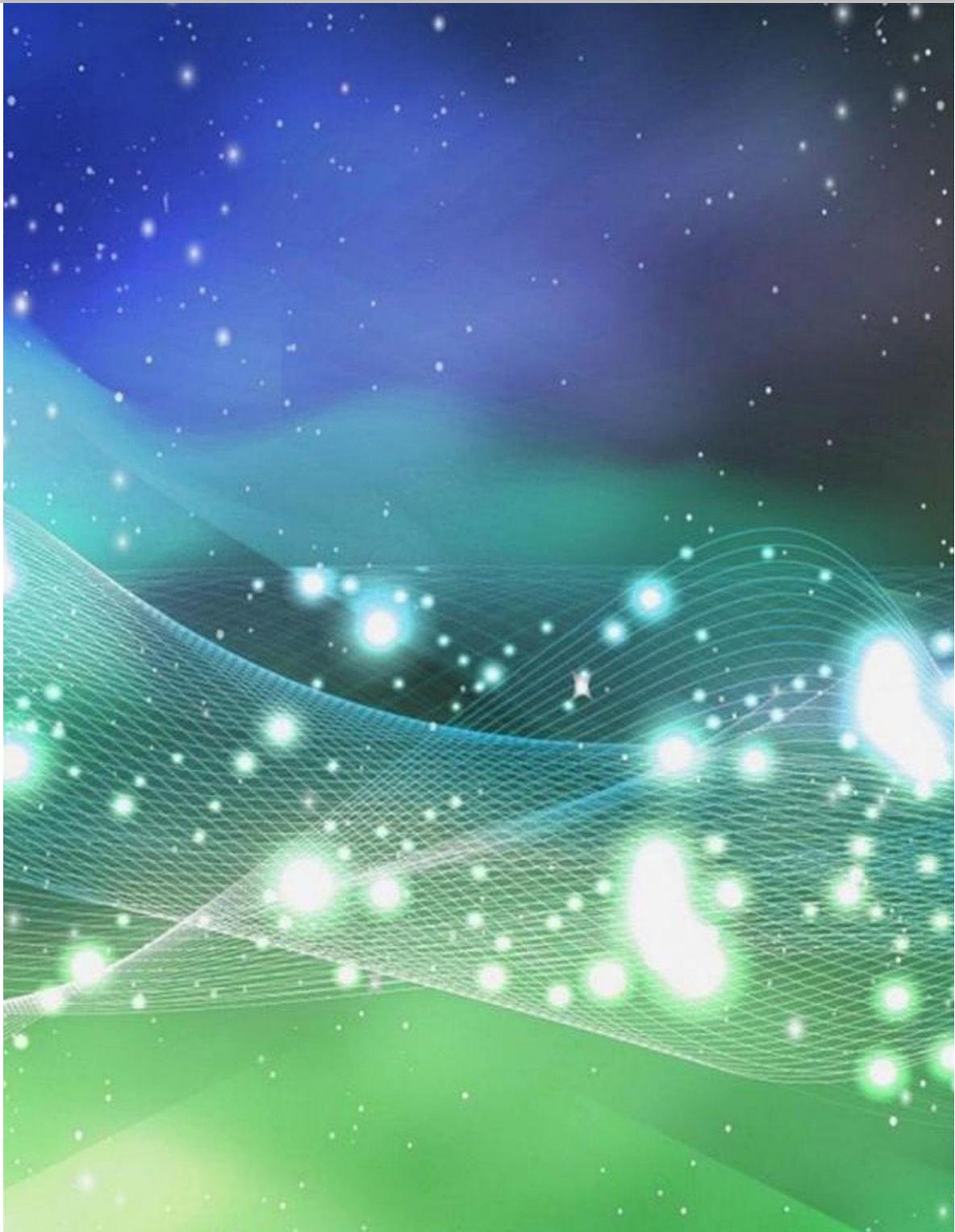


Isaac Myer on the Unknown and Unknowable



Unknown and Unknowable

Review by H.P. Blavatsky first published in *Lucifer*, Vol. III, No. 18, February 1889, pp. 505-12; republished in *Blavatsky Collected Writings*, (QABBALAH: THE PHILOSOPHICAL WRITINGS OF SOLOMON BEN YEHUDAH IBN GEBIROL) XI pp. 21, 24. Full text in our Blavatsky Speaks Series.

Qabbalah: The philosophical writings of Solomon Ben Yehudah Ibn Gebirol

Such is the title of an admirably thoughtful, learned, and very conscientious volume (for full title *vide infra* note), by Mr. Isaac Myer, LL.B., of Philadelphia, U.S.A.

The nearest approach that man can make to the unseen, is that inner communion which works silently in his soul but which cannot be expressed in absolute language nor by any words, which is beyond all formulations into word symbolism yet is on the confines of it and the unknown spiritual world. This is conceptualism. We experience these feelings only in our hearts and inner thoughts . . . Silence, meditation, intercommunion with self, this is the nearest approach to the invisible. They are sublimations. Many of our ideas are only negations, the Highest Deity is clothed, as to Its essence and appearance, in darkness to the finite thought. Yet even these negations are affirmations. . . . “There is a spiritual body and there is a natural body,” but this does not take us out of the material world, a spirit can only be conceived of as something vague, dim, in opposition to matter, yet the inner motor of us, is spirit. The Deity and Its attributes cannot be defined, they are to us an absolute negation of all our so-called absolute knowledge for all our absolute knowledge is based, raised upon, cantered and carried on, through our matter-world knowledge and symbolism, *e.g.*, Eternity is not the past, present, future, these are in Time, Eternity can be conceived of, only as an absolute negation of all thought of Time, so only can spirituality by the absolute negation of all matter-world thought and matter-world existence. The Non Ego is the nearest approach to the invisible, the Ego is a manifestation.¹

¹ Introduction, pp. xii and xiii