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The Development of the Concept of Spirit in the Philosophy of the Later Age.

Introduction.

It does seem a bit pretentious to commence the history of Philadelphia with the creation of man in the Garden of Eden. Likewise it may appear aspiring to begin this subject with a discussion of Homer and Hesiod. Yet this we will do and proceed down to Orpheus and Pythagoras who deal much in the supernatural. Then to the Sophists who discovered that all judgments are subjective from which it follows that everything is true. This threatened the dissolution of philosophy until Plato unfolded a new kind of reality; rational reality. After Plato comes Aristotle whom some call the last constructive thinker of Greek philosophy. This we hope to prove false by showing the originality and ingenuity of them who followed. The Epicureans and Stoics represent an effort to popularize philosophy and to justify the ways of the gods with men. The Alexandrine school produces all kinds of combinations of Greek and oriental thinking. Next we see Christianity influencing and influenced by Greek thought. From Christianity sprang the Gnostics who acknowledged Jesus Christ but whose systems are entirely pagan. Clement and Origen try to retain the truth of Gnosticism and weave it into a purely Christian scheme of things. Plotinus, as opposed to these two, rejects the Bible and takes Plato as his authority with the same intention. The movement of Clement and Origen faded when Augustine and Jerome fixed Christian theology in the west. But Plotinus had descendants.

The theme which will underlie and connect the discussion of these men in this paper is spiritual idealism. By idealism we mean a philosophy whose principles are based on mind rather than on matter. For instance, modern idealism is of the Platonic type, based on intellect, not on imagination or emotion or volition, though these might possibly generate types of idealism. By spiritualism we mean that the ultimate basis of the universe is spirit which is neither identical with mind nor matter, but mind and matter are manifestations of spirit, the only reality.

The word “spirit” comes from the Latin “spiritus” which is the translation of the Greek word πνευμα, a gentle wind or breeze, a breath or moving air. This word πνευμα was first used by the Stoics who also employed the phrase πυρ τεχνικον a manufacturing fire, intelligent. Or we might use αιθηρ which is the same as πυρ. To put this in modern terms, we are speaking of a hot intelligent luminous gas operating under great pressure.

The conceptions of spirit were never entirely free from materialism, though the tendency was toward absolute idealism. The attributes of spirit are all mental, yet they, the spirits, shine and are like light.

These then are systems which have tried to figure out God’s relationship to the material universe and man’s relation to God. So we call them spiritualistic and speak of spiritual idealism where the ideal of spirit is the dominant note.

Hesiod.

His date is unknown, probably about 800 B.C. Writing in the same dialect as Homer, Hesiod is the first of Greek philosophers. His "Works and Days" is the first attempt in the Greek world to construct and systematize a manual of conduct. He treats of the relation of the gods to morality. Since Zeus is just, it is pertinent to ask how we should behave. He tells how in every detail from ethics to etiquette. The "Works" is a farmer's almanac, for Hesiod was a Boeotian farmer, and treats of planting, reaping, marriage and theology. The "Days" is a list of lucky and unlucky days. His "Theology" is a generation or genealogy of the gods, a cosmology and a theogony. The universe is gods and of gods. The gods behave like human beings. But how can material things, mountains, earth and sea, be gods? Hesiod has no definite conception of spirit – he has no definite conception of anything – but the spirit is a living being. The mental permeates the physical. Spirit is wind, fire or light, a tenuous substance, breath or bodily warmth. He gives us a confused idea of living spirits. This is the crude and rudimentary beginning of the intricate and well pondered systems which will be sketched toward the end of this paper.

The Orphics.

Orpheus, perhaps a Thracian of the seventh or eighth century was the founder of a new and peculiar sect, a secret body which did a great deal to develop the idea of a supersensible world. Everything was a well-kept secret by the initiates and it has been difficult to obtain information about them. Plato is the first real source, for he was influenced by Pythagoreans, whose school was founded by an Orphic. Pindar and Herodotus are the earliest references.

Their system must be studied from two angles, speculative and practical. The first aspect takes in their theology. Orphism presupposes Hesiod. He had related the dynasties of the gods, Ουρανός, Κρονός, Ζεύς. The Orphics take this scheme and add another dynasty. Zeus abdicated in favor of his son Dionysus. Hesiod did not go beyond Chaos, but the Orphics make Time the father of space. The earth is generated as follows. Above is light, darkness is below. Between the two is an egg from which come earth and sky and a god, Φάνης or Μητις or Ηρικαπαίος. Though he flew and hid, he still sheds light over the universe. The universe is composed of ether and darkness. Αίθηρ and αήρ are not the same thing. Ether is pure and luminous and is practically light or fire. In a later period air and ether are sometimes used interchangeably but not often. The egg in the light and darkness is the earth. And the three names of the god are his three attributes. Phanes comes from Φαίνω and represents light. Metis is mind. The third is doubtful, possibly meaning life-giver or simply life. Life, light and intelligence are thus equated in this divinity. While the god is material, he is the most immaterial of material things, namely ether or light.

Before Orphism the gods were anthropomorphic. But this does not hold for Orphism, though man sprang from the gods. Orphism follows Hesiod up to Zeus. Zeus then swallows Phanes which explains why light is inside of Zeus, i.e. the sky. At last Zeus and Phanes are one. This is one step toward monotheism.

The practical side of Orphism was more revolutionary than the speculative. They teach a doctrine of immortality or survival. The Greek believed in an afterlife before Orphism. But in Homer and Hesiod there is no connection between present conduct and future existence. In Homer a soul may survive and be malicious. Thus the ghosts must be appeased. Their existence is wretched,

they cannot talk, their state is very cheerless indeed. (Odyssey, Book 11) But the Orphics claim that man is a god, both are of one race. If a man lives a good life here, he will have a happy future, and vice versa. The worst of punishments is to be reincarnated. Along with these conduct-influencing doctrines, Orphism developed along ritualistic and magical lines. There is no allusion to morality in the ritual.

This will be briefly summed up in three heads. First the mysteries proper. From a lost play of Euripides quoted by Porphyry, we learn that to become an initiate one must perform certain rites. These consisted in inducing a state of ecstasy some night in company with other Orphics, and dressing up as a bull, kill and eat the raw flesh of a bull. Thus, because the god was in the bull, the initiate partook of the god and became a god. Second, the Orphic life. This consisted in dressing in white, in keeping away from what is unclean, child-birth, death and the eating of flesh which however was required in the mystery. Third, the observance of burial rites. There have been discovered in Italy and Sicily sheets of gold with inscription, extracts of poems. The Orphic was to memorize a poem which told him what to do when he reached the other world, and the most important parts of the poem were written out. These poems contained astral speculations about the heavens, the abode of the spirits. At death, the Orphics become gods instead of being consigned to eternal misery. Thus the Orphics contribute the idea of a disembodied spirit and the idea of happiness after death.

Thales.

Thales is usually called the first Greek philosopher because he attempts to correct Hesiod's animistic ideas. Thales is naturalistic. Yet he says all things are full of gods. However his emphasis is on naturalism. For instance, while water is a god it acts in accordance with its physical qualities. Thales sets out to find the ultimate thing in the universe, ἡ φύσις. Someone has thought that φύσις was originally an intermediate something between mind and matter, a force or intelligence and therefore capable of developing into either.

Pythagoras 572-510.

This is one of those great initiators whose real value is often unappreciated. The genius of Plato among other things descends from Pythagoras. It is interesting to note the age in which he lived. Pythagoras was a contemporary of Lao Tse and Confucius in China, of Buddha in India and of the first Greek monotheist, Xenophanes and of Heraclitus. This was an age of religious development all over the world, except perhaps Israel, for Jerusalem was destroyed in 586 and the spiritual development hindered and the national development permanently arrested.

Pythagoras, like Socrates and Jesus, wrote no book. Philolaus was the first Pythagorean to write and his book greatly influenced Plato. Pythagoras was of Etruscan stock, which nation migrated from Lydia to Italy c. 1000. Somewhere, perhaps in Egypt, Pythagoras imbibed Egyptian doctrines, and taught transmigration, propagated the caste system and upheld the rule of the aristocracy. For this his followers were killed in an uprising against the government but he and about twenty others escaped. He believed he had supernatural powers and said authoritatively that the souls of the dead cast no shadows and that ghosts do not wink. He knew because he had seen ghosts. He was clairvoyant and could be in two places at the same time. Also he was fond of talking with animals. Note that these stories are not characteristically Greek. Although his

contemporaries did not deify him, they divided rational beings in three classes, mankind, God, and Pythagoras.

Undoubtedly he was a mathematical genius. He saw that the whole material universe could be treated by mathematics. When he discovered the relation of notes in music, he found the analogy between sound and numbers. It was he who primarily developed arithmetic and geometry, it was he who formed the guild of mathematicians whose race is not yet extinct.

His religion he largely borrowed from the Orphics, though he adored a different god. He rejected the bull and Dionysus and bowed before Apollo who stood for everything Dionysus did not stand for. Apollo represented law and order, system and sobriety. Pythagoras also rejected the Orphic mysteries, as the eating of the raw bull. His positive teaching enabled man to return to the gods and escape transmigration. His rules for living consisted in certain taboos to avoid contamination.

Of all the improbable sources of cosmogony we find Albertus Magnus the instructor of Thomas Aquinas, must have had information that no one else had. For in his work on Vegetables and Plants he states that the Pythagoreans taught that plants were created while yet the world was imperfect, whereas men were produced only after the world became perfect.

Aristotle says that they not only recognize a world process but also a world purpose. Beauty is the end of this long process. The process consists of cycles. The cosmos is destroyed by fire from heaven combined with water from the moon, and then it is all rehearsed over again.

A sphere like the Orphic egg contains light and color. Colors in Pythagorean parlance means surfaces. The sphere is solid, the surrounding darkness is void. The sphere is hot, the darkness cold. The sphere is finite while the outside is infinite. This sphere began to develop, it began to breathe inhaling the darkness and cold which separated the contents of the sphere. The breathing of the darkness formed spheres which carry the planets around a central fire. The sun on one of these spheres shines only by a reflected light. The different spheres with their planets are separated in musical intervals. As they revolve they emit sounds corresponding to the notes of a scale. This is the harmony of the spheres. The universe as a whole is a system and a harmony. The fire in the center is cubical and it is called the guard house of Zeus, the hearth of the universe, the mother of the gods or the measure of the universe. All the spiritual beings have a definite location, each has a number and a resonance. Categories and ultimate concepts are located. For instance $\delta\omicron\zeta\alpha$ is on the second sphere because the number two is the number of uncertainty and doubt. Justice has a square number, but it is not said which. Seven is timeliness and is reserved for the sun. The whole system is a $\acute{\alpha}\rho\mu\omicron\nu\iota\alpha$. Society is organized in a $\acute{\alpha}\rho\mu\omicron\nu\iota\alpha$, each class has its duties and the whole is a system. This phase of Pythagoreanism made it a political tool with the disastrous results we have mentioned. Man's body is also a $\acute{\alpha}\rho\mu\omicron\nu\iota\alpha$. Health consists in keeping certain proportions in the body. Hygiene, exercise and diet must be combined to produce the physically-fit man. The soul too is a $\acute{\alpha}\rho\mu\omicron\nu\iota\alpha$. All its passions should be kept in proper proportions. Insanity and wickedness is due to a disturbance in this balance. To cure these therefore music must be into the soul to restore the harmony. This was literally carried out and forms the first chapter in the history of humane treatment for the mentally diseased. Loyalty and friendship which is the bond of society is $\acute{\alpha}\rho\mu\omicron\nu\iota\alpha$ as well. This concept manifested itself in active kindness, especially to children and animals. To all criminals punishment must be

given in kindness even though the punishment has to be severe. A Pythagorean must never do wrong to his wife, for she is a sacred object under his protection. Within the Pythagorean circle, there was a great φίλια which was a firm bond of loyalty. So great was this that there are still told the stories of Damon and Pythias and many others which represent Pythagorean friendship.

While Pythagoras himself had little to say on the nature of the soul, his followers taught that it was light. Here now we get the first definite evidence on the astral origin of the soul. This is not of Orphic origin, who also said that the soul after death descends below the earth. But this astral teaching which came in about 500 B.C. fixes the abode of the soul in the stars.

The Pythagorean religious teaching were much the same as the contemporary thought. But added to this they dug up a lot of old customs. They were more or less opposed to the worship of images for gods. They honored the women more than their fellows, for they argued, if spirit is divine, it is divine in women as well as in men.

Their soteriology consisted in an acquisition of μαθηματα. These were sayings to be memorized by those who could not read, instructions concerning what to do and what not to do. Living in accordance with them would free from the "weary wheel." Here the Pythagoreans split, the learned from the unlearned. The latter were ascetics and hermits. The μαθηματικοι or learned, developed science, rejected the taboos and considered Pythagoreanism all science. Learning the system gave salvation, because so doing made oneself like the god and thereby gained his favor. The god was Apollo, intelligence, music, knowledge poetry and the like; therefore to become intellectual was to become like the god. Now Pythagoras knew that the gods were numbers. Pythagoras knew the numbers and secret names of the gods. This gave him an immense advantage. For the god must obey the one who knows his secret name. The number of Zeus was one.

The important contribution of the Pythagoreans to the development of the concept of Spirit was that in addition to its being light as the Orphics had said before, it was also goodness and is pleased by goodness and morality. The nature of the spirit is to be [good-?].

Xenophenes. C. 550 B.C.

Xenophenes was not a philosopher, but rather a poet, a satirist and a moralist. He set himself to the task of criticizing the anthropomorphic conceptions of God. He attacked the authority of Greek religion, i.e. Homer and Hesiod. He denied that these two men had any revelation from the gods and that anyone knew anything about them. Sarcastically he reproaches the vices of the gods.

There is one god, he said, neither in form nor thought like men. This statement sounds as if Xenophenes was the first Greek monotheist. Yet it does not exclude a belief in other divinities. However if these other divinities are merely angels and other spiritual beings besides man, this is monotheism.

God is all consciousness. By the thought of his mind are all things swayed. Spirit too is all consciousness. It is incorrect to speak of God's eye, or his ear. For he is all eyes and all ears.

Heraclitus. C. 500.

Here is one of the most interesting and most enigmatic of all. Compared with Heraclitus, Victor Hugo was a child in the use of antitheses. This is the Hebrew prophet of Greece. Like Jeremiah he preaches to his people and none will listen. Yet he is conscious that he has a great discovery. Since he was a descendant of the kings of Athens and the legendary founder of Ephesus, he was a priest, for all the kings were priests. He resigned the priesthood, which caused a great scandal, became a sort of a hermit, was afflicted with dropsy and died when sixty years old. He wrote one untitled work which others have called Περὶ Φυσεως.

Many fragments still exist in a state like Pascal Pensees. His main burden was a denunciation of the religion of which he had been a priest. He believed that he alone knew God and the universe. Not that others could not know, but they would not. They were stupid and wouldn't learn. He pours contempt on all philosophers and religions, especially the mystery religions. And against all he opposes - himself. The people clamored against him and he in his characteristic way replied, "Dogs too bark at those they do not know."

Heraclitus is the first to use the word λογος in a technical, more strictly semi-technical manner. Then from Heraclitus down the history of the word λογος is continuous. Λογος is derived from the verb λεγειν which means to speak. Λογος therefore means speech, either in general or a speech. Both meanings were common. Then too the word was used for the different uses of speech, as, description, definition, and in arithmetic, ratio. It is also used for the thought that the speech expresses, or a particular thought or concept. In this sense it is opposed to reality. Scientific theory is another meaning of λογος.

With Heraclitus it means speech or philosophy, and approximates divine thought or plan. Need it be remarked that at the beginning of the use of this word in a technical sense, we should not seek a well-defined usage. It is rather fluid and does not attain a rigid significance until later.

It will be difficult to understand Heraclitus unless we realize that he is a mystic, perhaps the first of the western world. He has an immediate knowledge of the supersensible world. The person who has had this experience knows he has found the real. "I searched myself," he said. This reminds us of Socrates phrase, Know thyself. And indeed Socrates and Plato are the next examples of the mystic consciousness.

Heraclitus knew the true nature of God, of man, man's destiny. God is intelligence. "Of all those whose sayings I have heard, none attains to this, to know that there exist a wise one set apart from all things." "One thing is wisdom, to know the mind (γνομη) which rules all things thru all." "One is the wise alone, he wills not and he wills to be called by the name Zeus." "Man's mind has no purposes, but God's mind has." Heraclitus is the first to say that God was characteristically purposive intelligence. But he could not conceive of mind independent of matter. God and mind is fire and light, and this is the φυσικς. Fire is the most mutable of all elements and thus the differences in the universe are explained. To show that fire is mind, examine a living and a dead body. The former is warm and the latter cold.

This introduces a monistic pantheism, though it is a dualism in this respect, there is a material and a mental aspect to the universe.

Perhaps the most famous phrase of Heraclitus is παντα ρει. All things are in constant flux. Fire is becoming water, water fire. You cannot step into the same river twice, for nothing is the same

twice. In this scheme Heraclitus invents a theory which might be called the conservation of fire, an ancestor of the more modern theory with similar name. The world is eternal and its processes move in cycles of 18000 years. The conservation or compensation in the change from water to fire and all to all may be deferred but in the long run there is always an equivalent exchange. During the night water, or moist, or yet more vaguely, the extinguishing principle gains, but during the day fire catches up. In the winter the nights are long, but in the summer, fire again makes up for lost time.

The system may be viewed either as materialistic or idealistic. The soul is fire as is everything else, but it is not transformed. As fire it is subject to natural law. It must be kept from the moist or extinguishing principle ... "For souls it is death to become water." And so he tries to deduce the attributes of soul from the properties of fire. "It is pleasure or death for souls to become moist." Therefore he reasons one ought not get drunk. So long as the fire in the outside world is communicated to the soul, the soul keeps lit. At night the soul is almost extinguished but breathing keeps it just alive. The fire inside is continuous with the fire outside. For Heraclitus there is a real outside, an objective as well as a subjective world. And it seems that he is the first to be aware of this distinction. All knowledge of the external world is due to a participation in the λογος.

Logically when this fire-soul leaves the body it should lose its identity, yet Heraclitus teaches the immortality of the soul. "Man in night gloom kindles him a torch upon dying when the light of his eyes is quenched; living he is akin to a dead man when sleeping the light of his eyes is quenched." Death is to life, as life is to sleep. Men ought to know this truth else they will not seek this life. Since God is intelligence, therefore to enjoy the afterlife, one should cultivate intelligence here. The better you are the better heaven will be for you. "The dead are workers and co-workers in the events that take place in the cosmos." Man then become a sort of demi-god.

Along with the very important contribution of Heraclitus, God is intelligence is his concept of spirit as energy. The λογος has always been conceived of as energy. And the concept of energy we will find again and more developed as we go on.

Anaxagoras.

To start the world, Anaxagoras postulates a mind. But from the start on all things are purely mechanistic. The mind is material, though it has the fewest possible material attributes. All other things are a mixture but mind is unmixed. Mind is the thinnest purest of all objects and is the master of them all.

Pre Socratic and Socrates.

In the pre-socratic period there are glimmerings of subjective problems, but there is no analytic idea of the problem. Protagoras said, "Of all things the measure is man, of things that are as they are and of things that are not as they are not." All men are right, therefore all men are wrong and the world is immersed in pure ignorance. Following him Gorgias said that nothing exists; and if it did no one could know it; and then even if anyone could know it, he would be unable to communicate his knowledge to anyone else. Before this time the theories were based on the assumption that there is objective reality and that it can be known. But with this new development the bottom falls out of things, morals go to smash and right is mere custom.

To combat this, Socrates that right is right and wrong is wrong. He is primarily interested in morals. Endowed with a strong religious sense, he is akin to Heraclitus, and believes that he has been sent by God to stimulate this moral sense among men. So he attempts to answer what is justice, virtue, generosity? In investigating these and other concepts, Socrates discovered “concept.” This discovery Plato uses for a basis of his philosophy to which we will proceed.

Plato 427 - 347

Before Plato met Socrates he had been taught by a Heraclitean. He had become a skeptic and a sophist. When however he came under Socrates influence he discovered the reality of virtue. These real things are concepts and later Plato develops them into the Ideas. Also before [after?] Plato met Socrates he had become a Pythagorean, and the ideas of this school are discernible throughout the rest of his life and works. It is from the Pythagoreans that Plato gets the supersensible world for his Ideas to exist in. It may be held that Plato’s Ideas are not mere intellectual concepts but real spiritual beings which cause the world we see and touch. The works of Plato may be divided as follows,

The Socratic Dialogues, i.e. much Socrates, not much Plato:

- Hipparchus On avarice
- Minos Law and the lawful
- Second Alcibiades Wisdom
- Rivals Philosophy
- Second Hippias Truth and falsity
- Io Inspiration of the poet
- Theages Socrates demon
- Eutyphro Socrates piety
- Apology Socrates defense
- Crito Obedience to law
- Clitopho Defense of Socrates teaching (fragment)
- Protagoras Virtue and pleasure

Advanced Socratic Period

- First Alcibiades Self-knowledge or philosophy
- Laches Courage
- Charmides Self-knowledge
- Euthydemus Socrates the teacher
- First Hippias The beautiful
- Lysis Pleasure
- Menexenus False rhetoric

The Middle Period

- Gorgias Rhetoric, theories of life
- Meno Virtue as true opinion
- Phaedo Immortality (Socrates last day on earth)
- Symposium Love, the aspiration toward Ideas

- Phaedrus Rhetoric, nature of love, method of science
- Republic System of Ethic and Politic
- Kratylus
- Parmenides
- The Sophist
- Timaeus
- Kritias

The Later Dialogues

- Philebus
- The Laws
- Epinomis
- Letters

Concerning the idea of spirit which we are trying to trace in this paper, Plato says in the Phaedrus that the soul is self-moving, therefore immortal and unbegotten and indestructible. The soul in her totality has the care of all inanimate beings. When perfect she soars up, imperfect she falls to solid earth. The soul rises to heaven and descends in cycles, and in the revolution of the universe she beholds all truth. The soul which receives the most truth in heaven, when she drops to earth, enters the philosopher. The less knowledge she has acquired the poorer sort of man she must enter. The cycle for a good soul is 3000 years, but a poor soul requires 10000 years. The soul that never sees any truth in heaven never enters any man, but is condemned to inhabit a beast.

In the Gorgias, Plato teaches that the poor soul is like a sieve, the temperate man is sound but the intemperate like a leaky vessel. The philosopher has no reason to fear death. Both body and soul retain after death traces of what they were before death and are judged accordingly. Judgment and punishment should be a deterrent and for improvement, for the judges of the future world are impartial.

The Timaeus tells us that the soul, which rules the body must be tended with utmost care. The divine element of soul must be exercised, if not, the man will be a slave of desire and cannot attain immortality. In another reincarnation the souls of ignoble men pass into women, beasts, reptiles, fish, according to their baseness.

No mean contribution did Plato make to the concept of spirit. It had been the common opinion of those who preceded him that the world of sense was all. But that this is not so the Sophists had demonstrated. But in so doing they had practically destroyed all reality. Everyone was both right and wrong. At first Plato, under this influence, accepted the teaching. But listening to Socrates he discovered a reality of which these men knew nothing. An act of virtue may be an object of sense, but Virtue is not. Yet virtue is a real something, it is a $\tau\acute{\iota}$. If so where does it exist? Not in this world because this world is a world of sense, Virtue is not an object of sense. It exists therefore in the super-sensible world, in which the soul existed before birth, and to which it will

return after death. In this super-sensible world exist the Ideas, Virtue is one of them. This then is the second kind of reality, a rational or spiritual reality, and it is the cause of the reality of the world of sense.

Plato is the first man to conceive of spirit as reality. He denies that spirit or mind has any material attributes. Mind and matter not merely different, they are contrasted. One is visible, one is not. Matter is tangible, mind is not. Spirit is unitary and unextended, matter is not. This mental entity is power and energy. In the middle period of Plato's thought, soul is to be identified with the intellect. Later, soul means consciousness. The spiritual universe is also modified in the later period. At first it is a universe of concepts existing eternally and independently, it is an intellect, it is God. But later he conceives of the highest being having these concepts which are not now unchangeable. They are not God, but God has them and their attributes as well. The concepts change as God thinks for they are elements in a process of thinking, they are the mind of God.

The human soul is akin to God, it is the same in kind. It is a part of the mind of God come into this lower world. While the body is mutable the soul is immutable. Matter confuses the soul and causes it to be unable to think clearly. To develop the concept of soul Plato makes use of some $\mu\theta\omicron\iota$, which word cannot be translated myths. They are stories with no connotation of truth or falsity. Plato perhaps did not want to personally vouch for their truth, but no doubt believed a good share of them. Certain question must be answered. If the soul belongs to a real but immaterial world, why is it incarcerated in the body, and what is the relation between the two? Why does it, while in the body, forget its origin? Since the soul is essentially pure what corrupts it? And why are some souls more corrupt than others? If corruption is due to contact with matter, how can we reconcile God's justice with his punishment of man who is not responsible for his sin? What is the connection between moral and intellectual purification? Why does one involve the other?

In the Gorgias, Plato derives his ideas of the future world from the old Greek sources, Homer and Hesiod. After death the judgment. The incorrigible soul is sent to Tartarus for punishment. The good souls go to the isles of the blest. Ordinary souls are punished for purification, for punishment is the only cure and atonement for sin.

In the middle period Plato had quite a different system from this. In the Phaedo we find Orphic and Pythagorean ideas. The location of the future world is neither in Tartarus nor in the isles of the blest. It is in the stars.

This is of Babylonian origin and not Greek. No reason is given why the soul is incarcerated in the body. The soul is pure intellect and the only sin is ignorance, i.e. ignorance of the Ideas. This is due to a loss of memory, for once the soul knew them. Logically Plato ought to have said that the soul which is originally and essentially good and pure before birth, returns to the same state after death. But actually he says that contact with the body corrupts the soul, and when it departs it is nil unclean and impure ... It is weighty and visible. It sinks down and haunts the tombs, where men at times see them. Salvation is thru the mortification of the old man. Die to the body, be ascetic, aim to separate the soul from the body. Yet this idea of salvation is not consistent throughout the Phaedo, for he also teaches salvation by knowledge. Punishment after death consists in haunting the graves until reincarnated.

In the Phaedrus and the Republic, Plato uses his new psychology. Man is no longer soul plus body merely. The soul now is complex and has desire as well as knowledge. It now uses the body as a tool to attain its ends. In the Phaedrus the soul descends to the body thru ignorance of the Ideas. Their proper habitat is in the stars among the Ideas. And all good souls must refresh themselves in knowledge of the Ideas every once in so often. If the soul does not get this refreshing, it will slide down to earth, some going into animals, some with a little knowledge of the Ideas entering men. Yet even in the Phaedrus there is a contradictory system. The soul is energy and is the only power in the universe. Soul as a whole cares for body as a whole. Therefore the descent of a soul to a body is a mission of that soul to care for that body. In the Timaeus this conception is dominant. Salvation in the Phaedrus is like that of the Phaedo. Souls contain potential memories and when these are awakened, they desire to return to heaven. It is beauty that awakens the memories. Philosophers especially try to attain to this higher knowledge and to awaken the memories.

In the Republic these ideas are scarce. Knowledge is awakened, not by perceiving beauty, but by systematic education. This is all very far from the asceticism of the Phaedo. In the Republic Plato even gives pleasure a place. The period for either reward or punishment is one thousand years, after which the soul is reincarnated by lot and choice. This must be done ten times and then all the souls are restored to the company of the gods, which makes a ten thousand year cycle. But the souls of philosophers are set free at the expiration of three thousand years. And the very worst criminals never get out of Tartarus.

Both Phaedrus and the Republic place heaven in the sky. The doctrine that souls by their present conduct determine their hereafter is somewhat softened. Plato introduces the element of chance and choice. The soul therefore is not entirely responsible. In heaven they draw lots for the order in which they may choose their earthly models. These are only external circumstances, and while the soul who drew first choice has a better chance to obtain favorable circumstances here below, all souls have the opportunity of winning virtue.

In the Timaeus there is a brief account of the souls' destiny, the ideas of which go back to the Phaedo. It is not like the Republic. There is a distinction made in this dialogue which will have a long history. It is the distinction between intellect and soul. Intellect cannot be attached to anything independent of soul. $\Psi\acute{\upsilon}\chi\eta$ is an intermediate something between intellect and body. The souls are not immortal. God made the gods, the gods made other souls and each soul is located in a star. There they are taught the nature and laws of the universe, and then sent to earth. It is the task of the soul to control the body. Asceticism again makes its appearance. If the soul succeeds it will return to its star and will abide forever. If it fails, and most do, it will remain in the wheel of birth and be reincarnated until it does succeed.

The tenth book of the Laws teaches that there is an evil soul in the universe. The philosophic concept of matter was found unsatisfactory to account for the facts around us. A more positive evil principle was needed. Matter might impede goodness, the spirit may be willing and it is easy to see how the flesh might be weak. But it is not so easy to see how matter can turn the soul to evil. Unfortunately Plato does not develop this idea.

The Epinomis was Plato's last work. Unfinished and written in atrocious Greek, scholars have been inclined to sustain Plato's reputation and call this spurious. But there is no good reason for

so doing. It seems that in his later years Plato was attracted by Babylonian star worship, and this is a religious tract pro propaganda fide. Salvation is a knowledge of astronomy and the underlying harmony.

Aristotle.

The two greatest minds of antiquity, if not of all time, are diametrically opposed to each other in their mental make-up. Plato was profoundly religious and artistic; Aristotle was a cold blooded scientist. He believed, or thought he believed nothing except on good evidence. Plato was considered too speculative. He throws aside Plato's super-sensible world, and for the immortality of the soul he substitutes a parallelism.

As a point of departure we will start with his idea of intuition. Apprehending a concept is intuition, and may be potential or actual. But Aristotle is not clear on what a concept is. Is it identical with the thing perceived? Thought can perceive distinctions which it cannot analyze. Potentiality is the cause which produces actuality. The state of being a baby is that of a potential geometrician. A sleeping geometrician is a hexis. A man geometrizing is actuality. These three are different. The soul exists in hexis when asleep. Hexis is actuality in essence.

The concept is like sympathetic ink after being brought out. Before the ink is developed there is potentiality but no concept.

Intuition is the unifying power. Things may be identical, partially identical or connected in thought only. For instance, man is white. That is a *συμβεβηκος*. The act of conjunction is performed by intuition. The grasping of an extended thing with an infinity of parts as a unity, is an act of intuition. The unity is in the object, but is put there by the thinking mind. Yet concepts are not unities themselves. The concept man is composed of qualities and differences. Speaking of qualities and differences Aristotle says there is no summum genus, since being is not a genus. Privative conceptions require explanation. The concept "not man" is certainly not "man" but one cannot think "not man" without thinking "man." This is done by intuition. Though we think "man" and the vacancy of what is left, we know we are thinking one thing and not two.

Aristotle made God identical with intellect and intuition. Reasoning, or the *νοϋς ποιητικος*, has no content. It is a power but not a mind. The world is created as a cinema picture on the screen by a beam of light. There is no picture in the light, but when it strikes anything, a whole world appears.

The proof for the existence of God is a difficulty which Aristotle as well as all others must face. What is the relation between the idea in consciousness and *das Ding an sich*? Aristotle slides over the ambiguity, for instance in the word *ενεργεια*, which he sometimes uses in the sense of activity, and sometimes as actuality. The Independent, the Immutable and the Eternal, is the object of the First Philosophy, which is first because it contains the greatest number of generalizations. God alone possesses all First Philosophy for First Philosophy is the knowledge of God. God's self-knowledge of himself is First Philosophy complete. This makes the divine mind an aggregate of concepts.

First Philosophy deals with concepts abstracted from and independent of matter, pure conceptions. First Philosophy is identical with theology for the Independent, Eternal and

Immutable must be divine. These concepts, as well as any others, must be in a mind. Therefore, as stated in the *Metaphysics*, Book E ch.1, God is an aggregate of pure concepts isolated from matter. Do these concepts exist as existents or are they merely universals in rebus? Aristotle says both. "There exists as immutable reality first in rank in the scale of existence, universal because it is first, not first because it is universal." But this is pure Platonism.

In Θ 8, reality in form is actuality. There exists a first actuality prior all others. Every actuality is preceded by another which is its cause. This goes on in a regression to the Eternal First Mover. Nothing potential is eternal, therefore the Unmoved Mover is actual. This actuality is not the world of Ideas, which contradicts E 1. The Ideas are the potentialities of these things, they are the concepts of the First Mover. Mental reality is not actual until it is created in the material world. Again this contradicts E 1, where he says mental is the only reality.

In Λ 6 Aristotle argues that there must be an Eternal Uncaused Reality. This first Reality is Absolute Actuality. Because it is immaterial it is mental. It is immaterial because eternal, for nothing material can be eternal. This is the Motionless Mover.

You think of a cake and walk toward it, or you think of a girl and run after her. Within the confines of this sentence then, she is a motionless mover. The cake and the girl draw you because you think of them. The idea of the Good is a motionless mover, for when you think of Good, it draws you. And this Motionless Mover is God. God is an object of desire, and therefore something in consciousness. God by existing causes motion which in turn causes other motion. But directly God only causes the circular motion of the external celestial sphere. It is love of God which makes the sphere move, and this love makes the world not God, a conscious being. But Aristotle thinks it proves that God is conscious also. The object of desire, however, is not necessarily a conscious mind.

In Λ 7, 1072 b 28, Aristotle says, *Φαμεν δε τον θεον ειναι ζωων αιδιον αριστον, ωστε ζωη και αιων συνεχης και αιδιος υπαρχει τω θεω ταυτο γαρ ο θεος.*

Why should intuition necessarily be divine? Intuition is unchanging actuality, not a power but just absolute actuality. It apprehends itself, an intuition of intuition. But how can intuition be intuition of itself? The object is the cognition itself. Yet everything immaterial is indivisible. "Just as the human intuition, at all events, that which is perceiving complexes, is at a given time, (for its good is not found in this or that, but its best is in a kind of a whole, since it is something different) so is the intuition of self through all eternity." Thus the divine mind is as aggregate of concepts; while God is something above the concepts.

God is *αιων*, which in Plato means unmeasured duration. It is not exactly eternity. It is unmarked, therefore it is not time. "Was" "is" and "shall be" being modes of time, are wrongly ascribed to God.

Αιων in Aristotle is more precise. Neither place, void, nor time is outside the universe. Any being outside external sphere is not affected by place, body or time. Therefore the word means merely "no time." Moving things constitute time, but outside the universe there is no motion.

The Stoics.

Stoicism is a characteristic Hellenistic product. By Hellenism we mean nothing simple or unmixed. But it was the combination and commingling of everything into a more or less heterogeneous conglomeration, due to the spread of the Greek language thru out the world. With the Greek language there very naturally went some Greek thought, when this was assimilated and modified by local thought, the result was Hellenism. Thus there may be a Hellenism of Babylon or of Alexandria, quite different in detail but related thru one common ancestor.

Zeno, the founder of Stoicism, was a Hellenist. He came from Cyprus where many Punics were. Most of the Stoics were not Greeks, and their thought had more orientalism in it, largely Semetic, than Greek thought.

The Stoics borrowed their conception of spirit from Heraclitus, and thought of it as fire, or as some said, ether, a sort of middle between fire and light, yet not hot. Aristotle said that fire need not be hot. Some called it πνευμα or moving air, one property of which is energy. According to others it was πυρ τεχνικον which was described in the introduction of this as a superheated intelligent luminous gas operating under great pressure. It was guided by purpose and will. The πυρ τεχνικον is baldly fire plus intelligence. Cohesion or the sum total of forces is called εξις. There is no distinction of kind between mind and matter. Mind is only and the rarest and finest quality of matter. By this the Stoic can explain how one mind can be separated from another by space. It entirely relieves the difficulty of showing the relationship of mind to space, or rather spirit to space by getting rid of spirit. It also can explain how spirits (now made of matter) can become individuals. Therefore people may worship the air, sea, and the sun, moon or earth.

Like a move in chess, which appears to accomplish an objective but on closer examination has serious drawbacks, so are certain theories which appear to get rid of difficulties and step into others. For the Stoics found difficulties in identifying mind and matter. Some said consciousness could not be an attribute of matter. This was explained that consciousness was due to heat, and fire was the most perfect consciousness, or it was due to light on account of a tension, or it was the result of the proper proportion of elements. Notice however that these attempted explanation merely obscure the initial difficulty.

Then the Stoics began to amalgamate all religions. For instance Jupiter was identified with Zeus. Many Stoics acknowledged there is but one God and the others are manifestations of him. This can be reconciled with their materialism and pantheism by assuming the one God is nature.

One of the most interesting men of this epoch is Plutarch who was born about 40 A.D. He was a placid philosopher who read everything and acquired tremendous learning and an abominable Greek style. Sometimes he is called a Neo Platonist, sometimes a Pythagorean like Xenocrates. In him we find the δαιμονες as in Plato's Epinomis. These he exalted to the rank of philosophic theory. They are the agents of the gods. Even in Christianity these δαιμονες appear. For example in Justin Martyr who says they are real beings with great power. They are all evil and Justin opposes them to angels.

Plato had taught that there was an evil principle in the world and Plutarch follows. Matter no longer is this principle, for now matter craves the good.

The universe is a combination of matter and form. Soul-stuff is coextensive with matter, but it is not soul until united with form. It is a sort of a dream-stuff, or picture images in confusion. The

intellect organizes this confusion. In dreams at night and in death, the intellect has departed. Soul, intellect; body, form; these have always coexisted and neither has any genesis. The intellect brings harmony, controls the motions of matter, draws matter to the soul and changes it. Notice that there is here a dualism of soul and matter, both are eternal. There is but one soul, not the soul of the universe, and this is a power spontaneously eternally in motion which produces locomotion and impulse accompanied by mental images and opinions, but irrational and disordered. There is also another kind of soul which God coordinates and appoints and this soul is generated. The prototype of these ideas may be found in the Timaeus.

Plutarch wrote a number of essays. His work Isis and Osiris is the chief source the later Egyptian religion. The first eleven chapters are an introduction showing that the knowledge of God is the chief end of man [an elementary sketch of the work of the Westminster divines]. This is the theme of the rites of that religion, and all the rites and rituals should be so interpreted. The second part of the essay is the story of the myth. Chapters 22-44 are interpretations of the myth, a historical interpretation, the demon theory of Xenocrates, and a nature myth. Then 45-81, the end, is Plutarch's own explanation.

For a sample of the essays, here follows a rather detailed synopsis of "On the Face Appearing within the Orb of the Moon." Unfortunately a good bit of the charm is lost in the condensation. Some of the lengthy discussions on astronomy are omitted because they have nothing to do with the development of the concept of spirit. But the discussions themselves are masterpieces of clear thinking and clever debate. They surely give to the utilitarian modern mind a profound respect for the intellectual ability of the ancients. With a minimum facts, they argue to conclusions that years of astronomy laboriously verified.

On the Face within the Orb of the Moon.

This astronomical discussion trichotomy begins by argumentation over the nature of the face within the orb of the moon. Certainly it is not due to its brightness and our poor sight, for then the sun would have a face, and the poorer a man's sight, the clearer the face would be. Both these things are not so. One of the confrerie imagines that the face is a reflexion of some ocean. But this is refuted by the physics of sight and the fact that the moon is a self-luminous star. Is then the face caused by the swirling of air and mild fire which composes the moon? No, or the moon would have been consumed long ago. One observing gentleman proclaims that the moon is smaller than the earth because it takes such a short time to pass thru the apex of the earth's cone-like shadow. But replies another; that would make the earth a sphere, then some men would have their heels up and their heads down, some would stand oblique and bent, and only a few straight. And falling things would fall both up and down to the center of the earth. This is indeed turning the world upside-down.

This argument is refuted by the impossibility of an up or down or center to an infinite universe.

It is agreed that earthly bodies have no heavenly motion. But this does not prove that the moon is not earthly. It proves a portion of earth is not where it ought to be. Like wind in bottles, compelled to remain there and unable to ascend on account of the cork, so the moon, which is earth is in the wrong place. Even our souls are not where they ought to be, but contained in our

bodies. Moreover if everything were where it ought to be by nature in what then would consist Divine Providence and of what would Jupiter be the creator?

In all parts of the universe there are things that by nature ought not to be there. Consider man. At the top, especially his head, he is heavy and terrestrial, about the middle he is fiery, some of his teeth grow upwards and some down. Yet the fire in his eyes is not according to nature nor the fire in his heart and stomach against it. But all is beneficially situated. Not only man is thus, but shell fishes also.

Therefore the earth too is an animal, so mixed because it is expedient not because of weight or physical forces. To say then that the moon is not earth because it has heavenly motions, is invalid. Upholding this conclusion one continues, if the moon is earth it is a beautiful body; but if a star, it is a disgrace, being mixed and impure, which is proven by the face within its orb, by the weakness of its heat and by the fact that it shines with a borrowed light, as Anaxagoras has proven. If the moon were fiery or vaporous, then the sun's light would penetrate thru out and not leave dark portions as at the crescent. Therefore the light of the moon is not a mixing of lights, but only a touching. And therefore the moon must be a solid, or the sun would pierce it like air. If there are three things that sunlight approaches, air, moon and earth, and the moon reflects like earth and not like air, then it follows that the moon is earthly.

The conversation passes to the next one. The earth and moon not only suffer and receive the same accidents from the same cause, but also work the same effect on the same bodies. As night is the shadow of the earth, so an eclipse is the shadow of the moon. Therefore earth and moon are of the same stuff. The reason that an eclipse is not as dark as night is that the moon is not as big as the earth. Again if the moon were a muddy star it would be brighter when in the earth's shadow than when in sunlight, which is not so. The moon is of earth, and the face within its orb is due to mountains and irregularities such as are on the earth. Apollonides thinks it impossible for the face to be shadows of mountains, for by computation the shadows are 3750 miles long. No shadows could be this long, or if so, we ought to be able to see a mountain big enough to cast such an enormous shadow. Reply: Our shadows are often much larger than we, chiefly at sunrise and sunset.

A question is raised. Is it possible to live on the moon? For if it is impossible to live there, it is absurd to say that the moon is earth, for life is the end and aim of earth. Someone answers that this is not necessarily so. The earth is not inhabited universally. Yet these uninhabited parts of the earth have their uses, and so thus might the moon. Yet again the moon might be inhabited, because the moon is all the opposite of the sun; dewy and cool, with a spring-time atmosphere. Furthermore living beings on the moon do not have to be like us. There is much disparity between living beings here, and perhaps much more there. Who would think at first that the briny bitter sea contained living beings?

The next section is a geographical discussion with references to Scotland, and perhaps, as some think, even to America. Strange would it not be if the early Greeks were the discoverers of America. These discussions are begun by a man who had just returned from long travels, during which he had found the true nature of the moon, (from the Druids of the British Isles?).

Man is a composite being, not merely of two parts as some think, for they count the mind as only a part of the soul, and others the soul a part of the body. Both are wrong. Man is a trichotomy. The mind is much more divine than the soul, just as the soul is superior to the body. For birth, the earth furnished the body, the moon furnished the soul, and the sun the mind, just as he supplies light to the moon. Death makes man two instead of three. The body remains with the earth, while soul and mind go to the moon. The second death makes him one instead of two. This occurs in the moon. The first death separates soul from body hastily and violently; but Persephone gently and slowly loosens the mind from the soul.

Every soul, with or without mind, after leaving the body, wanders in the Middle Space, between the moon and the earth, some longer, some less. When the virtuous reach the moon, they feel a peculiar joy, mingled with apprehension, for they see the wicked flung away from the moon into the abyss below by means of the incredible velocity of the moon's gyration. But when firmly fixed on the moon, they are crowned with wreaths because they controlled the passionate part of the soul by reason during life.

They contemplate first the beauty of the moon and her nature, which is not simple, but a combination of earth and star, and is therefore animate and generative. The size of the moon is much larger than is supposed because she passes thru the earth's shadow at a terrible rate to carry out the souls of the good which are eager to get out of the shadow; for while they are in it they can longer hear the harmony of the heavens. The moon rushes thru the shadow also because the souls of the wicked rise to the moon thru the shadow and raise a racket. Therefore during an eclipse it is proper for people to beat tin pans etc. to scare away the wicked souls. Part of the face in the orb of the moon is Hecate's dungeon in which souls either suffer or inflict punishment for the things they have either done or endured. Thru two smaller depths, also parts of the face, the souls pass on their way to heaven or to earth again.

The souls become genii and sometimes return to earth to take charge of the oracles. They are present at and assist in the advanced initiatory rites. They act as punishers, and in battle or at sea they shine as saviors. If they are not efficient, they are punished by being driven to earth again and coupled with bodies. The best genii wait upon Saturn, others have various holy places, honors and titles. But their power suffers when they are removed to another locality, which happens when the mind has separated itself from the soul. The mind separates out of a desire to reach the image of the sun. The moon herself desires sun and by him becomes generative. The nature of the soul is left behind on the moon retaining dreams of life.

An individual is not desire, fear, anger, neither flesh nor humans, but that with which we think and understand is the soul impressed by both mind and body. Thus though separated a long time from both, still the soul retains their likenesses and is therefore called an Image or Specter. The mind is the element of these images for they are resolved into her substance, like bodies into earth. Quickly resolved are the temperate. The busy, amorous and irascible are troubled and their nature draws them to a second birth. The moon does not permit this and soothes them to remain. Next the sun impregnates the mind with vital force and produces new souls. Then the earth furnishes another body.

Plutarch also wrote, "Why the oracle no longer speaks in verse." His answer is that the poetic form is unimportant, since philosophers and astronomers no longer use poetry. Besides, God is

not responsible for the form or the words, he inspires the thought. Then poetry is obscure. Of course this obscurity once protected the priests from tyrants and made the message easier to remember. But there are no tyrants now, and there is no need to memorize the message for it can be written down.

The “Genius of Socrates” is the story of a man’s soul which flew out thru the skull and expands. It travels thru the regions of the stars where the ether hummed with their circular motion. Intellect is characteristic of all souls. Pleasure and pain are the sources of evil. The soul is partly submerged and partly extended out of the body. Conscience is where man is in contact with divinity.

It is interesting to remark that Plutarch is the first to teach the doctrine of a second death, even if it is not quite similar to the Christian doctrine.

And we will also mention that the Gnostics, whom we will discuss later, do not hold to a trichotomy, but say that man is of four parts and each has a different destiny.

Philo c 40 A.D.

Philo is the Jew of Alexandria whose teachings are sometimes called the prologue to Christianity. Another has called him the first mystic of the Christian type, yet not a Christian. While the second designation may be appropriate, the first perhaps cannot be maintained. The similarity between Christianity and Philo is (not solely but most strikingly) his use of the term Λογος. His method too, was followed by Christian commentators but then it was also used on Homer and Plato by pagan commentators. It was the allegorical method of interpretation of a text. Whether the text is history, or laws, there is a literal meaning which lies on the surface and which the most ignorant can see, there is a spiritual meaning which shows the lessons to be derived, and there is the allegorical meaning which only the learned can perceive.

Since the word φιλοσοφία has come to mean ethics, due to the usage of the Stoics, Philo employed Σοφία to denote the knowledge of divine and human things and their causes. These causes take in practically Plato’s world of Ideas, which he finds in Scripture by the convenient method of interpretation. The seven golden candlesticks for instance, represent the sun and planets. Angels are souls flying in the air, some of them descend into bodies. The Λογος is the Idea of the Ideas, with respect to the Father neither begotten nor unbegotten (notice this is by no means Christian) but between the two. It or He corresponds to the Hebrew “Wisdom of God.”

These are samples of a curious mixture of Greek and Oriental ideas. It is a welding of astronomy, astrology and religion, and in this respect similar to Gnosticism. In addition to these elements, Philo has a Jewish background which Gnosticism and Stoicism did not have. He tries to be an orthodox Jew, respectfully treating the Scriptures with his symbolical interpretation as did the Greeks Hesiod. But in studying Philo we must not assume that he can be put into strict conceptual form, for he has none. He is rather a poet or prophet. The elements which he uses can be put in conceptual form, just as the Timaeus or the parables of Christ. But we must not expect to extract modern conceptions. For example, the ancients had no word for “person” and indeed do we ourselves know what personality is?

Although Philo has a Jewish background, he draws little from the Old Testament. That there is but one God, that God is great, and the attributes of God, he takes from the Old Testament. But on the other hand, it is hard to say whether he believes that Moses was an historical character or not. Who can tell whether or not he considered the Jewish people the exclusively chosen race. He was not so much interested in the literal descendants of Abraham as in the spiritual descendants, and here there is somewhat of an agreement with Paul. His language is Stoic, but his thought is Platonic. His conception of spirit came from Plato, not from the Stoics. The Stoic spirit is material. But that mind is energy was first conceived by Plato. Stoics who borrowed this from Plato, said that the energy resides in matter and molds itself. Philo contradicts this.

God is transcendent, and has not wholly revealed himself to us. Though there is a distinction between God and ὁ Λογος, for our purposes they are the same, for the Λογος is how God reveals himself to man.

As a sample of how Philo writes, here is given a synopsis of his commentary of the fifteenth chapter of Genesis.

Section 1 speaks of the proper attitude toward God. For the ignorant people it should be a silent receptivity plus fear and reverence. For who are learned and who seek more knowledge the proper attitude is a combination of fear and boldness inspired by love. This only applies to the rational soul who, having received spiritual gifts, may with right expect more and may ask to whom those gifts will be transmitted. (§ 8) He shall know it not by the sensual soul which is connected with generation, nor yet (§ 9) by the divine which has not descended to earth, but by the blend of both which is capable of being drawn to the higher world. The higher element should rule over the lower. To these two ruling principles correspond two types of men, one a copy of the divine image, the other sensual. The former is born in the soul by the influence of the only Savior. It alone can inherit things divine, but only when freed from the body can it ascend on high and to do it, it must renounce the life of sense. (§ 15) This ascension is an offering of the rational soul to God and by him it is received in the intelligible world i.e. heaven whence cometh every good and perfect gift. It is also a seeing of God, a looking to the heavenly manna, the Λογος. (§ 16). It is also a going out of oneself. (§ 17) The transfigured soul is pure and consists of countless Ideas. (§ 18, 19) Since Abram's faith was accounted to him for righteousness, (§ 20) instead of pantheism he receives revealed knowledge of the God above nature, (§ 21) and of the means by which the end, viz. ecstasy, is to be attained. (Note the mysticism throughout.) (§ 22, 28) Soul, speech, sense, divine and human reason are a loan from God to be returned to him by dedication to his praise and service. (§ 24, 25) This is achieved by the indwelling of the Λογος. (§ 26). This is that which divides the soul into rational and irrational, speech into true and false, sensation into perception and non-perception, but wisdom has no such division. (§ 27). The Universe is similar. The Λογος causes all divisions into classes and kinds and individuals. (§ 29-37) For example, he causes equality (many illustrations of the harmony of the universe) and especially causes the difference between αιων and χρονος, duration and time. (§ 38) But he also holds together what he has divided. (§ 39) He causes proportional distribution as well as equal. (§ 41) He is the indwelling life of the cosmos thru which it offers itself to God. (§ 42) He protects holy men from evil influences. He bears to the creation God's commands. (§ 43-47) There are in all six divisions and the seventh is the Λογος who binds all. These divisions do not include heavenly and earthly wisdom. (§ 49-50) This is a description of how souls descend into

bodies, and how evil thoughts attack the souls. (§ 51, 52) Ecstasy is the possession of the soul by God. It is characteristic of prophets. (§ 53) Such is every good man when the light of reason is replaced by the light of God, and when his intellect sets as does the sun, and the divine light shines in. This is God's way of remedying human evils. (§ 56-58) The intellect of such a man returns to God, to the ether and the stars in peace. (§ 59) When passed thru all its development and freed from the contamination of sense and sin, (§ 61) as they pass from this world, the flame of reason and virtue flares up brightly and the soul is transformed into the mind of God. Thus the wise alone inherit things divine.

The mysticism of Philo is a phase that is not widely emphasized. Now the mystic experience is of two kinds. First there is the experience of a super-sensible world of light, a world above this one, called the abyss, or the silence, or the darkness. The mystic becomes conscious of infinity into which the finite mind is swallowed up. This also includes unconsciousness of this world. The second type of mystic experience is without the unconsciousness of this world. It is an immediate awareness of God, coupled with the feeling that this world and the things we see and feel, is like the colors on a soap-bubble. There is also a third form of mysticism, is less mystic and more Christian. It is the love, joy and peace, the possession of which causes the subject to abound in good works and gives him a desire to teach others about God. Philo seems to be the only non-Christian who has had a similar experience as Paul and John; and it is interesting to note that they all lived at the same time. Philo certainly was not influenced by them, but he influenced their followers, and while he has no clear cut conceptions, the whole spiritualistic movement and early Christian theology bears the marks of his work in many particulars.

The Hermetic Literature.

We have now discussed the Greek philosophers to Aristotle where constructive Greek thought is supposed to stop. That this is not so we said we hoped to show by the ingenuity of the following thinkers. Plutarch was one. We have also looked into Philo, who often precedes a course of study in the history of Christian theology. But here, instead of stopping Greek thought with Aristotle, and instead of continuing with theology, we proceed with those Greeks who thought along the lines of spiritual idealism. In the preceding period, it was necessary to pick from the systems those points which were of interest to us. From now on, it might be said that the entire systems of these men concern spirit. Perhaps one of the reasons that they are not more studied and more known is because the tendency of thought today is far away from the ideas of spirit. This is a materialistic age; matter, natural science holds the attention of many minds. Spirit is a neglected almost forgotten term. Its existence is frequently denied, and indeed that is about the only recognition it receives. But in the age of later Greek philosophy it was the question of chief importance.

It has been supposed that the Hermetic literature was a direct revelation from God to the Egyptians at a time prior to Moses. Yet not a Jewish revelation but one of Christian truth. Later this literature was considered to be a forgery of the sixth century A.D. and when this opinion was prevailing all scholarly interest in it died out. About fifty years ago or so, Menard, a Frenchman, said the writings represent late Egyptian theology, but not Christian. In 1905 Reitzenstein published "Poimander" (the name of one of the pieces of the literature) and claimed that it

belonged to the latter part of the first century and others strung it along anywhere up to the third century A.D.

For his followers Poimander is Scripture, and as a pagan rival to Christianity, it was propagated in Syria until about 1000 A.D.

Under the name of Hermes or Tat, the god of learning, there were written many small treatises in Egypt, discussing all subjects under philosophy and science. This collection contains tractates that were collected sometime somewhere and arrived in Constantinople in the eleventh century. All of them are profoundly religious. They teach an intermediate being between God and man. They teach salvation from sin by the Λογος entering man's soul and purifying it. Sometimes he comes to man by prayer, other tractates say the soul must purify itself first before the Λογος descends and dwells. There are in many cases points of contact with Christianity but usually the tractates differ radically from Christianity. Poimander the first of these tractates is sometimes supposed to be similar to John, so much so that it is possible to suppose that one influenced the other or that they both drew from one common source. Yet, and this will seem at first to be strange, there is in these tractates no reference to Christianity. The question is why. Either they were written before Christianity came on the scene, which is now practically universally denied, or else what? The explanation is that, as is the case with the modernists today, the writers imagined they too were Christians, an improved variety of course. This type of development is the natural effect of preaching Christianity to a philosophical people. In India today, under the influence of the preaching of the Gospel, there are arising many forms of a Hindu-Christianity or a Christian-Hinduism, which may be Christian, or may be Hindu, or neither. They are the attempts of the old religion to assimilate the good of the new and yet to survive as a religion. Thus the writers of the Hermetic literature, considering themselves a sect of Christians, offer to the world the benefits of Christianity, joy, peace and salvation, all indeed except Jesus Christ.

Poimander is probably a translation from the Syriac. The name is no doubt derived from the combination of ποιμην and ανηρ, shepherd of men. Or it may from the Coptic article πι and μανδρης, shepherd.

While meditating the writer falls into a trance and becomes aware of infinite vastness. Then he is delighted by the sight of a great light. The light is above him, below a gloomy smoke. The Λογος descends from the light above into the smoke below, and separates from the darkness, fire and air which ascend, but earth and water remain commingled below. The Λογος broods upon the face of the waters. He is the Son of God, and Intellect is God, from whom emanates his Son. In spite of this emanation they do not part, and life is a union of both. Consciousness is the sum of dream-like images and intellect. The will of God plus the thought of God is necessary to bring the world, i.e. the four elements into being. Thus far is the first stage.

Another intellect is brought forth, the δημιουργος or νους. He made seven governors or fates for the seven planetary circles. And from here on astrological principles govern the universe. The animals are created by the planetary circles. This is the end of the second stage.

Ὁ δημιουργος ου δυναται ανθρωπον ποιειν. The Father brings forth Man coequal with himself, and falls in love with his own image; therefore God gives him all his creation. Man sees the work that the δημιουργος has done and wants to imitate him. He descends to the region of the planets

and the divinities of these spheres give him powers because man is the image of God and the epitome of all creation, the microcosm and perfect. Man resolves to dwell with earth and enters into combination with matter. Thus man is dual, mortal and immortal. At first he was bisexual and unsleeping, i.e. continuous consciousness; he had soul and intellect, though lower than life and light as a spiritual being. This is the third stage, but the bond is broken and some become male some female. When man becomes unconscious that he is immortal, he dies. Darkness is the cause of death.

To the morally pure the Intellect comes and gives help that they take themselves to prayer and the love of God. Intellect destroys temptation by cutting off thoughts of the things that tempt. But the impious are conquered by the Avenger who sharpens the temptation. The good soul ascends thru the seven spheres and at last all humanity shall be saved.

Opposed to Jn. 1:12, man has the power to be a son of God and does not need to have it given to him. The method of invoking God is to sit in silence, which is quietism.

Schmidt and Shubert, Berlin 1910, published six Christian prayers from a papyrus. The fourth of these comes directly from Poimander, indeed the text is almost identical with that of Poimander. This intimates at least that the writer of the papyrus thought that Poimander was a Christian work. And to show how anyone might be thus mistaken, especially when theology had not the preciseness of the time of Athanasius or John Calvin, we will give phrases in Poimander which are taken from the Scriptures, both Old and New Testaments.

18	Increase and multiply	Gen. 1:22
11	Earth brings forth irrational things And the air winged things, etc.	Gen. 1:26
12	The Father being life and light begat man equal with himself	Gen. 1:26
21	πως Shall I go to life	Matt. 19:17
26	εις ζωην (Jn. 5:24 is the only place Jn. Speaks of entering life)	Jn. 5:24
25	Why do you delay, (παραλαβων)	1 Cor. 15:1, Gal. 1:9, 12
25	When I began to preach to men the beauty of piety (not in Mk. or Lk.)	Matt. 4:17

[[Clark adds a marginal note here – *I have examined the first six supposed parallels and conclude that they are worthless*]]

16	this is the hidden mystery up to This day. Rom. 16:25, Col. 1:16, 26	Eph. 3:5, 20, 9
26	How and in what way shall they be saved. Acts 2:38, Mk. 10:17	Acts 4:12
19	He abides in the darkness wandering	Jn. 12:46, 1 Jn. 2:10
22	I, the Intellect, come to my own	
26	God who wills to become known	Jn. 1:11

	and is known to his own (in Poimander, they do receive him)	
26	Thy man wills to be sanctified with thee as thou hast given him the entire power	Jn. 17:2
22	I myself, the $\nu\alpha\upsilon\varsigma$, will not allow the operation of the body to be completed (temptations have no power)	Didache 3:10
25	And they were nourished by the ambrosian water	Rev. 22:17
26	Receive rational offerings, holy extended unto thee from soul and heart	Rom. 12:1
12	to him (man) God handed all his creation	Matt. 11:27

It is to be remarked that sometimes the translation obscures the similarity between the originals. Also it is sometimes the thought with a minimum of textual identity. If only one or two instances were given, no one could assume that the writer knew the Bible.

Not only are there textual similarities, but the doctrinal messages are somewhat alike, though these are more often similar by contrast.

In the beginning was light. From light came darkness, then came, also from the light, a holy $\Lambda\omicron\gamma\omicron\varsigma$. Notice that the $\Lambda\omicron\gamma\omicron\varsigma$ was not in the beginning. That light am I, $\nu\alpha\upsilon\varsigma$, thy God. The $\Lambda\omicron\gamma\omicron\varsigma$ is later than God. He is the Son of God, luminous, who came out of light, an emanation from God yet inseparable. Intellect is the Father, and the union of Father and $\Lambda\omicron\gamma\omicron\varsigma$ is life. $\Lambda\omicron\gamma\omicron\varsigma$ is both life and light. The Father is eternal consciousness and the relation between Father and Son is entirely different than in John.

In John the Word is the creator but in Poimander he has created only a part of things. He causes motion in the darkness and then with the decree of God he brings into being the four elements. Next below the Word there is another $\delta\eta\mu\iota\omicron\upsilon\pi\gamma\omicron\varsigma$ who makes the celestial spheres and causes them to revolve. John 1:4 states that the light was not caught by the darkness (cf. Jn. 12:35) but in Poimander it is caught. In Poimander man saw God, but in John no man hath seen God at any time (1 Jn.4:12).

In the first epistle of John it seems that some have seceded from the church on the issue that the Word became flesh and dwelt among us, 1 John 2:18 ff. The heretics are claiming that they possess the Father though they deny the Son. 1 John 4:1-6 indicates that they had no revelation but derived their knowledge from the world. Their Spirit is a lying spirit, but we worship the Spirit of Truth whom the world cannot receive. Although Poimander never explicitly refers to Jesus his system tacitly excludes the Christian idea of the Incarnation. With him all men are the sons of God. God is life and light and Father, of whom man has come into being.

A writer has stated that all systems of thought must unmask themselves in the searchlight of the Atonement and declare themselves to be Christian or anti-Christian. The Atonement is the center, the very heart of Christianity and any deviation from this central fact, that Jesus bore our sins in his own body on the tree, that we are not redeemed with corruptible things ... but with the

precious blood of Jesus Christ, marks a distinct religion. And in Poimander the contrast is well marked. In his system man contains the Word. If he be conscious that he contains it (or him?) he will be saved. But man cannot attain this consciousness unaided. To receive the necessary divine aid, he must reform and lead a holy life. If he will do this, God comes to his own and helps them and they will know all things. To become the son of God according to John, Jesus must give the power. Man cannot make propitiation, Christ in the New Testament is called "Our Propitiation" but in Poimander Man can by himself propitiate God. John depends on Christ to cleanse from sin, but Poimander can cleanse himself.

Poimander's eschatology consists in man's ascent thru the heavenly spheres. But in 1 Jn. 3:2 the Christian, indeed John himself does not know anything about such things, and admits it. And as a matter of fact, 1 Jn. 2:11, the heretic does not know where he is going.

Poimander is the first tractate of the Hermetic literature. It has been discussed rather fully. Here follows a short esquisse of some of the others. Number two, whose text is fragmentary, is similar to 6. Its introduction is found in Stobaeus, and shows traces of Aristotelian influence. God is space in which the world moves. He is the cause of both the existent and the non-existent. (cf. no.6)

The ideas of no.3 are similar to Poimander, but there is at least this difference; viz. after the universe is created the stars take charge and govern.

The fifth is chiefly Stoic. In it are pantheistic tendencies. God is revealed in nature. No hymns should be sung in his praise. The tractate avoids materialism. God is not nature but is transcendent. The universe is God's picture-consciousness. God, the Maker of both the existent and the non-existent, has not deigned to wholly manifest himself. Carefully hidden amid much rhetoric is the teleological argument for God's existence. God manifests the existent but retains within himself the non-existent.

The title of the sixth is the peculiar words, "In God alone is good, and elsewhere nowhere." The good can only be found in that which is free from evil. Good can only be defined negatively. God has no emotions as love or anger for all emotions are evil. The world is evil, but at the same time must be good because it was caused by God. The world is really only good in so far as it is the self-expression of God. Good among men is but the absence of bad; but with God it is the complete absence of bad. This is an unusual opposite to the more widespread doctrine that evil is the absence of good. The world is the πληρομα of the bad. Devotion plus gnosis, which tells that there is no good in the world, is the way of escape. Good is made lighter than light by God. In this sixth tractate, there is no content to the good.

The seventh tractate proclaims that the greatest sin is the ignorance of God. Ignorance is not merely lack of knowledge, it is a wrong kind of knowledge. There are terrible accusations against the material body as evil. Whereas the Christian puts evil on the will, this delivers man from responsibility by calling matter evil. It is similar to Poimander.

The title of the eighth is, "No one of existing thing do perish." Λογος is the first God and Κοσμος is the second. All things in the cosmos are a part of Κοσμος, and the highest is man. Matter is inferior to the cosmos, and death is only a change in position. The tractate is mostly astrological and contains no gnosis.

“On thought and sense,” is the ninth and it is closely connected with the sixth. In it there is an identification of thought and sense. The mind brings forth good thoughts when the seed is sown by God, but evil when sown by the demons. Although God irresistibly influences the soul there are few gnostics and these are persecuted. The inner constitution of the soul determines whether the person is a gnostic or not. Evil has no power of self-propagation. It is merely incidental to the processes of the universe. This tractate assaults idealism and declares that reality is discoverable. We find God in the external world which is his true expression. God does not have all things, he is all things. This is pantheism.

The tenth tractate has not much which is peculiar to itself. God the Father, and the good have the nature. His essence is to will the being of all things. The cosmos is the middle link between man and God who may be approached thru quietism and ecstasy. The animal, the spirit and the soul are envelopes of the intellect or *ναυς*. A man cannot be called “man” without intellect which in this tractate means consciousness. The spirit is like air, the soul is an unconscious life principle. The *ναυς* is superior to all. Salvation or *απολυτρωσις* is man’s being set free from these envelopes, a successive analysis of man, each part going to its proper place.

No.11 The universe is divided into *Κοσμος* which is above the moon, and below it the earth, or the sphere of endless change and disorder called Genesis. Time is interpolated between Cosmos and Genesis. Infinite duration without anything to measure it, as the stars, is *Αιων*, which is above the stars. *Αιων* is a spiritual being as the rest. She is immortal. Cosmos is indestructible. The universe is a manifestation of God and the *Αιων* is the highest manifestation.

In order to give a more adequate conception of what these tractates are like than is possible in the short preceding summaries, the twelfth, entitled “About the Common Mind” will be given at length and in detail.

The mind is of God’s very essence, if we dare speak of God having an essence, nor is it separated from God’s essentiality but united to him as light to the sun. The mind in man is God, for gods are immortal men and men are mortal gods. Where there is there is soul, where there is soul there is mind. But in irrational lives the soul is devoid of mind. Mind works on man’s soul for good, for every soul when embodied is depraved instantly by sensation. Mind is a physician inflicting pain on the soul to rescue it from pleasure. The greatest ill of the soul is godlessness, and next comes the desire for evil both of which the minds counteracts. If a human soul does not have the mind as pilot, it shares the fate of the irrational beings, and gives play to its desires. But God has set the mind to be a judge and an executioner. All things are by fate, and it is fate too that he who does ill shall be punished, and that is why he does it, that he may suffer. Although all things are by fate, men with mind do not suffer like the rest. He that has mind can free himself from vice. All things are one. Our life is due to God’s energy, power and aeon. His mind and soul are both good. Therefore mind being ruler of all things and being the soul of God can do what it wills. The mind of God rules over fate and law. In the lives of irrational beings mind cooperates with their natures. But their natures and impulses are passions. Then the mind must be passion. This requires intricate explanation. All things when in a body, though the things be incorporeal, are subject to and really are themselves, passions. But when a man is freed from the body, he is freed from passion also. Nothing is impassible. But passibility is not passion, one is passive and the

other active. Incorporeals act on themselves and are therefore passion. But there is no harm in using the fairer term and calling them action rather than passion.

The conferring on man of God's greatest gifts, mind and speech, is equal to immortality. Mind is for knowing God, and speech praising him. If man uses them aright, he will differ not a whit from the immortals. Other living beings have voice but not speech (λογος). Soul is in body, mind in soul, reason or λογος is in mind, mind is in God and God is the Father of all. Λογος is the mind's image, mind is God's image, body is the image of the form and form is the image of the soul. The subtlest part of matter is air; of air, soul; of soul, mind; and of mind, God. God surrounds all, mind surrounds the soul, soul air, air matter.

The essence of intelligible beings is sameness, but the bodies of the Cosmos are many. There is a certain number of bodies, for without number there can be no structure, composition or decomposition. Units give birth to number. The Cosmos is filled with life, i.e. living, therefore it is a god. It does not die, but is dissolved in order to be renewed. Earth thru very rapid motion is stable. All things in Cosmos are being moved for increase or decrease. Therefore it lives. The parts of the Cosmos are subject to change but the Cosmos is not. Matter, life, spirit, mind, soul, are all immortal. All things, man especially, owes immortality to the mind, for man is coessential with God. Fishes use the sea, birds the air, and animals the earth; but man uses these three and fire too. It is easy to conceive of God; but to contemplate him one must behold the Cosmos, its necessity, providence and the life of its matter, the energies (God's demons and men) energized by God. God is in all. But matter is separate from God on account of the attribute of space. The energies are parts of God. Matter, body and essence are energies of God. Essentiality constitutes the energy of essence, and this is God, the All. And in all there is nothing that is not God. Unto this reason (Λογος) son, thy adoration pay. This is the one way alone to worship God; not to be bad.

Poimander, the first of this and the thirteenth are the most important of the literature. This last, as also the twelfth, is a sermon to Tat, the pupil of Hermes, the tutelary god of all skill and accomplishment, all art and sciences. The subject of the discourse is regeneration. (The notion that in the beginning of the universe there existed a being called Silence, Abyss or Meditation is a characteristic gnostic doctrine. Poimander knew nothing above God as ναυς, but this tractate tries to go beyond that conception.) The rebirth is a complete transformation. The person has passed thru his body into something else. There is no longer color nor dimension. All that is necessary to get the vision or rebirth is to be told how. (There is no distinction here of the three creators as in Poimander.)

Man is extended but not material, but even this is a delusion. The nature of the ultimate spiritual substance is invisible and unbounded, self-conscious and incorporeal. How can the senses which are dependent on matter understand the spiritual? The answer is asceticism and quietism. While Poimander has one tormenting demon, No. 13 has twelve. In Poimander the harmonies of the spheres construct the soul, but here it is the zodiac. To see the Intellect is the rebirth. When one can no longer see matter in three dimensions, the material body is dissolved, but not the spiritual body. When man has the spiritual body, he is God. Although there are so many differences between Poimander and No. 13, the latter claims to be the extension of the original revelation in the former.

As for the nature of worship, every thought of the worshipper is God expressing himself thru the worshipper.

Plato used the word eon as simple duration. Aristotle says eon is God himself, timeless consciousness, no time, no space, only duration. Later eon was the highest reach in the imagining of God in the effort to abstract from God all worldly things. It is characteristically gnostic. Valentinus speaks of "the eon" as a being. Other Gnostics called the eons emanations from God, the highest spiritual being, thus reducing the rank of eon.

Gnosticism.

In the last few pages there has occurred the words "gnosis," "gnostic," "Gnosticism." This was necessary on account of the gnostic elements involved. This section will attempt to give a complete synopsis of Gnosticism as a system. Perhaps it was true that each gnostic had his own system. Yet there were similarities. This outline will be taken from one of the greatest of all the Gnostics, Valentinus.

Some of the sources of Gnosticism are as follows.

Justin Martyr. Ed. Otto. 3 vol. 1872

There are a few allusions to Simon Magus, Valentinus and Basilides; but on he does not say much.

Irenaeus. 185 A.D. "Against All the Heresies." The Greek text has been lost. There is an early Latin translation which is very literal. A large part of the Greek text has been recovered from Epiphanius who quoted about one third of Irenaeus. Other parts have been recovered from Hippolytus and other sources with the result that now we have most of the Greek of Irenaeus. Edition by Harvey 1859; (?) 2 vol. Still in print, notes in English. Most important single source.

Clement of Alexandria. He was greatly interested in Gnosticism. He refers and quotes the Gnostics in his attempt to produce an orthodox Gnosticism. "Excerpt from Theodotus and of the Oriental Gnosis." This is a note book of collected material. About ninety paragraphs. Two thirds are literal extracts from gnostic writings. These can be used as a check with Irenaeus, especially in the quotations from Ptolemy.

Hippolytus. "Refutation of Heresies." Ed. Miller 1851. Also Cruice, who believed the author to be Origen. Recently, The Ante Nicene Fathers, by the Prussian Academy, excellent cross references.

Epiphanius. Bishop of Salamis, Cyprus. The Valentinians had a church in Cyprus, and thus Epiphanius had unique sources. "The Panarion." A list of all heresies with their refutations. He quotes extensively. Christliche-griechische Schrift der ersten Dreijahrhundert. Vol. I 1915. Second volume is not yet published.

These are the most important of the sources for Gnosticism. And of these Irenaeus the most important of all. He had first-hand knowledge of Gnosticism. His diocese was being invaded. Like the modernists, the ancient heretics preferred to remain in the church. Irenaeus got hold of

some documents and pumped some reconverted Gnostics. He concentrates on Valentinus. Moreover we find out that Irenaeus is trustworthy and does not misrepresent. In 1897 Schmidt discovered a Coptic Gnostic work, "Philotesia" and published it in Berlin in 1907. This is a valuable check Irenaeus and confirms what he wrote.

Clement of Alexandria also gives actual texts. Hippolytus has a collection of Gnostic books which the others did not have and follows written texts. He wrote about 235 and is the last of the early sources.

Minor sources are Philaster, Bishop of Brescia; and Tertullian's "Against All Heresies" which has in it something against Valentinus, taken from Irenaeus. Although it goes under the name Tertullian, he is not the author.

Sketch of the Genesis of Gnosticism and Summary of its Sects.

Justin Martyr states that Simon Magus was the first Gnostic. Justin is in a position to know because Justin and Simon are both Samaritans, and all the Samaritans in Justin's time were Gnostics. Hippolytus gives extracts from Simon's chief book, as does Epiphanius also. Since this book quotes from the New Testament, some have concluded that it could not have been written by Simon. Its root is Hellenistic Stoicism, and is too simple for the far-flung speculations of the later schools.

When Christianity was preached to the Jews, they were prepared; the whole task of the Christian missionary was to show that Jesus Christ was the Messiah of the Jews. But with the Gentile it was far different. The Gentile in the first place disliked the Jew. And second he knew nothing of the Old Testament. The missionaries were Hellenized Jews. The converts were pagans and full of pagan ideas. The natural result of preaching Christianity to a pagan world, ignorant of the Old Testament, was Gnosticism. A very similar situation exists in India and China today.

Nearly all the Gnostic systems rejected the Old Testament and the God of the Old Testament. That God, they said, is not the God of Jesus. But they could not agree as to who this God really was. Some said he was a devil who crucified Christ, while others represented him as a well-meaning being, unfortunately limited in intelligence and morals.

The Gnostics were after a philosophical basis for what thought was Christianity; and the result was all sorts of combinations. Toward 150 the orthodox churches became alarmed and aware of the importance of the New Testament and canonization began. Therefore Polycarp the old man, was highly regarded because he alone had known the apostles. He converted many Gnostics to orthodoxy by telling the doctrines he himself had heard with his own ears from John. It is told how Polycarp at an extreme age was prevailed to undertake the hazardous journey to Rome, to preach. He arrived there when Valentinus also in the city preaching. We may imagine the effect of this old, old sire standing before the throngs and firmly stating, though his voice might have been weak, that the Apostles had never taught any such doctrines as these.

But Gnosticism was more than a mere search for a philosophical basis to Christianity. Christianity was dominated by the Holy Ghost. This was an idea quite foreign to the pagan religions. Their gods would not come down and dwell in men and speak thru men's mouths. Yet the New Testament said little of the supernatural world which might easily be the natural world

for this divine person. The curiosity of man, manifested today in séances and spiritualistic meetings, investigations of ectoplasm, etc., was no less vigorous then. Paul had had visions. He spoke of a supersensible world. Briefly he had taught that the order of spiritual beings was, God, Christ and the Holy Ghost; then arch-angels and angels, principalities, powers, the Prince of the Air, demons, and lastly, man. Christ had delivered man from the power of the demons. The outlines, and they are the most meagre of outlines, are found in Colossians, but especially in Ephesians.

Now the Gnostics claimed that they had knowledge of this supersensible world. Valentinus said his knowledge came from Theudas who had been told by Paul. Others made similar claims. Basilides had received his teaching directly from Peter. The Christians, who were for the most unlearned in the philosophies of this world could not meet their arguments. Justin says that Gnosticism was the devil's imitation of Christianity to deceive souls, if which is true it is Hippolytus who shows the devil's method. He was a scholar and points out that Gnosticism is an attempt to Christianize Greek philosophy and shows the schools to which each sect owes its ideas.

As has been stated, Simon Magus was the first Gnostic. He was a Samaritan philosopher with a certain knowledge of Stoicism and some ability. He claimed to be the incarnation of a divine principle like Jesus. There are seven powers of God. Six of them spring from the seventh which is called Great, and Simon was the incarnation of this power. It was this seventh power or Simon, who spoke to Moses. Therefore he should have the allegiance of the Christian church and be worshipped as God. Simon's disciples Menander and Saturninus.

Valentinus was a presbyter in Egypt, born about the year one hundred. He attained fame in Egypt and about 130-140 went to Rome to capture the church there. He failed in this but remained in Rome twenty years and made many Italian converts. Heraclion and Ptolemy are the most important of these. Heraclion wrote a commentary on John which is the first commentary of any sort on the New Testament. Other converts were Theodotus of Egypt, Marcus of Asia Minor who was a convert of Valentinus thru Calorbasus. Marcus' system is very different from others in form but the ideas are from Valentinus.

Valentinus, a member of the orthodox church in Rome, was at last excommunicated and returned to Egypt. He was shipwrecked at Cyprus, where he preached and founded a church, whence Epiphanius gets his information. Probably he found his way back to Egypt.

The second century was the golden age of Gnosticism. It had spread all over the Christian world. And as is the case with the Arian heresy, the Roman abuses, it is a wonder that orthodoxy was not blotted out.

In the third century, Manichaeism, founded by Mani, arose in the east. Mani came contact with Christianity at Edessa but was not converted. He combined with his own system elements from Christianity. Being eloquent he was a success. Among other things he did was to invent an alphabet, which Dr. James Alan Montgomery discovered. His books are most beautifully illuminated. Mani was flayed by the King of Persia about 273. In the time of Augustine his system had a strong foothold in Africa. In the East a vigorous persecution had supposedly stamped it out. The adherents had moved to Turkestan where they remained thru the middle ages.

It was here that their gorgeous robes and ceremonies were discovered. Though the religion was supposed to be stamped out, the ideas had spread underground so to speak, and bloomed among the Albigenses who were burned in the thirteenth century. A remnant still remains today on the Persian Gulf. Their books are in Aramaic with peculiar spelling and syntax. Their system is a very old Gnosticism which came down independently from Babylon without contact with the west.

Valentinus.

To give a definite idea of what Gnosticism is, we will attempt to give a fair outline of the chief points of the system of Valentinus. It must be remembered that at nearly any point, some other Gnostic might have disagreed. But, since Valentinus was a most consistent thinker, since he knew Aristotle as well as Plato, a knowledge of his system is a tolerably good knowledge of Gnosticism as a religion and a philosophy.

Before we examine his system of the universe there are a few minor introductory matters with which we must become acquainted. Valentinus is a pure idealist, he believes that mental substance the only existent. It has a double aspect, mental and material, though the latter is appearance only. Spirit is light. Valentinus could not call it πνευμα for that would imply matter. In spirit he included all emotion. There were personal spirits though they were not individuals as we know them. They are light and are therefore in space, but have no form. They consist of a kind of consciousness. Spirit which he calls light behaves like the physical variety we know. It has degrees of intensity, corresponding to its rank. Νοϋς is inconceivably brilliant, we have no notion of it. The sun is black compared with this. Spirits radiate and throw out mind, thus giving birth to new beings.

These emanations may come from one spirit or from two. As two lights may blend and produce one new light, so may two spirits. This blending is termed marriage, and is voluntary. The new spirit is spoken of as being born of the marriage of the parents. There is a complete sex terminology, without our meanings of the words. This is not true of the other Gnostic systems. According to Simon Magus, the first Spirit was a beautiful virgin who fell into the lower world and was torn to pieces. The fragments were scattered over the earth and where ever there is a fragment there is charm. All charm is due to this. This sex phase brought into Gnosticism all forms of abuses, concerning which we refer to Epiphanius' untranslatable accounts. But no such charge can be brought against Valentinus.

In the various existing things, (which are in essence mental) the light is of different intensities. When the light is enfeebled that is a sign that the spiritual nature no longer knows God. In the Hebdomad the light gets very dim. In earth and rocks the light is almost gone, approximating darkness, though it is not yet true darkness. For true darkness is a kind of black fire residing underneath matter. This is the independent entity which is to cause the final catastrophe.

There are two divisions of the world after it had come into being, the Pleroma and the lower world, whose redemption is the theme of the cosmic tragedy. The sky is the boundary or ὄρος of the lower world. This lower world has in turn three divisions, the ogdoad which is the region between Saturn and the sky, the hebdomad with the planetary system including, the moon, and the sun in the middle of the planets, (the hebdomad is also called the right) and beneath the

moon, to the earth, the left, and the earth is the center of all. The whole system is of light or mind. The hebdomad with its seven spheres has seven minds, one to govern each sphere. It shines with a reddish glow. Each sphere is an angel and contains a chief ruler which is the planet, or who dwells in the planet. The many satellites take their stamp from the ruler.

The fallen Σοφία dwells in the hebdomad awaiting her restoration to the Pleroma from which she fell. Valentinus called her “mother,” a sort of goddess. Beyond the sky are the thirty eons in the Pleroma. The Father of all eons is ναυς. This Pleroma is the mind of God, i.e. it is God; but not the ultimate being. Beyond the Pleroma lies Infinity the source of all, which is an infinite being, ineffable, invisible, ungenerated, incomprehensible, Forefather, Self-Sire, Anterior to the beginning, Abyss or Βυθος, Depth or Βαθος, extension or μεγαθος or immensity, and Eon. Abyss, Depth and Immensity refer to extension, eon refers to duration. Other men use other terms to connote mind. Εννοια means meditation or thought; ενθυμησις is reflection; χαρις stands for kindness or affection. But of all, the most common term for God is σιγη or silence. Thus the Pleroma is undifferentiated mind, anterior to mind a vague consciousness. We do not know there was light in the Abyss or not.

Abyss is masculine, Silence and reflection are feminine. The world is generated by the union of the sexes. This is absent in some systems, but none of these terms account for creation, therefore some add will which is a late improvement.

Valentinus’ system of the universe is divided into three main stages, the emanation from the Pleroma, the disruption and the restitution.

I. The Emanation from the Pleroma.

The first emanated being from the Abyss is Ναυς whose feminine aspect is αληθεια, truth or reality. These two form the first pair. The second pair emanated from the first, and they are Λογος and Ζωή, i.e. thought and consciousness or, energy and life, respectively. Λογος and Ζωή give birth to ανθρωπας and εκκλησια. After this Λογος and Ζωή beget the Decad, while ανθρωπας and εκκλησια beget the Dodecad. (Man is the irrational emotion which is found in the sanctified church.) Thus far is the generation of the Ogdoad, viz.

Βυθος ... Σιγη
Ναυς ... Αληθεια
Λογος ... Ζωή
Ανθρωπας ... Εκκλησια

The Decad, begotten by the third pair are:

Βυθιος Μιξις ...	i.e. deep mingling (The noun is used of sexual intercourse.)
Αγηρατος Ενωις ...	Ever-young union.
Ακινητος Συνκρασις ...	Unmoved blending.
Μονογενης Μακαρια ...	Only-begotten blessedness.

Notice that the nouns are feminine the adjectives are masculine; and that the nouns are all to their father Λογος.

The Dodecad is generated by the fourth pair of the Ogdoad.

Παρακλητος Πιστις ...	Aiding faith.
Πατρικος Ελπις ...	Paternal hope.
Μητρικος Αγαπη ...	Maternal love.
Αειναυς (coined by Valentinus) Συνεσις ...	Ever-intelligent sagacity.
Εκκλησιαστικος Μακαριοτης ...	Churchly bliss.
Θελητος Σοφια ...	Willed (approved of God) Wisdom.

These are the elements of Christian consciousness. The adjectives are difficult to explain, the nouns are more or less obvious especially in the Dodecad. But of all, the last pair is the most important, for it is thru the defection of Σοφια that sin entered the world and thus the necessity of the cosmic drama. But note well that Wisdom, philosophy, or science, comes at the tail end of Christian consciousness.

II. Disruption of the Pleroma.

A. Condition of Pleroma and Σοφια.

The Pleroma as constituted above unites everything that any philosopher had thought of concerning the nature of God. It is thus a truly syncretistic system. The idea is that the mind of God is a pattern of the universe, i.e. Σοφια is at the very end. The Gnostics believed that there is truth in every system, and that God has never left himself without a witness in time or place. Valentinus therefore makes a synthesis of all the revelations. His theory was that each eon of the Pleroma is a limited aspect of the divine. Each is conscious that it is limited and desires to know more, and claims to know more than any other eon. Therefore they fight and disrupt the peace of God's mind. This is offensive, for the mind of God must of necessity be at peace.

So Valentinus; and later systems change it to suit themselves. One, for instance, denies that any eon knew another and therefore there could be no quarrels. Hippolytus said, all eons except Σοφια thought aright, each conceived God with the aid of her consort, as for example, Bliss conceived God only with the aid of Churchly. But Σοφια disdained Θελητος and tried to understand God by herself and became insane.

This teaches that physical science is incapable of attaining a knowledge of God.

Ptolemy said, all eons wanted to know more, but did not try what they knew they could not do. The presumptuous tendency started with Ναυς itself and the highest infected all. Σοφια could not restrain herself and therefore fell, became helpless, absolutely ignorant and violently insane.

Some represent this sin as an untimely birth by Σοφια, an abortion, and say the abortion was expelled from the Pleroma, calling it Achamoth. Others, and this is now Valentinus, posit no abortion and expel Σοφια herself from the Pleroma.

This is the method of expulsion. An influx of new divine consciousness is poured thru the Pleroma and cleanses it. It washes out all darkness and Σοφια is swept along. In the other system just mentioned she remains in the Pleroma and her abortion or confused thought is swept out.

When this mass of light cleansed the Pleroma of all darkness it stopped and formed a border to the Pleroma which is called ὄρος.

In the various systems there was much confusion concerning the ὄρος. How can it the sky, the καρπιστής be called the first Savior, Λυτρωτής (redeemer) and ὀροθετής (limit-setter) and σταυρός (stake, fence, and later, cross). This latter attribute of ὄρος enables it to filter out those who do not have the sign of the cross. Later in Ptolemy ὄρος is already in its place before the flood of light cleanses the Pleroma of Σοφία and darkness. He calls it “Christ’s Holy Spirit.” Valentinus make the cross, not Christ, the Savior. Compare the gospel according to Peter, where the cross standing behind Christ at the resurrection claims to have released the spirits in prison. But ὄρος always remains the boundry.

B. Restitution by the Savior.

When Σοφία was cast out of the Pleroma, she had light in her. This returned to the Pleroma and was welcomed by the eons who adopted it as a new eon and put it in the place of Σοφία. This is Christ, the first Christ.

Marcus had said that it was the consort which separated from Σοφία and returned to the Pleroma. But it must be remembered that she and her consort are but two aspects of one being.

Ptolemy had it a bit differently. The Holy Ghost is the cause of the restitution, not a mass of light. He informs the eons of the nature of God to pacify them. He tells them only what they can comprehend, that God is incomprehensible, that he is the cause of their being and that Νᾶς and Christ are images of him. Then all the eons exchange their ideas and are enriched by their mutual light. Thus they all become Λογοί, Christs, Holy Ghosts etc. and all harmony is restored. They are all happy and wish to make a thank offering. So each emanates his most beautiful light and this combines with all the other lights just emanated and becomes a new being of light called the Σωτήρ, or the constellation of the Pleroma. Sometimes this is identified with the star of Bethlehem. The eons also emanated myriads of other thoughts, all of which are angels. These become the attendants of the Σωτήρ.

The Gnostics fixed their affection on this Σωτήρ the Savior of the lower-world. He is born of the mind of God and contains all that Νᾶς contains.

Valentinus said that the light which returned from Σοφία to the Pleroma was her memory of the Pleroma. But since she remembered all the Pleroma, the returned light, or Christ, contained all the Pleroma, which is the same result as above attained in another way. At any rate Christ contains all the Pleroma, whether by the emanation of all the eons best thoughts as in Ptolemy or as in Valentinus.

The defect, or that which was thrown out is called according to Ptolemy, Acharmoth or Wisdom (cf. Prov. 9:1). According to Valentinus it was Σοφία. In her is all darkness and no light and she is miserable. Christ takes pity on her and reveals himself to her, extended on the ὄρος i.e. the cross. She saw the vision of Christ on the cross in the sky (the Southern Cross?) and then he withdrew. But this momentary vision left a perfume with her. It was just enough to give her the desire to get back to the Pleroma. She tried, but the way was barred by JHVH, not the God of the

Jews, as Moses was barred at the burning bush. This causes her still greater misery, and intensifies her desire to return. This is mankind's instinct for the higher world given by Christ.

The great Savior decides to begin the restoration. He, Jesus, (not of Nazareth) changed her incorporeal, emotion into incorporeal matter. This he transmuted into two kinds and fixed their natures, psychic and hylic. The psychic is destined to be soul stuff with the desire to return to heaven and the hylic is the substratum of Aristotle. The first has a dull glow, but the second hates light and has the instinct to go away from it.

C. Reconstitution by her own efforts.

Σοφία is now reduced from delirium to sense. Now she begins to work out her own salvation. Since she is God's plan of the material universe she begins to carry it out. She makes a copy of the Pleroma out of matter thru sub-agents. One of these sub-agents was τοπος, the name for the Jewish God, a translation of [?]. Later the Greek word was generalized to include all spiritual beings, τοποι. The first is the demiurge.

The foregoing is Valentinus' idea of the origin of evil in a world which is God and which emanates from him. Evil is not an initial error in Eden, it is discord in the mind of God himself thru the personalities of the emanations. Valentinus attenuates the guilt of sin. To know God was per se a laudable desire and so of course could not be so bad after all. Someone has said that the start of all heresies is a false estimate of the sinfulness of sin. Whether or not this was the start of Gnosticism it is at least an element in it.

When the thought of the material world in the mind of God mistook itself for the whole of God, it became conscious of ignorance. This is darkness, this is the substance of evil.

But how will Valentinus reconcile the plain teaching of Christianity that Jesus is the creator of the material world? The man Jesus as the disciples saw him was a complex being. In him were the creator, the Σωτηρ, and the constellation of the Pleroma. But the Old Testament says that the God of the Jews created the universe out of void. Well says Valentinus, the Σωτηρ created the void for Jehovah to work on.

Souls also are a product of memory of the Pleroma in the mind of Σοφία thru the shadow of Christ which remains in her. This shadow however is not darkness, for the shadow of light is light of less intensity. The terminology of regeneration is similar to that in John. It is a rebirth.

When the Σωτηρ came from the Pleroma to relieve Σοφία, Christ appeared as a comet. The head was Christ himself, the tail was composed of innumerable specks of light, each an individual angel. This is one of the developments of the Star of Bethlehem in the gospels. Ignatius in his letter to the Ephesians says: Αστηρ εν ουρανω ελαμψεν υπερ παντας τους αστερας, και το φως αυτου ανεκκλαλητον ην ξενισμον παρειχεν η καινοτης αυτου, τα δε λοιπα ποντα αστρα αμα ηλιω και σεληνη χορος εγενετο τω αστερι, αυτος δε ην υπερβαλων το φως αυτου υπερ παντα.

So we see that even Ignatius was influenced by Gnosticism. Jesus seen by all the spirits as he descended in this form from the Pleroma thru the divisions of nature. And some identify this with the Star of Bethlehem.

When Christ relieved Σοφία, she was so grateful she wanted to repay him. So she formed in her mind an image of the star with its multitude of specks, but the picture was not perfect. But each of these specks, or rather her pictures of them became a human spirit.

The development of each spirit is Valentinus' Soteriology. Each speck is to be best developed and blended with its twin, the angel which it resembles. The angel is regarded as male and the soul as female, because imperfect. And in this manner Christ is our elder brother, for he was the head the star, and we are his inferiors to be developed by an influx of divine light. The twin angel loves the soul which is fashioned after it, and brings it the light. And even the angel is developed by uniting with the soul.

The confusion of Σοφία can be corrected by giving her right knowledge. She tried to clear up her doubts, and this is the creation of the world for she is God's plan of the universe. She creates from psychic stuff the demiurge, who is inferior to her. Some called him harsh, the JHVH of the Old Testament, a boasting bragging being. The Italian school gave him the best intentions but that he was limited in morality, that Justice was the only morality he knew.

D. Work of Σοφία thru the demiurge.

The account of how the demiurge began to create the world as we know it is related in the first chapter of Genesis. All before this was not included in the Old Testament revelation. Of course we are not to suppose that the demiurge made no mistakes, he was, we must remember a limited being. First he separates the right from the left, i.e. the hebdomad from the region beneath the moon. These had been previously created by Christ. The heavy left sank, but the right which is light ascended to the stars.

He then created the psychic or animal Christ, his son, who was to become a constituent part of Jesus of Nazareth. He also makes angels, and the sun and moon and the (other) planets. The lower world is yet in chaos. The stuff in chaos is mental, but has the aspects of both matter and spirit. Grief becomes air, fear becomes water, and consternation is changed to earth. This is the left. Next the demiurge makes man in the fourth heaven or paradise. There is a psychic or animal soul and around it a hylic body, or an astral body, neither matter nor mind but intermediate. Then a surprising thing happens. Σοφία, the mother of the demiurge plays a trick on him. She inserts into this man which he has made, a spiritual element without his knowing it.

Another system says that Jesus brings the spiritual element to man when he comes to earth.

When created, the demiurge sent man to this earth and gave him a shell, i.e. the material body. Adam and Eve then received the power to propagate, but only the earthly or hylic elements, not the spiritual. Nor did all men even have the psychic element given to them by the demiurge. And only a very few were blessed with the spiritual. These are a higher class of men.

The psychic world has good and bad spirits. These are subordinate to the demiurge and he uses them for all purposes. The most evil of the spirits is the κοσμοκράτωρ. Whether he was created by the demiurge or not is not quite clear. He represents the left and is subordinate to the right where the demiurge reigns. The κοσμοκράτωρ rebelled against the demiurge, and although not much is said about him, a terrific struggle is going on between them over man. The demiurge wants to save man, for he is his favorite, but the devil aims to destroy him. Man is a poor

creature, with certain aspirations for higher things it is true, but feeble, and moreover he is endowed with free will. Therefore the agents of the powers good and evil him. The evil agents gain entrance to man's soul and possess him. This requires the demiurge to reveal himself which he did to Abraham and to Moses in the law. But man is incapable of obeying the law.

Σοφία now sympathizes with the demiurge in his attempt to help man and inspires some of his agents, the prophets. By her inspiration the prophets foretold the coming of the Messiah, an event of which the demiurge knew nothing. He is astounded at the inspiration of his own prophets; he did not know where it came from, for as we said before, he did not know of Σοφία his mother, and considered himself the only God. Therefore he had said, "I am God and beside me there is no other."

E. Restitution by Jesus.

When Jesus, the great athlete, took upon him to deliver man, he must humble himself, by a disguise to hide his brightness. It is accomplished in this manner. The Σωτηρ went to Σοφία and received of her some human spiritual germs like those which she had also bestowed upon certain men. In them he wraps himself. They are light indeed, but not nearly so bright as his glorious effulgence. Thus he obscures his brightness. This occurs in the Ogdoad. Descending to the Hebdomad he arrives in the fourth heaven, the place of the demiurge. Here he takes the psychic Christ from the demiurge and uses that as a next wrapping. In his descent the good spirits are adoring him, the bad not. While in the fourth heaven he revealed himself to the demiurge who beholding his glory, immediately abdicated in his favor. Jesus then reinstates him as an agent. It was while Jesus was in the fourth heaven that the earth saw him as the star of Bethlehem. He then descends to earth. Some say that the psychic Christ served as his psychic body, and that Mary contributed nothing to his body. The Jesus that was seen was not matter at all but a materialized spirit.

There is some difficulty and diversion concerning the baptism. If those who saw Jesus, saw him because they already had the Σωτηρ who is the highest being, there is apparently some inconsistency. Ptolemy says that at the baptism "Christ's Holy Spirit," a higher eon, descended and after resting on Jesus, Jesus had a psychic body, the psychic Christ, the germs of human spirits, the heavenly angels and the Σωτηρ. Christ's Holy Spirit came direct from the Abyss. He was the original ὄρος, that flood of light which cleansed the Pleroma. [Note. A beam of light is continuous. The point on the sun which a beam leaves is not the point on the earth where it stops. But if it be cut off anywhere along the line it could not reach the earth. So it is with the eons, for they are light.]

Jesus' teaching was sometimes like that of the demiurge and sometimes far superior. This was because he was a complex being; sometimes one part of him spoke and sometimes another.

All Valentinians agree that the Christ which descended at the baptism was not crucified. This being left the body which was nailed on the cross, and this body, by whatever name we choose to call it, cried out, My God why hast thou forsaken me. The question then is to be answered, who and what was crucified. The answer is startling. The people themselves who committed the sins, the ones who were guilty and required Atonement, they themselves bore the penalty. The

wrapping remained on the cross, and these wrappings were our souls and our twin angels. Such a denial of a vicarious Atonement, there could not be a greater.

After the resurrection of the psychic body, (the seeming death they could not explain) he ascended, leaving each wrapping in the place where he had assumed it.

III. The Final Consummation.

This begins the new dispensation. Spiritual germs are planted in psychic souls. How is not said. It may occur at the birth of the child thru the agency of Σοφία or they may be implanted at the preaching of the gospel; thru the twin angels.

Man is composed then of clay or matter, a hylic or astral body, a psychic or animal soul and a spirit. The matter is destined to destruction, for as a matter of fact it doesn't exist anyhow. The hylic body of darkness will be destroyed. The psychic element has a possibility of destruction or bliss. The spiritual will inevitably be saved.

When the spiritual is sown into the psychic, it attracts the twin angel who begins to work for the salvation of the spiritual germs. The spiritual germ in turn, works for the psychic soul, and this is a tremendous assistance to the psychic. Some say that the angel the spiritual germ are individuals but not individual persons. After they unite they become one person.

If man lives well and dies, the clay returns to the earth, and he with his other three elements ascend. First he must pass thru the left to the moon. In this journey he is met by demons and temptations. He must also pass thru the river of fire which flows from under the throne of the place, τοπος, i.e. the wrath of God against sin. This is hell. The hylic element suffers. If the man has been good on earth, on account of the angel which is a part of Jesus, he has weakened his hylic body and it now evaporates. The psychic and spiritual are now free to ascend to the hebdomad.

If the man had lived an evil life, there is writhing and torture, until at last thru repentance he is freed. But under no condition can the hylic body ascend to the hebdomad.

In the hebdomad, the απολυτρωσις, or redemption continues. Notice that for the Gnostics the word redemption takes on a very literal meaning. The psychic soul lays aside its passions and remains in the hebdomad.

After a long time, through much cleansing the spirit at last reaches the Ogdoad where it finds its mother Σοφία with whom it dwells in bliss. There it continues until all the spiritual germs have undergone purification and have returned to the Ogdoad, which is ages and ages. At last, when the last germ is perfected comes the consummation. The demiurge is completely developed and his angels, but are not yet permitted to ascend.

Then the second Advent. The Σωτηρ comes from the Pleroma to the Ogdoad and marries Σοφία. And each angel marries its twin. And all return to the Pleroma. The demiurge is made second to the Σωτηρ and is advanced with his angels to the Ogdoad. Then hidden fire annihilates the lower world and the κοσμοκρατωρ. Nothing remains of the sin of Σοφία except the demiurge and the now happy spirits. They remain forever in the Ogdoad and the Pleroma is in final harmony.

Plotinus.

As a Gnosticism developed in the Christian Church, so also was there a pagan Gnosticism without. The clearest and most reasoned of all these systems is that of Plotinus. The best translation of his works is the French translation of Bouillet. There are others by Müller.

As a sample of his work we will give a summary of the third Ennead the eighth book. This is the nearest approach to a concise statement of his philosophy as he ever made.

As a key to understanding his thought we must know that the underlying assumption, understood but not expressed, is that human consciousness is a microcosm, it is the whole universe in miniature. To understand therefore the whole universe, understand yourself. In general, Plotinus follows the Aristotelian psychological analysis though he changes the point of view. Aristotle speaks first of a creative or active reason; second of $\nu\alpha\upsilon\varsigma$ which is preeminently the apprehension of consciousness and the unifying function; and third of $\phi\alpha\upsilon\tau\alpha\sigma\mu\alpha$ which include sense impressions and mental images of the same. Their reaction produces $\delta\iota\alpha\nu\omicron\iota\alpha$ or discursive reason. Aristotle conceives the groundwork of the human mind to be in the impressions of sense. From them spring the phantasma proper. Reason or $\nu\alpha\upsilon\varsigma$ is a function peculiar to the human intellect. It is a function and has no content such as innate ideas, but works on sensations and forms. Active reason is the eye of the soul, sagacity, the unifying function and operates on the phantasma. It would be helpless however if material were not delivered to it by the senses.

Plotinus takes this scheme and turns it on end. He thinks causative activity is the reverse. "Attention" is the "one." Although it contains nothing it generates everything, both concepts and lower sense experiences. It may be difficult to reconcile this with facts. But Plotinus pays little attention to psychology proper. He is interested in applying it to the world at large.

The highest being is not something merely analogous to active reason. These things are identical. Every one of us is centered in the center of true reality. The highest mode of existence is $\nu\alpha\upsilon\varsigma$, or intuition. This corresponds to Plato's world of Ideas, though conceived quite differently. Whether Plato teaches merely that these are a skeleton of ideas, Plotinus any rate makes them not mere concepts but spiritual realities. They are the absolutely perfect archetypes generating the universe. From them is generated a lower world. Plotinus called it soul; that is our life of sense. This is the world soul. Out of the mind of the world soul is generated still lower forms of existence, the substratum, and this uniting with the influences of the world soul, takes on the shapes and forms of material things. The substratum is the lowest form of mind. Indeed its mind is extinct. It exists simply by being the negation of mind. Nothing really exists in the universe but pure mind or consciousness.

With this foreword we will proceed to the outline of the Ennead.

Chap. 1. Pure thought is the end of all existing things. Both animate things and the seemingly inanimate things are alike. In jest and in play as well as in earnest the end of man's activities is pure thought, or conscious contemplation, $\Theta\epsilon\omega\rho\iota\alpha$.

Chap. 2. On Nature. The operations of nature presuppose formless matter, and a motionless yet motion-producing principle which is pure form. This principle works on formless matter giving it form. The matter is dead and incapable of producing another.

Chap. 3. Thus nature being a λογος is contemplative consciousness. But we must distinguish the lowest or corporeal concept from Nature which exists as soul and in many guises. Soul is the offspring of thought. The thought which is nature is not discursive reason but a pure independent concept, differentiated from other concepts by its operation on matter.

Chap. 4. Consciousness in Nature. This operation is inherent and intrinsic, involving no effort or activity in the usual sense of these words. The soul's mere apprehension of the next lower grade of existence is equivalent to its realization. For that apprehension is divine and therefore seeks realization outside itself, just as in man when thinking is feeble and finds no satisfaction in itself it tends to find satisfaction in action.

Chap. 5. The soul out of the fullness of her light, i.e. consciousness, being illuminated from on high overflows or projects other forms of consciousness which are all pervading and none are disjoined from her nor from one another, although constantly diminishing in power and constantly differentiating in kind. This is perhaps similar to the doctrine that Christ being begotten or emanated from the highest being remains in conjunction with the source even after the incarnation. And the idea that consciousness grows weaker as it descends is similar to Valentinus.

Chap. 6. The object in action is then the bare presence in consciousness of the concept and this end is the more perfectly realized the more perfectly the percipient becomes identified with the concept. So long as the knower and the known remain distinct, knowledge is imperfect. Thus the soul recalls from its latent state a concept which she already possesses because she is aware of her imperfection as compared with intuition. She contemplates it as other than herself in order to learn thoroughly to transcend that otherness and to make it one with herself. In conduct she tries to realize her end under limitations of environment. Her activity involves less commotion than that of nature because it is more perfect; but the end is the same and even when distracted by lower interests her interior self remains absorbed in rational consciousness which is her essence and end. In the perfected soul the stage of duality is past. She can declare to others its result but to herself her experience is that of vision. We may note here that Plotinus was the subject of some unusual mystic experiences.

Chap. 7 begins with a summary of chapters two to six. Thus all activity, all existence reveals itself as overflowing energy or all-pervasive thought; and all failures and shortcomings are due to distractions of thought.

Chap. 8. Contemplation ascends from nature to soul and from soul to intuition. (Intuition is Plotinus' world of Ideas.) Here the distinction between subject and object, which had tended to disappear in the highest souls, becomes merged in perfect unity. This unitary intuition is akin to the subject not the object of the lower types. It is consciousness, it is also λογος. All forms of life are akin to intuition. Yet although philosophers have classified life they cannot so treat intuition. This unity is characteristic of intuition or νους, indeed of all the multiplicity of intuition and of its derivatives in lower planes which are due to an initial failure on the part of intuition to

apprehend the one and its absolute unity. Intuition is not restricted to particular concrete mind. It comprises all and is all in each for it cannot be a something superimposed on parts which are not intuition.

Chap. 9. The One. Again intuition implies subject and object, or at least their possibility, each of which again implies the other. Hence the highest principle cannot be both or either. The highest principle is the source of intuition. To ascribe to it the lack of intuition is inadmissible. To ascribe to it goodness or simplicity is at present of little use, for these words convey no clear idea to mind and how can it be known. It is omnipresent and therefore in us and by virtue of its presence in us we apprehend it by turning intuition from the manifold forms of consciousness it has engendered to the source whence its sprang. For they must spring from a source which is different from each and from all. The source must be more simple than intuition and different from each and all its derivatives.

Chap. 10. The source is the potency of all things. It is higher than life and from it all things spring like rivers from a common source or a tree from its nature. Yet it does not pass into its derivatives. It is omnipresent in the unities discoverable in things, whence we infer it is absolute unity. It transcends reality, existence, life and all other attributes of things, yet it is apprehensible by a kind of immediate consciousness and contact.

Chap. 11. The source is the good which alone enables intuition to grasp its content. But it is absolute good without further qualifications. Intuition is conscious that its very existence depends on its continuous grasp of the good. Hence it desires the good, and therefore cannot be good, for desire implies need and the source needs not.

This chapter is perhaps trying to say that teleology is the only real explanation of knowledge. What it is good for, is real knowledge about a thing.

This then is the history of spiritual idealism among the Greeks. It is not the end of spiritual idealism. Almost without preparation Plato was the first to make the world spiritual. After him the Stoics relapsed into a dualism of mind and matter. The Gnostics took everything they could lay their hands on, even elements that were contradictory. And this is their peculiar honor; that they harmonized so well that which could never be harmonized. Moreover they took elements impossible of empirical verification. Plotinus utilizes Gnosticism in so far as it is empirical. He took Plato and the Christians took the Bible, and from it developed this system.

And in this twentieth century there appears a revival of spiritualism. Societies for the investigation of psychical phenomena have sprung up. Who would think that these ancient men would find protagonists today. But as usual, "the ancients have stolen all our best ideas;" and the very best we have been long in reclaiming.