

THE SHRINE *of* WISDOM

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PLOTINUS

ON THE NATURE OF ANIMATION AND ON THE NATURE OF MAN*

Ennead 1. *Lib.* 1

VIII. *How the rational soul is united to the Divine Intellect, and through this to the Supreme Deity. Likewise, in what manner it is united to the animal nature, and through this to the body.*

In what relation do we stand to Intellect? I refer not to the habitude or relation which soul receives from Intellect, but to Intellect itself. Perhaps we possess this in our hyparxis. Or, it may be that it is common to all, or particular to each—or perhaps it is alike common and particular to all: common, since it is impartible, one and everywhere the same; particular, because each possess intellect entire in the hyparxis of the rational soul. We therefore possess ideas in a twofold manner: in the soul they are unfolded and separate; in intellect they subsist as a whole.

In what relation do we stand to the Supreme Deity? Since Deity transcends the Intelligible Principle and real essence, we are perhaps allotted to the third rank, since we participate of the Universal Soul which, as Plato says, is constituted of indivisible essence and the nature which is divisible in its relations to body. It is necessary to understand that soul is divisible about bodies in that it gives or extends itself to the dimensions of body so far as each corporeal part or dimension is animated;

* For previous section see *Shrine of Wisdom*, No. 77.

yet it subsists as one and indivisible in the whole universe. Although it appears to be present to bodies, illuminating and making them living beings, yet it does not do this through the co-operation of the bodies, but, remaining in itself, it projects images of its essence, as a single face reflects itself in many mirrors. The first of these images or reflections is the sensitive nature which resides in the common or animal part; then follow all the other forms—forms which are derived successively one from the other, even to the generative and vegetative nature—and generally the power which produces something different from itself, the creative power, by virtue of its nature, being converted or inclined to the object which it makes.

IX. The cause of sinning lies in the consent of the soul: the Intellect or Spirit does not necessarily act in conjunction with the animal nature and body.

It must be conceived that the pure soul is far removed from the cause of the evils which men do or suffer: all these pertain to the animal nature, as has been said. But it may be asked: if opinion and discursive reason both belong to the soul, in what manner will it be free from sin? for there are often false opinions, and many evil things are done through and on account of them. Perhaps these evil things are done by us when we yield to the inferior or irrational nature, for we often yield to desire, to anger, or to some evil image. The false notion of things is associated with the phantasy, which does not attend the judgement of the discursive reason. We yield to the impulses of the inferior part, acting according to sense perception: for example, we often imagine things which have no real existence, through relying on the common sensation of soul and body, without discerning their true nature by discursive reason. But in this case does intellect apprehend the object itself? Certainly not: therefore it is free from error. Perhaps we either apprehend or do not apprehend the intelligible which is in Intellect or that which is in ourselves: for it is possible to have a thing potentially without having actualized it.

We must distinguish between the properties which are common to the soul and body (considered as a composite), and those which are peculiar to the soul, by the following characteristics: the former are corporeal and cannot be expressed without

corporeal instruments; the latter do not need the aid or co-operation of the body in order to energize. Discursive reason is the characteristic faculty of the soul, which passes judgement on the forms arising from sense perception, speculates on them, and apprehends them with an inner perception. The comprehension of true things is attained through intuitive intellection. There is often a similitude and communion between external and internal things: when this takes place, however, the soul suffers no loss or diminution of any kind, but remains impassively within itself. The modifications and perturbations which happen to us arise from the foreign elements to which the soul is temporarily attached, and from the passions which pertain to the common nature already described.

X. In what manner the animal nature is related to the soul and follows its cause, the soul. Intellectual virtues pertain to the soul: moral virtues to the animal nature.

But if we are the soul, it will be necessary to admit that when we suffer passions or modifications, the soul suffers them also, and that what we do, the soul does. Perhaps it may be said that the common nature characterizes us until, by philosophical disciplines, we have separated the soul from the body: until this separation is accomplished, whatever affects our body may be said to affect us. We are therefore of a two-fold nature: either the soul united to the animal part, or the soul in its own nature. The animal part is the living body—the true man is another than the body: free from all passion he possesses the intellectual virtues, which reside in the soul when separated from the body, to the greatest possible degree. This separation is effected by philosophy. And when the soul leaves the body altogether, that which shines or emanates from it will accompany it.

The virtues which consist not in prudence (the right use of reason), but in certain ethical habits and austerities, appertain to the common or animal part: for to this nature must be imputed vices, envies, jealousies, and self-pity. But to what nature do feelings of friendship belong? They pertain partly to the common nature and partly to the interior or true man—the soul.

XI. *In children the animal nature and imagination predominate: intellect and reason energize on high. The life of animals is derived from the soul of the cosmos.*

In childhood the faculties or powers of the composite nature are energized, but the superior principle rarely illuminates us. When the latter seems to be inactive in relation to us, it is nevertheless energizing on high in the intelligible sphere: it becomes active in us when we energize the middle part of our being. But is not the superior principle ourselves? Beyond doubt: it is necessary, however, that we should become conscious of this, since we do not always use our possessions. When we convert the middle part either to the superior or to the inferior sphere, our potential power is brought into a state of actualization.

It may be asked in what respect do animals possess the principle of life. Perhaps if, as is sometimes said, human souls that have sinned are in animal bodies,* the separable parts of these souls would not properly belong to those bodies, and, strictly speaking, would not be present with them. In them the common perception has an image of the soul in connection with the body. The organic body is, as it were, made by the image of the soul. The human soul does not enter into animals: their bodies are animated by an illumination from the world soul.

XII. *The essence of soul neither sins nor is punished, but these pertain to the animal nature produced by it.*

But if the soul does not sin, in what manner are judgements and punishments related to it? There appears to be contradiction between the conception that the soul does not sin and the general opinion that it does sin and is purified, suffers punish-

* Animals may be divided into two classes: human and sub-human. Man's physical and irrational nature, considered as one, is an animal; but since it belongs to a rational being it is not simply animal. In this writing Plotinus repeatedly differentiates between the lower, composite nature and the soul itself.

When it is said in mystical writings that men enter the bodies of animals, this signifies that the natural part is connected with and expresses animal characteristics: but the rational soul can never become the soul of an animal.

ment in Hades, and passes into new bodies. Both of these views may be held, and it will be seen on investigation that they do not really conflict. When the soul is said to be impeccable it is then considered as a unity and simple in its essential nature: when it is regarded as peccable we are considering its complex nature—its essence in conjunction with the irrational nature. The soul is then conceived as a combination of various elements, and it is this composite nature which sins and brings punishment upon itself—not the pure soul. It is to this aspect of the soul that Plato was referring when he said: "Let us behold the soul in the same condition in which they see the marine god Glaucus," and he further says: "If we wish to know the nature of the soul itself, we should contemplate it apart from all that is foreign to it, and especially consider its power of philosophizing in order to learn in what things it desires to abide and by virtue of union with which it is what it is." It is another life, therefore, and other actions, and another thing which suffers punishment; and the philosophical separation of the pure soul is not only from the body, but from all alien attachments.

When the soul is in generation something is added to it, or rather there is the production of another form from the soul—the animal nature. The manner of this generation has been explained elsewhere:* when the soul descends, at the time it first inclines to body, it produces an image of itself. Does the soul therefore send this image into body, and is the inclination or downward tendency which produces it a sin or not? But if to incline to body is for the soul to illuminate that which is inferior, it certainly is no more a sin than is the casting of a shadow. This downward tendency is due to that which is illuminated: for if this did not exist there would be nothing for the soul to illuminate. When it is said that the soul descends, this signifies that it imparts life to that which it illuminates. The image descends only if there is nothing proximate to receive it. The soul lets the image descend, not because it is detached from the image—for soul is not literally separated from the body—but because it is no longer here below: for soul is no longer here when it contemplates the intelligible world as a whole.

The poet (Homer) appears to refer to this separation in

* In *Enn.* IV., lib. 3 and 7.

speaking of Hercules, since he sends the image of this hero to Hades, and places him (his real self) among the Gods. It is evident from this that Hercules was both in Hades and among the Gods. Homer therefore clearly distinguished between these two principles in the hero. Perhaps the following is the true explanation: Hercules, who possessed the active or practical virtue, was deemed worthy, on account of his upright conduct and great deeds, to be among the Gods, but as he did not also possess the contemplative virtues he could not wholly abide in the spiritual realm: therefore he was said to abide partly with the Gods and partly with the dwellers in Hades.

XIII. *It is not the composite but the soul itself which receives and apprehends real objects, and it does this through intellect.*

In conclusion, what is the principle which investigates these things: is it we or the soul? Perhaps it is we acting through the soul. If so, through or by the soul in what manner? Do we investigate by virtue of possessing soul, or is it the soul itself which investigates? It is the soul itself: therefore soul will either not be moved or it will necessarily have a motion which is wholly incorporeal, and in which its essential life consists. Thus intelligence is our characteristic principle because the soul is intelligent: the intellectual life is for us a superior or supersensible state. When the soul contemplates intelligible realities then the intellect energizes in us, and towards this we should ever ascend.

NOTE.—The treatise *On the Nature of Animation and on the Nature of Man* is one of the most difficult and obscure of all the writings of Plotinus, though, by virtue of its subjects, it ranks as the first work of the first ennead. It is full of deep insight and profound reasoning, and should be carefully and exhaustively studied by all who desire to know what constitutes the true nature of man. The book is by no means easy to read or comprehend, but it is "vocal to the intelligent."—T. M. JOHNSON.

Everything that is false, like short-lived flowers, quickly perishes, nor can anything that is untrue endure for a long time.

—Cicero.

THE INSTRUCTION OF VYASA TO HIS SON

(From the Mahabharata)

“Follow righteousness, my son, holding thy senses always under control, vanquish sharp cold and heat, hunger and thirst. Maintain, according to rule, truth, rectitude, patience, an unenvious temper, self-restraint, austerity; and abstain from destroying life and from cruelty. . . .

“Seeing that thy spirit abides like a bird in a body which resembles mere foam, why sleepest thou, my son, in this abode, which is so transitory? When thy foes are awake and alert and continually watching, and seeking some assailable point in thee, why art thou not watchful, thou foolish youth? Since thy days are being numbered, and thine age is passing away, and thy life is being written down, why dost thou not rise and flee?

“Men cling to this world’s bonds of flesh and blood, and are asleep as regards the concerns of the next world and are very infidels. That man suffers distress who follows those who hate righteousness, who are deluded and pursue a wrong road. Attend upon, and inquire of, those great and powerful men who delight to follow the scriptures, and who have entered upon the path of righteousness. Pondering the teaching of the wise who have an insight into righteousness, control with true intelligence thy disposition to go astray.

“Foolish men who are reckless, because they regard to-day only and think to-morrow is far off, grasping everything, do not perceive the opportunity of performing good works. Standing upon the ladder of righteousness, mount up by degrees. Thou dost not perceive that thou art enveloping thyself like a silkworm. Confidently cast aside, like a reed rooted out, the infidel who breaks down thy barriers and who is as the degrader of his race.

“Cross over the evils of existence which are hard to overpass: over desire, anger, death, the river whose waters are the five senses, having constructed the boat of patience. The world being smitten by death and distressed by decay, and the un-failing nights ever succeeding, cross over on the barque of righteousness. Since death hastens after the man who is standing

and him who is reclining, being suddenly destroyed by it, from what can he obtain happiness? Death carries him off like a wolf a sheep, while he is gathering, and is unsatisfied with the objects of his desire. Hold firmly fast the lamp of knowledge of righteousness, whose flames have been gradually growing.”

“Repressing all desires, let man fix his mind on the reality, and having done this, he will transcend time. Through calmness of spirit the ascetic relinquishes good and evil. With an untroubled soul, abiding in himself he enjoys extreme happiness. This tranquillity may be described as resembling sweet sleep, or a lamp which in calm air burns without flickering. So, as time goes on, fixing his soul in itself, eating little, inwardly purified, he sees the soul in himself. This lore, my son, is the esoteric essence of all the Vedas, independent of tradition or of scripture, a self-evidencing doctrine. All the substance which is found in religious writings, in true tales, the ambrosia yielded by churning ten thousand Rik-verses is here extracted. As butter is drawn out of milk, or fire out of wood, so has this knowledge, possessed by the wise, been extracted for my son. . . . This doctrine should not be communicated to anyone who is not composed, calm, and ascetic; to one who is ignorant of the Veda, is not submissive, is envious, dishonest, who does not obey the instructions he receives, to one who has been burnt by barren logic, or who is cruel. . . . This esoteric lore is to be communicated to a dear son, to an obedient disciple, and to no other. This instruction is better than the gift of this whole world were it filled with jewels.”

From the LAWS OF MANU

Desire is never extinguished by the enjoyment of desired objects: it only grows stronger like a fire fed with butter.

Sacred learning approached a brahmana and said to him: “I am thy treasure, preserve me, deliver me not to a scorner; so preserved I shall become supremely strong. But deliver me, as to a keeper of thy treasure, to a brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.”

ST. TERESA OF JESUS*

In her rule Teresa aimed at the preservation of the balance essential for the mystical life. The spiritual ideal was paramount, the acts of daily life being regarded as symbols of the spiritual life. Although secluded from worldly affairs, the community regarded itself as closely linked with the world and able to help it through intercession. By means of their own industry in spinning and needlework the nuns were self-supporting although the articles made were sold without bargaining. Books were provided, for "Reading is as necessary for the soul as food is for the body." The nuns were discouraged from regarding contemplation and ecstatic states as ends in themselves. These graces, which might or might not be received, were not criteria of virtue. "The test of true progress does not lie in suavity in prayer, in ecstasies, raptures, visions, for we must wait until the other world to see their value, but in humility. Why be anxious to serve the Lord in things so doubtful, when there is so much in which you can serve Him safely?" Of pseudo-mystical experiences which might result from physical weakness or self-delusion Teresa wrote scathingly, but gave every help in recognizing and distinguishing the stages of true prayer and contemplation whose joys she herself so often tasted.

Melancholy and gloom had no place in the convent. Teresa herself was full of joy and in their obedience and devotion her nuns were happy and at peace.

The true sanctity of the community soon attracted helpers and alms were freely given. Teresa made no other foundations for five years, but during this time she was in touch with many learned and influential members of the Dominican and Jesuit Orders, to whom she turned for advice and support. She also gained the friendship of certain noble families through whom she was assisted in several of her later foundations. Her fame had spread to Court, and was soon to extend throughout Spain, yet at times she was still distressed about her spiritual state. In 1565 she was advised to send her *Life* to Fr. John of

* For previous section see *Shrine of Wisdom*, No. 77.

Avila, who warmly commended it and assured her that she was on the true path.

In 1566 came an opportunity for extending her reform to Carmelite friars. A new pope, an earnest reformer, had succeeded, and a new General of the Carmelites had been appointed, learned, deeply religious and zealous for the internal purification of his Order. King Philip II, also keenly interested in reform, suggested to the General a visitation of the Carmelites. The first visit was to Seville, where drastic changes were seen to be necessary, but so serious was the opposition that nothing could be accomplished. At St. Joseph's Convent at Avila, however, the General was greatly pleased and encouraged, and granted Teresa leave to found freely for nuns in Castille but would not hear of foundations for friars. On his return to Madrid he reported to Philip that Teresa "alone did more good to the Order than all the Carmelite friars put together" and spoke of her convent as "an abode of angels."

Teresa, now fifty years old, happily set about a new foundation at Medina—the beginning of a period of incessant labour in which she suffered not only the physical hardships of travel under the hardest conditions, but also great persecution and opposition. On the long journeys in a springless covered cart in extremes of heat and cold, over rough tracks or crossing flooded bridges waist-high in water, Teresa's cheerfulness and faith never left her. One of the friars who accompanied the little band of nuns wrote of her as "now giving utterance to things of great weight, now moving us to laughter . . . so that in spite of all her prayers it did not prevent her holding a holy and friendly intercourse of great profit to both soul and body alike."

The foundation at Medina, like most of her other foundations, as her vivid accounts bear witness, was carried out under great difficulties. No sooner were the nuns installed than to her joy and surprise Teresa received the General's authority to found two monasteries for friars, subject to the consent of the Provincial in Castille. Fr. Antonio, Prior of the Carmelite Monastery at Medina, at once offered to be the first of her friars. Soon after this there came to Medina a young friar later known to the world as St. John of the Cross. To him Teresa was at once attracted, and she asked him to join her Order.

In the spring and summer of 1568 convents were founded at Malagon and Valladolid, and in the following fourteen years twenty-six more monasteries were founded, thirteen for nuns and thirteen for friars.

In the autumn of 1568 at Durelo, a hamlet where Teresa had been given a small house, little more than a barn, Fr. John of the Cross and Fr. Antonio began a work which was soon to draw many others to their cause. Fr. John had been taught by Teresa the rule of life of her monasteries. "He was so good," she wrote, "that I at least could have learnt much more from him than he from me." She sewed the habit he was to wear, and sent letters lovingly commending him to one of her oldest friends in Avila. "I can see he is great in the sight of God—it seems that the Lord holds him by the hand. We have never seen an imperfection in him."

Of Fr. Antonio, who at sixty had gladly given up the prospect of high preferment, she wrote, "He came to Valladolid to speak with me in high delight and told me what he had gathered together, which was indeed little; he had provided himself with nothing except hour-glasses, of which he had five, which amused me greatly. He told me that he did not want to go unprovided with means for regulating the hours. I even think he had not a bed."

In July 1569 Teresa made at Pastrana her second foundation for friars from which, within five years, was to proceed a famous college attracting men of the highest gifts whose influence was to spread throughout Spain. During the next two years convents for nuns were founded at Toledo, Pastrana, Salamanca and Alba de Tormes.

In 1571 the Apostolic Visitor made her Prioress of the Convent of the Incarnation which had fallen on evil days. It was overcrowded and so poor that the hungry nuns used often to beg leave to stay with friends.

For Teresa, now nearly sixty, this meant the postponement for three years of the work nearest her heart. At first she was as unwilling to go as were the nuns, dreading a strict government, to receive her. On her arrival they protested strongly, complaining bitterly to the Provincial who was with her. In the general turmoil some of the nuns fainted, but were restored, it is told, by Teresa's touch. Her humility, good sense and

sympathy soon won their affection. She made no changes in their rule, but kept her own, which they began to imitate. It is told that at the first chapter the image of the Virgin was found in the Prioress's place with Teresa at her feet, and this was Teresa's attitude throughout. The industry she taught and practised helped to supply the physical needs of the community, which at the end of her term of office was flourishing both spiritually and materially.

It was here that at her confessor's wish she began the book of *The Foundations*. The vivid, humorous, practical letters written at this time show her also directing her other convents—advising as to lawsuits arising over flaws in deeds, and as to the nuns to be received and the practices to be allowed, or discouraged, in the case of new and strange disciplines invented by the nuns, and consoling and advising people of all ranks who asked her help.

In 1572 trouble arose between the friars of the old mitigated or "Observant" rule and those of Teresa's reformed rule.

Teresa's strongly urged plan for a deputation of friars to plead her cause at Rome had never been carried into effect, and seven years of conflict followed. Behind the Papal Nuncio and the Visitors who favoured the reform was the power of the King and the Royal Council, while the Pope upheld the authority of the General of the Carmelites who strongly opposed the more drastic reforms of the Visitors which had been made without reference to himself.

In 1574 a new Pope, hostile to the reformers, held office and suppressive decrees were executed against Teresa and her friars, but throughout all the troubles which followed she remained in close touch with them, preserving harmony and advising wisely, though her counsels were often disregarded.

In 1576, with the help of her brother Lorenzo, in spite of great opposition and personal hardships, she succeeded in founding a convent at Seville. Soon afterwards she received a decree ordering her to return to Avila and forbidding any further foundations. With her usual calmness, and even with gratitude, she accepted the order, but on account of her health she stayed in Seville until the winter was over.

Another severe trial followed, for she was denounced to the Inquisition by one of the nuns who, "unable to bear her life,

and in order to palliate her own shortcomings, had bethought herself of accusing us . . . with many lies and false charges against our Mother." The Inquisition visited the convent but found nothing amiss—on the contrary, they were filled with admiration for the virtues of the nuns.

In 1577 two of Teresa's most powerful protectors died—the Papal Nuncio and the President of the Royal Council. A new Nuncio hostile to the reform was appointed, and the succession of retaliatory acts which followed led to the imprisonment of Fr. John of the Cross and others of the reformed rule, and culminated in 1578 in the excommunication and imprisonment of the leading friars.

This, to the world, seemed the end of the movement, but Teresa wrote at this time in a letter, "God will remedy it, since it is His business." The bishop of Yepes in his account says: "I almost gave up the reform for lost; nor was I alone of this opinion, for the friars were very few, and those few were poor, known to few, looked at askance by many, without support or influence; the only assistance the nuns could give, though they were more numerous, was to commend it to God. The holy mother foundress, driven to a corner, loaded with abuse; their enemies many, powerful, daring, and the apostolic authority on their side. Well, as she was listening to these things she mused a little within herself, ceasing to speak with us, who left her alone on purpose as we knew she was communing with God; and as we continued our conversation she broke out suddenly and said, 'Trial, indeed, is in store for us, but the reform shall not go back.' She must at that moment have had some greater light which reassured her in the greatest peril."

Her assurance was well-founded. In 1579 the Papal Nuncio, realizing the impossibility of continuing successfully to oppose the King and the Royal Council, conducted an inquiry into the affairs of the Reformed Carmelites with the result that in 1580 the Pope authorized their establishment as a separate Province.

Teresa had lost no time in setting about new foundations. In June 1579 a convent for friars had been opened at Baeza, and in February 1580 a foundation was made for nuns at Villanueva de la Jara. While visiting the convent at Segovia she heard that her brother had died at Avila and had made her his executrix. On the way to Avila she fell seriously ill at Valla-

dolid, but on recovering carried out her usual duties as well as that of administering her brother's estate. In December she founded a convent at Palencia, and while there made the written constitution of her communities. In June 1581 she founded at Soria and in the following January at Granada. Then she set out for Burgos, which proved to be the last of her foundations. The journey in severe weather over flooded roads brought on an illness. At Burgos they had to lodge in the cold, damp attics of a hospital to whose inmates Teresa quickly endeared herself by her cheering visits. The townspeople also loved her, believing that to her they owed deliverance from floods which had threatened the city.

The convent was founded in April and on July 26th the return to Avila was begun. Teresa was ill, but no one imagined that her death was near. She stayed for a short time at Valladolid, then at Medina, but in reply to a summons from the Duchess of Alba she set out with one companion. They had been unable to get provisions for the journey, and Teresa became so ill that such food as could be got on the way was unsuitable in her condition. She was almost unconscious when the convent at Alba was reached, but on the next day and for a week she followed her usual routine until increasing pain and weakness forced her to keep her bed. On the evening of October 3, 1582, she made her last communion, her face lighting up with wonderful beauty. She remained in prayer, and later received Extreme Unction, joining in the psalms and responses.

She continued in prayer in deep peace and quiet, as though communing with One invisible, until the following night, when her face suddenly lit up with a great splendour, and, so quietly that the nuns thought her still in prayer, she died. One of the watching nuns told of a host of celestial visitors which filled the room with their presence, reaching her bed at the moment when her soul departed. At that moment, too, Teresa appeared to many of her distant children, clothed in light and radiant with beauty.

The nuns who robed her body for the grave told of the fragrance which came from it and filled the whole convent, and of miracles of healing wrought in them by the touch of her body.

Eight years passed before she was canonized at Rome. In her lifetime she had been recognized and acclaimed as a saint, but never, she said, "have I deceived myself so much as ever to have begun to believe it."

Once she had prayed that God might remove such opinions from people's minds, but in later years she gave little heed to personal praise.

The books she was so reluctant to write supply the clue to her life. "Humility, love, and detachment are the sources of all true prayer, meditation, and contemplation." "By realizing that God dwells within the soul and that it may remain there with Him in converse, talking silently with Him in humility, the soul collects together all the faculties and enters within itself to be with God." "Those who are able thus to enclose themselves within the little heaven of their souls where dwells the Creator of both Heaven and earth . . . may feel sure that they are travelling by an excellent road."

BUDDHIST JEWELS

What, O bhikshus, is the discipline in elevated wisdom?

Whenever, O bhikshus, a bhikshu knows the truth concerning misery, knows the truth concerning the origin of misery, knows the truth concerning the cessation of misery, this, O bhikshus, is called the discipline in elevated wisdom.

Anguttara-Nikaya (3. 88).

What advantage, O bhikshus, is gained by training in insight?

Wisdom is developed. And what advantage is gained by the development of wisdom? Ignorance is abandoned.

Anguttara-Nikaya (2. 3).

A saint, O bhikshus, is the Tathagata, a Supreme Buddha. Give ear, O bhikshus! The deathless has been gained, and I will instruct you, and teach you the Doctrine. If ye will do according to my instructions, in no long time, and in the present life, ye shall learn for yourselves, and shall realize and live in the possession of that highest good to which the holy life conducts.

Mijjhima-Nikaya Sutta (26).

THE RIGHT PATH FOR A BHIKKHU

(From the Nipata Sutra)

“We will ask the Muni* of great understanding, who has crossed over to the other shore, who is blessed, and of a firm mind: ‘How does a Bhikkhu† travel rightly in the world, after having gone from his house and driven away desire?’”

“‘He whose notions of omens, dreams and signs are destroyed,’ so said Bhagavat,‡ ‘such a Bhikkhu who has abandoned the sinful omens, travels rightly in the world.

“‘Let the Bhikkhu subdue his passion for human and divine pleasures, then after conquering attachment to existence and gaining an understanding of the Dhamma,§ such a one will travel rightly in the world.

“‘Let the Bhikkhu, after casting behind him slander and anger, abandon avarice and become free from compliance and opposition, then such a one will travel rightly in the world.

“‘He who, having left behind both that which is agreeable and that which is disagreeable, who not seizing upon anything, is independent in every respect and liberated from bonds; such a one will travel rightly in the world.

“‘He who does not see any essence in the Upadhis,|| having subdued his desire and passion for attachments, he who is independent and not to be led astray by others; such a one will travel rightly in the world.

“‘He who is not opposed to anyone in word, thought, or deed, who, after having understood the Dhamma perfectly, longs for the state of Nibbana; such a one will travel rightly in the world.

“‘He who thinking “he salutes me” is not elated, who, although abused, does not become disturbed, and receiving gifts from others, does not get intoxicated with pride; such a one will travel rightly in the world.

* A wise or holy one.

† Aspirant.

‡ Blessed or Venerable one.

§ Right-Doctrine.

|| Causes or conditioning elements of transient existence. The word is derived from “upada,” to grasp.

“The Bhikkhu who, after leaving behind covetousness and transient things, is disgusted with the injuring and binding of others; he who has overcome doubt, and is without pain; such a one will travel rightly in the world.

“And knowing what becomes him, the Bhikkhu will not harm anyone in the world, understanding the Dhamma thoroughly, such a one will travel rightly in the world.

“He to whom there are no sentient desires whatsoever, whose sins are extirpated from the root; he, free from desire, and not longing for anything; such a one will travel rightly in the world.

“He whose passions have been destroyed, who is free from pride, who has overcome all the ways of passion, is subdued, perfectly happy, and of a firm mind; such a one will travel rightly in the world.

“The believer, possessed of knowledge, perceiving the way leading to Nibbana, who is not a partisan of any of the sixty-two philosophical partitive viewpoints, wise after subduing covetousness and hatred; such a one will travel rightly in the world.

“He who is pure and victorious, who has penetrated the veil of the world, who is subdued in the Dhammas, has reached the other shore, is without desire, and skilled in the knowledge of the cessation of the Samkharas;* such a one will travel rightly in the world.

“He who has transcended time in the past and the future, is of an exceedingly pure understanding, liberated from attachment to all the dwelling-places of the mind; such a one will travel rightly in the world.

“Knowing the step of the four truths,† understanding the Dhamma, seeing clearly the abandonment of the passions from

* Qualities or properties which predispose to certain kinds of consciousness and activity. The Samkharas are the result of previous actions and are of both a good and an evil nature. Since they represent tendencies towards external attachments they are here regarded as elements to be removed.

† The Four Noble Truths which are fundamental in Buddhism:

- (1) The sorrow of existence.
- (2) The cause of sorrow.
- (3) The cessation of sorrow.
- (4) The Noble Eightfold Path.

the destruction of all the elements of transient existence; such a one will travel rightly in the world.

“ ‘Certainly, O Bhagavat, it is so: whichever Bhikkhu lives in this way, subdued and having overcome all bonds; such a one will travel rightly in the world.’ ”

From SHAYAST LA SHAYAST

A disposition in which is no wisdom, is such-like as a clear, unsullied fountain which is choked and never goes into use; and a disposition with which there is wisdom is such-like as a clear unsullied fountain over which an industrious man stands and takes it into use; cultivation restrains it, and it gives crops to the world.

There is a remedy for everything but death, a hope for everything but wickedness. Everything will lapse except righteousness; and it is possible for everything to change but Divine Providence.

It is necessary for us to become so in the world as that the supreme sovereignty of the Creator may be kept more friendly to us, its own true servants. The way to that true service is known through wisdom, is believed through truth, and is utilized through goodness, and the path of excellence leads more particularly to it.

From SIKAND-GUMANIK VEGAR

Liberality is of three kinds—of thought, of word, and of deed. Liberality of thought being that whose wishing of happiness for any others whatever, of a like disposition, is as much as for its own.

Liberality of word being that which teaches to the worthy something out of every virtuous knowledge and information which has come to it; just as that which a certain sage said thus: “I desire that I may understand all information which is advantageous, and I will teach it to friends and acquire the result which is obtainable. And the liberality which is in deed being that which out of any benefit whatever that has come to it, is a benefit to the worthy.

EXTRACTS FROM A DISCOURSE *

BY JOHN NORRIS

The whole happiness and comfort of our Being

This is another and the most moving and engaging of those perfections which the Soul derives from her Union with God. Bliss is a perfection of the Soul, and when the Soul shall be most perfect (as in the other state) she shall then be in the most bliss. And as her greater degree of bliss will then proceed from the greater degree of her Union with God, so it is very reasonable to conclude that she has now some degree of the same perfection, from some degree of Union with the same Principle.

Besides those particular pleasures which are occasionally and upon some certain impressions excited in us, we cannot but find a certain general sentiment of pleasure that accompanies our being, and which does not come and go, off and on, as our other sensations do, but remains fixed and permanent, and maintains one constant and uninterrupted steadiness.

This general pleasure of mere being (for so I think it may be fitly called) every man may much better experience than I can describe; and I believe there is no man that has conversed intimately with himself, but who is sufficiently sensible of the thing I would express.

Thus far of the perfection that redounds to the Soul from her *Natural* Union with God; I shall now briefly consider that which proceeds from her *Moral* Union with the same Principle. Here I might shew that the Love of God (for that is what we understand here by this Moral Union) is the truest Key of Knowledge; according to that sublime aphorism of a great man, *Amor Dei est Lux Animæ*; that it brightens the understanding, as well as warms the affections; clears the head, as well as enlarges the heart, and gives to the Soul an open and a free view of the greatest and noblest truths, both in Nature and in religion. That it is the best teacher and instructor in theory, and the best guide and director in practice, the best repository of scripture, and the best resolver of doubts, the best distinguisher of the Will of

* See also *Shrine of Wisdom*, Vol. XVII, No. 68 and Vol. XVIII, No. 73.

God, the best decider of cases of conscience, and the best moderator and composer of disputes and controversies in religion; and in one word, that, as the Fear of God is the beginning, so the Love of God is the perfection and accomplishment of Wisdom. But this being a matter of experience more than of notion, I shall rather apply myself to consider how the Love of God perfects the will of man, which is the proper seat of it.

As the Love of God has an effective influence towards the perfecting of the understanding, so it is the immediate and formal perfection of the will. For it is the perfection of every power or faculty to be employed about its proper object, and in prosecution of its proper ends. Now God is the only and proper object and end of the will, not only because He is our only true Good, as being the cause of all our pleasure and happiness; but also because the will of man was made for the Love of God, and for Him only. It will, I suppose, be readily granted that the will was made to love, as much as the eye was made to see, or the ear to hear, this being the whole use and purpose to which it is fitted to serve. But to love what? Was it made to love itself? But how can a finite thing be its own end? Or was it made to love any of its fellow creatures? But, stay, if the will be made to love a creature, then the same creature that is the end of this will must be also the end of God, too, Who is supposed to make it for that end. But now can a creature be the end of God? Can God desire or aim at anything out of Himself? Or can God act for anything out of Himself? How then is He a Being Infinite in Perfection, and every way Self-Sufficient? But suppose it were possible for God to have any end or aim, to desire or propose, in anything out of Himself, yet why or to what purpose should He do it? For is not God infinitely Wise? And must He not then love that which is most lovely? and must He not therefore love Himself more than all other things whatever, and so make Himself the end of all actions and consequently of His whole creation? All things then are made for God, as well as by Him, and He is the End of all His Works. If therefore the will of man was made, it was made for *God*; and if it was made to *love*, it was made to love *God*. And indeed there is no other way of conceiving how the will should be made for God, than by being made for the Love of God, Who can no otherwise be its End than as He is its Object. I conclude therefore that God is the proper End and Object of

the will, which was made only for God, and the Love of God, and is then consequently in her greatest perfection when employed in the Love of Him that made her, and for Whom she was made. The Love of God is the greatest Moral Perfection of the Soul.

That double Union which the Soul has with God, Natural and Moral, and those respective perfections which result from them, and which she enjoys by virtue of them, whereby the truth of that great and sublime theorem we laid down may be in some measure illustrated, namely, that the *perfection of the Soul is her Union with God*. Here is the *Fons boni lucidus*, the bright and ever-shining Fountain of Good; the Well of Life, the Spring of Joy, the Water of Comfort, and the River of Pleasure, and happy is the Soul that shall bathe herself in it; the deeper she wades in these Living Waters, the higher the tide of her happiness rises; for here is her whole perfection, natural and moral, all that she enjoys and all that she is ever capable of.

But if the whole perfection of the Soul be in her Union with God, if it all resolves into this point, what is it then to be separated from Him?

“It is good then for me,” may every rational Soul say, “to draw near unto God,” since my whole perfection both natural and moral consists in my Union with Him. It is good for me, indeed the best thing I can do, to hold me fast by my God, to unite myself to Him by as many ties and bands as I can, by all the cords and chains of love, and by every link of that chain, to make this Union as close and as strong as is possible and so to draw near to Him, and fasten myself upon Him by the most cleaving love.

To those few who are sensible of the interest and necessity of this Union with God, and would know by what means they might be best assisted towards the affecting it, I would advise:

1. *To Retire*. The noise, hurry, business, impertinence, folly, sin, vanity, and contagion of the world, do not well comport with either the habit or the practice of Divine Love.

Solitude and retirement are the proper advantage and opportunity of Divine Love, and of uniting our Souls with God, and of relishing and enjoying that Union.

2. *To Contemplate*. And now thou art retired, thou mayest advantageously do so, and *must* if thou wilt ever unite thyself to thy God, and kindle in thy heart a Seraphick Flame of devotion and Divine Love. The will always receives its orders from

the understanding, and we love everything according to the view which we have of its amiableness. If therefore thou wilt raise in thy Soul a well-grounded and affectionate love of God, place Him before thee in a good light, and view Him from the elevations of Contemplation. Meditate upon Him frequently and attentively (for He will bear that severe test) and contemplate the Infinite Perfection, the Sovereign Goodness, the Transcendent Excellency, the Centrality of His Divine Essence; think of His Beauty, think of His Loveliness, think of His Love to thee, and whilst thou art thus musing, the fire will kindle.

3. *To Mortify.* A very harsh and ungrateful but very necessary method for the Love of God and our Union with Him. We must first die to ourselves, and to the world, before we can either love God or live unto Him. Mortify therefore both thy body and thy Soul, but especially thy Soul; purge it, first of all, of *self-love*, which of all dispositions of mind is most opposite to and inconsistent with the Love of God. Next, empty it of the world, and of all love towards sensible things; unburden it of all covetousness, ambition, pride, lust, envy, and all manner of carnal and worldly sentiments; cleanse it, purify it, strip it, simplify it, let nothing adhere to it that favours either of self or of the world; nothing that may by its interposal hinder that immediate contact, that central touch between thee and thy God. And when once thou hast reduced thy Soul to this *singleness* and *simplicity*, thou wilt find that the least attraction of the Divine Spirit will draw thee after it. When once one scale of the balance is thus emptied of the creature, the least weight of Divine Grace will weigh down the other. The more we draw off from our *selves* and from the world, the nearer we shall draw to God; and the closer we are united to Him the nearer we shall be to our happiness, and the more we shall be still convinced as we draw nearer and nearer, that *the Perfection of the Soul is her Union with God.*

Since God is good, we must regard Him as the author of all our blessings; our misfortunes we must assign to other causes, but never to God.

—*Plato.*

THE ELEMENTS OF THEOLOGY

PROCLUS*

PROPOSITION XCIX

Every imparticipable, so far as it is imparticipable, does not derive its subsistence from another cause. But it is itself the principle and cause of all its participants. And thus every principle in each series is unbegotten

For if it is imparticipable in its own proper series, it is allotted the principality, and does not proceed from other things. For it would no longer be the first, if it received this peculiarity, according to which it is imparticipable, from something else.† But if it is inferior to other things and proceeds from them, it does not proceed from them so far as it is imparticipable, but so far as it participates. For of the things from which it originates it doubtlessly participates, and it is not primarily the things of which it participates. Hence, it is not from a cause so far as it is imparticipable. For so far as it is from a cause it participates, and is not imparticipable: but so far as it is imparticipable, it is the cause of things that are participated, and is not itself a participant of other things.

PROPOSITION C

Every series of wholes is extended to an imparticipable cause and principle: but all imparticipables are suspended from the One Principle of all things

For if each series suffers a certain sameness, there is something in each which is the leader and the cause of this sameness. But as all beings are from unity, so every series is from unity. Again, all imparticipable monads are referred to *The One*;

* For previous sections see *Shrine of Wisdom*, Nos. 65 to 77.

† Hence, as all things proceed from *the Ineffable*, that which is imparticipable proceeds also from It, yet not as from a cause, but as from That Which is better than cause. The procession, therefore, of the imparticipable from *the Ineffable* is an ineffable evolution into light.

because all of them are analogous to *The One*. So far, therefore, as they also suffer something which is the same through an analogy to *The One*, so far are they related to *The One*. And so far, indeed, as all of them are from *The One*, no one of these is a principle: but so far as each is imparticipable so far each is a principle. Hence, being the principles of certain things, they are suspended from the principle of all things. For that is the principle of all things of which all things participate. All things, however alone, entirely participate of the first; but of other things not all, but certain things participate. Hence also that (the Ineffable) is simply the first, but other things are firsts with reference to a certain thing, but are not simply firsts.

PROPOSITION CI

Imparticipable Intellect is the Leader of all things which participate of intellect, imparticipable Life of all things which participate of life, and imparticipable Being of all things which participate of being. But of these, Being is prior to Life, but Life is prior to Intellect

For because, in each series of beings, imparticipables are prior to things which are participated, it is necessary that Intellect should be prior to intellectuals, that Life should be prior to vital natures, and that Being itself should be prior to beings. Because, however, that which is the cause of a greater number of effects, precedes that which is the cause of a less number, hence, among these, Being will be the first; since it is present with all things to which Life and Intellect are present. For every thing that lives and participates of intelligence necessarily is; but not vice versa; for many beings neither live nor energize intellectually. But Life is the second; for all things that participate of Intellect, participate also of Life, but not vice versa. For many things live indeed, but are left destitute of knowledge. And Intellect is the third; for every thing which is in any manner whatever gnostic, also lives and is. If therefore Being is the cause of a greater number of effects, but Life of a less number, and Intellect of still fewer effects, Being is the first, Life is the second, and Intellect the third.

PROPOSITION CII

All beings which exist in any manner whatever, consist of bound and the infinite through that which is primary Being. All living beings are motive of themselves through the first Life; and all gnostic beings participate of knowledge, through the first Intellect

For if that which is imparticipable in each series imparts its own peculiarity to all the natures under the same series, it is evident that the first Being also imparts to all things bound, and at the same time infinity, since it is itself primarily mixed from these. Life also imparts to all things the motion which it possesses in itself; for Life is the first progression and motion from the stable hypostasis of Being. And Intellect imparts knowledge to all things; for the summit of all knowledge is in Intellect, since Intellect is the first gnostic nature.

(To be continued.)

SEED THOUGHTS

The man who speaks truth in this world attains the highest state: men shrink with fear and horror from a liar as from a serpent. In this world the chief element in virtue is truth: it is called the basis of everything. Truth is lord in the world; virtue always rests on truth. All things are founded on truth, no thing is higher than it. Gifts, sacrifices, oblations, self-inflicted penances and austerities, the Vedas, are founded on truth. Therefore a man should be devoted to truth.

—*Ramayana.*

Men may easily choose wickedness even in abundance; for the road is smooth and is near at hand. But the immortal Gods have placed sweat in front of virtue, and the road to it is long and steep, and rough at first, but when the summit is reached, it then becomes easy, though difficult.

—*Hesiod.*

FLOYER SYDENHAM ON GOODNESS*

We proceed therefore to the consideration of other Divine Names, characteristic of the Divine Nature, relative to Its continual influence on the Created Universe. Of these relative Names the most incontestably proper, and universally acknowledged, is GOODNESS. By the term Goodness we mean the constant Will to communicate Good. And this Will, in the Divine Mind, is Eternal and Immutable, as being essentially connected with His Eternal Intellection of His own Essence, which is GOOD ITSELF. We have no occasion, in this place, to meddle with that much controverted point in the sciences of mind and morals whether the will always of necessity follows the last judgement of the understanding previous to the action, a judgement which concludes or determines that it is best for the being so to act. For the Divine Mind is not divisible into different faculties, as perhaps the human mind may be; neither are the Divine Energies to be distinguished, as if they were many and separate, like human energies. The Divine Mind is, Himself, One, simple, pure, absolute and perfect Energy, or Mental Act.

But this Divine Energy produces the whole multitude of external forms from the necessity of Its own Nature. Every particular being, which energizes and operates thus naturally or from such a kind of necessity, if it hath a sense (or feeling) of its own energies and operations, energizes and operates spontaneously; and, if such a being partakes of mind, it energizes and operates freely also and willingly. Now, as this appears to be the case of all particular beings, we may with the greatest certainty conclude it to be no less true of the Supreme Being, Mind Universal and Divine, from Whom proceeds all necessity, both natural and moral.

Since then the Supreme Being is, from the necessity of His own Nature, GOOD ITSELF, the Final Cause of all things, He hath within Himself the Motive for His creation of them. Since He is also from the same necessity the Formal Cause of all

* See also *Shrine of Wisdom*, Vol. XV, No. 58, p. 287; No. 59, p. 316; Vol. XVII, No. 68, p. 215; Vol. XVIII, No. 69, p. 215; and No. 70, p. 277.

things (all of them being good, according to the several natures, given to them by Him), He hath within Himself the perfect exemplars of them all. And since He is, by His perpetual Energy—i.e., by the ceaseless Intellection or Contemplation of Himself—the Creative or Efficient Cause of all things; if this unceasing Energy be essential to the Divine Mind, and therefore not only natural and necessary, but spontaneous also and voluntary, if Good alone be the object of will, to every being whose actions are all voluntary and free, and if the Supreme Being eternally be in possession of all Good within Himself, the sole object of His Will must be to communicate Good to the beings created by the outward operations of His Energy. Thus is He Good Universal, as well as GOOD ITSELF: and thus also His continual creative acts, and His constant acts of government over His creatures in every generation, the subjects of His government, are all acts of GOODNESS, arising from His Eternal and Immutable Will to communicate good.

Now this Supremely-Divine GOODNESS, the Will of communicating Good to the whole created universe—as much good to every being therein, as may be consistent with the good of all—seems to be essential to the Divine Intellection, or rather to be one and the same with It, i.e., one and the same with that Energy, by which the Divine Mind eternally contemplates Himself. For every Idea in the Divine Mind, from the most universal to the most specific, is the exemplar of some kind of good: a good provided for all the beings which are comprehended in that Idea. And since this Energy, or inward motion and action, is attended by an incessant outward operation of the Great Creative Mind in blessing all His creatures with continual acts of His Goodness to them, it follows that, in contemplating Himself, He views the happiness of His whole creation. If thus we reason rightly it may fairly be supposed that this very view of things constitutes the Supreme Beatitude of the Divine Nature.

The consideration of this Eternal Energy of the Divine Mind, the effect of which is the continual production of good throughout the Universe, leads us to the consideration of that Power, which, being essential to the Divine Mind, is the Foundation, the Root, or Parent, of all Its Energy, the inherent POWER of

producing all the good which created beings are capable of receiving. We do not mean that this Power is more essential to the Divine Mind than the exertion of the POWER, the Energy, arising from it; nor do we mean that the Power is prior to the Energy; although, in all derivative minds, power through knowledge or skill must always precede the energies and operations of art; for the Divine Mind admits not of a before and an after in It, nor of a more and a less essential to It. In a word, POWER, WISDOM, GOODNESS, and whatever else are commonly called the Divine Attributes, are, all of them, one and the same, simple and uniform Divine Essence: it is the narrowness of human minds, unequal to so great an Idea, which obliges them to divide It into many for the attaining to a few weak and faint conceptions of It.

But as to the Omnipotence, which human ideas attribute to the Divine Being, we should be careful not to include in that Idea the power of acting injuriously, or of doing evil to any. Such a Power would be idle and useless in the Divine Being, because it could never be created; as every such exertion would be repugnant to the Divine Nature. Indeed, the wickedness of some men, and the folly of greater multitudes, induce them oftentimes to invest some of their own species with such a tremendous and destructive power: if the name of a power be rightly given to that which opposes the common law of human nature, and by its own nature tends to its own destruction. But, in all prudent states on earth, the power of kings, and of other local magistrates, is wont to be limited by wise and good laws: and of the Divine Being, we may safely assert (to speak according to our own ideas) that His Power, though not limited by anything external to Him, hath bounds set to it by That Which is more effectual, fixed, and immutable, than any human laws, namely, His Own GOODNESS.

The highest morality is that wherein each one shares to the full the life of all.

—*Edward Clodd.*