

Book Notes 10

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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 the material in these three files 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.

Book Notes 09, 10, and 11 were created between 2015 and 2018 from material donated to the archive from various sources, including the papers of Kenneth Hurst and the Glass-Talcott collection. These papers were often received in great disarray; the archivists (mainly Lydia Dempsey and Joshua Orkin) attempted to organize them into similar groups by content. However, because these files kept getting new material they lack internal coherence. It is very

important to keep in mind that PB himself did not create these files! The papers were all his at one time, but were never gathered into the form they are in now. Furthermore, Book Notes 09-11 were originally one single file, based on content, but the requirements of putting the actual pages into archival boxes meant that they had to be separated into three separate files based on the size of the paper: Book Notes 09 is all half-sized sheets, Book Notes 10 is regularly sized pages, and Book Notes 11 is oversized long pages. Finally, Book Notes 10 is primarily composed of material donated by Kenneth Hurst, PB's son.

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

Uncategorised Paras

1

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(1-1)¹ Any existence, even error has reason for being, and disorder itself must find its place among the elements of universal order. The characteristic tendency to reduce every thing down to an exclusively quantitative point of view: a cyclic phase that leads logically to the lowest point of descent which proceeds and with ever increasing speed from the beginning of a mantra to the end. This tendency toward the limit [because the limit is figuratively outside of manifestation]² of quantification cannot of course be reached... since the lowest point is an obscure reflection or an inverted image of the highest point as it were and from this it follows that the most complete absence of all principle implies a sort of 'counterfeit' of the principle itself. The Pythagorean numbers, principles of things are by no means numbers as presently understood, as principle immutability is by no means the immobility of a stone nor is true unity the uniformity of beings denuded of all their qualities! In the principle order all multiplicity is synthetically comprehended in unity itself.

The first of all cosmic dualities, situated at the very principle of universal manifestation, [without]³ which no existence is possible:

Purusha	Essence	Act	form
Prakriti	Substance	Potentiality	Matter

¹ The paras in this document are all unnumbered, except where otherwise noted.

² PB himself inserted "because the limit is figuratively outside of manifestation" by hand by inserting it on the back of the page with an arrow on the front indicating it to be a continuation of the line.

³ PB himself changed "with-" to "without" by hand.

Universal Principles, the two poles of all manifestation. The interaction exercised by the active principle Essence on the passive and feminine principle: Substance or again act is that in him by which he participates in essence and potency is that in him by which he participates in substance. Pure act and pure potency could not exist anywhere in manifestation.

Essence the principle synthesis of all the attributes which belong to a being and makes the being what it is... quality considered as a content of essence is susceptible of a transposition which universalises its significance and even brought into relation with God himself, that is saguna Brahma, but there cannot be any quantification of Him.

The Platonic Ideas are also Essences and Aristotle stresses the immanent aspect while Plato the transcendental.

Specific nature is of a purely qualitative order for it is truly innumerable, in any case they are always considering archetypes or the essential principle of things and such may represent what may be called the qualitative side of manifestation and by direct filiation are the same

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(continued from the previous page) thing as Pythagorean numbers, purely qualitative corresponding universally on the side of essence to what the quantitative numbers are on the side of substance. The name of a being in so far as it is an expression of its essence is properly speaking a number understood in this qualitative [sense]⁵ establishes a correspondence between Platonic Ideas and Pythagorean numbers (nama denotes the essential side of a being)

Materia Prima, passive principle of universal manifestation; pure potentiality where nothing is distinguished or actualised, the passive support of all manifestation. Materia seconda is substance in the relative sense and what is materia at a certain level can become form at another, in no case is it pure potency. Also it can be said of Universal substance,⁶ [is]⁷ pure potency undifferentiated and undistinguishable,⁸ it is the only principle which alone can be said to be unintelligible... there is in it nothing to be actually known; as for relative substance in so far as it participates in the potentiality of universal substance; they also participate in its unintelligibility. This also shows the necessity for securing explanations from above the essential side and it also explains

⁴ PB himself inserted "Pay: R.L. July 10 - 6:05pm" in the middle of this page by hand.

⁵ PB himself deleted "and" from after "sense" by hand.

⁶ PB himself inserted a comma by hand.

⁷ PB himself changed "in" to "is" by hand.

⁸ PB himself inserted a comma by hand.

why science cannot explain anything... from the quantitative. Their inert matter would have no properties and would not be manifest in any way. Inertia properly speaking belongs to materia prima and incapable of sensible perception. It can only serve as root or support to whatever is manifested therein and that in consequence sensible qualities cannot be inherent in it but must proceed from forms implanted in it and this again refers to essence.

Materia secunda can't be devoid of all determination, the nature of this determination must now be specified. Quantity is one of the very conditions of existence in the sensible or corporeal domain and it is the condition that belongs most exclusively [of]⁹ all to that world. However while there is quantity there is still no sensible manifestation although manifestation has its very roots in quantity. By itself it is only a necessary presupposition

The pure idea of number is essentially that of which whole numbers or the sequence of whole numbers constitutes a discontinuous series all that extensions that have been applied to this idea and give rise to the notions of fractions and incommensurables are alterations to help reduce the intervals in the numerical discontinuity so as to lessen the imperfections inherent in the application of numbers to continuous magnitudes

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(Continued from the previous page) Extension although quantitative in character like everything else belonging to the sensible world cannot be regarded as pure quantity. Those theories that generally tend to reduce all to quantity are generally atomistic; that is [they]¹¹ introduce discontinuity to matter in order to bring it closer to the nature of numbers,¹² than to that of extension. Etymologically the word matter is veiled in obscurity... almost unintelligible! Matera-matter fits in with the idea of substance as passive principle and symbolically feminine or the Latin verb metiri to measure. For everything that can be perceived or conceived in the manifested world the Sanskrit is nama-rupa corresponding to the intelligible and the sensible, two complementary aspects of [the]¹³ essence and substance of things

Measure implies determination and determination cannot be implied to the absolute undifferentiation of the universal substance so [it]¹⁴ must be related to a more

⁹ PB himself inserted "of" by hand.

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¹¹ PB himself inserted "they" by hand.

¹² PB himself inserted a comma by hand.

¹³ PB himself inserted "the" by hand.

¹⁴ PB himself inserted "it" by hand.

restricted notion. In Sanskrit, matra =¹⁵ measure,¹⁶ and applies to the “possibilities of manifestation inherent in the spirit (atma).”¹⁷ Measure is concerned with the domain of continuous quantity, with things that have a special character or extension itself, furthermore measure is said to be geometrical in virtue of the fact that bodies are situated in extension and occupy a certain defined part of it, that they are directly measurable, other properties are not,¹⁸ except to the extent that they are in some way related to extension. Measure directly concerns extension and what’s therein, it is only by the quantitative aspect of this extension that measure is made possible... but continuous quantity is a derived mode of quantity, participation in pure quantity which is inherent in materia secunda of the corporeal world and because continuity is not pure quantity, measure always carries a degree of imperfection in its numerical expression as the discontinuity of number makes a fully adequate application of number to continuous magnitude impossible. Quantity is never that which is measured, it is that by which things are measured.

The manifestation of the possibilities of the corporeal world order take place in space, so space may be used to represent the whole domain of universal manifestation. Fundamentally measure [is]¹⁹ an assignation necessarily implied in all manifestation. Measure is an essential part of spatial symbolism and connected with order (rita) and order essential to the production of universe – out of chaos or the indefinite potentiality and order assimilated to an illumination – Essence the luminous pole Srishti the production of manifestation includes expression, conception and luminous radiation

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(Continued from the previous page) If a central point in space is considered together with the radii emanating from it... it can be said these radii realise space by causing it to pass from virtuality to actuality; radii correspond to direction in space, hair symbolisms, solar rays, the three dimensional cross, the three elements that constitutes OM can all be designated by matra* measure of three worlds. By meditation of these matras the being realises in himself the corresponding states or degrees of universal manifestation or existence and so becomes the measure of all things. Rita or the Latin

¹⁵ PB himself changed "*" to "=" by hand.

¹⁶ PB himself inserted a comma by hand.

¹⁷ PB himself inserted quotation marks around “possibilities of manifestation inherent in the spirit (atma)” by hand.

¹⁸ PB himself inserted a comma by hand.

¹⁹ PB himself inserted "is" by hand.

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ordo, rite that which is accomplished in conformity with order and which consequently initiates or reproduces at its own level the very process of manifestation.

Here Blake's²¹ The Ancient of Days²² would correspond to the great Architect of the Universe Vishwakarma²³ the spirit of universal construction

Extension is not simply and purely a mode of quantity, if space were purely quantitative it would have to {be}²⁴ entirely homogenous and its parts purely undistinguishable one from another by anything else except size, a container without contents; as something which cannot have an independent existence in manifestation. The presence of bodies suffices to determine quantitative differences between the parts of space occupied by different bodies. Empty space or a container without contents is absurd. Emptiness cannot have any place in manifestation. Since extension itself is in some way qualitative and therefore cannot be the basis of a purely mechanistic theory i.e. to say that body is [nothing but extension;]²⁵ quantity... surface and volume which measure the portion of extension actually occupied by it are the body itself with all its properties is absurd. And how about the respective situation of these bodies. Is the situation to be defined purely by quantity, distance? No. The direction along which distance moves must be measured from a quantitative point of view {and}²⁶ cannot be a matter of indifference because space cannot be considered other than homogenous; therefore if direction is an effective element in a situation and if it is a purely spatial element there must be something purely spatial qualitative in the very nature of space i.e. not only has the size of figures to be taken into account but also their shape. Are a triangle and a square of equal area one and the same thing? For there is something in shape that precludes it from being reduced to quantity. Better yet the theory of similar figures where the purely qualitative order, shape is an assemblage of directional tendencies at every point in a line... its directional tendencies specified by a tangent and the

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(continued from the previous page) assemblage of all the tangents defines the shape of the line. Therefore it is the notion of direction which represents the real qualitative element in space as size represents its quantitative element. In order to be effectively

²¹ Referring to "William Blake."

²² "Ancient of Days" in the original.

²³ Also known as "Vishvakarman."

²⁴ We have inserted "be" into the text for clarity.

²⁵ PB himself changed "is not but extension is;" to "nothing but extension;" by hand.

²⁶ We have inserted "and" into the text for clarity.

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realised space must be related to an assembly of defined directions. Homogenous space is a mere virtuality, it is one of the conditions defining corporeal existence. These conditions are not themselves matter, quantity but is nearer to essence. Space cannot possibly extend beyond the world in order to contain it - because empty space would then be in question. Rather it is space that is in the world. It can be said that space is co-extensive with this world because it is one of its conditions

What is measured is never really a duration it is the space (which can be measured directly) covered in a certain length of a time in the course of a movement of which the law is known. Such a law expresses a relation between time and space. The mental since it belongs to the subtle manifestation has no spatial character, though [it's]²⁸ developed in time, is nearer to essence than the corporeal because it can reach into the subtle domain, time is more qualitative than space and therefore it is useless to look for the quantitative. Everything that has been said about space can be said about time in relation to its 'emptiness.' Realised time contains all events just as realised space contains all bodies. Periods of time are qualitatively differentiated just as parts of space are differentiated by the bodies they contain... therefore equivalent durations of time which are quantitatively equal when they are filled by totally different sequences of events are not equivalent. The essential nature of event seems to be more rigidly tied to time than that of bodies to space... time has a more qualitative character.

Cyclic time or qualified time influences [the]²⁹ determination of events and the speed they unfold which is qualitative in character.

The progressive contraction of duration the limit of which corresponds to a stopping point

Descending direction a gradual separation from the principle

Away from the pole or essence. Each period of the history of humanity corresponds specifically to a determinate cosmic moment therefore there is a constant correlation between the state of the world-nature and mankind whose existence is evidently conditioned by it

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(Continued from the previous page) The scholastics looked upon materia as constituting the principle of individuation. Individuals of any one species all participate in a common nature... so how does it come about that in spite of this community of nature these individuals are distinct beings or even that they are

²⁸ PB himself inserted "it's" by hand.

²⁹ PB himself inserted "the" by hand.

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distinguishable from one another.³¹ Of what order is the determination which is added to specific nature so that individuals may become separate beings while remaining within the species. *Materia secunda* is the principle of separativity. Quantity is a determination added to species, as species is exclusively qualitatively. Quantity will predominate over quality in individuals to the extent that they approach a condition in which they are mere individuals and nothing more and to the extent that they are more separate from one another.... It must be insisted that quantity can only separate and cannot unite. Everything that proceeds from matter produces nothing but antagonism in many diverse forms between fragmentary units which are at a point directly opposite to true unity

Principal unity which contains synthetically within itself all the qualitatively determinations of the possibilities of this domain is in fact its essential pole which must become nearer as the other becomes more remote, is represented by pure quantity with the indefinite atomic multiplicity it implies, and with the exclusion of any distinction between its elements other than numerical

This domain can be represented geometrically by a triangle of which the apex is the essential pole, which is pure quality while the base is the substantial pole, symbolised by the multiplicity of the points comprised in the base and contrasted with the single point at the apex... further the base must be supposed indefinitely removed from the apex. If lines are drawn parallel to the base to represent different degrees of remoteness from the apex, it is evident that multiplicity which symbolises the quantitative will be all the more accentuated as the base is approached. The principle of indiscernibles (Leibniz)³² by which is meant that there cannot exist anywhere 2 identical beings... an immediate consequence of the limitlessness of universal possibilities, conversely in order that things may not be identical there must always be some qualitative difference between them and their determinations cannot be solely quantitative. It is never true that two beings differ solo numero, if they did not differ qualitatively they would not even be beings, but something like divisions, exactly resembling each other, such divisions having no real existence... *entia rationis*.

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(Continued from the previous page) In this remark Leibniz does not have an adequate notion of space and time as manifested in our world, that is no account of their ontological nature is taken into account, wherein they really exist as conditions

³¹ PB himself inserted a period by hand.

³² "Leibnitz" in the original. Referring to "Gottfried Wilhelm Leibniz."

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determining the special mode of existence distinguished as corporeal existence. Soon as the desire to produce a purely quantitative science arose it became inevitable that the practical applications derived from that science should share its character and these applications are generally designated by the word industry.

Of course the relation of these ideas or principles are not to be ignored especially in their application to the sphere of contingency. The ancient crafts (qualitative) unlike modern industry (quantitative) a sacred ritualistic where every trade or occupation a priesthood;³⁴ and adhered to traditional principle which penetrates the whole of existence... Swadharma, activity conformable to his own particular essence. Initiation uses craft as a support to fully realise the possibilities of which his professional activities is but an outward expression. The tool engender the craft is actually an extension of man, whereas the machine makes of the man his servant.

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(Continued from the previous page) Time changed into space, that is it consumes it consequently contains the power to contract and tends to reduce the spatial extension to which it is opposed and its antagonism to space unfolding with ever increasing speed, and it is qualified at every moment in a different way by the cyclical conditions to which it belongs. Not only does time compress space but also that time is itself subject to a progressive contraction, appearing in the proportionate shortening of the four Yugas. If carried to its extreme limit the contraction of time carried thus would in the end reduce it to a single instant and then duration would cease to exist thus "time the devourer ends by devouring itself," that is why death is the last one to die. Or as soon as succession ceases death is no longer possible, the wheel has ceased to turn. Succession is turned into or transformed into simultaneity and this can also be expressed by saying that time has changed into space. At the very moment when time seems to be finally devouring space, space in its turn absorbs time. There is a sort of prefiguration of the absorption of time by space in the recent theories which treat the "space-time" complex as a single and indivisible whole. To say that time must become imaginary in order to become assimilable to a fourth dimension of space is as much to say that what must happen is that time should actually cease to exist as such or in other words that the transmutation of time into space is in fact only realisable at the "end of the world." When the expansive tendency of space is no longer opposed by the restrained and compressive tendency of time, then space must undergo one way or another a dilation such as will raise it indefinitely to a higher power nor can this

³⁴ PB himself inserted a semicolon by hand.

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occurrence be represented by an image borrowed from the domain of corporeal manifestation.

In reality the corporeal world is not annihilated but transmuted, and it immediately receives a new existence, because beyond the stopping point, which corresponds to the instant at which time is no more the wheel begins to turn again for the accomplishment of another cycle. The end as well as the beginning of a new cycle is timeless and this is necessarily so because of the strict analogical correspondence existing between the two extreme points. It is of note that although the end of the world, is commonly spoken of as the end of time it is never spoken of as the end of space. Another significance the inversion of the poles; since the course of the manifested world is towards the substantial pole ends at last in a reversal which brings it back to an instantaneous transmutation

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(continued from the previous page) to its essential pole, nor can there be a re-ascent of an exterior order following the descent the course of manifestation being such always descending from the beginning to the end. Yama is designated in the Hindu tradition as the first death and is assimilated to death itself or the Angel of death and it will be seen that the first and the last meet and become more or less identified through the correspondence between the two extremities of a cycle

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(17-1) The sphere is intrinsically the primordial form, because it is the least specified of all similar to itself in every direction, in such a way that any rotatory movement about its centre all its successive positions are strictly superimposable upon one another, the most universal of all form and containing within itself, which will emerge by means of differentiation all the others (certain particular directions) this form has always been referred to in all traditions, Egg of the World. This first state as far as our world is concerned belongs properly to the domain of subtle manifestation in as much as the latter necessarily precedes gross manifestation and is its immediate principle... and is in fact never realised in this world. On the other hand the cube is opposed to the sphere as being the most arrested form of all... a maximum of specification, it is related to the earth as one of the elements, the latter being the terminal and final element of manifestation in the corporeal state... solid and symbolises stability, this stability coming at the end of a descending movement, is not and cannot be anything but the unqualified immobility of which the nearest representation in the corporeal world is afforded by the minerals. It is also therefore related to the substantial pole of manifestation, just as immutability in which all possibilities are comprehended in the global state represented by the sphere is the essential pole. The faces of the cube can be

considered as oriented in opposite pairs corresponding to the three dimensions of space, parallel to the three planes determined by the axis forming the system of coordinates to which the space related and which allows of it being measured. These three axes form the three dimensional cross. And this must be looked upon as being traced through the centre of the sphere which fills the whole of space through its indefinite expansion. These two forms also correspond to essence and substance in the other traditions, further these two geometrical forms and the instruments used to draw them are used in many symbolical and ritual initiation ceremonies of the western world. The squaring of the circle cannot be accomplished until the end of the cycle when the wheel stops turning and the germinal possibilities have been realised. Thus the ultimate fixation of the results of the cycle in the form of the heavenly Jerusalem where these results will become the seed of the possibilities of the future cycle... these crystallisation, indeed the restoration of this primordial state demands the intervention of the transcendent principle, otherwise

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(continued from the previous page) the cosmos could not be saved and would evaporate into chaos.

This same form reappears at the beginning of the embryonic existence of every individual comprised in that cyclic development, the individual embryo (pinda) being the microcosmic analogy of what the egg of the world is in the macrocosmic order (brahmada). The point is not the earth as an element is assimilated simply and solely to the solid state but rather that it is the very principle of solidity.

Also the spherical form is attributed to the primordial Light or the Spirit in the Islamic tradition (Er-Ruh). The celestial bodies are elliptical in their movements around the sun, the ellipse constitutes the first specification of the circle, by the splitting of the centre into two poles or focusing the direction of one of the diameters which thereafter plays a special axial part while at the same time all the other diameters are differentiated one from another in respect to their lengths. If the sun occupies one of the foci and then what about the other?

The ritual garments of the ancient sovereigns in China had to be round at the top and square at the bottom the king then represented the type of man himself (Jen) in his cosmic function as the third term in the great triad exercising the function of intermediary between Heaven and earth

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(19-1) Nature takes the simplest course is a pseudo principle that projects a mental laziness and the further notion (egalitarian) of bringing within the reach of all... science, an infantile least common denominator is to look for. A distinction must here be made

between matters of fact and mental constructs. In the latter such [hypotheses]³⁶ as the above may be made indefinitely for they exclude an effective order of manifestation... but in the former such hypotheses are easily refuted by nature itself.

Everything that is possible is for that reason real in its own order and according to its own mode and that universal possibility being necessarily infinite everything that is other than a sheer impossibility has its place therein. Parallel to this notion of simplicity, the tendency towards uniformity a unification turned upside down. True unity the essential indivisibility of true unity so as to exclude the idea that unity is in any way composite. The atoms, are bodies (necessarily so in the corporeal world) and by definition extended and extension is indefinitely divisible so that a body is always made up of parts so that the notion of indivisible parts is self-contradictory. Principle unity contains all that constitutes the essences of manifested beings. When considered from the point of view of a descent into a lower degree. Furthermore extinction of the ego refers to that unity wherein all quality subsists transformed and in its fullness and that distinction freed from all separative limitations carried to its highest level. In the course of its descent to the lower level of existence limitation becomes even narrower even to the point of completely suppressing the inherent possibilities in the nature of beings. The tendency towards simplification is therefore in keeping with the Yuga in question.

A typical example Protestantism where complete suppression of rites, predominance of morality over doctrine and even that reduced so simply that it can be interpreted to suit anyone.

When it is said that the formation of the world started from chaos then the point of view in question is solely that of substance and the beginning therefore is timeless for obviously time does not exist except in the cosmos; but if the order of development of manifestation is being taken into account the starting point is the essential pole in conformity with the cyclic laws and takes the form of a continuous recession.

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(20-1) Considering that the germ of any being must necessarily contain the virtuality of all that the being must be in the future so that all the possibilities which will be developed in the course of time (its existence) must be included in the germ to start. The conclusion therefore is that the origin of things must be exceedingly complex... the qualitatively complexity of essence. The germ is only small in relation to quantity or substance... by symbolically transposing the idea of its size, it can be deduced that through inverse analogy what is least in quantity must be greatest in quality. The gospel parable of the grain of mustard seed may be recalled here. The Messiah himself is call Seed.

³⁶ PB himself changed "hypothesis" to "hypotheses" by hand.

Leibniz, "every system is true in what it affirms and false in what it denies." The error corresponding to the reality that it excludes and it is precisely the negative and limitative side of a system which constitutes it as such.

Each angel represents as it were the expression of a divine attribute.

Notes on the Eranos Yearbooks

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NOTES ON THE ERANOS YEARBOOKS

(I) The Mysteries

(21-1) The notion of a soul grew out of and did not precede the idea of salvation, nor did the idea of salvation always lead to the concept of a soul. The saving clarity – a heroic clarity – attested for by the medium of revelation from the unconsciousness. Mahayana Buddhism's great adventure consisted in escaping from our nature by freeing ourselves from the act; though this act is what we are made. In regaining our energies from captivity and once more putting them to work without succumbing to egotism; it consists in strictly disciplining ourselves, our vital functions and creative genius and so building worlds which do not obstruct the expansion of our self, but on the contrary enrich us with free creative force. If we succeed we cease to be slaves and achieve full independence by fashioning ourselves. It remains true that every striving for cure exacts creative initiative for the impediment must be surpassed. We must make for ourselves a new road of life, which no one else can show us, a road situated beyond good and evil. The Gods of Brahmanism are all anthropomorphised rites. The axis of religious no longer lies in karma either in the Brahman sense of the rite or the Buddhist sense of the accomplished act but in the absolute, nothings exists, nothing happens but in It.

Grace can only be understood in this way Bhakti.... The possibility that the God will participate in the destiny of those who believe in him, and nothing is more normal than that the immanence of the absolute in the relative (nature operating as grace itself)

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NOTES ON THE ERANOS YEARBOOKS

(I) The Mysteries

The Mysteries of Kabeiroi

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THE MYSTERIES OF KABEIROI³⁸

(23-1) The atmosphere, the sensuous quality of a nocturnal festival that in fact it is a fixed event of the calendar. Mysteria was the name given in Athens. The event

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³⁸ Also known as "Cabeiri."

determined the atmosphere of the day, on that day everything became as it were Pithoigian. The emergence of the substantive Pithoigia for the action appears to be a late materialisation fixation. The original and truly festive form is the adjectival atmospheric plural.

“A genuine mystery is one that is experienced, venerated, lived, in other words is not kept especially secret... and yet remains forever a mystery. The secret itself may be less important than the fact that it is kept secret.”

Rational formulation encompasses only the general - detached from the individual instance it speaks of my life, it does not express it for this life is inexpressible. On the existential level we act and we suffer nor can words adequately express *life pure and simple. Note emotion = individual: reason general which detaches us from the peculiar concretising movement of feelings.

By mythological images the Attic mysteries easily led men back to the natural roots of their existence. Man's continuity with history, back to the profoundest sources of his life and the world of his ancestors

Christianity consciously passed beyond to take root in a wholly different supernatural realm

The context was a marriage-myth; represented and experienced by the primeval marriage the veiling was a phase preliminary to the unveiling: Anakalypteria, the past that is present in the soul.

Principal goddess of the Eleusian cult Demeter and her daughter Kore, the maiden or Persephone and Pluto who abducted her king of the underworld. Homeric Hymn Demeter was associated with the growth of man to whom after death she was a mother... receiving him in her womb... the earth. Generation and fertility and particularly the growth of grain are indissolubly bound up with death. Without death there would be no procreation, man receives the fertility or creativity which is indispensable to him from the hands of death.

The high point of the Eleusian Mystery was a vision “Happy is he who has seen it.”

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THE MYSTERIES OF KABEIROI

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THE MYSTERIES OF KABEIROI

(Continued from the previous page) On the soul (Plutarch) compares death and its terrors which are suddenly transformed into the beatitude of the soul freed from suffering with the emotion and transfiguration of the mystai. Who once they have beheld the sublime vision no longer doubt. The ear of grain is an epiphany of Persephone herself, her mythical first re-occurrence in the shape of a grain after her

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descent in to the realm of the dead. In the moment Kore was called, the hierophant struck a bronze gong, the kingdom of the dead had burst open (funeral rites) she rose from the dead, she appeared. (A great oriental cult rite in the Chinese evocation of Confucius knows that in this sphere rational concepts are not adequate. The simplest settings and actions and settings here producing an overwhelming effect on all present. At the crucial moment when the sublime spirit has been summoned prepares to appear when the great drum begins to beat and accelerate into a breath taking rhythm even the enlightened no longer doubts the real presence, they are taken into the myth and it becomes a reality.) The true myth is inseparably bound up with the cult. The once upon a time is also a now and only in its twofold unity does a myth fulfil its true essence. The cult is its present form, the re-enactment of an archetypal event – situated in the past, but essentially eternal. And the mystai are witnesses to these events' divine presence, realised myth. These men were familiar enough with the authentic myth to experience the moment in its eternal quality and immediate divinity. It was sublimation to a higher existence. A transformation of his entire being (conversion). And that is not a rebirth. In the cult the human community meets the Godhead.

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THE MYSTERIES OF KABEIROI

Hugo Rahner: Christian and Pagan Mysteries

27

CHRISTIAN AND PAGAN MYSTERIES

Hugo Rahner

(27-1) Actual relation of dependency between the ancient mysteries and nascent Christianity – the concept of rebirth was common. The liturgical-mystical drommen in which the members of the cult re-enacted the death and resurrection of the god (cult) with a view to participating in his transcendent powers. A common factor in the cult ideas that in the ancient mysteries took a shadowy incomplete yet somehow prototypical form (as a kind of guide toward Christ by the all pervading Logos). The distinction between dependence in the genetic sense and the dependence of adaptation – in other words what the early Christian fathers borrowed was not substance but expression. The church is no ready-made structure existing in a vacuum but a continuous incarnation of God. Catholic theology would say into the God orientated nature common to all men a religiosity manifesting itself always in the same primal forms and receptive to a possible revelation can only speak in human words; common archetypal elements.

Strictly historical sphere of influence from the middle

Contact from above, a God given purpose runs through the religious development of mankind.

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On the basis of significant ethnological studies were a religious heritage of the world into which the Greeks entered the final outgrowth of the great pre-Aryan Great Mother religions transfigured by the Hellenic spirit and yet essentially pre Greek. The mystification was not completed at the dawn of the Christian era, in fact it had not gathered its full impetus. The mystery cult was a religion of the feeling. "The mystai are not intended to learn anything but to suffer something and thus be made worthy" – Aristotle. Mysterion is the free decision of God taken in Eternity and hidden in the depths of the Godhead to save man who from his sinfulness has been separated from God. This hidden decision is revealed in Christ, the man* God who by his death gives life to all men. That is he calls them to participate in his own divine life which through the ethical will is comprehended in faith and sacrament and transcends death in the beatific vision

The mysterion is always both a manifesting and a concealment of the divine act of salvation a supernatural drama transcending all human nature and all natural thought. The great drama of the revelation of God in Christ and in particular the whole Old Testament story of salvation conceived as service parable finding its key and explanation in Christ. His death on the cross and within the church the sacraments and formulations of the truths embodied in the symbol of faith-mysterion. These acts and rites and words flow from God's

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CHRISTIAN AND PAGAN MYSTERIES

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CHRISTIAN AND PAGAN MYSTERIES

Hugo Rahner

(continued from the previous page) unfathomable plan concealed and intimate. It is a mystery of salvation by grace and ethical law and revelation. Christian revelation is not myth but history and its deposit is the visible church, New Testament, apostolic tradition, the sacraments. At no stage do the mysteries bear comparison with the ethical commandments of the New Testament. The salvation proclaimed by Christ presupposes the ethical fall from grace. A redemption from guilt and not a liberation of the substance of flesh. It is not man who raises himself up to God, but God who descends conferring upon man the divine grace. Hence Christianity is a mystery of redemption by grace. A fundamental law of religious development. The concepts and expressions for the higher realms of religious all have their ultimate origin in the lower sphere. It lies in the very nature of the symbolic development or word and action that a spiritual meaning can never be fully and exhaustively expressed in sensuous terms. The cross is the recapitulation of the work of creation it is the epitome the simple sign

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the sensuous symbol of something vast and unknown. It arises from Golgotha to heaven embracing the cosmos. It is erected in the same place where Adam was once created where he lies buried and also the second Adam.

The water of life springs up at the tree of life. The redeeming power of God's death on the cross as the water gained the power to give life, he might purify the waters.

Baptism is the fundamental mystery of Christianity the true initiation into participation in the divine life of the dead and resurrected Christ. One must distinguish between Christian baptism and the purely ritual and magical natural and not at all ethical purification and renewal of the Hellenes. Nor succumb to the exaggerated sacramentalism grafted on to the Pauline theology. Magical efficacy is out of the question for it (baptism, proceeded from the free and personal will of the God man). The mystery of the ogdoad the symbol of the number eight, the baptismal font is the grave of transitory life, like mother earth it is grave and the womb but in an entirely higher sense, the symbol of rebirth through baptism. Eternal life finds its mystical beginnings in the water and its fulfilment in the bliss and peace eternal in the divine vision (they tended to build their baptistry in octagonal shape, eight corner rail surrounding the fount Jesus immersed in the Jordan is the symbol of that divine humility in which he later immersed himself in death). The cross is the tree of life and the bearer of light in one and both stand for Christ himself.

The Roman liturgy refers to the baptismal font as an immaculate uterus and states that the church like

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CHRISTIAN AND PAGAN MYSTERIES

Hugo Rahner

(continued from the previous page) Mary bears it's children purely through the power of spirit. The immersed candle of the baptismal ritual is the same as the immersed cross; the Easter candle is the symbol of Christ crucified and not phallic at all

Walter Willi: The Orphic Mysteries and the Greek Spirit

31

THE ORPHIC MYSTERIES AND THE GREEK SPIRIT

Walter Willi⁴²

(31-1) The intrusion of the numinous was to be the decisive event in the history of Mediterranean culture. Only immortality separated God from Man, there was no transcendent being, there was no ethical, metaphysical or genealogical distinction between man and god. Because man in the prerational stage did not yet feel himself the

⁴² "Willi: Orphic Mysteries and Greek Spirit" in the original.

originator of his own decisions. Primordial acceptance of fate (Moirai) by Ionian rhapsodist indicated a realistic pessimism. Dionysus brought the orgiastic cult of the bacchantes an accomplishment celebrated with striking frequency by the Greek tragic poets, the drama, the Orphic mysteries. A doctrine of atonement stain and purification, one of the most essential expressions of Dionysus is to be found in the Orphic mysteries. They were named after the mythical figure of the Orphic mystery. By the sixth century Orpheus was definitely a myth. Orpheus and his God Dionysus had close ties

Thracian origin, forgotten father, mother the muse Calliope

Quest of his wife Eurydice

Orpheus torn to pieces by Thracian women, the prophet suffers the same fate as his god. Dionysus Zagreus the rendering to pieces is sacramental.

The epic hymn became more important than sacred action. The central theme of the song - theogony therefore no special place was required, any dwelling could do.

The myth of Phanes (the bringer of light or the glittering one) Protogonos, Eros Dionysus, Metis Daughter Nyx the first to behold him then begot Gaea Uranus, Cronus. After he had devoured Phanes the essential form of the universe became manifest in Zeus. Zeus destroyed all the Titans and from their ashes arose the still living human race, which has reflections of the titanic and terrible, a negative view to Aeschylus previous Prometheus

Because the Titans had eaten Dionysus they also contain the divine, an evolution of man as good and evil; the Orphic original sin - the Titan - Dionysus origin of man created the belief that the body was the tomb of the soul. The centre of the Orphic mysteries and also the Pythagoreans had taken over the soma-sema from the Orphics. The third Dionysus Z Lyseus - Athena saved the heart of Dionysus Z and Zeus ate it.... The one split into the many, a primal rhythm. Doctrine of Transmigration

Authentic Mysteries but what are these? The mystai covered themselves with plaster to represent their titanic nature but the centre of the

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THE ORPHIC MYSTERIES AND THE GREEK SPIRIT

Walter Willi

33

THE ORPHIC MYSTERIES AND THE GREEK SPIRIT

Walter Willi

(continued from the previous page) mysteries must have been the suffering of the threefold Dionysus and the related redemption of man. Dionysus and the related redemption of man. We hardly know anything of the mysteries of Samothrace⁴⁴ or

⁴³ Blank page

⁴⁴ "Samathrace" in the original.

Eleusis.⁴⁵ The importance of Orphism in Greek thought can hardly be over-estimated. Which would include the notion of the here-after, Retribution and the Neo-Platonists. Thracians the greatest nation on earth after the Indians according to Herodotus⁴⁶ said. They celebrated death and mourned for the new-born. The successive Greek cultures in miniature; archaic metropolitan, Homeric Aeolian, Hesiodic,⁴⁷ Ionian, Pythagorean-Italian, Sicilian Empodiclean⁴⁸

The rite began after a threefold sacred purification – a bath in the sea, then on the road to Eleusis and finally within the sacred confines. Catharsis by water played an important part. The image of Iacchus, a god early assimilated to Dionysus solemnly borne over the highway from Athens to El. The rape of Kore by Hades and the wandering of Demeter for her lovely Kore. In the sacred night, the climax of the mysteries: the divine birth in which Demeter bears Pluto, symbol of wealth and abundance. The irrational religious core of these sacred actions consisted in the effigy of the womb which the devoted had to touch.

Master of an aristo ethos based on traditional values, precursor of Ionian metaphysics. Pindar for instance speaks of three different worlds. Plato's writings are essentially two antithetical forms of expression (expression of inner, intrinsically extra rational experiences). The Orphic myth has been subordinated to a metaphysical pure substance – the Idea. He openly confessed in the seventh letter that the highest in Philosophy cannot be stated but after laborious thought arises suddenly as a fire in the soul and then feeds on itself

Eros: Desire and Vision the platonic Eros includes the basic irrational forces; desire for the beautiful sensory vision and common striving of those who love. Both prisoners and the thinker need a release from their chains and a cure for non thinking. Parable of the cave. Orphic experience re-appeared in the pure thought of Plato the metaphysician

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THE ORPHIC MYSTERIES AND THE GREEK SPIRIT
Walter Willi

Uncategorised

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UNCATEGORISED

(35-1) Prakriti, undifferentiated primal matter, potentiality and correlative as substance (pure) composed of a triplicity of the 3 Gunas

⁴⁵ "Elueis" in the original.

⁴⁶ "Herodtus" in the original.

⁴⁷ "Hesodic" in the original.

⁴⁸ Referring to "Empedocles."

⁴⁹ Blank page

Buddhi/or Mahat the suprapersonal potentiality of experiences, intellectual principle
Ahamkara⁵⁰ egoity a function appropriating the data of consciousness and wrongly assigning them to Purusa

The 5 karmendriya manas 5 jnanendriya 5 tanmatra
(faculties of action) (faculty of thought) (faculties of sense) the subtle primary elements realised as the inner subtle counterparts of the 5 sense experience

parama-anu
(subtle atoms realised in the experiences of the subtle body)

sthula-bhutani
the 5 gross elements ether air fire water earth constituting all the gross body and the visible tangible world realised in sense experience

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UNCATEGORISED

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UNCATEGORISED

(37-1) Purusha-Subjective (Spirit) Prakriti-Objective (Nature)
Purusha⁵² Permeates and Pervades All.

Prakriti (Avyakta) Chaos
Mahat Universal Intelligence
Ahamkara Ego Sense
Manas Central sense organ or mind
Manas the guide of the following indriyas through sense consciousness

⁵⁰ "Ahankara" in the original.

⁵¹ Blank page

⁵² "Pursha" in the original.

The indriyas or organs of action and perception are:

Rajasic

5 abstract knowing senses 5 abstract working senses
Buddhindriyas Karmendriyas⁵³

Hearing	Srota	Speaking
Touch	Tvach	Grasping
Seeing	Chakshus	Moving
Tasting	Jihva	Generating organs
Smelling	ghrana	Excretory organs

5 Maha Bhutas the gross elements

1. Ether	Akasha	Tamasic
2. Air	Vayu	
3. Fire	Tejas	
4. Water	Apas	
5. Earth	Prithvi ⁵⁴	

5 Tanmatras (subtlest form of matter)
Sattvic⁵⁵

Sound (Shabda)⁵⁶
Touch (Sparsa)
Colour (Rupa)
Savour (Rasa)
Odour (Gandha)⁵⁷

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UNCATEGORISED

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UNCATEGORISED

(39-1) Indian philosophic thought is concerned with the analysis of experience and not of matter, and the chemist's matter is not even in question. Thus the five bhutas are

⁵³ "Karmaindriyas" in the original.

⁵⁴ "Prithivi" in the original.

⁵⁵ "Satvic" in the original.

⁵⁶ "Shaabda" in the original.

⁵⁷ "Ghandha" in the original.

⁵⁸ Blank page

produced by the five sensation general called bhuta-matrea (later called tan-matras) they have no other meaning except the inferred; the imagined origins or concomitants, moving or stationary of the sensations odour flavour etc., as they are actually perceived by the means of the senses operating in the physical body, as varieties in these sensation as distinguished from the general ones. From the experience of variation in the five general objects of perception there are produced also the five important factors of the physical. These five are collectively designated in Sanskrit by the name Bhutas, the ever passing have-beens (never the ares) which are but ghost (also means that) of the real. In any case the real elements are the elements of sensation (which we would now-a-days term sense data). Even these are elements only in the psychological sense. They represent the elements in which our experience can be analysed, and even if considered atomic, the atoms must be regarded as psychological irreducible. These tanmatras are the essences of the senses found in sound, touch, colour, flavour, odour. There is no difference in perception as for instances the essence of sound is one, but sounds may be acute, grave and vary in gamut. Each bhuta has a specific quality of vibration or rhythm which is produced by the resistance of Tamo Guna on the expansion of Rajo Guna i.e., the vibration of akash is represented by a circle enclosing innumerable dots signifying the atomic movement within the limitless space. Vayu has a circular vibration noticed in the whirlwinds which cause dust leaves to gyrate in a circular manner. Tejas has a triangular rhythm noticed in a flame which darts upward in a conical shape. Apas has a semi-circular vibration as the undulating flow of the ocean wave. Prithvi⁵⁹ has an angular vibration which divides matter into angular particles. The world of men and nature is a combination of these various vibrations

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UNCATEGORISED

Samkhya

41

SAMKHYA⁶¹

(41-1) Samkhya⁶² concerned with the domain of Nature, Universal manifestation, all references to the sage Kapila are in all probability of a purely symbolic character. Derives from enumeration or catalogue also occasionally reasoning; devotes itself to the regular enumeration of the different degrees of manifested being. Summed up in the distinction and consideration of the twenty-five tattvas or true principles and elements which correspond to those degrees revealed in their hierarchical order. Its starting point is Prakriti or pradhana which is Universal substance, undifferentiated or

⁵⁹ "Rrithivi" in the original.

⁶⁰ Blank page

⁶¹ "Sankhya" in the original.

⁶² "Sankhya" in the original.

unmanifested in itself but from which all things proceed as by modification. The first tattva is the root (mula) then follows Buddhi or the great principle. The pure intellect transcendent relatively to the individual, in manifestation but of a universal order. Next individual consciousness (ahamkara) a particularisation or determination in its turn what follows the five elements. Next follow the individual faculties produced by the differentiation of the individual consciousness of which they may be said to represent so many functions and these are reckoned to be eleven in number ten external and one internal. The five faculties of knowledge in the bodily sphere include the five faculties of sensation and the five faculties of action. The internal faculty is manas. And lastly the five corporeal elements ordered this time in the order of their production or manifestation ether air fire water and earth. Up to this point Samkhya⁶³ considers things only in relation to substance taken in its universal substance.

Prakriti; it is endowed with three gunas or constituent qualities which in its primordial indifferenciation are in perfect equilibrium. Every modification of substance represents a rupture of this equilibrium and all beings in their various states of manifestation participate in varying degrees in the three gunas. They are not therefore states, but conditions of universal existence to which all manifested beings are subjected and it is important to distinguish them from special conditions determining this or that state such as space or time. The three gunas are sattva, conformity to the pure essence of being or Sat which is identified with the intelligible lighter knowledge and is represented by an ascending tendency; rajas the expansive impulse in obedience to which a being develops in a certain state and at a determined level at existence and tamas or

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SAMKHYA

(continued from the previous page) obscurity assimilated to ignorance and described as a downward tendency. Not of a moral or even psychological nature. Alongside this darshana and closely identified with it [is]⁶⁴ Yoga

Datta

43

DATTA⁶⁵

(43-1) Mind in its passive aspect is sensibility which receives impression in its own forms of space and time, in its active aspects mind is understanding which works on the raw material supplied by the above with its own concepts and categories and thus produces judgements which constitute knowledge proper the understanding gives it an

⁶³ "Sankhya" in the original.

⁶⁴ PB himself inserted "is" by hand.

⁶⁵ PB himself inserted "Datta" at the top of the page by hand.

intelligible form, our knowledge proper would be impossible without either. Results the I justify the thing in itself or 2 abolish the thing in itself. Fichte⁶⁶ rejects this supposed unknowable substance sources of sense impressions and retain the mind of the ego as the sole reality. The function of thought according to Kant⁶⁷ is three kinds apprehension judgement and reasoning. Thought begins with the simple apprehension This is the first moment. The object posited by thought as apprehension is a self identical, non analysed datum. Understanding the second movement analyses what is given in apprehension and produces judgements, splitting the given into a duality of subject and predicate. Reason the third movement of thought unifies the elements distinguished by several judgements and works them once more into a concrete whole, a syllogism in which the distinct elements are preserved and yet converted into a new unity, this last object or apprehension the starting point of a fresh triple movement

According to Kant the categories are the abstract internal forms of thought. We do not realise their nature until we apply them in determination of objects sensed in the forms of space and time. Perception of an object in space and time takes place then through the materialisation or external reference of the inward principles. But sense and understanding are but forms of consciousness or thought... but for this externalisation of thought no objects would appear to us. In Hegel⁶⁸ the thought in a particular knower is nothing but that infinite thought and therefore it can know itself. The cause of a feeling being thinkable as a cause cannot be an unknowable thing in itself.

Spinoza⁶⁹ points out that all determination (or affirmation of some positive character) since negation since it implies by obversion the negation of its contradictory. Hegel points out that the converse of this dictum is also true, all negation is also determination (or affirmation of some positive character) self negation involves self completion, self perfection and not more denial of the self. What moves the world is contradiction.

44

DATTA

(Continued from the previous page) Thought is not only distinction, it is also at the same time a relation, it marks off one thing from another. A thing which has nothing to distinguish it is unthinkable but equally unthinkable is a thing which is so separated from all other things as to have no community with them. An absolute difference is something which cannot exist within the intelligible world and the thought which attempts to fix such a difference is unconscious of its own meaning. If the world as intelligible is a world of distinction differentiation it is equally true that it is intelligible there are no absolute separations, no antagonisms which cannot be

⁶⁶ Referring to "Johann Gottlieb Fichte."

⁶⁷ Referring to "Immanuel Kant."

⁶⁸ Referring to "Georg Wilhelm Friedrich Hegel."

⁶⁹ Referring to "Baruch Spinoza"

reconciled. All differences presupposes a unity and is itself an expression of that unity. Hegel denies the absolute validity of the laws of identity and contradiction not the laws themselves.

Thomas Hywel Hughes: The Philosophic Basis of Mysticism

45

THE PHILOSOPHIC BASIS OF MYSTICISM

Thomas Hywel Hughes

(45-1) Nature Mysticism, in all its phases is rooted in, and emphasises the principle of Divine Immanence whereas philosophical mysticism is founded on and lends strength to the transcendence of God over the world. Religious mysticism when it is full-orbed and at its best in its quest for and union with the personal God, combines the two, for in spite of the ceaseless tension, transcendence and immanence are reconciled in personality and only there. (sic)

The Roman Catholic church treats contemplatives as a special class, above the rank and file of her adherents.

Mysticism a) utterance on the part of the human spirit to surrender to another, an instinctive impulse b) an expression of the soul's craving to be deified c) the outflow of the soul's longing for immediacy in all its intercourse and contacts with God

Page 53-54 reveals a startling ignorance that seeks final justification in the narrowness and provinciality of its outlook. Especially in our day when the that which is attempting some solution is forced to consider the extent of influence these people exercise, the ignorance may eventually be destroyed but not the willingness to stay that way for the strength of such colossal prejudice or egotism denies reason.

"I should maintain that mystics are the only thoroughgoing empiricists in the history of philosophy." – Royce,⁷⁰ *The World and the Individual*

James insists that the ultimate reality with which the mystic comes into touch... the reality experienced is ineffable, and through this the experience itself is ineffable.

The insistence of confusion on which a clear example to be found in page 83 is an example of the inability to distinguish between the formulations within consciousness itself regardless of how sublime, merged and fused with that within which this formulation takes place this insight is trans-subjective.

According to Hughes mysticism consists;

- a) an assertion of individuality
- b) under the sway of love
- c) immediate contact with God in a union of love
- d) creative energy and fruitful service

Quotes Stewart⁷¹ "Transcendental feeling whereby

⁷⁰ Referring to "Josiah Royce."

⁷¹ Likely referring to "James S. Stewart."

(continued from the previous page) we become conscious of that which was is and ever shall be." He believes that the mythical features in the Platonic writings were meant to awaken and foster this feeling and so give men insight into the eternal realities... "the most trustworthy report (as to the problem and meaning of life) reaches consciousness through feeling, for feeling stands nearer to thought than thought does to the basal self or personality which is indeed at once the living problem of the universe and its living solution."

Again, this paragraph brings into focus clearly, the inability of the emotional impulses to interfere with a proper reflection and understanding for how can we ever come to emotions except through ideas even though dead ones. Feeling in itself is an insufficient guide it may be needed to propel the understanding or the creativity of the person but by itself it is blind, therefore how can it explain? Besides true immediacy would be devoid of personal emotion

Ueberweg,⁷² History of Philosophy⁷³ volume 2, page 75. E Cassirer⁷⁴ in a lecture on Spinoza's concept of nature emphasises the distinction which Spinoza makes between truths of facts and truths of reason and between facts and eternal truths. On the basis of these distinctions he concludes "that metaphysics was, or ought to be, concerned only with the timeless and eternal truths of the nature of the universe"

Hoffding⁷⁵ distinguishes four kinds of intuition in the course of philosophical development. a) immediate perception contrasted attentive activity b) immediate judgement or spontaneous decision, a certitude of conviction c) immediate comprehension of difference or identity between two images, sensations etc. Analytical intuition in contrast to the former practical intuition, and the first, creative intuition, lastly immediate perception of the connection or the totality of things of a series or a group Synthetic Intuition.

On page 117 he implies that reason stretches from one pole that is bare awareness to the other complete reflective, thus reason loses all meaning from such extended coverage.

The Dialectic of the Negative Way

⁷² Referring to "Friedrich Ueberweg."

⁷³ Referring to "History of Philosophy: from Thales to the Present Time Vol. II."

⁷⁴ "Cassirer" in the original. Referring to "Ernst Alfred Cassirer."

⁷⁵ Referring to "Harald Høffding."

(47-1) It appears that the via negativa affords many over-inflated intellectuals an opportunity to reveal their thorough ignorance of true mysticism. Each in his turn condemns and assaults the way perhaps because it offers them no opportunity to display their particular brand of interpretation. Never consider for a moment the possibility that such is the nature of finitude. Anyway a proper criticism of this will follow. A few appropriate quotations follow: “the fatal weakness of the entire mystical movement from Plato and Plotinus down” or “God the Divine Reality is reached by a process of negation... he is everything finite things are not... the Indeterminate Absolute.” Studies in Mystical Religion page 211 or Caird⁷⁶ “it tried to approach the infinite by turning its back on the finite and by not seeking more thoroughly to understand the finite... The supposition that the via negativa of abstraction will lead to the highest truth at all is one of the pernicious errors of philosophy.” As soon as a copy of his writings can be procured or borrowed so that I can get his thought straight from the horse’s mouth an adequate reply will be formulated

Mercer Nature Mysticism⁷⁷, “What is the concept of the ultimately real which these stricter mystics have evolved and are prepared to defend? It is of pure and unconditioned Being – the One – the Absolute. By a ruthless process of abstraction they have abjured the world of sense to vow allegiance to another mode of being of which nothing can be said without denying it... it embraces everything and remains a pure negation... leave us not alone with the absolute with the Absolute of the orthodox mystic or we perish of inanity.”

If Hughes ever revealed his misunderstanding of what it is that is real here it is: Mysticism does the same thing and this is its basic error. It tries to approach the infinite by turning its back on the finite and not by seeking to comprehend the infinite with deeper thought and fuller understanding. Such a procedure is based on the principle that the highest idea must of necessity be that which has the least content”

(Continued from the previous page) Mono-ideism: Mysticism, intellectually considered is the intense concentration of attention to some concept idea or object so intense that it drains away psychic energy from the will. This is what accounts for the immobility of the body during ecstasy and for the trance like states during their deepest experiences (this shows the utter lack of the via negativa that may easily follow). This also accounts for the silence that creeps over the souls of men in intense emotional experience, especially when connected with the religious. It draws away energy from all other aspects of consciousness... the will thus becomes atrophied through the intense activity and exaltation of the intellectual faculty (sic). The withdrawal of

⁷⁶ Likely referring to John Caird.

⁷⁷ Referring to J. Edward Mercer, author of “Nature Mysticism.”

consciousness from the circumference to the centre, a deliberate attention to one thing that is no marginal consciousness is left.

Feeling is the basic fact in all religion being determinative of the tone and character of the religious consciousness, the unifying element of man's self consciousness.

It has to be admitted that any deep emotional experience leads to a stimulation of the sex instinct and also heightens the activity of all the other instinctive impulses. Yet Ruysbroeck⁷⁸ distinguishes clearly between human and divine love, even declaring that {if}⁷⁹ all the delights of sensuality were experienced at once this could not give anything comparable to the mystical state... there is no trace of sensuality which is further attested to by St. John of the Cross. When Hughes confuses this with the feeling that the ego has escaped from the restrictions which habitually confine it and that it is experiencing liberty at last... startling realisation dawns on me that he is concerned with preserving even immortalising his ego and confusing this with the mystical state. Or another example If therefore the basic element is feeling and if in religion the whole man is operative... the need for a feeling of discomfort which initiates discrimination within the whole continuum in order to find satisfaction. Thus it evolves within itself the aspects of cognition and cognation

... whilst feeling is the most individualistic phases of conscious life it also {is}⁸⁰ the element that is most intuitive, and also... that it is the active motive power behind our will... Out of feeling evolve all things, the kind of confusion that will prevail when true intellectuality is presided over by the industrialist in charge of our schools.

49

THE DIALECTIC OF THE NEGATIVE WAY

(Continued from the previous page) The fact of rhythm is due to the inability of the mind to remain statically fixed on any subject for a lengthy period, attention is never absolutely fixed, it sways and undulates (sic)

A summary: a) a sense of the divine presence derived from an experience of immediate contact and union with God b) a profound sense of the unification of the various aspects of the self through its union with God yielding a consciousness of freedom etc., c) This union with God and within the self is achieved in the affective and the basic aspect of consciousness making the whole experience emotional. It transcends the conceptual, dispensing with images and ideas finding and sharing in God's life through love

Page 350 refers again to Indian pantheism (sic)

The intuitive state which Underhill⁸¹ says is essentially one of "free and filial participation in eternal life" and its chief characteristics are: A complete absorption in

⁷⁸ Referring to St. John of Ruysbroeck also known as John of Ruusbroec.

⁷⁹ We have inserted "if" into the text for clarity.

⁸⁰ We have inserted "is" into the text for clarity.

⁸¹ Referring to Evelyn Underhill.

the interest of the infinite... a consciousness of sharing in its strength... and acting by its authority which results in a complete sense of freedom an invulnerable serenity, the establishment of the self as a power of life, a centre of energy, an actual parent of spiritual vitality in {other}⁸² men. The final and successful establishment of that higher form of consciousness which has been struggling for supremacy during the whole of the mystic way. Dean Inge⁸³ points out that Plotinus through his ecstatic experience was led to conclude "that the soul cannot be in bliss unless it has something above itself to worship and aspire to" and was led to conclude that in the moments of ecstasy he had risen even above the spiritual world and had been merged in the immediate presence of the Absolute. The additional comment that Hughes adds superfluously: Many however shrink from this conclusion because they believe that the finite spirit cannot "so transcend the conditions of its own existence as to share even for a moment the life or the consciousness of the Absolute."

"Pantheism is basic in Indian religious thought. It cannot however live in a system that retains its hold on transcendent" ... page 415

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THE DIALECTIC OF THE NEGATIVE WAY

Scholastic Terminology

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SCHOLASTIC TERMINOLOGY

(51-1) Absolute... Freed or relatively freed from conditions of matter and hence contingency. Abstracted from individuating conditions

Act and Potency... To be understood by the proportion of any two things to each other reciprocally. Act being determined Potency being determineable. Act and potency always import a disposition or the order of a change.

Accident... that which does not have being in itself... but from another (ens in alio) accidents are additions which advene to a substance and bring it to completion

Acts of being: Existence... an act being determined or the determined or a terminated nature

Analysis... A grasp of organisation by a scrutiny of relations and terms composing simple and complex substances, and completed by an apprehension of the relevant operation or operations involved. a) Platonic analysis; quality is eliminated,

⁸² The word was cut off by the left hole punch. Only "her-" is visible in the original.

⁸³ Referring to Dean William Ralph Inge.

⁸⁴ Blank page

leaving quantity and relations, Platonists are liable to reify the relations and to invest them with autonomic energy b) Aristotelian Analysis, includes Platonic analysis and in addition to this so-called formal causes the material and the efficient cause not to mention the final cause. Essences must needs be assigned to their existential operations or natures to become actual. Platonic essences are potentialities or possibilities but in the Aristotelian Analysis⁸⁵ the process in nature supplements the formal nature

Being... a transcendental predicate (ens) that which is, the actual nature of a thing or existence independent of the knowing mind. The principle of being (existence) and the principle of being primarily intelligible must be in some sense commensurate if being and truth are related. Modes of operating and knowing are said to follow upon the mode of being. Being then is the formal object of the intellect (per se primo)

Body and Soul Union of: a substantial unity and not an accidental unity

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SCHOLASTIC TERMINOLOGY

(Continued from the previous page) Composite; a concretion of matter and form or the advent of a form into a matter apt to receive it

Composition... Accidental that which unites the accidents to the substance in which they inhere

Creature... a created thing each thing is and exists by its assigned act and proper measure of perfection as such a mode of finite being in the infinite order derived from God

Disposition... Always imports an order of some thing which has parts. The arrangement of that which has parts. The arrangement of that which has parts as ordered in respect to place to potency or to quality hence relational order in one respect

Ens per se existens a being existing by virtue of itself or its ordained nature, since a being of this sort exists as a whole and in no wise as a part of another being it exists also in se

Essence... Is in relation to the act of existence a potentiality really distinct from existence but actual in virtue of existence. It is that by virtue of which the intellect understands that which is necessarily and primarily the being of the nature or substance. Essence is then that by which is necessarily and primarily as intelligible or that by which a thing is constituted in a determinate degree of primarily intelligible

⁸⁵ "A. A." in the original.

being. By strict distinction an essence is a being of reason as distinguished from a being of nature and hence an essence is a formal cause of knowing and is that in the active intellect by which a nature is known when it is known. In a realist or quasi-realist doctrine essence must express the real nature of being, consequently it cannot be an arbitrarily imposed sign

Habit... Disposition to act in a fixed or ordained mode or a fixed and determinate operation. An aptitude is a disposition towards an order of operation which has not become fixed and it is therefore easily alterable.

Hierarchy... Aristotelian, a continuous order of differentiated beings having a beginning a middle an end. Those properties which remained unchanged in a scheme of substances when the substances undergo alterations. Further the relation of one grade of being or substances to other

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SCHOLASTIC TERMINOLOGY

(Continued from the previous page) Intelligences... Human last in the order of intelligences and first in the order of material forms.

Intention... first intention the assimilated sensible in the sense hence a potential sign or the potential sign as actual in as much as it signifies an individuated thing. Second intention Essence or the formal equivalent by virtue of what that which is known is known in its necessary and primary being.

Materia Signata the lowest grade of matter endowed with merely an intrinsic aptitude for occupying certain relative dimensions of space. The basis of numerical multiplicity

Nature... The operation which anything is adapted or disposed to perform. Anything whatsoever possesses a constitutive principle by virtue of which it is that which it is and performs that which it performs its proper perfection or the aspect of its being which differentiates it. Nature is thought of as the opposite of essence in both the order of abstraction and signation. Things must be apt to unite and possess unity in potency before they possess it in act

Objects... Must be apt to unite and possess unity in potency before they possess it in act. In the natural order to be understood as natures known by means of essences
Operation Order of; Action to passion...

Potency Active a power to operate, passive a capacity to receive. A power to be understood as that which as a disposition or order to action

Privation... a negation in the subject. The absence of the formal principle required by the state in which the matter actually is

A privation: substance: a negation: subject

Quality A disposition of capacity or of passive potencies for the sake of an act hence the order of operations according to which such a disposition of passive potencies become actual

Quantity The passive diffusion of matter in a three dimensional medium and the first accident of material substance

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SCHOLASTIC TERMINOLOGY

(Continued from the previous page) Quiddity... an expression used as a neutral term between essence and nature usually understood however as equivalent to essence. It stands for the peculiar nature of the things not however as the thing is as individuated by conditions of matter but as it is necessarily and primarily according to its mode of being

Relation... a general sign for possible modification between a and b or the respect in which one thing stands to another thing as of anything to something Ad a liquid... the order of one thing to another

Signs order of Genus difference and property are all predicated necessarily the distinctions among them rest not in the way in which they are asserted of things but on the mode on which the things signified by their subjects. Hence such signs are terms in the purely rational science of logic

Substance Secondary an analytical analogue (similitude of being, a nature) as expressed by genus species, property and difference in the rational order. Aristotle observes that the primary substance (a nature) is to secondary substance (the formulae in the intellect) as species is to genus

Truth is a transcendental predicate conformity of essence to nature the adequation of the things to the intellect and vice-versa

Unity Substantial Y Unum per se That which is one by virtue of its proper or intrinsic operation. It is opposed to unum per accidens a substantial unity is one by virtue of the operation by which it exists necessarily. An accidental unity is one merely by conjunction as the part of an aggregate per se brought into existence by a proper act, but indicating a measure of dependence from God

G. R. Malkani: Freedom through Knowledge (from Contemporary Indian Philosophy)

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FREEDOM THROUGH KNOWLEDGE

(55-1) All our actual knowledge is confined to science which seeks to contact reality through known or recognised forms of knowledge and in a truly rational way. There is no other way open to reason, unless we confuse certain purely subjective structures of thought or conceptual schemes with rational knowledge. To speculate or build upon these structures which would seem to explain certain facts of experience or to interpret them is not to know. Such speculation is free in character and it has no finality. Real knowledge ought to be a species of direct awareness. There is no such direct awareness to which the cogitations of the philosopher may be said to lead us. Philosophical knowledge is not knowledge at all. It is a verbal knowledge at the best, relating to the use of certain words.

On the other hand we contend that real philosophic knowledge is possible... in fact it is the only knowledge worth the name. Knowledge at the common sense level or at the level of science which is only an extension is only an appearance of knowledge. It is through and through mediated and can be erroneous. It is always dubitable.

Reason of itself is not a form of intuition. There can be no direct awareness of reality on the part of reason. Reason only mediates. It interposes the idea of reality and the knowledge of reality. Concepts and categories only interfere with the reality. They give us a purely subjective picture of it, manufactured in the mind. Thought must undo this mischief. Truth is essentially objective. The subject should make no contribution to it in knowing it. This is only possible when truth is self-revealing and self evident to thought. The basic presupposition of all philosophical reflection upon knowledge. That is truth which is indubitable and absolutely certain. Taking all that into account that science has to say by way of explanation (the stick in the water that appears bent) the fact still remains that objective reality is not as we perceive it to be. What is not really there is perceived by us to be there and what does not exist is perceived by us to exist. Science cannot give any explanation for this error. If science could show that what we call illusory appearance is really there and that we perceive it as it is there that would indeed be an explanation. What it shows is that our perception conditions the appearance which is therefore an appearance to us only and not a thing in itself...

(continued from the previous page) which is the goal of knowledge. We have no unconditioned perception which contacts reality directly and knows it as it really is without judging. All perception is mediated by factors which make their varying contributions in the final product which we call the percept. There is no incorruptible set of conditions that do not enter as factors in the perceived thing and maintain completely their outsideness and neutrality with regard to it.

What alone explains an illusory appearance is the error of perception. This error we can never explain

Once we admit the subjectivity of our present knowledge the distinction of the appearance and reality becomes inevitable. Appearance is something to us only. Reality is and ought to be, in itself. The whole problem of knowledge takes the form can we know something that really is and not merely something to us. Can we know without the subjectivity of knowledge. There is no such thing as a real appearance, which is a contradiction in terms. Every appearance is just an appearance and nothing more. It appears but never is. Its stuff is the stuff of known-ness not the stuff of being. If we take away knowledge, known-ness collapses, but not being. An appearance however must be the appearance of something. Reality alone can appear as we say. Accordingly appearance implies that something lies behind the appearance and supports it but which itself does not appear. It implies reality, reality on the other hand does not imply appearance. Its condition is truly unrelated and unconditioned.

The appearance of the existence is radically different... it is pseudo-existence only. The relation to reality is fundamental to it and constitutive of it. It is the relation of false identity... thus while reality in itself is unrelated, a relations has been introduced from the outside in order to make the appearance possible. The relation of false identity is only a product of the subjective error of false identification. It is the subject that brings about a relation which could not otherwise subsist.

The world is essentially related to the subject, it is something to us only... it is true only insofar as it is a recreation of our thought and sensibility. It could appear differently under a different set of subjective conditions. There is nothing in the objects of our knowledge that we could unreservedly fix as being true in itself... if that is so there must be a non-phenomenal

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FREEDOM THROUGH KNOWLEDGE

G. R. Malkani

(continued from the previous page) reality beyond it, which does not appear. Only it cannot be a transcendent object, such as Kant conceived... which is a contradiction in terms. Instead replace it by a transcendent reality that cannot be known in the objective attitude, but can and ought to be known as self evidently true.

The only explanation (error) of an illusion is the error of perception. Error psychologically may be undeniable. But psychology like all other sciences which studies fact must submit to logic and in logic error is a fact that is no fact. Error becomes an error only if and when it is dissolved... we can only locate it in the past... and when contemplated only as negated. In other words to know error is to be free from error but a cancelled error is no error. Furthermore⁸⁶

⁸⁶ Incomplete - the end of this para was not found in this file.

Alan Wilson Watts: Behold the Sprit

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BEHOLD THE SPIRIT⁸⁸

Alan Wilson Watts

(59-1) Knowledge of God, the realisation of one's union with God, in a word mysticism, is necessary. It is not simply the flower of religion; it is the very seed, lying in the flower as its fulfilment and preceding the roots as its origin. There is no higher religion without mysticism, because there is no apprehension of the meaning of reality without it. It is the sine qua non – the must – the first and great commandment.

Christian historians do not in general like this theory (cyclic notion) for two principal reasons. The first is that they have a myopic tendency to identify Christian history with the history of the Western culture and the second is that they feel it to be a naturalistic philosophy of history obscuring the divine design behind human events

The general characteristics of the four stages of cultural cycle are as follows;

- (1) Thesis The childhood of a culture normally has its roots in an older culture
- (2) the adolescent period, a growth of individual self awareness
- (3) Crisis The culture exploits its newly found powers on the physical plane but materialism and imperialism sets in
- (4) Synthesis physical expansion and maturity reach the point of frustration, the culture returns to its traditional roots but in a transformed understanding and the evolvement of a new thesis for a new culture, termed by Spengler⁸⁹ the second religiousness

The higher end of the problem, the inner meaning of the dogma of the holy trinity, the significance of the incarnation as the birth of the Christ in the soul, was tackled by Eckhart,⁹⁰ Ruysbroeck⁹¹ and Nicholas of Cusa, but the crux the relation of spirit to matter was barely scratched. And yet the key to the problem lay right to hand in the daily ritual of the Mass, in that most intimate union of the Godhead with the common material forms and in the entire sacramental and incarnational character of mythos and Church. He could not see that the supreme truth behind the mass, the Incarnation and the sacraments was that union with God was given to the creation and the flesh here and now and did not have to be attained by human efforts.

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⁸⁸ "Behold the Sprit (Pantheon Books, 1947 N.Y.)" in the original. Referring to "Behold the Spirit: A Study in the Necessity of Mystical Religion."

⁸⁹ Referring to "Oswald Arnold Gottfried Spengler."

⁹⁰ "Eckhardt" in the original. Referring to "Meister Eckhart."

⁹¹ Referring to "St. John of Ruysbroeck."

(Continued from the previous page) There is already a tension mentioned between holiness and physical existence, which is expressed in the conflict between mediaeval Catholic ascetic-mysticism and Humanism or between Protestant puritanism and liberal romanticism.

If you argue that you have no freedom, you imply that you are compelled to argue in this way and that your opinion is not a free and rational decision but a compulsive mechanism and consequently of no significance.

For agape is God, agape in man is God in man and once God is refused it is impossible to love God, since God can only be loved with his own power, and his own love dwelling in the human soul. All the problems, all the evil of human life rise from this refusal to love God, and we can no more say when it happened than why it happened. We can only know that we are now in a state of evil, that our freedom to love God is inhibited and is completely under the power of eros. We cannot say when man chose not to love God because when we ask this question, we are looking for a sufficient and necessary cause for the refusal. But the refusal was a free act, and in the realm of freedom there are no necessary causes because there are no necessary causes, there is no necessity, no determinism. It is a free spontaneous and original action. It is analogous to God's own creative action. He must use God to refuse God. Also the function of Christian morality is to express appreciation for the divine gift of union

For the infinite hunger of eros eventually finds the body an intolerable limitation then eros-mysticism ensues which is world despising and has no place in an incarnational and sacramental religion

If mysticism is the consciousness of union with God this is in no way inconsistent with the physical life if it is true that God has given himself to our flesh

These two essential principles of the Incarnation - the localisation of the universal and the union of God with matter - are continued as a witness to and extension of the Incarnation in the sacramental system of the Church... the mystery of the Mass

⁹² Blank page

⁹³ Blank page

(Continued from the previous page) The fear of pantheism that is abolishing the ontological distinction between the creator and the creature and the other fear of presumption of laying claim to salvation apart from holiness of life has prevented a full exploitation of incarnational mysticism. Of the first we need only point out there is a difference between a given union and a necessary union, and for the second point out that this fear is in fact a false humility

The dogma of the Incarnation insists that in Christ God became man, not a man. That is to say in Christ there are two natures, but only one person. The person is Divine – God the Son – but it is in hypostatic union with a complete human nature, though not with a human person. Thus the humanity of Christ is representative of all men humanity, and by this means the gift of the incarnation is bestowed upon the whole race and not upon the historic Jesus alone

God transcends creatures in the sense that nothing has the power to exclude him, to set any boundaries and further no creature has the power to be what he is not, to other ‘Himself.’ For if the unity of God is truly all inclusive and non-dual it must include diversity and distinction as well as oneness; otherwise the principle of diversity would stand out as against him... in other words we are implying that God cannot be free to be other than he is if we say that he is but one God. In other words we fail to see that God could include and be many as well as one. Thus God’s “othering” of himself in the creation is not,⁹⁴ as in pantheism a maya,⁹⁵ or illusion. The multiplicity is just as real as the unity, since the creature is one with God in the very act of being other than God. Every form of pantheism God’s manifestation of himself in the universe is necessary, because the universe is simply identical with God, must be as eternal as God. But to say that God is non-dual is another way of saying that he is absolutely free.

God’s creation of a being is one and the same act as is love for it. In truth he becomes one who is in truth other than himself. Thus a creature fulfils God’s love and will for itself, not by being or trying to be God, but by being itself

⁹⁴ PB himself inserted a comma by hand.

⁹⁵ PB himself inserted a comma by hand.

⁹⁶ Blank page

(Continued from the previous page) True pantheism holds to a necessary identity of God and the universe whereas all doctrines holding the infinity of God do and must maintain that the very existence of the universe is absolutely unnecessary (which is probably the real meaning of the Hindu concept of Maya). Since by definition the infinite cannot be held under any constraint.

Not only in art but also in religion and morals his standards of judgement are aesthetic rather than intellectual. And if we keep in Mind that Beauty is the most spiritual because it is the least serious and the least necessary; it is thoroughly gratuitous and entirely characteristic of God's loving freedom. The Chinese becomes a philosopher of feeling.

Because God is love, to love another soul is to give him God. Just as punishment or the fear of it has no creative results by itself.

Properly carried out the liturgy is an act of symbolic contemplation, for its purpose is not to edify people nor to unite them in the mere presence in one place and performance of one action. Its purpose is to concentrate thought and action upon God, so that the group realises God unity through cooperate self-forgetfulness in God. It is essentially theocentric.

Page 235-6, a form of criticism is made which can and does fail to realise that his familiarity with the concepts of incarnational mysticism, and the distinction or rather failure to realise [the difference]⁹⁷ between method and end. In other words for some people it is not enough to be told that God loves them, they do not live up there.

An inversion, the metaphysical meaning is translated into relative terms or categories of understanding and then a certain rationalisation or justification of hell is to be accepted. Thus it is conceivable that if a soul were to will its own damnation, to affirm it utterly as the adorable justice of God, which is simply an aspect of his love, the inner character of hell would be transformed into the vision of God. This would render the suffering of hell an act of praise, so that hell itself would join in the chorus of the holy saints and angels. Eternal suffering would therefore be apprehended as identical in essence with eternal joy.

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⁹⁷ PB himself inserted "the difference" by hand. We have deleted "it" from after "the difference" for clarity.

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(Continued from the previous page) The person usually assumes towards his own internal mechanisms an animistic attitude as a savage towards his external objects. He credits them with an autonomous life whereas they are only passing forms of his own autonomous life; his fictitious divinity requires him to be a free temporal being. And thus a life of lies is perpetuated. In appetitive love man accomplishes the divine creative act while also creating himself. In benevolent love he accomplishes his act by participating in the creation of someone else. He is acting like God. In adoration he identifies himself with the divine in the modality of this divinity. The great symbolical triad is portrayed; the A principle in the sense of being is one in the sense of its creating is two plus one.

Although we may have a general understanding of the psychological laws which all alike are subjected to nonetheless this should never be confused with the intuition of the absolute subject. Because man sees his own tendencies in a deceptively absolute reality and submits to their tyranny.

The sex act is the point which polarises from a distance the differentiation of your pure libido into sexual libido – the image necessary or not is only a releasing cause the real and sufficient cause of the libido resides in the source higher than the libido, in the principle that completely transcends your manifestation. The energy comes from on high and is only realised and polarised from below. This also indicates the Freudian error in his concept of the “sublimation.” One can hardly see how an image which is the effect of the vital sex energies to be also the efficient cause of sex desire. This force works for Freud⁹⁹ from below upward consequently the higher erotic states being impossible

When you meet people that simply must listen to music, it is because they make secondary use of their enjoyment of it; to reassure themselves, to tranquilise egotistic feelings of inferiority, guilt and so on. But apart from this which is a secondary and contingent phenomena. I have no desire to perceive the divine in the music I may have a desire for the pleasure it may give me on the plane of sensation but not the feeling of the divine.

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BEHOLD THE SPIRIT
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(Continued from the previous page) At the moment when the ego is crystallised, that is when perceptions of the divine first become possible certain impressions associated with the harmonious operation of his functions and felt as peculiarly affirmative of the subject becomes indelibly imprinted in him, this does not mean that he will consciously retain in his memory the {event}¹⁰⁰ but this imprint will become the

⁹⁹ Referring to Sigmund Freud.

¹⁰⁰ The word was cut off by the right hole punch. Only "eve-" is visible in the original.

centre of a constellation of conscious associations and throughout his subsequent life all the corresponding objects in the world will move him to his depths

If I have loved with an erotic love a woman with whom I never went to bed, my desire for this woman will persist everlastingly in me because the projection of my divine image upon her also persists, and no real sexual act has separated the two personages within me. In a complex erotic love where sexuality has played an effective part, detachment may ensue from exhaustion of the sexual personality, but something remains which belongs to the persisting projection. In erotic love when adoration and sexuality are equally strong the perception of the divine colours the whole plan of desire with a perilously exquisite light, it forces desire in itself transitory to participate in its eternity, the sexual act neither satisfies or detaches it.

The feminine component of the human being loves nature the plane of senses, and the virile component loves the divine on the plane of images. When I love erotically it is as a man I adore and as a woman that I desire and the antagonism within me between adoration and sexuality is the opposition between the poles, virile and feminine that these components represent.

No human deed is done unless the doer finds some affirmation of himself, a completely disinterested action would be meaningless because it would present itself as an effect without a cause. That man often deceives himself in this respect and is so prone to believe in his "disinterestedness" is due to his weakness for seeing himself like God. A first cause. And if we thus so easily manage to delude ourselves, it is because the interest we have in some of our actions can be of a very subtle nature and is liable to pass on unperceived. I willingly concede that we never nourish ourselves without at the same time deriving some ourselves in one way or another. But observe that it is possible to nourish ourselves and others more or less at the expense of others and even to their destruction and the appetite for such attachment

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BEHOLD THE SPIRIT
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(continued from the previous page) is often called love. So true is this that everybody considers this attachment as an undeniable sign of love.

In adoration the she is everything to him in his interior world which she is representative of the unseen source of an infinitely lively vision of the world but she is nothing to him in the external objective world. That is the lover though he usually believes that he loves the woman, in reality he is loving the subjective state that the image of the woman enables him to experience. Remember the profound phrase of St. Augustine "I loved loving not I loved women."

(Of course this does away with the ontological basis of being loved, since we have reduced everything to projection, whatever truth incarnational mysticism may contain is denied.) (Also the ontic value of the woman loved is nil, seeing her through the eyes of God is not seriously accounted or considered)

What I feel when I have projected this thing outside of myself and am then refused the enjoyment of it is positive suffering. For it is necessary that we hold some commerce with that which we project. The ordinary man has a profound intuition of his divine essence, but he does not perceive it as such and this results in his having two kinds of self-consciousness. A clear consciousness of being a multiplicity of selves or personages and the dim consciousness of being a unified self, a unique personality. The latter is not really the divine nature in this man as yet untransformed, but is so to speak the prefiguration or image of it. It is illusory in the sense that it resembles without effectively being the divinity it is like a form without substances as a portrait is in relation to the person it {is}¹⁰¹ supposed to depict

Narcissus adoration of the divine image as projected upon the temporal self and consequent misidentification

That this bearer of the divine image can only be a certain type of woman rather than another when the ego crystallises "this image arises from impressions fortuitously from the outer world in earlier times"... is nonsense only one step removed from fortuitously moving atoms of Haeckel¹⁰²

The man who at any moment is capable of the divine projection has a certain tendency that way nothing compulsive or impervious about it... nor does it correspond to any organic function nor painful tension. It is a sudden but not a violent phenomenon it does not always coincide with the birth

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BEHOLD THE SPIRIT
Alan Wilson Watts

(continued from the previous page) of adoration for the divine image is in its very nature a totality and cannot in its nature be partially revealed. The lovers interiority is gradually conscious. Projection of the image sometimes means great emotional shock and risk to the one who makes it. Because of attachment.

We are always seeking affirmation of ourselves that is seeking realisation.

The massive concentration of the lover's emotional forces upon the object of adoration detaches him more or less from every other object in the whole world, it is the feeling of living an intenser life that is also one of freedom and detachment from the rest of the world from all except the beloved. Upon the lover's imaginative power and high capacity for abstraction... living upon the plane of images this image has more reality than the other plane thus the lover prostrates himself before an image which is his own divine image the best of himself...

The imagination referred to is creative and in tension towards a particular goal

Prejudice against pleasure, man feels humiliated by pleasures because in the enjoyment of it he is entirely passive and man has prejudice in favour of activity.

¹⁰¹ We have inserted "is" into the text for clarity.

¹⁰² Referring to Ernst Haeckel.

Observe closely the close connection that exists in a strongly erotic man, between his perception of the divine in beauty that is not sexual at all and his erotic desires when such a man is enjoying even nature the image of a woman arises within and feels an erotic excitation. He is aware of the ecstasy he derives from music is of the same origin as what comes to him from the adored woman.

Aesthetic subjectivity - the plane of emotions and images

Objectivity on the plane of sensations

Enjoyment on the plane of images is always working towards extinction it spends itself in the work of concrete utilisation it is consummated in the concrete

Our longing is without remedy

Alan Wilson Watts: The Supreme Identity

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THE SUPREME IDENTITY

Alan Wilson Watts

(71-1) The strict concept of eternity or timelessness rather than everlastingness, its negation.¹⁰³ Philosophy like science is a social function, for a man cannot rightly think alone. Actual experience of the ultimate reality which is the ground and the cause of the universe and the principle and meaning of Human life - anchors us to sanity.¹⁰⁴ Failure of some conscious rapport has brought about a dangerous disintegration in our life. Modernity implies a unity of disunity and a superficial coherence from the spread of technology - cancelled by a certain way of thought that helps further disintegration. Mere morality a unifying principle or biological conformity [of]¹⁰⁵ the most good for the most number. Absolute relativism leads to a disintegration of civilisation besides being a contradiction. Reason generalise from particulars an individual faculty that has no point of contact with the universal. The intellect is not individual,¹⁰⁶ in metaphysics there is a givenness.

Comparison;	This life	eternal life
	feeling ¹⁰⁷	
	reason	intellect
	sensation	
	individual	universal

In scholasticism the supernatural follows through to mean metaphysics. Intellectual knowledge an inclusive and not exclusive state of consciousness. Does not

¹⁰³ PB himself inserted square brackets around "The strict concept of eternity or timelessness rather than everlastingness, its negation." by hand.

¹⁰⁴ PB himself inserted a period by hand.

¹⁰⁵ PB himself inserted "of" by hand.

¹⁰⁶ PB himself inserted a comma by hand.

¹⁰⁷ PB himself inserted a curly bracket next to "feeling," "reason" and "sensation" by hand.

obliterate just like formless light reveals form and not deny it. Mystical ecstasy analogously to metaphysical knowledge but in terms of feeling and in no way necessary to metaphysical realisation, trance is an individual mystical state and primarily a state of feeling that excludes other states of feeling

How can I attain metaphysical knowledge. If the I in question is the ego it cannot be done. The remoteness, the absolute otherness of God is the presupposition of the ego conscious point of view. The ego humbles itself in order to be exalted and by the very motive annihilates its humility. Just as the very longing for eternal life prevents our awareness of it... the desire for security. For the moment life is fixed, it is dead. We must learn to be vividly aware of insecurity and suffering of each moment of experience instead of trying to run away from it or conform to any fixed pattern... choiceless awareness. There is no action whereby the ego can by itself produce or attain realisation.

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THE SUPREME IDENTITY
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THE SUPREME IDENTITY
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(Continued from the previous page) It is the dissolution of avidya or unconsciousness.

The Catholic doctrine as always maintained that true prayer is not simply man relating himself to God but rather something which God is performing in and through man.

Extreme devotion or attention has the effect of emptying the field of consciousness apart from the point under concentration. So that awareness of the ego simply disappears. This is an act of profound relaxation. To retain one's normal and every day consciousness and at the same time to let go of it or the important thing is to watch the flow - without being carried away by it. No attempt to force the mind to be calm or to exclude its natural reactions to circumstances. These inner reactions are permitted and watched in the same way as events in the outer world for by this means the Self is distinguished from the ego complex

Nature of the self (Infinite) is not to separate its self from the finite consciously instead of unconsciously. It becomes conscious when you as the Self find yourself able to will or accept your total experience your state of mind being as it is at any time. In this a clear perception of the limitations of the ego will awaken you to the Self, to the fact that it is the Self which perceives the limitations. In the strict present the ego does not exist because the present is a sizeless infinitesimal point there is no room in it for the

ego. It is the straight and narrow gate which leadeth up to light. The difference between Brahma and atma is the difference between the Infinite and the infinitesimal. Never even for an instant does time thinking of the ego actually interfere with the eternal and momentary consciousness of the Self.

Invariably an external action which from the moral standpoint is sin is the result of not accepting some prior state of the soul, whether of insecurity, boredom etc., the external sin is an attempt to escape from an internal limitation and if the internal limitations are thoroughly accepted the external escape will not be required, therefore to accept the prior internal states of the soul

When the Self is thus distinguished from the ego no further exercise is needed to make it aware of its principal identity with the infinite, this simply becomes self evident

The fact that an ego as ego can attempt to accept or to know himself is the certain sign that he is more than ego and is beginning to realise it. To project God into the realm of objects is ultimately to destroy every other object. To seek God as an object of Knowledge is to deny the transcendence of the infinite. The process of realisation is the same as the process of creation and manifestation

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(Continued from the previous page) Willingness to be insecure is the ultimate security. Willingness to suffer is the essence of divine joy, willingness to be finite is to know one's own infinity. Difference between the subjective character of Oriental mysticism and metaphysics from the extremely introverted ego-centricity and this applies well to Maritain's¹¹⁰ criticism which betrays a familiarity only with the monoidistic type of yoga which incidentally could be levelled at all preparatory forms of mysticism. How can a philosophy which is so heavily committed to the principal that nihil¹¹¹ est in intellectu quod non prius fuerit in sensu? To say that the infinite and the finite are not two is not to say that they are simply and numerically one. To reduce the Self to a phenomena of organic chemistry is to reduce the reduction likewise. It is a verbal confusion to suggest that impressions sensations and experiences are themselves conscious. There can be no rational reconstruction of that which transcends and illumines reason... consciousness.

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¹¹⁰ Referring to Jacques Maritain.

¹¹¹ "nihil" in the original.

The threefold classification of man, the body as a physical object or expression of the soul the soul as man's known or knowable physical life, affections, ideas, feelings, sensations, and the intellect as the knowing subject or spirit. The fact that all things are within consciousness implies neither solipsism nor the unreality of objects. So far as the relative reality of individuals and objects is concerned it matters not whether we called them events within a space-time continuum or events within a field of consciousness and therefore containing an indefinite number of points of view, space and time themselves will be functions of the field. Transposing then our concept of consciousness as an infinite field containing innumerable modes from the electromagnetic into metaphysical language we see that the field is Brahma, the infinite reality, and the field in the act of containing modes or points of view is the Self or Atma. Each mode taken by the non-dual and individual Self is the intellect or Buddhi it resembles a ray from the central Sun of the Self. Within each ray or point of view the Self protects the various objects of the finite experience and in doing so identifies itself with them or at least with those more proximate objects the content of the soul which constitutes the ego or the jivatma.

When psycho-analysis is speaking of consciousness, it is not speaking of the very power of consciousness. The unconsciousness of the psycho-analyst is that with which the Conscious Self is so closely identified with that it is not yet an object of consciousness but that area of psychic life with which the self is no longer identified.

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(Continued from the previous page) The analytical unconscious consist of
(1) The unrealised Self which is highly conscious but not of itself as an object
(2) area of psychic life with which the Self, as the Buddhi as identified itself so closely that it does not recognise or know it objectively. This latter consists of various aspects of the soul which when unconscious are not experienced in their true form. But are projected outwardly in symbolic forms

The proper meaning of salvation is to make the soul whole - to rescue it all the essential parts from the unconscious

Religion confuses soul with Self and uses self denial instead of soul denial, of course the ego can no more deny itself than one can jump out of one's own skin. The self must cast out, deny or objectify the ego and thereby truly love and save it.

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The Self in deep sleep resumes its original omniscience. There is no memory of this on awakening for the reason that memory is a function of the soul body being as it were the traces of past impressions on the psycho-physical organism. The eternal Self needs no memory because it has no past. The Self should not be confused with memory and the continuity of memory with the eternal persistence of the Self.

Behind the changing flux of experience the consciousness of the self is a strictly now consciousness, only in the sense of remembering itself of resuming not a past but an eternal consciousness by ceasing as it were to focus itself as the buddhi upon the individual point of view

Because the infinite is absolute freedom it is under no necessity to manifest the finite therefore the question why this all happens in terms of purpose is to apply human categories, a goal to the infinite. The unceasing flow of life mirrors the boundless possibilities of omnipotence as well as the truth. That the infinite as living reality as spirit pure and simple can never be grasped in any fixed form

From the standpoint of the Infinite as Brahma the Universe is the instant simultaneous and effortless manifestation of his own finite image. From the infinite's standpoint because the total image is what the infinite wills, the infinite finds it absolutely acceptable. But from the infinite as the Self-Atma the manifestation of the universe is a gigantic work, the exquisite maya which mythology represents as the beloved of God

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(Continued from the previous page) Because the infinite is non-dual and not merely one it does not exclude the realms of relationship and value, though the latter not eternal in themselves do no ever pass out of the infinite consciousness to which all that was is and shall be eternally present. To enter eternity is not to leave all the relationships and values of time in the past. The infinite and the eternal includes time and space eternally though not necessarily when attempts are made to regard relationships and value as absolute as of eternity rather than in eternity - dualism results. Monism is a subject without an object, or an object without a subject such as materialism or pantheism

Father (subject) - Son (object) - holy ghost (verb)

Three and yet really one, does not render God meaningless, then necessarily the fact that selves are really many and yet really identical does not render the universe

meaningless. It is open to question whether one should speak of absolute meaning since meaning is relational and relative. Strictly speaking the absolute transcends meaning and is meaningless in the same sense that it is nothing, in the non-private sense of metaphysical negation. It is possible to say that the universe is meaningful in that it has interior relations

There is no point from which knowledge of the infinite can begin other than the infinite itself. The stream of existence seems to run from the infinite to the finite so that one cannot swim against it. No amount of knowledge seems proves the existence of the knower, the knower can never be its own object of knowledge. The very notion of the self having an objective knowledge of itself is meaningless. How can the knower (which is total omniscience) know anything? There is no possessor of knowledge other than Brahma because all knowledge whatsoever is a participation in the infinite knowledge

We all have the intuitive and certain subjective knowledge of our own existence but we do not seem to have the same irreducible kind of knowledge about the ultimate reality. In principle the two are the same all knowledge being a participation in the total. The infinite has the power for the purpose of generating the finite world a restricting or contracting reflex, so to speak and the resultant avidya. The infinite consciousness is that which is not conscious of the subject nor that which is conscious of the object nor

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(continued from the previous page) that which is conscious of both, nor that which is simple consciousness, nor that which is a mass of all sentiency nor that which is all darkness. It is unseen and translucent, unapprehensible and uninferable unthinkable and indescribable sole essence of the consciousness of Self, negative of all illusion. To relate a strictly eternal God to a religion so essentially historical as Christianity in a single frame of reference can only result in confusion

Maya is imagined by the infinite.

Formless... transcending all forms, red is formless in itself but red may be used to in all possible drawing or forms. The very notion of absolute oneness is dualistic because it implies by exclusion and opposes the possibility of the many. Knower and known are not opposites, opposites belong to the realm of the finite and the known (by

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definition). The act of self-abandonment by which the God identifies itself with its creatures referred to as the incarnation.

Father and Son or Brahma and atma

Essentially the former is unmanifested and the infinite imagining itself as the finite, thus the son is the eternally creative agent – logos. Principally distinct from the universe yet he brings it into being by identifying himself with it. Religion must deny and reduction to one or such in order to keep its values.

Man as the object of his own knowledge is the ego or soul as the subject the knower or the self he is in reality one with the infinite. The more the personality is subordinated to the infinite and denied the more uniquely personal it becomes.

Nature of the church is sacramental; it is a concrete and positive form of greed, code and cult has its own proper mode of function, of representing the spiritual by analogy. The incarnation upon which the church is founded is not the ascent of man to God but the descent of God to man in Him the word was made flesh and dwelt among them. As religion begins with the revelation so metaphysics begins the realisation. For the Infinite every point of space and time is here and so it is with knowledge without abolishing the difference or distance among things known. As a sufficient cause of the present the past has the peculiar disqualification of not existing, no amount of history will explain why or how there happens to be any history at all. Things move in relation to one another not in relation to the infinite. Knowing his own essential eternity man is able to give himself to life without stint, this power is the secret of all creative work.

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Uncategorised Paras

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(83-1) God is an essence without duality (Advaita), or as some maintain, without duality but not without relations (Visistadvaita). He is only to be apprehended as Essence (asti) but this Essence subsists in a twofold nature (advaita-bhava), as being and as becoming. Thus, what is called the Entirety (krtsnam, purnam, bhuman) is both explicit and inexplicit (niruktanirukta), sonant and silent (sabdasabda), characterised and uncharacterised (sagunas, nirguna), temporal and eternal (kalakala), partite and impartite (sakalaskala),¹¹⁶ in a likeness and not in any likeness (murtamurta), shewn and unshewn (vyaktavyakta), mortal and immortal (martyamartya), and so forth. Whoever knows him in his proximate (apara) aspect, immanent, knows him also in his ultimate (para) aspect, transcendent; the Person seated in our heart, eating and

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¹¹⁶ "sakalakala" in the original.

drinking, is also the Person in the Sun. This Sun of men, and Light of lights, "whom all men see but few know with the mind," is the Universal Self (atman) of all things mobile or immobile. He is both inside and outside (bahir antas ca bhutanam), but uninterruptedly (anantaram), and therefore a total presence, undivided in divided things. He does not come from

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(continued from the previous page) anywhere, nor does he become anyone, but only lends himself to all possible modalities of existence.

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Ananda Coomaraswamy: Am I My Brother's Keeper?

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AM I MY BROTHER'S KEEPER?¹²⁰

Ananda Coomaraswamy

(87-1) "... the modern proletarians, to whom the notions of individuality and self-expression are so important, are themselves of all peoples the least individualised and the most like a herd."

His footnote (76) to above:

"Nothing, of course, is stranger or more unwelcome to the modern mentality than is the idea of 'self-naughting.' Liberty of choice has become an obsession; the superior liberty of spontaneity is no longer understood. For those who are afraid I cite: 'I can no more doubt... what to me is fact, perceived truth; namely, that any person would be infinitely happier if he could accept the loss of his "individual self" and let nature pursue her uncharted course.' —Hadley, Ernest E.

Psychiatry (1942) 5: 131-134 [page 134].¹²¹ Cf. Sullivan, Harry Stack, Psychiatry 1: 121-134. "Here (in the emphasised individuality of each of us, 'myself') we have the very mother of illusions, the ever pregnant source of preconceptions that invalidate all our

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¹¹⁹ "1" in the original.

¹²⁰ ""Am I My Brother's Keeper?" —Coomaraswamy ("Spiritual Paternity" and the "Puppet Complex," Page 89)" in the original.

¹²¹ PB himself inserted "p. 134" by hand.

efforts to understand other peoples. The psychiatrist may, in his more objective moments, hold the correct view of personality, that it is the hypothetical entity that one postulates to account for the doings of people...

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(continued from the previous page) in his less specialised moments the same psychiatrist joins the throng in exploiting his delusions of unique individuality. He conceives himself to be a self-limited unit that alternates between a state of insular detachment and varying degrees of contact with other people and with cultural entities. He arrogates to himself the principal role in such of his actions as he 'happens' to notice." To believe in one's own or another's "personality" or "individuality" is animism. In the traditional philosophy it is emphasised that "personalities" are inconstants, ever changing and never stopping to "be;" "we" are not entities, but processes. Dr Sullivan's words are - whether or not by intention - an admirable summary of the Buddhist doctrine of anatta.¹²⁴ An attachment of permanent value to personality will be impossible for anyone who has seen things "as become" - yatha-bhutam,¹²⁵ objectively, as causally determined processes. The first step on the way to a liberation from "the mother of illusions," and so toward an "infinite happiness," is to have realised by a demonstration that "this (body and mind) is not my Self," that there is no such thing as a "personality" anywhere to be found in the world.

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¹²³ "2" in the original.

¹²⁴ PB himself underlined "annata" and changed it to "anattā" by hand.

¹²⁵ PB himself changed "yatha-bhutam" to "yathā-bhūtam" by hand.

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¹²⁷ "3" in the original.

(continued from the previous page) Life in a world of time and space is a condition of incessant change; and, as Plato asks, "How can that which is never in the same state be anything?" – Cratylus 439 E. Almost the first step in clear thinking is to distinguish becoming from being. The important thing is to know what "we" really are; but this is a knowledge that can only be acquired to the extent that "we" eliminate from our conscious-of being, all that "we" are not. This is the Platonic [katharis],¹²⁸ Skr. suddha karana.

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(Continued from the previous page) Coomaraswamy unwittingly (?) places the Hindu (or the Oriental) in the position of heathen, and of the low. There is an implication of admitted inferiority in order to show, in argument, some defence of the "heathen's"¹³¹ right to sup at the Lord's table along with the "Christian nobility." This is either a psychological obstacle of Coomaraswamy's or an inscrutable form of humility inconsistent with the doctrines.

A seemingly irreparable defect in the ostensibly "combative" excursions of Guenon,¹³² to a lesser degree, and Coomaraswamy, to a greater degree, is the "even so" retreat. Sometimes they remind me of little boys practising chip-carrying in front of a mirror. And, at other times they remind me of little boys who, being met with considerable opposition in the shape and form of the town bully, defend themselves by asserting plaintively, tremulously, "We may not be as good as you are but we can live in the same neighbourhood with you..." hopefully, "can't we?"

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¹²⁸ PB himself inserted the Greek word for "katharsis" in the blank space left by the original typist (indicating that the typist couldn't read his writing). A handwritten note at the bottom of the page reads: "(The Greek word is englished to "katharsis")."

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¹³⁰ Typed text at the top of the page reads: "Unfortunate choice of quotes on page 43 nr. bot. (Coom. Bros. Krp?)."

¹³¹ PB himself inserted quotation marks around "heathen's" by hand.

¹³² Referring to "René Guénon." PB himself changed "Guenon" to "Guénon" by hand.

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Carl Jung: Psychology and Religion

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PSYCHOLOGY AND RELIGION

Carl Jung

(95-1) Experience is not possible without reflection because it is a process of assimilation without which there could be no understanding. (Similarly food is not food unless it is digested, certain words bear out this notion especially in their etymological derivation, further is not necessarily what it seems to be.) The fact is that certain ideas exist almost everywhere and at all times and they can even spontaneously create themselves quite apart from migration and tradition (although Jung insists that he is first an empirical psychologist that fact remains that Plato's forms strike a familiar response and it is possible that his acute introverted discernment was transplanted from the realm of the individual psychology to a more transcendent aspect.)

Religion – numinosum¹³⁴ a dynamic existence or effect not caused by an arbitrary act of the will (and perhaps here it would be very appropriate to insert a further extension of the notions above; mainly that with the occasion of this numinosum the inner mental process are illuminated, how the actual act of perception operates, the transformation of mind-stuff into an actual experience takes place and is magnified by the mind) causing a peculiar alteration of consciousness.

Creeds are codified and dogmatic forms of original religious experience. In so far as a man is neurotic he has lost confidence in himself. It is a ridiculous prejudice to assume that existence can only be physical, one might even say that the latter is only an inference. Our mind cannot grasp its own form of existence... it lacks the Archimedean point.

Complexes behave like secondary or partial personalities in possession of a mental life of their own, sometimes they arise through repression and at other times of their own accord. And sometimes for such reasons people are afraid of becoming conscious of themselves. The dynamics of the collective unconscious are set free in a mob... emotion can cause the considerable loss of consciousness.

Protestantism has pulled down many a wall erected by the Church, lost all the finer shades of the dogma, mass, confession, liturgy, etc.

The dream is its own interpretation, difficult and intricate, wiser not to make assumptions but rather treat it as a natural event. There is probably continuity of the unconscious process and to find the meaning of a dream it must be related to the series. Out of the fullness of thy life thy shall give birth to a religion. The unconscious mind is capable at times of assuming an intelligence and purposiveness which are

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¹³⁴ "numinosum" in the original.

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(continued from the previous page) superior to conscious insight. This is a fact of basic religious phenomenon, there is unavoidably an illimitable and indefinite addition to every personality which may have a centre to which the ego is subordinated. Dogma expresses such an irrational entity through the image and guarantees a much better rendering of an irrational fact... the psyche. The dogma owes its existence and form to revealed immediate experiences and the ceaseless collaboration of the many minds for many centuries. Before people learned to produce thought the thought came to them they did not think but perceived the mental function. (this is not to be confused with the previous statement made above, this perception is a perception and occurs without manipulation but later on, although its basic structure is variously combined, recast and played with, the what it is remains?)

The dogma represents to the soul more completely than a scientific theory (which tends to disregard the emotional values) for the latter expresses and formulates the conscious mind alone the former like a dream reflecting the spontaneous and autonomous activity of the unconscious.

It is normal for the man to resist his anima for she represents the unconscious with all those tendencies and contents hereto excluded from conscious life – the anti-social element in man's psychical nature "the statistical criminal" suppressed consciously and deliberately disposed of. Repression is a sort of half conscious and half hearted letting go of things, looking the other way so as not to become conscious of one's desire. Suppression amounts to a conscious moral choice, repression a rather immoral penchant for getting rid of disagreeable decisions. Neurosis is a substitute for legitimate suffering. Nature is not at all lenient with unconscious sinners – the punishment is just as severe as they were consciously done. Man is as a whole less good than he imagines himself to be. The less the shadow is embodied in the individual conscious life the blacker and denser it is, the reconciliation of God and man is expressed in the symbol of the Christ. As soon as God ceases to be an overwhelming factor – he becomes a mere name his essence is dead and his power is gone

When we go further and take into account the fact that man is also neither he himself nor what other people know of him – an unknown something which can yet be proved to exist the problem of identity becomes more difficult still