

Think of Beethoven concentrating on that, and in doing his later works compositions, concentrating on someone from the end of the Sixteenth century, Zarlino, and working on the work of Bach, on the *Art of the Fugue* by Bach, in preparing to work through the ideas which were expressed in his last works, including his last string quartets.

*Passion!* And a passion described by Plato, a passion for truth. Do not let yourself be controlled by a false idea. Know that many falsehoods have trapped your mind. And, you must never allow those traps, those beliefs, which you have learned but which you don't know; never let those guide you.

*A passion for justice, which is based on the nature of Man as not a beast, but a creative mind.* And that all people are sacred, not merely to exist, but they're sacred because they contain a developable potential of discovery, which enriches all mankind. And, therefore, justice requires not merely the sense of justice in the ordinary crude sense for the individual, but *justice for the existence of the individual*, which means, above all, fostering the development of the intellectual powers and character of that individual.

*Justice and truth.* Not letting yourself go, until you get it. Now, this quality is described by Plato, using a Greek

word, which was used with the same meaning by the Apostle Paul: *agapē*. This *passion*, this love for mankind, this passion for truth and justice, which in Plato's *Republic* distinguishes Socrates from Thrasymachus, the Adolf Hitler of the lot. And from Glaucon, the formalist. It's that kind of quality.

Now, how do you develop that kind of quality? Because you must not only have the insight into the way the universe is organized, but you must see that *man is increasing man's power over the universe*. So, you have to look at man, not dead nature. Not sticks and stones. You have to look at *how man's mind functions*. How does man's mind function to control the universe, to improve our power of the universe, by means of which we exist, by means of which we develop.

What is that? This is called Classical art. You don't like something, because it "feels good" to not like it? That's irrationalism. That's Thrasymachus. That's evil. Rock music is *evil*. If you like rock, you are partaking of evil *per se*, because you've rejected truth and justice, for passion of a cheap kind—mere lust.

And thus, you must have a critical sense about man, a critical sense about the mind, a critical sense about how people work together, or don't work together. It is that passion for truth and justice, which evokes the power to concentrate on a discovery—the power to go higher and deeper than ever before, to go further in the direction of largeness and smallness than ever before. The passion to say, "The universe is there, therefore, we've got to go out and explore it." You can not just sit back and use logic for that. You have to ennoble it with a passion for truth and justice.

So, we had that. And, you had a person who is characteristic, who lived toward the latter half of the Third century B.C., Eratosthenes. He was a poet, a geometer, a scientist, a nation-builder, a culture-builder. You had in Archimedes, who was perhaps not as brilliant a character, not as profound a character as Eratosthenes, but nonetheless the same thing, where you had these Roman soldiers killing this precious mind in Syracuse, as they tried to kill Etruscan culture, and suppress all other cultures.

And you realize, that the legacy which makes the difference in going from the greatest aspect of Greek and Hellenistic culture, as typified in the heritage of Eratosthenes and Archimedes, and people like that, to the rise of Roman culture and what that represented, was a great crime against humanity, from which civilization only *began* to recover in the Fifteenth century, in the Renaissance.

And then you look more closely, at the fine details of this process, and you see something more deeply: that

## Who Was Eratosthenes?

Eratosthenes (c. 275-194 B.C.), perhaps the greatest scientist of the Hellenistic world, was also one of its most prolific and versatile: His work included investigations in astronomy, geography, geodesy, poetry, music, drama, and philosophy.

Born in Cyrene, he was educated in Alexandria, Egypt, and Athens by followers of Plato. At the age of 40, he became the head of the famous library at Alexandria, where he remained until his death.

In addition to his measurement of the Earth's circumference, Eratosthenes was the first to measure the angle of the Earth's tilt on its axis (the plane of the ecliptic). He also wrote "The Duplication of the Cube," and "On Means," which were treatises investigating the crucial mathematical paradoxes arising from the investigation of dimensionality. His work "Platonicus" deals with the mathematical and musical principles of Plato's philosophy. He published maps and works on geography and chronography.

Eratosthenes was also a poet, dramatist, and philologist, writing several poems and plays, only fragments of which survive, and a book on comedy. Other ancient writers attribute to Eratosthenes books on philosophy and history.

—Bruce Director