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## Some positions of Galen's naturo-philosophical and ethical methods in the context of his medical system

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In this article we analyze the naturo-philosophical method of Galen, which established uniformity between the ideal and realistic. Galen's method is being reviewed from the position of correlation between ideal and natural principles, in their inherent equal consistency. Such philosophical approach allows Galen to not only determine and research the most general of regularities, but to also implement them into practice, including in medicine. We will also look at the ethical method of Galen, who claims that only by ridding oneself of all passions and imperfections, can the thinker begin to comprehend the highest of truths, and a physician to treat a patient.

**Keywords:** *Galen, physiophilosophy, identity, ideal, physical, regularity, ethics, medicine history*

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Any scientific and philosophical system as whole is composed of parts (τό σύστημα – system) that should be viewed from two sides: from the side of its form, that is, the school that is mainly contained in its arguments and from the perspective with which it reviews objects. This is the method of examination itself (ἡ μέθοδος – method), or the dominant technique used in philosophical studies. Scientific systems can be viewed from the content and from the concepts included in its makeup. All of this is to some extent true of the philosophical system of Galen. In our view, it is precisely with the above methodological foundations that one must examine the philosophical and medical views of the greatest physician and philosopher of antiquity – Galen.

Undoubtedly, Galen may be called both a philosopher and physician. Galen's philosophical legacy is no less important than the medical one. The philosophical methodological component plays an important role, becoming part of his medical work. Galen used philosophy to develop theoretical medical knowledge and as a way to use it in practice. His attention was primarily focused on logic, natural philosophy and doctrines of the

soul. Galen used philosophy in discussions with various medical schools known to him, such as the empiricists, methodist and rationalists [1, p. 47–49]. The polemic conducted by Galen had a philosophical emphasis; related to the nature of scientific knowledge and methods to achieve it, the connection between medical theory and medical practice, as well as the construction of causal conclusions [2, p. 3505–3522].

This is precisely why, for a better understanding of natural science and the medical views of Galen, we cannot ignore or leave in the shadows his brilliant philosophical views. Why were Galen's medical writings famous, admired and studied for such a long time? The answer to this question should also look to the philosophical ideas of Galen. It is very obvious that not only for the historian of philosophy, but also for the historian of medicine who wants to understand the mental state of society contemporary to Galen, his understanding of philosophy should be the starting point of reference. Without this understanding, it is impossible to explain the phenomenal success of his medical system for many hundreds of years. Galen's medical system withstood a fierce struggle with many of his contemporaries, famous and influential medical scientists, who disgracefully ceded their places and disappeared forever into the abyss of time [3, p. 3523–3554].

As one of the best representatives of the sunset of the classical world of the Hellenic era, Galen, with his wide and diverse education, considered himself both a philosopher and physician. If one adheres to the devices of the scientific system, which we discussed at the beginning, then the shape and direction of Galen's view can justifiably be called natural science, even in the modern sense. A distinguishing feature, the totality of the essential indicators (ὁ χαρακτήρ) of Galen's entire system is not submission of personal, individual essence to some object or, conversely, the objective reality of the subject, but the harmonious identity of subject and object as part of a whole. Nature exists not because of random and coincidental circumstances but according to established laws that can, therefore, be studied and applied to the human reality. Galen believed that any object was both independent of the individual, and at the same time belonged to the original beginning, which thanks to the "divine gift" of the mind, perceives the independence of the object as a definite pattern, "objectively" inherent in the subject matter. Subjects, whose characteristics and manifestations are not being directed by the human mind (ὁ νόος), become dark and indistinguishable, and then invested in these laws belong to the domain of "nothingness", since they have nowhere to appear. Their independent existence from man loses all meaning, this simple existential existence of an object (ontological attribute), irrespective of anything else that can identify and distinguish it within its laws, becomes a ghost, a foolish phantom. Mental representations (νοέω) suggest what is perceived by thought. Comprehension is possible only when "within the comprehensible" there are laws that make "comprehensible" "understandable". Consequently, mental activity should have the correct opinion, a true understanding of the subject, and have the means to achieve authenticity and embody this identity in human practice.

An indicative illustration of this idea of Galen would be the opposing Kantian idea of the "thing in itself" (Ding an sich selbst)<sup>1</sup>. This Kantian

<sup>1</sup> It would be better to translate "Ding an sich selbst" not as a "thing in itself", because the German preposition "an" is more like "in" or "to" (to, on, about, under, near, near, near, at), but as a "thing to itself".

philosophical term, of course, does not mean that there is a special thing, closed "in itself" and unknowable by definition; it is just a question of the essence of all things, regardless of our views about it [4, p. 78]. The "thing in itself" is, the essence and meaning, known only to those who understand this essence using a mental idea. In this way, Kant models a concept in which there is no subject. The thing can only be conceived mentally, an abstract design; from the physical side it is nothing, a negative noumenon (нпπэ-мөнпн), an empty idea. Kant argued that the subject without a personal beginning was nothing, "... If we destroy our subjective properties, it appears that the object is represented with the qualities attributed to them in a sensual visual representation not found elsewhere and which cannot be found anywhere else, because it is our subjective attributes defining its shape as a phenomenon"[5, p. 491]. Galen also believed that the subject and the individual evaluating the item are identical and have the same laws. Kant's "thing in itself", by contrast, appears as a purely subjective origin: it is enough for its existence for the individual to comprehend. Everything at its essence is transformed into a speculative philosophical concept that defines the existence of the objects of the world of things, existing independently of human consciousness and volitional action. The world of things with their inner essence exists independently of man, and man, therefore, from things. In other words, the laws of nature and human representations are separated from each other. Human knowledge is conditional and relative, and the regulatory essence of things can exist by itself without reference to human knowledge.

According to John Locke, natural philosophy is a "knowledge of principles, properties and operation of things, what they are in themselves" [6, p. 586]. A contrary view was expressed by George Berkeley, opposing the denial of "objects in themselves, or without the mind" [7, p. 182]. In turn, David Hume believed that there was "a certain unknown, inexplicable something, as the cause of our perception" [8, p. 158–159]. Immanuel Kant, whose philosophy was based on the findings of the above philosophers, speaks about the independent reality "of the thing itself", which cannot be known by experience. "We are the

things outside of us as are the objects of our senses, but about what they do in itself, we know nothing, and only know their effects, ie, representations that they produce in us, influencing our feelings "[9, p. 105]. In the understanding of Kant, things come from themselves, as an essence and become abstract, timeless, metaphysical principles (it would be better to call them "things without themselves"), hence they are fundamentally and absolutely unknowable. Do not be confused by the fact that, on the one hand, Kant is there at the rupture between objective unknowable reality, and on the other, at the existing knowable subjective reality of the natural world. It is precisely the unknowable metaphysical, unrelated to the world of things, being something in things, which produces relatively unstable sensory perceptions of the world of phenomena. Hence, the sensory perception and reasonable direction of things appear not as the study of regularities within the totality of the objective world, but as an unstable knowledge, which in itself is not knowledge and representation. Hence, man is regulated (deterministic), divided between "pure" (ideal) knowledge, conditioned sensory perception, sensory impulses and empirically relative intelligence. So pure reason "is not a phenomenon and is not subject to any conditions of sensibility" [5, p. 491]. The ideal cannot rely on experience. The rather detailed selection of Kant's skepticism presented here is far from coincidental. Long before the New Age era, the start of the technological revolution and the triumph of naked rationalism, the brilliant Galen subjected this form of conditional scientific and philosophical thinking to criticism.

In order to become more familiar with the philosophical methods of Galen, we should consider the views of the skeptical schools and their representatives, with whom Galen had serious discussions. The important thing for us here is not the general history of the development of skepticism and its periodization, but the internal content of this doctrine, against which Galen argues. He often mentions the works of Pyrrho (Πύρρων) of Elis<sup>2</sup>, the founder of the skeptical school. The concept of "skepticism" is derived from the word «σκεπτικός», which

means "consider", "exploring". Skepticism thus acts as a philosophical school, establishing doubt as a principle of thinking, particularly skepticism in determining and finding truth. Skepticism allows for restraint in credibility preferences of speculative judgments, instead of offering any metaphysical speculation of exclusively empirical evidence, while doubting the ability of any reliable knowledge. Skepticism asserted the impossibility of overcoming the speculative world of relativity. According to Pirrone, sensory perceptions or impressions are strictly viewed as relative phenomenon. Sceptics believed that misconceptions arise where judgments are attempted based on the relative, and that casually made conclusions are made that the relative phenomenon in fact exist. In this manner, the researcher tries to find the true basis of the phenomenon [10].

Genuine human experience greatly narrows the boundaries of space and time, so inferences generated on the basis of this experience, always seem poorly proven. The basic sense of skepticism is that knowledge is always determined by human activity; therefore, no other knowledge, other than human, exists. This basic provision is divided into two main points: first is sensual, the second is conceptual. Any object is known through the senses, but the quality of the object itself, goes through speculation different from the content of any sensory impression. Sensory knowledge always delivers a subject not the object itself, and this momentary phenomenon, is seen by us subjectively [11]. Trying to discern the quality of the original object, belonging to the object itself and manifesting itself through sensations, and therefore, in sensory perception, and secondarily (such as color), leading to nothing. Initial quality, defined by spatial-temporal characteristics, is so conditionally subjective, and even the quality is secondary. All of the contents of reason are provided through the senses; reason is given only a formal side, so the man's knowledge can never relate to the very essence of the subject, but only with the phenomena, that is, the relative condition of the subject. Those skeptics who recognize the primary importance of the mind and its independence from the senses, find that the mind has internal fundamental contradictions that cannot be overcome. In the most essential

<sup>2</sup> About 360 BC. – 270 BC

activities of the mind, and not only in its results, there is an irreconcilable contradiction. The main task of the mind is to always be a true witness of something, and every proof must rest firmly on completely clear and unchanging truths. However, here the truth cannot be proven by reason, since it contradicts the ideal basis [12, p. 137–139].

It is precisely against this type of philosophical consciousness that Galen is acting. In his view, the subjective nature of sensations cannot be doubted. However, it by no means follows that sense perceptions does not match anything in the real world. From the knowledge that space and time are our exclusive form of contemplation, it does not follow that they can only be subjective in form. As for reason, the unresolved antinomies are not unresolvable. Unprovable axioms cannot be used to question the truth or provide the ability to serve as the basis of evidence. The researcher himself becomes "pure subject", removed of any interfering scientific research or non-scientific opinions, historically developed to assess the subject [13, p. 201–202]. The emergence of a significant interest in skepticism during the times of Galen was due to the widespread decline of attention to the theoretical explanation of the world, cosmology, physics, astronomy [14]. There was no longer an interest in how the world existed, as much as questions of how we should live in this world in order to avoid impending misfortunes and dangers. Philosophers from the sciences and researchers became resonating sages extensively and boringly talking about practical life.

Disagreeing with the skeptics, Galen tried to unite exceptionally speculative philosophical ideas and studies of natural phenomena based on examples of treatments for the sick body. No wonder that the undisputedly most important of Galen's essay is his famous work "The best doctor is also a philosopher" [15], in which he describes, in accordance with Aristotle, the middle, "golden" path of scientific research [16].

If extraordinary dedication to metaphysical speculations often led to occult medical practices and a complete denial of any well-established natural laws, then strict empiricism, without any sense and scientific understanding of these laws, reduced medicine to the level of a rough trade. It is no coincidence that in this essay, Galen

calls these doctors-empiricists "drug sellers". "It would be correct to say that the doctor is always a philosopher, and philosophy is necessary for the doctor when he learns his art and when to apply it in practice? I think there is no need to prove that philosophy need someone who is engaged in the noble art of healing. We see that people are more greedy sellers of drugs than doctors. Genuine doctors strive towards completely opposite goals; they implement something that the art of healing naturally strives for."<sup>3</sup>

The metaphorical teachings of Galen can be explained with a simple figurative comparison. If a painter only has an inner vision and a sense of some artistic images, but cannot translate this experience into real and visible images, all these ideal images disappear, as if they had never existed. On the other hand, if an artist only has perfect technical mastery, but does not recognizing the meaning of the similar ideal, the initial elements of the ideal, the inverse images of sensible things and their values, he seems like a dull and miserable copier. Only a painter who feels and sees the hidden causes of life's phenomena and is able to transmit the images to the painting may be thought of as having attained the goal. All this is true and just as important for the physician, for whom speculative discipline and science existing in accordance with the laws of the ideal, just as with the technical, and are an actual expression of the ultimate goal of medicine - the restoration and maintenance of human health. The theoretical portion knowledge is connected with practical areas and interests. This mental effort converts comprehensive knowledge into reality. Assertion of these provisions was particularly important during the relatively superstitious times in which Galen lived. It was a time of universal fervor for various mystical and occult teachings that denied physical nature, which they regarded as a fetter for the soul and the mind and viewed matter as the last existential evil<sup>4</sup>.

<sup>3</sup> «ὅστις ἂν ἄριστος ἰατρός ἦ, πάντως οὗτός ἐστι καὶ φιλόσοφος. οὐδὲ γὰρ οὐδ' ὅτι πρὸς τὸ χρησθαι καλῶς τῇ τέχνῃ φιλοσοφίας δεῖ τοῖς ἰατροῖς, ἀποδείξεως ἡγοῦμαι τινος χρήζειν ἐωρακότας γε πολλάκις ὡς φαρμακεῖς εἰσιν, οὐκ ἰατροὶ καὶ χρῶνται τῇ τέχνῃ πρὸς τοῦναντίον ἢ πέφυκεν οἱ φιλοχρήματοι» [15].

<sup>4</sup> The times in which Galen lived generated widespread fascination for magical practices. [17, p. 275–277].

In building a system of approximation between the ideal and the real, Galen encouraged doctors not to remain on the outside as bystanders: he calls on the true physician to participate in the process of study. His goal is not only the acquisition of knowledge, but also a correct assessment and opinion about disease. He also calls for reliance not only on the language of the ideal image but also on the language of terms and numbers, when any generalization turns into individuality. Speaking in the clumsy language of modern philosophy, Galen "humanized natural science" thus establishing the doctrines for the basis of creation, forms and methods of natural scientific knowledge, where the most important thing was the search for laws to study the subject, in this case the symbols and techniques of the healing arts. Genuine knowledge is possible only if it comes from empirical experience.

In his philosophical writings, Galen points out ways in which one can ascend to higher concepts (Galen calls them "the elements") and translate them into reality, which is the purpose of the medical arts. "This method of research helps to identify the very nature of the body. Together it consists: firstly, of elements completely mixed with one another; secondly, perceived feelings consisting of portions of what is called homogenous particles; and thirdly, organic parts."<sup>5</sup> The height of the mental contemplation of the world helps the thinker to turn away from all that is false and approve a variability of world harmony and grandeur. With the help of various sciences, such as geometry, mathematics, astronomy, and especially logic and philosophy, the philosopher and physician can find in the natural world the beginning of harmonies and patterns, to find the perfect beauty that is in them. "The same thing happens with the majority of doctors that happens to most athletes when passionately wishing to win at the Olympic Games [literally – 'to become Olympians'], they in no way diligently practice and do nothing to achieve victory. Doctors also praise Hippocrates as being first in the art of healing, doing everything except

<sup>5</sup> «ή δ' αὐτὴ μέθοδος ἦδε καὶ τὴν τοῦ σώματος αὐτοῦ διδάσκει σύνθεσιν, τὴν τ' ἐκ τῶν πρώτων στοιχείων, ἃ δι' ἀλλήλων ὅλα κέκρται, καὶ τὴν ἐκ τῶν δευτέρων, τῶν αἰσθητῶν, ἃ δὴ καὶ ὁμοιομερῆ προσαγορεύεται, καὶ τρίτην ἐπὶ ταύταις τὴν ἐκ τῶν ὀργανικῶν μορίων» [15].

what needs to be done to be like him. Therefore, [Hippocrates] clearly suggests that astronomy and geometry, providing a great service to medicine, requires the necessary training<sup>6</sup>." The acquisition of a genuine basis and understanding of patterns in the human body provides the physician with the greatest opportunity for perfect conditions. Galen removes the search for the ideal from the occult and with the help of philosophy makes them conscious, seeing the true source in the perfect laws of nature, while not completely confined to the physical side of the subject. The human body is perfect and beautiful, but it is subject to mutability, instability and disease. Finding the standard physical condition of the body, identical with the ideal side of the subject, is the true method that should guide the art of healing. "Nevertheless, doctors not only do not apply these sciences, but they condemn those who use them. Hippocrates believes that it is necessary to know everything about the nature of the body precisely. He believes that this is a fundamental law of any medical assertion [literally - "evidence in medicine"]. These other physicians, in contrast, explore the body in such a way that nothing can be learned about its essence, its internal structure, the size of each of the parts or their compounds with each other, or their position. But if it is impossible to interpret the types and kinds of diseases, it follows that the doctors are wrong in medical treatments."<sup>7</sup>

<sup>6</sup> «Οἷόν τι πεπόνθασιν οἱ πολλοὶ τῶν ἀθλητῶν ἐπιθυμοῦντες μὲν ὀλυμπιονίκαι γενέσθαι, μηδὲν δὲ πράττειν ὡς τούτου τυχεῖν ἐπιτηδεύοντες, τοιοῦτόν τι καὶ τοῖς πολλοῖς τῶν ἱατρῶν συμβέβηκεν. ἐπαινοῦσι μὲν γὰρ Ἱπποκράτην καὶ πρῶτον ἀπάντων ἠγοῦνται, γενέσθαι δ' αὐτοὺς ὡς ὁμοιοτάτους ἐκείνῳ πάντα μᾶλλον ἢ τοῦτο πράττουσιν. ὁ μὲν γὰρ οὐ σμικρὰν μοῖραν εἰς ἱατρικὴν φησι συμβάλλεσθαι τὴν ἀστρονομίαν καὶ δηλονότι τὴν ταύτης ἡγουμένην ἐξ ἀνάγκης γεωμετρίαν» [2].

<sup>7</sup> «οἱ δὲ οὐ μόνον αὐτοὶ μετέρχονται τούτων οὐδετέρων ἀλλὰ καὶ τοῖς μετιοῦσι μέμφονται. καὶ μὲν δὴ καὶ φύσιν σώματος ὁ μὲν ἀκριβῶς ἀξιοῖ γινώσκειν ἀρχὴν εἶναι φάσκων αὐτὴν τοῦ κατ' ἱατρικὴν λόγου παντός· οἱ δ' οὕτω καὶ περὶ τοῦτο σπουδάζουσιν, ὥστ' οὐ μόνον ἐκάστου τῶν μορίων οὐσίαν ἢ πλοκὴν ἢ διάπλασιν ἢ μέγεθος ἢ τὴν πρὸς τὰ παρακείμενα κοινωνίαν ἀλλ' οὐδὲ τὴν θέσιν ἐπίστανται. καὶ μὲν δὴ καὶ ὧς ἐκ τοῦ μὴ γινώσκειν κατ' εἶδη τε καὶ γένη διαιρεῖσθαι τὰ νοσήματα συμβαίνει τοῖς ἱατροῖς ἀμαρτάνειν τῶν θεραπευτικῶν σκοπῶν...» [15].

Galen repeatedly emphasized that true skill and art are always located in various sciences and that studying the surrounding environment and any art is always virtuous. At the same time, the surest path to true knowledge is philosophy and therefore the physician must know its theories. The philosopher-physician or physician-philosopher must strive towards contemplation of higher principles and resolve conflicts and misunderstandings. However, philosophy is not just a set of speculative truths, composed of arbitrary games of the mind. "Therefore, I believe that nothing can lead people to success as quickly as will and reason. If people do not have at least one of these qualities, then they cannot achieve the purpose."<sup>8</sup> "As we have seen, the study of philosophy, according to Galen, must precede mathematics (geometry), so that the researcher can learn to understand and believe in the existence of the incorporeal. Mathematics deals with pure forms, which is then given effect in the body. All of this allows us to speak about the distinctive and general properties of every object, relative to the various subjects of knowledge where they truly belong. Only in this manner can one distinguish what truly exists from the "nonexistent" false. Such a method of recognizing the truth allows one to avoid the sensory world of contradictions and paradoxes, as well as the fruitless speculation.

Regarding this technique used by Galen, one can say that he followed analytical methods, partitioning and decomposing the whole, which can include things, properties, processes, or relationships between objects on the basis of constituent parts that occur during learning. The analytical path has a dual focus: initially, this is an elevation to the area of the mental world, to the first natural principles, knowledge of their properties and laws, comprehension of their unity; and then, with the use of this knowledge of laws, again unite the whole; a return to the natural world. In this manner, it possible to know the truth that exists in reality. Consequently, this method of knowing deals not just with one theoretical and speculative (abstract) rule, but also with the objects themselves, allowing for a

<sup>8</sup> «εύρίσκω δὴ καὶ σύμπαντα τὰ κατορθούμενα βουλήσει τε καὶ δυνάμει τοῖς ἀνθρώποις παραγιγνόμενα' θατέρου | δ' αὐτῶν ἀτυχήσαντας καὶ τοῦ τέλους αὐτοῦ ἀναγκαῖον ἀποτυχεῖν» [15].

proper consideration of their existence, cause, quality or essence, that happens to the subject. To know the nature of some body, it is necessary to consider its parts in order to see its components. This side makes up its nature, the other, its quantity and quality. To understand, we will break up the body into several sides, although in and of itself it is something whole and indivisible. Only in this way is it possible to study causal relationships and regularities. Form, image and idea do not exist separately from each other but in close connection where any possibility becomes a reality. This likeness is the philosophical method and Galen.

Our study of the philosophical method of Galen would be incomplete if we did not point out one important feature of his philosophical views. It lies in Galen's notion that the height of any art, and particularly the art of healing, is impossible to achieve if the soul of man, "seeking the mountain", is not free from errors, vices and sins (τὸ ἀμάρτημα). This view was not only the core of the moral teachings of Galen<sup>9</sup>, but to some extent, it was also a tribute to his times. Galen's century was a century of great moral and religious upheavals and revolutions, and there was intense thought given to a way out from the troubled unstable situation in the world of moral ideas. The previous reliable moral concepts of ancient antiquity were confronted by the newly arisen Christian, Gnostic views, often hostile to one another.

Galen deduced his moral ideals of a physician-philosopher through polemical disputes with the Stoics (logic and physics) and the followers of Epicurus (ethics). The chief opponent of Galen was the Stoic Chrysippus. Many excerpts about this are in Galen's work <sup>10</sup> "On the Soul". Galen consistently argues with the Epicureans, whom he believes are identified with the benefits of a happy life. To live and to enjoy the good meant the same thing. Galen takes up arms against equating good with comfort. If so, then we should ascribe the possession of good to animals, and therefore, would refuse a purely human point of view. Man

<sup>9</sup> Here we only point out a few features and forms of Galen's moral studies. We hope that soon we will be able to dedicate a separate study to this.

<sup>10</sup> «γέγραπται μὲν οὖν καὶ Χρυσίππῳ καὶ ἄλλοις πολλοῖς τῶν φιλοσόφων θεραπευτικὰ γράμματα τῶν τῆς ψυχῆς παθῶν» [18].

is therefore entirely equal to animals because they too are able to sense feelings of irritation and pleasant states.

To purify oneself means to concentrate on oneself, limited only to the most essential pleasures. The soul should not be burdened with any passion and every anxiety and irritability should be eliminated. Galen views sin, lust and vice (τό ἀμόρημα) not only as a kind of error of judgment, as the Stoics believed, but attributed it to the unconscious manifestations of the human spirit. "But as you know, I, distinguishing between passion and delinquency. If delinquency is the result of a false opinion, then passion comes from the unconscious in us that refuses to obey the mind." Thus, Galen distinguished passion as unconscious in origin, requiring a conscious and moral education, and wrong actions in various cases, which occur due to errors in judgment [19], both of which can be corrected with the right education.

In any event, Galen believed that a person should not intentionally annoy himself with agitation, let these things happen suddenly and unintentionally, and let the soul try as much as possible to reduce their number. It is clear that desire should not be directed towards anything detrimental. People purify themselves; they do not seek spiritual pleasures and comfort in idols, drink and lust. They strive only towards the requirements necessary to sustain life. Thus, the soul becomes pure from any influence of the body. Good is acquired through virtue.

However, since the goal is unusually difficult, its achievement is not sudden. A person wishing to attain the highest good must above all learn the social virtues. Common sense becomes more rational and vices are avoided. Justice becomes a function of the soul, developing with the mind. We see that for Galen virtue is not an external activity or ritual. He tries to delve into the depths of the matter itself, opening before us the inner course for the development of man as a moral essence. Therefore, from the outside to the inside, he goes from the less perfect to the more perfect, from the lower to the higher. Purification stopped only negative goals. It was necessary to avoid one thing or another for better guidance and outcomes of ordinary activities and aspirations. Achieving beauty and kindness is possible only through virtue. Man strives for good, because he understands that it is a blessing. Coercion is only evading the blessing; coercion so that a person will seek the material is foolish. It is a slave who without the power of will resolves to do good. The slavery of vice cannot be judged by criteria such as, the living cannot lean towards evil; but because they depart from their natural good to seek the imaginary. Personal blessings cannot consist of pleasure or a happy life; it does not depend on our logical activity, but in a perfectly reasonable life and development of the highest and finest of our strengths. The path towards obtaining great blessings is paved by the individual though gradual efforts to move up the ladder of virtues, and for this, he must purify himself morally.

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