

# Ecumene

Development and Pattern  
within Human Intelligence

A TWO-YEAR EDUCATION

by

*Roger Weir*

Los Angeles 1994

*Above all things I hope education of the common people will be attended to;  
convinced that on their good sense we may rely with the most security  
for the preservation of a due degree of liberty.*

—Jefferson to Madison  
December 20, 1787



## Brief Biography of

### *Roger Weir*

Roger Weir began his work on the "History of Ideas," or as he calls it, "The Yoga of Civilization," in 1955. Initially, this was independent reading based on Jung's Psychology and Science Fiction. The Unconscious and the Future were the seeds of Roger's accomplishment.

His undergraduate work at the University of Wisconsin lasted five years. Two of his mentors in philosophy were Julius Weinberg in medieval philosophy and Logic, and E.F. Kalin in aesthetics and Existentialism. After two years self-study in Architecture and Chinese culture in San Francisco, he passed the Graduate Record Examination in the 97th percentile. He was given advanced status at San Francisco University, then known as San Francisco State College.

Roger was in graduate school for four years, where he worked as the Prize Teaching Assistant for the Humanities Department. As a teaching graduate he created and introduced several courses which are still on the curriculum, including "Job and Faust: Two Facts of Evil". In San Francisco, he studied philosophy under the well-known Jacob Needleman and his Humanities professor was Rabbi Alvin Fine. His overall Master of development was Dr. Kai-yu Hsu, who presented him with a traditional Chinese Scroll degree in his own calligraphy. This scroll is a unique instance of a Westerner achieving a Taoist degree personally, for broad competence in depth regarding the classic Chinese Mind. Decades later Master Ni, Hua-Ching remarked: "I didn't know Americans came in this variety." In addition to a Master's degree, he also received a California Teaching Credential good for all levels of teaching from primary through the university level for life.

Roger taught at Chabot College, Hayward, California and at the University of California, Berkeley, extension. These were the years of campus riots and many schools in the area were closed including his Alma Mater.

By the spring of 1970, he was asked by Mount Royal College, Alberta, Canada to design a curriculum. He designed a 16 course Interdisciplinary Program for a completely new kind of campus. Mount Royal was to be the prototype of 21st century education for both the Americas and Europe. The model was open plan structure, "no walls," and it emphasized managed learning. The program was student based with a matrix audio/visual library support system spread throughout the entire 15 acre building.



Roger worked at this massive challenge for five years designing all 16 courses; he ran nine of them. All the courses he ran were successful in terms of student popularity, faculty approval, administrative judgment and pride from the larger urban community. Several of his courses like "Symbols" were offered in evening duplicate sessions to accommodate the general public. One, "World Mythology," had 115 Blackfeet Indians in the initial lecture among 200 persons total. This course pioneered higher education lessons between universities and when Indian Friendship Centers.

He moved to Los Angeles in 1975. While he was in Los Angeles, he studied Buddhism (Vajrayana) with Karma Thinly Rinpoche currently master of the orders of Tibetan Buddhism, living in London. There are 5 orders in the Vajrayana, the Dalai Lama is head of the Gelugpa Order. He researched for twelve years with Manly P. Hall, Founder and President of the Philosophical Research Society. He has a generation long friendship with Stephan A. Hoeller, Bishop of Ecclesia Gnostica who is also a well-known author and lecturer on Jungian Psychology and Gnosticism.

By 1980, he began lecturing at the Philosophical Research Society, incorporated in 1936, and occasionally at the Hollywood Gnostic Society, incorporated in 1921. In his opening lectures he announced that he was going to talk until he had given the entire "Chronologica Mystica" in one voice. That is, he planned to tell the History of the Spirit through the ages as envisioned in the Renaissance by Ficino and Trithemius.

By Autumn 1991, he had used his fabulous gift for "story telling" to give well over 1,800 lectures covering religion, psychology, philosophy, art, and history in the Chinese, Greek, Egyptian, by this and other ancient cultures. He then traced the development of the Hermetic tradition, the Taoist tradition and other mystery traditions, including Christianity, in their development throughout the ages to the present.

Roger has some help with his task: he has a 35,000 book library of his own for basic reference. He supplements these research sources by frequent visits to the various libraries at UCLA, USC, The Huntington, and other libraries.

Roger's library and garden are open to his students attending the Spiritual Personality Program for research. A school is conducted from 10:00 to 12:00 noon on Saturday in his home, following a tradition set by Plotinus in the 3rd century A.D..



# Humanities Program

In this Humanities program the idea is to fill in the gaps and interrelational spaces that have naturally developed in the contemporary world as a residual of increasing specialization. This specialization has taken the predominant form of well-defined subjects and accurately delineated processes. The universal application of the scientific method to entities, and logical analysis to procedure has benefited everyone by presenting reasonably clear pictures of the world. In this act of focusing, however, the background has been eliminated. The inter-connecting tissues of the things and their movement has disappeared: not from reality (as is so ignorantly lamented) but merely from man's microscoped perspective.

This Humanities program restores the consciousness of this background and the requisites of human character commensurate with the restoration.

— 1970

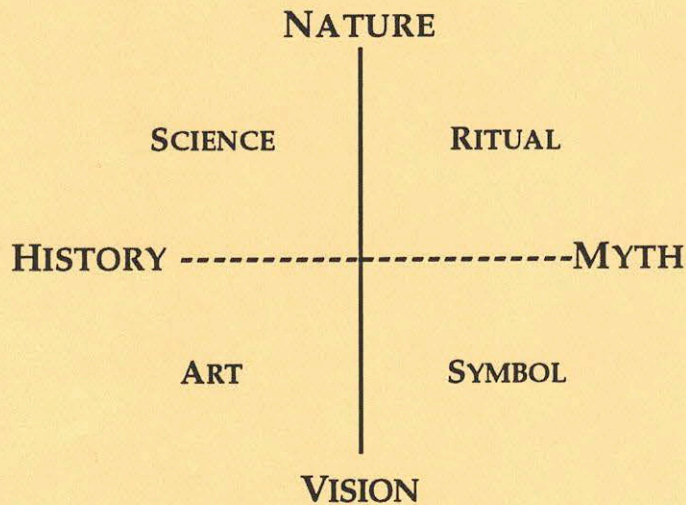


# Meditation

No future exists without real education. "Future" as an existential possibility relies on an extended past enduring through a present order. Without an extended past, without a present order, no future exists. Even an idea like "The Future" connotes experience and understanding woven into a transmittable continuity, which most certainly is the reality of "education."

Tradition does this education for man on a tribal or family level. Even on a national level, tradition is the way education generally works. Most curricula more or less reflect traditional values pumped into mere production teaching. Schools traditionally are vehicles for social continuity of its traditional values. And put in these words, a certain tautological short circuit becomes apparent at last. Tradition develops itself. Traditional values are self interest justified by characteristic techniques of weaving the extended past into some present order so that a continued future will obtain.

In this ecology of social cycle and educational ceremony, the primary function served is continuity of interpretation. This continuity on a natural level is tradition. Its the mythology, or rather the very context of the mythology by which the meaning of it all is generated. But beyond this is another scale, another level. Beyond tradition, in its mythic re-enforcement, is the conscious level of personality, with its own historic re-enforcement. The tradition of the new, the forms of things unknown require freedom.





*Ecumene*  
*an education ecosystem:*  
*Dynamic Structure*

ART

Person, Patterns

{ NATURE }

Sensation, Being

{ HISTORY }

Thinking,  
Memory

{ VISION }

Insight,  
Symbols

SYMBOL

Self,  
Meaning

RITUAL

Mask,  
Action

SCIENCE

Spirit, Cosmos

{ MYTH }

Feeling, Language  
Imagination

STAGES

{ PROCESSES }



# PART ONE

## Development (Realization and Integration)

*Moby Dick* by *Herman Melville*

Year long Text:           or

*The Odyssey* by *Homer*  
translated by Richmond Lattimore

The Teacher in teaching opens a channel.

The Teacher maintaining purity of Self is only that openness and Nothing  
Else in itself in himself; His Self is Openness Focused.



FIRST YEAR, FIRST QUARTER

# NATURE

12 WEEKS

Begin reading *Moby Dick* or the *Odyssey*

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## Movement

### *The Portable Thoreau*

p. 109-122  
127-134, 158-499  
573-574, 592-630

by *Henry D. Thoreau*  
revised edition by Carl Bode  
1964, reprinting

4 WEEKS

### *I Ching*

p. 262-279  
299-320, 329-330  
357-35

translated by *Richard Wilhelm*  
Princeton University Press  
1950, reprinting

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## Counter Movement

### *The Tao of Physics*

p. 11, 53

by *Fritjof Capra*  
third edition, 1983

4 WEEKS

### *Galaxies*

by *Timothy Ferris*  
1975 Sierra Club Books  
paper reprinting

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## Stand

### *Patterns of Culture*

by *Ruth Benedict*  
1934, paper reprinting

4 WEEKS

### *The Double Helix*

by *James D. Watson*  
Norton Critical Edition edited by Gunther S. Stent  
1976, reprinting

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Interval: 1 RELIGION    *Tao Te Ching*

1 WEEK

by *Lao Tzu*  
translated by Robert G. Henricks  
based on the Ma-wang-tui texts  
1989

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*Tao Te Ching*

by *Lao Tzu*  
in *Tao: A new Way of Thinking*  
translation, introduction and commentaries  
by Chang Chung-Yuan  
1957, paper

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**Five Phase *Tao Te***

Heaven	0. Unity	<i>Tao</i> , Undifferentiated, Vital, Real
Nature	1. Polarity	<i>Yin/Yang</i> , Dynamic Duality, Form from Formless Opposition
Man	2. Relationality	Rationality, Consciousness, Triads with the Ratio as a Third Among Duals, <i>Chi</i>
Mind	3. Multiplicity	The 10,000 Things, The World, Appearance
Earth	4. Complementarity	<i>Yin/Yang</i> , Able to Interpenetrate, Return to <i>Tao</i> : It thus has <i>Te</i>

See Tsou Yen, 350-270 BC. *Yin/Yang Chia*: Warring States Academy  
*Science and Civilization in China*, vol. 2, Sec. 13;

*Fung Yu-Lan* vol 1 p. 16 *Lao Tzu Tao Te Ching*, ch. 42 Suzuki/Carus p. 214.  
*Chuang Tzu* ch. 11, 13 Watson;

*Huai-Nan Tzu* entire, Morgan translation (*Tao The Great Luminant*)





# Ecumene

Year Long Readings  
First Year

## *Homer: The Odyssey*

Richmond Lattimore Translation  
Harper & Row (1967, paper reprinting)

Week	Book/Line		Week	Book/Line	
1	I	1	26	XIII	1
2	I	221	27	XIII	184
3	II	1	28	XIV	1
4	II	208	29	XIV	259
5	III	1	30	XV	1
6	III	253	31	XV	282
7	IV	1	32	XVI	1
8	IV	420	33	XVI	240
9	V	1	34	XVII	1
10	V	225	35	XVII	290
12	VI	1	36	XVIII	1
13	VI	145	37	XVIII	206
14	VII	1	38	XIX	1
15	VII	182	39	XIX	308
16	VIII	1	40	XX	1
17	VIII	295	41	XX	197
18	IX	1	42	XXI	1
19	IX	281	43	XXI	203
20	X	1	44	XXII	1
21	X	275	45	XXII	255
22	XI	1	46	XXIII	1
23	XI	321	47	XXIII	181
24	XII	1	48	XXIV	1
25	XII	222	49	XXIV	241



# Ecumene

Year Long Readings  
First Year

## *Melville: Moby Dick*

Norton Critical Edition (1967 paper reprinting)

Week	Chapter	Pages	Week	Chapter	Pages
1	Etymology and Extracts	1-11	25	Jonah Historically Regarded	306-308
2	Loomings	12-16	26	The Fountain	310-314
3	The Spouter Inn	20-32	27	The Trail	314-318
4	Sermon	44-51	28	Fast Fish and Loose-Fish	331-334
5	Biographical	56-58;	29	Ambergris	342-344
	Nantucket	61-63	30	The Castaway	344-347
6	The Ship	66-67	31	A Squeeze of the Hand	248-350
7	The Prophet	86-88	32	The Try-Works	351-355
8	Knights and Squires	102-108	33	The Doubloon	358-363
9	Ahab	108-111	34	Ahab's Leg	385-387;
10	Cetology	116-128		The Carpenter	387-389
11	The Mast-head	135-140	35	Ahab and the Carpenter	389-392;
12	The Quarter-Deck.	140-146		The Cabin. Ahab and Starbuck	392-394
13	Moby Dick	155-163	36	Queequeg in His Coffin	394-399
14	The Chart	171-175	37	The Pacific	399-400
15	Surmises;	182-184;	38	The Forge	402-405
	The Mat-Maker	185-187	39	The Quadrant	411-413
16	The First Lowering	187-195	40	The Candles	413-418
17	The Hyena;	195-197;	41	The Musket	420-423
	Fedallah	197-199	42	The Deck	431-433
18	The Spirit-Spout	199-202;	43	The Pequod Meets the Rachel	433-436
	The Line	238-241	44	The Cabin	436-437;
19	Stubb's Supper	247-254		The Hat	437-441
20	The Funeral	261-262;	45	The Pequod Meets the Delight	441-442
	The Sphynx	262-264	46	The Symphony	442-445
21	The Monkey-rope	270-273	47	The Chase-First Day	445-453
22	The Great Heidelberg Tun	286-297;	48	The Chase-Second Day	453-460
	Cistern and Buckets	287-290	49	The Chase-Third Day	460-469
23	The Prairie	291-293;	50	Epilogue	470
	The Nut	293-294			
24	The Pequod Meets the Virgin	295-304			



FIRST YEAR, SECOND QUARTER

# RITUAL

12 WEEKS

Continue reading *Moby Dick* or the *Odyssey*

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## Movement

### *The Sacred Pipe*

4 WEEKS

by *Black Elk*  
edited by Joseph Ypes Brown  
1953, Oklahoma U., reprinting

### *The Golden Bough*

by *Sir James G. Frazer*  
1922, 1951, 1975 MacMillan paper

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## Counter Movement

### *The Bacchae*

4 WEEKS

by *Euripides*,  
(Penguin Classics)  
translated by Philip Vellacott  
1954

### *Satipatthāna Sutra*

by *The Buddha*  
*The Middle-length Sayings*  
(Majjhima-Nikāya 10)

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## Stand

### *The Narrow Road to the Deep North*

4 WEEKS

by *Bashō*  
(Penguin Classics)  
translated by Nobuyuki Yuasa  
1966

### *Zeami's Style*

*The Noh Plays of Zeami Motokiyo*

by *Thomas Blenman Hare*  
1986, Stanford U. P.

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## Interval: 2 RELIGION *Mundaka Upanishad*

1 WEEK

in *The Principle Upanishads*  
translated by S. Radhakrishnan  
1953, 1985 paper reprinting



# The Hero

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The Hero has more to do with the realm of Vision than with the realm of Myth. The "Myth of the Hero" has a cultural impact, to be sure, and yet deeper than this cultural impact is the **Meaning** of his Quest. The meaning is realized in Symbolic Vision. But the hero must incorporate this symbolic vision in his life and thus consciousness is sparked. This renascent need for intelligence on a deeper level is the realm of Vision. Nature was the referent for culture; and all Mythologies are "natural." But heroes are not natural. They are Magical in that their referent is the Symbolic and not the Natural world. Archetypally: Merlin is the "midwife" of Arthur, not any woman.

While the Quest is a penultimate characteristic of the Hero the ultimate characteristic is his Personhood, his Individuation. The emergence of the Person from the Magical Realm is the whole point of the endeavor. This Person is in fact a "work" of Art. One's Person is their greatest artistic achievement: the Individual at the stage of Art is a stability, just like the Ritual level is stabilized by the Mask. Nature yields the Ritual level, Vision as a Second Nature (super natural) yields the Art level. Thus Ritual and Art are related and Nature and Vision are related, the one is the "subconscious" of the other. Just so, Myth and History are also complementarities (and possibly polarities).

The Symbol is all-important. The object of all integration is to reach the Symbolic. All meaning comes together powerfully at the center of the Symbolic Vision. Yet this very power is a pressure. It makes the center an explosive Locus. Sacredness is the respect for this mysterious place; Holiness is the reverence for this numinous power. One must not remain at the center: Go and Return. We must return out of the numinous mystery or be caught in the circle of time. Only the Hero can free himself from this closed circle of time into the freedom of Life Eternal. Eternity is a timelessness of the Person in their spiritual freedom. Time is an endless cycle of short circuits that sends one regressively back to Myth.

Regressive entry into Myth is a great evil. The first casualty is the Person. The whole individuation process is inverted and we have the possibility now of an egotistical empire: "Personal Mythology." This was indeed the **imperium** of the Roman Emperors (and Hitler). Then we have the Myth of the State as Ernst Cassirer put it. This is based upon the regressive power of the inverted individuation process. Now the Quest leads to Death, not Life. But notice: "the Quest" is still possible, still happening. If our only criterion is to have "the Quest" happen, we still seem to be functioning as we should. This condition is blindness indeed. Instead of a Person, one becomes a Mythic figure in some demagogue's scenerio, a true believer in his Cause.

Vision now swallows the Person. "Vision" symbols now structure the Mythic horizon with "radioactive" meaning. Hell is now possible. Ritual Vision acquires the role of an inverted foundation of actions. The Hero therefore can bring about both the Life and Light of Personal freedom; or by failure, the Death and Ignorance of Demonic Enslavement: Ra or Apep are both possible.



FIRST YEAR, THIRD QUARTER

# MYTH

12 WEEKS

Continue reading *Moby Dick* or the *Odyssey*

## Movement

### *Phaedrus*

4 WEEKS

by *Plato*  
(Penguin Classics)  
translated by Walter Hamilton  
1973, reprinting

### *Inanna: Queen of Heaven and Earth* *Her Stories and Hymns from Summer*

by *Diane Wolkstein*  
and *Samuel Noah Kramer*  
1983, paper

## Counter Movement

### *The Book of Daniel* (Old Testament)

4 WEEKS

(by *The Teacher of Righteousness*)  
translation and commentary  
by L.F. Hartman and A.A. Di Lella  
Anchor Bible Edition, 1977

### *Sir Gawain and the Green Knight*

translated by J.R.R. Tolkien  
1975, Oxford, reprinting

## Stand

### *Language and Myth*

4 WEEKS

by *Ernst Cassirer*  
1946, 1970 Dover paper, reprinting

### *Myth and Reality*

by *Mircea Eliade*  
(translated from the French by Willard R. Trask)  
1967, Wesleyan U. P., paper reprinting

## Interval: 3 RELIGION

### *Sonnets to Orpheus*

1 WEEK

the German text and translation by David Young  
1987, paper reprinting



# Myth

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Myths give us models for acting out our lives. The mythic figure is an ideal of sorts, for types and styles to emulate and appreciate; or to reject and vitiate. Myths are timeless since the typology and even the plots are always similar no matter when or where human culture obtains. The wicked stepmother, the wise old man, the beautiful princess, the animal helpers ours all over the world.

History gives us ideas for planning out our lives. Rather than being a mere model, an image, the idea is capable of generating a plan for action. Any acting would be a mere rehearsal towards improving performance in an actual life situation. History relates to life, while myth relates to story. History develops a strategy for patterning life, where myth sensitizes us to types of scenarios. To go beyond the scenarios into your own life is the achievement of historical consciousness.

Where myth has ritual substrata, History has a person substrata, historical sequences found themselves on the character of people, their goals, their principles or lack thereof. Myth is a collective cultural consensus, history is individual and Ideational.

An undeveloped, regressed population which is weak in historical consciousness is fair game, even prey to the demagogue who projects a powerful mythic surrogate. Nazi Germany, Shogunate Japan and Imperial Rome were societies swallowed by mythic demagogues because of weak historical consciousness in the general population. The lessons of History are clear.

It has long since been time to reshape the human personality to a greater fullness, to its original and rightful spiritual wholeness. Persons must be able to live their lives consciously and not be individually dissolved in antiquated cultural airs. Liberty of purpose must not be limited ever again to the few who control the mythic strings. We must live by the dignity of our spirit and not be seduced by the promised bliss of submergence, however advertised. "Do you know what I'm saying?" I believe that is the current phrase.

The human personality is spiritual. It is free, free from form—any form, all forms, mysterious, protean, unbound. Its health is not in imitation, however perfect, sweet, brilliant or traditional, of any model.



The shape of the human personality is therefore not a form, but a presence-conscious in thought and feeling-abiding. So it is rather a focus of meaning of developmental forces; a barycenter of psychic energy.

The archetype of this new generative "shape" is the spiraling spirit. Visualized most commonly now, but still profoundly new, as the whirling galaxy, the Milky Way visualized whole. But this archetype must remain in the background where it belongs. As a context over all it is a health bestowing symbol of the Self, it belongs to the Self.

It does not belong in the ego, in the conscious personality. That personality must be so expressed that the archetype shines through. The Ego must not be opaque to those symbolic energies and meanings. But still, proportionate to the Real, the Archetypal Symbol of Self is a true context and center of life, not the protagonist of that life itself. That protagonist is you and me and the others we live with here.

So we need a new culture. A culture in keeping with this newly focusing personality. A feeling-toned mythic horizon whose integration can be that spiraling spirit. This is the Planetary Culture. Not just our planet, Terra (or Earth), but the family of planets around our star. This is the Planetary Culture in its truest dimension. Our Planet is one among nine in the Family of Planets.

Yet we cannot be left on the mythic horizon; not even on this scale. There must be a compensating History to balance feeling with thought. The thinking-toned structure that balances, matures a whole mythology is the civilization. So to balance a Planetary Culture we need an Interstellar Civilization. At least for now we really do need the idea of a Interstellar Civilization. In fact, the new mythology is already building and seeding that very thing. The science fiction writer is a mythographer for our time.

But the Interstellar Civilization cannot be a product of the mythographer: only the Planetary Culture is in his horizon. Beyond science fiction the true spiraling spirit courses freely, in the actual universe.



FIRST YEAR, FORTH QUARTER

# SYMBOL

12 WEEKS

Continue reading *Moby Dick* or the *Odyssey*

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## Movement

### *To the Lighthouse*

by *Virginia Woolf*  
1927, paper reprinting

4 WEEKS

### *As I Lay Dying*

by *William Faulkner*  
1930, paper reprinting

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## Counter Movement

### *Philosophy in a New Key*

*A Study in the Symbolism of Reason, Rite, and Art*

by *Susanne K. Langer*  
1951, paper reprinting

4 WEEKS

### *Book of Job* (Illustrations)

By *William Blake*  
1825, 1966 paper reprinting

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## Stand

### *A Vision*

by *W.B. Yeats*  
1938, 1956 reissue with author's  
final revisions

4 WEEKS

### *Jefferson's Extracts from the Gospels, "The Philosophy of Jesus" and "The Life and Morals of Jesus"*

by *Thomas Jefferson*  
(Papers, Second Series)  
edited by D.W. Adams  
1983

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## Interval: 4 RELIGION *The Cloud of Unknowing*

(Penguin Classic)  
translated in modern English by Clifton Wolters  
1961, 1978, edition, paper

1 WEEK



*The Cloud of Unknowing*

(The Classics of Western Spirituality)  
edited, with an introduction by James Walsh  
1981, paper

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# Symbol

The symbol is the integral culmination of nature, brought into a focus at the soul center of the human psyche. Symbols do not represent something else or anything else other than themselves: they present themselves, which is the focused meaning which they are.

The Self Symbol is The Archetypal Symbol. On this scale of comprehensiveness there is only one symbol, one Self. Each has one and the one is one of the One, the many which are yet one, as Plotinus would recommend.

The "stuff" of a symbol, its content, is meaning. A symbol is made up of pure meaning. This meaning has been generated in language from an image base in the mythic horizon. So the meaningfulness of a symbol is tied into an integrated image base. Thus, symbols control images; the self symbol controls, orders all images, every image base. Notice that meaning now exists in the images controlled symbolically, no longer mythically as before. The point or purpose of the symbolic meaning exceeds and orders the feeling toned meaning generated by the Mythos. The point of a story now controls how it is told.

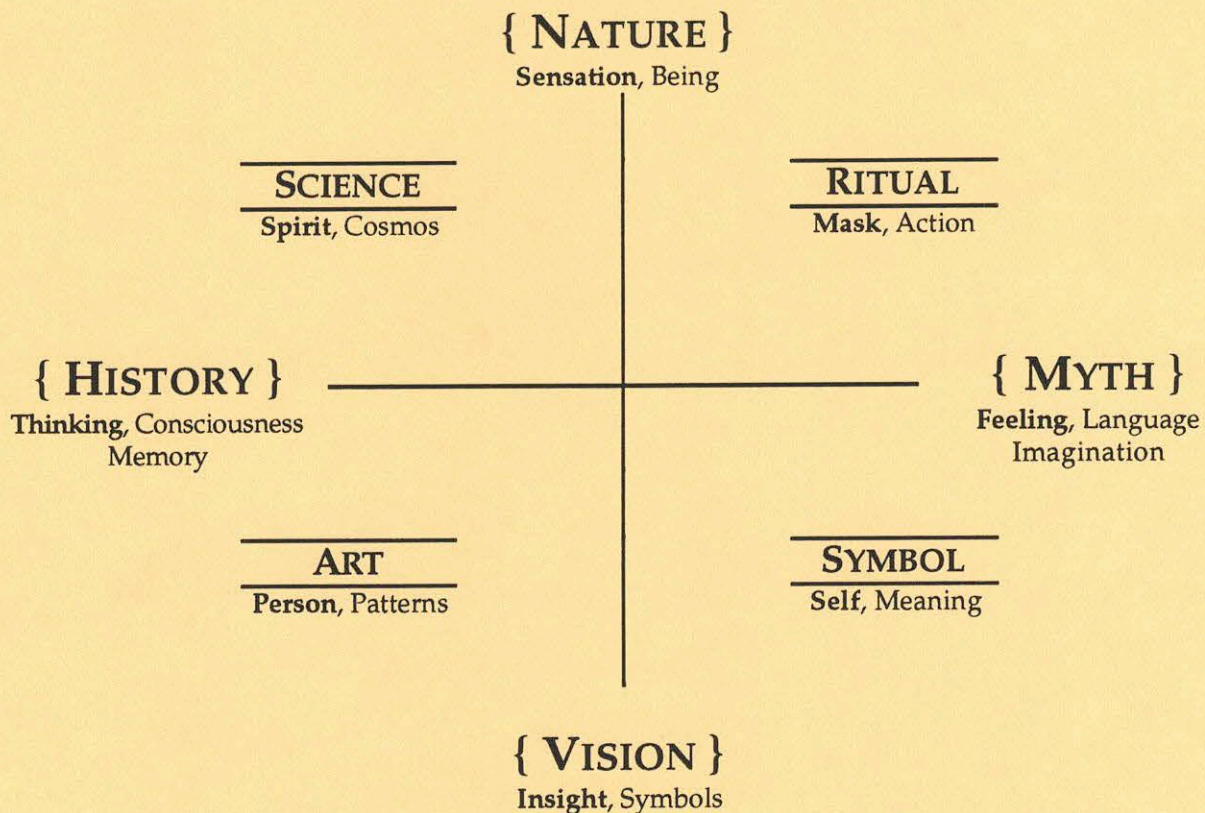
Integration has brought juxtaposition, relation, ratios, gestalts into form within the symbolic vision matrix. Here is the birth, the generation, the poiesis of ideas. Ideas are seeded in the Symbolic. Ideas and images mix and match in Symbols. Meaning is presented in the symbol by sealing the image relationship, like an amulet. But also we find the sealing of an idea, which can be used in expression, like a talisman.

Amulets contain meaning safely hidden within, talismans project meaning securely bound by an idea to the without. An equation protects meaning, an idea projects meaning. These are symbolic functions.



Attaining symbolic realization is the culmination of the natural ecology. Nature, Ritual, Myth, Symbol this is the first in two quaternary structures in the Real. Body, Action, Language, Meaning—this is a natural quaternary of wholeness leading from without to an internal focus within. This is the ecology of making by Realization: The Self.

Ritual is a prototype of the Symbol. The Mask is a mark up towards the Self. Between them is the mythic horizon of Language, this transformational medium of meaning. The integral symbol is dynamically present, it seeks to differentiate, this movement is consciousness, is thought.



STAGES

Personality Function Types

{ PROCESSES }



# PART TWO

## Pattern (Recognition and Differentiation)

the *Aeneid* by *Virgil*

Year Long Text:           or

*The Canterbury Tales* by *Chaucer*

### Recommended Texts

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#### *The Aeneid*

by *Virgil*  
translation by Rolfe Humphries  
1951, paper reprinting

#### *The Canterbury Tales*

by *Chaucer*  
*The Portable Chaucer*  
edited by Theodore Morrison  
1949, paper reprinting  
(Penguin Classics)  
or translated into modern English  
by Nevill Coghill  
revised edition 1963, paper reprinting

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The Student gives dedication.

That dedication flows along the open channel towards the Teacher.



# Vision

12 Weeks

Begin reading the *Aeneid* or *The Canterbury Tales*

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## Movement

### *Poimander*

*Hermes Trismagistus* in *Hermetica*, vol. 1  
edited by Walter Scott  
1924, 1986, paper reprinting

4 WEEKS

### *The Gathas of Zarathustra*

translated by I. J. S. Taraporewala  
1947, 1980 AMS reprint

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## Counter Movement

### *The Art of Memory*

by *Frances A. Yates*  
1964, U. of Chicago P., paper reprinting

4 WEEKS

### *Alchemical Studies*

by *C.G. Jung*  
*Collected Works*, volume 13  
1967, Princeton, paper reprinting

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## Stand

### *Prometheus Unbound*

(in *The Complete Poetical Works of Percy Bysshe Shelley*)  
(edited by Thomas Hutchinson, Oxford, revised 1943)

4 WEEKS

by *Shelley*  
1943, Oxford, paper reprinting

### *The Tempest*

by *William Shakespeare*  
1984, Cambridge Paperback

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## Interval: 5 RELIGION

### *Mystical Poems of Rumi*

by *Maulavi-Maulana Jalal al-Din Mohamed Balkhi-Rumi*  
edited by A.J. Arberry  
1968, paper reprinting

1 WEEK

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# Vision as Consciousness

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In volume 13 of the collected works of Carl Jung (1967), the first of five sections is a translation of Jung's commentary on *The Secret of the Golden Flower*. The given translation completes a cycle of additions and retranslations which had begun in 1929.

Of particular initial interest to us is a phrase of Jung's which appears in his forward to the second German edition, written in Zurich, 1938. The old doctor was recalling Richard Wilhelm and the effect his Taoist works had upon him, and he writes:

They not only lay far beyond everything known to "academic" psychology, but they also overstepped the bounds of any medical, purely personal psychology. (9.3).

The great realization was that medicine in the modern European mode was based on the limited personal shape of the individual. Methods and categories of diagnosis and therapy were directed to the person conceived in the restricted fashion of the time. From this limitation, more apparent (and convenient) than actual, came the certainty of scientific objectivity. Also came the misunderstanding of the real person whose actuality extends in prolific amplification beyond this limit: so much beyond, that a cliché phrase is recorded from the millions who have experienced the larger dimension: the old "person" was "just a shell."

Now for us, in this education pattern, the essential lesson is that the person is important. And in this we agree with Jung's emphasis overall to stress consciousness and the flowering and fruiting process which he styled "individuation." Yet a simple, grand, strategic distinction must be made; and we make it as the best statement of our essential lesson: while the person is the "fruit" in the metaphor, the Self is the flower.

We cannot know the Person until we know the Self. The adventure of Person making is a sequel, organic enough as we shall see, yet a sequel nevertheless to the more primal adventure of Self discovery. To confuse the two, blurring this distinction which is so basic, leads to inflation of the ego and all attendant ills; or, it regresses in deflation to stereotypes.

The interface between the Self and the Person is a process realm traditionally known as Vision. Vision is the transformational medium between the inner symbolic forms and the outer personal forms. As the Self is in focus so then the person is clearly formed. Or, if the flower matures you have fruit, flowers that simply fade away were incapable of being human! These are the stereotype fodder or victims of the inflated.



We are considering Vision as a transformation medium. In any concern with understanding form, we make a symbolic shape, for example, the Mandala, the symbolic wheel. What is captured in this focus are all the elements and relations that go to create the centering synthesis. Here the initial amulet function of the symbol comes in to play, this is to protect meaning by sealing it safely in form.

The Mandala is at first an amulet, encasing in presented patterning the full meaning structure that developed during its life career from the natural base. From Nature to Symbol and all in between, the Self can be presented now to consciousness as a Mandala.

Jung's first Mandala was drawn in 1916. A good color reproduction of this 1916 work appears as the frontispiece to volume 9, Part 1 of his collected works, *The Archetypes and the Collective Unconsciousness* (1959) and a later more powerful Mandala of Jung's is included in *Memories, Dreams, Reflections* (1961) as Plate XI. That work also appears as an illustration in *Alchemical Studies*, Plate A3. Originally the second Mandala was in Jung's *Red Book* as yet (1989) unpublished. Again, this second Mandala of Jung's appears as Plate 3 in *Secret of The Golden Flower* (1930), etc. All four of these works are of special interest in understanding Jung's own Self and Personality.

Vision as a transformation medium is directly related to Nature (a transformation medium in itself). They are, in fact, together, a continuity. But this is a continuum with a "twist," as it were, a mobius strip configuration, when seen abstracted: an infinity sign, a hermetic symbol of transformation in ancient and accepted tradition. The two, Vision and Nature, are complementarities, the one subconscious, hidden or occult when the other is visible, conscious. Thus Vision is occult in Nature.

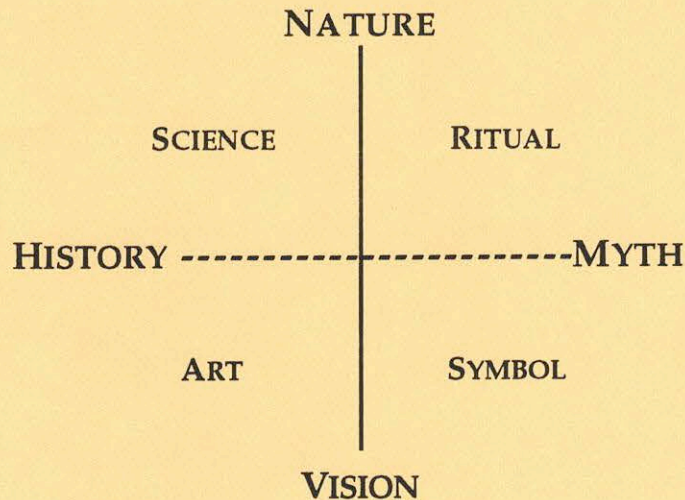
Nature is occult in Vision. The regressive ego, divorced from nature, mistakes Ritual for the Natural horizon. And from the chimera "Ritual Vision" as it is called in Agrippa (et al): "Natural Vision" is proclaimed. But True Nature Vision is Science, not only in the modern era: in antiquity too, as in Plotinus, Ennead IV.

Vision is the transformation medium, commonly referred to as psychic energy by many of our contemporaries. Psychic energy it is, but always expressive of a Symbolic focus, a Self and always in synch with its "hidden" natural complement. In this expressive mode the amulet quality becomes a talisman quality, radiating out the collected energy as "light" as the Traditional word has it: "Fiat Lux."

Nature is a first world, Culture a second with Ritual and Myth, The Self on the symbolic horizon is a third. The Person will be a fourth. Yet the objectivity would be skewed here since nature as a transformation medium is not a stability: its world is really stable only in what we can call, have called, do call: the Spirit. Put briskly: Spirit is the stability in the Natural world order. But to know this—ah, that is real Science! That to come.



For now we must focus on this Mandala:



The four cardinal designations form the complete process flow as the four transformational medium: Nature, Myth, Vision, History.

The four intermediate designations are the quaternary objects which form life: Ritual, Symbol, Art, Science (or Mask, Self, Person, Spirit).

But in the whole ecology, taking the steps Nature, Ritual, Myth, Symbol moving clockwise we can observe Vision as the "quintessence." This is a fifth essence, in the hermetic tradition. Or in the Taoist tradition as the five phase energy cycle (Tao Te Ching, 42) records it. We have yet to consider Science, History and Art which build the expressive form of personal civilization (in complement to tribal culture of Ritual, Myth and Symbol). Thus, Vision is a bridge between two great orders of our experience. As Nature, eventually seen, is also a great bridge between "heaven" and "earth," between "above" and "below."

With Vision visible conscious order based on the Symbolic Self begins to displace Nature as the working basis of life. A Magician is feared by the tribe. Vision can stop food production, or can be made to increase it. Both ways—Vision changes what before was a natural concourse. Vision polarizes the world in terms of man's powers, his psychic energies.



# Ecumene

Year Long Readings  
First Year

## *Virgil: The Aeneid*

Rolfe Humphries or Allen Mandelbaum Translation  
Indiana University or University of California Press, paper edition

Week	Pages	Week	Pages
1	M. lines 1-251 or pages 3-10	24	M. lines 356-656 or H187-194
2	M. lines 252-619 or H11-18	25	M. lines 657-956 or H195-202
3	M. lines 620-918 or H19-26	26	M. lines 957-8130 or H203-210
4	M. line 919-2130 or H27-34	27	M. lines 139-436 or H211-218
5	M. lines 131-426 or H35-42	28	M. lines 437-724 or H219-226
6	M. lines 427-729 or H43-50	29	M. lines 725-954 or H227-234
7	M. lines 730-1062 or H51-58	30	M. lines 60-362 or H235-242
8	M. lines 1063-3209 or H59-66	31	M. lines 363-667 or H243-250
9	M. lines 210-505 or H67-74	32	M. lines 668-977 or H251-258
10	M. lines 506-814 or H75-82	33	M. lines 978-10188 or H259-266
11	M. lines 815-3141 or H83-90	34	M. lines 189-418 or H267-274
12	M. lines 3142-452 or H91-98	35	M. lines 419--712 or H275-282
13	M. lines 453-751 or H99-106	36	M. lines 713-1000 or H283-290
14	M. lines 751-560 or H107-114	37	M. lines 1001-1248 or H291-298
15	M. lines 61-375 or H115-122	38	M. lines 1151-265 or H299-306
16	M. lines 376-714 or H123-130	39	M. lines 266-545 or H307-314
17	M. lines 715-1035 or H131-138	40	M. lines 546-808 or H315-322
18	M. lines 1034-6130 or H139-146	41	M. lines 809-1123 or H323-330
19	M. lines 13-43 or H147-154	42	M. lines 1124-12116 or H331-338
20	M. lines 437-721 or H155-162	43	M. lines 117-409 or H339-346
21	M. lines 721-1036 or H163-170	44	M. lines 410-703 or H347-354
22	M. lines 1037-759 or H171-178	45	M. lines 704-990 or H355-362
23	M. lines 60-355 or H179-186	46	M. lines 991-1271 or H363-370



# Ecumene

Year Long Readings  
First Year

## *Chaucer: Canterbury Tales*

Norton Critical Edition (1989, paper reprinting)

Week	Pages	Week	Pages
1	235; 256-257; xii-xvii	25	118-122
2	3-7	26	123-127
3	8-12	27	128-132
4	13-17	28	133-137
5	18-22	29	138-142
6	23-27	30	143-147
7	28-32	31	148-152
8	33-37	32	153-157
9	38-42	33	158-163
10	43-47	34	163-167
11	48-52	35	168-172
12	53-57	36	173-177
13	58-62	37	178-182
14	63-67	38	183-187
15	68-72	39	188-192
16	73-77	40	193-197
17	78-82	41	198-202
18	83-87	42	203-207
19	88-92	43	208-212
20	93-97	44	213-217
21	98-102	45	218-222
22	103-107	46	223-227
23	108-112	47	228-231
24	113-117		



# ART

12 WEEKS

Continue reading the *Aeneid* or *The Canterbury Tales*

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## Movement

### *Concerning the Spiritual in Art*

by *Wassily Kandinsky*  
1912, 1980 Dover, paper reprint

4 WEEKS

### *Art As Experience*

by *John Dewey*  
1934, Princeton, paper reprinting

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## Counter Movement

### *The Archetypal World of Henry Moore*

by *Erich Neumann*  
1956, paper reprinting

4 WEEKS

### *Frank Lloyd Wright: Writing and Building*

by *Frank Lloyd Wright*  
selected by Edgar Kaufmann and Ben Raeburn  
1960, paper reprinting

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## Stand

### *Poetics of Music, in the Form of Six Lessons*

by *Igor Stravinsky*  
1942, 1970 Harvard, paper reprinting

4 WEEKS

### *On the Aesthetic Education of Man*

*In a series of letters*

by *Friedrich Schiller*  
(edited by E.M. Wilkinson and L.A. Willoughby)  
Oxford, paper edition 1982, reprinting

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## Interval: 6 RELIGION    *The Bezels of Wisdom*

by *Ibn'Arabi*  
(The Classics of Western Spirituality)  
1980, paperback

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1 WEEK



# Acceptance

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The last stage of integration is surrender. The releasing of resistance-to-complete effects the completion. That space of focus, created by our bringing-together or even throwing together (Symbolon) is openness itself. This openness is a threshold within our presence (Presence). But no movement on our part beyond "no longer moving." will do, now. The "no-movement" is the "surrender." Giving up the getting-further.

Integration is the primal cycle of nature brought to a focus within: the unmoved center. The cycle of nature, the Year of Four Seasons as a mandala of life-wholeness, finds its human parallel in a cultural cycle: the Annual Year of Ritual.

Ritual Comportment follows an annual cycle so that we experience (if we can do so) a "wheel within a wheel" sense of completedness. But completedness is shy of Completeness, of the Completion. This culmination is transcendent to nature. It transcends nature, largely through the vehicle of language; especially the story or tale (myth). The Mythic Horizon is speech. Speech is a transformational medium that blossoms from Ritual comportment and imbues that activity with meaning; like stem swelling to bud. That bud opens to the Symbol (Flower). To savor the fragrance of this interior Lotus (or Rose) we must surrender. We can nourish the bud; but to complete the bloom we must accept the "surrender" which is the gift of the flower's reality (symbolized properly as its perfume).

The interior space of the Self can be experienced, ultimately, in the quiet acceptance of release to its Presence. This traditionally is called love.

The conscious experience of love is called wisdom in human form (Homo Sapiens).

The Teacher's open Self receives that energy of dedication.

Being openness, the Teacher's Self is Nothing in that "it" could hold on to that energy of dedication; yet being Focused Openness the Teacher's No-Self *returns* that energy as his Focused No-Self *Radiance* back to the Student.

The Student *receives* (is *redeemed* by that Radiant energy of the Teacher's No-Self; indeed it is his own energy *reformed* as the Focused Openness of the Teacher).



# Absorbing Experience

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The Mythic Horizon is concerned with absorbing experience. This absorption is done through activities and then images associated with those activities. For instance, a primal activity in the Mythic Horizon is Ritual Dance. The dance, especially its "steps," its movement articulations, is one of the basic ritual comportments. Adjoining the dance movements in close associative relations are costume, makeup and ceremonial implements. The dance is the ritual *per se*, while the costumes etc. pertain to ceremony (the ceremonial images). Dance denotes Ritual, costume connotes ceremony, would be a short form conception.

Absorbing experience in the mythic horizon has a ritual and a ceremonial aspect (both carried over from the Ritual or "Mask" level). But the mythic Horizon also adds language. So that singing, or chanting completes the raising of Ritual to Myth. Silent dancing even with costumes would be Ritual. Or, where the language is mere rote, not understood in any feeling-toned way, this could be said to show a regression from the mythic horizon back to the Ritual level. Such chants without meaning, or to be more exact, without knowing the meaning, indicates magic "spells" that are formulated (like Abracadabra) and being uttered on a regressed Ritual level. Ritual Magic is therefore a regression par excellence, not Magic at all, having no radiance of symbolic consciousness, merely an imploded "light."

In that radiant receiving, at the same instant as giving energy of dedication, the student *experiences* the Transformation of Focused Openness in himself.

For, the Focused Openness absorbs all illusion; and the Radiance enlightens all ignorance.

The Teacher and Student are consonant in a Shared Presence.

Now, together, they constitute the Archetype of Wisdom Education (Teaching-Learning in consonance).

This constitutes the Kingdom of God, the Body of Truth, the *Dharmakaya* unseen by the profane.



# HISTORY

12 WEEKS

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**Movement**

*The Peloponesian War*

4 WEEKS

by *Thucydides*  
(Penguin Classic)  
translated by Rex Warner  
1954, paper reprinting

*The Autobiography*

by *Benjamin Franklin*  
(Norton Critical Edition)  
edited by P.M. Zall and J.A. Leo Lemay  
1757, 1986, paper reprinting

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**Counter  
Movement**

*The Histories*

4 WEEKS

by *Tacitus*  
(Penguin Classics)  
translated by Kenneth Wellesley  
1964 (1975 revised), paper reprinting

*The Rise of the Roman Empire*

by *Polybius*  
(Penguin Classics)  
translated by Ian Scott-Kilvert  
1979, paper reprinting

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**Stand**

*The Civilization of  
the Renaissance in Italy*

4 WEEKS

by *Jacob Burckhardt*  
1860, 1960, paper reprinting

*Lectures on the Philosophy of  
World History: Introduction*

by *G.W.F. Hegel*  
translated by H.B. Nisbet  
1975, 1980 paper reprinting

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**Interval: 7 RELIGION**

*The Phenomenon of Man*

1 WEEK

by *Teilhard de Chardin*  
translated, Bernard Wall, introduction by Sir Julian Huxley  
1955, 1959, 1975 Harper Paper



## Thucydides: *History of the Peloponnesian War*

(Penguin Classics Edition page numbers)

Book One:	Chapter One	The Importance of the War (13–25) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Seven	The Beginnings of Athenian Power (62–66) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Eight	The Growth of the Athenian Empire (67–76) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Ten	Interval Before the War (82–90) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Eleven	Spartan Ultimatum and Pericles' Reply (91–96) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
Book Two:	Chapter One,	Allies on Each Side (97–102) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Four	Pericles' ' Funeral Speech (115–123) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Five	The Plague and Its Effects (123–129) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Six	Justification for the Policy of Pericles (129–135) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
Book Three	Chapter Eight	Purification of Delos (Sixth Year of War) (221–229) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
Book Four	Chapter One	Athenian Success at Pylos. Sparta's Offer of Peace Refused (230–242) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Nine	Armistice, Brasidas Disregards It (296–301) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
Book Five	Chapter One	Battle of Amphipolis Deaths of Cleon and Brasidas (309–316) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Three	The Eleventh Year of the War (323–333) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Seven	Sixteenth Year of The War. Melian Debate (358–366) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
Book Six	Chapter One	Athenian Ambitions in Sicily (367–371) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Three	The Debate at Syracuse (387–393) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Five	Recall of Alcibiades (399–405) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
Book Seven	Chapter Six	Preparation for the Final Battle At Sea. Decisive Victory of the Syracusans (469–478) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Seven	Total Destruction of the Athenian Expedition (478–488) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
Book Eight	Chapter One	Alarm at Athens. Beginning of Persian Intervention ( 489–496) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Two	Revolt Spreads (496–504) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Four	Intrigues of Alcibiades Twentieth Year of War (512–522) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Five	Oligarchical <i>Coup d'Etat</i> in Athens (522–533) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )
	Chapter Seven	Party Strife In Athens, Deposition of The Four Hundred (539–547) (Read another segment of <i>Benjamin Franklin's Autobiography</i> )



**Tacitus: *The Histories***

Penguin Classics Edition page numbers

The Setting of the Story (21–28)  
Flavian Caution (81–87)  
Otho's Suicide (109–114)  
Vespasian Emperor (125–133)  
A World Convulsed (167–174)  
The March on Rome (175–200)  
A divided Senate (203–210)  
Civilis Revolts (211–226)  
The New Year, A.D. 70 (230–241)  
Signs and Wonders (263–267)  
The Jews (271–279)  
The Collapse of Civilis (280–287)

**Burkhardt: *The Civilization of the Renaissance in Italy***

Penguin Classics Edition page numbers

The State as a Work of Art (19–97)  
The Development of the Individual (98–119)  
The Revival of Antiquity (120–184)  
The Discovery of The World and of Man (185–229)  
Society and Festivals (230–270)  
Morality and Religion (271–357)



# Thoughts on History

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With a mythological horizon, one lives within the language forms. The language forms are not contiguous. Here the meaning is content oriented and feeling toned. Psychic energy is a stream of "conscious" flow, a current mode.

Interiorized meaning focuses into the symbolic vision. Here the forms of language are conscious and one is "abstracted" or "transcended" from the feeling toned content somewhat; deepen the integration and lessen the feeling-content; have more the "tranquillity" of the "deep-self" and there , finally, a being without images: imagelessness.

In mythology, the image exists in language. Only when the mind is mythically subsumed can the mind be said to be mirror-like. "Language" is the mirror individually, while mythology is a mirror for culture. When spoken, language can be symbolized; then written language is possible. The "book" displays symbolically the "discourse" and assumes the mirror function for both mind and "society" (culture): *speculum mentis*.

With a symbolical vision present (as in reading), the thinking function develops out of the feeling function, as it were. In the deep self integration, in that "tranquility," thinking and feeling are balanced and neither claims our particular attention-unduly. The continuum as a "point" occurs, the "point" having no dimension but rather a self confirming integral focus.

Yet, with the coming of expression, the radiance of the self goes outward toward expressive forms with pulse mode psychic energy and "occult" symbolic forms, characteristic of Vision, develop. Gradually, thought claims attention and feeling (subsumed) appears more sub-conscious. Feeling is not subconscious per se, but the images and feeling tend to have their meaning act more as a subconscious strata to the thinking horizon.

This apparent "sinking" of feeling, of the mythic horizon into the sub-conscious gives "rise" to its complement function, thought. Consciousness now is more characterized by self-conscious thought, just as feeling is now more subliminal.

Feeling was coherent by contiguous flow. Now thought finds coherency in relational pattern based on segmental development. But the new orientation is not familiar and the old "stream" motif still operates but with a symbolic cast to it. The symbolic style of patterning is distinctive and gives to consciousness now, for the first time, a sense of irony (all great magicians are wry!) and a sense of being based not on nature (*lumen naturae*) but symbols (*lumen de lumen*).



Tranquillity as a hidden, implicit certainty eclipses nature and natural cycles of time. These are eclipsed with a conscious psychological time (purpose oriented), directed to objects in this segmental, relational pattern rather than a flow configuration manner. (This is imagination.) Imagination is displaced by memory as the prime psychic organization mode. You must now know the key: remember it, rather than feel your way by imagination. In the Art of Memory the classical phrase was *loci et foci*, distinct correlations by thought orders.

The correlations are in terms of symbolic integration rather than natural referents. Since the self is non-referential, mnemonic ideas override imagination images. Ideas powerfully shape images into symbolic expression which can now dominate natural configurations by conscious arrangements (always through the symbolic patterns).

Only in History is the person free to act, on the mythic horizon only roles are possible, according to the mythic self-image, feeling-toned complex. And only according to the meaning generated out of ritual comportment. However, after symbolic integration of that mythic horizon into the deep self (soul), then the radiant vision of consciousness can achieve the heretofore invisible (subconscious) realm of the Person (Art of Person Making). Once achieved, the Person can now, in veritable reality, live in The Historical horizon. The cliché "horizon of raised expectations" is of this flow: History is a transformational medium in a mobius kind of continuity (complementarity) with myth as a transformational medium. History is thinking-toned complex (idea) oriented; Person based; in complement to Myth which is feeling-toned complex (image) oriented, tribal based. The carryover of tribal processes into History is the root source of tragic confusion for mankind, and for the individual too.



SECOND YEAR, FOURTH QUARTER

# SCIENCE

12 WEEKS

Continue reading the *Aeneid* or *The Canterbury Tales*

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## Movement

### *Analog VLSI and Neural Systems*

by Carver Mead  
1989

4 WEEKS

### *The Philosophy of Niels Bohr* *The Framework of Complementarity*

by H.J. Folse  
1985, paper reprinting

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## Counter Movement

### *The Cosmological Distance Ladder*

by Michael Rowan-Robinson  
1985

4 WEEKS

### *The Particle Explosion*

by Frank Close, Michael Marten  
and Christine Sutton  
1987

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## Stand

### *Molecular Biology of the Cell*

by Bruce Alberts, Dennis Bray,  
Julian Lewis, Martin Raff,  
Keith Roberts, and James D. Watson  
Second Edition 1989

4 WEEKS

### *Disclosing the Past*

by Mary Leakey  
1984

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## Interval: 8 RELIGION *The Bhagavad Gita*

from the *Mahabharata* of Vyasa  
many editions and translations

1 WEEK

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POST SESSION

# RELIGION

13 WEEKS

AT YOUR OWN PACE  
NO TEACHER, NO CLASS, NO GROUP

Personal Contemplation  
of the Completed Course

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## Movement

*The Divine Comedy*

4 WEEKS

or

*Mystical Theology and  
the Celestial Hierarchies*

by *Dionysius the Areopagite*  
in *Pseudo-Dionysius: The Complete Works*  
(The Classics of Western Spirituality)  
translated by Colm Luibheid

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## Counter Movement

*Don Quixote*

4 WEEKS

or

*The Enneads*

by *Cervantes*  
translated by J.M. Cohen  
1950, paper reprinting

by *Plotinus*  
(Penguin Classics)  
translated by Stephen Mackenna  
1917-1930, 1991 abridged by John Dillon

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## Stand

*The Varieties of Religious Experience*

4 WEEKS

or

*The Phenomenon of Man*

by *William James*  
1902, paper reprinting

by *Teilhard de Chardin*  
1955, paper reprinting

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## Interval: 9 VISION

*Illuminations of Hildegard of Bingen*

1 Week

by *Hildegard of Bingen*  
with commentary by *Matthew Fox*  
1985

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## Recommended Texts

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### *The Divine Comedy*

by *Dante*  
translated by John Ciardi  
1977, paper reprinting

### *Mystical Theology and the Celestial Hierarchies*

by *Dionysius the Areopagite*  
in *The Mystical Theology and  
The Celestial Hierarchies*  
translated by the editors of  
The Shrine of Wisdom  
second edition 1965

### *Don Quixote*

by *Cervantes*  
translated by Samuel Putman  
1949, 1958, paper reprinting

### *The Enneads*

by *Plotinus*  
(The Loeb Classical Library)  
translated by A.H. Armstrong  
7 volumes, 1966, 1988

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## Overall Text for the culminating section:

### *Shah Nama (The Epic of the Kings)*

by *Firdausi*  
translated by Reuben Levy, revised by Amin Banani  
1967, Routledge



# Sacred Architecture and “The Holy”

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The idea of a sacred space belongs to Symbolic and not Ritual development. The notion of a Sanctuary is a Symbolic recognition, one of integrated meaning (value, purpose), not of generated feeling. Sacred space is not developed by Ritual.

Generated feeling belongs to Ritual. The Mask is a feeling toned image of such a condition.

The ceremony is the “temple” on the ritual level. This ritual comportment is sui generis out of Nature (existence) and establishes the beginnings of experience (Myth-Language).

The Temple as a place (the place) for any and all such ceremonies is a later achievement of symbolic integration.

The difference between Ritual and Symbol is major: the watershed between them is the development of Language (Myth).

Sacred Architecture symbolizes a completed mythology in its integrating cycle of full development like the Pyramid of Unas housing the hieroglyphic text of rebirth along the interior halls and spaces of its structure; the paleolithic cave of Lascaux with its pictorial series leading to the Mystery Center; or, Chartres and its sculptural language radiant along the cathedrals structural elements. These and so many other indicate: symbols integrate the meaningful language which is generated by the way we do our life actions.



# Music

in

## Ecumene

### Development and Pattern

I.	NATURE	<i>Houvaness</i>	<i>And God Created Great Whales</i>
	A. Interval	<i>Gregorian Chant</i>	[any example will do]
II.	RITUAL	<i>Stravinsky</i>	<i>The Rite of Spring</i>
	B. Interval	<i>Palestrina</i>	<i>Missa "Hodie Christus Natus Est"</i>
III.	MYTH	<i>Rimsky-Korsakov</i>	<i>Scherazade</i>
	C. Interval	<i>Houvaness</i>	<i>Meditation on Orpheus</i>
IV.	SYMBOL	<i>Tchaikovsky</i>	<i>Swan Lake</i>
	D. Interval	<i>Sibelius</i>	<i>The Swan of Tuonela</i>
V.	VISION	<i>Mozart</i>	<i>The Magic Flute</i>
	E. Interval	<i>Wagner</i>	<i>Die Meistersinger</i> (Overture)
VI.	ART	<i>Beethoven</i>	<i>Symphony #9</i>
	F. Interval	<i>Brahms</i>	<i>Violin Concerto</i>
VII.	HISTORY	<i>Vaughan Williams</i>	<i>Symphonia Antartica</i> (Symphony #7)
	G. Interval	<i>Prokofiev</i>	<i>Classical Symphony</i>
VIII.	SCIENCE	<i>Schoenberg</i>	<i>Second String Quartet</i>
	H. Interval	<i>Ali Akbar Khan</i>	<i>Raga Marwa</i>
<hr/>			
(IX).	Religion	<i>Bach</i>	<i>Mass in B Minor</i>
		or	
		<i>Verdi</i>	<i>Aida</i>



# VHS Video Films

in

## Ecumene

Development and Pattern

### NATURE

---

*Life on Earth* (2 Cassettes)

directed by David Attenborough  
Warner Home Video 11710A/B  
1986, Color, 232 minutes

### RITUAL

---

*The Seven Samurai* (2 Cassettes)

directed by Akira Kurosawa  
Embassy Home Entertainment 6023  
1954, B/W, 197 minutes

*Hamlet* (Shakespeare)

directed by Sir Laurence Olivier  
Paramount Home Video 12569  
1948, B/W, 155 minutes

*Metropolis*

directed by Fritz Lang  
Good Times Home Video VGT-5079  
1927, B/W, 120 minutes

### MYTH

---

*Black Orpheus*

directed by Marcel Camus  
Connoisseur Video Collection CVC-1001  
1958, Color, 103 minutes

*Forbidden Planet*

directed by Fred McLeod Wilcox  
MGM/UA Home Video M600041  
1956, Color, 99 minutes

*Shane*

directed by George Stevens  
Paramount Home Video 6522  
1953, Color, 117 minutes

### SYMBOL

---

*Wild Strawberries*

directed by Ingmar Bergman  
Connoisseur Video Collection CVC-1003  
1957, B/W, 90 minutes

*8 1/2*

directed by Federico Fellini  
MPI Home Video MP 1398  
1963, B/W, 138 minutes

*Field of Dreams*

directed by Phil Alden Robinson  
MCA Home Video 80884  
1989, Color, 106 minutes



## VHS Video Films

### VISION

---

*The Magic Flute* (W.A. Mozart)

**directed by Ingmar Bergman**  
Bel Canto, Paramount Home Video 2351  
1973, Color, 134 minutes

*Juliet of the Spirits*

**directed by Federico Fellini**  
International Film Forum IFF2501  
1966, Color, 115 minutes

*Dune* (Frank Herbert)

**directed by David Lynch**  
MCA Home Video 80161  
1985, Color, 137 minutes

### ART

---

*Shakespeare Wallah*

**directed by James Ivory**  
Embassy Home Entertainment 7677  
1965, B/W, 120 minutes

*The Big Sleep* (Raymond Chandler)

**directed by Howard Hawks**  
MGM/UA Home Video M201378  
1946, B/W, 114 minutes

*The Dead* (James Joyce)

**directed by John Huston**  
Vestron Video 6019  
1988, Color, 82 minutes

### HISTORY

---

*Apocalypse Now*

**directed by Francis Ford Coppola**  
Paramount Home Video 2306  
1979, Color, 153 minutes

*Lawrence of Arabia* (2 Cassettes)

**directed by David Lean**  
RCA/Columbia Pictures Home Video 50133  
1962, Color, 216 minutes

*Gandhi* (2 Cassettes)

**directed by Richard Attenborough**  
RCA/Columbia Pictures Home Video 60192  
1986, Color, 187 minutes

### SCIENCE

---

*The Right Stuff* (Tom Wolfe)  
(How the Future Began) (2 Cassettes)

**Directed by Philip Kaufman**  
Warner Home Video 20014 A/B  
1983, Color, 193 minutes

*For All Mankind*  
(NASA Documentary on the  
Apollo Eleven Moon Mission)

**Simitar Entertainment, Inc. 7006**  
1983, Color, 34 minutes

*Iceman*

**Directed by Fred Schepisi**  
MCA Home Video 80074  
1984, Color, 101 minutes



# World Authors

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*Melville*

*Virgil*

*Thoreau*

*Buddha*

*Black Elk*

*Eliade*

*Suzuki*

*Yeats*

*Campbell*

*Tolkien*

*Cassirer*

*Philo*

*Wilhelm*

*Faulkner*

*Basho*

*Homer*

*Chaucer*

*Bruno*

*Yates*

*Jung*

*Malinowski*

*Shakespeare*

*Ibn'Arabi*

*Schiller*

*Euripides*

*Kandinsky*

*Wright*

*Moore*

*Neumann*

*Rilke*

*Apollos of Alexandria*

*Vyasa*

*Teacher of Righteousness*

*Thucydides*

*Franklin*

*Burckhardt*

*Jesus*

*Hegel*

*Feynman*

*Watson*

*Bohr*

*Lao Tzu*

*Dante*

*Dionysius the Areopagite*

*Cervantes*

*Plotinus*

*Rumi*

*Stravinsky*



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# **Ecumene**

## **Development and Pattern**

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**English Language Original 27, Translation 42**

**20th Century, 28; pre-20th Century 40**

**Asian, 9; Greek-Roman, 10; American, 17;  
British, 10; European, 17; Middle East, 7**

**8 Religion, 8 History, 22 Literature, 7 Art, 11 Science, 12 Philosophy**

**68 Great Books of World Civilization**

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22 Films**

**Two Year Basic Education Humanities/Liberal Arts:  
on a Planetary Scale**

**Developed over 30 Years, tested in San Francisco,  
Calgary, Alberta and Los Angeles with thousands of students.**



# Human States

(Arrangements of Personality  
depending upon energy  
absorption)

NATURE *energy* ..... > RITUAL (Body)

MYTHIC *energy* ..... > SYMBOL (Self, Soul) ∞  
Cultural Language

Tribal Culture Level ⇒ ⇒ Being

<p><b>"Female"</b> (Sun Symbol) Centered naturally on the body feelings</p>
<p><b>"Male"</b> (infinite)  Guardian Spirit presence within</p>

---

## INTEGRATION DIFFERENTIATION

VISION *energy* ..... > ART (Person)  
Magic Language

HISTORY *energy* ..... > SCIENCE (Spirit)

Planetary Culture Level ⇒ ⇒ Stellar Civilization

<p><b>"Guiding Star"</b> (Personal Self)  personality</p>
<p><b>"Shared Presence"</b></p>

**Quantum Psychology** provides the framework within which science philosophers can understand and accurately express how a person or population responds to energy or growth and thus generate a characteristic spectrum of humanity.

By solving the riddles of life states quantum psychology can disclose any current condition and place it within a patterned whole ecology of the Real. The transformation needed for each life state can be expressed and applied.

Being < Shared Presence
-------------------------





*Roger Weir*

*Los Angeles, California*

# Five Phase Energy Cycle

## Stellar Civilization

0	1	2	3	∞
Non-egotistical “Selfless” Person Mysterious Person Archetype Deep Self Transcendence	Unity of the Pair Shared Interpersonal Oneness Sacred Marriage	Families Polarities Patterned as Complimentaries with wholeness resonances of related others, shared prayer, hymns	Interfamily Patterns/ Unfolded Resonance Complex Harmonies, Shared meditation, Ritual Integrations	The Entire Communities of any Planet, Wholeness Matrix, Planetary Culture, Shared Science, Art, History

The Teacher in teaching opens a channel.

The Teacher maintaining purity of Self is only that openness and Nothing Else in itself in himself; His Self is Openness Focused.



# Ecumene Life Ecology Chart

Roger Weir • 1994 • Los Angeles

Age 1-3 4	Home Life, Natural Play, Family Love, Individual Secrets Enter First Cycle in Play fashion building Home-School life bridge	
5 6 7 8 9 10 11 12	<div><div>NATURE RITUAL MYTH SYMBOL VISION ART HISTORY SCIENCE</div></div>	1st Cycle Children's Version
13 14 15 16	<div><div>NATURE—RITUAL MYTH—SYMBOL VISION—ART HISTORY—SCIENCE</div></div>	2nd Cycle Adolescent Version
17 18 19	<div><div>NATURE—RITUAL—MYTH—SYMBOL VISION—ART—HISTORY—SCIENCE RELIGION and Retreat (6 months)</div></div>	3rd Cycle Adult Version (Current Spiritual Personality Program)
20	Retreat (Continued 6 months), Job Survey (6 months)	
21 22	Career Instruction, Work Preparation	
23-48	Career Work, Family; Parenting	
48 49 50	<div><div>NATURE—RITUAL—MYTH—SYMBOL VISION—ART—HISTORY—SCIENCE RELIGION and Retreat (6 months)</div></div>	4th Cycle Mature Version
50-75	Career Work, New Start Suggested, Grandparenting	
75 76 77	<div><div>NATURE—RITUAL—MYTH—SYMBOL VISION—ART—HISTORY—SCIENCE RELIGION and Retreat (6 months)</div></div>	5th Cycle Culmination Version
78+	New Career, Ideas, Great Grandparenting, Adoption-Grand Parenting	





The Teacher in teaching opens a channel.

The Teacher maintaining purity of Self is only that openness and Nothing Else in itself in himself; His Self is Openness Focused.

The Student gives dedication.

That dedication flows along the open channel towards the Teacher.

The Teacher's open Self receives that energy of dedication.

Being openness, the Teacher's Self is Nothing in that "it" could hold on to that energy of dedication; yet being Focused Openness the Teacher's No-Self *returns* that energy as his Focused No-Self *Radiance* back to the Student.

The Student *receives* (is *redeemed* by that Radiant energy of the Teacher's No-Self; indeed it is his own energy *reformed* as the Focused Openness of the Teacher).

In that radiant receiving, at the same instant as giving energy of dedication, the student *experiences* the Transformation of Focused Openness in himself.

For, the Focused Openness absorbs all illusion; and the Radiance enlightens all ignorance.

The Teacher and Student are consonant in a Shared Presence.

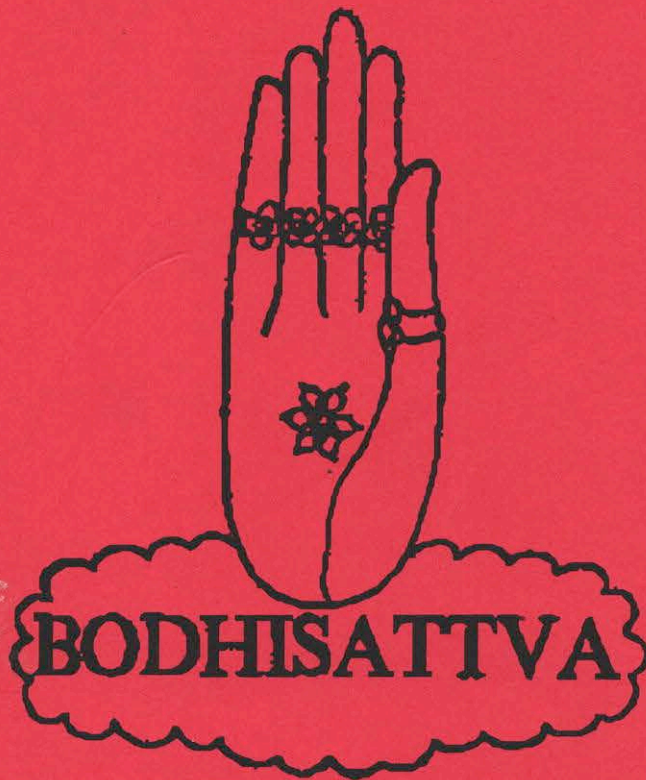
Now, together, they constitute the Archetype of Wisdom Education (Teaching-Learning in consonance).

This constitutes the Kingdom of God, the Body of Truth, the *Dharmakaya* unseen by the profane.









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