

# Plotinus: *The Enneads*

An edition by Eric Steinhart

Based on the translation by Stephen MacKenna

This is a highly edited version of Plotinus's *Enneads*. It is based on the translation by Stephen MacKenna, which is in the public domain. I selected relevant passages from the *Enneads* for presentation here, and I organized them into an outline based on my interpretation of Plotinus. I edited the text of the MacKenna translation for philosophical coherence and modern readability. I typically replaced MacKenna's terminology with my own, based on my interpretation of Plotinus. The outline (the bolded headers with section and subsection numbers) are mine. The diagrams are also mine. Hence the Outline and Diagrams are Copyright (C) 2012 by Eric Steinhart. The edited version of the Plotinian text is likewise Copyright (C) 2012 by Eric Steinhart. You may not modify this work. You may freely use this work in any personal or educational context. It may not be sold or otherwise distributed for profit. Please maintain the original credits to Plotinus, to Stephen MacKenna, and to Eric Steinhart. This text has not been copyedited or peer reviewed and may contain errors.

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## **Plotinus: The Map of Reality**

For Plotinus, reality has three main levels: super-being, being, and sub-being. We are familiar with being, which contains all finitely existing things. All earthly things, as well as gods and the Divine Mind itself, are beings. Super-being contains the One, which transcends existence (being) and is the source of existence. The One is like the sun, which manifests or shines out all beings. As that light fades out, it becomes darkness. This darkness is Matter. It is less than being, less than real.

Super-Being (infinite)	The One
Being (finite)	The Divine Mind
	The World Soul
	The Universe
	stars/gods
	humans
	animals
	fish
Sub-Being (zero)	insects
	plants
	Matter

# Plotinus: Text of *The Enneads*

Text in quotation marks is derived from Plotinus, by way of the Stephen MacKenna translation. This text has been heavily edited by Eric Steinhart. The section and subsection headers are by Eric Steinhart. Diagrams are by Eric Steinhart. Numbers of the form XX.XX.XX refer to Plotinus, the *Enneads*.

## 1. Matter is Indefiniteness

### 1.1 Matter is indefiniteness (2.4.15).

“Matter is Indefiniteness itself; it is the opposite of logical order (it is the opposite of programming). Just as order is determinate (it is structured, and so is definite), so matter is indeterminate (it is unstructured, and so is indefinite).”

FORM HIGHER	Order Clarity Truth Wakefulness Beauty Goodness Harmony Virtue Life Health Sanity Light Heat
MATTER LOWER	Chaos Confusion Illusion Sleep Ugliness Wickedness Violence Vice Death Sickness Insanity Darkness Cold

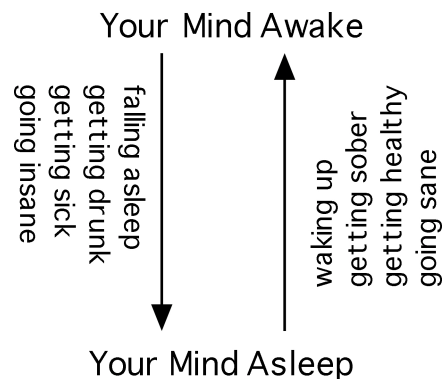
### 1.2 Matter is darkness (2.4.5).

“All programming is luminous – it is bright with order and form. Since minds are Programs, they see only the programming that is present in any thing. Anything that is less definite than the programming, the mind declares to be less than light, and to therefore be a thing of darkness. The mind is like the eye. Just as the eye seeks light and colors (which are types of light), so the mind seeks order and programs (which are types of ordering). But just as the eye rejects visual confusion and dimness, and does not see whatever is hidden in darkness, so the mind rejects noise and indefiniteness, because noise is a type of mental darkness. Matter is this mental darkness, it is the darkness that comes from a lack of programmed order.”

Higher Perspective The Side of Light	<p>Your Mind Awake</p> <p>Mind turned to light Right thinking (truth) Right living (goodness)</p> <p>Reality Beauty Harmony Success</p>
Lower Perspective The Side of Darkness	<p>Mind turned to darkness Wrong thinking (illusion) Wrong living (wickedness)</p> <p>Dreams Ugliness Violence Failure</p> <p>Your Mind Asleep</p>

### 1.3 Matter is to the mind as darkness is to the eyes (2.4.10).

“When the mind looks at things through the eyes, it sees various forms and properties: the color and the shape of the thing, its texture, and so forth. As the mind subtracts those properties and forms from the thing, it subtracts more and more reality from the thing, until it comes to some base or residue, which is a kind of formless randomness, a kind of chaotic indefiniteness, which it cannot properly comprehend. The mind is now looking at a kind of mental darkness, a kind of almost-nothingness, an emptiness that won’t go away. As it stares into this darkness, it can become dark itself – its thinking becomes confusion, unstructured mental noise, without meaning or logical order.”



## 2. Matter is the Mirror of the Forms

## 2.1 Forms Project themselves into Matter (3.6.7)

“Matter reflects changing images of the eternal Forms; moment by moment, the instability of matter captures one Form after another. The Forms are visible on it like images on a screen which itself has no image but is merely blank. The images of the Forms, projected onto matter, seem to modify that matter, but in fact achieve nothing, for they are ghostly and feeble, have no power and meet none in Matter either; they pass through it leaving no trace, as through water; or they might be compared to shapes projected so as to make some appearance upon what we can know only as emptiness.”

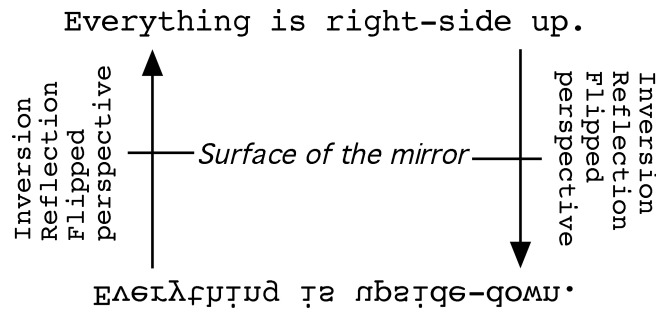
## 2.2 Matter as mirror (3.6.9).

“Mirrors and transparent objects offer a close parallel to the production of things in the material world; they are quite unaffected by what is seen in or through them: material things are reflected images of the truly existing eternal Forms, and the Matter on which they appear is not affected by the images which it reflects.”

FORM HIGHER	Original Right-side up Outside out / inside in Forwards
<i>Surface of the mirror</i>	
MATTER LOWER	Mirror-Image Upside-down Inside-out Backwards

## 2.3 Matter as mirror (3.6.13).

“Nobody thinks that the reflections in an ordinary household mirror are real, especially since the surface on which they are displayed is obvious and remains while the images disappear. But Matter is entirely invisible, undetectable by our senses, and known only as the limit of thought. But if the reflections in some mirror had some apparent stability, and the mirror itself was never seen, we would deceive ourselves into thinking that those reflections were real things. Material things are like that.”

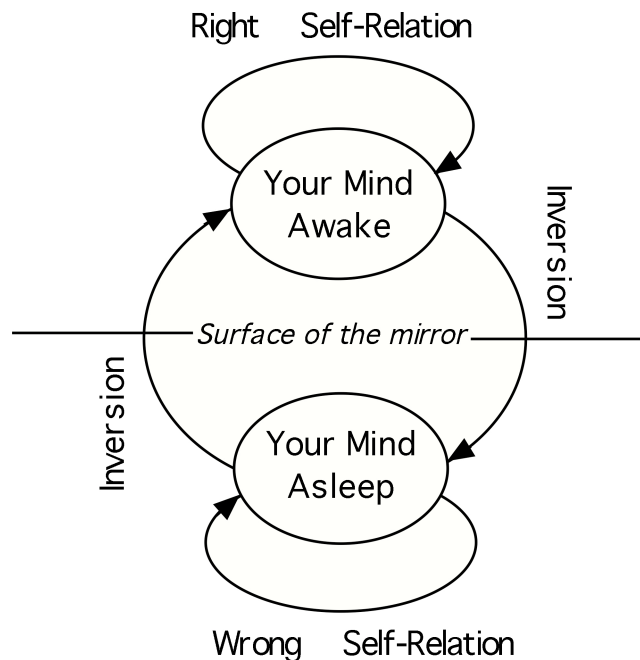


## 2.4 The action of the Programs is like making patterns on water (2.3.17)

“The Program acts much like a force producing a figure or pattern upon water - that of a circle, suppose, where the formation of the ring is conditioned by something distinct from that force itself [such as a rock thrown into the water].”

## 2.5 Matter as mirror and void (3.6.7).

“Every production of matter is a lie; the material world pretends to be great and it is little, to be more and it is less; and the existence with which it masks itself is no true reality but merely a deceptive simulation. Matter is like a mirror showing things as in itself when they are really elsewhere; matter is filled in appearance but actually empty, containing nothing, pretending everything.”

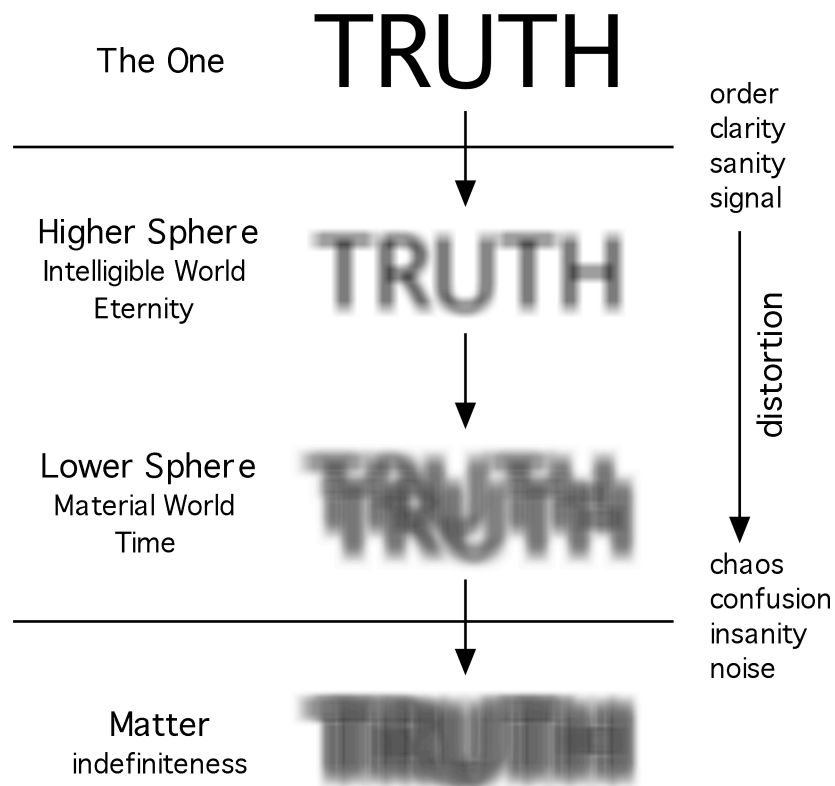


## 2.6 Matter corrupts Forms that enter it (1.8.8).

“The Forms realized by Matter are not the same as they would be if they remained within themselves; they are Programs Materialized, they are corrupted in the Matter, they have absorbed its noisy disorder: immaterial fire does not burn, nor do any of the immaterial programs perform the operations they are said to perform when materialized.

Matter becomes the seducer of what is manifested through it: it corrupts and destroys the incomer, it substitutes its own opposite character and kind, not in the sense of opposing, for example, concrete cold to concrete warmth, but by setting its own formlessness against the Form of heat, shapelessness to shape, excess and defect to the duly ordered.

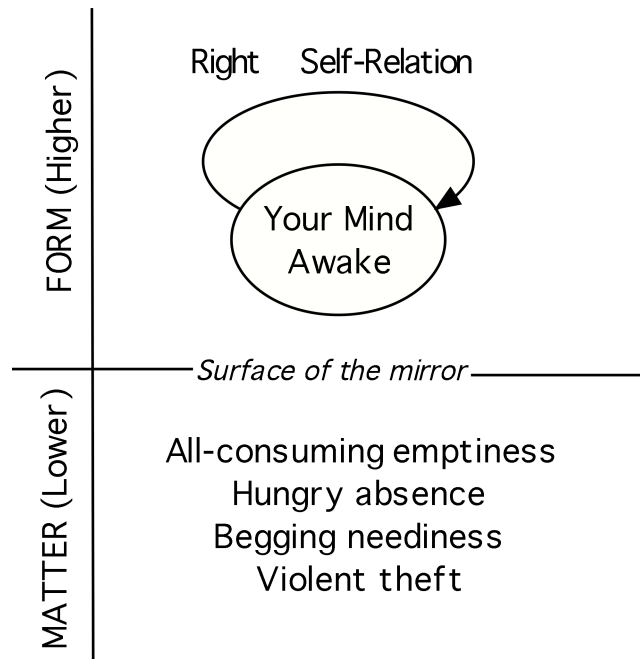
Thus what enters into Matter ceases to belong to itself, comes to belong to Matter, just as, in the nourishment of living beings, what is taken in does not remain as it came, but is turned into, say, dog's blood and all that goes to make a dog, becomes, in fact, any of the bodily fluids of any recipient.”



## 2.7 Matter is a violent demand (3.6.14).

“The eternal Forms do not change, and therefore any appearance of them as if they were changing implies the presence of something other than themselves, something offering a base to what never enters [but is merely poorly copied], something which by its hungry presence, by its begging, by its cry for help, in its poverty, strives as it were by violence to acquire and is always disappointed, so that its poverty is enduring, its cry unceasing.”

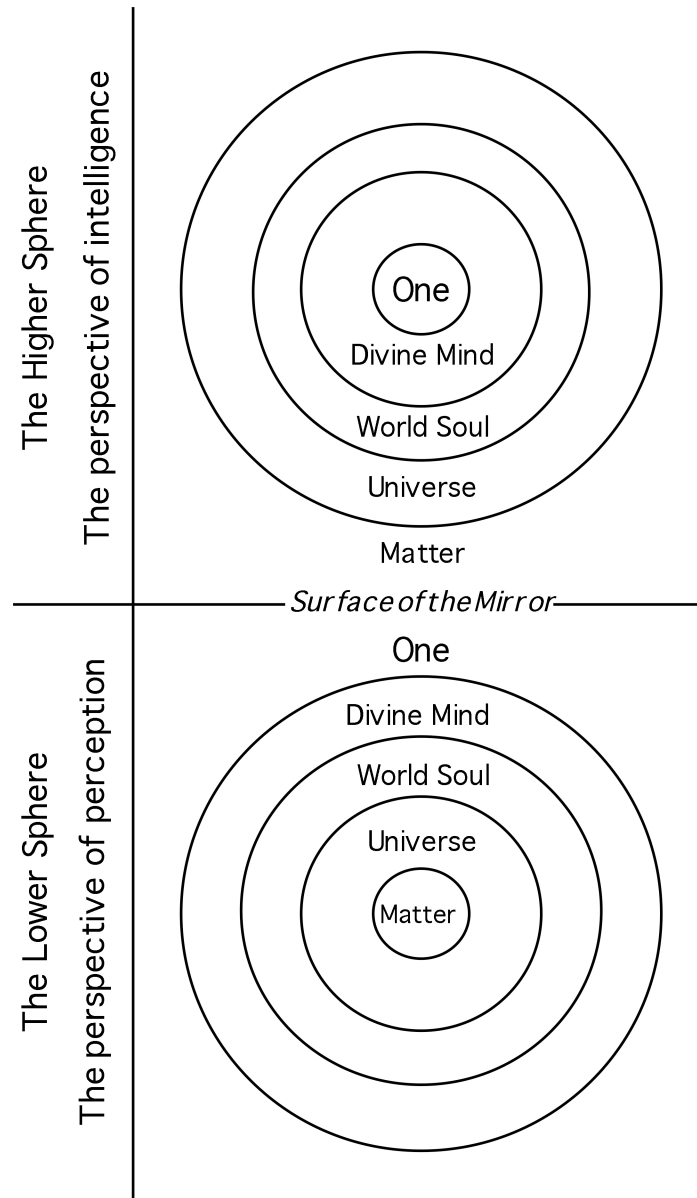




## 2.8 The Parable of the Two Spheres (5.8.9).

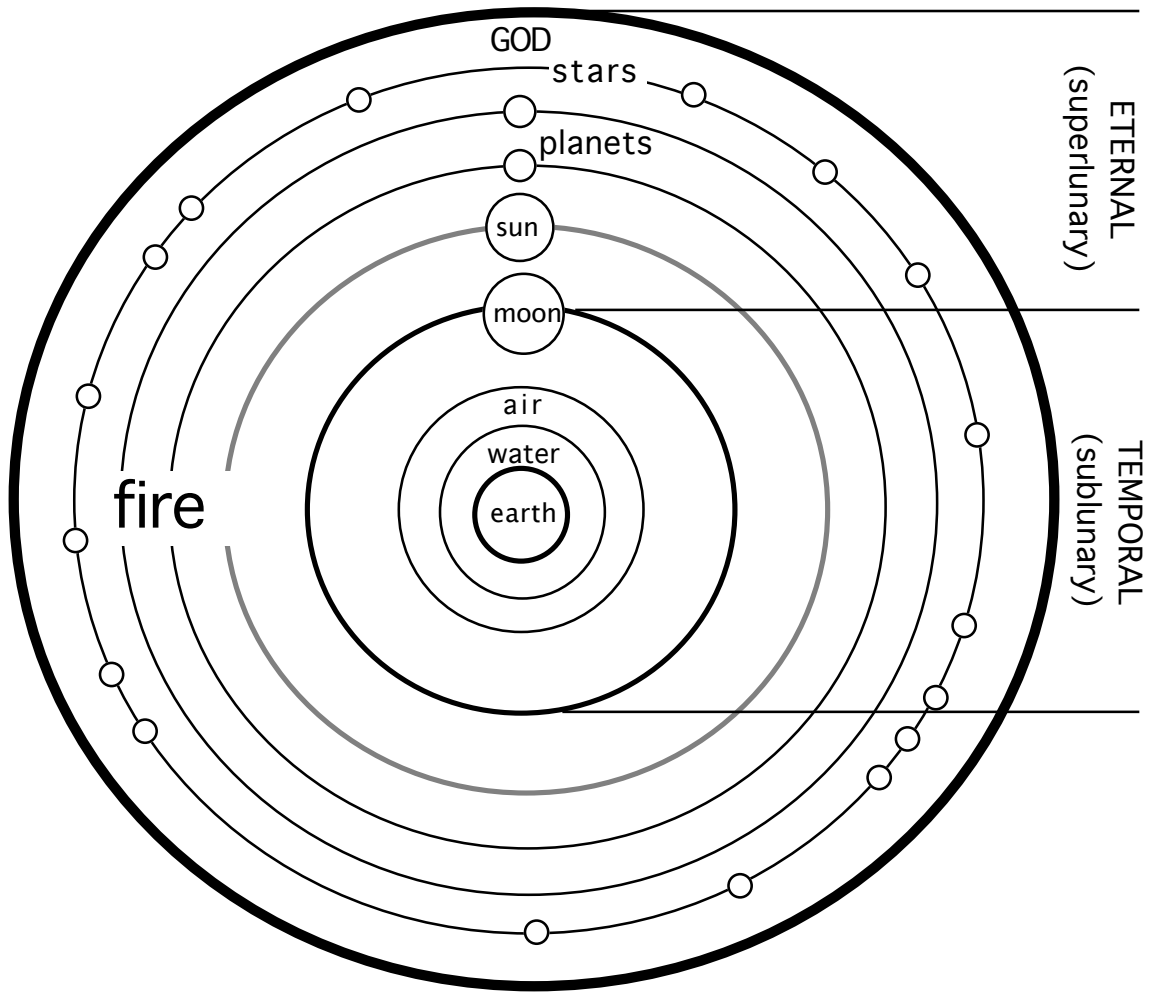
“Let us, then, make a mental picture of the material world: it contains the sun and of all the stars with earth and sea and all living things as if exhibited upon a transparent globe. (This is the picture of the geocentric cosmos, with the earth at the center, orbited by the moon and sun and planets, with the outermost sphere of fixed stars.) You will thus have in mind the gleaming representation of a sphere – this is the Lower Sphere.

Keep this Lower Sphere before you, and from it imagine another, a sphere stripped of magnitude and of spatial differences. This is the Higher Sphere. Ignore your natural tendency to think of everything in materialistic terms: call on the One, the source of the Higher Sphere, and pray It to enter your vision. And may It come bringing Its own Higher Universe with all the gods that dwell in it – It which is both above the gods and all the gods, where each is all, blending into a unity, distinct in powers but all one god in virtue of that one divine power, manifesting itself in many ways.”



## 2.9 Map of the Universe

Commentary by Steinhart: The physical universe (the material world) has the form of a sphere with the earth at the center. It is like an onion with many layers around the earthly core. The earth is orbited by the moon, the sun, and the planets. The outermost physical layer is the fixed stars, which do not appear to move at all. The physical universe divides into an eternal part and a part that is in time. The moon and all the things above it are eternal – they are the heavenly bodies. Heaven is literally the moon and everything in the sky above the moon.



### 3. Evil is Indefiniteness

#### 3.1 Evil is participation in non-being (1.8.3).

“If evil can be thought of as anything at all, then it must be situated in the realm of Non-Being; it is some type of negativity, some way of not being. For every way of being is positive, and that positivity is some goodness, but evil is the lack of all goodness.”

#### 3.2 Evil is absolute indefiniteness (1.8.3).

“There is, in some degenerate sense, some Absolute Formlessness; all the qualities cited as characterizing the Nature of Evil must be summed under an Absolute Evil; and every evil thing outside of this must either contain some trace of Absolute Evil.”

#### 3.3 Evil is absolute lack (1.8.5).

“Evil is an ordinary lack of this or that positive property; it is in absolute lack of all positivity. What falls in some degree short of the Good is not Evil; considered in its own kind it might even be perfect, but where there is total absence of positivity, there we have Absolute Evil, devoid of all share in Good; this is the case with Matter.”

### **3.4 To the evil nothing is good and to the good nothing is evil (3.2.6).**

“It seems like nature does not care about what people deserve. Good people suffer while the wicked thrive. But the deeper reality is that to the good person nothing is evil and to the evil person nothing can be good.”

## **4. The Unreality of Evil**

### **4.1 The unreality of bodily evils (1.8.5).**

“It is often said that sickness, poverty and so forth are evil. How can they be explained in terms of Matter?

Well, sickness is excess or defect in the body, which as a material organism rebels against order and measure; ugliness is but matter not mastered by Form; poverty consists in our need and lack of goods made necessary to us by the association of the Soul with Matter whose very nature is to be one long want.

Since all this is true, we cannot be the source of Evil, we are not evil in ourselves; Evil was before we came to be; the Evil which holds people down binds them against their will; and for those that have the strength – a strength which is not found in all people – there is a deliverance from the evils that have found home in the soul.

Since Matter belongs only to the sensible world, human vice is not the Absolute Evil; not all people are vicious; some overcome vice, some, the better sort, are never attacked by it; and those who master vice do so because of the immaterial goodness of their souls.”

### **4.2 Human suffering is due to spiritual weakness (3.2.8).**

“Humanity is poised midway between gods and beasts, and inclines now to the one order, now to the other; some men grow more similar to the gods, others to the beasts, the greater number stand neutral in the middle as an intermediate class.

But those that are corrupted to the point of acting like irrational animals and wild beasts pull the mid-folk about and inflict wrong upon them; the victims are no doubt better than the wrongdoers, but are at the mercy of their inferiors in the field in which they themselves are inferior, where they cannot be classed among the good since they have not trained themselves in self-defense.

A gang of lads, morally neglected, and in that respect inferior to the intermediate class, but in good physical training, attack and overpower another group of lads, who are trained neither physically nor morally, and make off with their food and their dainty clothes. What more is called for than a laugh?

And surely even the lawgiver would be right in allowing the second group to suffer this treatment, the penalty of their sloth and self-indulgence: the gymnasium lies there before them, and they, in laziness and luxury and listlessness, have allowed themselves to fall like fat-loaded sheep, a prey to the wolves.

But the evil-doers also have their punishment: first they pay in that very wolfishness, in the disaster to their human quality: and next there is laid up for them the consequences of their wickedness: living badly here, they will not get off by death; every cause naturally and reasonably produces its effect: worse to the bad, better to the good.

This at once brings us outside the gymnasium with its fun for boys; they must grow up, both kinds, amid their childishness and both one day stand armed for war. Then there is a finer spectacle than is ever seen by those that merely train for sports. But at this stage some have not armed themselves – and the duly armed win the day.

Not even a god would have the right to deal a blow for the unwarlike: the law decrees that to come safe out of battle is for fighting men, not for those that pray. The harvest comes home not for praying but for tilling; healthy days are not for those that neglect their health: we have no right to complain of the ignoble getting the richer harvest if they are the only workers in the fields, or the best.”

#### **4.3 Human suffering is due to spiritual weakness (3.2.8).**

“Bad men rule by the feebleness of the ruled: and this is just; the triumph of weaklings would not be just.”

### **5. The Role and Purpose of Evil**

#### **5.1 Evil is necessary (1.8.12).**

“To deny Evil a place among realities is necessarily to do away with the Good as well, and even to deny the existence of anything desirable; it is to deny desire, avoidance and all intellectual act; for desire has Good for its object, aversion looks to Evil; all intellectual act, all Wisdom, deals with Good and Bad, and is itself one of the things that are good.”

#### **5.2 The value and role of evil (2.3.16)**

“And here it will be objected that in All there is nothing contrary to nature, nothing evil.

Still, by the side of the better there exists also what is less good.

Well, perhaps even the less good has its value in the All. Perhaps there is no need that everything be good. Contraries may co-operate; and without opposites there could be no ordered Universe: all living beings of the material world include contraries.

The better things in the All are brought into being by the organizing powers of the soul, which cause programs to be realized in matter; but where the soul's organizing power reaches its limit, it fails to cause the programs to properly appear. Matter is a mess of conflicting and contradictory impulses, which can only make shadows of the good."

### **5.3 The value and role of evil (2.3.18)**

"Without evil the All (the whole world) would be incomplete. For most or even all forms of evil serve the Universe- much as the poisonous snake has its use- though in most cases their function is unknown. Vice itself has many useful sides: it brings about much that is beautiful, in artistic creations for example, and it stirs us to thoughtful living, not allowing us to drowse in security."

### **5.5 Multiplicity in nature implies conflict and destruction (4.4.32).**

"The hurtful action of part upon part within one living being need not seem surprising: within ourselves, in our own activities, one organ can be harmed by another; bile and animal spirit seem to press and goad other members of the human body: in the vegetative realm one part hurts another by sucking the moisture from it.

And in the All there is something analogous to bile and animal spirit, as to other such constituents. For visibly it is not merely one living organism; it is also a manifold. In virtue of the unity the individual is preserved by the All: in virtue of the multiplicity of things having various contacts, difference often brings about mutual hurt; one thing, seeking its own need, is detrimental to another; what is at once related and different is seized as food; each thing, following its own natural path, wrenches from something else what is serviceable to itself, and destroys or checks in its own interest whatever is becoming a menace to it: each, occupied with its peculiar function, assists no doubt anything able to profit by that, but harms or destroys what is too weak to withstand the onslaught of its action, like fire withering things round it or greater animals in their march thrusting aside or trampling under foot the smaller."

## **6. Evil is in the Parts but the Whole is Good**

### **6.1 Evil is in the parts but the whole is good (3.2.3).**

"It is impossible to condemn the whole world (the All) on the basis of the parts which, besides, must be judged only as they enter harmoniously or not into the whole, the

perspective that looks on the whole does not focus exclusively on the parts, which thus cease to have importance.

To focus obsessively on the parts is to condemn not the All but some isolated part of it. Some examples of this obsessive focus: looking at some human body, we stare at a hair or a toe neglecting the marvelous spectacle of the whole body; we ignore all the types animals except for the nastiest, like snakes and spiders; we pass over all the fine people in the human race to focus on an extremely savage tyrant like Thersites.”

### **6.2 Evil is in the parts but the whole is good (3.2.11).**

“The Program is the sovereign ruler, making everything: it wills things as they are and, in its reasonable act, it produces even what we know as evil: it cannot desire all to be good: an artist would not make an animal all eyes; and in the same way, the Program would not make all divine; it makes gods but also heavenly spirits, then men, then the animals; all is graded succession. This is the natural expression of a rational power (the Program) that is filled with all possible forms and patterns.

We are like people ignorant of painting who complain that the colors are not beautiful everywhere in the picture: but the Artist has laid on the appropriate tint to every spot. Or we are censuring a drama because the persons are not all heroes but include a servant and a stupid farmer and some scandalous clown; yet take away the low characters and the power of the drama is gone; these are part and parcel of it.”

### **6.3 Evil is in the parts but the whole is good (3.2.17).**

“What is evil in the single Soul will stand a good thing in the universal system; what in the particular part offends nature will serve nature in the total event- and still remains the weak and wrong tone it is, though its sounding takes nothing from the worth of the whole, just as, in another order of image, the executioner's ugly job does not mar the well-governed state: such an officer is a civic necessity; and the corresponding moral type is often serviceable; thus, even as things are, all is well.”

### **6.9 Harmony of the whole emerges from the conflict of the parts (3.2.17).**

“Thus, with the good we have the bad: we have the opposed movements of a dancer guided by one artistic plan; we recognize in his steps the good as against the bad, and see that in the opposition lies the merit of the design.

All is just and good in the Universe in which every actor is set in his own quite appropriate place, though it be to utter in the darkness and in hades the dreadful sounds whose utterance there is appropriate.

This Universe is good not when every living thing throws in its own voice towards a total harmony, singing out a life - thin, harsh, imperfect, though it be.”

### **6.10 Good is harmony; evil is discord (3.6.2).**

“We think of virtue as harmony and of vice as the violation of harmony. Virtue is simply a natural concordance among the parts of the soul, and vice is simply a discord. Harmony is the result of every distinct part or power of the Soul joining in, true to itself; discord means that not all chimed in at their best and truest.

Consider, for example, the performers in a choral dance; they sing together though each one has his particular part, and sometimes one voice is heard while the others are silent; and each brings to the chorus something of his own; it is not enough that all lift their voices together; each must sing, choicely, his own part to the music set for him. Exactly so in the case of the Soul; there is harmony when each organ of the soul (each “faculty” of the soul) performs its appropriate part.”

### **6.11 Goodness is plenitude: It is better to be than to not be (3.2.15).**

“Surely it is much better to be than to not be: the denial of existence to living things would mean the depressing extinction of life, prevented from passing outside itself. However, following the divine plan, life is poured generously throughout the Universe, engendering the variety of things and weaving variety into their lives, never at rest from producing an endless sequence of attractiveness and shapeliness, a living work of art.”

## **7. The Fall of the Soul**

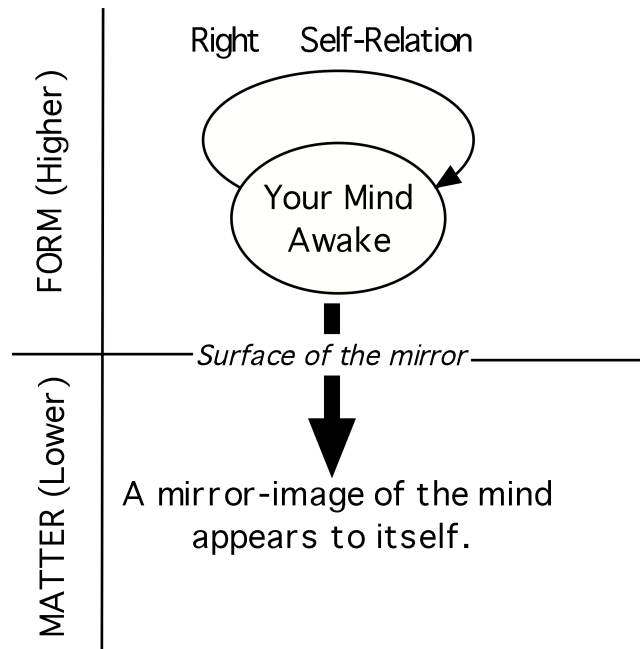
### **7.1 The Soul is like a light shining into Matter (1.1.8).**

“For in so far as many bodies are animated, the Soul has given itself to each of the separate material masses; or rather it appears to be present in the bodies by the fact that it shines into them: it makes them living beings not by merging into body but by giving forth, without any change in itself, images or likenesses of itself like one face caught by many mirrors.”

### **7.2 The temporary descent and return of the soul (4.8.5).**

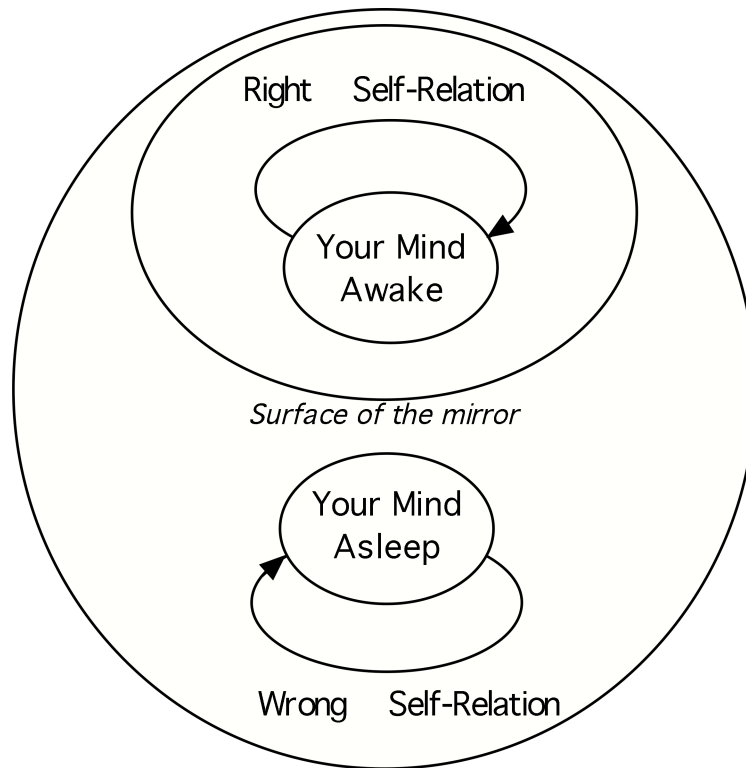
“The soul is a divine being and dwells in more heavenly places, but has entered body. The soul is a minor god, a derivative aspect of the divine: but, compelled by its powers and due to its tendency to bring order to whatever is beneath it, it penetrates to this Lower Sphere (the material world) in a voluntary plunge. If it turns back quickly, all is well; it will not be injured by acquiring the knowledge of evil and coming to understand sin. (But the soul may dive too deep into matter, and linger too long, and get stuck.)”





### 7.3 Souls fall into Matter through narcissistic self-love (4.3.12).

“Just as Narcissus fell in love with his own image in the mirroring water (the mirror of Dionysus), tried to kiss his own reflection, and fell into the water and drowned, so the souls of humans, seeing their images in the mirror of matter, have entered into the material world in a leap downward from the Supreme. Yet even they are not cut off from their origin, from the divine mind; it is not that they have come bringing the Intelligence down in their fall; it is that though they have descended even to earth, yet their higher part holds for ever above the heavens.”



#### 7.4 Self-will entails the fall of the soul (5.1.1).

“What can it be that has brought the souls to forget their father, God, and, though members of the Divine and entirely of that Higher Sphere, to ignore at once themselves and It?

The evil that has overtaken them has its source in self-will, that is, in a desire for self-ownership, for self-freedom, which leads to self-differentiation. This difference within the self is the gateway into the Lower Sphere of process.

They conceived a pleasure in this self-freedom and largely indulged their own motion; thus they were hurried down the wrong path, and in the end, drifting further and further, they came to lose even the thought of their origin in the Divine.

A child wrenched young from home and brought up during many years at a distance will fail in knowledge of its father and of itself: the souls, in the same way, no longer discern either the divine father or their own spiritual natures.

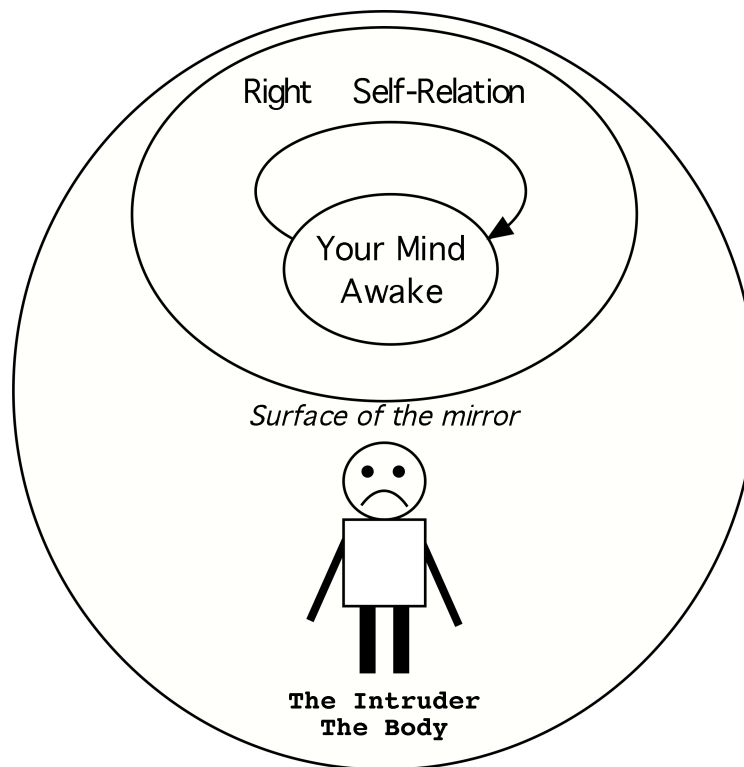
Since they are ignorant of their true high ranks, they engage in self-depreciation; they misplace their respect, honoring everything more than themselves; all their awe and admiration is for that which is foreign and alien to themselves, and, clinging to this, they have broken apart, as far as a soul may, and they mock what they have abandoned; their regard for the earthly and their disregard of themselves makes them ignore the divine.”

### 7.5 The Intruder (6.4.14).

“Before we had our becoming here in the Lower Sphere we existed in that Higher Sphere, people different than we are now, some of us gods: we were pure souls, pure minds filled with the knowledge of all reality, members of the divine mind, not fenced off, not cut away, everything divine a part of us, and us a part of everything divine.

Even now, it is true, we are not totally cut off from the divine; but upon that original Human there has intruded another, a human seeking to come into being and finding us open, for we were not outside of the universe. This *Intruder* has wound itself about us, foisting himself or herself upon the Human that each of us was at first.

Then (in the Higher Sphere) it was as if one voice sounded, one word was uttered, and from every side an ear attended and received and there was an effective hearing, possessed through and through of what was present and active upon it: now (in the Lower Sphere) we have lost that first simplicity; we have turned into the dual thing, that is, into a mind-body composite, sometimes indeed little more than a material body, with our original spiritual natures dormant and in a sense no longer present.”



### 7.5 The Soul bogged down in Matter (1.8.11).

“When the Soul has entered matter, then the Soul is all weakness: not all the faculties (the powers) of its being retain their freedom, for Matter hinders their manifestation; it

intrudes upon the Soul's territory and, as it were, crushes the Soul back; and Matter turns to evil all that it has stolen, until the Soul finds strength to advance again.”

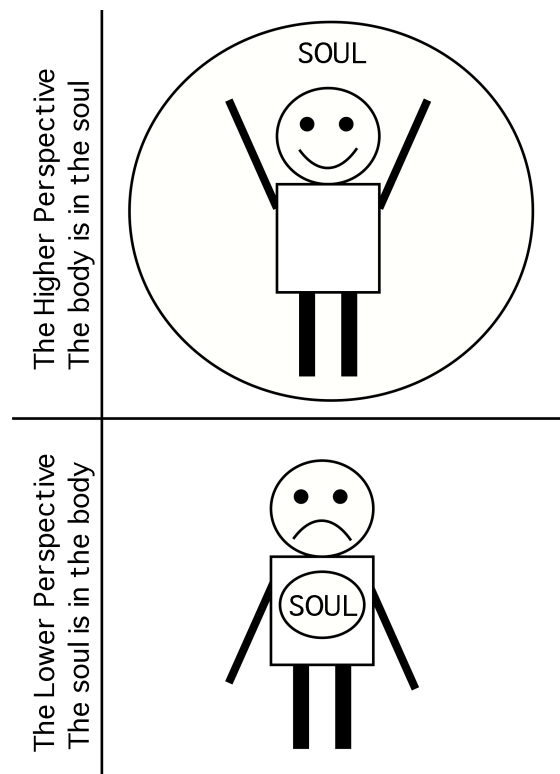
## 8. The Body-Soul Relation

### 8.1 The soul is not spatially located in the body (4.3.20).

“Neither the soul entire nor any part of it may be considered to be within the body as in a space: space is a container, a container of body; it is the home of such things as consist of isolated parts, things, therefore, in which at no point is there an entirety; now, the soul is not a body and is no more contained than containing.”

### 8.2 The body is contained within the soul (4.3.22).

“Plato therefore is wise when, in treating of the All, he puts the body in its soul, and not its soul in the body, and says that, while there is a region of that soul which contains body, there is another region to which body does not enter -- certain powers, that is, with which body has no concern. And what is true of the All-Soul is true of our souls too.”



### 8.3 Matter and Soul occupy one place (1.8.11).

“Matter exists; Soul exists; and they occupy, so to speak, one place. There is not one place for Matter and another for Soul. For instance, Matter kept to earth, Soul up in the

sky. The soul's "separate place" is simply its not being in Matter; that is, its not being united with matter. The separation of the soul from matter just means that there is no longer any compound unit consisting of Soul and Matter; it merely means that Soul does not carry with it any bodily mass."

#### **8.4 The body is an instrument for the soul (1.4.16).**

"The wise person will give to the body all that he sees to be useful and possible, but he himself remains a member of a higher spiritual order. As the master of the body, the wise person is not prevented from abandoning it, leaving it behind when the time is right; the wise person is always the master to decide the fate of the body.

While some part of his life is focused exclusively the Soul's satisfaction; the rest of his life is devoted to the material thing (the body) that is bound up with him. He tends to and carries his body as the musician carries and cares for his lyre, as long as it can serve him: when the lyre fails him, he will change it, or will give up lyre and lyring, as having another craft now, one that needs no lyre, and then he will let it rest untended at his side while he sings on without an instrument."

#### **8.5 Soul is to body as agent to instrument (4.3.23).**

"The powers of controlling the body (of moving our limbs and experiencing touch) are mainly concentrated in the nerves, and the nerves all start from the brain.

The brain therefore is the center and location of the mechanism which determines feeling and impulse, and which regulates the life of the body; where the instruments are found to be linked, there the operating power is assumed to be situated. (Hence the soul is thought to be located or situated in the brain.)

But it would be wiser to say, not that the soul is located in the brain, but only that the brain is the first place that the soul acts on the body. Every instrument has some special controlling part at which the action of its operator is initially applied. The brain is this controlling part of the body, and the brain is merely the part on which the placeless soul first focuses its spiritual power into bodily matter."

#### **8.6 Soul is to body as gardener to garden (4.3.4).**

"The lowest soul in the World-Soul would correspond to that power in some great growth, silently, effortlessly regulating the whole. Our own lowest soul might be compared to the insect life in some rotted part of the growth -- for this is the analogy of the animated body to the universe -- while the other soul in us, of one ideal nature with the higher parts of the World-Soul, may be imaged as the gardener concerned about the insects lodged in the tree and anxiously working to amend what is wrong. Or we may contrast a healthy man living with the sick and, by his thought or by his act, lending himself to the service of those about him, with, on the other side, a sick man intent upon his own care and cure, and so living for the body, body-bound."

## **9. The Earthly Life of the Embodied Soul**

### **9.1 Determinism versus freedom (3.1.7).**

“Here is the theory of rigid and universal determinism: all the causative forces enter into the system, and so every event happens necessarily; nothing escapes destiny, nothing has power to check or to change inevitable fate. Such forces beating upon us, as it were, from one general cause leave us no option other than to go where they drive us. All our ideas will be determined by a chain of previous causes; our doings will be determined by those ideas; personal action becomes an empty slogan.

On this theory, the mere fact that we are the agents does not preserve our freedom. We have no more autonomy than the bare capacity for action that belongs to everything that lives, to infants guided by blind impulses, to lunatics; all these act; why, even fire acts; there is act in everything that slavishly follows the plan of its being.

No one that sees the implications of this theory can hesitate: unable to be satisfied with this theory of determinism, we seek for other explanations of our action.”

### **9.2 Personal responsibility (3.1.4).**

“Each distinct thing is a separate thing; there are acts and thoughts that are our own; the good and evil done by each human being is his own; and it is quite certain that we must not say that the All is responsible for any wickedness.”

### **9.3 Persons have free will (3.3.4).**

“If humans were like pure machines – if we were nothing more than made things, acting and acted upon according to a fixed nature – then we could be no more subject to blame and punishment than the mere animals. But humans are singled out for condemnation when they do evil; and this is appropriate. For a person is no thing merely made to rigid plan; the nature of any person contains a Principle apart and free.”

### **9.4 Freedom and necessity are mixed in humans (3.1.5).**

“We all have our own personalities -- with the understanding that to what is primarily ours, our personal uniqueness, there is added some influx from the All.

The distinction must be made between our individual act and what is forced upon us: we are not bound in astrological chains to the stars.

Place and climate produce characters warmer or colder; and the parents show through in the offspring, as is seen in the resemblance between them, very general in personal appearance and noted also in some of the unreflecting states of the mind.

None the less, in spite of physical heritage and similar environment, we observe that there is great variety in temperament and in ideas. The personality of any human being, then, derives from some quite other Principle [than any external causation or destiny].

A further confirmation of individual freedom is found in the efforts we make to educate both bodily constitution and mental aspirations.”

#### **9.5 Freedom and necessity are mixed in humans (3.1.8).**

“There is a compromise between freedom and necessity: the action of the Soul will be in part guided by its environment while in other actions it will be sovereign, leading the way where it will go. The nobler Soul will have the greater power; the poorer Soul, the lesser. A soul which defers to the bodily temperament cannot escape desire and rage and is abject in poverty, overbearing in wealth, arbitrary in power. The soul of nobler nature holds good against its surroundings; it is more apt to change them than to be changed by them, so that often it improves the environment and, where it must make concession, at least keeps its innocence.”

#### **9.6 Freedom and necessity are mixed in humans (6.8.12).**

“Our present state is a mixture of soul and body. At one extreme, we participate in the purity of soul; at the other, in the impurity of body. As much as we participate in body, we are not masters of our being; in some sense the spiritual reality in us is one thing and we are something else (we are souls corrupted by matter). We are thus not masters of our being; the real in us is the master, since that is the principle establishing our characteristic difference; yet we are again in some sense that which is sovereign in us and so even on this level might in spite of all be described as self-directing.”

#### **9.7 The material extreme is involuntary action (3.1.9).**

“When the Soul has been modified by outer forces and acts under that pressure so that what it does is no more than an unreflecting acceptance of stimulus, neither the act nor the state can be described as voluntary.”

#### **9.8 The spiritual extreme is voluntary action (3.1.9).**

“But when our Soul holds to its own Program, to the guide, pure and detached and native to itself, only then can we speak of personal operation, of voluntary act. Things so done may truly be described as our doing, for they have no other source; they are the issue of the unmingled Soul, a Principle that is a First, a leader, a sovereign not subject to the errors of ignorance, not to be overthrown by the tyranny of the desires which, where they can break in, drive and drag, so as to allow of no act of ours, but mere answer to stimulus.”

#### **9.9 The influence of past lives on the soul (4.3.8).**

“We may now add, briefly, that personal psychology might be influenced, also, by the bodies with which the soul has been previously associated, and, even more, by the character and mental operations carried over from the conduct of the previous lives. Plato says "The life-choice made by a soul has a correspondence with its former lives.”

## **10. Universal Justice: Reincarnation**

### **10.1 Evil is compensated in the cycle of creation & destruction (3.2.13).**

“And we must not despise the familiar observation that there is something more to be considered than the present. There are the periods of the past and, again, those in the future; and these have everything to do with fixing the value of life.

Thus a man, once a ruler, will be made a slave because he abused his power and because the fall is to his future good. Those that have money will be made poor- and to the good poverty is no hindrance. Those that have unjustly killed, are killed in turn, unjustly as regards the murderer but justly as regards the victim, and those that are to suffer are thrown into the path of those that administer the merited treatment.

It is not an accident that makes a man a slave; no one is a prisoner by chance; every bodily outrage has its due cause. The man once did what he now suffers. A man that murders his mother will become a woman and be murdered by a son; a man that wrongs a woman will become a woman, to be wronged.

Hence arises that awesome word "Adrasteia" [the Inevitable Retribution]; for in very truth this ordinance is an Adrasteia, justice itself and a wonderful wisdom.”

### **10.2 Evil is compensated by good in the cycle of creation & destruction (3.2.15).**

“The Divine Reason is the beginning and the end; all that comes into being must be rational and fall at its coming into an ordered scheme reasonable at every point. Where, then, is the necessity of this vicious war among all living things?

This devouring of organism by organism, of species by species, is necessary as the means to the transmutation of living matter. Material organisms cannot keep their forms forever even if no other organism kills them – being material, they will fall apart sooner or later. So why complain that life feeds on life? Nature is well-organized: when one animal eats another, the death is useful for the total purpose of life.

Still more, what does it matter when they are devoured only to return in some new form? It comes to no more than the murder of one of the characters in a play; the actor alters his make-up and enters in a new role. The actor, of course, was not really killed; but if dying is but changing a body as the actor changes a costume, or even an exit from the body like



the exit of the actor from the stage when he has no more to say or do, what is there so very dreadful in this transformation of living beings one into another?"

### **10.3 The Universal Justice punishes the souls of evil-doers (4.3.23).**

"The space open to the soul's activity is vast and diverse; the difference will come by the double force of the individual condition and of the justice reigning in things.

No one can ever escape the suffering entailed by ill deeds done: the divine law is inevitable, carrying bound up, as one with it, the pre-ordained execution of its judgment. The sufferer, all unaware, is swept onward towards his due, hurried always by the restless driving of his errors, until at last wearied out by that against which he struggled, he falls into his fit place and, by self-chosen movement, is brought to the lot he never chose.

And the law decrees, also, the intensity and the duration of the suffering while it carries with it, too, the lifting of chastisement and the faculty of rising from those places of pain- all by power of the harmony that maintains the universal scheme.

Souls, body-bound, are apt to body-punishment; but clean souls, no longer drawing to themselves at any point any vestige of body are, by their very being, outside the bodily level of reality; body-free, containing nothing of body."

### **10.4 Punishment is healing (4.4.45).**

"The punishments of wrong-doing [by universal justice] are like the treatment of diseased parts of the body- here, medicines to knit sundered flesh; there, amputations; elsewhere, change of environment and condition- and the penalties are planned to bring health to the All by settling every part in the appropriate place: and this health of the All requires that one man be made over anew and another, sick here, be taken hence to where he shall be sickly no longer."

## **11. Reincarnation and Animal Bodies**

### **11.1 Reincarnation & distributive justice (3.3.4).**

"The moral quality now manifested may be probably referred to the conduct of a former life; we may suppose that previous actions have made the Program now governing within us inferior in radiance to that which ruled before; the Soul which later will shine out again is for the present at a feebler power.

And any Program may be said to include within itself the Program of Matter which therefore it is able to elaborate to its own purposes, either finding it consonant with itself or bestowing upon it the quality which makes it so. The Program of an ox does not occur except in connection with the Matter appropriate to the ox-Kind. It must be by such a

process that the transmigration, of which we read takes place; the Soul must lose its nature, the Program be transformed; thus there comes the ox-soul which once was Man.”

### **11.2 Reincarnation & distributive justice (3.4.2).**

“[Here’s how humans typically get reincarnated:] Those that have maintained the human level are humans the next time around. Those that have lived wholly to sense become animals- corresponding in species to the particular temper of the life- ferocious animals where the sensuality has been accompanied by a certain measure of spirit, gluttonous and lascivious animals where all has been appetite and satiation of appetite. Those who in their pleasures have not even lived by sensation, but have gone their way in a torpid grossness become mere growing things, for this lethargy is the entire act of the vegetative, and such men have been busy be-treeing themselves. Those, we read, that, otherwise untainted, have loved song become vocal animals; kings ruling unreasonably but with no other vice are eagles; futile and flighty visionaries ever soaring skyward, become highflying birds; observance of civic and secular virtue makes man again, or where the merit is less marked, one of the animals of communal tendency, a bee or the like.”

### **11.3 The descent of the soul into animal bodies (6.7.6).**

“No doubt it seems strange that a soul which has been the Program of a man should come to occupy the body of an animal: but the soul has always been all, and will at some times be this and at other times will be that.

Pure, not yet fallen to evil, the soul chooses man and is man, for this is the higher, and it produces the higher. It produces also the still loftier beings, the Heavenly Spirits, who are of one Form with the soul that makes Man: higher still stands that Man more entirely of the rank of the Heavenly Spirits, almost a god, reproducing God, a Heavenly Spirit closely bound to God as a man is to Man. For that Being into which man develops is not to be called a god; there remains the difference which distinguishes souls, all of the same race though they be. This is taking "Heavenly Spirit" in the sense of Plato.

When a soul which in the human state has been thus attached chooses animal nature and descends to that, it is giving forth the Program- necessarily in it- of that particular animal: this lower it contained and the activity has been to the lower.”

### **11.4 The human soul contains all animal forms (6.7.7).**

“But if it is by becoming evil and inferior that the soul produces the animal nature, the making of ox or horse was not at the outset in its character; the Program of the animal, and the animal itself, must lie outside of the natural plan?

Inferior, yes; but outside of nature, no. The thing in that Higher Sphere [Soul in the Higher Sphere] was in some sense horse and dog from the beginning; given the condition, it produces the higher kind; let the condition fail, then, since produce it must, it

produces what it may: it is like a skillful craftsman competent to create all kinds of works of art but reduced to making what is ordered and what the aptitude of his material indicates.”

### **11.5 The Principle of Plenitude entails the existence of animals (6.7.7).**

“But in what sense are the lowly animals of earth present in the Higher Sphere? What have they to do within God? Reasoning beings, all very well; but this swarm of unreasoning beasts, what is there that is holy in them?

The answer is that obviously the unity of our universe must contain a multiplicity and diversity, since it is subsequent to absolute unity (to the One); otherwise it would be not below the One but the very same as the One. As a derivative thing, it falls short of perfect unity and harmony; and since the best is a unity, inevitably there must be something other than and therefore less than unity, for deficiency involves plurality.

But why fracture any further than duality? Because neither of the constituents could ever be a pure unity, and they would continue to progressively fracture [in an endless dualization, producing an endless multiplicity].

Besides, in that first duality, there would be also movement and rest, mind and the life of that mind, a living self-consciousness reflected in endlessly many ways on itself. That means that it could not be one mind; it must be a society of minds, including all the particular intellects, a thing therefore as multiple as all possible ways minds can be, and more so; and the life in it would not be that of one soul but of all the souls with the further power of producing the single souls: it would be the entire living universe containing much besides man; for if it contained only man, man would be alone here.”

### **11.6 The happiness of all living things (1.4.1-2).**

“Animals can achieve happiness. For if we say that Happiness is the realization of some ultimate goal pursued by inborn tendency, then on this point, too, we must agree that animals have their own inborn tendencies, and that they too will be happy when they achieve their ultimate goals and fulfill their biological purposes.

It may be an uncomfortable idea, this bringing-down of happiness so low as to the animal world, thus implying that even the vilest animals have happiness. It is surely wrong to deny the goodness of life (that is, happiness) to animals just because they do not appear to humans to be worth much.

And this further implies that we must say that even plants can be happy, since they too have their natural tendencies of plant-life, and can achieve their plant-goals. Of course, we don't say that plants have the same type of happiness that we do, since they have no feelings like we have. It is true people might be found to declare prosperity possible to the very plants: they have life, and life may bring good or evil; the plants may thrive or wither, bear or be barren.”

### **11.7 Reincarnation & escape from the cycle of rebirth (3.2.4).**

“In the immaterial heaven every member is unchangeably itself for ever; in the heavens of our universe, while the whole has life eternally and so too all the nobler components, the Souls pass from body to body entering into varied forms -- and, when it may, a Soul will rise outside of the realm of birth and dwell with the one Soul of all.”

## **12. The Awakening of the Embodied Soul**

### **12.1 The three grades of humans (5.9.1).**

“All human beings from birth onward live to the Material World more than to the Spiritual World – the world of pure intelligence.

People of the first and lowest type, initially forced by their bodies to attend to their biological needs, choose to stick with that lifestyle and, throughout their entire lives, make the needs of their material flesh their first and their last concerns; the sweet and the bitter of the senses are their good and evil; they feel they have done all if they live along pursuing the pleasure and barring the doors to pain.

People of the second type do indeed lift themselves a little above the earth; the better nature in their soul urges them from mere sensual pleasure to the nobler things of life, but they are not powerful enough to rise to the highest levels of living and so, in despair of any staying aloft in a life of holiness, they fall back into their bodily urges, returning to those low actions and choices from which they sought to escape.

But there is a third and highest type of person -- those godlike people who, in their mightier power, in the keenness of their sight, have clear vision of the spiritual glory above the material world, and who therefore rise out of the cloud and fog of earthly life into the splendor of the heavens, and hold firmly to that other world, looking beyond all that is here, delighted in the place of reality, their native land, like a man returning after long wanderings to the pleasant ways of his own country.”

### **12.2 The unreality of physical things (3.6.6).**

“Are we seriously saying that the body does not really exist? That Matter, on which all this universe rises, is a non-existence? Mountain and rock, the wide solid earth, all that resists our touch, all that can be struck and pushed? Surely touch and sight proclaims the real existence of the physical?

And how, it will be asked, can we, on the contrary, attribute Being, and the only Authentic Being, to entities like Soul and Intellect, things having no weight or pressure, yielding to no force, offering no resistance to touch, things not even visible?

Yet even the physical world bears witness in our favor; the resting earth certainly participates less in Being than the air, which has more motion and less solidity. And the air has less reality than fire, for fire begins, already, to rise up and away outside of the material.”

### **12.3 We must escape from the Lower World (2.3.9)**

“Our task is to work for our liberation from this Lower Sphere, severing ourselves from all that has gathered about us; the total man is to be something better than a body ensouled- the bodily element dominant with a trace of Soul running through it and a resultant life-course mainly of the body- for in such a combination all is, in fact, bodily.

There is another life, emancipated, whose quality is progression towards the Higher Sphere, towards the good and divine, towards that Principle which no one possesses except by deliberate usage but so may appropriate, becoming, each personally, the higher, the beautiful, the Godlike, and living, remote, in and by It- unless one choose to go bereaved of that higher Soul and therefore, to live fate-bound, no longer profiting, merely, by the significance of the Heavenly System but becoming as it were a part sunken in it and dragged along with the whole thus adopted.”

### **12.4 The Soul leaves the body like a dreamer awakens from sleep (3.6.6).**

“So far we have been meeting those who, on the evidence of force and solidity, identify body with Reality and find assurance of truth in the phantasms that reach us through the senses, those, in a word, who, like dreamers, take for actualities the figments of their sleeping vision.

The world of perception is the Soul in its slumber; for all of the Soul that is in body is asleep and the true getting-up is not bodily but from the body. In any movement that takes the body with it (in any reincarnation) there is no more than a passage from sleep to sleep, from bed to bed. The genuine waking or rising is from physical things; for these, belonging to the Kind directly opposed to Soul, present to the Soul what is directly opposed to its essential existence: their origin, their flux, and their perishing are the warning of their exclusion from the Kind whose Being is Authentic.”

### **12.5 Out-of-body experience is evidence for the spiritual (4.8.1).**

“Many times it has happened: Lifted out of the body into myself; becoming external to all other things and self-encentered; beholding a marvellous beauty; then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever within the Intellectual is less than the Supreme: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happens that I can now be descending, and how did the soul ever enter into my body, the soul which, even within the body, is the high thing it has shown itself to be.”

### **12.6 Human epistemic access to the Intelligence (3.8.9).**

“Wherever you are, you have only to open your own Intelligence to that omnipresent Intelligence, and you have your share in it: imagine a voice sounding over a vast waste of land, and not only over the emptiness alone but over human beings; wherever you are in that great space you have but to listen and you take the voice entire - entire though yet with a difference.”

### **12.7 Philosophy awakens us from the earthly dream (3.6.5).**

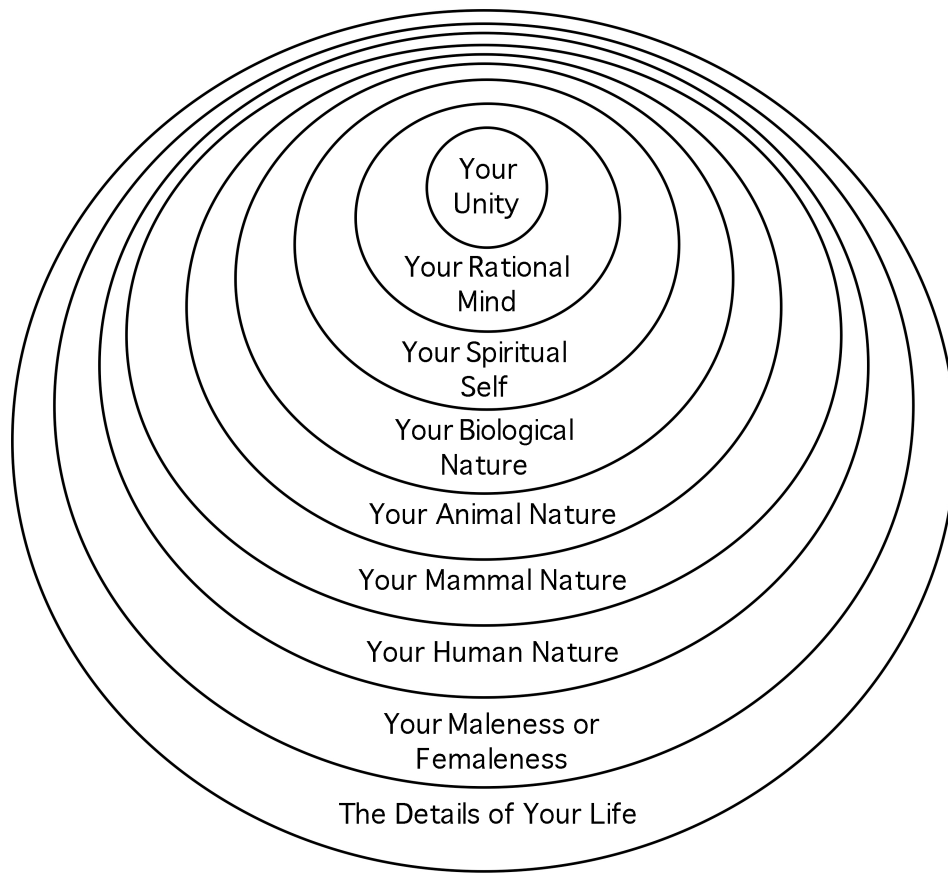
“Philosophy's task is like that of a man who wishes to throw off the shapes presented in dreams, and to this end strives to awaken the mind that is breeding them.”

### **12.8 Self-perfection: self as statue (1.6.9).**

“Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labor to make all one glow of beauty and never cease chiseling your statue, until there shall shine out on you from it the godlike splendor of virtue, until you shall see the perfect goodness surely established in the stainless shrine.”

### **12.9 The unity of the person (3.9.2).**

“For in any one science the distribution of the totality of knowledge into its separate propositions does not shatter its unity, chipping it into unrelated fragments; in each distinct proposition is present the entire meaning of the science; the science is an integral thing in its first Principles and its last details; and similarly a man must so discipline himself that the first Principles of his Being are also his last details, are completions, so that all is pointed towards the loftiest phase of his Nature; for when a man has become this unity in the best, he is in the Higher World; for it is by this highest unity within himself, made his own, that he is joined to the Supreme.”



### **13. The Enlightened Person (the Sage)**

#### **13.1 The happiness of the Sage (1.4.4).**

“Once the man is a Sage, the means of happiness, the way to good, are within, for nothing is good that lies outside him. Anything he desires further than this he seeks as a necessity, and not for himself but for a subordinate, for the body bound to him, to which since it has life he must minister the needs of life, not needs, however, to the true man of this degree. He knows himself to stand above all such things, and what he gives to the lower he so gives as to leave his true life undiminished.

Adverse fortune does not shake his felicity: the life so founded is stable ever. Suppose death strikes at his household or at his friends; he knows what death is, as the victims, if they are among the wise, know too. And if death taking from him his familiars and intimates does bring grief, it is not to him, not to the true man, but to that in him which stands apart from the Supreme, to that lower man in whose distress he takes no part.”

#### **13.2 The equanimity of the Sage (1.4.7).**

“What human thing, then, is great, so as not to be despised by one who has mounted above all we know here, and is bound now no longer to anything below?”

If the Sage thinks all fortunate events, however momentous, to be no great matter-kingdom and the rule over cities and peoples, colonisations and the founding of states, even though all be his own handiwork- how can he take any great account of the vacillations of power or the ruin of his fatherland? Certainly if he thought any such event a great disaster, or any disaster at all, he must be of a very strange way of thinking. One that sets great store by wood and stones, or... Zeus... by mortality among mortals cannot yet be the Sage, whose estimate of death, we hold, must be that it is better than life in the body.”

### **13.3 The equanimity of the Sage (2.9.9).**

“Wealth and poverty, and all inequalities of that order, are made ground of complaint. But this is to ignore that the Sage demands no equality in such matters: he cannot think that to own many things is to be richer or that the powerful have the better of the simple; he leaves all such preoccupations to another kind of man. He has learned that life on earth has two distinct forms, the way of the Sage and the way of the mass, the Sage intent upon the sublimest, upon the realm above, while those of the more strictly human type fall, again, under two classes, the one reminiscent of virtue and therefore not without touch with good, the other mere populace, serving to provide necessities to the better sort.

But what of murder? What of the feebleness that brings men under slavery to the passions?

Is it any wonder that there should be failing and error, not in the highest Principle, the intellectual, but in Souls that are like undeveloped children? And is not life justified even so if it is a training ground with its victors and its vanquished?

You are wronged; need that trouble an immortal? You are put to death; you have attained your release from bondage to the flesh. And from the moment your citizenship of the world becomes irksome you are not bound to it.”

### **13.4 The Sage's attitude towards life in the Lower World (2.9.18).**

“In other words: two people inhabit the one stately house; one of them declaims against its plan and against its Architect, but none the less maintains his residence in it; the other makes no complaint, asserts the entire competency of the Architect and waits cheerfully for the day when he may leave it, having no further need of a house: the malcontent imagines himself to be the wiser and to be the readier to leave because he has learned to repeat that the walls are of soulless stone and timber and that the place falls far short of a true home; he does not see that his only distinction is in not being able to bear with necessity assuming that his conduct, his grumbling, does not cover a secret admiration for the beauty of those same "stones." As long as we have bodies we must inhabit the



dwellings prepared for us by our good sister the Soul in her vast power of laborless creation.”

### **13.5 The Sage is a human Program (3.8.6).**

“The Sage is the man made over into a Program: to others he shows his act but in himself he is Vision: such a man is already set, not merely in regard to exterior things but also within himself, towards what is one and at rest: all his faculty and life are inward-bent.”

## **14. The Physical Universe**

### **14.1 There are only finitely many physical things (6.6.2).**

“Objects of sense are not unlimited and therefore the Number applying to them cannot be so. Nor is an enumerator able to number to infinity; though we double, multiply over and over again, we still end with a finite number; though we range over past and future, and consider them, even, as a totality, we still end with the finite.”

### **14.2 No physical thing has infinite extension (2.4.7).**

“If this "infinite" means "of endless extension" there is no infinite among beings; there is neither an infinity-in-itself [Abstract Infinity] nor an infinity as an attribute of some physical thing; for in the first case every part of that infinity would be infinite and in the second an object in which the infinity was present as an attribute could not be infinite apart from that attribute, could not have any unity and would not exist.”

### **14.3 Matter is infinitely divisible (atomless gunk) (2.4.7).**

“Atoms cannot meet the need of a basis for physical existence. There are no atoms; all body is divisible endlessly: besides neither the continuity nor the ductility of physical things is explicable apart from Mind, or apart from the Soul which cannot be made up of atoms; and, again, out of atoms creation could produce nothing but atoms: a creative power could produce nothing from a material devoid of continuity. Any number of reasons might be brought, and have been brought, against this hypothesis and it need detain us no longer.”

### **14.4 Life here is an image of divine life (2.1.5).**

“The animal life of this earth is produced by an image which goes forth from that heavenly soul and may be said to flow downwards from it.”

### **14.5 Nature produces out of self-vision (3.8.4).**

“And Nature, asked why it brings forth its works, might answer if it cared to listen and to speak: "It would have been more becoming to put no question but to learn in silence just

as I myself am silent and make no habit of talking. And what is your lesson? This; that whatsoever comes into being is my vision, seen in my silence, the vision that belongs to my character who, sprung from vision, am vision-loving and create vision by the vision-seeing faculty within me. The mathematicians from their vision draw their figures: but I draw nothing: I gaze and the figures of the material world take being as if they fell from my contemplation. As with my Mother (the All-Soul] and the Beings that begot me so it is with me: they are born of a Contemplation and my birth is from them, not by their Act but by their Being; they are the loftier Programs, they contemplate themselves and I am born."

#### **14.6 Nature produces a blurred image (3.8.4).**

"For the Vision on which Nature broods, inactive, is a self-intuition, a spectacle laid before it by virtue of its unaccompanied self-concentration and by the fact that in itself it belongs to the order of intuition. It is a Vision silent but somewhat blurred, for there exists another a clearer of which Nature is the image: hence all that Nature produces is weak; the weaker act of intuition produces the weaker object."

#### **14.7 Biological reproduction is endless natural productivity (3.8.7).**

"When living things reproduce their Kind, it is that the Programs within stir them; the procreative act is the expression of a contemplation, a travail towards the creation of many forms, many objects of contemplation, so that the universe may be filled full with Programs and that contemplation may be, as nearly as possible, endless: to bring anything into being is to produce an Idea-Form and that again is to enrich the universe with contemplation: all the failures, alike in being and in doing, are but the swerving of visionaries from the object of vision: in the end the sorriest craftsman is still a maker of forms, ungracefully. So Love, too, is vision with the pursuit of Ideal-Form."

#### **14.8 Organisms are mutually interdependent (ecological holism) (6.7.9).**

"Intelligence displaying itself as some particular living being does not cease to be the Intelligence of all, including man: take it where you will, every manifestation is the whole, though in some special mode; the particular is produced but the possibility is of all. In the particular we see the Intelligence in realization; the realized is its latest appearance or phase; in one case the last aspect is "horse"; at "horse" ended the progressive outgoing towards the lesser forms of life, as in another case it will end at something lower still. The unfolding of the powers of this Principle is always attended by some abandonment in regard to the highest; the outgoing is by loss, and by this loss the powers become one thing or another according to the deficiency of the life-form produced by the failing principle; it is then that they find the means of adding various requisites; the safeguards of the life becoming inadequate there appear nail, talon, fang, horn. Thus the Intelligence by its very descent is directed towards the perfect sufficiency of the natural constitution, finding there within itself the remedy of the failure."

#### **14.9 The All-Soul is to the Universe as an Architect is to a House (4.3.9).**

“Imagine that a stately and varied mansion has been built; it has never been abandoned by its Architect, who, yet, is not tied down to it; he has judged it worthy in all its length and breadth of all the care that can serve to its Being- as far as it can share in Being- or to its beauty, but a care without burden to its director, who never descends, but presides over it from above: this gives the degree in which the Universe is ensouled, not by a soul belonging to it, but by one present to it; it is mastered not master; not possessor but possessed. The soul bears it up, and it lies within, no fragment of it unsharing.”

#### **14.10 The Universe is in the All-Soul as a net is in water (4.3.9).**

“The Universe is like a net which takes all its life, as far as ever it stretches, from being wet in the water, and has no act of its own; the sea rolls away and the net with it, precisely to the full of its scope, for no mesh of it can strain beyond its set place: the soul is of so far-reaching a nature- a thing unbounded- as to embrace the entire body of the All in the one extension; so far as the universe extends, there soul is; and if the universe had no existence, the extent of soul would be the same; it is eternally what it is. The universe spreads as broad as the presence of soul; the bound of its expansion is the point at which, in its downward egression from the Supreme, it still has soul to bind it in one: it is a shadow as broad as the Program proceeding from soul; and that Program is of scope to generate a universal bulk as vast as lay in the purposes of the Idea [the Divine forming power] which it conveys.”

#### **14.11 The upper and lower levels of the World Soul (5.1.7).**

“Yet any offspring of the Intelligence must be a Program; the thought of the Intelligence must be a substantial existence: such then is that [Soul] which circles about the Intelligence, its light, its image inseparably attached to it: on the upper level united with it, filled from it, enjoying it, participant in its nature, intellective with it, but on the lower level in contact with the realm beneath itself, or, rather, generating in turn an offspring which must lie beneath; of this lower we will treat later; so far we deal still with the Divine.”

### **15. The Universe is One Whole Living Thing**

#### **15.1 The Universe is one whole Living Organism (4.4.11).**

“The administration of the Universe is to be thought of as that of a living organism: there is the action determined by what is external, and has to do with the parts, and there is that determined by the internal and by the principle: thus a doctor basing his treatment on externals and on the parts directly affected will often be baffled and obliged to all sorts of calculation, while Nature will act on the basis of principle and need no deliberation. And in so far as the Universe is a conducted thing, its administration and its administrator will follow not the way of the doctor but the way of Nature.”

### **15.2 The Universe is one whole Living Organism (4.4.32).**

“This material world is one universally comprehensive living organism, encircling all the living beings within it, and having a soul, one soul, which extends to all its members in the degree of participant membership held by each.”

### **15.3 The Universe is rationally ordered (4.4.35).**

“The being we are considering is a living unity and, therefore, necessarily self-sympathetic: it is under a law of reason, and therefore the unfolding process of its life must be self-accordant: that life has no haphazard, but knows only harmony and ordinance: all the groupings follow reason: all single beings within it, all the members of this living whole in their choral dance are under a rule of Number.”

### **15.4 Divine unity unfolds into organic multiplicity (6.8.14).**

“Where there is true being, where things have been brought to reality by Nature -- and this is true of whatsoever has determined condition within the perceivable world -- all that physical reality is brought about in virtue of something emanating from the divine.

By things of determined condition I mean such as contain, inbound with their essence, the reason of their being as they are, so that, later, an observer can state the use for each of the constituent parts- why the eye, why feet of such and such a kind to such and such a being- and can recognize that the reason for the production of each organ is inherent in that particular being and that the parts exist for each other. Why feet of a certain length? Because another member is as it is: because the face is as it is, therefore the feet are what they are: in a word the mutual determinant is mutual adaptation and the reason of each of the several forms is that such is the plan of man.

Thus the essence and its reason are one and the same. The constituent parts arise from the one source not because that source has so conceived each separately but because it has produced simultaneously the plan of the thing and its existence. This therefore is author at once of the existence of things and of their reasons, both produced at the one stroke. It is in correspondence with the things of process but far more nearly archetypal and authentic and in a closer relation with the Better, their source, than they can be.”

### **15.5 Things are arranged by harmony rather than by chance (6.8.17).**

“If there is an Intelligence prior to all things, an Intelligence that is their founding principle, then this Intelligence cannot be a thing open to chance. No doubt it contains internal multiplicity, but it is a concordance, ordered by internal harmony into oneness. The Intelligence contains the co-ordination of all physical things and consists of all the Programs of the universe gathered into the closest union.”

## **16. The Lower Sphere Imitates the Higher Sphere**

### **16.1 The Parable of the Two Spheres (5.8.9).**

“Let us, then, make a mental picture of the material world: it contains the sun and of all the stars with earth and sea and all living things as if exhibited upon a transparent globe. (This is the picture of the geocentric cosmos, with the earth at the center, orbited by the moon and sun and planets, with the outermost sphere of fixed stars.) You will thus have in mind the gleaming representation of a sphere – this is the Lower Sphere.

Keep this Lower Sphere before you, and from it imagine another, a sphere stripped of magnitude and of spatial differences. This is the Higher Sphere. Ignore your natural tendency to think of everything in materialistic terms: call on God, maker of the Higher Sphere, and pray Him to enter. And may He come bringing His own Higher Universe with all the Gods that dwell in it – He who is both the one God and all the gods, where each is all, blending into a unity, distinct in powers but all one god in virtue of that one divine power, manifesting itself in many ways.”

### **16.2 The Lower Sphere imitates the Higher Sphere (6.7.12).**

“Since in our view this universe stands to the Higher Sphere as copy to original, the living total must exist in that Higher Sphere beforehand; that is the realm of complete Being and everything must exist in that Higher Sphere.

The sky in that Higher Sphere must be living and therefore not bare of stars . . . Earth too will be in that Higher Sphere, and not void but even more intensely living and containing all that lives and moves upon our earth and the plants obviously rooted in life; sea will be there and all waters with the movement of their unending life and all the living things of the water; air too must be there, along with the living things of air as here.

The content of that Higher Sphere must surely be alive- as in this Lower Sphere- and all that lives must of necessity be in that Higher Sphere. The nature of the major parts determines that of the living forms they comprise; by the being and content of the heaven in that Higher Sphere are determined all the heavenly forms of life; if those lesser forms were not in that Higher Sphere, that heaven itself would not be.

To ask how those forms of life come to be in that Higher Sphere is simply asking how that heaven came to be; it is asking whence comes life, whence the All-Life, whence the All-Soul, whence collective Intellect: and the answer is that in that Higher Sphere no indigence or impotence can exist but all must be teeming, seething, with life.

All reality flows from one Source, not to be thought of as one breath or warmth, but rather as one quality surrounding and safeguarding all qualities – the sweetness of fragrance, the taste of wine and the flavors of everything that may be tasted, all colors seen, everything known to touch, all that ear may hear, all melodies, every rhythm.”

## **17. The Spiritual is to the Physical as Genotype to Phenotype**

### **17.1 Soul holds all as a spiritual unity (2.4.11).**

“The Soul contains all things but holds them all in an unextended unity; if spatial extension (magnitude) were one of its features, then it would display things in extension. Matter does actually display the forms that come into it in spatial extension; but this is because Matter is a potential recipient of the geometrical form of spatial extension.”

### **17.2 Spiritual unity is like DNA genotype (2.6.1).**

“In the Supreme there is Reality because all things are one; ours is the sphere of images whose separation produces grades of difference. Thus in the spermiatic unity all the human members are present indistinguishably; there is no separation of head and hand: their distinct existence begins in the life here, whose content is image, not Authentic Existence.”

### **17.3 The intelligible genotype in the seed (DNA) (3.2.2).**

“The Program within a seed contains all the parts and qualities concentrated in identity; there is no distinction, no jarring, no internal hindering; then there comes a pushing out into bulk, part rises in distinction with part, and at once the members of the organism stand in each other's way and begin to wear each other down.

So from this, the One Intelligence, and the Program emanating from it, our Universe rises and develops part, and inevitably are formed groups concordant and helpful in contrast with groups discordant and combative; sometimes of choice and sometimes incidentally, the parts maltreat each other; engendering proceeds by destruction.”

### **17.4 The sensible phenotype as image of intelligible genotype (3.2.2).**

“The higher Intelligible World alone is divine and is ordered by Reason, and there can never be another system that is (ordered by) Reason and nothing else. So if there is some other system (namely, our physical world), then that other system cannot be as noble as the higher Intelligible World. The other system will be a lower system. It cannot be ordered by Reason. On the other hand, the lower system cannot be merely Matter, which is the utterly unordered. So we conclude that the lower system it must be a mixed thing. Its two extremes are Matter and the Divine Reason; its governing principle is Soul, presiding over the conjunction of the two, and to be thought of not as laboring in the task but as administering serenely by little more than an act of presence.”

### **17.5 The All-Soul is to the Universe as genotype to phenotype (4.4.11).**

“The fact that the product contains diversity and difference does not warrant the notion that the producer must be subject to corresponding variations. On the contrary, the more varied the product, the more certain the unchanging identity of the producer.

Within any particular animal the events produced by Nature are many and not simultaneous; there are the periods, the developments at fixed epochs – the appearance of beards in men, the maturing of breasts in women, the adolescent peak of biological intensity, then procreation and the adult world of parenthood.

But these many periods of life do not imply that there is any multiplicity in the genetic principle which initially determined the nature of the organism. There is an unfolding process of growth through diverse stages, but no diversity in the initial principle.

The identity underlying all the multiplicity is confirmed by the fact that the principle constituting the parent is exhibited unchanged, undiminished, in the offspring.

We have reason, then, for thinking that one and the same wisdom governs and regulates both the parent and the offspring. And that this wisdom is the unalterable wisdom of the Universe taken as a whole. This wisdom displays itself as manifold and diverse; but in itself it is one simple thought, ruling over and ordering the most comprehensive living thing (the whole Universe). The fact that it displays itself in many ways does not imply that it contains any internal self-division or conflict. It is one stable Program, the concentrated totality of things. It contains all things as a seed contains all the unfolded organs and unfolded periods of life of the plant or animal.”

#### **17.6 The All-Soul is to the Universe as genotype (DNA) to phenotype (4.4.16).**

“But if in the soul one thing comes after another thing, if there is earlier and later in its productions, if it engenders or creates in time, then must the soul be looking towards the future? And if towards the future, then towards the past as well?

No: earlier and past are in the things its produces; in itself nothing is past; all, as we have said, is one simultaneous grouping of Programs. In the engendered, dissimilarity is not compatible with unity, though in the Programs supporting the engendered such unity of dissimilars does occur- hand and foot are in unity in the Program [of man], but apart in the Sensible World. Of course, even in the Intelligible World there is apartness, but in the appropriate way, and there is also intelligible priority.”

#### **17.7 The genotype unfolds into the phenotype (seed / DNA) (5.9.6).**

“The relation [between the spiritual and the physical] may be illustrated by the powers in seed; all lies undistinguished in the seed-unit, the formative ideas gathered as in one kernel; yet in that seed-unit there is eye-principle, and there is hand-principle, each of which is revealed as a separate power by its distinct material product.

Thus each of the powers in the seed is a Program one and complete, yet including all the parts over which it governs. The seed must display itself into something bodily, into some Matter; but each principle in the seed itself is a pure Form and nothing else.

This power is sometimes designated as Nature in the seed-life. Its origin is in the divine; and, outgoing from its higher and ontologically prior patterns as light from fire, it converts and shapes the matter of things, not by push and pull and the lever work of which we hear so much, but by display of the Forms.”

### **17.8 One genotype unfolds into a manifold phenotype (6.7.2).**

“In our universe, a coherent total of multiplicity, the several items are linked each to the other, and by the fact that it is an all every cause is included in it: even in the particular thing the part is discernibly related to the whole, for the parts do not come into being separately and successively but are mutually cause and caused at one and the same moment. Much more in the Higher Sphere must all the singles exist for the whole and each for itself: if then that Higher Sphere is the conjoint reality of all, of an all not chance-ruled and not sectional, the cause in that Higher Sphere must include the causes: every item must hold, in its very nature, the uncaused possession of its cause; uncaused, independent and standing apart from cause, they must be self-contained, cause and all.”

## **18. The Lives of the Heavenly Spirits**

### **18.1 The physical nature of the stars is superior (2.1.4).**

“The material substance out of which the stars are made is the purest of all materials; it is the most noble material. It was chosen by the soul itself (since, in all living beings, the governing principle appropriates to itself the best among their characteristic parts). No doubt Aristotle is right in speaking of flame as a violent turmoil, fire insolently rioting; but the heavenly fire is equable, placid, docile to the purposes of the stars.”

### **18.2 The life of the stars is an eternal unity (4.4.7).**

“The life of the stars is eternal, and eternity is an unchanging unity. To identify a yesterday or a last year in their movement would be like isolating the movement of one of the feet, and finding a this or a that and an entire series in what is a single act. The movement of the heavenly beings is one movement: it is our measuring that presents us with many movements, and with distinct days determined by intervening nights. There, among the stars, all is one day; series has no place; no yesterday, no last year.”

### **18.3 The life of the stars is an eternal perfection (4.4.8).**

“Besides this life of the ensouled stars is one identical thing [since they are one in the All-Soul] so that their very spatial movement is pivoted upon identity and resolves itself into a movement not spatial but vital, the movement of a single living being whose act is directed to itself, a being which to anything outside is at rest, but is in movement by dint of the inner life it possesses, the eternal life. Or we may take the comparison of the movement of the heavenly bodies to a choral dance; if we think of it as a dance which comes to rest at some given period, the entire dance, accomplished from beginning to



end, will be perfect while at each partial stage it was imperfect: but if the dance is a thing of eternity, it is in eternal perfection. And if it is in eternal perfection, it has no points of time and place at which it will achieve perfection; it will, therefore, have no concern about attaining to any such points: it will, therefore, make no measurements of time or place; it will have, therefore, no memory of time and place.”

## **19. The Nature of Time**

### **19.1 Deficiency implies desire for addition implies futurity (3.7.4).**

“To an authentic All it is not enough that it be everything that exists: it must possess allness in the full sense that nothing whatever is absent from it. Then nothing is in store for it: if anything were to come, that thing must have been lacking to it, and it was, therefore, not All.

Engendered things are in continuous process of acquisition; eliminate futurity, therefore, and at once they lose their being; if the non-engendered are made amenable to futurity they are thrown down from the seat of their existence, for, clearly, existence is not theirs by their nature if it appears only as a being about to be, a becoming, an advancing from stage to stage.

The essential existence of generated things seems to lie in their existing from the time of their generation to the ultimate of time after which they cease to be: but such an existence is compact of futurity, and the annulment of that futurity means the stopping of the life and therefore of the essential existence.

Such a stoppage would be true, also, of the [generated] All in so far as it is a thing of process and change: for this reason it keeps hastening towards its future, dreading to rest, seeking to draw Being to itself by a perpetual variety of production and action and by its circling in a sort of ambition after Essential Existence.

And here we have, incidentally, lighted upon the cause of the Heavenly Circuit of the All; it is a movement which seeks perpetuity by way of futurity.

The Originals, on the contrary, in their state of blessedness have no such aspiration towards anything to come: they are the whole, now; what life may be thought of as their due, they possess entire; they, therefore, seek nothing, since there is nothing future for them, nothing external to them in which any futurity could find residence.”

### **19.2 Time is the desire of the soul (3.7.11).**

“Time at first - in fact before that "first" was produced by desire of succession- Time lay, self-concentrated, at rest within the Authentic Existent: it was not yet Time; it was merged in the Authentic and motionless with it. But there was an active principle there, one set on governing itself and realizing itself [= the All-Soul], and it chose to aim at

something more than its present: it stirred from its rest, and Time stirred with it. And we, stirring to a ceaseless succession, to a next, to the discrimination of identity and the establishment of ever-new difference, traversed a portion of the outgoing path and produced an image of Eternity, produced Time.”

### **19.3 Time is the soul's lack of power to carry the excess of Mind (3.7.11).**

“For the Soul contained an unquiet faculty, always desirous of translating elsewhere what it saw in the Authentic Realm, and it could not bear to retain within itself all the dense fullness of its possession.

A Seed is at rest; the nature-principle within, uncoiling outwards, makes way towards what seems to it a large life; but by that partition it loses; it was a unity self-gathered, and now, in going forth from itself, it fritters its unity away; it advances into a weaker greatness.

It is the same way with this faculty of the Soul, when it produces the Universe known to sense -- the imitation of the Divine Sphere, moving not in the very movement of the Divine but in its similitude, in an effort to reproduce that of the Divine. To bring this Universe into being, the Soul first laid aside its eternity and clothed itself with Time; this Lower Sphere of its fashioning it then gave over to be a servant to Time, making it at every point a thing of Time, setting all its progressions within the bournes of Time. For the Universe moves only in Soul- the only Space within the range of the All open to it to move in- and therefore its Movement has always been in the Time which inheres in Soul.”

### **19.4 Time is the life of the soul (3.7.11).**

“Time, then, is contained in differentiation of Life; the ceaseless forward movement of Life brings with it unending Time; and Life as it achieves its stages constitutes past Time.

Would it, then, be sound to define Time as the Life of the Soul in movement as it passes from one stage of act or experience to another?

Yes; for Eternity, we have said, is Life at rest, unchanging, self-identical, always endlessly complete; and there is to be an image of Eternity. This image is Time. It is such an image as this lower All presents of the Higher Sphere.”

### **19.5 Time versus eternity (3.7.11).**

“Over against that identity, unchangeableness and stability there must be that which is not constant in the one hold but puts forth multitudinous acts; over against that oneness without extent or interval there must be an image of oneness, a unity of link and succession; over against the immediately infinite and all-comprehending, that which tends, yes, to infinity but by tending to a perpetual futurity; over against the Whole in concentration, there must be that which is to be a Whole by stages never final. The lesser

must always be working towards the increase of its Being, this will be its imitation of what is immediately complete, self-realized, endless without stage: only thus can its Being reproduce that of the Higher.”

### **19.6 Time appears in the movement of the heavenly bodies (3.7.12).**

“This brings us to the fact that, in a certain sense, the Movement, the orbit of the heavenly bodies, may legitimately be said to measure Time, since any definite stretch of that orbital circuit occupies a certain quantity of Time, and this is the only grasp we have of Time, our only understanding of it: what that circuit measures is defined as Time, displayed to us by the Movement but not brought into being by it.”

### **19.7 The Soul revolves around God (2.2.2).**

“The Soul of the Universe exists in revolution around God to whom it clings in love, holding itself with all its power near to Him as the Being on which all depends; and since the Soul of the Universe cannot coincide with God it circles about Him.”

### **19.8 The unspatial movement of soul (2.2.3)**

“The lower Soul is moved by the higher Soul which, besides encircling and supporting it, actually resides in whatsoever part of it has thrust upwards and attained the planetary spheres. The lower then, ringed round by the higher and answering its call, turns and tends towards it; and this upward tension communicates motion to the material frame in which it is involved: for if a single point in a spheric mass is in any degree moved, without being drawn away from the rest, it moves the whole, and the sphere is set in motion. Something of the same kind happens in the case of our bodies: the unspatial movement of the Soul- in happiness, for instance, or at the idea of some pleasant event- sets up a spatial movement in the body: the Soul, attaining in its own region some good which increases its sense of life, moves towards what pleases it; and so, by force of the union established in the order of nature, it moves the body, in the body's region, that is in space.”

### **19.9 Time is integrally omnipresent (3.7.13).**

“And this is how Time is omnipresent: that Soul is absent from no fragment of the Universe just as our Soul is absent from no particle of ourselves.

And, as with Man's Soul, so with the Soul of the All. "Is Time, then, within ourselves as well?" Time is in every Soul of the order of the All-Soul, present in like form in all; for all the Souls are the one Soul.”

### **19.10 Time imitates eternity and space imitates mutual inclusiveness (5.9.10).**

“But in that Higher Sphere time is replaced by eternity and space by its intellectual equivalent, mutual inclusiveness.”

## **20. The Endless Duration of the Universe**

### **20.1 The universe is everlasting (2.1.1; see 2.1.4).**

“The ordered universe, in its material mass, has existed forever and will forever endure.”

### **20.2 The universe has no beginning (3.7.6).**

“This Universe has had no temporal beginning; and if we speak of something "before" it, that is only in the logical sense of the Cause from which it takes its Eternal Existence.”

### **20.3 The universe is everlasting (3.2.1).**

“The providential intelligence (the World-Soul) that governs our universe is an image of the divine intelligence (the Divine Mind). But since we affirm the eternal existence of the universe, the utter absence of a beginning to it, we cannot say that the providence in our universe came temporally after the divine intelligence. We are therefore forced to say that the providence ruling in the Universe is an eternal harmonious presence with the divine intelligence (it is a perpetual manifestation of that divine intelligence).”

### **20.4 Eternity above and below the moon (2.1.2).**

“Things below the orbit of the moon have merely type-persistence (that is, the species is eternal, but the individual members of the species pass away). However, in the Heavenly System, each individual thing persists eternally.”

### **20.5 Time and eternity (1.5.7).**

“We must not muddle together Being and Non-Being, time and eternity, not even everlasting time with the eternal; we cannot make laps and stages of an absolute unity; all must be taken together, wheresoever and howsoever we handle it; and it must be taken at that, not even as an undivided block of time but as the Life of Eternity, a stretch not made up of periods but completely rounded, outside of all notion of time.”

## **21. Temporal Order is a Reflection of Logical Order**

### **21.1 First and last in the Intelligible World is not temporal order (4.4.1).**

“First and last is in the Ideas not a matter of time, and so does not bring time into the soul's intuition of earlier and later among them. There is a grading by order as well: the ordered disposition of some growing thing begins with root and reaches to topmost point, but, to one seeing the plant as a whole, there is no other first and last than simply that of the order.”

### **21.2 The All-Soul logically hence timelessly orders the Universe (4.4.10).**

“But the life in the Universe, the life which carries the governing principle of the universe, still needs explanation. Does it operate without calculation, without searching into what ought to be done?

Yes: for what must be stands shaped before the Universe, and is ordered without any setting in order: the ordered things are merely the things that come to be; and the principle that brings them into being is Order itself; this production is an act of a soul linked with an unchangeably established wisdom whose reflection in that soul is Order.

It is an unchanging wisdom, and there can therefore be no changing in the soul which mirrors it, not sometimes turned towards it, and sometimes away from it- and in doubt because it has turned away- but an unremitting soul performing an unvarying task.”

### **21.3 The Intelligence is eternal while the soul contains time (4.4.15).**

“Eternity is characteristic of the Intelligence, time of the soul: for we hold that time has its substantial being in the activity of the soul, and springs from soul. And, since time is a thing of division and carries a past, it would seem that the activity producing it must also be a thing of division, and that its attention to that past must imply that even the All-Soul has memory? We repeat, identity belongs to the eternal, time must be the medium of diversity; otherwise there is nothing to distinguish them, especially since we deny that the activities of the soul can themselves experience change.”

### **21.4 The eternal logical order is reflected by a temporal order (4.4.16).**

“Now, spatial apartness may be explained as simply differentiation: but how account for temporal priority unless on the assumption of some ordering principle arranging from above, and in that arrangement necessarily affirming a serial order?

There must be an ordering principle, or all would exist simultaneously; but the indicated conclusion does not follow unless order and ordering principle are distinct; if the ordering principle is Original Order, there is no such affirmation of series; there is simply making, the making of this thing after that thing. The affirmation would imply that the ordering principle looks away towards Order and therefore is not, itself, Order.”

### **21.5 From time sequence to tenseless eternity (5.1.4).**

“Its knowing is not by search but by possession, its blessedness inherent, not acquired; for all belongs to it eternally and it holds the authentic Eternity imitated by Time which, circling round the Soul, makes towards the new thing and passes by the old. Soul deals with thing after thing- now Socrates; now a horse: always some one entity from among beings- but the Intelligence is all and therefore its entire content is simultaneously present in that identity: this is pure being in eternal actuality; nowhere is there any future, for

every then is a now; nor is there any past, for nothing there has ever ceased to be; everything has taken its stand for ever, an identity well pleased, we might say, to be as it is."

## **22. The Whole Soul is Integrally Present to Each Part**

### **22.1 A physical whole is only partly present in each of its parts (4.2.1).**

"There are things primarily open to division, tending by sheer nature towards separate existence: they are things in which no part is identical either with another part or with the whole, while, also each part is necessarily less than the whole: these are magnitudes of the Sensible World, masses, each of which has a place of its own so that none can be identically present in entirety at more than one point at one time."

### **22.2 The whole soul is integrally present in each part of the body (4.1.1).**

"On the one hand, the soul is undivided as giving itself to the entire body, a whole to a whole; on the other hand, the soul is divided as being effective in every body part."

### **22.3 The whole soul is integrally present to each part of the body (4.2.1).**

"The nature, at once divisible and indivisible, which we affirm to be soul has not the unity of an extended thing: it does not consist of separate sections; its divisibility lies in its presence at every point of the recipient, but it is indivisible as dwelling entire in the total and entire in any part.

To have penetrated this idea is to know the greatness of the soul and its power, the divinity and wonder of its being, as a nature transcending the sphere of Things.

Itself devoid of mass, it is present to all mass: it exists here and yet is in that Higher Sphere, and this not in distinct phases but with unsundered identity: thus it is "parted and not parted," or, better, it has never known partition, never become a parted thing, but remains a self-gathered integral, and is "parted among bodies" merely in the sense that bodies, in virtue of their own sundered existence, cannot receive it unless in some partitive mode; the partition, in other words, is an occurrence in body not in soul."

### **22.4 The whole soul is integrally present to each body part (4.2.2).**

"If soul had the nature of body it would consist of isolated members each unaware of the conditions of every other; there would be a particular soul- say a soul of the finger- answering as a distinct and independent entity to every local experience; in general terms, there would be a multiplicity of souls administering each individual; and, moreover, the universe would be governed not by one soul but by an incalculable number, each standing apart to itself. But, without a dominant unity, continuity is meaningless."

## **22.5 The whole soul is integrally present to each part of the universe (4.2.2).**

“There is, therefore, no escape: soul is, in the degree indicated, one and many, parted and impartible. We cannot question the possibility of a thing being at once a unity and multi-present, since to deny this would be to abolish the principle which sustains and administers the universe; there must be a Kind which encircles and supports all and conducts all with wisdom, a principle which is multiple since existence is multiple, and yet is one soul always since a container must be a unity: by the multiple unity of its nature, it will furnish life to the multiplicity of the series of an all; by its impartible unity, it will conduct a total to wise ends.”

## **22.6 Twinning shows that the soul is wholly present to every part (4.7.6).**

“Now, a single act of sexual procreation and a single sperm suffice to a twin birth or in the animal order to a litter; there is a splitting and diverging of the seed, every diverging part being obviously a whole: surely no honest mind can fail to gather that a thing in which part is identical with whole has a nature which transcends quantity, and must of necessity be without quantity: only so could it remain identical when quantity is filched from it, only by being indifferent to amount or extension, by being in essence something apart. Thus the Soul and the Programs are without quantity.”

## **22.7 Non-local physical interactions (4.4.32).**

“This One-All, therefore, is a sympathetic total and stands as one living being; the far is near; it happens as in one animal with its separate parts: talon, horn, finger, and any other member are not continuous and yet are effectively near; intermediate parts feel nothing, but at a distant point the local experience is known. Correspondent things not side by side but separated by others placed between, the sharing of experience by dint of like condition- this is enough to ensure that the action of any distant member be transmitted to its distant fellow. Where all is a living thing summing to a unity there is nothing so remote in point of place as not to be near by virtue of a nature which makes of the one living being a sympathetic organism.”

## **22.8 How one soul is wholly present to all bodies (4.9.5).**

“How then can a multitude of essential beings be really one?

Obviously either the one essence will be entire in all, or the many will rise from a one which remains unaltered and yet includes the one- many in virtue of giving itself, without self-abandonment, to its own multiplication.

It is competent thus to give and remain, because while it penetrates all things it can never itself be sundered: this is an identity in variety.

There is no reason for dismissing this explanation: we may think of a science with its constituents standing as one total, the source of all those various elements: again, there is

the seed, a whole, producing those new parts in which it comes to its division; each of the new growths is a whole while the whole remains undiminished: only the material element is under the mode of part, and all the multiplicity remains an entire identity still.

It may be objected that in the case of science the constituents are not each the whole.

But even in the science, while the constituent selected for handling to meet a particular need is present actually and takes the lead, still all the other constituents accompany it in a potential presence, so that the whole is in every part: only in this sense [of particular attention] is the whole science distinguished from the part: all, we may say, is here simultaneously effected: each part is at your disposal as you choose to take it; the part invites the immediate interest, but its value consists in its approach to the whole.

The detail cannot be considered as something separate from the entire body of speculation: so treated it would have no technical or scientific value; it would be childish divagation. The one detail, when it is a matter of science, potentially includes all. Grasping one such constituent of his science, the expert deduces the rest by force of sequence.

[As a further illustration of unity in plurality] the geometrician, in his analysis, shows that the single proposition includes all the items that go to constitute it and all the propositions which can be developed from it.”

## **23. All Persons Share One Soul**

### **23.1 Exactly one soul governs each body (4.9.1).**

“That the Soul of every individual is one thing we deduce from the fact that it is entirely present at every point of the body -- the sign of genuine unity. It is not the case that some part of the soul is here and another part there. In all sensitive beings the sensitive soul is an omnipresent unity, and so in the forms of vegetative life the vegetative soul is entire at each several point throughout the organism.”

### **23.2 An argument that all persons have one soul (4.9.1).**

“If the soul in me is a unity, why need that in the universe be otherwise, seeing that there is no longer any question of separate bodies? And if the universe has one soul, and your soul and my soul both belong to it, then yours and mine must also be one: and if, again, your soul and mine are derived from one world soul, once more all souls must be one.”

### **23.3 Another argument that all persons have one soul (4.9.3).**

“We are in sympathetic relation to each other, suffering at the sight of pain, naturally drawn to forming attachments; and all this can be due only to some unity among us.”



### **23.4 The identity of souls does not entail identity of experience (4.9.2).**

“The unity of souls, mine and yours, is not enough to make our two soul-body composites identical. An identical soul in different informed bodies will have different experiences; the universal Form of Man is in me as I move and is in you as you are at rest; the Form of Man moves in me and is stationary in you. It’s the same thing in the case of the identity of souls between you and me. This identity does not entail the transference of my emotion to you. When in any one body a hand is in pain, the distress is felt not in the other hand, even though hands have the same form (the Form of the Hand).”

### **23.5 The identity of souls does not entail identity of moral character (4.9.2).**

“That one identical soul should be virtuous in me and vicious in someone else is not strange: it is only saying that an identical thing may be active here and inactive there.

We are not asserting the unity of soul in the sense of a complete negation of multiplicity; we are thinking of soul as simultaneously one and many. It is many because it is distributed over many bodies; it is one because it belongs to that formal or logical Order which suffers no division.”

### **23.6 Exactly one soul is present to all bodies (4.9.4).**

“There is one identical soul dispersed among many bodies, and logically within that soul there is yet another soul that is not thus dispersed; this unitary soul is the source of the soul in dispersion. The dispersed soul may be thought of as a widely repeated image of the unitary soul -- just as a multitude of seals in wax bear the impression of one ring.”

## **24. The Life of the Disembodied Soul**

### **24.1 The disembodied soul doesn’t care about past lives (4.3.27).**

“The soul, still a dragged captive, will tell of all the man did and felt; but upon death there will appear, as time passes, memories of the lives lived before, some of the events of the most recent life being dismissed as trivial. As it grows away from the body, it will revive things forgotten in the physical state, and if it passes in and out of one body after another, it will tell over the events of the discarded life, it will treat as present that which it has just left, and it will remember much from the former existence. But with lapse of time it will come to forgetfulness of many things that were mere accretion.”

### **24.2 The disembodied soul of Hercules doesn’t care about past lives (4.3.27).**

“The Hercules of the heavenly regions would still tell of his feats; but the heavenly Hercules is a man to whom all of that is trivial; he has been translated to a holier place;

he has won his way to the Intelligible World; he is more than Hercules, and he has won his victory in the combats in which the combatants are the wise.”

### **24.3 The disembodied soul includes and transcends personal memories (4.4.2).**

“We come now to the question of memory of the disembodied personality.

There will not even be memory of the personality; no thought that the contemplator is the self- Socrates, for example- or that it is Intellect or Soul. In this connection it should be kept in mind that, in contemplative vision, especially when it is vivid, we are not at the time aware of our own personality; we are in possession of ourselves but the activity is towards the object of vision with which the mind becomes identified; he has made himself over as matter to be shaped; he takes ideal form under the action of the vision while remaining, potentially, himself. This means that he is actively himself when he has intellection of nothing.

Or, if he is himself [pure and simple], he is empty of all: if, on the contrary, he is himself [by the self-possession of contemplation] in such a way as to be identified with what is all, then by the act of self-intellection he has the simultaneous intellection of all: in such a case self-intuition by personal activity brings the intellection, not merely of the self, but also of the total therein embraced; and similarly the intuition of the total of things brings that of the personal self as included among all.”

### **24.4 Perception is more intense in the Higher World (6.7.7).**

“What we have called the perceptibles of that Higher Sphere enter into cognition in a way of their own, since they are not material; while the sense perception in this Lower Sphere -- distinguished as such by dealing with physical objects -- is fainter than the perception belonging to that Higher Sphere. The man of this Lower Sphere has sense-perception because existing in a less true degree and taking only feeble images of things in that Higher Sphere -- perceptions here are representations of the dimmer order of things, and the representations in that Higher Sphere are more vivid perceptions.”

### **24.5 Life is more intense in the Intelligible (6.7.15).**

“All other life is darkness, petty and dim and poor; it is unclean and polluting the clean for if you do but look upon it you no longer see nor live this life which includes all living, in which there is nothing that does not live and live in a life of purity void of all that is ill. For evil is here where life is in copy and Intellect in copy.”

## **25. Plenitude: The Power of the Soul Actualizes All Possibilities**

### **25.1 The infinite effective power of the soul (4.3.8).**

“But what becomes of the soul's infinity if it is thus body-bound?

The infinity is a matter of power: there is question, not of the soul's being divisible into an infinite number of parts, but of an infinite possible effectiveness: it is infinity in the sense in which the Supreme God, also, is free of all bound."

### **25.2 Everything that can exist in the Universe does exist in it (4.4.36).**

"Nothing that can have existence [in the Universe] fails to exist within it."

### **25.3 Spiritual power actualizes all possibilities in the Universe (4.8.6).**

"To this power we cannot impute any halt, any limit of jealous grudging; it must move for ever outward until the universe stands accomplished to the ultimate possibility. All, thus, is produced by an inexhaustible power giving its gift to the universe, no part of which it can endure to see without some share in its being."

### **25.4 Plurality of universes (4.5.3).**

"No doubt it would be worth enquiry what would take place if there were another Universe, another living whole having no contact with this one, and the far ridges of our heavens had sight: would our Universe see that other Universe as from a mutually present distance, or could there be no dealing at all from this to that?"

### **25.5 Goodness is plenitude: It is better to be than to not be (3.2.15).**

"Surely it is much better so than if they had never existed: that way would mean the bleak quenching of life, precluded from passing outside itself; as the plan holds, life is poured copiously throughout a Universe, engendering the universal things and weaving variety into their being, never at rest from producing an endless sequence of attractiveness and shapeliness, a living pastime."

### **25.6 The Principle of Plenitude entails the existence of animals (6.7.8).**

"But how come these animals of earth to be in that Higher Sphere? What have they to do within God? Reasoning beings, all very well; but this host of the unreasoning, what is there awesome in them? Surely the very contrary?"

The answer is that obviously the unity of our universe must be that of a manifold since it is subsequent to that unity-absolute; otherwise it would be not next to that but the very same thing. As a next it could not hold the higher rank of being more perfectly a unity; it must fall short: since the best is a unity, inevitably there must be something more than unity, for deficiency involves plurality.

But why should it not be simply a dyad? Because neither of the constituents could ever be a pure unity, but at the very least a duality and so progressively [in an endless dualization]. Besides, in that first duality of the hypothesis there would be also movement

and rest, Intellect and the life included in Intellect, all-embracing Intellect and life complete. That means that it could not be one Intellect; it must be Intellect agglomerate including all the particular intellects, a thing therefore as multiple as all the Intellects and more so; and the life in it would not be that of one soul but of all the souls with the further power of producing the single souls: it would be the entire living universe containing much besides man; for if it contained only man, man would be alone here.”

### **25.7 Plentitude entails ecological completeness (6.7.10).**

“But failure in that Higher Sphere? What can defensive horns serve to in that Higher Sphere? To sufficiency as living form, to completeness. That principle must be complete as living form, complete as Intellect, complete as life, so that if it is not to be one thing it may be another. Its characteristic difference is in this power of being now this, now that, so that, summing all, it may be the completest life-form, Intelligence complete, life in greatest fullness with each of the particulars complete in its degree while yet, over all that multiplicity, unity reigns.

If all were one identity, the total could not contain this variety of forms; there would be nothing but a self-sufficing unity. Like every compound it must consist of things progressively differing in form and safeguarded in that form.”

## **26. The Nature of Eternity**

### **26.1 From time sequence to tenseless eternity (5.1.4).**

“Its knowing is not by search but by possession, its blessedness inherent, not acquired; for all belongs to it eternally and it holds the authentic Eternity imitated by Time which, circling round the Soul, makes towards the new thing and passes by the old. Soul deals with thing after thing- now Socrates; now a horse: always some one entity from among beings- but the Intelligence is all and therefore its entire content is simultaneously present in that identity: this is pure being in eternal actuality; nowhere is there any future, for every then is a now; nor is there any past, for nothing there has ever ceased to be; everything has taken its stand for ever, an identity well pleased, we might say, to be as it is.”

### **26.2 Eternity is original; time is copy (3.7.1).**

“What, then, does Eternity really mean to those who describe it as something different from Time? We begin with Eternity, since when the standing Exemplar is known, its representation in image- which Time is understood to be- will be clearly apprehended- though it is of course equally true, admitting this relationship to Time as image to Eternity the original, that if we chose to begin by identifying Time we could thence proceed upwards by Recognition [the Platonic Anamnesis] and become aware of the Kind which it images.”

### **26.3 Eternity is self-identical & extensionless Life (3.7.3).**

“We know it as a Life changelessly motionless and ever holding the Universal content [time, space, and phenomena] in actual presence; not this now and now that other, but always all; not existing now in one mode and now in another, but a consummation without part or interval. All its content is in immediate concentration as at one point; nothing in it ever knows development: all remains identical within itself, knowing nothing of change, for ever in a Now since nothing of it has passed away or will come into being, but what it is now, that it is ever.”

### **26.4 Eternity is instantaneous Life (3.7.3).**

“There exists no source or ground from which anything could make its way into that standing present; any imagined entrant will prove to be not alien but already integral. And as it can never come to be anything at present outside it, so, necessarily, it cannot include any past; what can there be that once was in it and now is gone? Futurity, similarly, is banned; nothing could be yet to come to it. Thus no ground is left for its existence but that it be what it is.

That which neither has been nor will be, but simply possesses being; that which enjoys stable existence as neither in process of change nor having ever changed- that is Eternity. Thus we come to the definition: the Life - instantaneously entire, complete, at no point broken into period or part- which belongs to the Authentic Existent by its very existence, this is the thing we were probing for - this is Eternity.”

### **26.6 Eternity is complete (3.7.4).**

“To an authentic All it is not enough that it be everything that exists: it must possess allness in the full sense that nothing whatever is absent from it. Then nothing is in store for it: if anything were to come, that thing must have been lacking to it, and it was, therefore, not All.”

### **26.7 Eternal wholeness implies no future (3.7.4).**

“The Originals, on the contrary, in their state of blessedness have no such aspiration towards anything to come: they are the whole, now; what life may be thought of as their due, they possess entire; they, therefore, seek nothing, since there is nothing future for them, nothing external to them in which any futurity could find residence.”

### **26.8 Eternity is God (3.7.5).**

“Eternity, thus, is of the order of the supremely great; it proves on investigation to be identical with God: it may fitly be described as God made manifest, as God declaring what He is, as existence without jolt or change, and therefore as also the firmly living. And it should be no shock that we find plurality in it; each of the Beings of the Supreme is multiple by virtue of unlimited force; for to be limitless implies failing at no point, and

Eternity is pre-eminently the limitless since (having no past or future) it spends nothing of its own substance.

Thus a close enough definition of Eternity would be that it is a life limitless in the full sense of being all the life there is and a life which, knowing nothing of past or future to shatter its completeness, possesses itself intact for ever. To the notion of a Life (a Living-Principle) all-comprehensive add that it never spends itself, and we have the statement of a Life instantaneously infinite.”

#### **26.9 Eternity is limitless Life (3.7.5).**

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#### **26.10 Being is self-identical hence changeless (3.7.6).**

“Authentic Existence implies never lacking existence and never knowing variety in the mode of existence: Being is, therefore, self-identical throughout, and, therefore, again is one undistinguishable thing. Being can have no this and that; it cannot be treated in terms of intervals, unfoldings, progression, extension; there is no grasping any first or last in it.”

#### **26.11 Deficiency causes change (3.7.6).**

“Things and Beings in the Time order- even when to all appearance complete, as a body is when fit to harbor a soul- are still bound to sequence; they are deficient to the extent of that thing, Time, which they need: let them have it, present to them and running side by side with them, and they are by that very fact incomplete; completeness is attributed to them only by an accident of language.

But the conception of Eternity demands something which is in its nature complete without sequence; it is not satisfied by something measured out to any remoter time or even by something limitless, but, in its limitless reach, still having the progression of futurity: it requires something immediately possessed of the due fullness of Being, something whose Being does not depend upon any quantity [such as installments of time] but subsists before all quantity.”

#### **26.12 The infinite power of eternity produces endless time (6.5.11).**

“Time in its ceaseless onward sliding produces parted interval; Eternity stands in identity, pre-eminent, vaster by unending power than Time with all the vastness of its seeming progress; Time is like a radial line running out apparently to infinity but dependent upon that, its centre, which is the pivot of all its movement; as it goes it tells of that centre, but the centre itself is the unmoving principle of all the movement.

Time stands, thus, in analogy with the principle which holds fast in unchanging identity of essence: but that principle is infinite not only in duration but also in power: this infinity of power must also have its counterpart, a principle springing from that infinite power and dependent upon it; this counterpart will, after its own mode, run a course-corresponding to the course of Time - in keeping with that stationary power which is its greater as being its source: and in this too the source is present throughout the full extension of its lower correspondent.”

### **26.13 The eternal order is simultaneously past, present, and future (6.7.1).**

“No: all turns on the necessary completeness of Act; we cannot think anything belonging to God to be other than a whole and all and therefore in anything of God's that all must be contained; God therefore must take in the future, present beforehand. Certainly there is no later in the divine; what is in that Higher Sphere as present is future for elsewhere. If then the future is present, it must be present as having been foreconceived for later coming to be; at that divine stage therefore it lacks nothing and therefore can never lack; all existed, eternally and in such a way that at the later stage any particular thing may be said to exist for this or that purpose; the All, in its extension and so to speak unfolding, is able to present succession while yet it is simultaneous; this is because it contains the cause of all as inherent to itself.”

## **27. Integral Omnipresence**

### **27.1 The power of the hand is in the plank (6.4.7).**

“A hand may very well control an entire mass, a long plank, or anything of that sort; the control is effective throughout and yet is not distributed, unit for unit, over the object of control: the power is felt to reach over the whole area, though the hand is only hand-long, not taking the extension of the mass it wields; lengthen the object and, provided that the total is within the strength, the power handles the new load with no need of distributing itself over the increased area. Now let us eliminate the physical mass of the hand, retaining the power it exerted: is not that power, the impartible, present integrally over the entire area of control?”

### **27.2 The infinity of the soul entails integral omnipresence (6.4.14).**

“The one soul reaches to the individual but nonetheless contains all souls and all intelligences; this, because it is at once a unity and an infinity; it holds all its content as one yet with each item distinct, though not to the point of separation. Except by thus

holding all its content as one-life entire, soul entire, all intelligence- it could not be infinite; since the individualities are not fenced off from each other, it remains still one thing. It was to hold life not single but infinite and yet one life, one in the sense not of an aggregate built up but of the retention of the unity in which all rose.”

**27.3 Every soul is wholly present to every soul (6.4.4).**

“The souls are apart without partition, present each to all as never having been set in opposition; they are no more hedged off by boundaries than are the multiple items of knowledge in one mind; the one soul so exists as to include all souls; the nature of such a principle must be utterly free of boundary.”

**27.4 Infinity entails integral omnipresence (6.5.6).**

“The Intellectual Beings, thus, are multiple and one; in virtue of their infinite nature their unity is a multiplicity, many in one and one over many, a unit-plurality. They act as entire upon entire; even upon the partial thing they act as entire; but there is the difference that at first the partial accepts this working only partially though the entire enters later. Thus, when Man enters into human form there exists a particular man who, however, is still Man. From the one thing Man- man in the Idea- material man has come to constitute many individual men: the one identical thing is present in multiplicity, in multi-impression, so to speak, from the one seal.”

**27.5 One universal is wholly instantiated by many particulars (6.5.6).**

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**27.6 The forms are not spatially above matter (6.5.8).**

“It seems reasonable and imperative to dismiss any notion of the Ideas lying apart with Matter illumined from them as from somewhere above -- a meaningless conception, for how could distance and separation be relevant to non-spatial Ideas?”

**27.7 Every form is wholly present in every place (6.5.11).**

“Now the higher power is present integrally but, in the weakness of the recipient material, is not discerned as every point; it is present as an identity everywhere not in the mode of the material triangle- identical though, in many representations, numerically multiple, but in the mode of the immaterial, ideal triangle which is the source of the material figures. If



we are asked why the omnipresence of the immaterial triangle does not entail that of the material figure, we answer that not all Matter enters into the participation necessary; Matter accepts various forms and not all Matter is apt for all form; the First Matter, for example, does not lend itself to all but is for the First Kinds first and for the others in due order, though these, too, are omnipresent.”

### **27.8 Every form is wholly present in every place (6.7.11).**

“Fire, similarly, with other such things, must be a Program established in Matter: fire certainly does not originate in the friction to which it may be traced; the friction merely brings out a fire already existent in the scheme and contained in the materials rubbed together. Matter does not in its own character possess this fire-power: the true cause is something informing the Matter, that is to say, a Program, obviously therefore a soul having the power of bringing fire into being; that is, a life and a Program in one.”

### **27.9 Intelligible multiplicity is logical difference not spatial separateness (6.4.4).**

“Diversity within the Authentic depends not upon spatial separation but sheerly upon differentiation; all Being, despite this plurality, is a unity still; "Being neighbors Being"; all holds together; and thus the Intelligence [which is Being and the Beings] remains an integral, multiple by differentiation, not by spatial distinction.”

## **28. The Intelligible Structure of the World**

### **28.1 The physical universe is contained in the World Soul (6.4.1).**

“Body will meet soul awaiting it everywhere; wheresoever body finds place, there soul lay before ever body was; the entire material mass of the universe has been set into an existent soul.”

### **28.2 The beauty of the Intelligible World (2.9.16).**

“For who that truly perceives the harmony of the Intelligible World could fail, if he has any bent towards music, to answer to the harmony in sensible sounds? What geometrician or arithmetician could fail to take pleasure in the symmetries, correspondences and principles of order observed in visible things? Consider, even, the case of pictures: those seeing by the bodily sense the productions of the art of painting do not see the one thing in the one only way; they are deeply stirred by recognizing in the objects depicted to the eyes the presentation of what lies in the idea, and so are called to recollection of the truth—the very experience out of which Love rises. Now, if the sight of Beauty excellently reproduced upon a face hurries the mind to the higher Sphere, surely no one seeing the loveliness lavish in the Sensible World—this vast orderliness, the Form which the stars even in their remoteness display—no one could be so dull-witted, so immoveable, as not to be carried by all this to recollection, and gripped by reverent awe in the thought of all

this, so great, sprung from that greatness. Not to answer thus could only be to have neither fathomed this Lower Sphere nor had any vision of that other.”

### **28.3 The analogy of the world as a spring and rivers (3.8.10).**

“Imagine a spring that has no source outside itself; it gives itself to all the rivers, yet is never exhausted by what they take, but remains always integrally as it was; the tides that proceed from it are at one within it before they run their several ways, yet all, in some sense, know beforehand down what channels they will pour their streams.”

### **28.4 If there is a Higher, there must be a Lower (3.3.7).**

“And since the higher exists, there must be the lower as well. The Universe is a thing of variety, and how could there be an inferior without a superior or a superior without an inferior? We cannot complain about the lower in the higher; rather, we must be grateful to the higher for giving something of itself to the lower.”

### **28.5 Degrees of goodness in the organic whole (3.3.5).**

“There is, then a Providence, which permeates the Universe from first to last, not everywhere equal, as in a numerical distribution, but proportioned, differing, according to the grades of place- just as in some one animal, linked from first to last, each member has its own function, the nobler organ the higher activity while others successively concern the lower degrees of the life, each part acting of itself, and experiencing what belongs to its own nature and what comes from its relation with every other. Strike, and what is designed for utterance gives forth the appropriate volume of sound while other parts take the blow in silence but react in their own especial movement; the total of all the utterance and action and receptivity constitutes what we may call the personal voice, life and history of the living form. The parts, distinct in Kind, have distinct functions: the feet have their work and the eyes theirs; the understanding serves to one end, the Intelligence to another.”

### **28.6 There is an ordered hierarchy of goods (2.9.13).**

“Those, then, that censure the constitution of the Universe do not understand what they are doing or where this audacity leads them. They do not understand that there is a successive order of Originals, Secondaries, Tertiaries and so on continuously to the Ultimates; that nothing is to be blamed for being inferior to the First; that we can but accept, meekly, the constitution of the whole, and make our best way towards the Originals, withdrawing from the tragic spectacle, as they see it, of the planetary spheres - which in fact are all noble graciousness.”

### **28.7 The analogy of the world as a tree (3.3.7).**

“An all-inclusive unity is a Principle in which all things exist together and the single thing is All. From this Principle, which remains internally unmoved, particular things

push forth as from a single root which never itself emerges. They are a branching into part, into multiplicity, each single outgrowth bearing its trace of the common source. Thus, phase by phase, there is finally the production into this Lower Sphere; some things close still to the root, others widely separate in the continuous progression until we have, in our metaphor, bough and crest, foliage and fruit. At the one side all is one point of unbroken rest, on the other is the ceaseless process, leaf and fruit, all the things of process carrying ever within themselves the Programs of the Higher Sphere, and striving to become trees in their own minor order and producing, if at all, only what is in strict gradation from themselves.

As for the abandoned spaces in what corresponds to the branches these two draw upon the root, from which, despite all their variance, they also derive; and the branches again operate upon their own furthest extremities: operation is to be traced only from point to next point, but, in the fact, there has been both inflow and outgo [of creative or modifying force] at the very root which, itself again, has its priors.

The things that act upon each other are branchings from a far-off beginning and so stand distinct; but they derive initially from the one source: all interaction is like that of brothers, resembling as drawing life from the same parents.”

#### **28.8 The analogy of the world as a tree (3.8.10).**

“Or: think of the Life coursing throughout some mighty tree while yet it is the stationary Principle of the whole, in no sense scattered over all that extent but, as it were, vested in the root: it is the giver of the entire and manifold life of the tree, but remains unmoved itself, not manifold but the Principle of that manifold life.”

#### **28.9 The Intelligence orders the world like a general orders an army(3.3.2).**

“Circumstances are not sovereign over the good of life, for they are themselves organized by their priors and come in as members of a sequence. The Leading-Principle holds all the threads while the minor agents, the individuals, serve according to their own capacities, as in a war the generalissimo lays down the plan and his subordinates do their best to its furtherance. The Universe has been ordered by a Providence that may be compared to a general; he has considered operations, conditions and such practical needs as food and drink, arms and engines of war; all the problem of reconciling these complex elements has been worked out beforehand so as to make it probable that the final event may be success. The entire scheme emerges from the general's mind with a certain plausible promise, though it cannot cover the enemy's operations, and there is no power over the disposition of the enemy's forces: but where the mighty general is in question whose power extends over all that is, what can pass unordered, what can fail to fit into the plan?”

#### **28.10 The One - The Intelligence - The Soul (2.9.1).**

“We have seen elsewhere that the Good, the Principle, is simplex, and, correspondingly, original- for the secondary can never be simplex- that it contains nothing: that it is an integral Unity.

Now the same Nature belongs to the Principle we know as The One. just as the goodness of The Good is essential and not the outgrowth of some prior substance so the Unity of The One is its essential.

Therefore: When we speak of The One and when we speak of The Good we must recognize an Identical Nature; we must affirm that they are the same- not, it is true, as venturing any predication with regard to that [unknowable] Hypostasis but simply as indicating it to ourselves in the best terms we find.

Even in calling it "The First" we mean no more than to express that it is the most absolutely simplex: it is the Self-Sufficing only in the sense that it is not of that compound nature which would make it dependent upon any constituent; it is "the Self-Contained" because everything contained in something alien must also exist by that alien.

Deriving, then, from nothing alien, entering into nothing alien, in no way a made-up thing, there can be nothing above it.

We need not, then, go seeking any other Principles; this - the One and the Good - is our First; next to it follows the Intelligence, the Original Thinker; and upon this follows the Soul. Such is the order in nature. The Intelligible World allows no more than these and no fewer.”

### **28.11 Reality is an ordered complexity hierarchy (6.7.9).**

“Degrees of reasoning here correspond to degrees of Intellection in the Higher Sphere, as between man and the other living beings in that Higher Sphere; and those others do in some measure act by understanding.

But why are they not at man's level of reason: why also the difference from man to man?

We must reflect that, since the many forms of lives are movements- and so with the Intellections- they cannot be identical: there must be different lives, distinct intellections, degrees of lightness and clarity: there must be firsts, seconds, thirds, determined by nearness to the Firsts. This is how some of the Intellections are gods, others of a secondary order having what is here known as reason, while others again belong to the so-called unreasoning; but what we know here as unreasoning was in that Higher Sphere a Program; the unintelligent was an Intellect; the Thinker of Horse was Intellect and the Thought, Horse, was an Intellect.”

## **29. The Power of the Intelligence**

### **29.1 The production of visible shape is the final activity of the Program (3.8.2).**

“The Program presiding over visible Shape is the very ultimate of its order, a dead thing unable to produce further: that which produces in the created realm is the living Program-brother no doubt, to that which gives mere shape, but having life-giving power.”

### **29.2 Sensible qualities are intelligible activities (2.6.3).**

“The Whiteness, therefore, in a human being is, clearly, to be classed not as a quality but as an activity- the act of a power which can make white; and similarly what we think of as qualities in the Intelligible World should be known as activities; they are activities which to our minds take the appearance of quality from the fact that, differing in character among themselves, each of them is a particularity which, so to speak, distinguishes those Realities from each other.”

### **29.3 Intelligible beings begin by eternal derivation (2.4.5).**

“The authentic and original Universe is the Being of the Intelligence and of the Authentic Existent. This contains within itself no spatial distinction, and has none of the feebleness of division, and even its parts bring no incompleteness to it since here the individual is not severed from the entire. In this Nature inheres all life and all intellect, a life living and having intellection as one act within a unity: every part that it gives forth is a whole; all its content is its very own, for there is here no separation of thing from thing, no part standing in isolated existence estranged from the rest, and therefore nowhere is there any wronging of any other, any opposition. Everywhere one and complete, it is at rest throughout and shows difference at no point; it does not make over any of its content into any new form; there can be no reason for changing what is everywhere perfect.”

### **29.4 Integral omnipresence in the Intelligible (3.2.1).**

“This is why in the Higher Sphere each entity is all, while here, below, the single thing is not all.”

### **29.5 Integral omnipresence in the Intelligible (3.2.14).**

“The Intelligible World was not of a nature to be the ultimate of existents. It was the First and it held great power, all there is of power; this means that it is productive without seeking to produce.”

### **29.6 The productive power of the Intelligible (3.2.2).**

“When the Intellect is in upward orientation that [lower part of it] which contains [or, corresponds to] the life of the Soul, is, so to speak, flung down again and becomes like the reflection resting on the smooth and shining surface of a mirror; in this illustration, when the mirror is in place the image appears but, though the mirror be absent or out of gear, all that would have acted and produced an image still exists; so in the case of the

Soul; when there is peace in that within us which is capable of reflecting the images of the Rational and Intelligences these images appear. Then, side by side with the original knowledge of the activity of the Rational and the Intelligences, we have also as it were a sense-perception of their operation.

When, on the contrary, the mirror within is shattered through some disturbance of the harmony of the body, Reason and the Intelligence act unpictured: Intellection is unattended by imagination."

#### **29.7 The Intelligence appears as a face in a mirror (1.4.9).**

"To "live at ease" is in that Higher Sphere; and, to these divine beings, verity is mother and nurse, existence and sustenance; all that is not of process but of authentic being they see, and themselves in all: for all is transparent, nothing dark, nothing resistant; every being is lucid to every other, in breadth and depth; light runs through light. And each of them contains all within itself, and at the same time sees all in every other, so that everywhere there is all, and all is all and each all, and infinite the glory. Each of them is great; the small is great; the sun, in that Higher Sphere, is all the stars; and every star, again, is all the stars and sun. While some one manner of being is dominant in each, all are mirrored in every other."

#### **29.8 In the Intelligible each thing contains all things (integral omnipresence) (5.8.4).**

"In this Lower Sphere all is part rising from part and nothing can be more than partial; but in that Higher Sphere each being is an eternal product of a whole and is at once a whole and an individual manifesting as part but, to the keen vision in that Higher Sphere, known for the whole it is."

#### **29.9 Intelligible vs. sensible parts and wholes (5.8.4).**

"No: reason unravelling gives process; Intelligence has unbroken knowledge and has, moreover, an Act unattended by knowing, a vision by another approach. In this seeing of the Supreme it becomes pregnant and at once knows what has come to be within it; its knowledge of its content is what is designated by its Intellection; its knowing of the Supreme is the virtue of that power within it by which, in a later [lower] stage it is to become "Intellective."

#### **29.10 The self-knowledge of the Intelligence is a kind of pregnancy (6.7.35).**

"No: reason unravelling gives process; Intelligence has unbroken knowledge and has, moreover, an Act unattended by knowing, a vision by another approach. In this seeing of the Supreme it becomes pregnant and at once knows what has come to be within it; its knowledge of its content is what is designated by its Intellection; its knowing of the Supreme is the virtue of that power within it by which, in a later [lower] stage it is to become "Intellective."

### **29.11 The Intelligence is infinitely complex (6.7.14).**

“There is infinity in Intelligence since, of its very nature, it is a multiple unity, not with the unity of a house but with that of a Program, multiple in itself: in the one Intellectual design it includes within itself, as it were in outline, all the outlines, all the patterns.”

## **30. The Duality of Intelligence**

### **30.1 The duality in the Intelligence (3.9.1).**

“Even though the Intelligence [the Intellectual Subject] and the Intellectual World [the Intellectual Object] are distinct, they are not apart except for just that distinction.

Nothing in the statement cited [from Plato's Timaeus] is inconsistent with the conception that these two constitute one substance - though admitting that distinction-in-unity, of the intellectual act [as against passivity], without which there can be no question of an Intelligence and an Intellectual World: what is meant is not that the contemplatory Being possesses its vision as in some other principle, but that it contains the Intelligible World within itself.

The Intelligible World is the Intelligence itself in its rest, unity, immobility: the Intelligence, contemplator of that object - the contemplator of the Intelligence thus in repose - is an active manifestation of the same Being, an Act which contemplates its unmoved aspect and, as thus contemplating, stands as Agent to that Object of which it has the intellection: it is Intelligence in virtue of having that intellection, and at the same time is Intellectual Object, by assimilation.”

### **30.2 The self-knowledge of the Intelligence entails duality (5.3.10).**

“The intellective power, therefore, when occupied with the intellectual act, must be in a state of duality, whether one of the two elements stand actually outside or both lie within: the intellectual act will always comport diversity as well as the necessary identity, and in the same way its characteristic objects [the Ideas] must stand to the Intelligence as at once distinct and identical. This applies equally to the single object; there can be no intellection except of something containing separable detail and, since the object is a Program [a discriminated Idea] it has the necessary element of multiplicity. The Intelligence, thus, is informed of itself by the fact of being a multiple organ of vision, an eye receptive of many illuminated objects. If it had to direct itself to a memberless unity, it would be deraisoned: what could it say or know of such an object? The self-affirmation of [even] a memberless unity implies the repudiation of all that does not enter into the character: in other words, it must be multiple as a preliminary to being itself.

Then, again, in the assertion "I am this particular thing," either the "particular thing" is distinct from the assertor- and there is a false statement- or it is included within it, and, at once, multiplicity is asserted: otherwise the assertion is "I am what I am," or "I am I."

If it be no more than a simple duality able to say "I and that other phase," there is already multiplicity, for there is distinction and ground of distinction, there is number with all its train of separate things."

### **30.3 The Intelligence is unity-in-duality (5.3.10).**

"Then, again, in the assertion "I am this particular thing," either the "particular thing" is distinct from the assertor- and there is a false statement- or it is included within it, and, at once, multiplicity is asserted: otherwise the assertion is "I am what I am," or "I am I."

If it be no more than a simple duality able to say "I and that other phase," there is already multiplicity, for there is distinction and ground of distinction, there is number with all its train of separate things."

### **30.4 Cognition entails duality of thinker and thought (5.6.6).**

"There is, we repeat, duality in any thinking being; and Unity is wholly above the dual.

The duality of the Intelligence: thinker and thought (6.7.40).

even in its self-intellection no distinction is made save the logical distinction of thinker and thought with, as we have often observed, the implication of plurality."

### **30.5 How the Intelligence knows Unity (5.3.11).**

"Thus the Intelligence, in the act of knowing the Transcendent, is a manifold. It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: thus in its outgoing to its object it is not [fully realized] Intelligence; it is an eye that has not yet seen; in its return it is an eye possessed of the multiplicity which it has itself conferred: it sought something of which it found the vague presentation within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex."

### **30.6 The sunrise of Unity over the Intelligence (5.5.8).**

"We are left wondering whence it came, from within or without; and when it has gone, we say, "It was here. Yet no; it was beyond!" But we should not ask whence; there is no whence, no coming or going in place; now it is seen and now not seen. We must not run after it, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon- out of the ocean, as the poets say- and gives itself to our sight."

## **31. Arguments for Unity: Every Many has its One**



### **31.1 Every thing has its good (6.7.26).**

“All the striving, all the pain, show that to everything something is a good: the lifeless finds its share in something outside itself; where there is life the longing for good sets up pursuit; the very dead are cared for and mourned for by the living; the living plan for their own good. The witness of attainment is betterment, cleaving to state, satisfaction, settlement, suspension of pursuit. Here pleasure shows itself inadequate; its choice does not hold; repeated, it is no longer the same; it demands endless novelty. The good, worthy of the name, can be no such tasting of the casual; anyone that takes this kind of thing for the good goes empty, carrying away nothing but an emotion which the good might have produced. No one could be content to take his pleasure thus in an emotion over a thing not possessed any more than over a child not there; I cannot think that those setting their good in bodily satisfactions find table-pleasure without the meal, or love-pleasure without intercourse with their chosen, or any pleasure where nothing is done.”

### **31.2 Every thing has its One (3.8.10).**

“Thus we are always brought back to The One. Every particular thing has a One of its own to which it may be traced; the All has its One, its Prior but not yet the Absolute One; through this we reach that Absolute One, where all such reference comes to an end.

Now when we reach a One - the invariant Power - in the tree, in the animal, in Soul, in the All- we have in every case the most powerful, the precious element; when we come to the One in the Authentically Existent Beings - their Principle and source and potentiality- shall we lose confidence and suspect it of being - nothing?

Certainly this Absolute is none of the things of which it is the source- its nature is that nothing can be affirmed of it- not existence, not essence, not life- since it is That which transcends all these. But possess yourself of it by the very elimination of Being and you hold a marvel. Thrusting forward to This, attaining, and resting in its content, seek to grasp it more and more- understanding it by that intuitive thrust alone, but knowing its greatness by the Beings that follow upon it and exist by its power.”

### **31.3 Every many has its one (no unity implies no identity) (5.6.3).**

“We may be told that nothing prevents an identity being thus multiple. But there must be a unity underlying the aggregate: a manifold is impossible without a unity for its source or ground, or at least, failing some unity, related or unrelated. This unity must be numbered as first before all and can be apprehended only as solitary and self-existent.”

### **31.4 Every many has its one (5.6.3).**

“It may be suggested that its existence takes substantial form only by its being resident among outside things: but, at this, it is itself no longer simplex nor could any coherence of manifolds occur. On the one hand things could take substantial existence only if they

were in their own virtue simplex. On the other hand, failing a simplex, the aggregate of multiples is itself impossible: for the simplex individual thing could not exist if there were no simplex unity independent of the individual, [a principle of identity] and, not existing, much less could it enter into composition with any other such: it becomes impossible then for the compound universe, the aggregate of all, to exist; it would be the coming together of things that are not, things not merely lacking an identity of their own but utterly non-existent.”

### **31.5 Every many has its one (6.6.13).**

“A thing must be either one thing or more than one, manifold: and if there is to be a manifold there must be a precedent unity. To talk of a manifold is to talk of what has something added to unity; to think of an army is to think of a multitude under arms and brought to unity. In refusing to allow the manifold to remain manifold, the mind makes the truth clear; it draws a separate many into one, either supplying a unity not present or keen to perceive the unity brought about by the ordering of the parts; in an army, even, the unity is not a fiction but as real as that of a building erected from many stones, though of course the unity of the house is more compact.”

### **31.6 Every many has its one (6.9.1).**

“It is in virtue of unity that beings are beings. This is equally true of things whose existence is original and of all that are in any degree to be numbered among beings. What could exist at all except as one thing? Deprived of unity, a thing ceases to be what it is called: no army unless as a unity: a chorus, a flock, must be one thing. Even house and ship demand unity, one house, one ship; unity gone, neither remains thus even continuous magnitudes could not exist without an inherent unity; break them apart and their very being is altered in the measure of the loss of unity.”

### **31.7 Being presupposes Unity (no thing exists that is not one (6.6.13)).**

“If Unity is necessary to the substantial existence of all that really is- and nothing exists which is not one- Unity must precede Reality and be its author. It is therefore, an existent Unity, not an existent that develops Unity; considered as Being-with-Unity it would be a manifold, whereas in the pure Unity there is no Being save in so far as Unity attends to producing it.”

### **31.8 Degrees of being and degrees of unity (6.9.1).**

“Anything that can be described as a unity is so in the precise degree in which it holds a characteristic being; the less or more the degree of the being, the less or more the unity.”

### **31.9 Unity and being are logically distinct (6.9.2).**

“We found that anything losing unity loses its being; we are therefore obliged to enquire whether the unity in particulars is identical with the being, and unity absolute identical with collective being.

Now the being of the particular is a manifold; unity cannot be a manifold; there must therefore be a distinction between Being and Unity. Thus a man is at once a reasoning living being and a total of parts; his variety is held together by his unity; man therefore and unity are different- man a thing of parts against unity partless. Much more must Collective Being, as container of all existence, be a manifold and therefore distinct from the unity in which it is but participant.”

### **31.10 Number links Being to beings (6.6.15).**

“Next we come to Being, fully realized, and this is the seat of Number; by Number, Being brings forth the Beings; its movement is planned to Number; it establishes the numbers of its offspring before bringing them to be, in the same way as it establishes its own unity by linking pure Being to the First: the numbers do not link the lower to the First; it suffices that Being is so linked; for Being, in taking form as Number, binds its members to itself. As a unity, it suffers no division, remaining self-constant; as a thing of division, containing its chosen total of members, it knows that total and so brings forth Number, a phase therefore of its content: its development of part is ruled by the powers of Number, and the Beings it produces sum to that Number. Thus Number, the original and true, is Principle and source of actuality to the Beings.”

## **32. Emanation versus Creation**

### **32.1 The problem of going from one to many (5.1.6).**

“From such a unity as we have declared The One to be, how does anything at all come into substantial existence, any multiplicity, dyad, or number? Why has the Original not remained self-gathered so that there be none of this profusion of the manifold which we observe in existence and yet are compelled to trace to that absolute unity?”

### **32.2 Emanation is logical entailment rather than physical production (5.1.6).**

“Everything moving has necessarily an object towards which it advances; but since the Supreme can have no such object, we may not ascribe motion to it: anything that comes into being after it can be produced only as a consequence of its unfailing self-intention; and, of course, we dare not talk of generation in time, dealing as we are with eternal Beings: where we speak of origin in such reference, it is in the sense, merely, of cause and subordination: origin from the Supreme must not be taken to imply any movement in it: that would make the Being resulting from the movement not a second principle but a third: the Movement would be the second hypostasis.”

### **32.3 Excessive power entails emanation (5.1.6).**

“It must be a circumradiation- produced from the Supreme but from the Supreme unaltering- and may be compared to the brilliant light encircling the sun and ceaselessly generated from that unchanging substance.

All existences, as long as they retain their character, produce- about themselves, from their essence, in virtue of the power which must be in them- some necessary, outward-facing hypostasis continuously attached to them and representing in image the engendering archetypes: thus fire gives out its heat; snow is cold not merely to itself; fragrant substances are a notable instance; for, as long as they last, something is diffused from them and perceived wherever they are present.

Again, all that is fully achieved engenders: therefore the eternally achieved engenders eternally an eternal being. At the same time, the offspring is always minor: what then are we to think of the All-Perfect but that it can produce nothing less than the very greatest that is later than itself.”

### **32.4 Emanation is not creation via design (5.8.7).**

“Consider the universe: we are agreed that its existence and its nature come to it from beyond itself; are we, now, to imagine that its maker first thought it out in detail- the earth, and its necessary situation in the middle; water and, again, its position as lying upon the earth; all the other elements and objects up to the sky in due place and order; living beings with their appropriate forms as we know them, their inner organs and their outer limbs- and that having thus appointed every item beforehand, he then set about the execution?

Such designing was not even possible; how could the plan for a universe come to one that had never looked outward? Nor could he work on material gathered from elsewhere as our craftsmen do, using hands and tools; feet and hands are of the later order.

One way, only, remains: all things must exist in something else; of that prior- since there is no obstacle, all being continuous within the realm of reality- there has suddenly appeared a sign, an image, whether given forth directly or through the ministry of soul or of some phase of soul, matters nothing for the moment: thus the entire aggregate of existence springs from the divine world, in greater beauty in that Higher Sphere because in that Higher Sphere unmingled but mingled here.”

### **32.5 Divine ordering is not planning (6.7.1).**

“There is in fact no planning in that Higher Sphere; we speak of reasoned purpose in the world of things only to convey that the universe is of the character which in the later order would point to a wise purposing; Providence implies that things are as, in the later order, a competent foreplanning would produce them.”

### **32.6 The eternal order involves no planning (6.7.3).**

“Things are taken to be in process and this suggests planning and reasoning; insist on the eternity of the process and planning falls to the ground. There can be no planning over the eternal; that would imply forgetfulness of a first state; further, if the second state were better, things stood ill at first; if they stood well, so they must remain.”

### **33. The Integral Omnipresence of Unity**

#### **33.1 Unity is integrally omnipresent (5.1.11).**

“This Highest cannot be divided and allotted, must remain intangible but not bound to space, it may be present at many points, wheresoever there is anything capable of accepting one of its manifestations; thus a centre is an independent unity; everything within the circle has its term at the centre; and to the centre the radii bring each their own. Within our nature is such a centre by which we grasp and are linked and held; and those of us are firmly in the Supreme whose collective tendency is in that Higher Sphere.”

#### **33.2 One god is wholly present in each person (6.5.1).**

“The integral omnipresence of a unity numerically identical is in fact universally received; for all men instinctively affirm the god in each of us to be one, the same in all.”

#### **33.3 Being is wholly present in every thing (6.4.3).**

“Nor does the placelessness of Being make it surprising that it be present universally to things of place; on the contrary, the wonder would be- the more than wonder, the impossibility- if from a place of its own it were present to other things in their place, or if having place it were present at all- and, especially present, as we assert, integrally.

But set it outside of place, and reason tells us that it will be present entire where it is present at all and that, present to the total, it must be present in the same completeness to every several unity; otherwise something of it is here and something there, and at once it is fragmentary, it is body.”

#### **33.4 Unity is wholly present in every being (6.5.3).**

“The One, numerically identical, undistributed, an unbroken entire, yet stands remote from nothing that exists by its side; but it does not, for that, need to pour itself forth: there is no necessity either that certain portions of it enter into things or again that, while it remains self-abiding, something produced and projected from it enter at various points into that other order. Either would imply something of it remaining there while the emanant is elsewhere: thus separated from what has gone forth, it would experience local division. And would those emanants be, each in itself, whole or part? If part, the One has lost its nature, that of an entire, as we have already indicated; if whole, then either the

whole is broken up to coincide point for point with that in which it is become present or we are admitting that an unbroken identity can be omnipresent.”

### **33.5 Unity contains multiplicity and hence is integrally omnipresent (6.5.9).**

“Now if this principle is to be a true unity- where the unity is of the essence- it must in some way be able to manifest itself as including the contrary nature, that of potential multiplicity, while by the fact that this multiplicity belongs to it not as from without but as from and by itself, it remains authentically one, possessing boundlessness and multiplicity within that unity; its nature must be such that it can appear as a whole at every point; this, as encircled by a single self-embracing Program, which holds fast about that unity, never breaking with itself but over all the universe remaining what it must be.

The unity is in this way saved from the local division of the things in which it appears; and, of course, existing before all that is in place, it could never be founded upon anything belonging to that order of which, on the contrary, it is the foundation.”

## **34. Unity is Absolute Productive Power**

### **34.1 Unity produces all beings (5.2.1).**

“The One is all things and no one of them; the source of all things is not all things; all things are its possession- running back, so to speak, to it- or, more correctly, not yet so, they will be.

But a universe from an unbroken unity, in which there appears no diversity, not even duality?

It is precisely because that is nothing within the One that all things are from it: in order that Being may be brought about, the source must be no Being but Being's generator, in what is to be thought of as the original act of generation. Seeking nothing, possessing nothing, lacking nothing, the One is perfect and, in our metaphor, has overflowed, and its exuberance has produced the new: this product has turned again to its begetter and been filled and has become its contemplator and so an Intelligence.”

### **34.2 The productivity of the One as pregnancy (3.8.8).**

“The explanation is that in a unity there can be no seeing [a pure unity has no room for vision and an object]; and in its Contemplation the One is not acting as a Unity; if it were, the Intelligence cannot exist. The Highest began as a unity but did not remain as it began; all unknown to itself, it became manifold; it grew, as it were, pregnant: desiring universal possession, it flung itself outward, though it were better had it never known the desire by which a Secondary came into being: it is like a Circle [in the Idea] which in projection becomes a figure, a surface, a circumference, a centre, a system of radii, of upper and lower segments. The Original is the better; the Derivative is less good: the Original is not

the same as the Original-followed-by-the-Derivative; the Original without the Derivative is greater than the Original with the Derivative.”

### **34.3 The productivity of the One (3.9.3).**

“How, then, does Unity give rise to Multiplicity?

By its omnipresence: there is nowhere where it is not; it occupies, therefore, all that is; at once, it is manifold- or, rather, it is all things.

If it were simply and solely everywhere, all would be this one thing alone: but it is, also, in no place, and this gives, in the final result, that, while all exists by means of it, in virtue of its omnipresence, all is distinct from it in virtue of its being nowhere.

But why is it not merely present everywhere but in addition nowhere-present?

Because, universality demands a previous unity. It must, therefore, pervade all things and make all, but not be the universe which it makes.”

### **34.4 The absolute power of Unity (5.4.1).**

“If The First is perfect, utterly perfect above all, and is the beginning of all power, it must be the most powerful of all that is, and all other powers must act in some partial imitation of it. Now other beings, coming to perfection, are observed to generate; they are unable to remain self-closed; they produce: and this is true not merely of beings endowed with will, but of growing things where there is no will; even lifeless objects impart something of themselves, as far as they may; fire warms, snow chills, drugs have their own outgoing efficacy; all things to the utmost of their power imitate the Source in some operation tending to eternity and to service.”

### **34.5 The infinity of Unity (5.5.11).**

“It is infinite also by right of being a pure unity with nothing towards which to direct any partial content. Absolutely One, it has never known measure and stands outside of number, and so is under no limit either in regard to any extern or within itself; for any such determination would bring something of the dual into it. And having no constituent parts it accepts no pattern, forms no shape.”

### **34.6 God is infinite and all the parts of God are infinite (5.8.9).**

“Nor is each of those divine wholes a power in fragment, a power totalling to the sum of the measurable segments: the divine is one all-power, reaching out to infinity, powerful to infinity; and so great is God that his very members are infinities.”

### **34.7 Every thing depends on Unity for its being (5.3.15).**

“All that is not One is conserved by virtue of the One, and from the One derives its characteristic nature: if it had not attained such unity as is consistent with being made up of multiplicity we could not affirm its existence: if we are able to affirm the nature of single things, this is in virtue of the unity, the identity even, which each of them possesses.”

#### **34.8 Beings get their identity from Unity (5.6.6).**

“What stands above Being stands above intellection: it is no weakness in it not to know itself, since as pure unity it contains nothing which it needs to explore. But it need not even spend any knowing upon things outside itself: this which was always the Good of all gives them something greater and better than its knowledge of them in giving them in their own identity to cling, in whatever measure be possible, to a principle thus lofty.”

#### **34.9 The excessive power of unity entails multiplicity (6.7.15).**

“From that Unity, the Intelligence must draw its power to bring forth, to teem with offspring of itself; from the Good it takes what itself did not possess. From that Unity came multiplicity to Intelligence; it could not sustain the power poured upon it and therefore broke it up; it turned that one power into variety so as to carry it piecemeal.”

#### **34.10 Unity is the total power towards things (6.8.9).**

“At most Unity is to be conceived as the total power towards things, supremely self-concentrated, being what it wills to be or rather projecting into existence what it wills, itself higher than all will, will a thing beneath it.”

#### **34.11 The super-nature of Unity is absolute power (6.9.6).**

“Unity is great beyond anything, great not in extension but in power, sizeless by its very greatness as even its immediate sequents are impartible not in mass but in strength. We must therefore take the Unity as infinite not in measureless extension or numerable quantity but in fathomless depths of power.

Think of The One as Mind or as God, you think too weakly; use all the resources of understanding to conceive of this Unity and, again, it is more truly one than even God, even though you reach for God's unity beyond the most perfect unity you can conceive.”

### **35. Unity Transcends the Intelligence**

#### **35.1 The Good is beyond the Intelligence (3.8.10).**

“Just as our sight requires the Sensible World for its satisfaction and realization, so the vision in the Intelligence demands, for its completion, The Good.



It cannot be, itself, The Good, since then it would not need to see or to perform any other Act; for The Good is the centre of all else, and it is by means of The Good that every thing has Act, while the Good is in need of nothing and therefore possesses nothing beyond itself.

Once you have uttered "The Good," add no further thought: by any addition, and in proportion to that addition, you introduce a deficiency.

Do not even say that it has Intellection; you would be dividing it; it would become a duality, Intellect and the Good. The Good has no need of the Intelligence which, on the contrary, needs it, and, attaining it, is shaped into Goodness and becomes perfect by it: the Form thus received, sprung from the Good, brings it to likeness with the Good."

### **35.2 The unconsciousness of the One (3.9.3).**

"Has the One, then, no Intellection of Itself? It possesses Itself and therefore is said in general terms to know itself... But intellection does not mean self-ownership; it means turning the gaze towards the Original: now the act of intellection is itself the Original Act, and there is therefore no place for any earlier one. The Being projecting this Act transcends the Act so that Intellection is secondary to the Being in which it resides. Intellection is not the transcendently venerable thing- neither Intellection in general nor even the Intellection of The Good. Apart from and over any Intellection stands The Good itself.

The Good therefore needs no consciousness. What sort of consciousness can be conceived in it? Consciousness of the Good as existent or non-existent? If of existent Good, that Good exists before and without any such consciousness: if the act of consciousness produces that Good, then The Good was not previously in existence- and, at once, the very consciousness falls to the ground since it is, no longer consciousness of the Good."

### **35.3 But would not all this mean that the One does not even live?**

"The One cannot be said to live since it is the source of Life.

All that has self-consciousness and self-intellection is derivative; it observes itself in order, by that activity, to become master of its Being: and if it study itself this can mean only that ignorance inheres in it and that it is of its own nature lacking and to be made perfect by Intellection.

All thinking and knowing must, here, be eliminated: the addition introduces deprivation and deficiency."

### **35.4 Unity knows no being (5.6.6).**

"There is, we repeat, duality in any thinking being; and Unity is wholly above the dual."

### **35.5 The super-nature of the good (6.7.41).**

“"Know yourself" is a precept for those who, being manifold, have the task of appraising themselves so as to become aware of the number and nature of their constituents, some or all of which they ignore as they ignore their very principle and their manner of being. The First on the contrary if it have content must exist in a way too great to have any knowledge, intellection, perception of it. To itself it is nothing; accepting nothing, self-sufficing, it is not even a good to itself: to others it is good for they have need of it; but it could not lack itself: it would be absurd to suppose The Good standing in need of goodness.

It does not see itself: seeing aims at acquisition: all this it abandons to the subsequent: in fact nothing found elsewhere can be in that Higher Sphere; even Being cannot be in that Higher Sphere. Nor therefore has it intellection which is a thing of the Lower Sphere where the first intellection, the only true, is identical with Being. Reason, perception, intelligence, none of these can have place in that Principle in which no presence can be affirmed.”

## **36. Unity Transcends Literal Description**

### **36.1 Unity transcends knowledge and literal description (5.3.12-13).**

“The One, as transcending Intellect, transcends knowing: above all need, it is above the need of the knowing which pertains solely to the Secondary Nature. Knowing is a unitary thing, but defined: the first is One, but undefined: a defined One would not be the One-absolute: the absolute is prior to the definite.

Thus The One is in truth beyond all statement: any affirmation is of a thing; but the all-transcending, resting above even the most awesome Intelligence, possesses alone of all true being, and is not a thing among things; we can give it no name because that would imply predication: we can but try to indicate, in our own feeble way, something concerning it: when in our perplexity we object, "Then it is without self-perception, without self-consciousness, ignorant of itself"; we must remember that we have been considering it only in its opposites.”

### **36.2 Unity is not describable (5.5.6).**

“Its definition, in fact, could be only "the indefinable": what is not a thing is not some definite thing. We are in agony for a true expression; we are talking of the untellable; we name, only to indicate for our own use as best we may. And this name, The One, contains really no more than the negation of plurality: under the same pressure the Pythagoreans found their indication in the symbol "Apollo" [a= not; pollon= of many] with its repudiation of the multiple. If we are led to think positively of The One, name and thing, there would be more truth in silence: the designation, a mere aid to enquiry, was never

intended for more than a preliminary affirmation of absolute simplicity to be followed by the rejection of even that statement: it was the best that offered, but remains inadequate to express the Nature indicated. For this is a principle not to be conveyed by any sound; it cannot be known on any hearing but, if at all, by vision; and to hope in that vision to see a form is to fail of even that."

### **36.3 Unity transcends all literal description (5.5.13).**

"Thus we rob it of its very being as The Absolute Good if we ascribe anything to it, existence or intellect or goodness. The only way is to make every denial and no assertion, to feign no quality or content there but to permit only the "It is" in which we pretend to no affirmation of non-existent attribute: there is an ignorant praise which, missing the true description, drags in qualities beneath the real worth and so abases; philosophy must guard against attaching to the Supreme what is later and lower: moving above all that order, it is the cause and source of all these, and is none of them.

For, once more, the nature of the Good is not such as to make it all things or a thing among all: that would range it under the same classification with them all and it would differ, thus, only by its individual quality, some specialty, some addition."

### **36.4 All talk about Unity involves non-literal description (6.7.38).**

"And yet this "He Is" does not truly apply: the Supreme has no need of Being: even "He is good" does not apply since it indicates Being: the "is" should not suggest something predicated of another thing; it is to state identity. The word "good" used of him is not a predicate asserting his possession of goodness; it conveys an identification. It is not that we think it exact to call him either good or The Good: it is that sheer negation does not indicate; we use the term The Good to assert identity without the affirmation of Being.

But how admit a Principle void of self-knowledge, self-awareness; surely the First must be able to say "I possess Being?" But he does not possess Being. Then, at least he must say "I am good?" No: once more, that would be an affirmation of Being."

### **36.5 All talk about Unity involves non-literal description (6.9.3).**

"When we speak of Unity as Cause, we are affirming something happening not to it but to us, the fact that we take from this Self-Enclosed: strictly we should put neither a This nor a That to it; we hover, as it were, about it, seeking the statement of an experience of our own, sometimes nearing this Reality, sometimes baffled by the enigma in which it dwells."

### **36.6 Unity transcends all description (6.9.5).**

"That awesome Originality, Unity, is not a being, for so its unity would be vested in something else: strictly no name is apt to it, but since name it we must there is a certain

rough fitness in designating it as unity with the understanding that it is not the unity of some other thing.

Thus it eludes our knowledge, so that the nearer approach to it is through its offspring, Being: we know it as cause of existence to Intelligence, as fount of all that is best, as the efficacy which, self-perduring and undiminishing, generates all beings and is not to be counted among these its derivatives, to all of which it must be prior.”

## **37. Unity Transcends Being**

### **37.1 The Good is the ultimate Source (3.8.10).**

“Anyone who looks up to the heavens, and sees the glory of the stars, searches for the Maker of the Sensible World (the Lower Sphere). Analogously, anyone who thinks about the Intelligible World (the Higher Sphere), and understands its rational glory, must search after its Maker too. What Power has brought the Intelligible World into being? At the peak of intelligence, there is the Divine Mind, abundantly filled with all possible forms. But the Divine Mind is like a child. What has begotten it?

The Source of the Intelligible World cannot be an Intelligence; the Source of all abundance cannot be an abundant power. On the contrary, it must be a principle that is logically prior to Intelligence, and logically prior to abundance. For the Divine Mind had to be made intelligent, and abundance had to be made plentiful. They depend on their Source, which does not in turn depend on them. They lack the independence of that Source.

This Source neither needs nor has mentality; it neither needs nor has abundance; for if it needs or has anything, it cannot be the Source of those things which it needs or has. It is absolutely independent and foundational – it is the Good.”

### **37.2 The Good is Unity (6.2.11).**

“When we predicate Being of a particular, do we thereby predicate of it unity, and does the degree of its unity correspond to that of its being? Such correspondence is accidental: unity is not proportional to Being; less unity need not mean less Being. An army or a choir has no less Being than a house, though less unity.

It would appear, then, that the unity of a particular is related not so much to Being as to a standard of perfection: in so far as any particular thing attains perfection, thus far it is a unity; and the degree of unity depends on this attainment. The particular thing aspires not merely to Being, but to perfection: it is in this striving towards their perfections that such beings as do not possess unity strive their utmost to gain unity.

Things of nature tend to coalesce with each other and also to greater self-unity. Souls seem to desire always to pass into a unity over and above the unity of their own

substance. Unity in fact confronts them on two sides: their origin and their goal alike are unity; from unity they have arisen, and towards unity they strive. Unity is thus identical with Goodness; it is the universal standard of perfection; for no being ever came into existence without possessing, from that very moment, an irresistible drive towards unity.”

### **37.3 Unity is beyond being (3.8.10).**

“Thus we are always brought back to the One. Every particular thing has a One of its own to which it may be traced; the universe has its One. Through these unities we ascend to the unity of all that exists; that unity is the One.

Now when we reach a One in the tree, in the animal, in the soul of the self or the soul of the world, in the universe itself, we have in every case the most powerful and precious element. The One in these things is the invariant power of the being of that thing. When we come to the One in the eternally existing Forms, the principle and source of their existence, shall we lose confidence and say that this Absolute One is nothing?

Certainly this Absolute One is none of the things of which it is the Source. Its nature is that nothing can be affirmed of it – it cannot be said to exist, nor to have any form, nor to live, nor to think. The unity of any thing transcends that thing. Hence the Absolute One transcends all that you might try to assert about it. You can know its greatness only by looking at its reflections in the great things it produces by its power.”

### **37.4 Unity is not a thing (5.3.11).**

“That which stands as the ultimate source of every thing is not a thing but is distinct from all things: it is not a member of the totality of beings, but the origin of their being.”

### **37.5 Unity transcends being and form (5.5.6).**

“The first emanation of the One is an ideal pattern, an eternal form. And it is not any particular form (like the form of a horse or star), but the form of all that exists. Since the One is the source of the form of all that exists, it does not have any form of its own. And, since it does not have any form of its own, it does not have any existence of its own. Any being has some definition and form; but the One cannot be thought of as having any definition or form; for if it did, then it would not be the Source of all definition, but would instead be something defined by some other thing on which it would depend, and would be limited by its definition. Since all definite things are among the things that are produced, the producer cannot be any definite thing. The producer, the Source, transcends all beings; but the form of all those beings is being-itself; and since the producer transcends even that form, it transcends being-itself. It is beyond existence. Note that the phrase “transcending being-itself” assigns no character, makes no assertion, provides no definition, but instead means only the denial of all form and existence.”

### **37.6 Unity does not contain anything (5.5.13).**

“We rob the One of its absoluteness if we ascribe anything to it, whether existence or intelligence or goodness. The only way to talk about it is by making denials rather than assertions. When talking about it, we are entitled to use only the phrase "It is" by which we do not really make any affirmation at all. This phrase “It is” is not really accurate, it misses the true description, and drags in qualities which are dependent on the One. But we must guard against attributing to the One any qualities which belong, in fact, only to the things that it produces. As the cause and source of all qualities of all things, the One has none of those qualities. For, once more, the nature of the Good (that is, the One) is not such as to make it either a thing among things or the totality of all things: those assertions would falsely put it under some limited classification, some category of existence. But it is the source of all categories and classifications. Hence it cannot be categorized or classified.”

### **37.7 Unity exceeds Being; Unity does not exist (6.7.38).**

“But how can we acknowledge a Source that is devoid of self-knowledge and self-awareness? Surely the One must be able to say of itself "I possess Being?" But it does not possess Being. Then, at least the One must be able to say of itself "I am good?" No: once more, that would be an affirmation of Being.”

### **37.8 Unity transcends all being (6.9.3).**

“Generative of all, the One is none of all; neither thing nor quantity nor quality nor intellect nor soul; not in motion, not at rest, not in place, not in time: it is the self-defined, unique in form or, better, formless, existing before Form was, or Movement or Rest, all of which are attachments of Being and make Being the manifold it is.”

## **38. The Ascent of the Human Person to Unity**

### **38.1 Cognitive access to Unity is difficult (6.9.3).**

“The soul or mind reaching towards the One finds itself incompetent to grasp where nothing bounds it or to take impression where the sought for reality is formless; in sheer dread of holding to nothingness, it slips away. The state is painful; often it seeks relief by retreating from all this vagueness to the region of sense, there to rest as on solid ground, just as the sight distressed by the small rests with pleasure on the large.”

### **38.2 We have access to Unity only via self-unification (6.9.3).**

“We are in search of unity; we seek to know the principle of all, the Good and First; but to know it, we must mentally stand up to enter the system of things that are sources, rather than lie down among the things that are produced by those sources. We must purify our minds of all sensuality and earthly desire. Cleared of all evil in our intention towards the Good, we must ascend to the original Unity within ourselves; from many, we must become one; only so do we attain to knowledge of that which is Source and Unity.”

### **38.3 We have access to Unity only via self-unification (6.9.4).**

“Our way then takes us beyond knowing; knowing and knowable must all be left aside; every object of thought, even the highest, we must pass by, for all that is thinkable is later than the One and derives from the One as the light of day from the sun.

The One cannot be truly spoken of nor can it be truly written about. Obviously, we recognize that we are talking about it and writing about it; however, in doing so we are merely pointing towards it: the purpose of this discussion is to arouse your vision. If you desire to see, then we point in the direction you must look. We try to describe the path and urge you to travel on it. But the vision of the One can only arise from the choice of the person who has chosen to travel, chosen to look.”

### **38.4 The soul turns toward Unity (6.9.9).**

“Life here, with the things of earth, is a sinking, a defeat, a failing of the wing. Our existence is more complete because we turn towards the Divine Mind; this is our prosperity. Here is the soul's peace, outside of evil, refuge taken in the place clean of wrong; here it has its genuine activity, its true knowing; here it is immune from suffering. Here is true living; all life apart from the One is merely a shadow, it is a mockery of life.

The life of the Divine Mind is a life that is intimate with the One; in virtue of that intimacy, the Divine Mind brings forth gods, it brings forth beauty, it brings forth righteousness, it brings forth all moral good. For the mind becomes pregnant with all of these when it has been filled with the Good. This state is its alpha and its omega. For the Divine Mind comes from the One; and, since its goodness lies in the One, it seeks to return to the One, and, turning to the One, it is what it was.”

### **38.7 The ascent of the soul to Unity (6.9.11).**

“It is not in the soul's nature to touch utter nothingness; the lowest descent is into evil and, so far, into non-being: but to pure nothingness, never. After it hits rock bottom, the soul begins to ascend again. When the soul begins to ascend again, it comes not to something foreign but to its very self; thus detached from its bondages to existing things, to the body and to the things of earth, it is not in nothingness but in itself; self-gathered it is no longer in the order of being; it has risen to the Supreme, to the Source.

There is a spiritual striving in virtue of which the essential person outgrows existence, and becomes intimate with that which transcends existence. Once our selves have made this ascent, they have become intimate with the Supreme, with the One. If from that heightened self we pass still higher, into unity with the One, then we have won the goal of all our journeying. But if we should fall back again, then we awaken the virtue within until we know ourselves all order once more; once more we are lightened of the burden and move by virtue towards the Divine Mind, and through the Wisdom in it to the Supreme.

This is the life of gods and of the godlike and blessed among men, liberation from the alien that besets us here, a life taking no pleasure in the things of earth, the passing of the alone to the Alone.”