

Book Notes 07

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Editor's Note: The material in the Book Notes series is, generally speaking, not PB's writing. The vast majority of material is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author's thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB's thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original. This file is largely comprised of excerpts relating to Western Philosophy. We focused our efforts primarily on PB's unpublished philosophical writings; as a result, this file has been formatted but not proofread or fully annotated.

This volume was generated by various individuals at Wisdom's Goldenrod Center in Valois, New York under the guidance of PB's student Anthony Damiani. PB had asked for a 'reader' of Neo-Platonism and this is the result. Anthony had been teaching Plotinus for about 10 years straight at this time, so his students were quite familiar with this material. I believe that this document was created by Ed McKeown, Paul Cash, and myself, Timothy Smith, between 1977 and 1981.

For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

Extracts from Porphyry

1

EXTRACTS FROM PORPHYRY

(1-1)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."²

"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."

2

EXTRACTS FROM PORPHYRY

¹ The para on this page is numbered 1.

² Close quotes missing in the original .

(2-1)³ The argument of health:

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

(2-2) “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.”

(2-3) “...theologists...perceived the nature of a depraved soul and its alliance to the bodies from which it was divulged, 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.

(2-4) 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,⁴

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EXTRACTS FROM PORPHYRY

(continued from the previous page) 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.”

(3-1)⁵ “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

³ The paras on this page are numbered 2 through 5, making them consecutive with the previous page.

⁴ PB himself inserted a comma by hand.

⁵ The para on this page is numbered 6, making it consecutive with the previous page.

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

4

EXTRACTS FROM PORPHYRY

(continued from the previous page) similar to divinity: and if it was possible to extend it even to plants, he would preserve this image in still greater degree."

(4-1)⁶ "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

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PLOTINUS

(5-1)⁸ We may know this also by the concordance of the Souls with the ordered scheme of the cosmos;⁹ they are not independent, but, by their descent, they have put themselves in contact, and they stand henceforth in harmonious association with the cosmic¹⁰ 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

⁶ The para on this page is numbered 7, making it consecutive with the previous page.

⁷ Page 24 in the original.

⁸ The paras on this page are unnumbered.

⁹ "kosmos" in the original.

¹⁰ "kosmic" in the original.

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 cosmic 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.

(5-2) 13. The Ineluctable, the Cosmic Law is, thus, rooted in a natural

6¹¹

PLOTINUS

Plotinus: The Enneads (Translated by S. MacKenna)

7¹²

THE ENNEADS¹³

Plotinus (Trans. S. MacKenna)

Plotinus Passages on The Soul's Experiences

II. Vision of the Good

{Note: these pages were handwritten by Timothy Smith in 1979-1980; the passages themselves were selected by PB himself for his own study – they are heavily selective, meaning PB often creates his own sentences out of multiple sentence-fragments from the original. We have kept MacKenna's unique capitalisations as they are relevant to his meaning; e.g. "Soul" refers to the hypostasis of Soul, while "soul" usually refers to the individual soul or the incarnate soul. – TJS '20}

(7-1)¹⁴ Page 250, line 24 – end: The Intellectual Principle must overwhelm any that have seen it. These are very near to that which has no need of any thing. That before Them is The Good.

(7-2) Page 411, lines 29 – 35: Throw forward all your being, then you see the Good, see it entire

¹¹ Handwritten note by the original typist [not PB] at the top of the page reads "Roman Numerals V = 5, X = 10, L"

¹² This page was entirely handwritten by Timothy Smith while with PB in 1980.

¹³ "Quotes from Plotinus Fourth Edition, Faber and Faber Limited, London, 1969" in the original. This handwriting is Vic Mansfield's.

¹⁴ The paras on this page are unnumbered, and they follow the paras on page 8.

(7-3) Page 578, line 12 – Page 580, line 17: Why not halt then at Intellectual Principle and make that the Good? (No.) Soul must be taught that Intellectual Principle is not the Good.

(7-4) Page 590, lines 1 – 30 (of section I): The knowing of the Good is the all-important, the grand learning.

(7-5) Page 290, lines 24 – 28: In that realm it has also vision, through the Intellectual Principle, of the Good.

(7-6) Page 354, line 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.¹⁵

8¹⁶

THE ENNEADS

Plotinus (Trans. S. MacKenna)

Plotinus Passages on The Soul's Experiences

I. Of the Absolute

(8-1)¹⁷ Page 189, all of III. 4.6: What is the achieved Sage? ... possesses for guidance Spirit prior to Intellect

(8-2) Page 357, beginning of IV.8.11: Many¹⁸ times has it happened, lifted out of the body into myself

(8-3) Page 396, lines 21 – 30: Those divinely possessed know they hold something greater within them; we stand toward the Supreme when we hold the Intellectual Principle pure.

(8-4) Page 399, 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.

(8-5) Page 588, line 5 – Page 590, line 30: The soul must lay aside all shape, know neither evil nor good that it alone may receive the Alone.

¹⁵ Handwritten note (by Paul Cash) in the right margin reads "Xerox whole ink handwritten section on Plotinus". This note was introduced post-mortem and should be ignored.

This section is continued in para 12-1.

¹⁶ This page was numbered "1" by hand.

This page is entirely handwritten in a different hand than the page number.

¹⁷ The paras on this page are unnumbered. This is the original first page of the section "Quotes from Plotinus"

¹⁸ open quote deleted as these are all quotations.

(8-6) Page 612, lines 7 – 21: One seeing that will simply state it as self-existent.

(8-7) Page 623, line 24 – end of book; “flight of Alone to Alone¹⁹”

9²⁰

THE ENNEADS
Plotinus (Trans. S. MacKenna)
Plotinus Passages on The Soul’s Experiences
IV. Approach to Intellectual Principle

(9-1)²¹ Page 536, 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.

V. Soul in the All

(9-2) Page 388, line 38 – Page 389, line 3: Soul has the double phase, one intent on Intellectual Principle, the other facing the external.

(9-3) Page 541, lines 4 – 35: Conceive it as a power of ever-fresh infinity, and so seeking, seek no further, you have entered the All.

VI. Self-Recognition of the Soul

(9-4) Page 370, line 1 – Page 371, line 6: Let every soul recall that soul is the author of all living things. ... You honour Soul elsewhere; honour then yourself.

(9-5) Page 379, lines 15 – 34: Man is not merely a higher part of soul, but the total. ... Here we must keep the soul’s²² perception quick to the sounds from above.

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THE ENNEADS
Plotinus (Trans. S. MacKenna)
Plotinus Passages on The Soul’s Experiences
VI. Self-recognition of the Soul

11²⁴

¹⁹ This section is continued in para 7-1.

²⁰ This page was numbered “3” by hand.

This page is entirely handwritten in a different hand than the page number.

²¹ The paras on this page are unnumbered, and they follow the paras on page 11.

²² I incorrectly wrote this with soul capitalised, but in the original it is lower case. – TJS ‘19

²³ Blank page

²⁴ This page is entirely handwritten.

THE ENNEADS
Plotinus (Trans. S. MacKenna)
Plotinus Passages on The Soul's Experiences
III. The Soul in Intellectual Principle

(11-1)²⁵ Page 371, line 7 – end of page: The Intellectual Principle enhances the divine quality of soul as father and as immanent presence.

(11-2) Page 376, lines 21 – 29: The higher Soul circles about The Divine Mind, its light, its image inseparably attached to it.

(11-3) Page 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.

(11-4) Page 390, line 27 – Page 391, line 21: By its (Soul's) own characteristic act it knows the nature of Intellectual Principle.

IV. Approach to Intellectual Principle

(11-5) Page 391, lines 3 – 21 (see above): Anyone not of strength to lay²⁶ hold of the first Soul, must grasp that which has to do with our ordinary thinking.

(11-6) Page 431, line 28 – Page 432, line 10: At the first stage man is aware of self; then he becomes possessor of All, then becomes one²⁷ in the Divine²⁸

12²⁹
THE ENNEADS
Plotinus (Trans. S. MacKenna)
Plotinus Passages on The Soul's Experiences
II. Vision of the Good

(12-1)³⁰ Page 187, lines 31 – 38: Each of us is an Intellectual Cosmos, we are permanently in that higher realm.

(12-2) Page 385, 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.

²⁵ The paras on this page are unnumbered, and they follow the paras on page 12.

²⁶ "grasp" in the original, which is incorrect. – TJS '19

²⁷ incorrectly upper case in the original – but not in Mackenna! – TJS '19

²⁸ This section is continued in paras 9-1.

²⁹ This page was numbered "2" by hand.

This page is entirely handwritten in a different hand than the page number.

³⁰ The paras on this page are unnumbered, and they follow the paras on page 7.

(12-3) Page 389, lines 31 – 44: In the Intellect, by one light it sees another, this light shining within the Soul enlightens it.

(12-4) Page 390, lines 19 – 26: If the Soul wants to know the nature of the Intellectual Principle, it has but to enter that Principle.

(12-5) Page 432, lines 11 – 27: We are most 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.

(12-6) Page 289, lines 13 – 27: In contemplative vision we are not aware of our own personality, we are empty of all.³¹

Notes from Porphyry (Translated by PB)

13³²

NOTES FROM PORPHYRY

Translation of PB's notes by Elaine Mansfield

(13-1)³³ Plotinus spoke highly of Origen's knowledge.

(13-2) Plotinus told Porphyry that his {Porphyry's} decision to end his life sprang not from reason but from mere melancholy.

(13-3) Plotinus kept his own spirit unceasingly intent upon that inner presence

(13-4) Plotinus never interrupted his intention towards the supreme.

(13-5) My address delighted Plotinus and he said "so strike and be a light to men."³⁴

14³⁵

NOTES FROM PORPHYRY

Translation of PB's notes by Elaine Mansfield

Plotinus (Translated by MacKenna)

15³⁶

³¹ This section is continued in para 11-1.

³² This page is entirely handwritten.

³³ The paras on this page are numbered 1 through 5.

³⁴ Handwritten note at the bottom of the page reads "Translation of The original editor's note by Elaine"

³⁵ Blank page

{Note: The next two pages were written by Vic Mansfield while visiting PB in 1980; I believe the pagination is from the same edition as before. TJS '19}

(15-1)³⁹ Page 625: a description of the transition from the Intellectual Principle to the supreme

(15-2) Page 357: "Many times... poised above whatsoever within the Intellectual is less than the Supreme..... ...how did the soul⁴⁰ ever enter my body" ...

(15-3) {Page}⁴¹ XXXVIII: Divine Triad as a Unity

(15-4) {Page} XXXIX: The Gods and Daemons and Man: His Nature⁴² Powers and Destiny.

(15-5) {Page} XLIII: personal individuality of souls and their ascent from the Intellect to the Absolute

(15-6) {Page} LXIV, lines 12 - 14: "The road is an ascent..." and last 3 lines of paragraph. "The supreme presence is at the summit of the ascent...at the centre of oneself."

(15-7) {Page} LXV: Know thyself inwardly, purification of external attachments - whole page, line 5b most important - "Cut away everything"

(15-8) {Page} LXIX, lines 2 - 4t: differences between Christian and Plotinian doctrines of grace and prayer; lines 9t to end, suddenness of "vision" because of self-contained nature of One

³⁶ This page was numbered "1" by hand.

This page is entirely handwritten in a different hand than the page number.

³⁷ "Expansions of The original editor's notes" in the original.

³⁸ "MacKenna" in the original.

³⁹ The paras on this page are unnumbered.

⁴⁰ incorrectly capitalised in Vic's note. - TJS '19

⁴¹ these are pages from the Introduction to the MacKenna translation.

⁴² Nature should be capitalised - - TJS '19

⁴³ Void page

(17-1)⁴⁵ Prayer as the tension of the⁴⁶ soul – no need for guide in final ascent

(17-2) {Page} LXX, lines 7 – 9t: ? no such page

(17-3) {Page} LXII, para II, last 3 lines: aloofness of supreme

(17-4) {Page} LXIII last para, first 4 lines – greater inspiration for Western philosophy and Christianity than Plato – “desire of soul for God”

{Note: Pages 1-20 are from Porphyry's Introduction, hence Plotinus is spoken of in the third person}

(17-5) Page 6: followers of Plotinus

(17-6) Page 7: need for revising Plotinus writings, never relaxed interior attention; women followers, foster children etc

(17-7) Page 9: his penetration into character of others, contemplation of suicide by Porphyry, Platonopolis, speaking ability, importance of questions.

(17-8) Page 10 – 11: Originality of his approach, Origen's knowledge, relation of pupil to student – “So strike and be a light to men” Christians, Numenius

(17-9) Page 17: Plotinus becomes Uniate⁴⁷ at least four times

(17-10) Page 18: Structure of arrangement of Enneads

⁴⁴ This page was numbered “2” by hand.

This page is entirely handwritten in a different hand than the page number.

⁴⁵ The paras on this page are unnumbered, and are consecutive with the previous page.

⁴⁶ The word is cut off by a hole punch in the original.

⁴⁷ Here's the original: “There was shown to Plotinus the Term ever near': for the Term, the one end, of his life was to be Uniate, to approach to the God over all: and four times, during the period I passed with him, he achieved this Term, by no mere latent fitness but by the ineffable Act.”

(17-12)⁴⁸ PLOTINUS:⁴⁹ “In⁵⁰ 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.”⁵¹

18⁵²

PLOTINUS

Trans. MacKenna

Vic Mansfield Notes

Alexander Wilder: The Eclectic Philosophy

19⁵³

THE ECLECTIC PHILOSOPHY⁵⁴

Alexander Wilder

(19-1)⁵⁵ 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 *Analogeticists*, 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,^A 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 capitol. 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

⁴⁸ This para was pasted on this page from a different sheet of paper.

⁴⁹ The original editor underlined “PLOTINUS” by hand.

⁵⁰ PB himself inserted quotation marks by hand.

⁵¹ PB himself inserted quotation marks by hand.

⁵² Void page.

⁵³ This page was numbered “1” by hand.

⁵⁴ The original editor underlined “ECLECTIC” by hand.

⁵⁵ The para on this page is unnumbered.

held their ground the longest. Under Philadelphus, Judaism was also planted there, and the Hellenic

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

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THE ECLECTIC PHILOSOPHY
Alexander Wilder

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THE ECLECTIC PHILOSOPHY
Alexander Wilder

(continued from the previous page) 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 Therapeutae 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. Pantaenus, 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:

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⁵⁷ Page 4 in the original. In addition, this page was renumbered to “2” by hand.

“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.’”

22⁵⁸

THE ECLECTIC PHILOSOPHY
Alexander Wilder

23⁵⁹

THE ECLECTIC PHILOSOPHY
Alexander Wilder

(continued from the previous page) 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.”

⁵⁸ Blank page

⁵⁹ Page 5 in the original. In addition, this page was renumbered to “3” by hand.

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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THE ECLECTIC PHILOSOPHY
Alexander Wilder

25⁶¹

THE ECLECTIC PHILOSOPHY
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(continued from the previous page) 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 civilisation, an esoteric doctrine, a system which was designated WISDOM;^A 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 $\Theta \gamma\omega\omega\iota\zeta \zeta\omega\nu \omicron\nu\tau\omega\nu$ {o gnwoiz zoon ontoon},⁶² 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

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⁶² roughly: a knowing, living being. – TJS

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,⁶³ music, astronomy, the healing art, morals and statesmanship were all thus comprised.

^A The writings extant in olden times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindu⁶⁴ Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece: also the female divinities, Neitha, Metis, Athena and the Gnostic potency Achamoth or Sophia. The Samaritan Pentateuch denominated the book of Genesis. Akamauth, 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. Amun,
And was his delight day by day.”

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(continued from the previous page) Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, his familiarity with the Christian fathers, Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour 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 ministrations 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

⁶³ “the act of prophesying” - who knew? - TJS

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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 foot,
And the dogs will turn and rend you." – *Matthew vii.*

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(continued from the previous page) The Magians^A 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:

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“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^B, 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 labour 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,

^A The word *magh* signifies a wise or learned man. The Magians were the learned and sacerdotal class among the ancient Persians, corresponding to the Brahmans of Hindustan, the Chaldaeans 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*, of 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.

^B. In the Sanskrit language, the name of Moses would seem to be derived from the words *maha*, great, *irusa*, a sage or wise man. It would be pronounced *Musa*.

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(continued from the previous page) 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 characterised 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 *Dia*, 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 Ju-piter 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 *qeo*i, *theo*i, gods or disposers, angels, demons, and other spiritual agencies, emanated

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(continued from the previous page) 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 recognised but one Supreme Being, and professed to understand the *fponoia*, *hyponia* or under-meaning, by which angels, demons and heroes were to be regarded. Epicurus said, "The gods exist, but they are not what the *ofpolloi* {*hoi polloi*}, 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,

^A Akin to this is the doctrine of the Jewish Kabala, which was taught by the Pharsi 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 effulgence 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. Aziluth is peopled by the purest emanations; the second, Beriah, by a lower order, the servants of the former; the third, Jezirah, by the cherubim and scraphim, the Elohim and B'ni Elohim. The fourth world, Asiah, is inhabited by the Klipputh, of whom Belial 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, Asiah, 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 *anastasis*, *anastasis*, or continued existence; also the emphasis or changes 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 *aeon* 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 favourite disciple, "Keep safe the precious charge entrusted to thee: and reject the new doctrines and the antagonistic principles of the gnosis falsely so-called, of which some have made profession and gone astray from the faith."

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(continued from the previous page) [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]⁷⁵ 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 Lycopolis, 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

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⁷⁵ The original editor inserted "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" by hand the original.

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 entrusted with the interior doctrines. Of Origenes little has been preserved. Longinus travelled for many years, and finally took up his abode at Palmyra. For some time he was the counsellor 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

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(continued from the previous page) [a work upon the doctrines taught in the Mysteries, and likewise a biography of Pythagoras. The latter so closely resembles the life of]⁷⁸ 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 Rogentianus, 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 entrusted 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

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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.

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(continued from the previous page) 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 recognises 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 realised 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.^A

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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

^A Kindly, in the 25th chapter of "Hypatia," and Bulwer in the 4th book of "Zononi," treat of this name psychological or hypnotic condition.

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(continued from the previous page) 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

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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 realisation 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 Emerson,

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(continued from the previous page) "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 bemire 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 vapours 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

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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

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(continued from the previous page) 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.

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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."^A Instead of it, however, they left an alchemy, or mystical philosophy, which subsequent inquirers, construing too literally, lost⁸⁷

^A A French writer cited in the *Journal of psychological Medicine*, imputed to the New Platonists the use of charms and thaumatergical arts, in the treatment of the sick. But Plotinus, in his treatise against the Gnos-tics, entirely acquits his associates of this accusation. He says:

"They (the Gnos-tics) 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 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 labours 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 bowies, 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."

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(47-1)⁹¹ 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.

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(continued from the previous page) Christian and pagan intellectuals mingled for a time in a splendid camaraderie. 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.

⁸⁹ This page is numbered 176 in the original and is the beginning of Chapter 6. In addition, this page was renumbered to "15" by hand.

⁹⁰ The original editor inserted "Manly Palmer Hall - Journey in Truth" by hand.

⁹¹ The para on this page is unnumbered.

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⁹³ Page 177 in the original. In addition, this page was renumbered to "6" by hand.

(49-1)⁹⁴ 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 recognised 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,

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(continued from the previous page) 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 labour. Surely there is a rational explanation for a mind such as his which flashed in Alexandria like a meteor across the North African sky.

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⁹⁶ Page 178 in the original. In addition, this page was renumbered to "17" by hand.

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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(continued from the previous page) 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

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⁹⁸ Page 179 in the original. In addition, this page was renumbered to "18" by hand.

(53-1)⁹⁹ 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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(continued from the previous page) 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.

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¹⁰¹ Page 180 in the original. In addition, this page was renumbered to "19" by hand.

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 centre 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.

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(continued from the previous page) 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.

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¹⁰³ Page 181 in the original. In addition, this page was renumbered "20" by hand.

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.

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(continued from the previous page) 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."

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¹⁰⁵ Page 182 in the original. In addition, this page was renumbered "21" by hand.

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."

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(continued from the previous page) 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, recognised 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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(continued from the previous page) 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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(continued from the previous page) 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 honour 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 favoured 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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(continued from the previous page) 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 endeavour that my divine part may return to that divine nature which flourishes through the universe."

Proclus Restores the Esoteric Tradition

(67-1)¹¹⁴ 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 counselled 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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(continued from the previous page) 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.”

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(continued from the previous page) 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

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¹¹⁸ Page 188 in the original. In addition, this page was renumbered “27” by hand.

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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(continued from the previous page) 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

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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 honoured 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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(continued from the previous page) 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.

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¹²² Page 190 in the original. In addition, this page was renumbered to "29" by hand.

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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(77-1)¹²⁵ In the West, Neo-Platonism perished with the death of Boethius, 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. Boethius 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 Muhammadan 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.

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¹²⁴ Page 191 in the original. In addition, this page was renumbered to "30" by hand.

¹²⁵ The para on this page is unnumbered, and is consecutive with the previous page.

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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(continued from the previous page) 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

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¹²⁷ Page 192 in the original. In addition, this page was renumbered to "31" by hand.

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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(continued from the previous page) 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 colouring, 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.

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(continued from the previous page) 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 colouring. 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 temperament.

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(continued from the previous page) 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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¹³³ Page 195 in the original. In addition, this page was renumbered to "34" by hand.

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(continued from the previous page) the comfort and elegance of his surroundings. Gradually the beautiful becomes the necessary. Poetry, music, and all the aesthetic arts emerge as essentials to civilised 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 realisation 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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¹³⁵ Page 196 in the original. In addition, this page was renumbered to "35" by hand.

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¹³⁷ Page 197 in the original. In addition, this page was renumbered to "36" by hand.

(continued from the previous page) 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, honours, and positions, the philosophic viewpoint was not applicable to their needs.

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(89-1)¹³⁸ 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 centre in concentric circles, like ripples on the surface of water when a pebble is tossed into a pond. Being is the eternal substance, whose centre is nowhere, and whose

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(continued from the previous page) 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 splendour 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 realisation of the golden chain of superior principles which binds them to eternal Being.

Human souls are suspended from the world soul like many-coloured 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

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

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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-abiding¹⁴³ 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 recognised 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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(continued from the previous page) 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

¹⁴³ "lawabiding" in the original.

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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 realisation 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 considerations

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(continued from the previous page) 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

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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 realised 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.

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(continued from the previous page) 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, reinterpreted 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.

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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.

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Thomas Taylor the Gentile Priest of England

(101-1)¹⁵² 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

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¹⁵¹ Page 203 in the original. In addition, this page was renumbered to "42" by hand.

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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 laboured in the British Museum searching out the almost lost fragments of the great

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(continued from the previous page) Platonists. In addition to these labours, 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."

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(105-1)¹⁵⁷ Volume 12, page 13: SUFIS by Reynold A. Nicholson, quoting Ghayali.¹⁵⁸ "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 sensuous impressions, sin, egoism, book learning, 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 and attach 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 method 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 abide permanently. Through ecstasy the Sufi

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(continued from the previous page) reaches The Plane of Truth, where he is one with God.

(106-1)¹⁶⁰ The Sufi Theory of ecstasy recognises two aspects of the experience of oneness with God. These aspects are symbolised by such negative terms as "passing-away from individuality," "self-loss," "intoxication," with the positive counterparts "abiding in God," "finding God" and "society"

(106-2) 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. centring in the unitive state, he returns with God to the phenomenal world... in this descent... he brings down and displays the truth to mankind while fulfilling the defies of the religious law.

¹⁵⁶ This page was numbered "52" and "1" in two separate hands.

This page is entirely handwritten by Timothy Smith in 1980 while with PB himself.

¹⁵⁷ The para on this page is unnumbered.

¹⁵⁸ "Ghayáli" in the original.

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¹⁶⁰ The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

(106-3) G, D'ALUIELLA, INITIATION Volume 7, page 314: The communications made to the initiated are not necessarily secret; they may consist of teachings where efficacy depends on the authority of the one who gives it, the character of the one who receives it, and the condition in which it is imparted.

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(continued from the previous page) But ordinarily they are secrets carefully guarded from the profane, and so initiation 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.

(107-1)¹⁶² Page 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.

(107-2) Sometimes the idea of rebirth is still more clearly marked: the initiated passes into a state of embryo.

(107-3) 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 in the mystical influences, which are, of course, dangerous for the uninitiated, he has to be, so to speak, 'detoxified.'

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ENCYCLOPAEDIA OF RELIGION AND ETHICS

Ed. James Hastings

The Mahatma Letters

109¹⁶⁴

THE MAHATMA LETTERS

Probation and Chelaship

¹⁶¹ This page was numbered "53" and "2" in two separate hands.

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¹⁶² The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

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¹⁶⁴ Page 308 and 309 in the original. In addition, this page was renumbered to "47" by hand.

(109-1)¹⁶⁵ instantaneous production of pictures: witness her portrait of the “fakir” Tiravalla mentioned in *Hints*, and compared with my portrait by Djual 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]¹⁶⁶ 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 chela of the Yogi¹⁶⁷ 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 rattling for a fortnight of Swami’s great powers and of the virtues of Hurrychund, his prophet. How terribly she was punished, everyone 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 Yogi,” 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 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

¹⁶⁵ The paras on this page are unnumbered. The beginning of this para is missing.

¹⁶⁶ square brackets are in the original

¹⁶⁷ “Yogee” in the original.

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.

{Editor's Note: *This is the beginning of the passage marked out for study by PB himself – TJS '19*}

[Speaking of HPB, the master KH says:]¹⁶⁸ 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 kind-hearted,¹⁶⁹ 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 unpracticality, 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.

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THE MAHATMA LETTERS
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THE MAHATMA LETTERS

¹⁶⁸ Ed McKeowen inserted “Speaking of HPB the master KH says:” by hand.

¹⁶⁹ “kindhearted” in the original.

¹⁷⁰ Blank page

¹⁷¹ Page 340 and 341 in the original. In addition, this page was renumbered to “46” by hand.

(111-1)¹⁷³ Does your B.T.S.¹⁷⁴ 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 Kabalists as Solomon's Seal is, as many of you doubtless know the *Sri-yantra* 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 *Satkona Chakram* of Vishnu – or the six-pointed star, is the perfect seven. In all the old Sanskrit works – *Vedic* and *Tantric*¹⁷⁵ – you find the number 6 mentioned more often than the 7 – this last figure, the central point, being implied, for it is the germ of the six and their matrix. It is then thus.¹⁷⁶ – the central point standing for seventh, and the circle, the *Mahakasha*¹⁷⁷ – 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 *Jivatma*¹⁷⁸ (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 Kabalists, "the Son of the Father and Mother," and agreeably to ours – "the Self manifested in Self – *Yi-hsin*, the "one form of existence," the child of *Dharmakaya* (the universally diffused Essence), both male and female. Parabrahm or "Adi-Buddha," while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as

¹⁷² The original editor inserted "The by Master K.H." by hand

¹⁷³ The para on this page is unnumbered.

¹⁷⁴ Referring to the "British Theosophical Society."

¹⁷⁵ "Tantrik" in the original.

¹⁷⁶ There is a rough drawing of the interlaced triangles inscribed in a circle in the original.

¹⁷⁷ "Mahākāsha" in the original.

¹⁷⁸ "Jivātma" in the original.

the Supreme 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: *Jnanam* - (Knowledge); *Jnata* - (the Knower); and *Jneyam* - (that which is known). The black - form, colour, and substance, also the *creative, 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 seeress, 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 exoteric 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 Parabrahm) 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?" {END of section marked by PB himself} 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.¹⁷⁹ not know that the apparent absurdity of attempting to square the circle covers a mystery¹⁸⁰

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¹⁷⁹ Referring to the "Royal Society."

¹⁸⁰ The end of this para is missing.

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Probation and Chelaship
Master K.H. Story¹⁸³

(113-1)¹⁸⁴ 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.

[Goat Story by Master K.H.]¹⁸⁵ 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 Tondhub¹⁸⁶ 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

¹⁸² Page 315 in the original. In addition, this page was renumbered to “44” by hand.

¹⁸³ The original editor inserted “Master K.H. Story” by hand.

¹⁸⁴ The para on this page is unnumbered and the beginning of this para is missing.

¹⁸⁵ Ed McKeowen inserted “Goat Story by Master K.H.” by hand.

¹⁸⁶ “Töndhüb” in the original.

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

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(continued from the previous page) 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 mits' 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. {END of section marked out by PB himself}

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

¹⁸⁷ Blank page

¹⁸⁸ Page 316 in the original. In addition, this page was renumbered to "45" by hand.

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

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Professor Jurgen Moltmann: Theology of Mystical Experience (Translated by Alasdair Heron)

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THEOLOGY OF MYSTICAL EXPERIENCE¹⁹¹
Professor Jurgen Moltmann (Trans. Alasdair Heron)

(117-1)¹⁹² In this article prof. Jurgen¹⁹³ 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 peace in God's infinity.

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¹⁹⁰ This page was numbered "1" and "48" in two separate hands.

This page was entirely handwritten by Devon Cotrell {then Smith} in 1980 while with PB.

¹⁹¹ From the "Scottish Journal of Theology, Volume 32, Pages 501-520"

¹⁹² The para on this page is unnumbered.

¹⁹³ "Jürgen" in the original.

What mystics, both ancient and modern, basically 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 systematise them, but describes such a journey, one which leads to experience. In doing so, he outlines 5 steps as follows: 1) Action and Meditation

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(continued from the previous page) 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.

(118-1)¹⁹⁵ Action and Meditation: "... Meditation is in reality an ancient way of knowing ... a kind of observing which we regularly use every day....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 recognises the flower, in this sunset the sunset simpliciter and in this manifestation of god, nothing other than god himself. Then the observer himself become part of the flower, the sunset, or god. ...knowledge changes the one 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 experience opening the way for others. ...finding positive meaning in... silence... for the mystical this

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(continued from the previous page) 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.'"

(119-1)¹⁹⁷ Meditation and Contemplation: "There are a host of definitions of meditation and contemplation and ways of distinguishing between them.^A "Moltmann defines

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¹⁹⁵ The para on this page is numbered 1, and is consecutive with the previous page.

¹⁹⁶ This page was numbered "3" and "49" in two separate hands.

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¹⁹⁷ The para on this page is numbered 2, making it consecutive with the previous page.

meditation as the “loving, sympathetic and participatory recognition of something, and by contemplation the reflective coming to awareness of Overself in this meditation.

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

Knowing here is understood as

^A On what follows here of Merton, Contemplation...; also The Cloud of Unknowing and the Book of Privy Counselling (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)

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(continued from the previous page) “The activity of the encountering object giving itself to be known... The changes made in the knower by the impression of which he become aware can be brought into consciousness through contemplation.”

The ground and goal for the mystical journey lie 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’s... 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 and 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.’”^A

This is the step to the unio mystica.

^A Meister Eckhart, Deutsche predigten and Schriften, ed. and trans. H. Quiut (Munich, 1997) p 216.

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Professor Jurgen Moltmann
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(121-1)²⁰⁰ Contemplation and Mystical Union: Moltmann²⁰¹ 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. It is experienced only by the whole soul,

¹⁹⁸ This page was numbered “4” by hand.

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¹⁹⁹ This page was numbered “5” and “50” in two separate hands.

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²⁰⁰ The para on this page is numbered 3, making it consecutive with the previous page.

²⁰¹ “Moultmann” in the original.

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 with god must be transcended. This happens from the gifts of grace, which the soul request.

Love is drawn away from the objects of love and diverted toward god himself – turning also from the image of god, toward the divine original. [page 511] 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."^A

^A Meister Eckhart, op at ed Quint, p.214

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(continued from the previous page) This may be called 'mystical atheism.'

Only 'when man stands empty of god and all his works, no that god himself, so for 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.'

(122-1)²⁰³ 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 and god is in us whenever we are wholly and 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

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(continued from the previous page) is eternity and eternity is in time. The mystical kairos is the divine secret of life.

(123-1)²⁰⁵ The Vision of The World in god: ... we can find in many mystical theologians a pantheistic vision of the world in god and god in the world: 'all is one,

²⁰² This page was numbered "6" by hand.

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²⁰³ The para on this page is numbered 4, making it consecutive with the previous page.

²⁰⁴ This page was numbered "7" and "51" in two separate hands.

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and one is all god,' says the Theologica Germanica, while for the poet monk Ernesto Cardenal the whole of nature is nothing but 'tangible, materialised divine love,' 'reflection of her beauty' and full of 'love letters to us.'¹

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PORPHYRY'S²¹⁰ PLACE IN THE NEO-PLATONIC TRADITION: A STUDY IN POST-
PLOTINIAN NEO-PLATONISM
Andrew Smith

(127-1)²¹¹ 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

²⁰⁵ The para on this page is numbered 5, making it consecutive with the previous page.

¹ Theological Deutsch ed. H. Mandel, (Leipzig 1908). PP.88 FF.

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²⁰⁷ The para on this page is unnumbered.

²⁰⁸ The original editor underlined "Porphyry's" by hand.

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²¹⁰ "The Hague, Nijhoff, 1974"

²¹¹ The paras on this page are numbered 1 through 4.

the loss of power strictly refers to the pluralised external powers rather than to the soul itself.

(127-2) 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.

(127-3) 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

(127-4) 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 as²¹² 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

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(continued from the previous page) 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.

(128-1)²¹³ 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.

(128-2) We cannot escape by suicide. Indeed, we have a duty to our body.

(128-3) 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

²¹² Originally “is” – typo in the original

²¹³ The paras on this page are numbered 5 through 9, making them consecutive with the previous page.

he could start off his work again from the point where he left off without re-reading what he had written.

(128-4) 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.

(128-5) 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.

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(continued from the previous page) 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.

(129-1)²¹⁴ 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.

(129-2) 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.

(129-3) 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.

(129-4) The soul is at all times free to leave that body and life on the higher level.

²¹⁴ The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

(129-5) 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.

(129-6) 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.

(129-7) The same image is used by Synesius – it is almost certain that Porphyry is his source.

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(130-1)²¹⁵ 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 fulfilment.

(130-2) 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.

(130-3) 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.

(130-4) Plotinus often says that 'we' live at this or that level of reality or of our own ontological self. But what is this we?

²¹⁵ The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

(130-5) 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.

(130-6) 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.'

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(131-1)²¹⁶ Plotinus often refers vaguely to 'we' as a sort of floating ego, the location of which determines the stage reached in the ascent.

(131-2) 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.

(131-3) 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.

(131-4) 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.

(131-5) 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.

(131-6) Such an attempt can only be made by way of personal conviction born of actual experience.

²¹⁶ The paras on this page are numbered 21 through 27, making them consecutive with the previous page.

(131-7) The whole difficulty of describing the transition to this stage is that the process of illumination analogous to the ontological process of enforming 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.

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(132-1)²¹⁷ 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 despondent 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.

(132-2) 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.

(132-3) 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.

(132-4) 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.

(132-5) True happiness exists outside time and is vested in the higher self.

(132-6) 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.'

²¹⁷ The paras on this page are numbered 28 through 33, making them consecutive with the previous page.

(continued from the previous page) 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.

(133-1)²¹⁸ Thus by identifying our ego with the undescended part of the soul we can transcend the misfortunes of our life here.

(133-2) 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.

(133-3) 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? Yes, 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 along with wisdom.

(133-4) 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.

(133-5) Here it is not even Soul but Nous that we should reach out towards.

(133-6) 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.

²¹⁸ The paras on this page are numbered 34 through 39, making them consecutive with the previous page.

(134-1)²¹⁹ The divine power is transmitted by certain cult actions, objects and words, all of which are dangerous to those not morally or intellectually prepared.

(134-2) Unaided, human thought always stands outside the object it contemplates or reaches out towards (ultimately god.)

(134-3) 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.

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(135-1)²²¹ The poems ascribed to Orpheus and the Chaldean Oracles, an alleged divine revelation containing both a theology and a way of salvation.

(135-2) 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.

(135-3) 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 recognised 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.

²¹⁹ The paras on this page are numbered 40 through 42, making them consecutive with the previous page.

²²⁰ "Scribner's and Sons N.Y. 1972"

²²¹ The paras on this page are numbered 1 through 4.

(135-4) 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.

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(continued from the previous page) 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.

(136-1)²²² 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.

(136-2) Plotinus himself abstained from meat, but the *Enneads* never mention the point.

(136-3) 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.

(136-4) 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'...

(136-5) 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.

(136-6) Plotinus recommends the practice of mathematics and himself had a full knowledge of the subject.

²²² The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

(136-7) It prevented the [Neoplatonists, as well as the]²²³ Medieval Scholastics after them from remaining a mere carbon copy of either the Classical Philosophers or of one another. In short, in

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(continued from the previous page) an age dominated by authorities, it was only on this basis that genuinely original thought was possible.

(137-1)²²⁴ 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.

(137-2) Plotinus turns the Epicurean question whence God can have derived the idea of making a world against the doctrine of a deliberate creation.

(137-3) On the relation of knowledge to its object, the Sceptics 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 defence, in answer to the second, of self-knowledge in the sense maintained by Aristotle.

(137-4) 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

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²²³ The original editor inserted "Neoplatonists, as well as the" by hand.

²²⁴ The paras on this page are numbered 12 through 15, making them consecutive with the previous page.

(continued from the previous page) Plotinus' concern to formulate a conception of divine wisdom which avoids both horns of the dilemma.

(138-1)²²⁵ 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.

(138-2) 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.

(138-3) Plotinus frequently criticizes Platonists whom he judges too influenced by Stoic materialism.

(138-4) Apollonius of Tyana, whom a later generation of pagans tried to set up as a rival to Christ.

(138-5) Plotinus taught the doctrine of the three divine Hypostases identified with the One beyond Being, the Intelligible world, and Soul.

(138-6) 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.

(138-7) Numenius' use of the phrase 'alone with the alone' is probably not significant, since it was a commonplace one among ancient religious writers.

(138-8) Numenius' view of the first God as an Intelligence precisely, as 'Intelligence at rest' whereas the second God is 'Intelligence in motion.'

(138-9) 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 [while]²²⁶ the first God is concerned solely with the Intelligible world, the second has a double activity, being concerned with both sensibles and Intelligibles.

²²⁵ The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

²²⁶ The original editor inserted "while" by hand.

(139-1)²²⁷ 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.'

(139-2) 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.

(139-3) Plotinus' indifference to his earthly circumstances led him to keep silent about them.

(139-4) Plotinus addressed his last words: 'Try to bring back the god in you to the Divine in the universe.'

(139-5) 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.

(139-6) 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.

(139-7) 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.

²²⁷ The paras on this page are numbered 25 through 31, making them consecutive with the previous page.

(continued from the previous page) 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.

(140-1)²²⁸ Traditional arguments for immortality are crowned by an appeal to the experience of contemplation as furnishing the best proof.

(140-2) The problem of eliminating materialism and anthropomorphism from one's conception of god and the spiritual world.

(140-3) Plotinus, though he entitles Matter 'non-being' in view of its formlessness and utter unsubstantiality, denies that this means absolute non-existence.

(140-4) 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.

(140-5) 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.

(140-6) 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.

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(141-1)²²⁹ As the archetype of the sensible cosmos, which Plotinus like the Stoics regard as a living being, the Intelligible cosmos must likewise be alive.

²²⁸ The paras on this page are numbered 32 through 37, making them consecutive with the previous page.

²²⁹ The paras on this page are numbered 38 through 45, making them consecutive with the previous page.

(141-2) 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.

(141-3) 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.

(141-4) 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.

(141-5) 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.

(141-6) We have seen how this view of reality led Plotinus to treat mental states as more real than material objects.

(141-7) It follows that emanation is necessary in the sense that it could neither fail to happen nor happen otherwise than it does.

(141-8) 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

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(continued from the previous page) 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.

(142-1)²³⁰ 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.

²³⁰ The paras on this page are numbered 46 through 52, making them consecutive with the previous page.

(142-2) 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.

(142-3) 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.'

(142-4) 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.

(142-5) 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.

(142-6) 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.

(142-7) 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

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(continued from the previous page) is as much between higher and lower soul as it is between soul and body.

(143-1)²³¹ 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.

²³¹ The paras on this page are numbered 53 through 57, making them consecutive with the previous page.

(143-2) 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.

(143-3) Even the sages actions are not altogether free, insofar as they depend on external circumstances.

(143-4) 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 to pursue contemplation directly.

(143-5) 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

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(continued from the previous page) 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.

(144-1)²³² 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.

(144-2) The One is therefore not our inmost self, but our transcendent source, with which we are united through love.

²³² The paras on this page are numbered 58 through 64, making them consecutive with the previous page.

(144-3) 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.

(144-4) Appreciation of the Enneads requires a willing suspension of disbelief in what eludes common sense and, in some cases, transcends logic itself.

(144-5) 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?

(144-6) 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.

(144-7) The final goal of theurgy was regarded both by the Oracles and in the Athenian school as the mystical union.

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(145-1)²³³ 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.

(145-2) We may thus arrive at 'an ineffable preconception 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.

(145-3) 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

²³³ The paras on this page are numbered 64 through 69, making them consecutive with the previous page.

reality of anything but the One) or an immanentist pantheism, views equally fatal to the Neoplatonic doctrine of a graded metaphysical hierarchy.

(145-4) 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.

(145-5) 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

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NEOPLATONISM

R.T. Wallis

(continued from the previous page) 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.

(146-1)²³⁴ 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.

(146-2) 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.

(146-3) 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.

(146-4) 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.

(146-5) Follow Medieval Neoplatonism in placing the Forms within the Divine Mind.

²³⁴ The paras on this page are numbered 70 through 75, making them consecutive with the previous page.

(146-6) In Cusanus' thought infinity reigns supreme. Hence his stress, summarised in the²³⁵ 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.

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NEOPLATONISM

R.T. Wallis

(147-1)²³⁶ 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 microcosm, was to have formed the prologue of his defence 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 fulfilment of man's natural powers, Pico's aim was mystical self extinction.

(147-2) Like other movements, Neoplatonism contains good and bad; it would obviously be silly to claim that everything even in Plotinus has permanent value.

(147-3) 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.

(147-4) 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.

(147-5) 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 [on]²³⁷ our own success or

²³⁵ The original editor inserted a space between "in" and "the" by hand.

²³⁶ The paras on this page are numbered 76 through 80, making them consecutive with the previous page.

²³⁷ The original editor inserted "[on]" by hand.

(continued from the previous page) failure in attaining a due balance that the future of our civilisation depends.

Encyclopaedia of Religion and Ethics (Edited by James Hastings)

149²³⁸
ENCYCLOPAEDIA OF RELIGION AND ETHICS
Ed. James Hastings
Proclus²³⁹

(149-1)²⁴⁰ '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 order – faith, truth, and love' (Theol. Plat. i.1). (Porphyry had already adopted the Christian theological virtues, only adding 'truth' as a fourth, and changing {agape}²⁴¹ into {eros}.) '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,' {kosmos zoogikos}²⁴²

150²⁴³
ENCYCLOPAEDIA OF RELIGION AND ETHICS
Ed. James Hastings
Proclus

(continued from the previous page) 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. 45). 'Evil is not a disease or a poverty, but a wickedness of the soul (ib. 335).

²³⁸ This page was numbered "1" by hand.

This page is entirely handwritten by Devon Cotrell (Smith) in 1980 while with PB.

²³⁹ "Volume IX, 1917, page 318"

²⁴⁰ The para on this page is numbered 1. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.

²⁴¹ φgφph into ἐpωs in the original

²⁴² kosmos zwgikoj in the original

²⁴³ This page was numbered "2" by hand.

This page is entirely handwritten in a different hand than the page number.

(150-1)²⁴⁴ 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.

151²⁴⁵

ENCYCLOPAEDIA OF RELIGION AND ETHICS

Ed. James Hastings

Proclus

(151-1)²⁴⁶ Augustine's early writings are steeped in Plotinus, whom he knew in a Latin translation, and some of the most famous passages in the "Confession" 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.

(151-2) At the Renaissance there was a violent anti-Aristotelian reaction, which rested on Plotinus as much as on Plato. Morsilio Ficino published a Latin version of the "Enneads" in 1492.

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

Then 319A, Paragraph 1, begin "Plotinus is one of the ...," continue to end column ("Ammonius").

152²⁴⁷

ENCYCLOPAEDIA OF RELIGION AND ETHICS

Ed. James Hastings

Proclus

153

ENCYCLOPAEDIA OF RELIGION AND ETHICS

Ed. James Hastings

Proclus²⁴⁸

(153-1)²⁴⁹ Devon:²⁵⁰ To be looked up:

I. Plotinus²⁵¹

²⁴⁴ The para on this page is numbered 2, making it consecutive with the previous page.

²⁴⁵ This page was numbered "Proclus 3" by hand.

This page is entirely handwritten in a different hand than the page number.

²⁴⁶ The paras on this page are numbered 3 and 4, making them consecutive with the previous page.

²⁴⁷ Blank page

²⁴⁸ "Index Volume page 463"

²⁴⁹ The paras on this page are unnumbered.

²⁵⁰ Handwritten note in upper margin reads: "check mark = copied out completely"

- (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^{B252}

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ENCYCLOPAEDIA OF RELIGION AND ETHICS

Ed. James Hastings

Proclus

(154-1)²⁵³ III. Jains²⁵⁴

- (1) suicide XII, p.24^B-25^A, 34^{AB}
- (2) Jains 465^A-474^A vol.7
- (3) philosophy vol. VII 467^B-468^A

Henry Thomas: Understanding the Great Philosophers

155²⁵⁵

UNDERSTANDING THE GREAT PHILOSOPHERS

Henry Thomas

(155-1)²⁵⁶ "This Cartesian²⁵⁷ philos is known as a dualistic system – that is a system that divides the world into two parallel but independent entities, matter and spirit.

²⁵¹ PB himself inserted "not yet read" into the left hand margin of this para with a bracket around the entire list.

²⁵² The original editor deleted the section after this list by hand. It originally read:

"II. Proclus

(N6) Mysticism and magic VIII, 277A

(N6) I {Illegible} And the academy

Long: (3) IV 317B – 318A Neo-platonism

A. p.318 copy paragraph, and B. kept where marked. C. "Augustine" early writing and "great remained"

²⁵³ The para on this page is unnumbered.

Post it note on page reads: "Xerox p. 119"

²⁵⁴ The original editor deleted the section before this list by hand. It originally read:

"(D) paragraph 1 ¾

At the Renaiss.... 1492 – Spirit.

(E) In Engl... stet.

(F) 319 A paragraph 1 Plotinus of the...

tall end column. Ammonius"

²⁵⁵ This page was numbered "page 204" in the original, then renumbered "14" and "57" in two separate hands.

²⁵⁶ The paras on this page are unnumbered.

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 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 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 self-same entity.”

(155-2) “Types and Problems of Philosophy” by Hunter Mead 1946

(155-3) “Idealism makes a powerful appeal to both reason and emotion.... It satisfies both head

156²⁵⁸

UNDERSTANDING THE GREAT PHILOSOPHERS

Henry Thomas

157²⁵⁹

UNDERSTANDING THE GREAT PHILOSOPHERS

Henry Thomas

(continued from the previous page) 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.

(157-1)²⁶⁰ 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”

(157-2) 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 dependent upon mind for its existence. Matter has an existence, undeniably, but this can be analysed into perceptions. To use modern terminology matter does not have an objective (that is)

²⁵⁷ The original editor changed “artesian” to “Descartesian” by typing “Desc” above the line and inserted it with a caret.

²⁵⁸ Blank page

²⁵⁹ This page was numbered “15” and “58” in two separate hands.

²⁶⁰ The paras on this page are unnumbered, and are consecutive with the previous page.

independent extra-mental existence, but is dependent upon the subject (the observing or experiencing mind) for its being.”

158²⁶¹

UNDERSTANDING THE GREAT PHILOSOPHERS

Henry Thomas

Poems and Literary Inspiration

159

POEMS²⁶² AND LITERARY INSPIRATION

160²⁶³

POEMS AND LITERARY INSPIRATION

161²⁶⁴

POEMS AND LITERARY INSPIRATION

Heart Song²⁶⁵

(161-1)²⁶⁶ 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

²⁶¹ Blank page

²⁶² Lorraine Stevens inserted "Poems & Literary Inspiration" by hand.

²⁶³ Void page.

²⁶⁴ This page was numbered "54" by hand.

²⁶⁵ The original editor (possibly Carol DeAntoni) inserted "Kay - Savitri's Poem, Published Ananda Varta, approximately 1974" by hand.

²⁶⁶ The para on this page is unnumbered.

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

162²⁶⁷

POEMS AND LITERARY INSPIRATION
Heart Song

(continued from the previous page) 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.

(162-1)²⁶⁸ 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.

163²⁶⁹

POEMS AND LITERARY INSPIRATION
To Be Free

(163-1)²⁷⁰ 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

²⁶⁷ Page 246 in the original.

²⁶⁸ The paras on this page are unnumbered, and are consecutive with the previous page.

²⁶⁹ This page was numbered "55" by hand.

²⁷⁰ The para on this page is unnumbered.

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 to be me.²⁷¹
Free to be free.

164²⁷²

POEMS AND LITERARY INSPIRATION
To Be Free

165²⁷³

POEMS AND LITERARY INSPIRATION
Poem²⁷⁴ #13 altered years later for radio

(165-1)²⁷⁵ 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

²⁷¹ The original editor underlined "to be me." and inserted "?" "NO" in the right margin by hand.

²⁷² Blank page

²⁷³ This page is entirely handwritten.

²⁷⁴ Handwritten (probably by Lorraine Stevens), but not by PB himself; a second version of this poem is found on page 169 where it is titled "To Mataji" (Gayatri Devi)

²⁷⁵ The para on this page is unnumbered.

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.

166²⁷⁶

POEMS AND LITERARY INSPIRATION

Poem #13

167²⁷⁷

POEMS AND LITERARY INSPIRATION

Little Thought

(167-1)²⁷⁸ Little²⁷⁹ 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.

²⁷⁶ Blank page

²⁷⁷ This page is entirely handwritten.

²⁷⁸ The paras on this page are unnumbered.

²⁷⁹ The same handwriting as the previous poem.

(167-2) Music

Music – drifting, drifting
In the air.
Music, music, music everywhere.
My heart communes with you.
and I am lifted by your golden thread,
My being laughs awhile
as you whirl round and 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 enchanter!
In music I delight.

168²⁸⁰

POEMS AND LITERARY INSPIRATION

Music

169²⁸¹

POEMS AND LITERARY INSPIRATION

Poem #13²⁸²

(169-1)²⁸³ To Mataji (Gayatri Devi) – 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

²⁸⁰ Blank page

²⁸¹ This page is entirely handwritten.

²⁸² A different version of this poem is found above, on page 165.

²⁸³ The para on this page is unnumbered.

With which she gives her love
And felt the soft caress
Of gentle fingers
Touch my weeping face.
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.

170²⁸⁴

POEMS AND LITERARY INSPIRATION
Poem #13

171²⁸⁵

POEMS AND LITERARY INSPIRATION
Simple²⁸⁶ Things

(171-1)²⁸⁷ Upon²⁸⁸ 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 prancers.

There is so very much to see,
To touch, to love,

²⁸⁴ Blank page

²⁸⁵ This page was numbered "2" by hand.

This page is entirely handwritten.

²⁸⁶ The original writer inserted "Simple Things, Poem a" by hand; this appears to be a different hand than that on the preceding pages.

²⁸⁷ The para on this page is unnumbered; it is not consecutive with the previous page - but it follows the paras on page 172.

²⁸⁸ This para is a continuation of para 172-1.

My heart dons wings
And flies above
The humdrum sum
Total of a complicated world.
I have a very special love of simple things.

172²⁸⁹

POEMS AND LITERARY INSPIRATION
Simple Things

(172-1)²⁹⁰ Simple Things

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,

²⁸⁹ This page was numbered "3" by hand.

This page is entirely handwritten.

²⁹⁰ The para on this page is unnumbered.

This is the original first page of the poem "Simple Things"

The show to drift upon the
Hardened earth once more
Show me the gentle lines of age²⁹¹

173

POEMS AND LITERARY INSPIRATION

(173-1)²⁹² (- Das Gupta S.N. -)According²⁹³ to the Upanishads, Karma,²⁹⁴ is a set of means and instruments which serve as the link between will, and the concrete achievement,²⁹⁵ of the willed consequences. Thus, the cause of rebirth is not²⁹⁶ karma, but desires.

174²⁹⁷

POEMS AND LITERARY INSPIRATION

175

POEMS AND LITERARY INSPIRATION

(175-1)²⁹⁸ 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."

(175-2) 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 in the Plotinian concept of consciousness."

(175-3) John Keats, Symbolon: O Attic shape! ...

Thou silent form
dost tease us out of thought

²⁹¹ This para is continued in para 171-1.

Handwritten note in the bottom right margin reads: "(over)"

²⁹² The para on this page is unnumbered.

²⁹³ "- Das Gupta S.N. -" was typed at the bottom of the page and inserted with an arrow.

²⁹⁴ PB himself capitalised "Karma" by hand.

²⁹⁵ PB himself inserted a comma by hand.

²⁹⁶ PB himself underlined "not" by hand.

²⁹⁷ Blank page

²⁹⁸ The paras on this page are unnumbered.

As doth eternity.

(175-4) 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."

(175-5) 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 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!"

176²⁹⁹

POEMS AND LITERARY INSPIRATION

177

POEMS AND LITERARY INSPIRATION

(177-1)³⁰⁰ The 4th Evangelist relates not the "cry of desolation found in Mark 15:34 and Matthew 27:46, pp. 986-987 footnote Lamsa;

(177-2) Page 1010, Lamsa, The Holy Bible, translated by George M. Lamsa, A.J. Holman Co., Philadelphia, 1957.

(177-3) There is also a separate book and another [(inspect them – PB)]³⁰¹ "The New Testament" all translated by Lamsa. See also my Romano notes re. this.

(177-4) Lamsa's Church is known as "The Ancient Apostolic and Catholic Church of the East."

(177-5) There are Aramaic (Syrian) texts, originals dated 550 AD in Pierpont Morgan Library –

²⁹⁹ Blank page

³⁰⁰ The para on this page is unnumbered.

This page has been heavily edited by hand. To indicate each new para or paragraph The original editor inserted "¶"

³⁰¹ "(inspect them – PB)" was typed at the end of the paragraph and inserted with an arrow.

(177-6) Hebrew as used in the Bible is close to Aramaic, like American and British English

(177-7) 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]³⁰² East, spoken and written, including the Jews who also used Hebrew. Jesus know Hebrew but mostly spoke [and preached]³⁰³ 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[...?]³⁰⁴

(177-8) It is this [text]³⁰⁵ tenet which offers the opposing text of Jesus' last words. It says "My God, My God, for this I was spared!" ("Arimathe^{306a}" in Western versions) (Eli Eli lemana shabakthan) - these are Aramaic words

(177-9) The Byzantine Church did not accept this earlier version.

(177-10) Neither Jesus nor his disciples spoke Greek.

(177-11) The Holy Bible: From the Ancient Eastern Manuscripts By George M. Lamsa is now in print. It should be ordered from Weiser's.³⁰⁷

178³⁰⁸

POEMS AND LITERARY INSPIRATION

(178-1)³⁰⁹ 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, a³¹⁰ quotation from the Twenty-second Psalm.

³⁰² "and Middle" was typed above the line and inserted with a caret.

³⁰³ "& preached" was typed above the line and inserted with a caret.

³⁰⁴ The original editor inserted "...(?)" by hand.

³⁰⁵ "text" was typed above the word "tenet"

³⁰⁶ The original editor inserted quotation marks by hand.

³⁰⁷ Handwritten note at the bottom of the page reads: "Check Class XXIII and Booknotes for final draft. This is a rough draft." and

"(over)"

³⁰⁸ Handwritten note in the top right margin reads: "over"

³⁰⁹ The paras on this page are unnumbered.

³¹⁰ The original editor underlined "a quotation from the Twenty-second Psalm" by hand.

The whole psalm is very relevant to the Crucifixion, and a³¹¹ complete reading of it gives an entirely different picture from one of despair.

Vienna.

E. Taylor

(178-2) 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

(178-3) 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

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POEMS AND LITERARY INSPIRATION

(179-1)³¹² Kenneth Walker:³¹³ "Mind³¹⁴ 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 [forms of]³¹⁵ life. Above these are ranged the more complex animals and plants.

(179-2)³¹⁶ 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.

³¹¹ The original editor underlined "a complete reading of it gives an entirely different picture from one of despair" by hand.

³¹² The paras on this page are unnumbered, and labelled "b"

³¹³ The original editor underlined "Kenneth Walker" by hand.

³¹⁴ The original editor inserted quotation marks by hand.

³¹⁵ "forms of" was typed at the end of the sentence and inserted with a caret.

³¹⁶ "(b)" in the original.

No the ultimate reality is not a brutal will, but mind and consciousness raised to their very zenith."³¹⁷

(179-3) 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.

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POEMS AND LITERARY INSPIRATION

(180-1)³¹⁸ 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 realised or actualised 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.

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POEMS AND LITERARY INSPIRATION

(181-1)³¹⁹ 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 roundtable 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?"

³¹⁷ The original editor inserted quotation marks by hand.

³¹⁸ The para on this page is unnumbered.

³¹⁹ The para on this page is unnumbered.

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, on 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

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(182-1)³²⁰ Man's³²¹ ki (energy) flows from top to middle, through broad shoulders narrowing into the point of *tanden* (the body's fulcrum at the deep centre of the³²²

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(182-2) According³²⁴ 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 has³²⁵

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 unutilised source of labour." One wishes he had given us the benefit of his speculations in this direction.

³²⁰ The paras on this page are unnumbered.

³²¹ Handwritten note in the left margin reads: "X"

³²² The end of this para is missing.

³²³ The original editor inserted "hara." by hand.

³²⁴ Handwritten note in the bottom left margin of this para reads: "XIII"

Handwritten note in the bottom right margin of this para reads: "from {Illegible??} bk review"

³²⁵ The end of this sentence is missing.

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 a³²⁶

(182-3) Looks at his Profession, 1901: 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 neighbourhood, from the society and – again – from the everydayness.”

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(183-1)³²⁷ Hui 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.”

(183-2) Colour 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.

(183-3) By absorbing prana from warm, healing rays of bright sunlight we renew vigour of physical as well as subtle bodies.

(183-4) Whereas prana is sun-derived, Kundalini is from the earth’s core – hence a different energy.

(183-5) Colour breathing. Intensely visualise the colour, and flood part of the body with it, while inhaling. Repeat with each of the seven spectrum colours in a different part in turn.

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(184-1)³²⁸ From The American Peoples Encyclopaedia

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

³²⁶ The end of this para is missing.

³²⁷ The paras on this page are unnumbered, and labelled d through h.

³²⁸ The para on this page is unnumbered.

the Real (Kant), Absolute Ego (Fichte), World Ground (Schelling). God (many Christian theologians) _____³²⁹ In a more general sense absolute as opposed to relative.

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(185-1)³³⁰ 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 reflections to the notion of a being with the following characteristics:

(1) It is all comprehensive; there could not, even in theory, be anything outside it to suppose there could 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

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(continued from the previous page) 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;³³³ for there can be no cause or ground itself.

³²⁹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

³³⁰ The para on this page is unnumbered. Handwritten note in left margin reads: "from article by Brand Blanshard in Vol.1, Encyclopaedia Britannica, 1973, p. 50"

³³¹ Blank page

³³² This page was numbered "2" by hand.

(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 realisation of the Absolute if there were no real time or change and if the goal of the process were realised already. Others, such

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(continued from the previous page) as Bertrand Russell, have insisted that not all present knowledge can be regarded as illusory appearance; if it is, this insight itself would have to be regarded as illusion. Others again have argued, with William James, that the world is a perfect whole neither logically nor morally and that belief in the Absolute is merely a "tender - minded" faith that the world is more rational than in fact it is.

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(191-1)³³⁷ Hans-Ulrich Rieker in his book "Meditation" gives the following quotation from C.Fr.³³⁸ von Weizsacker "Zum Weltbild der Physik": "Die Meditation verandert

³³³ "self caused" in the original.

³³⁴ Blank page

³³⁵ This page was numbered "3" by hand.

³³⁶ The original editor inserted "from Encyclopaedia Britannica, 1973 vol.1 p50

article by Brand Blanshard" by hand.

³³⁷ The para on this page is unnumbered.

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 Baron³³⁹ Carl Friedrich von Weizsacker (Prof. Dr Phil.): physicist and philosopher, born in Kiel, June 28, 1912, son of Ernst, Baron V.W. (ambassador) and Marianne von Graevenitz, married 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, Gottingen; prof. of philos., Hamburg Univ. since 1957. Address: 40 Schwarzbuchenweg, Hamburg. Publications: ie Atomkerne, Zum Weltbild der Physik (7th ed.1957) published in English as The World View of Physics; Die Geschichte der Natur; (1948; published in English as History of Nature); Physik der Gegenwart; Die Verantwortung der Wissenschaft im Atomzeitalter;

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(192-1) 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.]"³⁴⁰

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POEMS AND LITERARY INSPIRATION

Emmet Fox's Golden Keys to Successful Living
Herman Wolhorn

(193-1)³⁴¹ ...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.

(193-2) There is no way to find God except by prayer, and prayer is thinking about God.

(193-3) 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.

³³⁸ The original editor circled "C.Fr. von Weizacker" by hand.

³³⁹ The original editor underlined "Baron Carl Friedrich von Weizsacker" by hand.

³⁴⁰ The original editor deleted "These are the words of Plato." after "philosophy." by hand.

³⁴¹ The paras on this page are numbered 1 through 9, and they are not consecutive with the previous page.

(193-4) 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.

(193-5) 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."

(193-6) "...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."

(193-7) "...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!"

(193-8) "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."

(193-9) "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.'"

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POEMS AND LITERARY INSPIRATION
Emmet Fox's Golden Keys to Successful Living
Herman Wolhorn

(194-1)³⁴² "There is only one Mind in the universe, Divine Mind, and we are all individualisations of that - undivided parts. This is the true 'image and likeness.'"

(194-2) "...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."

³⁴² The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

(194-3) 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.

(194-4) 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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³⁴³ Blank page

³⁴⁴ Blank page

³⁴⁵ Blank page

³⁴⁶ Blank page

³⁴⁷ Void page.

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³⁴⁸ Blank page

(201-1)³⁴⁹ 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.

(201-2) 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. –

(201-3) Karma asserts the prevalence of order in the world, and is antagonistic to any conception like that of Calvinist predestination.

(201-4) The later Upanishads have a pronounced orientation towards the conception of grace, but not the earlier ones.

(201-5) The Katha Upanishad contains the classic statement that the Atman is attained not by intellectual acumen or scholastic profundity, but by grace. Thus the conception of a divine election is maintained.

(203-1)³⁵³ 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

³⁴⁹ The paras on this page are unnumbered.

³⁵⁰ Blank page

³⁵¹ The original editor deleted "LITERARY" by hand.

³⁵² "from Chambers' Encyclopaedia Volume 9, Edition 1959" in the original.

³⁵³ The para on this page is unnumbered.

“(Particularly the mouth) and (2) to initiate (into some secret cult),³⁵⁴ 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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Chambers’ Encyclopaedia

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Chambers’ Encyclopaedia

(continued from the previous page) [attainment]³⁵⁶ 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 entire surrender to him by faith, hope, love, and the practice of continuing prayer and adoration.

(205-1)³⁵⁷ 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.

(205-2) 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, through³⁵⁸

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POEMS AND LITERARY INSPIRATION
Chambers’ Encyclopaedia

(continued from the previous page) growing conformity to the divine will, through the dark night of purification of the spirit until by varying ways God does for the soul what it cannot do for itself.

³⁵⁴ The original editor inserted parenthesis by hand.

³⁵⁵ Blank page

³⁵⁶ The original editor deleted “that the” before “attainment” by hand.

³⁵⁷ The paras on this page are unnumbered.

³⁵⁸ Handwritten note in the bottom margin reads: “p2 of Chambers on ‘mystic’”

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³⁵⁹ This page was numbered “3” and “11” in two separate hands.

This page is entirely handwritten by Alan Berkowitz in a different hand than either of the page numbers.

³⁶⁰ The para on this page is unnumbered.

³⁶¹ “Types + Probls of PHIL” in the original

³⁶² The remainder of items on this page bracketed and marked PE+W v4 (Philosophy East and West volume 4) in the left margin

³⁶³ This page was numbered “12” by hand.

This page is entirely handwritten by Alan Berkowitz in a different hand than the page number.

³⁶⁴ The para on this page is unnumbered.

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³⁶⁵ Philosophy East and West Volumes 5 and 7 can be found in Book Notes 6.

³⁶⁶ Incorrectly "Joseph" in the original

³⁶⁷ This page was numbered "13" by hand.

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³⁶⁸ The para on this page is unnumbered.

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Santayana: Realms of Being

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REALMS OF BEING

Santayana³⁷¹

(211-1)³⁷² 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.

(211-2) 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 or³⁷³ 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 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, 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

³⁶⁹ Blank page

³⁷⁰ “1” in the original.

³⁷¹ The original editor inserted “Origin? Another person besides PB himself wrote: “Santayana Realms of Being” by hand.

³⁷² The paras on this page are numbered 1 through 3.

³⁷³ “of” in the original, but that doesn’t make sense. – TJS ‘19

place of spirit in the universe. I will therefore say a word about them before proceeding to other matters.

(211-3) 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

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(continued from the previous page) 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.

(212-1)³⁷⁵ 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.

(212-2) 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,

³⁷⁴ Page 2 in the original.

³⁷⁵ The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

(continued from the previous page) 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.

(213-1)³⁷⁷ ...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.

(213-2)...were the notion of spirit not thus fused with that of substance (as it 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 ...

(213-3)...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...

(213-4)...until, becoming conscious in the vicissitudes of that too real world, it tries to assert its spirituality by surmounting them.. In its reality, then, spirit will be dispersed, I can conceive such a universe,³⁷⁸ 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.

(213-5) Theory of spiritual monads making up a physical world.

³⁷⁶ Page 3 in the original.

³⁷⁷ The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

³⁷⁸ The original editor inserted a comma by hand.

³⁷⁹ Page 4 in the original.

(214-1)³⁸⁰ ...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.

(214-2)...a great dreamer, and full of obsessing cares, yet it is subject at every turn to external fatalities, to surprises and torments;

(214-3) 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.

(214-4)...and all later transcendental idealism only elaborates the notion of this solitary thinking monad of Leibniz, thinking its faded world.

(214-5)...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 synthesised logically into an ideal natura naturans.³⁸¹ It had therefore been [a]³⁸² 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 perception, introspection, memory, and reasoning exhaust the realities conceived or conceivable. 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 have³⁸³ only these atomic and homeless intuitions on our hands

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(continued from the previous page) 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.

³⁸⁰ The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

³⁸¹ The original editor underlined "natura naturans" by hand.

³⁸² "a" was typed above the line and inserted with a caret.

³⁸³ The original editor inserted a space between "should" and "have" by hand.

³⁸⁴ Page 5 in the original.

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.

(215-1)³⁸⁵ 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.

(215-2) 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;

(215-3) 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.

(215-4) 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.

(215-5) Cosmic animism has therefore no real affinity with spiritual insight or spiritual liberation. Spiritual minds may legitimately give names to all

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(continued from the previous page) things according to the part these things play in the spiritual drama; but this is poetry to be understood poetically.

(216-1)³⁸⁷ Since the Renaissance it has been out of fashion to preach contempt of the world. Writers and academic philosophers are in the world’s service, and work for

³⁸⁵ The paras on this page are numbered 16 through 20, making them consecutive with the previous page.

³⁸⁶ Page 6 in the original.

³⁸⁷ The paras on this page are numbered 21 through 22, making them consecutive with the previous page.

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.

(216-2) 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.

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(217-1)³⁸⁹ 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.. our 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. (The³⁹⁰ world degrades even science and religion),

(217-2) 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

³⁸⁸ Page 7 in the original.

³⁸⁹ The paras on this page are numbered 23 through 26, making them consecutive with the previous page.

³⁹⁰ The original editor inserted parenthesis by hand.

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.

(217-3) 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).

(217-4) When each sage reaches Nirvana or reverts to perfect identity with Brahma, who then³⁹¹ 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

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(continued from the previous page) at all, but that there was never anything but Brahma existing in him.

(218-1)³⁹³ ...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 or 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).

(218-2) 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

³⁹¹ The original editor inserted a space between "who" and "then" by hand.

³⁹² Page 8 in the original.

³⁹³ The paras on this page are numbered 27 through 32, making them consecutive with the previous page.

extraneous reproaches, jealousies, sorrows, and cares. (Spirit is freed by the perfection of the body, not by its absence.

(218-3) Negatively we may observe this liberation in placid sleep. (Treacherous primitive paradise of indistinction and peace.)³⁹⁴

(218-4)...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.

(218-5)... Is it even liberation from life, if you are tired of thinking, loving, hating, and hoping, and wish for eternal rest?

(218-6)... They are not all alike. Some are initially

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(continued from the previous page) 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 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).

(219-1)³⁹⁶ 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.

³⁹⁴ The original editor inserted parenthesis by hand.

³⁹⁵ Page 9 in the original.

³⁹⁶ The paras on this page are numbered 33 through 36, making them consecutive with the previous page.

(219-2) 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).

(219-3) *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 to express its nature in adequate images.

(219-4) 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 ecstasy is a form of intoxication, not of disintoxication.

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(220-1)³⁹⁸ 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).

(220-2)... 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.

(220-3) Salvation could not consist in pretending to be independent, that is, in becoming mad.

³⁹⁷ Page 10 in the original.

³⁹⁸ The paras on this page are numbered 37 through 43, making them consecutive with the previous page.

(220-4) the charity of Jesus in the Gospels has been interpreted by sentimental or³⁹⁹ romantic moderns as an invitation to indulge all their corrupt inclinations.

(220-5) 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.

(220-6) Our sufferings will chasten and transfigure our attachment to the circumstances and passions that caused those sufferings. Death will soon annul the ignominy that⁴⁰⁰ confined spirit in us to our private views and private interests. Even now, by accepting that death in advance, we may identify ourselves dramatically⁴⁰¹ with the spirit in us

(220-7) 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

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(continued from the previous page) each human soul some spark of divine spirit cohabits with the animal nature of the rest;

(221-1)⁴⁰³ 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.

(221-2) 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.

(221-3) 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

³⁹⁹ The original editor deleted duplicate "or" by hand.

⁴⁰⁰ The original editor inserted a space between "ignominy" and "that" by hand.

⁴⁰¹ The original editor inserted a space between "ourselves" and "dramatically" by hand.

⁴⁰² Page 11 in the original.

⁴⁰³ The paras on this page are numbered 44 through 48, making them consecutive with the previous page.

realised; 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.

(221-4) ... 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.

(221-5) 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

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(continued from the previous page) them. He could not become a national hero

(222-1)⁴⁰⁵ 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.

(222-2) 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 cults 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.

(222-3) 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

⁴⁰⁴ Page 12 in the original.

⁴⁰⁵ The paras on this page are numbered 49 through 53, making them consecutive with the previous page.

forever, no music would be heard in those spheres, and the soul would have sinned and suffered only to go on sinning and suffering unredeemed.

(222-4) Liberation, however, would bring no positive benefit, but at best the peace of death, unless it were a mere preliminary to Union.

(222-5) This, though not always understood by politicians, has always been understood by mystics. 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?)

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(223-1)⁴⁰⁷ 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).

(223-2) 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.

(223-3) 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.

(223-4) Often, and not only in an ultimate mystic trance, all other goods may be forgotten; they may cease to be desired; but this exclusiveness of itself

(223-5) ...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.

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;

⁴⁰⁶ Page 13 in the original.

⁴⁰⁷ The paras on this page are numbered 54 through 59, making them consecutive with the previous page.

(223-6) This first conclusion also arms us with a 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 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,

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(continued from the previous page) 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 forever. ... 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 here.

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

(224-1)⁴⁰⁹ ...those revealed histories were but fables, contrived for the sake of their moral. Inspiration no doubt invented them well, and they 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.

(224-2) 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

⁴⁰⁸ Page 14 in the original.

⁴⁰⁹ The paras on this page are numbered 60 through 61, making them consecutive with the previous page.

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

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(continued from the previous page) 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 are⁴¹¹ fables expressing human aspirations).

(225-1)⁴¹² 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).

(225-2)... 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).

(225-3) 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

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⁴¹⁰ Page 15 in the original.

⁴¹¹ The original editor deleted duplicate "are" by hand.

⁴¹² The paras on this page are numbered 62 through 64, making them consecutive with the previous page.

⁴¹³ Page 16 in the original.

(continued from the previous page) 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).

(226-1)⁴¹⁴ 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).

(226-2)Truth is a pure good for the spirit, no

(continued from the previous page) 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

⁴¹⁴ The paras on this page are numbered 65 through 66, making them consecutive with the previous page.

⁴¹⁵ Page 17 in the original.

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 platonically worship only universal Ideas of the Beautiful and the Good? (By compassion and concern.)

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(228-1)⁴¹⁷ ...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).

(228-2)... 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 recognise 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).

⁴¹⁶ Page 18 in the original.

⁴¹⁷ The paras on this page are numbered 67 through 71, making them consecutive with the previous page.

(228-3)... 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 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).

(228-4)...Spirit cannot live except alone.

(228-5)... 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).

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(continued from the previous page) Man, as Aristotle would say, is a compound; 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).

(229-1)...⁴¹⁹ as his thoughts are fed by passion more than by observation, his beliefs remain inveterately mythical. It might be corrected in science if data as well as theories were recognised 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.

(229-2)... As a man seldom identifies himself with the spirit in him, but at best speaks of spirit as something higher that descended 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).

⁴¹⁸ Page 19 in the original.

⁴¹⁹ The paras on this page are numbered 72 through 76, making them consecutive with the previous page.

(229-3)... 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.

(229-4)...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.

(229-5)... 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

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(continued from the previous page) 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 ineffaceable, 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.

(230-1)⁴²¹ Plato or Hegel, have to subtract all detail from nature in order to obtain Ideas or an Idea that might be identified with God: (Intellectual deification of the truth).

(230-2) 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 realised goods, except the single one of his own rapture. (Mythical deification of the Good).

⁴²⁰ Page 20 in the original.

⁴²¹ The paras on this page are numbered 77 through 79, making them consecutive with the previous page.

(230-3) 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 prophecy 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 nous, the second hypostasis in the trinity of Plotinus. (The selective fiat of power limits actual form to the Logos or the truth).

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(231-1)⁴²³ 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.

(231-2) Addition: Page 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?)

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(233-1)⁴²⁶ 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

⁴²² Page 21 in the original.

⁴²³ The paras on this page are numbered 80 through 81, making them consecutive with the previous page.

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⁴²⁵ “1” in the original.

⁴²⁶ The paras on this page are numbered 1 through 3. They are duplicates of the paras on page 211.

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.

(233-2) 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 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, 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.

(233-3) 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

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(continued from the previous page) 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.

⁴²⁷ Blank page

⁴²⁸ “2)” in the original.

(235-1)⁴²⁹ 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 concentrate 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.

(235-2) 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 and incident in the universe,

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⁴²⁹ The paras on this page are numbered 4 through 5, making them consecutive with the previous page. They are duplicates of the paras on page 212.

⁴³⁰ Blank page.