

PHILOSOPHY

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ORIGIN AND DEVELOPMENT OF PHILOSOPHY

1st Teaching

Philosophy is the science of thought applied to the purpose of knowing and resolving universal phenomena.

When humans formulated the first "why?" philosophy was born. It is a science so united to the human being and to the human way of thinking that it could be called the offspring of human thought.

When an idea is fixed in a law, its development henceforth leaves the field of Philosophy proper.

According to ancient texts, Philosophy was divided into three great branches:

1st: Cosmodicy; 2nd: Andrology; 3rd: The Rasic branch.

The ancient Initiates referred to Philosophy solely in terms of the mental questions that could resolve super-physical phenomena.

The study and observation of the human being's development was something secondary and always subject to cosmic phenomena; later, the problems of the human being in itself-- its inner phenomena--came to be so transcendent that the Initiates studied with great interest the science of the human being.

The Initiates' advances in and new observations on the Divinity and Humanity were the basis for the History of Philosophy.

Cosmodicy was applied to explain the Universe in its totality, considered from three points of view fundamental to the three basic postulates of:

NOT BEING. BEING AND NOT BEING. BEING

With the passage of time, from these three fundamental bases arose the three branches of Philosophy that still survive, which may be called pantheism, evolutionism and dualism.

Ancient Cosmodicy developed its theory from matter, from the molecule, from the atom, until arriving at Primary Essence and at the Unmanifest; of course, the human being was not studied all by itself, but fell within the speculation of these different stages of the concepts of thought. This development, always moving forward in search of the Only

Truth, gave origin to some special branches of Philosophy which afterwards became separate schools:

The study of natural laws resulted in Physics.

The study of atmospheric and cosmic forces resulted in the Philosophy of Energy or Atomistic Philosophy.

The study of the human being in the context of Universal Power resulted in the study of the being and, later on, in modern times, in Psychology.

The study of and speculation on substantial things which remained outside the human being's reach resulted in the ancient Substantial School, later called the Metaphysical School.

The study of the occult forces and powers which govern the Universe gave birth to Cosmology.

Speculation over the only principle from which all those powers emanate became Theodicy.

The numbering and measurement of the Cosmos gave origin to sciences such as Astronomy, Archaic Relativism and others.

Andrology arose, it may be deduced, from the characteristic study of the human being's powers and inner problems. This study was the goal of some people's thought; later, entire schools were dedicated to it.

Psychology studies the human soul in its various aspects. It was born with the development of good thinking; through the use of proper procedures, the human being came to think and distinguish better; this gave rise to the school of Good Thinking.

This school had the effective value of materializing thoughts through the use of language. It was necessary for the Word to become Flesh.

Moreover, the human being wanted to transmit what s/he had understood, not only in acts, but also through words. This gave rise to many schools that were dedicated to the various aspects of human language: Linguistics.

However, well-expressed thought does not always express the truth. It was necessary to know when thought was exact-- and a new school was formed: that of Criticism of Thought.

Excessive criticism led to Sophistry; and against the latter arose a beautiful school that stressed the correct sequence of thoughts, or the School of Logic.

Just as earlier the human being had thought about the relationships which the Universe could have with him/her, the andrological philosopher thought about the relationships s/he could have with the Universe, giving rise to other specialized schools:

Philosophy of Instinct

Philosophy of Reasoning

Philosophy of Intuition

Ethics or Morals

Ethnology

Philosophy of Religion

Aesthetics

By means of thought, the soul, in her relationship with the Cosmos, sought to have an ever greater wealth of mental power to be able to grasp the Divine Ideation; this resulted in the Search for God, or Mystical Asceticism.

The most difficult aspect of Andrology is to find the exact place in which the individual human being, distinctly from others, is situated in the Cosmos. This branch of Philosophy, much studied by the ancients, was abandoned by the moderns, and Andrology has remained only as a residue.

Rasic Philosophy, the History of Philosophy, studies the stages of the evolution of the Universe, or Macrocosm, and of the human being's evolution since its appearance on the Earth, or Microcosm.

It may be divided into various branches:

1st: History, properly speaking, according to the value of the author's thought, of coordinating and uniting the documented facts that are within his/her reach.

2nd: Applied Philosophy, in all its branches.

3rd: The relationship of the Cosmos with Earth and Humankind, according to paleontological, archaeological and geological documents.

4th: The relationship of the races among themselves: their birth, their development, their supremacy, their struggles, their decadence.

5th: The stages of development of the sciences among peoples, with their three characteristic branches of Philosophy: Music, Literature, Mathematics.

6th: Physical relationships among peoples. These gave rise to great schools of Philosophy, which were of immense utility for the development and unfolding of Humankind: Geography, Cosmography, Cartography, Migrations, Discoveries and Expeditions.

7th: Stages of Philosophy: their main schools and their main exponents.

CONCEPT OF THE PHILOSOPHY OF "NOT BEING"

2nd Teaching

The philosophical problems of the prehistoric sages, of whom there are no known records, were eminently super-physical.

It interested them little to know the laws of the Universe; they only desired to know the fundamental principle of the Cosmos and what might have existed beyond that primordial concept.

Their questions and answers were simple and clear:

God has made the Universe. Who made God?

The Cosmic Principle has given rise to God. So God is the result of a unique power.

Now, where does this Unique Power come from?

It comes into being from Itself; from its power to move. And this movement is: manifesting itself and not manifesting itself.

From whence does this power of Being and of Not Being come?

This power of Being and of Not Being comes from an essence equal to It; unmanifest, unknown.

Then, said the Philosophers, we should think about this Unmanifest Essence in order to know from whence it comes; and if we think about it, it will no longer be unmanifest or unknown.

Therefore, it is not with mental knowledge that such a solution may be reached, but with a state similar to what the Unmanifest would supposedly be.

It was thus that these Philosophers based their mental procedure upon a negative method .

This negative method required years of experimentation.

That No. Then this other No. Why NO, then, if nothing is?

This in reference to mental work.

The first stage of this Philosophy was dedicated to the elimination of mental vibrations produced by emotions, such as mental emotions themselves.

Thought was not to awaken any emotion in the student; s/he was able dispassionately to analyze love, crime, death, happiness, without feeling a positive or negative stimulus.

In the second stage, the Philosopher was to extinguish the mental cause of knowledge--the knowing of everything by its parts. This was necessary in order to be able to deny the consistency of thoughts.

Study was necessary in order to acquire some knowledge and possess it so fully as to be able to reject it later, as truths: as neither real, unique nor true.

In the end, when one possesses the essence of knowledge, all thought is an obstacle for the soul's pure state of similitude with God.

Mental vibrations, in their totality, as expressions of the only mental vibration, are the result of the absence of vibration.

It is not, then, with mental knowledge that one may know God unknown, but through a state of ecstatic understanding, similar to It.

This implied that, for example, if in the first year they studied seven subjects, in the sixth year they would study only two, and at the end of the course only one, the one which encompassed all knowledge, so that the latter would be integral.

However, when they reached the possession of this integral knowledge they denied it, because they did not know its root; then they did not know it as such. Consequently, the mind had to hide itself so as to give way to peace and tranquility.

The third stage was dedicated to the annihilation of the mind in hopes of a purely spiritual knowledge.

This Philosophy, completely discarded today, has been the one which laid down the foundations of all religions and mystical cultures of all times.

The last true exponent of this highest of Philosophies was Buddha.

Now, a person who is not versed in the study of this true Philosophy confuses Philosophy with gross Atheism and with the denial of existence. But it is not this way.

The Philosopher does not deny God. Nor does s/he affirm that there is a God. S/he refrains from discoursing about It.

Buddha says, "If you ask me whether or not I believe in God, I will not affirm or deny it. I will tell you that the only thing necessary is to enter the Path. If you have an arrow piercing your chest, you will not ask who has wounded you, nor where the arrow came from, nor whether it is poisoned, nor of what material it is made; for if you did, you would only waste time and would die. The first thing to do is to remove the arrow and cure the wound."

These Philosophers do not deny the existence of life by affirming "non-existence," but only desire to transcend these states in order to have a partial knowledge of what transcends existence and non-existence; because "existence" and "non-existence" are affirmations.

Therefore, never seek in these Philosophers a definition of the states which they call of Existence and of Non- Existence; nor should you seek an explanation of these states. Only seek the teaching of negative knowledge that leads to those states.

Neither should you expect them to speak of God, whether as Manifest or Unmanifest, but only of the knowledge that leads to the knowledge of God.

These Philosophies, so pure and great, through which humankind was able to approach the shadow of the Eternal Unknown, gradually began to disappear. This took place as the Aryan Race moved toward the conquest of Reason, the positive results of the World, and the forces of Nature.

CONCEPT OF THE PHILOSOPHY OF BEING AND OF NOT BEING

3rd Teaching

The Philosophy of Being and of Not Being is the pure expression of the abstract idea of the Aryan Race.

This Philosophy is based, as a fundamental law, on the idea of Absolute Unity.

Manifestation is illusory; it is a play of lights which filter through the web of non-knowledge and which produce the illusion of existence.

The only true thing is the Eternal, the Unmanifest, the Ever-Existing Spirit. Outside It, everything is illusion.

Although these Philosophers recognize the impossibility of discoursing on the Unmanifest, they seek to define it through negative affirmations, thereby forming a concept of the Unmanifest as an expression of an only Reality.

This only Reality is everything. The soul herself is nothing other than the Eternal. Individual souls do not exist. As soon as a person leaves the web of illusion through Absolute Realization, the idea of separativity disappears and only the Eternal exists.

In consequence, these Philosophers refuse to discourse upon Manifestation, seeking only to discourse on how to arrive at Realization.

This differed from the way in which the followers of this doctrine philosophized afterwards. The latter affirmed, in a rather superficial manner, that Manifestation was a game of God. The former, however, refused to philosophize on this, stating that only the Eternal was able to know the reason for Manifestation.

The postulates of this Philosophy are: All is illusion; the Eternal is the Only Truth; the knowledge of this Only Truth is the basic idea of the attainment of Liberation.

It was necessary for the Philosopher to discard all other ideas in order to arrive at this Only Idea, and s/he reached this high mental state by stages.

The first stage consisted in getting the student to know the value of thought. All thoughts are bad, but thought in itself is good. The multiplicity of thought is an obstacle, but one thought can be the basis for liberation.

Everything in the Universe is the Eternal and the Illusory.

The mastery over thought and the conquest of the Single Idea is what causes the soul to reintegrate the Primary Essence.

The student is to know that "You are not you," but that "You are That." First s/he will say it; then s/he will feel it; later s/he will understand it and finally s/he will be it.

This way of thinking caused the student to reject all useless thought; at the same time, it made him/her prone to the error of carelessness in the study of natural sciences. But s/he acquired an extraordinary mental clarity; s/he knew how to analyze each thought and explain its value. There was no mental corner unknown to him/her.

In the second stage of study, these students endeavored to strengthen their concept of the Single Idea: the thought that, after the great mental renouncement, they were an integral part of God.

They had a whole theology formed upon the Eternal value of the Single Idea so as to affirm this Single Idea.

Thus expounded, this Philosophy isolated its followers to an extraordinary degree from the world of reality.

In the third stage, students were no longer thought of as students; they were considered beings who had reached Realization.

The Idea of the Absolute filled their whole mind and whole being and nothing existed for them outside of This.

"THE PHILOSOPHY OF BEING"

4th Teaching

The Philosophy of Being is that of the Divine Manifestation, considered in itself, exclusively.

The Universe is not a unique and absolute force, but a dual force, two immense currents that run parallel, approach each other, and move apart, without ever merging into one.

These two cosmic forces are Spirit and Substance. Neither one is permanently superior. However, in particular cases, one or the other predominates.

The Philosopher is to know the two following basic forces that keep the Universe in motion: Spirit, or invisible force; and Substance, or visible force.

Spirit accommodates itself to the conditions of Substance so as to be able to manifest itself in it and later liberate itself. Therefore, in order to know the Universe, it is indispensable to know the Cosmic Substance in all its parts.

Due to the fact that it is not a unity, this dual expression of the Universe reproduces itself continuously and leaves room for a countless number of forces similar to it.

During this continuous becoming, Spirit, which seeks to dignify Substance and to attain final liberation, uses the mind as its primary instrument.

For these Philosophers, the mind is the expression of Spirit; when focused on matter, the force of thought is the Energy of the Universe expressed through continuous movements and changes.

Substance, characterized by inertia, is conquered in the end by the other force.

The Philosophy of Being is based, then, on the knowledge of these three cosmic aspects: Mind, an expression of the Spirit; Matter, an expression of Substance; and Movement, or the energetic force of the Spirit's trajectory as it unites with Substance, and vice versa.

The study undertaken by these Schools was fundamentally speculative.

The Philosopher asked: What is Substance? And s/he answered: I must not proceed in my studies until I know the Substance of the Universe; I will not know the

Substance of the Universe unless I know all its qualities, actions and reactions, forms and measures, intimate aspects and differentiated aspects.

Then s/he asked: What exists between Substance and Spirit, the void or an infinite force? And s/he answered: Not the void, but the vibrations of Cosmic Energy fill the spaces that exist between Substance and Spirit; I must know all the vibratory forces before proceeding.

Then s/he asked: What is Spirit? And s/he answered: Spirit is the super-essence of thought; I will not be able to know Spirit until I know all the forms of thought and their derivatives.

After having formulated these questions, which are postulates of this Philosophy, s/he began his/her studies.

This Philosophy, which has brought the Aryan Race an extraordinary knowledge of all the values of Life, led its students to materialism, dualism or deism.

By investigating the qualities of the Being's Substances, the student obtained positive results which gave him/her great personal satisfaction and were of great use to Humankind. At the same time, however, by delaying too long in this vein, the student neglected the two remaining parts: the study of metaphysics and the essential understanding of Spirit.

The students did not stray from the fundamental postulates, but they neglected the first two. By neither negating nor deepening their knowledge of the real nature and existence of Spirit, they had to be satisfied with the definitions that other previous Masters had left to them, rather than obtaining results from their personal studies in these fields.

That is why the essence of Spirit, not studied directly, became something superior and inaccessible to these Philosophers; it was transformed into a Personal God.

This Philosophy was destined to penetrate both the Arcanes of Nature and the Arcanes of the King. Periodically there were movements that tended to return it to its pristine purity, but without great success, for they either neglected the inferior postulates or else formed distinctive philosophies, separate from the Mother Idea.

Originally, students first studied the different manifestations of the Cosmic Substance in various courses. After this, they moved on to Higher Schools, where they

devoted themselves to the analysis of Nature's energies and phenomena and the being's psychic phenomena. This course of studies took several years; many students never went beyond this point, since a human lifetime is very short for so vast a field of study.

All the extraordinary advances ancient peoples made in the study of material energy and in the mastery of atmospheric forces are due to these Philosophers.

Later, students moved on to a third School, where they learned the expression of the Spirit by means of thought.

If these Philosophers had been able to establish their point of view in the world, so great would have been its reach that human beings would have become demigods.

In the Aryan Race, this Philosophy was a seed that served to give life, through its concepts, to a countless number of other Philosophies.

PRE-VEDIC PHILOSOPHY

5th Teaching

Pre-Vedic Philosophy was studied before certain metaphysical, moral, religious and social concepts were condensed in the Vedas.

Of course, the Vedic and Pre-Vedic concepts were strictly Cosmodicean; and ancient Oriental peoples never had any other concepts.

These concepts made such a deep impression on the Oriental way of thinking that it still subsists today. In fact, these concepts are what make the Oriental and Western ways of thinking so different from each other that it is almost impossible to bridge the gap between these two sectors of the world.

In order to study a particular Philosophy, it is not only necessary to elaborate on a concept, to study it at length and try to assimilate it; a suitable mental disposition is also indispensable. Otherwise, the fundamental idea will be distorted within the very brain of the human being who studies it.

The fundamental concept of Pre-Vedic Philosophy is based, essentially, on the existence of the Infinite.

Not-Being, the mysterious force out of which the Universe emerges, is what sustains the Universe. And this Universe is not limited; it is infinite.

The only contact that exists between the Infinite and the human being is the being's soul, or mind.

Here rests the whole difference between the Oriental and Western human being, between the student of Vedic Cosmodicy and the student of Hellenic Cosmodicy.

The Vedics asserted that only the mind is real and that only the mind can approach a definition of the Infinite. If this were so, then only Theory would be valuable and useful-- only that which the mind was able to define.

The student must project his theories mentally and know whether they are true or false by the intensity of the emotion they produce or by the clarity of the concept they express.

This is enough. To investigate an idea, to reduce it to the field of matter and experiment with it, within the reach of human possibility, is injurious to the idea, harmful to the freedom of thought, and spiritually harmful to the advancement of the individual.

Philosophers reached a great ecstatic understanding. However, after having emerged from these deep meditations, after having returned to their usual state, they were obscure in their assertions, divergent in their expressions, and produced divergences among their disciples.

The soul who steps down from the purely ideal philosophical field is imprisoned in the webs of illusion, in the darkness of separativity.

The Philosopher's constant effort consisted in approaching the Infinite. However, his/her mental tasks were of relative value: his/her efforts yielded half-truths that attempted to approach the Great Truth of the Infinite.

In order to achieve this, it was necessary to eliminate all pleasure and sentimentality from thought and to arrive at a clear illumination, solely through the intellect; through a negative intellectual vision.

According to the well-known axiom of Cosmodicy and-- especially--of the Philosophy of Not-Being, "it is not by mental knowledge that one may reach Supreme Union, or Supreme Understanding, but by a similar, apparent and negative state."

Thus it was necessary to take the most fundamental concepts, embellish them with forms and figures, associate them with the beliefs, customs, laws and Gods of the people, so that the people would, by themselves, preserve them in order to pass them on to future students.

From this arose Sacred Books that were truly orthodox-- since they contained the Divine Teaching--transmitted in hours of sublime understanding to the Pre-Vedic Philosophers, the possessors of the true postulates of Cosmodicy.

VEDIC PHILOSOPHY

6th Teaching

It is inappropriate to call Vedic knowledge philosophy, but this is done in the interest of clarity for the mentality of Western students.

To call the divine wisdom of the Vedas philosophy is like calling the Universe a world of stars.

No certain date can be assigned to the oral tradition communicated to ancient sages by sages existing prior to them.

If the exact or approximate date of the writing of the Vedas were known, they would lose their true and divine character.

The Veda is the expression of God, of Its thought condensed in norms, methods and definitions; therefore, it can have neither beginning nor end, for it is as eternal as God's wisdom and its value is everlasting.

Its origin is non-human, Apaurusheya. It was only transmitted and known by recognized tradition, Vansha.

There are four Vedas: the Rig, Yajur, Sam, and Atharva, and the Upanishads are their commentary.

Throughout the ages, the recognized tradition of the Vedas became orthodox--that is, religions, castes, schools, dogmas and habits grew up around its principles. In fact, a whole corollary of external forces came into being to maintain the purity of its principles.

Regardless of the fact that countless heterodox schools were formed outside of the established principles and methods, the main philosophical schools--especially in India--kept these principles pure. These schools are the ones that still survive today: the six Darshanas.

Darshana means a distinct way, or point of view, by which to see a single recognized truth.

The Darshanas are:

- 1st Nyaya
- 2nd Vaisheshika
- 3rd Samkhya

- 4th Yoga
- 5th Mimamsa
- 6th Vedanta

Nyaya recognizes all the Vedic foundations for reaching Divine Union; but for this it is indispensable to see, observe, know, discourse and prove all the universal elements.

The basic sentence of Nyaya is the following, "Blessedness is reached through understanding of the truth, such as it is expounded in the sixteen Padarthas."

The sixteen Padarthas constitute the rules of the way of discoursing and analyzing things according to Nyaya.

Vaisheshika seeks union with God through the study and knowledge of individual substances.

Students ponder over an aspect of substance and investigate its diverse qualities in order to establish its particular action and similar derivatives and those apparently independent of it. But the similar ones are associated by substantial coherence and what remains manifest is the fundamental unity of cosmic substances.

The six discursive categories of Vaisheshika are the following:

- 1st Dravya - Substance
- 2nd Guna - Qualities
- 3rd Karma - Action
- 4th Samanya - Generic character
- 5th Vishesha - Ultimate difference
- 6th Samavaya - Inherence

Samkhya conquers the Universal Spirit, Purusha, by the theoretical knowledge of Nature, Prakriti.

Like Samkhya, Yoga seeks the Universal Spirit, Purusha, by the mastery of Nature, Prakriti--in other words, by discipline.

Mimamsa says that final Liberation, or conquest of the only reality, which is Brahman, is attained by the elimination of all exterior elements which are illusory; and through the study of the Veda.

It is divided into two parts: Purva Mimamsa, the study of rites and ceremonies; and Uttara Mimamsa, deep investigation of the Vedas.

Purva Mimamsa, particularly, struggles constantly not to become attached to external illusion; many of its followers became even fanatic over the fear of becoming attached to the manifestation of the Universe.

Respecting and recognizing all the cosmic elements and the principles recognized by the Vedas, Vedanta solely desires to encounter the Only Reality.

Brahman is the Only Reality; everything else is Maya, illusion.

Souls are Brahman and nothing other than Brahman.

Nothing outside of It exists.

CONCEPTS OF THE MAIN VEDIC SCHOOLS

7th Teaching

Indian philosophy does not name or talk about the absolute principle existing beyond all principle. A luminous example of the modality of those ancient Indian masters is Buddha, who constantly refused to speak of the principle of the INFINITE.

The Unmanifest is Eternity, the Absolute, the unknown, before it existed or manifested itself. Nor is it the Unmanifest, for it is That which is beyond the Manifest and the Unmanifest.

The Unmanifest, or Brahman, is infinite, preprimordial, unconditional, inexpressible existence, from which springs the Universe, the Only Reality.

From Brahman, the Universe, springs its Image, and It transforms itself into countless images like It.

Although recognizing the Universe as Maya, or illusion, Vedic Philosophy nevertheless studies illusory manifestation in all its facets.

Brahma is the Creator, the indivisible force of the Universe, without beginning or end; without attributes; impersonal.

Ishvara, the active image of Brahma, is the personal God who contains all souls in himself and possesses all attributes.

Brahma is the Creator, Vishnu the Preserver and Shiva the Destroyer of the Universe.

Gazing at the infinite space of the sky, the Upanishads say: "All this is Brahma, beginning, giving impulse and ending; He is a Being within the heart, smaller than a grain of rice, smaller than a mustard seed."

To call Hindus idolatrous is to be ignorant of the most elementary postulates of their doctrine: the Divine Manifestation, the Impersonal God, the Personal God, and all the Divine Attributes that are manifested in the Cosmos, are some of the many divine images or gods.

The Spirit of God, Purusha, modifies matter, or Prithivi, through the modification of the Great Cosmic Element, Mahabhuta, or Tattva. The latter constitutes the five cosmic elements, which are:

Prithivi - Apas - Tejas - Vayu - Akasa. •

The human being is a synthesis of creative cosmic thought, a prototype of kingdoms; and his/her perfect image is Manu, the one who knows and puts into practice the Eternal Laws.

By containing within himself the Cosmic Laws, Manu is a living and exemplary legislation for the races. Through him, Cosmic law is transformed into a Human Law, or Dharma; and it is carried out to perfection through action, or Karma.

In itself, Vedic Philosophy is perfect.

It arises from the womb of Eternity and analyzes all the aspects of manifestation down to the smallest particle, changing levels according to need, without ever losing sight of the fundamental unity of existence.

8th Teaching

Chinese Philosophy

The Chinese school of philosophy has no established date of origin, for it continues the line of thought of the Mongolian Atlanteans.

Its early dynasties are lost amid the shadows of the Ethereal world; so much so that ancient dynasties, which go back five or six thousand years, took them into account without knowing their origin.

From the writings of Confucius, one can infer that he attributed to the known dynasties an age of three thousand years. He called the previous ones Divine Dynasties.

All that can be known of the mental concepts of the ancient Chinese is through the later schools of thought that were inspired by those ancient principles.

The basis of Chinese philosophy is neither God nor the Book of the Law, but the human being itself.

The Chinese concept of the Eternal Being is so extraordinarily elevated that it never tries to allude to It. It is superficial to say, after cursory contact with Chinese philosophy, that it does not recognize a fundamental cosmic principle.

Confucius was annoyed with his disciples when they asked him about the essence of the Eternal Being. How can such a question be asked?

Lao-Tzu synthesizes the Eternal Being in the Path. But, with plays on words, he refuses conclusively to consider It. That is why he says: "The names that can be attributed to It are not the names of the Eternal."

The Chinese do not discuss the single principle of the Universe, nor do they condense the secrets of Divine Manifestation within a sacred book, like the Hindus do. For them, there is no other image of God upon Earth than the human being. Nor can a holier book be found than human nature.

The human being cannot recognize God except through the human being itself. In synthesis: "Man is the measure of man."

Why look for the measures of God, why seek the solution to the Infinite outside the human being itself, if only s/he can give that solution through his/her own existence?

The sign of Atlantean thought is recognized in this theory. The human being is God; all other human beings are nothing but reflections of that human being. Who keeps him/her from realizing that Divinity? It is the elements which constitute him/her, but which are not really him/her. So s/he must dominate himself/herself constantly, discipline himself/herself, in order to come to be what s/he is: God of the Universe.

It was surely upon this thesis that the ancient Chinese philosophers developed their doctrine. Since through the experience of their predecessors they had observed that people always tend to merge with some of their elements and become demons, they recognize this theory, modifying it. In order for a human being to come to be God, there must be another human being who has reached Realization to serve him/her as example and guide. S/he is the indisputable head of a dynasty; s/he is a Divine Incarnation; s/he is the Initiate King/Queen, according to the true concept.

The oldest and most recognized schools of philosophy in China are those of Lao-Tzu and Confucius. Although they seem to be in such discord, they are the two tributary elements of a single mental power.

The philosophy of Lao-Tzu (born 570 B.C.), contained in the Book of Tao or Rhythm of Life, is clearly metaphysical. It recognizes the human being as the only principle of the Universe--but the ideal human being, the abstract human being, the human being in itself.

Through constant renunciation, the human being is transformed into a free being and, in consequence, into the king of all other human beings.

The follower of Lao-Tzu, Chuang-Tzu (born 275 B.C.), condensed the ideas of this philosophy in books that became traditional.

Confucius (born 551 B.C.), the proponent of the other philosophical school, wants to reach the same effects in the human being, but in the perfect synthesis of daily life. In order to reach perfection and become worthy of directing and guiding others, the individual must make a continuous effort through practice and the imitation of the prototype king.

The human being is the measure of the Universe, but s/he has lost the fundamental basis of that measure, without which s/he cannot govern a people and make

it happy. S/he has to go back and find that measure, those rhythms which are the best method for expressing the value of the inner human being.

The book of Li Ki contains the norms of courtesy, ceremonials, protocols, funeral rites, etc.

These philosophers date from approximately five hundred years before Christ; however, the true Chinese philosophy is lost in the night of time. It has been left with the image of the Dragon as a tradition.

For the Chinese, the idea is expressed in a symbol, as it just as well might be written in a book or represented in a human being.

BUDDHIST PHILOSOPHY

9th Teaching

The Aryan race was to dedicate all its efforts to the development of the dualistic philosophy as a bridge that was drawn from heaven to earth in order to reach the human being.

But before this overwhelming current could take possession of the mind of the race, the Philosophy of Not-Being shone in all its splendor and became embodied in a human being and in an idea, so that s/he would not forget his/her eternal origin.

In spite of all the transformations it underwent with the passage of centuries, in spite of having been powerfully influenced by other ideas and, in many places, of having been transformed into a religion, the Buddhist idea kept pure its fundamental seed of the being's nonexistence.

Buddha establishes four negative postulates for reaching Eternity. They are:

1st Knowledge of the existence of sorrow.

2nd Knowledge that sorrow is caused by desire.

3rd Knowledge that sorrow is eliminated only by the annihilation of desire.

4th Knowledge of the path that leads to the cessation of sorrow by the annihilation of desire.

The Buddhist idea, which contains the Great Truth, was propagated extraordinarily rapidly in human beings' minds and spread over the whole world. And although Buddhism has passed through various phases and changes, the idea remains intact.

Buddhism's saying, "Neither this, that, nor that," allows the mind to glimpse its divine and eternal origin.

From the dualistic point of view, this concept is completely atheistic because it places the human mind before the eternal problem without attempting to explain it.

Buddha never wanted to speak about eternity, but continually emphasized that the mind must become ready and capable of attaining to a superior understanding.

Buddha also denied the existence of the self, or being, as an entity--for if he had not, he would have established a nexus between the eternal and the human being, which would then have been an explanation of the inexplicable.

His theory is clear and defined: The Eternal is inexpressible. Existence is the fruit of desire. The various manifestations arise from the combination of desires, and the former are the cause of sorrow.

The knowledge of the existence of sorrow, that sorrow is caused by desire, that sorrow is eliminated only by the annihilation of desire, and the path that leads to the cessation of desire by the annihilation of desire, is what leads to Nirvana, or perfect happiness and peace. The Eternal continues to be inexplicable.

Buddhism, as a philosophy, was assimilated quickly by other systems and subsisted within the Buddhist religions through its sacred scriptures and dogmas.

The Buddhist idea in its purity was preserved especially by the followers of the Great Vehicle. The followers of the Lesser Vehicle--which later became a religion, because it did not emphasize the development and deepening of ideas--devoted themselves mainly to the practice and fulfillment of the eight stages necessary to traverse the path of liberation.

The eight stages are:

1st: Right Views

2nd: Right Aspiration

3rd: Right Speech

4th: Right Conduct

5th: Right Livelihood

6th: Right Effort

7th: Right Mindfulness

8th: Right Contemplation

After the death of its founder (483 B.C.), the Buddhist idea spread over India and later penetrated China, where it would finally settle. The Buddhist idea was assimilated in China by other conceptions, to the point where it was almost unrecognizable.

Twelve hundred years after Buddha's death, Hsüan-tsang traveled from China to India, collecting countless Pali texts. Upon his return, he translated them into Chinese and thus restored the true doctrine.

Buddhism penetrated Tibet in the seventh and eighth centuries, preached by Padmasambhava. It co-existed with Saivistic and Tantric ideas already extant in the country, but the doctrine remained intact in that which concerned the being's nonexistence.

The Eternal Law had established that the Aryan human being would know his/her mind and would utilize it until s/he made it the image of his/her God. Research would allow the human being to discover the secrets of the Universe. However, the being who can calculate exactly when an eclipse will occur, who can determine the course of the tides and find out by the metals there exist below ground, is unable to answer questions such as, "What is your soul?", "What is your thought?", "What is this powerful thought which you use?"

The negative idea of Buddha has remained as if in a tabernacle. It causes the mind, through successive negations, to arrive at a foreboding of its eternal destiny, to glimpse the peace and serenity of Nirvana.

The Buddhist philosophical idea is the highest level that human speculation can attain in its effort to reach the infinite and the unknown.

Buddha's doctrine endures in the world, although it has been transformed into a profession of faith: Buddha-Dharma-Sangha: "I take refuge in Buddha, I take refuge in the Law, I take refuge in the Order."

DEISTIC OR DUALISTIC PHILOSOPHY

10th Teaching

The concept of a personal God as center and life of His Universe, the creator of all beings, is a conception of Egyptian thought.

Ishvara of the Hindus is the only point that unites the Infinite with the finite. By revering Ishvara, the Hindu venerates the Eternity from which He emanates, but the God of Egypt is Himself and nothing else but Himself. And nothing exists outside His infinite scope and wisdom. It could be that the dualistic systems of India became adaptations of the Egyptian systems and were assimilated to their style.

The ancient Egyptian philosophers admitted to an Eternal Entity possessed of all possible attributes, from whose womb emerged all souls, made in its image and likeness.

The fundamental philosophical postulates of ancient Egypt are as follows:

The existence of an Only, Omnipotent, Omnipresent and Omniscient God.

The existence of very perfect beings, similar to God or to redemptive and propitiatory gods.

This concept favored the easy transformation of the idea into a religion. The latter was a jealous guardian of its particular interests. It attributed to each of these perfect and God-like beings a satanic value, giving them the divine attributes which only God possessed and making them even superior to Him. Moreover, this idea led people, especially those who had power over others, to deify themselves--not in a perfect Union with God, but exclusively as an image of God.

The Egyptian philosophical Idea was purely monotheistic, but its direct consequences were religious and polytheistic.

The following phenomenon is continuously occurring: the monotheistic idea becomes polytheistic and then reacts systematically against this evolution.

The controversy of these ideas has been called the struggle of the two Suns.

One group claimed that the human being, created by God, has to recognize and adore his/her God only. Any adoration of another entity which is not Him is to disown His infinite power and is idolatrous. Furthermore, in this the human loses the gift of adoring God in Spirit and Truth and makes a cult of gross exterior forms. The opposite camp

claimed that the cult of God under various forms took nothing away from the true adoration of the Only God, since the various forms were expressions and images of the Only Divine Form, Pure Spirit and Truth.

Periodically there were great idealistic movements that attempted to abolish idolatry. However, since the latter was supported by the Pharaohs and Priests, the philosophers had to flee to the Desert. This phenomenon occurred systematically and periodically during the whole long existence of the Pharaonic Dynasties.

Followed by a few disciples, these philosophers settled and propagated their doctrines among barbaric peoples, among Ethiopians and Assyrians. They periodically made attempts to return to and re-conquer the great cultural centers of Egypt.

The Philosopher King Amenhotep IV, in the company of his wife Nefertiti, brought from the Desert the concept of the Only God, Aton. He tried to transform this Ideal into a religion, in opposition to the Priests of Amon and the ancient customs. He founded a city for the adoration of the Only God, but failed in the attempt; after his death (1280 B.C.) the cult of Aton was wiped out, and the previous cults were restored.

The Hebrews were nomads who came from the Desert. They clearly conceived the Idea of a single God. Among the Egyptians, they were always rebels on the fringes of the prevailing religious law.

The Exodus of this People, guided by Moses, is a historical demonstration that philosophers and idealists were persecuted and had to take refuge in the Desert.

The Greeks, heirs of the Egyptians, were in the beginning a pastoral, nomadic and monotheistic people. When they settled down and grew in numbers, they transformed their ideal into a polytheistic religion.

Like two spouses, Philosophy and Religion seek and reject each other continuously.

The ideal monotheistic current is absorbed by the religious and practical power of polytheism, but the ideal always rises up to proclaim that, above all things and various forms, God is One and that there is no other outside of Him/Her.

MESSIANIC PHILOSOPHY

11th Teaching

The deistic philosopher asks himself: If I am a Son of God, begotten by Him, why should I not be able to be God?

The human mind, after devoting itself to the speculation of which it is so fond, resists the final idea that it will never be God but will only be like God.

The Philosophy of Not Being causes the soul to tremble with pleasure at the conception of the grandiose and incomprehensible idea of Absolute Union; but deistic philosophy traces a circle upon which is inscribed: Thou shalt not pass.

Idolatrous philosophers compare very perfect, propitiatory and redemptive beings to God. However, deists assert that these are nothing but demons, mocking imitations of God. Thus the human mind will never be able to break the bonds of relativity, nor will it ever be able to embrace the entire immensity and omnipotence of the Divine Mind.

The human being can never come to be God, nor can anyone ever be like God. S/he will only enjoy the effluvia of God, of the influence of the Divine Mind. Then the skillful human mind, which does not resign itself to defeat, forges the idea of a redeemer.

The redeemer is God adapted to the human mind. The human mind will not be like the Divine Mind, nor will it come to be God. Rather, God Himself will limit His Divine Mind to a relative and partial human mind: God Himself will become human.

Deist philosophy, in its barest sense, is dangerous and can tempt the human mind to try to be like God; therefore, in order to sustain itself, it supports itself on the concept of a humanized Divine Mind.

Hermes-Thot and Osiris are images of the doctrine in ancient Egypt.

Judaism itself was unable to rely only on the bare idea given to it by Moses. As early as the Babylonian exile, it needed a broadening of human thought and began to sing and yearn for the coming of a Messiah, of a Liberator, of a Divine Being incarnated upon earth.

This beautiful philosophy is inherited by the Christians, since the Christian religion is based on the concept of the God Man.

All human beings can be redeemed by him; if they cannot become Gods, they can become like God through Christ.

Neoplatonism deeply influenced Christian philosophy in the first centuries of the Church, but it also was its greatest danger and was the cause of Arianism. If Christ is not the Father, but is only like the Father, then He is no longer God, but is like God. And then the possibilities that the human mind could become the Divine Mind through a Mediator are lost.

The Catholic idea asserts the indissoluble Unity among the three persons of the Most Holy Trinity, and makes the Son consubstantial with the Father. It thus bases faith upon the unshakable idea that the human being, by the Redemption, will be indissolubly united with Christ, and by Him s/he will also be united with God, because Christ is God Himself.

Even though the mental vibration contained in the brain is relative, it has an increasing foreboding; the human mind wants to be God.

The super-conscious concept is always there that the soul one day will possess the totality of the Idea.

CHRISTIAN PHILOSOPHY

12th Teaching

Christian Philosophy is limited.

Human thought has a limited appearance; however, its possibilities become unlimited when it broadens its horizons through the exercise of its potential activity.

Christian Philosophy understood the value of these possibilities and tried to control them. It stated that the human being can think whatever s/he wants, but within an established limitation.

After death, the human being will be able to think limitlessly, understand all the mysteries, the immensity of science and pure knowledge; but not here on earth.

The limitations of this philosophy caused it to remain definitively within the orbit and at the service of religion.

The Christian-religious philosophy took shape gradually.

In the beginnings of the Church, some of the Fathers tried to give thought ample scope, but they were either prevented from doing this or separated from the Church.

This philosophy spread an immense net over the human mind. It allowed the mind to look at the infinite spaces of knowledge, but always through this net; it allowed the mind to receive the treasure of the experiences of all philosophies and research, but always filtered through the net.

Christian philosophers came under the influence of the philosophies of Plato and Aristotle.

The delicate feeling of the philosophy of Chinese Buddhism reached them, expressed through their Liturgy and their Ritual.

The ancient graphic and symbolic teachings of Egyptian philosophy were adapted by them and suited to their images and their Hagiography.

In sum, they took up all the philosophical concepts within reach, but it was all sifted through their net.

This Philosophy is not labeled as limited because it is not very expressive or because it is obscure in its concepts but because it induces the human being to think in a restricted fashion.

In order to gain hegemony for the Christian philosophy, its philosophers distinguished between limited and unlimited philosophy, calling the latter Theology, or the Science of God, which one could neither discuss nor investigate. They even reached the point of prohibiting those who were not theologians or priests to speak about Theology.

After a notorious struggle, St. Bernard forced Abelard to give up the teaching of Theology in his course on Philosophy.

Christian Philosophy does not allow the human being to think other than in a limited way: St. Athanasius states this in the first postulate of his Symbol, subjecting the mind to faith:

Quicumque vult salvus esse ante omnia opus est, ut teneat catholicam fidem.

Fides autem catholica haec est, ut Unum Deum in Trinitate; et Trinitatem in Unitate veneremur.

The Catholic Faith is the great net placed over the human mind that wishes to be saved, and to know all after death. St. Athanasius explains this clearly in his symbol. God, One in His Trinity, is Supreme Knowledge, but the human being cannot reach this supreme knowledge except through the Son and His Redemption and Salvation. S/he cannot know everything directly, but must know indirectly; not in this limited and dark life, but in Paradise, when the soul, through redemption, is sure of her salvation.

The Light of the Holy Spirit, which is the full science of God the Father and Son, cannot be understood by the human being while s/he has the physical stain upon him/her and the possibility of sinning--s/e will be able to do so only later, when s/he will be admitted into the Church Triumphant.

The human being should think, but should not think beyond his/her measure.

This is essential, unquestionable, unshakable.

ANDROLOGIC PHILOSOPHY

13th Teaching

The human mind has an unlimited power, but it can only reach the fullness of understanding and creativity through union with the Infinite.

Therefore, the correct, single and true end of the mind is that of seeking God; Eternity.

All other speculative work of the mind is vain, false and harmful. Like a fatal power in the hands of a child, the mind will always harm the one who would like to deflect it through the veils of illusion, because it must inevitably return to the Eternal Mind, its true element.

Therefore, any Philosophy which does not have the realization of God as its end is not true; it is absurd.

The only real and true Philosophy is Cosmodicy, in which the Being seeks the Not Being and seeks the Eternal in Being and Not Being.

Through the cycles of human evolution, more than one being had the gift of understanding the enormous power of the human mind and some--who were demoniacal--asked themselves, Why not stop this great current? Why not sidetrack it and reap a profit from it?

Thus, at times, advantage was taken of the power of the mind for collective and personal ends.

The human being's mental currents were limited--that was what the human being was to think; s/he was to let his/her mind revolve around that and nothing else. This was a useful and practical method by which to generate mental force and concentrate it on the person himself/herself and on the circle s/he had established.

Mental power was thus taken advantage of and limited once again so that it would not attempt to return to its source and become a destructive and liberating force.

Deistic philosophies so systematically restricted human concepts that the human being became incapable of seeing God, of seeing Eternity, through his/her mind.

Deistic Philosophy turned Eternity into a tyrannical God who, whip in hand, constantly threatened humankind, telling it: Either make your mind into what I tell you, or I will annihilate you.

But this restriction was a good for the human mind, since the latter was uncontainable and sought a subterranean path down which to flee, through which to expand, so that it could find itself once again.

No longer understanding Eternity and believing that God was the idol formed by various consecutive and similar mental vibrations that had been transformed into dogmas and concepts, the human being sought knowledge in himself/herself--not in himself/herself as a part of God or spiritual power, but in himself/herself as a human force. The human being sought in himself/herself, in his/her feelings and emotions and observing his/her instincts; there s/he found a point of support upon which to galvanize his/her mental forces.

This Philosophy was called Andrologic, the study of the human being, dispensing with Eternity, with God.

However, this was an absurdity. The human being, in himself/herself, separated from the Eternal, does not have a reason for being, and the human mind did nothing but dash itself, in a countless number of illusory concepts, against the wall of false knowledge.

But the drop of water perforates the rock.

Once the exterior armor is pierced, the being encounters the Spirit in the depths of himself/herself; and from there s/he returns to God.

Andrology, analyzing the various, intimate aspects of the human being, created different schools. It went through physiology, through the instinctive mind, through the emotive mind, it reexamined the whole psyche of the being until reaching the Spirit.

Andrology steadily unveiled the need for an ascetic- mystic philosophy and, as it did so, it once again encountered the queen mother of philosophies, the Great Cosmodicy.

CONCEPTS OF ANDROLOGIC PHILOSOPHY

14th Teaching

Any andrologic concept is absurd.

If a human being were totally separated from other human beings and from the knowledge of God--which would be absurd because the human being, by his/her intrinsic nature can never be separated from God--and s/he wished to know himself/herself by his/her own means, s/he would have to go deep within.

It is understandable, then, that the being who is not used to speculating about God, which is the only real and true end, might think, "Who am I?"

"Who am I?"

The whole of Andrologic philosophy is based on that sentence.

The first thing that the human being seeks to explain is his/her self. The self that s/he knows is his/her physical self, that physical self which imperiously makes him/her think in terms of his/her vegetative and instinctive needs.

Then the fundamental postulate of Andrologic philosophy is: I am a human being.

This result is correct from the physical point of view, but it is absurd from the cosmic point of view, as are all partial andrologic truths.

Moved by his/her desires of knowing himself/herself, the human being utilizes his/her mind to penetrate the mysterious human machine; s/he investigates, observes, analyzes and compares; and s/he does as the child does who breaks his/her toy to see what is inside it.

Andrology is thus enriched by an infinite number of philosophical schools, such as physics, chemistry and applied medicine, all arising from the first postulate: "I am a human being."

Since the postulate, "I am a human being," is only relatively true, the being does not stop asking the question, "Who am I?"

The human being discovers feelings and emotions in himself/herself that are completely inaccessible to physiology. Then s/he begins to reflect, "I am a human being, but there is some value, existing in me, which I do not know. I can think this or that; I can feel in one way or another." Then philosophical study and the analysis of the

emotions arise. After arduous struggles, s/he arrives at the great postulate: "I am a human being with a soul."

All his/her inner feeling is studied in each of its aspects, and these are exteriorized in various schools of a psychological nature, which coincide in upholding the postulate: "I am a human being with a soul."

Nevertheless, since this postulate, "I am a human being with a soul," is only relatively true--like any andrologic truth--the person keeps on asking the question: "Who am I?"

Sometimes the physical human being and instinct predominate in the being; at other times, the thinking person, with understanding.

Andrology reasons in order to establish which of these two forces is the real human being; but when it explains it in one way or the other, it begins to add attributes to it. Each of these attributes has been given greater or lesser importance. This process has spawned multiple schools that increasingly separate Andrology from the truth and from the primary source. Nevertheless, these schools taught human beings to think, to talk, to write and to apply their varied knowledge to different specializations.

However, through Andrologic Philosophy, the human being has penetrated the most intimate part of his/her being. This allows him/her to encounter the Divine Spark and, with It, the only solution to the human problem, which is the return to God, to Eternity. Then the perfect postulate arises, which is transformed from andrological into cosmopolitan: "I am That."

RASIC PHILOSOPHY

15th Teaching

Rasics is the psychic body of Philosophy.

History is only a derivative of this Philosophy.

True History not only registers facts externally and chronologically, but also coordinates those facts, giving them life, thought and expression.

Rasics is the psychic body of Philosophy: it cannot be situated in a purely mental and speculative field, nor can it be situated in a completely and solely subjective field.

Rasics takes into consideration concrete facts, systematic observations and successive events, but it keeps those facts alive. The latter are the projection of a pure expression of thought and subsist through the ages, even after they have been obliterated from the earth as material forms. They exist as a psychic power and value, which express, upon the life of the human being, the idea from which they emanated and have direct and indirect results.

The students who wish to apply themselves to this study must do it only under the direction of a Master who possesses knowledge of the Astral World.

To explain Philosophy, it is enough to have a broad and highly intuitive mind. But to explain Rasics, it is indispensable for the Master to have the power of psychic knowledge of the Astral World.

When H. P. Blavatsky had to explain the Western world in her Secret Doctrine, the History of Occultism, she rejected every treatise within her reach and resorted exclusively to the Akasic Annals. Madame Blavatsky was the Rasic Philosopher of our race, but she proved to be a solitary star in a world of blind people.

Rasics is Philosophy applied to History, but today this is a completely unknown science, since the authors who discuss History, departing from strict chronological facts, do no more than reflect and describe their own personality.

In order to know true History--the life, thought and expression of facts, the forces that generated them and the results they have produced and will produce in the world--it is indispensable to see it in the Registry of the seventh plane of the Mental World.

Rasics studies the relationships among the Cosmos, Earth and humankind, and the relationships among the races. It also studies the ascending and descending stages of peoples, their origin, birth and death. It also studies their astronomical, astrological, telluric, racial and climatic relationships. Rasics could be extraordinarily valuable to souls if its studies were set on firm foundations and if it were taught by clairvoyants. It could be the key to future happiness, since it would allow the exact prediction, by means of pictures of the different stages of existence, of the destinies of peoples, races, families and human beings.

Students of Rasics must build a psychic bridge as a nexus of union between positive facts and their derivatives and the pure source of thought. This will engrave their cyclical impressions onto the extremely subtle astral, etheric and psychic body of the World Soul.

PHILOSOPHY

16th Teaching

The study of Philosophy is like a mountain lake that spills its water into different streams.

From the high summits, where thought is one, students analyze the Single Idea, thus dividing concepts into different expressions that become, in their turn, different philosophies.

One speaks of Platonic philosophy, Aristotelian philosophy and so forth, as if there were more than one Philosophy.

S/he who is called a Philosopher--without really being one--encloses himself/herself within a particular concept and within a magnetic field or way of thinking, denying everything else. But the true Philosopher, while remaining in his/her citadel and defending his/her position, never ceases to recognize that Philosophy as a whole is made up of all the different ideas.

Although the great philosophies are apparently so different from one another, if they join their fundamental postulates they are all different expressions of the Truth. Together they form the only Philosophy, which is the queen of philosophies.

Through the ages have emerged Great Initiates whose task it was to launch the power of the Mother Idea in the world, invested with the characteristic and need of the Humankind at each specific moment. Nevertheless, these noble philosophies were only an adaptation of Philosophy, and the student is never to lose sight of the unity of universal thought.

It is necessary to assert once again that with such a vague and general concept the student cannot know Philosophy, because when s/he generalizes s/he loses interest in speculation and method, which lead to the practice of right thinking.

It is necessary for the student to adopt a position--a philosophical postulate--and keep it firmly. From that position he will be able to conquer the different points which indicate the Great Laya Centers of philosophical knowledge.

So that this may take place, it is necessary to dogmatize without becoming dogmatic, in order to become secure in one's own ideas. It is necessary to acquire mental

resources by which to maintain, defend and promote one's ideas over all others. However, in one's inner self one must remain in that holy freedom which constantly benefits from the emanations of the Single Idea.

Some religions understood this high concept and called "Theology" their particular and fundamental point of view of Philosophy. They forced the student, once he had received these philosophical postulates as a divine and indisputable revelation, to submit to them unconditionally. All the other points which derived from them continued to be a part of the field of Philosophy, allowing the student to remain free to argue, discuss, deny and affirm, according to his/her way of understanding and deducing.

Philosophy is God's Thought revealed to human beings; it is as if the Divine Mother removed Her Holy Veil in order to give it to Her beloved Child.

Philosophy, the pure expression of Thought, is the only valid art that can restore human happiness.