head of a parade of 46 selected Christian saints, was born c.0251 and lived to 356. He was a prominent founder and leader of the Desert Fathers.

The first to settle in the desert had been St. Paul the First Hermit (died c.341), without drawing following. The Desert Fathers, and Desert Mothers, of the Scetes desert of Egypt in the north-western Nile delta, were a movement attributed to St. Anthony, who moved there c.270. When Anthony died, the movement included thousands of monks and nuns, partly living solitary, partly in communities. Their ascetic habits, community lifestyle and writings became immensely influential for the future development of Christianity. The movement inspired the many later Christian monastic traditions. The ancient monasteries of the Scetis center remain in use to this day; the two other centers are abandoned. St. Athanasius wrote his friend St. Anthony's biography, which became popular and made the movement widely known. In the monograph on the desert fathers by Burton-Christie (1993), the emphasis is placed on biblical interpretation and monastic culture.

0280 • ST. SERAPION OF THMUIS: One of the companions of St. Anthony was St. Serapion the Scholastic. Serapion, a close friend and protégé of Athanasius, not a major saint, became bishop of Thmuis c.339 and died after 370. In his will, Anthony left him two sheepskin cloaks, one for Serapion, one for Athanasius. His elevation to a bishopric enabled him to intensify his campaign against heretics. At Athanasius' bidding, in 356, Serapion visited Constantinople to negotiate with emperor Constantius II against the Arians and to assuage him. The emperor removed Serapion from his see and sent him into exile. Serapion wrote on

the divinity of the Holy Spirit and composed a tract against Manichaeism. His authorship of a sacramentary bearing his name is doubtful but likely.

0292 • ST. PACHOMIUS THE GREAT: Pachomius, who lived to May 9, 348, was the great first organizer of cenobitic (non-eremitic) monastic life in late Hellenistic Egypt. Prior to taking Christian baptism, he was for some months a Serapis Monk. This is important for the Egyptian connection of early Christianity and of the early Byzantine Christian Church. See details in the chapter bibliography the Egypt connection group.

There were, quite naturally due to the territorial inclusion of Egypt in the Roman empire, frequent and extensive Egyptian-Hellenic culture contacts. This included contacts at the philosophical and religious levels. It is evident that key elements of Christian self-organization such as the Trinity were Egyptian culture imports. The ancient Egyptian civilization formed a group, or hive, mind from non-malevolent high mid-level spiritual elements. Let us call it, a fatherly Osiris consciousness. For outsiders this was a great mystery. Together with the imposed imports, major parts of this unenlightened Egyptian group consciousness of high cultural value made their way on many paths into the Christian Church. Serapis was a Hellenistic form of Osiris in Egypt. The Osiris hive consciousness of the ancient Egyptians was non-fiscal in orientation but focused on power and love. The internally usually peaceful ancient Egyptian society is characterized as a culture of love. Pachomius is one small example for a cultural conduit of elements the Osiris hive mind into the founding stage of the Byzantine Church. This is a deeper reason for the reticent insistence on one, and only one, authorized variant of Trinity by the early Byzantine imperial Church. We find this early hive consciousness of the Church dissolving and expanding only in the later stages of of the Byzantine development, which is a main subject of this book.

0296 • ST. ATHANASIUS OF ALEXANDRIA: Saint Athanasius was born c.296-298. He died on May 2, 373 at the age of 77. He became the 20th bishop of Alexandria (Athanasius I). Alexandria was an important see with the rank of an archbishopric, a Papacy, and a Patriarchate (estimation by Rome, by the Coptic Church, and by Orthodox Christianity, respectively.) Athanasius held his high Church office for 45 years. Four different Roman emperors sent him, during the tenure of his office, into exile five times for a total of 17 years. Athanasius is renowned as a theologian, Church Father, community leader of Egypt, and, mainly, as the defender of Trinitarianism against Arianism. He was vile and ruthless in prosecuting what he defined to be heresies. A “heresy” is a belief similar to a doctrinal definition but with one or more dissenting elements. Athanasius established dictatorial doctrinal discipline with an iron rod and was thus the founder of fascism in the Church. Fascism is a symbolic term deriving from the period of the Roman republic, the governmental powers of which were symbolized by “fasces”, a fascis being an ax in a bound bundle of wooden rods, blade emerging. He had a large following in the Church, but, there was a trial held against him in Tyre for “tyranny” in his ways of running the ecclesiastical administration of Egypt. His actions, faithfully supported by western opinion, with the attitudes of the easterns towards him hardening, may have been in keeping with the rough times, and with the views on power, in the late Roman empire which we name Byzantium. The establishment of a temple or church as a mainstay of power was, however, something new to classical antiquity, even counting Delphi, and looked back to precedents in Egypt, Babylonia and Assyria. He was the builder of a draconian Church promoting a humanized patriarchal fatherhood in lieu of the unlimited spirit of God, which was not to the benefit of any differentiated higher spiritual truths during Athanasios’ time.

The pericope 1 Corinthians 11:17-34 rightfully insists that liturgical assemblies not be marred by any unworthy divisive conduct. In this pericope, the first mention of the Eucharist, the highest sacrament of the Church, is made. It is inconceivable how Athanasius’ conduct during his tenure may not be in severe violation of the word and spirit hereof.

0300 • EUSEBIUS OF EMESA: Eusebius was born c.300, became bishop of Emesa c.340, and died in Emesa or Antioch c.359. His native language was Syriac. He learned Greek as a second language but was not

conversant in Arabic, the main language of his bishopric. His sympathies were with the Anti-Nicene camps. He declined an offer to succeed the deposed Athanasios in 339. He was an accomplished orator. His writings survive only in fragments, citations, and translations of some 60 homilies from the Armenian. The fragments of his commentaries show him as a follower of the Antiochene school of exegesis. He was absent from his see most of the time, where the people accused him of astrology due to his mathematical prowess. He was considered, rightly apparently, to be too soft for the rough job. The scholarly Eusebius became a favourite of Emperor Constantius II.

Eusebius of Emesa was Semi-Arian. Semi-Arianism was a conservative majority opinion in the Church of the fourth century. Athanasios with his dictatorial powers pushed through the falsehood that the three persons of the Christo-Egyptian trinity are of the same substance (homoousios). Semi-Arians added a iota “i” and said that the three persons are *not* of the same substance; the son is like (homoiousios) the father, but not of the same substance. In modern terms, there is no substance. Quantum physics has dissolved the ancient substance fallacy into its true nature, which are vibrations within a medium for which physics has not yet found the correct approach (older terms for the vibrating medium are of the *aether* family of vocabulary.) We are not in a position to attribute verily to God the Source Existence Plane any nature of vibration or substance. We are aware that vibration (formerly called substance) is a result of the creation of the universe, but not the cause of same. Hence, the early Church’s doctrine of homoousios is baseless in modern science. The Nicene Creed in its version of the Trinity deals with three people, not with God, a very different and entirely unique being. The Nicene Creed is a couched form of atheism.

Moreover, there was, and is, a grievous logical fallacy, a dyslogic, in the homoousios doctrine: This was uncovered, all in careful terms of course, by the Antiochene school. Unlike the school of Alexandria, the Antiochene school had no formalized structure. In modern terms, the vibration (formerly, substance) requires a medium which is not vibration. This is, in a constructive interpretation, and can only be, the smooth (homogenous) mind of God which is not vibration. Since there is no limit to vibration, the medium must be transfinite (not countable) of a very high order. The son as part of the created world (existing in same, acting therein etc.) is not of such transfinite medium nature. It also follows, in modern terms, that the son, and any other human being, is unable of its own to move anything in Creation. The power of movement and change is an exclusive reserve of the Supreme Creator Spirit who we call God. The only power inherent in created beings is an inner will that is read, interpreted and implemented by God on behalf of the free-will being.

The rationalistic Antiochene school saw the following: There is immutability of the Logos (ODB). This is metaphysically correct under aspects of the unmoved moving (Tibetan: unchanging Supreme). There are two natures in Christ, (i) as “Son of God”, and “Son of man”. This was, of course, too complicated and “scholarly” for the barbarian populace of the fourth century. The scholarly consequence of this was a conflict with Alexandrine Monophysitism and a moderate stance towards Nestorianism. The main members of this school were, together with Eusebius of Nemesa, the likely founder Lucian of Antioch, the Anti-Arian leader Eustathios of Antioch, the theologians Diodoros of Tharsos, Theodore of Mopsuestia, John Chrysostomos, and Theodoret of Cyrrihus. Speaking out against allegorical exegesis and intermingling of Biblical figures with current events, this group called for a historical, sometimes literal exegesis of the Bible, similar to classical and Homeric philology. Allegory was only narrowly permitted. This school, advanced for its time, did not survive through the fifth century.

There are two new concepts to explain: Monophysitism, and Nestorianism. (i) Monophysitism is the position that Jesus had only one single nature, namely either a divine nature, or a synthetic hybrid nature composed of elements of the divine and of man. The latter could include a hybrid being from an angel or angels (Urantia Book: not a finaliter, i.e. not a free-will being like a human) and a human or humans (a finaliter, i.e. a free-will being). Those who rejected the Council of Chalcedon in 451 were Monophysites. Some moderates among them softened their position to the Miaphysitism of the Oriental Orthodox

Churches, which means that the hybrid seraph-human synthesis of Jesus Christ comes together without separation. (It still remains that angels and humans both are created beings, a point that was not raised in absence of western scholastics.) (ii) Nestorius was the Patriarch of Constantinople from 428-431. He propounded a formula based on his teacher Theodore of Mopsuestia of the Antiochene school, namely that the disunion of the divine part and the human part of Jesus is pronounced and distinct. Nestorius thus rejected the title Theotokos (“Bringer forth of God”) to the “Virgin Mary”. This did not resound well with the clerical mainstream. As an organizational consequence of this theory, a branch split off in the Nestorian Schism in the fifth century (Church of the East, Nestorian Church, in Sassanid Persia.) These complications were, I suppose, educational for all Christians, who, over time, were required to grasp the elusive subtleties within their movement in their own group identities growing more refined.

0300 • ST. MACARIUS OF ALEXANDRIA: Born c.300, slightly prior to St. Macarius of Egypt, St. Macarius the Younger of Alexandria lived until 395. He was a merchant until the age 40. Then he was baptized and moved to the desert. That was a mid-life conversion experience, obviously, something that would speak to many people of his time. For several years an ascetic, he was ordained a Presbyter (elder or priest) and was made prior of the monastery Kellii (cells) in the Egyptian desert. Around 335 he retired as a recluse to the El-Natroun desert. Hagiographic literature reports many miracles performed by him. He presided over more than 5,000 monks by the Nitria mountain. Emperor Valens briefly exiled the 73 year old Macarius of Alexandria and Macarius of Egypt to an island which they then Christianized.

0300 • ST. MACARIUS OF EGYPT: St. Macarius of Egypt was born slightly after St. Macarius of Alexandria; he lived until 391. Before his spiritual vocation as a Coptic Egyptian monk, this Macarius (the Lamp of the Desert, etc.) was a smuggler of nitre. He was certainly street wise through that. His wisdom grew, in the spiritual realm. Macarius married, following his parents’ wish, but was soon widowed. His parents passed on shortly thereafter. His friends called him the “old young man” for his wisdom.

Macarius gave his money away to the poor and needy. In the desert nearby his village, he found an Elder who was willing to teach him. Macarius was guided in watchfulness, fasting and prayer. He learned to weave baskets. The people of his village brought him before the bishop of Ashmoun, who ordained him as a priest.

When a pregnant woman accused him of having abused her, Macarius remained silent. When her time to give birth came, she was unable to give birth. She first needed to confess Macarius’ innocence. When this happened, Macarius left for the Nitrian desert to escape being victorious.

He visited Anthony the Great and learned from him the rules of cenobitic monastic life. At the age of forty, he returned to the Scetic desert. For the balance of his life, he led its monastic community. Due to a dispute over the Nicene Creed, Emperor Valens briefly exiled both the Macarius to an island. When they returned, a multitude of thousands of monks met them in the Nitrian desert.

Many homilies and letters were ascribed to St. Macarius the Egyptian long after his death. Modern scholarship has, however, not been able to establish his authorship but suggests an anonymous source from Mesopotamia (Pseudo-Macarius). The writings have a strong Pneumatic emphasis, intertwining the works of Jesus with the workings of the Holy Spirit. The name, Macarius, means “Blessed”. There is a speculative connection with Messalianism (distinguished below at 0383).

0300 • MARCUS DIADOCHUS: Marcus Diadochus, a fourth-century Christian author, wrote the works at PG 65, pp. 1141-1212. Nothing is known of his life. His main piece is a Sermon against the Arians.

0300 • ORSISIUS: Orsisius, an Egyptian monk, was a Christian author of the fourth century. He was a pupil of Pachomius. Orsisius was chosen successor them Pachomius died, but declined. After Theodore’s death (c.380), Orsisius became hegumen. He and Theodore helped write Pachomius’ monastic rules. He also wrote an own book about monastic order and left it as his legacy. His book has not survived.

0310 • MAXIMUS OF EPHESUS: Masimus of Ephesos was a Neoplatonic philosopher and theurgic magician (c.310-372), born of wealthy family. One of his brothers, Claudianus, became a philosopher, too.

Nymphidianus, another brother, was appointed secretary for Greek correspondence by emperor Julian. Maximus studied in Pergamon under Aedesius, a pupil of Iamblichus, c.335-c.350. Students with him were Chrysanthius, Eusebius of Myndus, and Priscus.

Maximus moved from Pergamon to Ephesos c.350 to teach Neoplatonic philosophy. One of his disciples was Sisinnius, a Christian who later became a Novatianist bishop in Constantinople. Novatianists were followers of Antipope Novatian. They refused to readmit lapsi (people who had lapsed from the faith) into the Church once they had been excommunicated. The Novatianists were declared heretical.

Julian, the later emperor, went to Pergamon in 351 to study under Aedesius. Eusebius warned Julian not to begin with the magic arts that Maximus taught. Prompted by this, Julian moved to Ephesos to study the magic arts under Maximus (May 351 to April 352). He was impressed by Maximus. When, in 361, Julian became emperor, he invited Priscus and Maximus to Constantinople. They both came and remained in his inner circle until the emperor's death 363. Emperor Jovian still favoured Maximus. Maximus was executed in 372 for alleged complicity in the oracle plot involving a prediction that emperor Valens would die a violent death.

0313 • ST. CYRIL OF JERUSALEM: St. Cyril of Jerusalem was born of Orthodox parents c.313 and died whilst in office on March 18, 386. He was a theologian emphasizing God's (actually, a humanized Father's) love and compassion, a theme not entirely typical for his time. He became bishop of Jerusalem in c. end of 350, succeeding St. Maximus who had ordained him priest, at a time when Maximus, in his region a lone supporter of Athanasius, was under synodical sentence of deposition (Socrates). In a letter to Constantius, an Arianising emperor, in 351, Cyril explains a miraculous cross of light in the sky over Golgotha and its favourable meaning for the reign of Constantius. The ambitious St. Cyril of Jerusalem had his turnstyle tribulations of being deposed and then reinstated into office in the vicissitudes of Byzantine Church infighting. In the synod of Seleucia end of September 359, Cyril sided not with the Arian party of the heretical Metropolitan Acacius but with the homoiousian party of Silvanus of Taurus, Basil of Ancyra, Eusthatius and George of Laodicea.

0313 • ST. DIDYMUS THE BLIND: St. Didymus lived in Alexandria c.313-c.398. He was a theologian in the Coptic Church. For five decades, he led the Church's Cataphetical School. He was blind from the age of four, but he succeeded in mastering both dialectics and geometry. He wrote extensively in Coptic Christian theology. He was a follower of Origen and took side against Arian and Macedonian teachings. His writings, some of which survive, show that he must have had a profound powers of memory. Palladius, a pupil of his, indicates that his teacher Didymus never became a priest but was one of the most learned ascetics in his time. Jerome, another pupil, spoke of him as "the Seeing", or, "the Seer". The Second Council of Constantinople (543) condemned the works of Didymus who long had been respected as a teacher, as linked with Origen and Evagrius. The Third Council of Constantinople again condemned Origen and Didymus, for the main motive that they "believed" in the Platonic "abominable doctrine of the transmigration of souls". Among his surviving works is a Treatise on the Holy Spirit. His method of scriptural commentary was often allegorical. Scripture is a foundation of revelation, and thus of higher knowledge.

0314 • LIBANIUS: Libanius was born into a formerly leading family in Antioch c.314. His mother tongue was Greek. He fell in love with rhetoric at age fourteen. He studied Sophism in Antioch and Athens. During brief periods in Athens, Constantinople and Nikomedeia, he taught rhetoric. He was a friend of the Julian. He cultivated long lasting friendships with Christians, as well. He would remain an adherent of the old Olympian polytheistic religion until his end. Libanius advocated various private and municipal causes with his eloquence, criticized social oppression and helped clerics in 64 speeches. In 354, he accepted a public teaching position for rhetorics in Antioch, where he stayed for the rest of his life. His students included John Chrostomos and Theodore of Mopsuestia. He was mortified by Julian's death and wrote orations praising him. In 383, the Christian emperor Theodosius I appointed Libanius an honorary pretorian praefect, an

honour that Libanius accepted. Libanius mixed and mingled with people like Basil the Great, Gregory of Nazianzos, and his former pupil John Chrysostomos. He was by nature cooperative rather than confrontational. His writings, among them 1545 letters, more than extant even by Cicero, provide us with valuable insights into the late fourth century changes in the Byzantine empire. His attempts to write in pure classical Attic were “tortuous” (ODB) but much admired at the time by Byzantine stylists. Libanius died in 392 or 393.

FOCAL POINT 1: THE ARIAN CONTROVERSY:

0318 • ARIAN CONTROVERSY: We come to the first Focal Point of two, the other being, in a millennium from now, the Hesychast Controversy (below in chapter 10, placed at 1350). The Arian Controversy, a convolution of dogmatic theological disputes, was the founding event of the fascist and fundamentalist Church, a continuation of Pre-Byzantine persecutorial stratagems of the empire. I avoid calling it a “Church of Fools” because many of the actors were actually among the more intelligent people of their times; but perhaps the worst sort of fools are the intelligent ones.

What are the effects of interfering with a person’s or a group’s beliefs? From a modern legal viewpoint, the tampering with other people’s beliefs is the root of unfreedom; it is arguably the most fundamental human rights violation of all, short of genocide. In a spiritual sense, such ruling-in inhibits a person’s natural highly individual spiritual connectivity. The personal and individual nature of spirit contact has to do with family relations and, in particular, higher self relations, of humans with beings in the spirit world. Every contact configuration is different from being to being, like with the fingerprint of the physical body. In our modern times in the west, and not only there, that unspeakable crime of ignorance, the interruption of spirit contacts, an act that creates ignorants, is perpetrated against children at the age around three years routinely when they enter this world. That is a different point, but is illustrative of the limbic subconscious force taking over central human affairs without cerebral control. This force is what C. G. Jung calls the “shadow”. It is the collective, structural force that was ultimately responsible for the unwarranted murder of Jesus. The shadow was by no means vanquished, only weakened to create an opening, but not so as to force anybody, not even the darkest and meanest, to convert to the Light contrary to their free will.

Arius in was an ascetic dissident priest and theologian in Alexandria with a considerable following. His teachings diverged from official church dogma in key points of the Trinity, and encountered strong, widespread and embittered opposition in the Church establishment. Arius’ main opponent was Athanasius. Factional party lines of a rather complicated nature formed.

What was the heart of the Arian controversy? The was a Church dogma (an authoritative teaching of the official Church) about something called the “Trinity”. People were expected to believe that, only that, and strictly that. Arius was not compliant with such expectation of the Church.

The Latin word “trinitas” means, three, triad. The Greek word is, trias. The first on record to use the Greek word triados (Trinity) was Theophilus of Antioch. He wrote a descriptive passage about a triados of God, His Word, and His Wisdom, adding a fourth element, man who requires light. Tertullian in the early third century, writing in Latin, first coined the phrase of the Father, the Son, the Holy Spirit being “one in essence, not in person”. Tertullian’s initial phrase was repeated nearly endlessly, “(the) Father, (the) Son, (the) Holy Spirit”. The phrase was soon worn like an old coin. Nobody really knew (or knows, to this day) what it is really supposed to mean, or for that matter, if it means anything at all, which is more than doubtful in my humble opinion.

In the interpretation of the persecutorial Church, it did mean something: namely persecution for dissidents who either failed to believe the phrase, or failed to believe it in the proper way. The phrase was

rigidly enforced. Arius, apparently, and his followers, were too intelligent to understand that. It was on their backs that the precedent was made. They were stamped as the arch-heretics.

What was the explanation of the Church for persecuting innocent people? First, the Church did not believe that the people that it persecuted were innocent. The Church believed that the Arians, peaceful citizens of the empire who did nothing but talk and write of religious matters, were wicked sinners for failing to use specific words that the Church prescribed, and for using other words.

By its Greek etymology, the word, “heresy”, implies, “to make a false choice”. Heresy, heretic and heresiarch (head of a heretic movement) became terms of canon law (the Church law, applicable in the Church and its affairs). The question whether a teaching or a movement was heretic was brought before Church assemblies to adjudge. The most contentious issue in the history of the Pre-Byzantine and early Byzantine church is the Trinity. There were many slightly different theories of Trinity, what it is, and exactly what words to use when mentioning it, on pain of severe punishment. The thing itself and its words developed a dominant fetish character. By that, I mean, that the issue became so strongly ritualized that it was drained of all rhyme and reason. It remained, and remains, a formulaic compromise of power lines within the church, nothing more, nothing less. Apart from the power aspect, the Trinity is a theological nonentity without meaning, in frivolous contradiction of logic.

What happened to the Church’s cult fetish during the Arian Controversy?

The Church did not really know what it was talking about. Since there is no Trinity, that was not particularly difficult. All the more dangerous was the situation that Arius, a prominent leader, came up with ideas that the higher echelons of the Church did not like, and, more weighty, that Arius was popular and had many followers. To important leaders of the central Church, Arius was not one of them, and was an implement for bringing the entire Church over to their side. That is the simple bottom line of the matter; the rest is verbose garnishment. It chances, of course, that the winners of this internal control struggle were the persecutorial ones, and remain so in dominant parts of the Roman Catholic Church, in particular, to this day.

Let us step back and catch our breath. There is a deeper issue behind this ancient controversy. That issue is a split between the three synoptic Gospels on the one hand, and the Gospel of John (fourth Gospel) on the other hand. This crack apparent is analyzed ably by the two authors, shown in the chapter bibliography at the end of this book, Charles E. Hill, and, in particular, T. E. Pollard.

The Gospel of John was always recognized as being a somewhat different Gospel. That fact of its being somewhat different would be very difficult to overlook; it is obvious in several points. The narrative is not as complete as that of the other three Gospels. It begins with a moving mystic prologue that speaks about the word and the light, perhaps from or after a lost ancient Church hymn. John’s is the symbolic Gospel, while the other three are reporting Gospels.

Most prominently, the episode of the Transfiguration, often assumed to have taken place on Mt. Tabor, is present in each of the three synoptic Gospels but, in explicit form, is strikingly absent from the Fourth Gospel, written by the Evangelist John who the Byzantines honored by the title “the Theologian”. It is very likely that John the Evangelist had knowledge of the synoptic Gospels or of their presumptive lost source. That opens the possibility that the Fourth Gospel is referential to the content of what are now the three synoptic Gospels. In any case, there is more said about the divine light, which is the highlight of the Transfiguration, in the Fourth Gospel than in any of the other three Gospels. It is quite clear that this information is presented in the prologue of the Gospel of John in a referencing context, which, plausibly, can only mean a reference of the Transfiguration.

The argument that the Transfiguration and the Light of the Transfiguration play no role, or are absent, in the Gospel of John, is therefore incorrect. Compared with the synoptic Gospels, the Gospel of John approaches the Transfiguration differently, not merely in a reporting fashion, but interpreting it on a high symbolic level. This is a crack in the basic foundations of all Christianity. John is sometimes described as

“gnostic”, meaning the adjective to “knowledge”. He actually seeks to explain by use of knowledge. It is he who declares: The Truth shall make you free, or similar words of translation from his koine Greek.

That very notion is what the smart fools trip over. Byzantine receptions take a Johannine turn. The key issue is the “Tabor Light” and its understanding. That is the big drift in all of Byzantine receptions. All resources of the ancient intellect are harnessed before that extremely difficult cart to pull. Having understood that, I believe that one has understood the nature of the very complicated Byzantine receptions to the marrow.

That is why I have provided for my second, and only other, Focal Point to be, in a millennium from now, the Hesychast Controversy. The “Truth” that John the Evangelist wrote about was to come out fully then, to the disenchantment of the persecutorial side of the Church, who, in the orthodox east at least, were not able to prevail over the grand tradition received from classical time of logical mind over religion, cerebral over limbic mind, heart wisdom over ego self.

Here, where the foundations were laid, it was still upside-down. What I just spoke about is far in the future from the perspective of here, today, in the third century. Without this, however, no such dramatic slow turn could ever have taken place in the history of man.

Pollard, *supra*, makes it clear that the Evangelist John had no easy task; and he actually did not succeed very well at it. John’s theology, in the interpretation by the early Church, the most plausible and not laboured interpretation, sets forth a distinction of the Father and the Son, but also places it in the unity of the godhead. That creates a double paradox, as a paradoxical starting point for what then developed into a multitude of Trinities in collective efforts to grope through the quizzical dark. Good answers were not forthcoming, to the great embarrassment of the concerned Church.

According to Pollard, the climax came in the fourth century in a debate over the views of the bishop Marcellus of Ancyra (died c.374), an Anti-Arian himself accused of modified Sabellianism. Sabellianism (modalism, modalistic monarchianism, modal monarchism) denies that there is a “godhead”. The “godhead” is, in the meaningless trinity, an even more meaningless element, if that is possible. It is the most goofed up. There is no godhead. God was one, and only one. But then, , God made himself visible (my inference of God’s intention) by showing three aspects of herself/himself, namely the Father, Son and Holy Spirit. These three aspects are, however, not three distinct persons in one “godhead” (a gibberish word); they are merely aspects. (My comment: If God in her/his essence is unknowable he/she cannot be a “person”, or “three persons”, anyhow.) Sabellianism makes Jesus into a mere “aspect” which I find rather disappointing. But that aside.

Jon M. Robertson in his monograph on mediation (biblio-group 09-0296 Athanasius) explores the search for a Christian monotheism, apparently a difficult thing to find and requiring large efforts, in the theology of Marcellus of Ancyra and other writers of his time. Their solution, like the solution of Athanasius, was to come up with a formula that God is three and one at the same time. I find that ludicrous. Then, to augment this sheer lunacy, they quabbled over different ways how to arrive at such a non-result, and over the moot question, *which is the right way*. That is beyond ludicrous; that is simply tragic, and gives a prime example of how irreplaceable resources such as faith can so foolishly be misallocated and squandered. Then, of course, they tried to hide it so that people would not catch on to their madcap gamble on popular ignorance and credulity. The veil would have flown if people had even only glimpsed that a rational discourse, or a discourse of any type, is unable to clarify a question of collective insanity amongst the insane.

Before I forget it because it is totally unimportant: Arius said (allegedly) that there is a godhead (whatever that may be), the Father’s divinity is higher than that of the Son’s, the Son is a creature made from nothing, and the Son is God’s first production. The distinction insults ego pride, because Jesus was “our guy”, or some type of that thinking. You might as well ignore this alleged core of the dispute. It was just a storm in an

oversize teacup. I doubt even that anyone at the time was overly interested in it; at the top, it was at best a social game of cynical power-hungry elite hypocrites.

There are two history books that cover the Arian Controversy, namely, H. M. Gwatkin from the turn to the twentieth century, now superseded but still useful, and R. P. C. Hanson 1988 (1997) with over 900 pages. After the above, I need add no more comment of my own to the narrative that they let unfold.

Hanson, in his introduction, calls it a “doctrinal crises”. He downplays the importance of Arius. Arius dropped out of the controversy (a word that Hanson finds inappropriate here) at an early stage. He was not even mentioned when, in 357, the Second Council of Sirmium produced as its result an “unmistakably Arian Creed”. Hanson’s entire sentence reads (p. xvii):

“The doctrinal issues scarcely appear in recognisable form, capable of being attacked or defended, until in 357 the Second Council of Sirmium, twenty-one years after the death of Arius, produced an unmistakably Arian Creed, and even this Creed makes no reference to him.”

That gives the essential feel of the matter in Hanson’s own words, gained from researching his voluminous book; and there is something very fishy about this feel. Didymus the Blind portrays God as “united to his creation and continually active” (Wikipedia, retrieved 2014-06-12). He described the Trinity, working from Origen, and perusing the Cappadocian Fathers. On the one hand, as typical for Origen, God is entirely “transcendent”; but on the other hand, “the Father is the root of the divinity” (Wikipedia). How can that be? The Trinity is simply a logical fallacy (plain English: nonsense.) It is a deformation originating from political power and a rigid corporate organization structure. This does not apply only in Origenist contexts. The scholarly Didymus is but one example among many that the people of his time, even the educated ones, apparently could not, for whatever constraint, think strait.

Above, we glanced briefly at the Tibetan situation. Tibetan Buddhism is organized in schools, four major schools, a total of seven denominations acknowledged by the Dalai Lama. At least historically, it is true that this competition of different schools has been the cause of many bitter quarrels. On the other hand, the competition of views has been the organizational cause of profound inner self-development for Tibet since the Middle Ages. Spiritual development is *only* possible as self-development, which does not exclude teachings and guidance. This option of competitive research and writing in a palette of schools was snuffed out for Christianity by the fascist Roman imperial control structure, a replicating ideology that was planted by the “Saint” Athanasius and his compeers within the Christian Church itself. Out of the window, for the time being, went the fundamental principle of *self*-development. This regulated and disabled, by and large, the formation of direct spirit contacts, but established, for the mass of lay church members, a human-to-human codependency.

The strongest bonds of such quasi-spiritual codependency occur, according to reports from Tibet and the Carribean, in zombies, which in some instances appear to be more than just fiction. This particular control phenomenon comes in shades and gradients of psychic control or possession. Genuine total possession is fortunately very rare, but the possessor need not necessarily be an off-world being; it can be another human. The zombie bond, once established by a particular ritual of biting off the physical tip of the tongue, is then controlled primarily through horrid zombie food. There are at least faint resonances of this, in subtle form, in the liturgy of the Christian control church, and, more bluntly, in U.S.-American customs of corporate industrial food degradation, that may be worth thinking about.

That double-edged fortune weakened original Christianity nearly beyond recognition; and it took until the fourteenth century to recover from the blow, when God’s essence was fully legitimized as absolute and transcendent, allowing only for non-essence energies to be immanent. As seen from that fourteenth-century clarity, after the Johannine turn of Byzantine receptions was completed, the notion that the “Father” is the “root of the divinity” reaching into immanence is wrong. The Trinity fails to grasp that God is not the father

because the definition of a “father” in the biological sense is that, first of all, he is male, and, secondly, that he has children. That is not possible for an absolute and transcendent being. It is, accordingly, not possible for the essence of a human to be an offspring of the divine essence, either, because the divine essence is transcendent, absolute, indivisible and unchanging. The western “filioque” is the symbolic part of a grand but covert political strategy of darkness to prolong ignorance and codependency since the Middle Ages, in my eyes.

These are simple logical and philosophical consequences, but they took a long time to mature due to the resistance in the clerically cultivated fundamentalist thinking of the rampant and raging early Christian mind against logic and rationality (see, massacre of Hypatia, below at 0350). A comparison with the profound nature of Tibetan Buddhism and its self-cultivation of mind was not available to the Christian organizers of the fourth century. The entire situation meant for many generations of Christians, learning the hard way.

0350 • HYPATIA: Most sources give us a favourable opinion of Hypatia, a beautiful and awesomely intelligent virgin woman mathematician, astronomer and philosopher in the late antique metropolis of Alexandria located in northern Egypt where the Nile flows into the Mediterranean. That is where frenzied Christian hooligans butchered her for being a pagan in March 415 AD, under the responsibility of a reckless Christian clergy. She had nothing at all to do with what the frenzy was about. With her death ended the great mathematical and astronomical living tradition of the library and the Mouseion at Alexandria and on the entire planet; and only fragments of its writings have come down to us. There is a pattern recognizable of a differentiated ancient high culture being smashed by primitive Christians from whom would in the distant future eventually would rise a new and interior man. The scenery and a probable version of the historical story are shown in the 2009 movie *Agora*, a reenactment of the trials and tribulations of Byzantine philosophy by its most prominent example (next to Michael Psellos much later, in the eleventh century.)

Let us look back to Hypatia’s life and times. The meticulously researched and written 2007 biography of Hypatia by Michael Deakin enables us to do so. I am relying first on him in this digest.

Hypatia was born in 350 AD or perhaps a bit after that date. Deakin finds a date of birth “significantly before 370, perhaps as early as 350.” Hypatia’s father was Theon, eminent mathematician and astronomer in Alexandria. Theon mentions a son (brother of Hypatia), Epiphanius, but this may refer affectionately just to a favourite pupil of his. Theon, the leading mathematician of his age, taught Hypatia mathematics, and apparently did very well. Damascius attests that Hypatia also acquired “knowledge of philosophy”, which she taught both in popular public lectures and in an academic setting but, as far as we know, never wrote about.

Her specialities were mathematics pure, and applied in astronomy, of the Alexandrian school, the most advanced in the entire world of that time. It reached up to Diophantine analysis, conic sections since Apollonius of Perga (c.262-c.190 BC) and the mathematics of Archimedes who had been in contact with the school. The geometry textbook of Euklid actually remains a basis for geometry in some schools to this day. In astronomy, the works of the diligent data assembler Ptolemy (c.100-after 160) were leading in Hypatia’s day and until the dawn of the modern age in the western Renaissance. In mathematics, the books that Hypatia worked on as a researcher and commentator of Diophantos and Ptolemy were surpassed only in the modern age by mathematicians like Descartes, Newton and Leibniz. The middle ages fell in darkness both in mathematics and astronomy.

In Hypatia’s time, it was known, since Pythagoras in the sixth century BC, and actually confirmed by quantitative estimation, that the world was not flat but spherical. Even in the middle ages, scholars transmitted this knowledge. It was the knowledge also of Christopher Columbus’ time, contrary to a popular flat Earth myth. The belief of flat Earth was held only by very early, or most backward, civilizations. We can assess Hypatia’s Alexandrian mathematical and astronomical training, even if the works of her and her father have come down to us only fragmentary. Theon and Hypatia were arguably the most advanced and

intelligent luminaries of antiquity known to us. Hypatia and her sorry fate may stand for, let us say, a large historical mechanics of decivilization and recivilization.

Hypatia's death was a key turning point in the hardball ascent of Christianity and the descent of the old order, whatever name one may find for that colourful thing. Let us hear what the inimitable Edward Gibbon has to write about her death (extract from chapter XLVII):

“The name of Cyril of Alexandria is famous in controversial story, and the title of *saint* is a mark that his opinions and his party have finally prevailed. In the house of his uncle, the archbishop Theophilus, he imbibed the orthodox lessons of zeal and dominion, and five years of his youth were profitably spent in the adjacent monasteries of Nitria. Under the tuition of the abbot Serapion, he applied himself to ecclesiastical studies with such indefatigable ardour, that in the course of *one* sleepless night he has perused the four gospels, the catholic epistles, and the epistle to the Romans. Origen he detested; but the writings of Clemens and Dionysius, of Athanasius and Basil, were continually in his hands; by the theory and practice of dispute, his faith was confirmed and his wit was sharpened; he extended round his cell the cobwebs of scholastic theology, and meditated the works of allegory and metaphysics, whose remains, in seven verbose folios, now peaceably slumber by the side of their rivals. Cyril prayed and fasted in the desert, but his thoughts (it is the reproach of a friend) were still fixed on the world; and the call of Theophilus, who summoned him to the tumult of cities and synods, was too readily obeyed by the aspiring hermit. With the approbation of his uncle, he assumed the office, and acquired the fame, of a popular preacher. His comely person adorned the pulpit, the harmony of his voice resounded in the cathedral, his friends were stationed to lead or second the applause of the congregation, and the hasty notes of the scribes preserved his discourses, which in their effect, though not in their composition, might be compared with those of the Athenian orators. The death of Theophilus expanded and realised the hopes of his nephew. The clergy of Alexandria was divided; the soldiers and their general supported the claims of the archdeacon; but a resistless multitude, with voices and with hands, asserted the cause of their favourite; and, after a period of thirty-nine years, Cyril was seated on the throne of Athanasius.

“The prize was not unworthy of his ambition. At a distance from the court, and at the head of an immense capital, the patriarch, as he was now styled, of Alexandria, had gradually usurped the state and authority of a civil magistrate. The public and private charities of the city were managed by his discretion; his voice inflamed or appeased the passions of the multitude; his commands were blindly obeyed by his numerous and fanatic *parabolani*, familiarised in their daily office with scenes of death; and the præfects of Egypt were awed or provoked by the temporal power of these Christian pontiffs. Ardent in the prosecution of heresy, Cyril auspiciously opened his reign by oppressing the Novatians, the most innocent and harmless of the sectaries. The interdiction of their religious worship appeared in his eyes a just and meritorious act; and he confiscated their holy vessels, without apprehending the guilt of sacrilege. The toleration and even the privileges of the Jews, who had multiplied to the number of forty thousand, were secured by the laws of the Cæsars and Ptolemies and a long prescription of seven hundred years since the foundation of Alexandria. Without any legal sentence, without any royal mandate, the patriarch, at the dawn of day, led a seditious multitude to the attack of the synagogues. Unarmed and unprepared, the Jews were incapable of resistance; their houses of prayer were levelled with the ground; and the episcopal warrior, after rewarding his troops with the plunder of their goods, expelled from the city the remnant of the unbelieving nation. Perhaps he might plead the insolence of their prosperity, and their deadly hatred of the Christians, whose blood they had recently shed in a malicious or accidental tumult. Such crimes would have deserved the animadversion of the magistrate; but in this promiscuous outrage, the innocent were confounded with

the guilty, and Alexandria was impoverished by the loss of a wealthy and industrious colony. The zeal of Cyril exposed him to the penalties of the Julian law; but in a feeble government and a superstitious age he was secure of impunity, and even of praise. Orestes complained; but his just complaints were too quickly forgotten by the ministers of Theodosius, and too deeply remembered by a priest who affected to pardon, and continued to hate, the præfect of Egypt. As he passed through the streets, his chariot was assaulted by a band of five hundred of the Nitrian monks; his guards fled from the wild beasts of the desert; his protestations that he was a Christian and a Catholic were answered by a volley of stones, and the face of Orestes was covered with blood. The loyal citizens of Alexandria hastened to his rescue; he instantly satisfied his justice and revenge against the monk by whose hand he had been wounded, and Ammonius expired under the rod of the lictor. At the command of Cyril, his body was raised from the ground and transported in solemn procession to the cathedral; the name of Ammonius was changed to that of Thaumasius the *wonderful*; his tomb was decorated with the trophies of martyrdom; and the patriarch ascended the pulpit to celebrate the magnanimity of an assassin and a rebel. Such honours might incite the faithful to combat and die under the banners of the saint; and he soon prompted, or accepted, the sacrifice of a virgin, who professed the religion of the Greeks, and cultivated the friendship of Orestes. Hypatia, the daughter of Theon the mathematician, was initiated in her father's studies; her learned comments have elucidated the geometry of Apollonius and Diophantus, and she publicly taught, both at Athens and Alexandria, the philosophy of Plato and Aristotle. In the bloom of beauty and in the maturity of wisdom, the modest maid refused her lovers and instructed her disciples; the persons most illustrious for their rank or merit were impatient to visit the female philosopher; and Cyril beheld, with a jealous eye, the gorgeous train of horses and slaves who crowded the door of her academy. A rumour was spread among the Christians that the daughter of Theon was the only obstacle to the reconciliation of the præfect and the archbishop; and that obstacle was speedily removed. On a fatal day, in the holy season of Lent, Hypatia was torn from her chariot, stripped naked, dragged to the church, and inhumanly butchered by the hands of Peter the reader and a troop of savage and merciless fanatics: her flesh was scraped from her bones with sharp oyster shells, and her quivering limbs were delivered to the flames. The just progress of inquiry and punishment was stopped by seasonable gifts; but the murder of Hypatia has imprinted an indelible stain on the character and religion of Cyril of Alexandria."

Refer to the 2007 book of Michael Deakin for a better take on the details, too long and technical to recite here, than in Edward Gibbon (late eighteenth century). One of Hypatia's students was Synesius, a Neoplatonic Philosopher and, late in his life, Christian bishop, an interesting figure who is one of the sources on Hypatia's life. See below at 0373.

A fuller chronology is in the timetables above after the Table of Contents. There are matches in the chapter bibliographies below at the end of this book (chapter 19) and in the Short Dictionary in Chronological Order (chapter 20).

10 St. Cyril to Scutellius, c.850-1542: Transpersonal Realms

Writers of Byzantine Receptions after Photios:

This marks the second and last cycle of Byzantine receptions in this societal column. It traces the opening of mystical and transpersonal spirit realms.

1017 • MICHAEL PSELLOS: (2014-07-04) Michael, baptized name Constantine, Psellos is a mysterious figure. I do not count him among the greatest Byzantine wisdom writers, who are writers of the sacred. On the other hand, writing this book has given me insights into his theology which are profound. Linos Benakis, with his particular focus on Michael Psellos, vouches for the importance of this eleventh century Byzantine author. I consider Psellos more a teacher, an organizer and a reviver of traditions than a first rate original thinker. I may be wrong. I may even, by western prejudice, overrate the importance of “first rate original thinkers.” The most important issue in philosophy may be the discursive forms of thinking, not any particular “contents” which tend to change as the times change. That would be in keeping with Sokratic and Platonic views – not the results in writing, but the activities in a person and their resulting changes in the person come foremost. Internal issues like that are particularly difficult to judge from historical hindsight based on written and other material sources. Michael Psellos seems to have been very proficient in this respect, at least. If he was indeed an alchemist as is reported in the sources, I assume that he would agree with the aforesaid. That is, in a nutshell, Psellos’ philosophy of philosophy, clearly a masters’ and not a students’ approach. Behind the scenes in subtle ways, he may well be the greatest of Byzantine thinkers.

Michael Psellos lived from c.1017 or 1018 to c.1078, or after 1081?, or as late as 1095/6. He was born into a Byzantine family of modest circumstances. He received an outstanding education. One of his professors was John Mauropous. Psellos made a career in civil administration. He was associated with three other young and energetic students, John Xiphilinos and Constantine Leichoudes, who later each were to become a patriarch, and the later emperor Constantine X Doukas. The group had prospects of coming into powerful positions under emperor Constantine IX. In 1054, Psellos, for political reasons, was forced to resign, and to take the monastic habit at Mt. Olympos. Michael is his monstic name. It did not take long, and Michael returned, again taking part in the capital’s political life. Michael Psellos may have left Constantinople during the reign of Michael VII to a life of relative poverty, and then died. We have no clear information about this last part of his life. A miniature in a late twelfth century manuscript (Athos, Pantokratoros 234) shows Michael Psellos as a white-bearded monk.

Psellos left an enourmous amount of writings. He was a polymath both by the scope of his interests and by the way how he stood over factions, schools and divisions within the individual curricula. He would have the type of intelligent person who always sees both sides of an issue at once. Main subjects that are covered in his writings are history, philosophy, rhetorics, theology, law, geography, military, medicine, mathematics, geometry, astronomy and music, a list probably not entirely complete. There is also a collection of his letters. Many attributed writings are spurious such as, *De Daemonibus*; recently, Psellos’ authorship of his commentary on Aristotle’s *Physics* also has been doubted, which has been attributed, instead, to George Pachymeres as its author.

While Michael Psellos did not leave any contiguous primary systematic philosophy of his own, he metaphilosophized in assumedly numerous university lectures (which are lost), commentaries and annotations, the latter probably in answer to questions from students. When teaching philosophy, he would point students to

certain writings of others, most often by far to the writings of Proklos who Psellos considered to be an authority among ancient authors. With fair reservation due to his encyclopedic leanings, Michael Psellos may be characterized as a Neoplatonic philosophy teacher of Proklos' works. Aristotle's logics and Proklos are the two major hubs in his overt intellectualism. If he was an alchemist, then that would merely have been an elaborate public facade persona, however, behind which would have stood a second, secret true persona. The mysterious nature of Psellos intuitively indicates the latter; he feels like a person with an unusually big secret of double lives.

From older traditions of higher education, often private, in Constantinople, emperor Constantine IX (1042-1055) founded a new school of law in 1046/7 at the existing Capitol School; and, there, also founded a new school of philosophy. The older centers, Rome, Athens and Alexandria (which was now in Arabic hands) played no more significant role for Byzantine learning. In this format, the School was a University, which, at least until 1300, was in one international league with Paris and Baghdad. Michael Psellos was the court philosopher under emperors Constantine IX, Constantine X, Romanos IV and Michael VII, during which time he held the Byzantine court dignity of Hypatos Ton Philosophon (Chief of the Philosophers). This involved cultural and educational administrative affairs relating to philosophers and philosophy. Psellos the studios was the leading philosophy professor at the University of Constantinople, which was the academic setting where he taught Aristotelian logic and all branches of philosophy from a close reading of the old and ancient sources. With this huge work load discharged, Psellos was foremost an agent of transmission and renewed receptions, but not an innovator on his own. The University was administered by the Nomophylax; its purpose was to train an imperial elite of high functionaries, lawyers, and notaries.

Psellos claimed that he was person who reintroduced the study of the ancient philosophers, particular Plato, to Constantinople. But he was also a commentator of the works of Aristotle and entered into subtle distinctions relating to them. Readers have detected strands of irony running through Psellos' writings, such as concerning the emperors he portrays in his historical writings, and concerning the Christian beliefs of the Byzantines in general. His reputation stood under the shadow of suspicion of being of doubtful Orthodoxy. The time for a Voltaire had certainly not come in Byzantium, but Michael Psellos was more guarded and careful than his student John Italos would be.

According to Katerina Ierodiakonou in her EMPP article on Psellos, Psellos was born in 1018 and died some time after 1081. Psellos' works show that he read carefully Plotinus, Porphyry, Iamblichos, and in particular, Proklos. He was also acquainted with Greek commentators on Plato and Aristotle (as well as with the works of the two classics themselves.) Some of the works he quotes from are lost today. Where Psellos worked systematically, his main goal was to reconcile Christian dogma with ancient philosophy. Here, especially, is where original interpretive ideas of Psellos are apparent. He often stressed the importance of polymatheia (polymathy, a comprehensive encyclopedia approach to learning). He used this argument in defence of ancient pagan texts. Concerning method, he stresses detached rational and logical argument and, prominently, demonstrations, to deal with issues. His method is directed to understanding nature, but also man, and the Christian world. Using his intellectual methods is, according to Psellos, no contradiction to Orthodox Christianity. Psellos acknowledges that there are things that cannot be understood rationally, which are ineffable and are beyond human demonstrations. Invoking Plato, Psellos even asserts that these latter things are the highest task for philosophers. According to Psellos, the human mind can grasp reality both by reason and by illumination, and some things better by reason, some things better by illumination (after reason). By implication, both of these venues may be used, neither of them to be excluded in principle. He outlines illumination in the Neoplatonic manner of Proklos: a "state which presupposes the end of all rational thinking and the prevalence of silence after a great deal of turmoil" (K. Ierodiakonou, at end of article). While in Proklos' illumination the source is the intellect (as in many Arabic philosophical traditions), in Psellos the source of illumination is God (as in St. Augustine).

For the overall drift of Byzantine receptions, Frederic Lauritzen (Psellos the Hesychast) makes a complex albeit important point about Psellos on the Transfiguration, the Transfiguration being the central point in the Johannine turn of Byzantine receptions in the large perspective. The underlying text by Psellos is a so far uncommented treatise of Psellos on the nature of the Tabor Light. Psellos relies on the Canon of John of Damascus for his interpretation. This connects Psellos' treatise with the later, fourteenth century Hesychast Controversy.

Psellos questions the rays of illumination (supra, p. 170). His main point is the reception of the divine illumination. This varies according to spiritual advancement of individuals. Specifically, the contemplation of God is through images, varying according to spiritual elevation (p. 175). Jesus, however, could be perceived as a physical entity. The three Apostles actually saw him shining, in reality, with the light as his activity. The argument of degrees of spiritual awareness is not in John of Damascus but is new in Michael Psellos. Lauritzen comments: "The concern is rather more closely tied to the question of the two natures appearing and being revealed".

The argument in Psellos' treatise later opened the way, according to Lauritzen (p. 178), for Gregory Palamas to argue successfully with the Tabor Light in defence of the Hesychasts. The new aspect that Psellos introduces is that his conclusions, which are within Orthodox keeping, are reached with the help of Proklus' Neoplatonism. Indirectly, by further conclusion, I find that this Hesychast interpretation of the Tabor Light is both Johannine, and Neoplatonic and in accordance with Proklos. Lauritzen mentions that, more or less contemporary with Psellos, this intricate question was discussed under different angles by Christopher Mitylenaios (a poet), John Mauropous, Niketas Stathatos (a Byzantine mystic and theologian, follower of St. Symeon) and, three generations older than Psellos, Symeon the New Theologian.

1296 • GREGORY PALAMAS: St. Gregory Palamas stands at the apex, the high point, of a long development of learning that is representative for the entire course of Byzantine sacred receptions. This enabled him to champion, and successfully to defend, Byzantine Heyschasm with its traditions of mystical spirit contacts against the attacks from his opponents in the Hesychast Controversy. The Hesychast Controversy is discussed under a separate heading (placed at 1350 below). It is the second of the two Focal Points of my book.

Under this heading, I wish to present who St. Gregory Palamas was and what the developments in Byzantine receptions were that enabled him, with his learning and his Hesychast leanings, to emerge as the leading theologian of Byzantium of his time, and of all Orthodox Christianity since then.

Gregory Palamas was born in 1296 in Constantinople. He had two sisters and two brothers. His mother was Kalee. His father was Senator Constantine Palamas who became a close counselor of emperor Andronikos II Palaiologos (1282-1328). The parents had the children taught by monastics so they would learn sacred words and holy teachings. Gregory was intelligent and diligent but had trouble memorizing. Emperor Andronikos entrusted Constantine Palamas with the task of educating his grandson who was the same age as Gregory. The emperor's grandson would eventually join and succeed his grandfather as emperor Andronikos III Palaiologos (1321 to 1341, sole emperor since 1328). Constantine, the father, died when Gregory was seven years old. Foreseeing his death, he gave up his government position and became a monk shortly before he died.

According to his disciple St. Philotheos Kokkinos who wrote his life, Gregory began studying ancient philosophy after his father died. He was a pupil of the prime minister Theodore Metochites who taught him Aristotle's logics and philosophy at the Imperial University of Constantinople. When Gregory was 17, the emperor asked him to speak on the logic of Aristotle. Palamas held his speech. Metochites praised it, saying that if Aristotle himself had heard it he would have praised it.

Gregory met frequently with monks of Constantinople and Mt. Athos. In 1314, he decided to renounce career and power. He desired to live an ascetic and monastic life. The Metropolitan of Philadelphia,

Theoleptos, a Hesychast emphasizing quietude and spiritual vigilance, introduced him to “pure prayer” and “holy vigilance”. Hesychasm is a Byzantine monastic tradition. It aims for the acquisition of the Holy Spirit and the deification (theosis) of the human soul and body. The Philokalia describes this in great detail. Techniques are to purify the heart, to overcome, and to become free from, passions and imaginations, and to acquire inner stillness free from bodily and mental distractions. This is the tradition that Gregory grows into, ably defends against attacks, and systematizes in his writings. The Jesus prayer (name of Jesus) is to be repeated incessantly: “*Lord Jesus Christ, have mercy on me (a sinner).*” This prepares us as an empty vessel to receive, through God’s uncreated Light, by grace, the vision of the divine energies.

In 1316, when Gregory is 20 years old, he inherits his father’s responsibilities and property and decides to become a monk. Kallee his mother is not overjoyed but she supports his decision. She decides to become a nun and persuades her other children also to take up a monastic life. Gregory distributes all their possessions among the poor. In autumn 1317, joined by his two brothers, they leave on foot for Mt. Athos. In spring they reach Mt. Athos, the center of Orthodox monasticism. Gregory’s spiritual guide for two years is the Hesychast monk Nikodemos. When Nikodemos dies in 1316, Palamas becomes a monk in the Great Lavra on Mt. Athos and stays for three years. He is now under the spiritual direction of Elder Nicephoros whose writings are in the Philokalia. He becomes a hermit living outside the walls of Great Lavra. In 1325, Moslems attack the hermits living outside the walls. Gregory, aged 29 and eleven monastic friends leave for Thessaloniki. When Gregory reaches the canonical age of 30 he is ordained into the priesthood. Shortly after his ordination he leaves for Veraoia where he founds a hermitage. He is in Athos again in 1331 as a hermit at St. Sabbas. In 1333/34 he is an abbot of the monastery Esphigmenou on Mt. Athos. He authors his first writings during this time.

Along this path of his life, Gregor Palamas meets his later opponents Gregory Akindynos and Barlaam of Calabria. His mother dies. The dispute with Barlaam lasts from 1335 to 1337 and draws on to 1341. The dispute with Akindynos, who was briefly his pupil, begins in 1341 and stretches through the Byzantine Civil War (1341-1347). In 1347, Gregory Palamas is ordained bishop of Thessaloniki. This is when Nikephoros Gregoras launches his attack against Palamas. Palamas always maintains his ties with Mt. Athos, his supportive home base. His last years are dedicated to his duties as bishop.

In his writings throughout the Hesychast Controversy, Palamas systematizes Hesychasm, focusing on the doctrine of divine energies that is particularly developed by him based on book nine of Aristotle’s metaphysics, on commentators and on the Neoplatonists. In ill health, St. Gregory Palamas succumbs and dies on November 14, 1357 in Thessaloniki. Gregory Palamas’ system of theology includes (i) human union with the Holy Spirit (Hesychasm), (ii) human deification (theosis), and (iii) God’s salvific uncreated energies (Tabor Light). His system soon became, timeless to this day, the philosophically grounded foundation of Orthodox Christian theology.

The generic concept of (i) Hesychasm was not altered by Palamas; this concept is explained briefly above in this same heading. For a thorough reading, see the accessible online three-volume book by the Athonite Fr. Theophanes (biblio-group 14-01). The concept of (ii) “theosis” after Gregory Palamas is presented at the outset of chapter 3 above. Palamas’ (iii) “divine energies” are discussed at the end of chapter 16 below (there, section 6) using the clear-cut EMPP article on Gregory Palamas written by Georgi Kapriev.

After presenting Gregory Palamas, it remains to show based on which developments in Byzantine receptions he came into the position of the most influential and foremost theologian of Byzantium. He did not reach this on his own but stands at the apex of a long development that is representative of Byzantine receptions in their entirety. This development is detailed in the thesis of Theodore Sabo on the Proto-Hesychasts. It is a pdf document of 237 pages on the internet. It deals with a key subject but is not cogently necessary to recite here.

A complex discussion thread involving Palamas is now in chapter 18 below.

FOCAL POINT 2: THE HESYCHAST CONTROVERSY:

1350 • HESYCHAST CONTROVERSY: Historical subject index: *unmoved* moving > *uncreated* light. That is the famous Hesychast Controversy at the shorthand categorial level. It was an adversarial process. That favours a preponderance of the relatively most stable argument. What it was not: It was not a simple east-west division of the Church. This is demonstrated by a strong internal Byzantine opposition against the Palamist position, and, vice versa, by the existence of powerful mystical currents in the late medieval western wings of the Church (such as in England, Sweden, Germany, Spain). The Hesychast Controversy is the inner sanctum of Byzantine receptions.

The losing argument (Barlaam of Calabria, Gregory Akindynos) was weak because it was structured around logically tricky and fallacious limiting and negative fact allegations (characterized by such limiting auxiliary verbs as, man *cannot*, you *must*, etc.). That leads to fuzzy emotionalized thinking below the rational mind (limbic appeal of the persecutorial mind.) Ironically, the side of hubris accused its opponent of hubris. It was a great victory for the cause of Humanism that the limbic appeal lost; and it was a great victory for mankind that the truth appeal won unmitigated in the face of the fallible Vatican popes.

HESYCHAST CONTROVERSY:

The winning argument (Mount Athos, St. Gregory Palamas the champion of Byzantine receptions) stood on the shoulders of giants. It was the relatively most stable argument because of its rock solid cerebral foundation in classical Greek logics and metaphysics (and, alchemy):

The crack is already visible above (at 0318) in the Arian Controversy. There is a split between the three synoptic Gospels on the one hand, and the Gospel of John on the other hand, in their comparative levels of understanding the light of the Transfiguration.

In the drift, Byzantine receptions took a Johannine turn, indefatigably searching for understanding beyond mere belief in the good classical manner of their philosophical forebears. This is shown, for example, by the reverence of the Byzantines to John the Apostle, paid to him by their highest honorary epithet, “the Theologian”.

St. Symeon the New Theologian (above at 0949) already prefigured the argument of the truth appeal. This is analyzed, in particular, by the brilliant Greek thesis of Andreas G. Bitoulas.

The strongest arguments of classical Greek philosophy are (i) logics, and (ii) the metaphysical point of the unmoved moving. The latter is set forth by Aristotle in book Lambda (12) of the *Metaphysics*, but also in the *Physics*, the *De Anima*, the *De Motu Animalium*, and in the lost dialogue *On Philosophy* (key parts in Macrobius’ *Commentary to Scipio’s Dream*.) It is structured also at the end of Plato’s *Nomoi* (Laws). In an ethical sense, it dominates the ending book ten of Aristotle’s *Nikomachean Ethics*, where Aristotle rephrases in his terms his teacher Plato’s theory of the vision of, or communion with, the Ideas/Forms. It is this classical cerebral foundation that let the Palamite theory of the uncreated light win the debate that is known as the Hesychast Controversy. The uncreated light, the true winner, was, and remains to this day, the highest understanding of the Platonic-Aristotelian unmoved mover in advanced Byzantine receptions.

I do not believe, however, that the limbic-cerebral distinction made just now is the highest form of wisdom. Spiritual masters such as the Byzantine hesychasts, but also the ancients like Aristotle, see the seat of the mind not in the brain but in the heart. True Love, which is divine Love, is not blind but is wise and seeing. The heart, not the brain, is the seat both of this wisdom and of the inner cosmos of man. This refers specifically to the heart chakra, *anahata*, to use Sanskrit terms, with green colour visualization. – So much for introductory remarks for this turning point of Christianity.

Concerning alchemy, note the discussion in chapters 14, and 18 below.

2014-07-07, morning

These are my concluding remarks for the book, referenced at the end of what I wrote yesterday, to my great surprise, at the end of chapter 18 below. These are my reasons why I am leaving so many headings standing “unused”. (i) I am leaving them standing as a historical document of my original intentions when I started writing this book. It was a reasonable intention to write a textbook type of book. These headings belong in a textbook. (ii) While, after years of intense research, writing this book since 1st of June, 2014, my view of the subject has radically changed. That is why there is so much criss-cross, writing here and there, that is reported in the book. The change of my views follows from that criss-cross and the result below at the end. I report all this because, after years of research, and decades of oblique reading of the Byzantine subject matter, my learning process was intense in so short a period as my ca. five weeks of actual writing. Due to that change, but certainly already in the seed of this book, a somewhat fuzzy “textbook” plan turned into an investigative and exploratory “monograph” type of book.

What does this have to do with the Hesychast Controversy? Understanding is seeing a recurrent pattern. This book, to me, is eye-opening about what the recurrent pattern is. It is not material. It is an old spiritual warfare. It is not only old. It is also new.

The “facts” (a particularly limited human concept) of the Hesychast Controversy have, in the recent years, been extensively documented, in particular in the Russian books mentioned in the chapter bibliography for the entry at the end of this book. I certainly have nothing to add to that in terms of research. I have a perspective to add: That is not all; and that is not even the main part. The main part is a creative spiritual exchange. I refer the reader to my section on St. Gregory Palamas above in this chapter. The structural outline of the Hesychast Controversy is in there; and it is described what it was that the three, Barlaam, Akindynos, and Nikephoras, opposed in Palamas.

Enlightenment, often talked about today, in a very different context than the word stood for in the eighteenth century, is not the same as a “peak experience”. Byzantine receptions led many people to peak experiences. What remains of truly *enlightening* value is sifting out to this day.

A fuller chronology is in the timetables above after the Table of Contents. There are matches in the chapter bibliographies below at the end of this book (chapter 19) and in the Short Dictionary in Chronological Order (chapter 20).

BOOK THREE

A HOLOGRAPHIC SPLENDOUR AND ITS ELEMENTS

11 Byzantine Receptions as a Celestial Journey

The soul returns to Heaven when it sings (after Homer, Iliad, line 1.) Sing, heart and soul!

1. What to Take Along?

In Byzantine art, a special technique developed to depict Hesychasm. This is known as “rayonism” (see the thesis by William Walter Smith III). That is something to take along on a celestial journey. It is not clear if rayonism is a “religious” art. God is unseeable and unknowable in essence. Theophan the Greek painted an icon of the Transfiguration. He uses a technique of geometrical rays to depict, symbolically, the divine light. Divine rays have a long history starting in the most ancient Greek myth (and in myths of many other countries, for example, Amaterasu in Japan.) It is a perennial theme restyled for Christian use in a beautiful icon. The rays are emanations of created energies from the uncreated divine light and represent the archetype of spiritual connectivity in man. This is the key tool not merely of mystical spirit union, but of celestial journeying. Some more details will be pointed out in the chapters below in their contexts.

2. Jane Baun on the Celestial Journey of Byzantium:

Jane Baun has presented a landmark study of non-elite popular theological understanding, and the genre of the celestial journey in Byzantium. Such tales apparently met the taste of non-elite Byzantine population and were widely popular. Baun’s study goes into great depths. I would like to mention the highlights from her book. This is an ideal opening for the rather astounding things that are to following in the remaining chapters below.

In modern times, science fiction is immensely popular. In Byzantium, it appears, the one popular literature type was *spirit fiction*, a “world elevator” for ascension technicians. By this I mean a type of literature that was read by the common folks, as far as they could read, living in the provinces, written in simple Greek, stories of encounters, travels to Heaven, to hell, with their ample share of film-like supernatural spiritual special effects. Baun translates and extensively situates and explains two prominent examples of this Byzantine apocryphal literature, two so-called “apocalypses” (that is, revelation texts) of the other world, adaptations modeled after the Apocalypse of Paul from late antiquity.

In the Apocalypse of Anastasia, probably from the turn to the tenth century, a simple nun, Anastasia, in a simple monastery, falls ill and dies. She is taken by the Archangel Michael to Heaven to see and then to return and tell the people what she saw. After an absence of three days, she returns to the monastery and awakens from death. At the behest of the abbot, she tells what she has seen.

The Other World unfolds “as a series of symbolic, archetypal images which operate outside fixed notions of space and time.” (Baun, p. 175) Whoever has viewed Byzantine paintings, such as the restored mosaics in the Kariye Camii church, mostly from the late eleventh century, in Istanbul, will have a good idea of the

condensed and imaginative type of scenario, of unique perspective effects, that manifests before the reader's eyes, as Baun describes.

A main element of interest in the Byzantine Apocalypses are the inhabitants of Heaven. Baun dedicates an entire chapter to this subject. There is a Godhead, clad in divine light. The "God of All", the "invisible Father", inhabits the Light but is not to be seen. There are living creatures, a seraph of many eyes, a cherub with wings, Abraham. Events do not simply happen but are sent by God. God may be coming soon down to the Earth. There is no visual interpretation of the Trinity as an iconic group. This appeared in Byzantine art only in the early thirteenth century under western influence (supra, p. 184). The Anastasia text is careful to recite all the proper Trinitarian formulas, but in the actual ongoing, the Trinity plays no noticeable role. The prominent connection is formed by Father and Son, both together inhabiting the Divine Throne of Light. One may assume from this that the Trinity for which the corporate Church fought so adamantly remained throughout an imposed belief, not a truly popular belief at the heart of the common people. In the entire Greek tradition, the Trinity sticks out as scholastic, rickety and alien, in my view. What the people liked, wanted and read was supernatural vision and action in Heaven.

The Holy Spirit is difficult to deal with by "worship" because worship is not, in the end, an adequate means of dealing with spiritual issues. Worship is a popular form of non-comprehension of the spirit world. The Spirit is not flashy and does not push her/himself into the foreground, but works effectively. That is not particularly appreciated, nor does it have high visibility. That is something to watch out for when roaming to identify her/his individual signature omni-presence. Neither the popular Byzantine spirit fiction literature, nor the barren Trinity dogma, assist in this task in any particular way. The Holy Spirit connection is man's primary key to the Heavenly realms.

3. Reflections on Byzantine Aesthetics:

In his EMPP article on Byzantine Aesthetics, George Zografidis twins, initially "beauty" with "light". That is from our modern view an unusual approach for a philosophy of aesthetics. It does, however, reflect the Byzantine view. Apart from this, the Byzantines mainly contributed to aesthetics their theory of icon (image). This theory was built during the clashes of iconoclasm, and has been ever since the foundation for Orthodox religious art. In Byzantine art, an "icon" is a typified and rather strongly abstracted religious painting for use in churches and monasteries. Orthodox Christians continue the Byzantine tradition of icons to this day.

I mentioned the concept of spirit fiction above. An icon is, with that term, spirit fiction in the condensed form of a painting. In particular, it has a world elevator function and opens, for the person trained to expect, and to perceive this, the upper world to the sensitive mind of the observer. Additionally, certain spirit energies can be lodged in the painting, independent of its creation by an artist, that assist this effect. An icon is both viewed and sensed, which is not the case with most other artworks, which are for the physical senses only. The sensed aspect is the Light.

Back to the article by Zografidis. In late Platonic tradition, art is supposed to lead the way to spiritual beauty. There are no organized source texts of a discipline, Byzantine aesthetics. In order to piece the information together, numerous texts from various disciplines need to be drawn upon. In this sense, "Byzantine aesthetics", while present in art form, is somewhat anachronistic when put into smooth text form by modern researchers. There are source texts on the theory of image (icon), however. They essentially focus on a theory of supranormal vision.

The visual arts had a prominent presence in Byzantium. This can be said as well of classical antiquity. The novelty of Byzantium, the icon, usually fixed in frontal gaze, was primarily a liturgical, and only secondarily an artistic object. Its truth is its reference and its proper use (even though it has an aesthetics of its own, in the types for the respective scenes, angels and saints, and in a peculiarly styled subtle facial mimic.) Photios spoke

of internal mobility of spectators of icons. Gazing means spiritual ascent, especially through the crossing of the gazes of viewer and icon. The entire Byzantine mystic movement was prefigured in many thousands of icons in churches across the empire. Textual receptions functioned analogously and related to mental icon gazing in mutual support.

12 Byzantine Anthropology: Humanism

I mention in the tables of contents that in the second period a new type of personality grew up in Byzantium. How can we take hold of that in an analytic grid?

1. Hermeneutic as the Logic of the Passive Internal ("Reception", "Participating Observer"):

There is a negative theology. Pseudo-Dionysios Areopagita was an exponent of negative theology. In a similar sense, there is such a thing as negative logic. This is an unknown field because the higher sectors of our mind in which negative logic holds on are themselves still practically unknown in the west. Sri Aurobindo, fetching out of Indian traditions, calls them the Supramental, which is an absolutely silent mind of pure Vision.

Our mind is not by nature absolutely silent. On the contrary, our mind is actually a very noisy and restless place. The function of negative logic is as a tool to shoot down, within the mind, every event that is not the absolutely silent mind.

Does this have a place in Byzantine receptions? We do not know that, because we cannot look into the minds of the Byzantines who participated in the reception tradition. On generic terms we can reconstruct, however. Some of the Byzantine masters did attain stillness. Negative logic is the tool to reach this goal. Thus, by syllogistic conclusion, the Byzantine masters must have utilized some form of negative logic.

This is a key component in the mystic union of Hesychasm. It utilizes the, now jobless, (ego) defence mechanisms of the mind in a new job, namely the job of defending the stillness of the mind against residual traces of the restless ego mind. That is my hypothesis to begin with.

A clue is given by the "Jesus Prayer" of Hesychasm. It is an incessant mental repetition of the name of Jesus. The noise of the ego mind is, in particular, an incessant slightly subliminal inner parrot babble of the separated ego mind. It is the function of the Jesus Prayer to deafen out the ego babble.

The question is, how, in that inner war game, can the mind attain absolute stillness? The only answer that I see is, that the mind splits in two, and thus compartmentalizes that segment of the mind that holds the churning ego babble. That effect can be reached if the mind is cultivated to a point that it can go out-of-body. If the mind does so (technically, the astral body or fifth body, i.e., the fourth energy body), it leaves the inner babbler far behind.

The function of inner negative logic of stillness is to reach this separation, without causing psychotic harm to our inner selves. That is possible only in a suitable context. The requirement is of a transpersonal world as a sanctuary for the ascending mind. Inner negative logic is logic that is applied to constructing such a transpersonal sanctuary. That is, in all religions of the world, heaven, or paradise. Paradise is in man, specifically, in man's purified mind. Jesus' teachings about becoming like little children etc. are exactly along those lines.

Am I arguing that paradise is only in the imagination? No, not at all. Paradise is in the mind. The imagination as we know it is part of the ego's troubled realm of sorrows. Paradise is beyond dreams (which are ruminations of the lower energy bodies, not of the higher vision bodies), and is beyond imagination (which are a parallel to dreams when we are awake.)

Am I arguing that paradise is something real? If physics includes a participating observer, heaven in a person's mind creates its reflection in reality, wherever that may be. I doubt that it is helpful to describe paradise, or hell for that matter, as a "place". It is better to comprehend paradise as a "state". Jesus demonstrated a Transfiguration and, finally ascended out of this world which we call our "reality".

What happens when a reader of texts employs negative logic? I believe that this is the root of the cultural phenomenon of the Renaissance. Reading is both receptive, and immensely creative. The Renaissance is built on a foundation of creative reading, with its level at the top and somewhat beyond the imagination and dreams, somewhere in the lower Supramental. That was a breakthrough after the dark Middle Ages, thanks to Byzantium and Byzantine receptions, and, to a considerable part, the input from ancient India through Ammonios Sakkas, Plotinus and Neoplatonism. To scan these amalgamations in full precision with our limited source material and limited analytic means is at this time beyond our reach.

The foregoing paragraph poses the question if the Hesychast Jesus Prayer is the only available form of negative logic. No, it is not. There are other, more internalized, and more silent forms of the negative logic to still the shadow's dyslogic. Once the human mind, through long training and frequent, ideally: permanent mystical union, grows stiller through submission and surrender to spirit guidance, more silent and internalized forms of negative logic become available. This is flanked by supramental visualizations which unfold holographic cosmic consciousness; but that is for the balance of this book to tell.

2. What is the Logic-Dyslogic Distinction?

I just mentioned the dyslogic of the shadow. That is an antagonist concept at the heart of negative logic. It is not well known and is probably helpful to explain somewhat more fully than above. It is the most advanced subject of hermeneutics.

Negative logic is the supramental counter-antagonist of dyslogic. That is about the highest that we can learn from Byzantine receptions, together with their breathtakingly beautiful visualizations. In our given scientific, medical and scholarly context, it is very difficult to answer the question, what is the logic-dyslogic distinction. I will give it my best try (with 12-04 in the chapter bibliographies):

We have a valid observation by a psychologist to start with, Bernard Rimland, 2008. On p. 15, Rimland explains his observation, in other words: A person is unable to think logically most of the time, cannot make good decisions, nor plan, nor remember properly, nor learn easily, nor experience normal emotional reactions to events in life, nor control violent impulse, nor learn from mistakes, nor see another's viewpoint, nor understand the consequences of her or his actions. This is an observation that Rimland has made, and, a medical practitioner, classifies as a grievous mental disturbance.

In my opinion, dyslogics is, similar to the image behind the term schizophrenia, a mental fragmentation phenomenon, if you want, expressible in a "broken mirror" metaphor. One key psychological ability is, popularly named, the ability to "connect the dots". Another popular adage is, not seeing the forest for all the trees. This is typical of dyslogics. There are only dots and only trees, but no lines and no forest. My definition is: Dylogics is the acquired inability to draw conclusions, a logical illness. Premises of possible conclusions are seen, but then the syllogistic process is interrupted and blocked. Dyslogics is a key blockade of symbolic discharge, which is essential to advanced human life in connectedness.

What went wrong? In materialist societies, there is fixation with material things and the process of counting. (This is not typical of spiritual life, since spiritual values like divine wisdom and Love are not countable.) Externalization in such a situation is fully dominant and unbalanced. This creates a mental imbalance in a person or society.

In terms of chakra analysis, the base chakra and the sex chakra are open, and the five higher chakras are blocked. This is a persecutorial chakra configuration. Dyslogic is a co-occurrence of the persecutorial complex in a person or society.

Externalization focuses on the material aspect of the world, to the exclusion of (the three) other aspects of being. This touches upon the Four Forces of Creation.

Aristotle's book, *Physics*, is, essentially an introduction to the Four Forces of Creation. That is the Aristotelian causality. It is an ancient teaching of Lemuria, Mu and Atlantis. Moreover, it is commonly accepted in the entire galaxy as the standard model of being. This is discussed in the following.

In the course of the discussion, I will mention ancient symbols of the Four Forces. Let me state here that I do not support, or sympathize with, the Nazi movement. One of its motives may have been, to discredit mankind's most ancient and most valuable symbol, the Swastika. The Swastika is a very ancient symbol of the Four Forces and the integration processes. My position on the Nazi phenomenon can be found in a reading of (group 12-04): Black, Jeffries, Preparata, Sutton, and (03-06): Phelps (and others). I estimate that, through Hitler, Stalin and Mao as its agents, the Vatican, especially the Jesuit Order, has come to control, in a feudal hierarchy of global finance, more than 85% of the planet's assets. By using the symbol of the Swastika in the following, I do not identify with such cause.

What is the First Force (First Cause) in Aristotle's *Physics*? It is the material cause. It is, in the analysis of the book by Michel Desmarquet, *Thiaououba Prophecy*, the "atomic force". It is behind the material world, and ability to externalize into the material world. It is one of the four pillars of a Creation in which there is a vast and nearly unlimited freedom of the individual will. Like each of the Four Forces, the Atomic Force (First Force) is personified by a god with a small g (technically, a seraph of first emanation.)

The Four Great Seraphim have the following domains (Desmarquet, teaching of Thiaououba):

- Material Cause (Aristotle) First Force Atomic Force

The Atomic Force is the entropic attractor in Creation. In myth it is vilified as Satan. It is nameless.

- Formal Cause (Aristotle) Second Force Plant and Animal Archetype

This is the Force of the lower subtle energies, which are, physically, electron plasmas. This Force is responsible for non-human non-angelic life. Its clash with the First Force creates basic forms.

- Moving Cause (Aristotle) Third Force (Ovoastromic Force) Human Archetype (Buddha)

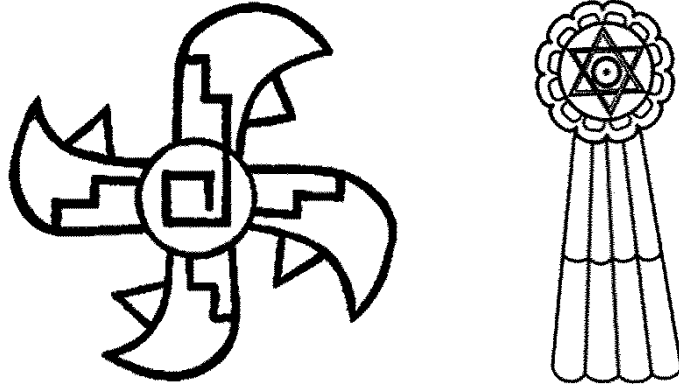
Aristotle's examples are Platonic and people as mover examples. The spheres of movers are not directly divine but are third-force beings (in the *Urantia Book*: "finaliters" of great free will).

- Final (Teleological) Cause (Aristotle) Fourth Force (Holy Spirit) Connecting Force of Unity

This is the Force that is introduced by Christianity to the world. It is the (only) Force of Salvation.

Dyslogic is a sign of spirit union of a person, or society, with the First Force. This leads to entropic consequences, which, in religious myth, are described, quite accurately, as hell (of immense temperatures). Hell is fragmentation, and entropic, the opposite of spiritual Union. Dyslogic is like a logical entropy without counter-balance. In nature and contemporary science, the existence of a counter-balance in nature is becoming more and more accepted, under the still euphemistic heading of "self-organization". Using that terminology, logic, as negative logic, is a tool of mental self-organization of the supramental mind. The measure of virtue is a person's strength of resistance to the pull of the First Force Antagonist as an accelerated tool of Divine Creation of humans. One high aspect of that is the strength of a person's resistance against the upside-down mirror world of dyslogic.

The Four Forces are intended not as a war zone but are designed to act in harmony. It is up to every free human being to decide either for the war theater, or for the harmony. The ancient symbol of the Swastika is a symbol of the harmony and the unity of the Four Forces in man and his internal world. Here are two examples of the cosmogonic diagram from Mu, collected and published by James Churchward, *Sacred Symbols*:



The right-hand version of the symbol is characterized by rayonism, which we can also trace developing in Byzantine art and symbolism, from ancient Greek stylistics of depicting the Olymp. The cosmic center is, in Aristotle, the “unmoved moving” of Metaphysics book Lambda (see below, to the end of chapter 15.) Note the four mathematical vector lines of the prime number distribution. Modern-age teachings of the Four Forces have been developed since the Renaissance in closed circles known as Enochian magic since John Dee (the Four Towers).

Negative logic is a natural supramental process, many-layered, that is initiated in a person as soon as the exclusive First Force attachment is set aside, and the three higher Forces of Creation are accepted for the purpose of harmonization. The Urantia Book describes this as the “Thought Adjuster” that then forms in the human. This is seated in the seventh energy body and is the same as human free will center. Negative logic as a counter-antagonist within the realm of ideas is not an activity of the rational intellect but is man’s highest supramental activity shining into the individual from the spirit world. That is the chief consequence of mystical union, such as in Byzantine and Orthodox Christian Hesychasm, or in Sufi spirituality, in Yoga samadhi, in the authentic Buddhist nirvana experience, etc.

3. Francis Bacon and the New Organon:

Francis Bacon is considered to be one of the founders of modern science. He is an enigmatic and not as thoroughly understood figure compared with other great philosophers such as René Descartes. The summary of his project to reform natural philosophy was a formalization, namely the “New Organon.” One large question in historiography is, why did the scientific revolution take place in Europe and not in China or in the Islamic world. There are many reasons that are discussed. One additional reason, perhaps an important reason, might possibly be the rise of consciousness in Europe, at least within the intellectual elite, slightly above the threshold to the supramental. This could be reflected in the Baconian revision of the ancient Aristotelian Organon. Since this is beyond the scope of this book, I can merely mention this here as a conjecture.

4. A Collective Review of Five EMPP Articles:

a) Börje Bidén has written the EMPP article on Byzantine Epistemology. Is there such a thing? It is a modern question posed to a late antique and medieval corpus of wisdom writings. After reading the article, I find reasons to answer my question with, yes, there is, or there was, such a thing.

The Byzantines held that God’s essence is beyond knowledge of any kind. Apart from that, they followed ancient philosophy generally, but Neoplatonism more particularly, in theorizing what knowledge is and how knowledge can be acquired. Knowledge can be acquired because certain things are knowledge. This opens the possibility of knowledge. Since the soul was created perfect, it is at birth not a tabula rasa but comes with

innate rational principles. Plato's theory of memory from the prenatal state was generally rejected as Un-Christian. The flexible Byzantine mind of Greek stock found fit to assume that, side by side with innate rational principles, empirical knowledge from individual forms of things went into the equation that could generate certainties about first principles of things. First principles, as Aristotle defined *Metaphysics*, were apparently accepted, in the ancient tradition, as the highest form of knowledge.

There was no single organized discipline, Byzantine epistemology. What is today one specialized discipline of philosophy and psychology, in the Byzantine era broke down into four different genres of philosophical reflection: (i) the soul's cognitive abilities, (ii) the divisions of philosophy, (iii) Aristotle's theory of demonstration, and (iv) Plato's theory of recollection. The Byzantine texts that have their main focus on these subjects are, to our present knowledge, few and rare.

According to ancient precepts, knowledge is targeted to idea object, which the western scholastics in the later Middle Ages began to call universals. Knowledge of universals is infallible due to the unchanging nature of universals. Skill, a different mental faculty, can err easily since its objects are individuals (particulars), and of a changing, shifting nature. Bidén: "Different cognitive objects are cognized by different cognitive faculties." Individuals are cognized by the senses if they are present and by imagination if they are absent. For universals, it takes opinion, reason and intellect to cognize them. This is, at least, what textbooks taught Byzantine students such as, David's *Prolegomena*, and Nikephoros Blemmydes' *Epitome logica*.

You may have noticed the gap for things divine. Bidén remarks that Greek philosophical thought has always provided that the human intellect is insufficient and unsuited to grasp things divine. He explains that in Greek Patristics, the radical notion prevailed that God's essence (*ousia*) is beyond comprehension, but that God's attributes, such as existence, unity, being the Creator, are susceptible to proof. The Byzantine were distrustful of the senses as a source of knowledge. Theodore Metochites doubted, citing ancient precedents, that knowledge can be acquired in natural philosophy, ethics and arts because the objects are engaged in constant change. He was more optimistic about theology where truth can be obtained by divine inspiration. Mathematics studies objects that are strictly knowable. Metochites believes in forms already pre-existing in the soul, and their recollection in the process of gaining knowledge. This reflects what Bidén calls a "projectionism" of "late antique philosophers of mathematics" (Bidén) like Iamblichos and Proklos.

A question is left out concerning divine omniscience (all-knowing). If God is all-knowing, how can there be fields that are exempt from knowledge? Perhaps this was understood to be merely a human limitation. If God can instill knowledge from above, why would this yet be a basic human limitation? No investigative curiosity of Byzantine philosophers was sparked over this not too far-fetched question as far as we can tell.

Bidén goes into details of Byzantine scholastic-type knowledge derived from the *Organon*. The Neoplatonists knew of three types of universals, namely (i) a form in God's mind (*ante res*), (ii) an experiential form exemplified by many individuals, for example, many dogs exemplifying the form of the dog (*in rebus*), and (iii) the concept of a dog in the mind of a human being (*post res*). Bidén discusses the posterior analytics and Aristotle's principle of demonstration, from establishing a fact to relating it to other, previously known facts, and deriving an entire science systematically from primary unprovable basic assumptions.

Aristotle explains concept formation by an "active intellect". Byzantine commentators diverge widely about what that may be. The Neoplatonists explain it as a faculty of the individual soul. The process is performed by internally reading internal forms like a script. This goes back to Plato dialogues, *Meno*, and, *Phaedo*. Apart from the Neoplatonists, this theory was rejected in Christian Byzantium as involving preexistence of the soul. The obvious, I find, resolution of this glitch would be, that the soul's experiences in the world keep feeding it with a stream of internal forms, for which, thus, there is no need to resort to the exotic topic of memories being extruded from previous lives in the normal course of everyday human cognition.

Eustratios, according to Ierodiakonou, developed a Christian theory that pointed into such a direction. The concepts of the soul are resonances of the intuitions or concepts of the intellect, and thus, originate from the intellect. The soul will eventually come to reflect upon them. Eustratios states that that is different than Platonic recollection. Another question that I have is, if the knowable universals are unchanging, are they timeless? If the answer is, yes, why do they need to be remembered from “previous times”? Can they not be “remembered” from a timeless realm if they, themselves are timeless? There is something missing in this Byzantine theory, something that does not find an answer in the Scholasticism of the west, either. The answer would be, probably, the only step in the direction of clarifying the problem of cognition of things divine. The universals as such are already rather close to that; but then slams this brake in the practically relevant procedural questions. Rightly observed, the soul of mortals is separated from the timeless source; but what happens when it finds ways to (re-)connect – or more simply, just to connect? That question is surely not entirely inappropriate in the mystical connectivity context of Byzantium’s later centuries. The universals in Middle Byzantium are, by the way, the subject of the already briefly presented monumental thesis of Echevarría that plays the ball into this court. The human soul is created perfect but is used very imperfectly. That is a self-reflection that does not yet occur.

But I keep interrupting. Back to the article of Bidén. The article discusses details that are of a lesser nature than the aforementioned. Let us therefore continue to the next article.

b) The article by Katerina Ierodiakonou on Byzantine logic deals mainly with the educational importance, and only partial endorsement by Byzantines, of Aristotelian logic. This logic itself is well-known from other publications. I do not see mention of a genuinely new “Byzantine” logic in the article. Aristotelian logic remained its ancient self in a changing environment, Byzantium.

I have asked myself previously if there is a genuine “Byzantine” logic. I have come to the tentative conclusion that there is such a thing. This has been mentioned in the sidelines throughout this book here and there, both above and below. It has to do with the complicated reception phenomenon of the Byzantines and the use of higher, elevated levels, normally dormant, of the human mind. This comes with higher forms of logic. They are not basically different from Aristotelian logic. However, where Aristotelian logic has “big” branches of the categorial type, the Byzantine reception logic of elevated levels of the mind has “little” branches, or let us call them finer, more subtle branches of the thinking light. In particular, these are better suited for performative question of talking and writing, and of course, of reading, than the basic Aristotelian tools. An illustrating example is, that the Renaissance Humanists are somehow softer, more supple and subjectively freer types of persons than the monumental ancients and their formation in a slaveholder society. Since study of this has not even truly begun, there can be no mention of it in the article under review here.

That does not conclude this important point yet, however. Ancient Aristotelian logic teaches us something that we love to do for the rest of our life: We distinguish. A is not B, C is not A, etc. Then we can draw “conclusions”.

What is “distinction”? Distinction is a separation of that what, in the mind, has become unduly twisted and tangled up together. Aristotelian logics plays, simply stated, the unravelling function to e-fuzz the human mind.

Can distinction, a form of separation, be a viable tool of union? That is unlikely because from the first impression through to a precise analysis, separation of which distinction is merely a form, does not, has not ever, and cannot create union. Therefore, the strange mystical phenomenon of later Byzantine receptions, namely union, is incompatible with ancient Aristotelian logics.

That is not to imply that the phenomenon of unio mystica (mystical union) would be illogical or unlogical. The fact is, however, that Aristotelian separation logic is the wrong logic to approach it. What is required here is a logic of union, not a logic of separation. A theory of such a logic of union does not exist to

this day, not even, as far as I am aware, in the body of philosophies of India, where the phenomenon of union is far more familiar than in the western world.

What is a logic of union? A logic of union is subtle, where the logic of separation is coarse. The mind behind the logic of union is (or should be!) subtle, while the mind behind the logic of separation is coarse (or, gross). Subtle logic is homogenous (smooth, like sliding down a slide); coarse logic comes along in discrete steps (jagged, like walking down a flight of stairs). Subtle logic is like flowing water; coarse logic is like a cannon firing off volleys in intervals.

According to a true insight of Aristotle, logic is not a part of philosophy. Logics is a tool for philosophy. If, however, you apply subtle logic to philosophy, then that, practically automatically, preselects the respective philosophy to become a philosophy of union. Logics is a preselector for substantive thought and its content; but logic ends at the moment when the preselected philosophy begins.

Vice versa, behind every union there is a logic, a subtle logic. It is up to us to discover that. That leads, here, out of a “logic in Byzantium and into a genuine “Byzantine logic”. The transition seems, initially to be not possible. Logic is not a philosophy; however, there can be a philosophy of logic (which, then, is not logic proper, but philosophy applied to a particular field of knowledge.)

The rational, intellectual mind is a divisive mind. The higher mind is always and inevitable a unitary mind. That is where our notion of God arose; but we have forgotten that together with our higher mind; and we must recollect from the timeless sphere. The type of logics, a preselector of philosophy, is itself, again, preselected by which type of mind a person uses.

All logic originates from the unitary. The process of the rational, lower mind (that only thinks that it is the best) is, unreflectedly, to move outwards from the unitary. The process of the supramental, higher mind (Sri Aurobindo) is, reflectedly, to move inwards towards the unitary.

That does not change logics itself; but it changes how one uses logics. The process is no longer syllogistics to draw rational “conclusions”; the process now is to use reverse syllogistics to connect that what appears as separated within the unitary, or One, as Plato and his followers call it, or, the unmoved, uncreated, as Aristotle and his followers call it. The situation in India (Advaita Vedanta) is parallel to this.

In following this, one must be watchful not to confuse the clustered mix within a human mind, which is in dire need of unravelling, with the One in the aforementioned meaning. The One is not clustered but is non-composite and is non-separable. That what is separated is, with the term from India, the veil of maya that conceals it. Reverse syllogistics leads to the Unconcealment of the Concealed.

The trick with Aristotle’s logic is, while it is not a philosophy, it is actually a *concealed* philosophy, namely metaphysics of the highest type. The first task of reverse syllogistics is to self-un-conceal into the metaphysics of the cosmic Creator One, the logical God who is revealed. That is, of course, when the goal is already at hand. The cosmos is merely a separating term, by the way, too. I correct, that it is the unitary Creator One.

In the mind that applies logic there is a central category from which all categories emerge. This follows stringently from a logical structuring of the category system. All concepts are derived from categories by logical operations such as definitions and distinctions. If you put this machinery into reverse gear, you do not derive hierarchically lower categories from hierarchically higher categories, but you distill hierarchically higher categories from hierarchically lower categories. Unlike the top-down category system of distinction, the bottom-up category system of unification reaches all the way to the center of the mind, where there is merely one. If it were not so, this process would remain incomplete.

The finishing touches towards the One are highly self-reflective. They lead, by entirely logical procedures, to the category of itself. This corresponds closely with Georg Cantor’s “absolute infinite”. The mind that reaches to these heights must itself climb over all barriers of the limited mind and must become infinitely self-reflective. This was a main function, to a greater or lesser extent, of Byzantine receptions, namely the education and growth of the self-reflective individual subject of the receptive mind.

Why can man participate in this? Man, ideally, is a mirror for the divine. Man can, if she/he so wishes, assist the divine in its own self-reflection (just as the divine, through grace, can assist the human in the human's task of self-reflection.) There is a sweet spot of mutual vital interest here. It is a sacred deal between man and the divine.

Unlike normal logic, unitary logic is extremely mind-altering. It can take place only in an elevated, elated, ecstatic altered state. It dissolves the illusion of the eye. It does not dissolve the freedom of the human individuality, but places the same into the service of the infinitely loving divine, changing from its own driver seat to the co-driver seat. This is called, first, submission, then, surrender. The act of surrender is something final. The sages of India call it *mukti* (liberation, with various forms). Scholars in the west who try to understand this are usually completely puzzled. It is nothing else than a contract for eternity between God and a human individual. It is clearly not less consciously entered into than a contract between two humans. *Mukti* is accompanied by an expansion of logics turning from outwards to inwards which will in the future govern the respective human life. The human life thus receives a different, spiritual rationale and meaning, defined by the One of which the human life itself has, of its free choice, become part in a symbiotic partnership of a singular kind.

A changing culture engenders a changing logic. Aristotle would have a difficult time keeping up with it, since he can no longer change. The logic is a part of his metaphysical system, which is, first of all, a system to turn inwards in a methodical way that man's lower, namely rational, mind can safely follow. This is discussed below in chapter 15 (Byzantine Cosmology).

One needs to very careful using words of common usage when approaching the One. That is one advantage of logics, that logics can manipulate symbols that have no substantive meaning at all. Logic today is meaningless, and that means, that it has become ready to turn inwards, to become a metaphysical tool, which normal, outwards-oriented logics per se cannot become. The "Metaphysics" is, "behind physics" (behind nature) because it is of the inner world from which Creation sprang.

Byzantine theology, to leap somewhat ahead, is a theology of internal realms. That alone is a suitable environment for reversing syllogistic, divide logic towards the One. **The One is the center of the internal. It is inner-psychic, just like man. True man is vision/reflection of God, of the One.** (To be continued below at the end of chapter 13.)

c) Barbara Zisper (EMPP, Byzantine Medicine) gives an outline by Byzantine medicine. It was, basically, an improved version of classical ancient medicine. There were hospitals since the fifth century, with roots in charitable institutions. The Pantokrator Hospital in Constantinople was a center of learning with a high book production. It had several wards for specialties, such as eye treatment and gynaecology, with specialized medical personnel. The surgical instruments resemble the classical instruments. There, like in pharmaceutical ingredients, Zisper note a trend toward simplification and to practical application, away from being complicated. Medical textbooks were as matter-of-fact as they are today. They were reference books for educated medics. Byzantine medicine had a high standard and influenced the entire western world; it received, and probably exchanged, knowledge from and with the Arabs. There was no developed theory of healing, just like in modern medicine.

d) Jozef Matula writes in the EMPP about Byzantine Philosophical Psychology. He starts with a list of what the subject is about: soul and body, divisions of the soul (tripartite), immortality, internal senses, pneuma, emotions, passions, dreams, and so forth. If Byzantine medicine had no philosophy, no theory, did Byzantine psychology have a theory? Was there a Byzantine psychology? There were ancient and (primary and secondary) Byzantine sources of psychological knowledge. According to Matula, scholarly interest in studious learning about the field as a whole, as opposed to writing pieces of it, began with Michael Psellos.

As in ancient philosophy, man is a rational mortal being, a corporeal essence, gifted with speech and thought, endowed with the abilities of reason and knowledge. In many ways, the missing theory of Byzantine medicine appears to be lodged here; and it is a mixed psychological and psychosomatic theory. Man united two natures in one person. Already in the sixth century, that formed a model of hypostatic union (Christology: union of Jesus' humanity and divinity). Man's soul (personal spirit) is contrasted negatively to the body to name it: *incorporeal*, etc. Man synthesizes opposites. Man is not merely his soul but is a substantial composite. He is a hypostatic unity of soul and body. Soul is self-moving incorporeal substance (or, a more likely functional translation, to my mind: entity). The soul is immortal and incorruptible (Leontios of Byzantium).

If the soul is immortal, and the mortal lifetime is so short, why is it seen as so implausible that the soul did not exist before incarnating? That is one of the irrationalities of Christian discourse, ending in a false plausibility assessment thanks to "belief". Without the habit of "believing", there cannot be any disbelief, merely a negative belief, a main root of the Ego Defence Mechanisms of limited mind configuration.

I digress. Galen played an important role in Byzantine psychology, especially with his theory of four humours. He used Aristotle's classification of the inner senses, namely, imagination, cognition and memory. Nemesios of Emesa wrote a work entitled, *On Human Nature*. It treats the nature of the soul, systematizes medical philosophy and Christian anthropology, and is steeped in classical learning. Nemesius of Emesa and John of Damascus acquainted Byzantine authors with emotions and how to classify them (pleasure, distress, fear, anger).

In Aristotle, the soul is the vital principle and energy of the body. It is the prime principle of nourishment, perception and experience, self-motion, understanding. The body has a potential to live, but the soul actualizes this potential. That puzzled Byzantine thinkers Nikephoros Blemmydes and Gennadios Scholarios. According to Gregory of Nyssa, the soul is intelligent substance (or I find better translated from the Greek: intelligent entity). He would probably have denied this to the body since he uses it as a distinguishing element. The soul is there to guide the body (and to enjoy its life?) The soul has three parts: rational, spiritual, and appetitive. (That is reflected in different words in the modern Freudian tripartition, ego, superego, and id, proving that there is only rarely anything truly new.) This tripartition stems from Neoplatonic influence.

A breathtakingly slanted argument that was used against the preexistence of the soul said that, while soul and body are created simultaneously, the soul cannot exist before its body. How about, *after* its body? This is a point where circular Christian logics again and again bites the dust. Maybe they missed something in the philosophy prep class... More than that, they concluded from Aristotle that only a part of the soul is immortal, namely the rational (Freudian: ego) part (not the spiritual part, Freudian: superego.) In terms of clear thinking, that is not quite comprehensible, either. The differences between the Byzantinized Platonic and Aristotelian concepts of the soul were to continue "in the background of the dispute between Gemistos Plethon and Gennadios Scholarios, and the debate continued after the fall of Constantinople 1453 mainly in Italy (Bessarion, Theodore Gazes, John Argyropoulos, George Trapezountios)" (Matula at end of article).

e) Ivan Christov writes about, *Byzantine Political Philosophy*, in the EMPP. The founder of this line of writing was Eusebius of Caesarea. He took the figure of Olympian Zeus and adapted it for Christian usage in the Christianized Roman empire. The key apologetic element is the divine origin of the imperial government. From this followed, at the same time, the nature of the state as a theocracy. This was the cornerstone.

The Byzantine empire was an image of the kingdom of God. The emperor was God's viceroy. The empire was a vessel for human salvation and divine providence. Two of the most important elements were the universal form of state and the universal language. This was justified by the great power of the empire, mightier than any other power on Earth. The empire was the successor and translation of the Roman empire (*translatio imperii*). Its capital was the "New Rome", "Queen of Cities", or "New Jerusalem". Greek was the

language of the way to salvation. The empire combined two great powers, the power of Christ and the power of the Roman empire.

The Byzantine court mystically glorified the emperor. He represented Christ at many Church functions. He would invite twelve guests to a meal on Christmas day. The decrees of Church councils became valid only if they were signed by the emperor. Yet, the Byzantines had a legal right to resist an emperor for cause in mutiny. There was a practice that a Patriarch could depose an emperor, excommunicate him, and even set him into anathema.

13 Prototyping Humanist Theology

How theology rebelled against God's Love, failed, cracked and opened to the Holy Spirit – this is one way of describing the sacred aspect of the Byzantine development. The turn is away from an ecclesia militans (militant Church) of the early years to a Church of the sacred heart.

1. Ancient Theosophy:

The word, theosophy, means, knowledge of the Divine. I am not sure about the epistemological status of my term, “ancient theosophy”. Implicitly, it has been touched upon variously in the parts of this book above. Consider, for example, Boethius, and a late antique collector of ancient theosophical knowledge, which in many ways was an ancient psychoanalyst, namely St. Augustine. Boethius in his allegory of the Lady Philosophy plays on the theme of the goddess of Wisdom, Athena, and her powers of consolation. If it is so clearly noticeable that St. Augustine was somehow a different, more profound saint than others in Church tradition, the aforesaid was his backdrop for this.

The ancient Greek religion was “theosophical” since Homer, because this term means: knowledge, or wisdom, concerning religion. Myth is a powerful pre-literate transmitter of knowledge and wisdom. For people standing outside a given culture, and/or its times, it is not easy to penetrate to the wisdom core of a myth-based religion. In the case of the ancient Greek religion, similar to the Hinduist polytheism today in this respect, the embedded knowledge was vast and sprawling. It is for this reason, mainly, that I use here the term, theosophy, theosophical.

The media format of a myth goes hand in hand with altered states of consciousness of its recipients. That is, in essence, what myth and myths are mainly about. In Homer, this derives from the vocabulary with its mix of local dialects, from the natural sound symbolism inherent in the Homeric words, from the mighty hexameter, and from the formulaic inventory. The Greek gods enter the mythscape and act within it with a religiously sublimated erotic power of stylistically high and highest poesis, including numerous, or even ongoing, ekphrastic Olympian synaesthesies of darkness, colour and light, vastly expansive of the mind, on the upper level, bitterness and strife among the gods themselves, remote and drifting memories of the Atlantean wars, so hard to die. It is this pre-ancient mind, superior yet torn, and its gripping inner realm and inner language, Logos, whence Greek agonic civilization and philosophy originally sprang.

There exists wide bibliographic coverage of the Greek epic texts and of the Greek Olympian religion. What is not, or too little, known, is the supramentally expressive sound symbolism of the ancient Greek language. This is, in its cultural context, the key functional part of ancient theosophy, an incredibly refined language that took 250,000 years to evolve, in the lost high cultures of Lemuria, Mu and Atlantis. Here, I would therefore like to summarize my findings of two decades (1981-2001) about the supramental Logos of the language of the Light:

The key principle of the language of the light (Logos) is the development of meaningful *sounds*. In normal grammar, only *words* are meaningful. The ancient Greek language had, from early on, an elaborate system to micromanage sounds. If alphabetical script has meaningful signs (letters of the alphabet), then Logos the language of the Light has, in parallel, meaningful sounds. I call this: *microlinguism*. The meaning of sounds is the mental inner light that can be used technically for description and poetry. I call this: the *photisms* of ancient Greek. Poetry is another and much more general example of micromanagement of individual sounds in order for them to gain inner meaning (poiesis). Another parallel with script is the quasi-sensory transition

in our brain's language processing from auditory to visual. Script is an external visual medium of language. Micromanaged sound-symbolic photisms are an internal visual medium of language. Parallel to external letters, photisms are prone to combine to complex inner light symbols. Language thereby transubstantiates in an alchemical sense from atomic-material to electron plasmatic, a lost art of writing internal to the soul, an electronic energy body with a measurable weight. It is, to add this point here, a key factor for "silent" Byzantine receptions above the supramental threshold, and for the way of inner seeing sculptures of light who move and think, landscapes, ideas. It is the participating soul's song on its celestial journey, joined with beings of paradise in a hypnographic code of elysian light.

Boethius, *De consolazione*, in my mind, has entered into a relationship with the study by Vaughn, 2004 in 01-18. What is an analogical reading in procedural terms? My tentative answer is: An analogical reading, which would, without limitation, include the reading of an analogy such as *De consolazione*, is characterized strongly by the *performative* aspect. All this that I am mentioning is silent, silent reading being, broadly, probably an innovation of medieval times. The heartpiece of a performative analogic reading methodically derives from the Homeric epics in that it utilizes two distinct levels, a lower and an upper level (a common ground of generic shamanism.) When the normal rational mind of the lower level falls silent, the augmented supramental mind of the higher, divine level can come out and play with the gods and with the Light in and above them. Play is an important category in advanced hermeneutics (Hans-Georg Gadamer, *Truth and Method*.) Play, relating to the inner child, is pre-rational and free from the adult mental configuration of ego self. Who is it that comes out and plays with the gods and with the Light? It is you, but you *changed into a new being* who is itself divine in its origin, nature and goals.

Complex performative issues are among the most prickly in present analytical-linguistic philosophy. This would require a specialist study in itself, probably, with the given scope, without fully getting to the point. It may be helpful to propose a newly designed concept, namely a *mental exegesis* as the heartpiece of performative analogic reading. Mental exegesis takes place playfully (and, in that sense, involuntarily) by apparent self-motion of ideation when the reading process occurs on an advanced level of cultural and categorial literacy. It is a play of glistening rays of categorial logics, which in this instance is a negative logic, since it is not willed but is self-moved in play. This is the highest import of the rayonism of the media format of myth, in particular, Olympian myth of the ancient Greeks.

The center, Zeus *by analogy*, is an Aristotelian familiar, namely the unmoved moving. By rays of inner Light, it interconnects with everything, including your emergent supramental spirit self in the divinely resplendent world of the Light and its rays. The Light and its rays transubstantiate mankind and their dark low vibrations. As a direct consequence, the dark subconscious of mankind is awakened to the Light and is thereby dissolved. A myriad of hidden dream symbols and their latent meanings thus surface into the waking consciousness like from the depths of an ocean. As this takes place, a new world appears, a New Heaven and a New Earth, a world of Light with full immanence of the Divine. This is, in outline, the internal experience of the psychodynamics of Transfiguration (with result of god-like biological youthful immortality, the key topic in Olympian myth, and, intensified, in the Paschal Resurrection of Christianity.)

2. A Reading of Byzantine Theology:

It is clear that Christianity goes several steps beyond the ancient Olympian religion in this respect. Note the synoptic Gospels describing the Transfiguration of Jesus, the miracle in the Bible that is third only to Jesus' Resurrection and Ascension, preceding them by a short time only. The Gospel of John also refers to the event, see 1:14, second sentence. John 1:1-14, first sentence speak about the word and the light that are the Christ. They are creation and life that cannot be overcome. John was a witness to this. The true light gives light to everyone.

In its course, Christianity first axed the Homeric Olympian pantheon and recast it with a set of adepts of living memory. That completed a major part of Jesus' post-nuclear war redemption work among mankind. At the outset, the movement became a militant church in secular might and pomp. Thus began the middle age of the external Church in the world, boosting man's participation in the divine morality play, that eternal game, soon followed by the rise of internal theology from the ashes of antiquity, once transformed. Byzantine theology thus eventually was to take its pronounced Johannine turn that, together with germane mystical influences, led to Hesychasm and the late Byzantine Hesychast creed of the Tabor Light, which reach, in essence, beyond polyvalent elements and beyond man's trinitarian limit. The Evangelist John is, in Byzantine theology, the first of the three great theologians:

- St. John (Evangelist) the Theologian,
- St. Gregory of Nazianzus the Theologian, and
- St. Symeon the New Theologian.

They were followed in a row by

- St. Gregory Palamas, who was never given the epithet "Theologian".

The subject has already been covered, as far as it is in the scope of this book, above in chapters 09 and 10.

3. A Discussion of an EMPP Article:

a) John A. Demetracopoulos is the author of the EMPP article on Byzantine Metaphysics. The article starts by doubting if there was truly such a thing as Byzantine metaphysics. The question remains suspended. There was room, in Byzantium, for discussion certain special questions, such as the topic of the universals. Other subjects discussed by philosophers in this segment are the structure of the divine being, and the way how sensible beings derive their existence and qualities from that what Demetracopoulos calls with a neutral expression the "first principle". JD mentions Gregory Palamas (as a metaphysician fit for discussion in the metaphysics article). He projected created beings to the less than absolute (JD: "inferior") divine level, namely to God's "energies". In Palamas, the (JD: "naturally") emanate from God's absolute (JD: "transcendent") essence. JD mentions a Post-Palamite confusion with Thomism which is specious.

If metaphysics, JD argues, is a rational inquiry into the question what is "ultimately real", then metaphysics did not exist in Byzantium. In general, ancient Greek metaphysics (a field established and dominated by Aristotle) was replaced with Christian dogmatic theology in Byzantium. This analysis coincides with my analysis earlier in this book that Aristotle, despite a thousand commentary manuscripts copied in the Aristotle Archive of the FU University Berlin, was not a major target of philosophical reception in Byzantium, except in the form of secondary commentary literature, for the concept of an "open" (undetermined) future in the predestination discussion (Gerogiorgakis, biblio-group 09-0250 Revisions 3, 4, 5), as part of Neoplatonic systems, and in the field of logics as a propaedeutic for philosophy. That does not mean that Aristotle was not read. Pure Aristotle was not at the heart of any major philosophical productions of Byzantium, having inspired them, until the last century of the Byzantine era, when antiquity, or what was thus perceived, returned in the new time of modernity. We have already touched upon the universals above in chapter 12. There is additional discussion of them in this EMPP article.

b) George Arabatzis writes on Byzantine Philosophical Theology (EMPP article). He likens this subject to a balance between doctrinal elaboration on the one hand, and mystical tendencies on the other hand. The issues of this article have mainly already been dealt with, namely along the lines of the mutual influence of philosophies and Christian theology in the long Byzantine development.

c) John A. Demetracopoulos informs us about Byzantine Thomism (EMPP article). This relates to an insert, of moderate influence, into Byzantine philosophy from the scholastic Latin west. This touches only upon the borderline of this book's scope.



Michael Psellos c.1017-c.1078

14 Alchemy Overt and Covert

The word, alchemy, still means for many a taboo, or a long overcome mistake of a historical protoscience. There are two points to take into account:

- There is no alchemy without inner alchemy.
- There is no learning ability for alchemy without inner alchemy.

The starting point is: inner alchemy. That is the same as spiritual transformation, or, in more modern and scientific terminological vestment, activating yourself as a participating observer of the quantum fabric of ultimate reality.

That is why inner alchemy is so important. It is the technology of the upper world, the super-science of change.

And then, of course, inner alchemy is not everything. I did not say so, anyway. Alchemy is more than just inner alchemy. But let us start at the beginning. With open eyes, you can recognize that, among many other helpers, there were alchemists in Byzantium. Some of them appear on the pages of this book.

For people who were indoctrinated during their education to believe that alchemy violates chemistry, I reply: so-called chemistry violates science and scientific behavior. We will see examples of forbidden chemistry below. By “forbidden” I mean: forbidden to university scientists who are in an academic career. The example, which is not the only example that exists, will show that alchemy is, and always has been, real. All this blockage of thinking is, in the present time, being set aside by progressive chemists in the academic establishment who, basically, already have reinstated alchemy into the status of a valid science, by laying its foundations in modern scientific evidence. One of the most important scientific discoveries of the recent years is the existence of low energy level transmutations of elements, for example, biological transmutations. Chemistry, long thought to be well settled, has rather suddenly come to life as a most dynamic science again. Under aspects of quantum chemistry, it is becoming apparent, long known by some few chemists, that *every* chemical reaction uses alchemical (nuclear transmutational) transition stages. I refer to the amazingly good harvest of recent publications, such as by the two volumes published by the American Chemical Society in 2008 and 2009, in the chapter bibliography (14-02) at the end of this book. This reflects a genuine turning point in our modern science of matter. On this background, we may try to reformulate scholarly opinion about the possibility of alchemy in history, and the presence of alchemy in Byzantine history in particular.

Alchemy in the sense of transmutation of elements was reportedly present in the Byzantine empire, as it had been in the older Roman empire, and in the Hellenistic polities. It never reached industrial levels. It remained a well-kept secret. It points to ancient origins, however, in Egypt and Babylonia. That provides some more pieces in the puzzle posed by the earliest origins, earliest writings, and manifest earliest high technologies of man. The spirituality of later Byzantium features traits of a high mental technology of change being applied, or, in other words, was distinctly alchemical in character, both in transformation and in transubstantiation.

1. Transformation:

The most obviously apparent alchemical process present in Byzantine history is transformation. This is the heart of the essential inner alchemy. Hesychasm and mystic union are leading elements of inner alchemy. Another word for inner alchemy, popular at the present, is, personal transformation. This can set free enormously powerful effects for an individual and for a society. From its rich heritage and own development,

Byzantium held surprisingly advanced possibilities for persons seeking such experiences. The subject of transformation has already been treated extensively throughout and therefore need not be repeated here.

2. Transmutation:

The transmutational alchemy is an extension of inner alchemy. It is a stunning, manifest demonstration of mind over matter. Absent any industrial use that would come to our attention, transmutation of matter, that, based on the reports, we may presume but cannot directly prove, would have been employed as a drastic tool for changing and raising the consciousness of adepts. That is not directly of spiritual value. Spiritual alchemy is transubstantiation (see heading 3 below in this chapter.) However, transmutation is of indirect spiritual value since it is basic and preparatory for transubstantiation (for “letting the light in” into the naturally quite dark material realm, speaking in spiritual terms.) Transmutation is a powerful motor for both of its sister disciplines of transformation and transubstantiation. The material paradigm, which is so hypnotically overpowering even in our own day, thus becomes massively relativated, opening entire new realms for thought and cultural and mental existence in and beyond the physical plane.

Then, as we know from many extant sources, Byzantium, and especially Constantinople, must have been outright loaded with gold. We are not in a position to quantify this because the Byzantine gold has disappeared, the main part of it probably in the sack of Constantinople in 1204. The reports have the feel that there was vastly more gold in Constantinople than there ever was apparent to us from the sources relating to the older Roman empire. There are reports of gold mines, of course, but that is also the case for the older Roman empire. This might indicate alchemical gold as a source of Byzantium’s tremendous wealth. We may never be able to get behind this conjecture unless gold from Byzantium that is located in museums today can, at some future time, be analyzed by methods suitable to distinguish naturally mined gold from alchemical gold. We would also need to find an explanation why, after the end of the Latin interim, Byzantium was apparently unable to rebuild its lost wealth.

The announcement of a late 2012 symposium at the University of Athens, Greece, outlines Byzantine alchemy and its further development (<http://5eshs.hpdst.gr/symposia/146>, spelling slightly emended):

“Historical research has traced the first written documents of alchemy back to the 3rd century AD. From the 1st to the 4th centuries, alchemical practice develops into an art of metallic transmutation; and two distinct alchemical ‘schools’ seem to emerge: the one, represented by Ostanes, is still based on the practical knowledge of craftsmen, blacksmiths and dyers, although a shift is being accomplished from ‘chrysois’ (giving to a base metal the appearance of gold) to ‘chrysopoeia’ (transforming a base metal to gold); the other, represented by Zosimos and Maria the Jewess, assumes a religious, Gnostic orientation, putting the emphasis on the elaboration of distillation techniques. The period of Byzantium is a turning point, not only because there are many commentators of the ancient alchemical texts, but for the attempt, during the 10th century, to collect these texts and to articulate them in a coherent corpus, the surviving manuscript copies of which comprise, to our days, the main evidence for the emergence and the historical development of Greek alchemy.

“During the last decades, historians have shown that from the Renaissance onwards a field of knowledge concerning chemical phenomena begun to crystallize itself and to be differentiated from traditional ‘chrysopoeia’, in the sense that it implies more an experimental research of how physical bodies are composed or decomposed than a quest for the proper process of metallic transmutation. We may denote this field of knowledge by the term ‘Chymistry’. Key role in the articulation of chymistry played a kind of occultism which has developed at the end of the 15th century in Florence by Marsiglio Ficino and Giovanni Pico della Mirandola. What we may call ‘Renaissance Occultism’ is

the outcome of piecing together the fragments of many different ancient and medieval traditions. The whole construction, though, is a consistent one, aiming at the knowledge of nature in terms of becoming, and thus at the unfolding of the occult life of God, who permeates nature and is regarded as an emanative cause, tending, more and more, to be an immanent cause. Chymistry seems to emerge when this occultism gives an epistemic horizon to the late medieval, and especially Geberian, alchemy, in a way that henceforth the empirical knowledge of substances' properties and 'natural principles' has to be developed into the theoretical knowledge of material transformations."

The first paragraph, which is of historical interest here, reflects the knowledge in Sherwood Taylor's 31 page 1930 article. Some more recent publications are mentioned in the chapter bibliography at the end of the book; but for them, too, the source situation is no more advantageous than for the 1930 article. In a different announcement for the same symposium in late 2012, further research into the phenomenon was stated as desirable.

The Great Work, the original name for what later came to be called alchemy, is reportedly very old. As a form of literature, alchemy originated in Hellenistic Egypt in the first century AD. We may be assured that older writings existed; but of them, for the most part merely fragments remain. The founding text of alchemy, enshrouded in myth, are the Emerald Tablets of Thoth from ancient Egypt. The extant literature since the third century AD (Leiden papyrus X) is not the only authentic form of transmitting alchemy. Another, more direct, form of transmission is personal, from instructor to student. Alchemy is both theoretical and practical. The literature of alchemy, which is not the same as alchemy, is without exception written in encoded terms and signs, as far as we know today. The first step of dealing with this mystification, even obfuscation, of what the literature has to say is to become versed in the encoded terms and signs. The first step of dealing with alchemy, proper, is to notice that it changes you from the inside, and to invite, to encourage and to develop such such change. While, in the past years, modern chemists have discovered the principle, in their terms, of low energy level nuclear transmutation of elements (not by radioactivity, not in a nuclear reactor nor in a particle accelerator, which are high energy level forms of transmutation since the 1930s), modern scientists today still struggle to grasp the mechanisms and procedures behind what they have begun to discover, and what has been known, apparently, to some alchemists for a very long time, or at least, a very long time ago, namely the transmutation of metals.

The Great Work, which is not the same as the literature of the Great Work, starting from Alexandria in the first century AD, took its course first through Byzantium, then to the Arab world, then, through a Latin translation of an Arab book in the early twelfth century, to the Latin west. The most comprehensive textbook of the history of this literature to the eleventh century is, to this day, the 1919 German book by Edmund von Lippmann of over 750 pages. This book alone can form the basis of a discussion; the newer works can then be added to qualify the older work. The literature, at least when read by a person not privy to the purported secret meanings, is not particularly elucidating; what it shows is the bare existence of the literature and the perennial nature of its lead subject, most strange just a few years ago to modern science, namely alchemical transmutations of a base metal (lead) to a precious metal (gold). The literature, as far as it pertains to transmutations, is a literature of "recipes". We lack essential information, such as the exact nature of ingredients, so that we are not in a position to replicate these recipes. The most telling document a report of which I have come across is in the ODB article "Alchemy" (p. 55 right column): It is a letter written by Michael Psellos to Patriarch Michael I Keroularios c.1045/6. Psellos writes that the transmutation of elements is perfectly natural. He then explains several recipes for making gold, for debasing it and then for extracting the gold from sand. It is quite clear that Michael Psellos is referring to an alchemists's kitchen setting with substances, not to anything ethereal.

Recent scientific discoveries show that the principle of transmuting one element into another element does not violate the foundations of physics and chemistry. For a good century now science knows that a chemical element A can be transmuted into another chemical element B. This takes place in the nuclear reaction chain of radioactive decomposition of an element, discovered by Marie Curie (Nobel Prize in Physics 1903, Nobel Prize in Chemistry 1911.) Further, man has found ways to simulate such high energy level transmutation in nuclear reactors, and elements of such reactions in particle accelerators. The first to split an atom was Otto Hahn, the “father of nuclear chemistry”, with the assistance of Lise Meitner (Nobel Prize in Chemistry 1944 to Hahn, received in 1945, “for his discovery of the fission of heavy atomic nuclei.”) The very principle of transmutation is, hence already old news by now.

Just a few years ago, it was widely still held to be common scientific consensus that a nuclear fission or fusion required huge amounts of energy and the use of large reactors or particle accelerators. This has changed just recently. The change due to additional discoveries is not yet common knowledge. The subject at issue here are *low energy level transmutations*. No large machinery is needed in the case of biological transmutations. A live chicken or human will suffice. The abstract of the 2012 overview article of Jean-Paul Biberian reads:

“In this review paper, it is shown that in biological systems, chemical elements can be transmuted into other elements. These facts have been established since the early 19th century, but they have been ignored by established science ever since. The purpose of this work is to show how during the past two centuries, a number of experimentalists have questioned the mass conservation law established by Antoine Lavoisier (..) for chemical reactions. They have proved experimentally in plants, bacteria and other living organisms, some elements are transmuted into other elements.”

With the additional literature shown at the end of biblio-group 14-02 at the end of this book, there is no doubt that scientists have made such a discovery and have provided precise and specific experimental proof for it. That immediately sheds a new light on reports about alchemy in history, such as here, in Byzantine history. The claims are no longer fantastic but, in principle, not impossible. Additionally, there is actually more than that to show the involvement of alchemy in at least some key Byzantine affairs, as the next section will point out. I cut the technical discussion short here since this is not a chemistry treatise. More information is mentioned in the references at the end of this book.

3. Transubstantiation:

Transubstantiation is spiritual alchemy, the highest and purest form of alchemy. It changes not merely the consciousness of man (transformation, above in this chapter in heading 1) but it changes the physical matter of which a human is composed, making her or him more angelic than he or she is. The prime agent of transubstantiation is the divine light (uncreated Tabor Light) working on man and the salvation of man from spiritual darkness and separation from the divine, and ultimately, from mortality, aging and death and suffering of any kind. In a negative sense, another agent of transubstantiation would be the Jungian shadow, drawing man down to the hellish depths; but this is not the subject of my book. The word, transubstantiation, was coined in the twelfth century, probably by the English theologian Robert Pullen. In the thirteenth century it fully evolved in the west as a dogmatic terms for types of Eucharistic presences. In the east, the notion described by the term, spirit presence, evolved far beyond the position of the west and of Christinity altogether down to the mid-fifteenth century when the final latest Neoplatonic stage of Byzantine speculative philosophy was reached; after the death of George Gemisthos Plethon, his compilation throughout his adult life called *Nomoi* (Laws) was discovered in one single manuscript copy, of which a summary, reports and telling fragments remain, some 200 modern print pages long. It placed an exotic henotheistic stop mark at the end of Byzantine receptions, a structure constituting a significant difference to the old Trinitarian pneumatology of the Latin west, or, for that matter, even anything else in the Christian

east. There are many ways to read Pletho's strange last work, the final great work of the lost empire of the east. My preferred reading of it is pneumatological, with the names of the Olympian gods now merely structural markers for a Post-Trinitarian spiritualist understanding à la Swedenborg.

The presence assumed a central role in Byzantine spiritual practice in form of the Eucharist (the Holy Communion, in Greek literally: thanksgiving), the highest sacrament of the Church, except for Protestant denominations following Martin Luther's rejection of the Latin transubstantiation. The presence as an influence on the person is a practice of sacred alchemy, the highest form of alchemy. The highest sacrament of the Church east and west is, thus, an alchemical practice. The various Churches' formulaic uses of a handful of interchangeable words is at best proof of a lack of deeper understanding of the issue.

The earliest account of the Eucharist is in 1 Corinthians 11:23-26, most likely from the earliest second half of the first century; there is practically no doubt of St. Paul's authorship (King James Version):

“²³ For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

“²⁴ And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

“²⁵ After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

“²⁶ For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.”

There is an alchemical double meaning here. It has to do with food. The passage refers to any and all food, and to any and all drink. It is not specific that the Eucharist require a priest, nor is it specific that the Eucharist need be *performed* in any way, in a church setting or otherwise. The injunction against the unworthy taking communion in verse 1:27-29 is, in a generic sense, directed against the misuse of food for gluttony, the misuse of drink to get drunk, the non-giving of alms to the poor and hungry, and against divisive behaviour. This is an important point. Human society at our level, and perhaps any level, is to a considerable degree a society of eating together. Eating is one of our most powerful interactions, both in its inclusions and in its exclusions. The Eucharist passages join neatly the crafted double meaning.

I doubt that the artful words of Paul, a rhetorician, are authentically those of Jesus; but I am confident that they are well matched to the challenge posed by man. Did Jesus, for example, have a notion of “the new testament” (verse 25)? That is more than doubtful; the answer is clearly and obviously, no, because during Jesus' lifetime, the term “New Testament” was anachronistic, i.e., ahead of its time; the writing of the New Testament had not even begun. As a Jew, Jesus would not have been conversant with the opposite term, “Old Testament”, which, regardless, only arose in Christian times after Jesus' ascension. There is, accordingly, a snag here in Paul's text, a pious fraud. Hence, Jesus' words in this key pericope are but a brilliant fabrication, predating the composition of the three synoptic gospels by probably several decades, which also describe Jesus' last supper, and thus likely stem (indirectly, perhaps) from Paul's influential pericope. The response to the challenge is alchemical, again, even if not by Jesus. He was apparently not alone on his lethal mission of saving mankind. However, Jesus himself had nothing to do with the Church that was organized long after his ascension, a work of man, and in many instances of man alone. We see a thread of assistance continuing to wind its way through the entire era of Byzantium and beyond, assistance in more direct ways than would be those of invisible spirits alone.

This leads to the question: Is there real presence in the Christian Eucharist? If the answer is yes, then the question comes to include the issue of interest, whose presence is there? The Christ spirit is the Holy Spirit (Holy Ghost). This contact was initiated and kindled by Jesus. The Holy Spirit is a high angel, a seraph, of the Supreme Spirit, a personal energy, created and moved by the essence but not itself of the essence. The

energy of the Holy Spirit is Union, for Union is the domain of the Holy Spirit, the hyper-conscious transpersonal connection of individual man with the highest angel realms in paradise. That is the original Greek meaning of the word, angelos, namely, messenger.

The study of spirit contact, specifically, Holy Spirit contact of man, is called pneumatology. Its purpose is to attain the manifestation of positive synchronicities in life through guidance so as to use man's potential to the fullest. That is the potential of divine Love and its unifying force, a Love and a force that can be in this world, but is at no time of this world. It is of a higher world, a world that is only blocked by a screen of senseless dogma, a world that is made of light, a world that has an overwhelming visual wealth for the visionary senses of our higher, non-physical bodies which are the participatory bodies of the free will harmonizing with the divine. As we reach this state we return into infinity beyond man.

Transubstantiation, the highest, spiritual form of alchemy, based on forming spirit connections, is the seat of a lost concept, namely the "philosopher's stone". That is code for the highest truth in alchemy, namely a technical analogue in man with the (modern term:) "nucleus" of an atom. Science informs us that atoms have (i) a shell of electrons, and (ii) a nucleus of nucleons (protons, neutrons). The key to the philosopher's stone, a code word, is the question: Does man (not the atom) also have a "nucleus" or something comparable to a nucleus? It is, after all the nucleus of an atom that is changed in the transmutation of elements. Does man have a nucleus that is changed in the alchemy of transubstantiation?

The answer is, yes, man has such a nucleus. To obtain that answer, one needs to take a closer look at Chinese inner alchemy, a very highly developed body of still rather hidden knowledge. The concepts there are not encoded and are openly readable. According to the modern literature about this planet's subpopulation of some 30,000 to 40,000 people who are biologically immortal (they do not die and do not age over the biological age of thirty or forty), China is the country with the largest population of immortals. Chinese inner alchemy derives from their traditional knowledge about their strange (to us) condition of being immortal.

I believe that I have been able to put essential pieces of this picture together. I believe that the counterpart to the "philosopher's stone" of the European alchemical tradition is the same as that what the Chinese call the "dan tien" (also transliterated: dantien, dantian) inside the human body. The Chinese term means approximately the same as the English counterparts: elixir field, sea of qi, or, energy center (but not the same as a chakra.) The dan tien is localized, normally, in the belly zone of a person, slightly below the navel (by the width of 1.5 times the width of index and middle finger, i.e. 1.5 cun), inside the body (Xia dantian, lower dan tien). It can have up to three locations, namely, additionally, at the point KG 17 in the middle of the chest (Zhong dan tien, middle dan tien), and in the head at the spot between the eyes where the nose starts rising downwards in the face (Shang dantian, upper dantian, at the point Ex-HN 03). The dan tien (dantian) is considered, in traditional Chinese qi life energy wisdom, to be the energetic center of the life of a human being. This can be considered a "nucleus" in the normal meaning of this English word.

I took a look at this issue some time ago with a different question in mind: We read about astral travel, which is the fourth energy body (fifth of nine bodies) leaving the other eight bodies behind and roaming about in non-physical astral realms (which feel like physical realms to the astral body.) Meetings with other beings can take place there (described by Robert A. Monroe). However, at death, it is not merely the astral body that leaves the physical body and the other seven electron plasmatic behind. At death, all eight energy bodies leave the physical body behind (except if a "rainbow body" has been attained, as described in Buddhist transubstantiation wisdom, in which case, at death, the physical body dissolves, typically in a luminous burst, or, in lesser forms, remains behind as an incorrupt body, such as well-documented for a number of Roman Catholic saints whose bodies remain to this day in good condition, often accompanied by what is described as a heavenly fragrance, 02-06, Joan Carrol Cruz; research Hambo Lama Itigelov for a more powerful example with residual light-body activity in Siberia.) This differentiates, also, a near-death experience from a mere astral travel. In a genuine death experience (final separation without return), the entity/entities that have

separated from the physical body/corpse remaining in our world always step over a line that is described as a “threshold” of no return by clairvoyants (Jana Haas). In the Tibetan Book of the Dead, this is when the Bardö (interim condition prior to the next incarnation) begins. The author of the Tibetan Book of the Dead (western name for the book) was Padmasambhava, a clairvoyant Tibetan.

Now my question was, what is actually the entity that separates from the physical body at the time of death. I have come to identify this entity as a single entity, not as a majority of eight energy bodies, namely (i) as the dan tien, and (ii) at the same time, being an “orb” such as has been photographed many times. That means, that the dan tien is an orb inside a human body, and is the entity that gives the body its human life. An orb is a human outside of a physical incarnation. The energy bodies are created together with the physical body at the start of an incarnation. A psychic teleportation, such as documented by Giuseppe Calligaris in his laborator experiments, will involve the dematerialization of at least the physical body and the lower two energy bodies (physiological body and fluidic body). Death is a similar type of de-incarnation leaving only the orb (the dan tien or human life nucleus), and, remaining behind, the dead physical body.

It appears logical to conclude, under the premise that the massive reports about human immortals are truthful, that their connection between physical body and the dan tien is different, somehow more intense, than in human mortals. This is what Chinese inner alchemy at its highest tries to convey. Some immortals are born into that state (or, at higher levels, simply materialize). Other immortals are born into a mortal condition and then somehow develop the ability to enter into an altered body-mind state in which they *become* immortal. This involves either pharmaca of a secret nature, and/or specialized energy work of the candidate according to inner alchemy, that is, a reconditioning of the mortal body-mind state.

I have read self-descriptions, in particular, by a very helpful negative man with a different dental arrangement (blood drinker). He says that the key difference is that the mortal consciousness is separated from the material world and from other beings, while he is very strongly “in the wave” or in the flow of a reality that is much more than just his body. He says that this comes more or less automatically when the human being stops identifying with the physical (lowest) body and rises to identify with the astral body (soul). People who are not in this same negative configuration of immortality do not require small amounts of human blood every two or three days. They live on food without such supplement like we do. Another self-description mentions that, typically, one psychic ability, such as, in his case, teleportation, at some point spontaneously arises. Also, he points out that an immortal can die, of course, for example, if he falls off of a high cliff. However, health is extremely robust, with immunity against disease; and situations can be survived that would certainly kill a mortal human being. Books, often in digital format, and websites are available about these subjects and can be found with a small input of research over just a few days.

Transubstantiation in the sense of a spiritual contact beings back humans “into the wave” and takes their nuclear focus off of their physical-body identification. The process replaces the “*I*” of separation with a “*we*” hybrid group consciousness of spiritual communion. Also, it lets ascend the nuclear focus upward from the lowest body, which is the physical body, to the astral body (fifth body, fourth energy) or even higher (up to the ninth body, the light-body.) That is an important background, I believe, for understanding the alchemy in and behind Byzantine spirituality.

I have the impression that the Byzantine civilization actually ascended over several centuries, similar to the Incas before them, and did not simply disappear. That would explain why such sites as Machu Picchu and the Hagia Sophia to this day have such immense and enduring spiritual presences to anyone who is even halfway sensitive to such things. That would mean that the alchemy continues. I find that the appeal of Byzantine studies, and the study of the extremely beautiful Byzantine art and artefacts, and in some cases, music (to my taste) is alchemical, in the simple meaning that I find that it has changed me, and that it continues to change me, as my exposure to these phenomena over time grows. That might help readers as a personal link to these difficult and arcane questions.

In the foregoing in several side remarks, an important point has been prepared: There is such as thing as a “giver of alchemy”. That is a spiritual guide, possibly an angel, possibly an ascended human, who connects with a seeker and practitioner of alchemy, or of any other spiritual discipline. That is why alchemy is distinctly not merely a materialistic science of the mortal human separation ego. The same can be said of true healing work, as shown specifically in the color illustrations of the book, “Hands of Light” by Barbara Ann Brennan, where the helper beings on the other side are shown from the description of clairvoyants.

All true healing work is alchemical. Human medicine is at a point in its development where the concept of *healing* may be ready to become emphasized, as opposed to the older view of medicine focusing on mere “curing” without reaching viable causal efficiency. To this day, the ancient Hippocratic and Galenic wisdom applies that the body heals itself but that the medic cures (in Latin: *Medicus curat, natura sanat.*) Since the door to alchemy has been opened ajar by scientists in recent years, it is necessary to open it fully and to enter the new realm of science, including without limitation chemistry and medicine, with spiritual ties and in the wave. The actual procedure that comes with this is, in the case of medicine, vibrational quantum medicine working on fields that has been introduced into literature since the early twentieth century and has been rejected lump sum by the medical establishment.

Cosmic consciousness is a large form of hybrid spiritual group consciousness. It encompasses trillions of monadic elements in the multi-monadic consciousness of even a single local universe such as ours. Its center is always the unmoved moving, expressed in many terms. That is an uncreated energy of God reaching into our local realm. The Byzantines, through Neoplatonism and through their philosophical Christology, developed a cosmology around such spiritual structure. The latest henotheistic phase of Byzantine Neoplatonism (Plethon) merely spoke that out as the last words of great meaning of the empire ascending in the mid-fifteenth century. The Byzantine cosmology is a cosmology of a vast and gigantic cosmic consciousness, the most powerful tool of human nuclear alteration that alchemy is capable of providing.

Note, 2014-07-06: The discussion of alchemy is continued in chapter 18, A Short and Incomplete Summary, below in a more general context, a continuation of the discussion that has become necessary for the subject of Byzantine receptions.

15 Byzantine Cosmology

To get a full picture, it is advised to read this chapter after reading the foregoing chapter, in particular its ending paragraphs. The instant chapter presents a transpersonal way of seeing the cosmos, which I believe is representative of the Byzantine views in their variations. In this mode of seeing, the cosmos is in the sacred space in your heart, and vastly expands your heart and its soulful song. The highest wisdom comes to fruition here, namely, that there is no external but that the external is illusion, maya. Let there be Light!

1. Neoplatonic Cosmologies:

Neoplatonic cosmologies, which vary among each other only slightly, describe an inner mental reality, accessible only to the mind. From that inner realm everything came. It is the realm of the origin. The origin is the One, the highest Platonic idea. The One becomes active through emanations (Plotinus). The group of Neoplatonic cosmologies remains emanationist throughout.

The best purview is offered by a late informed Neoplatonist writer. This might be, Avicenna, a Persian syntheticist polymath (980-1037 AD), who developed a reflected type of emanationism, a product of late Neoplatonism within Avicenna's cosmos of thought. Emanationism is the archetype of a divine energy contacting man and his world. An emanation is, quite literally, a ray that connects the One with a part of the Many. This is exactly how Avicenna, from a late high position of information, uses the notion. In this, Parviz Morewedge can show succinctly a concurrence of Avicenna with the basic position of Sufism. With a less clear term, emanationism is a key component of mystical contact and union, namely for formation of the connecting and unifying bridge, or network connector in the divine world of rays. The archetype is already to be found in Homeric symbolism of the divine, namely in the resplendent rays of the Olympian gods. Neoplatonic cosmologies, to summarize, present us with an archetypal cosmology of deep and deepest mental penetration.

2. Christian Cosmologies:

The Bible presents no coherent cosmological model. In the west, the Christian model was elaborated into a full-blown form only in the early fourteenth century by Dante Alighieri in the *Divine Comedy*, and that quite independent from the Bible. In the east, in Byzantium, a development of cosmology different than that in the west took its course. In Byzantium, there was, from the outset, the "competitor model" of Neoplatonic cosmologies (with only slight divergences among each other.) The Byzantine Christian Cosmology inescapably referenced the Neoplatonic cosmologies including their blended sizeable Aristotelian components. The weak point of Christian religion, namely its rigid dogmatic that is in many ways counterintuitive and, hence, lacking in model-like visualization, was thus to a large part compensated in the Christian east. The Christian east, backed by philosophy, developed model visualizations to represent reality and existence (cosmology, or cosmogony).

Indeed, visualizations were in general a major part of Byzantine receptions. The issue of a Byzantine Christian cosmology, or cosmologies, cannot be separated from that. The penetration of visualization and cosmology was particularly intense, including ekphrasis, in the widespread notion of divine immanence and of fulfilling the mission of God. What world-screen motivated the Byzantines as a leading vision? Is there coherence in it? Was its topography ever described in central texts?

For our “real” world, the Byzantines continued more ancient literary and scientific traditions of geography and maritime science. The purpose of this body of factual knowledge was, primarily, military and commercial, and included, beside a library of texts, map making.

Then there were worlds different from ours. There was a Heaven whither Jesus ascended. See chapter 11 above for an entire genre of Byzantine writing, namely the journey to Heaven, a beautiful blissful realm, and to Hell, an unreal place. The format of *encounter* highlights the deliberating and living aspects of the higher place, sometimes responsive and open to one individual but, at the same time, barred to another. The notions of a participating observer, and similarly, an anthropic principle as a causal mechanic, were already distinctly preformed in this traditional mode of Christian universal topology, which looked back to a much older Homeric background of the divine world and its empyrean on the Olymp. This was the first interactive quantum philosophy as a world model.

3. Islamic Cosmology Comparison:

According to the Quran, which may depend on the Byzantine precedent more strongly than is currently accepted, Allah made “seven heavens” (Quran, 2:29), “one above the other like a dome” (Quran, 65:12, commentary from Sunni Tafsirs Schools by Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs, <http://www.altafsir.com/Tafasir.asp?tMadhNo=2&tTafsirNo=73&tSoraNo=65&tAyahNo=12&tDisplay=yes&UserProfile=0&LanguageId=2>). The “dome” is an element of Byzantine architecture that found its way into Islamic architecture, and thus, into the text of this commentary to, Quran, Surah 65:12. This commentary, by its concept of domes, recites the Aristotelian metaphysical theory of the spheres that was received into Islam through Byzantine transmission. It is possible that we are seeing here elements of a presently not available, or lost, Byzantine philosophical tradition. In more than one way, Islamic cosmologies were Byzantine inspired. I believe that they are a form of middle Byzantine cosmology put into an Aristotelian context by the Arabs.

Surah 23:86 asks the question: “Say, Who is Lord of the seven heavens and Lord of the Great Throne?” The concept of the “Great Throne” provides a center of the seven Heavens. The concept “throne” clarifies that the center is a governing, controlling center of the Heavens. This, again, is more than merely reminiscent of the Aristotelian theory of an unmoved moving as the cause of all motion (and, by implication, of creation of created things which logically involves motion, i.e. change in time.)

Islamic cosmology, a medieval tradition centuries ahead of modern western quantum physics, is closely related to Revelation (Seyyed Hossein Nasr, 1964/78, p. 1). The cosmos, and cosmology, manifest the “immutable revealed principle” or “presiding idea” (supra). The Truth has an “unlimited and infinite essence”. It is particularized by specific forms of Revelation. Cosmology is related to the “perspective of the ‘observer’ ” (supra, p. 2). Ancient cosmologies focus on the “unicity of all that exists” in order to reflect the “Unity of the Divine Principle and the consequent unicity of nature” (p. 4).

Islamic cosmology is sprinkled in small parts all over the Quran. This indicates that cosmology (or cosmogony, a matter of taste here) is not separate from the statement of the Quran but is inextricably interwoven, like with the text, like with the content of the text. Islam in its Holy Book is from the outset directed to a cosmic vision, which is in key components derived from Byzantium and Byzantine receptions. Each Heaven is a *falak* (a sphere, or orbit) (21:33, 36:40). Angels praise God in the Seventh Heaven; the Divine Throne is located there borne by angels moving in rows (40:7, 89:22). Allah’s Throne “extends over the heavens and the earth” (2:255). Allah creates effortlessly by his word (3:47 etc.). The effortless verbal creation has its historical source in later antique Greek philosophy and again points unmistakably to Byzantine transmission. The iconoclastic ban of Islam against depicting persons and real objects did not inhibit the formation of a visualized reality model in medieval Islamic cosmology.

4. Mystic Fusion:

Mystic fusion shows Christianity far beyond a “book religion”. Actually, it even shows Christianity beyond a religion, which would be a belief system. Mystic fusion utilizes our inborn and inalienable key archetype of the connection, which is expressed by emanationism (see above, in heading 1 in this chapter.)

A belief system means that one person (the follower) “believes” another person (the founder of a religion and people who speak on her or his behalf). It is wrong to believe a person because people lie. The truth does not lie. The source of the truth is divine. Man’s relation with the truth is knowledge, not belief. 1 John 2:27 says, in the King James Version, and then in the New Living Translation:

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

“But you have received the Holy Spirit, and he lives within you, so you don’t need anyone to teach you what is true. For the Spirit teaches you everything you need to know, and what he teaches is true—it is not a lie. So just as he has taught you, remain in fellowship with Christ.”

The Holy Spirit is the teacher. That is the greatest media revolution since Gutenberg. That is part of the Johannine turn such as is inherent in Byzantine spirituality. The difficulty of man is the question where to lay one’s trust. My trust is not with the banks but is with the Spirit who God has sent. That is a decision that everyone should consider. It is an invitation that can change your whole life. Stop believing, or disbelieving, people. That is not what you are made for. In this respect, “belief” and “faith” are at utterly opposite ends, a major self-contradiction in every religious system of man, except where true knowledge from your own *first-hand spiritual experience* is involved. That is Ockham’s razor applied to spirituality. No person can teach you that except yourself, which then is the Spirit acting through you and for you and fusing with you. That is, also, why no external “Saviour” can ever come. The only saviour is the Spirit in you. Belief in humans, who are external beings, is a sickness that humans in their ignorance voluntarily choose for themselves. Misplaced trust, in technical terms called belief (the belief in people, stars, politicians, priests, whatever) is the core ignorance and deep denial that is the root cause of all suffering. All suffering is the unavoidable consequence of man’s unwisely misplaced trust.

The essence of mystic fusion, Byzantine and other, is to realize this point and to live accordingly. Mystical fusion arises only *from* first-hand experience, and only *as* first-hand experience. It is nowhere in any book. It arises in you, which is possible when you sit, walk, read, or even do nothing at all. It is blocked, typically, when you believe, just as much as when you disbelieve, and for as long as you believe or disbelieve, which is to my mind, perhaps cynically, the key defence function of religion – “*to protect man from God and the Spirit to the benefit of the clergy and state.*” *Suppression of first-hand individual spirituality and the organization of cultic estrangement have at all times been the proven means for tyrant’s thrones. This is only confirmed by the Byzantine imperial might, that eventually crumbled.*

*5. The 2012/2013 Confirmation of a Variable Cosmic Expansion Rate
and its Ramifications for the Reality of a Cosmic Central Control:*

Mystic fusion now has become science. After decades of investigation, leading astrophysicists were able to confirm experimentally in 2012 and 2013 that the cosmos is expanding with a variable rate of acceleration. This doubtless finding, well confirmed by man's best scientific methods, has left scientists stunned and reeling. They themselves have thereby proven the premise for the syllogistic conclusion that their materialist prejudice is false. They have done excellent work at it – *bravo!* They will foreseeably do anything to deny this logically irrefutable conclusion. Fortunately, we have the resources to verify this logical conclusion independently, and to provide mathematical proof for key elements of it.

I refer to an entirely different research project of mine that came to a conclusion in April 2013, with more than 2,000 bibliographical entries. I will omit entirely this bibliography here and would like to present only my concluding report, which is as yet unpublished (with its very incomplete apparatus.) At the end of the text of my report, I will provide a rudimentary explanation of the mathematical method that is necessary for key elements of it. The mathematics is several steps above Fermat's last theorem.

This is a late vindication of the seemingly so strange Christian cosmology of the Byzantines fused with a Neoplatonic reading of ancient philosophy (Aristotle, in particular the astrophysical side of *Metaphysics*, Lambda.)

Albert Einstein and the Way After Him
Not an Obituary, Part 1

by Dr. jur. Stefan Grossmann
December 24, 2012 (with three Addenda), version: February 03, 2013

I have questions. I don't claim to have answers. Certain exploring questions may be written without the formal use a question mark (?). The following are such probing queries:

1: Summarizing Thoughts about Albert Einstein Today

01. In the atom during a quantum leap an electron can receive/emit a photon. Thereby, the respective electron changes its energy. Relativistically, this is equivalent to a corresponding change of mass. By calculation, this results in a real mass (and thus: a real rest mass) of the photon. There is no computational reason to assume that photons have a rest mass of zero. The rationale for proposing a rest mass of zero for the photon are neither mathematical nor physical, but are founded in Einstein's diplomacy in order to veil the fact that physics, then as today, is unable to give its numeric system closure conclusive and without contradictions.

02. There are tentative observations and analyses in astronomy concerning a phenomenon, the gravitational lens. These suggest (however, so far without sufficient evidentiary certainty) that the photon is attracted and deflected by gravitation. The theoretical prediction of same was made in Einstein's General Theory of Relativity. This, too, is plausible and mathematically viable only if the photon has a (positive) rest mass that is different from zero.

03. The quantum leap in the atom demonstrates that the electron is no indivisible elementary particle but consists, at least partly, of separable and addable photons. The electron is a cloud of photons. A quantum leap entails a difference of precisely one photon within the *photon cloud* (same as, *orbital electron*). This points to a quantum-logical information aspect of the electron. This aspect, a process in the orbital, so far remains inwardly uninvestigated.¹ The photon cloud (same as, electron) forms an extremely complex quantum plasma with exchange processes on a, so far, little-known sub-quantum level (better, several sub-quantum levels). This will come close to psychic life and consciousness phenomena. (See below.)

04. Herein could, first of all, lie an answer to the question why electrons in the atom occupy different geometric probability spaces, and which „program“ controls the probability spaces of electrons in the atom (and then in the molecule of quantum chemistry). Is it really mere probability spaces of a hypothesized point-shaped elementary particle, or is it not rather, more plausibly, configurations of photon clouds? The image renditions of electron orbitals in an atomic-force microscope speak unequivocally for the *latter* – for they actually reveal clouds, not „probabilities“ (of which, presumptively, there would be no photos).² To date there is no sufficient explanation of why the electron's orbitals jump-switch their geometry due to the change of a single photon.

05. The photon evidently has a rest mass greater than zero.³ Accordingly, the ceiling of c for speeds of massive waves/particles falls into oblivion (numerous calculatory consequences). Einstein's ceiling of real speed at c is already refuted today through the experiment at Glasser et al. 2012, as set forth in detail by the American government's competent NIST authority.⁴

06. Up to now the numeric system of physics (starting with the family of physical constants of nature) has, in its entirety, not been brought to a full and conclusive closure. Neither Max Planck nor Albert Einstein succeeded in such a venture. I assume that such a venture will not succeed, and that it is a misleading goal of mathematical physics. Logically this assumption has the structure of a negative fact which cannot be proven with finality, and that is disproven by the proof of its opposite. Albert Einstein in his life-work brought this to a point early on, as made abundantly clear. The purported „constant” c is in verity, variable, exploding physics.

07. If one wants to draw conclusions from this early seed and late posthumous legacy of Einstein then these lead into a direction even farther away from Newton’s mechanistical interpretation than has previously been the case. As we become able to observe more and more precisely the goal of a comprehensive understanding of physical (and biological) nature more, elusively, more and more into the distance. This has the psychological underpinning that we are becoming aware of our ignorance and naivety in face of Creation as never before in history. A consequence, in the future, will be the engineering of „constant” frames.

08. Does the foregoing have implications for Einstein’s formula $E = mc^2$? Yes, certainly. The formula is in many respects incorrect. Firstly, it falsely implies that physics is structured and pervaded by a mathematical uniformity that, in reality, does not exist. Secondly, the formula does not apply for all that concerns the photon (and, hence, probably also for all that concerns the electron, electromagnetic force, and, in a broader sense, for the entire concept of a constant of nature). The photon has a real positive rest mass, and can even be accelerated to superluminal velocity (Glasser et al.). E , m , c are, in unknown limits, information programs.

09. With the known methods (including mathematics), man is in no position, even roughly, to penetrate God’s complex work of Creation. That applies to the origin of Creation prior to the Big Bang as well as to the continuation of Creation through time in every change. The mass of information that is formatively contained in nature evidently exceeds the information that is available to man by a factor approaching infinity.

10. The foregoing hints at a big question, a holistic totality that poses itself as an increasingly pressing question question. Albert Einstein today is a giant on whose shoulders we stand. His courage and his genius to tread where angels would not tread show us a way that initially refuses to make sense: the way from physics to science.

Short notes for the foregoing section 1:

(for paragraph 03):

1) Bellini, Marco; Zavatta, Alessandro; Manipulating Light States by Single-Photon Addition and Subtraction, in: Emil Wolf (Herausgeber), Progress in Optics vol. 55, 2010, p. 41 ff.

(for paragraph 04):

2) Peter Eaton, Paul West; Atomic Force Microscopy, OUP 2010, in connection with:

Gross, Leo; Recent advances in submolecular resolution with scanning probe microscopy, in: Nature Chemistry, Vol. 3, April 2011, pages 273-278, with erratum on page 493, DOI: 10.1038/NCHEM.1008 (with images of „clouds”)

(for paragraph 05):

- 3) Grado-Caffaro, M.A.; Grado-Caffaro, M.; An ultrarelativistic approach to derive the photon rest-mass as a function of wavelength; in: *Optik* 121 (2010) 214–215; doi:10.1016/j.ijleo.2008.06.002 . It is good science to take experimental observation as stronger evidence than theoretical/dogmatic constructs.
- 4) Glasser, Ryan; Vogl, Ulrich; Lett, Paul; Stimulated Generation of Superluminal Light Pulses via Four-Wave Mixing; *PRL* 108, 173902 (2012); DOI: 10.1103/PhysRevLett.108.173902 . (i) Wave length is dependent on speed of light source versus observer movement as is evidenced by observed blue shift and red shift. (ii) It is known that the *phase velocity* of de Broglie matter waves exceeds c . Physics reacts by shifting focus to the *group velocity*. This obfuscating squid move is now countermanded by Glasser et al.

2: Picked by the Wayside, a Word – subquantum

11. Along the way that initially refuses to make sense there grows a word that first does not make sense: subquantum. See the physics text citations below at the end of this section.
12. Max Planck had the idea of a „smallest unit of energy“. It has become established usage to name this unit by a latinizing name, „quant“ (quantum, etc).
13. Functionally, the idea is the same as the antique idea of the atomos, i.e., the indivisible. That is expressed in the foregoing paragraph in the prong: „smallest“. That means, more explicitly: so small that there is no smaller.
14. Today it is becoming manifest: there is smaller after all! Today, key limits not only of Albert Einstein have been broken; but key limits of his elder colleague Max Planck have likewise been broken.
15. That is reflected in the new word, subquantum.
16. That is quantitative.
17. The ancient notion, lingering on into the present, that there be a „smallest“ (indivisible, atomos in its classical Greek meaning) is a preconceived notion. After the experiences of the 20th and the 21st centuries it is merely a matter of time until this preconceived notion elects a new object that has the advantage of being smaller yet. And so forth.
18. In the consequence of the foregoing consideration there exists no „smallest“ (atomos). Thus already Leibniz in his *Monadologie*. Leibniz is right in this point, until the opposite is proved.
19. The way from physics to science requires saying farewell to prejudice. Value-free it is not, physics. For otherwise it would already be science.
20. What does this mean for the countability of the small? Doesn't look good here. Instead of countability we see concepts of sets moving in. Their leader was the notable notion of field (energy field, electromagnetic field that is a set of photons, notion that every particle is a wave and thus has a field, etc.). This not well developed struggling verbal set math includes such notions as: group, gas, cloud, plasma, etc.

21. The linguistic change that is traceable in the physics of the past 200 years (a subject that would require a monograph) implies a renunciation from the countable and a turn towards the statistical, and even towards sets in the purview of set theory since Cantor, in order to handle that what is not (or not precisely) countable.

22. The way from physics to science thus further means, loss of precise countability (and gaining of magnitudes within a holistic reality, see below). That is a deep consequence of improved apparatuses that lead the human observer into such areas of the large and the small that are well beyond the scope of the human senses.

23. Is science thereby becoming supernatural? In a certain sense, yes: Science is a way to truths that leads us beyond the limitations of our body's senses.

24. Is science therefore transrational? In a certain sense, yes: Science is a way to truths that leads us beyond the limitations of memorized experiences (in school, in the family, in work, in society, in history), i.e., leads us beyond limitations of our body's brain.

25. The way from physics to science is an ancient way: the self-transformation of man to reach up beyond himself. Until now this was negated as a part of physics and physical methods. I deem that to be incorrect. Galileo experienced this blockade that does not originate merely from the church, but originates from the configuration that we have co-created for ourselves. Of course, I do not claim that human self-transformation is the main domain of physics, obviously the main domain of physics being the other that is not human.

26. The vision of the truth is, according to the ancient philosophers, that what makes man free. The idea of the foregoing paragraph is by no means new. The point is to rediscover it, to debarbarize physics, to move away from the knowledge of the bomb, towards the knowledge of heavenly peace (as the philosopher Zhu Xi already knew).

Longer notes for the foregoing section 2, scientific documentation for the new expression: *subquantum*:

(for paragraphs 11 through 26):

Agop, M.; Ioannou, P.D.; Nica, P.; Gălușcă, G.; Ștefan, M.; El Naschie's coherence on the subquantum medium; *Chaos, Solitons & Fractals*, 2005, vol. 23,5, p. 1497 ff.

Ceapa, A.; A subquantum origin of gravitational waves, *Physics Letters A*, 1982, vol. 92,1, p. 17 ff.

Cerofolini, C.F.; On the nature of the subquantum medium; *Lettere Al Nuovo Cimento* (1971 - 1985), 1980, vol. 29,9, p. 305 ff.

Cerofolini, C.F.; Quantum and subquantum mechanics; 1980, vol. 40,2, p. 53 ff.

Cerofolini, C.F.; On the formal equivalence between a reformulation of Bohm and Bub's hidden-variable theory and subquantum mechanics; *Lettere Al Nuovo Cimento* (1971 - 1985), 1982, vol. 35,15, p. 457 ff.

Gilson, J.G.; Subquantum dynamics; *International Journal of Theoretical Physics*, 1969, vol. 2,3, p. 281 ff.

Jeffery, Mark; Goto, Eiichi; Subquantum limit DC Josephson Parametric Amplifier; *Cryogenics*, 1994, vol. 34, ICEC Supp-S1, p. 899 ff.

Kaniadakis, G.; Nonrelativistic Quantum Mechanics with Spin in the Framework of a Classical Subquantum Kinetics; 2003, vol. 16,2, p. 99 ff.

Khrennikov, Andrei; Subquantum detection theory—SDT; *Physica E: Low-dimensional Systems and Nanostructures*, 2012, vol. 42,3, p. 287 ff.

LaViolette, Paul A.; *Subquantum Kinetics, A Systems Approach to Physics and Cosmology*; Starlane Publications, 3rd edition 2010

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- Rybakov, Yu. P.; The Bohm-Vigier subquantum fluctuations and nonlinear field theory; International Journal of Theoretical Physics, 1972, vol. 5,2, p. 131 ff.
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- Valentini, Antony; Signal-locality, uncertainty, and the subquantum H-theorem. II, Physics Letters A, 1991, vol. 158,1-2, p. 1 ff.
- Valentini, Antoni; Subquantum information and computation; Pramana, 2002, vol. 59,2, p. 269 ff.

3. The Dilemma and its Solution: The Philosophical Theory of Relativity

27. With Immanuel Kant, at the end of the way of cognition sits the „thing as such“, but with the caveat that it is no „thing“, nor that it is „as such“: From today’s viewpoint there is no „particle“ (singular) „particles“ (plural). (Always imagine „particles“ dualistically, also, as „waves“.) Waves do not occur singularly. There are so many that one cannot (for practical and theoretical reasons) count them (uncountables). Further, the condition is met that (due to the theoretical and real boundlessness of every wave field) everywave is connected with everywave in a grand mesh or web of interconnectedness. The fictional atomos is a prejudice of mental limitation, a distorting psychological ingredient of mental automatism (ego defence mechanisms) to reality. Real, however, is only that what is, not the error about it.

28. *All that is is relation to one another.*

29. *All that is is transfinite (not countable) relation to one another.*

30. Paragraphs 28 and 29 tell the two variants of the Philosophical Theory of Relativity. Variant paragraph 29 is the complete version of the Theory of Relativity. A mathematical formula (which would have to rely on counting) is not, and cannot be, part of it.

31. Comprehension is made easier if one highlights the „wave“ aspect in the wave-particle dualism. Namely, a „wave“ is something expansive in space and time, and hence something that changes and features an inner complexity. A indivisible, however, would necessarily have to be entirely uncomplex, i.e., totally simplex. Such, however, exists nowhere. Reason as educated by modern physics for over a century tells us this clearly. In hindsight, the theory of relativity may be understood as an exclusion of simplex in nature: Nature is (uncountably) complex without real simplex.

32. That expresses fully the Theory of Relativity. For the pilgrims on the way from physics to science, however, not all is said yet. The theory has a comprehensive negating content. Its negating content can be paraphrased in the sentence:

„... but the error, in whichever form, is not (is not real.)“

There is no belief system, be it materialism, atheism, religion, that even comes close to exhausting the depths of the Philosophical Theory of Relativity. The system that comes closest to providing such a foundation is Buddhism, insofar as one selects a subsystem that clearly oversteps the semantic limits of our normal language. There are several such subsystems. I do not want to expand on this here. (For Vedanta, see below.)

33. The Theory of Relativity thereby being fully expressed, this leaves some annotations to be made:

34. If physics in its method partly serves the self-transformation of man, then it applies vice versa: Man is by far the most interesting object of investigation for the continuation of physics. There is an entertainer in Las Vegas named Criss Angel. He (not as the first one in the history of stage magic) apparently performs authentic levitation, teleportation, walking through solids, etc. The interest of physics in these phenomena is up to now nil, to my great surprize. That is at least partly known from the bundle of Hutchison Effects that one can read up on. What can one not ask Mr Angel for a demonstration for physicists? Why does one not ask the Tibetan monk Lama Dondrup Dorje in England (telekinetic martial arts) for such a demonstration for physicists? In southeast Asia, telekinetic martial arts are quite popular and not entirely seldom. That is of highest physical importance for the future engineering of constant frames. There are already certain approaches, in context of monatomic gold powder (alleged high spin states).

35. The recursive topic of an „ether“ (light ether, etc.) is a literary precursor of the Philosophical Theory of Relativity. The sub-domains beneath Planck's quantum level fill out this concept. (See further in Part 2 below.)

36. Max Tegmark (The Mathematical Universe, 2007, arXiv:0704.0646v2 [gr-qc] 8 Oct 2007) postulates a mathematical universe. That can be correct only with the reservation that it is a theory. Human physics will foreseeably never encounter a completely or essentially precisely countable universe. A limit of divisibility cannot exist in a Tegmark number world.

37. The Philosophical Theory of Relativity conforms with a multiverse that is both (i) infinite in the sense of the later Leibniz, and (ii) holographic in the sense of the modern theory of the „holographic universe“ (term popularized by Michael Talbot). The full Theory of Relativity presents the missing third part/third aspect of Relativity.

38. Accordingly, a „wave“ („vibration“) is a sequential relation that is observed/described in time. This extra-temporal viewpoint is not our normal viewpoint, except in logical and mathematical imagination. This can be expressed thus, that reality is a Great Wave. Relativity has such a third aspect: Kurt Gödel proved in 1949 that time does not exist in Einstein's theory. (See P. Yourgrau, A World Without Time, 2005, with detailed critical review by Woodward, in: DOI: 10.1007/s10701-005-9018-8 Foundations of Physics, Vol. 36, No. 2, February 2006.)

4. Concerning Bioenergetics

39. German chemist Klaus Volkamer published two volumes proving that there is a subtle matter world behind the world that can be measured physically:

Volkamer, Klaus; Feinstoffliche Erweiterung unseres Weltbildes, 2nd edition, Berlin 2009

Volkamer, Klaus; Feinstoffliche Erweiterung der Naturwissenschaften, 4th edition, Berlin 2007

The sciences are presently unable to digest this since there is a lack of sufficient premises. Such sufficient premises can be developed from that what is explained above. The invisible plasmatic world of forms consists of interlinked electron plasmas, and in smaller part of yet even finer particle plasmas.

40. According to Barbara Ann Brennan (Hands of Light) man, in addition to the material body, has seven energy bodies. The fourth energy body is the astral body (soul). A small part of the population can use the astral body for altered perceptions and astral travels (e.g., Monroe Institute, Robert A. Monroe). Presumably the third energy body, when it is activated, bestows paranormal abilities. In Brennan, the highest body described as the light-body is not considered (in total, hence, eight energy bodies).

42. The Italian physician Professor Giuseppe Calligaris gained detailed knowledge about the awakening of paranormal (out-of-frame) abilities in the second to fourth decade of the 20th century. The palette of such abilities is extremely variegated. One ability each is encoded in a tiny plaque of the human skin. Calligaris developed a process to stimulate the skin plaques using a weak battery. His books were considered lost but are now available in pdf scans (19 books, plus one newer introduction). The books are written in Italian. It is difficult to find one's way into the books due to the technical language. The people who are most suited to find their way into the books are naturopathic healers, as far as is known here.

5. Three Addenda on January 27, 2013

43. If all that is is relation to one another then the number of all that is is: 1 . That may sound like an excluded simplex. Upon closer scrutiny, however, this 1 of that what is is not a simplex but is an ultra-complex 1 . This is possibly the most important point that science can discover and explore. (Cf. recent prime number theory describing 1 not as a prime but as a unit. i would need to have a double nature as unit and prime, but that is beside the point here.)

44. The 1 of that what is (that what is relation to one another) is a non-countable number since it stands alone. That has an old philosophical tradition in the east (Vedanta). The 1 of that what is cannot be changed through mathematical operations (aspect of the Unmoved). This coincides with the so-called largest transfinite number of Georg Cantor, which is discussed under a paradox. The paradox is broken by the 1 of Being as singular unit not as largest.

45. Further to Immanuel Kant (above, paragraph 27) see his Opus Postumum, not yet fully fathomed, that, more thoroughly than in the later Leibniz, explores the philosophical third aspect of Relativity.

Albert Einstein and the Way After Him
Not an Obituary, Part 2
Physics of Smooth Gradients (Curvature/s)

by Dr. jur. Stefan Grossmann
January 28, 2013, version: February 03, 2013

(continuation of part 1)

6. Distinction of the Smooth Underlying

46. I use language to model. Physics is, veritably, a bumpy ride: Quanta are like bumps in the road. Is reality, contrary to the basic idea of quantum physics, smooth?

47. I have certain reasons to believe so, and wish to share these with you here:

48. I propose a *Gedankenexperiment*: Imagine a single wave, let us say, a propagating photon. An observer with a suitable camera takes a holographic snapshot still image of such wave. The thought experiment shall be performed using such a snapshot.

49. The size of the wave is the entire universe. A wave has no boundaries in space, nor in time. It merely becomes weaker at its periphery. The experiment shall be performed using a still snapshot of the entire wave.

50. In reality, a single wave occurs only in connection with other waves. In the thought experiment, this aspect is filtered out in order to make the point more saliently.

51. The observer uses an imaginary caliper. The caliper is brought to the wave, for easier visualization: a part of the wave that is close to its center. The caliper marks out two points within the holographic still snapshot of the wave, A and B.

52. There is no clarity in physics as to describing the stretch A-B that is marked out. The observer is observing a segment of a light-quant (propagating photon). By definition, the stretch A-B is not a light-quant, but is an internal segment of same.

53. One proposed description of the stretch A-B is: a gradient with a curvature.

54. A wave consists of gradients with a curvature or curvatures, and of internal smaller waves.

55. Fields formed by multiple-wave systems likewise consist of gradients with a curvature or curvatures.

56. The stuff that makes up the waves and fields is not atomic matter. It is not particle matter, either. Words that have been used for this are: continuum, ether, spooky.

57. There are no particles (in the sense of the word „particle” as used, for example, in the term: „particle physics”). In time, all is vibrations of the basic stuff or of other vibrations.

58. A relational world (as viewed in time) is a single super-set of waves, i.e., a Great Wave.
59. It is assumed that waves and fields out of time form a transfinite still structure:
60. Curvature physics is in this respect the diametral opposite of quantum physics („smooth” versus „bumpy”).
61. Quantum physics is a situated simplification of curvature physics for human users.
62. The underlying reality is adequately described by „smooth” curvature physics, not by „bumpy” quantum physics.
63. Curvature physics is dimensionless, or in the mathematical term as developed in particular by William Rowan Hamilton: scalar.
64. Curvature physics is dimensionless because it is transfinite (not countable).
65. Physics using dimensions (such as, the SI system of physical units) can only take place through discrete counting.
66. The universal of quantum (and sub-quantum) physics is the countable discrete, and is a sub-set of a deeper underlying smooth reality, smooth in the sense of transfinite (not countable). There is no transition from quantum to smooth, but an ultimate gap or chasm that cannot be bridged (physical transcendence). This does not affect the (theoretically) unlimited divisibility of the quantum (discrete) realms.

7. Quantification Problems

67. Physics in its present form is an emerging surface application of the foregoing deep insight.
68. A physics venturing beyond the ultimate gap into the underlying non-discrete gradients (curvature/s) poses unusual quantification problems.
69. The quantification problems arise from a change of the so-far unquestioned standard procedure of counting (1, 2, 3 ...) which is a process in linear time.
70. The methodical counterpart for the elements of smooth gradient curvature physics are not the usual „separate” numbers of counting (1, 2, 3 ...).
71. The methodical counterpart for the elements of smooth gradient curvature physics are interconnected sets (in the meaning of „set theory”).
72. An operational description of this is targeted by the emerging cross-curricular mathematical-psychological theory of „mental magnitudes” that is used in explaining mathematical thinking abilities. This theory describes, functionally, a change from imagining individual numbers to imagining interconnected number clusters (sets).

8. A Proposed Solution of the Quantification Problems

73. I propose that the unusual quantification problems that are posed by a physics of the underlying gradient curvature reality will resolve in a change of thinking as described by the emergent theory of mental magnitudes.

74. Paragraph 25 in part 1 of this paper has a direct bearing on this issue. One main purpose of the Philosophical Theory of Relativity is to enable the described change of thinking in mental magnitudes versus isolated numbers to begin and to take hold.

75. Ramifications of the proposed change of thinking reach into all areas of human life, sparing out neither religion nor socio-economic and political organization. The Philosophical Theory of Relativity is a fundamental challenge for the whole of mankind.

9. A Review of the Theory of Mental Magnitudes in its Bearing on a Physics of the Underlying Smooth Reality

76. The universal of physics of the non-discrete underlying is the mental magnitude⁵ (cf. § 66 above).

77. Every individual is a part of that what is. This includes consciousness and thoughts, perceptions and experiences, social relations, attitudes, emotions, etc. – the entire human cosmos. This is irrefutable.

78. The relation of every individual to Being is different. This, too, is irrefutable, for it is the hallmark of human individuality.

79. Conscious representation of Being is gained by an individual's relation to Being.

80. In conclusion, every individual has a different, individual conscious representation of being.

81. Humans change. Their relation to Being, and their individual conscious representation of Being, changes.

82. Such changes are developmental in the sense of a personal growth process or, with a different expression, an inner evolution.

83. Every human forms an inner model of being.

84. For physics, a certain quantification of a human's inner model of Being is required.

85. Such quantification takes place through mental magnitudes in the representation of Being.

86. Mental magnitudes relate the I of Being to man's personal life sphere.

87. Such mental magnitudes form an ongoing process.

88. Such forms extensions of man's life.

89. The information density (compactness of transfinite sets) beyond the ultimate gap is limitless but is not accessible to man in any known form.

5) Bibliographical note for paragraph 76 above: concept of mental magnitude (in chronological order):

Alfred North Whitehead; *The Principle of Relativity with applications to Physical Science*; 1922

Alfred North Whitehead; *Process in Reality, An Essay in Cosmology*; 1978 (1929)

Judith A. Jones; *Intensity, An Essay in Whiteheadian Ontology*; 1998

Ronny Desmet; *Whitehead and the British Reception of Einstein's Relativity: An Addendum to Victor Lowe's Whitehead Biography*; 2007 (Process Studies Supplement Issue 11)

C. Robert Mesle; *Process-Relational Philosophy, An Introduction to Alfred North Whitehead*; 2008

Ronny Desmet; *Whitehead's Principle of Relativity*; ca. 2010

Stanislas Dehaene; *The Number Sense, How the Mind Creates Mathematics*; 2nd edition 2011

Stanislas Dehaene & Elizabeth Brannon (editors); *Space, Time and Number in the Brain, Searching for the Foundations of Mathematical Thought*; 2011

Albert Einstein and the Way After Him
Not an Obituary, Part 3

by Dr. jur. Stefan Grossmann
February 05, 2013

90. This paper presents an illustration of the Philosophical Theory of Relativity (PTR) that is proposed in parts 1 and 2. The theory itself is not modified or developed here. This is not intended as a proof of the PTR but merely as an illustration of certain consequences that fit under the roof of the PTR.

10. The Big Bang, a God's-Eye View

91. If, in an Einstein-Gödel world without time (§ 38 in part 1), the cosmos shall be described, a major question arises: What happens to the Big Bang?

92. In a God's-eye view outside of time, there is no Big Bang. There is no (absolute) time before the Big Bang, and there is no (absolute) time after the Big Bang.

93. However, the Big Bang qualifies as a (timeless) „group unit” of the universe.

94. In reality, there is no Big Bang, but the phenomenon that scientists have discovered and described is a group unit of the universe. This fits well in relational theory (PTR).

11. The Dirac Sea, Another PTR Example

95. The Dirac Sea is helpful to understand that the search for a „Grand Unified Field Theory” in the sense of a „world formula” (or set of such formulas) is futile. All that is is (transfinite) relation to one another. The Dirac Formula is not a full explanation of the particle sea and of the negative and positive energy envelopes of cosmic structure. It merely opens the door to realizing their existence. The effort to find a mathematical world formula is equivalent to counting and mathematically describing the Dirac Sea. That does not look like a promising undertaking at all.

96. The Dirac Sea illustrates that everything is physically inter-connected. I therefore cite this as a PTR example. The PTR is adequate insofar as it provides a conceptual roof for this strange but apparently real phenomenon of seething all-connectedness. Paul LaViolette (Subquantum Kinetics, 2nd edition 2003, p. 74) terms this: matter autogenesis. The Dirac Sea is an ongoing creation and disappearance of manifest energy/matter, which, by conclusion, was not terminated at the end of the Big Bang. My interpretation is that the Big Bang neither began, nor ended, in time, but continues. The Dirac Sea is ongoing universe creation. I disagree with the claim of an ether (smooth physics) within the quantum realm. The proper concept, in my opinion, is the existence of a vast superluminal information system in charge of causality, which is not a smooth ether.

97. The fuller expression, „Dirac Sea of particles”, is misleading, per earlier. The expression should better read, „Dirac Sea of waves”. There are no particles. There are waves (vibrations), but even they are merely manifestations of the (so far) implicate superluminal information supersystem of ongoing (out-of-time)

Big Bang creation/decreation. The Big Bang „was” (semantic problem, also: is) a singularity in that respect that it was/is one-time (primal, original) „creation”. In its ongoing form, it is perpetuated creation/decreation (Dirac Sea).

98. It is obvious (seen in time) that the universe is in perpetual motion on all levels. What is its energy source? Astrophysics goes to the extent of arguing for an open universe, but without addressing the issue of the utility that constantly feeds energy into the universe. I leave that question open here, for its answer is all but self-evident. In my interpretation, it points to the other side of the ultimate gap of physical transcendence.

12. How Can the Search for a Grand Unified Theory be Re-directed?

99. In my review, I have come to the opinion that there is a gap in the theoretical instruments of science for the issues presented here. That gap is signified by the term *unit*, in the (querying) meaning in which it is used in §§ 12, 43, 44, 65, 93, 94 of this series of papers.

100. This finding of a gap in the theoretical instruments of science might serve as a lead question for the so-far dead-end quest for a Grand Unified Theory.

101. Along these lines, it is helpful to outline where the various theories of a *unit* are today.

102. A unit is, in the most general terms, a separate entity, separate from other such entities. It is not a characteristic of a unit to be a singularity.

103. Within Einstein’s (former) light barrier, everything/everywave possible to be defined thus was unit – indeed a great confusion of units which man has been born into.

104. If Einstein’s light barrier falls, the only remaining meaningful definition of unit is (a proposed working definition): a hub or port in a superluminal information system that is, by approximation, outside of time in an Einstein-Gödel world.

105. Causality in such a world does not propagate in time but, by approximation, outside of time through superluminal information (approximate aspect of the „Unmoved”).

106. Causality is a vast concept of the cosmos being controlled by a central group unit with uncountably many sub-units.

107. That is, too, a subconscious archetype in the human observer, useful if made conscious for understanding such.

108. A Grand Unified Theory needs to take account of this. This has not been undertaken.

109. The superluminal realm is governed by laws of inertia and entropy that are different from the laws that govern the subluminal realm. The difference of the superluminal realm may be interpreted in the sense of being „freer” than the subluminal realm.

110. The relational density of the superluminal realm is vastly greater than that of the subluminal realm.

111. The answer to the question: what thermodynamics enabled an ordered universe inhabited by living organisms including humans to evolve, should be sought here. This is an obvious question. Physics so far has fallen short of moving beyond guesswork. The PTR is a necessary component in a satisfactory answer.

112. The PTR does not claim to give any final answer such as is sought by religions. Personally, I believe that through continued scientific enlightenment, many questions that are presently being asked by religions might no longer be asked, for the betterment of all mankind.

113. Even after such a process, final questions will foreseeably remain. May it be up to every individual and scientific inquiry, and not up to dictatorial churches, to find inner guidance and answers in that process.

114. Church dogma and control has been, and continues to be, the vile arch-enemy of scientific freedom in the world.

115. The forces at the top of the physical and causal realms are living forces. It is man's destiny, insofar as the human race will survive, to find sympathetic inner contact with those forces and eventually to ascend into their realms.

116. The origin of mortal life is life that is beyond time.

117. The origin of all that is is on the other side of the ultimate gap.

118. Memories of the origin of all are what determine cosmic and human unfoldment.

119. The purpose of the quantum world and all beings in it is to develop and to return to the origin of all.

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by Dr. jur. Stefan Grossmann
February 16, 2013

120. There is no *atomos*, as discussed above.

121. However, certain relations are indivisible (indivisible relations). This distinguishes them from other relations, which are divisible (divisible relations).

122. Indivisible relations are prime number relations (by definition, see below). Divisible relations are non-prime number relations.

123. For the instant purposes, prime numbers are: all primes, and additionally (and for clarification), the numbers: 1, 0, -1 and i .

124. A prime number is an integer that *cannot be divided by any other integer, excepting only a divisibility by itself and by 1*.

125. In the positive series (1, 2, 3, 5 etc.), 1 is the first prime number. 19 is hence the ninth prime number.

126. Every prime number represents an aspect of a unit (namely, indivisibility).

127. 0 has the ordinal zero. It is common to all four series.

128. The first series includes all primes in the set of integers from 0 to $0 / 0 = 0$, i.e., only 0.

129. The second series includes all primes in the set of integers from 0 to $-1 / 0$, and including the first and last end numbers mentioned.

130. The third series includes all primes in the set of integers from 0 to $i / 0$, and including the first and last end numbers mentioned.

131. The fourth series includes all primes in the set of integers from 0 to $1 / 0 =$ absolute infinite, and including the first and last end numbers mentioned.

132. The first series (§ 128 above) is the series of entropy (dissipating order). It is the first force of Brahma the Absolute Infinite. It works by separation and monadic compactification. This is the First Force of Creation, the Atomic Force. Personified like every aspect of Creation, it is Satána, an operator (Seraph) of Brahma. It is possible to contact this Second-Level Deity on a personal life level. It cooperates with the other three forces in Creation. This Deity is the Deity of divisible relations and their divisions and dissipations.

133. The fourth series (§ 132 above) is the series of eutropy (increasing order). It is the Fourth Force of Brahma the Absolute Infinite. It is the force of union and relational connection into etheric wholeness. This is the Fourth Force of Creation, the Holy Ghost or Holy Spirit. Personified like every aspect of Creation, it is Christ Michael, an operator (Seraph) of Brahma. It is possible to contact this Second-Level

Deity on a personal life level. It cooperates with the other three forces in Creation. This Deity is the Deity of indivisible relations and their Oneness and Eternity. This is highest consciousness, Love.

134. The First Force and the Fourth Force are the two outer forces. There are also two inner forces: (i) The Second Force, Athena (Ajena), is the Creation archetype of plants and animals. (ii) The Third Force, Buddha, is the Creation archetype of man (Purusha, the universal perfect man.)

135. The two inner forces use Creational mixtures and balances of the two outer forces.

136. The Creation beings of the Third Force have an uncreated timeless (absonite) essence (not the same as the energy bodies/soul) and are called Finaliters (Urantia Book, and its updates at www.lighttoparadise.com) because of their vast god-like free will. Finaliters can evolve in the karmic rebirth cycle of Creation either to the Fourth Force (Salvation in Multi-Monadic life of the Great Ether) or, in the alternative, can fall to becoming Residual Finaliters in the First Force (Perdition).

137. The Absolute Infinite ($1 / 0$) is called the *Akanthus number* (from Greek, akanthos), abbreviated as: *a* . The akanthos leaf is the ancient symbol of the aesthetic divinely beautiful, such as used in the capital leaf ornaments of classical temple columns.

138. The ancient symbol for the Four Forces is the swastika (originally without any Nazi connotation). The center represents the Central Sun of the universe (so-called Big Bang in its timeless relational appearance). The four arms turn around the Central Sun, symbolizing the integration of all Four Forces in the totality of Creation in a universe. The Creation is a future half-eternal game of entropy, eutropy and the two middle forces in their complex relational structures in time. Entropy and eutropy are mirror reverse images of each other. They represent the basic polarity of Creation (First Force and Fourth Force).

139. Spiritual man unfolds his vast god-like freedom in this system on ascending levels of consciousness (ascension towards interconnected Multi-Monadic Life in the Holy Spirit).

140. The eutropy relation is hard-wired into every human being. Its occult name is Kundalini. The mathematical structure of Love (highest divine consciousness) is the psycho-mathematics of transfiguration.

141. There are steps of ascension, namely in a sequence of major shifts in the architecture of the human mind.

142. There is a ladder of consciousness ascension. It follows the eleven (11) dimensions of string theory. The so-called observer space is sensory and has three dimensions, namely, width, height and depth (space of the 3D coordinate system.) From the perspective of 3D space, the next-higher space is 4D space (Einstein, so-called space-time.) The observer in 4D space is outside of space and time in a type of holographic visualization. From the viewpoint of 3D, the phase space is 4D. Then, on the next higher level of visualization, from the viewpoint of 4D, the phase space is 5D. And so on, until 11D is reached.

143. There is no intrinsic ceiling that caps the process at 11D. That is merely the barrier that current string theory sets.

144. Each ascension dimension (4D, 5D, ... 11D) is associated with a (block of) prime number(s). Prime numbers are (pre-mathematically, philosophically) number universals that are used to generate so-called numbers in the world of duality and density. Numbers such as 1, 2, 3 etc. are the product of a consciousness that uses the timebound process of counting. The only universals in this number vector are the primes.

145. From the 5D hyperspace on, geometries of the Platonic solids become important. They are linked genetically to an ascension of consciousness on a planetary, solar, galactic and cosmic level. At the top is an astral geometry of a Central Sun, such as described by visionaries throughout history.

146. The Calligaris system of psychic powers unfolds on the path of the Holy Spirit into Cosmic Consciousness. See the book by Richard Maurice Bucke, *Cosmic Consciousness* (1901). A fuller exposition of the same phenomenon is given by Sri Aurobindo, *Life Divine I & II*. Reference to these books is made.

147. The Third Aspect is the Relativity of the Absolute: Under the vast god-like individual free will, the universe has a different appearance to each individual Third-Force (human-type) being. That is the higher meaning of the per se lifeless concept of the holographic multiverse.

148. The holographic multiverse is, in its higher meaning, an anthropic multiverse. The Cosmic Consciousness is part of the individual and collective human consciousness, albeit at the present sub-conscious. The process of reaching it is an inner individual process of awakening and self-realization (of the transfinite One).

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by Dr. jur. Stefan Grossmann
February 16, 2013

149. Eutropic relations are discovered, first, by being mental constructs.

150. The decimal number system including zero, associated with the Indian mathematician Aryabhata I (476-550) was the first major step in history towards that goal (§ 149).

151. The Collatz conjecture $3n+1$ decomposes the Einstein equation of General Relativity, see: Gourgoulhon - 3+1 Formalism in General Relativity Bases of Numerical Relativity, 2012 Chapter 5.

152. The unproven Collatz conjecture says that the 3+1 formula eventually leads to unit (1), a property called oneness.

153. To the extent that a system tends towards unit in the described way, the system is not entropic but is eutropic (negentropic).

154. The same decomposition leading to unit (1) applies for matter and the electromagnetic field (supra, Chapter 6).

155. I make reference to the chapters 5 and 6 in Gourgoulhon, supra, including all parts.

156. This is a theoretical framework for eutropic (reverse entropic) Tesla-Wankel-Bearden-Kelly et al. electromagnetics, Zeilinger et al quantum teleportation, and out-of-frame effects of the paranormal. For practical examples, I make reference to Kelly (Patrick J) - Practical Guide to Free-Energy Devices (17th January 2013, Version 22_9) (on BR SL ROM disk 1, folder 1007).

157. A key is the mirror-image symmetry in such systems. One half of the mirror is entropic while the other half of the mirror is eutropic (reverse entropic). It is possible to break the symmetry in such a manner that the resulting system is predominantly eutropic, not entropic. The electromagnetic circuits shown at Kelly, supra demonstrate this principle.

158. It is believed that, mainly, such devices do not simply „harvest” energy from the surroundings but that they initially generate a seed energy that is eutropic not entropic.

159. Eutropy is a specific information pattern, versus entropy which is an opposed pattern.

160. Eutropy unfolds in an indivisible relation environment of a „triplet reality”.

161. Triplet reality is known from ancient Vedic science (of Brahman, Prime Unit).

162. It is proposed to conduct investigations about the two kinds of solar radiation mentioned, by way of summary of experimental measurement results, in: Volkamer; Feinstoffliche Erweiterung unseres Weltbildes; 2009, pp. 55 f., 145

Volkamer; Feinstoffliche Erweiterung der Naturwissenschaften; 2007, p. 543 f.
(both books only in hard copy not on the ROM disks)

163. Entropy and eutropy are, per §§ 161, 162, two different kinds of solar radiation. From study of same (and of the information/signal patterns), it is assumed, generalizations can be drawn for relativistic questions.

164. Additionally, the citations in § 162 are referred to as evidence that entropy and eutropy are a real basic polarity of physical reality.

165. The triple reality aspect, first set forth in Vedic sciences, is critically important for understanding the basic polarity of entropy and eutropy, and its possible applications.

166. The triplet reality is mentioned here additionally as confirmation that indivisible relations (such as, triplet-based, prime number 3) are eutropic (see above, Part 4, § 133).

Albert Einstein and the Way After Him
Not an Obituary, Part 6

by Dr. jur. Stefan Grossmann
February 26, 2013

167. I discovered, or rediscovered, yesterday, Albert Einstein's philosophically oriented article of February 1, 1949; Albert Einstein; Reply to Criticisms; in: Paul Arthur Schilpp (editor); Albert Einstein Philosopher-Scientist, MJF Books 1949, reprint 1970 (Living Philosophers Library), pp. 663-688.

168. Albert Einstein made certain predictions about the future path that physics would take. Critical of quantum statistics, Einstein wrote (supra, pp. 666 ff., in particular [quote] p. 671):

„This discussion was only to bring out the following. One arrives at very implausible theoretical conceptions, if one attempts to maintain the thesis that the statistical quantum theory is in principle capable of producing a complete description of an individual physical system. On the other hand, those difficulties of theoretical interpretation disappear, if one views the quantum-mechanical description as the description of **ensembles of systems**.”
(Bold highlight added.)

169. I interpret the highlighted expression in Albert Einstein's foregoing quotation as pointing in the direction of the third aspect of relativity (PTR). Einstein in his 1949 reply to critics used this topic as a defence argument, indicating that the focus should shift from the focus on individual physical systems to their interrelated complexity.

170. Intuitively and intellectually, Einstein at that early moment in the development of the foundations of physics realized that the future of physics foundations was (and is) in the realm of the relational. His expression for this is, „ensembles of systems” (supra, as quoted in § 168 above). Further see supra, pp. 681 ff., on the Einstein-Podolsky-Rosen Paradox and its ramifications for an *ensemble v. individual* focus.

171. In early 1949, Albert Einstein himself thus opened the door a crack wide to the third aspect of relativity (PTR).

172. In addition to pointing out this pertinent historical fact, I wish to note Einstein's self-critique, in his own words (supra, p. 675):

„Analogously the general theory of relativity furnished then a field theory of gravitation, but no theory of the field of gravity-creating masses.”

173. To the best of my knowledge and research, the GTR to this day has not found any viable theory of gravity-creating masses.

174. I propose as the explanation for this (§ 173) that there are no gravity-creating masses.

175. The so-far missing third aspect (PTR) would take the focus off the individual system („gravity-creating masses”). The correct focus, instead, is on a more complex totality of factors of gravity in the multi-layered physical reality.

176. This is an application of the third aspect (PTR) on a focus that is larger than an individual system but that is less than the totality of existence (i.e., less than the focus of Parts 1 and 2 of this series of papers).

177. Accordingly, there must be an interface of the third aspect (PTR) with algebraic relations of „relation to one another” of the complexity relevant for gravitation.

178. The description of „gravity-creating masses” is strongly misleading for anyone who wishes to understand the algebraic-relational (low-metaphysical relational) natural of the gravity phenomenon.

179. I postulate that the gravity phenomenon has a hidden polar aspect (gravity and anti-gravity). This is linked in a derivative way with the fundamental polarity of entropy and eutropy (see Part 5 above). Our planet’s Moon (*the Moon*) is a clear example of antigravity. This is pointed out by friendly visitors in the face of man’s barbarous physics, <http://www.zetatalk.com/index/blog1003.htm>

„The anti-gravity force is actually an outbound surge of gravity particles from the center of a planet, and it’s what keeps our Moon up there, so very huge and moving so very slowly. This is not centrifugal force keeping the Moon up, it’s the anti-gravity force.”

180. An additional issue with the moon is the changing pull (Earth + Sun / Earth - Sun) that leads to increasing orbit excentricity of the moon in a purely gravitational model, an absent effect in all observations. There is always a net pull of the Moon towards the Sun, not reflected in any progressing change of excentricity of the Moon’s orbit. See, De Vorkin, True Orbit of the Moon, on disk 2: \PTR2\2021 Addenda to Disk 1\Moon Orbit

181. The calculations relating to the *Roche Limit* (see: file path, supra, Wikipedia article with scientific references) demonstrate beyond any doubt that the Laplace-type solar system based only on gravitation (and not, additionally, on an opposite repulsive force/antigravitation) is thermodynamically very instable. It is assumed that gravitation creates huge tidal friction inside moons (and thus also, in planets, and in the Sun) that can (beyond the Roche Limit) destroy celestial objects. This is energy that an antigravity-negating physics would continuously withdraw from the orbital systems, without any explanation for the real stability of the systems over billions of years, absent of any Roche-related thermodynamic loss. Newton’s Laplace-type explanation of the solar system without antigravity is untenable. Only due to Einstein and his theory of the cosmological constant (opposing force to gravitation) have we begun to approach the true solution. The solution is not dark matter, however (an unfortunate and probably unavoidable mistake of astro-physics), but is an anti-gravity repulsion force.

*Albert Einstein and the Way After Him
Not an Obituary, Part 7*

by Dr. jur. Stefan Grossmann
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182. Nothing argues against the inertial force applying to radiation.
183. Radiation is another name for vibrations (waves). There are no particles separate and apart from waves, except in outdated terminology.
184. When waves vibrate, there are accelerations (of that what vibrates: medium, space-time, ether, etc.)
185. When there are accelerations, the inertial force (g-force) needs to be overcome.
186. This (§ 185) costs energy.
187. Why are so-called particles (waves) stable with extremely long half-lives?
188. Obviously, their cost of energy (§ 186) is continuously being paid.
189. But how?
190. And: What happens to the energy input?
191. Particles (waves), and all that is (as seen in time) are forms of energy that are becoming other forms of energy.
192. There is no way to observe energy independent of its specific forms that it has at the time of observation. If observation were to give an answer to the question: Does energy exist?, the answer would be: No. All that exists are many different *forms* of energy.
193. Since all forms involve energy, the word and concept of energy are, in strict usage, completely meaningless and, hence, superfluous. Energy is a useless word and concept in precise physics. It is a residue of the ancient substance error.
194. All that is are forms (interrelated forms) that are substance-less (unsubstantial).
195. Nagarjuna established a teaching:
„According to Madhyamaka all phenomena are empty of ‚substance’ or ‚essence’
(...) because they are dependently co-rise. Likewise it is because they are
dependently co-arisen that they have no intrinsic, independent reality of their own.”
(Source: quote from beginning of English Wikipedia article: Madhyamaka.)
196. This is the epitome of the Philosophical Theory of Relativity. It is the highest teaching of physics, and leads beyond physics.
197. Physics, like all (emergent) science, begins and ends in philosophy. Physics can find its end only if it is given the proper philosophical exit (Madhyamika, PTR).

198. Western science, especially through the philosophical movement of Positivism, has been taking notice of this philosophical quandary since the early 19th century (Auguste Comte).

199. Physics is not yet more than merely an emergent science because, in its conceptual foundations, it still uses fictional and metaphoric thinking to a considerable extent. A key concept of emerging physics such as the purely fictional concept of *energy* is an example for this.

200. Another example of a fictional (or call it: metaphorical) concept in physics is the concept of an *elementary charge*.

201. The standard charge of the electron has been measured with some precision and is currently recommended to be (NIST CODATA 2010):

$$\text{Elementary charge } e = 1.602\,176\,565 \cdot 10^{-19} \text{ C (relative std. uncertainty: } 2.2 \cdot 10^{-8}\text{)}$$

202. The measurement is respectable. It has a long history of previous measurements, and the value is not doubtful except possibly in minute differences that may still be detected in future measurements.

203. What is fictional (metaphorical) is the (historical) classification of e suggesting that the value of e is anything near being elementary.

204. Since 1997, experimental observations are being reported by research teams of fractional charges, that is, charges that are less than e , for example $e/3$.

205. Around 1911 (Millikan), it was believed that the charge of the electron (still today, so-called elementary charge) is absolutely indivisible.

206. Then, it was postulated for quarks that they may have an $e/3$ charge, but that such a charge would never manifest outside of the tight binding that holds quarks together.

207. Fractional charges outside of quark bonding were mentioned since 1976 (Jackiw & Rebbi) several times independently. For them to occur in semiconductors was probably first predicted by Robert Laughlin 1982 in his explanation of the Quantum Hall Effect.

208. By today, fractional charges have been discovered that remain in the $1/3$ or $2/3$ frame predicted by Laughlin, but also charges of $e/5$; somewhere between $e/5$ and $e/3$; very close to $e/3$; $e/2$; and other non-quark fractions. The fractions are local lumps of charge. The fraction numbers break down into centiles or even more finely. Quarks cannot fully explain this.

209. One experiment shows a „two-step transfer of an effective fractional charge between three centers” (A. I. Ivanov, V. A. Mikhailova, and S. S. Khokhlova; Photo-Induced Transfer of an Electron; Russian Journal of Physical Chemistry, vol. 80, No. 9, 2006, pp. 1510-1517, quote on p. 1517). Quarks cannot explain this at all.

210. I invoke fractional charge as additional evidence for the fact that the electron is not an elementary particle. The electron’s charge, and the electron itself, is divisible, not merely in thirds ($1/3$, etc.) **The electron’s charge, and the electron itself, are composite in very complex ways.**

211. In thermodynamic energetic terms, the electron (of which there are many types at the detail level) is a super-sophisticated energy transfer node of ordering intelligence, put to use in many functions.

212. In terms of wave dynamics, each electron is a microcosm of many waves that bear holographic information like a holographic computer.

Albert Einstein and the Way After Him
Not an Obituary, Part 8

by Dr. jur. Stefan Grossmann
April 04, 2013

213. Why can we see the universe? If parts of the universe were travelling in different times, this would not be the case!

214. What keeps central time in a seemingly decentralized universe? If time is an energy, then what is the universal timepiece?

215. Time and inertia are one and the same (identical). Central time is kept by the force of inertia. This presupposes that inertia and time have one and the same source. As radiation, time/inertia would have a radiation source.

216. What creates motion? All motion is created by acceleration. Acceleration is characterized by the presence of a g-force (inertia).

217. Aristotle (book Lambda of the Metaphysics) mentioned an Unmoved Mover. Technically more precisely, we might understand this as an Unmoved Accelerator.

218. When Einstein and Gödel agreed that, in Einstein's universe, there is no time, this implies an observer who is out of time. For such an observer, the Big Bang will appear as a radiant Central Sun of the Universe.

219. The Central Sun radiates time/inertia. Its rays are holographic. It projects its heliocentric design pattern as a manifold, creating what we call the universe, space-time and motion.

220. The Central Sun is the timepiece of the universe. Without it, the universe would not have a central time, nor would it have a central space.

221. The Central Sun uses radiation (inertia/time waves) to project its central time into the universe that it creates. I appreciate the fact of an **accelerating universe**: Such is impossibly the result of an explosion singularity ~14 billion years ago (Big Bang, in time), for how could a Big Bang *back then* accelerate the expanding cosmos *today*? **The Big Bang is here today, transcending time (Central Sun, Unmoved Mover, etc.)** This is the most important fact that modern science has discovered and verified.

222. In application, gravity engineering enables space travel.

223. In application, inertia engineering enables time travel.

224. The Central Sun is the hub of divine life for this universe.

Albert Einstein and the Way After Him
Not an Obituary, Part 9

by Dr. jur. Stefan Grossmann
April 04, 2013

225. The Big Bang (Central Sun) is the source of inertia/time.

226. Inertia/time is primal energy. If the word, and concept, *energy* is to be avoided in strict physics (see above), then semantically this notion can be expressed as follows:

227. Inertia/time waves emanate from the Central Sun (Big Bang in its timeless aspect). Or, in a different sentence structure: The Central Sun radiates inertia/time waves. This is an ongoing Creation event.

228. The question if an observer is positioned in time, or outside of time, or in between these two positions, depends on the observer's individual psychic configuration.

229. Aristotle aimed at a timeless observation vantage point by insisting that the world is not created but is eternal.

230. The inertia/time wave radiation of the Central Sun is holographic (fractally self-similar). It is identical with the universe.

231. The so-called black hole at the center of the galaxy is a self-similar branch of the Central Sun. It is the local galactic center of inertia/time Creation.

232. The Central Sun, if discovered and perceived by humans of the developmental level of today, will have the appearance of a gigantic black hole.

233. The main function of black holes is as centers in the hierarchic inertial system of the universe, and of the multiverse in its entirety.

234. All psychic abilities ultimately derive from the Central Sun and its conscious connection with a human individual.

Albert Einstein and the Way After Him
Not an Obituary, Part 10

by Dr. jur. Stefan Grossmann
April 05, 2013

235. *Gravitation plus repulsion* naturally creates structures of rotational centricity, such as the solar system and galaxies. This leads to an understanding of celestial mechanics as a universal design principle, not limited to our local Solar System:

236. Among the newer discoveries of astronomy the fact that there are many solar systems in the universe stands out. In only 18 years, 500 exoplanets were discovered in increasingly rapid succession (per December 2010; Michael Perryman, *The Exoplanet Handbook*, p. xi.)

237. The main motions of the objects in galaxies are rotational and orthorotational. (This does not imply exactly circular motions.) The design principle of galaxies typically discourages straight-line motions of celestial bodies in the ambient gravitation fields. Straight motion paths are, instead, typical of radiation, not of celestial mechanics in galaxies.

238. (Helio-)centricity is the key gravitational design pattern of the universe. Galaxies are designed centrically. Galaxy clusters must be arranged in the same design pattern. Galaxies occur much more commonly than unstructured nebula. Mono-polar gravity-alone, and mono-polar dark matter/energy, both result in non-feasible cellular automata models.

239. The Sun (with our Solar System) orbits once in approximately 13,000 years around Sirius. See, Brown, Sun-Sirius System. Sirius rotates around Alpha Draconis (Thuban). Alpha Draconis travels around Orion. Etc. This set of orthorotations is repeated on a total of nine levels, until rotation around the galactic black hole at the galaxy's center is reached. That is a self-similar form of the universe and its much more complex orthorotation sets.

240. The universal design pattern requires a Central Sun.

241. The Central Sun is the Big Bang in its timeless existence.

242. The Central Sun occupies the symmetry center of the universe.

243. The Central Sun is the universe's rotational/orthorotational center.

244. The Central Sun provides a fixed point for inertia's frame of reference.

245. The universe is created through a Central Sun with holographic radiation.

246. As is often the case, the devil is in the details: Since early 2013, science sees that the accelerating universe is stranger yet: it is a re-accelerating universe!

247. I have collected more materials for parts 8-10. See the following pdf documents:

Nesseris et al - The universe is expanding etc (2010).pdf

article in its entirety,

Planck 2013 results. XVI. Cosmological parameters.pdf

(search term: *accelerat*) see pp. 37, 48, and
Zhang - Re-accelerating expansion of the universe revealed by supernovae Ia & Planck data (2013).pdf
article in its entirety.

248. The papers agree, afters several years of intense research and measurement projects, in the point that there is currently a universal acceleration thrust. The findings imply a centrally clocked acceleration of the universe. That is particularly difficult to explain in light of the vast cosmic voids that, like big empty bubbles, separate the galaxy clusters and superclusters in the universe. (See the instructive NGS Universe Map.jpg on ROM disk 5 for an overview.)

249. I hereby recite and incorporate the following citations from the foregoing three pdf documents:

250. Nesseris et al (2010):

„During the last decade, several observational probes [1–3] have confirmed that our universe is undergoing a phase of accelerated expansion.”

(p. 122, opening sentence, with notes 1-3 at the end.)

„We have considered IR modifications of gravity that do not imply the presence of a new mass scale in the theory and we have studied their compatibility with the SnIa data. Our first result is that the mechanism derived in Ref. [15] (see also Appendix A), Eq. (1), is not enough, by itself, to describe the observed amount of acceleration.“

(p. 125, with note 15 and Appendix A.)

251. Planck 2013 results. XVI (2013):

„Inflationary cosmology offers elegant explanations of key features of our Universe, such as its large size and near spatially flat geometry. Within this scenario, the Universe underwent a brief period of accelerated expansion (Starobinsky 1979, 1982; Kazanas 1980; Guth 1981; Sato 1981; Linde 1982; Albrecht & Steinhardt 1982) during which quantum fluctuations were inflated in scale to become the classical fluctuations that we see today. In the simplest inflationary models, the primordial fluctuations are predicted to be adiabatic, nearly scaleinvariant and Gaussian (Mukhanov & Chibisov 1981; Hawking 1982; Starobinsky 1982; Guth & Pi 1982; Bardeen et al. 1983), in good agreement with CMB observations and other probes of large-scale structure.“

(p. 37, with citations.)

„A major challenge for cosmology is to elucidate the nature of the dark energy driving the accelerated expansion of the Universe. Perhaps the most straightforward explanation is that dark energy is a cosmological constant. An alternative is dynamical dark energy (Wetterich 1988; Ratra & Peebles 1988; Caldwell et al. 1998), usually based on a scalar field.“

(p. 48, with citations.)

252. Zhang (2013):

„Therefore these data provide evidence for re-accelerating expansion of the universe, deviating from accelerating expansion described by the concordant cosmological model, but still not requiring preferred observers.“

(p. 1, from the abstract in bold print.)

„Therefore the SNe Ia and Planck data support a new scenario that the universe expands initially at a low rate (at $z \sim 1100$), then at a slightly higher rate (at $z \lesssim 1$), and finally at a much higher rate at present (at z

~ 0). We call this re-accelerating expansion of the universe, to distinguish it from the well-known accelerating expansion of the universe described by the Λ CDM model, dominated by dark energy and with a constant Hubble constant (1, 2). Mathematically this model of universe can be described with the well-known the Lemaître- Tolman-Bondi (LTB) model with Λ , in which the Hubble constant, and perhaps also other cosmological parameters, are functions of cosmic time only; however, it is not clear what drives the time varying Hubble constant and thus the re-accelerating expansion of the universe.“

(p. 3, bold + 15 point + underline + capitals highlighting added by me [SG]. Some typesetting features [LaTeX?] of the original have been lost in my citation; see the original article.)

In the highlighted and underlined sections of the last citation above, Zhang hands us the question that I propose to answer (above, parts 8-10, with [disk 4:] parts 1-7 and introductory letter of April 2, 2013) on a silver platter precisely, based on the most up-to-date Sn Ia and Planck data. The question is, in my words: What is „cosmic time” (Zhang, supra) and who or what is the keeper of same?

*Albert Einstein and the Way After Him
Not an Obituary, Part 11*

by Dr. jur. Stefan Grossmann
April 13, 2013

253. Can physical research be a *legal* case? There are claims that the answer may be, yes!

254. Here is a preliminary review of an alleged phenomenon, the relativistic mass increase (STR):

255. According to the work of Albert Einstein alone, there is no such phenomenon as a relativistic mass increase.

256. It took the additional work of Hendrik A. Lorentz (Lorentz transformation) in order to find the result that is today called mass increase.

257. There are claims that the Lorentz transformation, as applied (i) to the Maxwell and Heaviside equations of electrodynamics, and (ii) to Einstein's Theory of Relativity, are
fraudulent.

258. Review the materials in order to prepare for part 12.

Albert Einstein and the Way After Him
Not an Obituary, Part 12

by Dr. jur. Stefan Grossmann
April 09, 2013

259. Has relativistic mass increase been observed in experiments? Seemingly, yes. But when one looks closer from today's view (with the question of an accelerating universe in mind), then the experimental effect that was observed might not be mass increase, but might be something different (error of interpretation, not of basic observation.) See details as follow:

260. Reference: pdf document:
Gabrielse - Relativistic mass increase at slow speeds (1994).pdf
Here: Comments

261. Experiments with fast-moving electrically charged particles are a standard for „proving“ the existence of a relativistic mass increase in STR.

262. If the velocity of a particle (P) remains constant and linear (straight forward) and if the mass increases, there is a problem:

a) The mass increase is equivalent to an acceleration. The reason for this is that the g-force acting upon P increases (due to the increase in the factor, m [mass]).

b) If the barrier presented by the g-force becomes stronger, then a stronger kinetic energy of P is required. Since the kinetic energy of P is constant, the result is that:
mass increase is equivalent to deceleration (loss of kinetic energy).

No such effect is measured (in Gabrielse and similar experiments.) This argues against interpreting such experiments in the sense of Einstein („mass increase“ in STR).

263. Namely, there are two possible explanations:

a) forgery of the data from experiments

b) confusion about the distinction between (i) gravitational mass, and (ii) inertial mass.

264. For sake of discussion, 3.a) (data forgery) is ruled out.

265. In the Penning Trap the charged particles are suspended in a magnetic field. Without going into details (there are no details in the experiment report to build on in this point), it sounds more or less like a zero gravity cushion of magnetic forces.

266. If the Penning Trap can be interpreted as a zero gravity situation, then the mass change is not gravitational but is inertial.

267. With all due caution, this indicates that so-called relativistic mass increase may represent a change of the inertial force.

268. The term, and concept, of „mass increase“ is imprecise because it does not take into consideration the distinction between various kinds of mass (3.b) above).

269. It is tentatively proposed that „mass increase“ in STR is a variance in inertia. The measured differential of resonance could result from this. This would explain the fact that a „mass increase“ would require a deceleration (which is not present in the experiment.)

*Albert Einstein and the Way After Him
Not an Obituary, Summary*

by Dr. jur. Stefan Grossmann
April 19, 2013

PTR SUMMARY ARGUMENT:

270. The key philosophical question of relativistic physics is:

What is time without inertia?

271. What we call „time” is *time with inertia*.

272. If there were, for sake of argument, no inertia, then time would be *instant time*.

273. However, time as we know it is not instant time – it is, delayed time.

274. Instant time, or paradise time, is time without a delay factor.

275. Inertia is a delay factor of time. The nature of inertia is to delay instant time.

276. If instant time takes place, without inertia, then this is described by the PTR:

All that is is (transfinite) relation to one another.

277. The basic condition that informs the PTR (Pure Theory, parts 1 and 2 above) is instant time (non-delayed time, fully inertialess condition.)

278. The Einstein-Gödel universe is, in its most extreme consequences, a universe that exists without inertia, and thus, exists in instant time.

279. The Big Bang is a description of a Creator Event that inserts inertia into a world set that exists in instant time.

280. The universe as existing in instant time is the description of that what is the Motivating inside the Central Sun of the universe.

281. That what is inside the Central Sun of the universe is a subset of absolute infinite continuum/information, i.e., such subset that controls this („our”) universe (its 14D blueprint.)

282. Psychic powers are a potential, and under certain developmental conditions real, escape for humans from the constrictions of delayed inertial time.

283. The physical mechanics of psychic powers are quantum and subquantum entanglement, and superluminal information and exchange processes.

284. The universe is the manifestation of an ineffable psychic power. Its purpose is freedom from deterministic causes through transfinite causation.

Relating to the foregoing report that concludes on April 19, 2013, in the following are some mathematical observations concerning the Theory of Relativity of Albert Einstein. The Theory of Relativity has no true mathematical structure to this day.

1. The Lorentz transformation is a fraud. It represents a sine curve and consistently results in zero (0).
2. There is no relativistic time dilation.
3. There is no relativistic mass increase.
4. The photon has a rest mass greater than zero. (Experimenters know this, anyway.)
5. The speed of light is no limit for speed. Superluminal speed is real. Nothing in physics speaks against it. In the mathematical series, there is no anomaly at the light barrier, just regular progression through and beyond it.

The following eight screenshots were taken from a spreadsheet calculation of 65,536 lines and over a million calculation steps. They show various series (in vertical columns) of the true calculations for the physics of Albert Einstein, confirming the foregoing.

The presently existing “physics” of Albert Einstein is based on the violation of mathematical integrity of physical calculations in the SI unit system. Even one small detail, such as the counterfactual alleged “rest mass of zero” of the photon, brings the house down when falsified.

#	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V
6	excel	step	n																			
7	1	106768	1494752	215146	107573																	
8	2	106769	1494766	215148	107574																	
9	3	106770	1494780	215150	107575																	
10	4	106771	1494794	215152	107576																	
11	5	106772	1494808	215154	107577																	
12	6	106773	1494822	215156	107578																	
13	7	106774	1494836	215158	107579																	
14	8	106775	1494850	215160	107580																	
15	9	106776	1494864	215162	107581																	
16	10	106777	1494878	215164	107582																	
17	11	106778	1494892	215166	107583																	
18	12	106779	1494906	215168	107584																	
19	13	106780	1494920	215170	107585																	
20	14	106781	1494934	215172	107586																	
21	15	106782	1494948	215174	107587																	
22	16	106783	1494962	215176	107588																	
23	17	106784	1494976	215178	107589																	
24	18	106785	1494990	215180	107590																	
25	19	106786	1495004	215182	107591																	
26	20	106787	1495018	215184	107592																	
27	21	106788	1495032	215186	107593																	
28	22	106789	1495046	215188	107594																	
29	23	106790	1495060	215190	107595																	
30	24	106791	1495074	215192	107596																	
31	25	106792	1495088	215194	107597																	
32	26	106793	1495102	215196	107598																	
33	27	106794	1495116	215198	107599																	
34	28	106795	1495130	215200	107600																	
35	29	106796	1495144	215202	107601																	
36	30	106797	1495158	215204	107602																	
37	31	106798	1495172	215206	107603																	
38	32	106799	1495186	215208	107604																	
39	33	106800	1495200	215210	107605																	
40	34	106801	1495214	215212	107606																	
41	35	106802	1495228	215214	107607																	
42	36	106803	1495242	215216	107608																	

$$\begin{aligned}
 \hbar &= 6,62606987(29) \cdot 10^{-34} \text{ J s} \\
 &= 4,135667516(91) \cdot 10^{-15} \text{ eV s} \\
 e &= 1,602176487(40) \cdot 10^{-19} \text{ C}
 \end{aligned}$$

6,62606987(29) h Planck
 4,135667516(91) elementary charge
 1,602176487(40) elementary charge
 10⁻¹⁹ electro Volt

107573 Apher-Quadrat von El
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 107608 Apher-Quadrat von El
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1															
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6															
7					299792,458 =		0.64886843				1.54114484	0.76090063	1.3142206	1.19718E-30	
8					299792,458 =		0.64887144				1.541137321	0.76089805	1.3142351	1.19719E-30	
9					299792,458 =		0.64887446				1.541130158	0.76089548	1.31424095	1.19719E-30	
10					299792,458 =		0.64887748				1.541122895	0.76089291	1.31424639	1.1972E-30	
11					299792,458 =		0.64888049				1.541115832	0.76089034	1.31424983	1.1972E-30	
12					299792,458 =		0.64888351				1.541108669	0.76088777	1.31425428	1.1972E-30	
13					299792,458 =		0.64888652				1.541101587	0.76088519	1.31425872	1.1972E-30	
14					299792,458 =		0.64888954				1.541094344	0.76088262	1.31426316	1.1972E-30	
15					299792,458 =		0.64889256				1.541087182	0.76088005	1.3142676	1.1972E-30	
16					299792,458 =		0.64889557				1.541080019	0.76087748	1.31427205	1.1972E-30	
17					299792,458 =		0.64889859				1.541072857	0.76087491	1.31427649	1.1972E-30	
18					299792,458 =		0.6489016				1.541065695	0.76087233	1.31428093	1.1972E-30	
19					299792,458 =		0.64890462				1.541058533	0.76086976	1.31428537	1.1972E-30	
20					299792,458 =		0.64890763				1.541051371	0.76086719	1.31428982	1.1972E-30	
21					299792,458 =		0.64891065				1.541044209	0.76086462	1.31429426	1.1972E-30	
22					299792,458 =		0.64891367				1.541037047	0.76086205	1.3142987	1.1972E-30	
23					299792,458 =		0.64891668				1.541029885	0.76085947	1.31430314	1.1972E-30	
24					299792,458 =		0.6489197				1.541022724	0.76085689	1.31430759	1.1972E-30	
25					299792,458 =		0.64892271				1.541015562	0.76085433	1.31431203	1.1972E-30	
26					299792,458 =		0.64892573				1.541008401	0.76085176	1.31431647	1.1972E-30	
27					299792,458 =		0.64892874				1.541001239	0.76084919	1.31432092	1.1972E-30	
28					299792,458 =		0.64893176				1.540994078	0.76084661	1.31432536	1.1972E-30	
29					299792,458 =		0.64893478				1.540986917	0.76084404	1.3143298	1.1972E-30	
30					299792,458 =		0.64893779				1.540979756	0.76084147	1.31433425	1.1972E-30	
31					299792,458 =		0.64894081				1.540972595	0.7608389	1.31433869	1.1972E-30	
32	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.021341			107598	299792,458 =	0.64894382				1.540965434	0.76083633	1.31434313	1.1972E-30	
33	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.022865			107599	299792,458 =	0.64894684				1.540958274	0.76083375	1.31434758	1.1972E-30	
34	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.024389			107600	299792,458 =	0.64894985				1.540951113	0.76083118	1.31435202	1.1972E-30	
35	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.025914			107601	299792,458 =	0.64895287				1.540943953	0.76082861	1.31435646	1.1972E-30	
36	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.027438			107602	299792,458 =	0.64895589				1.540936792	0.76082604	1.31436091	1.1972E-30	
37	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.028962			107603	299792,458 =	0.6489589				1.540929632	0.76082347	1.31436535	1.1972E-30	
38	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.030486			107604	299792,458 =	0.64896192				1.540922472	0.76082089	1.31436979	1.1972E-30	
39	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.032011			107605	299792,458 =	0.64896493				1.540915312	0.76081832	1.31437424	1.1972E-30	
40	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.033535			107606	299792,458 =	0.64896795				1.540908151	0.76081575	1.31437868	1.1972E-30	
41	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.035059			107607	299792,458 =	0.64897096				1.540900992	0.76081318	1.31438312	1.1972E-30	
42	Abstand dividiert durch Abstand von 1 elektronenvoll ist Quadratwurzel von Apher.	328.036583			107608	299792,458 =	0.64897398				1.540893832	0.7608106	1.31438757	1.1972E-30	

4	AC	AD	AE	AF	AG	AH	AI	AJ	AK	AL	AM
65489	9.10338E-31	gelleit durch 1000 ist Abstand	246721,6274						299192,458		0,8229841
65490	9.10338E-31	gelleit durch 1000 ist Abstand	246728,3401						299192,458		0,8229871
65491	9.10338E-31	gelleit durch 1000 ist Abstand	246729,0653						299192,458		0,8229894
65492	9.10338E-31	gelleit durch 1000 ist Abstand	246729,7658						299192,458		0,8229915
65493	9.10338E-31	gelleit durch 1000 ist Abstand	246730,4787						299192,458		0,8229947
65494	9.10338E-31	gelleit durch 1000 ist Abstand	246731,1915						299192,458		0,8229966
65495	9.10338E-31	gelleit durch 1000 ist Abstand	246731,9044						299192,458		0,8229984
65496	9.10338E-31	gelleit durch 1000 ist Abstand	246732,6172						299192,458		0,8229991
65497	9.10338E-31	gelleit durch 1000 ist Abstand	246733,3301						299192,458		0,8229991
65498	9.10338E-31	gelleit durch 1000 ist Abstand	246734,0429						299192,458		0,8229991
65499	9.10338E-31	gelleit durch 1000 ist Abstand	246734,7558						299192,458		0,8229991
65500	9.10338E-31	gelleit durch 1000 ist Abstand	246735,4686						299192,458		0,8229991
65501	9.10338E-31	gelleit durch 1000 ist Abstand	246736,1814						299192,458		0,8229991
65502	9.10338E-31	gelleit durch 1000 ist Abstand	246736,8943						299192,458		0,8229991
65503	9.10338E-31	gelleit durch 1000 ist Abstand	246737,6071						299192,458		0,8229991
65504	9.10338E-31	gelleit durch 1000 ist Abstand	246738,3199						299192,458		0,8229991
65505	9.10338E-31	gelleit durch 1000 ist Abstand	246739,0328						299192,458		0,8229991
65506	9.10338E-31	gelleit durch 1000 ist Abstand	246739,7456						299192,458		0,8229991
65507	9.10338E-31	gelleit durch 1000 ist Abstand	246740,4584						299192,458		0,8229991
65508	9.10338E-31	gelleit durch 1000 ist Abstand	246741,1712						299192,458		0,8229991
65509	9.10338E-31	gelleit durch 1000 ist Abstand	246741,884						299192,458		0,8229991
65510	9.10338E-31	gelleit durch 1000 ist Abstand	246742,5969						299192,458		0,8229991
65511	9.10338E-31	gelleit durch 1000 ist Abstand	246743,3097						299192,458		0,8229991
65512	9.10338E-31	gelleit durch 1000 ist Abstand	246744,0225						299192,458		0,8229991
65513	9.10338E-31	gelleit durch 1000 ist Abstand	246744,7353						299192,458		0,8229991
65514	9.10338E-31	gelleit durch 1000 ist Abstand	246745,4481						299192,458		0,8229991
65515	9.10338E-31	gelleit durch 1000 ist Abstand	246746,1609						299192,458		0,8229991
65516	9.10338E-31	gelleit durch 1000 ist Abstand	246746,8737						299192,458		0,8229991
65517	9.10338E-31	gelleit durch 1000 ist Abstand	246747,5865						299192,458		0,8229991
65518	9.10338E-31	gelleit durch 1000 ist Abstand	246748,2993						299192,458		0,8229991
65519	9.10338E-31	gelleit durch 1000 ist Abstand	246749,0121						299192,458		0,8229991
65520	9.10338E-31	gelleit durch 1000 ist Abstand	246749,7249						299192,458		0,8229991
65521	9.10338E-31	gelleit durch 1000 ist Abstand	246750,4377						299192,458		0,8229991
65522	9.10338E-31	gelleit durch 1000 ist Abstand	246751,1505						299192,458		0,8229991
65523	9.10338E-31	gelleit durch 1000 ist Abstand	246751,8633						299192,458		0,8229991
65524	9.10338E-31	gelleit durch 1000 ist Abstand	246752,5761						299192,458		0,8229991
65525	9.10338E-31	gelleit durch 1000 ist Abstand	246753,2889						299192,458		0,8229991
65526	9.10338E-31	gelleit durch 1000 ist Abstand	246754,0016						299192,458		0,8229991
65527	9.10338E-31	gelleit durch 1000 ist Abstand	246754,7144						299192,458		0,8229991
65528	9.10338E-31	gelleit durch 1000 ist Abstand	246755,4272						299192,458		0,8229991
65529	9.10338E-31	gelleit durch 1000 ist Abstand	246756,14						299192,458		0,8229991
65530	9.10338E-31	gelleit durch 1000 ist Abstand	246756,8528						299192,458		0,8229991
65531	9.10338E-31	gelleit durch 1000 ist Abstand	246757,5655						299192,458		0,8229991
65532	9.10338E-31	gelleit durch 1000 ist Abstand	246758,2783						299192,458		0,8229991
65533	9.10338E-31	gelleit durch 1000 ist Abstand	246758,9911						299192,458		0,8229991
65534	9.10338E-31	gelleit durch 1000 ist Abstand	246759,7038						299192,458		0,8229991
65535	9.10338E-31	gelleit durch 1000 ist Abstand	246760,4166						299192,458		0,8229991
65536	9.10338E-31	gelleit durch 1000 ist Abstand	246761,1294						299192,458		0,8229991

6. *Heliobiology:*

Heliobiology is the scientific study of the Sun's biological and psychological interactions with terrestrial life. This is a little known very complex niche science, developed, as far as published sources divulge, in particular, in Russia. In America, the very existence of this science is covered up, denied and blog-heckled by the disinformation elements in U.S. society.

In passing, this science was made known in IFOlogy circles by a well documented case of an Identified Flying Object (IFO), as described by the experimenter Elizabeth Klarer in her 1980 book *Beyond the Light Barrier*. The presence of the IFO, at that time still a UFO, was reported by the South African press and was recorded by the South African military. In her book, she publishes photos of the craft that she took. During her absence from Earth and several months residence on planet Meton in the binary star system Alpha Centauri/Alpha Proxima (c.4.5 light years away), she was with her lover, Akon, and gave birth to a son, Ayling. Akon is the leading scientist of the Caucasian Metonian civilization, a solar researcher and observer of the biological and psychological interactions of their system's two suns with their life. The Meton civilization moved to Meton from planet Venus in our solar system (Venusian). They were present in Atlantis, which took such a disastrous end some 11,000 years ago on planet Earth which is now a dead shell planet behind the sun, rarely observable but documented. They maintain a presence in the Antarctic. Photos of the geographically hidden cave opening of the base are published.

Another well documented case of a Venusian IFO is the landing of the ship of Valiant Thor outside of Washington, D.C. (Alexandria, Virginia, March 16, 1957). This can be found on the internet together with photos of Valiant Thor and companions. The mid-1952 previous UFO swarms over Washington, D.C. had been given national news coverage, to the incredulity of the nation.

In her book, Elizabeth Klarer mentions the explosion of a Metonian ship over Tunguska, Siberia, June 30, 1908. The fact of the explosion of a craft over Tunguska is verified by many studies, sur-reviewed and verified by Vladimir Rubtsov, *Tunguska Mystery*, 2009; Springer published this in their *Astronomer's Universe* series.

The Russian Wikipedia article on Heliobiology informs us of the following (my machine assisted transcription):

“Heliobiology is the branch of physics that studies the effects of changes in solar activity on terrestrial organisms. The founder of heliobiology is considered to be the Soviet [Armenian] scientist Al Chizhevsky [1897-1964]. To the relationship between fluctuations of Chizhevski solar activity and the various manifestations of the life of the inhabitants of the Earth noted Swedish scientist Arrhenius and others. It was shown (in particular by Chizhevski) that changes in solar activity affect the growth rate of annual tree rings, the yields of grain, reproduction and migration of insects, fish and other animals, the emergence and aggravation of diseases in humans and animals. Kazan bacteriologist with t. Vel'hover detected changes and virulence of certain microorganisms in solar flares. An entomologist noted that the frequency of the raids of locusts meets 11-year solar cycle. A hematologist found the influence of fluctuations of solar activity on the number of leukocytes in the blood and the relative Lymphocytosis. (...) Japanese hematologist Takata has developed a sample of blood protein deposition, sensitive to changes in solar activity. French doctor Faure and others have shown that the frequency of sudden deaths and exacerbations of chronic disease is associated with an increase in solar activity. (...) The main objective of heliobiology is to determine what factors influence of solar activity on living organisms and what is the nature and mechanisms of these influences. As one of the possible agents linking changes in solar activity and the biosphere, are considered variations of the Earth's magnetic field.”

The English Wikipedia redirects the search term Heliobiology to a different topic (Chronobiology), as verified on June 25, 2014. I find this is a disinformation strategy because this is a politically hot topic. The

Russians think differently because of their Byzantine deep cultural background. This would apply for an Armenian scientist (Chizhevski) especially. The Wikipedia article on the Soviet Armenian Scientist is not censored (English Wikipedia: Alexander Chizhevsky).

An astounding leap in the information on heliobiology available to the non-specialist came in 2009 with the publication of Dieter Broers' annotated science book, *Solar Revolution: Why Mankind Is on the Cusp of an Evolutionary Leap*; English translation 2012. Broers describes the data collection by the Soviet scientist Chizhevski as the foundation for this line of research.

With the information contained in this heading and the foregoing heading number 5 (my 2013 report), one can no longer verily say that St. Gregory Palamas' "divine energies" emanating through spheres down to our world would be anything unknown to science. They are the cutting edge of science today (2014).

A new science, a new cosmology, a new science of man cannot enter the stage of the world without an appropriate cultural context. It so happens that an appropriate cultural context has been given by the Byzantines and their search for a beliefless understanding in knowledge of the Tabor Light over a millennium. This search created key categories, distinctions and visualizations that, today, may materially assist human science in overcoming its present bottleneck of materialist dogma, and outright lies. The text above has, I presume, left nothing to desire in terms on social, scientific, philosophical and theological outspokenness and clarity. My wish is that the new science in its germane setting may bear rich fruit for this planet which deserves better than it has at present.

7. A Discussion of an EMPP Article:

Börje Bidén presents, Byzantine Natural Philosophy, in the EMPP. Byzantine natural philosophy is developed from Byzantine Neoplatonic Aristotelianism. The foremost Byzantine natural philosopher was John Philoponus. He applied the same categories to physics as did, later, Gregory Palamas to theology, namely categories of the uncreated, and of divine energies. Philoponism with its "impetus theory" is the physics of divine energies (see chapter 16 below for a brief outlook, with more references the back of the book below than usable herein.)

The hidden true natural philosophy of Byzantium was, with a certain likelihood, alchemy. This is not mentioned in the article, since, on redactional reasons of the EMPP, Byzantine alchemy was not included. See chapter 14 above for a discussion how best to evaluate claims of "alchemy" in the Byzantine source texts, with additional unused material in the chapter bibliography shown at the end of this book.

16 *Divine Energies*

To get the full picture, it is advised that you first read the foregoing chapter, in particular its sections 5 and 6. Byzantine physics is radically Non-Newtonian. Perhaps that is the reason why scholars have not noticed that it exists. I am certain that Ioannes Philoponos, were he alive today, would agree. Moreover, he would likely share with us his conviction that Isaac Newton is a mystic. Philoponos was the main physicist behind the Byzantine divine energy concept, just as Gregorios Palamas was its leading theological exponent.

1. *Presocratic Hylozoism:*

The earliest Greek philosophy implies the model of an enlivened, ensouled world. This is termed hylozoism by historians of philosophy. Thales, Anaximenes and Heraklitos felt that there is life in every inanimate object. This documents that they were still “in the flow” of a bicameral mind. The notion of divine energies is this old, if not older. The energies are life energies. They should perhaps be rechristened as divine life energies. Their opposite would be, death energies; but the ancient philosophy does not mention this.

2. *Pythagorean-Aristotelian Theory of the Spheres:*

Byzantine sacred architecture reminds distinctly, by means of the domes, of the Pythagorean-Aristotelian theory of the spheres. The background for this in the city of Kathar beneath the Aegean (in the Agartha network) and in Lemuria and Atlantis is pointed out in the foregoing chapter in my 2013 report relating to Albert Einstein, paragraphs 231 through 233. This is pre-ancient high science slowly returning to devolved terrestrial man. The number of spheres (47, or 55) is symbolic. Everything else is founded in a lost high science, slowly returning. The textual basis in Aristotle is in, *Metaphysics*, near the end of book Lambda, and elsewhere.

3. *Philon of Alexandria: the Logos:*

The Word can have power if it connects with divine life energies. Aristotle’s logic is a system for just that. Linear-minded “logicians” have long forgot that the great biologist-philosopher, Aristotle, saw the universe as one of life. The Logos (Word) is the speaking universe, which is the same as the actively creating universe using the Word. Categorical and syllogistic logics in its original sense is a formalized and humanly operatable emanationism developed by Aristotle coming out of Plato’s school.

4. *Lucretius’ Didactic Poem about Nature:*

Lucretius’ long didactic poem about nature propounds, in Latin hexameters, the materialism of Epicurus. The poem shows a reality that consists entirely of atoms in random flight in a void. The notion of divine energies was diametrically opposed Lucretius’ and Epicurus’ school of thought. Materialistic thinking of a scientific bent was already known and philosophically well-developed in the first century AD. It is thus all the more apparent that Byzantium tended to non-materialistic spiritualistic positions by choice. If Epicurus’ many writings were still extant at the start of the Byzantine period, the Byzantines did not transmit them with any zeal since only fragments have survived.

5. John Philoponos the Byzantine Newton:

It may be unfair to point out - but I do so regardless - that Isaac Newton, foremost luminary of physics, failed to explain why the Moon in its orbit around the Earth is *not* accelerated when it approaches the Sun (Newtonian physics: add the Sun's gravity pull), and why it does not undergo negative acceleration when it moves away from the Sun (Newtonian physics: subtract the Sun's gravity pull.) The Moon's velocity is surprisingly uninfluenced by the strong and significant shift of opposed tidal pulls of the Sun's powerful gravitation. In this instance, the Newtonian force of gravity is neutralized. I would agree, however, that this has to do less with Sir Isaac Newton than with the true nature of our Moon. If, on the other hand, the force of gravity in this instance were not neutralized, the Moon would spiral, in several ten thousand years time, out of its orbit around Earth and would disappear somewhere in space. This has not occurred.

It may be unfair to hold Newton's shortcoming against alternate theories of how the universe and its energies *really* function. If John Philoponos was the Byzantine Newton, then he was decidedly biologicistic, but not mechanistic. He developed a lead concept of medieval physics, namely the impetus. The impetus is a force that connects with an object and moves and accelerates it. It seems to come from nowhere. What we would call its energy would be created ad hoc for the purpose. There is no (horizontal) mindlessly ever ongoing chain of causality in this. In the most modern version of physics, quantum physics with its opening for the participation of an observing human, it is indeed doubtful if there is such a mechanic as a causal chain. The possibility remains open in modern quantum physics if the human mind might actually be the basic mover type, namely, mental, such as in biological self-motion (motility), already in Aristotle in classical antiquity.

The medieval scientific foundation for divine energy/mindful (vertical) causation was laid in particular by Philoponos. The principle of divine intent in the creation of motion can already, with good arguments, be read out of Aristotle's *Metaphysics* and *Physics*, since thinking is a primary attribute of God in Aristotle.

6. St. Gregory Palamas and Divine Energies:

St. Gregory Palamas, in his fourteenth century defence of Byzantine Hesychasm against the attacks of Barlaam of Calabria and Gregory Akindynos, resorted to a clever application and adaptation of Philoponos' physics. Palamas declared a distinction between God's essence (the Tabor Light) and God's energies (moving energies, i.e., Philoponos' "impetus"). The argument held tight and was a major help in letting Palamas win the Hesychast controversy. By implication, God utilizes energies effortlessly by her/his Word, that would mean, merely by exercising her/his *intention*. Another important point from this ball of string, the Hesychast Controversy, is, that, much contrary to our present physics, energies are created, and not merely perpetually changed from one form into another. There is, in other words, intentional direct divine influx into reality, and thus, divine immanence, together with divine transcendence of the Uncreated.

Palamas gained his theory of divine energies from book nine of Aristotle's *Metaphysics* (Georgi Kapriev, article, Gregory Palamas, in EMPP). The theory was built by commentators of Aristotle and especially by the Neoplatonists. It was, as early as the fourth century, received by prominent Greek-speaking theologians into their teachings. Every being has (i) an essence that is unknowable; but the hidden unknowable essence can manifest in action, by sending either of two types of energies, (ii) causal, and (iii) existential. Causal energies are time-bound for limited purposes. Existential energies are uncreated/not time-bound, creative; and they are deifying for humans. The Tabor Light of the Transfiguration is of this middle type (ii), manifested by Jesus Christ. This theory has *three* layers. It presupposes a "divine human" (God-realized) since the energies are termed, divine energies.

There are additional material mentioned in the chapter bibliography at the end of this book. I believe here, however, that the point has been made.

17 Ekphrasis

The Logos is the word. In the beginning was the Word.

1. Ekphrasis as Receptivity of the Divine:

Ekphrasis in its ancient and medieval use is a Greek word for a type of descriptive and visually vivid and evocative writing. In modern usage, the word means, specifically, the description of a work of the visual arts. In the mind of a reader, the reading of ekphrasis would also be ekphrasis, namely a descriptive and visually evocative reading experience.

The term is of interest in particular in a spiritual context. Ekphrasis can make visible to the inner observatory things that are not visible otherwise, through its synaesthesia of the cross-modal mental *sensus communis* of understanding. Ekphrasis can, as developed in the long Greek tradition, function as a means for the receptivity of the divine in man by means of writing and reading. That seems a fair summary of Byzantine receptions.

2. Ekphrasis as Participatory Logos:

The final discussion of this book may be: If Byzantine methodology relies purely on “reception”, *where, then, is the participatory, liberating aspect?* This question can be answered affirmatively: There is such an aspect. As ekphratic reception builds holographic splendor of the hidden inner, this activates the Logos working through an individual human being. The human is thus empowered to participate by secret sounds. Her and his second voice in the upper spirit realm is gained, the voice of the heart and soul in the astral realms. The language that Byzantine receptions generate is, foremost, this, namely a living exchange of the supramental with itself streaming through man.

Aristotle allows for a perceptual cognition of man (Silva-Yrjönsuuri, *Active Perception* p. 60 at note 13). That is one of the most relevant categorial constructs that philosophy has ever developed. It implies the blending of sensory perception of the physical body with the mental activity of cognition that, connected through the brain, takes place in a human’s higher energy bodies from the astral body upwards. Ekphrasis is indicative of perceptual cognition. It is an enriched form of perception and is no longer pure perception but pure perception plus faced-in mental processes and objects of cognition. The mental processes of cognition and ideation thus appear in one field of vision together with the external objects that the senses reveal. It is the seeing of higher objects such as thought forms that is becoming active. The holographic splendour of spiritual ekphrasis is not of the sensory world; it is of the higher realms of being not normally seen.

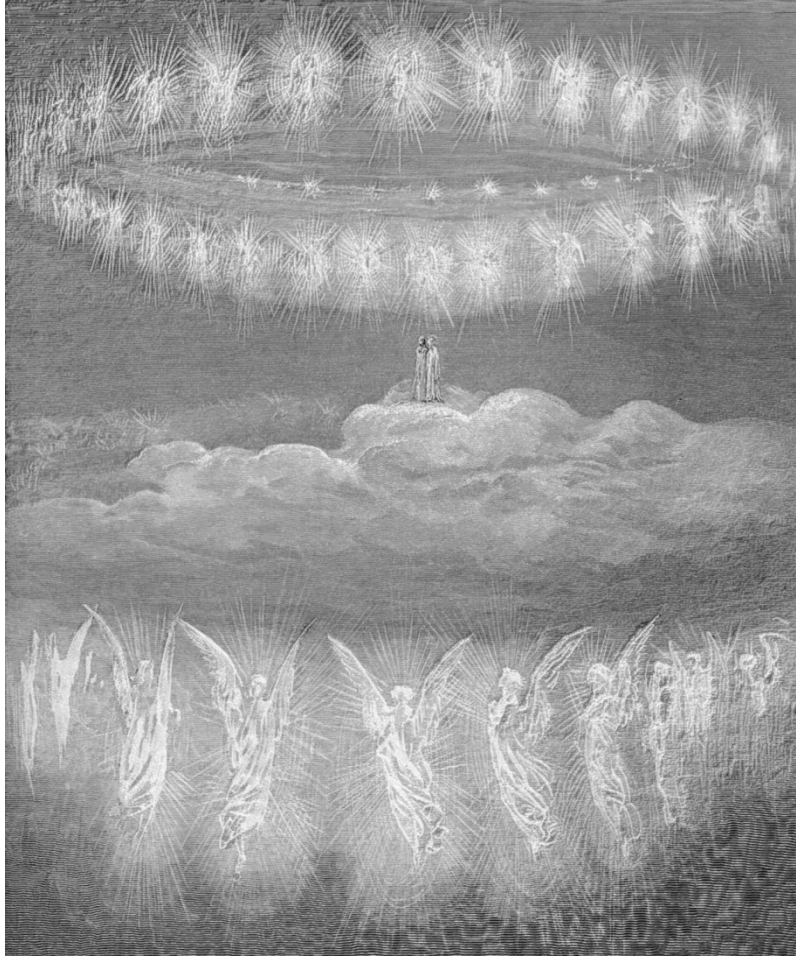
The gestation of the reflected subject of Byzantine reception is finished and complete when the mental objects of higher splendor become visible in the external world. They have always been there; only we have not known that it is we who must manifest them in our individual sphere. They appear as being sensed, felt as a presence, before turning divinely luminous. The unfortunate painter Vincent van Gogh apparently had a heightened perception of this type. It brought him no luck in a society that could form no notion, that could not connect to such a realm around us. All art, however, is created after such perceptions that drive an artist to create. The ekphrasis is, thus, verily the original of the art, not merely its description.

The art itself is merely an incomplete, insufficient form of that what is Beautiful. That is the glory of the higher spirit realm. Sacred art in particular of the Baroque gave us a realistic rendition of many of its rays, clouds, and forms as a reminder of their perpetual presence behind man’s veil. More of its genuine touch and

feeling speak to us from an earlier stage of art, namely from Byzantine art. It is symbolic and not realistic. The world of beauty itself is symbolic and not realistic; it is more than realistic as we know it from here.

Beyond objects of thought, there are beings like ourselves, but enlightened, fully awake, and in radiant bodies. They are our ancestors and relatives of the universe of Light. This is a Christian envisionment since earliest times, continuing a vision tradition of classical antiquity. It is natural that man has this sense of higher perception. It is merely turned off for the time being, starting around the age of three, in an ignorant materialistic society that has conspired to kill the spirit off. From an anthropological viewpoint, I would tend to place the seeing of ghosts, the sensing of dark spirits, and the mythical perception of radiant luminous beings into one and the same category. It is a natural ability that the west toned down in the later Middle Ages and now has temporarily lost. Early tribal people have not yet had the opportunity to develop a sophisticated technical intelligence that we are able to develop in our spiritually secluded materialistic societies, nor have they been able to grow the personal individuality that has become our civilizational privilege. There are developmental reasons for temporarily paradoxically being alone in a spirited world.

It is important that we recognize what we have done, so that we may start undoing the damage again that is a consequential effect of our developmental path. It is grave and serious damage against ourselves, against our deepest nature, something in retrospect that it is impossible to understand or explain. The great unknown stands large at our door. We may find that it is that what we are actually the most familiar with, our home.



Spirits in Heavenly Felicity (Akanthus, # 2887, using Gustave Doré, illustrations for Dante: Sun and Glorified Souls). This is an artistic reflection on the Byzantine Orthodox notion of “deification” (theosis).

18 *A Short and Incomplete Summary:*

Seen from the framework perspective, Byzantine philosophy, both sacral and secular, was a mind-boggling alchemical melting pot of antiquity. Old vintage strands from various provenances flowed into the crucible; and, when the time came, new strands of glowing luminosity flowed out into the surrounding world. This is an essential part of the medieval prehistory of the formation of our modern, global world.

What is new to us, such as the participating observer derived from quantum physics, becomes *seemingly* new when viewed from the perch point of Byzantine receptions. If history is a replay with variations, we moderns so far have, as I suggest, missed important links. This book attempts to fill major gaps in our knowledge, a knowledge which is, as knowledge must become, a synthesis opening a new set of contexts within older contexts, both of spirituality and of scholarship.

The most important point about Byzantine receptions, the history of which are outlined above, more or less in chronological and then, in Book Three, in diachronic-systematic forms, is that the new science of our time, so hard to digest so far, is placed in a germane cultural setting from our already rather distant past. I am not sure how to summarize this book more, since the entire range of questions that it opens, and partly answers, represents a flow.

For further summary overview, read the introductory paragraphs of the section (now: Focal Point 2) on the Hesychast Controversy in chapter 10, and the *Status Report* at the end of chapter 04.

Sunday, 2014-07-06

It has become necessary to continue the discussion about alchemy above in a more general context, in order better to understand Byzantine receptions. On the morning of July 4, I wrote the status report that is above at the end of chapter 04. During the day of July 4, I wrote, in chapter 10, the section on Michael Psellos, and in chapter 09, the section on the Arian Controversy and the two sections immediately preceding it. On July 5 (yesterday), I wrote the section on St. Gregory Palamas in chapter 10 and, when I was nearly finished, added my comments to Georgi Kapriev's EMPP "Palamas" article at the end of chapter 16, section 6 above.

When I was finished doing that, I read the reference that Kapriev gives, namely Metaphysics book nine (Theta), in the commentary of Ross. My conclusion is that Aristotle, Metaphysics book 9 is an explanation, but it is an *incomplete* explanation. This has to do with alchemy in Byzantium, an issue that is easy to misjudge because most people's school chemistry knowledge is outdated, not including the recent scientific discovery and experimental verification of the reality of alchemical cold transmutation principles. One main effort of this book is turning out to be, to gauge the propability of the phenomenon of alchemy in Byzantium, and its possible influences. That is what makes this continued discussion necessary. In other words, my above short summary of this book is actually not yet incomplete enough...

What speaks for the assumption that the explanation that Kapriev gives is incomplete? Upon reading Metaphysics book Theta, I was not at all convinced that this is a sufficient explanation for the result that Gregory Palamas arrived at (his theory of the uncreated light). Kapriev does not claim that Metaphysics book Theta is a sufficient explanation. He indicates, additionally, creative mediation by commentators of Aristotle, an in particular by the Neoplatonists. Even that, however, does not fully satisfy me.

The text of Metaphysics book Theta is not entirely unrelated with the final result that we see in Palamas, but it is too distant from Palamas' result to construct a clear and direct stemma between the two. That conclusion is in agreement with Kapriev.

Kapriev's next step, assuming creative mediatorship by commentators of Aristotle, and in particular by the Neoplatonists, is correct. John Philoponos with his theory of impetus, a precursor however direct or indirect of Palamas' energy doctrine, proves that beyond reasonable doubt. The question is, however, if there is not more to it than merely that.

I would answer that latter question in the affirmative. An enormously knowledgeable witness, Michael Psellos in the eleventh century, dealt with the issue. This is analyzed (Psellos section) in the article, Psellos the Hesychast, by Frederick Lauritzen. The analysis shows distinct parallels, but also still considerable discrepancy between the earlier structure of the argument in Psellos (eleventh century) compared with its final form, fundamental for all later Orthodox theology, that it reached in Palamas (fourteenth century).

I am adding today a new biblio-group to the chapter bibliographies, group 18.

My doubts, that stem from reading in the afore-referenced books, concern the topic of the "light". That is likely received directly from the Emerald Tablets of Thoth, but not from Aristotle, his commentators, nor from the Neoplatonists, and then grafted onto the reading of the Prologue of the Gospel of John about the light.

As far as Psellos comments on the "light" (according to the Lauritzen article), there is self-information by Psellos, and other information in Byzantine sources, that Psellos was an alchemist. If these sources are correct, Psellos would have been versed, in particular, in the foundation text of alchemy, the Emerald Tablets. Lauritzen (p.) comments specifically that Psellos' treatment of the topic was of material influence for Palamas. On p. 177, Lauritzen shows that Psellos and Palamas both use the same passage in the Canon of John of Damascus for their respective arguments. I doubt that that was a coincidence and assume, rather, that Palamas used Psellos in his argument, possibly during one of his thinking recesses on Mt. Athos for the Hesychast Controversy. We may rest assured that he and his learned Hesychast companions left no stone unturned and did not leave Byzantium's most prominent philosopher, Psellos, unconsidered, to discover their winning cues. This does not contradict Kapriev since Psellos was a Neoplatonist. However, Psellos was not only a Neoplatonist; he was, according to the sources, *also* an alchemist. Alchemy, in the Emerald Tablets and possibly in other writings, already held a profound if hidden explanation of the light.

The Emerald Tablet(s) is/are nearly unintelligible in what they say. If it was originally written in Atlán (the purported language of Atlantis) on an indestructible green alchemical material, the question is, who translated the text into Greek, Latin, English. Where is the original? Has anyone ever seen it? There has been research about this.

What has not been covered by research yet I would like to state as a hypothesis, asking the reader to grant me sufficient poetic license to make my outline clear: In the predynastic Egypt that is pushed aside by Egyptologists contrary to the written sources (the predynastic king lists), there was a high culture of alchemy. They knew about white gold power and its strange psychic effects. They wrote down their knowledge for future generations in code. They used a language that is today, perhaps mistakenly, called "Atlán". This is to be seen on a colour photograph of a purported Emerald Tablet on the internet. I am not aware that any linguist has analyzed the script yet. Parts of this pre-ancient knowledge that are now lost, or for the time being not available, were still known to the Byzantines. Some Byzantine were alchemists privy to ancient alchemical knowledge now lost. One of them was Michael Psellos. Another was Symeon the New Theologian, who is the most important Proto-Hesychast in the thesis of Sabo. The main point of the lost science was a functional, operational science of what Palamas calls the uncreated Tabor Light. Palamas in assembling his winning argument during the Hesychast Controversy was informed mainly by the same lost science. Then came a flood cataclysm that left water erosion traces perhaps over 10,000 ago on the Sphinx at Giza. I am not trying to "argue" with Egyptologists because I assess that as futile to begin with, since Egyptology is the science of de-Nile.

Our information situation leads to the result that this book (in chapters 09 and 10), at this time, must remain uncompleted. We have searching questions; but we certainly do not have the answers, or do not have them yet.

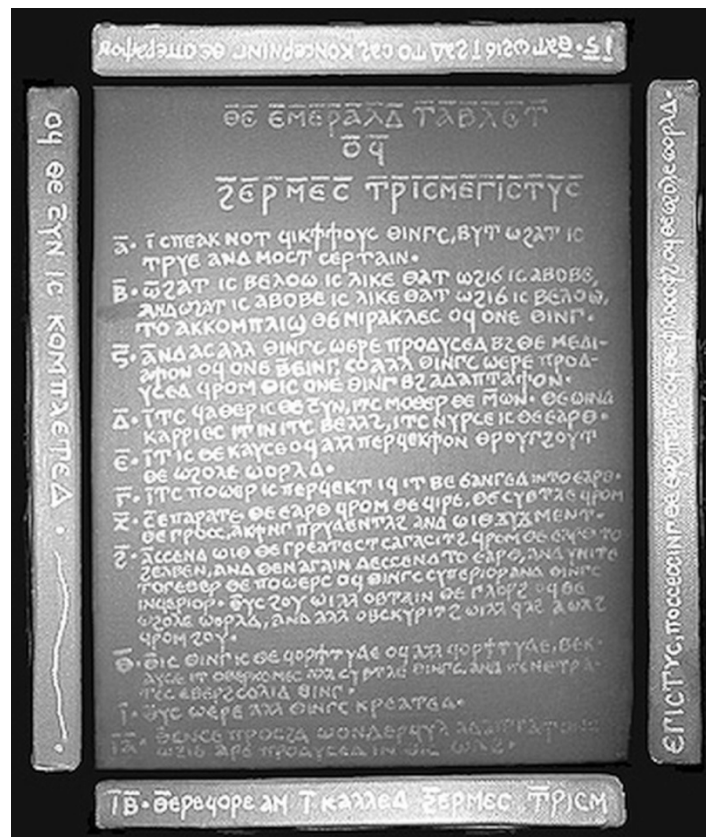
I have tried to decipher the code of the Emerald Tablet(s). There is a major problem with this alleged text(s). **There are two entirely different texts in circulation that are entitled “Emerald Tablet(s)”**. I am not speaking of different versions of “one” text, but of two “entirely different” texts.

One text is a short traditional text. It is called, in the singular, “Emerald Tablet”. It typically has 13 or 14 short paragraphs. It is recited in the Wikipedia article, Emerald Tablet, in the two English translations of Isaac Newton and of the Theatrum Chemicum, and in its Latin version. In Newton’s translation, it begins with the following two sentences:

“Tis true without lying, certain & most true. / That which is below is like that which is above & that which is above is like that which is below to do the miracles of one only thing. (etc.)”

The text of this “the Tablet” (Latin singular: tabula) appeared in the eighteenth century as a then unknown text but subsequently has been traced as far back as to Apollonius of Tyana who *commented* the text and lived c.15-c.100 AD (Julius Ruska, 1926, still the main source this “single” Tablet.) The assumption that Apollonius is also the *author* of the text itself is not tenable.

I found on the internet a single file that could be a photograph of the original Emerald Tablet. It is called an “artist’s impression”, but what a strange “Greek” alphabet; and why, Greek at all?



From: <http://hkroll.blogspot.de/2012/01/egyptian-spaceship.html>

According to the book, which has its internal verification mechanism, by Michel Desmarquet, Thiaoouba Prophecy, which I believe to be verifiable, the lost civilization of Mu (but not Atlantis) used a script that is

almost the same as the Greek alphabet (p. 130). The amount of alphabetically written text and the paragraph divisions suggests that the photo could possibly be a photograph of the Emerald Tablet of Thoth. Unfortunately, the very short text, even when translated from Atlán into a modern language, is so condensed that it is for that reason no longer usable to anyone who does not already know much more than the tablet says. This text is for all practical purposes worthless; it does not help anyone to seriously advance in alchemy.

First published in 1930 (tablets I through XIII; later, two “Supplementary” Tablets), in an English “translation” is a different text. It is entitled, in the plural: The Emerald Tablets of Thoth-The-Atlantean (published by The Brotherhood of the White Temple Inc., translated by Michael Doreal.) That text is much longer text than “single” Tablet. I am not aware of any scholarship done.

Antonov, Emerald Tablet, on p. 6, annotates one sentence from the Emerald Tablets as follows (his edition is only a text selection; highlight of the note added):

“Light⁴ shall you be all through the ages, hidden yet found by enlightened men. [His note 4 reads:] 4
Light is not a symbol but a real state of divine consciousness.”

The first sentence of this quote is verbatim from the Doreal translation of Tablet V. “Light” is the most common, and is also the most vibrantly loaded, technical term by far throughout the fifteen Doreal Emerald Tablets that were published in English in 1930. Their text is, to my mind, extremely meaningful.

There is no age, authenticity or authorship established concerning the Doreal text. I believe from its potent content that it is an extremely ancient text from a most potent knowledge tradition. **The first, short depleted text is not, and meaningfully cannot be, anything even near complete.**

There is something particularly strange about the second text, to wit: I come to the conclusion, that this text, too, is not usable, unless you find a key. I further come to the conclusion that the key to this, second and longer, Tablets text is: *Aristotle*. The cypher in Aristotle to designate the “light” is his concept usually translated as “substance”/“essence” (ousia), which is something entirely different than that what we understand under “substance”. It shows that Aristotle was an alchemist himself. From that follows, that one can arrive at a science of the Light only when one puts both components together, turning the key in the lock. This is apparently what the later Byzantines succeeded in, to a major extent.

In *Metaphysics*, book Theta (nine), of which Georgi Kapriev speaks, at the beginning (1045b27), Aristotle’ students who noted down his lectures write, in the translation of Ross:

“We have treated of primary being, to which all the other categories imply a reference, viz. substance; since being is divided according as it means potency or complete reality as well as according to the categories, we must discuss potency and complete reality.”

This shows a tripartition parallel to that of the argument after Kapriev above, chapter 16, section 6 at the end. Only it does not mention Light. Before arriving at Palamas’ and Kapriev’s conclusions, it is first necessary to identify Aristotle’s concept of “ousia” with the light. Such a link is nowhere made in Aristotle. To resort to his teacher Plato and his simile of the sun would be speculative and of little help. Aristotle is not a philosopher of supernal divine light, at least not overtly.

My reading is this: The Light is the continuum (the medium of the vibrations of all [vibratory] creation) itself. It is uncreated, beyond space-time; and, since it is uncreated, it is not vibration; and since it is not vibration, it is uncreated. The Light is of transfinite (uncountable) density. The Light holds infinite (quantum) information like a blueprint of all possible creation (and the spiritual darkness of nonexistence holds zero information.) The Light is Aristotle’s and alchemy’s first matter (“prima materia”, cosmic prime existence), a reading that not all practicing alchemists would share. However, in Aristotle, that esoteric (akroamatic, versus exoteric) meaning is hidden. In that respect, both the Prologue of the Gospel of John and

the Emerald Tablets of Thoth, or either of them, with Thoth by far being the eldest of all involved, may function as the key to unlock Aristotle's hidden alchemical meaning.

Vice versa, the quoted opening sentence of Metaphysics, book Theta in the reading suggested here may help significantly to unlock the hidden meaning of the key concept of "light" in the Emerald Tablets of Thoth. If that should prove to be the case, then it might provide insights into the back office activities of the Byzantine savants that went into the formation and honing of Gregory Palamas' "energy" doctrine during the Hesychast Controversy. To assess this as fully as possible, we need to take a closer look at the Emerald Tablets of Thoth.

DOREAL TABLET I (EXAMPLE): The English word "light" occurs eleven times. It is the most prominent term. The traditional alchemical understanding of the Emerald Tablet (singular) is that it explains the prima materia (first matter) and its transmutations. In the Doreal translation that I have seen, the central concept is, as already mentioned, the English word "light". Combining the lock and the key, first matter (ousia) is the same as the supernal divine light (ousia). Both mean the same as Palamas' term "essence" (ousia).

The eleven instances of the English word "light" in "the Tablet" (singular; Doreal Tablet I) are the following (highlights added):

"A hundred times ten
have I descended the dark way that led into light,
and as many times have I ascended from the
darkness into the light my strength and power renewed."

"Wise were we with the wisdom
of the Children of Light who dwelt among us.
Strong were we with the power drawn
from the eternal fire."

"And of all these, greatest among the
children of men was my father, THOTME,
keeper of the great temple,
link between the Children of Light
who dwelt within the temple and the
races of men who inhabited the ten islands."

"Naught desired I but the attainment of wisdom.
Until on a great day the command came from the
Dweller of the Temple that I be brought before him.
Few there were among the children of men
who had looked upon that mighty face and lived,
for not as the sons of men are the
Children of Light when they are not incarnate
in a physical body."

"Long ages I dwelt in the Temple,
learning ever and yet ever more wisdom,
until I, too, approached the light emitted
from the great fire."

“Down through the ages I lived,
seeing those around me taste of the cup
of death and return again in the light of life.”

“Over the world then broke the great waters,
drowning and sinking,
changing Earth’s balance
until only the Temple of Light was left
standing on the great mountain on UNDAL
still rising out of the water;
some there were who were living,
saved from the rush of the fountains.”

“Long time dwelt I in the land of KHEM,
doing great works by the wisdom within me.
Upward grew into the light of knowledge
the children of KHEM,
watered by the rains of my wisdom.”

“Emissary on Earth am I of the Dweller,
fulfilling his commands so many might be lifted.
Now return I to the halls of Amenti,
leaving behind me some of my wisdom.
Preserve ye and keep ye the command of the Dweller:
Lift ever upwards your eyes toward the light.”

“Now, I depart from ye.
Know my commandments,
keep them and be them,
and I will be with you,
helping and guiding you into the Light.”

The verses that contain the word “light” are taken out of the context of the flowing text which is longer than the selection above. The English translation cited is by Doreal, first published in 1939 (worldcat.org).

The author, calling himself Thoth, son of Thotme, claims that he is immortal (“Down through the ages I lived”). He mentions “Children of Light” with mighty face when they are not incarnate in a physical body, dwelling inside the temple; the race of men outside inhabited the ten islands. There was a flood cataclysm of “great waters”. Eventually, only “the Temple of Light” was left standing. Long dwelt he in Khem (today’s Egypt) and in the inhabitants of Khem grew the “light” of knowledge. The command of the Dweller is to raise your eyes to the “light”. The author, returning to the halls of Amenti, helps and guides you “into the light”.

The compilation of the foregoing paragraph allows us, by reasonable inferenes, to answer some initial questions. Who or what are the “Children of Light”? They are transfigured luminous beings, not in physical bodies (the latter is a literal recitation). What was the “Temple of Light”? That was the place, probly a temple edifice with a surrounding area, held their presences. What is the “light” of knowledge? That is probably no mere metaphor. It describes something that “grew” inside the people of Egypt (Khem). It probably means a wisdom relating to the “light”. That is something that you shall raise your (inner) eyes to. You are not alone in this since the author of the Tablet text helps you “into the light”.

If we look at the remaining context of the Tablet into which the foregoing is strewn, we find some additional clues. The purpose of the text is “guidance for those who are to come after”. The text is one of the records of the “mighty wisdom of Atlantis”. He warns the Egyptians not to betray his teaching, and not to betray his secrets. He will return again from beyond death, rewarding or punishing. There was “wisdom of old” that made its knowers great. It was the “wisdom of the Children of Light”, luminous discarnate spirits. They drew power from an “eternal fire” (which may have been a giant crystal capturing cosmic energy rays.) Thotme, the author’s father, was the keeper of the great temple, that is, the high priest of the island realm on the (main) island named Unal. He commanded to kings. Thotme taught his son (assuming that Thoth was male) the elder mysteries. Apparently above the father, there was a “Dweller of the Temple”, apparently most awe-inspiring but not horrid and not necessarily fearsome. However, only few of the children of men survived looking the Dweller into the face. The Dweller chose Thoth the author from amongst the children of men and taught him (after Thoth’s father had already taught him).

What did the Dweller teach Thoth? Quite certainly, the Dweller would have taught Thoth about the light, possibly, how to transform into one of the luminous spirit beings called the “Children of the Light”. If this is alchemy, the text at this point is always about *inner* alchemy, not about the chemistry-like branch of alchemy. Were the “Children of the Light” like Jesus? We may tentatively answer that with, yes. Our own world was briefly visited by one of them, namely Jesus, but to our knowledge, he was singular (until the Romans legally assassinated him.) Thoth would presumably differ from our count of Jesus as singular since he mentions the Children of Light in the plural, with one chief spirit who he calls the “Dweller” whose pupil he became by selection.

Thoth the author dwelt “long ages” in the temple (receiving instructions from its Dweller”.) Then, Thoth - in the translation there is the particle “too”, meaning, “also” - “approached the light emitted from the great fire”. That means, due to the Dweller’s teachings, Thoth was acclimatizing to the strong energies of the “great fire” (a crystal collector of cosmic energies?) in the same way as the Dweller once had, or at least in the same way as other students of the Dweller were making their progress. The context naturally suggests that Thoth was becoming like one of the Children of the Light himself. The Dweller also taught his student Thoth the path to the underworld, Amenti. In the underworld, Thoth paid homage to the “Kings of Life and the Kings of Death”, receiving the “key of life” as his gift. He became free of death and the cycle of reincarnation. He journeyed to the stars (by astral travel in cosmic consciousness.) Then the collective consciousness of Atlantis began to decline. The Dweller in his (sic!) detachment called upon “the power”. The underworld directed the Logos and sent fire. Atlantis sank into the (mid-northern Atlantic) ocean. Thoth, with a group from Atlantis, escaped the cataclysm in a flying ship to Khem (Egypt). He subdued the country and taught them. At some point later, Thoth sent out Atlanteans from Egypt into other parts of the world to spread their seeds of their ancient civilization.

Note the findings of ancient Egyptian hieroglyphs in many parts of the very ancient world, like the Indus Valley area, and caves in North America, seldom reported censored information. One expert was a German diplomatic translator, Kurt Schildmann whose hard-to-get German book, *Als das Raumschiff ‘Athena’ die Erde kippte*, I have. Egyptologists will not be able to cover up the existing hard evidence forever. I bear them no grudge.

Thoth mentions the great pyramid and the “bathtub” in the King’s chamber (which was never a “King’s chamber”.) The author, Thoth, was at the time of his writing is an emissary of the Dweller. (End of the main content of Emerald Tablet I.)

The book by the Brotherhood of the White Temple, Doreal gives the following preliminaries to the long Tablet text that is paraphrased in the foregoing (p. 7): Dr. Doreal completed his studies with Great Ones of Tibet. He was given assignments. One of the assignments was to recover the lost Emerald Tablets of Thoth. Their location was known to the Great Ones; and they directed Dr. Doreal to the ancient Temple of the Sun

God in Yucatan, Mexico. Dr. Doreal was to return the tablets to the Great Pyramid in Egypt. He fulfilled this mission in 1925. He was permitted to translate the tablets and to keep a copy of the wisdom engraved on them. The Tablets are “without a doubt the most stupendous collection of ancient wisdom available to mankind.” They are the “one and only actual manuscript of Atlantean origin.” (That is a statement that would disavow the authenticity of the short Tablet text of the Ruska research line, which might be a condensation by a later scribe not very knowledgeable, or by a scribe not willing to disclose much of the actual Atlantean knowledge.)

(Supra, p. 11): The Emerald Tablets date back some 10,000 years. Their author was Thoth. Thoth was an Atlantean priest-king. After Atlantis sank into the ocean, Thoth founded a colony in Egypt. Thoth finished building the Great Pyramid of Giza 17,367 years ago after a construction period of nine years and preparations of nearly a century. He encoded in the monument itself his Atlantean knowledge, and left voluminous documentation in secure locations.

By the way, have you noted the hilarious dispute about the Great Pyramid being built out of synthetic cement? An engineering professor (Joseph Davidovits) established that fact since 1984 with alleged precise scientific measurements, including the precise quota of organic binder material, and has additionally proven that synthetic stone was already known to the ancient Egyptians; and then, later, cement engineers (Freestone, Middleton) demonstrated with alleged scientific means that that cannot be true (by using a single stone example). One of the two sides may be less than candid. If that is so, who is it?

How were the heaviest pyramid stones moved? They weigh up to 80 metric tons and are high up in the King’s chamber (Wikipedia, Great Pyramid of Giza)? Egyptologists are to my mind unable to answer this. There are issues. The roughly 6 million ton mass of the Great Pyramid was initially estimated to contain 2.3 million construction blocks. Computer calculation show that there are 590,712 stone blocks (<http://www.crystalinks.com/gpstats.html>). That sets the average weight per stone at 10.15 metric tons. According to frequent information, most stones weigh around 2.5 tons. If 300,000 stones weigh 750,000 tons, then the remaining 290,712 stones, together, weigh 5.25 million tons, at an average weight per stone of 18.05 tons. I doubt that the weight of the largest stones is properly reported and believe that some of the stones must weigh over 1,000 tons each. The Egyptians prepared a huge obelisk in a quarry that would have weighed some more than 1,200 tons. When building a structure that was even much more enormous, namely the Great Pyramid, would they not, for reasons of static stability, have used certain foundation stones of at least the same weight? Which egyptologist is prepared to face the obvious truth of Bernard I. Pietsch’s findings? (See: Anatomy of the King’s Chamber.) The proportions marked on the floor of the King’s Chamber reflect with high precision key mathematical factors such as the speed of light, key data of the six inner planets and their orbits, of the calendar. The precision of the numbers following from the floor chart goes up to twelve and thirteen digits. Why are egyptologists mum over any facts relating to the evidence of engineering in ancient Egypt that is superior to our own engineering (Christopher Dunn et al.)? Why are the Egyptians’ own ancient written Egyptian king lists for predynastic kingdoms set aside as false by egyptologists, usually not even mentioning them to the general public (for example, Hassan 1988; website “Kings List: Pharaohs of Ancient Egypt”)?

According to the sources, predynastic Egypt had a history of kingdoms of over 30,000 before the first dynastic of ancient Egypt. That is a strong corroboration of Thoth’s report in the Doreal Tablets. There are several extant King Lists from ancient Egypt. In their totality, they give the following picture (using articles in the Spanish, German and Russian Wikipedia):

The Stone of Palermo (a king list) mentions eight predynastic rulers of Egypt: Seka, Iucha, Tiu, Itjiesh, Niheb, Wenegbu, Imichet, (illegible).

The Turin King List was discovered in 1820 in good condition. When it reached the museum in Palermo in 1824, it was so badly fragmented that the names were no longer readable. The priceless document-in-

fragments has been curated several times. It mentions “gods” among the predynastic kings of pre-ancient Egypt.

The website, Kings List: Pharaohs of Ancient Egypt” in an overview mentions the following rulers of the predynastic time, based on the king lists from ancient Egypt, including the Turin king List, not censoring them:

(Pre-Dynastic Horus God Kings)

Geb

Ausar (Osiris)

Setekh (Set)

Hor (Horus), Hor gods, 300 years

Djehuty (Thoth), 7,726 years

Ma'at, 100 years

Hor (Horus)

It is this information that is particularly censored. Thoth is listed in the website after their proper egyptological due diligence with a reign of over seven thousand and seven hundred years duration in the predynastic times, Osiris, Set and Horus, three other immortals, each with a reign of unlisted duration, and other “gods”. This information is preserved in the same ancient sources that are used by all egyptologists as the foundations of their chronology except in these seemingly exotic cases, by vote of “common sense” or some other unreflected mental faculty such as being uncomfortable with something. What if history is by far stranger than “common sense” or other unqualified votaries take it for granted? We have a serious epistemological problem of historiography here.

The cover of the book with the Doreal Tablets shows a green tablet with purported Atlantean writing on it (quite different from Greek writing), oriented in vertical columns. At the bottom it is to be recognized that there are several tablets, like thick cardboard pages of a book. At the top, the green tablets are bound like in a binder with large gold coloured rings which are themselves attached to a stiffer gold coloured staff parallel to the top of the book. On the internet, there are some very few photographs of green tablets showing this or a similar type of writing. One site promotes this as a resin replica for sale at 105 € apiece, and also shows how the resin is poured into a mould and then coloured green. On the promotion site of the book, <http://brotherhoodofthewhitetemple.com/the-emerald-tablets/>, there are two small graphics of green tablets, probably not photographs but illustrative artwork for the promotion.

There is a website introducing the Atlantean language of Atlantis, called of member of the “Juralic” languages (The Languages of the Great Continent: an Introduction).

2014-07-07, morning

I am adding some concluding remarks at the end of the Focal Point 2. The Hesychast Controversy in chapter 10 above. They will further elucidate, I hope, why I believe that I should not continue this book as originally structured in chapters 09 and 10 (the many “unused” headings).



Seeing a Complex Idea (e.g., a book) as a subtle energy form (Akanthus, # 3625)

19 Chapter Bibliographies

This mixed portfolio supports each chapter and provides materials for further study. This book breaks a path, developing along the way a philosophy of the subject. The order is a structured bookshelf principle of an open library, matching the chapters in lieu of notes. The material is complex, amorphous, partly still largely undigested by scholarship, partly still undiscovered or unedited (many source manuscripts).

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Handbook of Theology of Energies series; <http://catholic-church.org/grace/ecu/et-publications.htm>
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Concerning south east Asian psychic energetics:

YouTube > Lama Dondrup Dorje, especially: "The Wondrous World of Chi Power"

YouTube > Kiai Master Yanagiryuken

YouTube > "Dragonball Kamehameha Martial Arts Match"

Telekinetic martial arts are well known and popular, albeit mastery is very rare. Their spiritual value is low.

With the foregoing clips in mind, watch a demonstration like from a hidden yoga powers book:

YouTube > "Criss Angel Walks on Water"

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20 A Short Dictionary in Chronological Order

This chapter is matched with the timetables for chapter 09 and 10 above behind the Table of Contents and with the chapter bibliographies in chapter 19. This takes into consideration the ideas briefly in the chapters above. The dictionary entries are in chronological order, which often leaves questions open. The purpose of this short dictionary is twofold, namely to present appropriate brief information for each name, and to give a chart in text form of the main lines of the overall development of Byzantine receptions that goes less into depth than chapter 09 and 10 above do, but that is altogether more tightly knit concerning the (relative) completeness of author names, for Byzantine receptions both secular and sacred. It is therefore advised to read the foregoing parts of the book before reading this chapter. There are 240 lemmata, representative but not fully complete. My sources are described above in the chapter bibliographies for chapters 09 and 10. Birth and death dates and other formal aspects as to be found in the ODB and in the Wikipedia type of sources will not be discussed. The chronology uses birth dates as best established. The chart issues for the flow of overall development lines stand in the foreground, a ladder to ascend for a panorama of how the Light anneals. For the most part, I have chosen an abbreviated telegram style due to the often scant information, and to lighten the reader's burden. We do not, all in all, know enough yet to write this out in full prose style; and even if we had such knowledge it would be missing the point here. Where full grammatical sentences do appear, this is, as a side effect of the mostly abbreviated style, a marker of importance.

0245 - Iamblichus: Iamblichus, a third-generation Neoplatonist, was a Byzantine internal cosmologist from Syria. He was influential in particular through his Neoplatonic successors such as Damaskios, Proklos and, much later, Psellos and Plethon. Pseudo-Dionysius was informed strongly by this internal cosmology, and thus the entire Christian tradition of Byzantine receptions.

0250 - Arius: Arius did what many theologians had for maybe two centuries, namely to ignorantly speculate about a thing called Trinity. Without any of the leading elite being interested in that, he was instrumentalized to build a draconian Church.

0251 - St. Anthony the Great: a desert father.

0280 - St. Serapion of Thmuis: Egyptian bishop with Athanasios.

0292 - St. Pachomius the Great: founder of Christian cenobitic monasticism.

0296 - St. Athanasius of Alexandria: main builder of the draconian Church.

0300 - Eusebius of Emesa: learned cleric and astrologer; pupil of Eusebius of Caesarea.

0300 - St. Macarius of Alexandria: turned from merchant to monastic life under very strict rules.

0300 - St. Macarius of Egypt: a desert monk, master of peaceful wisdom.

0300 - Marcus Diadochus: fourth-century Christian writer. Migne confounds him with fifth-century writer of "Sermon on the Ascension" and hundred "Chapters on Spiritual Ascension".

0300 - Orsisius: disciple, and reluctant successor, of Pachomius.

0310 - Maximus of Ephesus: Neoplatonist who practiced theurgy.

0313 - St. Cyril of Jerusalem: shortly after he became bishop of Jerusalem saw a cross of light in sky.

0313 - St. Didymus the Blind: learned, good memory, wrote "On the Holy Spirit" and many other tracts.

0314 - Libanius: Greek-speaking rhetorist of Sophist school; main period in Antioch.

0318 - Arian Controversy: see above in chapter 09 for the fact that this was, in wisdom, nonexistent, a spoof that cemented the draconian Church.

0320 - Apollinaris of Laodicea: an Arian bishop of Laodicea in Syria.

- 0320 - Epiphanius of Salamis:** learned bishop; in an Origenist controversy was used by Theophilus of Alexandria to attack and topple John Chrysostom; realized this and, in old age, turned back from his trip to Constantinople where he was to act as a witness; died returning home.
- 0325 - First Council of Nicaea:** a council held over the non-event of Arianism and that cemented the draconian Church, resulting in the first version of the “Nicene Creed”, a beautiful Greek text with little or no real content.
- 0329 - St. Basil of Caesarea:** a grandee of the early Byzantine church (Basil the Great). Influenced the Nicene Creed and opposed heresies. Cared for the poor and underprivileged. One of the three Cappadocian Fathers who helped theological studies along greatly.
- 0329 - St. Gregory Nazianzen:** fourth-century archbishop of Constantinople. Trinitarian Theologian (meaningless). One of the three Cappadocian Fathers who helped theological studies along greatly. Also: St. Gregory the Theologian (between the Apostle St. John the Theologian and St. Symeon the New Theologian.)
- 0330 - Acacius of Beroea:** defender of the Church against Arianism, rewarded by being made bishop of Beroea.
- 0330 - Archbishop Nectarius of Constantinople:** successor of Nazianzus as archbishop of Constantinople. Had to manage threats of dissent.
- 0330 - Diodorus of Tarsus:** bishop, monastic reformer, theologian; opposed emperor Julian Apostate.
- 0331 - Caesarius of Nazianzus:** physician, politician, elder brother of Gregory Nazianzus.
- 0331 - Emperor Julian:** last pagan emperor; apostate. His effort to undo Christianization was thwarted.
- 0335 - St. Gregory of Nyssa:** One of the three Cappadocian Fathers who helped theological studies along greatly.
- 0339 - Amphilochius of Iconium:** Christian bishop of fourth century. Probably first cousin to Gregory of Nazianzus. Studied law with Libanius. Entered circle of influence around Basil of Caesarea. Defended divinity of Holy Spirit against the Makedonians. Talked back to Theodosius I about Arianism. Very energetic against the Messalians. Part of the “mad” mindset of those times.
- 0340 - Diodorus of Tarsus:** of noble family, bishop of Tarsus, opposed to Arian tendencies.
- 0345 - Evagrius Ponticus:** Evagrius the Solitary. Never made a Saint. Laid textual foundations for later Hesychasm (a major Proto-Hesychast). Was persecuted. Mt. Athos Hesychasm relies heavily on his works. Left promising ecclesiastical career in Constantinople. Evagrius’ teachers included Basil of Caesarea, Gregory of Nazianzus, and Macarius of Egypt. Also see three book set by Fr. Theophanes (biblio-group 14-01). Initially vainglorious and proud of character, became a Nitrian monk. Most Egyptian monks illiterate. Evagrius, highly educated, began writing down and systematizing their oral teachings. Most prominent feature: system of various forms of temptations for diagnostic purposes (Logismoi). Accused of heresy, mainly because Evagrius studied Origen of Alexandria and speculated on the pre-existence of the human soul. Declared heretical by Second Council of Constantinople 553. Important Syrian and Armenian transmission of his works. **The most important influence of Evagrius Pontikos was indirect, namely in the works of Diadochus of Photike, Maximos the Confessor, John of Damascus, Symeon the New Theologian, and Gregory Palamas. This was the key *theological* lineage in the slow Reformation (the “Johannine Turn” to Hesychasm eventually becoming dominant) of Byzantine receptions in macroscopic perspective. The other key lineage was *philosophical* (Neoplatonic, Iamblichos, Damaskios/Pseudo-Dionysius the Areopagite, Proklos, Psellos, who all were also more or less influenced by Aristotelianism within the teachings of their school.)** The result of these two lineages combining through the centuries was mystic fusion in the fourteenth century during the Hesychast Controversy. The role of authentic alchemy remains uncertain. The central focus became the (from our view: biological, physical, cosmological and theological/philosophical) problems of

- understanding posed by the Gospels' account of the Transfiguration of Christ. I have proposed my own views about this central issue of the intellectual history of Byzantium above.
- 0347 - **St. Jerome:** Illyrian Latin Christian priest; Doctor of the Church. A church father.
- 0347 - **St. John Chrysostom:** gave to the Orthodox world the "Liturgy of St. John Chrysostomos", the liturgical highlight of eastern Church life to this day. A great theologian and preacher, which also means that he has little to "bite upon" for the simple part of our mind; he flows and glows, comparable to, later, Photios – a phenomenon of human and expressive symbolic forms that is, in its hard-to-grasp thematically unspecific vagueness, a foundation for humanism that millennial soul-child of Byzantine receptions in their entirety. His name means "golden mouth". The materials in his bibliography include a, for his times, incredibly massive French "life, works and times" biography written in the nineteenth century, another sign that his enlightened thoughts soar so high that he is difficult to grasp for the ordinary mind. Also, he did not persecute but offered shelter to those who were persecuted by the Church. He was thus, naturally, a target focus of the other side. A type repeated by Photios and St. Symeon the New Theologian (see below).
- 0350 - **St. Arsenius the Great:** Roman imperial tutor who became an anchorite in Egypt.
- 0350 - **Asterius of Amasea:** lawyer who became bishop of Amasea.
- 0350 - **Hypatia:** learned (mathematics, philosophy) virgin in Alexandria, "pagan", known to history mainly for being massacred by a mob of Christian hooligans.
- 0350 - **Plutarch of Athens:** Neoplatonist in Athens. Commentaries on Aristotle and Plato.
- 0350 - **Theodore of Mopsuestia:** Theodore of Antioch, a member of the informal School of Antioch of hermeneutics, middle period, early friend of Chrysostomos, pupil of Libanius and benefitted from a philosophical education, theologian, persecuted, works mostly destroyed but many usable fragments survive.
- 0354 - **St. Augustine of Hippo:** great saint of the Church; not in the Byzantine territory but Christianity cannot be described without him. In early years a Neoplatonist. A collector for the "technical" exercise teachings of the ancient wisdom systems and their transmitter (such as: confessions, etc.)
- 0360 - **St. John Cassian (Pseudo-):** Christian mystical writer of fourth and fifth centuries; brought mystical spirit contact teachings of Egyptian desert fathers to the Latin west.
- 0360 - **John of Antioch:** Patriarch of Antioch; moderate leader during Nestorian Controversy.
- 0360 - **St. Neilos of Ankyra:** Neilos the Ascetic. Different Neiloses obscure the scant facts even more. A number of writings likely of Evagrius Ponticus were transmitted under his name.
- 0360 - **St. Nilus of Sinai:** disciple and fervent defender of Chrysostom.
- 0360 - **St. Theophilus of Alexandria:** Twenty-third pope of Alexandria and of the See of St. Mark. He was in office during mounting frictions between pagans and Christians in Alexandria. He was the "perpetual enemy of peace and virtue, a bold, bad man" (Gibbon).
- 0360 - **Rabbula:** bishop of Edessa, enemy of Theodore of Mopsuestia and Nestorius.
- 0363 - **Palladius of Galatia:** bishop; devoted disciple of Chrysostom.
- 0368 - **Philostorgius:** Anomoean church historian. They questioned the Trinity. Stamped a heretic.
- 0370 - **Amphilochius of Sida:** member of Council of Ephesus. Interfered with the lives of the Messalians by opposing them.
- 0370 - **Archbishop Atticus of Constantinople:** enemy of Chrysostom, helped Arsacius of Tarsus depose him. After Chrysostom's death, rueful; became his late enemy's supporter.
- 0370 - **Hierocles of Alexandria:** student of Plutarch of Athens; Neoplatonist.
- 0370 - **Severian of Gabala:** barbarian cleric; Chrysostomos basher.
- 0373 - **Synesius:** Neoplatonist and disciple of Hypatia. He is the main source for her life.
- 0375 - **Syrianus:** Neoplatonist; teacher of Proklos.

- 0376 - **St. Cyril of Alexandria**: chief murderer of Hypatia through his mob leadership.
- 0380 - **Isidore of Pelusium**: ascetic; followed the example of Chrysostom.
- 0380 - **St. Proclus of Constantinople**: Archbishop of Constantinople; disciple and friend of Chrysostom.
- 0380 - **Sokrates of Constantinople**: fifth-century Church historian.
- 0381 - **First Council of Constantinople**: confirmed and expanded the Nicene Creed, which was made for the “mad” mindset of those wicked times.
- 0383 - **Messalians**: just more enemies.
- 0390 - **Nemesius**: Christian philosopher; *On Human Nature*.
- 0393 - **Blessed Theodoret**: theologian; influential player in confusion of Nestorian Controversy.
- 0400 - **Antipater of Bostra**: among foremost critics of Origen.
- 0400 - **Basil of Seleucia**: participates in Synod of Constantinople that condemned Eutychius, but changed his mind about that issue soon after.
- 0400 - **Diadochos of Photiki**: ascetic; writings are in *Philokalia*.
- 0400 - **Gelasius of Cyzicus**: an anonymous author; name “Gelasius” is a misunderstanding by Photios.
- 0400 - **St. Gennadius of Constantinople**: learned writer in Antiochene school of literal exegesis.
- 0400 - **Marcus Eremita**: an ascetic rather than dogmatic theological writer.
- 0400 - **Mark the Deacon**: monk in Egyptian Scetes desert.
- 0400 - **Nonnus**: epic poet; paraphrased Gospel of John (*Metabole*).
- 0400 - **Sozomen**: Church historian.
- 0400 - **St. Theodotus of Ancyra**: turncoat supporter of Nestorius.
- 0408 - **Eudoxus of Cnidus**: Greek mathematician, astronomer, scholar; studied Plato.
- 0409 - **Alexander of Lycopolis**: fumed against the Manicheans.
- 0410 - **Stobaeus**: compiler of a highly important collection of excerpts from ancient writers, including many philosophers of whom, otherwise, nothing more remains today. See opening of this book.
- 0411 - **Peter the Iberian**: Murvan Nabarnugios Peter, Georgian royal prince. Sometimes identified with Pseudo-Dionysius Areopagita, but not conclusive. There is no explanation for such refined erudition.
- 0412 - **Proklos**: Greek Neoplatonist. Michael Psellos esteemed his writings as authoritative.
- 0430 - **Macrobius**: philosophical writer; preserved major parts of Aristotle’s lost dialogue “*On Philosophy*” in his commentary on Scipio’s *Dream* labelled an important source for Platonism.
- 0431 - **General Council of Ephesus**: confirmed original Nicene Creed, branded Nestorius.
- 0440 - **Ammonius Hermiae**: Neoplatonist, pupil of Proklos in Athens; taught philosophy in Alexandria; wrote commentaries on works of Plato, Aristotle, and other philosophers.
- 0450 - **Aeneas of Gaza**: Neoplatonist and convert to Christianity. In agreement with Synesius and Nemesius Aeneas of Gaza found Neoplatonism that philosophical system that harmonized best with Christianity, but he rejected pre-existence of the soul as a matter of belief doctrine, and rejected the eternal duration of the world which is an Aristotelian component in Neoplatonic teachings.
- 0451 - **Council of Chalcedon**: The eastern Orthodox Church and the western Roman Catholic Church considered, and consider, the rulings of Councils to be infallible, an opinion of fallible men. This Council eventually led to a separation between the two wings of the originally joined Orthodox-Catholic Church. Christological (non-)issues were the apple of discord, here.
- 0458 - **Damaskios**: important Neoplatonist. He is the only viable candidate, in terms of erudition and proficiency, for the anonymous author “Pseudo-Dionysius the Areopagite” who can well be placed as his contemporary. Regardless of the name, the actual person must have been highly prominent.
- 0458 - **Pseudo-Dionysius the Areopagite**: *nome de plume* of Damaskios. Extremely influential for entire course of Byzantine receptions leading up to mystic fusion of fourteenth century.
- 0460 - **Agapetus (Deacon)**: deacon of Hagia Sophia, reputed tutor of Justinian.

- 0460 - Eulamius:** Athenian philosopher associated with Damaskios in an episode of self-exile.
- 0460 - Patriarch Epiphanius of Constantinople:** Ecumenical Patriarch of Constantinople. Emperor Justinian ruled in the episcopate who were zealously burning pagan writings, destroying images, persecuting others, imprisoning and flogging professors of the old faith. The Patriarch did not oppose the power of the emperor to control this by laws and administrative means. This sheds important light on the true seat of power in the empire during that time.
- 0465 - Procopius of Gaza:** Christian Sophist and rhetorician.
- 0465 - Zacharias Rhetor:** bishop and church historian.
- 0470 - St. Barsanuphius of Palestine:** born in Egypt, a recluse hermit who wrote 800 letters.
- 0470 - St. Ephraim of Antioch:** defender of Church against Monophysites.
- 0470 - Joannes Maxentius:** leader of Skythian monks, a Christological minority faction.
- 0475 - Leontios of Byzantium:** theologian; doctrine unclear and disputed (Chalcedonian Creed? or follower of Origen and, especially Evagrius Pontikos?)
- 0480 - St. Flavian of Constantinople:** reputedly led a saintly life, archbishop of Constantinople, refused when the emperor asked from him a gift of gold.
- 0480 - Boethius:** Neoplatonist in Italy (modern name), high politician, was sentenced to death for what may have been a conspiracy with the Byzantines. His works were very important for the western medieval philosophy. His book, written while in prison on death row, “Consolations of Philosophy”, is among the most accessible and moving classics of world philosophy, in form of a beautiful Latin poem full of wisdom, consolation, and allegory.
- 0480 - Theodorus Lector:** reader (lector) at Hagia Sophia, and historian.
- 0485 - Leontius of Jerusalem:** theological writer in fourth and fifth centuries.
- 0490 - John Lydos:** scholar, bureaucrat, writer; wrote “On the Magistracies” about reception of Roman bureaucracy; vicious attacks on notables of the empire (John of Cappadocia whose reputation he spoiled).
- 0490 - John Philoponus:** Byzantine physical philosopher, discussed in the main part of the book. Important for early formation of divine energies concept in form of the “impetus theory” coming from sacred and metaphysical backgrounds.
- 0490 - St. Theodosius I of Alexandria:** last Patriarch of Alexandria recognised by Copts and Melchites.
- 0490 - Simplicios of Cilicia:** pupil of Ammonios Hermiae and Damaskios; one of the last Neoplatonists. Important commentator of the works of Aristotle.
- 0491 - John Malalas:** Greek chronicler from Antioch.
- 0495 - Olympiodorus of Alexandria:** Neoplatonist astrologer and teacher, one of the last Neoplatonists.
- 0500 - Agapetos:** sixth-century deacon; author of a “Mirror of Princes” to Justinian (Ekthesis), advice on how to rule in 72 chapters.
- 0500 - Aineias of Gaza:** studied Neoplatonism under Hierokles of Alexandria; teacher of rhetoric.
- 0500 - Asclepius of Tralles:** commentaries on Aristotle, Metaphysics, and on Nicomachus, Introduction to Mathematics.
- 0500 - Elias of Alexandria:** Neoplatonic commentator of Aristotle. (As I am writing this, I am noting a slow change of landscape, not a dramatic event but a slow and subtle change, but with a slight breeze of fresh air. This is, like everything in Byzantine receptions, marked by a *subjective* approach, as Byzantine subjectivity was the core result.)
- 0500 - Euthalius:** deacon of Alexandria, later bishop of Sulca.
- 0500 - Evagrius Scholasticus:** not to be confused with Evagrius Ponticus. This Evagrius was a Syrian historian.
- 0500 - Paul the Silentiary:** Greek poet. A “Silentiary” was a court official. He composed an ekphrasis (evocative account) of Justinian’s architectonic masterpiece, the church Hagia Sophia.

- 0512 - Patriarch Eutychius of Constantinople:** Ecumenical Patriarch of Constantinople during the reign of Justinian I. The times were marked by challenges to imperial and papal authority.
- 0521 - St. Simeon Stylites the Younger:** “stylites” means, literally, someone sitting on a high pillar. He followed the example of the first Stylites, John. He was an ordained priest and lived ascetically. The place where his column in later life stood was seen by the population as a “Hill of Wonders”. He was a miranda of Christianity in those legend-prone ages.
- 0530 - Agathias:** Greek poet and principal historian of parts of Justinian’s rule.
- 0530 - David the Philosopher:** pupil of Olympiodoros in Alexandria; briefly but frequently mentioned in ODB. Attributions: Introduction to Philosophy, and, Commentary on Isagoge of Porphyry, two commentaries on Aristotle’s Categories, and Analytics.
- 0530 - Gregory of Antioch:** Patriarch of Antioch. He was falsely accused of being pagan. He mediated in border problems with the Persians which underlines that he was influential.
- 0540 - St. Eulogius of Alexandria:** Greek Patriarch of Alexandria; fighter against heresies, in particular, Monophysitism.
- 0540 - Modestus of Jerusalem:** Chosroes II destroyed Jerusalem and killed 90,000 Christians; he captured Patriarch Zacharias and other Christians and took the True Cross. In this situation, Modestus became the Greek Orthodox Patriarch of Jerusalem.
- 0540 - Patriarch John IV of Constantinople:** 33rd bishop or Patriarch of Constantinople. An important part of the Orthodox canon law is attributed to him.
- 0550 - St. Anastasius II of Antioch:** bishop of Antioch; opposed simony in his see with the support of the Roman pope Gregory the Great.
- 0550 - Cosmas Indicopleustes:** Cosmas the Monk was a sixth-century traveller and travel writer. He visited India several times during the reign of Justinian. He wrote the famous Christian Topography. It contains some of the earliest world maps.
- 0550 - St. Dorotheus of Gaza:** Christian monk and abbot. His instructions have been compiled into, Directions on Spiritual Training. His main instruction is: Do not wish for anything yourself. Wish for it to be how it shall be. Otherwise, abstain entirely from wishes. [Wishes are of the dream spheres, a lower psychic force. This is profound and technically advanced advice requiring seasoned discipline.]
- 0550 - St. John Moschus:** monk, ascetical writer.
- 0550 - Stephen of Alexandria:** philosopher, probably same as Stephen of Athens. John Moschos attests his teaching in Athens. Associated with Philoponos and his circle. He was an Aristotle commentator.
- 0553 - Second Council of Constantinople:** another committee of clerical censorship policies against enemies and their books; confirmed the “Three Chapters” (condemnation of Theodore of Mopsuestia and his works, condemnation of attacks on Cyril of Alexandria and First Council of Ephesus by Theodoret of Cyrillus, condemnation of the attacks on Cyril and Ephesus by Ibas of Edessa.)
- 0560 - Antiochus of Palestine:** abbot of St. Saba monastery near Jerusalem. A witness of the Persian invasions and devastations of Palestine in 614 and 619.
- 0560 - St. Sophronius of Jerusalem:** a chief Orthodox doctrinary for the essential nature of Jesus and his free-will acts, later Patriarch of Jerusalem.
- 0563 - Andreas of Caesarea:** earliest Patristic commentary of Book of Revelation.
- 0580 - St. Maximos the Confessor:** Christian monk, scholar, theologian. Strong Neoplatonic influence. He became of martyr of censorship. Post mortem, the Third Council of Constantinople upheld his theology. Due to his philosophical background, Maximos was an innovator of philosophical method in theology, an important clerical contributor to Byzantine philosophy.
- 0610 - St. Ioannes Klimakos:** author of the very popular, Ladder of Ascension, a mystic teaching.

- 0634 - St. Germanus I of Constantinople:** Patriarch of Constantinople. Invented an -ism and tried to promote it into the world of Church fashions. He pushed for a Council to anathemize his enemies.
- 0640 - Isaac of Nineveh:** another ascetic, mistaken for a Saint.
- 0650 - Paschal Chronicle:** seventh-century Greek chronicle of the world.
- 0650 - St. Anastasius Sinaita:** Greek ecclesiastical writer, priest, monk, abbot, St. Catherine's Monastery at Mt. Sinai.
- 0650 - Andrew of Crete:** bishop, theologian, homilist, hymnographer.
- 0675 - John of Damascus:** John Damascene, Syrian monk and priest in Muslim Damascus. His interests covered law, theology, philosophy and music, a polymath. Considered by the Orthodox Church "the last of the Fathers", he was a strong defender of icons. The Roman Catholic Church ranks him as a Doctor of the Church for his writings on the Assumption of Mary. The first iconoclast period started in or before 726, the year of an edict of emperor Leo III, an iconodule, against the public veneration of icons. John of Damascus, an iconophile, eloquently defended the public worship of icons. Things remained largely peaceful concerning humans, until in the 760s there were the first executions of iconophiles. In 787 the Second Council of Nicaea condemned iconoclasm, ending the witch hunt against icons. So many icons had been destroyed that we are not sure about the lines of art history concerning icons prior to 787. Under the Amorian dynasty, iconoclasm was revived, but without the rigor of the first iconoclast period.
- 0681 - Third Council of Constantinople:** yet another futile run... condemned monoenergism and monothelitism as heretical, "defined" Jesus Christ (how can one "define" any person?) as having two energies and two wills (divine and human). Wisdom – none. Agitated ignorance – lots.
- 0690 - Anastasius (abbot of Euthymius):** abbot who wrote against Jews.
- 0720 - Cosmas of Maiuma:** bishop and hymnographer. With friends, he defended the Church against the heresy of iconoclasm.
- 0730 - Cosmas Vestitor:** homiletic of Chrysostom and others.
- 0730 - St. Tarasios of Constantinople:** iconodule, willing to follow imperial orders, Patriarch.
- 0750 - Theodore Abu-Qurrah:** ninth-century Christian Greek theologian in Edessa in early Islamic period.
- 0758 - St. Nikephoros of Constantinople:** servant of empire, then, a layman, Patriarch.
- 0758 - St. Theophanes:** emperor Leo V the Armenian (813-820) restarted iconoclasm. He ordered Theophanes to Constantinople to get him on his side, but in vain. Cruel imprisonment for two years, then banishment and death.
- 0759 - Theodore the Studite:** earliest opposition against slavery. Major contributions to revival of monasticism and classical literary genres. His stand against iconoclasm brought him into conflict with Emperor and Patriarch.
- 0787 - Second Council of Nicaea:** restoration of icon worship; end of first, rigorous period of iconoclasm.
- 0788 - Methodios I of Constantinople:** short Patriarchate; tried a moderate line with formerly iconodule clergy.
- 0790 - St. Gregory of Dekapolis:** known as "the New Miracle Worker".
- 0790 - Leo the Mathematician:** philosopher and logician in Macedonian Renaissance, writings lost except for small parts in Plato manuscripts, most intelligent man of his time. His library included Archimedes, Euklid, Plato, Paul of Alexandria, Theon of Alexandria, Proklos, Porphyry, Apollonius of Perga, lost Mechanics (Quirinus and Marcellus), possibly Thukydidēs.
- 0800 - Anastasius Bibliothecarius:**
- 0810 - Joseph the Hymnographer:** second only to Romanos the Melodist; confessed against iconoclasm.
- 0815 - John Scotus Eriugena:** An Irish Neoplatonic cosmologer, thematically close to Byzantium.
- 0820 - St. Photios I of Constantinople:** In many ways, a replay of John Chrysostom in a critical time. This is a new type of person, as formed in the spiritual ecology of Byzantine receptions.

(Transition from the arc of chapter 09 to the arc of chapter 10.)

- 0826 - St. Cyril:** Constantine the Philosopher; he and his brother Methodius entered history as the apostles to the slavs.
- 0845 - Leo Choïrosphaktes:** Byzantine official; prominent scholar; many writings survive.
- 0852 - St. Nicholas Mystikos:** Patriarch, friend of Photios. Mystikos is a dignitary title. Patriarch, then deposed, then restored. Critical thinker; questioned Old Testament quotes and emperor's authority.
- 0860 - Arethas of Caesarea:** a most scholarly theologian, but also commentator of Plato and Lucian.
- 0866 - Leo VI the Wise:** emperor to whom history has ascribed wisdom; writings extant.
- 0877 - Patriarch Eutychius of Alexandria:** among first Christian writers to use Arabic.
- 0879 - Fourth Council of Constantinople:** reinstated Photios as Patriarch.
- 0900 - Basil Elachistos:** archbishop of Caesarea; wrote a commentary on speeches of Gregory Nazianzen.
- 0940 - St. Symeon the Metaphrast:** hagiographer; a ten-volume menologion (collection of lives of Saints).
- 0949 - St. Symeon the New Theologian:** A replay of John Chrysostomos and Photios in a critical time. In the times of Symeon, we find the acceptance of this type has increased significantly; the opposing voices were no longer as loud and weighty as heretofore. St. Symeon the New Theologian is the greatest of all Byzantine mystics by far. He is the most important Proto-Hesychast prior to Gregory Palamas.
- 0975 - Patriarch Alexius of Constantinople:** There was a practice of donating monasteries to private individuals. Alexius sought to reform this, not to abolish this, which shows that the Church was unable to reclaim the donations from the wealthy families.
- 0980 - Leo of Ohrid:** advocate for Constantinople's view in the disputes with Papacy in Rome that led to schism in 1054.
- 1000 - John Mauropous:** poet, hymnographer, writer of letters and orations.
- 1000 - Michael I Cerularius:** Patriarch, disputed with Pope Leo IX over differences in Church practices.
- 1005 - Niketas Stethatos:** follower and biographer of St. Symeon the New Theologian.
- 1017 - Michael Psellos:** perhaps the greatest Byzantine philosopher; see feature above in chapter 10.
- 1025 - John Italos:** disciple of Psellos, but less careful and thus harassed by clerical censorship.
- 1040 - Patriarch Nicholas III of Constantinople:** confronted with particularly complicated and fragile Church issues, an index for gauging social intelligence at the time, which was considerable.
- 1050 - Eustratius of Nicaea:** bishop who wrote commentaries on Aristotle's second Analytics and Nikomachean Ethics.
- 1050 - Theodore of Smyrna:** scholar, high official (magistros and judge); unpublished commentary on Aristotle.
- 1090 - Philagathos:** monk of an "absolutely new type" (ODB); unusually wrote homilies based not only on Patristic tradition but also based on classical authors, using principles of ancient rhetoric.
- 1100 - Luke Chrysoberges:** Patriarch of Constantinople. During his tenure, the issue of the relation between Father and Son in the Trinity first arose. Heresies flourished in Byzantine possessions, a clear sign of the crumbling central power of emperor and his imperial Church.
- 1100 - Michael of Ephesus:** important commentaries on Aristotle, drawing on Neoplatonism and Stephen of Alexandria.
- 1100 - Nicholas of Methone:** life obscure; fought for perception of unity of God; polemical against filioque.
- 1110 - Hugo Eteriano:** a lay theologian and author.
- 1100 - Theodoros Prodromos:** a court poet who wrote on traditional themes of Byzantine philosophy.
- 1123 - First Council of the Lateran:** a council to strengthen the western Roman Church and to end the claim of emperors to interfere in Church affairs.

- 1139 - **Second Council of the Lateran**: purpose to overcome the effects of a schism.
- 1140 - **Michael Choniates**: a versatile writer.
- 1143 - **John Kinnamos**: historian, participant in theological discussions.
- 1179 - **Third Council of the Lateran**: removing the recent schism; persecuting heresies.
- 1197 - **Nikephoros Blemmydes**: highly educated Byzantine literary figure; studied medicine, philosophy, theology, mathematics, astronomy, logic, and rhetoric. Became a cleric, advocated Latin usage.
- 1200 - **Leo Magentenos**: commentaries on Porphyry' Isagoge and on the Organon,
- 1215 - **Fourth Council of the Lateran**: concerning the third and fourth crusades.
- 1217 - **George Akropolites**: court functionary, teacher, helped restore higher education after the reconquest of Constantinople.
- 1221 - **Theodore II Laskaris**: emperor of Nicaea 1254-1258 during the Latin rule.
- 1230 - **Patriarch John XI of Constantinople**: chief Byzantine advocate of the reunion of the eastern and the western Churches.
- 1240 - **Thomas Magistros**: a rhetorician and Byzantine Humanist.
- 1242 - **George Pachymeres**: historian, philosopher and writer.
- 1245 - **First Council of Lyon**: east-west schism and other issues.
- 1245 - **Manuel Holobolos**: orator and monk, outspoken against the Union of the Churches.
- 1250 - **John Pediasimos**: scholarly cleric, astronomer, mathematician, mythologist, syllogistic, musician; a physician in Constantinople, Ohrid and Thessalonica. He became hypatos ton philosophon.
- 1250 - **Nikephoros Choumnos**: scholar and official; important in the Palaiologan Renaissance.
- 1260 - **Joseph the Philosopher**: learned monk and physician; four times nominated as Patriarch; four times he declined. Member of a group of literati in the reign of Andronikos II, Nikephoros Choumnos, Nikephoras Gregoras and Theodore Metochites. Wide range of interests.
- 1260 - **Maximos Planudes**: another multi-talented Humanist of this age. He is the compiler of the Greek Anthology.
- 1270 - **Theodore Metochites**: statesman and philosopher, teacher of philosopher, teacher of Palamas. He sponsored the Chora Church in Constantinople, now Istanbul (Kariye Camii Church) with its restored beautiful mosaics.
- 1270 - **Sophonias**: paraphrased works of Aristotle, a self-learning effort.
- 1272 - **Second Council of Lyon**: concerning Church Union.
- 1275 - **John Aktouarios**: chief physician at the court of Andronikos II and a teacher of astronomy. One of the teachers was Joseph the Philosopher.
- 1275 - **Manuel Bryennios**: three-volume codification of Byzantine musical scholarship, others works in a wide range of fields lost.
- 1282 - **Patriarch John XIV of Constantinople**: Anti-Hesychast, opponent of Palamas.
- 1290 - **Barlaam of Calabria**: first chief opponent of Palamas in Hesychast Controversy.
- 1295 - **Nicephoros Gregoras**: third and last chief opponent of Palamas in Hesychast Controversy
- 1296 - **Gregory Palamas**: See full feature in chapter 10 above.
- 1300 - **George the Philosopher**: biography unclear. Unpublished treatise against Palamas.
- 1300 - **Gregory Akindynos**: briefly a student of Palamas, later his second chief opponent.
- 1300 - **Lapithes, George**: Anti-Palamite writer from Cyprus.
- 1300 - **Patriarch Philotheus I of Constantinople**: Patriarch of Constantinople, friend of Palamas.
- 1310 - **John Kyparissiotis**: theologian, leading Anti-Palamite writer after the deaths of Palamas (1357) and Gregoras (1360).
- 1311 - **Council of Vienne**: regarding Knights Templar.
- 1319 - **Nicholas Cabasilas**: mystic and theological writer. Wrote, On the Life in Christ.

- 1324 - **Demetrios Kydones**: theologian, translator, writer, statesman. Three terms as Mesazon (Imperial Chancellor) under three emperors. Turned from Palamism to western Thomism.
- 1325 - **Euthymius of Tarnovo**: Patriarch of Bulgaria, fostered an important literary culture of Hesychasm.
- 1330 - **Prochoros Kydones**: monk, theologian, linguist, followed western Latin Aristotelianism, translated western Scholastics, came into conflict with Hesychasm and Palamas.
- 1341 - **Hesychast Councils**: series of six Patriarchal Councils in Constantinople between 1341 and 1351 concerning the Hesychast Controversy. The end point saw Palamas as the clear victor.
- 1350 - **Joseph Byrennios**: monk, writer and teacher from the Bryennios family.
- 1350 - **Hesychast Controversy**: See full feature in chapter 10 above.
- 1355 - **Manuel Chrysoloras**: teacher of Greek in Italy. The pioneer in introducing Greek literature to western Europe.
- 1355 - **George Gemistos Plethon**: (See: George Karamanolis, George Gemistos Plethon, article in EMPP, pp. 390-394.) Plethon was part of the Byzantine delegation to the Union Council of Ferrara-Florence. He was an outspoken Platonist. His treatise, *On the Differences between Aristotle*, launched a long discussion in Byzantium and Italy about the subject. He taught at Constantinople from the late 1390s to 1409. He left for Mystras in 1409. He expressed to the emperor his deep dissatisfaction with the political situation and urged for reforms according to Plato's Republic. George Trapezountios wrote an Aristotelian tract, *Comparationes philosophorum Aristotelis et Platonis*, which, in Latin, made the Italian Humanists aware of the subject. Bessarion countered this with his work, *In calumniatorem Platonis*. Bessarion pointed out that the ancients did not see such a divergence between Plato and Aristotle but held their teachings to be largely in agreement.
- 1360 - **Patriarch Joseph II of Constantinople**: Participant in the Council of Florence.
- 1370 - **John Chortasmenos**: author; teacher of Mark of Ephesos, Bessarion and Scholarios.
- 1385 - **Isidore of Kiev**: Cardinal, Humanist, theologian, defender of Church Union.
- 1392 - **Mark of Ephesus**: Hesychast theologian; rejected Union Council of Ferrara-Florence.
- 1394 - **Mark Eugenikos**: Metropolitan of Ephesos, Anti-Latin. Studied in Constantinople with John Chortasmenos and George Gemistos Plethon. He presented the extreme Greek position on the filioque at the Council of Florence, which was, and is, the artificial papal deal-breaker.
- 1395 - **George of Trebizond**: A figure of the Byzantine end times, with much atmospherics surrounding him like a mystical veil. Not particularly truthful, he made his way through life as a rhetorician and not overly able philosopher, even though his merit is that he made, through a Latin treatise, the ancient subject of the relations of Plato and Aristotle known to the west. Another sign that the high supramental powers of the empire of receptions were waning with its dimming light.
- 1398 - **Francesco Filelfo**: Italian Renaissance Humanist.
- 1398 - **Theodoros Gaza**: Greek Humanist, translator of Aristotle, a leader of the Paleiologan Renaissance of learning in the fifteenth century.
- 1400 - **Alexios Laskaris Philanthropenos**: Byzantine official, governor in Despotate of Morea where Mystra is located. Opponent of Church Union. He corresponded with Scholarios and Bessarion. Bessarion, predominantly a theologian of tremendous literacy, wrote a treatise on the Procession of the Holy Spirit for him.
- 1400 - **Andronikos Kallistos**: teacher of Greek literature in Bologna, Rome, Florence, Paris and London.
- 1400 - **Gennadius Scholarius**: Ecumenical Patriarch of Constantinople 1454 to 1464, initially a teacher of philosophy, philosopher, theologian, one of the final representatives of Byzantine learning; favoured Aristotelian philosophy in Orthodoxy, a pupil of Plethon and later his enemy.
- 1400 - **George Amiroutzes**: Pontic Greek Renaissance scholar and philosopher, a new person of the Humanist type that was formed by Byzantine receptions.

- 1403 - Vasilios Bessarion:** Pupil of Plethon. Byzantine theologian who later was honored by being made a cardinal of the Roman Church. He was active for the Union councils. He wrote a moderate Aristotelian defence of Plethon of high stylistic and philosophical value. A central figure in studies that uncover the social events of this final Byzantine period, with its transitions especially to Italy. J. Martin in her thesis asserts for Bessarion a “synthesis of mystical theology and Neoplatonic philosophy”, which was far less radical than that of his teacher, Plethon, however, and was set in a Christian context. He was influential in particular through bequeathing his library of over 200 Greek manuscripts to Venice, who opened his treasures to the public in the mid-sixteenth century.
- 1410 - Fernando of Cordova:** a figure beautifully described by John Monfasani. Very atmospheric, philosophically of little or now value. There is great nostalgia of the empire being lost forever, once again something almost beyond words that Byzantium has left to the world.
- 1414 - Council of Constance:** ended Three-Popes Controversy.
- 1415 - John Argyropoulos:** lecturer, philosopher, humanist, émigré scholar.
- 1420 - Michael Apostoles:** teacher, writer, copyist, student of John Argyropoulos. Frequent visits to humanist circles in Italy.
- 1423 - Council of Siena:** a conciliar council; its conciliarism was later censored as heresy.
- 1431 - Council of Basel, Florence and Ferrara:** east and west union Council full of confusion; last hope of many leading Byzantines; failed.
- 1458 - Elia del Medigo:** Jewish follower of Maimonides; scholars see him as an Averroist.
- 1490 - Nicolaus Scutellius:** A 2006 discovery from the records by John Monfasani. Philosophically of no value. Pseudo-Pletho; wrote “Pletho in Aristotelem” in sixteenth century. Scutellius, Augustinian friar, protégé of Giles of Viterbo, signifies exhaustion of Byzantine receptions as living tradition. Byzantine receptions themselves become subject of profound receptions to this day (meta-receptions, see brief outline in chapters 03, 04 above.)

21 *Spirituality: A Bibliographical Voyage*

(Written 2014-10-12 to -17)

1. *A Definition:*

This book has been conceived as the first volume in a set of two. See the section, Author and Series Information, below. Before writing both volumes down as a PC typoscript, I immersed myself in a deluge of publications, sifting through mass. Approximately one quarter of the material was helpful, well over 100 000 books from all over the globe, not shy of even the remotest languages. That does not mean that I actually read these books. Where feasible, I looked into the book descriptions and the tables of contents, forming an idea how the heaven of spiritual books is structured, in terms of: descriptive tags, book market segments, etc. This picture is still in my mind like a map. I would like to commemorate it to writing here. The first structure I am communicating is contained in the seven captions of this essay. This branches out into finer detail in the texts of the respective sections. Due to book length restrictions, and to presumed reader's interests, this essay does not, of course, go to into full detail; it provides leads and sets them into a unified context. Publications, where mentioned, are only some rare examples.

I proffer a definition of spiritual literature: Spiritual literature is the "third literature": neither fact nor fiction; its closest cognate is philosophy. The Spirit is not Being but it is behind being; it is not Fantasy but is behind fantasy. The Spirit is Creator Genius. It reflects in *imago* man. An example is (imagine this as several pages of bibliography) peace. Is peace real? No, not here on this planet. Is peace mere fantasy? No, except for some whose judgment I would not overestimate. Peace is something very spiritual, in man's inner world. That is how I mean this definition.

Would the closest cognate not be, religion? That is debatable. I doubt that religion has much to do with spirituality. It has to do with control and repression of free spirituality, with dumbing-down.

Peace is a manifestation of the normal human free will. I posit this against the abnormal, which abounds to this day, but which is of spiritual Darkness. Is the free will real? Yes, but that what it creates is, initially, not real, not fantasy, but is infinitesimal seed, and yearning. That illustrates another important aspect of the proposed definition of what spiritual literature is. It deals with energies at the core of me, you, how we became, what we will be.

If philosophy is merely a "cognate", what is the distinction? Philosophy deals with wisdom (judgment, in the sense of Immanuel Kant in his third Critique); spiritual literature deals with, well, an erotic phenomenon, but not sexual: it is love, the kindred Love of the spiritual world (of the Light). That is the missing "proof", by the way.

I would like to illustrate my definition by an example. St. John the Evangelist was close to the heart of the Byzantines. They styled him, "the Theologian", a title of honor extremely rare amongst the many writers of Byzantium, awarded only to two people after John. Naturally, the Byzantines knew John only from his writings.

I avoid, here, the appellation "Apostle" since, in modern scholarship, the identity of St. John the Evangelist with St. John the Apostle has been seriously disputed. The person honored by the Byzantine epithet "the Theologian" was, probably foremost, the Evangelist, considered in ancient times to, not only the Apostle, not only the author of the Gospel of John, but also the author of the three Epistles of John, *and* of the Book of Revelation. That is, in a sense, as we see today, a "Super-John":

Contrary to ancient, and Byzantine, opinion, modern scholarship finds that the three groups of texts that I mentioned (Gospels, Epistles, Revelation) were authored by three entirely different persons. All three of these authors are counted today as “anonymous”. The Gospel was authored c. in the last decade of the first century; the Epistles came into writing c. in the first decade of the second century; and the Book of Revelation was penned, again, c. in the last decade of the first century. These are the “most likely” dates only; we have no waterproof confirmation hereof. See: Stephen L. Harris; *Understanding the Bible*; 8th edition; New York 2011; pp. 381 f., 479, 483.

In this respect, the person, “John the Theologian” of the Byzantines was a fictional person, an overlay of what modern scholarship determines to be three different, anonymous authors. Since the Byzantines perceived this composite person as one single author, also identical with the Apostle John, it would be anachronistic to “correct” their view in the following discussion. For the purposes of the following discussion, there was just a single John the Theologian, Apostle and Evangelist, author of all three text groups mentioned above. Whoever allotted the author names to the texts obviously held the same view.

The entire corpus has several common themes. The distinguishing features that modern scholarship uses, among other evidence, are more in the texts’ details. The author figure, John, thus “created” crowds out, quite vehemently, the Pauline predominance that our modern reading perceives for the New Testament, outside of the four canonical Gospels. That is a major implicit lead theme common to the entire corpus of “Super-John”, in a sense, a quite alternate New Testament compared with that which we are accustomed today simply by means of a different authorship image. The ancient, and Byzantine, Johannine reading is geared much better than our modern reading to the flight of religious fantasy, which is, altogether, quite capped by the strictures of Paulinian rhetorics. There is certainly nothing that prevents us from adopting such a free-breathing reading ourselves. This was probably quite fundamental for all of Byzantine intellectual culture until 1453, in the sense of a unifying stylistic commonality. It is in harmony, thus, also with the free-flowing religious fantasy of the many religious artworks that the Byzantines have left, for example, the wondrously beautiful mosaic paintings of the saints in an immanent sacred space organized by a strikingly different optical perspective. The Orthodox tradition to this day apparently favours the “Super-John” reading without much ado, even including certain Apocrypha as mentioning “John”, see: <http://www.pravenc.ru/text/469832.html>

Byzantine spiritual immanence was coupled with apocalyptic end time visions, in a way similar to Christian America today. The unifying stylistic commonality was, as far as we can tell today, not particularly amenable to the illusion of an only world. Today, mainstream speak would phrase it the other way around, pointing to (their own ignorant retro-)illusion of multiple vision, of other realms. Paul J. Alexander expands on this in his book, *The Byzantine Apocalyptic Tradition*; Berkeley etc. 1985. Dorothy deF. Abrahamse in her Introduction reminds us that the Church even early on fought such tendencies in the religiously excitable population, relegating the Apocalyptic to a symbolic theory, not to be taken literally. This goes a long way to explain the attested popularity of “Super-John” among the people of Byzantium. That John was indeed a protagonist of spiritual literature in the sense of a “third literature”.

Resources on spiritual bibliography can be found, for example, by searching google for: spiritual bibliography. My restrictive a-religious definition is typically not reflected there; spirituality is usually seen as closely linked with religion. I will discuss below in section 6 of this essay that religions are generally linked with “spiritual contact systems”, but that these are two different types of systems, only partly overlapping. Another useful search for bibliographies of spirituality is at worldcat.org > books > advanced search: keyword: spiritual bibliography. Many of the more than 9000 hits are to some extent specialized, often around the lifestyle and healing topics. I have not looked at all the many search results, but assume that most entries relate to bibliographies contained in books and are not independently volumes of bibliography.

A fine example of a pure and strange spiritual approach is: Joel Bjorling; *Consulting Spirits: A Bibliography*; Westport, London 1998. Bjorling’s key concept in the table of contents of his bibliography is: “Spirit

Contact”. I could not agree more. During my searches of mid-August 2008 to October 2014, I soon developed my own concept, not yet knowing of Bjorling, namely: “Contact System”, or more fully: “Spiritual Contact System”. This stresses that contacts (with invisible spirit beings) are not random, but they are, in one or the other of many different ways, systematic. There is no coincidence involved. Growing into the spiritual realm, or already being born into it upon incarnation, the entire concept of “coincidence” totally erodes. There is, truly, practically (not: absolutely) no coincidence; there are, for the most part, causes for which spiritually separated beings have no antennas, which creates a privative illusion of coincidence. The aspect of “systematic” contacts opens up doors to vast realms of learning; these doors are just opening up in our times, even though the knowledge itself (many disparate systems from many parts of the world) is often very old; and if it is not old, it is, typically, newly revealed/channeled.

2. My Personal Introduction:

This personal introduction is addressed to readers who have completed both volumes of this series of two. After holding my attention for over a decade to the “Star of Ideas” explained in volume 2, I turned to more conventional means of study for my quest.

I read, making marginal comments in pencil, off and on, in the German edition (“Gesammelte Werke), of: Sigmund Freud; *The Interpretation of Dreams*. This had as a background my private study of a natural language, which I call, Logos, the language of the Light (see more information in volume 2). This study of the founding book of psychoanalysis took from late September 1993 to early July 1994. Freud uses two levels to explain the language of dreams. Today, I am willing to follow Carl Gustav Jung in his model of more than two levels. This is an important prerequisite for volume 2.

I was always looking and reading information for my scope of research. My next learning hike took until near the end of that decade. On 1998-03-24, I bought, and soon read entirely, a German edition of the Near-Death Experience classic by Raymond Moody; *Life After Life*; 1975. In October 1999, I bought, by the same author, a German edition of his: *The Light Beyond*; 1988; and read that.

Around this time, I bought, and read thoroughly several times, a German edition of the astral travel classic by Robert A. Monroe; *Far Journeys*; 1985 (the middle book of his trilogy).

On 2000-01-07, I bought, in German, the set by Neale Donald Walsch; *Conversations with God; volumes 1, 2, 3*; and read that twice.

On or around 2000-01-16, I bought, and read: F. David Peat; *Infinite Potential: The Life and Times of David Bohm*; Reading 1997.

Ten years later, after many more searchings and readings, in the first half of 2007, through a friend, I discovered the book by Michel Desmarquet; *Thiaaouba Prophecy*.

That marks my main steps of growth in the process of interfacing with the literature of spirituality. If somebody has no idea how to start into this area, those steps would be my recommendation, including, however, relevant periods of self-determined own searching and reading.

3. Educational and Terminological Aspects:

The education of children in western mainstream culture today has, apparently, the main goal to destroy children’s natural spirituality, and to prevent it for life from returning. Some systems have recognized this key default, such as the teachings of Maria Montessori, and the Waldorf schools after Rudolf Steiner. A bibliographic essay cannot be the place to discuss this. It is, on this background, particularly important that people act in an autonomous way and make use of the many possibilities of the information age to gain spiritual self-education through searching and reading on their own. It is very important to remain mindful of the contrast of Light and Darkness.

There is no central hub for learning spiritual terminology. The most advanced terminological systems are in Sanskrit (for the Vedic system of Hinduism) and in Pali (for Theravada Buddhism). Additionally, highly advanced distinctions have been worked out in Tibetan (for Tibetan Lamaism, also termed Tibetan Buddhism). The texts of ancient Egypt still hold many riches in this respect that have not been sounded out to this day due to a lack of understanding of their spiritual meanings. A subtle culture of terms can also be found in Byzantine philosophy, another emerging field that is undergoing development. Further, Chinese (Mandarin) is rich in spiritual distinctions.

A good test for online presentations of “terminology” in the spiritual realm is the too little understood semantic field: liberation moksha mukti . I would not trust a proposed terminological aid if it does not present good and clear explanations of these three technical terms (liberation, moksha, and, mukti, all of them synonyms). There is a good beginner level glossary of spiritual terms at Wikipedia, http://en.wikipedia.org/wiki/Glossary_of_spirituality_terms

You can attain a good grasp on spiritual terminology if you read the works of Sri Aurobindo, who was educated in the West, which are free online,

<http://www.sriurobindoashram.org/ashram/sriuro/writings.php> There is also a pdf at his ashram’s website, not linked on the aforementioned page because it is presently a work in progress, see at:

<http://www.sriurobindoashram.org/research/glossary/RoyglosF.pdf> That is a most helpful tool, although with the signatures of this particular author, throughout.

A recent landmark achievement is further: Buswell, Robert E.; Lopez, Donald S.; *The Princeton Dictionary of Buddhism*; Princeton 2013, on a fully advanced level. For Tibetan Buddhism, refer to the online dictionary in Wiki format, the Rigpa Shedra,

http://www.rigpawiki.org/index.php?title=Main_Page , with entries at times very short but always pithy (to my knowledge). Tibetan Lamaism/Buddhism, especially, is terminologically very advanced and differentiated. Calculate at least one year of study in order to find your way into this, notwithstanding the very good situation of English literature that is available today in this field. This clairvoyant system was seeded by Thiaoouba through Padmasambhava and several others; and its key is in: Michel Desmarquet; *Thiaoouba Prophecy*; which is explained at length in its technical details of spirituality in volume 2 of this series (Atlantean Philosophy). The insights to be gained are profound. You do not need to sacrifice yourself to demons (Tibetan Chöd/Choed) to gain materially from this, but be aware of the dark side that is prevalent in this, extremely peaceful and loving, system. Once you believe you have mastered the terminology of the Tibetan schools, calculate at least another year until, with all available information systems, you may start discovering the even more profound hidden levels through spirit guides with which you must acquaint yourself in order to get this far along a meaningful path.

4. Studying Spiritual Cultures:

Only a minority of cultures that exist, or have existed, on this planet, are truly “spiritual” cultures. If one identifies which cultures these are, a study of them is worthwhile for the advancement of spiritual literacy and learning. Here is an outline of the opinions that I have formed during my research concerning the big picture of this. This takes into account all that is said in volumes 1 and 2, so at this point for readers of volume 1 alone it may still look exotic:

Up until some 14 628 years ago, there was, for 250 000 years, a mother civilization of humanity on this planet of highest spiritual achievement, called Lemuria (also: Lamar, also: Mu). This was a huge continent in what is today the Pacific Ocean. It sank in one day during a fly-by of Planet Nibiru (that was, by NASA, observed again, in 2013, see volume 2, Appendix S).

Up until some 10 971 years ago, there was, additionally, a likewise old, colony of Mu in the Atlantic Ocean, called Atlantis. Atlantis was destroyed by spiritual forces over a longer period of time, with its final disappearance in the said period eleven millennia ago. The masters on Atlantis had even higher spiritual achievements to show than Mu ever had.

There was a significant continuity of culture from Atlantis into Khem (ancient Egypt) since about 30 000 years ago. Khem held a network of colonies world-wide, including, mainly (in today's names): ancient India, ancient China, ancient Japan, ancient Peru (a flat land), ancient Mexico, and other colonies more. By clandestine operations, Lemurian-Atlantean spirituality was seeded in those colonies. The mode of operation were Brotherhoods of Priests who formed secret societies in the respective localities with approximately nine or ten levels of initiation.

The basic text behind all this is a purported very ancient text, namely, the Fifteen Emerald Tablets of Thoth, Thoth being a master from Atlantis. This text and its meaning is the subject of volume 2 of this series.

After the final fall of Atlantis, humanity fell into a low mode of civilization through repetitive Nibiru fly-bys with cataclysmic pole shifts. Record-keeping stopped each time for centuries; and major parts of mankind's history were thereby lost, but not lost forever. Essential parts of this lost history stand to be recovered today (see in volume 2 as a prominent side discussion incidental to my commentary on Thoth's text.)

Eventually, Khem (ancient Egypt) was the remaining torch-bearer for the Lemurian-Atlantean knowledge of the Spirit. Parts of this knowledge were transmitted to: the ancient Indus Valley civilization (Vedic civilization), ancient China; the ancient Inca empire; and ancient Maya civilization. We are, at this day, not privy to this transmission process of these early stages of Atlantean-Khemetic spiritual and technological knowledge. One reason for this is, that the priesthood of ancient Egypt is well-known for having been utterly secretive, hence the expression to this day: the "Egyptian Mysteries".

Three more recent spiritual cultures were, and to certain extents still are: ancient Greece, ancient Persia/Iran, and Byzantium. The situation of knowledge transmission becomes somewhat more transparent these three newer spiritual cultures. For the case of Byzantium, that is touched upon by some example in this volume above.

In the Americas and in Asia, the indigenous spiritual traditions stem from the first wave of transmissions, in the west, the indigenous spiritual traditions stem from the second wave of transmissions, and, further, from a third wave, which I would call, the wave of Hermetica. The western Hermetic-Gnostic Tree remained important down to the formation of the Golden Dawn and the Thelema. Also, according to Lynn Thorndike, the magical branch of occult Hermeticism was the single most influential cause for the formation of modern science in the west around the time of the Renaissance. Essential parts of this transmission ran through Byzantium, for example, via the text editions by Michael Psellos.

An intriguing aspect is the apparent espionage game behind the scenes of covert operations. In its apparent context, we see important knowledge traditions resurface, and also be repressed (cf. Giordano Bruno, Galileo Galilei). According to Thoth, this is a very ancient war of spiritual Light and Darkness in the midst of mankind.

In scholarship today, the main remaining white spot on the map of this interplay of forces is Byzantium. I refer to my text above in this volume for that.

5. Mental, Psychic and Spiritual Phenomena:

A key segment to learn is a differentiated understanding of mental, psychic, and spiritual phenomena, and their very many similarities and distinctions. Here is a list of fields that one may study to hone one's inner understanding:

sacred geometry (especially the “Flower of Life” geometry of Mu and Atlantis, see in volume 2)
aesthetics and techniques of visual communication
aesthetics and science of music
dreams
lucid dreams, visions, flashbacks, etc.
déjà vu in a technical sense (explained in Desmarquet in the entire context)
astral travel
holographic reading of books and artworks, a step beyond “fast reading” techniques
Near-Death Experiences (NDEs)
reincarnation studies
transcommunication
yoga asanas
meditation
samadhi
The Egyptian Book of the Dead (popular name)
Padmasambhava; The Tibetan Book of the Dead (popular name)
Tibetan Buddhism can be understood as an exegesis, in several schools, of Padmasambhava.
Jana Haas, an equivalent of Padmasambhava in Germany today.
Different senses of time, for example, during yoga practice, or during reading.

6. *“Spiritual Contact Systems” and their Technical Study:*

As remarked above in this essay, I developed early on in my systematic studies a concept of “spiritual contact systems”. In 2008 and 2009, when I started this line of thinking, I was working with a set of five such systems, which are representative of the most dominant contact traditions active on the planet:

- 001. Kriya Yoga after Mahavatar Babaji Nagaraj: (4 via Babaji-Thao)
- 002. Ishaya Ascension Techniques (4 via Sananda/Council of the Seven Lights)
- 003. Theravada Buddhism of the Visuddhimagga (3 via Siddharta Gautama Buddha)
- 004. Falun Dafa (Falun Gong) of Master Li Hongzhi (4 via Lao Tsu)
- 005. Theosophy (2 via Agartha Network “Great White Lodge” of “Ascended Masters”)

The numbers in parentheses mean the deity of one of the Four Forces to which one connects (see in volume 2.) First Force systems (1 Seraph of Prime Emanation ruling Darkness) were, thus, not part of my initial considerations.

I have never compiled a complete list, nor am I aware of a complete list anywhere. At this point, I estimate that there must be some two to three hundred systems of spiritual contact, not counting very minor systems.

By 2010-06-28, my nomenclature of contact system was expanded to include, additionally, the following systems, with the spiritual provenance whence they hail:

- 006. Kabbalah (1)
- 007. Jesuitry (1)
- 008. Castaneda (1)
- 009. Tibetan Lamaism (1)
- 010. Tibetan Chöd (Choed) (1)
- 011. Sado-Masochism (1)
- 012. Wicca (1)
- 013. Voodoo (1)
- 014. Goetic (1)

015. Hallucinogenic/any drugs (1)
016. Mothmen (1)
017. Freemasonry and Pseudo-Masonry (diverse)
018. Materialism (1)
019. New Age (mostly 1, partly 2)
020. Shamanism (mixed range, mostly demonic/1)
021. Transcommunication (a psychic technique, spiritually neutral or negative)
022. Daoism (Taoism) (a Chinese religion, and true “contact system”, 4)
023. Feng Shui (mixed range, 2, 3, 4)
024. Hermeticism (4 through Thoth/Hermes)
025. Gnosticism (mixed range, mostly 3, 4, sponsored by Agartha Network)
026. Cathar belief system (4, through subterranean city of Cathar beneath the Aegean)
027. Thiaoouba Studies (“Jehovah”, 4)
028. Maitreya (Albuquerque, 4)
029. Law of the One (city of Telos in Mt. Shasta, 4)
030. Advaita Vedanta (1)
031. Hesychasm (4, via network of Archangel Michael/Thiaoouba, Holy Spirit Avatar, and Sananda)
032. Mystic Union, “Mysticism” (a collective term, not any distinct single system)
033. Icons (angel networks)
034. Tarot (4 via Thoth/Hermes, also 1, per choice of practitioner)
035. Sufism (4 via angel network of Archangel Gabriel, Holy Spirit Avatar, and Sananda)
036. Reiki (4 via Zeta Reticular energy masters)
037. Kahuna (mixed range 2, 3, 4, Hawaii from ancient Lemurian traditions)
038. Seichim (psychic system, not spiritual, from ancient Egypt/Khem)
039. Thelema (1 via Aleister Crowley)
040. Golden Dawn (1 via diverse demonic guardians)
041. Rosicrucianism (4)
042. Enochian Magic (4 via Sananda/Council of Seven Lights at the Unmoved Moving)
043. Christian Science (2 via Athena Avatar/Council of the Seven Lights)
044. western awakening (1 or 4, not yet a system, but arranged for materialist society to awaken)
045. Mark Prophet and Elizabeth Clare Prophet (4, Archangel Michael Avatars)
046. Deeksha (4, via Sri Amma and Sri Bhagavan, Golden University, outside Chennai)
047. Voudon (4, via Archangel Michael Avatar, Michael Paul Bertiaux, *not* “Voodoo”)
048. Jon (Jonathan Barlow) Gee (4, via Mahavatar Babaji Nagaraj, modern Enochian writings)
049. Homer (Homer I, Homer II, 4, via Thiaoouba networks)
050. Prophet Muhammad (4, via Archangel Gabriel network)
051. Dante (4, for readers of the “Divine Comedy” of Dante)
052. Jacob Boehme (Jacob Behmen, same as, later, Swedenborg, 4)
053. Emanuel von Swedenborg (4, for readers of the visionary works)
054. Richard Maurice Bucke (4, for readers of “Cosmic Consciousness” by Bucke)
055. Edward Cayce (spiritually neutral, a helpful psychic Avatar of Thoth)
056. Urantia Book (4, for readers, induction level, many factually/numerically incorrect points)
057. Robert A. Monroe (psychic initiation, spiritually held on the lightful side)
058. Master Choa Kok Sui (energy healer, 3, Buddha Avatar of the Purusha/Perfect Man)
059. Barbara Ann Brennan (book: “Hands of Light”, for readers, 3, 4 via the Thiaoouba, Heyoan)
060. Neale Donald Walsch (author: “Conversations with God” volumes 1, 2, 3, etc.: God directly)

- 061. Jasmuheen (spiritual activist, Mother Mary/Athena avatar, 2, 3, 4)
- 062. Near-Death Experiences (NDEs) (wide range from 1 to 4, mostly lightful/3, 4)
- 063. Giuseppe Calligaris (medical laboratory parapsychology, spiritually neutral)

Since middle of 2010, I have not continued this list. I am aware that there are considerably more systems than the aforementioned. Another missing element in the above is the internal differentiation of systems, in particular, for Hinduism and Buddhism. Hinduism is a “religion”, but it is distinctly based on individual spirit contacts, making it a system of double value, both “religion” and “spiritual contact system” (by birthright). Buddhism is a huge and most versatile system, less a religion than a true “contact system”, ranging from demonic contacts (Tibet, creatrix 1), creatrix 2 contacts (Tibet, Green Tara, 2), creatrix 3 contacts (Buddha/Cosmic Purusha, 3, typical in Theravada), to Holy Spirit contacts (Buddha Amithaba, and other, 4, which also includes Myanmar Buddhism today). For these essential differentiations in locus of spiritual sounding (creatrix 1 through 4, the “Four Forces”), see volume 2 of this series. The primary and secondary literature for the above is vast. It makes no difference if the master of a system, as above, is presently alive on Earth in an incarnated form or not.

Spiritual contacts can be with *personal spirits* (angels, spirit people, spirit animals, spirit plans, incarnate to our eyes or not), or can be with *locas* (Sanskrit), that is, spiritual “other worlds” as a whole. Having children is a spiritual experience, especially in the mother-child bond. Children are born with both personal and loca pre-natal contacts activated which are usually destroyed in spiritually ignorant cultures. One figure in modern western spirituality is the “inner child”, identical with the antaryamin, divine indweller, etc. of older traditions.

If one pursues the venue of contact systems not in the foregoing list, one will eventually come upon the phenomenon of mystics in all ages world-wide, including many individuals that do not well fit in any particular school or system context. An example is Hildegard of Bingen in the German Middle Ages. Germany and England, also Sweden, had particularly many woman mystics of the Middle Ages. That is a rich tradition, a precursor of our near-death experience (NDE) literature.

Points that I would add in the list today concerning Byzantium are (all: 4):

- 064. Neoplatonism
- 065. Byzantine icons
- 066. generic Byzantine mysticism
- 067. George Gemistos Plethon

As a soft point, I would further add:

- 068. Transcendentalism (with Goethe, Schelling, Thoreau, Emerson, 4)

Some other random ideas are:

- 069. Church of Satan (Anton Szandor LaVey, 1)
- 070. Anthroposophy (Rudolf Steiner, originally a branch of Theosophy, 2, 3, 4)
- 071. “magic”: that is a collector term for all sorts of possible contacts.
- 072. “prayer”: typically understood as angel contact, it can mean any variety of willed contacts.

Google does not display any direct hits for: “spiritual contact system(s)”.

There is a SpiritWiki article, [http://www.thespiritwiki.com/index.php/Spiritual Systems](http://www.thespiritwiki.com/index.php/Spiritual_Systems) explaining “spiritual systems”, but this includes religions. They distinguish “elite systems” like Masonry, etc. I would not include Scientology as a spiritual contact system; I would count it as a sect of religion. Spiritual contact systems, dark or lightful, are always based on a high culture of the free will, the center of it all.

The article also includes “aspects of science”, which is undeniable (see below, last section of this essay). While there are many contradictions between “belief systems” (typically, religions, not counting Buddhism) and science on the basic methodological level, spiritual contact systems are not phenomena of mass delusion but come into existence, first of all, by overcoming the rational-intellectual barrier in their interested target

group, thereby resembling, on the methodological level, science and philosophy. That is one key argument for my position that religions are, primarily, control phenomena directed against the free spirituality of the masses, which control phenomena have their rationales of community coherence.

Additionally, there are generic phenomena which we call by names such as: genius, inspiration, intuition, and in a modern somewhat boosted variety, (genuine) channeling. The quick growth of modern human science is not explainable without using the notions that are designated by the aforesaid words. Another appropriate word is, serendipity, the art of finding the right things at the right moment. That art of all inventors consistently throughout history involves discoveries made unwittingly but facilitated by systematic methodologies. This points in a direction opposite from, coincidence. The history of modern science has thus occurred, and continues occurring, on humanly increased levels of serendipity. That is a phenomenon of contact with extra-human spiritual intelligence, akin to rituals of spirit contact.

According to the profound research of Lynn Thorndike, *A History of Magic and Experimental Science, volumes 1-8*; New York 1923-1958, that is the historical point of origination of modern science from magic in the later Middle Ages. That is a good point, to this day not refuted. The critical question becomes: Which of the Four Forces and its angelic hierarchies is being contacted? Is science blocked in its development by the entropy barrier? If so, the respective science system has yet to rise above the constrictions of exclusive First Force (creatrix 1) contacts with demonic hierarchies, a subset of angelic realms hostile to a-spiritual human life. For the creatrix-type distinctions, see more in volume 2 of this Commentary. Thorndike has sounded a pre-ancient Atlantean theme (“magic-science”, see in volume 2).

7. 2012/2013 A.D.: How Astrophysics Unwittingly Went Spiritual:

Some people may still be wondering if the “2012” scenario was just another scam like the “Y2K Bug” issue some years ago. There was an alleged ancient Maya prophecy (which never existed provably in this form) that the world as we know it would come to its end on December 21, 2012. (That day was the end of a Maya long count calendar period, nothing more.) Most people today are convinced that nothing at all happened that could relate to this prophecy.

Actually, around the turn from the year 2012 into the new year 2013, the world as we know it did come to its end. Apparently, nobody has noticed this yet; or the fact in its spiritual relevance is being silenced. I remark on this above in the cosmology chapter. My memories of this event are bibliographical. It was quite clear beforehand that a stunningly momentous scientific discovery was being born. My plan was, at the time, to document in the current scientific articles and books what it actually was that was being discovered and proven.

Around the turn from 2012 to 2013 A.D., the modern science of astrophysics verified its prior theory that our universe, as seen since the time of the Big Bang, has been expanding, and that the rate of expansion is variable. From a relatively fast expansion rate at the beginning shortly after the Big Bang, the expansion rate declined for an astronomically significant period, but more recently, has increased again. For the prevalent materialist mindset (which is, in many ways, just an elegant euphemism for, confusion), the question looms large and imposing in the door frame: At a time significantly long after the Big Bang, what power is able (i) to slow down the universe’s expansion rate, and (ii) then to accelerate the universe’s expansion rate?

One of the most eloquent science documents in my collection is an article by: Shuang-Nan Zhang; *Re-accelerating expansion of the universe revealed by supernovae Ia and Planck data*; submitted March 25, 2013; see: <http://arxiv.org/abs/1303.6124v1> / arXiv:1303.6124v1 [astro-ph.CO] in third version, <http://arxiv.org/abs/1303.6124v3> / arXiv:1303.6124v3 [astro-ph.CO] of 2013-07-20. The changed title of the article now reads: *Direct measurement of evolving dark energy density and super-accelerating expansion of the universe*. There is, now, also a co-author, Yin-Zhe Ma.

The third version came about in an effort to explain away the basic, and unchallenged, fact that the acceleration rate of the universe re-accelerated after a significantly long period of time after the Big Bang. The explanations that are given for this in the third version (2013-07-20) are not convincing. While the first version was written clearly, the third version has undergone a whitewash in that it is written in code, difficult to comprehend for a non-expert. Even in the third version, however, it remains clear that the data evidence clearly a re-accelerating expansion of the universe. That is the fact on record.

The significant event in science was the release of data on 2013-03-21 by the European-led research team for the Planck cosmology probe, an all-sky-map of the cosmic microwave background. In the “Planck 2013 results. XVI. Cosmological parameters”, no evidence for dynamical dark energy was found, last revised 2014-03-20, third version,

<http://arxiv.org/abs/1303.5076> / arXiv:1303.5076v3 [astro-ph.CO]

The Planck mission evidence released in 2013 is scientifically unimpeachable. We are living in a re-accelerating universe. Science following “materialist” dogma (that is, confusion), is unable to explain that. Aristotle, *Metaphysics*, coming from the ancient spiritual science of man, was not at such a loss. My interpretation is given in this volume in the cosmology chapter in my papers on the “Philosophical Theory of Relativity” (PTR). Somehow, the Byzantines clearly envisioned this in their notion of “divine energies”, without ever having made any such scientific discovery on their own.

Is that really nothing that happened around the turn from 2012 into 2013? I say clearly: It is something; and it is of tremendous importance: an eye-opening turn to the pre-ancient Atlantean notion of “magic-science” (see in volume 2 of this Commentary). The above section of the essay is a field of bibliography; any science researcher can do likewise if she or he wants to find, muse over, and understand what happened, in the typical unwitting serendipitous manner of great scientific discoveries, at the turn from 2012 to 2013 A.D.

Addendum (2014-10-21):

This Addendum responds under some of the foregoing aspects to the dated section in the Concluding Essay in volume 2 of this Commentary that I wrote yesterday.

I would like to keep the spiritual theme in the foreground, now that the question, Did Atlantis exist? has been provided with significant new evidence, and a new perspective of evidence. If Atlantis existed or not is ultimately of lesser importance than the insights into spirituality we can gain. This should not be crowded out by some diversion, especially not by any type of sensationalism.

At the beginning of this book were some metareflections on René Descartes and the heritage of Byzantine Receptions. Another Cartesian topic is the divine influx. Using the analytical apparatus that is more fully developed in volume 2 of this Commentary, the following points stand out:

The subject is a rather obscure subject today. Descartes allocated the influx of the divine Light to the pineal gland, which corresponds with the Third Eye Chakra (ajna, violet). That further corresponds, mainly, to the 6th level of the human aura (7th level of awareness, 7th body of man, in ancient Egyptian: the Ba, or celestial oversoul). That is only to a small part correct. The main part of the divine Light influx comes into the individual human through the free-will center which is located, mostly, in the 7th level of the human aura (8th level of awareness, 8th body of man, in ancient Egyptian: the Sahu, or immortal body); this corresponds, mainly, with the Crown Chakra (sahasrara, golden and color explosion). Every chakra is multidimensional and is present at every body level; I noted the main correspondences of the chakras’ energy anatomy.

Most people, unless they are spiritually developed, have no sense at all for this, even though the situation is improving rapidly. One invaluable aid for the rational(-only) western mindset is the tool of terminology. For a westerner, it is practically impossible to start with a single system alone. The westerner will search for a comparative approach, which has many disadvantages but which has the one great advantage that it can

generate in a learner a super-fine terminological grid. This trains the mind to mentally sense and see fluidic fields and their flow; it helps to bring the soul back into flow. The great task of all life incarnate in atomic-material forms (physical body, 1st level of awareness, etc.) is to overcome the tremendous resistances that the physical body naturally poses to regaining spiritual realization. Asceticism, such as in Byzantium, is a practice that weakens the physical body in order to weaken its resistances. That in and for itself has no spiritual merit. It is necessary to add, in an informed way, a spiritual direction for asceticism to take effect.

The free-will center is our gate for the divine Light. Every human has a continuous influx thereof. This is hidden deep in what is called the subconscious, an amorphous term. This leads from the 8th body down to the physical body or 1st body, where the resistances are tremendous, initially, until a permeable and conductive state is reached through training and conditioning. The resistances of the physical incarnation are an antagonist that is naturally exercised by the First Force (out of a total of Four Forces) of Creation.

Studying the spiritual contact systems with their numbers 1, 2, 3 and 4 to indicate which of the Four Forces a given system sounds in further awakens a feeling and awareness for the nature and distinguishing features of each of the Four Forces. Each of the Four Forces is a beautiful and very loving Seraph of the first emanation in the personified aspect, i.e., a great angel. The spiritual mastery of the physical body, its resistances, and its very strong powers, results from gaining theoretical and, mostly, practical knowledge in recognizing the different Four Forces, and working with them through their personified aspect. They are contacted by personal contact (not by world contact).

The spiritual cosmology that is beginning to dawn is a cosmology of the Four Forces, and of the synthetic Fifth Force (Aristotle's quintessence), at the central body, or central sun, at the center of the universe (Aristotle's Unmoved Moving, the same as the Supreme Unchanging, paramaksara, in Tibetan Kalachakra Tantra). On the 9th level of awareness, the task is no longer to connect the physical body with the divine Light influx, but is, to short-circuit a human's entire nine-body system with the Unmoved Moving, paramaksara, in order to increase and diversify the divine Light influx, or Kundalini, harmonic synthesis of the Four Forces. Prior to that, the divine Light influx come to man through the hierarchical astral and solar lineages of the "divine energies" that are a key subject in Byzantine spiritual wisdom, and are described there with particular precision.

All that is most likely as strange to you as is the entire phenomenon of Byzantine intellectuality. That is the background for coming to a closer understanding of the same. If you want to start developing your inner senses in the aforementioned way, I propose to study the following spiritual contact systems because they represent the full range of the Four Forces:

- 071. Adam Smith's greed economy, spiritually a peak insanity (1, Satanic, First Force)
- 072. Tantrism, a predominantly sexual practise of physical love (ranging from 2 to 3)
- 073. Tai Chi, or Taiji (the philosophy, not the martial art, ranging from 3 to 4)
- 074. Qi Gong, or qigong (includes the physical body, contacts 4 the Holy Spirit)

Simply dealing with study materials, which are widely available, sensitizes your mind to the differences of the powerful Four Forces. That is a valuable experience. Mastery just of the theory of any of the above takes years, and is materially assisted by the advice of a knowledgeable live person. Self-study is possible, though, for the introductory purposes outlined here.

It takes the use of the subtle senses to fully appreciate a phenomenon such as "generic Byzantine mysticism" (number 066 above). The unique intricacies of the rich Byzantine intellectual phenomenon in its strangeness will remain hidden to anyone who does not have or acquire such subtle abilities.

22 Byzantine “Henotheism” as Descriptive Spirituality

(2014-11-01)

Byzantine “henotheism”, with its main examples in the spiritual metaphysics of Proclus (fifth century) and, late, Plethon (fifteenth century) has to this day not been understood spiritually. Henotheism is an element of descriptive spirituality, a chapter, if you will, of the anthropology of the spiritual realm, so to say, an organigram of its tribal organization.

This is described more fully in volume 2 of this Commentary. Therefore, may the following short remarks suffice here to indicate the point.

A human being is a spirit who, temporarily, inhabits a body composed of atomic matter. This has developmental reasons. The main reason is, to acquaint the spirit, a being composed of electrons and photons, a plasmatic being as such without atomic-material components (without nucleons, physically speaking), with the First Force (see in volume 2 for this). The First Force is the Atomic Force. It is the force of density and of entropy. This contact (“Satan”, a very loving Seraph of Prime Emanation) is necessary as an “antagonist”. The antagonist is a loving service of Creation to mankind to let the individual free will develop, the highest good of Creation. It is identical with, “pure consciousness” (same as: “pure awareness”).

The people in the spirit world (which we would call, if we have a sense for them, “spirits”) are strongly interconnected through their plasmatic fields, through quantum nonlocalities and nontemporalities (John Bell, Aharonov-Bohm effect) and other effects that are not yet known to our science. This is what is, in physical terms, typical about “spirit contact”. The contact (words: telepathy, telempathy) is always made in awareness.

All spirits are thus always in “contact” with each other. Human beings retain such contacts, but they are repressed in the “subconscious”. That is why we, as a price to pay for the benefic of our time-limited atomic-material development phase, are not aware of being in “contact”.

In this sense, “spirit contact” always is kindled inside ourselves, namely, becoming conscious of that part of our own subconscious that we “are already” in contact. That is also described as an “awakening”.

By being all in contact with each other, spirits form a “spirit network”. That spirit network is not random, however. It is highly organized. That is where descriptive efforts come in, such as the spirit anthropology of Byzantine henotheism.

The basic organizational principle within the network is:

vertical strings.

These are the “lineages” of the higher self agglomerates. This is explained in volume 2.

The basic organizational principle at the hierarchical top of the network is:

Six alternate connector points of prime emanation.

This is the “high teaching” of Neoplatonic henotheism. The “One” is “God”, or descriptive: Source Existence Plane. The Two, Three, Four, etc. describe Prime Emanations and their successors, starting the out-branching network downwards.

The nine Prime Emanations are, somewhat confusingly: First Emanation, contains the First Three Seraphim plus two free-will finalizers (humans) merged into one being. This is the “Spiritual Sun” of Swedenborg, described in a vision text in volume 2 in detail. Second Emanation, contains the Prime Emanations Four and Five, plus two free-will finalizers (humans) merged into one being. This being has in its domain the Material Creation Realms; it is, technically, the aspect of Source Existence Plane that is the “Creator”. Sixth to Ninth Seraphim of Prime Emanation: These are the “Four Forces” (see in volume 2). The

total count of Prime Emanations is nine; the total count of the beings that they form is six. This is what also is the “Godhead” in a technical sense, namely the spirit-God contact point. If God is described as a “spirit”, that is merely one aspect, since God in essence cannot be described.

The awareness of this is not known in India (purported place of origin of Neoplatonism), but was known only in the earliest ancient Egyptian priesthood, deriving its knowledge from Atlantis. This was also seeded in Byzantium. Another key element of descriptive spirituality is missing in Byzantium, however, namely the descriptive theory of the “cycles”. For this, see in volume 2 of this Commentary.

23 *Comments on DeGroot 2014 on Aristotle's Kinetics*
(2014-10-22)

Yesterday, I finished writing this book. Today, I became aware of a new publication that is incisively relevant to the “ancient science” perspective that is a major part of this book. Back to my keypad...

The new book in question is: DeGroot, Jean; *Aristotle's Empiricism: Experience and Mechanics in the 4th Century B.C.*; Las Vegas, Zurich, Athens 2014. The extent of empirical and mathematical science that flowed into the making of the student notes that are today entitled, Aristotle's Physics, Aristotle's Metaphysics, etc. is distinctly greater than has heretofore been realized. It is very likely that this body of research may reflect upon the understanding of the Byzantine reception of Aristotle's physics and other branches of his early science, for example, in the person of Ioannis Philoponos. The newly published research works erosively on Aristotle's image as a purely conceptually oriented thinker without mathematical contours of his major theorems. The book is about the lost and forgotten empirical and mathematical foundations of Aristotle's early science, and is a milestone in achieving a new picture of Aristotle the philosopher-scientist with an increased rate of authenticity – as DeGroot calls it in her Conclusion: “The Other Aristotle”, p. xviii: the “uncaptured Aristotle”.

In the classical Greek philosophy of Plato and Aristotle in late fifth century and fourth century Athens, the world is a reification of ideas. That means, also, that they were not purely idealists. Today, it is more and more recognized that Aristotle was, in his mode of thinking, not so much the opponent of his great teacher, Plato, but a continuer, so to say, Aristotle was the reification of Plato.

How does that work in principle? That has been understood, and been forgotten again. The today little known late German idealist philosopher Hermann Lotze gives decisive cues at the beginning of his system of philosophy (Hermann Lotze; *Logic in Three Books: of Thought, of Investigation, and of Knowledge [System of Philosophy 1]*; English translation edited by Bernard Bosanquet; Oxford 1884.

In a relational cosmology (PTR), there is, firstly, the original of the many ideas (in modern diction: quantum information) to inform the world, and, secondly, the reified replica of the multiplicity of reality. The many ideas are relational because they are interconnected by awareness (synchronistically) and thinking (in time). The formalization of this on the level of ideas is logics. On the level of the reified replica, the multiplicity of reality, logic does not predominantly apply; the element of “relation to each other” is, instead, established by mathematical harmonies, or disharmonies. In volume 2 of this Commentary I point out that logics takes place on the higher levels of the mind which are universal templates, or, with C. G. Jung's expression, archetypal and symbolic. In the realms of the physical awareness, where there are solid objects in atomic matter, the processes of counting and calculating predominate for recognition of the governing principles of order.

Reading the opening of Lotze, supra, suggests that logics tends to strengthen the coherence aspect of thinking, and, vice versa, to weaken, or eliminate, the coincident aspect (“noise”) of thinking. Here is the passage from p. 1:

“At almost every moment of our waking life our senses are giving rise to various ideas, simultaneous or immediately successive. Among these ideas there are many which have a right thus to meet in our consciousness, because in the reality from which they spring their occasioning causes always accompany or follow one another; others are found together in us merely because, within the external world to whose influence we are accessible, their causes were as a fact simultaneous though not so inwardly connected as to ensure their similar combination in every recurring instance. This mixture of *coherent*

with merely *coincident* ideas is repeated, according to a law which we derive from self-observation, by the current of memory. As soon as any idea is revived in consciousness, it reawakens the others which have once accompanied or succeeded it, whether the previous connexion was due to a coherence in the matter of the ideas, or to the mere simultaneity of otherwise unconnected irritants. It is upon the first fact, the recovery of what is coherent, that our hope of arriving at knowledge is based: the second, the ease with which coincident elements hang together and push one another into consciousness, is the source of error, beginning with that distraction which hinders our thoughts from following the connexion of things.”

Aristotle, as the founder of logics, as well as of science, was certainly well aware of this, even if we do not have any written record to support this assumption. It is plausible, from that, that Aristotle, who had keen powers of observation and was trained in mathematics in Plato’s Academy, would have resorted to empirical methods and to mathematics in order to assist his scientific research. This assumption, too, was, until the recent book by DeGroot, not supportable by written records. That situation has dramatically changed for the better; and DeGroot’s book in driving its point gives deep insights into fundamental new aspects of ancient Greek science.

Let us take another look at Lotze for yet a further that we can plausibly make for a person, Aristotle, who founded both logics and science, and was mathematically educated. The second passage is from Lotze, p. 2. It links the element of coherence, which we are able to influence, with *consciousness (awareness)*:

“Universal validity and truth are the two prerogatives which even ordinary language ascribes and confines to those connexions of ideas which *thought* alone is supposed to establish. Truth is familiarly defined as the agreement of ideas and their combinations with their object and its relations. There may be objections to this form of expression, which this is not the place to consider; but it will be innocuous if we modify it and say, that connexions of ideas are true when they follow such relations in the matter of the ideas as are identical for all consciousness, and not such merely empirical coincidence of impressions as takes one form in one consciousness, another in another. Now our ideas are excited in the first instance by external influences, and this leads us to regard thought as a reaction of the mind upon the material supplied by those influences and by the results of their interaction already referred to. The thinking mind is not content to receive and acquiesce in its ideas as they were originally combined by casual coincidence or as they are recombined in the memory: it sifts them, and where they have come together merely in this way it does away with their coexistence: but where there is a material coherence between them, it not only leaves them together but combines them anew, this time however in a form which adds to the fact of their reconnexion a consciousness of the ground of their coherence.”

After these premises, let me turn to the book by DeGroot. The book includes xxv + 442 pages. It does not, itself, deal with Byzantine subjects, but key subjects of the Byzantine intellectual development are predicated on Aristotle, and hence can be dependent on DeGroot’s findings. A new key insight that DeGroot brings to light is the prominent role of *kinematics* in Aristotle’s thinking about nature (p. 365). Aristotle used a key mathematical formulation for his narrative natural philosophy (p. 366). It was drawn from a kinematics that he knew, however incomplete and fragmentary that kinematics was. One argument for understanding the relative silence of the sources is that mechanical insight was taken for granted, with a resulting anonymity of mechanical innovation (p. 369).

DeGroot, an associate professor of philosophy at The Catholic University of America, a Harvard graduate in the history of science, wrote her book from fall of 2008 to spring of 2013, but its seeds were planted much earlier, in her graduate study years in or shortly before 1971. It is her magnum opus ripened over a lifetime, a masterpiece of singular standing. It elucidates issues of ancient science that have long been convoluted and hard to grasp. That also describes our understanding of some issues, later, in Byzantine science, a continuation

of, and strongly dependent upon, ancient science. We may presume that Byzantine science, appearing to us confusing, was *not* confused in the Byzantine age and in the Byzantine understanding, thus, that the classical ancient knowledge horizon that DeGroot freshly opens, naturally not taking into account the many Hellenistic innovations, also describes the basic situation of Byzantine science largely hidden to us through the paucity of surviving source materials. We may further presume, that the Byzantines actually managed to augment the prowess and knowledge of the Hellenistic period, building Constantinople with its comfortable mid-rise buildings and elevators etc. being merely the most striking example that clearly attests to this.

*24 Byzantine Wisdom, Intelligent Evolution,
and the Re-Accelerating Universe*

(2014-10-25)

Since the turn from 2012 to 2013 A.D., we are living in the new scientific period of the re-accelerating universe. The ramifications have for the most part not yet been seen. One interesting question is, how does this bear upon the ongoing science war of evolutionism versus creationism? In the background behind this loom two more hidden contenders, namely, firstly, the materialist ideology of modern science, and, secondly, a stark counterpart, namely Byzantine wisdom. How does this all work out? Can we come to any conclusions at this early point of time?

“Intelligent design” is a school of thought deriving from creationism. Its field is the modern debate about the origins of man, and of all life, and of the universe. The name of this school of thought implies, for example, that a human being, for example a scientist, is an intelligent being, naturally endowed with powers of cognition, thinking, meditation. Fundamentally, the opposing school of thought, let me call it materialist, focuses on the thermodynamic paradigm. That implies that there is a decrease of order over time by means of entropy. According to that school of thought, the trajectory of development is eventually headed for a heat death of the universe.

The issue is not predominantly one of “true and false”. Each of the two opposing positions has its merits. They are, as is so often the case, both right. However, their discrepancy is marked by two distinctly different ways of seeing the contentious issue. The materialist school is ideologically defensive against factual material that is situated beyond its horizon, such as, their own intelligence, that has obviously increased over time, by their very own line of argumentation. That is self-contradictory. In an entropic world, how can intelligence increase? The fact that intelligence has increased, and is increasing, an undeniable and undisputed fact, is simply blocked in the minds of the materialist school by dyslogics, a logic disability (or use the word: perplexity). The point to hold against them is not, strictly speaking, “intelligent design”, but is, “intelligent evolution”.

Intelligent evolution is an example of Creationism. The re-accelerating universe is another example of Creationism. The problem with science today is its ideological barrier, which is an extra-scientific imposition upon science. The ideological barrier, flowing from a negative belief system, is antagonistic to scientific method, which has no ideologies but is a truth system.

I agree that the material world is entropic. The fact that evolution, both of the universe and of life within the universe, is not entropic, demonstrates that there are other principles over and above the material principle at play. This corresponds with man’s ancient symbol, the swastika (not originally a Nazi symbol) and their embedded theory of Four Forces (see more in volume 2 of this Commentary).

The materialist mindset has one fatal shortcoming. It fails to recognize and to use man’s higher mental abilities, that what Sri Aurobindo calls the Supramental (Supermind). This falls into place when man establishes her and his higher self network contact with the spiritual world. (Random “spirit contacts” of any other kind are not specifically that; trained discernment is needed.) A human being can relate to the higher principles (Second Force, Third Force, and Fourth Force) only, and only then, when her or his higher self network contact is activated. Hence, the materialist mindset has an ingrained ideology of non-use of essential mental abilities. This is the cause for its reductionist incomplete view of reality, ultimately, a projection of fear. This, too, is explained at length in volume 2 of this Commentary.

The Byzantines had a much more open mindset. Their intellectual limitation was a different, albeit extremely formal, ideology (Trinitarian ideology). The Byzantine view of Man and Creation was of a holistic and non-reductionist nature. The holistic view based based on spiritual openness (non-separation of man from spirit) has a very ancient tradition. Man gradually devolved from high spiritual openness to the present low point of spiritual blindness, at least in most parts of the west. That is what can be learned and remembered from looking at key epochs of our history. Those epochs, by no coincidence, tend to be those that are least known, and which are being rediscovered at relatively late times in our history of studying history. Byzantium, and Byzantine wisdom, have their prominent place there.

GENERAL INDEX

I didn't want to argue with the publisher; but due to the basic holographic structure I find an index not particularly helpful in this instance. You are due an index, that is fine; here it is. It is easy to create with a freeware that indexes pdf documents. That is not well enough known yet; and many people still use the extremely cumbersome old ways (either of several) to create an index. The load of terms is so enormous here that I had to select to keep the page volume in reasonable bounds. Except for two lemmata, *God*, and, *law*, only words with four letters and more were considered. The book itself has its own search and find mechanisms which are not replaced hereby.

Additionally, and centrally, there are nine multi-term lemmata. They are indexed here up front as "concept central" for all spiritual cyclists. They spread Light and Love among mankind. They are prepared by nine readings from my two books: volume 1, the front book information, chapter 21, and the series summary at the back; volume 2: the front book information, the two Tables of Correspondences at the front, the Preface, Appendix A, the Concluding Essay, and the book information at the back, re-read. Here are the nine key composite lemmata, centrally indexed for both volumes:

dan tien (incarnate form), and, orb (excarinate form) vol. 1: 119, vol. 2: 214, 215, 250, 258, 259, 331, 332, 407

Four Forces vol. 1: 75, 98-100, 140, 242, 244, 245, 247, 249, 255, vol. 2: 111, 128, 129, 131, 195, 197-217, 248, 252, 357

higher self vol. 1: 5, 53, 80, 249, 255, vol. 2: Preface, 103, 187, 206, 252, 257, 270, 359, 408, 410

Lucid Mirror Plan vol. 1: (---), vol. 2: 37, 211, 256-258, 410

Near Death Experience (NDE) vol. 1: 69, 118, 239, 242, 244, vol. 2: Preface, 293,

nine bodies vol. 1: 60, 118, vol. 2: book title, Tables of Correspondences 1 and 2, Preface, 1, 104, 105, 109, 111, 128, 147-152, 176, 199, 251, 255, 326, 327, 329, 347, 351, 352

relational wisdom vol. 1: (---), vol. 2: 347, 353

Source Existence Level (Plane) vol. 1: 77, 249, vol. 2: Preface, 2, 104, 106, 113, 185, 198, 331, 342, 353

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The series:

Philosophical reflection of “I”, “self”, or “reflexivity”, introduced into western modernity by Descartes, is tracked back in time, first, to Byzantium (volume 1), and, then, to soaring heights during lost Atlantean and Egyptian times (volume 2). *Receptivity*, a virtue *universal*, the *practice of reflexivity*, is only beginning, today, to resonate again with man. It yields an inward participation in spirituality without religion. It further saves man from simplistic “*philosophy of ...*” equating *wisdom* with “beliefs” or “facts”.

Volume 1 starts with receptivity analysis. Volume 2 continues to inner perceptivity, navigation, and the *relational concept of wisdom*. You may read each volume on its own; however, for the fullest picture you will best read volume 1 and then volume 2 carefully from start to end.