

Plotinus on four approaches to enlightenment



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Plotinus' four approaches to enlightenment

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Plotinus' four approaches to enlightenment

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1. Induction

Ennead I, vi, "Beauty," ¶ 1-9

1. Beauty addresses itself chiefly to sight; but there is a beauty for the hearing too, as in certain combinations of words and in all kinds of music, for melodies and cadences are beautiful; and minds that lift themselves above the realm of sense to a higher order are aware of beauty in the conduct of life, in actions, in character, in the pursuits of the intellect; and there is the beauty of the virtues. What loftier beauty there may be, yet, our argument will bring to light.

What, then, is it that gives comeliness to material forms and draws the ear to the sweetness perceived in sounds, and what is the secret of the beauty there is in all that derives from Soul?

Is there some One Principle from which all take their grace, or is there a beauty peculiar to the embodied and another for the bodiless? Finally, one or many, what would such a Principle be?

Consider that some things, material shapes for instance, are gracious not by anything inherent but by something communicated, while others are lovely of themselves, as, for example, Virtue.

The same bodies appear sometimes beautiful, sometimes not; so that there is a good deal between being body and being beautiful.

What, then, is this something that shows itself in certain material forms? This is the natural beginning of our enquiry.

What is it that attracts the eyes of those to whom a beautiful object is presented, and calls them, lures them, towards it, and fills them with joy at the sight? If we possess ourselves of this, we have at once a standpoint for the wider survey.

Almost everyone declares that the symmetry of parts towards each other and towards a whole, with, besides, a certain charm of colour, constitutes the beauty recognized by the eye, that in visible things, as indeed in all else, universally, the beautiful thing is essentially symmetrical, patterned.

But think what this means.

Only a compound can be beautiful, never anything devoid of parts; and only a whole; the several parts will have beauty, not in themselves, but only as working together to give a comely total. Yet beauty in an aggregate demands beauty in details; it cannot be constructed out of ugliness; its law must run throughout.

All the loveliness of colour and even the light of the sun, being devoid of parts and so not beautiful by symmetry, must be ruled out of the realm of beauty. And how comes

gold to be a beautiful thing? And lightning by night, and the stars, why are these so fair?

In sounds also the simple must be proscribed, though often in a whole noble composition each several tone is delicious in itself.

Again since the one face, constant in symmetry, appears sometimes fair and sometimes not, can we doubt that beauty is something more than symmetry, that symmetry itself owes its beauty to a remoter principle?

Turn to what is attractive in methods of life or in the expression of thought; are we to call in symmetry here? What symmetry is to be found in noble conduct, or excellent laws, in any form of mental pursuit?

What symmetry can there be in points of abstract thought?

The symmetry of being accordant with each other? But there may be accordance or entire identity where there is nothing but ugliness: the proposition that honesty is merely a generous artlessness chimes in the most perfect harmony with the proposition that morality means weakness of will; the accordance is complete.

Then again, all the virtues are a beauty of the soul, a beauty authentic beyond any of these others; but how does symmetry enter here? The soul, it is true, is not a simple unity, but still its virtue cannot have the symmetry of size or of number: what standard of measurement could preside over the compromise or the coalescence of the soul's faculties or purposes?

Finally, how by this theory would there be beauty in the Intellectual-Principle, essentially the solitary?

2. Let us, then, go back to the source, and indicate at once the Principle that bestows beauty on material things.

Undoubtedly this Principle exists; it is something that is perceived at the first glance, something which the soul names as from an ancient knowledge and, recognising, welcomes it, enters into unison with it.

But let the soul fall in with the Ugly and at once it shrinks within itself, denies the thing, turns away from it, not accordant, resenting it.

Our interpretation is that the soul — by the very truth of its nature, by its affiliation to the noblest Existents in the hierarchy of Being — when it sees anything of that kin, or any trace of that kinship, thrills with an immediate delight, takes its own to itself, and thus stirs anew to the sense of its nature and of all its affinity.

But, is there any such likeness between the loveliness of this world and the splendours in the Supreme? Such a likeness in the particulars would make the two orders alike: but what is there in common between beauty here and beauty There?

We hold that all the loveliness of this world comes by communion in Ideal-Form.

All shapelessness whose kind admits of pattern and form, as long as it remains outside of Reason and Idea, is ugly by that very isolation from the Divine-Thought. And this is the Absolute Ugly: an ugly thing is something that has not been entirely mas-

tered by pattern, that is by Reason, the Matter not yielding at all points and in all respects to Ideal-Form.

But where the Ideal-Form has entered, it has grouped and coordinated what from a diversity of parts was to become a unity: it has rallied confusion into co-operation: it has made the sum one harmonious coherence: for the Idea is a unity and what it moulds must come to unity as far as multiplicity may.

And on what has thus been compacted to unity, Beauty enthrones itself, giving itself to the parts as to the sum: when it lights on some natural unity, a thing of like parts, then it gives itself to that whole. Thus, for an illustration, there is the beauty, conferred by craftsmanship, of all a house with all its parts, and the beauty which some natural quality may give to a single stone.

This, then, is how the material thing becomes beautiful — by communicating in the thought that flows from the Divine.

3. And the soul includes a faculty peculiarly addressed to Beauty — one incomparably sure in the appreciation of its own, never in doubt whenever any lovely thing presents itself for judgement.

Or perhaps the soul itself acts immediately, affirming the Beautiful where it finds something accordant with the Ideal-Form within itself, using this Idea as a canon of accuracy in its decision.

But what accordance is there between the material and that which antedates all Matter?

On what principle does the architect, when he finds the house standing before him correspondent with his inner ideal of a house, pronounce it beautiful? Is it not that the house before him, the stones apart, is the inner idea stamped upon the mass of exterior matter, the indivisible exhibited in diversity?

So with the perceptive faculty: discerning in certain objects the Ideal-Form which has bound and controlled shapeless matter, opposed in nature to Idea, seeing further stamped upon the common shapes some shape excellent above the common, it gathers into unity what still remains fragmentary, catches it up and carries it within, no longer a thing of parts, and presents it to the Ideal-Principle as something concordant and congenial, a natural friend: the joy here is like that of a good man who discerns in a youth the early signs of a virtue consonant with the achieved perfection within his own soul.

The beauty of colour is also the outcome of a unification: it derives from shape, from the conquest of the darkness inherent in Matter by the pouring-in of light, the unembodied, which is a Rational-Principle and an Ideal-Form.

Hence it is that Fire itself is splendid beyond all material bodies, holding the rank of Ideal-Principle to the other elements, making ever upwards, the subtlest and sprightliest of all bodies, as very near to the unembodied; itself alone admitting no other, all the others penetrated by it: for they take warmth but this is never cold; it has colour primally; they receive the Form of colour from it: hence the splendour of its light, the splendour that belongs to the Idea. And all that has resisted and is but uncertainly

held by its light remains outside of beauty, as not having absorbed the plenitude of the Form of colour.

And harmonies unheard in sound create the harmonies we hear, and wake the soul to the consciousness of beauty, showing it the one essence in another kind: for the measures of our sensible music are not arbitrary but are determined by the Principle whose labour is to dominate Matter and bring pattern into being.

Thus far of the beauties of the realm of sense, images and shadow-pictures, fugitives that have entered into Matter — to adorn, and to ravish, where they are seen.

4. But there are earlier and loftier beauties than these. In the sense-bound life we are no longer granted to know them, but the soul, taking no help from the organs, sees and proclaims them. To the vision of these we must mount, leaving sense to its own low place.

As it is not for those to speak of the graceful forms of the material world who have never seen them or known their grace — men born blind, let us suppose — in the same way those must be silent upon the beauty of noble conduct and of learning and all that order who have never cared for such things, nor may those tell of the splendour of virtue who have never known the face of Justice and of Moral-Wisdom beautiful beyond the beauty of Evening and of dawn.

Such vision is for those only who see with the Soul's sight — and at the vision, they will rejoice, and awe will fall upon them and a trouble deeper than all the rest could ever stir, for now they are moving in the realm of Truth.

This is the spirit that Beauty must ever induce, wonderment and a delicious trouble, longing and love and a trembling that is all delight. For the unseen all this may be felt as for the seen; and this the Souls feel for it, every soul in some degree, but those the more deeply that are the more truly apt to this higher love — just as all take delight in the beauty of the body but all are not stung as sharply, and those only that feel the keener wound are known as Lovers.

5. These Lovers, then, lovers of the beauty outside of sense, must be made to declare themselves.

What do you feel in presence of the grace you discern in actions, in manners, in sound morality, in all the works and fruits of virtue, in the beauty of souls? When you see that you yourselves are beautiful within, what do you feel? What is this Dionysiac exultation that thrills through your being, this straining upwards of all your Soul, this longing to break away from the body and live sunken within the veritable self?

These are no other than the emotions of Souls under the spell of love.

But what is it that awakens all this passion? No shape, no colour, no grandeur of mass: all is for a Soul, something whose beauty rests upon no colour, for the moral wisdom the Soul enshrines and all the other hueless splendour of the virtues. It is that you find in yourself, or admire in another, loftiness of spirit; righteousness of life; disciplined purity; courage of the majestic face; gravity; modesty that goes fear-

less and tranquil and passionless; and, shining down upon all, the light of god-like Intellection.

All these noble qualities are to be revered and loved, no doubt, but what entitles them to be called beautiful?

They exist: they manifest themselves to us: anyone that sees them must admit that they have reality of Being; and is not Real-Being, really beautiful?

But we have not yet shown by what property in them they have wrought the Soul to loveliness: what is this grace, this splendour as of Light, resting upon all the virtues?

Let us take the contrary, the ugliness of the Soul, and set that against its beauty: to understand, at once, what this ugliness is and how it comes to appear in the Soul will certainly open our way before us.

Let us then suppose an ugly Soul, dissolute, unrighteous: teeming with all the lusts; torn by internal discord; beset by the fears of its cowardice and the envies of its pettiness; thinking, in the little thought it has, only of the perishable and the base; perverse in all its the friend of unclean pleasures; living the life of abandonment to bodily sensation and delighting in its deformity.

What must we think but that all this shame is something that has gathered about the Soul, some foreign bane outraging it, soiling it, so that, encumbered with all manner of turpitude, it has no longer a clean activity or a clean sensation, but commands only a life smouldering dully under the crust of evil; that, sunk in manifold death, it no longer sees what a Soul should see, may no longer rest in its own being, dragged ever as it is towards the outer, the lower, the dark?

An unclean thing, I dare to say; flickering hither and thither at the call of objects of sense, deeply infected with the taint of body, occupied always in Matter, and absorbing Matter into itself; in its commerce with the Ignoble it has trafficked away for an alien nature its own essential Idea.

If a man has been immersed in filth or daubed with mud his native comeliness disappears and all that is seen is the foul stuff besmearing him: his ugly condition is due to alien matter that has encrusted him, and if he is to win back his grace it must be his business to scour and purify himself and make himself what he was.

So, we may justly say, a Soul becomes ugly — by something foisted upon it, by sinking itself into the alien, by a fall, a descent into body, into Matter. The dishonour of the Soul is in its ceasing to be clean and apart. Gold is degraded when it is mixed with earthy particles; if these be worked out, the gold is left and is beautiful, isolated from all that is foreign, gold with gold alone. And so the Soul; let it be but cleared of the desires that come by its too intimate converse with the body, emancipated from all the passions, purged of all that embodiment has thrust upon it, withdrawn, a solitary, to itself again — in that moment the ugliness that came only from the alien is stripped away.

6. For, as the ancient teaching was, moral-discipline and courage and every virtue, not even excepting Wisdom itself, all is purification.

Hence the Mysteries with good reason adumbrate the immersion of the unpurified in filth, even in the Nether-World, since the unclean loves filth for its very filthiness, and swine foul of body find their joy in foulness.

What else is Sophrosyne, rightly so-called, but to take no part in the pleasures of the body, to break away from them as unclean and unworthy of the clean? So too, Courage is but being fearless of the death which is but the parting of the Soul from the body, an event which no one can dread whose delight is to be his unmingled self. And Magnanimity is but disregard for the lure of things here. And Wisdom is but the Act of the Intellectual-Principle withdrawn from the lower places and leading the Soul to the Above.

The Soul thus cleansed is all Idea and Reason, wholly free of body, intellective, entirely of that divine order from which the wellspring of Beauty rises and all the race of Beauty.

Hence the Soul heightened to the Intellectual-Principle is beautiful to all its power. For Intellection and all that proceeds from Intellection are the Soul's beauty, a graciousness native to it and not foreign, for only with these is it truly Soul. And it is just to say that in the Soul's becoming a good and beautiful thing is its becoming like to God, for from the Divine comes all the Beauty and all the Good in beings.

We may even say that Beauty is the Authentic-Existents and Ugliness is the Principle contrary to Existence: and the Ugly is also the primal evil; therefore its contrary is at once good and beautiful, or is Good and Beauty: and hence the one method will discover to us the Beauty-Good and the Ugliness-Evil.

And Beauty, this Beauty which is also The Good, must be posed as The First: directly deriving from this First is the Intellectual-Principle which is pre-eminently the manifestation of Beauty; through the Intellectual-Principle Soul is beautiful. The beauty in things of a lower order — actions and pursuits for instance — comes by operation of the shaping Soul which is also the author of the beauty found in the world of sense. For the Soul, a divine thing, a fragment as it were of the Primal Beauty, makes beautiful to the fullness of their capacity all things whatsoever that it grasps and moulds.

7. Therefore we must ascend again towards the Good, the desired of every Soul. Any-one that has seen This, knows what I intend when I say that it is beautiful. Even the desire of it is to be desired as a Good. To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent: — so, to those that approach the Holy Celebrations of the Mysteries, there are appointed purifications and the laying aside of the garments worn before, and the entry in nakedness — until, passing, on the upward way, all that is other than the God, each in the solitude of himself shall behold that solitary-dwelling Existence, the Apart, the Unmingled, the Pure, that from Which all things depend, for Which all look and live and act and know, the Source of Life and of Intellection and of Being.

And one that shall know this vision — with what passion of love shall he not be seized, with what pang of desire, what longing to be molten into one with This, what wondering delight! If he that has never seen this Being must hunger for It as for all his welfare, he that has known must love and reverence It as the very Beauty; he will

be flooded with awe and gladness, stricken by a salutary terror; he loves with a veritable love, with sharp desire; all other loves than this he must despise, and disdain all that once seemed fair.

This, indeed, is the mood even of those who, having witnessed the manifestation of Gods or Supernals, can never again feel the old delight in the comeliness of material forms: what then are we to think of one that contemplates Absolute Beauty in Its essential integrity, no accumulation of flesh and matter, no dweller on earth or in the heavens — so perfect Its purity — far above all such things in that they are non-essential, composite, not primal but descending from This?

Beholding this Being — the Choragos of all Existence, the Self-Intent that ever gives forth and never takes — resting, rapt, in the vision and possession of so lofty a loveliness, growing to Its likeness, what Beauty can the soul yet lack? For This, the Beauty supreme, the absolute, and the primal, fashions Its lovers to Beauty and makes them also worthy of love.

And for This, the sternest and the uttermost combat is set before the Souls; all our labour is for This, lest we be left without part in this noblest vision, which to attain is to be blessed in the blissful sight, which to fail of is to fail utterly.

For not he that has failed of the joy that is in colour or in visible forms, not he that has failed of power or of honours or of kingdom has failed, but only he that has failed of only This, for Whose winning he should renounce kingdoms and command over earth and ocean and sky, if only, spurning the world of sense from beneath his feet, and straining to This, he may see.

8. But what must we do? How lies the path? How come to vision of the inaccessible Beauty, dwelling as if in consecrated precincts, apart from the common ways where all may see, even the profane?

He that has the strength, let him arise and withdraw into himself, foregoing all that is known by the eyes, turning away for ever from the material beauty that once made his joy. When he perceives those shapes of grace that show in body, let him not pursue: he must know them for copies, vestiges, shadows, and hasten away towards That they tell of. For if anyone follow what is like a beautiful shape playing over water — is there not a myth telling in symbol of such a dupe, how he sank into the depths of the current and was swept away to nothingness? So too, one that is held by material beauty and will not break free shall be precipitated, not in body but in Soul, down to the dark depths loathed of the Intellective-Being, where, blind even in the Lower-World, he shall have commerce only with shadows, there as here.

“Let us flee then to the beloved Fatherland.”

This is the soundest counsel. But what is this flight? How are we to gain the open sea? For Odysseus is surely a parable to us when he commands the flight from the sorceries of Circe or Calypso — not content to linger for all the pleasure offered to his eyes and all the delight of sense filling his days.

The Fatherland to us is There whence we have come, and There is The Father.

What then is our course, what the manner of our flight? This is not a journey for the feet; the feet bring us only from land to land; nor need you think of coach or ship to carry you away; all this order of things you must set aside and refuse to see: you must close the eyes and call instead upon another vision which is to be waked within you, a vision, the birth-right of all, which few turn to use.

9. And this inner vision, what is its operation?

Newly awakened it is all too feeble to bear the ultimate splendour. Therefore the Soul must be trained — to the habit of remarking, first, all noble pursuits, then the works of beauty produced not by the labour of the arts but by the virtue of men known for their goodness: lastly, you must search the souls of those that have shaped these beautiful forms.

But how are you to see into a virtuous soul and know its loveliness?

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, labour to make all one glow of beauty and never cease chiselling your statue, until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.

When you know that you have become this perfect work, when you are self-gathered in the purity of your being, nothing now remaining that can shatter that inner unity, nothing from without clinging to the authentic man, when you find yourself wholly true to your essential nature, wholly that only veritable Light which is not measured by space, not narrowed to any circumscribed form nor again diffused as a thing void of term, but ever unmeasurable as something greater than all measure and more than all quantity — when you perceive that you have grown to this, you are now become very vision: now call up all your confidence, strike forward yet a step — you need a guide no longer — strain, and see.

This is the only eye that sees the mighty Beauty. If the eye that adventures the vision be dimmed by vice, impure, or weak, and unable in its cowardly blenching to see the uttermost brightness, then it sees nothing even though another point to what lies plain to sight before it. To any vision must be brought an eye adapted to what is to be seen, and having some likeness to it. Never did eye see the sun unless it had first become sunlike, and never can the soul have vision of the First Beauty unless itself be beautiful.

Therefore, first let each become godlike and each beautiful who cares to see God and Beauty. So, mounting, the Soul will come first to the Intellectual-Principle and survey all the beautiful Ideas in the Supreme and will avow that this is Beauty, that the Ideas are Beauty. For by their efficacy comes all Beauty else, but the offspring and essence of the Intellectual-Being. What is beyond the Intellectual-Principle we affirm to be the nature of Good radiating Beauty before it. So that, treating the Intellectual-Kosmos as one, the first is the Beautiful: if we make distinction there, the Realm of Ideas constitutes the Beauty of the Intellectual Sphere; and The Good, which lies be-

yond, is the Fountain at once and Principle of Beauty: the Primal Good and the Primal Beauty have the one dwelling-place and, thus, always, Beauty's seat is There.



2. Negation

Ennead VI, vii, "How the Multiplicity of Ideal-Forms Came into Being: and Upon the Good," ¶ 32

32. Where, then? where exists the author of this beauty and life, the begetter of the veritable?

You see the splendour over the things of the universe with all the variety begotten of the Ideas; well might we linger here: but amid all these things of beauty we cannot but ask whence they come and whence the beauty. This source can be none of the beautiful objects; were it so, it too would be a thing of parts. It can be no shape, no power, nor the total of powers and shapes that have had the becoming that has set them here; it must stand above all the powers, all the patterns. The origin of all this must be the formless — formless not as lacking shape but as the very source of even shape Intellectual.

In the realm of process anything coming to be must come to be something; to everything its distinctive shape: but what shape can that have which no one has shaped? It can be none of existing things; yet it is all: none, in that beings are later; all, as the wellspring from which they flow. That which can make all can have, itself, no extension; it must be limitless and so without magnitude; magnitude itself is of the Later and cannot be an element in that which is to bring it into being. The greatness of the Authentic cannot be a greatness of quantity; all extension must belong to the subsequent: the Supreme is great in the sense only that there can be nothing mightier, nothing to equal it, nothing with anything in common with it: how then could anything be equal to any part of its content? Its eternity and universal reach entail neither measure nor measurelessness; given either, how could it be the measure of things? So with shape: granted beauty, the absence of shape or form to be grasped is but enhancement of desire and love; the love will be limitless as the object is, an infinite love.

Its beauty, too, will be unique, a beauty above beauty: it cannot be beauty since it is not a thing among things. It is lovable and the author of beauty; as the power to all beautiful shape, it will be the ultimate of beauty, that which brings all loveliness to be; it begets beauty and makes it yet more beautiful by the excess of beauty streaming from itself, the source and height of beauty. As the source of beauty it makes beautiful whatsoever springs from it. And this conferred beauty is not itself in shape; the thing that comes to be is without shape, though in another sense shaped; what is denoted by shape is, in itself, an attribute of something else, shapeless at first. Not the beauty but its participant takes the shape.

3. Analogy

Ennead VI, vii, "How the Multiplicity of Ideal-Forms Came into Being: and Upon the Good," ¶ 36

36. We need not carry this matter further; we turn to a question already touched but demanding still some brief consideration.

Knowledge of The Good or contact with it, is the all-important: this — we read — is the grand learning, the learning we are to understand, not of looking towards it but attaining, first, some knowledge of it. We come to this learning by analogies, by abstractions, by our understanding of its subsequents, of all that is derived from The Good, by the upward steps towards it. Purification has The Good for goal; so the virtues, all right ordering, ascent within the Intellectual, settlement therein, banqueting upon the divine — by these methods one becomes, to self and to all else, at once seen and seer; identical with Being and Intellectual-Principle and the entire living all, we no longer see the Supreme as an external; we are near now, the next is That and it is close at hand, radiant above the Intellectual.

Here, we put aside all the learning; disciplined to this pitch, established in beauty, the quester holds knowledge still of the ground he rests on but, suddenly, swept beyond it all by the very crest of the wave of Intellect surging beneath, he is lifted and sees, never knowing how; the vision floods the eyes with light, but it is not a light showing some other object, the light is itself the vision. No longer is there thing seen and light to show it, no longer Intellect and object of Intellection; this is the very radiance that brought both Intellect and Intellectual object into being for the later use and allowed them to occupy the quester's mind. With This he himself becomes identical, with that radiance whose Act is to engender Intellectual-Principle, not losing in that engendering but for ever unchanged, the engendered coming to be simply because that Supreme exists. If there were no such principle above change, no derivative could rise.



4. Ecstasy

Ennead VI, ix, "On The Good, or The One," ¶ 9-11

9. In this choiring, the soul looks upon the wellspring of Life, wellspring also of Intellect, beginning of Being, fount of Good, root of Soul. It is not that these are poured out from the Supreme lessening it as if it were a thing of mass. At that the emanants would be perishable; but they are eternal; they spring from an eternal principle, which produces them not by its fragmentation but in virtue of its intact identity: therefore they too hold firm; so long as the sun shines, so long there will be light.

We have not been cut away; we are not separate, what though the body-nature has closed about us to press us to itself; we breathe and hold our ground because the Supreme does not give and pass but gives on for ever, so long as it remains what it is.

Our being is the fuller for our turning Thither; this is our prosperity; to hold aloof is loneliness and lessening. Here is the soul's peace, outside of evil, refuge taken in the place clean of wrong; here it has its Act, its true knowing; here it is immune. Here is living, the true; that of to-day, all living apart from Him, is but a shadow, a mimicry. Life in the Supreme is the native activity of Intellect; in virtue of that converse it brings forth gods, brings forth beauty, brings forth righteousness, brings forth all moral good; for of all these the soul is pregnant when it has been filled with God. This state is its first and its final, because from God it comes, its good lies There, and, once turned to God again, it is what it was. Life here, with the things of earth, is a sinking, a defeat, a failing of the wing.

That our good is There is shown by the very love inborn with the soul; hence the constant linking of the Love-God with the Psyche in story and picture; the soul, other than God but sprung of Him, must needs love. So long as it is There, it holds the heavenly love; here its love is the baser; There the soul is Aphrodite of the heavens; here, turned harlot, Aphrodite of the public ways: yet the soul is always an Aphrodite. This is the intention of the myth which tells of Aphrodite's birth and Eros born with her.

The soul in its nature loves God and longs to be at one with Him in the noble love of a daughter for a noble father; but coming to human birth and lured by the courtships of this sphere, she takes up with another love, a mortal, leaves her father and falls.

But one day coming to hate her shame, she puts away the evil of earth, once more seeks the father, and finds her peace.

Those to whom all this experience is strange may understand by way of our earthly longings and the joy we have in winning to what we most desire — remembering always that here what we love is perishable, hurtful, that our loving is of mimicries and turns awry because all was a mistake, our good was not here, this was not what we sought; There only is our veritable love and There we may hold it and be with it, possess it in its verity no longer submerged in alien flesh. Any that have seen know what I have in mind: the soul takes another life as it approaches God; thus restored it feels that the dispenser of true life is There to see, that now we have nothing to

look for but, far otherwise, that we must put aside all else and rest in This alone, This become, This alone, all the earthly environment done away, in haste to be free, impatient of any bond holding us to the baser, so that with our being entire we may cling about This, no part in us remaining but through it we have touch with God.

Thus we have all the vision that may be of Him and of ourselves; but it is of a self-wrought to splendour, brimmed with the Intellectual light, become that very light, pure, buoyant, unburdened, raised to Godhood or, better, knowing its Godhood, all aflame then — but crushed out once more if it should take up the discarded burden.

10. But how comes the soul not to keep that ground?

Because it has not yet escaped wholly: but there will be the time of vision unbroken, the self-hindered no longer by any hindrance of body. Not that those hindrances beset that in us which has veritably seen; it is the other phase of the soul that suffers and that only when we withdraw from vision and take to knowing by proof, by evidence, by the reasoning processes of the mental habit. Such logic is not to be confounded with that act of ours in the vision; it is not our reason that has seen; it is something greater than reason, reason's Prior, as far above reason as the very object of that thought must be.

In our self-seeing There, the self is seen as belonging to that order, or rather we are merged into that self in us which has the quality of that order. It is a knowing of the self-restored to its purity. No doubt we should not speak of seeing; but we cannot help talking in dualities, seen and seer, instead of, boldly, the achievement of unity. In this seeing, we neither hold an object nor trace distinction; there is no two. The man is changed, no longer himself nor self-belonging; he is merged with the Supreme, sunken into it, one with it: centre coincides with centre, for on this higher plane things that touch at all are one; only in separation is there duality; by our holding away, the Supreme is set outside. This is why the vision baffles telling; we cannot detach the Supreme to state it; if we have seen something thus detached we have failed of the Supreme which is to be known only as one with ourselves.

11. This is the purport of that rule of our Mysteries: Nothing Divulged to the Uninitiate: the Supreme is not to be made a common story, the holy things may not be uncovered to the stranger, to any that has not himself attained to see. There were not two; beholder was one with beheld; it was not a vision compassed but a unity apprehended. The man formed by this mingling with the Supreme must — if he only remember — carry its image impressed upon him: he is become the Unity, nothing within him or without inducing any diversity; no movement now, no passion, no out-looking desire, once this ascent is achieved; reasoning is in abeyance and all Intellection and even, to dare the word, the very self; caught away, filled with God, he has in perfect stillness attained isolation; all the being calmed, he turns neither to this side nor to that, not even inwards to himself; utterly resting he has become very rest. He belongs no longer to the order of the beautiful; he has risen beyond beauty; he has overpassed even the choir of the virtues; he is like one who, having penetrated the inner sanctuary, leaves the temple images behind him — though these become once more first objects of regard when he leaves the holies; for There his converse was not

with image, not with trace, but with the very Truth in the view of which all the rest is but of secondary concern.

There, indeed, it was scarcely vision, unless of a mode unknown; it was a going forth from the self, a simplifying, a renunciation, a reach towards contact and at the same time a repose, a meditation towards adjustment. This is the only seeing of what lies within the holies: to look otherwise is to fail.

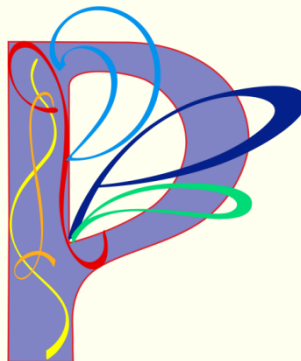
Things here are signs; they show therefore to the wiser teachers how the supreme God is known; the instructed priest reading the sign may enter the holy place and make real the vision of the inaccessible.

Even those that have never found entry must admit the existence of that invisible; they will know their source and Principle since by principle they see principle and are linked with it, by like they have contact with like and so they grasp all of the divine that lies within the scope of mind. Until the seeing comes they are still craving something, that which only the vision can give; this Term, attained only by those that have overpassed all, is the All-Transcending.

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 utter nothing, never. When the soul begins again to mount, it comes not to something alien but to its very self; thus detached, it is not in nothingness but in itself; self-gathered it is no longer in the order of being; it is in the Supreme.

There is thus a converse in virtue of which the essential man outgrows Being, becomes identical with the Transcendent of Being. The self thus lifted, we are in the likeness of the Supreme: if from that heightened self we pass still higher — image to archetype — we have won the Term of all our journeying. Fallen back again, 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 Intellectual-Principle and through the Wisdom in That 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 solitary to solitary.



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