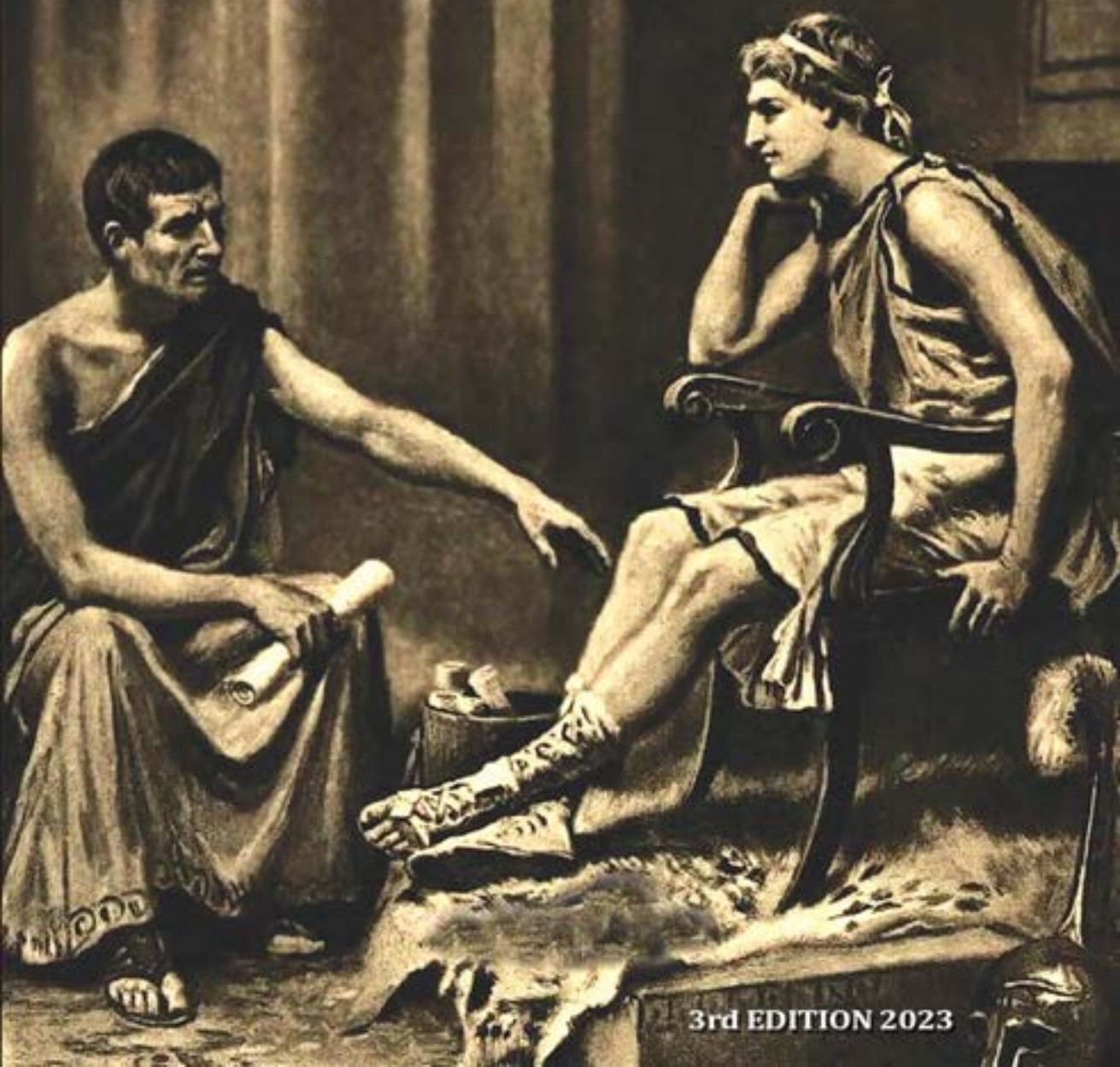


PAUL PISSANOS

ALEXANDER THE GREAT AND ARISTOTLE

The Secret Teaching



3rd EDITION 2023

INTRODUCTION

The manner in which the present work is written proves the author's profound knowledge on the "way of thinking" of Aristotle the Great.

The "philosophical continuity" of the "on Nature and the Sciences" views of the Stagirite mogul of Human Intellect and the way in which the discipleship of Alexander the Great becomes extremely energetic and educational, through the author, in no way lacking the proven thought of Aristotle, constitute the most important aspect of the work.

The author's thesis to make Alexander 'Great', before he comes of age, before he takes in his hands 'shield and spear' and the demonstrative method of Aristotelian imperatives and laws on the moral meaning of 'Great', modify the hitherto held beliefs about the conquering qualities of the son of Philip, making Aristotle's Doctrine of Education still relevant.

The amount of useful information, on behalf of the young students and the practiced "midwifery" of Aristotle for the successful externalization of the ideologies or mental positions of the adolescent students of Pella, especially, the son of Philip Alexander, make the present book of Pavlos Pissanos, extremely useful for today's and tomorrow's students and also for the students of Aristotle's philosophy, scientists, researchers, professors and intellectuals.

Athens, April 2005

EVANGELOS MOUTSOPOULOS

Academician Emeritus Professor of Philosophy

University of Athens

The Human Civilization

Many philosophical directions testify that philosophy is something multiform. The objects with which it deals are many and each one separately characterizes synthetic philosophy and in a sense their morphology.

Generally speaking, we can argue that philosophy is the science of “really being” or more analytically, the essence of things.

So, then, and because the essence of things and the world lies far beyond what we see, we discover the metaphysical philosophy that embraces and investigates all that lies beyond experience.

The work of philosophy becomes the Gnosiology that investigates the limits of knowledge and its presuppositions, as well as its aesthetic and ethic evaluation.

The philosopher wonders, he investigates, and, as Aristotle says, he he tries to interpret the “infinite” paradoxical phenomena before the Creation of the World.

He explores the question and discusses the integration of the “partial” into the “general” as well as “spiritual authenticity” and science.

This combination, disposition and teaching on education, philosophy, deals with the present work, “Alexander and Aristotle”.

The way in which the great Stagiritis gives the young Alexander the position of man in the world and in him the examination of existence and this position that transcends human limits in the search and conception of the essence of phenomena.

The dialogues Aristotle - Philip - Alexander with reduction of natural phenomena and primary substances that lead beyond science, highlight the general picture of the young Alexander in the great man who who will become.

Philip is stunned by his great intellectual potential young Alexander, in what he can, in what he must and in what he wants.

The “pre-learning” and “electing”, timely information and reflection, convince him of the necessary conditions for his future choices and actions for every successful action.

What the great Master teaches the young student: To learn to think. This lesson, we see in all the historical steps and successes of the of Alexander the Great.

The present treatise, without having the character of “Historical and Scientific Research”, deals in a clear spirit with what the Teacher wants and what the Student can do. It seems simple, but it is not.

This means that the Master becomes aware of the problem, examining it in detail and aware of its dimensions and implications in comparison with the “will” of the disciple already enlisted to serve the needs of life, the desires of others and his own ambitions.

Alexander, being and living in the moral imperatives of his social environment and observing the laws of the state he builds his life, he wonders what the validity of moral values and his own responsibilities and obligations as a citizen to citizens and as a leader to his country and of Greater Greece.

Alexander, being and living in the moral imperatives of his social environment and observing the laws of the republic he builds his life, he wonders what the validity of moral values and his own responsibilities and obligations as a citizen to citizens and as a leader to his country and of Greater Greece.

The Great Teacher's teaching on education, reason and Scripture and the absolute understanding that becomes the attitude of life in the course of Alexander the Great ensured and ensures the intertemporal transfer of that set of information that characterizes and supports at every step the "human civilization" that Pavlos Pissanos narrates so eloquently.

The human civilization taught by Aristotle, The great interpreter of Sciences, and made a life act that has been passed on to this day.

The greatest man ever born.

Alexander the Great!

MICHAEL-THALES PULANTZAS

Professor Emeritus

Philosophy - Sociology

K. University of Rome

Being and well Being

This study by Pavlos Pissanos is important for those who do not know the historical data of the two personalities, Alexander and Aristotle, whose "coupling" was not accidental, but predetermined by the Cosmic Powers.

Historians do not mention anything about the Teaching program, but the inventive mind of the author sets out in detail what he must have taught Aristotle taught Alexander. The purpose of Aristotle was to carve through knowledge and measure, the rough stone of the faults and passions of Alexander.

Alexander used to say that to his Father he owed his living and to the and his Master the well-being (Plut. Alex. VIII, 3).

Anyone who carefully studies this spiritual work of the author will benefit greatly.


LIANA SUVALGEE

Archaeologist - Excavator

of the Tomb of Alexander the Great



INSTEAD PREFACE



This book is not a historical reading, nor biography, but an «epic of souls» of two people for whom fate has reserved a prominent place in the «cradle of the Great «of Humanity.

The lessons and urgings of Aristotle to Alexander and sometimes to his childhood friends are, in large measure fragmentary references to the general literary-philosophical work which was bequeathed to the societies of the world by the pre-eminent scientist on Earth.

Through the encouragement, advice and lessons of the Grand Master to the most diligent and faithful student in the worldwide history of education, the personality of Aristotle, decoded, emerges, not only as a philosopher scientist, but above all as a loving, affectionate man with a sensitive soul, who can distinguish, with cause the divine grace, the good from the bad, the useful from the useless, the terrestrial from the celestial.

Alongside the soul of Aristotle, the soul of Alexander is portrayed in its most prominent form. The extent of time has passed required to allow the historian to feel as a psychologist, psychoanalyst, social researcher,

to enter the inner sanctum of the temple of the human soul of two giants of world history, of Aristotle and Alexander, to taste the holy water, the Bread and Wine, as the same souls gave birth to it and nurtured it in the highest range of ethos, gallantry and the rule of law ...

... To deliver to subsequent generations ...eternal values...from the Holy Grail of the divinities of human wisdom !

The Author





ALEXANDER THE GREAT and ARISTOTLE

The Secret Teaching

Introduction

To enable the modern scientist-scholar to analyze the thinking of Alexander the Great, the Macedonian Greek who was able to conquer the entire known world, and the thought of Aristotle, the Stagirite Greek, who was able to conquer the peak of scientific interpretation of all phenomena of nature, he must necessarily be aware of the mode of operation of the human brain, the soul and the universe.

We live in a world where science and technology are virtually galloping, with one theory succeeding another about the microcosm, the macrocosm, matter, light, the interdependence of all things, the relation of human nature to the nature of the world, the evolution and involution of the universe.

It is, however, certain that every form of science has plotted its course along the track lines of ancient Greek philosophy. Whatever occurs as new scientific evidence has been debated two and a half thousand years ago in some philosophical school of greater Greece.

The predictive power of ancient Greek thought is incredible, which was able in the minimal time limit of a few centuries to cover the whole range of scientific discovery, not only up to our own time, but into the distant future.

The personalities of Alexander the Great and Aristotle, in this essay, will be placed under the microscope of their Quantum status, so that we can “arrive” at a new logical approach that enables us to answer the major question: “why, with the passage of time, does their historical importance keep growing! »

What is happening globally with these two leading personalities who left us two and a half thousand years ago is indescribable, but, at the same time, it is also necessary for it to be described with the most philosophical penetration possible.

Thousands of books, hundreds of paintings, hundreds of writers of novels or histories or scientific inquiries, archaeologists, scholars, intellectuals, chaired professors, computer programmers on thousands of websites, Blacks and Whites, Easterners and Westerners, followers of every religion and every sect and all those conceivable by the mind of man, remain concerned to this very day and will remain as long as this world will last concerned with Alexander the Great and Aristotle, two leading Greek conquerors of world culture and world wisdom .

From wherever Alexander the Great went, wherever he set his foot, from whatever foreign country of his legendary course, today this country considers it an honor that he passed over their soil and utters his name with reverence and boundless respect for this great Greek, trying be identified with him in any way.

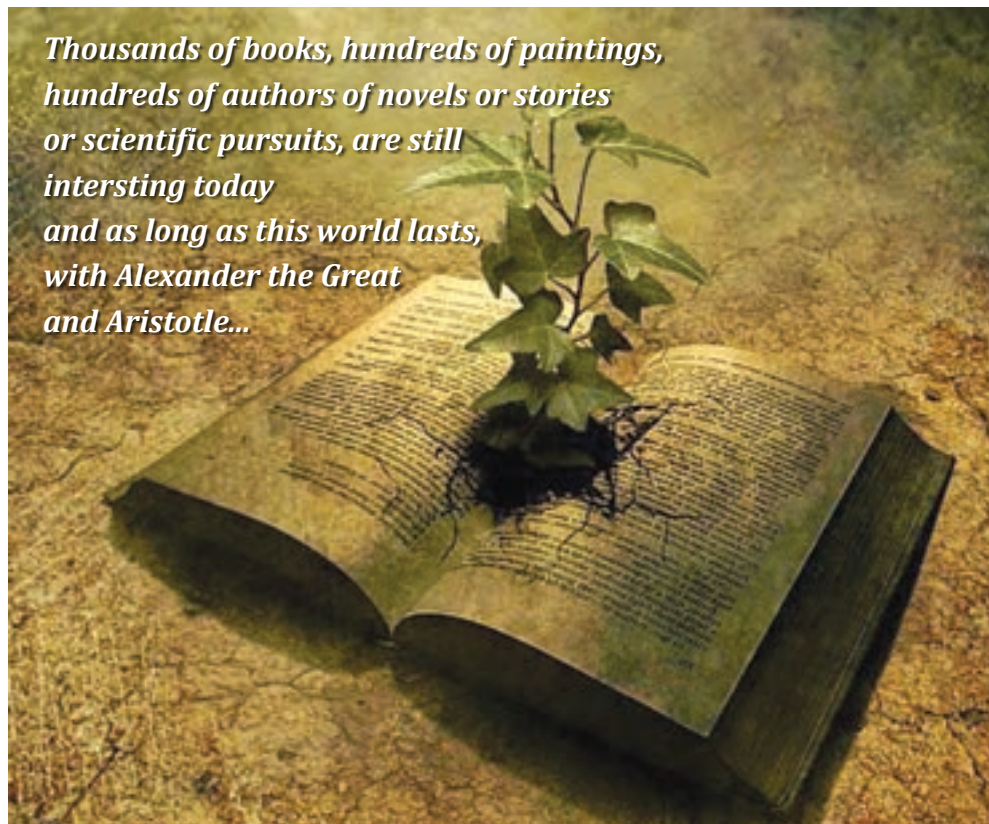
On the other hand, in all schools in the Western and the Eastern world, in all universities and philosophical schools, students and teachers are hunched over the texts of Aristotle trying, through these texts, to interpret human nature and the world.

Is it coincidence that “links” these two personalities in the flow of history? Is it coincidence that the greatest philosopher of all time was the teacher of the greatest “cultural conqueror” of all time?

Did, perhaps, apocryphal cosmic forces operating in and out of our minds, by our own nature and the world's simultaneously-- which currently Quantum Physics is trying passionately to decode and Astrophysics to unify with nascent theories about the speed of light through space and time, the null result which the opposing forces of nature yield in every manifestation of matter and the structure of the universe, with the result that we are all "one" with everything—does perhaps all this according to scientific-philosophical thought yield a new picture of the dominant figures of world history?


Are, perhaps, Alexander the Great and Aristotle cosmic forces and not mere human figures, who played an active role in shaping the structure of humanity with «orders from above? »

This work is devoted to the possible answers to all of these questions.





ALEXANDER



On the 6th of the month of Hecatombaeon., which the Macedonians called Loon, day that was burned one of the most beautiful temples of the ancient Greek world, the temple of Ephesia Artemis, Alexander opened his eyes to the light of the world.

Then, the Hegesias from Magnesia, said the historical witticism that, the temple was set on fire, because the goddess Artemis, forgot her daily duties and was concerned only with the birth of Alexander, resulting in the temple to be abandoned to the fire!

The magicians, then in Ephesus, were running in the streets in panic, lamenting that that day had brought disaster and misery to all Asia, for they foresaw that the burning of the the burning of the temple was an “omen of another evil”.

Philip received the news of Alexander’s birth on the day he conquered Potidaea, while at the same time he received two other triumphant news.

The first, that his general Parmenion defeated the Illyrians in a fierce battle and, the second, that, at the Olympic Games of Ancient Olympia, at the Chariot Stadium, his horse was victorious.

The soothsayers Philip asked informed him that the child born between three victories would be invincible.



In the course of time, and while Alexander had already formed a wonderful, well-toned body, his personal sculptor, Lysippus, created unparalleled sculptures in marble with the developments of his face and body, which, then, the sculptors of subsequent eras emulated, paying particular attention to the elevation of his neck, which tilted slightly to the left, and the fluidity that rose from his eyes.

The great painter of this era, Apelles, who painted Alexander “thunder bearer”, not rendered the natural color of his face, but depicted it more shadowy and dark!

The sources inform us that, the body of Philip’s son was white, while this shining whiteness, reflected above all, on his shiny face.

Aristotle also informs us that his rosy skin smelled sweetness, and through his mouth and the rest of his body so much fragrance that his very tunic itself was fragrant.

Theophrastus claims that this exquisite fragrance emerged due to the fusion of his body fluids by heat.

Alexander’s wisdom was manifested from his youth. While, in his daily manifestations seemed dynamic, uninhibited and very perceptive in dealing with the dangers, and in the pleasures of the body had complete restraint and was perfectly measured before the pleasures, despite his young age.

It must be considered, as very certain, that the young Alexander did not tend to the general, accidental glory, unlike Philip, who many times boasted of the sophisticated ability of rhetorical speeches as well as the victories of his chariots at Olympia, which and engraved on coins issued.

Once, when Philip was absent from the kingdom of Pella, the Alexander hosted the ambassadors of the Persian king at the palace, with whom, after a short time, he became extremely familiar.

The ambassadors admired the respect, magnanimity and avoidance of childish questions from the young son of Philip, who, among other things, asked to be informed about the road networks and transportation in Upper Asia, as well as opinions about the character of the King of Persia and his proven abilities.

Asked about this, the ambassadors considered it polite not to compare the legendary ability of Philip with the greatness and willfulness of his son, despite his young age.

Alexander, every time Philip occupied with the powerful war machine a city, instead of rejoicing at the event, he would say with deliberation to his peers: "Children, my father will conquer everything and will not let us achieve any great feat..."

After the age of 8 years, Philip called many educators, teachers and supervisors for the pedagogical formation of Alexander, entrusting the supervision of education to the relative of his wife Olympiada, Leonidas,* a man strict, fair and dedicated to his mission, as professor and curator of Philip's son.

Despite his premature age, organized character that had developed Alexander, who did not succumb to violence, through quarrels or disputes, as Philip had founded out, who avoided ordering him but, on the contrary, to convince him with arguments for the issues that concerned the City.

And, because the king had little confidence in the teachers of music and lessons to provide the best possible education for his highly intelligent son, he took the decision to invite his old friend, Aristotle, the greatest and most ingenious of all philosophers, at a high cost of education.

* *It is said that he was an Epirus. He was loyal to the royal family, in which he worked as "Pedagogue" and "Professor" of Alexander the Great.*

Aristotle accepted the proposal of his childhood friend, for the additional reason that, the patrimony of the city of Stagira, which had been destroyed by the Macedonians, was rebuilt by Philip and its inhabitants, who had been exiled or had been made slaves, he had them fully restored by the King.

And so through the consensus of the heavenly powers the coupling of the two great men of spirit and valour took place, who will be praised by the ages.


Aristotle and Alexander.



The Great Alexander cuts the Gordian knot.



ARISTOTLE



Aristotle was born in Stagira in Chalcidice in 384 BC. The shadow of Socrates who had died 15 years earlier still loomed over the horizon of Athens, and Plato's Academy was in the third year since its inception. Aristotle's father, Nicomachus * had a deep friendship with Amyntas the 2nd*, king of Macedonia.

In 367 BC, the young philosopher, at the age of 17, came to Athens and joined the Academy of its then sixtyyear old founder, Plato.

For twenty years he studied with the Great Master and only after Plato's death, did he decide to leave the Academy.

At the same time he accepted the invitation of Hermias, the ruler of Atarneas and Assos, in the region of Troy. Hermias had been a student of the Academy, and had developed friendly relations with Aristotle who remained with him in Assos for three years (347-344 BC) and was the

* Nicomachus was the physician of King Amyntas III of Macedonia, who was father of Philip.

* Amyntas was born in Mieza, he was the brother of Pefkesta, Alexander's "satellite" in his campaigns. When Alexander lost the battle with life, Amyntas appears as the bodyguard of Alexander's half-brother, Arridaius, son of Philip.

central figure in a circle of prestigious academics. Then Aristotle decided to deliver his first lectures.

After Assos, Aristotle settled in Mytiline of Lesvos where he married Pythiada, Hermias' niece. Suddenly, there intervenes an invitation from Philip of Macedon to Aristotle, whose result was to change the course of world history.

The king of Macedonia invited the great sage to accept a position as the tutor to his son Alexander, who at that time (343 BC) was only 13 years old.

Aristotle accepted the invitation, went to Pella of Macedonia to undertake the education of Philip's young son until the year 340 BC.

The initiatory teacher-student relationship as well as the decryption of codes of the operation of Thought, Perception and Knowledge, as Aristotle conveyed them to his spiritual son, Alexander, became the "key" to open the gates of the Mind of the greatest civilizing agent in the history of mankind.

In the year 335, Aristotle goes to Athens and establishes his own School, the Lyceum, later called the "Peripatetic School".


He was the Headmaster of the School for 13 years until the year 322 BC when he drew his last breath.

Among the schools of the ancient Greek world the Peripatetic shone above all, glistening from the glow of its very creator.





THE SECRET TEACHING



Winter was over, but the cold was harsh. Pella, dressed in the white of snow, looked in the night, with the twinkling stars, like a queen of nature. The fierce, icy north wind beat mercilessly against the pillars, metopes and cornices of the fancy palace, shaking tufts of snow everywhere in the dull light.

Alexander this night was, almost, awake, leaning in a gold-plated recliner, his gaze gazed behind the dull glass of the windows the games of the north with the snow.

Strange night, thought the young son of Philip in the dull light of the torches that were dying in the great hall of the palace.

Inside the palace, on this night, a mysterious feast was being ritualized by the believers and initiates of Orphic tradition.

Despite the severe cold of a thawing winter, the next morning would dawn with the vernal equinox.

The time was coming when the daffodils would grew again, on the plains of the mountainous Mieza.

All around, in the temples, the lyres were throbbing from the organists in the secret crypts, while the incense from the kettles on the tripods was blowing in the atmosphere of the sanctuaries, as far as the ends of the Macedonian and Thracian land.

And all these wondrous mysteries, dedicated to Dionysus, brought from Delphi, Eleusis and Thrace, were followed by the believers of Pella, who believed that the invisible god, Apollo, was returning from the land of the Hyperboreans on a chariot that drawn by white swans.

A low murmur from the worshippers of the palace was a psalm at the birth of Orpheus, reached the ears of young Alexander.

Some, underage virgins with long hair, crowned with daffodils, with costumes of blue veils, hold in their arms narthexes, hydrians and votive vessels participating with their youthful murmur in the celebration of the palace.

Strange night, full of the scent of aromatic woods neatly placed on low tripods.

Aristotle, with his inquiring gaze, does not let any detail escape him. He is not familiar with this equinox festival on the island where he lives, and everything makes a special impression on him.

Before naphtha on the iron candlesticks nailed to the walls of the palace is even finished, the celebration comes to an end.

At the dawn of the new day that marks the beginning of spring, life in Pella, in Greece as a whole, will be loaded with the joys of the bright new season, for the good of the human race.

Some, in the course of the hour, little by little retire, others fall asleep in their seats. Aristotle bids Alexander farewell with a wave of his hands and walks away.

Last, alone in the great hall, Alexander tries to sort out his thoughts and give interpretations to the things that are indicated and meanings of the feast in the palace.

Nor did Philip's son realize how much time had passed without his noticing its passing.

*Alexander the Great
receives the news
of death by burning
of the Indian
Gymnosophist
Calanus. His painting:
Jean-Baptiste de
Champaigne*





Sleepless, with his eyelids wide open from a strange impatience, he understood that his soul was waiting for something in these moments that when the equinox would change, without himself knowing what that something was.

In a moment, gazing behind the dull glass of the window at the half-dark nature, he saw, in the dull light, outside in the courtyard a shadow that, with a jump, landed in the courtyard of the of the palace.

It was a young wolf looking for something to eat.

Suddenly, a hand gently touched Alexander's shoulder, while he heard behind his head the deep voice of Aristotle:

- Are you not asleep?

Alexander sat up in his recliner, while Aristotle pulled another recliner towards him to sit down himself.

- Tonight, Master ... I don't know ... my eyes don't want to close.

- I would think the same thing is happening to me, Aristotle added, leaning sideways on the recliner, facing his student.

- A wolf has entered the courtyard and I'm curious to see what happens. Alexander didn't have time to complete his sentence.

In front of the large arched window, the wolf appears with a rooster winging in his mouth.

The wild animal jumped the fence and disappeared into the freezing night.

- Do you know what this act is called? asked the Master.

Alexander tried to think.

- Law! ... Law of self-preservation, Aristotle added, crossing his fingers between his hands.

- This Law, does it belong to the group of dominants?

- Yes! Self-preservation in animals is observed and works perfectly within the framework of the Law.

But it's not the same with people...

- You mean to say, Master, that...

- In the past, we've touched on this subject again with a special lesson. I wish to reiterate that in man self-preservation is not is not subject to the observance of the law itself.

Man hunts, eats, drinks, sleeps, based on his personal logic, which, instead of pushing him to eat as much as he needs, he, guided by the instinctive movement of his thought, constantly seeks something further, outside of his hunger, his appetites ...

- In other words, he violates nature.

- Exactly, my good student. When we do what we want and not what we have to do, then we are violating nature itself.

“Want” belongs to our personal experiences... “should” belongs to the Laws of Nature...

The “want” belongs to the “I”. The “must” belongs to the “we”.

The Master paused and remained thoughtful.

The student watched him with an intense thirst to hear him speak.

The north dry air outside the window lulled their senses.

In a moment, Alexander whispered in a low voice.

- At some point... yesterday... Master, you told me about the Secret Knowledge...

- Secret Knowledge. Can knowledge be secret?

Aristotle wrapped himself better in his tunic.

The fire in the fireplace was not enough to warm him from his punda of the dawn was breaking.

- Yes! ... In the world we live in, there is knowledge that belongs to in Letters, Science, Arts, everything. But there is also knowledge that belongs to the few. The chosen ones.

- Who are these chosen ones?

- The initiates!

Those who can and do enter into the essence of the supreme Good for the good of Humanity.

- And, what does it take to become an initiate?

- First of all, it takes an initiate Master... to teach the new initiate.

But if the soul of the newcomer does not have the ability to enter into the understanding of the “principle of all things”, which is the basis of the Secret Doctrine, then ...

- Then?

- Then, Alexander, the newcomer will not be able to become an initiate.

- Correct! Full-correct! Master.

- In a more logical position ... the initiate is first born ... and then becomes!

- Are you, Master, an initiate?

Aristotle smiles benevolently.

He crosses his fingers and answers with his deep voice.

- No real initiator, speaks for himself. Others speak for him. I, on my own account, belong to the "others".

- Yes! Modesty is a divine gift, Master.

Alexander throws himself out of the recliner, approaches the fire, and stirs the logs.

He returns and stands upright, pondering before Aristotle.

- If, Master, the initiates in the sanctuaries of the temples and the philosophical schools of Greece are like you ... then I would like wholeheartedly to become one of them.

Aristotle nods, with a slight movement, Alexander sitting down across from him again. The disciple sits down and stretches his body in the sitting room. Aristotle count him by moving his finger.

- You, you, my king, can be a initiate!...

- I may even become a initiate... and a warrior at the same time?

- Yes... and perhaps, for so difficult a coupling, that is, to be wise and warrior at the same time... to be a unique phenomenon!

Alexander remains motionless, silent.

In his mind, come and go like shining figures, Achilles, Dionysus, Hercules and all the great of the ideal genealogy of. Aristotle believes that the time has come to open wide the doors of the "Secret Doctrine".

- I understand that this hour, my good disciple, is not brought by chance.

In the deep night, at the change of the equinox, we both stood awake by a flickering fire to exchange our thoughts.

The sky, taking care in its own way to lead the story of people on Earth, creates opportunities that are difficult, very difficult to explain, because we must be able to perceive them.

This moment, here, is a moment appointed by Heaven, despite the fact that my teaching time is over and tomorrow, I am leaving! Alexander tries to grasp the meaning.

- That is, Master, at this moment, there is among us a “third party” who decides for us?

- Exactly! ...

- And this “third” is Heaven?

- Exactly! ...

- I’m not interrupting you anymore. I look forward to your explanations.

- First of all, my dear student, I must explain to you what Heaven is.

During the day, we turn our eyes upwards, we see the sun, sometimes even the daytime moon ... we see the clouds travelling over the Earth ... the birds flying ... we see the snow falling from above ... and sometimes the rain watering on nature... we understand that we breathe, because Heaven, in cooperation with the sun, has made sure that the Earth is wrapped in a cloak of chemical mixtures that make man and all of nature breathe, move and life!

Aristotle remains thoughtful for a moment.

Alexander pensive.

Suddenly the teacher resumes the monologue.

- Have you ever imagined that, nothing happened by chance, nothing exists by chance ... and that everything is the work of a single program, the sum of which makes the Universe exist?

Alexander does not speak, does not move, he looks at the teacher, as if magnetized.

Aristotle, now aware of his student’s musings, rises, approaches him and looks him straight in the eye.

- You spoke to me earlier about “Secret Knowledge”. You asked me, why it is secret.

I am now convinced that, despite your young age, you must to explain to you the depth of the meaning of the Knowledge that must belong to the few, the chosen...

And let me start from the Principle of Beginning! ...



*Principle of the Beginning,
is that,
there is no Beginning!*

The Author





THE PRINCIPLE OF THE BEGINNING



The Principle of the Beginning is that there is no Beginning!
- I don't understand, my good Master.
- I'll explain right away.

The natural scientists of our time believe that everything begins somewhere, that little by little they grow, flourish, act and end, fade away, die. This is what they use to call the law of decay.

But if we realize that the entire Universe is the result of perfection outside of all decay, the work of an all-knowing Creator ... an all-powerful Being, who does not need to move or act or create, because these forces exist "unilaterally" within it ... the Being has them as active forces. There is one common and constant Essence, which constitutes their cause.

For Thales, this Essence is water!

However, water responds to the perception of the senses.

The disciple of Thales, Anaximander, goes beyond the "Beginning of Thales" principle of visible matter and turns to a perpetual and transcendent entity, the Infinite, which he perceives in an Essence unlimited in both shape and size.

For Anaximander, the space of Space together with all the beings of the Earth, the sun, the stars, the planets, all that we see to constitute the Whole, belong to "One and Unique Whole", to a "complete and unbroken Unity". This "Unity" obeys a General Law that governs all parts of the cosmic Universe.

The Anaximander Universe has the Earth as its centre.

But then comes Anaximenes, that great metaphysician, a genuine son of Miletus, who calls the genetic cause of the world Air and identifies Air with the soul. Anaximenes' Universe is Psychic, Infinite and Unified!

It is this Soulfull, the Infinite and at the same time Unified Universe, that Pythagoras comes next and makes it "Mathematical"!

All things of nature and the world have, each one separately, its number. Every number is unique!

However, the sum of the numbers, taken together, reveals as a sum the cosmic Unity and this, the Universal Harmony.

This Harmony, Pythagoras reduces to the function of the soul of the All. The Creator, for Pythagoras, has united all things through the Universal soul and, for the function of Eternity, has given the Universe a harmonic sum!

Aristotle stops the narration for a moment.

He brings his right palm to his face and thoughtfully puts his finger on his lower lip, on his mouth.

He does not speak.

Alexander, like mesmerized, looks him full in the eyes.

- What are you thinking, Master?

- I think, my young King, that Pythagoras does not convince me the "Beginning of Everything" as he connects it to the theory of evolution.

- Meaning? Alexander asks, puzzled.

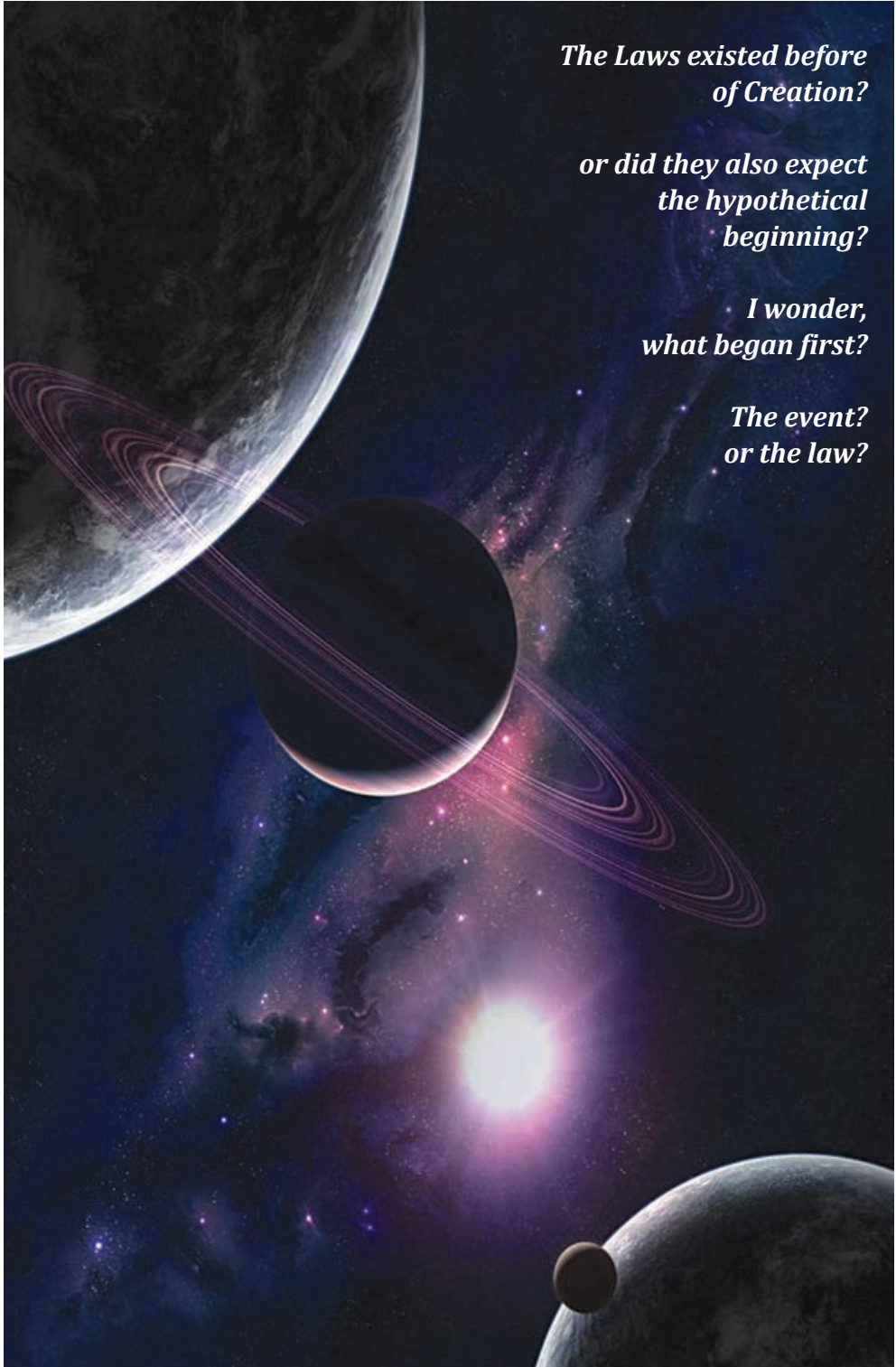
Aristotle puts down his hand, rubs his feet lightly to warm them from the dampness of the living room and turns to Alexander.

- I wish to put things in order.

Pythagoras, just coming of age, went to Egypt with a letter from the tyrant Polycrates to the Pharaoh Amasis.

The two oppressors were friends with each other.

The Pharaoh, introduced Pythagoras to the priesthood of the temple of Memphis, where he was initiated into the Secret Doctrine of Osiris.



*The Laws existed before
of Creation?*

*or did they also expect
the hypothetical
beginning?*

*I wonder,
what began first?*

*The event?
or the law?*

When Pythagoras returned to Samos, after his captivity in Babylon, believing in the Egyptian fantasies about the course of the soul from body to body, he had expelled from himself the rational and crystal clear Greek spirit about the functioning of the soul and the immediacy of its relationship with the Universe and the Creator!

And so we have his faithful disciple, Philolaus, in a book that «ο κόσμος εις εστιν, ήρξατο δε γίγνεσθαι από του μέσου και, από του μέσου, εις τα άνω δια των αυτών εις κάτω» (The world is one, it began to be created from the middle, and from the middle upwards and with the same laws downwards).

In this 'Principle' that Philolaus invokes on behalf of of Pythagoras, I am opposed.

- So the world, the Universe, has no beginning?
- The principle of Everything is that there has never been a Beginning. If the Creator is, as the things of Nature show, omnipotent, omniscient, and omnipresent, there arises questions:

- What did the Creator of all things do before Creation?

Wait for a certain time of the year to start the project to begin his work? So he wasn't Omnipotent?

What if we assume that he waited...

- Did the Laws predate Creation? Or were they waiting for the the hypothetical principle?
- What started first? The Event? Or the Law?

What if we throw a rock from above and it, because of the law of gravity falls to earth, what comes first?

The stone falling without the existence of the Law?

Or, does the Law exist before the stone falls, which in this case is the fact?

... And since the event follows the law that defines it, what does the Law before Creation? Does it wait?

... And since the Laws of the Universe work as a whole, and not individually, because they are the Producers, the Enforcers and the Supervisors of Creation, how is it possible that this gigantic legal arsenal of the Universe can exist in a world that doesn't exist?

Alexander sits in his armchair and looks at Aristotle, fascinated. His enthusiasm shines in his eyes.

I feel, very proud!!!

Aristotle pretends not to listen to his student and continues.

- So I conclude my thoughts with the meaning of Creation. The Universe is Complete, it is One, it is Unborn, Immortal... and above all, it is Infinite! ...

- Amazing all this, Master!

If we summarize all this and put it into a Law Creation of Everything, which is the Law of Perfection ... then Man, the top, animate and intelligent being of Creation, is also an unborn and immortal!

- So, Master, I will never die?

- Your Eternity is hidden in your "ego" wrapped in the the cloak of your soul. I have stated this many times. Your soul is Immortal! Always you will be you!

- And how do you explain the concept of Immortality?

- Immortality has neither past nor future.

Immortality is the eternal "now" in the field of "always".

Eternal beings do not look back on the past, nor do they dream the future, as we perceive it while we live and step on the the Earth's soil.

The detachment from the finite fields of the five senses that man of this world has and the new function of the five super-senses of the soul in the Other Life, constitute the transition from the potentiality that we hide within us as individuals, to the the reality of the Whole, the Universe world that will accept us into its Aethereal embrace when we close our eyes.

Everyone and everything, we are beings of a Total Perfection which, while it never began, consist the Law of a Beginning of Everything! And let me conclude my thoughts on Pythagoras!

Pythagoras made the mistake of becoming a follower of metaphysical doctrines taught in the priesthoods of Egypt.

He believed in subversions and transmutations of man's matter that have no affinity either with Science or with Greek Wisdom about Nature and the world.

The resets of the soul, according to Pythagoras, after death from body to body, and the transmutations from marine beings, which eventually become human, are thoughts that are incomplete and, above all, unscientific.

There's never have been a return to the original Cause, of a Causative, ever!

Aristotle, sitting up, thinks, gets up and approaches the fireplace. The great humidity in the palace drawing room freezes his feet.

- What would you say, Alexander, if we sat closer to the fire, he says in a low voice, rubbing his feet.

Alexander without answering jumps up and with quick movements brings the two recliners together, close to the flame of the fireplace.

Master and pupil take positions, facing each other.

- My question, in all that I have heard from your mouth, Master, is ... this: why is this Teaching Secret? What do you have to hide from others that they must not know?

- The Teaching, my good child, I mean this Teaching consists a set of meanings that do not have an easy access to the brains of mediocre students, or people in general.

This is the subject of the Noesis.

An apprentice, perceives a difficult meaning, according to his intellectual and mental capacity. Your own potential your friends don't have.

But neither Philip nor Olympias have them. You are above all of them and you have an innate drive and responsibility to learn.

You were born to be initiated into the secrets of Nature and the World.

Aristotle stops talking for a moment, looks at the flame of the fireplace, sits slightly and continues.

- And because, Alexander, you are a special man, marked for a special destiny in this world ... I feel obliged that I must conclude my views concerning the Secret Teaching, that is, the Inner Initiation.

Alexander thoughtful, does not speak, moves his hand lightly ...

- Do you see me? asks Aristotle suddenly.

Alexander is surprised. He looks thoughtfully into his eyes.

- I see you, Master. Of course I see you. My mother calls me a eagle's eye.

- What do you see?

- I see, you... the man, the Master...
- Who assures you that I am a reality?
- Your appearance, your words, your movements...
- Do what you say constitute reality?

Alexander thinks, wraps his fingers.

- If, Master, they do not constitute it ... then ... what is reality?
- You answered me with “Proof by contradiction”! You have turned the risk of a doubtful answer into a positive question. You’ve understood the secrets of dialogue well enough.

Aristotle arranges the tunic around his legs. He sits comfortably.

His movements show organization and classification of ideas and meanings. He raises his hand and points to his head.

- You see, I am I ... and you are you.

You see things around you, the fireplace, the fire, the torches on the walls, the statues and the tripods.

And while you see and realize that you... and I ... and all things, are what they are, you believe that this set of images around you, in each subsequent moment, is your reality.

Alexander raises his legs crossed, on his recliner and wraps his knees with his hands clasped around them. His thirst for learning fires his eyes.

• The Aether Principles

Aristotle, after a short pause, decides to speak.

- As I have mentioned to you before, the Primary, the Archetypal element that structures everything, is Aether. Aether “is”, without the concept of material substance.

In short, we will never be able to either detect it or measure it. Aether, through the power of cognition, becomes what makes the whole Universe to exist.

It’s Aether: The Incomprehensible “is”.

You, me, everything we wear, everything we see around us, fire, water, our words, our deeds, nature, animals, the Earth, the Universe, everything but everything is a derivative, a creation of Aether. Everything is Aether.

Alexander looks at the fire in the fireplace. He thinks, daydreams.

Aristotle continues.

- Aether, the absolute Archetype, is still, he is stable and complete. There is no “empty Aether”.

And because it is Immovable and Complete, it leaves no room for us humans to think about whether there is room.

The being of Aether is the Full Field of Creation.

I repeat: Everything is Aether!!!

Up to this point, everything I’m telling you I’ve told you and your friends before and is a repetition of a lesson.

But what I am about to describe to you is not a lesson. For they belong to Initiation.

Initiation is Knowledge of the Secrets of the Laws and Principles of the soul and the world.

These Laws and these Principles belong exclusively to the Aether.

• **The Whole**

Its First Principle is its Wholeness in the Whole of All. There is nothing in the sum of the Universe that is not “is” Aether. In two words, Aether “is” the “being of the All”.

• **Immobility & Motion**

Aether as a whole is Immobile. It has neither motion nor stasis, since it has never moved.

However, in its parts the “Kinetic Principle” dominates.

And the least part of matter is governed by the “Kinetic Principle”. That is, it moves according to the Laws of Motion which intrinsically exist within it.

About Immobility

The Laws, Principles, Codes, One-Digit Numbers, Symmetry, Harmony, “Becoming”, Interdependence, Interaction, and everything else that can be reduced to “Value” are inscribed and immovable, within the Immovable Aether.

And when they manifest themselves, on the basis of the Kinetic Principle, its parts, we perceive at the same time the manifestation of these Values, through the Laws that create the material phenomena.

About Movement

There is no unit, and no whole in the Universe that does not move. Motion is the “Principle of Life”. There is no “life” within human perception that is outside of motion. This is the basic Principle of Metaphysics.

But be careful, my good student. Because every movement is accompanied by the Archetypal Principles of Immobility, that is to say, the Values, you must well and truly understand that nothing in the Universe, in the Earth, Nature and Man moves without a Cause, without a destination.

This, structures the “Purpose of motion”. Every cause is traced back to the Principles of the Cause that created it.

