

VII ~~X~~ XIV XV XIX XX ① Tollerinton: Alexandrine Teaching on
 ORIGIN/L XXI the universe XXII 567
Heavenly Bodies - Give account of the Cycles. XXI 549
XXII 569

(89)(90) "great importance is consistently attached by the Alexandrines to the stars. For Gorgias as for Plotinus they were among the important factors of the cosmos." (106) "The sun, the planets, the earth, the stars, were all as they (Alexandrines) believed living beings. Gorgias describes the cosmos as a vast & huge animal. The stars he thinks of as living & rational beings. They may sin, as is proved by Job's saying: "The stars are not clean in thy sight." They are endowed with will & desire. He imagines the sun

as desiring to be freed from the bondage of corporeal nature &
yet as content to run his course in the spirit of voluntary
service a world which "gravitates & hovers in pain
together" In Plotinus the stars too have life & mind
& purpose. They are continuously serene, happy in the good
they enjoy & the vision before them. Each lives its own free
life; each finds its good in its own act. They are the
willing servants in the cosmic order."

(Our Alexandrian believes (a) hierarchy of Powers entirely
world (b) living stars, planets, universes but didn't
I gather identify a & b. This I do. Or at least the
point is not clear from T.) ¹⁰⁷ "In Alexandria they believed in communion
with the stars."

② Tollington - Origen, etc

~~Q~~ ~~IV~~ (109) Origen: "In my Father's house are many mansions" refers
to the Spheres. Pure soul "passes from orb to orb in the
successive stages, discovering in each the reason of that circle's
particular mode & operation, till at last the outer sphere of
the fixed stars is attained & the ascended soul learns why
this or that particular star has its ^{special} position, its own size,
its proper distance from the other stars & how not one of these
things could have been other than it is without the totality
of the whole order suffering influence & change..... & we
get things in Clement of the same kind. But even the stars

& the revolutions of the spheres do not bring the world's experience to an end. They are the last stage, the final phase of knowledge, in the world of things (110) seen & physical; beyond lies the world invisible...

Plotinus: Spheres must move because they are alive
(113) P: "Our personality is bound up with the stars." 114 The spheres & the stars were for P. the highest, most varied, most nearly spiritual form of physical being.

Q XXII 567

XIV XXI

F/LXIX

① Tolleitun : Alexandrine Teaching on
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21 Q XXII 569

Evolution of Man from the Stars

(133) For Alexandrine, "The stars were living, rational, moral beings," ~~and it was the~~ They always thought of man as "a fallen creature, a stranger (134) wandering in a country not his own.... loyalty is given to the city in the heavens."

(But 'Heavenly men by birth'. Science always thinks of life developing from molecules. It is just as scientific to think of life developing from Earth, Sun, Univ., as a differentiation within these. To think of man coming down from

unit as a differentiation, is just as "scientific" as to think of him as integrated out of atoms. Why is this always overlooked?)

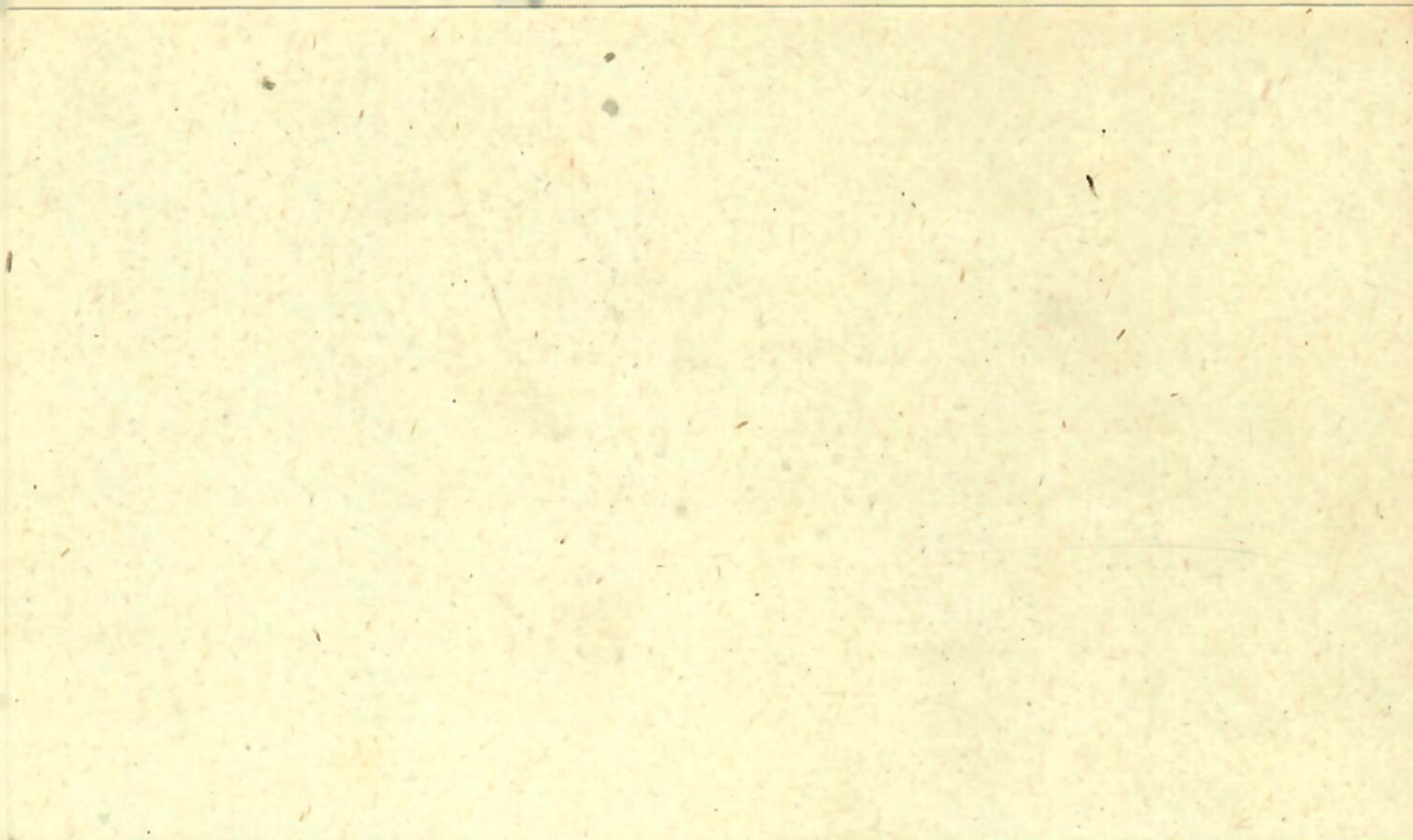
137 Basilius (Gnostic) Soul dwells in upper fixed heaven, denies a less immaterial existence, gets more & more solid till it comes down to planetary spheres, in each of which it loses something of its pure spirituality. In sphere of Saturn it gains intelligence, in Jupiter activity, (138) Mars & Venus courage & desire, Mercury speech, Moon growth. At death - the return journey. In this story, note the word is denial (as in Eden story)

(141) Plotinus: "the soul is a descender from the All; its differentiation

Devolution

② Tollenon

has moved it; its vision is no longer set in the intellectual or spiritual; it is a partial thing, isolated, weakened, full of care " (P's words)



Concepts
evil

Prinsipe G.P.T. 67 ff

67. Fastus recognized subordians spiritual forces good & evil - eg 'powers'. 68 Clement: (Exc. Theod. [appended to book VIII of Strom.] 71.2) - the stars & powers are beneficent & maleficent, right-handed & left-handed, say de Gnostics, & Clement himself (Strom. 6.16; 148.2) mentions the elements & the stars as destructive powers. Chrysostom for Eusebius, Justin, Irenaeus, etc on demons see pp 69, 70, 71. ~~77~~ 71 - The gods of the heathen commonly accepted as evil spirits

subsidary being.

72. Frequent ref. to heathen as deifying

supernatural beings more powerful & less admirable
than kings & heroes.

905. ORIGEN

[XII]
307

Prestige GPT 59

"The Creed of Sirmium (or a place not a person I think) relates how Christ "descended to the regions below earth & economized affairs there," a possible reminiscence of Origen (Contra Celsum II.16), "that His soul should leave His body voluntarily, & after economizing certain matters outside the body should return again."



X XIV XX

① Tollenon: Alexandre Teaching on
the Universe

X (XIV) Q
Higher & Lower & Linked

(108) Philo: points of univ. in communion. Invisible bonds link
outermost heaven with earth, & their action prevents dissolution
of the cosmos. Like St Paul's Hellenic view:- in him, the Son,
all things exist, find their unity. Philo says Moses & Chaldeans
believed heavens & earth to be in intimate relationship: "an
organic harmony... wherein every part & every element, the
great & the small together, the flowing stream no less than the
fixed stars, had all their proper place & function. These elements

which were individually ... imperfect are perfect when seen in relation to the whole."

(118) Origin & Others: Out of lower material the higher power (Logos, Neoplatonic Soul, or O.T. Wisdom) fashions the 4 elements, & then up the scale of being, the varied forms of terrestrial & super-terrestrial life. Beyond space, the spirit world.

(120) Providence, says Plotinus, *primarius Cosmos*. ? : "When the mighty general is in question whose power extends over all that is, what can pass unordained, what can fail to fit into the plan?"

(139) Plotinus: World-soul, differentiated into manifold individuals, "man finds himself in the middle place linked upwards to the anima mundi, downwards to the beasts ... & to the matter ... & wild.

Higher & Lower ↗

② Tollinton

(175) Alex: teaching: Between words of Being & of Becoming there are "links & avenues". If man's place in the spiritual scale was not the highest, if angels, aeons, stars, principalities, powers & departed souls in bliss seemed to surpass him & outshine him in their vastness & glory, still he was of their company, claiming kinship & affinity with the highest of them. "
(But He I was really between what lay beyond outermost Sphere, & what lay within it. Be careful of this.
not my scheme.



XXV

XXIV 626

16 22

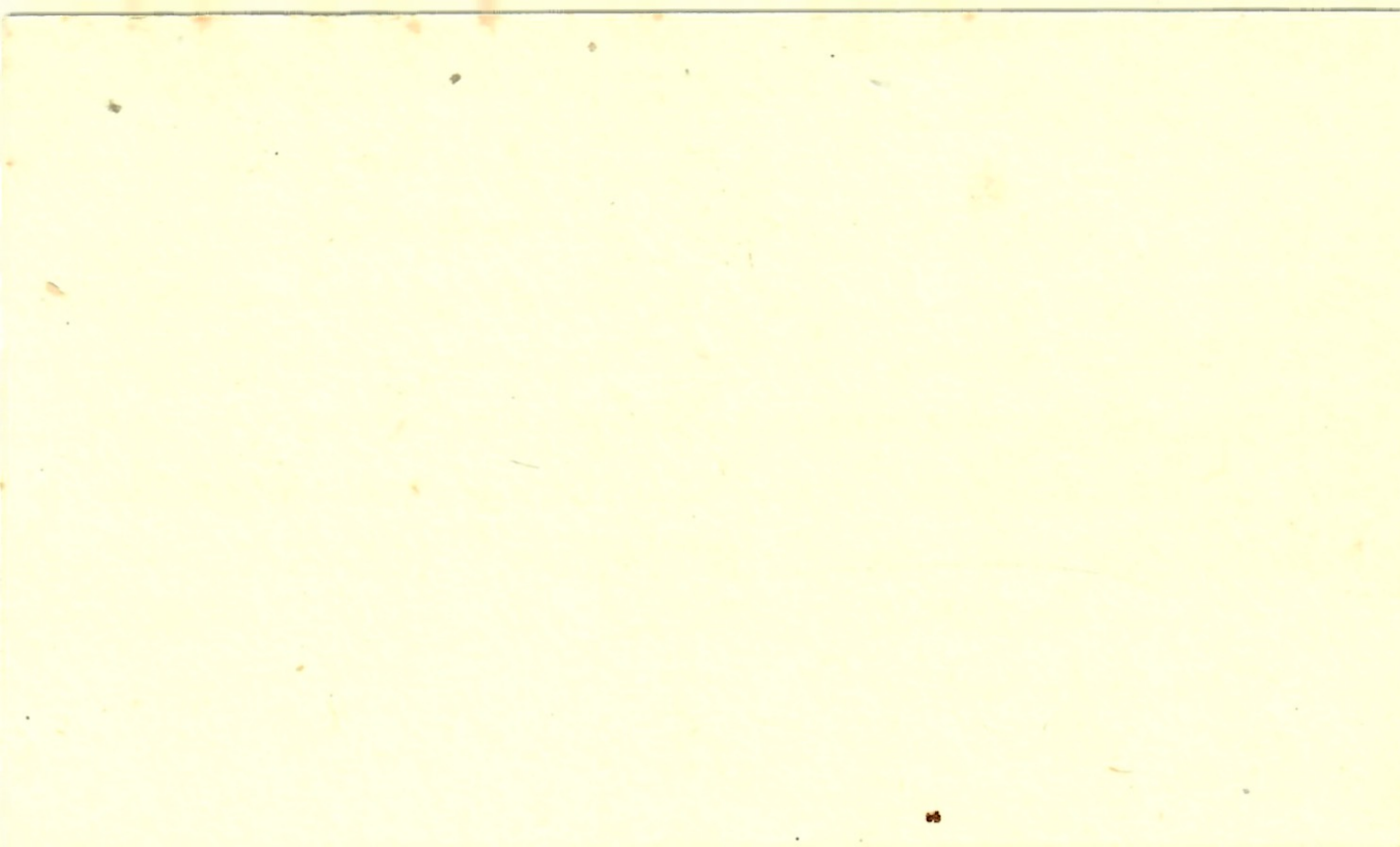
26

J. Q.

Origen: Contra Celsum IV, 76

C.E. Raven: Creator Spirit

- 122 Evil necessary to the Good. When challenged to vindicate his faith in God in view of human hardship, O. said that if man had not been liable to die of cold he would never have become a builder & weaver, that if he had not perished of hunger the gardener & farmer, carpenter & smith, merchant & sailor, would never have learnt their craft.





- (I) R. P. Knight: Ancient Art & Mythology.
- (II) R. Reitzenstein: Die hellenistischen Mysterien-Religionen.
- (Carpenter: Pagan & Christian Creeds)

- (I) 160 Teutonic Goddesses Hertha (the Earth) was a virgin, impregnated by the heavenly Spirit (the Sky)
- (II) 242 Gophic Tablet: "I am a child of Earth & the Starry heaven, but my race is of heaven (alone)."

