

Pascal's theorem Inscribe a regular hexagon into a circle in the order 1-2-3-4-5-6. Extend opposite sides (1-4; 2-5; 3-6). All lines meet in points on a common line.

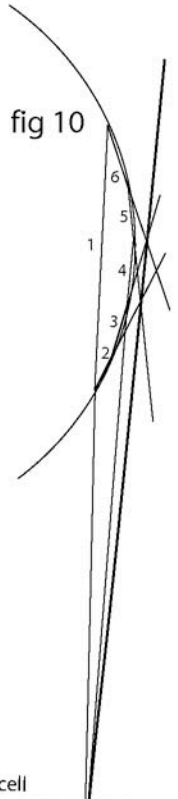
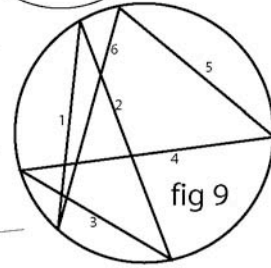
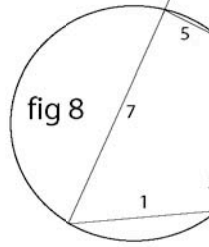
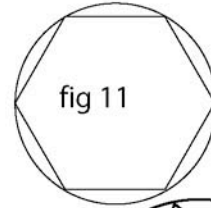


fig1

fig2

fig3

fig4

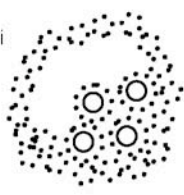
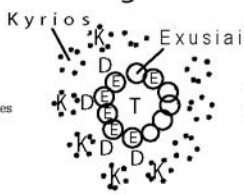
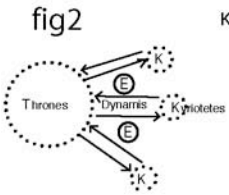
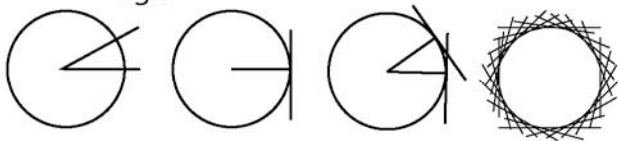
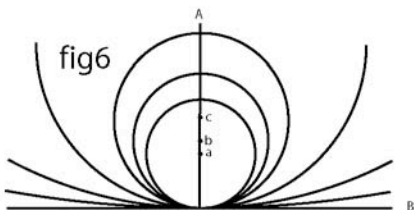


fig 5

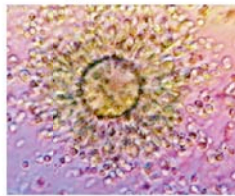


Sacred ignorance teaches me that that which seems to the intellect to be nothing is the incomprehensible Maximum. All those who make an investigation judge the uncertain proportionally, by means of a comparison with what is taken to be certain. Therefore, every inquiry uses the means of comparative relation. ... Hence, the infinite is unknown; for it escapes all comparative relation. Truth is not something more or something less but is something indivisible. The intellect is to truth as an inscribed polygon is to the inscribing circle. Nicholas of Cusa



Point a is the center of the smallest circle. Point b is the center of the middle circle. As the circles grow larger their centers are traveling along line A which is perpendicular to line B. The other arcs are sections of the larger circles whose centers are still moving along line A. What will happen to the circumference of the circle whose center reaches the infinitely distant along line A?

egg cell

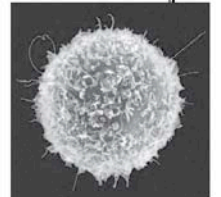


morula

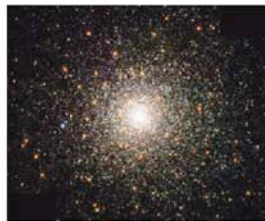


fig 12

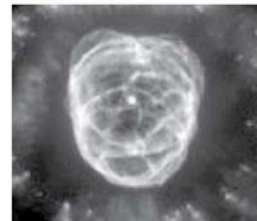
T cell



star cluster



nebula



sun

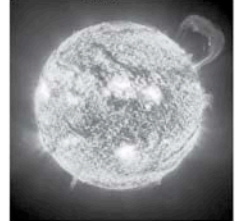


fig 13

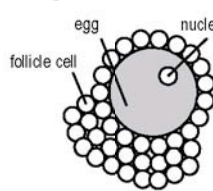


fig 14

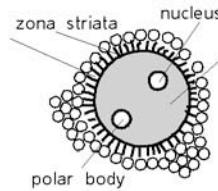
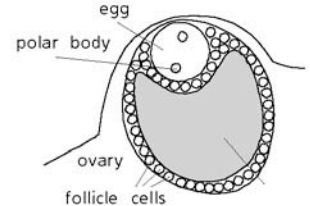


fig 15



Sorat-psora-groove (Gr) the first image of an organism in the embryo is a groove called the primitive streak. The Sorat being is the demon of the Sun, the shadow of christ. It exists between Lucifer and Ahriman, the intention of the Sorat being is to prevent Earth from moving into a spiritual existence by uniting with the Sun and becoming a star. Sorat leads humans into the realms of black magic (the false sun or Fenris wolf) or power as opposed to strength. The method of this is to place the power of Ahrimanic technology at the disposal of Luciferic retro fantasy ideology. The goal of Sorat is the ultimate centralization of all human beings. (World bank, WTA, NAFTA, AIG, IMF,OPEC, NASDAC, UN, USA, USSR ETC)

fig 16

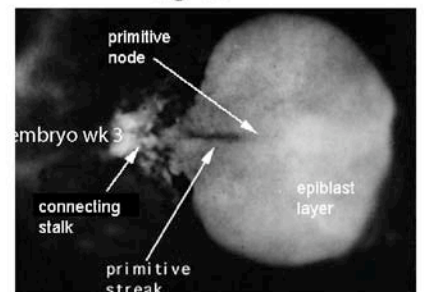
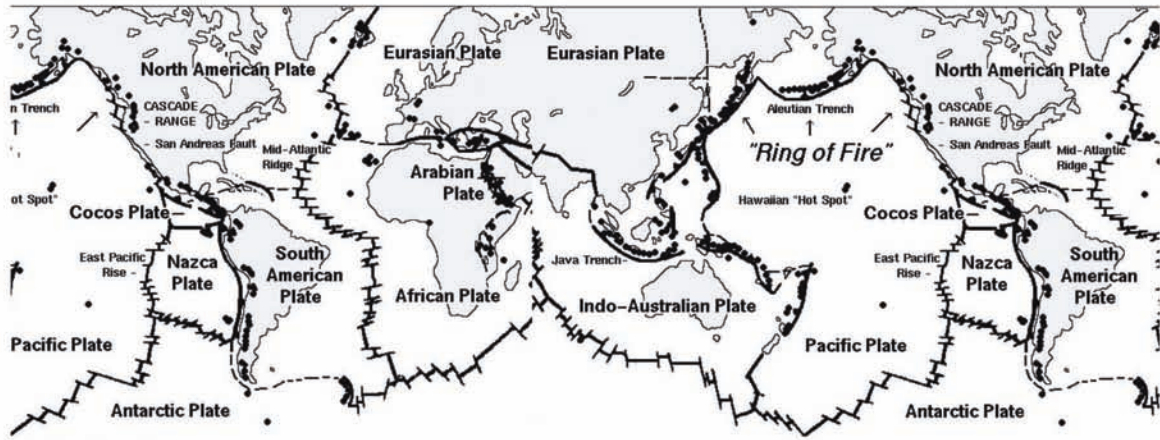
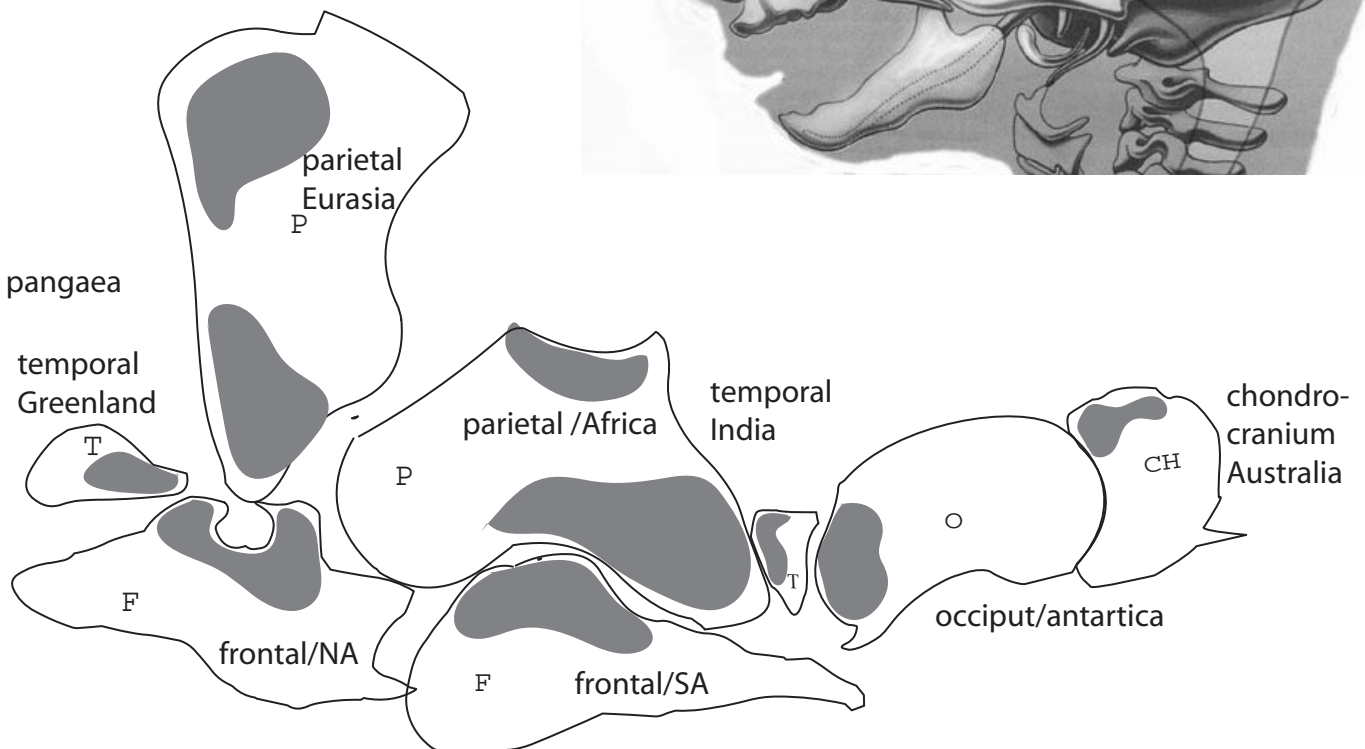
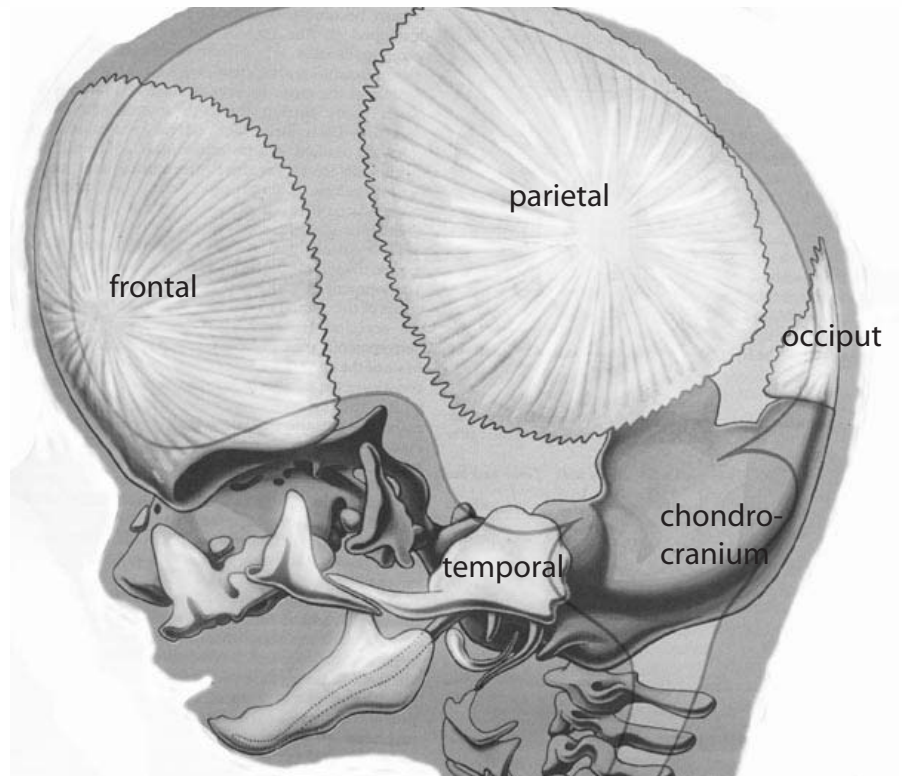


Plate Tectonics,



pangaea

fetal skull





The Guardian of the Threshold, only allows sensation to enter our consciousness, and does not allow Imagination, Inspiration and Intuition to enter; for if these were to enter they would rouse within us a direct impulse to spiritualise ourselves just as we are, foregoing all the subsequent life of humanity. It will always be the case that only those who have gone through an esoteric development will be able to investigate the contents of the spiritual world; but to know these contents, to work upon them inwardly in the consciousness, to hold them as ideas and conceptions, to possess the spiritual world as a certainty of the soul's existence is something that humanity will have need of more and more as its necessary spiritual food

. Had this not come to pass, man would not have arrived at the full consciousness of the Ego, He can only attain to full consciousness of his Ego by developing to the highest degree in his physical body, the phantom-corpse of which I have spoken. Our physical body, as a transparent being, must be, as it were, entirely overlaid with 'mirror-foil' and only when it is completely overlaid, are we so conscious of ourselves that we can say: 'I am an I'. But the complete overlaying has only been done slowly and gradually, for it has developed in the course of the evolution of humanity: it was completed in the age in which the Mystery of Golgotha took place.

The application of the 'mirror-foil' was then completed. Before that time the higher and the lower natures of man still met, what was below and what was above in a human being came together. One may say that through the covering of 'mirror-foil' being perfected, the higher and the lower were completely forced apart and this only came about when the event of Golgotha drew near.

Into Christ we let sink the death-content which is present with every perception; into Him we allow the darkening of our power of thought to sink. Into the light, into the spiritual sunlight of Christ we send our darkened thoughts, and when we pass through the portal of death, our unborn feeling sinks within the substance of Christ and so too does our unborn will. When we understand evolution aright we say to this evolution: In Christ we die —

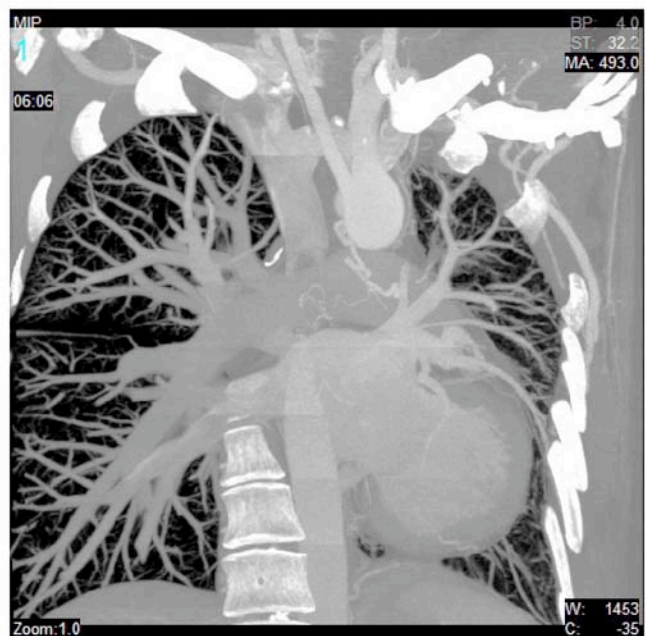
For what could be clearer than the apparent fact that at death man lays aside his physical body? But what is it that he lays aside? It is

something no longer imbued with the physical body's most important possession during life: its Form. Directly after death the Form begins to withdraw from the dead body. We are left with decaying substances, no longer characterised by the Form. The body laid aside is composed of substances and elements which we can trace also in Nature; in the natural order of things they would not produce a human Form.

But the more clairvoyance is developed in our time, the clearer will it be that the physical forces and sub-stances laid aside are not the whole physical body, for its complete configuration could never derive from them alone. To these substances and forces there belongs something else, best called the 'Phantom' of the man. This Phantom is the Form-shape which as a spiritual texture works up the physical substances and forces so that they fill out the Form which we encounter as the man on the physical plane..

.The Phantom belongs to the physical body as its enduring part, a more important part than the external substances. The external substances are merely loaded into the network of the human Form, as one might load apples into a cart. You can see how important the Phantom is. The substances which fall asunder after death are essentially those we meet externally in nature. They are merely caught up by the human Form.

..the hosts from the ranks of the higher Hierarchies who had prepared the physical human body in its own proper Form during the Saturn, Sun and Moon periods, up to the Earth period, had from the outset placed this Phantom within the Earth evolution. In fact the Phantom, which cannot be seen with the physical eye, was what was first there of the physical body of man. It is a transparent body of force. What the physical eye sees are the physical substances which a person eats and takes into himself, and they fill out the invisible Phantom...The alchemists always insisted that the human body really consists of the same substance that constitutes the perfectly transparent, crystal-clear 'Philosopher's Stone'. The physical body is itself entirely transparent, and it is the Lucifer forces in man which have brought him to a non-transparent state and placed him before us so that he is opaque and tangible



Metamorphosis and occult science

Whence has this creation its origin,
Whether created, whether uncreated
He who looks down from heaven's highest seat
He only knows- or does He not know either?
Rig Veda hymn 129

Meta- a change
Morphe'- form

Is form here a verb or a noun ?

That is an issue of intention. Intention is an act of perceiving.
Sensation is not perception. Perception is the cognition of a sensation.
Intention is the attention to the cognition of the sensation. It is the content of a thought or concept.

FORM IN PHILOSOPHY both Plato and Aristotle describe similar motion from a more potential state to a more manifest state although Aristotle moves farthest from transcendent qualities and more into sensory qualities

Form as idea (eidos) "something seen" -holy essence of being, archetypal beings known as eidei in Plato)

Eidos falls into phainomena

Form as appearance (phainomena) the appearing of things, how images arise in the soul- revelation

The Platonic concept of form was itself derived from the Pythagorean theory that intelligible structures (which Pythagoras called numbers), and not material elements, gave objects their distinctive characters. Plato developed this theory into the concept of "eternal form," by which he meant the immutable essence that can only be "received" or "imitated" by material, or sensible, things. Plato held that eternal forms, though they were not tangible, were of a higher reality than material objects.

Aristotle moves away from the transcendent into the manifest

Form as matter (matrix) – (hyle) wood that is made into something – it is formless but because of this it has great potential- matrix, potential or substance(substantia- the action of the void

Hyle falls into morphe'

Form as shape (morphe') outward display of essential pattern or gestalt - the actualizing of formal patterns in the sense world

To Aristotle matter (mother or matrix) was the undifferentiated primal element; it is that from which things develop rather than a thing in itself. The development of particular things from this germinal matter consists in differentiation, the acquiring of the particular

forms of which the knowable universe consists. Matter is the potential factor, form the actualizing factor. (Aristotle further posited the existence of a prime, or unmoved, mover, i.e., pure form separate from matter, eternal and immutable.)

BURNED AND DEVoured GOD

Husserl- intention as the key to observing phenomena. To make sure that my intention is harmonic to the phenomenon I am observing I must bracket my thinking process to eliminate anything of a pre-considered concept, or remembered content. This is referred to as epoche' or abstention. In this work the goal is to experience the sensory phenomenon in its archetypal state with no cognitive additions from my own psychology. Physical objects are not changed by my perception. They constitute what is known as the given. The phenomenological work in science aims to bracket out the observer as much as possible so that the sense phenomenon can manifest in the consciousness of the one who is doing the bracketing as clearly as possible.

Ultimately Husserl moved phenomenology away from the study of nature and into the realm of pure mathematics and logic. He eventually felt that no psychological empiricism can change the fact that pure mathematics is a strictly self-contained system of doctrines which is to be cultivated using methods that are essentially different from those of natural science. He believed that the empirical sciences, that is the natural sciences are sciences of 'matters of fact' Pure Mathematics, the whole sphere of the genuine Apriori in general, is free of all matter of fact.... We stand not within the realm of nature, but within that of Ideas, not within the realm of empirical ... generalities, but within that of the ideal, general system of laws, not within the realm of causality, but within that of rationality Pure logical, mathematical laws are laws of essence . this is an example of the consciousness of the burned and devoured god.

SCATTERED AND BURIED GOD

The phenomenological work in humanities or psychology must include the perception of the observer as part of the unfolding of the phenomenon. The reaction of the perceiver is a guide to the intentionality of the morphe' or intentional form of the mental phenomenon. The relation between the morphe' or form of the mental phenomenon and the mind of the observer is manifest in the shifting qualities of aesthetic experience. This is the scattered and buried god. It points to aesthetic phenomenology rather than scientific phenomenology.

BRENTANO- psychical objects and physical objects

Brentano's philosophy was focused in his early period on the difference between psychical objects and physical object is main point with mental phenomena always having the quality of being directed to one of these objects. This mental quality he called intentionality. In this usage he was in line with the philosophy of Aquinas who wrote that intentionality was mental inexistence or Intentional inexistence. This literally implies the existence of an intention arising within the intending being and directed to another being.

Reference to an object was, for Brentano the decisive and indispensable feature of anything that we consider psychical. There is no hearing without something heard, no believing without something believed, no hoping without something hoped. Physical phenomena are characterized, by contrast, as lacking such references. The intention to hold a thought is an object in the psyche. For Brentano this is taken to a radical form in that it excludes the mental object or intention having itself as an object of its own intentionality, that is it must have reference to an object therefore it cannot reference and object and be an object at the same time. In other words it excludes meditation. This concept was that which Brentano worked with in his early work but it was later abandoned for a view that posited that the only reality in the world is found in sensory perception.

GOETHE

Developed a way of doing science that involves the questions of both Brentano and Husserl.

Nature speaks upward to the known senses of man," he wrote, "downward to unknown senses of his. If we cannot understand a particular phenomenon, we must learn to make fuller use of our senses and "to bring our intellect into line with what they tell."

"Each phenomenon in nature, rightly observed, wakens in us a new organ of inner understanding." "There may be a difference between seeing and seeing...The eyes of the spirit have to work in perpetual living connection with those of the body, for one otherwise risks seeing yet seeing past a thing." "Thus, not through an extraordinary spiritual gift, not through momentary inspiration, unexpected and unique, but through consistent work, did I eventually achieve such satisfactory results. The highest is to understand that all fact is really theory. The blue of the sky reveals to us the basic law of color. Search for nothing beyond the phenomena, they themselves are the theory.

Goethe understood, however, that the intentional idea [the conceptual element the observer brings into his observation, that makes the observation possible] structured the event itself and realized the implication for science.

In the contemplation of nature
you must regard the One as All;
Nothing is within,
nothing is without.
Grasp thus without delay
A holy open secret

SYMBOLS

Mental objects or morphe' are intentional meanings that are changed by my perception. They appear in me and are modified by my cognition of them. Intentional phenomena require a subject to receive them in order to exist. Aesthetic objects and symbolic objects are intentional phenomena. They have forms that originate in the mental realm and require a perceiver or someone to cognize them in order to have meaning, that is to BE.

THOMAS AQUINAS

For Aquinas cognition requires a reception of form (morphe). This is in line with Aristotle. Aquinas "An object is cognized insofar as its form is IN the cognizer." The form of the object changes the cognizer. **This is the alchemical speculum.**

Aquinas considers all forms of cognition as a certain kind of change. Cognition requires that cognitive subjects change into a state in which they previously were not. For Aquinas change is hylomorphic that is a state in which a subject or hyle comes to possess some form or property (morphe) that is previously lacked. Some matter or subject S comes to be F if and only if S received the form (property or morphe) of F. A kettle becomes hot when it acquires the form of heat or a human egg becomes human when it acquires the form of humanity. Cognition involves the production of intentional or representational states. The forms received in cognition by the subject make other things, namely the objects they represent present in the mental intention of the subject as well. The forms or representations are likenesses that create the state of cognition in the subject. Cognition involves the reception of forms or morphe. Insofar as the forms are likenesses of something they have intentionality that is they are directed to the mind in which they are represented. They form in the subject an intentional inexistence in that they exist in the intentional or mental realm. Cognition involves intentional reception of a likeness or form (morphe).

Every cognition occurs through the assimilation of the cognizer to the likeness or intentionality of the thing cognized.

There are two types of cognition, sensory and intellectual.

Sensory cognition begins when a sense organ receives a form or representation of something that can be sensed, that changes or alters a physical organ of the body. Intellectual cognition is the characteristic of god and the angels. It occurs when such a being receives a form or representation of something that can be intellectually cognized. It is through sensory cognition that we see the difference between a man and a woman but it is through intellectual cognition that we understand that they are both human beings.

Aquinas thinks that all mental reference or mental intentionality ultimately traces to the mind's possession of an intelligible form or likeness that has intent to manifest in the mind of the thinker. Likeness between any two things occurs because of an agreement in form.

Intentionality has two basic relations: the relation of sameness which is the likeness that concepts bear to the objects they represent; and the relation of intentional possession which concepts bear to the mind of the student.

The word form has been used in a number of ways throughout the history of philosophy and aesthetics. It was early applied to Plato's term *eidos*, by which he identified the permanent reality that makes a thing what it is, in contrast to the particulars that are finite and subject to change

Plato also is concerned with forms.

The English word "form" may be used to translate two distinct concepts with which Plato was concerned—the outward "form" or appearance of something, and "Form" in a new, technical sense, apparently invented by Plato. These are often distinguished by the use of uncapitalized "form" and capitalized "Form," respectively. In the following summary passage, the two concepts are related to each other:[4]

Suppose a person were to make all kinds of figures of gold...—somebody points to one of them and asks what it is. By far the safest and truest answer is [to say] that it is gold; and not to call the triangle or any other figures which are formed in the gold "these" as though they had existence; and the same argument applies to the universal nature which receives all bodies —that must always be called the same; for, while receiving all things, she never departs at all from her own nature, and never...assumes a form like that of any of the things which enter into her; ... But the forms which enter into and go out of her are the likenesses of real existences modelled after their patterns in a wonderful and inexplicable manner....

The forms that we see, according to Plato, are not real, but literally mimic the real Forms. In the Allegory of the cave expressed in *Republic*, the things we ordinarily perceive in the world are characterized as shadows of the real things, which we do not perceive directly.

In Aristotle the elements of change get the names from another example, whittling wood. The term for wood in Greek is *hyle* and the term for shape, the external contours of a thing, is *morphe*. In English, form, a synonym of shape, is used to express the characteristic that the subject acquires as the result of the change. The characterization of the subject prior to the change as not having the form is called privation. Using this language as canonical, Aristotle speaks of the subject or content of the change as its *hyle* or matter, the character it gains as its *morphe* or form.

Plato form as transcendent modality

The practical use of the mind has as its object the guidance of some activity other than thinking — choosing in the case of moral action, some product in the case of art. The theoretical use of the mind has truth as its object: it seeks not to change the world but to understand it. Like Aristotle, Thomas holds that there is a plurality of both theoretical and practical sciences. Ethics, economics and politics are the practical sciences, while physics, mathematics and metaphysics are the theoretical sciences. For Thomas the order of learning is as follows: logic, mathematics, natural philosophy, moral philosophy, metaphysics. The primacy of logic stems from the fact that we have to know what knowledge is so we will recognize that we have met its demands in a particular case. The study of mathematics comes early because little experience of the world is required to master it. But when we turn to knowledge of the physical world, there is an ever increasing dependence upon a wide and deep experience of things. Moral philosophy requires not only experience, but good upbringing and the banking of the passions. Metaphysics or wisdom, is the culminating and defining goal of philosophical inquiry: it is such knowledge as we can achieve of the divine, the first cause of all else.

For Plato forms were not in the mind, they existed a priori as the Form of the Good in the Pure Land and only became manifest in the world through the various processes. Human beings live in a proper way when they work to implement the Forms of the Good into this world of shadows. The perception of the Forms of the Good was considered to be what today we would call intelligence.

Heidegger is always careful to draw attention to the fact that *eidos* does not mean form, but the look a thing has.. *Eidos* and *morphe* are routinely translated with the same term, form, in the overwhelming majority of English renderings of Aristotle's and Plato's texts.) In normal perception, the appearance or look something is understood to be grounded in its form. The shape it has gives it its look. Heidegger argues that "for Greek ontology, however, the founding connection between *eidos* and *morphe*, appearance and form, is exactly the reverse: the appearance is not grounded in the form, but the form, the *morphe*, is grounded in the appearance. Heidegger concludes that this can only be understood through the mode of production: what is formed is a product . . . All such forming and producing of things use an image as the guide against which a thing is produced. The guiding image is the image that exists before the thing is formed, so that the thing is conformed to its prior image: "The thing is produced by looking to the anticipated look of what is to be produced by shaping, forming. It is this anticipated look of the thing, sighted beforehand, that the Greeks mean ontologically by *eidos*, *idea*".

For the Greeks . . . a thing is produced according to the idea which exists for it in advance of itself, in advance of its actualization.

16: Precisely that power of anticipation in production of *eidos* is ascribed by Aquinas to the divine intellect in the whole order of nature.

Essentialism in philosophy The definition, in philosophical contexts, of the word "essence" is very close to the definition of form (Gr. morph). Many definitions of essence harken back to the ancient Greek hylomorphic understanding of the formation of the things of this world. According to that account, the structure and real existence of any thing can be understood by analogy to an artifact produced by a craftsman. The craftsman requires hyle (timber or wood) and a model or plan or idea in his own mind according to which the wood is worked to give it the indicated contour or form (morphe). In Plato's philosophy, things were said to come into being in this world by the action of a demiurge (Gr. demiourgos) who works to form chaos into ordered entities. (See Plato, Timaeus.) Aristotle was the first to use the terms hyle and morphe. According to his explanation, all entities have two aspects, "matter" and "form." It is the particular form imposed that gives some matter its identity, its quiddity or "whatness" (i.e., its "what it is").

Plato was one of the first essentialists, believing in the concept of ideal forms, an abstract entity of which individual objects are mere facsimilies. To give an example; the ideal form of a circle is a perfect circle, something that is physically impossible to make manifest, yet the circles that we draw and observe clearly have some idea in common - this idea is the ideal form. Plato believed that these ideas are eternal and vastly superior to their manifestations in the world, and that we understand these manifestations in the material world by comparing and relating them to their respective ideal form. Plato's forms are regarded as patriarchs to essentialist dogma simply because they are a case of what is intrinsic and a-contextual of objects - the abstract properties that makes them what they are. For more on forms, read Plato's parable of the cave.

Karl Popper splits the ambiguous term realism into essentialism and realism. He uses essentialism whenever he means the opposite of nominalism, and realism only as opposed to idealism.