

133:5, 133:6, 133:7

Paper 133 — The Return from Rome

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Sources for Paper 133, in the order in which they appear

- (1) “Athens,” by A. Souter, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

Note: This source is coded **Hastings’ DB.**

- (2) Ralph Tyler **Flewelling**, *Creative Personality: A Study in Philosophical Reconciliation* (New York: The Macmillan Company, 1926)

- (3) “Ephesus,” by A. Souter, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

Note: This source is coded **Hastings’ DB.**

- (4) Dr. William S. Sadler, **Soul Winning Texts**, or *Bible Helps for Personal Work* (Chicago: The Central Bible Supply Company, 1909)

- (5) “Diana of the Ephesians,” by A. Souter, in *Hastings’ Dictionary of the Bible*, edited by James Hastings, D.D. (New York: Charles Scribner’s Sons, 1909)

Note: This source is coded **Hastings’ DB.**

- (6) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)

Note: This source is coded **Atlas HGHL.**

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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PAPER 133 — THE RETURN FROM ROME

5. AT ATHENS—DISCOURSE ON SCIENCE

133:5.1 They shortly arrived at the olden center of Greek science and learning, and Ganid was thrilled with the thought of being in Athens, of being in Greece, the cultural center of the onetime Alexandrian empire, which had extended its borders even to his own land of India. There was little business to transact; so Gonod spent most of his time with Jesus and Ganid, visiting the many points of interest and listening to the interesting discussions of the lad and his versatile teacher.

ATHENS. (*Hastings' DB* 71)

Athens remained supreme in philosophy and the arts, and was in St. Paul's time (Ac 17:15 - 18:1, 1 Th 3:1) the seat of a famous *university* (H 71).

133:5.2 A great *university* still thrived in Athens,

and the trio made frequent visits to its halls of learning.

Jesus and Ganid had thoroughly discussed the teachings of Plato when they attended the lectures in the museum at Alexandria. They all enjoyed the art of Greece, examples of which were still to be found here and there about the city.

[See 130:4.1.]

133:5.3 Both the father and the son greatly enjoyed the discussion on science which Jesus had at their inn one evening with a Greek philosopher. After this pedant had talked for almost three hours, and when he had finished his discourse, Jesus, in terms of modern thought, said:

XIX: THE RELATION OF QUALITY TO QUANTITY (Flewelling 169)

As we have seen, phenomenal knowledge is everywhere not a knowledge of essence but of activities. These activities of nature representing themselves by the manifestation of force can be measured. We cannot tell what gravitation, electricity, and light are, we can only measure their effects (F 169).

133:5.4 Scientists may some day measure the energy, or force manifestations, of gravitation, light, and electricity,

but these same scientists can never (scientifically) tell you what these universe phenomena are.

Science deals with physical-energy activities; religion deals with eternal values.

True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations.

There always exists the danger that

The protagonist of exclusive scientific method is overcome by the assurance that whatever cannot be disclosed by his empiricism has no existence or, in other words, he has complete confidence in the competency of his method. This assurance on his part is greatly augmented by a blind trust in statistics (F 170).

the purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness.

133:5.5 Logic is valid in the material world,

In truth, **mathematics** itself is the only sphere wherein numbers do represent exact information, and this because we take them only within their own system of relations

and **mathematics** is reliable when limited in its application to physical things;

and do not attempt to **make their application extend to practical life.**

but neither is to be regarded as wholly dependable or infallible when **applied to life problems.**

What we make exact by definition remains so throughout our computation if we keep true to definition, but in **life** there are so many factors involved that mathematical enumeration is the smallest and often the least important element involved.

Life embraces phenomena which are not wholly material.

No illustration is more apt than the time-worn example of the logics, wherein it is presumed that if **one man** could dig a well in ten days, **ten men** could dig it in one.

Arithmetic says that, if **one man** could shear a sheep in ten minutes, **ten men** could shear it in one minute.

The mathematics is, of course, perfect,

That is sound mathematics,

but it is not true, for the ten men could not so do it;

but worthless as overlooking the fact that ten men would, in that kind of a task, **be in each other's way** (F 170).

they would **get in one another's way** so badly that the work would be greatly delayed.

133:5.6 Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value.

But in dealing with human personality it would be nearer the truth to say that

[Intellectually, socially, and spiritually two moral creatures do not merely double their personal potentials of universe achievement by partnership technique; they more nearly quadruple their attainment and accomplishment possibilities (43:8.11).]

such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum.

A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts.

133:5.7 Quantity may be identified as a fact, thus becoming a scientific uniformity.

The relation no one would deny, but the identification of quantity with quality no one with any realization of human values could accept. Even though the actual numerical relation in effects produced by human emotion and in human perception of qualities be established, the real question, as to the interpretation by the mind in terms of quality, remains (F 172).

Quality, being a matter of mind interpretation,

represents an estimate of values, and must, therefore, remain an experience of the individual.

XX: UNITY IMPLIES INTELLIGENCE
(Flewelling 175)

Both science and theology have shown a great impatience against any who dared to call attention to the dogmatic bases on which their schemes were compelled to rest.

When both science and religion become less dogmatic

Theology has been in for a considerable airing at this point, but science is still in the moment of its power and, in spite of the work of such men as Pearson, Mach, Poincaré and others, even yet with some it is still characterized by the feeling that it can treat its **critics** with contempt (F 176).

The assumption of unity seems to be necessary to all understanding. The **unity of the universe** and its laws is fundamental to scientific thought and investigation, even as the unity of the moral relationships is summed up by religion under the conception of a God. Just how we come by this sense of unity is difficult to explain, but the assumption is impossible to escape (F 175).

[See 133:1.4, above; 140:5.11, 180:5.8, 196:3.8.]

We seem so far to have two types of unity, a **unity of thought** which is the basic postulate of our understanding, and a unity which exists in the relations of the objective world. **How** are we to get these two unities together or to show how they **correspond** to each other and to reality?

This would seem possible only upon one condition—

and more tolerant of **criticism**,

philosophy will then begin to achieve **unity** in the **intelligent** comprehension of the universe.

133:5.8 There is **unity in the cosmic universe**

if you could only discern its workings in actuality.

The real universe is friendly to every child of the eternal God.

The real problem is:

How can the finite mind of man achieve a logical, true, and **corresponding unity of thought**?

This universe-knowing state of mind can be had only by conceiving that

SOURCE OR PARALLEL

URANTIA PAPER 133

[In the final analysis our world can be held logically intelligible, and the deadlock between quantitative fact and qualitative interpretation can be cleared, only by assuming that these measurable forces are the manifestations of a Cosmic Intelligence, interpretable by intelligence only (F 174).]

the condition of their common source (F 178).

The unity must then be a unity which proceeds from a higher source.... It must also be a unity which contains the element of end or purpose.... So, in the separate but never disparate unities of the objective world, there must be present a purposeful unity of relation to justify our assumptions (F 178).

Not only does unity which shall include nature and mind demand intelligent purpose in a common source, but the demand is greatly intensified if we look at the universe as a process of change (F 181).

the quantitative fact and the qualitative value

have a common causation in the Paradise Father.

Such a conception of reality yields a broader insight into

the purposeful unity of universe phenomena;

it even reveals a spiritual goal of progressive personality achievement.

And this is a concept of unity which can sense the unchanging background of

a living universe of continually changing impersonal relations and evolving personal relationships.

133:5.9 Matter and spirit and the state intervening between them are three interrelated and interassociated levels of the true unity of the real universe.

Regardless of how divergent the universe phenomena of fact and value may appear to be, they are, after all,

We must then, if our explanation is to be adequate, conclude that unity of any sort which includes purposeful change depends upon the activity of a continuously existing and continuously creative unifying Intelligence momentarily erecting the world of changing relations into reality (F 181).

unified in the Supreme.

133:5.10 Reality of material existence attaches to unrecognized energy as well as to visible matter. When the energies of the universe are so slowed down that they acquire the requisite degree of motion, then, under favorable conditions, these same energies become mass. And forget not, the mind which can alone perceive the presence of apparent realities is itself also real. And the fundamental cause of this universe of energy-mass, mind, and spirit, is eternal—it exists and consists in the nature and reactions of the Universal Father and his absolute co-ordinates.

133:5.11 They were all more than astounded at the words of Jesus, and when the Greek took leave of them, he said: “At last my eyes have beheld a Jew who thinks something besides racial superiority and talks something besides religion.” And they retired for the night.

133:5.12 The sojourn in Athens was pleasant and profitable, but it was not particularly fruitful in its human contacts. Too many of the Athenians of that day were either intellectually proud of their reputation of another day or mentally stupid and ignorant, being the offspring of the inferior slaves of those earlier periods when there was glory in Greece and wisdom in the minds of its people. Even then, there were still many keen minds to be found among the citizens of Athens.

6. AT EPHEBUS—DISCOURSE ON THE SOUL

133:6.1 On leaving Athens, the travelers went by way of Troas to Ephesus,

EPHEBUS. (*Hastings' DB* 232)

[contd] The capital of the Roman province Asia; a large and ancient city at the mouth of the river Cayster, and about 3 miles from the open sea (H 232).

In the open plain, about 5 miles from the sea, S. of the river, stands a little hill which has always been a religious centre. Below its S.W. slope was the temple sacred to Artemis (See DIANA OF THE EPHESIANS).

The Greek city Ephesus was built at a distance of 1-2 miles S.W. of this hill (H 233).

the capital of the Roman province of Asia.

They made many trips out to

the famous temple of Artemis of the Ephesians,

about two miles from the city.

DIANA OF THE EPHESIANS.
(*Hastings' DB* 190)

The goddess meant is Artemis. There were two conceptions of Artemis in ancient times: (1) the Greek maiden huntress, sister of Apollo; to this conception corresponds the Italian Diana; (2) the **mother-goddess**, the emblem of fertility, the fountain of nourishment, an **Anatolian** divinity, who was Grecized under the name of Artemis: ... In this form she was worshipped over the whole of Lydia, before Greeks ever settled there, and the same divine power of reproduction was worshipped under other names over most of the peninsula of **Asia Minor**.

The **rude idol** preserved in her chief temple at Ephesus was said to have **fallen from heaven** (this is the real meaning of Ac 19:35), a not uncommon idea in ancient times, which suggests that such images were sometimes meteoric stones (H 190).

The **silver shrines** (Ac 19:24) were small representations of the goddess within her shrine **purchased** by the rich. The poor bought them in terra-cotta or marble. Both classes dedicated them as offerings to the goddess, in whose temple they would be hung up (H 190).

Artemis was the most famous goddess of all **Asia Minor**

and a perpetuation of the still earlier **mother goddess** of ancient **Anatolian** times.

The **crude idol** exhibited in the enormous temple dedicated to her worship was reputed to have **fallen from heaven**.

Not all of Ganid's early training to respect images as symbols of divinity had been eradicated, and he thought it best to

purchase a little **silver shrine** in honor of this fertility goddess of Asia Minor.

That night they talked at great length about the worship of things made with human hands.

EPHESUS. (*Hastings' DB 232*)

The harbour of Ephesus was kept large enough and deep enough only by constant attention. The alluvial deposits were (and are) so great that, when once the Roman Empire had ceased to hold sway, the harbour became gradually smaller and smaller, so that now Ephesus is far away from the sea (H 233).

VII: CHRISTIAN WORKERS WHO ARE EXPERIENCING TRIALS AND DIFFICULTIES (*Soul Winning Texts 166*)

9. "My Work Is Not Appreciated." (*Soul Winning Texts 173*)

A man's gift maketh room for him, and bringeth him before great men.—*Prov. 18:16 (SWT 173).*

133:6.2 On the third day of their stay they walked down by the river to observe

the dredging of the harbor's mouth.

At noon they talked with a young Phoenician who was homesick and much discouraged; but most of all he was envious of a certain young man who had received promotion over his head. Jesus spoke comforting words to him and quoted the olden Hebrew proverb:

"A man's gift makes room for him and brings him before great men."

EPHESUS. (*Hastings' DB* 232)

133:6.3 Of all the large cities they visited on this tour of the Mediterranean, they here accomplished the least of value to the subsequent work of the Christian missionaries.

Christianity secured its start in Ephesus largely through the efforts of

St. Paul, whose residence in Ephesus lasted 2 years and 3 months (Ac 19:8,10), or, roughly expressed, 3 years (Ac 20:31), at first incurred no opposition from the devotees of the goddess, because new foreign religions did not lessen the influence of the native goddess; but when his teaching proved prejudicial to the money interests of the people who made a living out of the worship, he was at once bitterly attacked (H 233).

Paul, who resided here more than two years,

making tents for a living

When St. Paul turned from the Jews to the population in general, he appeared, as earlier in Athens, as a lecturer in philosophy, and occupied the school of Tyrannus out of school hours. The earlier part of the day, beginning before dawn, he spent in manual labour (H 233).

and conducting lectures on religion and philosophy each night in the main audience chamber of the school of Tyrannus.

XXIV: GROWING A SOUL (*Flewelling* 207)

133:6.4 There was a progressive thinker connected with this local school of philosophy, and Jesus had several profitable sessions with him. In the course of these talks Jesus had repeatedly used the word "soul." This learned Greek finally asked him what he meant by "soul," and he replied:

133:6.5 “The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world.

Self-consciousness, in and of itself, is not the soul.

[contd] Self-consciousness rises to its highest self-realization in the soul. What is ordinarily meant by the term soul is identical with moral self-consciousness and self-realization.

Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul,

We have seen how the capacity for self-reflection grounds the moral and social qualities of man and distinguishes him from the brute. This capacity is in reality soul-capacity.

and the soul is that part of man which represents the potential survival value of human experience.

Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul.

The soul, like the will, or the person, may not be rightly considered as something apart from its activity... The growth, worth, and power of the soul is thus dependent upon moral activity (F 207-08).

The soul of man cannot exist apart from moral thinking and spiritual activity.

A stagnant soul is a dying soul.

But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity of the human mind,

If the soul is moral self-realization, and does not exist apart from its activity, when then does the soul arise? As soul it would then begin with the dawning of moral self-consciousness, but moral self-consciousness begins with the first sense of oughtness, and this may very probably be much earlier than we realize (F 208-09).

What then could philosophy mean if it were speaking of the saving or the losing of a soul?

What could be meant by the saving of a soul? It could mean nothing more nor less than moral self-realization (F 210).

The examples of abnormal psychology and particularly cases of dissociation which have been studied seem to indicate that the most serious and persistent cases arise out of shock to the moral self-consciousness. The more serious "complexes" apparently arise out of moral conflict, a failure to achieve unity between the moral self-consciousness

and the moral will (F 211).

and that is the occasion of the birth of the soul.

133:6.6 "The saving or losing of a soul

has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment.

Salvation is the spiritualization of the self-realization of the moral consciousness,

which thereby becomes possessed of survival value.

All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness

and the purely intellectual self-consciousness.

133:6.7 “The human soul, when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening between the material and the spiritual, the material self and the divine spirit.

The evolving soul of a human being is difficult of description and more difficult of demonstration because

The important fact about the soul is that it is a moral value and as such is not amenable to scientific treatment, at least as science is at present wont to define itself.

it is not discoverable by the methods of either material investigation

or spiritual proving.

It is properly outside the field of psychology as a science. It is beyond the field of scientific demonstration (F 212).

Material science cannot demonstrate the existence of a soul,

neither can pure spirit-testing.

Notwithstanding the failure of both material science and spiritual standards to discover the existence of the human soul,

Our souls do not wait for scientific demonstration. We are conscious of them through experience, and through experience alone (F 212).

every morally conscious mortal knows of the existence of his soul as a real and actual personal experience.”

7. THE SOJOURN AT CYPRUS—DISCOURSE ON MIND

PLATE 51 (*Atlas HGHL*)

133:7.1 Shortly the travelers set sail for Cyprus, stopping at Rhodes. They enjoyed the long water voyage and arrived at their island destination much rested in body and refreshed in spirit.

PLATE 51 (*Atlas HGHL*)

133:7.2 It was their plan to enjoy a period of real rest and play on this visit to Cyprus as their tour of the Mediterranean was drawing to a close. They landed at Paphos and at once began the assembly of supplies for their sojourn of several weeks in the near-by mountains. On the third day after their arrival they started for the hills with their well-loaded pack animals.

[*Note:* Compare description of symptoms of influenza (pp. 129-37) in William S. Sadler, M.D., F.A.C.S., *The Cause and Cure of Colds, Sixth Edition* (1922).]

133:7.3 For two weeks the trio greatly enjoyed themselves, and then, without warning, young Ganid was suddenly taken grievously ill. For two weeks he suffered from a raging fever, oftentimes becoming delirious; both Jesus and Gonod were kept busy attending the sick boy. Jesus skillfully and tenderly cared for the lad, and the father was amazed by both the gentleness and adeptness manifested in all his ministry to the afflicted youth. They were far from human habitations, and the boy was too ill to be moved; so they prepared as best they could to nurse him back to health right there in the mountains.

133:7.4 During Ganid's convalescence of three weeks Jesus told him many interesting things about nature and her various moods. And what fun they had as they wandered over the mountains, the boy asking questions, Jesus answering them, and the father marveling at the whole performance.

XXI: SELF-CONSCIOUSNESS AND THE SELF (Flewelling 183)

133:7.5 The last week of their sojourn in the mountains Jesus and Ganid had a long talk on the functions of the human mind. After several hours of discussion the lad asked this question: "But, Teacher, what do you mean when you say that man experiences a higher form of self-consciousness than do the higher animals?" And as restated in modern phraseology, Jesus answered:

133:7.6 My son, I have already told you much about the mind of man and the divine spirit that lives therein, but now let me emphasize that

The reality of the self and of self-consciousness is never questioned from within. It is only when one is driven to the question in a roundabout way that it becomes formidable (F 184).

self-consciousness is a reality.

When any animal becomes self-conscious, it becomes a primitive man. Such an attainment results from a co-ordination of function between impersonal energy and spirit-conceiving mind, and it is this phenomenon which warrants the bestowal of an absolute focal point for the human personality, the spirit of the Father in heaven.

If one assumes with the sensationalists that ideas are the mere **replica of the external world written by sensations** upon the *tabula rasa* of a passive mind, the profoundly practical question of selfhood is raised (F 184).

We find the sensationalist, in so far as he feels it at all necessary to define selfhood, describing it as the **sum of sensations**... Overlooking the objection that a sum is not necessarily a **unity**, why should sensations be a sum? (F 185)

133:7.7 Ideas are not simply a **record of sensations**;

ideas are sensations plus the reflective interpretations of the personal self;

and the self is more than the **sum of one's sensations**.

There begins to be something of an approach to **unity** in an evolving selfhood, and that **unity is derived from the indwelling presence of a part of absolute unity which spiritually activates such a self-conscious animal-origin mind.**

133:7.8 No mere animal could possess a **time self-consciousness**. Animals possess a physiological co-ordination of associated sensation-recognition and memory thereof, but none experience a meaningful recognition of sensation or exhibit a purposeful association of these combined physical experiences such as is manifested in the conclusions of intelligent and reflective human interpretations.

And this fact of self-conscious existence, associated with the reality of his subsequent spiritual experience, constitutes man a potential son of the universe and foreshadows his eventual attainment of the Supreme Unity of the universe.

A similar criticism holds of the more refined doctrine that the self is the **sum of states of consciousness** (F 186).

133:7.9 Neither is the human self merely the **sum of the successive states of consciousness.**

Without the effective functioning of a consciousness sorter and associator there would not exist sufficient unity to warrant the designation of a selfhood. Such an ununified mind could hardly attain conscious levels of human status.

In a rational mind all states of consciousness in order to produce unity have to fall into an order of relation. Any particular state of consciousness unless it be aware of all other conscious states would be incapable of finding and postulating any order of relation. But such an order of relations is always postulated where there is normal selfhood. Where such an order of relation is not set up we have complete **insanity,**

If the associations of consciousness were just an accident, the minds of all men would then exhibit the uncontrolled and random associations of certain phases of mental **madness.**

and where it is but partially realized, we have what is sometimes called split personality (F 186).

133:7.10 A human mind, built up solely out of the consciousness of physical sensations, could never attain spiritual levels; this kind of material mind would be utterly lacking in a sense of moral values and would be without a guiding sense of spiritual dominance which is so essential to achieving harmonious personality unity in time, and which is inseparable from personality survival in eternity.

133:7.11 The human mind early begins to manifest qualities which are supermaterial;

While it is true that self-consciousness expresses itself under the order of physical relations now, that being the order under which it is given to express itself, its superiority to temporal and spatial process of bodily function argues the reasonable assumption that eventually spatial, and it may be, temporal order may not be necessary to its self-manifestation. The fact is that it is now superior to the physical order and by that much not dependent upon it (F 190).

the truly reflective human intellect is not altogether bound by the limits of time.

That individuals so differ in their life performances indicates, not only

Perhaps even the darker question, though it may not appear so for the average mind, is the limitation which physical function seems to set on mental and moral achievement. There are some who seem by **inherited** physical weakness to be incapable of strong moral mastery of themselves. [Etc.] (F 190)

the varying endowments of **heredity**

and the different influences of the environment,

but also **the degree of unification with the indwelling spirit of the Father which has been achieved by the self, the measure of the identification of the one with the other.**

XXII: "BELOW THE THRESHOLD OF MIND" (Flewelling 193)

We hear much of inhibitions, complexes, and conflicts. These arise from lack of harmony between the conscious and the subconscious. This is not altogether a modern discovery. It is at the basis of the statement of the Great Teacher that one "cannot **serve** God and Mammon," and of that internal conflict which Paul discovered in himself between the spiritual life and "the body of death." ... We may, under the spur of social influence or condemnation, *will* to follow the high road of sobriety and truth, while at the same time we admit into the inner sanctuary of the subconscious a will to do evil. The external will cannot long survive the **strain** of such a **double allegiance** (F 198).

133:7.12 The human mind does not well stand the conflict of **double allegiance**.

It is a severe **strain** on the soul to undergo the experience of an effort to **serve** both good and evil.

The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven.

It is the **conflict** between moods of thought, or complexes, which with any weakening of the conscious power to will give rise to what is called split or dissociated personality (F 199).

Unresolved **conflicts** destroy unity and may terminate in mind disruption.

But the survival character of a soul is not fostered by attempting to secure peace of mind

The Freudians have falsely assumed that harmony is desirable **at any price**, and so recommend giving way to the subconscious wish.

at any price,

by the surrender of noble aspirations, and
by the compromise of spiritual ideals;

rather is such peace attained by the
stalwart assertion of the triumph of

The more thoroughgoing treatment, and
the only one that is curative, is the
clearing of the subconscious field by what
is in religion called conversion, and the
active setting of the subconscious will
upon the pure, the noble, the true and the
just (F 198-99).

that which is true,

and this victory is achieved in the
overcoming of evil with the potent force
of good.

PLATE 51 (*Atlas HGHL*)

133:7.13 The next day they departed for
Salamis, where they embarked for
Antioch on the Syrian coast.