



# The Adventure of Ideas: Logos through the Centuries

Symposium on the 1st January, 2014 presented and reported by Derek Dey



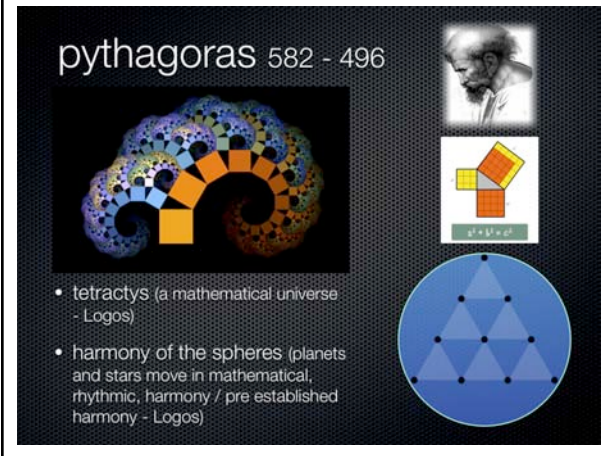
**Logos:**  
the  
participatory  
universe

archetypal cosmology  
deep ecology  
cosmos and psyche



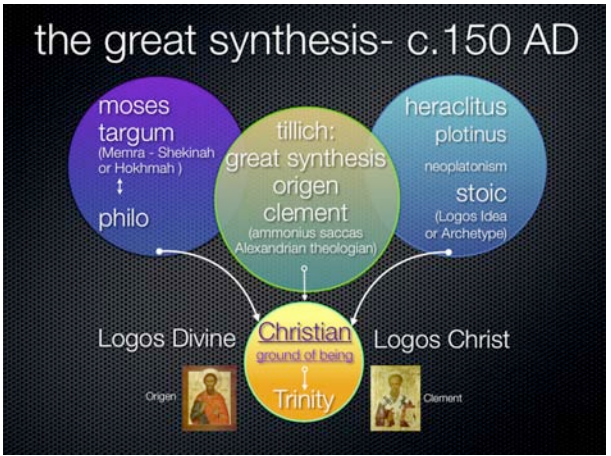
**memra and targum - logos**

- Mosaic Law - word - miracles - law (c.1440 BC)  
The creative or directive word or speech of God manifesting His power / Divine presence / angelic messengers.
- second temple 521 BC / Babylonian Talmud - Targum
- Rabbinical - Jewish scriptures (+ spoken explanations)
- Memra and Sophia (Aramaic)



**pythagoras 582 - 496**

- tetractys (a mathematical universe - Logos)
- harmony of the spheres (planets and stars move in mathematical, rhythmic, harmony / pre established harmony - Logos)



**the great synthesis- c.150 AD**

moses targum (Memra - Shekinah or Hokhmah) → philo

heraclitus plotinus neoplatonism stoic (Logos Idea or Archetype)

tillich; great synthesis origen clement (ammonius saccas Alexandrian theologian)

Logos Divine → **Christian ground of being** ← Logos Christ

Trinity

Origen, Clement

The symposium on the history and development of Logos as an idea, rolled out on time at 10.30 on the 1st of January 2010. Because of audience requests, the presentation was adapted to fit snugly with UC Thought. With New Year celebrations, the attendance was limited somewhat, numbering around 15, but a psychologist and two Phd. students from Russia and Switzerland were in the audience with a sprinkling of F.F. members also present.

The presentation was over by lunch time but through lunch and well into the afternoon we were engrossed in stimulating discussions until 5.00pm. The presentation referred itself to UC Thought as requested and primarily covered the *Theory of the Original Image*. This led to a particular reference to the term Logos. The Judaic *Memra of Jahweh* was transformed into logos by Philo and becomes the earliest acknowledgment of the term, though not by name; that belongs to Heraclitus. Memra describes the presence or acts of God in the immanent world. The exodus, pillars of cloud and fire, and the laws presented in stone, are some examples of elements of Memra.

By the Alexandrian period (c. 150-200) Greek, Egyptian, and Hermetic versions of logos, were fused into one system Ammonius Saccas's catechetical school. The Greek tradition, a Heraclitean logos, implied an overarching scheme or order, which included physis as cosmological thinking, nomos as the socio-political order, ethos as self and ethical character, and telos as an unfolding purpose. These essential ideas informed much of Greek thinking including Pythagoras, Socrates, Plato, and Aristotle. This introductory section was far too short to do this justice but limits were set by the clock.

This 'Alexandrian Synthesis' defined by Paul Tillich, sees logos emergent as a shared universal perspective of thinking for a short time. It includes Plotinus. Yet the Trinity, a particular idea that the word 'Logos was made Flesh' forming shortly afterwards in 325 AD, tended to separate Jew from Christian, on philosophical and theological grounds. Trinitarian Logos, once established, remained little changed through the Christian epoch, displaying a particular patriarchal flavor. Logos is reinvented however, in UC Thought, where Sungsang and Hyungsang as structures, are given the attributes of Yang Yin - a masculine and feminine proposal thus breaking the patriarchal mold.

Within *The Theory of the Original Image* the two stage structure and dynamics of Logos was presented. Logos as philosophic Monism was further discussed, as was creation as the Big Bang. The traditional, 'the many and the one' proposition, how creativity and complexity emerges from the 'One,' was reconciled by this and from the impulse of heart and thought; then to the creation of blueprints, and to the phenomenological world. This description is very different from Thomas Aquinas's version of '*Creation ex Nihilo*,' creation out of nothing. Spiral dynamics were extrapolated from universal prime force. This energy of creative logos, defining universal expansion, was then found in family dynamics. Euclid's math likewise runs through Greek history where his *golden ratio* becomes, mathematical divine proportion of the Fibonacci series. Such math found in the Hungsang area informs the Greek striving for excellence. It emerges as *The Golden Mean* in Renaissance art, music, literature, poetry, architecture, and so forth. The question of how to create harmonies and balance in the cultural world is answered by in part by this formula. In this way Logos as an idea, is brought to ground.

The idea of the resemblance of the divine to human, became a central issue in the presentation where ontology and the creative and ethical self was extrapolated, essentially, as the creative self which mirrored *The Original Image*. Profound attachments to creative principles, the spiritual, family, social, and ecological principles, could then be affirmed. Logos and the psychology of the self could be successfully synthesized as a transcendent to immanent proposition, quite clearly from here.

One topic of vibrant discussion emerged from the nature of the interactive universe and the idea of the connected body. In concluding, Professor Brian Cox, working at the Large Hadron Collider in Switzerland, was mentioned. He supplied a version of Wolfgang Pauli's exclusion principle. Cox suggests a shift in mood is also a shift in energy levels of electrons: technically quantum numbers. This means electrons hold to particular energy levels which separate them safely from the elliptical paths of all others, so when one path changes others also have to adapt and conform to this principle. No

two electrons can be at the same place at the same time if the atom is to retain its integrity. A change in dynamics established by heat in physics, or human mood, changing the local world of atomic structures might necessarily then see changes in the non-local environment; that is, throughout the adaptive and interactive universe. Whilst quantum theory is still an emergent science, this parting thought left many thinking deeply about connectedness beyond the traditional ideas of family, social, and value communities, towards the interactive and adaptive deep field of Logos. Added to this vision of deep ecology was synchronicity; the idea that the universe is also connected by emotional supportive and personal resonances: another property of the field.

There were additional questions concerning human rights which could be addressed from innate and given individuality-blueprints from logos, thus proposing the individual as sacred ground worthy of all basic considerations. Our Russian student was additionally intrigued by evidence of universals present, yet expressed so differently in different cultural spheres. Russian and Eastern Orthodox traditions, a reflective proposal in her view, were compared to the more patriarchal / authoritarian Catholic world. Moreover, different traditions were also found to hold to dysfunctions not always concomitant with universals. Ongoing dialogue was therefore seen as essential for better understanding, and indeed for the survival of both East and West. The concept of Monism offered help for such divergences by bringing all to a singular point of harmony.


A minority found some difficulty, with the volume of information and from challenges presented by the philosophic nature of UC Thought. Smaller bites, with more time to explain the intricacies of the material was considered for the future. However, the presentations are designed for an educated audience, as is UC Thought. The main thrust of presentations was therefore found, to be relevant for the right audience.

The series of presentations are defined as 'Aesthetics,' a broad universal term lying beyond the theory of art or beauty. Aesthetics, from this perspective, expands to the idea of an elegant universe and embraces quantum creativity (logos again) as an organic philosophy taken to the roots. Presentations currently link easily to UC Thought. Yet in approaching UT increasingly as a philosophy of organism, it might benefit more from a deeper consideration of its own natural aesthetic nature. Perhaps axiology can be extracted from the subatomic realm just as easily as it can from personal ethics. Some philosophies already do this, and likewise integrate mind and virtues into the fabric of cosmic emergence. Mind and self proposals become defined then, as participation with field properties. Likewise epistemology, lest it become a materialistic proposal, can also be better explained by a field-consciousness to protoconsciousness proposition.

Ongoing discussions entertain such thoughts and might also see simpler versions emergent from our experiences. Presentations to outside organizations, as has happened in the past, require either a series of presentations, or at minimum, day long seminars where the current academic research is not lost or over-diluted. A discussion, on how to simplify work for audiences with less educational acumen is set for the 18th in Copenhagen to see if its possible, without losing sight of content and purpose.


Some other slides from the presentation:

### alexandrian interpretation



- Philo - memra / sophia
- Justin Martyr - 'logos spermatikos' / ground of being-christology
- Origen - eternal cosmic process / trinity
- Clement - Logos accessible to all- logos as christ
- Tillich - great synthesis mosaic<-greek> egyptian<-christian / Saccas- catechetical common doctrine



"the ground of being and the courage to be"



### monism? the one and the many

original image and dual characteristics - a 'theory of oneness'

- eidos - hyle (prime eidos - prime hyle)
- Aquinas - creation ex nihilo / thought to form / archetypal theory
- Summa Theologica 1. God 2. ethics 3. Christ / God is 1st cause and love / human reason is an ethical disposition / Christ as unio between logos and human nature - unum bonum-greatest good

One      Unification  
order harmony balance

Nous      2 faculties  
free intuition

Psyche      3 faculties  
reflects soul / reasoning soul / experiencing soul

Body      4 elements  
For an object to be

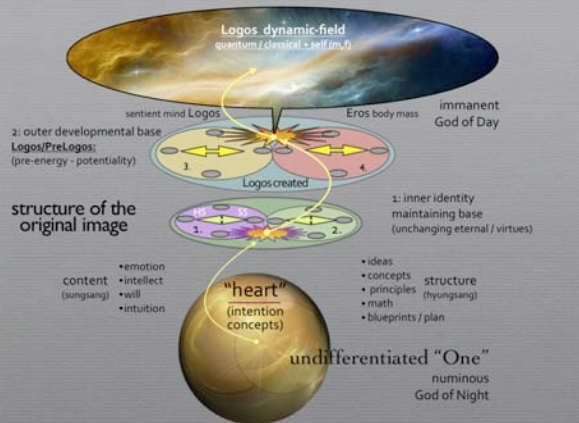
"The way up and the way down"  
The heart and the brain, through which the power of love and reason flows, are the bridge between the soul and the body of the One.

### logos: reason-law

Jean Charon

- principles of creation / spiral / blueprint
- creativity heart mind and resemblance / heart-motivation theory and prime force (love not "thermodynamics-entropy / Einstein Bohr Heisenberg Bohm)



Logos dynamic-field  
quantum / classical + self (m.f.)

sentient mind Logos      Eros body mass      immanent God of Day

2: outer developmental base  
Logos/PreLogos; (pre-energy - potentiality)

Logos created

structure of the original image

1: inner identity maintaining base (unchanging eternal / virtues)

content

- emotion
- intellect
- will
- intuition

• ideas

- concepts
- principles
- math
- blueprints / plan

"heart" (intention concepts)

undifferentiated "One"  
numinous God of Night

### theology to quantum 19-20th c.




- theology- Swedenborg Wesley Berdyaev Kierkegaard Schliermacher Barth
- philosophy - Enlightenment / Weimar
- Hegel: dialectic / Kant: a priori and "intellectus archetypus"
- CG jung "archetypes" AN Whitehead "occasions" (enter the quantum age - Logos as creation and self)



### 3. Individual image divine character

- heart - logos: the self rooted in transcendent virtues -rooted in SS
- Imago Dei / logos as flesh / character / HS
- nature and nurture / SS-HS + evolution



The slides illustrated above and through the text were found to be very influential in supporting the presentation, so its worthwhile to display some more of them here.  
 Anyone wishing to contact the author can do so at: [derekdey@gmail.com](mailto:derekdey@gmail.com)