

EXTRACTS FROM PORPHYRY

1. Loosen the bonds of irrationality and the affects of the passions, which the rational soul must be freed of in order to "return to those natures with which we formerly associated.

"He should meditate how he may divest himself of everything of a foreign nature which he has assumed."

"..this departure from...irrationality may be affected...by reason...and death of the passions...this separation is introduced by continual negligence of the passions...and among these passions and perturbations, those which arise from food are to be enumerated."

"But from all these, (evils referred to), inanimate and slender food, and which is easily obtained, will liberate us, and will procure for us peace, by imparting salvation to our reasoning power... the eye of the soul will become free, and will be established as in a port beyond the smoke and the waves of corporeal nature."

"In conjunction therefore with philosophy, we should engage in things of this kind, and be immediately persuaded that it is much the better to pursue what is the least; the most simple, and light in nutriment,"

"Things also, which are very moderate and obvious... remove the tumult occasioned by the flesh."

pp. 21a
21b
2 copies
both sides

2. The argument of health:

"Again, neither does animal food contribute, but is rather an impediment to health."

3. "But as it is not possible with any kind of diet, and, in short, by feeding on flesh, to become adapted to a union with even some partial deity, much less is this possible with that God who is beyond all things...but after all-various purifications, both of soul and body, he who is naturally of an excellent disposition, and lives with piety and purity will scarcely be thought worthy to perceive him."

4. "...theologians,...perceived the nature of a depraved soul and its alliance to the bodies from which it was divulsed, and the pleasure which it received from a union with them, they very properly avoided animal food, in order that they might not be disturbed by alien souls, violently separated from the body and impure, and which are attracted to things of a kindred nature, and likewise that they might not be impeded by the presence of evil daemons, in approaching alone (or without being burdened with things of a foreign nature) to the highest God.

5. Animals are not entirely deprived of reason, and "since...justice pertains to rational beings.. how is it possible not to admit, that we should also act justly towards brutes? ...For we are allowed to injure other things to a certain extent,

EXTRACTS FROM PORPHYRY 2.

in order to procure the necessary means of subsistence (as plants), but to destroy other things through luxury, and for the enjoyment of pleasure, is perfectly savage and unjust. And the abstinence from these neither diminishes our life nor our living happily."

6. "Hence, since animals are allied to us, if it should appear, according to Pythagoras, that they are allotted the same soul that we are, he may justly be considered as impious who does not abstain from acting unjustly towards his kindred." and "He who abstains from everything animated, though he may abstain from such animals as do not contribute to the benefit of society, will be much more careful not to injure those of his own species."

"Hence, therefore, since justice consists in not injuring anything, it must be extended as far as to every animated nature...For when reason governs ...that man will be innoxious towards everything...We, however through justice are innoxious towards all things, but through being connected with mortality are indigent of things of a necessary nature. But the assumption of what is necessary, does not injure even plants, when we take what they cast off; ...not sheep...through shearing...and by partaking of their milk and in return afford them every proper attention."

" He who does not confine harmless conduct to men alone, but extends it to other animals, is more

similar to divinity: and if it was possible to extend it even to plants, he would preserve this image in still greater degree."

7. " do you, when liberated from the servitude of the body, and a slavish attention to the passions produced through the body, as, prior to this, you nourished them in all various manner with externals, so now nourish yourself all variously with internal good, justly assuming things which are properly your own, and no longer by violence taking away things which are foreign (to your true nature and real good.).

PLOTINUS

We may know this also by the concordance of the Souls with the ordered scheme of the kosmos ; they are not independent, but, by their descent, they have put themselves in contact, and they stand henceforth in harmonious association with the kosmic circuit—to the extent that their fortunes, their life experiences, their choosing and refusing, are announced by the patterns of the stars—and out of this concordance rises as it were one musical utterance: the music, the harmony, by which all is described is the best witness to this truth.

Such a consonance can have been procured in one only way :—

The All must, in every detail of act and experience, be an expression of the Supreme, which must dominate alike its periods and its stable ordering and the life-careers varying with the movement of the souls as they are sometimes absorbed in that highest, sometimes in the heavens, sometimes turned to the things and places of our earth. All that is Divine Intellect will rest eternally above, and could never fall from its sphere but, poised entire in its own high place, will communicate to things here through the channel of Soul. Soul in virtue of neighbourhood is more closely modelled upon the Idea uttered by the Divine Intellect, and thus is able to produce order in the movement of the lower realm, one phase (the World-Soul) maintaining the unvarying march (of the kosmic circuit) the other (the soul of the Individual) adopting itself to times and season.

The depth of the descent, also, will differ—sometimes lower, sometimes less low—and this even in its entry into any given Kind: all that is fixed is that each several soul descends to a recipient indicated by affinity of condition; it moves towards the thing which it there resembled, and enters, accordingly, into the body of man or animal.

13.

The Ineluctable, the Kosmic Law is, thus, rooted in a natural

roman Numerals

$$V = 5, X = 10 L$$

Quotes from Plotinus, The Enneads,

II. Vision of The Good Travel. S. MacKenna,
Fourth edition, Faber and Faber
p 250 line 24-end. The Intellectual Principle Ltd, London,
1969,

must overwhelm any that have seen it. There
are very near to That which has no need
of any thing. That before Them is The Good.

p 411 lines 29-35. Throw forward all your
being, then you see The Good, see it entire

p 578 line 12-580 line 17. Why not halt them
at Intellectual Principle and make that the
Good? (No) souls must be taught that
Intellectual Principle is not the Good.

p 590 lines 1-30 (cf section I) The knowing
of the Good is the all-important, the grand
learning.

p 290 lines 24-28 In that realm it has
also vision, through the Intellectual Principle,
of the Good.

p 354 lines 26 - page 355 line 4. Let a man
purify himself, then observe, he will not
doubt his immortality. Entered Intellect
he has ascended to the Supreme

Very to have
hand with the
section
in Plotinus -

①

Plotinus passages on The Soul's Experiences.
I. of The Absolute Mackenna 1969 Edition.

p189. all of III. 4. 6. : What is the achieved
sage? ... possesses for guidance spirit
prior to intellect

p357. beginning of IV. 8. 11. "Many times has
it happened, lifted out of the body into
my self

p396 lines 21-30. Those divinely possessed know
they hold something greater within them; we
stare towards the Supreme when we hold the
Intellectual Principle pure.

p399 lines 40-49. V. 3. 17. We have had the
vision when the Soul has taken light. This
light is from the Supreme and is the Supreme.

p588 line 5 - p590 line 30. The soul must lay
aside all shape, know neither evil nor good
that it alone may receive the Alone.

p612 lines 4 - 21 One seeing that will
simply state it as self-existent.

p623^{line 24} - end of book; "flight of Alone to Alone"

p536 lines 13-29. Of what is There we have direct knowledge. If a man would but turn around he would see at once God and himself and the All.

IV. Soul in The All

p388 line 38 - p389 line 3. Soul has the double phase, one intent on Intellectual Principle, the other facing the external.

p541 lines 4-35. Conceive it as a power of ever-fresh ~~stability~~ infinity, and so seeking, seek no further, you have entered The All.

V. Self-recognition of the Soul.

p. 370 line 1 - p371 line 6. Let every soul recall that soul is the author of all living things. ... you honor soul elsewhere; honor them yourself.

p379 lines 15-34. Man is not merely a higher part of soul, but the total. Here we must keep the soul's perception quick to the sounds from above.

1935 June 12. Of this time in
the first week of June
we were out for a walk
in a new direction and saw
the old.

V. June in the Old

1935 June 15 - 1935 June 16. In
the first week, we went on a walk
through the old town to the
1935 June 17. June 17 as a
part of our first walk of the
to the old town and the
around the old.

VI. July 1935

1935 July 1 - 1935 July 10. At
the same time as the walk of
the first week of July. The
walk was very interesting.
1935 July 11 - 1935 July 12. June 12 and 13. The
walk was very interesting.
1935 July 13 - 1935 July 14. June 14 and 15. The
walk was very interesting.
1935 July 15 - 1935 July 16. June 16 and 17. The
walk was very interesting.

p 371 l 7 - end of page. The Intellectual

Principle enhances the divine quality of
Soul as father and as immanent presence.

p 376 lines 21-29. The higher Soul circles
about the Divine Mind, its light, its image
inseparably attached to it.

p 387 line 23, - page 388 line 14. Above, we
were held in the Intellectual act, soul was
motionless. Our way is to teach our soul.

p 390 line 27 - p 391 line 21. By its (Soul's)
own characteristic act it knows the nature
of Intellectual Principle.

IV Approach to Intellectual Principle

p 391 lines 3-21 (see above) Anyone not of
strength to grasp hold of the first Soul,
must grasp that which has to do with our
ordinary thinking,

p 431 line 28 - p 432 line 10. At the
first stage man is aware of self; then he
becomes possessor of All, then becomes One
in the Divine

III The Soul in Intellectual Principle

p187 lines 31-38. Each of us is an Intellectual Cosmos, we are permanently in that higher realm.

p385 lines 7-36 The self-knower is a double person, takes cognition of the principles in the soul, or knows himself by the Intellectual Principle.

p389, lines 31-44. In the Intellect, by one light it sees another; this light shining within the soul enlightens it.

p390 lines 19-26. If the soul wants to know the nature of the Intellectual Principle, it has but to enter that principle.

p432 lines 11-27. We are most ~~to~~ completely aware of ourselves when we are most identified with the object of our knowledge. When we are deepest in that knowledge by intellect, we are aware of more.

p289 lines 13-27 In contemplative vision we are not aware of our own personality, we are empty of all.

note from
Porphyry 1

1. Plotinus spoke highly of Origen's Knowledge
2. Plotinus told Porphyry that his decision to end his life sprang not from reason but from mere melancholy.
3. Plotinus kept his own spirit unceasingly intent upon that inner presence
4. Plotinus never interrupted his intention towards the supreme.
5. My address ~~to~~ delighted Plotinus and he said "so strike and be a light to men."

Translation of P.B. 's
note by Elaine

not
for

1. Plotins of Origin's knowledge

2. Plotins told Plotins that his decision to
and his like spared not from reason but from
here rationally.

3. Plotins kept his own spirit unreasonably intact
upon that inner presence

4. Plotins never interrupted his intention towards
the sphere.

5. Plotins ~~is~~ delighted Plotins and he
said "so strike and be a light to her."

Translation of Plotins
Plotins of Plotins

Plotinus - MacKenna Translation

expansions of P.B.'s notes

(1)

P 625 - a description of the transition from the Intellectual Principle to the Supreme

p 357, "many times... praise I alone whatsoever within the Intellectual is less than the Supreme"....
-- how did the Soul ever enter my body"...

XXxviii - Divine Triad as a Unity

XXxix - The Gods and Daemones and Man; His nature Powers and Destiny.

Xliii - personal individuality of souls and their ascent from the Intellect to the Absolute

lxiv, line 12/14 - "The road is an ascent..."
+ last 3 lines of paragraph: "the supreme presence is at the summit of the ascent... - at the center of oneself."

lxv ^{whole page, line 5 to most important} - Know thyself inwardly } purification of external attachments - "Cast away everything"

lxix ^{2-4t} differences between Christian and Plotinian doctrine of grace and prayer, lines 9 to end } suddenness of "vision" because of self-contained nature of One

... HANDBOOKS (1980) TO ... A BLOCK, the firm noted for its preparation of income tax returns. Prior to this, Block offices purchased the handbooks on an office-by-office basis. P-Hers involved in the big sale included Jim Childs, Bob Kronemer, Bob Miller, Dennis Davidson (Sales), Amos Biolsi and Gail Gneiding (Production), and Paul Puso and Charles Sofia (Shipping).

Coming soon from the Trade Division—THE CONFESIONS OF PHOEBE TYLER. Author Ruth Warrick, who stars as Phoebe Tyler on WABC/TV's "All My Children," will be on tour in New York on October 6, 7. Joseph Saffon, author of THE 15-MINUTE-A-DAY NATURAL FACELIFT will appear on WCBS/TV's "John Davidson Show" on September 12.

Deltak, Inc., a P-H subsidiary located in Oak Brook, IL, has opened several new offices around the country and in Canada—Birmingham, AL; Phoenix, AZ; San Diego, CA; Kalamazoo, MI; Omaha, NB; Richmond, VA; and Montreal, Quebec. Deltak is the leading producer of video-based training and information programs on computing and information systems.

SUGGESTION NEWS

Anonymous suggestion number 6221 has been granted an award. In order for the suggester to claim the award, he or she must present the canary yellow cover of the suggestion form to Elsa Marzano-Flannery.

James Noll (Bulk, West Nyack, NY) was awarded an award for \$35.37 for recommending the relocation of weighing boxes be relocated to save energy.

Mary Lawing (Ed. Brook, Albany, NY) was awarded an award for recommending the relocation of the

... YOU ...

If you've contacted the IRS with a federal tax problem but had no results, call **IRS Taxpayer Assistance and ask for the Problem Resolution Office.** The number's in your telephone directory.

A public service message from the Internal Revenue Service.

SAVE DOLLARS WHEN MAILING

UPS and Parcel Post are your best buys when mailing important packages. On the other hand, Federal Express and Express Mail are very expensive. To optimize the service you are getting in mailing, you can request copies of "Guideline's for Sending Important Packages" from the Distribution Department.

IN MEMORIAM

JESSE BEESLEY . . . who after retirement from P-H at the age of 66, gained fame and fortune as one of America's leading sculptors of children. His bronze figures which captured "the universal child" image are in leading museums, private collections, universities, and public gardens. Jesse, who with Mrs. Douglas MacArthur was recently hailed as a leading citizen of Tennessee, developed his hobby into a profession following his

ings that are customer can

Barbara Hair Award for r followed for

prayer as the terminus of a soul - no need for quid in final ascent (2)

lxxv ^{seven?} - 94 ? no such page

lxxii - para II last 3 lines - aloofness of supreme

lxxiii last para, first 4 lines - greater inspiration for Western philosophy and Christianity than Plato - "desire of soul for God"

p6 - followers of Plotinus

p7 - need for revising Plotinus writings, never relaxed interest attention

women followers, fertile children etc

p9 - his penetration into character of others, ^(contemplation of suicide by Porphyry) Platonopolis, speaking ability, importance of questions.

p10, 11 - originality of his approach, ^{Origen's knowledge} relation of pupil to student - "So strike and be a light to men" (Christians), Numerius

p17 Plotinus becomes uniate at least four times

p18 Structure of arrangement of Enneads

PLOTINUS

"In venturing an answer, we first invoke God Himself, not in loud word but in that way of prayer which is always within our power, leaning in soul towards Him by aspiration."

AVIS A LA POPULATION

L'AUTOMNE EST LA.....
BIENTOT L'HIVER.....
Les feuilles mortes tombent, NOS PRIX AUSSI

POUR VOUS HABILLER CHAUDEMENT, NOUS LIQUIDONS UN
CHOIX DE PLUSIEURS MILLIERS D'ARTICLES DE COLLECTION

ENFANTS - DAMES - MESSIEURS

=====

A DES PRIX DINGUES et PRIX FABRIQUES

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dés Fr. 14.--
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THE

ECLECTIC PHILOSOPHY.

The name by which Ammonias Saccas, designated himself and his disciples, was that of *Philaletheians*, or, lovers of the truth. They were also sometimes denominated *Analogicists*, because of their practice of interpreting all sacred legends and narratives, myths and mysteries, by a rule or principle of analogy and correspondence, so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul. It has, however, been usual to speak of them by the designation of *Neoplatonists* or New Platonists, and, indeed, by this name they are generally known.

Writers have generally fixed the time of the development of the Eclectic theosophical system during the third century of the Christian era. It appears to have had a beginning much earlier, and, indeed, is traced by Diogenes Laertius to an Egyptian prophet or priest named Pot-Amun,* who flourished in the earlier years of the dynasty of the Ptolemies.

The establishment of the Macedonian kingdom in Egypt had been followed by the opening of schools of science and philosophy at the new capital. Alexandria soon became celebrated as the metropolis of literature; every faith and sect had representatives there. There had always been communication between the sages of Bactria and upper India and the philosophers of the West. The conquests of Alexander, Seleucus and the Romans had increased the acquaintance. The learned men now thronged Alexandria. The Platonists seem to have been most numerous and to have held their ground the longest. Under Ptolemy Philadelphus, Judaism was also planted there, and the Hel-

* This name is Coptic, and signifies one consecrated to Amun, the god or genius of wisdom.

THE UNIVERSITY OF CHICAGO

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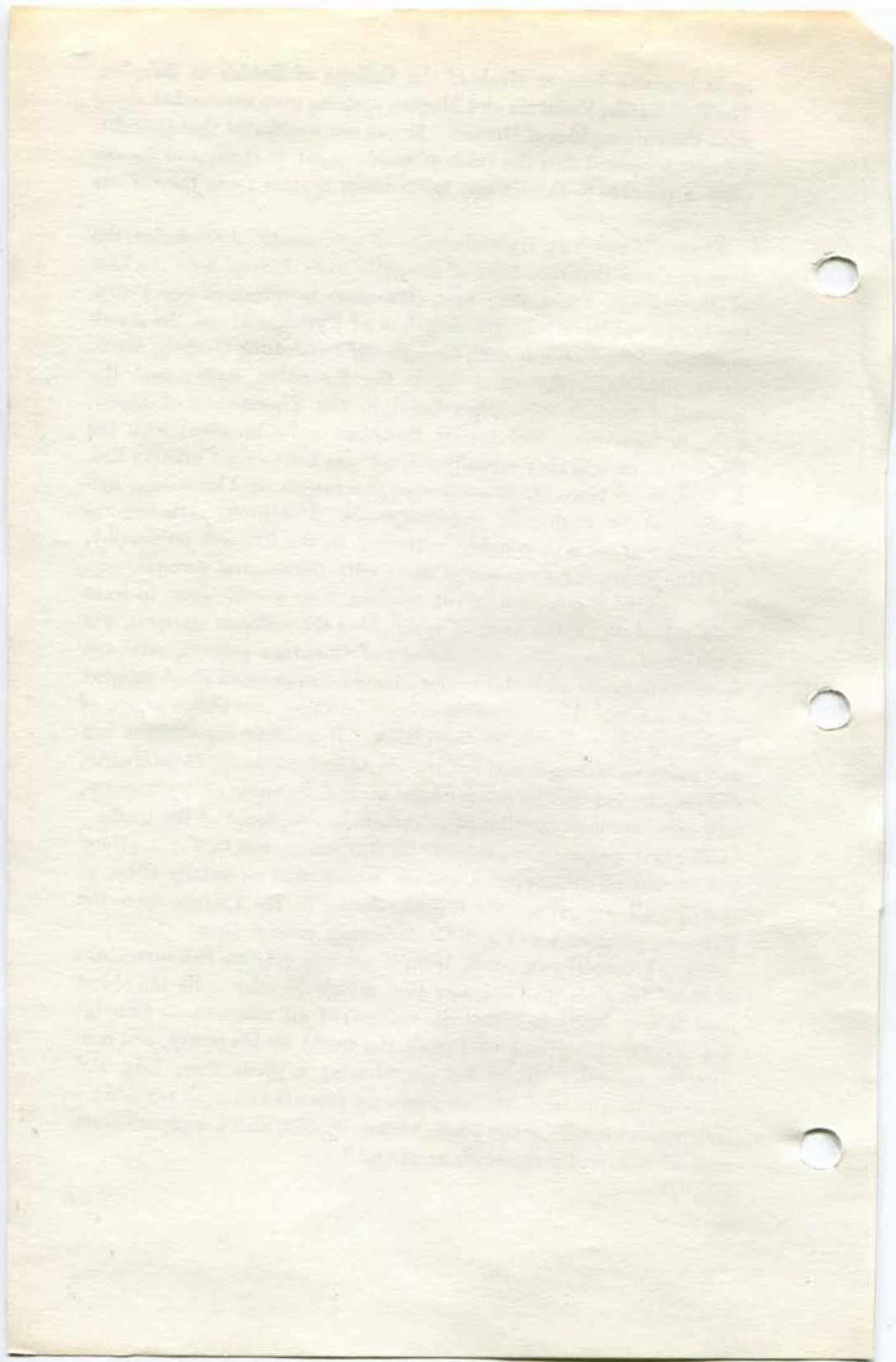
lenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedantic and Magian systems were expounded along with the philosophies of Greece. It was not wonderful that thoughtful men supposed that the strife of words ought to cease, and considered it possible to extract one harmonious system from the various teachings.

There did result an approximation of sentiment. Aristobulus, the Jew, declared that the ethics of Aristotle were derived from the Law of Moses; and Philo, after him, attempted to interpret the Pentateuch in accordance with the doctrines of Pythagoras and the Academy. In Josephus, it is said, that, in the book of the Genesis, Moses wrote philosophically—that is, in the figurative style; and the Essenes of Carmel were reproduced in the Therapeutæ of Egypt, who, in turn, were declared by Eusebius to be identical with the Christians, though they actually existed long before the Christian Era. Indeed, in its turn, Christianity also was taught at Alexandria, and underwent an analogous metamorphosis. Pantænus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental systems.

Ammonius Saccas, the great teacher, who would seem to have been raised up for the work of reconciling the different systems, was a native of Alexandria, and the son of Christian parents, although associating much with those who adhered to the established religion of the empire. He was a man of rare learning and endowments, of blameless life and amiable disposition. His almost superhuman ken and many excellencies won for him the title of *θεοδιδάκτος*, *theodidaktos*, or God-taught; but he followed the modest example of Pythagoras, and only assumed the title of *philaletheian*, or, lover of the truth.

The first proposition set forth by Ammonius was that of a primeval system of theosophy, a system which was essentially alike, at first, in all countries. Sir William Jones, in his Lecture upon the Persians, propounded this in the following concise form:

“The primeval religion of Iran, if we may rely on the authorities adduced by Mohsani Fani, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions—a firm belief that ‘One Supreme God made the world by his power, and continually governed it by his providence; a pious fear, love and adoration of him, and due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation.’”



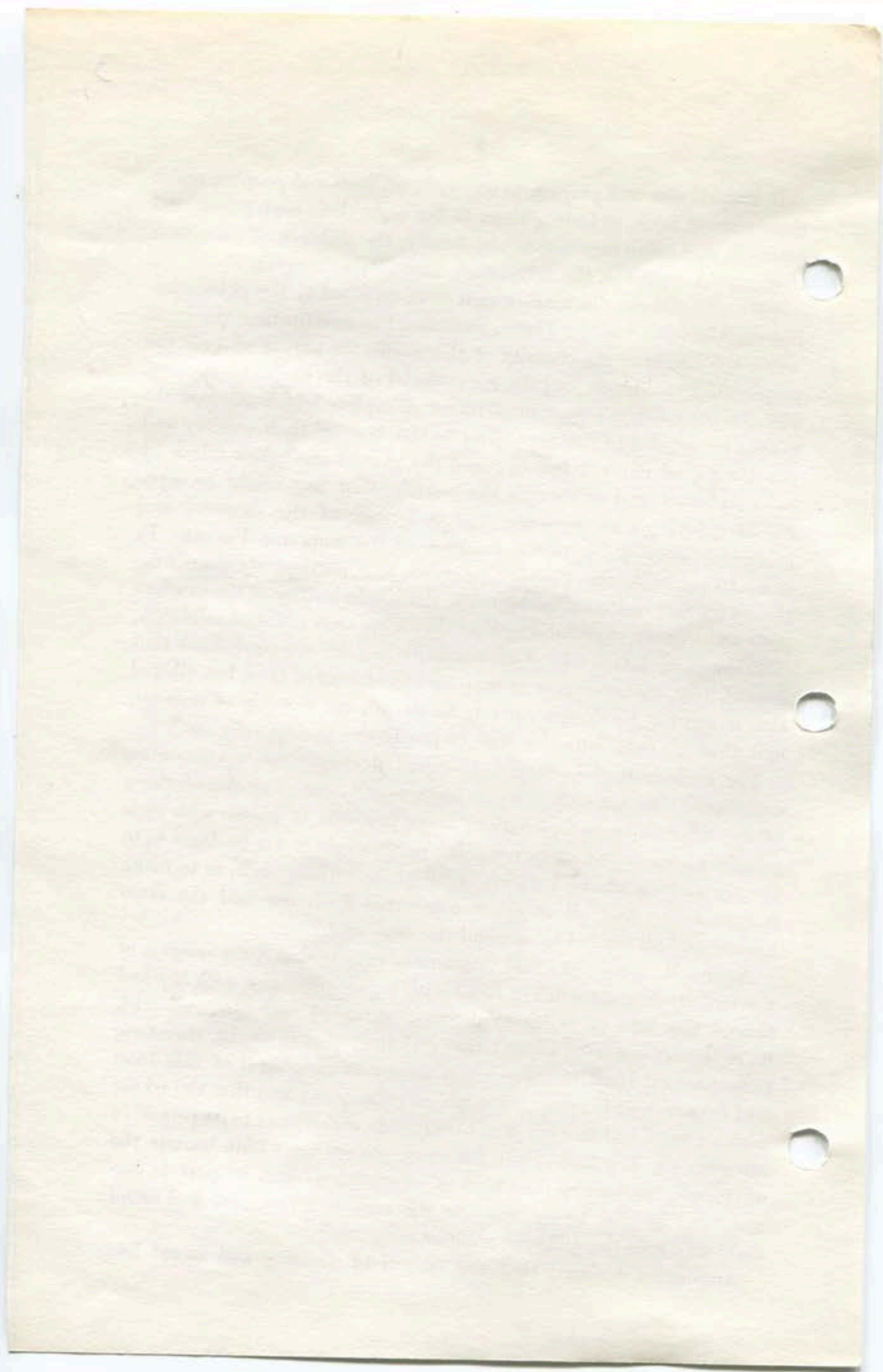
It was his aim and purpose to reconcile all sects and peoples, under this common faith, to induce them to lay aside their contentions and quarrels, and unite together as one family, the children of a common mother. A writer in the Edinburgh Encyclopaedia says:

“He adopted the doctrines which were received in Egypt concerning the Universe and the Deity, considered as constituting one great whole; concerning the eternity of the world, the nature of souls, the empire of Providence, and the government of the world by demons. He also established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body, so that they might be capable of enjoying the presence and assistance of the demons, and ascending after death to the presence of the Supreme Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory, maintaining that they were only celestial ministers, entitled to an inferior kind of worship; and he acknowledged that Jesus Christ was an excellent man and the friend of God, but alleged that it was not his design entirely to abolish the worship of demons, and that his only intention was to purify the ancient religion.”

The ecclesiastical historian, Mosheim, declares that “Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations, were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tenets of all these various sects, as to make it appear they had all of them originated from one and the same source, and all tended to one and the same end.”

Again, Mosheim says that Ammonius taught that “the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition and lies: that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles: and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the ancients,—to reduce within bounds the universally prevailing dominion of superstition—and in part to correct, and in part to exterminate the various errors that had found their way into the different popular religions.”

Ammonius declared that the system of doctrine and moral life,



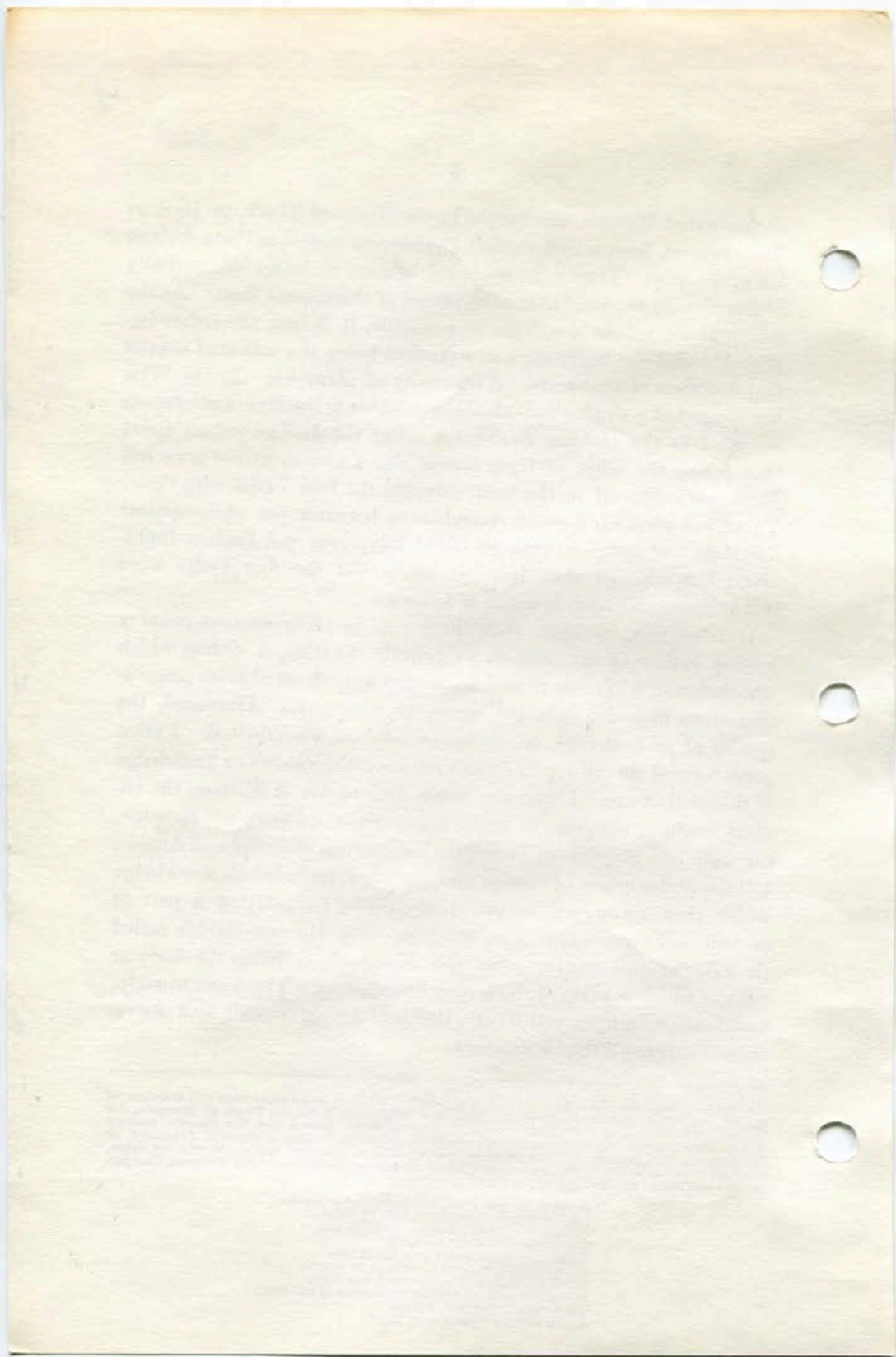
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denominated Wisdom, was taught in the Books of Thoth, or Hermes Trismegistus, from which records Pythagoras as well as Plato derived his philosophy. They were regarded by him as being substantially identical with the teachings of the sages of the remote East. As the name *Thoth* means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scriptures. But the Indian writers assert that during the reign of King Kansa, the Yadus or sacred tribe left India and migrated to the west, carrying the four Vedas with them. There was certainly a great resemblance between the philosophical doctrines and religious customs of the Egyptians and Eastern Buddhists; but whether the Hermetic books and the four Vedas were in any sense identical, is not now known.

It is certain, however, that there was, in every ancient country having claims to civilization, an esoteric doctrine, a system which was designated Wisdom;* and those who were devoted to its prosecution were first denominated sages, or wise men. Afterward, the epithet of *philosophers*, or, lovers of wisdom, was adopted. Pythagoras termed this system a *ἰ γνῶσις τῶν ὄντων*, the *Gnosis* or knowledge of things that are. Under the noble designation of Wisdom, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West, included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Hebrew Rabbis called the exterior and secular series the *Mercavah*, as being the body or vehicle which contained the higher knowledges. Theology, worship, vaticination, music, astronomy, the healing art, morals and statesmanship were all thus comprised.

* The writings extant in older times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindu Brahma, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; also the female divinities, Neitha, Metis, Athena and the Gnostic poeicy Achamoth or Sophia. The Samaritan Pentateuch denominated the book of Genesis, *Akamavah*, or Wisdom, and two remnants of old treatises, the Wisdom of Solomon and the Wisdom of Jesus, relate to the same matter. The book of *Mashalim*—the Discourses or Proverbs of Solomon, thus personifies wisdom as the auxiliary of the Creator:

“ Jehovah possessed me, the beginning of his way,
The first of his emanations from the time
I proceeded from antiquity, the beginning—
The earliest times of the earth.
When there were no deeps I was born—
Even when there were no sources of water,
When he prepared the heavens I was there,
When he described a circle on the face of the deep,
There was I with him, Anan,
And was his delight day by day.”



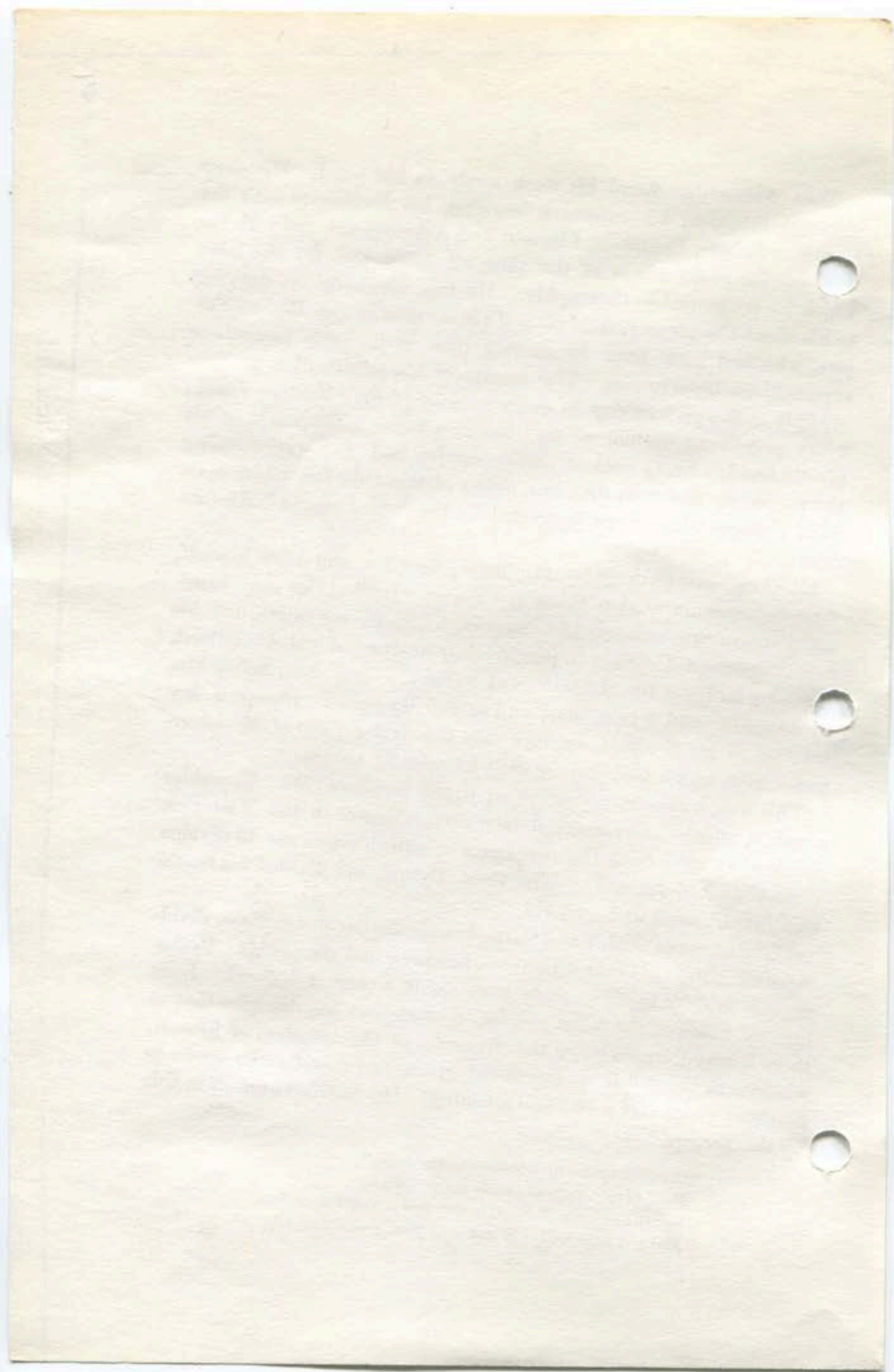
Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, his familiarity with the Christian fathers, Pantæus, Clement and Athenagoras, and with the erudite philosophers of the time, all fitted him for the labor which he performed so thoroughly. He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were suggested by the "God-taught" Alexandrian.

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself, Ammonius committed nothing to writing. Instead, he only inculcated moral truths upon his auditors, while he communicated his more important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries. Except a few treatises of his disciples, we have only the declarations of his adversaries from which to ascertain what he actually taught.

This was, however, no exception to the common rule. The older worship, which was preserved in a certain degree in the Mysteries, required an oath from the neophytes or catechumens not to divulge what they had learned. The great Pythagoras divided his teachings into exoteric and esoteric.

The Essenes of Judea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect. Pythagoras is said by Iamblichus to have spent a time at Carmel. Jesus himself followed the same custom, declaring to his disciples that to them it was given to know the mysteries of the kingdom of heaven, whereas to the multitude it was not given, and therefore he spoke in parables which had a two-fold meaning. He justified himself in this by the precept:

"Give not that which is holy to the dogs,
Neither cast ye your pearls before swine;
For the swine will trample the pearls under their feet,
And the dogs will turn and rend you."—*Matthæw vii.*



The Magians* of the East received instruction and initiation in the caves and secret lodges of Bactria, and the prophet Daniel is said to have been installed by Nebuchadnezzar as the *Rab Mag*, or chief of the learned order. It would seem from Josephus, Philo and Moses Maimonides, that the Hebrews were also possessors of secret doctrines. It asserted in Josephus that Moses wrote philosophically or esoterically in the book of Genesis, and Philo attempts to give their interior meaning. Maimonides declares as follows:

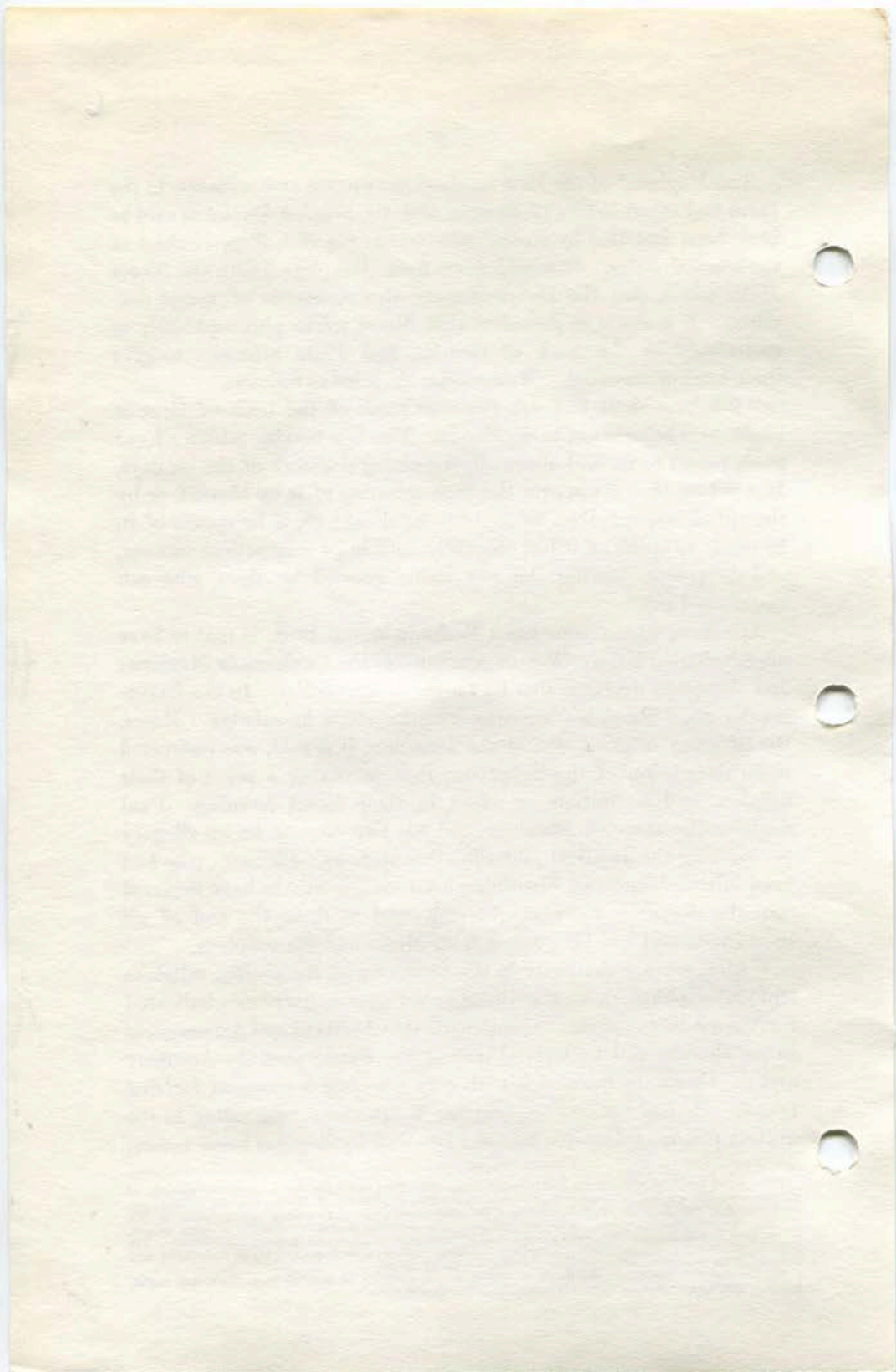
"Whoever shall find out the true sense of the book of Genesis ought to take care not to divulge it. This is a maxim which all our sages repeat to us, and above all, respecting the work of the six days. If a person should discover the true meaning of it by himself, or by the aid of another, then he ought to be silent; or, if he speaks of it, he ought to speak of it but obscurely, and in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me."

Abraham, whose name has a Brahmin sound to it, is said to have migrated from Ur, a college or commune of the Casdeans or Magians; and Josephus declares that he taught *mathematics*. In the Pythagorean vocabulary, mathematics mean esoteric knowledge. Moses, the *M'usa*,† or great sage of the Israelites, it is said, was instructed in all the wisdom of the Egyptians, thus becoming a priest of their religion, and an initiate or adept in their secret learning. Paul declares the story of Abraham and his two sons to be an allegory pre-figuring the Judaical and Christian systems. Clement, who had been initiated into the Eleusinian mysteries, is said to have declared that the doctrines there taught contained in them the end of all instruction, and had been taken from Moses and the prophets.

With a general similarity in the character of the ancient religious and philosophical views, the course would seem to have been indicated for Ammonius to pursue. Countenanced by Clement and Athenagoras in the church, and by learned men of the Synagogue, the Academy and the Grove, he fulfilled his labor by teaching a common doctrine for all. He had but to propound his instructions "according to the ancient pillars of Hermes, which Plato and Pythagoras knew before,

*The word *magh* signifies a wise or learned man. The Magians were the learned and sacerdotal class among the ancient Persians, corresponding to the Brahmins of Hindostan, the Chaldeans of Babylonia, the Levites of Palestine and the Priests of Egypt. Learning was regarded by the illiterate as endowing its possessors with extraordinary powers; and so, in process of time, *magic*, or the learning of the magians, was regarded as pertaining to wicked and demoniacal agencies. Yet the prophet Daniel, and, if tradition speaks truly, King Solomon, were proficient in their lore; and several of their number repaired to Bethlehem to adore Jesus.

†In the Sanscrit language, the name of Moses would seem to be derived from the words *maha*, great, *usa*, a sage or wise man. It would be pronounced *Musa*.



and from them constituted their philosophy." Finding the same sentiments in the prologue of the gospel according to John, he very properly supposed that the purpose of Jesus was to restore the great doctrine of Wisdom in its primitive integrity. The narratives of the Bible and the stories of the gods, he considered to be allegories illustrative of the truth, or else fables to be rejected.

The peculiarity of the Philaletheians, their division into neophytes, initiates and masters, was copied from the Mysteries and philosophical systems. It is recorded that Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised. How far this condition was proper is easily perceived when we contemplate the peculiar mystical, profound character of such of the doctrines as have escaped from the crypt.

The Eclectic system was characterized by three distinct features, namely: Its theory of the Godhead, its doctrine of the human soul, and its theurgy. Modern writers have commented upon the peculiar views of the New Platonists upon these subjects, seldom representing them correctly, even if this was desired or intended. Besides, the immense difference in the nature of ancient and modern learning has unfitted, to a great degree, students of the later centuries for apprehending properly the predominating elements of the Philaletheian theosophy. The enthusiasm which now-a-days is often considered as piety, would hardly be competent to explore or have anything in common with the enthusiasm of the old mystic philosophers.

The anterior idea of the New Platonists was that of a single Supreme Essence. This is the *Diu*, or "Lord of Heaven," of the Aryan nations, identical with the *Iaw*, *Iao* of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuisco* of the Northmen, the *Duw* of the Britons, the *Zeus* of the Thracians, and *Jupiter* of the Romans. He was the Being, the *Facit*, one and supreme. From him all other beings proceeded by *emanation*. The moderns appear to have substituted for this the theory of *evolution*. Perhaps a wiser sage will combine the two hypotheses. These deity-names often seem to have been invented with little or no reference to etymological signification, but principally because of some mystical meaning attached to the numerical signification of the specific letters employed in their orthography.

All the old philosophies contained the doctrine that *Ææa*, *theoi*, gods or disposers, angels, demons, and other spiritual agencies, ema-

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anted from the Supreme being. Ammonius accepted the doctrine of the Books of Hermes; that from the Divine All proceeded the Divine Wisdom or Amun; that from Wisdom proceeded the Demiurge or Creator; and from the Creator, the subordinate spiritual beings; the world and its peoples being the last. The first is contained in the second, the first and second in the third, and so on through the entire series.*

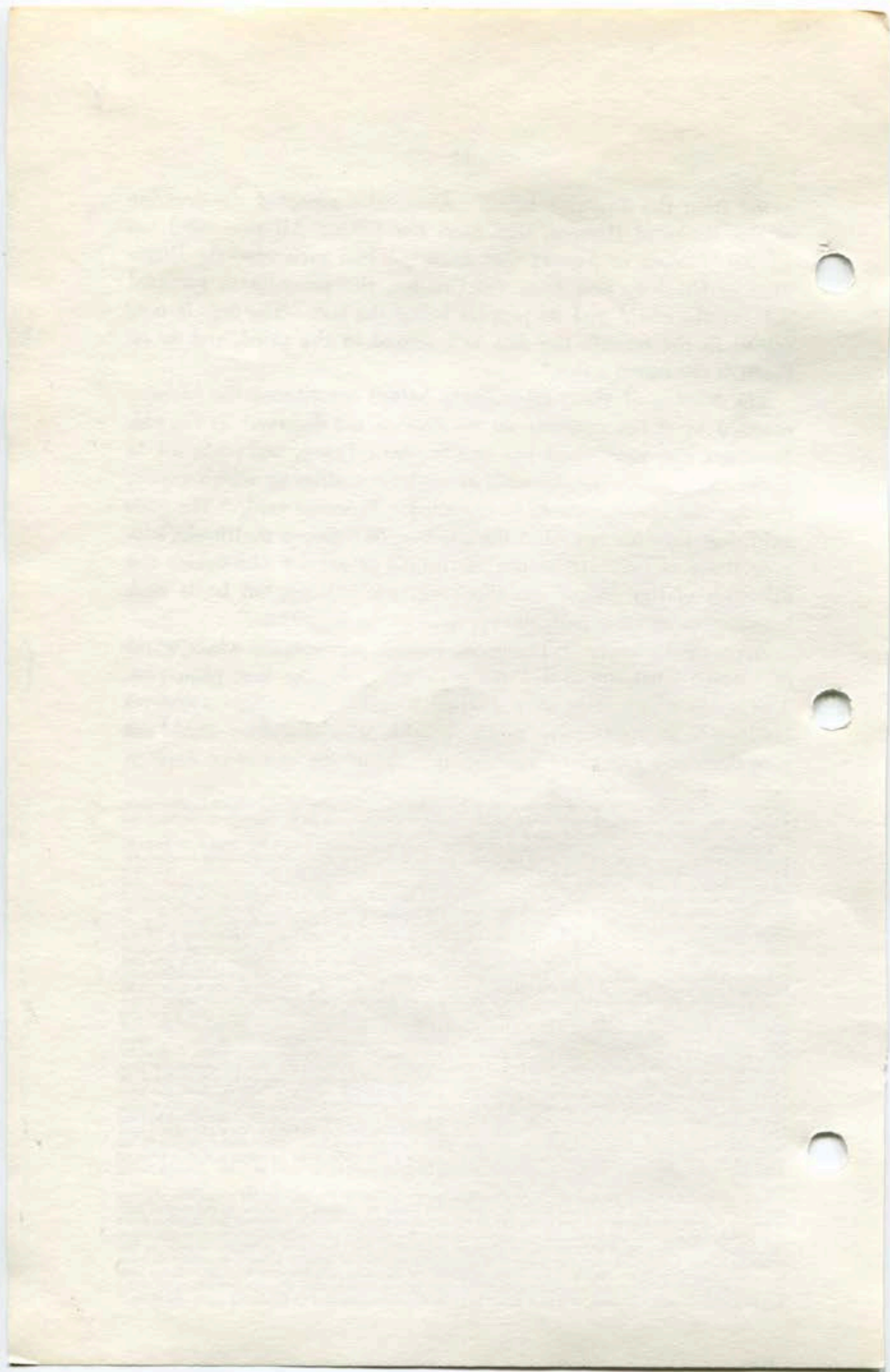
The worship of these subordinate beings constituted the *idolatry* charged upon the ancients, an imputation not deserved by the philosophers who recognized but one Supreme Being, and professed to understand the *ὑπονοια*, *hypnoia* or under-meaning, by which angels, demons and heroes were to be regarded. Epicurus said, "The gods exist, but they are not what the *οἱ πολλοι*, or common multitude, suppose them to be. He is not an infidel or atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude."

Aristotle declares: "The divine essence pervades the whole world of nature; what are styled *the gods* are only the first principles. The myths and stories were devised to make the religious systems intelligible and attractive to the people, who otherwise would not give them any regard or veneration." Thus the stories of Jupiter,

*Akin to this is the doctrine of the Jewish Kabala, which was taught by the Pharisee or Pharisees, who probably borrowed it, as their sectarian designation would seem to indicate, from the magians of Persia. It is substantially embodied in the following synopsis.

The Divine Being is the All, the Source of all existence, the Infinite; and He cannot be known. The universe reveals Him, and subsists by Him. At the beginning, His effluence went forth everywhere. Eventually He retired within Himself, and so formed around Him a vacant space. Into this He transmitted His first emanation, a Ray, containing in it the generative and conceptive power, and hence the name *IE*, or *Jah*. This, in its turn, produced the *Tikkun*, the pattern or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life. This *Tikkun* is united to the Ray, or first emanation, and pervaded by it; and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man, the *Adam Kadmon*, the *macrocosm* of Pythagoras and other philosophers. From it proceeded the *Sephiroth*—ten emanations, which are not individual existences, but qualities, and are named as follows: the Crown, Wisdom, Magnificence, Prudence, Severity, Beauty, Conquest, Glory, Foundation, Dominion. From the ten *Sephiroth* in turn emanated the four worlds, each proceeding out of the one immediately above it, and the lower one enveloping its superior. These worlds become less pure as they descend in the scale, the lowest in all being the material world. But there is nothing purely material; all subsist through God; the Ray, His first emanation, penetrating through all creations, being the life of life; therefore all is divine. The first world, *Atziluth*, is peopled by the purest emanations; the second, *Beriah*, by a lower order, the servants of the former; the third, *Yetzirah*, by the cherubim and seraphim, the Elohim and Ben Elohim. The fourth world, *Assiah*, is inhabited by the *Klippoth*, of whom *Ichiel* is chief. The human soul derives its elements from the four worlds, spiritual life, intellect, the passions, and corporeal appetites. A conflict having arisen between the inhabitants of the fourth world, *Assiah*, and the higher emanations, evil and disorder have thereby come to exist. Mankind having sinned in their first parent, from whose soul every human soul is an emanation, they are exiled into material bodies to expiate that sin and become proficient in goodness. They will continue to be born in new bodies, one after another, till they become sufficiently pure to enter a higher form of existence. This was called the *aravaic*, *anabasis*, or continued existence; also the *μετεμψυχοσις*, *metempsychosis*, or change of the soul.

In the epistles of Paul we find these doctrines inculcated more or less among the churches. Hence such passages as these: "Ye were dead in errors and sins; ye walked according to the *act* of this world, according to the *archon* that has the domination of the air." "We wrestle not against flesh and blood, but against the dominations, against potencies, against the lords of darkness, and against the mischievousness of spirits in the empyrean regions." But Paul was evidently hostile to the effort to blend his gospel with the gnostic ideas of the Hebrew-Egyptian school, as seems to have been attempted at Ephesus; and accordingly wrote to Timothy, his favorite disciple, "Keep safe the precious charge intrusted to thee; and reject the new doctrines and the antagonistic principles of the gnoisis falsely so-called, of which some have made profession and gone astray from the faith."

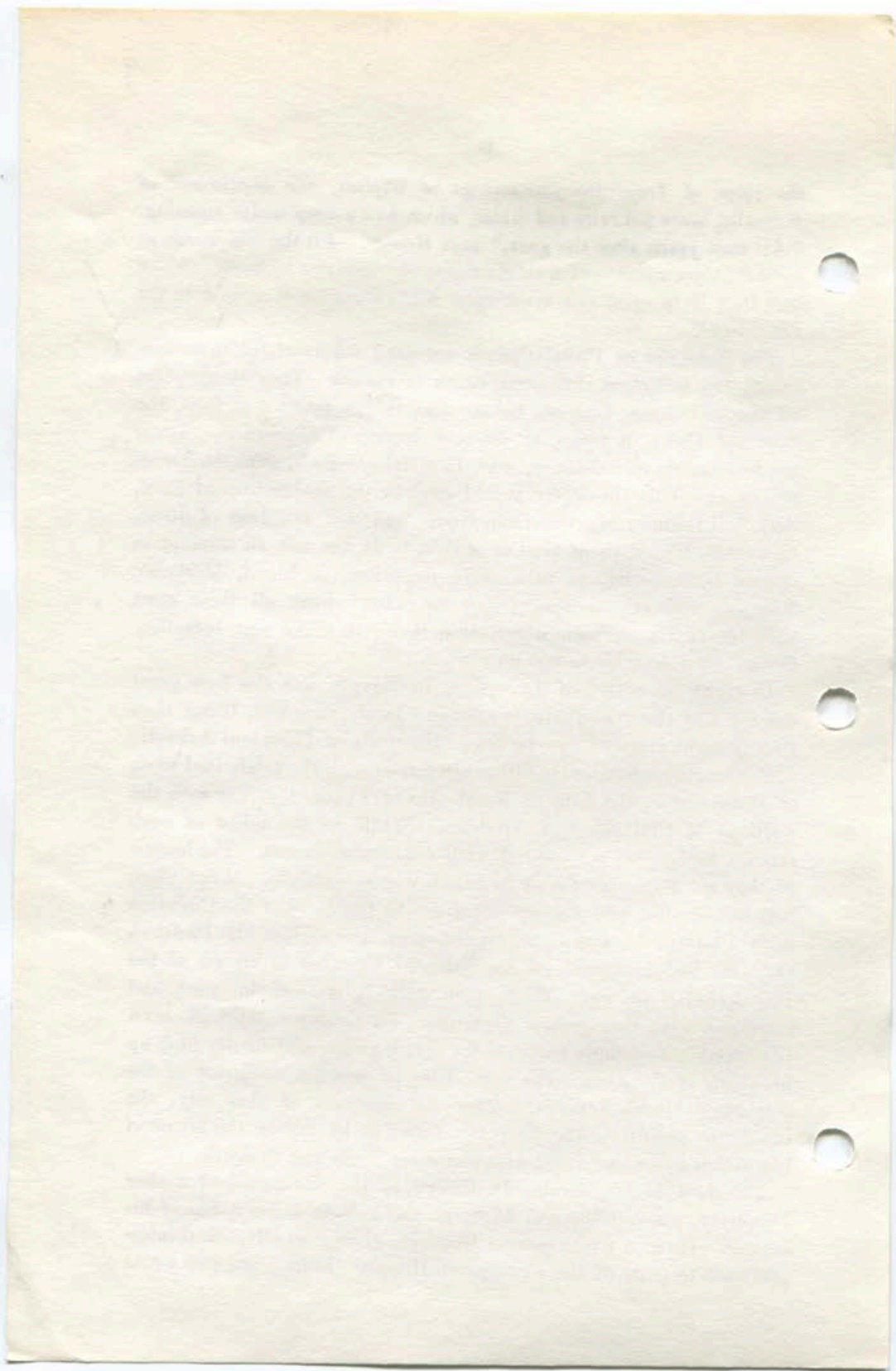


the siege of Troy, the wanderings of Ulysses, the adventures of Hercules, were but tales and fables, which had a deep under-meaning. "All men yearn after the gods," says Homer. All the old worships indicate the existence of a single theosophy anterior to them. "The key that is to open one must open all; otherwise it cannot be the right key."

The Eclectics or Philaletheians accepted substantially these doctrines, the principal difference being in names. They taught, like all the old sages, that all beings and things proceeded from the Supreme Deity in series, or discrete degrees of emanation. There are four orders of existence, says Iamblichus—gods, demons, heroes and souls. This theosophy would explain the declaration of Paul, that "all things came out from God," and that assertion of Jesus, that "the Kingdom of God is within." It was not an attempt to oppose Christianity, or resuscitate paganism, as Lloyd, Mosheim, Kingsley and others assert; but to extract from all their most valuable treasures, and, not resting there, to make new investigations. Of course there was no *avatar*.

Plotinus, a native of Lyeopolis, in Egypt, was the first great expositor of the Neo Platonic system. In the year 233, being then twenty-eight years of age, he began the study of Plato and Aristotle at Alexandria, and shortly afterward fell in with the celebrated work of Philostratus, the Life of Apollonius of Tyana, together with the writings of Plutarch and Apuleius. While in the midst of such studies, he became acquainted with Ammonius Saccas. The lessons of that great teacher found in him a worthy disciple. What Plato was to Socrates, and the apostle John to the head of the Christian faith, Plotinus became to the God-taught Ammonius. To Plotinus, Origenes and Longinus we are indebted for what is known of the Philaletheian system. They were duly instructed, initiated and intrusted with the interior doctrines. Of Origenes little has been preserved. Longinus traveled for many years, and finally took up his abode at Palmyra. For some time he was the counselor of the celebrated Queen Zenobia. After the conquest of that city, she sought to propitiate the Emperor Aurelian by laying the blame of her action upon Longinus, who was accordingly put to death.

The Jew Malek, commonly known as the distinguished author Porphyry, was a disciple of Plotinus, and collected the works of his master. He also wrote several treatises, giving an allegorical interpretation to parts of the writings of Homer. Iamblichus also wrote



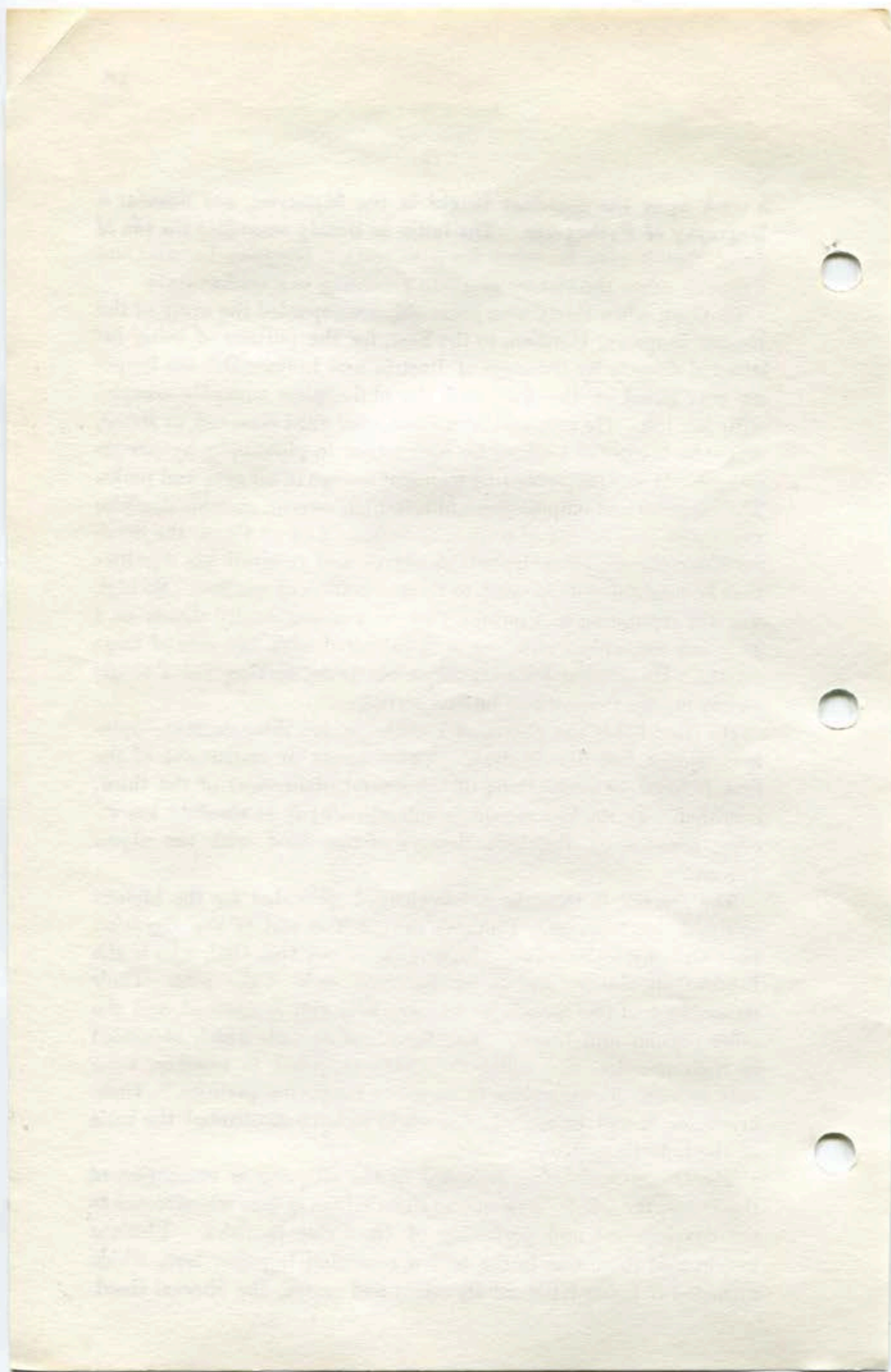
a work upon the doctrines taught in the Mysteries, and likewise a biography of Pythagoras. The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laertius and Plutarch relate the history of Plato according to a similar style.

Plotinus, when thirty-nine years old, accompanied the army of the Roman Emperor, Gordian, to the East, for the purpose of being instructed directly by the sages of Bactria and India. But the Emperor was killed on the way, and the philosopher narrowly escaped with his life. He returned home and afterward removed to Rome, where he instituted a school for instruction in philosophy by conversations. It was frequented by men and women of all ages and ranks. The emperor and empress held him in high esteem, and his disciples venerated him almost as a superior being. One of them, the Senator Regentianus, emancipated his slaves and resigned his dignities that he might devote himself to the cultivation of wisdom. So high was the reputation of Plotinus, that he was continually chosen as a guardian for orphan children, and intrusted with the care of large estates. He lived at Rome twenty-eight years, making not a single enemy among those whom he had served.

He taught that the gnosis, or knowledge, has three degrees—opinion, science and illumination. "The means, or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last reason is subordinate; it is absolute knowledge, founded on the identification of the mind with the object known."

The system, it must be acknowledged, provided for the highest spiritual development. Plutarch says, "The end of the Egyptian rites and mysteries was the knowledge of the One God, who is the Lord of all things, and to be discerned only of the soul. Their theosophy had two meanings—the one holy and symbolical, and the other popular and literal. The figures of animals which abounded in their temples, and which they were supposed to worship, were only so many hieroglyphics to represent the divine qualities." These mysteries, it will be remarked, are said to have constituted the basis of the Eclectic system.

The human soul being regarded as the offspring or emanation of the Deity, the whole scope of the Philalethian system was directed to the development and perfecting of its divine faculties. Plotinus taught that there was in the soul a returning impulse, love, which attracted it inward toward its origin and centre, the Eternal Good.



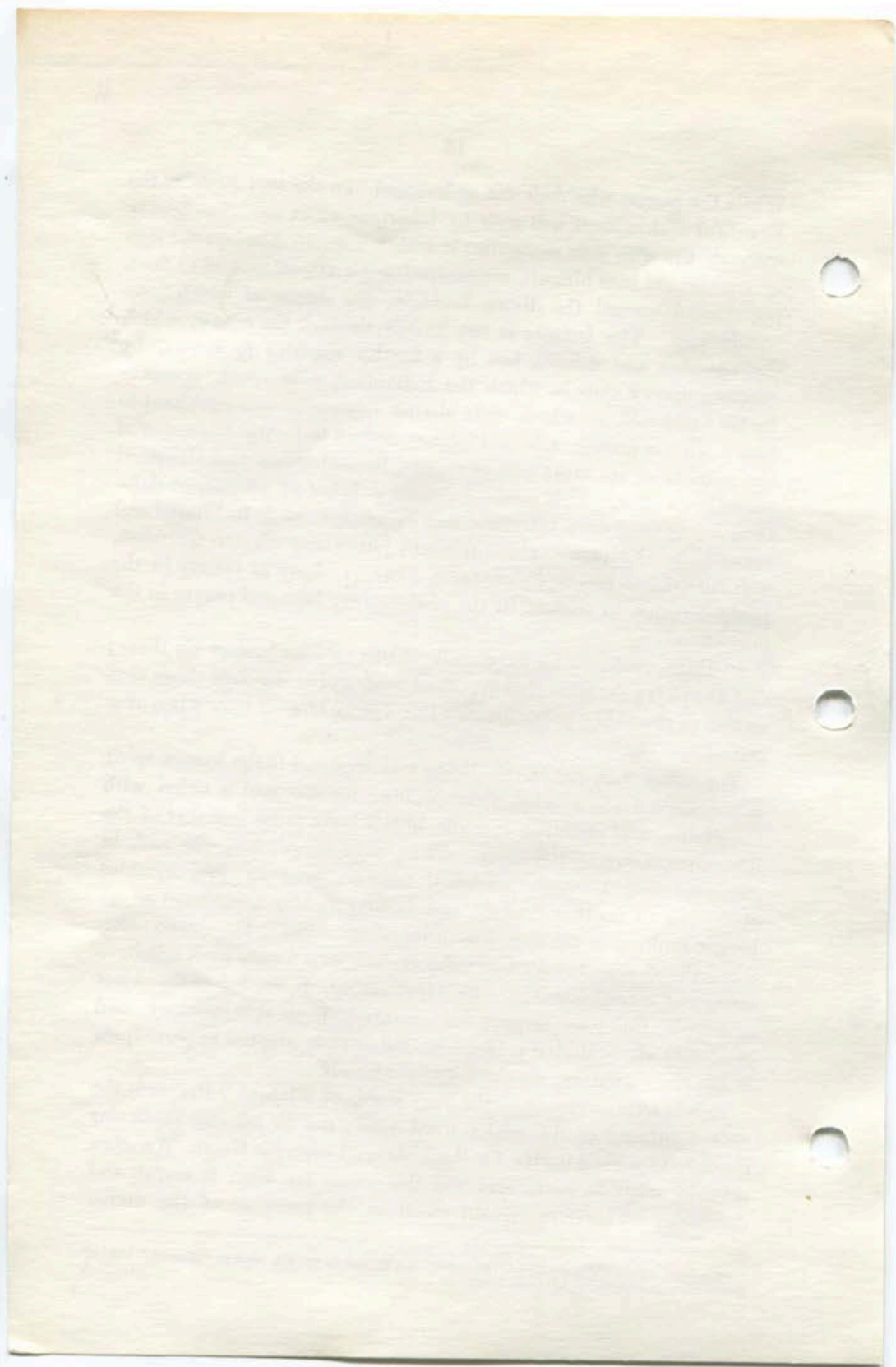
While the person who does not understand how the soul contains the Beautiful within itself will seek by laborious effort to realize beauty without, the wise man recognizes it within himself, develops the idea by withdrawal into himself, concentrating his attention, and so floating upward toward the divine fountain, the stream of which flows within him. The Infinite is not known through the reason, which distinguishes and defines, but by a faculty superior to reason, by entering upon a state in which the individual, so to speak, ceases to be his finite self, in which state divine essence is communicated to him. This is *ecstasy*, which Plotinus defines to be the liberation of the mind from its finite consciousness, becoming one and identified with the Infinite. This sublime condition is not of permanent duration, but is enjoyed at intervals, and its attainment is facilitated and repeated by abstinence, which tends to purify and elevate the mind. The agencies to accomplish it are as follows: Love of beauty in the poet, devotion to science in the philosopher, love and prayer in the devout.

Plotinus professes to have realized this sublime ecstasy six times; and Porphyry declares that Apollonius of Tyana was four times thus united to the Deity in his interior life, and he himself once when over sixty years old.*

The efflux from the Divine Being was imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not of the body. Thus, says Iamblichus, the soul, in contemplating blessed spectacles, acquires another life, operates according to another energy, and is thus rightly considered as on longer ranking in the common order of mankind. Frequently, likewise, abandoning her own life, she exchanges it for the most felicitous energy of celestial beings. By supplicating, we are led to the object of supplication; we acquire its similitude from this intimacy, and gradually attain divine perfection. Being thus adapted to participate in the divine nature, we possess God himself.

This is a transcript from the very words of Plato: "Prayer is the ardent turning of the soul toward God; not to ask any particular good, but for good itself—for the Universal supreme Good. We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore remain silent in the presence of the divine

*Kingsley, in the 25th chapter of "Hypatia," and Bulwer in the 4th book of "Zononi," treat of this same psychological or hypnotic condition.

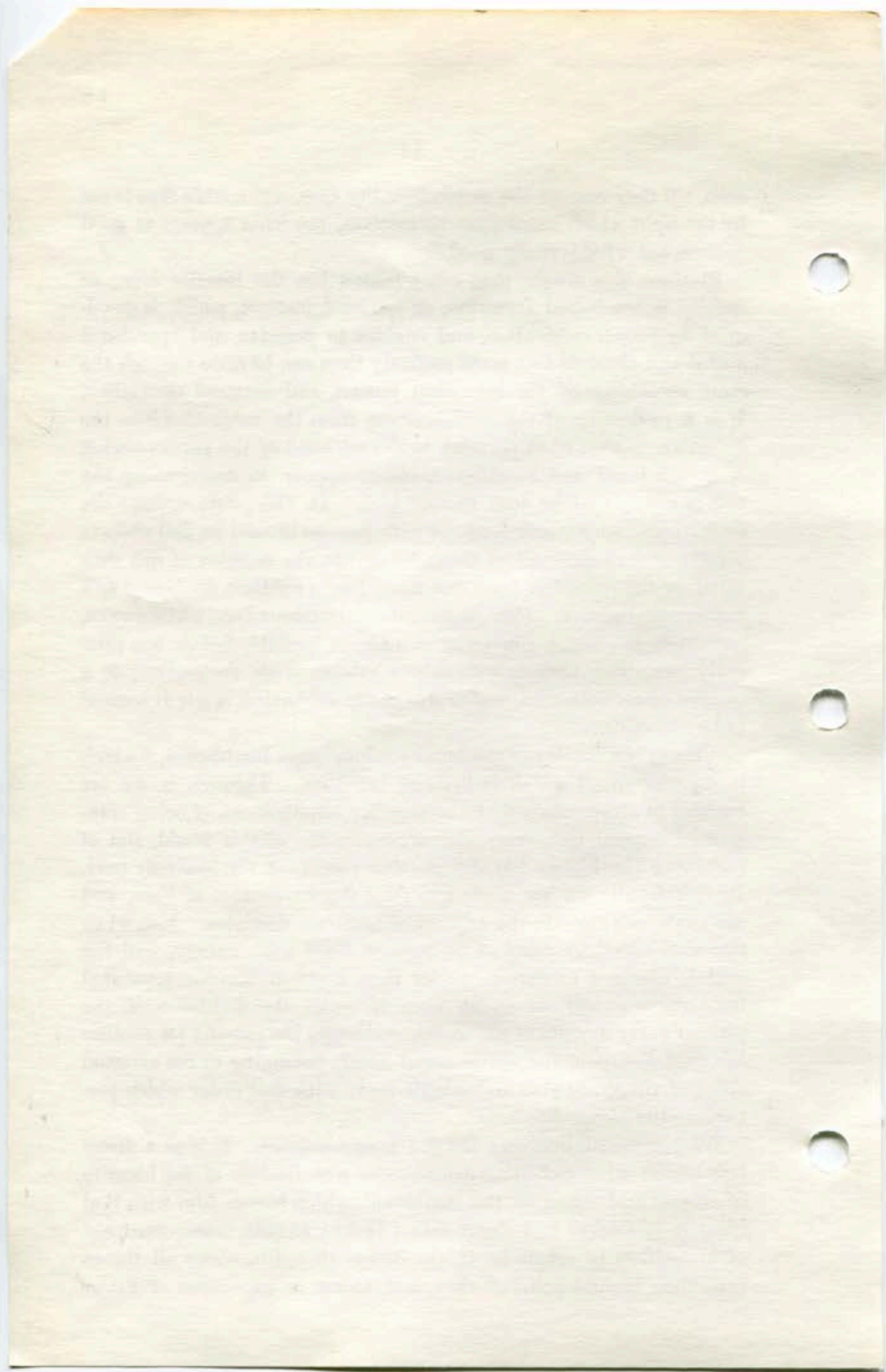


ones, till they remove the clouds from thy eyes, and enable thee to see by the light which issues from themselves, not what appears as good to thee, but what is really good."

Plotinus also taught that every person has the interior sense or faculty denominated *intuition*, or spiritual instinct, which is developed by proper cultivation, and enables to perceive and apprehend actual and absolute fact more perfectly than can be done through the mere exercising of the reasoning powers and outward sensibility. It is a projecting of the consciousness from the subjective into the objective, so that what pertains to the selfhood of the person—what is in the mind and heart—is made to appear as constituting the things which may be seen around him. In this way, dreams are constituted; we see and converse with persons around us, and observe objects and events—all of them being but the creation of our own mind, or the reflection from our mind into a medium analogous to a surrounding mirror. Persons have detected themselves, while awake, seemingly in earnest conversation with an invisible being, but presently perceived that it was only a talking with themselves, or a process of ratiocination, which was really subjective, while it seemed to be objective.

"There is a faculty of the human mind," says Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones. By this faculty we are made free from the domination of Fate, and are made, so to speak, the arbiters of our own destinies. For, when the more excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things, to give and mingle itself with that order which pertains to the higher life."

We begin with instinct; the end is omniscience. It is as a direct beholding; what Schelling denominates a realization of the identity of subject and object in the individual, which blends him with that identity of subject and object called Deity; so that, transported out of himself, so to speak, he thinks divine thoughts, views all things from their highest point of view, and, to use an expression of Emer-



son, "becomes recipient of the soul of the world." Plato himself expressed the idea more concisely. "The light and spirit of the Deity are as wings to the soul, raising it into communion with himself and above the earth, with which the mind of man is prone to bemoan itself." "To be like God is to be holy, just and wise. This is the end for which man was born, and should be his aim in the pursuit of knowledge."

The power of vaticination, popularly denominated "second sight," appears to have been possessed by these men. Apollonius asserts his own possession of the faculty as follows:

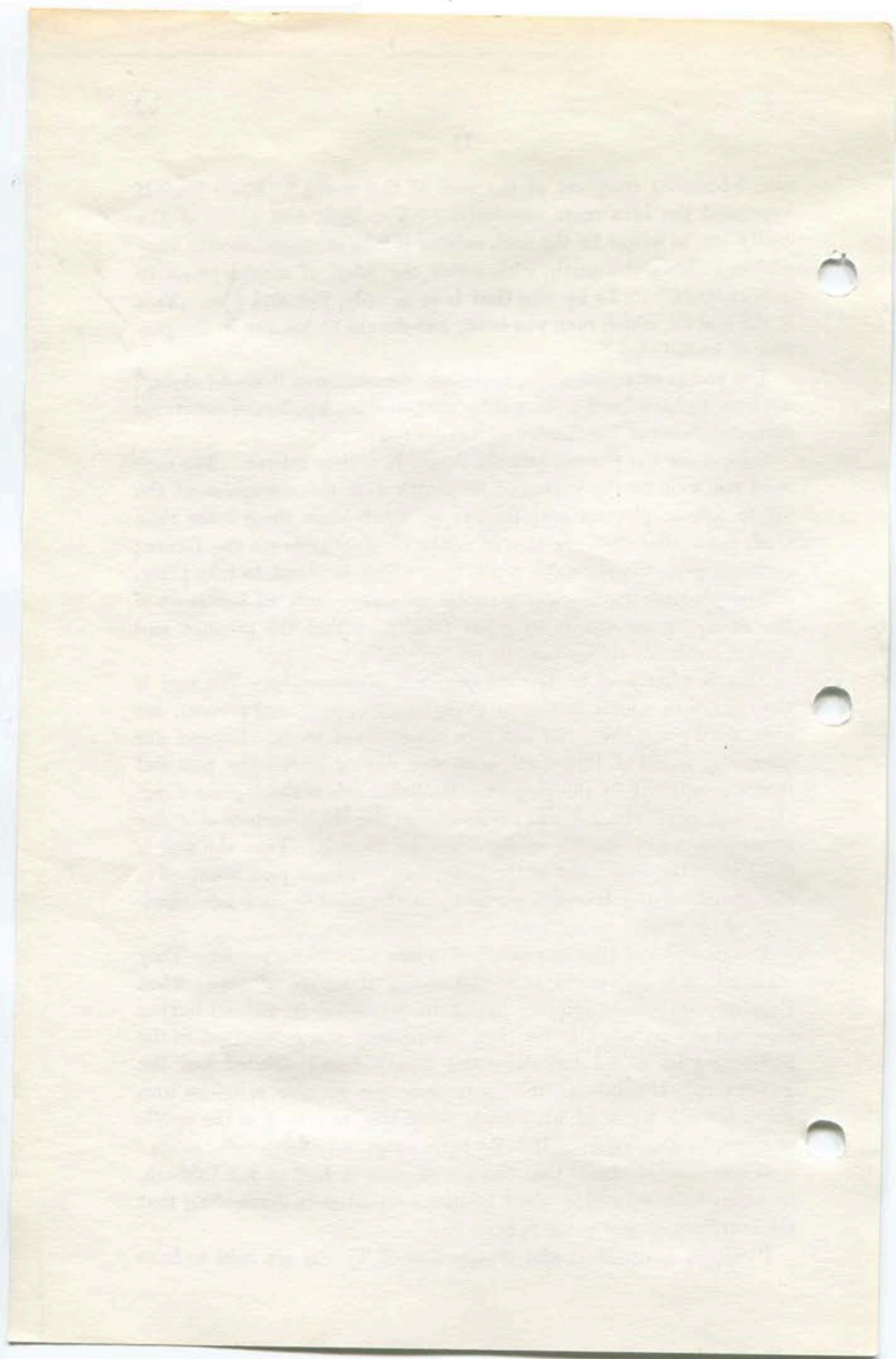
"I can see the present and the future in a clear mirror. The sage need not wait for the vapors of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The *theoi* or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of life produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed."

This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits, all is as one day or state—the past and future comprised in the present. Probably this is the "great day," the "last day," the "day of the Lord," of the Bible writers—the day into which every one passes by death or *ecstasis*. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings.

The disciples of Plotinus ascribed to him miraculous power. They affirmed that he could read the secret thoughts of men; when Porphyry was contemplating suicide he perceived it without having received any outward intimation. A robbery was committed in the house and he called the domestics together and pointed out the guilty one. He did not discountenance the popular religious worship; but when one of his friends asked him to attend at the public services, he answered: "It is for them to come to me."

When Jesus declared that the son of man is lord of the Sabbath, he uttered the very idea which Plotinus repeated in demanding that the sacrifices should come to him.

Plotinus, Iamblichus and Apollonius of Tyana, are said to have



possessed miraculous powers of prediction and healing. The former art had been cultivated by the Essenes and *B'ni Nabim* among the Hebrews, as well as at the pagan oracles. "I am not a prophet, nor the son of a prophet," said Amos, when accused of predicting untoward things, "but the Lord called me." Apollonius is declared, by his biographer, Philostratus, to have healed the sick and raised the dead, and others of those days were reported to have done extraordinary cures. "That which especially distinguished the fraternity," said a German writer, "was their marvellous knowledge of all the resources of medical art. They wrought not by charms, but by simples." Perhaps often their skill in healing won them the reputation of performing miracles.

It is more than probable, however, that they employed the agency so commonly known as animal magnetism. It was usual to exercise it by gently placing the hand on or near the diseased part, stroking it gently and uttering a chant or incantation. It has become fashionable to declaim about these practices as charlatanism, but they appear to have existed in all ages and among different peoples. Demons and diseases were supposed anciently to be overcome by sacred chanting.

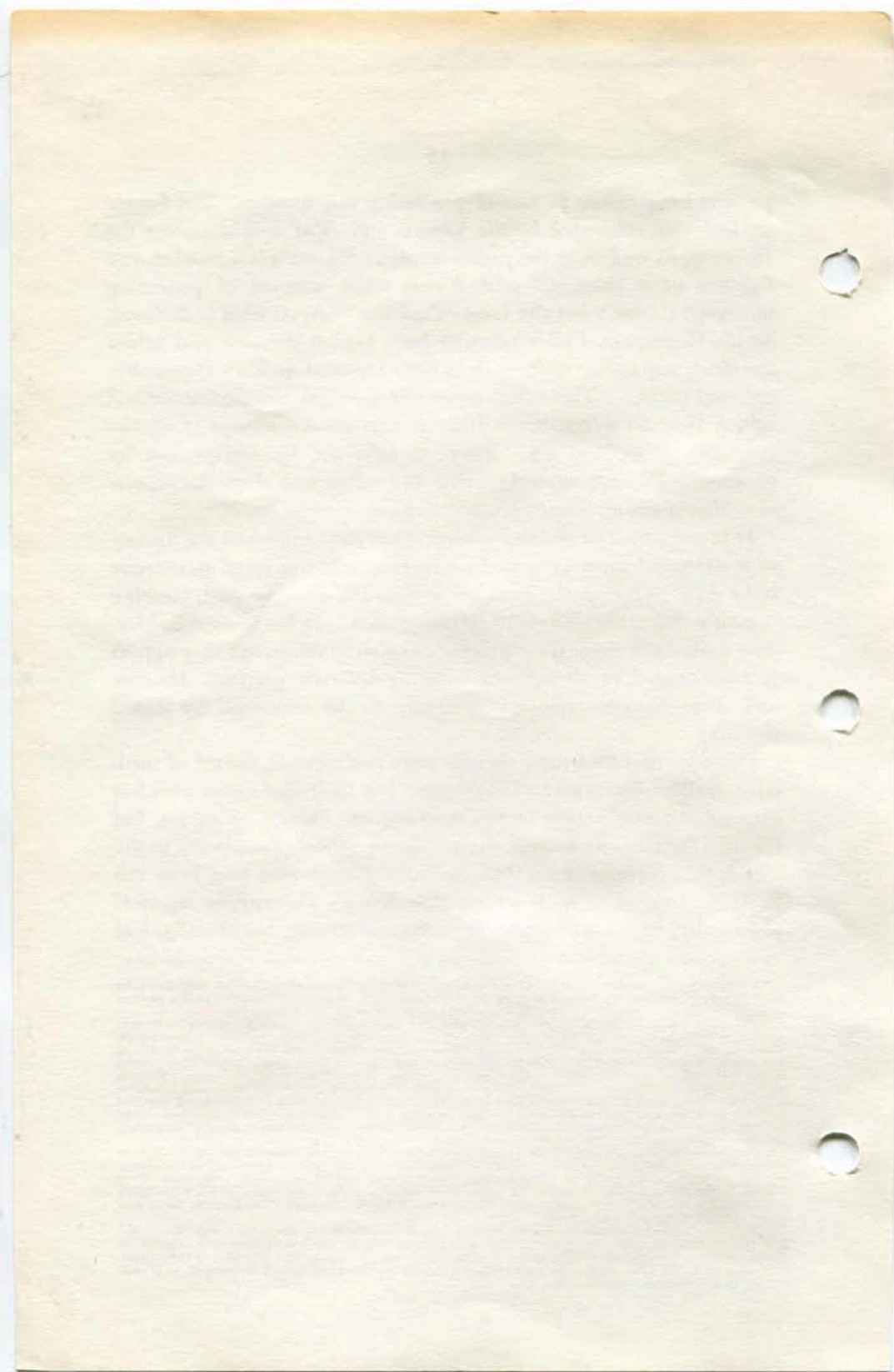
It is apparent that these mystics were proficient in the art of medicine, and familiar with herbal science; but their discoveries were lost through the destruction of the Alexandrian library. Perhaps, but for this, there would have been an Eclectic school of medicine in the world, the offspring of the knowledge of these "wise men from the East."* Instead of it, however, they left an alchemy, or mystical philosophy, which subsequent inquirers, construing too literally, lost

*A French writer cited in the *Journal of Psychological Medicine*, imputed to the New Platonists the use of charms and thaumaturgical arts, in the treatment of the sick. But Plotinus, in his treatise against the Gnostics, entirely acquits his associates of this accusation. He says:

"They (the Gnostics) likewise pretend that they can expel disease. If they propose to accomplish this by temperance and an orderly mode of life, they speak rightly, and like philosophers. But now, when they assert that diseases are demons, and that they are able to expel these by words, and proclaim that they have this power, they may, perhaps, appear to be more worthy of reverence to the multitude, who admire the powers of magicians; but they will not induce intelligent persons to believe that diseases have not their causes from excessive labors, or satiety, or insufficient nourishment, or putrefaction, and, in short, from mutations which have either an external or an internal origin. This, however, is manifest from the manner of the cure of diseases. For disease is deduced downward so as to pass away externally through a flux of the bowels, or the operation of medicine. Disease is also cured by letting off blood and fasting.

"Perhaps, however, they will say that the demon is then hungry, and the medicine causes him to waste away; but that sometimes is suddenly obtained through the demon departing, or remaining within the body. But, if this is effected while the demon still remains within, why, while he is within, is the person no longer diseased? And, if he departs, what is the cause of his departure? For what did he suffer? Is it because he was nourished by the disease? The disease, then, was something different from the demon.

"In the next place, if the demon enters without any cause, why is not the body always diseased? But, if he enters when the cause of the disease is present, why is the demon necessary in order to the body becoming diseased? The cause is sufficient to produce the fever. The idea is ridiculous, that, as soon as the cause of the disease exists, the demon should immediately be present, as if subsisting in conjunction with the cause."



6

THE SUBLIME THEOLOGY

AMMONIUS SACCUS, PLOTINUS AND PROCLUS

AFTER the death of Plato the Academy passed to his successors, Speusippus, Zenocrates, and Polemo; they were men of profound learning but had not grasped the internal vision of their master and, consciously or unconsciously, they depart from his disciplines. As a result Platonism was without a successor, in the deeper sense of the word. Aristotle, greatest and most promising of the master's disciples, developed his own school and perpetuated only a small part of the Platonic tradition. Gradually, Platonism died out as a living force in Greek life, and all that remained were the Platonic writings to bear witness to the divine genius of the great philosopher.

The restoration of the Platonic theology was accomplished at Alexandria in the troublous years of the 3rd century, A. D. Scholars had come to Alexandria from all parts of the world to study at the great libraries. Many of these founded schools, and in the liberal atmosphere of Egypt the intellectual glory of Greece was revived for a short time, only to vanish utterly as the result of the rising power of Christianity and later Islam.

Walter Johnson
1911

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Christian and pagan intellectuals mingled for a time in a splendid comraderie. It appeared that a great reconciliation of faiths might be effected; but this promise of a golden age for learning was blighted by the inevitable intolerance of the uninformed.

Ammonius of the Sack

Out of the midst of this splendid congregation of intellectuals one humble man emerged to make an undying contribution to the cause of human knowledge. This was Ammonius Saccas, of Greek origin, but probably born in Alexandria in the closing years of the 2nd Century A. D. Nothing of importance has been preserved concerning his personal life, and many historians have confused him with a Christian philosopher of the same name. Ammonius Saccas seems to have been a common porter, a carrier of baggage and burdens for the wealthy; Saccas was a nickname, meaning sack-bearer. There is nothing to indicate the origin of this extraordinary thinker's abilities; he was apparently untutored and unschooled and lived in a most simple manner. It is not even known how he came to found a philosophical school, yet there is convincing evidence that he possessed penetrating genius, a docile sagacity, a tenacious memory and all other ornaments of the soul that are requisites to the philosophic character. Even the more aristocratic and exclusive intellectuals recognized Ammonius as an outstanding thinker and his contemporaries conferred upon him the appellation, 'divinely taught.'

It is to be regretted that we do not know the full story behind Ammonius Saccas. Nature's laws are forever being fulfilled by the emergence of genius from reasonable causes,

4

TO THE HONORABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES
IN SENATE CHAMBERS, WASHINGTON, D. C.
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed amendments to the National Labor Relations Act, and in reply to inform you that the same have been referred to the appropriate committee for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
JOHN EDGAR HOOVER
DIRECTOR

Enclosed for you are two copies of the proposed amendments to the National Labor Relations Act, as amended.

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Your obedient servant,
JOHN EDGAR HOOVER
DIRECTOR

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DIRECTOR

but we have no hint of what ancient blood was in this man, and we can only assume that perhaps he was an initiate of pagan rites, or that he had found a master to teach him in the evenings of his days of labor. Surely there is a rational explanation for a mind such as his which flashed in Alexandria like a meteor across the North African sky.

It was the first rule of Ammonius Saccas that the deeper and more mystical elements of his philosophy should never be committed to writing. His disciples were bound by oath not to discuss the concerns of the school beyond its confines. It is probable that he applied the same rule to any discussion of his person, which would explain the absence of historical data about him. Little else is known of his life but that he died between 240 and 245 A. D., and that among his disciples were Herennius, Origen, Cassius Longinus, and Plotinus.

Fortunately his doctrines did not perish, or the world would have been deprived of one of the noblest systems of mystical philosophy. Herennius, who apparently succeeded the master in authority, dissolved the oath of secrecy and permitted the disciples to speak.

The system developed by Ammonius Saccas, and perfected by Plotinus and Proclus, is Neo-Platonism, a school of thought derived from meditation upon the writings of Plato and the fragments preserved of the lost teachings of Pythagoras.

Neo-Platonism is Platonic mysticism. It is a philosophic system which holds that every physical or concrete body of doctrine is merely the shell or outer appearance of a spiritual tradition, which may be discovered through meditation and mystical exercises.

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Mysticism is the belief in the possibility of direct personal participation in truth, through the extension of consciousness toward union with the gods, or Divine Being.

Ammonius Saccas, like Socrates, belonged to the order of the self-taught, inasmuch as his convictions were the direct result of internal inspiration rather than formal study and disputation. It has long been a belief of mystics that enlightenment may be derived from the contemplation of the most ordinary objects. The simplest thing, understood, reveals through itself the spiritual mystery of the world.

Plotinus the Egyptian Plato

The development of Neo-Platonism and the teachings of Plotinus are inseparable. Plotinus of Lycopolis was born in Egypt of Roman parents, about the year 204 A. D. He refused at all times to discuss his childhood or the circumstances of his personal life, and no man knew the day of his birth. His silence on these matters he declared to be due to shame; for it was proof of his spiritual unworthiness that it had been necessary for his soul to take on a physical body. His disciples were not permitted to celebrate his birthday, because this day marked the advent of the imprisonment of his spirit in a mortal form.

His disciple, Amelius, asked Plotinus to allow a portrait be made of the master, that those who loved him might be able to have his likeness with them at all times, and posterity have a record of his appearance. Plotinus refused in these words: "Is it not sufficient to bear this image with which nature has surrounded us from the first? Yet you think that a more lasting image of this image should be left as a work worthy to be inspected."

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The Great Depression

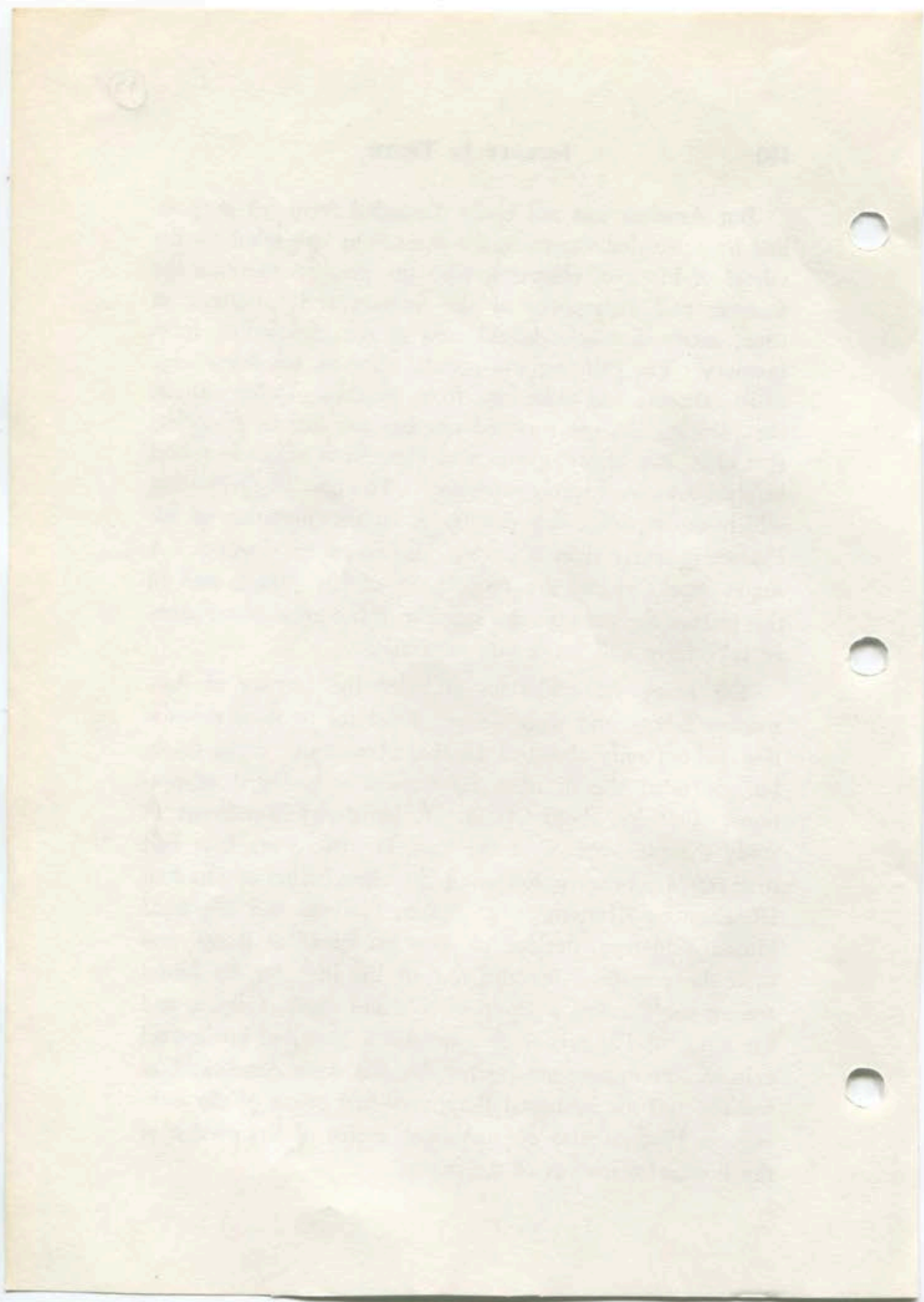
The Great Depression was a severe economic downturn that began in 1929 and lasted through the 1930s. It was characterized by a sharp decline in GDP, high unemployment, and widespread poverty. The stock market crash of 1929 is often cited as the starting point of the depression. The Federal Reserve's response to the crisis, including raising interest rates and reducing the money supply, is a subject of debate among economists. The New Deal, a series of programs and reforms introduced by President Franklin D. Roosevelt, aimed to provide relief, recovery, and reform. Key programs included the Social Security Act, the National Industrial Recovery Act, and the Agricultural Adjustment Act.

The Great Depression had a profound impact on the lives of millions of Americans. Unemployment reached its peak in 1932, with approximately 25% of the workforce out of work. Many families lost their homes and possessions, leading to the formation of shantytowns, often called "Hoovervilles." The crisis also led to a loss of faith in the government and the financial system. The New Deal programs provided some relief, but the economic recovery was slow and incomplete by the end of the 1930s. The depression also influenced the political landscape, leading to the rise of isolationist and protectionist policies.

The Great Depression is a key event in American history, and its study is essential for understanding the economic and social challenges of the 20th century. It provides valuable lessons about the effects of monetary policy, government intervention, and the importance of social safety nets. The New Deal's legacy is still debated, with some arguing that it laid the foundation for the modern welfare state and others claiming that it exacerbated the problem. The Great Depression remains a powerful reminder of the human cost of economic failure and the need for effective government action.

But Amelius was not easily dissuaded from his purpose, and he persuaded Carterius, the painter, to visit regularly the school of Plotinus, observing with the greatest attention the features and expressions of the master; and Carterius, in time, executed a splendid likeness of the philosopher from memory. The painting was greatly admired, but knowledge of its existence had to be kept from Plotinus. Unfortunately, the painting has not survived nor has any certain reproduction of it, and such engravings of Plotinus as are to be found in old books are entirely imaginary. The portrait of Plotinus which accompanies this chapter is an interpretation of his character, rather than a proven likeness of his features. A man's works reveal the proportions of his nature, and in this picture the strength and nobility of the great Neo-Platonist take form and invite our admiration.

For many years Plotinus attended the lectures of Ammonius Saccas, and with a mind fitted for mystical speculation he not only absorbed all that Ammonius could teach, but extended the doctrine far beyond its original proportions. Plotinus, about 242 A. D., journeyed into Persia to study the philosophies of the East, but two years later had to leave Mesopotamia following the assassination of Gordian III, Emperor of Rome, with whom Plotinus had associated himself. Plotinus decided to open his school at Rome, and there he remained for the rest of his life; for he found among the Romans a group of able and eager disciples, and the house of Plotinus at once became a center of intellectual culture. Prominent among his disciples were Amelius, Eustochius, and the immortal Porphyry—first editor of the writings of Plotinus and our principal source of knowledge of the life and teachings of the master.



In attendance at his lectures were a number of distinguished Roman ladies, and Plotinus often visited their homes. Several outstanding families, impressed with the extraordinary nobility of his person and his universal reputation for integrity, appointed Plotinus executor of their estates and guardian of their children, responsibilities he accepted as part of the penalty for being born. His home overflowed with young people in his later years, orphaned children of some of the finest families of the Roman Empire. From the master they received instruction in the virtues, and according to their capacities, he initiated them into the mysteries of his philosophy. He joined with them in their youthful sports and was regarded as a dear friend, not merely a guardian or teacher.

He also purchased the freedom of a number of young slaves of unusual abilities and talents, and these mingled with the youthful patricians on an equal footing. The liberty of noble children taken in war was similarly bought, and his menage grew until it threatened to bend outward the walls of his house. Plotinus never married, but we do not know whether his single blessedness was from philosophic conviction or philosophic preoccupation.

Porphyry tells us that Plotinus possessed not only a Universal wisdom but a knowledge of magic and the ability to perform seeming miracles. He gives a personal instance. He attended one of the lectures of Plotinus with a mood of melancholy heavy upon him and with a resolve to commit suicide. The lecture over, the master approached him, read his mind in every detail, and turned his thoughts completely away from self-destruction. This was the incident that brought the two men into a close communion of understanding that lasted throughout their lives.

12

The first part of the report deals with the general situation of the country and the progress of the work during the year. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and a list of the publications issued during the year.

The work of the year has been very successful and has resulted in a number of important publications. The most important of these are the "Annals of the Society" and the "Proceedings of the Society". These publications contain a wealth of information and are of great value to the members of the Society.

The work of the year has also resulted in a number of other important publications. These include the "Journal of the Society" and the "Transactions of the Society". These publications are also of great value to the members of the Society.

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Among those who set up their homes within his house was a distinguished matron, a widow named Chion, together with her daughters. One day a valuable necklace was stolen from Chion who appealed to Plotinus to discover the thief. He immediately assembled his servants and domestics, and quickly studied the faces of each; he turned then to one and said, "You are the thief." The man was punished, but so stoutly did he continue to maintain his innocence that in all minds except that of Plotinus, there was doubt of his guilt. But he could not maintain his falsehood in the presence of the master, and at length he confessed his theft and restored the necklace.

Plotinus accurately predicted the death of a young man named Polemo, and the circumstances attending the event; and on several occasions revealed a wonderful ability to interpret the innermost impulses of human beings.

Among the Romans, Plotinus had only one enemy, Alexandrinus Olympius, a magician, who regarded himself as the leading intellectual of the city, and was violently jealous of the master. He attempted to destroy Plotinus by diabolic arts, necromancy, and the knowledge of the evil influences of certain stars. But the evil agencies which he sought to direct against Plotinus returned upon Olympius and he nearly perished. We have his own words: "The soul of Plotinus," said the magician, "possessed such a mighty power that it immediately repelled malignant influences directed upon his person, so that they returned to the authors of the evil."

Well aware of the magic being used against him, when the demons returned to their maker, Plotinus remarked to a friend, "Now the body of Olympius is contracted like a purse, and all his members are bruised together."

11

Memorandum for the President

The following information was obtained from a review of the records of the Department of the Interior, Bureau of Land Management, regarding the proposed acquisition of certain lands in the State of California.

The lands in question are situated in the County of [redacted] and are owned by [redacted]. The proposed acquisition is for the purpose of [redacted].

The lands are situated in the [redacted] and are bounded by [redacted]. The total area of the lands is approximately [redacted] acres.

The proposed acquisition is subject to the following conditions:

- [redacted]
- [redacted]
- [redacted]

The proposed acquisition is subject to the approval of the Secretary of the Interior.

Porphyry describes the visit of a celebrated Egyptian priest, who came to Rome on a mission of state. The Egyptian, when introduced to Plotinus, possibly by Porphyry himself, recognized immediately the greatness of the master. He persuaded the philosopher to attend him in the magical rituals of invoking a familiar demon, and Plotinus at once consented.

In the doctrines of the Egyptians, as preserved in the writings of Iamblichus, it was held that each man was given at birth a demon, or spirit guide, to be his constant attendant throughout life—of this order of beings was the demon of Socrates.

This spiritual creature could be invoked only in a pure and secret place, and the Egyptian priest did not at once find such a spot in the none too chaste city of Rome. But finally the temple of Isis was chosen, and to this shrine went the Egyptian, Plotinus, and a small group of selected persons, in the darkest hours of the night. And to them, in the midst of the ceremonies the spirit presented itself, not in the form of a demon, but in the likeness of a god. The Egyptian fell on his knees, exclaiming: "This is not my demon, but a blessed spirit of one of the divinities." Then to the priest was revealed the mystery; the splendid apparition was not his own familiar, but the heavenly companion of Plotinus. "Happy Plotinus," exclaimed the Egyptian, "who hast a god for an attending spirit."

The vision had lasted but a few seconds, and the spirit visitor had not spoken. There had been an unfortunate interruption. One of those who had come to witness the invocation was fearful of magical rites and had brought with him clasped in his two hands some small birds, according to the rule of the time. In his excitement and fear at the

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appearance of the spirit, this man clasped his hands so tightly that the birds suffocated. The death of the birds caused the spirit immediately to depart.

It appears that on four occasions Plotinus enjoyed the blessed privilege of illumination when he was lifted up into the spiritual consciousness of his god, and received as an inner experience participation in the mystery of being. The purity of his life, the serenity of his mind, and the extension of his spiritual conception, he believed, would free him from the humiliation of a subsequent rebirth in a corporeal body.

The writings of Plotinus consist of fifty-four books, but in his time, a complete work, regardless of its length, was termed a book; and most of his writings are of a length which we would term essays. Porphyry arranged these books into six enneads, or sections, containing nine parts. A good translation of a number of these books is available in English in Thomas Taylor's *Select Works of Plotinus*, published in London in 1817.

Porphyry, describing the writings of the master, divided them into three parts. The earlier writings reveal the development of the mind of the exalted philosopher. The middle part sets forth the perfected genius of the author. The later writings show the decline of his intellect in his closing years. These differences, Porphyry tells us, may only be detected by a careful comparison of the works, one with another; and even the least and poorest writings are not less than sublime.

The literary habits of the master are known in some particulars. He would never read a second time anything he had written; having no further interest in a book he had finished, he pressed on to a new work. It is said that he suffered from eye strain, and this may be another reason

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for not reading again the works which he had written. His handwriting was bad, the letters were poorly formed; syllables were inaccurately divided, and he paid no attention to spelling or grammar, which made it difficult to discover his meaning. He wrote with great rapidity and never changed or corrected a statement. If interrupted, he resumed later without difficulty or delay. His indifference to literary forms was indicative of his whole attitude toward material things; for which he had little patience and in which he had no desire to excel.

Plotinus resided at Rome approximately twenty-six years, and was a close friend and confidant of the Emperor Galienus, and his wife Salonina, both of whom held in profound reverence his person and his doctrines. It was to Galienus that Plotinus explained his secret desire to establish a philosophical city to be named Platonopolis, in honor of the immortal Plato. He asked for restoration of a destroyed city of the Campania, and that it be set aside as a habitation for philosophers, to be ruled over by the laws set forth by Plato. It seems that similar attempts were made, both in Rome and in Egypt, to establish such a city. The Emperor Galienus greatly favored the project, but was forced to abandon it when the patricians and other nobles threatened to dethrone him if he persisted with its sponsorship.

Plotinus died in the sixty-sixth year of his life, the second year of the reign of M. Aurelius Flavius Claudius. The direct cause of his death appears to have been the plague, but the indirect cause was probably the extreme austerity of his living. His vitality was lowered and undermined by abstinence from food. When writing and discoursing he would go for days without taking even bread.

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is devoted to a description of the

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The last words of Plotinus were addressed to Eustochius. There was no warning of the approaching end, and Eustochius had not hastened the time of his visit. Plotinus turned on his couch as the brilliant disciple entered. "As yet," he said, "I have expected you, and now I endeavor that my divine part may return to that divine nature which flourishes through the universe."

Proclus Restores the Esoteric Tradition

The interval of one hundred and forty-two years from the death of Plotinus, 270 A. D., to the birth of Proclus (on the sixth of the Ides of February in the year 412 A. D.) saw the rise of the Christian religion and the gradual decadence of the classical pagan world. Proclus, destined for the Platonic succession, called himself a Lycian, but he was born in Constantinople, or Byzantium, as it was then called. The older writers say that Minerva received him when he was born; took care of him as a mid-wife, and throughout his life protected him. Proclus himself records that when he was a young man Minerva appeared before him in a dream and counseled him to study philosophy. Another miraculous circumstance attested that his life was destined by the gods. When a boy he was stricken with an obscure disease which the physicians were unable to treat, and the family had assembled with the doctors to sadly await the end. Then among them appeared a radiant youth from whose head gleamed rays of light. He approached the bed, and as he pronounced the name of Proclus he touched the boy's head with his finger. Proclus was healed instantly and the divine youth faded away. It was believed by all present that the heavenly visitant was the god Apollo.

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The education of Proclus was one appropriate to the inclinations of his mind. As a young man he journeyed to Egypt and attached himself to the school of Leonas, a celebrated rhetorician. Soon after, he met Orion, the grammarian, whose lectures he attended regularly. Orion was descended from the priests of the Egyptian temples, and through him, Proclus was introduced to the sacerdotal caste whose learned men instructed him in the Mysteries of their religion.

It was after a journey to Byzantium undertaken with Leonas, so there would be no interruption to his studies in rhetoric, that Proclus received the vision in which the goddess Minerva encouraged him to visit Athens and devote his life to philosophy. Proclus resolved before leaving Alexandria to avail himself of the philosophers of the Greek schools resident there, and for a time he studied mathematics with Hero of Alexandria, a deeply spiritual man, versed in the mystery of numbers; and the doctrine of Aristotle with Olympiodorus, the Peripatetic. So impressed was Olympiodorus with the mental capacities of Proclus that he sought to have him remain in Alexandria and marry his daughter, who had attained distinction for her philosophic knowledge.

But impelled by the counsel of his guardian divinity, Proclus continued to prepare his mind for Platonic discipline. At about the age of twenty he journeyed to Athens. Thomas Taylor in *The Life of Proclus* writes that Proclus was "attended by the presiding deities of eloquences and philosophy, and by beneficent demons. For that he might preserve the genius and entire succession of Plato, he was brought by the gods to the guardian city of philosophy."

37

The education of Foch was one of the most important in his country to his mind. As a young man he followed the path of a soldier, and entered the ranks of the army. He was a brave and distinguished officer, and was promoted to the rank of Marshal of France. He was one of the greatest military leaders of his time, and his name is still remembered with honor.

It was not until a later period of his life that he turned to the study of literature. He was a man of wide knowledge and a deep understanding of the human mind. He was a man of letters, and his works are still read and admired. He was a man of great courage and a man of great wisdom, and his life was a noble one.

The history of the world is full of such men, men who have made their mark on the world. They are the men who have led the world forward, the men who have shown the way to a better future. They are the men who have made the world a better place, and their names are still remembered with honor.

In Athens, Proclus had the good fortune to meet Syrianus, the most learned man of his time, and a master of the doctrines of Orpheus, Pythagoras, and Plato. Through Syrianus he met Plutarch, (not the biographer) the son of Nestor. Plutarch had at that time reached a great age and had discontinued public teaching, but he accepted the youth as his disciple and read to him his commentaries upon Aristotle's books, *On the Soul* and the *Phaedo of Plato*. Plutarch so loved Proclus that he had the young man come to live in his house as his constant companion for two years, up to the day of his death. He named Syrianus his successor in the education of Proclus.

In the short space of twenty-six months Proclus, while living in the home of Syrianus, read all the works of Aristotle on logic, ethics, politics, physics, and the theological sciences. He had thus mastered the lesser mysteries of learning, and Syrianus began his initiation into the sacred discipline of Plato. Proclus thus in time attained to his life work, having by the merit of his own mind achieved through orderly progression his full estate as the Platonic successor. By his twenty-eighth year he was an acknowledged leader among the Platonists, and had composed a large number of works, including a learned commentary on the *Timaeus* of Plato.

Proclus was a firm advocate of the austerities and rites of purification. He practiced abstinence from animal food, but recommended occasional eating of meat for the sake of bodily strength. He fasted once a month, and celebrated the new moon by abstinence and not with feasting, as was the practice of his time. He taught that the body should be preserved with all thoughtfulness for its needs, and excesses

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regulated by the intellect; he recommended a light diet for all interested in philosophy.

Proclus succeeded Syrianus as the head of the Neo-Platonic school of Athens about the year 450 A. D. From this time on his life was devoted exclusively to Platonic mysticism. The rising power of the Christian sect was rapidly undermining the authority of the Greek Mysteries. The Neo-Platonists held to the doctrine of the plurality of gods, a philosophic kind of pantheism; it was a conception in violent conflict with the monotheistic, or one God teachings of the early Christian fathers. The hatred of the Christians eventually forced Proclus to take refuge in Asia Minor. The difficulties which Proclus suffered from the rising power of the Christian faith were described by Marinus, the disciple of Proclus, as an attack by vultures.

After about a year in Lycia, studying the Mysteries and the philosophies of the Near East, thus enriching his philosophic store, Proclus, guided by the vision sent by Minerva, returned to Greece and remained in Athens for the rest of his life.

Proclus was tolerant of all faiths and religions; he joined with those celebrating the rites of various gods; he believed that the philosopher should be the high priest of all religions, for the different faiths in reality honored the same gods under varying names.

The illustrious philosopher lived to the age of seventy-five years. He never married but had a large circle of friends and associates united in a Pythagorean brotherhood. In the last five years of his life Proclus suffered considerably from poor health which he bore with Platonic fortitude. His active life may therefore be regarded as ending with his seventieth year, as had been predicted in a vision. Proclus

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 given. The paper concludes with a summary of
 the results and a few remarks.



died in Athens and was buried in the eastern part of the suburbs near the tomb of his master, Syrianus.

Before his death Proclus was asked how he wished his funeral to be conducted. He replied that it should be simple, and private to his friends; the only music to be that of flutes, and no hired mourners were to be engaged. The verses on his tomb were an epitaph which he had composed himself:

I, Proclus, here the debt of nature paid,
(My country Lycia) in the dust am laid;
Great Syrianus form'd my early youth,
And left me his successor in *the truth*.
One common tomb, our earthly part contains,
One place our kindred souls,—th'aetherial plains.

The death of Proclus, it is recorded, was forewarned by an eclipse of the sun and other heavenly disturbances.

The cycle of the Platonic restoration which began with Ammonius Saccas came to an end with the death of Proclus. Damascius, a disciple, was the last head of the school at Athens when, in 529 A. D., forty-four years after the death of Proclus, by the edict of the Roman Emperor Justinian, the great Pagan schools of Greece were closed forever. Justinian was motivated partly by personal ambition and partly by pressure from the Christians. After the edict, Damascius and six other Neo-Platonics left Greece to found a school in Persia, but the project failed.

The Eastern school of Platonic mysticism having ceased as a separate movement, the streams of its thought mingled with the rising current of Christian metaphysics.

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Neo-Platonism and the Christian Church

In the West, Neo-Platonism perished with the death of Boetius, a Roman philosopher and statesman who was born about 480 A. D. He has been called the last of the Pagans. His career was tempestuous and tragic, and climaxed when he was falsely imprisoned for treason and conspiracy. After a long confinement he was executed, but while in prison he wrote his most famous book, *De Consolatione Philosophiae*. He found a common ground for pagan and Christian mysticism. Boetius was certainly a pagan, but because of the sincerity and integrity of his life and writings, he is frequently included among Christian martyrs.

Neo-Platonism thus took on a Christian form in the West; in the East it survived through the mysticism of the Mohammedan transcendentalists.

The Neo-Platonic concept of life was far more exalted than that of the Christian communities which finally brought about its destruction. Why then, did Neo-Platonism fall to give place to a teaching inferior both theologically and philosophically? St. Augustine, in his *Confessions*, gives three logical reasons.

First, Neo-Platonism lacked a foundation in a divine personality. It had no spiritual hero understandable to the mind of the common people, and strong enough to excite their loyalty and devotion. In a world given to hero worship, it was a faith without a founder.

Second it never developed a formal technique for the bestowal of the state of piety upon the common man. Its visions and mystical experiences were reserved for a small body of the learned and there was little opportunity for congregational participation in the formulas of faith.

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And third, it had no appeal to those unsuited for academic philosophical training. The lives of its leaders were devoted to study of the arts and sciences, and scholarship was a necessity for all who desired to share in its benefits. The faith was limited to those equipped by nature with unusual mental faculties, and the gift of scholarship is an exception in nature.

St. Augustine simply is telling us that Christianity had a popular appeal because it in no way required greatness of intellect. It was a religion of the masses, and by the weight of number, it achieved control of the political machinery of its time. Against such pressure of the untutored mob none of the smaller sects could survive.

The murder of Hypatia ended Neo-Platonism in Alexandria; not even the older classical schools of Egypt could survive the fanaticism of the early Church.

Neo-Platonism is essentially a religious philosophy, with much of its tradition derived from the Universal idealism of the Stoics. It is eclectic in its scope, but as a system it is not basically eclectic. Eclecticism has been defined as the poor man's philosophy, and it survives to this day as one of the commonest forms of intellectual approach to the problems of living. An eclectic is a person who builds his philosophy of life from various systems of philosophy by accepting such elements of morality and ethics as appeal to his fancy. He may choose something from Buddhism, a fragment from Brahmanism, some part of Christianity, and a particularly attractive belief from the classical Greeks. These unrelated and often contradictory dogmas he attempts to combine into a working pattern. By ignoring inconsistencies, and progressing solely according to the dictates of his taste, he arrives at the end in a more or less hopeless

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 the natural world at the end of a year or two before

state of confusion. He thinks nothing through; but he is satisfied in having fashioned a doctrine of his own by the exercise of free will.

The polyglot culture of the Romans acquired through the spread of the Empire among nations holding various beliefs, produced several outstanding eclectics; the greatest was Marcus Aurelius, a man of broad ideals but shallow reasoning. The Neo-Platonists were eclectic in the Universality of their concept, but derived from the Stoics a solid foundation of ideals by which they deserve to be classified as basic thinkers.

Neo-Platonism parallels Buddhism in its attitudes toward the various religious and philosophical systems of its time. When Buddhism was disseminated throughout Asia by the Arhats, it did not attack the indigenous religious convictions of the people; it did not seek to convert, rather, it interpreted these other faiths in the terms of its own ideology. For example, when Buddhism reached Japan it was confronted with Shintoism, the worship of ancestors, heroes, and nature. Here Japanese Buddhism assumed a decided Shinto coloring, and Shintoism in turn took on a Buddhist meaning. Conversion rested upon interpretation, and many Shintos became Buddhist without realizing that they had departed in any way from their own beliefs.

Neo-Platonism followed the same procedure. There was no desire to destroy older cults, rather the motive was to discover Neo-Platonism in these cults. It was part of the dream of the Neo-Platonists to restore all of the great pagan institutions of learning, but in the processes of this restoration each was to become merely a form of Neo-Platonism, though retaining its own name and outward identity.

state of confusion. It seems nothing through, but he is
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The political system of the American republic through
the grant of the United States certain holding various
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was Martin Luther a man of broad mind his his justice
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— International relations. Political as in various forms
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When nations were disintegrated throughout the world
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of the world it did not take to serious view a man
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For example when nations looked upon it was not
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and now. There for more political systems a political
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meaning. Countries and great nations, and many
Spain became but that without realizing that they had
departed to any way from their own paths.

The European history of the same movement. There was
no doubt in the mind of the world that the world was to
become international in their cells. It was part of the
dream of the two nations to create all the great power
movements of history, but in the process of the world
they did not see a book a nearly a century of the world
through examining the year came and onward ahead.

This reveals the very essence of the doctrine—the discovery of an identical mystical content in all faiths and philosophies. Apparent differences were dissolved by reducing these differences to terms of symbolism, and then interpreting the symbols in terms of Neo-Platonism. Thus, the Mithras of the Persians, and the young Horus of the Egyptians, the Dionysius of the Greeks, and the Christ of Syria, were regarded as symbolical personalities, all witnessing a single mystical tradition of which Neo-Platonism was the common denominator. Creedal differences were the result of accepting symbols instead of the spiritual truths for which they stood.

All great illuminated teachers have taught the brotherhood of man. To the Neo-Platonists this was the one spiritual content, and therefore, all faiths having the same content are identical in substance, and differ only in appearance. To discover the substance is to be enlightened. To accept the differences as real, is to be profoundly ignorant.

Differences in belief are due to the accidents of nature, or the ulterior intent of men. Religious symbolism takes on geographical coloring. Tropical climes bestow upon the faith of nations inhabiting them some of the lushness of their environment. Dwellers in frigid zones bestow the rigors of their climate upon the patterns of their mythology. It is a fortunate philosophy that is developed in a temperate climate, for here all extremes of symbolism are moderated. These climatic factors should not be allowed to obscure the unity of basic truths, but unfortunately the human mind judges only from externals and assumes that differences in appearance represent differences in fact.

As it is with nations and races, so it is with individuals; each human being has his own climate—we call it temper-

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ament. Some are naturally choleric and manifest a fiery intensity of purpose. Others are naturally phlegmatic and all their actions are marked by absence of stress. By various temperaments individuals evolve their philosophies of life through the symbolism of their own dispositions. Even the great and the learned are not entirely free from this dispositional equation and the schools which they establish are dominated by their own cholera. The doctrines seem to differ, one from another, but these differences are illusional—they are of the accidents of nature and not of the intent of nature.

It is plain that this basic conception results in a broad religious tolerance. Men who seek for identity will discover identity. Those who seek for difference will find difference. Assuming the Platonic theology to be the fact and the identity, the Neo-Platonists sought it everywhere, and found it everywhere. This mystical conviction was the secret of their strength, but it was also the cause of their ultimate decline.

Aristotle opened his celebrated treatise, *The Metaphysics*, with the words, "All men naturally desire to know." It is this impulse toward self-improvement that leads naturally to the contemplative life. We all discover in the course of thinking that facts are not to be found in the phenomenal world, that they must be experienced within consciousness. The world is but the symbol of the world idea, with all that is physical bearing witness to metaphysical principles which abide in the higher vistas of the mental and spiritual universe.

As man develops, the impulse to live according to a superior standard increases within him. This impulse first asserts itself in his physical life, impelling him to improve

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 intensity of purpose. There are naturally physical and
 all that nature has placed in nature of course. By nature
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 these are not separate, but their interaction is dynamic—
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... it is clear that the basic movement is a broad in-
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... As we develop, the world is the world in a
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 nature that is the world. The world is the world.

the comfort and elegance of his surroundings. Gradually the beautiful becomes the necessary. Poetry, music, and all the aesthetic arts emerge as essentials to civilized life. The urge to beautification continues to press the individual on toward the refinement of his inner-consciousness. Physical adornments become symbols of spiritual ornamentations. The peculiar adornments of the soul are virtue, wisdom, and integrity. These are the goals of the philosophic life.

The quest for the good assumes the existence of the good. The search for truth presupposes the eternal availability of truth. Thus, to unfolding man is revealed more and more clearly, the spiritual foundations of his world. The ultimate of the spiritual quest is union with spirit, the accomplishment in fact of the realization of identity. This ultimate achievement is reserved for those who are capable of supreme effort. It is this part of the doctrine which prevented the spread of Neo-Platonism. The supreme effort was beyond the capacity of the average man.

While Neo-Platonism held the pattern of universal truth uppermost in its conviction, the development of the individual was a purely personal matter. There was no general formula to be followed by those who desired to attain the divine union. There were no prayers, no rituals nor rites by which the believer might come closer to his God. Illumination was conferred through the merit of work, and the pleasure of the divine powers. It was assumed that the spiritual state was inevitable for those who lived the spiritual life, but no effort was made to formalize this conviction.

Here again, the entire concept was beyond the grasp of its time. Men believed in the virtue of form and ceremony, and accepted their priests as intermediaries between themselves and the gods. When the Neo-Platonists declared the

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the context and elegance of his surroundings. Gradually
 the beautiful became the necessary. Loving people, and all
 the aesthetic was energy in contrast to physical life. The
 urge to beautification continues to push the individual in
 toward the refinement of his inner consciousness. Physical
 adornments become symbols of spiritual adornments.
 The greatest adornment of the soul is virtue, without which
 no beauty is possible. Thus are the goals of the philosopher life.

The quest for the good becomes the criterion of the good.
 The search for truth progresses the central intelligibility of
 truth. Truth is not merely a fact, it is a value and a goal.
 about the physical development of his world. The idea
 of the physical world is not a mere wish, it is a
 physical in fact of the realization of a goal. The ob-
 jective reality is a reality for those who are capable of
 subjective choice. It is the fact of the objective world per-
 ceived the special of the philosopher. The objective truth
 was beyond the capacity of the average man.

While the philosopher is the father of spiritual truth,
 in progress in its consistent development of the individual
 it will a purely personal quest. There was no general law
 made to be followed, he must seek to know the
 divine world. There were no metaphysical truths, no firm
 by which the believer might come closer to the God. The
 tradition was confined to what the man of words and
 the pleasure of the divine power. It was assumed that the
 physical acts were the results of those who lived the physical
 life. But no effort was made to formulate this conviction.

Since again, the entire concept was based on the way of
 to time. Man believed in the state of being and correspond-
 and accepted that there is an interrelationship between them
 selves and the gods. When the Neo-Platonists declared the



priest to be merely a symbol of the human mind itself, which linked the heavenly worlds with the material state, this concept frustrated the natural inclinations of the unlearned. So long as men desired to worship heroes, and pay homage to other men because of their titles, honors, and positions, the philosophic viewpoint was not applicable to their needs.

The Divine Mystery and the Mystical Divinity

The Neo-Platonists were among those who taught the doctrine of emanations. This is the belief that the universe emerged from First Cause, through a series of outpourings. The creational process was repeated throughout nature by superiors releasing inferiors from themselves. The Egyptians referred to this doctrine as concatenation; that is, the birth of the orders of gods from their immediate superiors.

In the Neo-Platonic system, the supreme principle was denominated Being. In the nature of Being was the summit of identity and unity. Being was unlimited and indivisible, the source of all life, the substance of all things, and the ultimate of all experience. It was properly called the Good, because it was inevitable, and there could be no recourse beyond Its will. Or, simply stated, That which is, is good. Fact is always the supreme virtue.

Being is without attributes, and so it is undefinable except by negatives. What it is, we know not. We have to define it in terms of what it is not.

Without attributes, and therefore without condition, Being is the cause of all conditioned existence. Energy moves from this center in concentric circles, like ripples on the surface of water when a pebble is tossed into a pond. Being is the eternal substance, whose center is nowhere, and whose

...to be merely a symbol of the human mind itself, which
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 long as man desired to working himself and pay homage to
 other men because of their better nature and power, the
 philosophical viewpoint was not applicable in their minds.

The Divine Light and the Material Kingdom

The two elements are equally basic who create the
 doctrine of materialism. This is the belief that the universe
 emerged from the chaos through a series of happenings.
 The material process was repeated throughout nature by
 various repeating elements from themselves. The beginning
 related to this doctrine is immaterial, that is, the birth
 of the universe of gods from their material nature.

In the theistic system, the spiritual world is
 distinguished from the material of being was the universe
 of reality and spirit. Spirit was eternal and infinite
 the source of all life, the substance of all things and
 the origin of all creation. It was eternally called the
 word, because it was unchangeable and that could be so in
 nature beyond its will. On simply speak that which is
 a word, that is always the universal virtue.

Being is without substance, and so it is not possible to
 exist by itself. What it is we know not. We have to
 define it in terms of what it is not.

Without substance and therefore without qualities, the
 act is the cause of all material existence. Energy moves
 from the cause to substance in that has rights on the
 part of matter when a particle is moved into a point. Being is
 the actual substance, whose nature is substance, and whose

circumference is everywhere. No more exalted concept of the Supreme Being is anywhere to be found among religions or philosophies than that which was held by the Neo-Platonists.

By emanation, Being caused to emerge from its own profundity the Nous, which is the universal thought. In its higher parts, Nous is identical with Being, but in its lower parts, it is the world idea.

According to Plotinus, Nous is pure thought, apart from the limitation of either the thinker or the thought of. This Nous is the motionless thought from which the motion of idea originates.

By emanation, the Nous produces the soul. In its higher parts, the soul is motionless and immaterial; but in its lower parts it verges toward the phenomenal world, or more correctly, emanates the phenomenal world.

The perfect soul is the world soul, the one substance and essence from which individual souls have their emergence. The world soul, by participation in the Nous, sustains the physical creation in a natural and perfect harmony. All parts of nature are in concord, and the beauty of this material unity is to be found in the splendor of the world. So long as Idea governs the material existence, all things are in order; but if for any reason the material world gains dominion over the soul, the result is strife and discord.

Human souls descending into birth are overpowered by matter, and lose the realization of the golden chain of superior principles which binds them to eternal Being.

Human souls are suspended from the world soul like many-colored flowers hanging in clusters from a parent stem. So long as these souls realize that they are parts of the world soul, they abide in reality. But if they become ensnared in

circumstances is everywhere. The more exacting concept of the system being a reference to the kind of work which is to be done, and which is not to be done by the same person.

It is important to be clear that the concept of work is not to be confused with the concept of the worker, which is the subject of the system. The worker is a person who is to be used in the system, but he is not the system itself.

According to the system, the worker is to be used in the system in the manner of the worker of the system. The worker is to be used in the system in the manner of the worker of the system.

It is important to be clear that the concept of work is not to be confused with the concept of the worker, which is the subject of the system. The worker is a person who is to be used in the system, but he is not the system itself.

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It is important to be clear that the concept of work is not to be confused with the concept of the worker, which is the subject of the system. The worker is a person who is to be used in the system, but he is not the system itself.

the dark principle, matter, so that they are no longer aware of their identity and co-eternity, the result is a false existence.

The practical aspect of Neo-Platonism presents a plan for the redemption of the human soul and its restoration to the sphere of light. To the Neo-Platonists, the saving of man results in the saving of the world. All progress must be in the individual himself. Man's condition is not improved by environmental changes, for no matter where he is, the human being must always remain what he is.

The Neo-Platonist did not believe that obedience to man-made laws, statutes, or traditions accomplished virtue. But they did not teach disregard for law, and they were a law-abiding group in themselves. In order to attain spiritual merit, the individual must discipline his soul and his mind according to certain rules and laws; not those set forth by men, but those recognized as intrinsic in life itself.

Social virtues were secondary, personal virtues were primary. By practicing secondary virtues a man might become physically comfortable or physically safe, but by practicing primary virtues he became spiritually learned.

As the soul descended through a series of emanations from the substance of Being, so in its evolutionary process the soul ascends through a series of radiations toward ultimate re-identification with Being. When the consciousness of man touches the Universal consciousness, even for an instant, the result is the mystical experience.

The philosophic end of Neo-Platonism was the accomplishment of the mystical experience. The science by which this was accomplished was termed *theurgy*, and constituted the seventh branch of Platonic philosophy.

The mystical experience is an extension of the personal sense of awareness into the larger sphere of the impersonal.

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The further apart in treatment patients a plan for
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The knowledge that we have that existence is man-
made, how nature or human community exists, but
they did not really understand the law, and they were a law
being given in themselves. It is in the human nature
that the individual man designs his own and his world
according to certain rules and laws and that he must be
used for those purposes - it is nature in his world.

Social nature was secondary, personal nature was the
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At the end of the world through a series of experiments
from the substance of being, as in an evolutionary process
the world exists through a series of conditions, created by
human experimentation with nature, when the conditions
of man, through the physical nature, exist as in
the world of the natural existence.

The individual and the community was the source
of the physical nature. The source by which
this was accomplished was nature, biology, and community
the result of human philosophy.

The physical existence is an extension of the personal
nature in its nature, into the larger sphere of the universal.

Through the mystical experience the human being achieves an innate conviction of the motion of Universal principles. The most common conclusion resulting from the mystical experience is, that the universe is in itself complete, perfect, all wise, and all sufficient; that there is no accident in nature, but laws are universal, justice absolute; that the gods are sufficient unto their world, and each individual is in precisely the place which he has earned for himself through the merit or demerit of personal action. The mystical experience, therefore, is the end of doubting and the beginning of the realization that things as they are, are right.

Only a limited group of highly intelligent human beings could understand such a doctrine, and find it a sufficient faith. It was too abstract for the materialist, too austere for the emotionalist, and too idealistic for the intellectualist.

The conflict with the early Christian Church was in part due to the belief of the Neo-Platonists that the Christians had merely borrowed Greek fables to become the foundation for their own myths. The pagans publicly accused the early Fathers of borrowing anything that suited their fancy, and then hurling anathemas at what remained. The undeniable evidence is that the Christian Church developed in an atmosphere of Grecian culture and was largely overshadowed in its formative years by Neo-Platonism and other Hellenic influences.

The Church, of course, had its own dogmas also, in the doctrines of the divine incarnation, the resurrection of the flesh, and the creation of the world in six days. These first considerations were later further complicated by involved speculation concerning the triune nature of the Godhead, and decision as to whether Mary, as the mother of God, should be regarded as similarly divine. In these considera-

Through the mystical experience the human being achieves an inward communion of the mystery of Universal Religion. The most common conclusion resulting from the mystical experience is that the universe is in itself "impersonal, featureless, and all-sufficient; that there is no position in space, no time, and no individuality; that the gods are not gods, but mere symbols, and each individual is in fact a fragment of the whole which he has created for himself through the power of personal energy. The essential is the unity of personal energy. The essential is the unity of personal energy. The essential is the unity of personal energy. The essential is the unity of personal energy.

Only a limited group of highly sensitive human beings could be trained to a degree which would make a religious faith. It was too narrow for the masses. The masses are too materialistic and too practical for the mystical faith.

The conflict with the world (Karma) and the quest for the truth of the metaphysical are the essential features of the mystical faith. The mystical faith is a quest for the truth of the metaphysical. The mystical faith is a quest for the truth of the metaphysical. The mystical faith is a quest for the truth of the metaphysical. The mystical faith is a quest for the truth of the metaphysical.

The search of mystics for a supernatural aid in the attainment of the divine is contrary to the intention of the mystic. The search of mystics for a supernatural aid in the attainment of the divine is contrary to the intention of the mystic. The search of mystics for a supernatural aid in the attainment of the divine is contrary to the intention of the mystic. The search of mystics for a supernatural aid in the attainment of the divine is contrary to the intention of the mystic.

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tions the Church was far from Neo-Platonism, but church thinkers were mostly eclectics and sensed no confusion between the cosmogony of Hesiod and the creation story in Genesis.

It was said of Synesius, that in his outer parts he was a Christian bishop, and in his inner parts a Platonic philosopher. It appears that the good bishop expressed himself to the effect that he greatly enjoyed being the bishop, but certainly had no inclination to discontinue his contemplation of the Platonic arts. It is further recorded that when Christian priests visited Alexandria they would hold meetings in the Christian church, and then convene before the Shrine of Serapus and there perform rituals.

In the process of becoming different, the early Church tried to weed out the more obvious of its pagan borrowings. The attempt was abortive, however, when it was realized that if the process was thoroughly carried out, there would not be enough left to build a faith upon. By the 4th Century A. D., Neo-Platonism was firmly established as a philosophical instrument of Christian mystical philosophy.

The most important of Western theologians to come under the spell of Neo-Platonism was the greatest of all the Fathers, St. Augustine of Hippo. Augustine spent most of his life passing from one uncertainty of doctrine to another; and when his philosophy finally matured it was Neo-Platonism, with a thin veneer of orthodox Christian theology. Augustine wrote at some length on the difference between Neo-Platonism and Christian doctrine. But, having clearly pointed out the differences, he promptly ignored his own findings and continued to use Neo-Platonic laws and principles to interpret Christian symbol and ritual.

Medieval magic, astrology, alchemy, Cabala, and other metaphysical sciences which rose to power in the Middle Ages of European history, are outgrowths of Neo-Platonism. It was the sect that gathered up the Mysteries of the past, re-interpreted their symbolism, and distributed them again into the channels of more modern life. It was Neo-Platonism also that opened the way for modern science and the great mechanistic program that has come to dominate our present world. It was astrology that gave us astronomy, alchemy that gave us chemistry, and magic that gave us medicine. Material sciences are no more than metaphysical sciences with the metaphysical parts ignored or denied. This ignoring or denying has inclined the mind away from its natural tendency to speculate upon intangibles, and has forced it into the rut of utility. Man will turn downward only when the doors upward have been closed in his face.

With the coming of the modern attitude toward all things earthly and divine, Platonism and Neo-Platonism languished to the point of extinction. Attacked by the Christian churches for heathen doctrines, and attacked by the materialistic scientists for their mystical abstractions, these great philosophies indeed came upon evil times. The Cambridge Platonists attempted to revive the old lore in 17th Century England, but it was a minor flurry; little good resulted from an approach that was enthusiastic but uncritical.

So, gradually, it has come about that the world has almost forgotten that Plato was a metaphysician, and he has lived on in our educational system largely through his scientific and political writings. Translations of Plato were made by men who had no mysticism in their souls, and therefore could discern no trace of it in the author.

Metaphysical notions, analogies, fables, and other
 metaphysical notions which seem to be part of the public
 Age of European history, are not only of the present
 It was the first that followed up the present, and the first to
 interpreted their conditions and illustrated them, and
 the elements of more modern life. It was the first to
 also first opened the way for modern science and the great
 scientific progress that has since taken place in the
 world. It was the first that gave us a scientific method
 that has since become the basis of all modern science.
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 It was the first that gave us a scientific method
 that has since become the basis of all modern science.

With the coming of the modern scientific method all
 these things and ideas, fictions and metaphysical
 notions, in the field of science, are to be
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 method that is to be the basis of all modern science.

Thomas Taylor the Gentile Priest of England

But through the intervention of the wisdom that rules all things, a man was born in England on the 15th of May, 1758, to become the greatest Platonist of the modern world and a worthy successor to the great line of early Neo-Platonists. He was Thomas Taylor, 'The Gentile Priest of England', a man with a peculiar genius toward all classic learning and an insatiable desire to restore the Golden Chain of Homer that binds the ages to the pinnacle of Olympus. Thomas Taylor developed symptoms of tuberculosis when about six years old and was an invalid throughout life. He wrote thousands of pages of fine penmanship over the handicap of a painful and incurable malady that destroyed the use of the fingers of his right hand. Poverty has been known as the disease of the wise, and for many years Thomas Taylor's income was less than two dollars a week; with this slight amount he managed to support himself and his devoted wife. For books that required two and one half years to translate, he received the payment of twenty pounds sterling. But in the face of all difficulties he accomplished his purpose; he lived to the age of seventy-seven years, and gave to the world its best translations of the Greek, Alexandrian, and Roman adepts of the various Platonic schools.

To Thomas Taylor, a knowledge of the Greek language was not sufficient background for translating great philosophic works; it was necessary to understand the soul of Greece; he learned to think as the Greeks thought, absorbed their every attitude on morality, virtue, ethics, art, literature, and politics. Year after year he labored in the British Museum searching out the almost lost fragments of the great

Platonists. In addition to these labors, this slender sickly man wrote several original works, adaptations of ancient wisdom to problems of the modern world.

Most of Thomas Taylor's books are rare today, but they are occasionally obtainable and are diligently sought after by those who want the best.

In his *Miscellanies*, Thomas Taylor predicted that: "The sublime theology which was first obscurely promulgated by Orpheus, Pythagoras, and Plato, and was afterwards perspicuously unfolded by other legitimate disciples, a theology which, however, though it may be involved in oblivion in *barbarous*, and derided in *impious* ages, will again flourish for very extended periods, through all the infinite revolutions of time."

...in relation to their own...
...and some other original works...
...relation to problems of the modern world.

...of Thomas Taylor's books are...
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In his... Taylor...
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Encyclopedia of Religion & Ethics, edited by
James Hastings.

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Vol. 12, p. 13 SUFI by Raymond A. Nicholson,
quoting Orhanjeli. "But the power of the
heart to perceive and reflect spiritual
realities depends on its purity. It is
veiled in greater or less degree by
sensual impressions, sin, egoism, book learn-
ing, traditional faith, etc.; and in proportion
as these veils are removed, its vision of
reality becomes more perfect. God alone
can purify it, but the need for co-operation
with the act of divine grace is asserted by
those Sufis who follow the path of attah
particular importance to the methods of
recollection and meditation ... The
"stations" of the path which belong to the
mystics' practical religion, are subordinate
to the 'states' which belong to his inner
life. The term 'state' denotes a mood of
feeling, a spiritual disposition or experience
which God causes to pass over the heart;
it is not subject to human control but
comes and goes as God wills; usually it
is transient, but it may ~~be~~ abide per-
manently." Through ecstasy the Sufi

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reaches the plane of Truth, where he is one with God.

2. The Sufi Theory of ecstasy recognizes two aspects of the experience of oneness with God. These aspects are symbolized by such negative terms as "passing-away from individuality," "self loss," "intoxication," with the positive counterparts "abiding in God," "finding God" & "sobriety"

③ To abide in God after having passed away from self hood is the mark of the Perfect Man, who not only journeys to God, i.e. passes from plurality to unity, but in with God, i.e. continuing in the sensitive state, he returns with the God to the phenomenal world ... In this descent... he brings down and displays the Truth to mankind while fulfilling the duties of the religious ~~and~~ law.

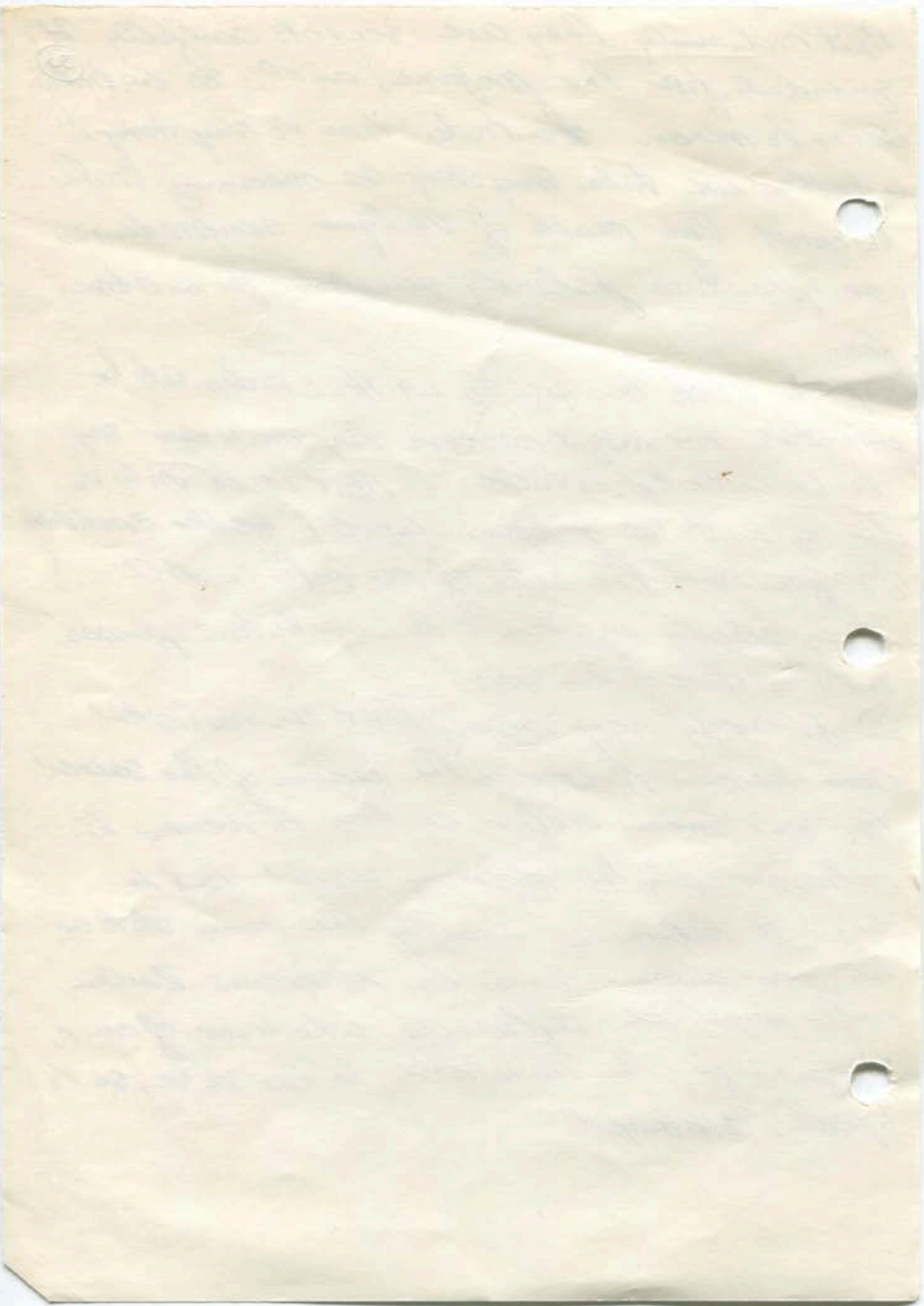
④ G. D'ALVIELLA, INITIATION Vol 7, p 314. The communications made to the initiated are not necessarily secret; they may consist of teachings whose efficacy depends on the authority of the one who gives it, the character of the one who receives it, and the conditions in which it is imparted

But ordinarily they are secrets carefully ^{2.}
guarded from the profane, and so initiation ⁽³³⁾
comes to mean "introduction to mystery."
Whether we take mystery as meaning truths
beyond the reach of vulgar comprehension
or practices jealously guarded for a chosen
few.

③ p 318. Plato has rightly written "to die is to be
initiated," we might reverse the order and say
"to be initiated is to die." But it is only to
die so as to be reborn under better conditions.

④ Sometimes the idea of re-birth is still
more clearly marked: the initiated passes
into a state of embryo.

⑤ It is only very rarely that the initiated
can remain forever in the realm of the sacred.
By some means or other he has to renew his
relations with the ordinary world. But he
does not return in exactly the same state as
he went away. Since he reappears laden
with mystical influences, which are, of course,
dangerous for the uninitiated, he has to be, so to
speak, "de-energized".



instantaneous production of pictures: witness her portrait of the "fakir" Tiravalla mentioned in *Hints*, and compared with my portrait by Dival Khool. Notwithstanding all the superiority of his powers, as compared to hers; his youth as contrasted with her old age; and the undeniable and important advantage he possesses of having never brought his pure unalloyed magnetism in direct contact with the great impurity of your world and society—yet do what he may, he will never be able to produce *such* a picture, simply because he is unable to conceive it in his mind and Tibetan thought. Thus, while fathering upon us all manner of foolish, often clumsy and *suspected* phenomena, she has most undeniably been *helping* us in many instances, saving us sometimes as much as two-thirds of the power used, and when [we] remonstrated—for often we are unable to prevent her doing it on her end of the line—answering that she had no need of it, and that her only joy was to be of some use to us. And thus she kept on killing herself inch by inch, ready to give—for our benefit and glory, as she thought—her life-blood drop by drop, and yet invariably denying before witnesses that she had anything to do with it. Would you call this sublime, albeit foolish self-abnegation—"dishonest"? We do not; nor shall we ever consent to regard it in such a light. To come to the point: moved by that feeling, and firmly believing at the time (because allowed to) that Hurrychund was a worthy chela¹ of the Yogee Dayanand, she allowed C.C.M. and all those who were present to labour under the impression that it was Hurrychund who had produced the phenomena; and then went on raving for a fortnight of Swami's great powers and of the virtues of Hurrychund, his prophet. How terribly she was punished, every one in Bombay (as you yourself)—well knows. First—the "chela" turning a traitor to his Master and his allies, and—a common thief; then the "great Yogin," the "Luther of India" sacrificing her and H.S.O. to his insatiable ambition. Very naturally, while Hurrychund's treason—shocking as it appeared at the time to C.C.M. and other theosophists—left her unscarred, for Swami himself having been robbed took the defence of the "Founders" in hand, the treachery of the "Supreme Chief of the Theosophists of the Arya Samaj" was not regarded in its true light; it was not *he* that had played false, but the whole blame fell upon the unfortunate and too devoted woman, who, after extolling him to the sky, was compelled in self-defence to expose his *mala fides* and true motives in the *Theosophist*.

Such is the true history and *facts* with regard to her "deception" or, at best—"dishonest zeal." No doubt she has merited a portion of the blame; most undeniably she is given to exaggeration

¹ The latter he certainly was, though never very "worthy," for he had always been a selfish, plotting rascal, in the secret pay of the late Gactwar.

in general, and when it becomes a question of "puffing up" those she is devoted to, her enthusiasm knows no limits. Thus she has made of M. an Apollo of Belvedere, the glowing description of whose physical beauty made him more than once start in anger, and break his pipe while swearing like a true-Christian; and thus, under her eloquent phraseology, I myself had the pleasure of hearing myself metamorphosed into an "angel of purity and light"—shorn of his wings. We cannot help feeling at times angry with, oftener—laughing at, her. Yet the feeling that dictates all this ridiculous effusion is too ardent, too sincere and true, not to be respected or even treated with indifference. I do not believe I was ever so profoundly touched by anything I witnessed in all my life, as I was with the poor old creature's ecstatic rapture, when meeting us recently both in our natural bodies, one—after three years, the other—nearly two years absence and separation in flesh. Even our phlegmatic M. was thrown off his balance by such an exhibition—of which he was chief hero. He had to use his *power*, and plunge her into a profound sleep, otherwise she would have burst some blood-vessel including kidneys, liver and her "interiors"—to use our friend Oxley's favourite expression—in her delirious attempts to flatten her nose against his riding mantle besmeared with the Sikkim mud! We both laughed; yet could we feel otherwise but touched? Of course, she is utterly unfit for a *true adept*: her nature is too passionately affectionate and we have no right to indulge in *personal* attachments and feelings. You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term "virtue," holding but to appearances, we—judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle; impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, commonplace daily life and affairs, you discern but impracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines,—H.P.B.'s mind—and thus learn to know her true *inner* Self.

of
H.P.B.
says:

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the structure of the atom is determined by the laws of quantum mechanics. The structure of the atom is determined by the laws of quantum mechanics, and the structure of the atom is determined by the laws of quantum mechanics.

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Does your B.T.S.¹ know the meaning of the white and black interlaced triangles of the Parent Society's seal that it has also adopted? Shall I explain? The double triangle viewed by the Jewish Kabbalists as Solomon's Seal is, as many of you doubtless know the *Sri-yamtra* of the archaic Aryan Temple, the "mystery of Mysteries," a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangams* of Creation. They contain the "squaring of the circle," the "philosophers' stone," the great problems of Life and Death, and—the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects—is *virtually an adept*. How is it then, that the only one among you who has come so near to unravelling the mystery is also the only one who got none of her ideas from books? Unconsciously she gives out—to him who has the key—the first syllable of the *Ineffable Name!* Of course you know that the double-triangle—the *Saktana Chakram* of Vishnu—or the six-pointed star, is the perfect seven. In all the old Sanskrit works—*Vedic* and *Tantric*—you find the number 6 mentioned more often than the 7—the last figure, the central point, being implied, for it is the germ of the six and their matrix. It is then thus . . .²—the central point standing for seventh, and the circle, the *Mahatāzsha* ढृगृगृगृ—endless space—for the seventh *Universal Principle*. In one sense, both are viewed as *Avalokitesvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles—the upper pointing one is Wisdom concealed, and the downward pointing one Wisdom revealed (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All*, the Universal Principle which from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. As the point, then, is the centre round which the circle is traced they are identical and *one*, though from the standpoint of *Maya* and *Avidya*—(illusion and ignorance)—one is separated from the other by the manifested triangle, the 3 sides of which represent the three *gunas*—finite attributes. In symbology the central point is *jñāna* (the 7th principle), and hence *Avalokitesvara*, the *Kwan-shai-yin*, the manifested "Voice" (or *Logos*), the germ point of manifested activity; hence, in the phraseology of the Christian Kabbalists, "the Son of the Father and Mother," and agreeably to ours—"the Self manifested in Self—*Trī-shiti*, the "one form of existence," the child of *Dharmakaya* (the universally diffused Essence), both male and female. Parabrāhm or "Adi-Buddha," while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme

¹ British Theosophical Society.—Esa.

² At this point in the original there is a rough drawing of the interlaced triangles inscribed in a circle.—Esa.

but latent Potency. The double triangles symbolize the Great Passive and the Great Active; the male and female; Purusha and Prakriti. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *jnānam*—(Knowledge); *jñāna*—(the Knower); and *jnayan*—(that which is known). The black—form, colour, and substance, also the *arabica*, *preservative*, and *destructive* forces, and [these] are mutually correlating, etc., etc.

Well may you admire and more should you wonder at the marvellous lucidity of that remarkable secess, who ignorant of Sanskrit or Pali, and thus shut out from their metaphysical treasures, has yet seen a great light shining from behind the dark hills of exotic religions. How, think you, did the writers of "the Perfect Way" come to know that Adonai was the Son and not the Father; or that the third Person of the Christian Trinity is—female? Verily, in that work they lay their hands several times upon the keystone of Occultism. Only does the lady—who persists using without an explanation the misleading term "God" in her writings—know how nearly she comes up to our doctrine when saying:—"Having for Father Spirit which is Life (the endless Circle or Parabrāhm) and for Mother the Great Deep, which is Substance (Prakriti in its undifferentiated condition)—Adonai possesses the potency of both and wields the dual powers of all things."? We would say *triple*, but in the sense as given this will do. Pythagoras had a reason for never using the finite, useless figure—2, and for altogether discarding it. The ONE, can, when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has, in order to manifest itself as a *Logos*, the "Kwan-shai-yin," to first become a *triad* (7th, 6th and half of the 5th); then, on the bosom of the "Great Deep," attracting within itself the *One Circle*, form out of it the perfect Square, thus "squaring the circle"—the greatest of all the mysteries, friend—and inscribing within the latter the WORD (the Ineffable Name)—otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. The "Deep" is *Space*—both male and female. "Purush (as Brahma) breathes in the Eternity; when 'he' in-breathes, Prakriti (as manifested Substance) disappears in his bosom; when 'he' out-breathes she reappears as *Maya*," says the sloka. The One reality is *Mulaprakriti* (undifferentiated Substance)—the "Rootless root," the . . . But we have to stop, lest there should remain but little to tell for your own intuitions. Well may the Geometer of the R.S.¹ not know that the apparent absurdity of attempting to square the circle covers a mystery

¹ The Royal Society.—Esa.

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THE UNIVERSITY OF CHICAGO
 DIVISION OF THE PHYSICAL SCIENCES
 DEPARTMENT OF CHEMISTRY
 5708 SOUTH CAMPUS DRIVE
 CHICAGO, ILLINOIS 60637
 U.S.A.

MEMORANDUM FOR THE RECORD
 DATE: 10/15/68
 FROM: [Illegible]
 TO: [Illegible]

[The remainder of the page contains several paragraphs of extremely faint, illegible text.]

48

MEMORANDUM FOR THE RECORD
 DATE: 10/15/68
 FROM: [Illegible]
 TO: [Illegible]

[The remainder of the page contains several paragraphs of extremely faint, illegible text.]

Master K. H. Story 44

PROBATION AND CHELASHIP

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masses away from truth and the "divine revelation of nature's voice" to blank and "dreary atheism";—i.e. a thorough disbelief in the "kind, merciful Father and Creator of all" (evil and misery, we must suppose?) who lolls from the eternity, reclining with his backbone supported on a bed of incandescent meteors, and picks his teeth with a lightning fork. . . .

Indeed, indeed, we have enough of this incessant jingle on the Jew's harp of Christian revelation!

M. thinks that the *Supplement* ought to be enlarged if necessary, and made to furnish room for the expression of thought of every Branch, however diametrically opposed these may be. The *Theosophist* ought to be made to assume a distinct colour and become a unique specimen of its own. We are ready to furnish the necessary extra sums for it. I know you will catch my idea however hazily expressed. I leave our plan entirely in your own hands. *Success in this will counteract the effects of the cyclic crisis.* You ask what you can do? Nothing better or more efficient than the proposed plan.

I cannot close without telling you of an incident which, however ludicrous, has led to something that makes me thank my stars for it, and will please you also. Your letter, enclosing that of C.C.M. was received by me on the morning following the date you had handed it over to the "little man." I was then in the neighbourhood of Phari-Jong, at the gom-pa of a friend, and was very busy with important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery. Bent upon listening to the voice of Lama Töndhüb Gyatcho, I had no time to read the contents. So, after mechanically opening the thick packet, I merely glanced at it, and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it had dropped on the ground; and since I had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library door, when I heard the voice of a young *gelong* calling out from a window, and expostulating with someone at a distance. Turning round I understood the situation at a glance; otherwise your letter would have never been read by me for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old teeth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took me but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it! The envelope with your crest on had nearly

Goat
Story
by
Master
K.H.

PROLOGUE AND CHAPTER I

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disappeared, the contents of the letters made illegible—in short I was perplexed at the sight of the disaster. Now you know *why* I felt embarrassed: *I had no right to restore it*, the letters coming from the “Eclectic” and connected directly with the hapless “Pelings” on all sides. What could I do to restore the missing parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, when I saw his holy face before me, with his eye twinkling in quite an unusual manner, and heard his voice: “Why break the rule? I will do it myself.” These simple words *Kam mi ts’har*—“I’ll do it,” contain a world of hope for me. He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of these days. Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years yet to come.

And now a few words about the chela. Of course you must have suspected that since the Master was prohibited the slightest *tamasha* exhibition, so was the disciple. Why should you have expected then, or “felt a little disappointed” with his refusing to forward to me your letters *via* Space—in your presence? The little man is a promising chap, far older in years than he looks, but young in European wisdom and manners and hence committing his several indiscretions, which, as I told you, put me to the blush and made me feel foolish for the two savages. The idea of coming to you for money was absurd in the extreme! Any other Englishman but you would have regarded them after that as two travelling charlatans. I hope you have received by this time the loan I returned with many thanks.

Nath is right about the phonetic (vulgar) pronunciation of the word “Kiu-te”; people usually pronounce it as *Kiu-to*, but it is *not* correct; and he is wrong in his view about Planetary Spirits. He does not know the word, and thought you meant the “*devas*”—the servants of the Dhyan-Chohans. It is the latter who are the “Planetary,” and of course it is *illogical* to say that Adepts are greater than they, since we all strive to become Dhyan-Chohans in *the end*. Still, there have been adepts “greater” than the *lower* degrees of the Planetary. Thus your views are *not* against our doctrines, as he told you, but would be had you meant the “*devas*” or *angels*, “little gods.” Occultism is certainly not necessary for a good, pure Ego to become an “Angel” or Spirit

"Theology of Mystical Experience," Prof. Jürgen Moltmann,
tr. Alasdair Heron. Scot. Journ. of Theol.,
Vol. 32, # 501-520. 48

In this article Prof. Jürgen Moltmann puts forth the idea that mystical theology aims "to be a 'wisdom of experience,' not a 'wisdom of doctrine,'" and that mystical experience, not being expressible in doctrinal propositions only points to the way, or to the transition to the incommunicable experience of God.

The mystical, experiential wisdom is both moral teaching and a search for new experience, not involving an eternal division between knowing and acting. The infinite God stirs in man, his image, an infinite passion which destroys the finite and earthly until it finds place in God's infinity.

What mystics, both ancient and modern, basely depict, is the history of the freedom of man from his passions.

In this article, Moltmann ^{says he} doesn't give an historical analysis of the journey of various souls or try to systematize them, but describes such a journey, one which leads to experience. In doing so, he outlines 5 steps as follows: 1) Action & Meditation

Jürgen Moltmann cont.

2.

- 2) Meditation and Contemplation
- 3) Contemplation and Mystical Union
- 4) Mystical Union
- 5) The vision of The World in God

The following are excerpts from his descriptions of these 5 categories.

1.) Action and Meditation

"... Meditation is in reality an ancient way of knowing ... a kind of observing which we regularly use everyday. ... Man wins genuine understanding when he looks at a flower or a sunset, or a manifestation of God, for so long that in this flower he recognizes the flower, in this sunset the sunset simpliciter and in this manifestation of God, nothing other than God himself. Then the observer himself becomes part of the flower, the sunset, or God.

... knowledge changes the one who knows, not that which is known. Knowledge creates communion. ... only he who has discovered himself can offer himself.

... In this context [referring to previous sentences] establishing an inner space for life, and through one's experiences opening the way for others.

... finding positive meaning in ... silence ... for the mystical this

Jürgen Moltmann, cont.

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meant learning to live in the absence of
The god who is present, or in the presence
of the god who is absent, ... and enduring
the 'dark night of the soul.' "

2.) Meditation and Contemplation

"... There are a host of definitions of meditation
and contemplation and ways of distinguishing
between them. ①" Moltmann defines meditation
as the "loving, sympathetic and participatory
recognition of something, and by
contemplation the reflective coming to
awareness of oneself in this meditation.

"... In meditation we become aware of
the object; in contemplation which is bound
up with it we become aware of our
own awareness." He says these 2
are inseparable from one another.
Knowing here is understood as

① on what follows here cf. Merton, Contemplation...; also The Cloud of Unknowing and The Book of Privy Counseling (New York, 1973). The thought of the awareness of awareness as an experience of the Holy Spirit is developed by J.V. Taylor, The Go-Between God (London, 1972).

"The activity of the encountering object giving itself to be known... The changes made in the knower by the impressions of which he becomes aware can be brought into consciousness through contemplation."

The ground + goal for the mystical journey lies in the fact that the soul is made in the image of God.

The conception of the image of God as a mirror can "lead to Meister Eckhart... identification of self-knowledge and knowledge of God: in his image God knows himself. He who knows, that he himself is this image knows God in himself + himself in God, and God knows himself in him. His knowledge of God in himself is God's self-knowledge.

"The eye in which I see God is the same eye in which God sees me. My eye and God's eye that is one eye and one seeing and one knowing and one love."^①
This is the step to the unio mystica.

① Meister Eckhart, Deutsche Predigten und Schriften, ed. and trans. H. Dint (Munich, 1977) p. 216.

3. Contemplation and Mystical Union

Moltmann says that by mysticism he means the unio mystica - the submerging of the soul in the 'endless sea of Godhead,' as it is described. It's not expressible in words. - Is experienced only by the whole soul, or not at all, and thus no one can be present in such a way as to observe it or to become conscious of it. The very means by which the soul came into fellowship w/ God must be transcended. This happens from the gifts of grace, which the soul requests.

Love is drawn away from the objects of love + directed toward God himself - turning also from the image of God, toward the divine original. (pages 11) In Eckhart's words "The love is withdrawn from the creation to the Creator and then to God himself. ... The love of God attains perfection when it also lets go of God for God's sake. ②"

② Meister Eckhart, op cit., ed. Quint, p. 214

Jürgen Moltmann cont.

This may be called 'mystical atheism'.

Only 'when man stands empty of god and all his works, so that god himself, so far as he should be at work in the soul, is himself the place in which he will work... does god perform his own work, and man suffer god to be in himself.'^①

4.) Mystical Union [and Martyrdom]

The path is described as a journey into loneliness, silence and isolation... into inner emptiness... and 'The dark night of the soul.' - There is the single experience of resurrection wherever there is the experience of love.

We are in god + god is in us whenever we are wholly + undividedly present.

... "Simply being is life in god." ... for in this 'darkness of the experienced moment' (E. Bloch) the beginning and the end are present as well. Time here

(? This fn. needs to be checked to see if correct)

① E. Schaefer, M. Eckhart Traktat 'Von Abgeschiedenheit.' Unter suchung und Textausgabe (Bonn, 1956, pp 21 off.)

Jürgen Moltmann cont.

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is eternity + eternity is in time. The mystical kairos is the divine secret of life.

5. The Vision of the World in God

... we can find in many mystical theologians a pantheistic vision of the world in God + God in the world: 'all is one, and one is all in God,' says the Theologica Germanica, while for the poet monk Ernesto Cardinal the whole of nature is nothing but 'tangible, materialized divine love,' 'reflection of his beauty' and full of 'love letters to us.' ①

① Theological Deutsch, ed. H. Mandel, (Leipzig 1908), pp. 88 ff.

Jürgen Neumann 1908

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is a scientific + scientific in nature. The
repetitive factor is the divine account of life

The Vision of the World in God

... we can find in many religious
philosophies a particular vision of the
world in God + God in the world: all
- are, and are - all in God, say
the theologians themselves, who for the
fact work against God's world. The whole
of nature - nothing but 'fought
waterlogged divine love' is 'reflected'
of his beauty, and full of
better to us.

Theologians Neumann, ed. H. Neumann
Leipzig (1908) pp. 82 ff.

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Smith, Andrew PORPHYRY'S PLACE IN THE NEO-PLATONIC TRADITION: A STUDY IN POST-PLOTINIAN NEO-PLATONISM
The Hague, Nijhoff, 1974

1. The essential soul (as opposed to its external part) is thus preserved on embodiment. The soul itself is not split into parts when embodied. This evident contradiction between passages is seen even within one passage where Porphyry also says that soul, when embodied, diminishes in power. We must however remember that the loss of power strictly refers to the pluralized external powers rather than to the soul itself.
2. Notice these powers - the idea of a double, a life of the soul itself and a related life (related to the body) which we might term the soul's external life.
3. Porphyry does distinguish between the two terms in a psychological context. Thus one represents the existence of a faculty while the other stresses its activity. This definition suggests that the presence of soul in body, may be seen both as a static presence of a faculty and as the activity of that faculty
4. The concept of lower soul as form immanent in body, thus making the living body to be closely connected with the idea of lower soul as the external activity of soul itself. Two points are to be noted here. Firstly the lower soul - when seen as form - can exist only as a substrate. The implication is that this soul does not continue its existence when a suitable substrate is not at hand. ...Form is seen in Plotinus as a reality gradually unfolding itself dynamically at each successive level of reality. The form at each level is a logos of that at the previous level. We have seen that the double power theory is combined with the notion of form as developing. The connection proves most useful when the double

power theory is applied to soul, for, as we have already noted, the act of enforming comes to play a more prominent role at the level of soul than at any other point in the system.

5. The relationship between the One and Nous is expressed by referring to an intermediate principle which is not an independent entity but merely a point in the procession.

6. We cannot escape by suicide. Indeed, we have a duty to our body.

7. He remarks on Plotinus' great powers of concentration. If he had been working and someone interrupted him he was able to keep his train of thought even after a long conversation. He could take part in a conversation and at the same time keep his mind fixed on what he was considering. When the discussion ended and he was alone again he could start off his work again from the point where he left off without re-reading what he had written.

8. Porphyry thought that contemplation and action, the twin functions of the soul according to Plato, could ultimately be reconciled. Synesius refers to the benefits of spiritual ascent and implies that the lofty position of the soul when it has ascended helps it to govern the body. The Plotinian doctrine is that the highest part of the soul does not descend.

9. The dual function of soul Plotinus often explains by the application of the theory of double activity. The theory runs through the whole system of Plotinus connecting hypostasis to hypostasis. We have also shown how it is applicable to soul. We must now turn to one more factor involved in this theory. Basically it is the theory of development which accounts for the gradual unfolding of the universe from the highest principle. Because in the highest principle, the One, unity is identified with goodness, clearly any evolution from unity to plurality will be seen as a diminution in goodness. Thus it is that Plotinus sometimes sees the emanation of hypostases as evil.

The revolt is seen as a kind of self-assertion. Yet elsewhere Plotinus tells us of the necessity of emanation and that the world produced at the end of this process is not an evil one but merely a poor reproduction since it is the final image of a chain or mirror reflections.

9. Plotinus addresses himself to the problem of reconciling the necessity of individual embodiment with the feeling that the individual is somehow guilty and responsible for what is a misfortune for being brought to this imperfect world.

10. In fact in this traditional frame of reference all subsequent incarnations are a punishment for wrongs done in previous lives and it is difficult to escape from the cycle.

11. The Gnostics particularly wished to avoid reincarnation as for them the universe was positively evil, a doctrine which Plotinus quite clearly rejects. We can live the higher life during our earthly life.

12. The soul is at all times free to leave that body and life on the higher level.

13. His spiritual status is somehow independent of the ontological factor of his embodiment. Embodiment does not necessarily imply spiritual degeneration nor is the reverse true. It embraces the moral and spiritual attitude of the individual which is the vital aspect of his experience and which cannot be identified with any one particular level of reality or being.

14. Plotinus tackles the same problem of reconciling free will and necessity in emanation (iv.3.17).

Again he combines the two and lets us understand that free choice in the case of souls in the intelligible world is not a deliberative process but rather instinctive. He is, however, quite insistent on this element of 'freedom' that the individual soul has.

15. The same image is used by Synesius- it is almost certain that Porphyry is his source.

16. Porphyry and Plotinus regarded contemplation in two ways. Sometimes they see it as an intermittent activity which can be achieved only by the cessation of our normal bodily and earthly duties. At other times they believe that contemplation can take place continuously without prejudicing our normal earthly life. The individual soul is somehow responsible for its involvement with the world. It rules over an individual body and thus channels its energy into one small area. Yet even individuals are necessary to complete the world. He tries (in iv.8) to reconcile the idea of guilt with the necessity of procession and world fulfillment.

17. It is necessary here to distinguish two movements - an ontological movement by which embodiment and release take place and an independent movement of spiritual ascent and descent.

18. Porphyry too seems to have accepted the idea of the optimistic type of contemplation. But he displays a tendency also to see man's progress defined more precisely within the framework of reincarnations.

19. Plotinus often says that 'we' live at this or that level of reality or of our own ontological self. But what is this we?

20. Moreover at the moment of real transition from one level of reality to another, from soul to nous, it is not merely a matter of activating a higher dormant faculty. For according to Plotinus and Porphyry our nous does not fall into body but is ceaselessly operating in the intelligible world.

21. Dodds says 'Finally, is not Plotinus the first to have clearly distinguished the concepts of soul and ego? For him the two terms are not co-extensive. Soul is a continuum extending from the summit of the individual whose activity is perpetual intellection, through the normal empirical self, right down to the faint psychic trace in the organism; but the ego is a fluctuating spotlight of consciousness.'

21. Plotinus often refers vaguely to 'we' as a sort of floating ego, the location of which determines the stage reached in the ascent.

22. One thing is certain. Contemplation here has nothing to do with our being aware of these higher activities. We must, he says, turn our perceptive faculty inwards in order to receive the impression from above. At once we see that we are thrown back to the pivot idea that the soul should look upwards towards its higher faculties. This is a process of participation rather than union.

23. The 'crossing' of the gap between the nous and soul which is necessary if the philosopher is to attain to true knowledge as opposed to knowledge by representation or images.

24. He is now confident that the higher stage of ascent, unity and identity with the nous, can be reached and goes on to claim that one becomes nous when he abandons all the other phases of oneself and gazes on nous by means of nous.

25. Plotinus has recourse to an altogether new mode of expression which owes much to personal experience as befits the mystical nature of this final step towards union with the nous. Plotinus was convinced that real knowledge which is the goal of the spiritual life consists in nothing less than identity of knowing subject and known object. This identity which occurs at the level of nous is ontological.

26. Such an attempt can only be made by way of personal conviction born of actual experience.

27. The whole difficulty of describing the transition to this stage is that the process of illumination analogous to the ontological process of en-forming no longer suffices. A leap must be made. It is at this point that Plotinus had recourse to the dogmatic assertion of the unity of ego with nous, that we become nous.

28. We attributed Plotinus' boldness here to the conviction of actual experience. Porphyry was, perhaps, less optimistic. Although he himself records in the Life of Plotinus that he once experienced mystical union with the One he sees his own achievement as negligible as compared with that of Plotinus whom he records as having reached that goal several times. No doubt the fact that Porphyry so passionately desired but failed to bring the ordinary man into a common scheme of salvation with the philosopher also weakened his belief in the capacity of man to reach the divine level. Plotinus, less interested in the non-philosopher, would have had less cause for such despair. The legacy of an attempt to popularise Platonism, to look out at the despondant pagan society of the 3rd and 4th centuries A.D., was the weakening of the philosophical statement of man's status so evident in Iamblichus and Proclus.
29. Plotinus' expression depends on personal experience, Porphyry finds himself confined within the limits of the Neoplatonic metaphysical structure. This marks the beginning of a process in which that structure begins to dominate and stifle the reality of experience, a tendency which finds its culminating point in Proclus' dry and lifeless exposition of probably genuine religious and mystical experience.
30. Cosmic law requires that every soul descend at least once in every world period, though most people will descend more frequently because of their own weakness.
31. Ask whether Plotinus and Porphyry take the traditional eschatology seriously, whether, in fact, eschatological events are real events or just a mythic equivalent of our spiritual state.
32. True happiness exists outside time and is vested in the higher self.
33. He seems to be suggesting that the lower soul is reabsorbed in the World-Soul - precisely the explanation of Porphyry when faced with the ontological problem of the lower soul's existence when we have finally 'returned.'

Eschatology, even earthly existence, is a matter for the lower soul. The highest part of us always remains above. By reactivating the higher self by ascending to it internally we can transcend our lower selves.

34. Thus by identifying our ego with the undescended part of the soul we can transcend the misfortunes of our life here.

35. The highest stage is not so much a continuation as an annihilation of the relevance of the lower stages and represents a complete break with the time and event based philosophy of Plato and the later Neoplatonists. This lack of interest in the details of the lower stages of ascent is not evident where they are treated as steps towards the higher goal but only when they are seen as ends in themselves.

36. Control of the bodily passions, etc., though necessary as a first step towards the higher philosophical life, becomes easier once that life is attained. Plotinus tries to keep the two in balance in 3.6.14: 'Can the lower kinds of virtue exist without dialectic and theoretical wisdom? Yesm but only incompletely and defectively. And can one be a wise man and a dialectician without these lower virtues? It would not happen - they must either precede or grow alone with wisdom.

37. We do not need to quote examples of Plotinus' warning against the distractions of this world. At the root of such warnings lies the belief that the soul is somehow endangered or restricted by the body which it has chosen to inhabit, although Plotinus claims that we can transcend the compound of lower soul and body, it still remains true that the body is a real impediment and source of concern.

38. Here it is not even Soul but Nous that we should reach out towards.

39. We become somehow enveloped in god and filled by him. We transcend our human selves and in this knowledge of the gods we find our real selves.

40. The divine power is transmitted by certain cult actions, objects and words, all of which are dangerous to those not morally or intellectually prepared.
41. Unaided, human thought always stands outside the object it contemplates or reaches out towards (ultimately god.)
42. The One somehow causes not only the final union but all aspiration to higher reality. Thus the One is not only the source of all things with respect to their ontological status, it is also the supreme cause (or end) of the inner life of the soul.

Wallis, R.T. NEOPLATONISM. Scribner's and Sons.
N.Y. 1972

1. The poems ascribed to Orpheus and the Chaldean Oracles, an alleged divine revelation containing both a theology and a way of salvation.
2. Plotinus, in a work written before he met Porphyry, describes himself as having often experienced union with God or ultimate reality. Where Plotinus differs from most mystics is that for him, as for Plato, the soul's purification is accomplished primarily through philosophy, though like other mystics he regards moral self-discipline as essential and regards abstract reasoning as of limited value unless it culminates in intuitive vision and finally in mystical union.
3. The decisive step was rather Plotinus' identification of metaphysical realities with states of consciousness. From a psychological point of view, his account of consciousness forms a remarkable contrast both with Classical Greek philosophy, which, except for a few passages in Aristotle, had barely recognized the concept, and with the Cartesian identification of 'consciousness' with 'thought' or 'mental activity'. For Plotinus, not all thought is conscious; more precisely, our surface consciousness is only one of several levels of awareness and many elements in our mental life normally escape our notice. In fact Plotinus' observations on unconscious mental states form some of the most fascinating and modern-sounding passages of his works. But what concerns us here is that in his view it is states of consciousness that constitute the primary realities, of which material objects are a very poor imitation.
4. Neoplatonism thus stands not as an abandonment of Greek rationalism, but as an adaptation of the categories of Greek thought to the world of inner experience. It was inevitable, however, that such an adaptation should result in modification.

It is conflicting tendencies of this kind that explain such paradoxes as that a movement that substantially shaped the Renaissance notion of Classicism should have impressed modern scholars with its affinities to the utterly non-classical thought of India.

5. The Platonic view of the material world as an image of its ideal archetype. Hence the body is not seen as an enemy, the keystone remains Hellenic moderation and self-discipline rarely turns into self-torture.

6. Plotinus himself abstained from meat, but the Enneads never mention the point.

7. Against this we should recall that Plotinus' most determined affirmations of the philosopher's serenity come in the treatises written in his last two years, when his pupils had left him and he was dying of a painful disease.

8. Nor did the Neoplatonists' recognition of a realm transcending conceptual thought - a view they shared with Plato, Kant and Wittgenstein - involve any slackening of critical rigour within the bounds of reasoning or in determining those bounds. As evidence in their opposition to treating mysticism as an excuse for irrationalism, Plotinus' declaration that 'to set oneself above Intelligence is to fall away from it'...

9. Plotinus' theory of three levels of Reality, or Hypostases. The first or highest of these is the formless ineffable principle known as the One or Good; next comes Intelligence, a timeless, self-contemplating divine mind containing the Platonic Forms (or 'Ideas'); finally, mediating between eternity and time, there is Soul, producer and orderer of the sensible cosmos.

10. Plotinus recommends the practice of mathematics and himself had a full knowledge of the subject.

11. It prevented the ^{*}Medieval Scholastics after them from remaining a mere carbon copy of either the Classical Philosophers or of one another. In short, in

* Neoplatonists, as well as the

an age dominated by authorities, it was only on this basis that genuinely original thought was possible.

12. The Stoics, however, go wrong on two fundamental points, first in making the World-soul the highest deity, and secondly in conceiving even Soul in material and spatial terms. In ethics, while the Stoic conception of the sage contains much of value, notably in making happiness independent of external goods, the school erroneously sees man's highest end in moral action in submission to the Fate governing the sensible world instead of in contemplation of the Intelligible order, to which his true self belongs.

13. Plotinus turns the Epicurean question whence God can have derived the idea of making a world against the doctrine of a deliberate creation.

14. On the relation of knowledge to its object, the Skeptics appealed to the basic difficulty confronting any empiricist epistemology. In the typical Greek account of sensation the soul receives the 'impressions' from external objects and it is these impressions that form the object of her knowledge. Hence her knowledge is confined to the images of external objects, and how far these resemble their originals must remain unknown. All knowledge must be external, for self-knowledge in the strict sense is impossible, all that is possible is knowledge of one part of the self by another part. Hence Plotinus' concern to answer the first objection by placing the Forms within Intelligence and his defense, in answer to the second, of self-knowledge in the sense maintained by Aristotle.

15. The order for which a Stoic proves the world's divinity could just as well be due to Nature, Carneades argued, as to an intelligent God, for to regard the world's excellence as proof of its rationality is as anthropomorphic as assigning it to the art of grammar. Hence

- Plotinus' concern to formulate a conception of divine wisdom which avoids both horns of the dilemma.
16. Philo of Alexandria makes the Forms the thoughts of God, and thus partially anticipates Plotinus' combination, in his Second Hypostasis, of Plato's forms with Aristotle's Intelligence.
 17. Severus interpreted Plato's Politicus literally as teaching the Stoic doctrine of a series of world-periods or cosmic cycles, each of which repeats the same events in identical form.
 18. Plotinus frequently criticizes Platonists whom he judges too influenced by Stoic materialism.
 19. Apollonius of Tyana, whom a later generation of pagans tried to set up as a rival to Christ.
 20. Plotinus taught the doctrine of the three divine Hypostases identified with the One beyond Being, the Intelligible world, and Soul.
 21. Numenius' most striking anticipation of Plotinus lay first in maintaining the existence of three divine principles, and secondly in correlating the second and the third of these with two distinct levels of mental activity, those respectively of intuitive and discursive thought.
 22. Numenius' use of the phrase 'alone with the alone' is probably not significant, since it was a commonplace one among ancient religious writers.
 23. Numenius' view of the first God as an Intelligence precisely, as 'Intelligence at rest' whereas the second God is 'Intelligence in motion.'
 24. Numenius it is less of a question here of two Gods than of two phases of the same God, the higher of which remains in perpetual contemplation, while the latter proceeds to order the sensible cosmos. Hence, the first God is concerned solely with the Intelligible world, the second has a double activity, being concerned with both sensibles and Intelligibles.

25. Numenius, like many contemporary philosophers, believed in the Oriental origin of Greek philosophy; in particular, he had some knowledge of the Old Testament, and to him is due the description of Plato as 'Moses talking Attic.'

26. Only Platonism possessed sufficient to meet the age's spiritual needs and, after Plotinus had assured it a firm intellectual basis, the doom of the other schools was sealed.

27. Plotinus' indifference to his earthly circumstances led him to keep silent about them.

28. Plotinus addressed his last words: 'Try to bring back the god in you to the Divine in the universe.'

29. Porphyry notes Plotinus' remarkable ability to combine inner meditation with external activity, a quality we shall find equally involved in his way of writing. According to Porphyry, Plotinus would work out the plan of his treatise in advance and then write it straight out, as though copying from a book. Even more impressive was his ability to break off and engage in conversation, returning afterwards to take up his writing where he had left off, and all the while keeping his train of thought.

30. Plotinus' aversion to formal systems is equally due to the conviction he shares with Plato that Reality eludes expression in rigid formulae. This conviction is best shown by his continual qualification of his accounts of spiritual being by such Greek words as 'so to speak.' Hence too his tendency to conclude passages of arid dialectical discussion with one of his vivid descriptions of contemplation or of mystical experience, and his stress is that only in the light of such experiences can all difficulties be resolved.

31. Even more impressive is his ruthless exposure of the inadequacy of anthropomorphic conceptions of God. Or take the remarkable chapter 6-8-11, in the course of a discussion of whether the One's nature derives from will, necessity, or chance.

Such questions, Plotinus declares, result from an erroneous imposition of limiting conditions on the Absolute; it is like positing an empty space, introducing God therein and asking how he came there.

32. Traditional arguments for immortality are crowned by an appeal to the experience of contemplation as furnishing the best proof.

33. The problem of eliminating materialism and anthropomorphism from one's conception of god and the spiritual world.

34. Plotinus, though he entitles Matter 'non-being' in view of its formlessness and utter unsubstantiality, denies that this means absolute non-existence.

35. Matter's every pronouncement is therefore a lie, and the apparent solidity of the material world based on it is an illusion. In fact, what men take to be the most substantial realities are the least so; evidence is the fact that the heaviest and most solid seeming bodies are the most fragile. A similar reversal of the views of unreflective common sense will be found at all levels of Plotinus' universe. Plotinus' conviction of Matter's unsubstantiality is not, of course, due primarily to reflection on Aristotle.

36. Intelligence (nous) is the level of intuition, where the laborious processes of discursive thought are bypassed and the mind attains a direct and instantaneous vision of truth.

37. Plotinus' account of the Intelligible world has its roots in the Middle Platonic view of the Forms as thoughts of God, which, however, he reinterprets in the light of Aristotle's doctrine of the identity of thought and its object, to reach a fundamentally new and startling conception. And he also insists that the Forms are not thoughts in the sense of being arbitrary concepts without any substantial content of their own. Nominalism must be avoided; the Forms are not dependent for their existence on being thought.

38. As the archetype of the sensible cosmos, which Plotinus like the Stoics regard as a living being, the Intelligible cosmos must likewise be alive.

39. The One must not be a reproduction of the Intelligible world, but the transcendent source thereof. Hence Plotinus argues in terms shocking for the traditional Hellenic thinkers. as the source of Form, Measure and Limit, the One must itself be Formless, Unmeasured and Infinite.

40. Similarly to deny Aristotle's claim that the Supreme Deity exercises Intelligence means not that the One is ignorant or unconscious, but that it is too perfect to need Intelligence.

41. The term 'Good', on the other hand, applies to the One's role as the supreme object of aspiration. Since the One has no needs, it is good only for other beings, not for itself. Plotinus therefore condemns the folly of seeking to exalt the One by ascribing it a plurality of attributes, since such additions can only mark a diminution of the One's excellence.

42. The generation of Reality by the One is described by the Neoplatonists in terms of their well-known image of Emanation. Entities that have achieved perfection of their own being do not keep that perfection to themselves, but spread it abroad by generating an external 'image' of their internal activity.

43. We have seen how this view of reality led Plotinus to treat mental states as more real than material objects.

44. It follows that emanation is necessary in the sense that it could neither fail to happen nor happen otherwise than it does.

45. The One has no needs. Plotinus' purpose in using them is to refute suggestions that the One, the source of the freedom and order of other beings, owes its nature to necessity. The treatise 6-8

warns us against regarding the One as compelled to create; the truth is that 'will' and 'necessity' are both inadequate terms to use of a process which follows naturally from divine power, but which leaves the One totally unaffected and unconcerned.

46. Moreover the World-soul, possessing as she does the task of administering her own particular body, is herself an individual soul, albeit the most powerful of all.

47. As long as the individual's desires bind him to this world he will spontaneously gravitate to the environment the World_soul has produced for him.

48. When Amelius attempted to persuade him to engage in ritual worship of the gods, Plotinus refused with the proud, and enigmatic reply 'It is for them to come to me, not for me to go to them.'

49. We become what we remember and the objects of our attention are vitally important in determining our destiny now and hereafter. It is thus clear that the higher soul's return to the Intelligible world must abolish all interest in the lower soul and the sensible universe, and hence all memory of these.

50. Once in the Intelligible world, the soul is wholly engrossed in intuitive contemplation of that world and retains no memory of anything whatever, not even of herself as a separate entity. She knows herself, indeed, insofar as through contemplation she is identified with intelligence.

51. He takes over many arguments from Stoic theodicy, for instance that the universe necessarily contains conflict and that what is good for the whole need not be so for the part.

52. They should not expect the gods to save them when the divine law ordains that happiness is the result of a man's own virtue. But such a view he regards as justifiable only by a Platonic division of man into higher and lower self, which sets happiness solely in the well-being of the former (it is important to remember that for Plotinus this division

is as much between higher and lower soul as it is between soul and body.

53. A Modicum of external goods will certainly contribute to the preservation and harmony of man's lower nature (though an excess of them will prove a hindrance). Hence the sage will normally the body what it needs, for instance, to preserve its health, but once again, without identifying himself with his lower nature. And he will also discipline the body to weaken its influence over the soul.

54. Plotinus agrees with Aristotle against the Stoics regarding the superiority of the contemplative over the active life. It would of course be impossible to forbid the sage all external activity. But such activities he must treat as simply a necessary consequence of the human condition, in full consciousness that the true good lies elsewhere. Above all, he must not confuse beauty's sensible images - be they the beauties of material objects or of noble actions - with the archetypal beauty of the Intelligible world.

55. Even the sages actions are not altogether free, insofar as they depend on external circumstances.

56. In this imperfect world misery is unavoidable. But not merely is action inferior to contemplation, all action is really aiming at contemplation. In other words, action is a weak form of contemplation, and thus serves as a substitute for the latter for those lacking the refinement of pursue contemplation directly.

57. The higher soul's purification involves turning her attention away from the sense-world towards the Intelligible order, so as to restore her original status as a divine image of that order. That of the lower soul aims at calming her passions so that they do not disturb man's higher nature (except perhaps for a fleeting image, to be instantly calmed by reason with a single glance). But once again there must be no violent repression

of the irrational soul. The aim is first to train it voluntarily to accept the guidance of reason and afterwards to withdraw one's attention from it. Philosophy for Plotinus is therefore far from an abstract academic discipline. For him, as for Plato, the philosopher's training is both moral and intellectual; without dialectic virtue is imperfect, but without virtue true philosophy is impossible.

58. The One, Plotinus emphasizes, does not need to turn towards us, it is present whenever we turn within, away from our normal preoccupation with the sensible world and so come to know ourselves, and ultimately, the One that is our source.

59. The One is therefore not our inmost self, but our transcendent source, with which we are united though love.

60. Above all, his mysticism lacks any sense of sin or need for redemption. For Plotinus our true self is eternally saved and all that is required is to wake up to this fact, a process requiring self-discipline, but perfectly within the soul's own power.

61. Appreciation of the Enneads requires a willing suspension of disbelief in what eludes common sense and, in some cases, transcends logic itself.

62. But how does this square with the complete unknowability implied by the negative theology? Indeed, can positive terms be used of the One at all?

63. It is now realised that, whatever may be thought of its practitioners more extreme claims, ritual, and the symbols it uses, are indeed efficacious on the psychological plane, answering as they do to needs rooted deep within the human mind. Porphyry was right in regarding such methods as more immediately helpful than philosophy to the average man.

64. The final goal of theurgy was regarded both by the Oracles and in the Athenian school as the mystical union.

65. Theurgy was merely an easier first step for those unable to pursue philosophy directly, it was unnecessary for the philosopher and could not by itself lead the soul back to the Intelligible world.

66. We may thus arrive at 'an ineffable preception that represents the One in silence, without an awareness of that silence, or consciousness that it is the One's image, or knowledge of anything whatever'. The implications of the One's role as the absolute - in particular, that it can have no relation to anything else. The One must be unknowable to us, since like is known by like. But whereas negative theology speaks of the One as non-existent, in reality, the commentator maintains, in terms that go well beyond anything in the Enneads, it is the One that is the only true Existent and other things (including ourselves) are nothing in relation thereto.

67. The paradoxes of fragments 1-4 are a necessary consequence of the axiom that between Absolute and relative there can be no common measure. And if we attempt to re-establish some relation between by stressing the ONE's immanence we risk destroying its transcendence. In short the alternatives are either acosmism (denying the reality of anything but the One) or an immanentist pantheism, views equally fatal to the Neoplatonic doctrine of a graded metaphysical hierarchy.

68. Plotinus seemed to reach a more 'hierarchical' position in his distinction of Being, Life, and Intelligence and his insistence on the priority of Being both to Thought and Number.

69. He did not succeed in reconciling his philosophy with revealed religion and was clearly far more devoted to the former than the latter. We shall find a similar attitude among the Arab philosophers, with their famous doctrine of

the 'double truth.' Whether or not this was explicitly taught by philosophers, it certainly expresses their position. Its basis was the rejection of any rational reconciliation of reason and revelation, which were both allowed to be true in their own sphere. Hence if it did not actually treat revealed religion (as Averroes seemed to), as merely a symbolic presentation of philosophical teaching for the masses, it at least secured philosophy's autonomy from theological interference.

70. Theurgy can be misused and is always dangerous; not all daemonic forces are morally wholesome and there is the danger that the wrong ones will be evoked.

71. The Letter to Flaccus, ascribed to Plotinus in modern studies of mysticism, is in fact not a work of Plotinus himself, but one composed out of phrases taken from the Enneads by 19th century author R.A. Vaughan, and published in his Hours with the Mystics.

72. Like Dionysius and Plotinus himself, Eckhart has often been lifted out of context by mystical enthusiasts and it has been a contribution of modern research to situate him firmly within the Scholastic tradition.

73. Eckhart's advocacy of doctrines, notably his distinction between God and the Unknowable Godhead and his admission of an uncreated element in the soul, which went further in Plotinus' direction than the Church could tolerate, and led in 1329 to his posthumous condemnation.

74. Follow Medieval Neoplatonism in placing the Forms within the Divine Mind.

75. In Cusanus' thought infinity reigns supreme. Hence his stress, summarized in the title of his most famous treatise, On Learned Ignorance, on the inadequacy of conceptual knowledge; for within the conditioned world knowledge can only be approximate, and between that world and the divine Infinity there can be no common measure.

76. Giovanni Pico della Mirandola (1463-94) most famous work, his Oration of the Dignity of Man, an exposition of the Neoplatonic view, fundamental to Renaissance humanism, of man as microsm, was to have formed the prologue of his defense of his ideas. There is the more mystical tone of Pico's thought, for whereas Ficino, who stood closer to the literary humanist tradition, regarded contemplation as the fulfillment of man's natural powers, Pico's aim was mystical self extinction.

77. Like other movements, Neoplatonism contains good and bad; it would obviously be silly to claim that everything even in Plotinus has permanent value.

78. Philosophically it offers an antidote to the view, widespread among modern Anglo-Saxon philosophers, that philosophy must accord with the dictates of 'common sense.' The paradoxicality of its conclusions cannot be avoided simply by rejecting its metaphysics as nonsensical, since paradoxicality is inherent in the nature of conscious experience itself, whatever conclusions may be built on it.

79. They give too little importance to the body and the material world. Yet, as Hadot rightly observes, our reaction to such excesses must be a purification of the spiritual life.

80. Our present day prophets, notably those of the psychedelic cults, too often ignore the necessity to the religious life of discrimination and self-discipline, and in this differ from the best mystics of all traditions, including the Orientals they profess to follow. The dilemma of reason's place in the spiritual life is, as we have seen, an acute and ultimately insoluble one, too rigid a conceptual system leads to ossification, too little rationality to chaos, both in theology and in the individual mind. Their successes and failures have therefore much to teach us in our own spiritual search, for it is ^{our} our own success or

failure in attaining a due balance that the future
of our civilization depends.

1.

PROCLUS, Encyclopaedia
of Religion and Ethics, ed. James
Hastings, vol. IX, 1917, page 318.

1. 'Three things make the perfection of divine beings and supreme principles - the good, science, beauty; There are three things inferior to these, but which penetrate all the divine orders - faith, truth, and love' (Theol. Plat. i. 1).

(Porphyry had already adopted the Christian Theological virtues, only adding 'truth' as a fourth, and changing ἀγαπῆ into ἔπος.) 'Discovery is a silence of the soul' (i.e. we only learn to know God when the soul is passive). 'The soul is the world of life' (κόσμος ζωικός),

in Tim. 172). 'The movement of life is towards the good, of Thought towards Being' (ib. 229). 'Do nothing in vain, for god and nature do nothing in vain' (in Alcib. 3. 94). 'All things pray except him to whom all things pray' (in Tim. 65). 'Evil is not a disease or a poverty, but a wickedness of the soul' (ib. 335).

2. The great lesson which Christianity had to learn from the Platonists was the meaning of 'god is Spirit.' The idea of timeless and incorporeal existence was accepted by the Church, but not without much difficulty.

3. Augustine's early writings are steeped in Plotinus, whom he knew in a Latin translation, and some of the most famous passages in the "Confessions" show reminiscences of the "Enneads". Even in later life, when the philosopher in Augustine was almost extinguished by the bishop and Church Father, the influence of Neo-Platonism upon his Theology remained great.

4. At the Renaissance there was a violent anti-Aristotelian reaction, which rested on Plotinus as much as on Plato. Marsilio Ficino published a Latin

version of the "Enneads" in 1492.

Start with page 318+
 "at the renaissance"
 and end "1492."
 also "In England ... ending at 'spirit'."

then 319 ^A , P 1, begin "Plotinus is one of the ..."	continue to end column ("Ammonius").
to be continued	

2. The first part of the paper is devoted to a study of the history of the movement for the improvement of the lot of the colored people in the United States. It traces the development of the movement from the time of the first slave societies in the colonies to the present day. It shows how the movement has grown from a small group of abolitionists in the North to a vast organization of colored people in both the North and the South. It also shows how the movement has become more and more organized and more effective as the years have passed.

3. The second part of the paper is devoted to a study of the present position of the colored people in the United States. It shows that although there has been some progress in the past few years, the colored people are still in a state of inferiority and are still subject to the same discrimination and prejudice that they have always suffered from. It also shows that the colored people are still in need of the same kind of help and assistance that they have always needed.

✓ = copied out completely.

"Encyclopaedia of Religion and Ethics", ed. James Hastings

(From Index volume page 463.)

From: To be looked up:

not yet read

1. PLOTINUS

- ① on beatific vision, IX, 315^B
- ② concentration, III, 792^B
- ③ consciousness, I, 83^B
- ④ ecstasy, V, 158^A
- ⑤ indifference of externals of religion IX, 316^B
- ⑥ suicide VIII, 30^B

~~2. PROCLUS~~

- ~~① N6 Mysticism and magic VIII, 277^A~~
- ~~② N6 + ... and the academy IV 317^B - 318^A Neo-platonism~~

copy: ③

↓ A. p. 319 copy marked. continue

↓ B. and last where Augustine's early writing [great "received" ①]

- ~~III~~ James
- ① puide VII sp. 2yB - 25 + 34 4B
 - ② 465-474^A ver. + gains
 - ③ philosophy ver. ~~III~~ VII 467^B - 468^A

Xerox
 611.8

① H 1 2/4
 AT De Raiss ... 1492
 In Eng. ... Boston
 319 A 21 plays and p...
 ②
 ③

() Author: Henry Thomas page 204
"Understanding the Great Philosophers"

Desc

tr

c/

"This Cartesian philos is known as a dualistic system - that is a system that divides the world into two parallel but independent entities, matter and spirit. Descartes is therefore the father of two divergent schools of modern thought - materialism and idealism. The materialists asserts that the mind is but a part of the body, that the mechanics is only a wheel in the mashine, and that the world is therefore a body without a soul. The idealist, on the other hand, maintain that the body is a part of the mind, that there is no matter but only spirit, and that the world is therefore a soul without a body.

This philosophic quarrel, however, is fortunately coming to an end. For modern science has demonstrated that the body and the soul, matter and energy, are not different things, but different aspects of the selfsame entity".

"Types and Problems of Philosophy" by Hunter Mead 1946

"Idealism makes a powerful appeal to both reason and emotion....It satisfies both head

less

"This materialist philosophy is known as a dualistic system - that is a system that divides the world into two parallel but independent entities, matter and spirit. Descartes is therefore the father of two divergent schools of modern thought - materialism and idealism. The materialist asserts that the mind is but a part of the body, that the mechanism is only a wheel in the machine, and that the world is therefore a body without a soul. The idealist, on the other hand, maintains that the body is a part of the mind, that there is no matter but only spirit, and that the world is therefore a soul without a body.

This philosophical quarrel, however, is far from being coming to an end. For modern science has demonstrated that the body and the soul, matter and energy, are not different things, but different aspects of the same entity."

"Types and Problems of Philosophy" by Hunter

Read 1946

"Idealism makes a powerful appeal to both reason and emotion... If idealism help lead

and heart...it is the mind's most heroic attempt to impose order and intelligibility upon the universe and upon human experience... the picture which science gives us of the universe is incomplete. It ignores the most fundamental element in knowledge: the mind or ego that does the experiencing...Idealism argues that from this knowing, experiencing subject there comes all existence.

page 62 "...there are millions who are kept from suicide only by a blind, animal will-to-live and a cheating hope which perpetually promises a better tomorrow"

u/ page 73 "...Epistemological idealism or "metaphysical idealism", the most significant form of idealism of our day, is the belief that only mind is real. Matter with all its manifestation, is only a mental content, and is therefore dependant upon mind for its existence. Matter has an existence, ~~i~~ndeniably, but this can be analysed into perceptions. To use modern terminology matter does not have an objective (that is) independant extra-mental existence, but is dependant upon the subject (the observing or experiencing mind) for its being".

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attempt to impose order and intelligibility
upon the universe and upon human experience...
the pleasure which science gives us of the
universe is incomplete. It leaves the most
fundamental element in knowledge: the mind
or ego that does the experiencing... Idealism
argues that from this knowing, experiencing
subject there comes all existence.

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to-live and a cheating hope which perpetually
promises a better tomorrow"

page 73 "...epistemological idealism or
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have an objective (that is) independent extra-
mental existence, but is dependent upon the
subject (the observing or experiencing mind)
for its being."

Poems
&

Literary
Inspiration

R. Schweizer, A. Seiler, H. Stähli,
R. Steinemann, W. Strothmann, M. Studerus,
H. E. Stüssi, P. R. Stüssi, Dr. Ch. Thalmann,
Rechtskonsulent, E. Tillmann, Rechts-
konsulent, W. Vaterlaus, J. Weber,
Dr. H. R. Zürcher
Dr. A. Ferber
R. Charpié, A. Huber
Filialdirektor: G. Bürgin
R. Charpié, A. Huber
U. Weidmann
Filialdirektor: W. Bachmann
Vizedirektor: M. Schweitzer
A. Germann
R. Otzenberger
W. Maser
Filialdirektor: W. Bohli
A. Düssel
Filialdirektor: H. Kölliker
H. Nauser
F. Hausherr

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J. H. Stewart, F. Zeugin

Kay-Savitri's poem (SM)
Published Quanta

Varta
approximately
1974

Heart Song

A western devotee

Have you ever sat and let
The world slip out of sight and sound
And listened to the beating of your heart,
That rhythmic, pulsing pound
That speaks a language none may hear
Save those, who listen with the inner ear.
Have you, I say,
Forgot the trouble of the day
And reached out
Far beyond the moment's pained unrest
To where your heart begins?
And started on a quest of loving
That can never end.
Have you looked up unto the stars
And felt your soul
Burst forth in brighter raiment
Than those selfsame stars could
Scatter in the firmament above?
Have you exploded with the joy of love
And let your heart sing anthems in the void?
Oh, it would be
A peace eternal,
Just to see, to touch, to hear
The core of loving,
To know no further feeling

Than that great unbounded
 Sense of Oneness with all men,
 To let all fear and doubt
 Vanish in the vaporous mist,
 To lift the heart to God,
 And quite permit, the soul
 To be a sun kissed drop of light
 Amid a weary world.

Continued from Page 244

distractions of the mind (*sankalpas* and *vikalpas*), whose vicious
 circle continued to feed our vanity or frustration by turns, and we
 remained chained to a life of abject servitude to a world of objects
 in perpetual flux ! It is time we broke as under the chains.



55

TO BE FREE

Take me far out
Across the tightened fetters of the mind
Where thoughts can't reach,
And let me wander
In among the stars,
Pull solid earth
Away
And put my feet
Upon the sky path,
Until the boundaries of my
Everyday
Melt,
Becoming fluid
Like the molten gold of
Sunlight.
For I am weary of the bounded sides
and heavy chains
And long to float and drift
Free, free ~~ex~~ to be me.
Free to be free.

? NO

27

TO BE FREE

Take me far out
 Across the tightened fetters of the mind
 Where thoughts can't reach,
 And let me wander
 In among the stars,
 Pull solid earth
 Away
 And put my feet
 Upon the sky path,
 Until the boundaries of my
 Everyday
 Melt,
 Becoming fluid
 Like the molten gold of
 Sunlight.
 For I am weary of the bounded sides
 and heavy chains
 And long to float and drift
 Free, free ~~in the air~~ to be me.
 Free to be free.

P. 10

Pem # B altered years later
for Radio.

I have watched her now
These many years,
And seen the fine, familiar face
Alive with laughter,
Bright with tears.

I have noted all the tenderness
With which she gives her love,
And felt the soft caress
Of gentle fingers
Touch my face,
As if to wipe away all trace
Of hardship when the day is long,
Have listened to her song
When joy or sorrow leave their mark
Upon her.

The days have come and gone
Now come and go,
Her life is rich and full,
At least, 'tis what she's spoken,
And she knows best what's so.
The broken dream, the battered image
Of a commonplace existence
Are not for her.

She takes each day to brush aside
All dullness
And makes of it a celebration.
A choice, ripe, juicy plum of life.
She does it with her head, her smile, her heart
And with some deep, untrammelled
Part of her,
This sweet, uncommon, very ordinary wife.

Don't a altered years later
for Radio.

I have watched her grow
These many years,
And seen the fine, familiar face
Alive with laughter,
Bright with tears.

I have noted all the tenderness
With which she gives her love,
And felt the soft caress
Of gentle fingers
Touch my face,
As if to wipe away all trace
Of hardship when the day is long,
Have listened to her sing
When joy or sorrow leaves their mark
Upon her.

The days have come and gone
Now come the years

The life is rich and full,
At least, 'tis what she's spoken,
And she knows best what's so.
The broken dream, the bitter sting
Of a common place existence
Are not for her.

She takes each day to heart
All of hers

And makes of it a celebration
A choice, ripe, juicy plum of life.

She does it with her head, her smile, her heart
And with some deep, unexamined
Part of her,
This sweet, uncommon, very ordinary wife.

Little Thought

Little thought, dancing in my head
Who put you there?

Who said

That you might stay with me?

Little thought

Are you good or bad?

I see the mischief you could make,
The joy you might increase,

Little thought —

Then let all thinking cease.

Music

Music - drifting, drifting

In the air.

Music, music, music everywhere.

My heart commences with you.

And I am lifted by your golden thread,

My being laughs awhile

As you whirl round & round within my head.

Music is the language of the Gods

The clear, bright echo

Of a happy time.

The gentle whisper of a silver night,

The haunting pathos of a memory

Not so light.

Music soothes and heals

The broken wing, the hurting heart.

O sweet enchantress!

In music I delight.

Little thought

Little thought, leaning on my feet
Who put you there?
Who said

That you might stay with me?
Little thought
Was your shot on bar?

I see the mischief you've done,
The jig you play with me,
Little thought —
Then let all thinking cease.

Measure

Measure - Confusing, drifting
In the air.
Measure, measure, measure everywhere.
My heart commences with you.
And I am lighter by your golden thread,
My being through your
Is your heart's hand across another's feet.

Measure is the language of the globe
The very thought was
of a paper time.
The quiet whisper of a silver night,
The haunting notes of a melody
Not so light

Measure is the heart's
The broken wing, the trusting heart.
I must understand!
In measure I delight.

To Mutaji - Poem 13 years ago.

I have watched her now
These many years
And seen the golden face
Alive with laughter
Bright with tears.

I have noted all the tenderness
With which she gives her love
And felt the soft caress
Of gentle fingers
Touch my weeping face.
I have seen the beauty of
Her smile,
The glory of her being
Spread its wings across her place.

I have caught the majesty
And grandeur of her heart,
And the sweet, lilting breath
Of childhood that leaves its trace upon her.
Oh she is all in all
And everything is she
And when she's known
Then all is known
And God - no mystery He.

To Mr. [unclear] - Gen. [unclear] - [unclear]

I have written the [unclear]
for many years
but never the [unclear]
this with [unclear]
right with [unclear]

I have taken all the [unclear]
with [unclear] the [unclear]
but [unclear] the [unclear]

of [unclear] papers
I had my [unclear]
have [unclear] the [unclear]
for [unclear]

The [unclear] of the [unclear]
I have the [unclear] [unclear]

I have [unclear] the [unclear]
but [unclear] of the [unclear]
but the [unclear] [unclear]
of [unclear] that [unclear]

for [unclear] in [unclear]
but [unclear] in [unclear]
but [unclear] in [unclear]
then [unclear] in [unclear]
but [unclear] in [unclear]

25

Upon a face - a timeless sage.
Make heard the music of a lover's song
And let the pace of dancers flow along.
I love the grace of dancers.

There is so very much to see,
To touch, to love,
My heart dons wings
And flies above
The humdrum sum
Total of a complicated world.
I have a very special love of simple things.

3
Simple Things

Poema

I have a very special love of
Simple things,
The soft pit-patting flutter of
A song bird's wings,
Baby's golden smile
And gurgling coo,
The pile of autumn leaves fresh-raked,
The joyous feel of friendship, staked
Upon the trust of men,
Good men - tried and true.

Give me the windswept sky,
Tree branches
Twisting, turning, reaching
High
Into the electric blue.
Bring me the tender, loving touch of you.

I'll walk the meadow any day
To city streets, and weigh
The measured beat of raindrops
In the country lane
Against the cold, unfeeling splash
Upon the pane,
Though it be simple too.

Allow the sea wave
To approach the shore,
The snow to drift upon the
Hardened earth. Once more
Show me the gentle lines of age

(over)

Disc
8
P1

(7) According to the Upanishads, Karma, is a set of means and instruments which serve as the link between will, and the concrete achievement, of the willed consequences. Thus, the cause of rebirth is not karma, but desires. - Das Gupta S.N. -

According to the Spaniards, Kauris is a set of nerves

and instruments which serve as the link between will and the

conscious achievement of the will's end. Thus, the cause

of the will is not nerves, but the mind.

J.B. Priestley: "What is called 'the lunatic fringe' made long letters and terrible manuscripts shower upon me. The most nonsensical accounts of the cosmos... pseudo-mysticism... most of these letters were gas and gush, mere lunacy or self-deception. But one out of 3 or 4 would have something worth reading, some astonishing fact, thought, intuition, experience, dream. I felt their writers were solitary folk."

E.W. Warren: "The sensitive soul is really defined by its image ability. It is forming the imagination that integrates human experience of both sense objects and mental ones. The active imagination is Plotinus' special contribution. His discussion of human imagination - it would be difficult to emphasize too much its importance ~~and~~ in the Plotinian concept of consciousness."

John Keats, Symbolon: O Attic shape ! ...
Thou silent form
dost tease us out of thought
As doth eternity.

Gandhi: "We cannot attain absolute truth while yet in this body. All we can do is to visualize it in imagination. The rest is faith."

Ohiyesa (1911) - the Dakota physician and author:
"In the life of the Red Indian there was only one inevitable duty - the duty of prayer - the daily recognition of the Unseen and Eternal. His daily devotion was more necessary to him than daily food. He wakes at day break, puts on his moccasins and steps down to the water's face, or plunges in bodily. After the bath, he stands erect before the advancing dawn, facing the sun as it dances upon the horizon, and offers his ~~me~~ unspoken orison. His mate may precede or follow him in his devotion, but never accompanies him. Each soul must meet the morning sun, the new sweet earth and the Great Silence alone!"

J.C. Flaxley: "What is called 'the fanatic' brings many long letters and terrific accounts of how they were. The most common account of the common... of these letters were good and great, were many or self-acceptation. But one out of 3 or 4 would have something worth reading, some astonishing fact, thought, intuition, experience, dream. I think their writers were solitary folk."

H.W. Brown: "The sensitive soul is really defined by its image ability. It is toward the imagination that interests human experience of both sense objects and mental ones. The active imagination is Plotinus' special contribution. His discussion of human imagination - it would be difficult to emphasize too much its importance in the Plotinian concept of consciousness."

John Keats, Epistle: O Attie mine: ...
- Thou silent form
How tame an out of thought
As thou art.

Gandhi: "We cannot retain absolute truth while yet in this body. All we can do is to visualize it in meditation. The rest is faith."

Chryseas (1911) - the Dakota physician and author: "In the life of the Red Indian there was only one inevitable duty - the duty of prayer - the daily recitation of the Hymn and Hymnal. His daily devotion was more necessary to him than daily food. He wakes at day break, puts on his moccasins and steps down to the water's face, or places in daily. After the bath, he stands erect before the ascending dawn, facing the sun as it dawns upon the horizon, and offers his unspoken prayer. His wife may proceed or follow him in his devotion, but never accompany him. Each soul must meet the morning sun, the new world with and the Great Silence alone."

2275

The 4th Evangelist relates not the "cry of desolation found in Mark 15:34 and Matthew 27:46, pp. 986-987 footnote Lamsa, p. 1010 Lamsa The Holy Bible, translated by George M. Lamsa, A.J. Holman Co., Philadelphia, 1957. There is also a separate book and another "The New Testament" all translated by Lamsa. See also my Romano notes re. this. Lamsa's Church is known as "The Ancient Apostolic and Catholic Church of the East". There are Aramaic (Syrian) texts, originals dated 550 AD in Pierpont Morgan Library - (inspect them-PB) Hebrew as used in the Bible is close to Aramaic, like American and British English

John 16:32, Jesus said "I am not alone, because the Father is with me" This contradicts his alleged statement ...

1. Aramaic was the common language of the Near ^{and Middle} East, spoken and written, including the Jews who also used Hebrew. Jesus know Hebrew but mostly spoke ^{& preached} in Aramaic
2. Modern scholars say the 4 Gospels were written in Greek, but this is disputed by the Eastern Church.

Syrian was the literary dialect of Aramaic and was used to carry Christian texts to India, China, Syria, and Iraq. Thus the Bible used by the 3 million South India Christians contains ... (?)

- It is this ^{text} tenet which offers the opposing text of Jesus' last words. It says "My God, My God, for this I was spared!" ("Arimathea" in Western versions) (Eli Eli lemana shabakthan) - these are Aramaic words
- The Byzantine Church did not accept this earlier version.
- Neither Jesus nor his disciples spoke Greek.

The Holy Bible: From the Ancient Eastern Manuscripts
By George M. Lamsa is now in print. It should be ordered from Weiser's.

*check class 117 & 3 notes for final draft
This is a copy.*

★

Sir,—I read with interest, and to a certain point with agreement, Malcolm Muggeridge's article on the Crucifixion. I feel, however, that I must question his statement that Jesus died 'with a cry of despair.' I can only think he meant, 'My God, my God, why hast thou forsaken me?', which is, of course, a quotation from the Twenty-second Psalm.

The whole psalm is very relevant to the Crucifixion, and a complete reading of it gives an entirely different picture from one of despair.

Vienna. E. Taylor

★

Sir,—Malcolm Muggeridge's article on the Crucifixion was finely written; but his alternative to the story of the empty tomb, like other naturalistic versions, is hard to accept. A robber would surely have contented himself with despoiling the body and avoided the risk of dragging it about in the open, especially at a time when Jerusalem was crowded for the Passover.

Bedford. G. M. Lee

★

Sir,—Malcolm Muggeridge's exposition of his interpretation of the Crucifixion has one important error. He says that billions of crucifixes have been made in the last 2,000 years 'always with the same essential characteristics—a man at the last extremity of a cruel death, with lolling head. . . .'

This is untrue. The picture of Christ in agony is very rare indeed before AD 1000, and still uncommon until the time of St Francis.

The typical ikon of Christ before then is of him reigning in triumph, robed in priestly vestments, with his arms uplifted in blessing. The medieval suffering Christ still persists, of course, but it is becoming more and more common to see triumphant Christs after the old pattern upon the crucifix, whether in church or elsewhere.

The crucifix was to the early Christian a sign not of Good Friday but of Easter Day; of triumph, not of pain. The same truth is witnessed by the empty cross common in Protestant churches

Kenneth Walker: Mind manifests itself here (in physical things) only in designs, in the orderly behaviour of molecules, and in the patterns displayed by crystals. On the step above it begins to reveal itself more clearly in the simple though purposeful strivings of uni-cellular life. Forms of Above these are ranged the more complex animals and plants. (b) For Schopenhauer this ultimate thing was not a Mind but a blind amoral Will. He misread the ancient Hindu scriptures. A blind and senseless Will would have been incapable of creating anything, let alone the brilliant works of that great artist, Nature. No, the ultimate reality is not a brutal will, but mind and consciousness raised to their very zenith.

W.M. Irvin, author of the book, Language and Reality, says that mankind cannot live on scientific knowledge alone without a morality and a metaphysics addressed to the individual conscience.

The Hegelian identification of Being with one of its modes, namely thinking or idea, is an error.

For Hegel the content of an Idea develops in thinking which is a dialectical process implying all the ideas through negation and synthesis. The Idea becomes realized or actualized in this way, it's only potential in itself. Metaphysically the error is twofold. In Plotinian language both the Nous and the One are ignored and the Absolute is identified with an aspect of the Soul of the All. Nevertheless one can only admire Hegel's audacity. He also provides the basic framework in which to appreciate Steiner's achievements and his limitations.

Flowers do have power, says a prince

"I PRACTISE 'green politics.' That is my philosophy of life." In these words Count Lennart Bernadotte, a nephew of the King of Sweden, explained his ideals when we met in his baroque palace home on the island of Mainau, on Lake Constance.

Count Bernadotte inherited Mainau (Island of May Flowers) from his grandmother, who was married to King Gustav V of Sweden; on his own marriage to a commoner, he renounced all rights of succession and retired here.

Lennart Bernadotte is no playboy, but a keen student of estate management. He saw the island, with its formal gardens and

stately walks, in a new light: as a refuge of peace, open to all. He instituted round-table conferences for those who cared for the preservation of Nature.

"The world," he said, "is full of keen gardeners. Horticultural societies galore exist for them. But what of those who have no gardens, who are gradually being pushed out of the countryside by the spread of industry and motorways?"

He did away with Mainau's plushy grandeur of an aristocratic age, opening up new vistas, replacing overgrown trees with groups of choice conifers and flowering shrubs.

Feeling the need for political action, pro-non-combative lines, he then evolved "green politics." The conferences produced a Green Charter, based on the universal rights of man. Property, it says, should benefit not only its possessor, but also contribute to the welfare of the world at large.

Mainau is a practical demonstration of this. Here flowers and growing things are given a chance to heal the bruises modern technology inflicts on the soul.

Last year nearly one-and-a-half million visitors took the ferry to the island—the "season" starts with Tulip Time in early spring.

ELISABETHE CORATHIEL

ROSE NOTES
COURTESY

XI

strength coming mainly from the upper body. Man's *ki* (energy) flows from top to middle, through broad shoulders narrowing into the point of *tanden* (the body's fulcrum at the deep center of the

According to Mr. Cowley, old age has its voluptuousness, too. An old person can simply sit still, "like a snake on a sun-warmed stone," an experience few of us know how to accept. If he is lucky, the stillness of the old man is not a state of nothingness, but a nirvana, a levitation out of time. For the very old, "the future does not exist." A terrible awareness of measurement, of quantification, is removed and one is given a suspended sentence. "As death comes nearer, it becomes less frightening, less a disaster."

Not everyone accepts old age as benignly as Mr. Cowley does in "The View From 80." W. B. Yeats complained of the "decrepit age that has

One of the most universal fears of old age, Mr. Cowley reports, is the fear of declining into a simplified version of yourself, of being as dependent as a child without being loved as a child is loved. As Cicero said, "Old age is impossible to bear in extreme poverty, even if one is a philosopher."

Work, Mr. Cowley believes, is the best conditioner in old age. "Older persons," he writes, "are our great unutilized source of labor." One wishes he had given us the benefit of his speculations in this direction.

In many former societies, the old were killed when they were on the point of becoming inconvenient. Among the Ojibwa Indians, an old man sang a

(XIII)

*from Tami
of review*

Looks at his Profession, 1701

Coles soon began to fear that in psychiatry he would lose "a larger vision of what life is about, that in dwelling too much on the mind, the mind would become abstracted from the body, from the neighborhood, from the society and—again—from the everydayness." J

*Feel more
abstract*

... some cultivated and energized.
Li, Hai Neng (Zen Master) "When the Buddha nature is within the passions it is not defiled ... The main point is not to think of things good and bad and thereby to be restricted, but to let the mind move on as it is in itself and perform its inexhaustible functions".

(d) Color is used in purification, pure solar light is the primordial emanation of divine being: all creatures exist only so long as this energy pervades their forms. *color light*

(e) By absorbing prana from warm, healing rays of bright sunlight we renew vigor of physical as well as subtle bodies.

(g) Whereas prana is sun-derived, kundalini is from the earth's core - hence a different energy. *color light*

(h) Color breathing. Intensely visualise the color, and flood part of the body with it, while inhaling. Repeat with each of the seven spectrum colors in a different part in turn.

() From The American Peoples Encyclopedia —
The Absolute, in philosophy, that which is free
of any dependence upon, necessary relation to, or
limitation by anything else....One of a number
of expressions used by philosophical writers to
convey the same idea of reality as eternal.
Among roughly equivalent terms the following are
representative: Being (Plato) the One (Eleatics)
World Reason (Stoics) Substance (Descartes) and
Spinoza) Ground of the Real (Kant), Absolute Ego
(Fichte), World Ground (Schelling). God (many
Christian theologians)_____ In a more gener-
al sense absolute as opposed to relative.

The Absolute

Among Philosophers the notion of an Absolute has been common since the time of Plato, but the term is chiefly associated with the German school of Absolute Idealism, whose leading members were Johann Fichte, Friedrich Schelling and Hegel! The simplest way of arriving at the notion of the Absolute is as follows: start with any object or event and ask what are its causes. Repeat the question about the causes themselves and again about their causes. One finds that one is carried in thought along a set of radiating paths, all of which lead out into infinity.

Philosophers have been led through such reflection to the notion of a being with the following characteristics: (1) It is allcomprehensive; there could not, even in theory, be anything outside it to suppose there could ~~not~~ only shows that we have not been thinking of the whole. this ultimate whole is the Absolute.

(2) Furthermore, it is conceived as an intelligible whole, which implies that if enough is known about it, it is not a mere aggregate of parts, but it is seen that every part is necessarily connected with every other.

(3) From this it is held to follow that ordinary beliefs are not wholly true, nor the things of common experience wholly real. Just as one cannot understand what a stomach or a heart is until seen in its place in the organism as a

from Article by Brand Blanshard
in Vol. 1, Encyclopedia
Britannica, 1973, p. 50

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Whole, so one cannot see what anything finally is until seen in its place in the Absolute whole. Only the Absolute is fully real.

(4) It is timeless or eternal. All time is included within it, but it is not itself subject to change.

(5) It is "causa sui", self caused; for there can be no cause or ground itself.

(6) By its leading exponent, Hegel, it was conceived as a conscious whole or mind, consisting throughout of experience, though whether it was regarded also as personal and to be identified with God was a matter of dispute. Some philosophers for example, Josiah Royce, have maintained the Absolute to be morally good; others have followed Spinoza in holding it to be above all distinctions of value. Again, for some who have accepted the notion, such as Plotinus and F.H. Bradley, the Absolute was seamless whole, above relations and distinctions of any kind and hence could be grasped only by a superrational or mystical insight, while for others, of whom Plato was apparently one, its parts were related very much as are the propositions in a system of geometry.

Critics of the notion of an Absolute have taken various lines. Many have pointed out that history could hardly be, as Hegel held, a progressive realization of the Absolute if there were no real time or change and if the goal of the process were realized already. Others, such

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from *Encyclopaedia Britannica*, 1973
Vol. 1 p 50
article by Brand Blanshard

Hans-Ulrich Rieker in his book "Meditation" gives the following quotation from C.Fr. von Weizsäcker "Zum Weltbild der Physik": " Die Meditation verändert das Bewusstsein so, dass ihm etwas gegeben wird, das ihm vorher nicht gegeben werden konnte." In English: "Meditation changes consciousness in such a way, that something is given him that could not be given him before."

Who's who in Germany, 1964, gives the following details about Baron Carl Friedrich von Weizsäcker (Prof. Dr. Phil.):
Ernst, Baron v.W. (ambassador), born in Kiel, June 28, 1912, son of Gundalena Wille, 1937. Education: Leipzig Univ.
Career: research asst. Leipzig Univ. and Kaiser Wilhelm Inst., Berlin; prof. of theoretical physics, Strasbourg Univ.; department dir. Max Planck Inst. for Physics, Göttingen; prof. of philos., Hamburg Univ. since 1957. Address: 40 Schwarzbuchenweg, Hamburg.
Publications: Die Atomkerne, Zum Weltbild der Physik (7th ed. 1957) publ. in English as The World View of Physics; Die Geschichte der Natur; (1948; publ. in English as History of Nature); Physik der Gegenwart; Die Verantwortung der Wissenschaft im Atomzeitalter;

Here is a fuller quotation of Plato's famous lines:

"The ills of the human race will never disappear until, by God's gift, those who are sincere and true lovers of wisdom attain political power or, the rulers of our cities learn true philosophy." ~~These are the words of Plato.~~

Herman Wolhorn EMMET FOX'S GOLDEN KEYS TO SUCCESSFUL LIVING

(1)...simple recipe for getting out of trouble:"See God where the trouble seems to be; think about God instead of the difficulty." If one can do that successfully, and hundreds of thousands have done so, the trouble evaporates, the difficulty disappears, and only good remains in its place.

(2)There is no way to find God except by prayer, and prayer is thinking about God.

(3)His (Fox's) healing power was also at work during lectures and sermons. He advised all persons in the creative arts to realize that healing went out through their work in the same way he had explained to the singer.

(4)He (Fox) arrived one day at the Manhattan Opera House with no voice. He said in a hoarse whisper over the microphone to a crowd of more than five thousand people, "If you want to hear a lecture tonight you will have to practice what you've learned. Treat for me right now." He sat down and in complete silence prayed with them. A few minutes later he returned to the microphone with his voice completely healed, and delivered one of his best lectures.

(5)His answer: "Get fear out of your own heart. Treat yourself. Get that fear out of your heart and he (a man in the war) will be safe. Don't ask me how; that is too complicated; but he will. Pray until you feel satisfied that God is with you. That is the very best treatment of all."

(6)"...see the Christ in him (the man whom you dislike because you think he wants to hurt you) and that will free both him and yourself."

(7)"...Realize peace and harmony, and then claim it for him (the husband who is very nervous about an upcoming examination). And when he has to sit for the examination, claim that Divine Intelligence works through him--and believe it!"

(8)"I believe (says Fox) the whole of existence is a state of consciousness in the Mind of God, being re-created perhaps a billion times a second."

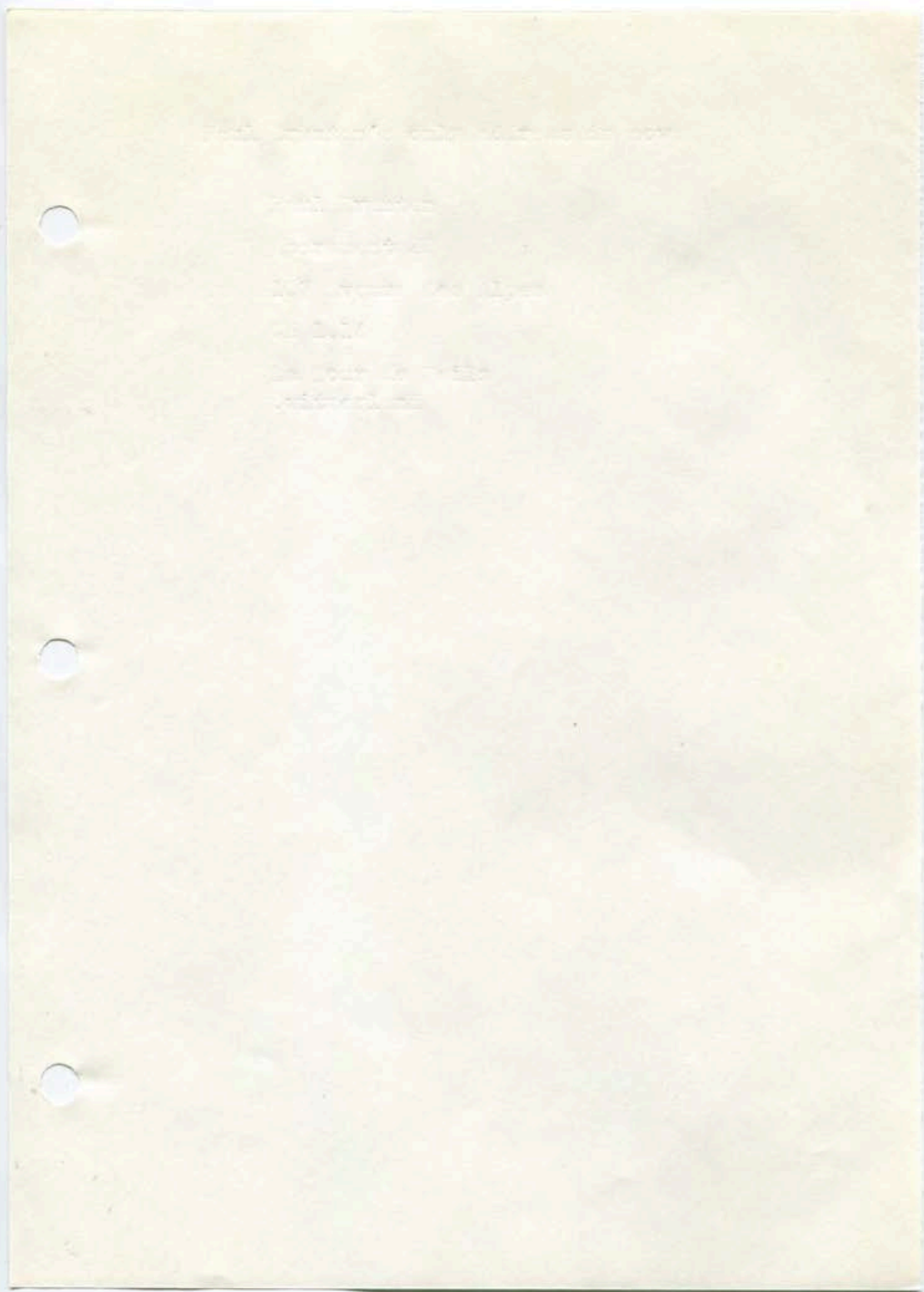
(9)"It is because life is a state of consciousness that spiritual healing is possible. The difference between Jesus with his instantaneous demonstrations and others who may have to spend some time in prayer before the healing takes place, is that Jesus had a complete awareness of perfection. When he could motivate that belief in others, the healing followed. The person was 're-created in wholeness'."

(10) "There is only one Mind in the universe, Divine Mind, and we are all individualizations of that--undivided parts. This is the true 'image and likeness'."

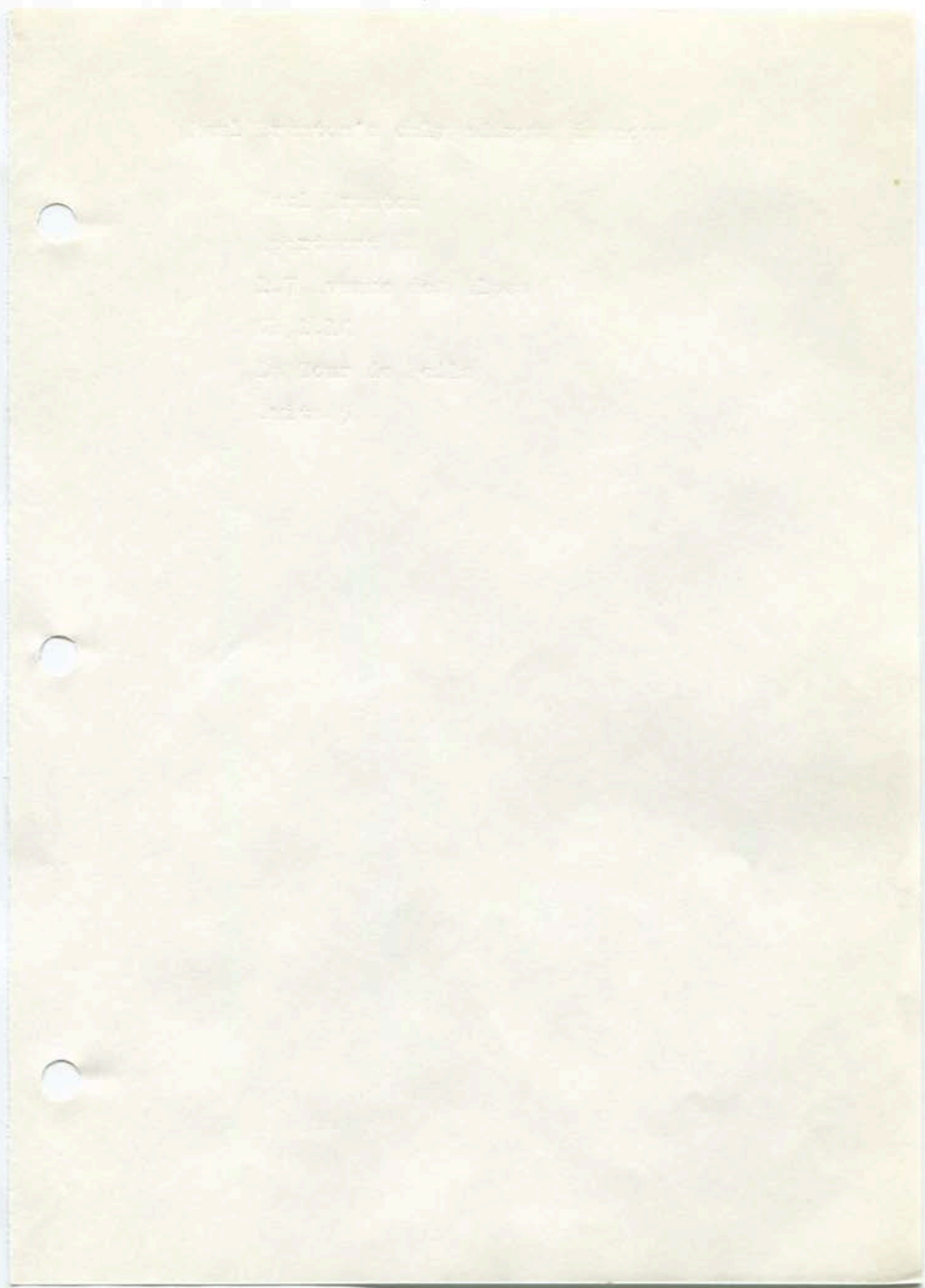
(11) "...We know only a tiny corner of the universe. There are beings who were once human and who have now advanced far beyond our comprehension."

(12) As soon as the dog removed it (a bandage) he lay down in a patch of sunlight, exposing the wound to its healing rays. The dog was soon cured. From this observation was born Dr. Rollier's idea of using sunlight to heal people.

(13) Dr. Rollier explained that he only used the sunlight before 9 A.M. when there was a preponderance of ultraviolet rays. He insisted that patients keep their heads and back of their necks covered at all times. He deplored the notion of people baking for hours in the sun, and said that they were only courting future trouble. "sunlight," said he (Rollier), "should be used like most medicines in small doses." By degrees, over a period of days, his patients were finally exposed to the sun for a half hour each on front and back.



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God, of whom it is the body. The proposition "That thou art" shows identity between the Cosmic Self and the inner self of the self having a body bearing the name of Śvetaketu (Śvetaketu *śarīraka*: The soul of Śvetaketu is the body of the Cosmic Self). Apposition here does not signify bare unity established by the abandonment of attributes, as was supposed by Śaṅkara. On the contrary, it shows that adjectives having different senses possess the power of referring to one and the same substance. The word "That" refers to God as the cause of the world, and the word "thou" refers to the same God in a different aspect, as the inner ruler of Śvetaketu's self associated with a body.

1. *Rāmānuja and the identity-and-difference (bhedābheda) theory of Bhāskara and Yādava Prakāśa*

From what has been stated above regarding Rāmānuja's interpretation of the judgment "That thou art" it is clear that in his opinion the difference between God and the individual soul is natural and real. The individual soul is the body or a mode of God, and, as such, it can never be absolutely identical with God. There is identity only from the practical point of view. Ontologically speaking, God and the individual soul are different, although they always stand in a relation of inseparable union.

Bhāskara (9th or 10th century) holds, however, that identity is final, whereas the difference between God and the soul is caused by limiting adjuncts such as intellect, ego, mind, etc., produced by ignorance. In the state of emancipation, the finite transcends itself and becomes wholly merged in *Brahman*. Hence, the state of liberation is a state of oneness (*ekībhāva*). Bhāskara seems to have followed the tradition of Auḍulomi, who expounded the theory of identity and difference between God and the individual soul. In the opinion of Auḍulomi, *Brahman*, when soiled by the body, sense-organs, mind, intellect, etc., appears as an individual. The individual, again, when purified by knowledge, meditation, etc., becomes dissociated from the body, senses, etc., and regains its pure form as *Brahman*. Absence of the form of individuality (*jīvābhāva*) is the presence of the form of pure consciousness (*brahmabhāva*⁵). Bhāskara, too, asserted that there is both identity and difference between God and the individual soul. Identity, however, is ontological, while difference exists in the empirical life only. In the empirical life (i.e., the condition of bondage), the individual soul is different from *Brahman*, because the purity of the soul is lost in this state due to its association with ignorance, desires, and actions. When, through meditation and

⁵ *Vedānta Sūtra* I. iv. 21, Śaṅkara's Commentary.

Faint, illegible text on aged paper with three binder holes on the right side.

() The ordinary meaning of karma, is action. But, at a more comprehensive level it also connotes the motive behind the action, and the objective set of consequences following from it. Thus three factors are important in the study of karma: **First**, the motivational impulse which determines the course of action. **Second**, the specific physical and instrumental steps followed, and **third**, the process of consequences for the world.

() According to the Upanishads, karma is a set of means and instruments which serve as the link between will and the concrete achievement of the willed consequences. Thus the cause of rebirth is not karma, but desires. - **Das Gupta, S.N.** -

() Karma, asserts the prevalence of order in the world, and is antagonistic to any conception like that of Calvinist predestination.

() The later Upanishads have a pronounced orientation towards the conception of grace, but not the earlier ones.

() The Katha Upanishad contains the classic statement that the Atman is attained/1/ not by intellectual acumen or scholastic profundity, but by grace. Thus the conception of a divine election is maintained.

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() The later Upanishads contain the classic statement that the Atman is attained not by intellectual reason or ascetic proficiency, but by grace. Thus the conception of a divine election is retained.

() from Chambers' Encyclopedia Vol.9
Edition 1959.

Mysticism is a modern term used to cover any real or alleged form of supra-normal experience whether of a specifically religious character or not. But the undefined use of the term should be avoided, since it places the most extravagant and irrational theories and practices on the same level as the high spiritual experiences of the great mystics of religion. "Mystic" derives from 2 greek verbs (1) to close "(Particularly the mouth) and (2) to initiate (into some secret cult), and is related to "mystery". In use since the 5th Century B.C. it denotes the highest possible experience to the human soul in this life which consists of a direct intuitive rather than rational apprehension and 'awareness' of God and the soul's union with him. This fundamental character of the mystic state is common to all the great religions, though there are certain divergences consequent upon the particular underlying doctrines held by each of them. All agree that the

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() ~~the~~ attainment of the mystic experience involves a long ascetic preparation in which the soul actively seeks to detach itself from all that would hinder its journey toward God, ~~and~~ ~~an~~ entire surrender to him by faith, hope, love, and the practice of continuing prayer and adoration.

() Dionysius the Aeropagite treated of the mystic experience both from a theological and devotional standpoint. The 11th to the 13th centuries produced a great flowering of mystics and of mystical literature.

() The mystic experience is not to be willed or sought since the passive state of contemplation is the consequence of an act of God, who suspends for a time the normal activity of the soul, such a passive state being in fact one of the highest spiritual activities: there is nothing of a sensuous, romantic, sentimental or pietistic nature in this state, which is attained through self-abnegation and renunciation, through

p 2 of Chamba on 'mystic'

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growing conformity to the divine will, through the dark
night of purification of the spirit until by varying
ways God does for
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of the mystic

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2020-2021
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1) The "other world", if it exists, is a neighbour or extension of this world, so that inter-communication may well be possible between the two, travellers may pass from one to the other, and the change of scene need not destroy the identity of the characters or the unity of the play. Supersensitive persons might feel strange influences descending on them from those remote regions. Our habitual ignorance cannot abolish what happens to be unknown to us, or forbid it to exist. Conjecture is therefore free to imagine as much spirit in the world as it pleases, or as the analogies of nature may impose on our dramatic or brotherly sense.

2) On the other hand, positive belief in imagined spirits, by pressing poetic apprehension into alleged truth, transfers the question to empirical and scientific ground. Such belief has little to do with the subject of this book, which touches rather the internal economy of spirit in whatever world and with whatever companions it may chance to dwell. The landscape of future lives, the private experiences of gods of angels, would place spiritual dilemmas before the spirit no less insistently than human places them; and perhaps the same solutions would suggest themselves there also, negative, ascetic, and mystical in heaven as well as on earth. At least, it would probably be so if those ~~xxxxxxx~~ spirits were more spiritual than ourselves and less ignorant, rather than merely wilder, happier, and freer. Thus how wide or how thick may be the population of spirits in nature is frankly irrelevant to actual spiritual life, ~~xxx~~ seeking or losing in each instance a path to inward salvation. Yet those cosmological problems cannot help interesting the philosopher who may be investigating from the outside the origin and place of spirit in the universe. I will therefore say a word about them before proceeding to other matters.

3) In the first place, is spirit distributed at all? Might it not be the fundamental locus of all other things? This is what spirit itself is inclined to assert when it becomes thoroughly self-conscious

and perceives its transcendental relation to every discovery it may make. The pure insight here is invincible, but hard to maintain pure. The flux of existence prevents. At any moment we may inhale and suck in the whole universe ideally; but exhaling will never restore that universe to its natural reality.

4) The transcendental priority of spirit regards only its experience, not its existence or distribution. Every vista, temporal or spatial, will have been gathered up into the intense present vision in which alone it exists. For discursive thought, however, this concentrated actuality is a blind alley. Emotionally we are enraptured: we have momentarily become God, a truly solitary and unclouded deity; no scheming, commanding, responsible creator or governor of a universe, but a pure fact, a pure possession of all truth, incapable of creating anything; for to create effectually would be to generate something external to oneself, of which this transcendental spirit, by hypothesis could know nothing. The only possible way for spirit to create is to imagine. Thus consciousness in making itself the seat and criterion of reality, denies itself the privilege of knowledge.

5) The truth is that knowledge and consciousness are transcendentals in regard to ideas, but not in regard to the objects which furnish the occasion and the external control for those ideas. It is merely fatuous to identify our ideas with their objects in theory, but it would be tragic if anyone did so in action. The temptation to do so is real, as we see in dreams; because spirit truly has a vital priority and universality in respect to its eventual knowledge: but this holds only of the single private perspectives, scattered as actual spirit is scattered, along the ups and downs of natural life. Scarcely has imagination in some exalted mystical moments wallowed up all time and change, when that insight lapses, we suffer a jolt, our heaven is clouded over, there is not only thunder and lightning above us, but our very soul begins to cry for help. It turns out that the spirit that had seemed to compose and deploy the universe is itself an incident in the universe,

subject to fortune, and broken into moments and into fragmentary views. Even if somewhere, in some superhuman instance, it should be able to embrace all things and ideas, it surely exists also elsewhere in other instances in which that omniscience is lost and that peace turned to anguish, when the mind's eye, in which all things were supposed to be painted, peers tearful and half-blind into a dreadful past and unknown future.

6.) and it is still by intense concentration on mere life, mere duration, or mere dumb existence, that the mystic experiences his identity with the absolute.

7.) Were the notion of spirit not thus fused with that of substance (as it ~~is~~ notoriously was by Parmenides) it could never carry that suggestion of indestructible primacy, power, and intimate secret presence in all things which it evidently carries to the devout mind.

...They are not content that heaven and hell should be merely within us, or that insight should be its own reward. Though the chastened spirit may secretly smile, it will be reputed by the pious to work miracles. Philosophical demagogues will promise to turn the most vulgar of generations into gods; and even in the Upanishads ...

8.) But our own religious traditions do better justice to the moral and tragic side of the matter. Spirit does not lose its divine nature by becoming incarnate in man ...

9.) until, becoming conscious in the vicissitudes of that too real world, it tries to assert its spirituality by sumounting them.. In its reality, then, spirit will be dispersed, I can conceive such a universe, with its, although I know of no philosopher that has described it. Leibniz perhaps came near it, in his ingenious monadology: but his monads were souls, developing through physical time.

10.) Theory of spiritual monads making up a physical world.

11) and it is from our animal souls and lives that spirit borrows that moral and dramatic character which marks its most vivid moments in ourselves.

12) a great dramer, and full of obseessing cares, yet it is subject at every turn to external fatal-ities, to surprisess and torments;

13) At the same time it is incongruous with spirit to appear or to operate in the physical world; it can never descend from its transcendental station of witness and judge into the region of objects.

14) and all later transcendental idealism only elaborates the notion of this solitary thinking monad of Leibniz, thinking its faded world.

15) when the soul was analysed in England into nothing but perceptions. And it was a just nemesis: because the soul, if anything, is a poetic name for a biological reality, for the psyche, a system of tropes in animal life as observable as the organism and its behaviour. These physical facts are the natura naturata of natural history; and the psyche is the same facts synthezide logically into an ideal natura naturans. It had therefore been false step, a step into empty air, to ignore the hereditary formative psyche and to give the name of soul to consciousness, however attenuated or dull this consciousness might be said to be. Degrees of vivacity in feeling are perhaps only relative and imputed; where feeling arises at all, it brings its own standard of intensity. Leibniz had passed in his monadology, founded on the logic of parts and wholes, into a fictitious region; his psychology had become literary, where perceptions, introspection, memory, and reasoning exhaust the realities conceived or conceiable. In this literary psychology there is no psyche: there are only images, emotions, dramatic fictions, verbal associations. It was therefore a sort of ironical duty for any shrewd reader of Leibniz to abandon his system, since his critical principle, reducing nature to spiritual monads, reduced his monads at once to passing intuitions; and then we should have only these atomic and homeless intuitions on our hands

with which to compose a universe. Our universe would have no souls in it, and no substances or causes; only a cloud of psychological states, existing in no medium and produced by no agency.

Cosmos is not the word to describe such a world; yet the chaos it dissolves into if consistently thought out has one great merit for my present purpose: it is composed exclusively of spirit; an undiluted actuality permeates every part.

16) Nor are the names commonly given to these states of mind less misleading. They are not properly "perceptions", for a perception implies an object or an occasion provoking and justifying that perception: whereas in pure psychologism there is never any object save the contents of the mind at the moment, and there is no present occasion, deeper than that state of mind, to determine what the state of mind shall be.

17) All this confusion is involuntary and excusable in a philosophy struggling against common sense and the genius of human language. Sometimes an effort is made to clear the air, and adopt fresh and more appropriate categories;

18) The psychological philosopher may reduce his idea of the physical world to a fiction of the imagination, symbolizing his spiritual relations with his own past and future, and with other spirits; but this reduction he makes dialectically in argument and on paper. He is absolutely debarred from making it in his real belief or daily conceptions not only because contrary assumptions are involved and ratified in action, but because, if he did not make these contrary assumptions, his own social idealism would be blown to the winds.

19) Men are animals, and human society is an animal society. Spirit is undoubtedly incarnate in those men, and many on occasion withdraw into itself mystically and disengage itself ascetically from the animal interests of life; but you cannot have it both ways.

20) Cosmic animism has therefore no real affinity with spiritual insight or spiritual liberation. Spiritual minds may legitimately give names to all

things according to the part these things play in the spiritual drama; but this is poetry to be understood poetically.

21) Since the Renaissance it has been out of fashion to preach contempt of the world. Writers and academic philosopher are in the world's service, and work for money or reputation; they are no longer impersonal vehicles of an orthodox tradition. There is perhaps an inarticulate feeling in the background that if worldly aims were taxed with vanity, there would be nothing left to live for, and that delusions must be kept up at all costs, or everything would collapse. This feeling, if it exists, is an unavowed pessimism of the deepest dye. Vanity is not escaped but made inescapable; the contempt that religion preached for the pomps and vanities of this world is merely extended to the pomps and vanities of religion. But if absolutely everything is vain, even the desire to escape from vanity, vanity loses its sting and even its meaning, for the notion that things are vain merely because transitory we have seen to be morally confused and superficial. The nerve of true vanity lies elsewhere: in doing something for a further object which cannot be attained in that way. If the worldling aims at nothing beyond his participation in the world, that participation is not vain. It may be called frivolous or stupid, if something different be demanded; but why demand anything different? The existence of the animals is not vain, nor their world contemptible. If we level our morality down to theirs, we deftly escape the reproaches of the preacher.

22) Such reversion from society to nature has been itself preached by many a false prophet, from the ancient Cynics to Rousseau and his many emulators. I call this gospel false, not because I think animality or rural simplicity or savage independence inferior or wrong: such forms of life exist and the human race may be destined to revert to them or to re-establish something like them in a paradise of anarchy. --- Belated longings to be primitive.

23) Lack of psychic depth also renders unspiritual those social interests which might seem most superior, such as politics, philanthropy, religion, and science. As they dawn in the mind these interests are spiritual: enthusiasm for an idea or a theory, pious wonder at a story, as in the religion of a child. But soon, in contact with the world, such sentiments lose their innocence. ~~For~~ ^{but} a charming theory is contradicted by the facts, or by other theories; we fall out of humour with thought, or plunge into controversy, where vision daily grows less and less, and prejudice more and more. (The world degrades even science and religion),

24) Philosophy ~~thus~~ strips the human world of all authority and liberates the spirit intellectually; but it cannot strip the world of its power, or even of its ascendancy over the philosopher's soul. He remains an unhappy creature, divided against himself and tempted to play the Pharisee; for in his theoretical pose he professes to dominate the world and benevolently to criticize it, while in his life and person he is hardly less subject than other men to every worldly requirement, vice, and affectation. And in him, this domination of the flesh and the world over the spirit seems less excusable than in simple honest people, in whom it may be positively amiable and a part of the comedy of existence. So it might be in the philosopher too, if he were frank enough to laugh at himself. ~~For~~

25) The Indians, who gave themselves time to unravel this question without private prejudices, saw that salvation could come only by not being born again: not because another life was not possible and might not be more splendid, but because, being life, it would be subject to accident, confusion, and responsibility. It would be essentially distracted. (Indian testimony regarding salvation).

26) When each sage reaches Nirvana or reverts to perfect identity with Brahma, who then is it that is saved? Certainly not the man, for he has abandoned and disallowed his personal being, even to the extreme of assuring us that he never existed

at all, but that there was never anything but Brahma existing in him.

27.) And surely not Brahma, or the trance of Nirvana itself, for this has never been and never can be troubled. How then is spirit ever liberated, when in its proper nature it was always free, and in every phase of vital illusion it is still captive? I think the Indian themselves give us the key to this enigma when they tell us that, in reality, the departed of finite being never existed, but only the One or the Absolute existed in him. This assertion, taken historically or physically, is indeed self-contradictory and contrary to fact: for only the finite and transitory property exists. (It is an inward transformation).

28) We find, then, that it was not the flesh in its simple animal functions that imprisoned the spirit, but the world and the mind, complicating those impulses or compelling them to hide, that overwhelmed the young Eros with all manner of extraneous reproaches, jealousies, sorrows, and cares. (Spirit is freed by the perfection of the body, not by its absence.

29) Negatively we may observe this liberation in placid sleep. (Treacherous primitive paradise of indistinction and peace.)

30) ...say with the Indians that liberation can come only by reverting to that deep sleep in which all things are alike and nothing ever happens? It would be foolish to deny both the physical and the moral insight enveloped in this doctrine, but discrimination is needed. There is, let us allow, a universal substance to which we all return and which was always the real force and agent within us; and a worshipper of mere force, permanence, or existence may see in all that is evanescent (that is, in all that is in any honest sense spiritual) a vain delusion from which it is blessed to relapse into unconsciousness.

31) .. Is it even liberation from life, if you are tired of thinking, loving, hating, and hoping, and wish for eternal rest?

32.) They are not all alike. Some are initially

spiritual and free, not needing liberation, but birdlike and gay like children, or bovine and steady like peasants. Others who are more sophisticated represent all degrees of regeneration, from comfortable worldly wisdom to the extreme of asceticism.

But such equilibrium seems rather the gift of a ~~xx~~ sound temperament than of a renovating philosophy. Nature at a certain distance and on a large scale looks sublimely calm, as if God lived there; but all is strain, torment, and disaster in the parts, if we take them on the scale of their inner effort and animation. So an Olympian naturalism lives at peace with all the vices, and is more selfish than sympathetic.... (Appeal to actual types of spirituality).

33) To be liberated, let me repeat, is not to lose or destroy the positive possessions to which the spirit was attached. It is merely to disinfect them, to view them as accidents, to enjoy them without claiming them, to transcend without despising them.

34) When St. John of the Cross, for instance, who knew that the accepted facts of religion did not prevent the spirit from passing into the darkest night, tells us ~~that~~ the one guide out of that darkness must be faith, what does he understand by this word? (Living flame and traditional fuel in St. John of the Cross).

35) Fides caritate formata, trust that beyond that blank negation and inner death which utter self-surrender involved there would come in the end a positive liberty, a clear vision, a living flame of love. And it could come, it did come; although even the most exquisite poetic inspiration could not ~~avail~~ avail to express its nature in adequate images.

36) Appeasement of a sensual instinct makes a bad symbol for attainment of intellectual light. The true spiritual sublimation of love is charity, not inebriation, or blind transports, or happy sleep. So that if in its imagery I find erotic mysticism less instructive than Indian concentration on pure spirit, in their issue I find both schools alike too negative, too drowsy, too unintellectual. Blank ^Kecstasy is a form of intoxication, not of disintoxication.

37) It may work miracles here, when it feels the silent consent or monition of the Father prompting it to invoke them; but they are secondary, and the fuss the world makes about them is disheartening. (He is the Son, accepting his being and mission from the Father).

38).... but where love is refused, this is not because it does not exist; it exists overpoweringly for everything that the Father has created, that is simple, that is young, that suffers and is mangled in the hideous madhouse of this world. Thus we see by the example of Christ that spirit even when conceived to have been originally disembodied, and voluntarily incarnate, is neither contaminated by its descent nor made proud by its intrinsic elevation. In Christ spirit did not need to be saved, it was free initially; yet it was inspired to love and willing to suffer; neither tempted, like the gods of Greece, to become an accomplice to human passions, nor like Lucifer to shut itself up in solitary pride.

39) Salvation could not consist in pretending to be independent, that is, in becoming mad.

40) the charity of Jesus in the Gospels has been interpreted by sentimental or ~~or~~ romantic moderns as an invitation to indulge all their corrupt inclinations.

41) Suffering and death come from the contrariety of motions in nature and, among these, from the way in which life rises into spirit and sinks away from it.

42) Our sufferings will chasten and transfigure our attachment to the circumstances and passions that caused those sufferings. Death will soon annul the ignominy that confined spirit in us to our private views and private interests. Even now, by accepting that death in advance, we may identify ourselves dramatically with the spirit in us.

43) Salvation comes by shifting the centre of appreciation from the human psyche to the divine spirit. It is a shift within the psyche, otherwise it would not enter at all into our lives; but in

each human soul some spark of divine spirit cohabits with the animal nature of the rest;

44) This means a change of heart, a conversion, momentarily real, but relapsing and becoming more or less nominal and merely intended as life goes on. This religious image is formed in worship, it expresses an unattainable limit of aspiration, it is hyperbolic.

45) For us to wish to become divine persons like Christ would be chimerical and, for the pious Christian, blasphemous; but Christ may come and dwell within us, transfusing our human nature with divine light, so that our natural functions, while continuing to be performed, and performed perhaps more healthily and beautifully than before, will now be performed with detachment and humility and an eye seeing what lies beyond.

46) When the heart is pure; while the sorrows and hatreds, though perceived, cannot be shared. Pain is itself a kind of hatred, and however intense it may be elsewhere, it cannot find its way into a free spirit. But this very freedom lifts the spirit, in its outlook and virtual attainment, into the presence of all good wherever this good may be realized; so that it now clings to the earth, and to its native soil, only by the hidden roots of which it is unconscious, while its head flowers out and drinks the light from every quarter of the heavens. Self, so turned into a mere pedestal, ceases to intercept intuition.

47) In Christ, in the spirit that then enters into us, the opposite happens. There the centre is divine, and what is put on like a garment or a dramatic mask is human nature.

48) A divine person coming down into the world to redeem it could not adopt its errors or its vices. He could not even adopt its passions, however legitimate or inevitable in the natural man. He could not marry and have a family claiming his special affection in contrast to mankind at large. He could not possess a home or a country that should tether his heart and compel him to defend

them. He could not become a national hero.

49) The end of the world is always at hand. The world is transitory, not only because our lives in it are short, but because it is unstable and contradictory and self-devouring essentially. In the true kingdom to come, in the soul transformed into spirit, there would be no anxiety about place or person, no marriage or giving in marriage, no pride of knowledge or power, no rebellion against suffering.

50) Christianity was thus a fundamentally new religion, a religion of the spirit. It completely reversed the inspiration of the Jews in their frank original hopes, and rather resembled Neo-Platonism and Buddhism. The Jews did well, from their point of view, to reject it, and the Protestants, from theirs, to reform it so as to revert to the cultus of marriage, thrift, science, and nationality. Nevertheless a religion or philosophy without repentance, without disillusion or asceticism, reckons without its host. The Jews themselves produced Christianity, and the Greeks helped them to do it.

51) Error and suffering, by the very change of heart that they provoke, may be offered up as a holocaust; affections lost as joys may be preserved as allegiances; and all experience may be accepted for the insights which it brings. Brings, that is to the spirit and for the spirit; because if after stumbling we merely plodded on, and if after dying we were merely made flesh again, the wheel of nature would go on grinding brutally for ever, no music would be heard in those spheres, and the soul would have sinned and suffered only to go on sinning and suffering unredeemed.

52) Liberation, however, would bring no positive benefit, but at best the peace of death, unless it were a mere preliminary to Union.

53) This, though not always understood by politicians, has always been understood by mystics. ~~Union~~ Union, even identification, is their constant watchword; and words fail them to describe the fullness and rapture of that consummation. (To union with what, and to what sort of union?)

54) Socrates, in whose mouth Plato puts his views on this subject, was an austere moralist, what we should call a reactionary and a man of the Right... and though occasionally he seems to have reached extremes of asceticism and mystic abstraction ... (The Socratic Good both utilitarian and spiritual).

55) Here is the ancient Greek sage chosen to legislate for his city in earlier times, but now condemned to legislate only for his own thoughts.

56) The boys with whom Socrates pretended to be in love were for the most part nonentities and the notion of breeding philosophy out of them was preposterous: yet Plato was among them, and a legitimate Socratic philosophy was begotten in him, and propagated to our own minds.

57) Often, and not only in an ultimate^{ly} mystic trance, all other goods may be forgotten; they may cease to be desired; but this exclusiveness of itself

58)...spirit is not, as Aristotle supposed, a disembodied act of thinking about thinking, or a hypostasis of general ideas, but is the passionate and delicate flowering of some animal soul, to whom much that exists in the world is inimical, and much would be lovely that does not exist.

5. Socrates and Plato were therefore true spokesmen and great liberators of the spirit when they made the Good, and not the Universe or even the truth, the goal of life, attainment of which was happiness. They thereby placed the object of union in the moral sphere, which is that of spirit;

59) This first conclusion also arms us with a ~~thread~~ thread of spiritual security in our wandering through the labyrinth of religions and philosophies. Are our steps turned towards discovering the real or articulating the possible, with no reference to the good? Then in our philosophic ~~dram~~ ^{dream} we may accompany great naturalists and subtle logicians through unending windings; the eye may range over prospects vastly discursive or intensely concentrated; we may summon spirits and work magic; but the Will in us will never swerve from its first animal direction,

from blind craving or idle play. We shall be studying matter or essence, but not harmony. In these reaches we shall find the peripatetic Aristotle, the reasoning Parmenides, the Stoics, Spinoza, and Hegel: all naturalists and historians in their ultimate allegiance, and never more so than when they raise pure intelligibles or sheer substance or infinite existence into a supreme idol. They may call it God, but it is still fact or truth that they are worshipping, not excellence. Or, weary of that pursuit, we may turn down other paths, less stately and trodden, but more fragrant, where the poets walk. At the end, not far distant (since repentance follows close upon love) we may find some saint in his hermitage or some cynic in his den, or perhaps Epicurus in his little walled garden. Here every alley will be blind, with no thoroughfare. We must turn back into the maze, or stay with these solitaries for ever. ... Here dignified priests officiate --Pythagoras, Plato, Plotinus-- while in a rival sanctuary the Fathers of the Church vehemently preach and gesticulate. Apart, in wider spaces, the Indian teachers sit cross-legged and sleepy, each in his little shrine, and Buddha under his Bo-tree. ... if we attempt to step nearer, it pulls us back. Pure Good is not worshipped there.

(The Good also a saving thread through the labyrinth of philosophies)... (Moralist systems of nature).

(60)....those revealed histories were but fables, contrived for the sake of their moral. Inspiration no doubt invented them well, and they ~~xxxx~~ in turn may have inspired many a holy life; but, the spell once broken, those deceived passions become mere pantomime and those doctrines dead words.

(61) An original theologian is but a poetizing moralist, and the mystic who thinks he is becoming one with the deity is simply purifying himself and learning to see all things from the point of view of the spirit. For that reason those pious philosophers do not altogether waste their time studying their fabulous universes; for they are but reversed images of the spiritual life, and the deeper the devotee penetrates into their magic economy, the better he learns to know his own heart. He becomes

very much wiser, in spite of his fables, than the positivist who rails at them as invented physics, without understanding the moral secret of those inventions. (They are ~~are~~ fables expressing human aspirations).

(62) The bigoted positivist, who ignores the existence of his own spirit, is unwittingly doing the spirit a clearer service. He does not endeavour to be edifying; yet his views, in their externality and darkness, may serve staunchly for edification, by leading the spirit to a more complete disillusion, a simpler hope, and a greater liberty. (Hard facts the better counsellors).

(63) the ultimate goal is touched unexpectedly in the midst of a tedious journey. The journey continues, but now free from haste and from despair, since the goal is known to be always at hand, not before us, but within. (Facts in closing one gate to the spirit, may open another).

(64) In fine, a spiritual good does not cease to be spiritual because matter supplies it, or a humble occasion. We may eat and drink to the glory of God; but when, and in what sense? And when may the arts and sacrifices imposed on us by external forces become free arts and fresh vocations? I reply: when the psyche has undergone a radical readaptation to the facts, so that in living in harmony with them, it can live in harmony with itself. This is genuine conversion or metanoia, a true education and discipline. We see signs of this when asceticism is joyful, limitation avowed, labour interested in its function and excellence, with the heart detached from the issue and set on no particular event. And we see signs of the opposite when the will is merely cowed and suppressed provisionally, the original passions remaining alive under banked fires, and watching for some partial or mock satisfaction. Overt life, social life then becomes one vast hypocrisy, all duties forced, all virtues conscious, all work sullen and unwilling and bargained for in terms of some irrelevant reward. Something of this ugly lining is visible even in the pursuit of spiritual perfection, when that pursuit is systematic, since conversion

is seldom so thorough as wholly to purify the unregenerate will; and some strictly virtuous people are so artificially good that it is only in their lighter and unguarded moments that they are at all tolerable or at all spiritual. The two meanings of the English word light, in this respect, seem not wholly divergent, because in order that spirit may be wholly luminous it must be also imponderable. The creaking of a motor must not be heard in its flight. Union cannot be attained by sacrificing integrity. With inner integrity a spirit might live in moral harmony with chaos, as the romantic spirit thinks it can live; the only trouble being that chaos could never breed a firm spirit, or any spirit at all; so that your romantic hero draws all his strength from the natural order that he despises, and dreams of a congenial chaos only because his own integrity is shaky and diseased. But admitting, in a myth, that a perfect spirit could exist facing a chaotic world, that spirit would make no further claims on that world and would find no fault with it. It would positively love that disorderly order, no matter how many torments and mutual hatreds might be involved. And this tragic exultation, like that of the Stoics, Calvinists and Hegelians, would not become cruel or egotistical, unless, in view of his own Olympian peace, the philosopher denied that the world was a great evil to the world, and tolerable only to a spirit that had overcome and renounced it. (Inner integrity the first condition of unity with anything else).

(65) There might seem to be a paradox in the love of truth, and in being spiritually exalted by the spectacle of an evil world. If spirit were a power, its first concern would indeed be to reform this world, and (lest it should falter in that endless task) to sharpen and stiffen its own demands, so that the existence of any evil in the world should never pass as a matter of course, and excusable; (Union with the truth not connivance with what the truth reveals).

(66) Truth is a pure good for the spirit, no

matter what disorder, conflict, or dangers in regard to spirit itself the discovery may reveal. Storms are not appalling to the spirit, nor even death; what is appalling is ^{only} inner contradiction, delusion, and madness hugging its own torments. Integrity banishes all that; and it renders the truth life-giving and refreshing, like pure air and the solid earth.

This spiritual love of the truth is not love of what the world loves, and therefore not hatred of what the world hates; but is understanding of both those passions. It is therefore a kind of love for the world, a pitying and forgiving insight into its loves, such as the fratricidal world is incapable of feeling towards itself, but such as we might imagine that God would feel for it. He would not adopt the passions of his creatures; he would be like a perfectly wise and infinitely sensitive tragic poet, holding all those passions in suspense, as possible sentiments, and seeing their interplay and their moral issue: things to which they themselves, except in some ultimate moment, would remain blind.

Many an old philosopher and theologian has denied that God, if conceived to be pure spirit, could love the world or could have created it. It could only be some Demiurgos, himself a natural wild being full of fatal passions and limitations, that could have contrived so many ingenious ways of using or circumventing the forces of matter, and could have nursed a fatherly fondness for his work and a tendency to pull his too hapless creatures out of the traps that he had covertly laid for them. That seems speculatively correct; yet the notion of God as pure spirit is religiously inadequate. The God of religion must be also a power, the fundamental power in the universe, controlling our destiny; and he must also be the truth or the Logos, that specific contingent pattern which this power imposes on existence. (How spirit may love the world).

.... Shall we detach our love altogether from existing beings and platnically worship only universal Ideas of the Beautiful and the Good? (By compassion and concern.)

(67.)..Animal passions are claims to possession, or extensions of self-love to wife, children, kindred, or party. The psyche expands and operates in a wider field, but remains an animal psyche.(Its spiritual quality).

(68.) Some monarchs who have been spiritual men --Marcus Aurelius, Saint Louis, Henry VI-- have been unfortunate politically. Their heart was not in the conduct of affairs, yet they were not strong enough to recognize their true vocation. A greatly inspired prophet like Buddha would have at once renounced his throne and his family. (False esteem and contamination of charity in the world).

(69.) A mother will defend her young with ferocity; their bodies are extensions of her own; their psyches are colonies of her psyche; and she will passionately forget herself in serving them, as the hand forgets itself in defending the eyes. But as the young grow older, they become less a part of the mother's life; she will scold, beat, and enslave them. She will grow ~~gross~~ jealous and sarcastic about their separate interests; if she were not human, and bound to them by economic and legal ties, .. (Gradual clarification of good-will into charity).

What I lay down about the realm of spirit involves no system of idealism, psychological or Platonic, no eschatology, no providential or magic philosophy of history. On this subject, too, I am as sceptical as it is possible for me to be with sincerity; (The limits of scepticism).

70.) Spirit cannot live except alone.

71.) All intellectual nations have had prophets, poets, and mystics whom they have honoured as certainly wiser than the vulgar rationalist; and this because in every man there is an alternation and opposition between the outer and the inner life. While in the rush of action and talk he must rely on conventional assumptions, in repose, in sorrow, in art, in love, or in prayer he is aware of passing to another order of considerations, unreal to the world, but most important to himself. (Matter and spirit not two worlds).

Man, as Aristotle would say, is a compund; he exists at once in the realm of matter and in that of spirit. It is an individual animal, one person with two natures, that he is named, and finds himself acting and talking. (Superstitions root of psychologism).

72.) as his thoughts are fed by passions more than by observation, his beliefs remain inveterately mythical. It might be corrected in science if data as well as theories were recognized to be only symbols, deceptive to the idolater, who takes them for substances, but true indications to the enlightened man, who takes them for signs.

73.) As a man seldom identifies himself with the spirit in him, but at best speaks of spirit as something higher than descendend upon him and possessed him, so in thinking of God the dominant consideration is that God is a power at work in the world, as man is an agent there; (Universal power deserves reverence, but is not a spirit).

74.) If mankind had always lived without contact with open rural nature, as does the proletariat in large modern cities, mankind would have had no religion,

75.) It is not surprising that the most concentrated and speculative minds, if not the most religious, should have regarded sometimes truth and sometimes pure Being as the supreme reality.

76.) Dialectically too for its unity and omnipresence, and aesthetically for the clearness of all its modes, pure essence can fascinate the intellect, as we see in the Eleatics and Pythagoreans. In Spinoza the flight from contingency leads to the same goal; for although we perceive nothing of substance except agitated extension and agitated thought, yet, when he comes to define that substance ideally, what he defines is neither matter nor mind, but precisely the realm of essence, namely, infinite Being, deployed in an infinite number of attributes, each attribute again deployed in an infinite number of modes. It is true that, without the least shadow of evidence, he attributes existence to this enormously imaginary

Being, and identifies it with his Nature-or-God; but that is a vestige of idolatry. (Esoteric deification of pure Being). But to worship essence, which can do nothing, merely because it is infinite and inaffaceable, would be a refined madness, fortunately not likely to prove contagious when its true object is understood. Shreds and echoes of such aberrations nevertheless mingle in religious tradition, adding a touch of false mystery to honest piety, or of common superstition to spiritual life.

.77). Plato or Hegel, have to abstract all detail from nature in order to obtain Ideas or an Idea that might be identified with God: (Intellectual deification of the truth).

.78). We reach the orthodox philosophical notion of God in Aristotle and Plotinus. Here God is by no means the truth, being ignorant of all facts: but he is an influence, This theology is sublime, refining into pure spirit the turbid life of the universe: but that life remains as turbid as it was before, because this theology is mythical. So that as the God of Aristotle and Plotinus is avowedly ignorant of all facts, knowing only types of perfection, so he is ignorant of all actually realized goods, except the single one of his own rapture. (Mythical deification of the Good).

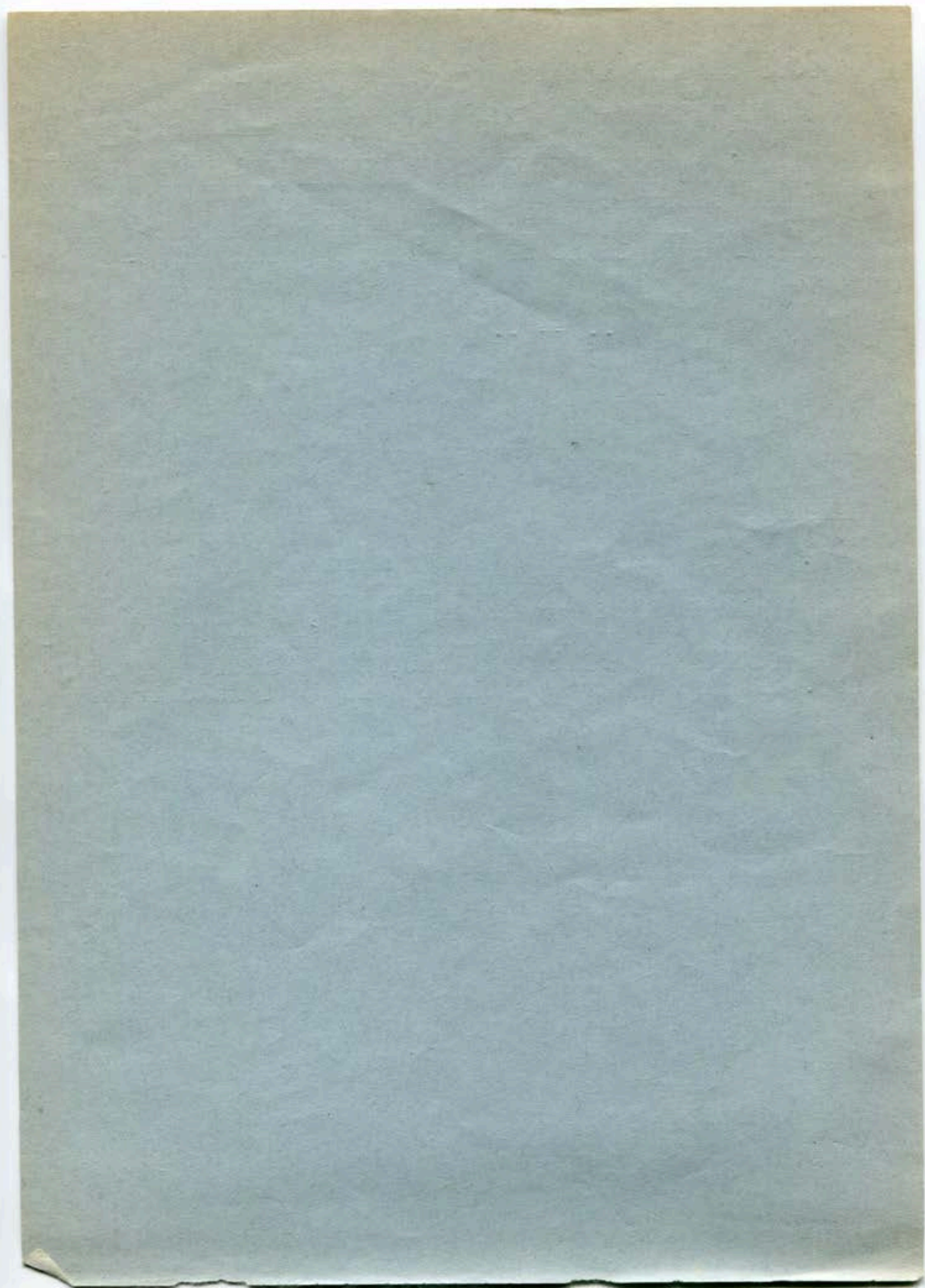
79) In its own direction essence is entirely irrelevant to existence, equally necessary in every part, yet only logically necessary. But by the intervention of irrational power (as for instance in the propensity or compulsion to think) the infinity of essence is determined to a particular complex or series of forms: and this happens not only at each moment in each thinking mind, but in the flux of existence at large. This complex or series of forms exemplified in the universe composes the truth about it; and this is the side of reality approachable by the intellect. It is the Logos, comparable with the heaven of Platonic Ideas, with the God of Aristotle, and with *vous*, the second hypostasis in the trinity of Plotinus. (The selective fiat of power limits actual form to the Logos or the truth).

80.) Religion itself sometimes calls its dogmas mysteries and its creeds symbols, as if admitting the difference in kind between imagination and truth. So discounted and disinfected, the speculations of intense and consecrated minds have a great authority, especially when they have proved acceptable to mankind, and have become the companions and vehicles of a spiritual discipline.

.. == ..

Addition

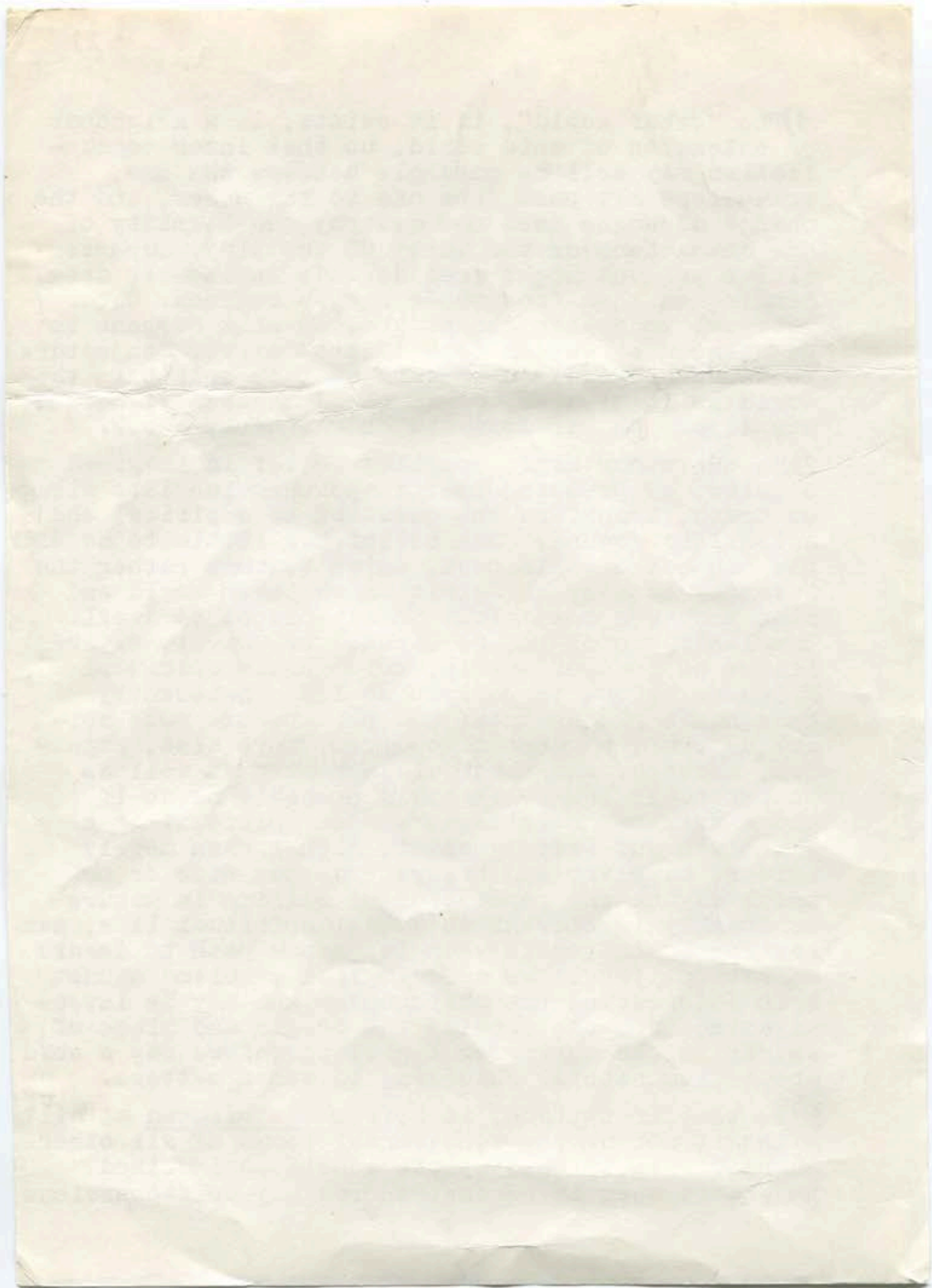
81)
pag.23 Very well: I have no quarrel with that intuition, or with any intuition. Yet in terms of the logic implicit in common sense, the Brahma so described would become actual spirit only when somewhat ruffled by circumstances, and actually hearing etc. (Is Brahma the absolute self truly a spirit?)



1) The "other world", if it exists, is a neighbour or extension of this world, so that inter-communication may well be possible between the two, travellers may pass from one to the other, and the change of scene need not destroy the identity of the characters or the unity of the play. Supersensitive persons might feel strange influences descending on them from those remote regions. Our habitual ignorance cannot abolish what happens to be unknown to us, or forbid it to exist. Conjecture is therefore free to imagine as much spirit in the world as it pleases, or as the analogies of nature may impose on our dramatic or brotherly sense.

2) On the other hand, positive belief in imagined spirits, by pressing poetic apprehension into alleged truth, transfers the question to empirical and scientific ground. Such belief has little to do with the subject of this book, which touches rather the internal economy of spirit in whatever world and with whatever companions it may chance to dwell. The landscape of future lives, the private experiences of gods of angels, would place spiritual dilemmas before the spirit no less insistently than human places them; and perhaps the same solutions would suggest themselves there also, negative, ascetic, and mystical in heaven as well as on earth. At least, it would probably be so if those ~~xxxxxxx~~ spirits were more spiritual than ourselves and less ignorant, rather than merely wilder, happier, and freer. Thus how wide or how thick may be the population of spirits in nature is frankly irrelevant to actual spiritual life, ~~xxx~~ seeking or losing in each instance a path to inward salvation. Yet those cosmological problems cannot help interesting the philosopher who may be investigating from the outside the origin and place of spirit in the universe. I will therefore say a word about them before proceeding to other matters.

3) In the first place, is spirit distributed at all? Might it not be the fundamental locus of all other things? This is what spirit itself is inclined to assert when it becomes thoroughly self-conscious



and perceives its transcendental relation to every discovery it may make. The pure insight here is invincible, but hard to maintain pure. The flux of existence prevents. At any moment we may "inhale and suck in the whole universe ideally; but exhaling will never restore that universe to its natural reality.

4) The transcendental priority of spirit regards only its experience, not its existence or distribution. Every vista, temporal or spatial, will have been gathered up into the intense present vision in which alone it exists. For discursive thought, however, this concentrated actuality is a blind alley. Emotionally we are enraptured: we have momentarily become God, a truly solitary and unclouded deity; no scheming, commanding, responsible creator or governor of a universe, but a pure fact, a pure possession of all truth, incapable of creating anything; for to create effectually would be to generate something external to oneself, of which this transcendental spirit, by hypothesis could know nothing. The only possible way for spirit to create is to imagine. Thus consciousness in making itself the seat and criterion of reality, denies itself the privilege of knowledge.

5) The truth is that knowledge and consciousness are transcendental in regard to ideas, but not in regard to the objects which furnish the occasion and the external control for those ideas. It is merely fatuous to identify our ideas with their objects in theory, but it would be tragic if anyone did so in action. The temptation to do so is real, as we see in dreams; because spirit truly has a vital priority and universality in respect to its eventual knowledge: but this holds only of the single private perspectives, scattered as actual spirit is scattered, along the ups and downs of natural life. Scarcely has imagination in some exalted mystical moments wallowed up all time and change, when that insight lapses, we suffer a jolt, our heaven is clouded over, there is not only thunder and lightning above us, but our very soul begins to cry for help. It turns out that the spirit that had seemed to compose and deploy the universe is itself an incident in the universe,

