

## THE NOTEBOOKS OF SIMONE WEIL

TRANSLATED FROM THE FRENCH
BY ARTHUR WILLS

Volume Two

Library of Congress Catalog Card:

Number 56-10251

Translated by Arthur Wills
from the French edition

LES CAHIERS DE SIMONE WEIL
(3 vols.) Copyright 1952-5 by
Librairie Plon
The English edition
published 1956 in two volumes

Printed in Great Britain by T. & A. Constable Ltd, Edinburgh

## THE NOTEBOOKS

(continued)

GREAT mystery lies in the fact that human beings die when they have not yet entered into eternity. But this is because death forms part and parcel of blind necessity.

God has created a whole range, an infinitely varied scale of beings. And the lowest limit of this scale in the category of thinking creatures is the most wretched one that is capable of loving him. The love of the most wretched one is the most precious love of all; for when such a creature has become transparent, something by way of which God can love himself, the creative act has been completed.

(How grateful, therefore, I should be that fate has placed me

in the lower ranks, with those that are most wretched!)

God not only loves himself by way of his creatures, which is but an extension of the love that he directly bears toward himself; but, furthermore, it is by way of his creatures that he loves Creation. For this purpose he has need of them. He cannot love Creation in any other way.

He cannot love the visible world and the natural part of the soul of thinking beings, except through the medium of a creature that

has reached the state of perfection.

Incarnation.

Plato, on the subject of remembrance. Cf. comparison drawn by Valéry between recollection and inspiration. It is an orientation of the soul towards something which one does not know, but whose reality one does know. Thus, a thought comes into my head which seems to me important. I haven't the wherewithal for noting it down. I promise myself to remember it. Two hours later, it occurs to me that there is a thought which I have to remember. I haven't the remotest idea what it is, or even what it is about. So I turn my attention towards this thing about which I know simply

Y 333

that it is, but about which I haven't the least idea what it is. This effort of attention, empty of all content, may last several minutes. Then (if all goes well) the thing comes to me. I recognize, with absolute certainty, that it is indeed that. This empty form of reality has become a certain definite form of reality, ever real to me.

That is how inspiration operates. For example, in the case of

poetry.

The past—this is unverifiable reality. What a mystery it presents!

A method is necessary for the understanding of images, symbols, etc. One should not try to interpret them, but contemplate them until their significance flashes upon one. Which is why one should be wary of improperly diminishing their reality, as when, for example, one says to oneself that no real battle takes place in the Gîtâ. It is preferable to run the risk of taking them too literally than insufficiently so. They should first of all be taken in a purely literal fashion, and contemplated thus, for a considerable time. Then they should be taken in a less literal fashion and contemplated thus, and so on, by degrees. One should then return to the purely literal fashion of contemplating them. Meanwhile, one should drink in the light, whatever it may be, springing from all these several forms of contemplation. (The spring gushing out of the rock.)

The above is a method for the interpretation of folklore.

In a general way: a method for exercising the intelligence, which consists of beholding.

Shall I ever be able to apply it to mathematics?

[Is it knowledge of the third kind?]

The application of this method for discriminating between what is real and what is illusory. In the case of sensible perception, if one is not sure about what one sees, one shifts one's position while going on looking (for example, one goes round the object) and the real appears. In the life of the spirit, time takes the place of space. Time brings modifications in us, and if throughout these modifications we keep our gaze directed on to a certain thing, finally what is illusory is dissipated and what is real appears; always provided that our attention consist of a contemplative look and not one of attachment.

Attachment manufactures illusions, and anyone who wants to behold the real must be detached.

The past—it forms part of the reality of this world, but a reality

absolutely beyond our reach, towards which we are unable to make a single step, towards which all we are able to do is to turn ourselves so that an emanation from it may come to us. For this reason it is the image par excellence of eternal, supernatural reality.

(Proust.) Is it because of this that we find joy and beauty in re-

collection as such?

The past and the notion of possibility. 'If, etc. . . .; in which case, etc. . . .' To be further examined.

Joy in God. There is really perfect and infinite joy in God. My participation can add nothing to, my non-participation take nothing away from, the reality of this perfect and infinite joy. That being the case, of what importance is it that I should or should not have a share in it? It is of no importance at all.

The sacraments (and things of that nature) are like souvenirs—the material objects which constitute souvenirs—of loved ones that have died. A letter from such an one, a ring, a book, any, sort of object having belonged to him constitute veritable contacts with him, contacts that are real, unique, irreplaceable. All genuine lovers and friends experience a joy in exchanging souvenirs. So likewise, it is doubtful whether there can be any genuine religion without sacraments, or something corresponding thereto. It is a case of reading.

In the same way, for the Greeks who loved God, God was actually present in the statues that adorned the temples, as He is to-day in the Eucharist.

Plato looks upon the beautiful as a 'souvenir' of the beyond.

[Beauty and sacraments . . .]

Beauty is a sensual attraction that maintains one at a certain distance and implies a renunciation—including the most intimate form of renunciation, that of the imagination. One wants to devour all other desirable objects. Beauty is something that one desires without wanting to devour it. We simply desire that it should be.

It is not within our power to admire a human being in whom no

sensible beauty of any kind is apparent.

The beauty of words in the expression of a thought.

The beauty of ritual. The Mass. The Mass is unable to touch the intelligence, for the intelligence doesn't grasp the significance of what is there taking place. It is something of perfect beauty, and of a sensible form of beauty, for rituals and signs are sensible things. It is beautiful after the style of a work of art.

The Trinity. Were we to conceive God simply as One, we should conceive him either in the form of being or else in that of act directed towards the outside. We manage to conceive him in the form of act that is not directed towards the outside by representing him to ourselves as being two, and at the same time one through union, that is to say three. To say that he is three and one is like saying that he is two, and one deriving from the unity brought about by union, and yet again one deriving from a deeper unity.

This union is a Person, that is to say it differs from the union between subject and object with which we are familiar, and which is an abstract relationship. Here, the subject is subject, and the object is again subject, and the union is also subject. God regarded as subject says 'I', God regarded as object says 'I', and God regarded as wisdom or love says 'I'. In whichever quality we may consider him, he always says 'I'. The Son is this very word, namely, 'I'.

Vision has less reality than has the subject which sees or the

object which is seen. With God it is almost the reverse.

The intelligence can never penetrate the mystery, but it can and it alone can—pronounce on the suitability of the words used to express it. For this particular purpose, it needs to be more acute, piercing, precise, rigorous and exacting than for any other.

. . . of water and of the spirit. The soul has not only got to become matter, that is to say inert, but furthermore matter not having any form of its own, completely docile, fluid. [Cf. Hegel on habit as representing the body's fluidity. The soul, too, in its turn...] It means the death of the 'I'. The soul has got to become something which cannot possibly say 'I'. Then the spirit comes. What follows indicates that that is the idea. The spirit bloweth where it listeth, and no one knoweth whence it cometh or whither it goeth. It is therefore not a question of a sacrament.

Subject, object, and desire which unites them. This desire is energy. It is  $\psi \nu \chi \dot{\eta}$ . And  $\pi \nu \epsilon \hat{\nu} \mu a^2$  also is energy. The higher energy. Cf. the Stoics. That is why πνεῦμα is fire.

Remembrance in St. John of the Cross. Is it not the same as what Plato refers to?

We possess nothing in this world—for chance may deprive us of everything—except the power to say 'I'. It is that which has to

<sup>2</sup> The spirit. <sup>1</sup> The soul.

be offered up to God, that is to say, destroyed. The destruction of the 'I' is the one and only free act that lies open to us.

Abyos is the divine order, and by analogical transposition toward the lower all species of relation.  $\Pi \nu \epsilon \hat{\nu} \mu a$  is the spiritual, supernatural energy, and by analogical transposition toward the lower all species of energy. The Stoic conception of the world was based on energy.

Ζεύς, λόγος and πνεῦμα were the three Stoic divinities.

Destruction of the 'I'. We possess nothing in this world except the power to say 'I', because fortune can deprive us of everything else in the world—even our character, our intelligence, our loves and our hates; but not of the power to say 'I'; unless it be as the result of extreme affliction. There is nothing worse than extreme affliction which destroys the 'I' from without, for then one is no longer able to destroy it oneself. (Only one evil is greater still, that of having committed the sin against the Holy Spirit.) What happens to those whose 'I' has been destroyed from without by affliction? One can only imagine in their case a total destruction in the style of the atheistic or materialistic conception.

The fact that they should have lost their 'I' does not mean to say that they have cast aside all egoism. On the contrary. Certainly this happens sometimes, when a dog-like devotion is developed. But at other times the inner being is instead reduced to a state of naked,

vegetative egoism—an cgoism minus the 'I'.

However short a time one may have begun the process of destroying the 'I', it is enough to enable one to prevent any affliction at all from doing one harm. For the 'I' will not allow itself to be destroyed by external pressure without a severe struggle. If one refuses to countenance such a struggle out of love for God, then the destruction of the 'I' does not take place from without, but from within.

(The significance of the word 'offering'. We have nothing else to offer except the 'I', and everything we call an 'offering' is simply a label attached to a reassertion of itself on the part of the 'I'.)

The anguish felt in extreme affliction is produced by the external destruction of the 'I', as in the case of Arnolphe, Phèdre, Lycaon. One has every reason then to fall on one's knees and make grovelling supplication, when the violent death which is about to

overtake one is bound to kill the 'I' from without before even life itself has been destroyed.

For those in whom the 'I' is dead, there is nothing, absolutely nothing that one can do. Still one never knows—except perhaps in the case of an altogether supernatural discernment due to inspiration—whether in any given human being the 'I' is quite dead, or just practically inanimate. If it is not quite dead, love may be able to restore it to life as though by an injection; but only love that is absolutely pure, without the least trace of condescension, for the slightest suggestion of contempt shown precipitates the human being concerned down the slope leading toward death.

When the 'I' is wounded from without, the most violent, the most bitter reaction first of all takes place, like that of an animal struggling in the toils. But so soon as the 'I' is half dead, all it wants is to be finished off, and it allows itself to drop off into a sort of coma. If then a touch of pure love comes to awaken it, the pain this produces is excruciating and gives rise to expressions of anger and sometimes almost of hatred, or even of complete hatred, directed against the person who has caused this pain. That is why we find among social outcasts those apparently inexplicable reactions of revenge against a benefactor.

It also happens sometimes that the love of the benefactor is not a pure love. Then, because the 'I' that has been reawakened by love is immediately wounded afresh through a display of contempt, the most bitter hatred—and a legitimate one—is aroused.

When one finds oneself the object of a hostile reaction on the part of someone whom one is helping, one never knows whether it is a question of the first case or of the second, and therefore whether it is deserved or not. It is always better to suppose that it is deserved. There is never any danger at all in situating oneself lower than what one actually is—for then the difference between the representation and the fact is a reality; whereas there is a mortal danger in situating oneself higher than what one actually is—for then the difference between the representation and the fact is something imaginary.

Humility is a purification through the climination in oneself of

imaginary good.

In the case of some one in whom the 'I' is completely dead, on the other hand, the love that one shows for him does not trouble him in the slightest. He just lets himself be ministered unto in the same way as dogs and cats which accept food, warmth and marks of affection, and like them he is anxious to receive the maximum of this sort of treatment. Depending on the individual, he either attaches himself like a dog or else allows his wants to be attended to with a kind of indifference like a cat. He has no scruples about draining all the energy of anyone who takes an interest in him.

Unfortunately, every charitable organization runs the risk of having a majority of clients who are either unscrupulous persons seeking their own advantage, or, especially, human beings in whom the 'I' has been killed.

It is for this reason that children deserve more interest to be taken in them than adults, because, save where altogether exceptional affliction has done its work, their 'I', even if it is in a comatose state, even if it pretends to be dead, is never altogether killed. Its very capacity for feigning death, typical of the adaptability of childhood, is a means of preserving it.

The 'I' is killed all the faster the weaker the character of the person who undergoes affliction. Or, to be more precise, the affliction-limit, the 'I'-destroying point of affliction varies according to the nature of the person; the limit is situated more or less far along the road of affliction, depending on the character, and the farther along it is situated the stronger we esteem the character to be. But this limit, whether it be situated here or there, exists in the case of all human beings, and if they are borne along by fate to the point of affliction which constitutes their limit, the 'I' in them is caught up in the process of destruction. On this side of that point suffering brings about changes in the soul, but the 'I' is not affected. Once that point has been reached, there is dire affliction, for there is no difference at all between the affliction which lies at this point and that which lies beyond it.

The more or less remote situation of this limit is probably a question of nature, like the gift for mathematics, and anyone who, not possessing any definite faith, is proud of having 'preserved his morale' under difficult circumstances, has really no more reason for being proud of the fact than has the youth who takes pride in his gift for mathematics. While anyone who believes in God, or more generally in the supernatural, runs the danger of falling under a still greater and more deadly illusion, which is to attribute to grace what is simply an essentially mechanical operation on the part of nature.

It is a bad thing to think that I am the author of what nature produces mechanically in me. But it is an even worse thing to

believe that the Holy Spirit is the author of it. That is even further from the truth.

(N.B. God as creator of the world is the Father; God as source of supernatural inspiration is the Holy Spirit; God as object of love is the Son. Such is the threefold relation between God and ourselves, thinking creatures.)

There is nothing more dangerous than to attribute to grace what is an operation of nature. The due consideration of this danger can

furnish a criterion for choosing one's line of conduct.

(For example: if the fact of remaining outside the Church, on the threshold, were to give me a feeling of superiority with respect to those who are inside it, such a position would be harmful and I ought then, perhaps, to enter it. But in my case this position is connected with a feeling of inferiority, which, under the circumstances, can only have advantages.)

When the process of destruction takes place in someone who has already begun to love, but is still far from the state of perfection, he co-operates in the process, but only co-operates; he doesn't accomplish everything; part of the destruction is effected from without. In this way he loses a part of the energy that would have served to be transformed through transmutation into supernatural

cnergy, and will never more get it back again.

(What supernatural energy he does possess is none the less destined to be multiplied indefinitely over the course of time; but the rhythm is slower, as if one were to compare the series 2" and 40".)

Lawrence.

Τοῦτο μοι συνέβην. 'Αλλὰ χάριν ἔχω. <sup>1</sup> Therein lies an irreducible form of evil, without compensation. We must never seek an external compensation for evil in some form of good which balances it, whether or not the evil and the good be linked together by a bond of necessity. For in this way we deprive ourselves of the most precious use to be made of evil, which is to love God through and beyond evil as such.

We must love God through and beyond evil as such; love him through and beyond the evil that we hate, while hating the evil; love him as the author of the evil that we are in process of hating.

Evil is to love what mystery is to the intelligence. Just as mystery constrains the virtue of faith to be supernatural, so likewise does evil act in regard to the virtue of charity. And to try to find compensations, justifications for evil is as harmful for the cause of

<sup>1</sup> This has happened to me. But I am grateful.

charity as it is to try to expound the content of the mysteries on the plane of the human intelligence.

It is easy to conceive of three gods (in so far as there exists in the human soul a certain inclination towards polytheism). It is easy to conceive of a single God. It is impossible to conceive of the two at the same time, at one go. But one can conceive of the two alternately with sufficient rapidity to give oneself the illusion of simultaneousness. The same is true in the case of Christ as God and Christ as Man. The use of the mystery is then nil.

It is as though one were to measure the height of a star above the horizon from two different spots on the earth's surface, but omitted to think on the two measurements at once by the process of triangulation. One would then learn nothing about the distance of the star.

Just as one takes a sight on the star with the aid of the two directions combined in the triangle, so in the same way one takes a sight on God with the aid of the two truths conceived simultaneously. (It is always so when using relation. Two truths conceived simultancously through the link supplied by relation enable us to seize hold, as with two sticks, of a point that is situated outside our direct range.)

But in the case of the mystery, the fact that it is impossible to conceive the two ideas together by means of a relation, because they are contradictory, results in the point aimed at, in other words God, being transported even beyond the infinite.

Mathematics offer us an equivalent conception, an image of that,

namely the notion of imaginary quantity.

Philolaus: Harmony is a unified conception of divergent things. If the unified conception is impossible, and yet the whole of the attention is brought to bear on it, it is a transcendent harmony.

(At another level—but it needs to be defined—there is something of the same kind in harmony properly so-called, in beauty. The limited and the unlimited cannot be fully conceived together.

In cases where a lesser divergence renders the simultaneousness of the conception easier, there is no harmony, but merely suitability, adjustment, and things of that class.)

Evil conceived as such in the full scale of its bitterness plays the same rôle in regard to love. One of the uses—perhaps the principal one, the pre-eminent one-to be made of the love of our neighbour

is to render the bitterness of evil infinite owing to the fact that we do not simply represent to ourselves our own personal self, but the whole of mankind, as delivered over to evil.

Evil is the distance between the creature and God. To abolish evil means to de-create; but that is something which God is only able to do with our co-operation.

Destruction is the opposite extreme of de-creation. One must try to conceive this clearly.

'Suffering, I will never admit that thou art an evil, whatever thou mayest do to me.' Those are very beautiful words. But these would be still better: Suffering, thou art an evil, but he who is thine author is One that is only good and is only the author of good.

That is a contradiction, like God both One and Three, Christ both God and Man, the Host both earthly matter and the body of

God.

It is obvious that if we weaken one of the terms of the contradiction we weaken the contradiction itself by so much, and consequently the use to be made of the contradiction.

Redeinptive suffering. When a human being is in a state of perfection; when by the help of grace he has completely destroyed the 'I' in himself; if then he falls to the point of affliction that by nature corresponds for him, always supposing the 'I' in him to be intact, to the destruction of the 'I' from without—that represents for him the plenitude of the Cross. Affliction can no longer destroy the 'I' in him; for the 'I' no longer exists in him, having entirely disappeared and made room for God. But affliction produces an effect on the plane of perfection equivalent to the destruction of the 'I' from without. It produces the absence of God. 'My God, my God, why hast thou forsaken me?'

If the soul that falls into this affliction has partly abolished the 'I' in itself in order to make room for God, but not completely so, the affliction produces the double effect; both the destruction of the 'I' from without and the absence of God; expiatory suffering and redemptive suffering. But it is only in the state of perfection that, if one may so express it, the fulness of the absence of God can take place.

The purely external destruction of the 'I' is quasi-infernal suffering. The external destruction with which the soul associates itself through love is expiatory suffering. The bringing about of God's

absence is redemptive suffering.

The effect of grace often has repercussions on nature, especially in setting farther back the limit where the destructive process of affliction begins. For example, with saints, martyrs. Like everything else that takes place in nature, this is neither good nor evil, but both good and evil together. On the whole, it has disadvantages rather than otherwise, for it diminishes the possibilities of redemptive suffering. Generally speaking, it is quite possible that the lighting up of our nature by grace is in no way desirable, at any rate so far as the lower part of our nature, the sensibility, is concerned. (???)

What exactly is this absence of God produced by extreme affliction in the soul that has reached perfection? What is this quality that is attached to it and which we call a redemptive quality?

It is the purity of evil, the perfection of evil, the plenitude of evil, the abyss of evil. Hell is a counterfeit abyss (cf. T.). Hell is superficial.

Hell is an evil choice. The external destruction of the 'I' is a quasi-infernal thing, but if before it completely disappears the 'I', roused to a state of revolt, has had the time to hate the good, even for an instant; to make, if one may put it thus, a pure act of hatred with respect to the good, then hell is actually present (even after the destruction of the 'I'?). The same thing can also take place in a case other than that of affliction, where the soul, perceiving for an instant the whole range of faults that it has committed and the distance separating it from the good, hates the good because of that distance. The difference between the two cases lies in the fact that in hell there is illusion. The quasi-infernal form of destruction produces a nothingness; hell is a nothingness which claims to exist and gives the illusion of existing. Expressed thus, it is unintelligible; this expression is insufficiently precise.

Redemptive suffering is that by which evil really possesses the fulness of existence to the utmost limit of its possibilities of acquir-

ing the same.

Through redemptive suffering God is present in extreme evil. For God's absence is the divine form of presence which corresponds to evil—an absence that is felt. (Anyone who has not felt God's presence in him is incapable of feeling His absence.)

This is a comparison (but is it only a comparison?)—Just as God is present in the sensible perception of a piece of bread through the consecration of the Eucharist, so He is present in extreme evil through redemptive suffering, through the Cross.

And this presence is not possible to God except through human co-operation. It depends on Man that God should be able to traverse

creation from end to end and pass to the farthest extremity, which is the extremity of evil.

The presence of God must be understood in two ways. For in so far as he is creator he is present everywhere, in every single thing that exists, from the fact that it does exist. The presence for which God needs the co-operation of the creature is His presence not in so far as he is Creator, but in so far as he is Spirit. The former presence is that corresponding to creation; the latter one is that corresponding to de-creation.

The relation of the Persons of the Trinity to man. God considered as the one and unique 'I' does not enter into man. Nor is it given to man to embrace God considered as an object of love. But by means of the disappearance of the individual 'I' the love of God for God passes through the soul of a man like the light through a piece of glass. That is what is meant by the presence of the Holy Spirit in the soul.

A better comparison is that God as an object of love is the light and the human soul is the eye, an organ of vision; it is the organ of the individual 'I'. But when the individual 'I' has become effaced, without the organ having lost its virtue, the soul then becomes an organ of God's vision. The Spirit is this vision.

The value of mysteries is an experimental matter, since it resides exclusively in their infinite capacity to furnish truths that may be grasped by anyone who contemplates them for a long time with a religious attention. Hence, it is perfectly true to say that the value of Catholicism can only be gauged from the inside. But the same is just as true of any other religion, seeing that it is the repository of mysteries. How can one know whether such mysteries are capable or incapable of furnishing truths that may be grasped if one has never brought one's religious attention to bear on them?

One can only surmise their fundamental incapacity if one observes, or thinks one observes, a great dearth of such truths in countries whose tradition is based on these mysterics. But this is evidently not the case, quite the reverse, with those countries possessing a manifestly very rich civilization. (Nor is it the case, probably, with a great number of peoples which European prejudices cause to be invested with the name of 'savages'; for there are truths able to be grasped that our prejudices prevent us from grasping.)
To say, further, that this wealth of civilization is valueless when

measured against the supernatural is nonsense, since by definition

one cannot discern the supernatural except where one has first turned the eyes of faith, but only the reflections of the supernatural in nature.

Let us suppose that I find myself in a room through the window of which I can see the sun, and that there is a communicating door open between this room and another one, where there is somebody else, and which has a window facing the same way. Through the door I can see a rectangle of light projected onto the wall. I might say: The poor fellow in there! Here am I, able to see the light of the sun, whereas all he sees in the way of light is a faintly lit up little surface on a wall. That is exactly the attitude of Catholics with regard to other religious.

Redemptive suffering which transports the presence of God to the farthest extremity of the world through the co-operation of the creature. One might thus account for the suitability (in the sense used by St. Thomas) of the Incarnation, by saying that it is not suitable that God should depend on his creature. He took upon himself the form of a creature so that this act should be accomplished once, perfectly, and beyond any doubt. The Cross is the very essence of the Incarnation.

Plato: the scission between being and becoming, between truth and opinion. This is nothing more nor less than the difference between the real and the imaginary in the spiritual life, in other words between the supernatural and its ersatz forms. The word ersatz: this conveys the idea of copying when a misuse is made of copying.

Other civilizations. Their blemishes are cited as proof of the inadequacy of the religions upon which they are founded. And yet we should have no difficulty in finding at any rate equivalent blemishes in Europe in the course of the last twenty centuries of history. The destruction of America through massacre and of Africa through slavery, the massacres in Southern France, etc.—surely all this is no better than the homosexuality in Greece or the orginstic rites practised in Greece and in India. An orgy of blood is no better than an orgy of debauchery. But we say that in Europe there have been blemishes in spite of the perfection of Christianity, and in other civilizations because of the imperfection of their religion.

A shining example—which requires to be lengthily contemplated

—of the mechanism of false judgment. A matter of setting apart. When appraising the value of India or Greece, we set the evil in relation to the good. When appraising the value of Christianity, we set apart the evil.

So in the same way, in my conversation with D. on the subject of tobacco, I would set apart, while remaining unaware of the fact, the circumstances of the moment, the very conversation in which I was

engaged.

We set apart without knowing it—there lies precisely the danger. Or else, what is still worse, we set apart through an act of will, but an act of will that is furtive in regard to oneself. And afterwards we no longer know that we have set apart. We don't want to know it, and by dint of not wanting to know it we end up by not being able to know it. This is a phenomenon which is the reverse of that of inspiration as a reward for the highest form of attention. It is very useful in the case of things that we have looked full in the face for a sufficient length of time and which, by dint of looking at them, we have clearly been brought to the conclusion we ought to set apart.

In every other case it is monstrous.

Thus M. with reference to l'Al. et la R.1 In the one case he associated and in the other case he dissociated the very essence of

the structure and the apparent evil.

Justice consists in all cases that are analogous of establishing identical relations between homothetical terms. Cf. the similitude of triangles. 'You must realize, Callicles, the great power exercised by geometry both among the gods and among men.' How are we able to recognize that two cases are not analogous? That is a simple matter. Immediately we have perceived a resemblance from whatever aspect it may be, and however superficial, partial, devoid of significance it may seem, we must seek to establish the analogy. If we succeed in doing so, it must be contemplated. When it has been contemplated for a long time, if it continues to be manifest, that shows there is an analogy.

If we do not succeed in establishing the analogy, or if it will not bear the prolonged scrutiny of contemplation, those elements that are incompatible with it, the factors making for non-analogy, must be clearly defined. But these factors have got to be either facts or else connexions manifestly contained in the facts and capable of withstanding the prolonged scrutiny of contemplation; not arbitrary

<sup>&</sup>lt;sup>1</sup> Germany and Russia, presumably.

<sup>2</sup> Plato, Gorgias, 508.

bits tacked on proceeding from the imagination. For it is obvious that one can destroy any analogy whatever by tacking on to one of the objects being compared characteristics that have been manufactured in one's own imagination and are then transferred to it.

An outstanding example of setting apart is that offered by the practices relating to milk and meat, those of the Jews and the other ones observed by Frazer. The killing of beneficent animals that give milk is a crime. But the crime consists in the connexion between the act of killing and the beneficial service rendered. If the two things are separated, there is no crime. This connexion will never exist if only the meat is never allowed to be anywhere in proximity to the milk. And as there will then be no crime, neither will there be the corresponding punishment which would consist in the loss of the milk.

Children are forever doing similar things.

All men, too.

Just as the people Frazer refers to believe that there is no crime if the milk and the meat do not come into contact with each other in the stomach, so we all believe that there is no crime if the two things whose connexion constitutes the crime are not in contact with each other in the mind.

Thus this faculty of setting apart legitimizes all crimes. In the case of everything that is outside the sphere in which solid links, difficult to destroy, have been forged by education and training, it represents the key to absolute licence. This is what makes it possible for men to adopt such incoherent forms of behaviour.

Especially is this the case whenever the social element plays a part, as in collective feelings, war, national rivalries, class hatreds, loyalty to a party, to a Church, etc. Everything which is covered with the prestige attaching to social matters is placed in another compartment from the rest and made independent of certain connexions.

We also make use of this key when we give way to the allurements of pleasure.

I make use of it when I put off from day to day the performance of some obligation. I feel it clearly. I detach the obligation from the stream of time. This is one of the reasons which make the stream of time such a painful experience for me.

There is nothing we should desire more than to be able to throw away this key. It ought to be cast into the bottom of a well whence we could never recover it. But one must not pray to be given the

strength to throw away this key, to be impelled to throw it away. It represents the sphere reserved to the creature, in which God has forbidden himself to intervene in the very act of creating. It constitutes the crime of tempting God to ask for his aid in this sphere.

[N.B. There are three things that one must not do. Ask God for natural bread. It is for blind necessity to supply it or refuse it, as chance may decree. Ask him to intervene in the sphere reserved for the exercise of the creature's will. And desire social prestige, which

belongs to the devil.]

The action of throwing away the key, of throwing away the ring of Gyges, represents the personal effort on the part of the will, the blind and painful progress outside the Cave.

So long as the key remains in one's hands one is in the Cave, and to imagine that one is outside is a ridiculous and dangerous illusion.

That is where I am myself.

My faults can, unfortunately, cause harm to others, but they are very useful to me personally as furnishing clear, indubitable proof that I am in the Cave.

The ring of Gyges, making oneself invisible—that is precisely in what consists the act of setting apart. It is setting apart oneself and the crime one commits; not establishing the connexion between the two. I exist, and the crime takes place.

It is on behalf of good that we ought to proceed in this way; though slightly otherwise. Not I exist, and the beautiful line of poetry, the act of charity, etc., takes place; but I don't exist, and that

thing, whatever it is, takes place.

As for the crime, it does take place, that is true; and to the extent to which I force myself to place the 'I' in relation to the crime, to that extent I destroy some of the 'I' in myself, I degrade a part of myself to the position of matter. That is what constitutes repentance, whence comes absolution.

In the case of Gyges: I have become king, and the other king has been assassinated. No connexion whatever between the two things. Here we have the ring.

In the case of an owner of a factory: I enjoy such and such expensive pleasures, and my workmen suffer from poverty. He may be very sincerely sorry for his workmen, and yet not form the connexion.

For no connexion is ever formed unless the mind produces it.

Two plus two remain indefinitely two plus two unless the mind adds them together so as to make four.

We hate those people who would like to bring us to form con-

nexions that we don't wish to form.

To establish in the case of analogous things identical connexions between homothetical terms, even when some of these things and not others concern me personally or I happen to be attached to them—that is wherein true justice consists.

This virtue, conceived thus, is situated at the point of contact between the natural and the supernatural. It belongs to the domain of the will and the clear intelligence, therefore to the Cave (for our clarity is, in fact, darkness); but we cannot hold on to it if we do

not pass through into the light.

The natural virtues—if we apply to the word virtue its true meaning, that is to say, while excluding the social imitations of virtue—are only possible as permanent ways of behaviour for some one who has supernatural grace in him. Their duration is a supernatural thing.

'He to whom little is forgiven, the same loveth little.' This refers to someone in whom the social virtues occupy an important place. Grace finds little empty space in him. Obedience to the Great Beast in accordance with good—that is wherein the social virtues lie.

'Η δικαιοσύνη ἀριθμὸς ἐσάκις ἔσος.¹ Justice is an equally equal number.

This means just that; namely, establishing identical connexions between homothetical terms in the case of analogous things.

$$\frac{a}{b} \times \frac{a'}{b'} = a \text{ squarc,}$$

or again: a b' = a' b, as an expression of proportion.

At all events it must be a question of that.

That is the geometry which exercises great power both among the gods and among men.

The waiting for the approaching end of the world shaped the whole attitude of the Early Church. They believed, as was natural, that the crucifixion formed the actual threshold of de-creation; and hence the incarnation was essentially unique. They thought they had

Z

<sup>&</sup>lt;sup>1</sup> Diels, 5th edit., I, 452, 22-23 (A Pythagorean formula).

to announce a fact whose annunciation they alone had witnessed with their own eyes (or heard from the lips of those who had seen it) namely, the approaching end of the world. They had to make haste to spread this news. Whoever didn't believe in it neglected to put himself into a state of perfection, lacking the necessary stimulus, and was consequently lost. It was necessary to tear people away from their beliefs in order to place them face to face with this tremendous fact of the end of the world. (For which certain people were prepared: see the IVth Eclogue.) [It was a little like what is to-day, for the Communists, the belief in the imminent fact of the World Revolution. Whoever doesn't believe in it and consent to it from now on in thought, doesn't adhere to it as being something desirable, will be condemned, that is to say, destroyed by it when it takes place.] This belief in the approaching end of the world produced in them that 'forgetfulness of the immense distance which separates the necessary from the good.'

(Besides which, they were Jews in whose blood there ran a blind

hatred of what they termed idolatry.)

Nowadays, when we forcibly separate the notion of crucifixion from that of the end of the world considered as an immediate consequence, the Church has nevertheless preserved to a large extent this primitive attitude, in exactly the same way as the first motorcars preserved the shape of horse-drawn vehicles. But in the case of the Church the thing has been going on longer.

The belief in the fact of the imminent end of the world imposed

Christianity on the Great Beast.

(When did this belief come to an end?)

(....what a distance lies between the essence of the necessary and

that of the good.')

All the same, one cannot, in fact, be a supporter of that which doesn't exist. For example, one cannot be in favour of the reestablishment of the Carolingian dynasty on the throne of France; or an adherent of the Catharist religion, or of the Order of Templars.

The idea that something which no longer exists at all can be good is painful, and we thrust it aside. It is paying submission to the Great Beast.

July '40.

Those who to-day believe that one of the two antagonists is on the side of good also believe that his will be the victory.

1 Written in 1941-1942.

To see how something good, loved as such, stands as though condemned by the approaching march of events is a source of intolerable suffering.

'Genius always succeeds in winning through.' An expression of

submission to the Great Beast.

The spiritual strength of the Communists comes from the fact that they are moving not only towards what they believe to be the good, but towards what they believe must shortly and ineluctably come to pass. Thus it is that they are able, without being saints—they are a long way from being that—to undergo dangers and sufferings that only a saint would undergo for the sake of justice alone.

In certain respects, the state of mind of the Communists closely resembles that of the early Christians.

That eschatological propaganda explains perfectly well the per-

secutions that marked the early period.

The conception of good necessarily implies an orientation towards the future. Such states of mind, such beliefs invest the future with the consistency of the past, of the present, of the fait accompli.

The extraordinary spread of Christianity can be explained on the one hand by the dynamic quality inherent in eschatological belief, when the latter is sufficiently strong and is encouraged, as was then the case, by outside circumstances; and on the other hand by the fact that Christianity, in spite of its fundamental originality, was not something essentially new, quite the reverse, but the lawful heir to all the good that had been destroyed by the Roman Empire and for which men had retained an intense longing.

This widespread longing was gratified by a revelation addressed to a whole group of nations; just as the case of an individual the thirst for good ends up by being gratified by an inspiration. This emptiness, this inner desert had not of course brought about or provoked, but had attracted, rendered possible the wonderful descending movement which was accomplished in Judaea under

Tiberius.

To-day, if blind forces were to succeed in destroying the temporal existence of Christianity, one can very well imagine the possibility, after the passage of several generations, of a new revelation. (At the end of a few centuries only.)

Does a revelation imply an incarnation? It was not so implied in Israel's revelation or that of Islam. On the other hand we have Osiris, Dionysus, Krishna, Melchizedek . . .

(And in Islam itself, haven't there been secret beliefs derived from Persia?) It all depends perhaps on the quality of the revelation.
Unfortunately, there are no longer any barbarians to infuse new

blood into a new faith.

What is happening to humanity at the present time is like what happens to a man in whom affliction has, from without, partially killed the 'I'. Contemporary events are in process of destroying in mankind as a whole part of the energy available for transmutation into spiritual energy, and there is no way of repairing this loss. Contemporary events are an affliction, and that is an unalterable fact. We have got to contemplate this affliction in all its bitterness and without consolation, while loving God as the author of all things—amongst which this very affliction—and at the same time as the author exclusively of good.

As regards the question of good and evil, one may perhaps re-proach the Manichaeans with having diminished the impenetrability of the mystery by their manner of enunciating it. But the Catholics, except for those who have reached the very highest level, have diminished it far more still by their conception of Providence, and in a much lower category by their representation of 'le bon

Dicu.'

(The only serious error the Manichaeans fell into was the idea that Christ didn't possess a body of flesh-and-blood. But was it upheld by all of them?)

The thirst after good is never of no avail, not only if we take the case of an individual, but also that of the general mass of men. The amount of good that is produced for humanity at any given period (the significance of this word period is difficult to fix exactly) is mathematically equal to the sum total of individual thirsts after good formed by all the human beings living in the world during the course of that period.

That is simply a belief which it is necessary to bear in mind, but to which we must in no wise attach ourselves. It would be dangerous to do so. Better to relinquish it. We must empty ourselves of

spiritual good.

'He thought it not robbery to be equal with God.'
(Creation, incarnation and inspiration are with respect to the three Persons of the Trinity the same act corresponding to that which is represented in the case of Man by detachment—But such views are very hazardous.)

Note that  $\dot{\eta}$  olkov $\mu \dot{\epsilon} v \eta$ , in the time of Christ, signified the Roman Empire, and that all the countries that have become christianized—America is a case apart, one of colonization in the ancient sense; the same applies to Australia, etc.—once formed part either of the Roman Empire, or else of the Byzantine or Holy Romano-German Empires which succeeded it; save some exceptions like Ethiopia. Are there any others?—What about Russia, Armenia? (The latter was for a time under Roman domination.)

The peoples upon which Rome was unable to graft herself—Numidians, Arabs, Syrians, Persians—are Mohammedan.

It is true that Germany, the Scandinavian countries . . . But the Holy Romano-German Empire is also derived from the Roman Empire.

In the New Testament it says  $\tau \hat{\eta} \kappa \tau i \sigma \epsilon \iota$ . But this is perhaps a faulty rendering. Maybe all that Christ said was  $\hat{\eta}$  olkov $\mu \epsilon \nu \eta$ . And this faulty rendering would no doubt be due to eschatological beliefs. Since the end of the world was an event which was to affect the whole of creation at the same time, it had to be made known to the whole of creation to give the latter the opportunity to prepare for it. (When St. Paul speaks of the glad tidings which have been announced to the whole of creation, he is doubtless not thinking of the universal revelation of eternal truths; he doubtless means that those particular glad tidings were destined for the whole of creation, and he hoped that they were going to be spread with a miraculous rapidity.) One's attitude was bound to be different according to whether one believed that the revelation referred to some approaching and general event, or to transcendent and eternal truths likely to be interpreted in different ways by different peoples. The messianic mentality of the Jews helped toward this illusion.

The Church has failed to meditate on the words: 'I am not sent but unto the lost sheep of the house of Israel.'3 A transposition is what was necessary, replacing 'Israel' by ή οἰκουμένη 1 according

to the meaning of those times.

At any rate, the facts seem clearly to point to this.

Actions which one cannot bear that they should prove abortive, and which consequently, in the event of failure, go on repeating themselves indefinitely without one being able to put a stop to them save at the cost of a frightful wrench (Ovid's entreaties; myself and

<sup>&</sup>lt;sup>1</sup> The inhabited earth.

<sup>&</sup>lt;sup>2</sup> Into all the world (creation) [Mark xvi, 15].

R., for example)—it is these on which one expends, with a view to obtaining a result, a quantity of energy greater than that which is naturally at one's disposal.

That is to say, to obtain a result one tears vegetative energy out of oneself, and one is thenceforth made to depend on this result by

the vegetative energy.

This is always bound to produce either an exponential progression in the expenditure of energy and vegetative attachment, and therefore an ever-increasing bondage of an exponential kind; or, if the will or external circumstances break off the attachment, a partial death of the self which is not of the best type to be desired (in the worst of cases, a total death); or again, phenomena expressive of reversal, compensation, spite, hatred, revenge or disgust (and more particularly so if the result aimed at is attained).

Consequently, one must be very careful never to tear vegetative energy out of oneself with a view to obtaining some particular result, whether it be for the service of God, the salvation of the soul, the safety of one's country, or for anything else in the world. Least

of all for some personal advantage, obviously.

We must bestow what available supplementary energy we do possess, whether it be much or little, on such things as are capable of being clearly represented by the intelligence and chosen by the will. That is necessary as a condition for producing good, and it is often extremely difficult. But it is not that which actually produces good.

What produces good is the attention turned lovingly toward the non-representable form of good, which one is unable to approach, an attention that is accompanied by acts unprompted by any selective operation, save of an eliminatory kind, after the style in which poetical inspiration is accompanied by rhythmical words. There is a rooting up of energy, therefore an expenditure of effort; but these are efforts that we do not produce ourselves, which are produced in us, as happens in the case of childbirth. Whether such efforts are, or are not, successful doesn't matter, they always retain their full utility. When this rooting up of energy, which proceeds always in depth, starts cutting into the vegetative energy, the human being crosses a threshold, and enters upon the road of perfection which renders him capable of redemptive suffering.

How, for the proper handling of the available energy, is one to know that one is not going too far, that one is not pulling up vegetative energy? That is quite simple: one must have one's attention directed solely on the suitability or necessity of the action

(taking necessity either in the strict sense or in that of obligation) and not on the result. The result has already been judged to be desirable, otherwise one would not have carried out a choice. But once this choice has been made, one must pay heed not to the mental picture of the event judged to be desirable, but to the motives which have determined the particular choice and are made up of relationships. The consideration of relationships, which is knowledge of the second kind and which exhaustion obliterates, has no action upon the vegetative energy. Consequently, depending on the circumstances, either one orientates the available energy and leaves it at that, or else if to the choice once clearly carried out inspiration (always supposing that one is capable of inspiration) is added, one adds what one has—if indeed one has any—of supernaturally transposed spiritual energy on to the available energy.

And how does one know when one has not gone right to the limit of the available energy, when one has committed the sin of sloth? One must conceive such to be the case when, while contemplating the things that remain undone, a feeling of remorse arises in the soul. It would be hard to light upon another means of judging. Or, speaking more generally, if the things left undone hurt one, inspire one with temptations to lie to oneself, prompt one to fall back on the key opening on to licence, the ring of Gyges.

Actions that are really accomplished, but are, in essence, imaginary.

Actions that are really accomplished, but are, in essence, imaginary. How can they be defined? (And also other people's actions whose effects are undergone?)

Licence. What is the degree of licence that is permissible? That which does not divert the attention—at any rate implicit—from inconceivable good; which is compatible with what St. John of the Cross calls uninterrupted inward prayer (but of which one is not always aware).

Resemblance between the high and the low in inverse order, and equivalence of level among contraries. Requires to be further contemplated.

Cahiers
du
Sud

article on Morals and Literature 1—Because the link is missing, the result is that our real life is more than three parts composed of imagination and fiction. Rare are the contacts with good and evil.

<sup>&</sup>lt;sup>1</sup> Article by S. Weil which appeared in the January 1944 number of *Cahiers du Sud*, under the pseudonym of Emile Novis.

Mediation in Plato. On the one hand relation, number, proportion, measure, similitude, geometry, harmony, order, the mixture of limited and unlimited. In the *Philebus* all that is brought into relation with Prometheus, the god who was crucified for having stolen spiritual fire from Zeus and given it to Man. On the other hand madness, delirium, orgy (significant word), enthusiasm, initiation, epopsia. All that is related to Dionysus, who is the same god as Osiris; and Osiris is a god who suffered on earth, died, rose from the dead, and became the sovereign judge of the dead, and to whom the soul of the predestinated person becomes identical through assimilation.

The way in which the meaning attached to the word orgy has

degenerated-very instructive.

In the Cave—the double pain suffered; that of the limbs unable to move and the dazzling effect upon the eyes. *Phaedrus*: the training of the unruly horse and the itching growth of the wings. The two things correspond. The order of events is only upset in appearance. The bodily paralysis represents sloth, inertia, tamas. The horse represents covetousness, rajas. (?)

The troublesome horse. He is valuable, for it is he that pulls toward the beautiful. Beauty has trapped him. Cf. the story of the

three nights in folklore.

The troublesome horse pulls toward beauty (of whatever kind it may be) in order to feed himself pleasurably thereon. He has got to be hurt until he reaches the point where he fears the beautiful instead of desiring it. At the end of this training, his energy, which was pulling toward the beautiful, now offers a resistance; but at this moment the winged principle is in process of growth and the very itch produced by the growing wings carries one on toward the beautiful.

The resistance to be overcome in order to be carried toward the beautiful is perhaps a test of authenticity.

Affliction which is destructive of the 'I'. It destroys some of reality; takes away some reality from the world; plunges one into a nightmare. But the corresponding action also transmutes some of reality into a dream.

Is there a law of similitude between both ends of a bad action, in such a way that the latter causes a similar amount of harm to him who does it and to him who suffers from it?

And does the same thing apply in the case of a good one? Action would seem to be like a language. Like works of art, etc.

You communicate something by an action.

Must bring this out in Venise Sauvée.

Supposing that, basing themselves on the accounts of those who have come out of the Cave and have gone back there again, those in the Cave have made up stories, fairy tales about the outside world—perhaps quite in accordance with the truth; if one of he games played there consists of closing one's eyes and saying 'I can see the sun,' and if this gives rise to collective illusions, in the long run this game will prevail on some to go outside the Cave. But it will keep a good many others inside the Cave—And then what will happen if those who play this game, taking pity on the others, want to make them see the sun? And even want to make some see it who have really gone outside, but express what they have seen in different words from those of the accounts that have served as a basis for this game!

Some acts make us conscious of the existence of other people; others annul this consciousness in us. Not only does cruelty have this latter effect; shameful things do also.

The fire referred to in Heracleitus, since it is exchanged in all things, is energy.

In God, it is God's energy.

Fire is in the world, but the thunderbolt is a transcendent form of energy.

To say that God thinks on himself is to say (1) that he is nothing else than thought, and (2) that he does not think on anything other than himself. All affirmations with regard to God are, in their true sense, negations.

The Three Persons. God is so much subject that considered as object he still remains subject, and considered as relation to the object he still remains subject. (The veritable revelation received by Moses is the moment when God says to him: 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.')

We distinguish between 'I' and 'me'; but the 'me' of God still

remains 'I'. Under all possible aspects, he is always that which

says 'I'.

. In the play by Lope de Vega (El mejor Alcalde el Rey), the passage about Yo.1 Transposed into myth, this story would be splendid. The sovereign who announces his arrival by having his henchman say that he who is there is 'I'. And the feudal lord who has usurped a false sovereignty, who sends back the answer that he alone upon this earth has the right to call himself 'I'. Then, when he realizes that it is the king, he falls to his knees; but is punished for his crimes with death.

'For I was an hungred, and ye gave me meat-Lord, when saw we thee . . .?' They didn't know when it was. We mustn't know when it was.

The thought of God must not interpose itself between us and other creatures. It must not make the contact between us and them less direct. On the contrary, through it the contact must be made more direct.

The real aim is not to see God in all things; it is that God through us should see the things that we see. God has got to be on the side of the subject and not on that of the object during all those intervals of time when, forsaking the contemplation of the light, we imitate the descending movement of God so as to turn ourselves toward the world.

We must not go to the help of our neighbour for Christ, but through Christ. Let the 'I' disappear in such a way that Christ, thanks to the intermediary formed by our soul and body, himself goes to the help of our neighbour. We must be the servant who is sent by his master to give certain particular help to a certain particular person in distress. The help comes from the master, but it is addressed to the person in distress.

Generally speaking, 'for God' is an unsuitable expression. God

must not be put in the dative.

During acts of prayer and contemplation, the whole soul should become still and suffer the void in order that the supernatural part alone may be active—active in a gratuitous way, suspended to the highest point of the soul's gathered-up energy.

At all other times, God should be at once present and absent in

the natural parts of the soul turned toward the exterior, in the same

way as he is both present and absent in Creation.

These are differences of level, the same in the universe as in the soul, in the macrocosm as in the microcosm.

When a master sends his servant to carry help to one in distress, one cannot say that the help is intended for the master; it is intended for the one in distress; it comes from the master. As for the servant, he has nothing to do with it.

Christ did not suffer for his Father. He suffered for men through the will of the Father.

One cannot say of the servant who goes off to carry help that he does so for his master. He does nothing; even if in order to reach the person in distress he has to walk barefoot upon nails. He then suffers; but he still does nothing. For he is a servant.

'We are unprofitable servants,' that is to say, we have done

nothing.

In order to be purely and simply a servant, we must go to the help of our neighbour only when we are compelled to do so through the clear perception of a necessity, that is to say of an absolutely strict obligation, or irresistibly impelled thereto by a transcendent impulsion. There is also the case where a natural inclination to go to the help of others arises in the soul: we must then examine very carefully if there is any serious disadvantage to be feared as a consequence, and if not, abandon ourselves to the impulse. Except in these three cases, we must not do anything.

If-[and this is to be feared especially in the first case, only in the first case perhaps, so long as it is simply a question of weakness] if the servant doesn't set out immediately on receiving the master's orders, were it even upon nails, he must be disciplined with the whip and with lumps of sugar, but particularly the whip.

The master's orders are given either in the shape of general directives established once and for all, or else by word of mouth.

They are the first two cases mentioned above.

The servant has not got to train himself, but has got to be trained. Therein lies a difficulty to be closely examined, a source of fresh knowledge on this point. Only he must allow himself to be trained.

When I commit a manifest fault, this comes from a finite quantity of the corresponding vice in myself which has to come out before it can be exhausted. I should therefore rejoice over this fault. But it must really be some vice which comes out, and which no longer goes back in again. It is repentance that brings this about. Repentance is this actual conception itself, conceived with the whole soul. Joy (pure joy is always joy in the beautiful) is the feeling of reality. Beauty is the manifest presence of reality.

That is the very thing, and not anything else, which Plato speaks

of—τὸ ὄν.1

(This is exactly what I thought at the age of twenty, when I was writing 'Eclair,' but I didn't then know that it was in Plato.)

Real presence.

We should not draw near to our neighbour for the sake of God, but be impelled by God towards our neighbour. Like the arrow shot towards the target by the bowman. We should be a means of contact between our neighbour and God, as the pen is between me and the paper.

There are three aspects of God's presence in the universe which correspond to the three Persons. His presence in respect to creation. His presence as object visible to man: order of the world (soul of the world), incarnation. His presence in the soul: inspiration. His creative presence is of an equal density in all phenomena and all possible interrelations of phenomena. His inspiratory presence is solely in the silent part of the soul. I cannot see any room for an intentional presence of his in individual matters.

His inspiratory presence exerts an influence on all parts of the being, soul and body, in accordance with the individual nature and laws proper to each particular part; but exerts an influence only, and

does not descend to them.

Miracles, stigmata, etc. There exists contact between God and the supernatural part of the soul. We know experimentally that such contact is accompanied by psychological phenomena. We also know experimentally that these psychological phenomena are accompanied by phenomena of a nervous description. Do these latter, by their own mechanism, sometimes produce physiological phenomena? Or do we prefer to think that God needs to use another, and distinct, form of action in order to produce at the same time certain effects on the body, independently of those produced on the soul? What meaning could possibly be attached to such an absurdity?

The miraculous appearance of things of this order induces some people to believe. It is certainly the will of God. We can be quite

sure of the fact, not so much because such things are necessarily good in themselves, which is extremely doubtful; but from the simple fact that they exist. But this persuasive effect is produced by the miraculous appearance, and has no need whatsoever of the reality of the miracle.

God has entrusted all phenomena, without any exception, to the

mechanism of this world.

And what about inspiration regarded as a phenomenon? There lies the great mystery.

Beauty—the manifest presence of reality; of a transcendent reality. But that is implied. Reality is only transcendent. For all we are given is the appearance.  $T \circ \tilde{o} \nu$ .

(The cube in a transcendent sense. And there are cubes of cubes.)

The true relationship to God consists in love when contemplating, in blind obedience when acting. But we must not mix the two things. We must act as a servant while contemplating with love; but we must not act thus for the sake of what we love.

Whatever the 'I' does is bad, without any exception, including good, because the 'I' itself is bad.

The more I efface myself, the more God is present in this world.

A sentence in the *Philebus* (πάντα καλά...¹) indicates that that geometrical order which Plato does not reveal in the *Republic* is what is referred to in the *Symposium*, namely, the contemplation of the *beauty of mathematics*. That is something ἀνυπόθετος.² It is (to use Guénon's a expression) the *realization* which corresponds to mathematical theory. It is a mathematical mystique. Thus the two ways meet—that of Prometheus and that of Dionysus.

The criterion of reality. It is necessity—always—in all orders of reality. There are many roads leading to Paris, but they all have something in common. For example, they must all either keep for a long time to the East, or else cross the Loire. If I think that I take the boat, that I go towards the South, and that the boat lands me in Paris, it is all a dream. Travel from one place to another involves

<sup>2</sup> Non-hypothetical (Plato, Rep., VI, 510).

<sup>&</sup>lt;sup>1</sup> All that is beautiful . . .

<sup>&</sup>lt;sup>3</sup> René Guénon, the philosopher and orientalist (1880-1952).

certain necessary things to do with the sequence of the various stages.

(Necessary things which are other than mathematical necessity,

and yet related thereto.)

Travel reports, maps, are thus a means of discrimination.

So are the accounts of mystical experiences, too, if this use is made of them.

(For example, the image of the Cave indicates that one begins by suffering, mental confusion, groping in the dark, effort that at times appears hopeless. If from the moment one has turned one's mind toward good one has only received consolations from doing so, one may be certain that such a 'reorientation' has been very nearly all a dream. There are plenty of other examples.)

The number of possible roads leading from here to Paris is infinite, and of an infinitude that has about it the force of continuousness; and yet the sum total of all these roads is something limited. (There are very many more roads which don't lead to

Paris.)

That is because this assemblage of roads is defined by a limited condition.

In 'Cantor's Paradise' the mind has got to be very much clearer, more exact and intuitive than anywhere else. (As in the case of the mysteries of theology.)

The distinction to be made between levels is something of the utmost importance. Mathematics provide an excellent exercise in this respect.

The relation between the whole and the part, and between the part and the whole in mathematics. Needs to be contemplated.

The different forms of demonstration—a great mystery.

The same and the other.

The discovery, delimitation and contemplation of the *mysteries* in ordinary everyday life, in perception, society, the sciences, etc.; and then their enumeration. This would be very useful.

Is there a relationship between h (Heisenberg) and dx.dy=dy.dx?

Lautm. Is there a fundamental asymmetry?

The method of proof in mathematics. 'Ανυπόθετος. A priori facts. Wherein lies the preferential value attached to an a priori fact?

Cubes. Cubes of cubes. Etc. Cubes<sup>n</sup>.

Analogical utilization of the notion of transfinitude.

The seizing hold, the touching of Being with the aid of the two pincers of Relation.

Cubes, cubes of cubes, etc. There is more and more of reality, right up to God. It is by this method of proof alone that we can verify the fact that He is what is most real, otherwise this remains an expression devoid of meaning.

Contraries and contradictories. What the relation of contraries can do so as to touch the natural being, contradictories conceived together (but really conceived together) can do so as to touch God.

Dialectics: this is the cubes of cubes of . . . etc., right up to God.

Fetishistic law. If you cut your finger, you bleed; if you violate the law, you are punished. Necessity instead of punishment; an imitation of natural laws. This idea was rediscovered by Rousseau.

The belief that one must not carry a sick or injured man because the spirits of diseases like receiving medical attention; and that if an injured man dies as he is dragging himself along, it must be because he had sold himself to the evil one, and therefore his death is a good thing.

An attempt to bridge the distance between the necessary and the good.

The distance separating the necessary from the good. It needs to be contemplated incessantly. It was the great discovery made by the Greeks. Had the fall of Troy perhaps taught it them?

Every attempt to justify evil by something else than by: That is, is an offence committed against this truth.

What is hidden is more real than what is manifested, and that is true right along the scale leading from what is least hidden to what is most hidden.

'That which is not manifest, but by which that which is so is made manifest.' One can say that of the cube, in the matter of perception, and so, step by step, right up to God.

It is not for me to love God. Let God love himself through me

Each thinking creature having reached a state of perfect obedience constitutes a singular, unique, inimitable and irreplaceable mode of the presence, the knowledge and the working of God in the world.

To conceive what the price of obedience represents, and not to change as a result, is to destroy a thing of infinite value.

I cannot conceive the possibility of God loving me, when I feel so clearly that even the affection which human beings evince for me can only be a mistake on their part. But I can imagine well enough that he loves that particular perspective of creation which

can only be had from the spot where I am. However, I act as a screen. I have got to withdraw in order that he may be able to see it.

Those whose inner gaze is not turned toward the fountain of grace in such a way as to receive the light can, nevertheless, experience a veritable contact with God if, as a result of a wonderful meeting, they are made the object of an action on the part of some human creature that through perfect obedience has become just a simple intermediary.

I have got to withdraw in order that God may be able to enter into contact with the human beings whom chance places in my path and whom he loves. My presence shows a want of tact, as if I were to find myself between two lovers or two friends.

What does it matter what I have in the way of energy, gifts, etc.? I shall always have more than enough for passing out of sight.

To cease to be, out of love.

The privileged rôle of the intelligence in veritable love comes from the fact that the nature of intelligence consists in this, that it is something which becomes obliterated from the very fact that it is exercised. I can make an effort to make my way towards truths, but when they are there before me, they are, and I have nothing to do in the matter.

That is why the cube by cube way toward God is a perfect way.

In order to attain to perfect obedience, one must exercise one's will, one must put forth an effort until one has exhausted in oneself the finite quantity of the type of imperfection corresponding to effort and to the exercise of the will. The effort of will has got to wear down this finite quantity of imperfection in the same way as a grindstone wears down a piece of metal. After that, there is no further use for effort or exercise of the will. Everything which, so long as one is at the level of the will, seems like a resistance to be overcome—inertia, fatigue, inferior quality of desire—all that, so soon as one has crossed a certain threshold, is turned into suffering passively submitted to, and one's movements no more represent actions than does one's lack of movement. When one has reached this stage, there may be said to be genuine obedience.

The use of duty, as it is represented to one, is to exercise the will in this task of wearing down. When one has come to the end of

evil. there is no longer any place for duty.

Not that this prevents there being a conformity between behaviour and duty. For in the first place there is nothing to oppose the accomplishment of duty, and secondly there is something to urge one irresistibly to accomplish it, namely, the thought of those who are at a lower stage and are in need of an example. There may be other factors still; but at any rate there is that one.

Must try to delineate the cube by cube way.

There is nothing which comes closer to true humility than the intelligence. It is impossible to feel pride in one's intelligence at the moment when one really and truly exercises it. And when one does so exercise it one is not attached to it. For one knows that, even if one were to become an idiot the very next moment and remain so for the rest of one's life, truth goes on existing.

Attachment is nothing else but an insufficiency in the feeling for reality. One is attached to the possession of a thing because one thinks that if one ceases to possess it it will cease to be. Hence the attitude of that woman who, when passing close to a queue in front of a fish-shop, would stop because if she had gone on the fish being sold there would have been wasted. She thought that the food which she and those of her family didn't cat didn't exist. There are a great many people who do not feel with their whole soul that there is all the difference in the world between the total destruction of a city and their own irremediable exile far away from that city.

Reality represents for the human mind the same thing as good. That is the mysterious meaning behind the proposition: God exists.

In Plato, τὸ ὄν should be translated by reality.

Reality is the Word.

The One is=Father, Son and Spirit. (Cf. Plato's Parmenides.) (In the Parmenides, does the passing of the three to plurality correspond to creation?)

The identification between reality and good. Necessity as a criterion of reality. Distance between the necessary and the good. All that requires unravelling; is of the very highest importance; for therein lies the root of the supreme secret.

2Δ 365 As soon as one knows that something is real, one can no longer remain attached to it.

Those who desire their own salvation do not really believe in the reality of the joy to be found in God.

'Let thy joy be in detachment.' Nothing is literally truer.

Pure joy and pure suffering are alike accompanied by the irresistible feeling: This cannot possibly go on; in another minute this is bound to come to an end. But in each case the actual feeling is a very different one.

The vulnerability of the precious things of life is beautiful,

because vulnerability is a sign of existence.

Thus the lack of physical heat or material food experienced by the heavenly soul attached to a mortal body is a beautiful thing; and the feeling of well-being produced by the provision of physical heat or material food is a beautiful thing; for the feeling of well-being is a yet more patent sign of vulnerability than is physical suffering itself. That is what Milarepa experienced. It follows that, if one were to meet Christ starving, one would be able to feed him without being guilty of impiety.

Benefaction is permissible precisely because it constitutes a still greater humiliation than physical suffering, a still more intimate and patent proof of dependence. And gratitude is ordained for this reason, because that is precisely the use to be made of the benefit received. But it has to be a dependence with respect to fate, and not with respect to any particular human being as such. Which is why the benefactor is under the obligation of dissociating himself entirely from the benefit conferred. And gratitude must in no sense constitute an attachment, for that is the sort of gratitude characteristic of dogs.

A benefit does not wipe out past affliction as such. It adds to the individual experience of dependence formed by affliction—an experience that is already an accomplished fact—a new and different experience of dependence, which presents an opportunity for progressing in self-knowledge, if the person under an obligation knows how to make use of it.

It follows that the inclination to go to the help of others does not conflict with the acceptance of the fundamental wretchedness of mankind. Benefaction is part and parcel of this condition of affliction; and, as in the case of affliction, its value lies in constituting a means of contact Baptism.

Water and the spirit.  $\Pi\nu\epsilon\tilde{v}\mu\alpha$ , that is either the natural energy or the supernatural energy (in this case, the Holy Spirit). The vegetal sap, a combination of water and of solar energy thanks to the action of chlorophyll, enters into us and becomes blood. (Timaeus.) (Connexion between wine and blood.) The Hebrews thought that blood is life. We have got in a certain fashion—very difficult to discern clearly—to decompose the life in us, to die, to become water again. Or rather, we have got to understand with our whole soul that, looked at from the angle of the supernatural, the life which is in us is dead; that on the supernatural plane we are dead, and that we haven't any blood in us, but only water. Once we know this with all our soul and really desire the light of the Sun of understanding, then the supernatural counterpart of the properties contained in chlorophyll makes its appearance in us, and the supernatural energy, which pours down from the spiritual Sun, combines thanks to its action with the water of which we are composed so as to form a new type of life, another sort of blood. Therein lies the meaning contained in the words: 'Except a man be born of water and of the  $\pi\nu\epsilon\hat{v}\mu\alpha$ .' And therein lies the meaning of baptism.

 $\Pi_{\nu} \in \hat{v}_{\mu} = (spirit).$ 

Among the Stoics, who are the followers of Heracleitus, the  $\pi \nu \epsilon \hat{\nu} \mu a$  is energy (in the sense in which we use that word in science, both physical and psychological), which they represented to themselves in the form of fire.

Supernatural energy is the Spirit, which is represented in the Gospels as fire. In Heracleitus, the thunderbolt and fire are images of the Holy Spirit.

In the language of the ancients,  $\pi \nu \epsilon \hat{v} \mu a$  is also the vital energy among the living, and corresponds to anima.

Plato (Tinneus, 80e)—Νεότμητα δε καὶ ἀπὸ συγγενῶν ὅντα, τὰ μεν καρπῶν, τὰ δε χλόης . . . παντοδαπὰ μεν χρώματα ἴσχει διὰ τὴν σύμμειξιν, ἡ δ' ἐρυθρὰ πλείστη περὶ αὐτὰ χρόα διαθεῖ, τῆς τοῦ πυρὸς τομῆς τε καὶ ἐξομόρξεως ἐν ὑγρῷ δεδημιουργουμένη φύσις.

And fresh cuttings from kindred substances, whether the fruits of the earth [including seeds] or herbs of the field . . . acquire all sorts of colours by their intermixture; but red is the most pervading of them, being created by the cutting action of fire and by the impression which it makes on a

moist substance; and hence the liquid which circulates in the body has a colour such as we have described. The liquid itself we call blood, which nourishes the flesh and the whole body.1

First epistle of St. John v, 8 τρεῖς είσιν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

And there are three that bear witness in earth, the  $\pi$ νεῦμα, and the

water, and the blood: and these three agree in one.

Gospels—St. John iii, 5: ἐὰν μή τις γεννηθη ἐξ ὕδατος καὶ πνεύματος.

Except a man be born (from above) of water and of the Spirit—

The ancients (and more particularly the Hebrews) believed that life resides in the blood, the blood being composed of water and of fiery energy. One must die and be reborn. The life in us has to be decomposed into its elements—water and  $\pi\nu\epsilon\bar{\nu}\mu a$ , and then reconstituted from these elements. One plunges completely into the water; there is no longer anything but water. The  $\pi\nu\epsilon\bar{\nu}\mu a$  then descends from heaven upon the water. The two  $(\pi\nu\epsilon\bar{\nu}\mu a)$  and water) combine to form a new kind of blood, a new kind of life. And the regenerated being makes his appearance; no longer born of the flesh of his parents, but created by God out of the inert matter which he has again become. (The blood is the same thing as sap or wine. The vegetal sap, compounded of solar energy and water by virtue of the properties contained in chlorophyll, enters into us and becomes blood. Grace represents our chlorophyll.)

What is mysterious about the notion of choice is this, that to represent two things to oneself as being possible, therefore as ultimately real, is to represent them to oneself as being ultimately in accordance with the will of God, therefore as ultimately good; whereas, on the other hand, the notion of choice implies that one of the two should be good and the other not. It follows that the notion of choice is contradictory. Moreover, it is one of a low category.

Causality in history. Needs to be contemplated. Fatality and causality. Cause and condition. Condition and possibility. Possibility and choice.

Every fault recognized as such—even if it is only the result of a passing thought—represents that much imperfection which disappears. And the sum total of imperfection is finite.

<sup>1</sup> Jowett translation.

A test of reality lies in the fact that it is harsh and stony. Joys are to be found therein, but not pleasures. Everything that is pleasurable is merely reverie.

The moral philosophy contained in the Egyptian Book of the Dead is a supernatural one, uncontaminated by the Great Beast. It has a purity like that of a Gregorian chant or of Monteverdi. I have not made anyone weep. I have not made anyone afraid. I have not adopted a haughty tone. I have not lent a deaf ear to just and true words.' The Great Beast is sensitive to prestige. Humility is the only virtue which has no image resembling itself in the moral system of the Great Beast.

A Pharisce is a man who is virtuous out of obedience to the Great Beast.

[My idea that egoism doesn't exist: the same idea is found in the Symposium.

Folklore. The tale of the three nights.

'Far hac I sought thee, near am I brought to ye,

Dear Duke of Norroway, will ye turn and speak to me?'

[She sang] '... Till her heart was like to break, and over again like to break.' 1

On this subject we have: in (celtic?) Scotland, The Red Bull o' Norroway; in Russia, Fenist the bright Falcon. Also Grimm.

A prince who has been married under the form of an animal. His wife commits a fault (What is it? Looks at him during the night when he has taken on human shape, I think) and he disappears. After long searching, she finds him in his palace, where all preparations are being made for his wedding. Three times running she buys from his betrothed, each time thanks to the wonderful contents of a magic hazel-nut giver to her on the way, the right to spend the night with him. But the betrothed has seen to it that the prince is drugged. Only at the very end of the third night does he wake up.

The princess represents the descending divinity. She is united to the being of flesh-and-blood during the night. But at the first glimmer of grace the creature steals off. The soul swoons away. Good has got to seduce the flesh in order to be able to show itself to the soul. Beauty is this seduction.

The 'recognitions' are so poignant because of the reality that is hidden.

<sup>&</sup>lt;sup>1</sup> English in text.

When reality comes in search of the soul and is not recognized . . .

The Great Beast. It is a real animal. It is susceptible to force and crushes weakness. It does not look upon humility as a virtue.

['To recollect' for 'to think of.' It is a figure of speech found in Sanskrit, Greek and Latin.]

It is only in the night, in a state of unconsciousness that the soul wants to be united to truth. As soon as it sees a glimmer of truth appear, the soul flees and turns itself toward the flesh. Truth has got to seek it out and seduce the flesh in order to gain access to the soul. But the soul is asleep. If it wakes up for an instant, it then turns itself toward the legitimate form of union.

The initial union with truth takes place in the night.

The bridges of the Greeks. We have inherited them. But we do not know what use to make of them. We have imagined that they were for building houses upon. So we have erected sky-scrapers thereon to which we are continually adding fresh storeys. We do not realize that they are bridges, things made to be crossed over, and that that is the way leading to God.

The conception of fact *a priori*. It was barely glimpsed by Kant; the limits of his system prevented him from applying himself to it. In what way is the *a priori* fact of greater value than the observed fact? And where lies the harmony in *a priori* facts?—a harmony which we do not supply ourselves, but which is given us.

Plato. del őv,1 to be translated by eternally real.

Poverty-stricken Love in the Symposium—gaunt, bare-footed, homeless, lying upon the ground, sleeping on doorsteps and on the roadside, with want and penury as companions . . . St. Francis.

Mathematics. No element of chance, and yet the presence of coincidences.

Ideas in Plato, fire in Heraclitus, etc.—The ancients had a way of employing the same words at different levels by analogical transposition, which confuses everything if we fail to recognize it.

The Ideas in Plato are either definitions, or else the attributes of

the Deity.

Timaeus—The Model in the Timaeus is an intelligible [?] living

being, a person. So is the Demiurge, of course, and likewise the Soul of the World.

Since, moreover, Plato refers to God as the One, he didn't fail to appreciate the unity of God either.

Instead of the three terms:

Subject, the knower, the known, knowledge (as in the object, Republic);

relationship the lover, the beloved, love (as in the *Phaedrus*);

between the we find in the Timaeus:

two. the artist, the work, inspiration.

It represents the transposition of the first two in creation. This therefore presupposes a very definite idea of the Trinity. Among these three terms it seems at first as though there were only one person, the artist. But both the model and the work are persons.

Plato ascribes an origin to the world because it is a body. He says that the Soul of the world is older than the body. He by no

means says that it (the Soul) has any origin.

The Demiurge extends the soul *round* the world. This points to the fact that it is the being, eternally real, which is in the outer region of the skies in the *Phaedrus*.

The speech delivered by the Demiurge to the gods that have been begotten is not addressed to the Soul of the World.

There are [three?] ways in which we can love a spirit through the medium of a sensible form: a sculptor through the medium of a statue; a soul through the medium of a body—(and what is the third way?)

A sculptor whose statuc were to be his own body . . .

Genitum 1—equivalence of creation in the realm of the eternal.

Genitum. God, before creating the world, creates himself. It is an act of knowledge, and of love, and of creation, directed toward the self. All acts exist eternally in God, directed inwards. The Model is this very thing, this very act itself.

We can, when looking at a statue, love either the sculptor or what the sculptor loved when he was making the statue (a higher form of love). The Word considered as orderer of the world and mediator lies at the point of intersection between time and eternity. Plato describes the Soul of the World thus: outside the all and within the all (cf. the *Îsa Upanishad*).

The finite universe, an image employed by the ancients—who did not possess the theory of wholes—to indicate that there are

higher orders of infinitude.

Good is, from the aspect of creation, a Person, namely, the author of the world. So is Truth, namely, the Model which lives eternally, the living spiritual principle. So is Being, namely, the Soul of the World.

The Ideas, these thoughts in themselves, these thoughts which no one thinks—this amounts to saying that they are the thoughts of God. Evidently, since to conceive them is to imitate God. They are implied in the act whereby God knows, loves and creates himself.

This need to be the creator of that very thing which one loves—this represents a need to imitate God. But it is an inclination toward false divinity. (Unless one has recourse to the Model seen from the

other side of the skies.)

Plato thought in terms of a builder of a temple or of a sculptor. We think in terms of a watch-maker who fits a certain particular movement to make a certain particular hand go. All our acts have their analogical model in God; but it is evident that the ones we may legitimately make use of to ascend by analogy are those in the course of which we discover that we receive something from outside—an inspiration.

Work, as such, is not an imitation of Creation, but of the Passion. It is as toil that it partakes of an inspiration. For anyone who was so strong that he was never tired and never suffered in any way, work could not possibly represent a point of leverage. We must make use of our body as of some dead object, as of some wooden instrument.

A piece from the side and thigh of a Greek statue is just as beautiful as a Greek statue that is complete. But if it is broken, if it is pounded up into stone-dust, it is no longer beautiful. Creation, however far one goes down in the scale of size, possesses the fulness of beauty. And the inside of the statue is not beautiful. Nor is that of creation.

Greek statues as an expression of analogy—macrocosm—microcosm. Sculpture, a religious act.

Plato's contempt for artists was directed toward his contem-

poraries who were decadent. Their art was imitative, not inspired; an imitation of the *transitory model*. That is art criticism. The Venus of Praxiteles.

Γέγονεν, ἀρχήν, tcc.—That indicates a level, not Time, for Time comes 'after' Creation.

There is a bad model in the Timaeus—cf. Theaetetus.

Translate vontós by spiritual.

Timaeus, 35a—The mediatory function of the Soul of the World (proportional mean) is clearly indicated. (In the Symposium, Plato says that there are several mediators; but he doubtless means by that several different Ways.) Hence the Soul of the World is the same thing as Prometheus, Love, Dionysus.

The violence that is done to the Other to bring it into harmony

with the Same. We must imitate this.

One advantage of a priori facts over a posteriori ones is that we have the time to contemplate them.

Fire (light) corresponds to sattva; Earth to tamas; Water to rajas. (Water spreads itself around.) Fire rises; solids fall; air spreads itself around.

Every obligation to carry out something big or small which goes against the grain must be made an opportunity for a deeper realization of one's state of slavery.

[Timaeus. The human soul is composed of the second and third clements, without the first. This means to say that it cannot attain to God otherwise than by becoming united with the Soul of the World, through mediation.]

The complete separation of functions in the ideal City. It is what St. Thomas says with reference to Christ. Leaving to each function the full essence of its own nature.

The aim of gymnastics and music is to render the supplementary

energy docile to the influence of the supernatural.

The vegetative energy alone has the right to remain attached to those things that are necessary to the vegetative life. One must not appropriate anything to oneself, whether it be an object or a being, through the exercise of the supplementary energy. Poverty. That is the meaning contained in Plato's 'communism'.

<sup>1</sup> It came into being as beginning (Plato, Timaeus, 28b).

The Model in Plato always signifies inspiration. στεργεῖν in Greek means to cherish and to be resigned; amor fati.

Republic, V, 472b:

'If we have discovered what is justice, are we to require that the just man should in nothing fail of absolute justice; or may we be satisfied (ἀγαπήσομεν) with an approximation, and the attainment in him of a higher degree of justice than is to be found in other men?—The approximation will be enough—Then, so that we may have an ideal model, let us enquire into the nature of absolute justice and into the character of the perfectly just man, while supposing it possible for such an one to be born, and what he would be like if he were born. And let us do the same in the case of injustice and the unjust man. Thus, looking at these, we shall be able to judge of our own relative happiness and unhappiness according to the standard which they exhibit and the degree in which we resemble them. That is what we propose to enquire into; but not with any view of showing that such things are possible in fact.

Would you think any the worse of a painter because, after having delineated with consummate art an ideal representation of a perfectly beautiful man, he was unable to show that any such man could

possibly exist in actual fact?'

Plato clearly distinguishes between: (1) just men, who all, without exception, are so more or less; (2) justice, and (3) the perfectly just man.

The just man who is despised, beaten, buffeted on the face,

crucified, forsaken even by the gods . . .

Existence cannot be proved, it can only be observed as a fact. But the more perfect has more reality than the less perfect. And reality for a man consists in his existence on this earth.

(It is rationally proper that the perfectly just being should exist.) Full reality for God lies outside this world, but full reality for a man lies within this world, even should he happen to be perfect.

The Model is the one shown in the Timaeus.

Republic, 365a—Sacraments in the Orphic tradition. Republic, 366c-d—

... πολλην συγγνώμην έχει καὶ οὐκ ὀργίζεται τοῖς ἀδίκοις, ἀλλ' οἶδεν ὅτι πλην εἴ τις θεία φύσει δυσχεραίνων τὸ ἀδικεῖν ἢ ἐπιστήμην λαβων ἀπέχεται αὐτοῦ, τῶν γε ἄλλων οὐδεὶς ἑκων δίκαιος, ἀλλ' ὑπὸ

ἀνανδρίας η γήρως η τινος ἀσθενείας ψέγει τὸ ἀδικεῖν, ἀδυνατῶν αὐτὸ δρᾶν.  $^1$ 

(Plato's criticisms on the subject of the mysterics closely resemble those current to-day with regard to confession and absolution.)

The Passion is the actual existence of perfect justice without any unreal admixture. Justice is essentially non-active. It has to be either transcendent or else exposed to suffering.

It is then purely supernatural justice, totally deprived of any support discernible by the senses, even the love of God in so far as it can be felt.

It is a sort of impiety to suppose that this represents a piece of imagination, a mere attitude on the part of the mind, whereas the mixed form of justice exists; unless one regards this mixed form of justice as not having in reality any part or lot with justice, except in appearance.

Ontological proof is mysterious because it doesn't address itself to the intelligence, but to love. And incarnation, too, is a matter for ontological proof, for it is only a truth where love is concerned.

There is no form of felicity to be compared with inner silence.

Redemptive suffering is what displays justice in all its nakedness and transports it in all its purity right up to existence. That is what saves existence.  $\Sigma \omega \zeta_{\epsilon \nu} \tau \dot{\alpha} \phi_{\alpha \nu} \dot{\phi}_{\mu \epsilon \nu} a^2$ 

The thought of—. If there has been something in me capable of formulating this thought, I know that there is nothing in me that is capable of supporting it when I look at it face to face. And nevertheless, when I do look at it face to face, I know that there lies my path, if it is practicable. It forms the criterion of good in action.

Demeter is the flesh and Kore is the soul which sees a beautiful flower and is seized and carried away against its will into the other world, lamenting the flesh. Demeter claims Kore back again; but it is Zeus who had decided upon this abduction. However, as

<sup>2</sup> The salvation of appearances (Platonic concept).

He is not angry with the unjust, but is very ready to forgive them, because he also knows that men are not just of their own free will; unless, peradventure, there be some one whom the divinity within him may have inspired with a hatred of injustice, or who has attained knowledge of the truth—but no other man. He only blames injustice who, owing to cowardice or age or some weakness, has not the power of being unjust (Plato, Republic, 366: Jowett translation).

Demeter threatens to cause life to cease, Zeus agrees to the return of Kore. But Kore has eaten the pomegranate (St. John of the Cross).

At the same time, the vegetation . . . (Except the seed die . . .)

Passage from beauty into food.

Grace abducts (it is a ravishment), then seduces. The soul does not give itself, it is taken.

The soul pledges itself without knowing it, out of joy. When it returns to the flesh, it is unable any longer to belong to the flesh.

Dionysus is Hades, and the wine is the pomegranate. But the image of the wine represents above all inspiration, and that of the pomegranate, joy.

Kore (it is so obvious that it means the soul) is the daughter of Zeus and of Demeter, of God and of the Earth. It is Zeus who in

his wisdom gives her to Hades for wife.

'None cometh unto Me, save them that have been given me of my Father.'

Afterwards, the two goddesses, united together, go up to heaven. Blessed are those whom they love.

When in man Nature, being divorced from all carnal motives, blind and deprived of all supernatural light, performs actions which are in accordance with what supernatural light would ordain if it were present—that is purity at its fullest.

It is the focal point of the Passion. There is redemption; Nature has been made perfect. The Spirit, to which perfection alone belongs, has become Nature in order that Nature should be made perfect.

Suffering is present simply to dry up the source of carnal energy, of vital energy, even of the vegetative sort.

Chapters from Mani. The crucified spirit, scattered in fragments throughout space and matter. Analogy between the image of the crucifixion and that of the god cut up into fragments. Osiris, Dionysus.

Timaeus: The two circles formed by the equator and the ecliptic as an image of the Cross. A conception of bewildering grandeur.

The winter solstice . . . The spring equinox . . .

'That in whose wake the year maketh the days to wheel . . .'

Time is the cross. Physical suffering is the constraint of Time felt by the soul.

The spring equinox; the sun is then at the point of intersection between the equator and the ecliptic, in the centre of the celestial cross.

The Stoics. Diogenes Laërtius.

'He that is a hundred stadia away from the city of Canopus and he that is one stadium away from it are alike outside the city.'

Cf. St. John of the Cross—the wood, the bird.

In other words, there is a threshold.

[Zeno, the disciple of Crates who was born about 370 B.C.—He himself must have been an old man about 260 B.C.] (Cleanthes, between 264 and 232 B.C.)

'The opposite of slavery is domination, which is an evil in the

same way as slavery is.'

'Sages are kings, since royalty is a power which has no need to render any account of itself, and this is the quality properly attaching to the sage alone.'

'He who possesses one virtue possesses all virtues' (St. John of

the Cross).

Birds of Aristophanes, chorus, v. 693—an Orphic text. It was Chaos and Night at the first, and the blackness of darkness, and Hell's broad border, Earth was not, nor Air, neither Heaven; when in depths of the womb of the dark without order. First thing first-born of the black-plumed Night was a wind-egg hatched in her bosom, Whence timely with seasons revolving again sweet Love burst out as a blossom, Gold wings gleaming forth of his back, like whirlwinds gustily turning. He, after his wedlock with Chaos, whose wings are of darkness, in Hell broad-burning, For his nestlings begat him the race of us first, and upraised us to light new-lighted, And before this was not the race of the gods, until all things by Love were united: And of kind united with kind in communion of nature the Sky and the Sca are Brought forth, and the Earth, and the race of the gods

A morsel of bread is chosen at random to be the medium of a contact between God and a man, in the course of an operation in

everlasting and blest.1

<sup>1</sup> Oxford Book of Greek Verse in Translation, p. 488.

which this morsel of bread passes into a stomach and undergoes certain mechanical and chemical actions which destroy it completely. The morsel of bread plays absolutely no part whatever in this descending movement of God toward the man who eats. It is merely consumed.

Catharist account of the seducing of the angels by Lucifer. Lucifer says to them: In the presence of God you only have the power to do good. Come down, and you will be able to choose [to do] either good or evil.

To give up the power of choosing represents evil.

There are two things that are impossible because they are contradictory: the contact between the thinking creature and the divine mind, and the contact between the divine mind and creation seen from an individual point of view. These two contradictions can never exist in any stable fashion, but they take on a certain sort of existence under the form of Becoming, in the course of the process in a soul whereby that which says 'I' is made to disappear little by little. The thinking creature then reaches up to the absolute and God reaches down to the particular.

As soon as from on high an atom of pure good has entered into a soul, that is to say an empty space into which God is able to pass, this empty space increases in size by the mere passage of time according to a geometrical progression, in an exponential way, provided only that the soul is not guilty of any betrayal. Moral weaknesses, however serious they may be, do not interrupt this progression; which is why the disciples who left Christ to his fate, and Peter who denied him, did not lose the kingdom of heaven. Betrayal even in the smallest detail, the refusal to obey, causes it to be lost. But where there is no betrayal, it is absolutely certain that if the duration of life were indefinite, and not limited by death, this exponential increase of good, in the size of the empty space inhabited by God, would be continued until a state of perfection here below was reached.

This process of destruction of that which says 'I' is sometimes accompanied by joy, at other times by suffering; but in either case it is essentially a felicitous process, because of the slow growth of inner silence.

All the things that I see, hear, breathe, touch, eat, all the beings that I meet—I deprive all these of contact with God and I deprive

God of contact with them to the extent to which something in me says 'I'.

There is something I can do both for all these and for God, which

is to withdraw, respect the tête-à-tête.

The strict accomplishment of ordinary human duty is a condition for enabling me to withdraw. Little by little it wears away the cords which hold me stationary and prevent me from doing so.

God has given me my being and at the same time the possibility of

giving him something in return by ceasing to be.

The strict accomplishment of purely human duty belongs to the same order as correction in the processes of editing, translating, calculating, etc. To neglect such correction shows a lack of respect for the object concerned. The same applies to neglecting one's duty.

... I low widely separated the essence of the necessary is from that of the good.

[Whence the Trinity in relation to the world: God as creator,

God as inspirer, and the mediator between the two.

When God is conceived only as One and not as Two (whence Three), that obliges one when one represents him to oneself as creator to confound the necessary with the good—as in the case of Israel, Islam, the Negroes.

The Trinity is indispensable to the Greek and Christian notion of

Justice.

[Note that if one considers God in himself, the Spirit forms the connexion between the Father and the Son; if one considers Him in relation to the world, the Son forms the connexion between the Father and the Spirit.]

God as author of the necessary. God as author of the beautiful. God as author of the good. Father, Word and Spirit. The beautiful is the necessary which, whilst remaining in accordance with its own law and with it alone, obeys the good. Justice incarnate in the flesh—that is what may properly be called beautiful, because there is nothing in the flesh that is related to justice.

The distance between the necessary and the good is the selfsame distance separating the creature from the creator.—God, with respect to creation, in so far as perfectly present and in so far as

perfectly absent.

The Great Beast hides His absence from us.

The notion of Providence, in Catholic doctrine, comes from the Great Beast.

The Soul of the World crucified between the fixed stars and the sun; crucified on the cross of Time. Creation already corresponds to a passion. The Lamb slain from the beginning.

The Soul of the World suffers, although in a state of perfect bliss.

Time and Space constitute its suffering.

The tree of the cross. If we cut down the tree of good and evil, if we renounce making a choice, we then have the cross, the full weight of pure necessity. The illusory power of choice lies at the root of the compensatory imagination which prevents us from being placed under the full weight of necessity.

Carrying one's cross—identical with carrying Time.

We cut in two the Soul of the World: the part which pertains to the creature and the part which pertains to the creator.

The dimensions of Christ's charity represent the distance between

God and the creature.

The function of mediation, in itself, implies a spiritual quartering.

That is why we cannot conceive God's descending movement toward man (Prometheus) or man's ascending movement toward God (Hippolytus) without such a quartering, without suffering.

(The body of Hippolytus, was it perhaps dispersed in fragments?)

[iππο-λυτο, pulled apart by horses.]

The death of Hippolytus and the image of the chariot in Plato and the *Upanishads*. The horses have killed the driver, because he was perfect.

Hippolytus—the perfectly just man made to appear perfectly unjust. The just man in Plato's Republic. God himself forsakes him,

tied down as He is by a convention.

The celestial cross—this is Time and Space.

The 'egg' of the world and the chick that taps with its beak against the shell and opens it. The sensory world, matter, represents the door of which it is said: 'Knock and it shall be opened unto you.'

Orphic fragment contained in Aristophanes' Birds. The chick that is inside the egg of the world obviously represents the Soul of the World. And it is Love. And this Love is Prometheus (Philebus).

The Symposium. Mediatory love suffers, it is destitute.

Love is the chick in the egg of the world, it is thus the Soul of the World (an Orphic text of Aristophanes); at the same time it is the orderer, the creator of harmony. Harmony is the combination of

the unlimited and the limiting (Philolaos, Philebus), and this harmony was revealed to mankind by Prometheus (*Philebus*). Thus a common identity exists between the Soul of the World, Love and Prometheus. Dionysus, the god of mystic frenzy, is no doubt identical with

There remains the perfectly just man.

Well, according to the Symposium, Love possesses the fulness of justice, for it never commits nor suffers violence.

All great painting gives the following impression, that God is in contact with a point of view regarding the world, with a perspective of it, without either the painter or the person admiring the picture being there to disturb the tête-à-tête. Whence comes the silence contained in all great painting.

That is why there is no great painting without the accompaniment of saintliness, or of something very closely resembling it.

It is not difficult to understand the beauty of certain Negro sculptures when one knows that a Negro sorccrer spends seven days in prayer before making a fetish.

The symbolism of the Hymn to Demeter is luminously clear. The virgin daughter of Zeus and of Mother Earth is the soul. The narcissus whose seent makes the whole sky spread out above and the whole earth below laugh, and the swelling of the ocean, is the feeling for beauty which when it makes its appearance casts a smile over the whole universe for us. The soul feels a thrill of pleasure and would like to seize hold of beauty. But this beauty is a trapa trap on the part of Zeus. As soon as the soul makes a step toward beauty, it is seized by God. God the creator has delivered it up to God the inspirer. The soul is caught up in a terrible adventure quite against its will. It cries out, it wants to stay with the carth, with sensory matter, with its mother. But God bears it away with him into an abysss where it can no longer see either the sky, or the earth, or the sea; where it has lost the world. It belongs to death. God the creator agrees to return it to this world. But first of all God the inspirer, by the use of violence and the arts of seduction at the same time, causes it to cat a pomegranate seed. It is bound fast, it can no longer break free from its ravisher, it can never more, even though it should so desire, really return to the earth. Thenceforward, it is judge and ruler over the dead.

381 2B

God is at the same time its father and its spouse; its father when viewed as a creative person, its spouse when viewed as an inspira-

tory person.

God the creator and God the inspirer are brothers, representing the unity of the two persons; sons of Kronus, who is God considered under the aspect of absolute unity. God the inspirer, God the saver of souls, God the ruler over the dead is named Aidoneus, which bears a singular resemblance to Adonai, and means at the same time invisible and eternal.

God takes possession of the soul in two operations. To begin with, thanks to the trap offered by beauty, he carries it off by surprise and pure violence, absolutely against its will and without it realizing where it is going; then by a mixture of surprise, constraint and seduction he wrings from it its consent by making it taste for a moment of the divine joy. It is then trapped forever.

The same thing happens in the tale of the three nights: two unions of the married pair take place, the first one at night, and the second one openly, obtained by ruse and the arts of seduction, but in the last resort with consent.

There is nothing sacrilegious about saying that in this Eleusinian myth, Zeus corresponds to the Father, Hades to the Holy Spirit, Kore to Christ and Demeter to the Virgin.

The action on the part of God and the passivity on the part of the soul in the process of salvation—there lies the great lesson to be drawn from this myth, a lesson which can only be revealed.

There are two thresholds to be crossed. The first is when God snatches us away from this world, the second when he causes a particle of the joy belonging to the other world to enter into the soul. If no betrayal takes place, this latter threshold is decisive.

These two thresholds are represented in Plato's Cave by a falling away of the chains accompanied by a setting in motion of the body, followed by entry into the light.

Once a particle of pure good has entered the soul, the greatest, the most criminal moral weakness is infinitely less dangerous than the most infinitesimal betrayal, even though the latter were only to be a purely inward impulse of the mind, lasting but an instant, but nevertheless consented to. It means participating in hell. So long as the soul has not tasted pure good, it is separated from hell just as it is from paradise. A diabolical choice is only possible through attachment to salvation. Anyone who does not desire the joy of God,

but is satisfied with knowing that there really is joy in God, falls, but does not betray.

'Et la mort, à mes yeux désobant la clarté, Rend au jour qu'ils souillaient toute sa pureté.' <sup>1</sup>

Let me disappear in order that those things which I see may become, owing to the fact that they will then no longer be things which I see, things of perfect beauty.

Hymn to Demeter. Demeter's sorrow: unless it is assuaged, mankind will perish and the gods will receive no more praise. The love union between the soul and God who has ravished it has to be followed by a descending movement of the soul in imitation of the divine descent, without which creation would disappear before having been transfigured.

This world made up of sensations—colours, contacts, sounds, scents, flavours—vanishes when the soul is caught up to God, and it is saved, transfigured by a redemption when the soul that has

espoused God feels the sensations.

We must imitate Christ because it is our vocation to be mediators; mediators between God and reality whose very texture is made up of our sensations.

Just as the intrinsic being of God resides in the fact that he is good—he is not a being to whom good is attached as an attribute, but is absolutely pure good in itself—so the intrinsic being of the sensory world resides in the fact that it is sensory. Being sensory constitutes its own particular reality. And it is through this that the absolute purity of a finite soul—a purity that implies extreme suffering—constitutes the redemption of the world. Christ has redeemed the world to the full extent to which such a thing can be done by a man, a single man, if he is the equal of God, and to that extent only; but the redemption is continued in the person of all those who, either before or after his birth, have imitated the Christ.

In reality, there is but one way of salvation described in Plato; the various dialogues indicate various parts of the road. We are not told in the *Republic* what it is which does the initial violence to the chained captive so as to remove his chains and drag the wretched being along by force. We have to look for that in the *Phaedrus*. It is

<sup>1</sup> Racine, Phèdre.

beauty, by means of love. (Every value that becomes visible in the sensory world represents beauty.) The Phaedrus, after dealing with the recollection of God having entered the soul, goes on to speak of intellectual studies, but does not specify which ones. They must be sought in the Republic. The latter does not say what comes after the sciences. This is indicated in the Symposium and the Philebus. It is the contemplation of beauty in the order of the world, conceived a priori. Then comes beauty as an attribute of God, and after that Good. The Timaeus then deals with the return into the Cave.

The captive in the Cave who is violently compelled to turn round and walk towards the opening, and who tries to rush back to his wall, and is again dragged forward by force—that is Kore in the Hymn to Demeter.

Incarnation in Plato. God, and the gods, and the blessed souls, in their feast partaken of on the other side of the sky, consume reality, nourish themselves with knowledge, and devour justice itself, reason itself, science itself and the other manifest realities. || It is clear that the justice referred to here is justice as an attribute of God. || Republic, V: The manner of conceiving justice itself. Even the most just men are but close to justice, they are not in every respect that which justice is. But one must also conceive what the perfectly just man would be like, should he happen to be born, without going into the question of whether such a thing is possible or not. Now, this man would be in every respect the same thing as justice (τοιοῦτος 1), in every respect like unto justice; therefore, in spite of the fact that he was on earth, he would belong to those realities which lie on the other side of the sky. || Plato always looks upon the perfect as more real than the imperfect, and for a man there is no other reality but that of earthly existence. Man ought to have come down, not from the sky where reside the gods, but from the world which lies on the other side of the sky, and by a movement in which gravitational force plays no part. Gravity makes us descend; wings make us rise; what wings raised to the second power can make us descend without gravity?

Justice appearing naked and dead in a living being. A life pure as death.

There are two incarnations of the second divine Person. One as

<sup>&</sup>lt;sup>1</sup> Like, similar.

the Word, the ordering principle in the world (Soul of the World), whence proceeds beauty. It demands that necessity should be docile to good—a miraculous docility. We are able to observe it, to experience it continually. The other one only demands the same miracle, and not any other kind; it is no more astonishing.

The analogy between macrocosm and microcosm (how far does

it go back?) implies this double form of incarnation.

In the *Timaeus*, it is the imitation of celestial harmony that is ordained, the imitation of the Soul of the World. It is the imitation of the World just the same.

The assimilation to God (as described in the *Theaetetus*) can only be brought about by a proportional mean. The very word 'assimilation' indicates this. The mean  $(\mu \epsilon \tau a \xi v)$  is the perfectly just man—

 $\frac{\text{God-man}}{\text{God-man}} = \frac{\text{God-man}}{\text{man}}$ 

'Assimilation of the numbers that are not similar by nature.' (Epinomis.)

Assimilation provides the one and only contact with God, and faith in the reality of this contact implies faith in the possibility of mediation.

'Man is the measure of all things,' 'Nothing imperfect is the measure of anything,' 'God is the measure of all things'—this also necessitates the incarnation.

The union of contrary virtues as the exclusive result of the supernatural and sign manual of grace. It represents the transposition in actual behaviour of the logical use of contradictory propositions for grasping the divine truths. Divine transcendence.

Beauty is an application of this—(In what way?)

Epinomis. The assimilation between two numbers meant the discovery of a proportional mean.

Therefore, the assimilation of man to God meant the discovery of a mediation.

Contradiction is this mediation. Beauty: Necessity-Good. Incarnation: Man-God.

The perfectly just man: a union of extreme justice with the appearance of extreme injustice. Christ did not simply suffer, he suffered a penal form of suffering, the treatment meted out to criminals. He was not treated after the style of a martyr, like the saints, but after that of a common law criminal. Extreme justice combined with the appearance of extreme injustice is an example of that contradiction which leads to God.

Contradiction is our path leading toward God because we are creatures, and because creation is itself a contradiction. It is contradictory that God, who is infinite, who is all, to whom nothing is lacking, should do something that is outside himself, that is not himself, while at the same time proceeding from himself. (Pantheism, which consists in a suppression of one term of the contradiction, is useful as a transition for bringing home the contradiction.)

The supreme contradiction is the creator-creature contradiction, and it is Christ who represents the union of these contradictories. This contradiction reaches its extreme expression when the creature is reduced to the selfsame quantity of matter which constitutes it, when it is deprived of outward resources and of supplementary energy, then even of vegetative energy, in the process of complete abandonment followed by a slow death.

Two images of death are at the opposite extreme of God, according to whether it is time or space that is considered; the slow death, or else the scattering about in pieces of Osiris, of Dionysus (or of

Hippolytus?).

In the case of Christ, over and above this latter contradiction, there is the greatest possible contradiction viewed from the angle of the creature, namely, that between the perfection of righteousness and the appearance of the worst of criminals.

Cf. in fairy tales, princes who have the appearance of slaves.

The union of contradictories means a spiritual quartering. It is by itself a passion, and is impossible without extreme suffering.

Affliction is a contradiction (that is why it is so keenly felt as being something impossible; moreover the same thing applies to pure joy, the impossible nature of which, due to the fact that it is a contradiction, is so manifestly apparent at the very moment that it is being experienced) when it descends upon us, in so far as it has not trained the soul, and to that extent. Unconsciousness provides a refuge against this contradiction and consequently against suffering itself. Whence the unbearable character of those moments when the mind of the person suffering affliction is lit up by a spark of consciousness. A thorough adaptation to affliction through a gradual process of wearing down destroys completely and forever in the soul the ability to experience contradiction, and consequently kills the divine part of the soul. This is the result produced by slavery. It ends up by making one incapable of experiencing either real joy or real suffering.

The tremendous greatness of Christianity comes from the fact

that it does not seek a supernatural remedy against suffering, but a supernatural use of suffering.

We must use suffering qua contradiction that has been experienced. By using it in this way it acquires a mediatory, and consequently a redemptive, value. We must use it qua spiritual quartering.

Beauty is the manifest appearance of reality. Reality represents essentially contradiction. For reality is the obstacle, and the obstacle for a thinking being is contradiction. The beauty in mathematics lies in contradiction. Incommensurability,  $\lambda \acute{o} \gamma o \iota \ \emph{a} \lambda o \gamma o \iota$ , was the first radiance of beauty manifested in mathematics.

What is real in perception does not lie in the effort (Maine de Biran), but in the contradiction experienced through work.

Contradiction is not conceived by the mind without an effort on the part of the attention. For without this effort we conceive one of the contraries, or else the other, but not the two together, and above all not the two together in the character of contradictories. Moreover, contradiction is that which our mind tries to get rid of and is unable to. It comes to us from outside. It is real.

Cases of conscience are favourable to a spiritual take-off. One must conceive as a whole the possible contrary attitudes, together with their respective reasons, with the very greatest intensity; and while the mind at its highest level is riveted upon this contradiction, nature, which is incapable of entertaining contradictories, leans to one side or the other.

Either the mind maintains real within itself the simultaneous notion of the contradictories, or else it is tossed about by the mechanism of natural compensations from one of the contraries to the other. That is what the Gîtâ means by 'having passed beyond the aberration produced by the contraries'. It forms the very basis of the notion of dharma, which is also clearly apparent in the splendid definition of Anaximander. It forms the basis of the notion of Nemesis, and represents the transposition of the latter in the realm of psychology. It is essentially a Pythagorean conception. It is a truth of the very highest importance for the conduct of life.

What is beautiful in mathematics is that which makes abundantly clear to us that they are not something which we have manufactured ourselves. That thing is contradiction. Coincidence also, but in so far as it is contradictory within the realm of the necessary. The essence of beauty lies in contradiction, scandal, and not at all in

<sup>&</sup>lt;sup>1</sup> Irrational reasons (or unrelated relations).

appropriateness; but it must be a scandal that forces itself upon one and fills the heart with joy.

Nicom., II, 19: 'Αρμονία δὲ πάντως εξ εναντίων γίνεται εστι γὰρ άρμονία πολυμιγεων ενωσις καὶ δίχα φρονεόντων συμφρόνησις.1

Harmony is entirely the product of contraries. It represents the union in

one single mind of minds which conceive separately.

Not things conceived separately, but minds which conceive separately.

What can possibly conceive more separately than man and God?

The Incarnation is the plenitude of harmony.

To have faith in the reality of something—if it is a question of something that can neither be ascertained nor demonstrated—means simply to accord to that thing a certain quality of attention. Faith in the Incarnation represents the fullest possible attention accorded to the fullest possible harmony.

Creation is made up of the descending movement of gravity, the ascending movement of grace, and the descending movement of grace raised to the second power (is it this perhaps which lies beyond the gunas, and therefore sattva itself, in the Gîtâ?).

Let us suppose a religious order without a habit or badge of any kind, composed of men and women (pledged by implicit rather than explicit vows of poverty, chastity and obedience within the limits compatible with orders received directly through the conscience), who would be given the very best aesthetic, philosophical and theological training, and who would afterwards go down for a period of years, abstaining from all religious practices if circumstances should so require, as criminals into the prisons, as workmen into the factories, peasants into the fields, and so on.

λόγος. The relation (λόγος) between 7 and 19 is 7/19.

The relation between 40 and 4 is 10.

$$\frac{40}{10} = \frac{4}{1}$$

The relation between 19 and 7 is 19/7.

$$\frac{19}{7} = \frac{19/7}{1}$$

<sup>&</sup>lt;sup>1</sup> Nicomachus of Gerasa, Arith., 11, 19.

The relation between 19 and 1 is 19.

Number is a mediation between one and indefinitude.

$$\frac{I}{number} \quad \frac{number}{indefinitude}, \quad \frac{I}{just} \quad as \quad \frac{I}{\sqrt{number}} = \frac{\sqrt{number}}{number}.$$

Relation is always analogy, unity being the fourth term. Λόγος ἐστι δύο ὅρων ἡ πρὸς ἄλληλους σχέσις  $^1$  (Nicom.).

The relation to the self is equality. (δν ἔχει λόγον ἔκαστος ὅρος πρὸς ἐαυτόν . . . ἐν ἰσότητι . . .)<sup>2</sup>

Mathematics. When through clear conception one runs up against the inconceivable, this represents the shock produced by reality.

Unlimited series defined by a relation. Unity is diffused in indefinitude by means of relation ( $\lambda \delta \gamma o s$ ), like God throughout creation by means of the Word.

. . . μετέχει ή τοιαύτη ποσοῦ μὲν ἴσου ἐν ταῖς διαφοραῖς, ποιοῦ δὲ οὖκέτι ἴσου· διὰ τοῦτο ἀριθμητική· εἰ δ' ἔμπαλιν ποιοῦ μὲν δμοίου μετεῖχε, ποσοῦ δὲ οὔ, ἦν ἂν γεωμετρική.<sup>3</sup> Nicom., I, 23-24—

The 'geometrical equality' in the Gorgias is similitude, and more particularly the geometrical mean.

The divinity has set upon Nature the stamp of similitude—a stamp that enables Electra to recognize Orestes. In folklore, the stories about recognition from distinctive marks are debased forms of myths which are images of God's recognition by man. 'And she, supposing him to be the gardener . . .' The stamp is Beauty. Recognition does not mean apprehending a certain particular civil status. Electra, having seen the stamp, and beholding Orestes, sees clearly, immediately that it is he whom she remembered (the kind of remembrance described in the Orphic poems and in the *Phaedrus*), and whom she believed to be dead; he who now stands before her and from whom she never wants to be parted any more.

<sup>1</sup> Relation is the way of being of two terms with respect to each other (Nicomachus, Arith., II, 21).

The relation of each term with respect to itself . . . in the state of equality . . .

(Nicomachus, Arith., II, 23).

8 Such a mean partakes of an equal quantity in the differences, but of a quality that is no longer equal; that is why it is an arithmetical one: if, on the other hand, it partook of a similar quality, but of a dissimilar quantity, it would be a geometrical one.

Agamemnon, Orestes, Electra; the Father, the Son, the soul. Apollo; the Spirit.

Recognition means reading.

[A number is the middle of an indefinite series stretching on either hand through multiplication and division, not through addition and subtraction.]

The Greeks were haunted by the idea of grace. The abduction of Kore. χάρις βίαως <sup>1</sup> in Aeschylus (καὶ παρ' ἄκοντας σωφρονεῖν <sup>2</sup>)
—Also Plato's myth of the Cave and in the *Phaedrus*.

Death and rape—two metaphors for describing the action of the Holy Spirit on the soul. Murder and rape are crimes owing to the fact that they constitute illegitimate imitations of God's action.

Acschylus—μνησιπήμων πόνος,<sup>3</sup> the suffering that contains within itself remembrance (remembrance in the Orphic sense) regarded as μεταξύ, suffering regarded as mediation.

'He who sings the praises of Zeus with love (προφρόνως),4 with a well-disposed heart, the same shall attain the fulness of wisdom, the state of perfection.'

Προσεικάζω,<sup>5</sup> in this passage of Acschylus.

'If I must really cast aside the vain burden of care, I have weighed up everything, I have nothing to προσεικάσαι, save Zeus only.' 6

'I have nothing that I can [liken unto, compare] προσεικάσαι, having weighed up everything, save Zeus only, if I am really to cast aside the vain burden of care...—Nor he who was once great, overflowing with warlike ardour, whose name is no more told; nor he who followed him, met at last his vanquisher, and is gone.' <sup>7</sup>

(Gods wielding temporal power, like Jehovah. These gods have doubtless nothing in common with the genealogies of Zeus, Uranus, Kronus, etc. Were they perhaps Aryan gods, before contact was made with the Aegeo-Cretan world? For in spite of his Aryan name, Zeus may have been taken over from the Aegeans.)

Τῷ πάθει μάθος.8

Suffering and mediation.

## Epinomis.

- <sup>1</sup> Violent grace (Agamemnon, 182).
- Wisdom that has come to them against their will (ibid., 180-181).
- <sup>3</sup> Ibid., 180. <sup>4</sup> Ibid., 174-175.
- <sup>5</sup> Liken unto, compare. <sup>6</sup> Ibid., 163-166.
- 7 Ibid., 163-172.
- <sup>8</sup> Knowledge (enlightenment) through suffering (Ibid., 177).

The simultaneous existence, in the comportment of the soul, of incompatible elements; a balance which leans to either side at once—this represents saintliness, the realization of the microcosm, the imitation of the order of the world.

[Each perturbation experienced constitutes a fault. Each fault represents a little imperfection that disappears, provided one is conscious of the fact that it is a fault.]

The simultaneous existence of incompatible virtues in the soul is the necessary condition for its stability throughout life's trials, whilst remaining vulnerable.

The dispositions of soul which incline one to love a certain particular end differ from those which enable one to employ the necessary means for gaining that end, and very often the two sorts of disposition are absolutely incompatible. Thus, by nature, those who are, or have become, capable of serving a cause are not, or are no longer, the same as those who are capable of loving it. Consequently, those who serve that cause really serve something different under cover of its name. So Good is not served, and therefore goes unaccomplished.

If one has not the supernatural power of containing incompatible virtues, one may very well, by devoting oneself to a cause and by making oneself such that one is capable of handling the corresponding means, make oneself at the end of a certain time incapable of loving that cause. For example, a Communist in regard to justice.

'He who, his thoughts turned toward Zeus, extols [praises] his glory, the same shall receive the fulness of wisdom.

He has opened to mortals the road to wisdom,

by laying down as their sovereign law:

'knowledge through (St. John of the Cross)

suffering.' (through the Cross into the Wisdom of God.)

The pain made up of sorrowful remembrance filters drop by drop during sleep close to the heart (dark night); and so it is that, even without one wanting it to, wisdom comes.

'That is a violent form of grace on the part of the demi-gods, of those who

are seated at the sacred helm." 1

During sleep: action on the part of duration by itself. Cf. St. Catherine of Siena.

'The pain made up of remembrance'—remembrance in the sense

<sup>&</sup>lt;sup>1</sup> Agamemnon, 182-183.

used in the Orphic poems and in Plato's *Phaedrus*, a presentiment of divine matters.

Lines certainly inspired by the Mysteries, and absolutely Christian in sentiment.

(Geometry:)

'It is the assimilation of numbers which are not by their nature similar become manifest in accordance with the destiny of plane figures; and for any one able to understand, that constitutes a marvel (miracle) not of human but divine agency.' 1 (Epinomis.)

Geometry, conceived as the theory of incommensurable magni-

tudes, and looked upon as a revelation.

Between 4 and 35,  $\sqrt{4\times35}$ —Something which partakes of both numbers. Between man and God . . .

The similitude of numbers lies in commensurability.

Plane figures are (according to the above) predestined to serve for this miracle.

But it isn't that. The similitude of numbers lies in proportion. 45, 15, 5; and consequently 45 and 5 are similar numbers.

40 and 19 are assimilated through the mean  $\sqrt{40\times19}$ .

Τοὺς τρὶς ηὐζημένους καὶ τῆ στερεῷ φύσει ὁμοίους. τοὺς δὲ ἀνομοίους αὖ γεγονότας ἑτέρᾳ τέχνη ὁμοιοῖ, ταύτη ἥν δὴ στερεομετρίαν ἐκάλεσαν . . .  $^2$ 

τοὺς τρὶς ηὖζημένους: 5—15—45—135 | 1—3—9—27—

'Numbers that are multiplied three times and are similar according to the similitude proper to solids, and those which, being dissimilar, are made similar by an art . . .'

[But what is divine and marvellous to those who are watchful and whom the spirit pierces (διανοουμένοις) is how the whole of nature is stamped with kind and species according to each analogy, like power and its opposite continually turning upon the double <sup>3</sup> (i.e. arithmetical, geometrical and harmonic means).]

A new interpretation (superposed on the other one) of 'God is an eternal geometer', namely, 'God is eternally a mediator.' And

1 Plato, Epinomis, 990d.

<sup>&</sup>lt;sup>2</sup> Epinomis, 990d. This sentence is translated by S. Weil, except for the last few words which are: 'by an art that has been called stereometry'.

<sup>3</sup> Epinomis, 990e.

'None enters here who is not a geometrician' would correspond to 'None cometh to the Father save through me'.

Greek numbers: a' = 1,  $a = 1,000 \mid \beta' = 2$ ,  $\beta = 2,000 \mid \gamma' = 3$ ,  $\gamma = 3,000 \mid \delta' = 4$ ,  $\delta = 4,000 \mid \epsilon' = 5$ ,  $\epsilon = 5,000 \mid \epsilon' = 6 \mid \xi' = 7$ ,  $\xi = 7,000 \mid \eta' = 8$ ,  $\eta = 8,000 \mid \theta' = 9$ ,  $\theta = 9,000 \mid \iota' = 10$ ,  $\iota = 10,000 \mid \kappa' = 20$ ,  $\kappa = 20,000 \mid \lambda' = 30 \mid \mu' = 40$ ,  $\gamma = 90,000 \mid \nu' = 50 \mid \xi' = 60 \mid \sigma' = 700 \mid \pi' = 80 \mid \gamma' = 90 \mid \rho' = 100 \mid \sigma' = 200 \mid \tau' = 300 \mid \nu' = 400 \mid \phi' = 500 \mid \chi' = 600 \mid \psi' = 700 \mid \omega' = 800 \mid$ 

λόγων δμοίων <sup>1</sup>—with reference to the two forms of mediation in the case of solids.

[Integration— $\frac{1}{2}$  for plane surfaces,  $\frac{1}{3}$  for solids: this corresponds to the number of intervals established through mediation.]

Two forms of mediation exist between God and man—the Word as Soul of the World and the Incarnation. Is it the latter form which is implied by Plato in the passage in the *Timaeus* about the two intermediaries necessary to solids?

'But two things cannot be rightly put together without a third; there must be some bond of union between them. And the fairest bond is that which makes the most complete fusion of itself and the things which it combines; and proportion is best adapted to effect such a union.' <sup>2</sup>

'Comprehending what is the breadth, and length, and depth . . . <sup>3</sup> Δι' ἀναλογίας όμολογῆσαν, φιλίαν τε ἔσχεν . . . <sup>4</sup> τὰ στερεὰ δύο μεσότητες συναρμόττουσιν. <sup>5</sup>

To conceive indeterminate matter as an egg from which a chick emerges is to conceive another world. The ancients' conception of the world as a finite sphere is simply a metaphor for indicating that there is another world; the surrounding emptiness is this other world. And it is this other world which sets limits to the non-limited.

'All existing things must necessarily be either limiting or non-limited, or both limiting and non-limited. But they could not be merely non-limited, nor merely limiting. Since, however, it is

- 1 Of similar ratios.
- <sup>2</sup> Plato, Timaeus, 31b-c (Jowett translation).
- 3 Ephes. iii, 18.
- 4 It was harmonized by proportion, and therefore has the spirit of friendship (Timaeus, 32c).

5 Not one mean but two are needed for harmonizing solid bodies (*Timaeus*, 32b).

plain that they are neither wholly derived from the limiting principle, nor from the non-limited principle, clearly then the universe and its contents were fitted together from both the limiting principle and the non-limited principle. This is proved, moreover, by actual existing things; for those of them which are derived from the limiting principle impose limit, whereas those derived from both the limiting and non-limited principles both do and do not impose limit. The rest are derived from the non-limited principle, and appear as non-limited.' Philolaus.

That which limits is God. 'God is the measure of all things.' 2

That which *limits* is God. 'God is the measure of all things.' <sup>2</sup> It is God who prevents the sea from encroaching further than it should. We must do like him in the case of our own interior sea.

We have got to become perfect obedience because we are not God.

Christ, considered as man, was never anything else but perfect obedience.

The non-limited principle in us must be obedient to what is the limiting principle, like the sea. This limiting principle comes from outside us.

'The word of God is like seed . . .' The word—that is to say, the Verbum, the light which lighteth up every man that cometh into the world.

The Word as Soul of the World. All the matter that we touch, see, hear is its body. Each sensation is like a communion, that of pain included.

'Karma is like a debt.'

The simultaneous existence of contrary virtues in the soul as pincers for reaching up to God; the simultaneous conception of contradictory truths for the same purpose. The Gîtâ: he who has passed beyond the aberration produced by the contraries.

Either one has brought the contraries into submission with the help of grace, or else one is in a state of submission to them.

But the contraries are not brought into submission to oneself; the contraries in oneself are brought into submission to God.

Teitaro Suzuki, professor at Kyoto—Essays in Zen Buddhism—London, Luzac & Co., 1933—

<sup>1</sup> Philolaus, fr. 2 (Diels, 5th edit., I, 407).

<sup>&</sup>lt;sup>2</sup> Plato, Laws, IV, 716c.

A Zen story—The master orders the disciple to cut down some branches. The latter hasn't got a knife. The master tenders his own knife, presenting the blade. The disciple asks him to present the other side. The master replies: What d'you want the other side for? On hearing this, the disciple is illuminated.

The teaching lies in the relation and the contradiction. One needs the blade, and yet one wants to grasp the handle. It is the same teaching as is found in Heracleitus' dictum concerning donkeys

which prefer thistles to gold.

Another story—A monk asks a hermit: 'What would you do if a tiger suddenly appeared?' The hermit emits a roar like that of a tiger. The monk is terrified, and the hermit laughs.

Here the teaching is that of Protagoras.

'-What shall I do if there is still a shadow of doubt?

-Even unity if one is attached to it is far from the true goal.'

The primitive Zen method seems to consist of a gratuitous search of such intensity that it takes the place of all attachments. But, because it is gratuitous, it cannot become an object of attachment except in so far as it is actively pursued, and the activity involved in this fruitless search becomes exhausted. When exhaustion point has been almost reached, some shock or other brings about detachment.

- '-Everything can be reduced to Onc: to what can Onc be reduced?
- —When I was in the district of Ch'ing I had a gown which weighed seven *chins*.'

A reciprocal relation between One and individual things. Cf. Plato's *Parmenides*. We should also detach ourselves from One.

'—I am unable to distinguish black from white; pray enlighten me.' The master beats him.

Blows, as a means of being brought back to sensible reality Pain as evidence of the actual existence of the world.

'—Don't call that (a pitcher) a pitcher; what are you going to call it? Hua-Ling replies—Ling-yu throws the pitcher to the ground and goes out. Cf. Diogenes, the *Cratylus*.

'What are your original characteristics that you have even before

birth?'

(Are there any? For if chance hadn't arranged a meeting between a certain man and a certain woman . . .)

The contradictories that are given us we must shift about inwardly. Zen. 'If you wish to acquire understanding, you must look at the North star while turning towards the South.'

"Who comes this way?—Neither the "I" nor the non-"I".—If

it is neither the "I" nor the non-"I", who is it?—One who eats when

he is hungry and sleeps when he is exhausted.'

Zen-koan-hypnotism through a word. The essential thing is the act of seeking; power to concentrate is given by way of addition (seeking after nothing). The koan, an arbitrary thing, is offered as an end in order to prevent one—and this always constitutes a great danger—from regarding as an end that which is given by way of addition. The scarch for the meaning of the koan results in a 'dark night' which is followed by illumination. One should ask oneself who is seeking for the koan. There comes a moment when one is brought to a halt in the search, just as if one had reached the source of a river or one's way were blocked by a mountain. It is then that the tree with the wistaria twined round it ('being and not being is like a tree round which a wistaria is growing') breaks in two; when the distinction between subject and object is altogether effaced, when the search and the thing sought for are merged in one single perfect identification. On wakening from this identification, there takes place 'satori' which brings peace.

'The search ardently pursued will of itself produce, and without one having particularly wanted it to, a state of concentration: one no longer knows whether one is walking or lying down, where one is, whether one possesses one's five senses, if it is day or night. However, this is but half-way towards 'satori'. There still remains a final and determined effort to be made before passing beyond this point. Ecstasy—when the spatial void shall be shattered, and all things reduced to a perfect equality. Again, it is like the sun appearing from behind the clouds, when all things which are of this world and of the

world above present themselves in a perfect objectivity.'
'You will then see that Nirvâna and Samsâra, the abode of purity and the abode of defilement, are but idle gossip; that from the very beginning there is nothing which requires to be commented or explained, and, furthermore, that the Spirit is not something which belongs to the realm of the empirical conscience, nor consequently something which may be mentally apprehended.' The search after non-reading. xvth century:

'Here rules an absolute quietness, all doings subside; Just a touch, and lo, a roaring thunder-clap!

A noise that shakes the earth, and all silence;

The skull is broken to pieces, and awakened I am from the dream!' 1

In the search for the meaning of the koan: 'When the moment of the greatest fixity arrives, it is as if they were seated in an empty space, open on all sides, stretching away unbounded; they do not know whether they are alive or dead; they feel themselves to be extraordinarily transparent and free from impurity, just as if they were in a vast crystalline pool, or enclosed within a solid block of ice; they are like a man deprived of his normal sense perception; when seated they forget to get up, when standing up to sit down. No thought, no emotion of any kind agitates their soul, which is then entirely and exclusively engrossed in the koan. At this moment they are advised not to entertain any feeling of fear, nor any idea of discrimination, but to advance resolutely with their koan; and suddenly they feel something like an explosion, as if a pool of ice had been smashed up or as if a tower of jade had collapsed, and this dramatic incident is accompanied by a feeling of immense joy of a kind never before experienced . . . The questing spirit—that is what constitutes the wings which bear one to the goal.'

Zen. 'Where there is faith, there is also doubt.' (Cf. night of faith

in St. John of the Cross.)

Book of the xvith Century. 'When the desire has been awakened to destroy the soul that is subject to birth and death, one feels oneself as it were in the midst of a conflagration. There is no one to help, and not a moment to be lost; one must make a supreme dash for the outside.'

'Supreme form of fixation,' state of unity,' in which a mountain is not seen as such nor a sheet of water as such. If one does not get beyond this state, there is no 'satori'. It merely represents a stage toward final realization, where a mountain is a mountain and a sheet of water a sheet of water:

'All the Tathagatas in the ten abodes think lovingly on all beings, even as a mother does on her children. For beings which are drowned in the ocean of birth and death are like children wandering in a

2C 397

<sup>1</sup> English as quoted.

strange land. The Buddha, like a loving mother, thinks on them, and if he does not speak of his compassion, yet his heart never ceases for a moment to think on his lost children. If the children were to think on their mother after the same fashion, would not mother and children one day find themselves face to face? If the hearts of all beings yearn after the Buddha and think on him, they will surely behold him.'

xvth Century—On the subject of the Nembutsu—

'When the soul reaches a state of unity undisturbed by its surroundings, one day some accident or other will bring about in an unforeseen way a kind of mental revolution, thanks to which you will realize that the Pure Land of Screne Light is none other than the Earth itself, and that Amitābha Buddha is your own spirit. But you must take care not to allow the soul to be waiting upon such an event, for this would prevent its coming about. The Buddhistic nature is a spontaneous generation in this sense that it is not a product of intellection, nor of the imagination. Another great mistake would be to take it for a state of unconsciousness. The one thing needful is a believing heart.'

The Buddha, in a state of spiritual extasis, expressed the ardent hope that his name should reverberate throughout the cosmos for

untold chiliads, so as to save every being that should hear it.

The practice of repeating the name of the Buddha (o—mi—to—fo) without letting the mind wander, while fixing one's thoughts on nothing else but this name; regarded as better than meditating upon his thirty-two virtues. (A xivth century recommendation.)

The story about a disciple's miserly old father who is promised a penny by Hakuin (founder of Japanese Zen) each time he recites the Nembutsu (na—mu—a—mi—da—bu—, the name of the Buddha). The old man comes every day to be paid. But after a little while he no longer comes, as he is so occupied with his recitations that he forgets to count them. A week or so later, he at last comes again, with chining area having had an illumination.

at last comes again, with shining eyes, having had an illumination. 'Beholding the Buddha out of love for all beings, the spirit of the beholder is not attached to the form of all beings. Teaching all beings with the object of turning them towards Nirvana, he is not attached to the form of Nirvana. Putting in order a varied mass of things out of love for all beings, the spirit does not distinguish them.'

A koan of Hakuin's. Two hands clapped together make a sound.

The koan is: 'Hear the noise of one hand.' Splendid!

An old man, living a hermit's life, is asked by a monk if a yogi who has undergone a very profound spiritual training is situated in the domain of cause and effect. He replies: 'No, he does not fall into the domain of cause and effect.' Shortly afterwards, he is turned into a fox. He goes and puts the same question to a wise man, who replies: 'He does not cloud the domain of cause and effect.' Immediately he is illuminated, delivered, and returns to his mountain where shortly afterwards a double for its found. mountain, where, shortly afterwards, a dead fox is found.

The methods employed by the masters of Zen tend to carry the attention to the highest degree of intensity.—Given the more than religious respect for the master, when a disciple comes along to him in a gay mood and gives him a tap, that proves that he has reached 'satori'.

Yen asks a monk: 'Where d'you come from?—From Wei-shan's.
—How does this master teach?—When you come and ask him what is the idea of the journey made by the first Patriarch arriving from the West, he lifts his hossu (stick?)—How do the brothers understand the master's teaching?—They say that the master's idea is to reveal the Spirit through Form, to make Reason manifest through Matter.—Your knowledge ought to be of a direct kind; if it isn't so, why reason on this subject?—The monk asks Yen how he understands the teaching of Wei-shan. Yen lifts his hossu.

This throws an entirely new light on the Cratylus.

The Avatamsaka-sutra: By detachment, sufferings and passions are changed into wisdom.

There was a certain altar with a stove, where many human sacrifices used to be performed. A master comes up to it and strikes it, saying: 'Old stove, aren't you just simply a mixture of mud and bricks? Wherein lies your holiness, your spiritual value? And yet you insist on having so many victims burnt alive as a sacrifice!' And he proceeds to break it up. Then a man appears who bows respect-fully and save that he is the price of the state and has just have food. fully and says that he is the spirit of the stove and has just been freed. After that, he disappears. Thereupon the monks standing by ask the master by what lesson he was able to free the spirit. I simply told it that it was a mixture of mud and bricks. I had no other lesson to impart to it. Do you understand?—No, we don't understand.—

How is it that you don't understand what is the original nature of all beings? The monks bow respectfully, and the master cries out: It has fallen, it has fallen! It has been smashed to pieces, smashed to pieces!'

Space and solitude in painting. Space and solitude—the indifference of all things. Certain events are no more charged with significance than others; even Christ's crucifixion is no more charged with significance than is a pine-needle which falls to the ground; God wants all things that are to an equal degree. Time and space make us feel this equality. Christ's body occupied no greater portion of space, occupied space no differently than does the trunk of any tree, and disappeared in no less certain a fashion through the action of time. Time and space form the subject-matter of the arts, and the object of the latter is to represent this indifference.

What a difference lies between the essence of the necessary and

that of the good.'

When we understand that, we are detached with respect to the good.

God and creation are One; God and creation are infinitely distant from each other: this fundamental contradiction is reflected in that between the necessary and the good. To feel this distance means a spiritual quartering, it means crucifixion.

To conceive what is the length, and breadth, and depth; and to

know the love of Christ which passeth knowledge . . .

The love which induced Him to become a thing in space.

Be ye rooted and grounded in love, that ye may be able to comprehend with all the saints, what is the length, and breadth, and depth; and to know the love of Christ which passeth knowledge.

Just as limited space signifies that there is a non-spatial reality which is infinitely greater than the whole of space, so in the same way the creation and end of the world signifies that there is a non-temporal reality which is infinitely greater than the whole of time. The infinity of space in its three dimensions, the infinity of time—

The infinity of space in its three dimensions, the infinity of time—all this represents the extent of the distance between God and us. This distance can only be bridged by a descending movement, not by an ascending one. In the fact that God is able to bridge it lies the proof that he is the Creator.

The Eucharist. The dogma merely signifies that this morsel of bread is a medium for effecting a real contact with God. If it were only a symbol, it would simply constitute a medium between us and our idea of God (which is so in the case of the majority of people).

But for those who are worthy, it pulls them toward God; it really and truly displaces them.

The exponential growth of a particle of pure good, once such a particle has entered into the soul—that is what is indicated in the parable of the grain of mustard seed.

It is also what is indicated by the pomegranate seed. This seed represents the soul's consent to pure good, its genuine and unconditional consent. The most criminal weaknesses are then no longer able to detach us from pure good, provided there is no consent to them on our part.

The narcissus whose scent brought a smile to the faces of carth, sea and sky—this represents a moment of contemplation produced

by beauty.

Tearing a girl away from her mother's side, against her will—the greatest and most painful form of violence that it is possible for men to commit—is what serves us as an image of grace.

Christ traversed space and became a thing outstretched.

To be for Christ just what this pencil is for me, when, with my eyes closed, I feel its point in contact with the table. It lies within our power to be mediators between God and that part of creation which has been entrusted to us. Our consent is necessary in order that through the medium of ourselves God may be able to perceive his own creation. With our consent he is able to perform this marvel. It would only be necessary for me to manage to withdraw myself from my own soul for this table that is in front of me to have the incomparable good fortune of being seen by God. God can only love in us this consent we show in withdrawing in order to allow him to pass, in the same way as he himself, the Creator, has withdrawn in order to allow us to be. There is no other meaning but love attached to this double operation, just as a father gives his child the wherewithal to enable the child to give his father a present on his birthday. God, who is nothing else but Love, has not created anything else but love.

Relentless necessity, miscry, distress, the crushing burden of poverty and of exhausting labour, cruelty, torture, violent death, constraint, terror, disease—all this is but the divine love. It is God who out of love withdraws from us so that we can love him. For if we were exposed to the direct radiance of his love, without the protection of space, of time and of matter, we should be evaporated

like water in the sun; there would not be enough 'I' in us to make it possible to love, to surrender the 'I' for love's sake. Necessity is the screen placed between God and us so that we can be. It is for us to pierce through the screen so that we cease to be. We shall never pierce through it if we do not understand that God lies beyond at an infinite distance, and that good lies in God alone.

God can only lessen the affliction of mankind, whilst not ceasing to remain withdrawn far from his creatures, through the mediation of those who love him and who, out of love for him, desire no longer to be.

The pomegranate seed. One doesn't enter into an agreement to love God; one has to consent to the agreement that has been drawn up in oneself without one's assistance.

The mystical meaning attached to Sophocles' *Electra* is clearly apparent in the lines of the recognition scene:

O day of bliss!

-Bliss-vca, I say as thou!

O art thou come, dear voice?

-No more to sound from alien lips.

I hold thee in my arms!

-Keep me thus evermore.

Electra, daughter of a powerful father, yet reduced to slavery, hoping only in her brother, sees a young man who tells her of the death of this brother—and at the moment when her distress is utterly complete, it is revealed that this young man himself is her brother. 'She, supposing him to be the gardener, . . .' The recognition of one's brother in a stranger corresponds to the recognition of God in the universe.

Ηippolytus — λύπη δὲ κάμοι τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι . . .¹
— προῦπτον ἐς "Αιδην στείχω, κατ' ἄκρας ολέσας βίστον μόχθους δ' ἄλλως τῆς εὐσεβίας
εἰς ἀνθρώπους ἐπόνησα.²

... Yet I

Have mine own sorrow, too. When good men die, There is no joy in heaven . . . (Euripides, *Hippolytus*; Gilbert Murray, translation.)

<sup>2</sup> To a visible death, to an open sod,

I walk my ways;

And all the labour of saintly days
Lost, lost, without meaning! (Ibid.)

- 'Ορậς με, δέσποιν', ώς ἔχω, τὸν ἄθλιον;
- 'Ορῶ· κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ.
- Οὐκ ἔστι σοι κ ναγὸς οὐδ' ὑπηρέτης.
- Οὐ δῆτ'· ἀτάρ μοι προσφιλής γ' ἀπόλλυσαι.1

'Thou diest, O beloved, through me.'—Like Antigone: 'At least I have the certain hope of descending to the nether world beloved of my father, of my mother . . .'

('I was not born to share in hatred, but in love.')

If only I could manage to disappear, there would take place a perfect love union between God and the earth that I tread, the sea that I hear . . .

God does not send sufferings and woes as ordeals; he lets Necessity distribute them in accordance with its own proper mechanism. Otherwise he would not be withdrawn from creation, as he has to be in order that we may be and can thus consent not to be any longer. The occasional contacts resulting from inspiration between his creatures and Him are less miraculous than is his everlasting absence, and constitute a less marvellous proof of his love.

God's absence is the most marvellous testimony of perfect love, and that is why pure necessity, the necessity which is manifestly so different from good, is so beautiful.

The abandonment, at the culminating point of the Crucifixion—what unfathomable love this shows on either side.

It is necessary we should know the absence of God, except in those rare moments of partial destruction of the 'I'. To imagine that God can be close at hand without such proximity destroying the 'I' is to show a complete ignorance of who He is. Everything which makes this absence manifest is beautiful.

The Phaedrus—The mystery of the unity and of the trinity of God—Hestia who remains by the hearth, Zeus who through knowledge devours reality—is represented by the relation between the fixed centre (or the pole?) and the circular movement of the sphere. The Trinity being an act which has itself for subject and for object is perfectly represented by circular movement, which for this reason was said by the Greeks to be divine. The circular movement of

- 1 Dost see me, Mistress, nearing my last sleep?
  - Aye, and would weep for thee, if gods could weep.
  - Who now shall hunt with thee or hold thy quiver?
  - He dies; but my love cleaves to him for ever. (Ibid.)

the heavens around us is the very unfolding of our lifetime, and it is the visible revelation of the eternal life of the Trinity.

To 'imitate the celestial revolutions' means to subordinate in

ourselves every specific action, movement of love and thought to the action, movement of love and thought which have no object and are gratuitously directed toward the higher.

We must consent to Good, not to some particular good that we can grasp, that is representable, nor to something that we represent to ourselves as being Good, but by giving our unconditional consent to absolute Good. The soul is almost surprised into giving this consent, and without realizing it, in a moment of supernatural joy, and when it has time to reflect on the matter it finds it is already pledged. (Kore, and the pomegranate seed.)

'Far hae I sought ye, near am I brought to ye...' The infinite distance and infinite nearness of God.

I am not the girl who is waiting for her lover, but the tiresome third party who is sitting with two lovers and has got to get up and go away if they are to be really together.

We must reply to the absence of God, who is Love, by our own

absence and love.

My presence does infinite harm to those whom I love by maintaining in position the screen which I form between them and God, who loves to touch them, not only from the inside, through inspiration, but also from the outside, by means of the human beings who

meet them on their way.

The human creature has not created itself, and it is not for it to destroy itself. It can only consent to the destruction of itself that is brought about by God. The only good use for the will with which we are endowed is a negative one. It must not stray from reason and duty such as they are shown to be by the natural light within, for in that way it slices off the desires which emanate from the 'I' and form the element in us that refuses to consent to supernatural destruction. The will can only slice them off, it cannot uproot them. However, as in the case of couch-grass, all that is necessary is to slice them off sufficiently often, and although they seem at first to grow again more vigorously, it is quite certain that this operation, if repeated a certain definite number of times, will suffice to cause the root to waste away.

In consenting to what we represent to ourselves as being Good,

we consent to a mixture of good and evil, and this consent produces both good and evil; the proportion of good and evil in us does not change. The unconditional consent to Good that we cannot and never will be able to represent to ourselves, this unconditional consent is made up of pure Good and can only produce Good; and if it continues long enough, in the end the entire soul cannot fail to be turned into Good.

The word 'Good' has not the same meaning when used as a term of the correlation Good-Evil as it has when designating the actual being of God.

The three aspects of value distinguished by Cousin—the true, the beautiful, and the good—arc of the same essence; representing the union of contradictories in the manner of pincers for laying hold of the unattainable. The Pythagoreans were aware of this.

The notion of grace—so vividly present in Greek thought—was implied by their view of human misery. Some would say that the view of human misery may just as easily lead to despair. But it is not so, for despair makes one turn inevitably to untruth. There can be no contemplation of human misery in its very truth otherwise than by the light of grace.

The Iliad: this draws a picture of God's absence.

Matter: something which is not spirit, something which is not God. What an extraordinary phenomenon! It is thanks to Matter that creatures like ourselves have our being.

The Book of Job, etc. God is that which exercises a restraint upon the sea. It is the Pythagorcan idea, and that of Anaximander, and that contained in Nemesis. Matter is essentially non-limited. The limits imposed on Matter derive from God. The Limiting is 'the intermediate essence compounded of the Same and of the Other'. The Same—the principle of similitude, analogy, identical relationship.

The axiom of Eudoxus (said to be of Archimedes) represents the perfect blending of the Limiting and the Non-limited. The passage in the *Philebus* must be an allusion to it.

Reality is that which imposes itself on us. Demonstration imposes itself more on us than does sensation. But it contains a conventional element. We must lay hold of the non-conventional in mathematics.

'If it is true that  $\dots$ ': each of these propositions is dependent on if; but not so the relation between the two.

<sup>&</sup>lt;sup>1</sup> Timaeus, 35a.

To 'think on the sound made by one hand'—this is to search for the relation between things whose only being lies in relation. This is the case with all things. Buddhist thought is of a Heracleitian turn.

Truth manifests itself as a result of the contact made between two propositions, neither of which is true; it is their relation which is true.

The modern conception of Providence as being a Will capable of entertaining special intentions is related to our science founded on rectilinear movement.

Galileo's transgression. If one conceives of a piece of matter moving indefinitely in the same direction at a uniform speed—if one conceives of a world in which there is such a piece of matter as equivalent to a world in a state of rest, the very notion of equilibrium, with its multiple significations, some of which relate to the supernatural, is destroyed. Movement itself, and not simply non-uniform movement, has to be regarded as an upsetting of equilibrium. The mediatory notion between rest and movement can only be one of uniform circular movement; for this latter form of movement does not change anything. If we conceive of a pure circle, homogeneous in all its parts, when it turns, nothing is changed. What more beautiful thing could be conceived? That is what is offered to us each day.

The Church was, at bottom, right in condemning Galileo; that is why it is so regrettable that she should have been so very wrong in the form in which she set about it.

We should read in the pole the unity of God, in the rotation of the fixed stars the eternal act of the Trinity, in the passing across each other of the equator and the ecliptic, whose point of intersection is the spring equinox, the Cross—these are not just symbols; they constitute a contact, in the same way as does the Eucharist.

The Mediator was born at the point where the circle of the Other is farthest away from the circle of the Same, and died at the point where the two circles intersect.

The idea behind Zen Buddhism: to perceive *purely*, without any admixture of reverie (my idea when I was seventeen). 'What was the idea of the First Patriarch arriving from the West?

'What was the idea of the First Patriarch arriving from the West?

—Ask that post over there.—I don't understand.—I don't understand either.' Here we have 'satori'.

Resistance to grace—'You desire to be saved and the Buddha is ever ready to save, and yet . . . Why? Because your rebellious will asserts itself. It is like contracting a marriage between a young man and a young woman. The parents on both sides want to see them united in marriage. The one party says: 'There is no need of the bride being provided with any sort of trousseau.' But the other thinks it necessary seeing that the bridegroom belongs to a far richer family, and it would not do for the bride not to be supplied even with a wardrobe. Both are ready, and yet the sense of pride is their barrier.' 1 (x1xth-century text.)

Buddhism. The picture in the mirror. Whence does it come? Whither does it go? Does it exist in the mirror? Or outside the

mirror? Is it nothingness?—Nothing is subjected to birth.

'... it is like the musical sound of a lute which issues from the combination of its frame, skin, strings and stick as it is played by the human hand. The sounds come not from any one of these parts when they are disconnected. In a similar manner the Tathagata (?)... Indeed, with all things, not only with the Tathagata, there is no birth, no death, no coming, no going. This is the way to reach supreme enlightenment and also to realize Prajñāpāramitā.' 1 (Extract from a shûtra.)

Zen sect. In Zen hynnns, Māhāprajñāparamitā is spoken of as a Person. Prajñā is compared to an immense and flawless mirror in which a world of multifarious elements is reflected, these elements being seen exactly as they are—yātha-bhūtam.

Yātha-bhūtam—splendid word! From a sûtra: '1 see the Buddha as tathatā—suchness.'—The vision of tathatā constitutes the supremercalization of Zen Buddhism.

Acceptance of all things as unborn—anutpattika-dharma kshānti—(all: sarvadharma, is unborn: anutpanna, unattainable: anupalabdha, emptiness: sūnya)—

Acceptance of the order of the world unborn—this constitutes elevation from the seventh to the eighth degree of spirituality.

Dasabhūmika Sûtra (edited by Rahder)—Passage to the highest

form of perfection.

'It is like a man who, in a dream, finding himself in a great river, attempts to go to the other side; he musters all his energy and strives

<sup>&</sup>lt;sup>1</sup> English as quoted.

hard with every possible means. And because of this effort and contrivance, he wakes from the dream, and being thus awakened all his strivings are set at rest.' 1

In mathematics—the value of demonstration by reductio ad absurdum: it is the sign that there is an obstacle, something against which the mind balks. Value of impossibilities. It is impossible to discover a common measure between the diagonal and the square. It is impossible to pass from one side to the other of a straight line without crossing it.

Dancing is the return from rectilinear movement back to circular movement. (Even running, when it is beautifully executed—as in the case of Ladoumègue. There we have real style.) It consists of a non-directed movement, without definite intention, and yet which is not simply the product of chance, but is subordinated to a stricter form of necessity than is a movement which results from an intention.

Balance is the supreme virtue (which Plato names justice?); it is the union of incompatible virtues.

Is there such a thing as a union of incompatible vices among such beings as are inspired by evil? I do not think so. Vices are subjected to the force of gravity, which is why there is no depth, no transcendence in evil.

Timaeus. The 'receiver-of-all-impressions' . . . is stirred and shaped into patterns by the forms impressed therein, and is continually appearing with other qualities by reason of them; and the forms which enter into and go out of it are imitations of the everlasting realities, modelled after the latter in a wonderful manner difficult to describe.

Προσεικάσαι πρέπει τὸ μὲν δεχόμενον μητρί, τὸ δ' ὅθεν πατρί, τὴν δὲ μεταξὺ τούτων φύσιν ἐκγονῷ (i.e. τὸ γιγνόμενον.)²

Becoming, as  $\mu\epsilon\tau a\xi\dot{v}$  between the model and the receiver-of-all-impressions. The locality is only the receiver-of-all-impressions seen in a dream state.

The equilibrium of the world is an image of the Oneness of God, etc.

<sup>1</sup> English as quoted.

<sup>&</sup>lt;sup>2</sup> And we may liken the receiving principle to a mother, and the model or source to a father, and the intermediate nature (that is to say, that which becomes) to a child. (Plato, *Timaeus*, 50d.)

Here, the Son is apparently the Soul of the World, incarnate in the world, the Word in its function as Orderer (?). And the mother is the Great Mother (?).

The Holy Virgin—who occupies such an essential position in heaven in Catholic theology—is not Mary, but something which bears a relationship to the Word equivalent to that between Mary and Jesus; otherwise how would she be placed above the angels? She is Demeter; the Great Mother; Astarte, Cybele, etc. The Holy Virgin became incarnate in Mary just as the Word became incarnate in Jesus. And it is this very principle which Plato here calls the Mother. But what exactly does it represent?

Timaeus. '... knowing that animals would some day be framed out of men ... 'Greek thought causes the more imperfect to proceed from the less imperfect. We do exactly the opposite. In so far as evolutionary theory springs from the latter tendency, the Church's hostility towards it was justified.

Timaeus <sup>2</sup>—The interior fire tends to rise; the hot air tends to go out from the body; this is the process of expiration. But the compressed outer air enters in through the pores. It goes out again through the pores, and the air which it compresses enters in through the nostrils. The hot air which has gone out from the body through the nostrils has become cooled; the air which has entered through the pores has become heated; consequently it tends to come out again through the pores—??? Unintelligible. All this because there is no such thing as a vacuum. A similar principle is invoked to explain the phenomena of medical cupping-glasses, deglutition, projectiles and sounds!... also the flowing of water, the fall of the thunder-bolt, magnetic and electrical attraction . . . there is no attraction, but because of the non-existence of a vacuum . . .

Timaeus, 67c and 80b; with reference to Music.—Hearing is a vibration that begins in the head and ends at the liver, produced by a shock registered through the ears; so the liver acts as a mirror. Music produces in us combined movements similar to those of the heavens, owing to the fact that circular movements, seeing that there are simple relations of speed between them (like the month and the year) coincide at their source.—Incomprehensible.

Harmony: this means the simultaneous grasping of different things.

<sup>&</sup>lt;sup>1</sup> Timaeus, 76d-e.

<sup>&</sup>lt;sup>2</sup> Ibid., 79a-80a.

Becoming which *imitates* eternal Being. It is the same as: 'That which is below is like that which is above.'

Necessity is an image, an imitation of Reality ( $\tau \delta$   $\mathring{o}\nu$ ).

What is real in perception and distinguishes it from dreaming does not lie in sensations, but in the necessity which is contained therein.

'Why these things and not others?' 1

'It is thus.' 2

Tathatā—yathā-bhūtam—

Necessity considered as a relation of condition always referring back to something outside, bound up with what is arbitrary.

The impossibility of having together the incompatible forms of behaviour necessary for the accomplishment of good—or, more briefly, the impossibility of good plays the same rôle for the will as the absurdity of religious dogmas does for the intelligence. The experience of this impossibility brings about the transmutation of the will into love.

One should ever be conscious of the impossibility of good, that is to say, 'of how much the essence of the necessary differs from that of the good.' The only 'good' is supernatural good.

of the good.' The only 'good' is supernatural good.

All veritable good involves contradictory conditions, and is therefore impossible. He who keeps his attention really and truly fixed on this impossibility, and acts accordingly, will carry out good.

In the same way, every truth contains a contradiction.

Contradiction is the apex of the pyramid.

A mountain, a pyramid, a church spire bring home to us the transcendence of the heavens by making us realize that heavy matter can reach as far as that and no higher.

The soul is composed of heavy matter.

Existence is but a shadow of reality. Necessity is a solid reality. Impossibility is a manifest reality. Necessity, being conditional, leaves room for 'ifs'. Impossibility imposes itself.

Necessity is a slightly degraded image of impossibility; and

existence, of necessity.

We must touch impossibility in order to emerge from the dream state. There is no impossibility in dreams; all there is in dreams is simply impotence.

The correlation of contradictories means detachment. An attachment to a certain particular thing can only be destroyed by an attachment that is incompatible with it. Whence the injunctions: 'Love your enemies...' (whilst not ceasing to regard them as enemies), and 'He that hateth not father and mother for my sake... yea, and his own soul...'

When the attention fixed upon something has revealed the contradiction in it (for contradiction lies at the bottom of every thought, of every feeling, of every act of will), a sort of unsticking process takes place. By persevering along this road, one finally reaches detachment.

Our life is nothing but impossibility, absurdity. Each thing that we desire is in contradiction with the conditions or the consequences attaching to that thing; each assertion that we make implies the contrary assertion; all our feelings are mixed up with their opposites. The reason is that we are made up of contradiction, since we are creatures, and at the same time God, and at the same time infinitely other than God.

Contradiction alone makes us experience the fact that we are not All. Contradiction is our wretchedness, and the feeling of our wretchedness is the feeling of reality. For our wretchedness is not something that we concoct. It is something truly real. That is why we must love it. All the rest is imaginary.

In order to be just, one must be naked and dead—without imagination. That is why the ideal of justice has to be naked and dead. The Cross alone is not exposed to an imaginary imitation.

So that we may feel the distance between us and God, God has to be a crucified slave. For we can only feel this distance looking downwards. It is very much easier to place oneself in imagination in the position of God the Creator than it is in that of Christ crucified.

It is not by cating the fruit of a certain tree, as Adam thought, that one becomes the equal of God, but by going the way of the Cross.

It is obvious that the pure ideal of justice held up for imitation must possess nothing of what circumstances can give or take away. It must only have in the way of circumstances that which we cannot possibly wish for. In this way the resemblance to it that we desire to acquire has nothing whatever to do with the circumstances. If this ideal were a just king, one would desire to be king, not to be just. One can give oneself in imagination whatever one desires. One

One can give oneself in imagination whatever one desires. One cannot desire the Cross. By contemplating our wretchedness in Christ, we learn to love it.

The correlation of contraries that is representable to the mind is an image of the transcendent correlation of contradictories.

Correlations of contraries are like a ladder. Each of them raises us to a higher level where resides the connexion which unifies the contraries; until we reach a spot where we have to think of the contraries together, but where we are denied access to the level at which they are linked together. This forms the last rung of the ladder. Once arrived there, we can climb no further; we have only to look up, wait and love. And God descends.

This is so both in the case of thought and in that of action, in

the case of truth as in that of good.

Symmetrical solid bodies and the fourth dimension are an image of this.

A man inspired by God is a man who has ways of behaving, thoughts and feelings which are linked together by a link impossible to define.

Timacus. A poem is beautiful to the precise degree in which the attention, whilst it was being composed, has been turned toward the inexpressible.

The world is beautiful. God has composed the world whilst think-

ing on himself.

For any one with experience of the transcendent nature of inspiration in the process of artistic creation, there is no more manifest proof of God than the beauty of the world.

Just as a poet composes a poem whilst thinking on silence, so

God has begotten the Word whilst thinking on himself.

The void that one grasps between the pincers of contradiction is indubitably the one which lies above, for the more one sharpens the natural faculties of intelligence, will and love the better one grasps it. The void which lies below is the one into which one falls

by allowing the natural faculties to become atrophicd.

We are beings which know intellectually, exert our will, and love; and as soon as we bring our attention to bear on the objects of our knowledge, our will and our love, we are manifestly bound to recognize that there are not any of them which are not *impossible*. It is only lying which can conceal this fact from us. The consciousness of this impossibility forces us continually to desire to seize the unattainable through and beyond everything that we desire, know and want with our will.

Impossibility—that is, radical impossibility clearly perceived,

absurdity—is the gate leading to the supernatural. All we can do is to knock on it. It is another who opens.

So long as one has not crossed a threshold, one is with regard to spiritual matters like those who dream are with regard to sensory matters; that is to say, one thinks one feels certain imaginary aptitudes or disabilities, but one doesn't discern any conditions, necessities or impossibilities. But having crossed the threshold, all these are plainly seen, and thenceforward hope, faith and charity become in some sort natural virtues within the domain of the supernatural.

The threshold consists of the eating of the pomegranate seed, of a moment of unconditional consent to pure good. It is only after-

wards that one realizes that the latter has been granted.

Then only are good and evil objects of knowledge (a knowledge that is more or less exact and certain, for mistakes and illusions can creep in, as in the case of perception) and not of reverie.

The sovereign law of Zcus:  $\tau \hat{\omega} \pi \hat{d}\theta \epsilon \iota \mu \hat{d}\theta os$ —Knowledge through suffering. It is also Zeus who made Prometheus suffer.—This would then not be to punish him? ( $\Pi \rho \rho \mu \eta \theta \epsilon \hat{v} s^1$ —That resembles  $\mu \hat{d}\theta os$  more than  $\mu \hat{\eta} \tau \iota s^2$ —For purposes of enlightenment.)

It is necessary to suffer in order to receive wisdom, and it is necessary to suffer in order to impart it.

The most purely bitter form of suffering, penal suffering, as a guarantee of authenticity.

The abandonment of Prometheus. 'No man will come to see thee.'

Themis, the mother of Prometheus. 'O the holiness of my Mother!' (Who is his father?)

Good that is impossible. Example: Jaffier, on the eve of Whitsuntide.

Good is doubly impossible. Objectively, all good entails an evil which is as, or nearly as, terrible for the conscience as the evil that this good is meant to destroy; and to accomplish good without its twin evil presupposes contradictory conditions. Subjectively, the accomplishment of a good act implies a way of behaving which constitutes from another aspect a disposition toward evil; here again, the orientation toward the good and not toward the corresponding evil implies the co-existence of ways of behaving that are essentially incompatible in fact.

<sup>&</sup>lt;sup>1</sup> Prometheus.

<sup>&</sup>lt;sup>2</sup> Prudence, sagacity.

'Good brings evil in its train, evil good, and when will it all come to an end?'

Evil is the shadow of good. All real good, endowed with solidity and density, projects evil. It is only imaginary good which does not project any.

In the same way the false is the shadow of the true. Every true assertion is an error if not conceived by the mind at the same time as its opposite, and it is impossible to conceive the two of them at the same time.

Contradiction experienced right to the very depths of the being means spiritual laceration, it means the Cross.

Creation: Good broken in pieces and scattered about over the face of Evil. Soul of the World in the *Timaeus*.

A truth without the least shadow of falsity about it—that is something which it is impossible for the intelligence to affirm; because it is in itself contradictory. So it is in the case of the mysteries of the Faith.

A good without the least shadow of evil about it must likewise be something which it is impossible to desire.

The objective connexion between good and evil is irreducible. As for the subjective one, it is possible, by clearly conceiving the connexion between the good that one is pursuing and the evil attached to the way of behaving involved by this pursuit and to the conditions and consequences necessarily bound up with its accomplishment, to direct the attention towards the good only.

If one desires only the good, one finds oneself in opposition to the law which links real good to evil in the same way as a lighted object is linked to its shadow, and being in opposition to the universal law of the world, one must inevitably fall under the stroke of affliction.

Since all good has some evil attached to it, it follows that if one desires the good and if one does not want to spread the corresponding evil around one, one is obliged, since it is impossible to avoid this evil, to concentrate it upon oneself.

Consequently, the absolutely pure desire for the greatest possible amount of good implies the acceptance for oneself of the last degree of affliction—of the Cross.

God alone is pure good. Creation being both God and other than God is essentially good and evil.

God can only come down to earth, become incarnate, and con-

tinue to be pure good, by undergoing the extremest form of

suffering.

Socrates said: 'I wish to be neither the author nor the victim of injustice; but, if I have to choose, I prefer to be the victim.' Well, in fact, one has to be either the one or the other.

We needs must have a just man to imitate so that the imitation of God does not simply remain an empty phrase; but it is also necessary, so that we may be carried beyond the boundaries of the will, that we should not be able to desire to imitate him. One cannot desire the Cross.

One could desire the very highest possible degree of asceticism or heroism; but not the Cross, which is a penal form of

suffering.

The mystery of the Cross of Christ lies in a contradiction, for it is at the same time an offering freely consented to and a punishment undergone entirely against his will. If one only saw therein the offering, one could desire as much for oneself. But one cannot desire a punishment that is undergone against one's will.

Those who only conceive the crucifixion under the aspect of an offering take away from it its salutary mystery and its salutary bitterness. To desire martyrdom is to desire far too little. The Cross

is something infinitely greater than martyrdom.

The *irreducible* nature of suffering, which makes it impossible for us not to have a horror of it at the moment when we are undergoing it, is ultimately designed to arrest the will, just as an absurdity arrests the intelligence, or absence, non-existence, arrests love. So that man, having come to the end of his human faculties, may stretch out his arms, stop, look up and wait.

Looking up and waiting—these make up the attitude that is in consonance with beauty. So long as we are able to go on conceiving,

willing, desiring, beauty remains hidden.

That is why in all beauty are contained an irreducible contradiction, an irreducible bitterness, and an irreducible absence,

We must have gone to the farthest extremity of our being to be able to aspire not to be any longer.

The instinct of self-preservation has been placed in us in order that we may not be able really to want no longer to be. We can only desire that somehow it may be brought about.

If evil were not irreducibly mixed up with good in creation,

creatures would not be able to desire not to be any longer.

There is a form of suffering which represents the counter-shock

produced by the evil one does. This is expiatory suffering. There is a form of suffering which is the shadow of the pure good one desires. This is redemptive suffering. There is also the kind which is bound up with the blind play of Necessity: expiatory suffering and redemptive suffering are also brought about by the latter, for chance forms part of the irreducible nature of suffering.

A mysterious law makes it so that a human being who touches God is, at that moment, beautiful to look upon. So likewise are the lines, sounds, combinations of words, etc., that issue from him in that state. Something attracts the flesh toward the divine; otherwise how should we ever be able to be saved? Carnal love constitutes this attraction. Man <sup>1</sup> to possess a soul carnally. Whence comes the value of chastity. If carnal desire were only evil, those who quench it in debauchery so as to free their mind from it would not be wrong, at any rate as far as they themselves were concerned. It is just because it is so precious that it has not got to be satisfied. (Children display a presentiment of this when they hesitate to eat some dainty whose delicious quality is already clearly visible to the eye. To look at it seems to them better, and though they finally end up by cating it, they have the feeling that in so doing they are lowering themselves a little. This already represents a touch on the part of beauty; for a delicious flavour which is present to the sensibility without one experiencing or wanting to experience it through the taste, is in a sense comparable to beauty. Beauty always excites, in a mysterious and gratuitous fashion, the senses which are not occupied in seizing hold of it. Thus painting excites gratuitously the sense of hearing, the sense of touch, etc.)

Absolutely pure good must be both real and ineffectual. What is ineffectual is nearly always imaginary. But the Cross is certainly not something imaginary. It alone can fulfil the two conditions.

The contradiction contained in the Gospel of St. John and the synoptic gospels (the fundamental contradiction, for contradictions in matters of detail are due to the imperfection inherent in all human methods of transmission), far from being an argument against belief, is a sign of the supernatural character of the story recounted there. (A far more certain sign than the miracles!)

Every impossibility that is fruitful of good in the realm of the

possible is supernatural. Unfruitful impossibility is sub-natural. That action is good which one can carry out while keeping the attention and the intention completely orientated toward pure

<sup>1</sup> A word is missing [desires?] . . .

and impossible good, without concealing by lies of any kind either the desirability or the impossibility of pure good.

In that way virtue becomes in every respect similar to artistic creation. That poem is good which one writes while keeping the

attention orientated toward the inexpressible, qua inexpressible.

The same applies to invention. That idea is new which comes when one's attention is orientated toward inconceivable truth. Mathematical invention, Galois,

Any action which clouds or distracts the attention and the intention when thus orientated is bad.

It is obvious that one must destroy in oneself whatever inclinations are opposed to the accomplishment of what one takes to be one's duty (every man, in fact, takes something or other to be his duty), so as to be able to grasp the absurdity and impossibility of pure good. For, until then, good only seems impossble to us in fact, not in essence. The man who believes in the principle of property and yet cannot prevent himself from stealing will never be able to seize upon the impossibility of pure good of which property is but a shadow.

We have to accomplish the possible in order to be able to seize upon the impossible. The right way of exercising, in accordance with duty, the natural faculties of the will, the intelligence and love corresponds exactly, in the case of spiritual realities, to what the movement of the body is in relation to the perception of sensible objects. Maine de Birán has shown how a paralytic is unable to perceive.

How is it possible to understand a human being allowing himself to become paralysed through ankylosis, through being simply too lazy to move! Yet that is my case.

. Έὰν θέλης, δύνασαί με καθαρίσαι . . .

Benefits-These are, in fact, good actions if while carrying them out one is conscious, with one's whole soul, of the fact that conferring a benefit is something absolutely impossible.

'Doing good.' Whatever I do, I know perfectly clearly that what I am doing is not 'good.' For what I do cannot possibly be good, from the mere fact that it is I who do it. Only he does good who is good; he who is not good cannot do good. And 'God alone is good.'

We must not say: 'It is good that I should do so and so'; but 'It

would be bad if I didn't do it.'

It is bad, either to fail in the performance of a duty such as one

takes it to be, or to disobey an impulse which one has no reason to regard as inspired either by the flesh or the devil.

It is impossible, by definition, to know that God commands a certain particular thing. But with the intention directed towards obedience to God one is saved, whatever one may do, if one places God infinitely above oneself, and one is damned, whatever one may do, if one calls one's own heart God. In the first case one never thinks that what one has done, is doing or will do can possibly be good.

We do not ask God to lead us into good, but to deliver us from

evil.

In all circumstances (and not simply, as Retz claims, in those into which one falls through one's own fault), whatever one does produces harm; one does evil, and the worst kind of evil.

E.g. Râma and his wife.

One should ask for circumstances such that all the evil that one does falls solely and directly upon oneself. That is the Cross.

Beauty (in Science, too) is necessarily related to our physiological constitution. Pure sounds and vocal chords. Passage on music in the *Timaeus*.

Contradiction and union between: (1) our capacity for sensible, finite perception, determined by our physical structure; (2) the unlimited principle in matter, and (3) spiritual infinitude.

Is it the reconciliation of the first two factors that transports us into the realm of the third one?

The Being which acts as a limiting factor, the Infinite, by setting a limit to unlimited matter, places it within the reach of created and finite minds, in such a way that they can touch it, without however being able to seize hold of it.

The capture of unlimited space within the small frame of a

picture. Picture and window.

Arjuna wanted to rise in the scale of good through an act. (In his case it was non-resistance.) It is as though one were to seek to alter the balance of a pair of scales by shifting the pointer. If in a pair of scales with unequal weights you seize the pointer and hold it down at zero, all you do is to increase the disequilibrium.

The Ideas contained in Plato are non-representable to the mind.

They have, therefore, nothing in common with what commentators have believed who have tried to visualize them to themselves. That is absolutely certain.

They are the thoughts of God conceived as an impersonal Thinker.

The 'I'—this is only the shadow cast by sin and error which obstruct the light coming from God, and which I take to be a being.

Even if one could be like unto God, it would be preferable to be a handful of mud that is obedient to God.

' $A\lambda \eta \theta \epsilon \iota a$ .¹ The extremity of divine love which the absence of God reveals in creation can only be rightly answered by obedience.

The love of man for God must contain all possible forms of renunciation, that by one friend of another, by a woman of her lover, by a child of its father, by a child of its mother. That is why we have the Virgin. Even the renunciation by parents of their child; that is why we have the Holy Family.

It is impossible for God to be present in creation except in the form of absence.

Arjuna had not reached the state in which he deserved to fight no longer, and consequently, even exteriorly, his action could not be a good one.

Râmakrishna: 'The fruit which has ripened on the tree and fallen naturally is sweet to the taste; the fruit which has been picked green and ripened artificially is not so sweet and quickly withers. In the same way the rules of caste become obliterated of themselves for the man who has reached perfection and for whom the unity of all things has become a reality; but so long as this sublime experience has not been obtained, no one can avoid being conscious of superiority with regard to some and of inferiority with regard to others; and all should observe the distinctions of caste. If in this state of ignorance a man lays an imaginary claim to perfection, trampling underfoot all distinctions of caste and living in an unbridled fashion, he most certainly resembles green fruit that has been made to ripen artificially.'

We must not struggle against the force of gravity by means of action, but by means of thought; while fully realizing the effects it has upon us and desiring that we may have wings; or rather, while loving the upward direction; or better still, even, while loving what is beyond the very highest.

<sup>&</sup>lt;sup>1</sup> Truth.

Transfinitude. Cantor. Something lies beyond the very highest.

Each time we detect in ourselves an involuntary feeling of pride or vanity, we should turn the full gaze of the attention for a few moments on the remembrance of some humiliation in our past life, choosing the most bitter, the most unbearable one possible. This represents a form of training.

Training by the use of thought (but real, not imaginary thought) is of greater value—possibly—than that brought about by voluntary physical suffering. To inflict a thought on oneself can be something entirely real, whereas to inflict physical suffering or privation on

oneself can be something imaginary.

Râmakrishna. Story about the man who went in search of a master, and said to him: 'I'm an altogether vile fellow; please help me,' and was ordered to go and bring back something viler than himself. After a long and fruitless search, it suddenly occurs to him to take back his own excrement; but just as he is about to lay hands on it, a voice issues from it which says to him: 'I was once a sugared, sweet-smelling cake destined to become an offering for the gods. But my great misfortune caused me to fall into your hands, and just see what I have become! If you touch me again, what new form of degradation shall I not be made to suffer?'

Must re-read this story frequently. It is just made for me. That is what I do with the beautiful things which I feed on.

'No man should divest himself of the sacred sash (of the Brahmin) as long as he remains conscious of the difference between the castes.'

'Strictly speaking, the body of the cow is, through its blood, penetrated throughout by its own milk; but you cannot milk the cow by squeezing its ears or its horns; you can only obtain its milk through the teats.' (The same applies to the Churches and religious practices.)

Idea for the J.O.C.<sup>1</sup>—The spiritual object of educational studies should be to force the attention to undergo the humiliation of contemplating squarely and considering for a few moments the stupid mistakes one has made in a failed Latin composition or a failed problem; instead of which pupils only cast a furtive glance at them out of the corner of their eye, through an effect of gravity. Using it in this fashion, a Latin composition can be of far greater value than a prayer made in a spirit of self-satisfaction.

<sup>&</sup>lt;sup>1</sup> Jeunesse Ouvrière Chrétienne—a Catholic youth organization. [Tr.].

Chastity. "Ερως,' desire, is essentially supplementary energy which is directed towards objects and causes them to be loved. The various forms of perversion plainly indicate that any object whatsoever (e.g. a shoe; cf. Restif de la Bretonne) can become an object of desire. (It is this that is true in Freud.) A man can love his daughter with a desirous love, identical with sexual love (Père Goriot); a miser can love his treasure in the same way (Harpagon); a soldier victory (analogy between the taking of a city and rape; affinity between murder and rape). So it is that any number of old maids who have never made love with anybody have spent the desire which was in them on pet parrots, dogs, favourite nephews or waxed parquets. It is thus not surprising that they were never able to pick the fruit of chastity, for they have never been chaste.

There is no such thing as chastity without detachment. Chastity,

poverty and obedience are inseparable.

The espousal of poverty—that is the most beautiful image.

Love in Plato, which goes accompanied by Hardship.

Desire without an object.

There is something impossible about desire; it destroys its object. Lovers cannot become one, Narcissus cannot become two. Don Juan, Narcissus. Because to desire something is impossible, we must desire nothing.

The miser, out of desire for his treasure, deprives himself of it. If one can place all one's good unreservedly in something hidden

away in the earth-why not in God?

But when God has become as full of significance for one as the miser's treasure has for him, one should keep on firmly repeating to oneself that He doesn't exist, experience the fact of loving him even though He doesn't exist.

It is He who, through the action of the 'dark night,' withdraws,

so as not to be loved like a miser loves his treasure.

'Satyabhâmâ, by piling up gold and jewels on to one of the scales of a balance, was unable to cause the other scale upon which stood the Lord to rise by so much as a hair's breadth. But Rukminî managed to do so by placing on the scale a tulasi leaf with Krishna's name upon it.'

'Any one who pronounces the name of God, under whatever form it may be, voluntarily or involuntarily, ends up by finding immortality.'

Om Râm Om—Shoham—

'The human mentality is disturbed by the process of respiration.'

Shiva is Purusha, Kali (the Divine Mother) is Prakriti, the Virgin. Râmaprasâda:

[The world is:]

'... a temple of joy. I spend my days
Eating, laughing and drinking.
Consider the valiant king Janaka,
Was he not perfect?
Did he not serve God and the world?
He found his salvation
While drinking in deep draughts
The milk of this life.'

The poverty of St. Francis was the desire to take a pure delight in creation. 'On this All, feed thyself through detachment.'

'The bhakta desires to savour the taste of sugar rather than to become sugar himself.'

[The ways of salvation: (1) knowledge and action, (2) love.]

'The baby monkey clings to his mother who carries him from place to place. The kitten doesn't cling to his mother, but lies mewing pitifully wherever she has deposited him. Then the mother cat comes to him, seizes him by the scruff of the neck and carries him to whatever place she wants.'

'What you offer up to God is repaid to you by him a thousandfold. . . . When Yudhishthina wanted to offer up everything, including his sins, to Krishna, Bhîma stopped him, saying: "Take care, everything that thou offerest up to Krishna will be repaid to thee a thousandfold."

Who knows whether the conversion and silence of Racine were not due to the two lines:

Et la mort, à mes yeux dérobant la clarté, Rend au jour qu'ils souillaient toute sa pureté.

I do not in the least desire that I should no longer be able to feel this created world, but that it should not be to me personally that it is made sensible. To me it cannot confide its secret, which is too lofty. But if only I go away, then creation and Creator will be able to exchange their secrets.

Giotto and Cézanne painted a little after this fashion. Giotto's painting is an expression of holiness.

The beauty of a landscape just at the moment when nobody is looking at it, absolutely nobody . . .

To see a landscape such as it is when I am not there.

When I am anywhere, I pollute the silence of earth and sky with my breathing and the beating of my heart.

The recollection of past sufferings and of past joys possesses an equal flavour, though a specific one in each case. To discover that specific flavour which remembrance will reveal in each suffering and each joy that one experiences.

The past, when the imagination does not wallow in it—at the very instant when some chance encounter causes it to rise up in perfect purity—is Time with the hue of eternity upon it. There, the feeling of reality is pure; and therein lies pure joy; therein lies beauty. Proust.

The present, we are attached to it. The future, we concoct it in our imagination. Only the past, when we abstain from re-concocting it, is pure reality.

'Just as a flighty woman is thinking secretly of her lover and of the time of her rendezvous with him as she goes about her household duties, so likewise you, heads of families . . .'

The unity of God and the act of the Trinity; Hestia who stays by the fireside and Zeus who at the head of the gods drives his chariot and partakes of reality; the pole and the rotation of the celestial sphere—these are examples of the combination between contemplation and action.

An action which is closed in upon itself is an image of contemplation. This is impossible in the case of a directed action. Action must, therefore, be at the same time both directed and non-directed.

A wheel.

Râmakrishna: 'If there is the slightest bit of a hole in a barrel, all the liquid drains away. So likewise does spirituality from the heart in which there exists the slightest bit of attachment.'

Story of Gour and Nitai in Râmakrishna. Buddhist story about the old miser. (Virtue of the name of the Lord.) The beauty in *Phèdre*. The narcissus in the Hymn to Demeter. The three hazelnuts in 'The Duke of Norroway.'

'Η δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα. The last degree of human misery.

The figure of the Mother represents the docility of creation, in whose bosom we find ourselves; Necessity in so far as it is susceptible to persuasion on the part of Good.

A poem must mean something, and at the same time nothing—that nothing which belongs to on high.

The apparent absence of God in this world is the actual reality of God. The same is true for everything. Whatever is in appearance is unreality.

Appearance possesses the fulness of reality, but as appearance only.

As anything other than appearance it constitutes error.

This world, in so far as it is completely empty of God, is God himself.

Necessity, in so far as it is absolutely other than Good, is Good itself.

That is why any form of consolation in affliction draws us away from love and truth.

Therein lies the greatest of all mysteries. When we can lay our finger on it, then we are safe.

One must not attempt to change in oneself or wipe out desires and aversions, pleasures and pains. They must be borne passively like the sensations of colour and without ascribing to them any greater importance. If the windows of my room are red, I am unable, however much I may argue with myself day and night for a year, to see it otherwise than pink-coloured. I know, furthermore, that it is necessary, right and good that I should see it thus. At the same time I only ascribe to that particular colour, considered as an indication, an importance that is limited by the knowledge of its relationship to the windows. It is in this way and not in any other that I should accept the desires and aversions, pleasures and pains of every kind that are produced in me. All this comes from God in so far as it comes from absolutely blind Necessity; and not in any other manner. (Is that what Spinoza meant by salvation through knowledge?)

On the other hand, as one also has in oneself a principle of violence,

<sup>&</sup>lt;sup>1</sup> But she remembered to eat when she had had her fill of tears (Iliad, XXIV, 613).

namely, the will, one should also, in a limited measure, but to the fullest possible extent of that measure, make a violent use of this violent principle; compel oneself by violence to act just as if one had not that particular desire, or aversion; without attempting to persuade the sensibility, but by forcing it to obey. It then rebels, and this rebellion must be endured passively; must be tasted, savoured, experienced and accepted like something exterior, like the pink colour of the room with the red windows.

Each time we do ourselves violence in this sense we make genuine progress, be it much or little, in the task of training the animal in oneself. As this operation is a finite one, for there is no infinitude in what is animal, we can be absolutely certain that unless death takes place beforehand the training will be finally accomplished. The only thing is we mustn't stop before this final stage is actually reached.

As to the spot at which we set the limit (the limit of the measure in which we allow the will to be violently exercised), that doesn't matter much. (Just as it doesn't matter much whether we set ourselves the task of praying for a couple of minutes a day or seven hours, provided we do it.) Naturally, in order that such an operation should serve the purposes of training, we have to do violence to the sensibility especially when it is in process of arousing desires or aversions which are the opposite of what we recognize to be reasonable, and not when the desires or aversions are in conformity with reason or unimportant either way. For this violence must simply be looked upon as a means, a means of training. When you set out to train a dog for the circus, you don't whip him for the sake of whipping him, but in order to train him, and with this object in mind you only whip him when he fails in some exercise. And from time to time you see no harm in exchanging the whip for a lump of sugar (there are even times when the sugar alone is able to produce results); what matters is not the whip or the sugar, but the training. If you whip him without rhyme or reason, you end up by rendering him totally unsuitable for training of any kind: this is what the faulty type of asceticism leads to.

Methods of violence directed against the self are only admissible

Methods of violence directed against the self are only admissible either when they emanate directly from the reasoning faculty, or else when they are forced upon one by some irresistible impulsion; but then it is not from the self whence the violence actually

proceeds.

The first and most necessary form of violence done to the self

consists of carrying out, in fact, what one clearly represents to

oneself as being one's duty.

Προ-μηθεύς, μανθάνω <sup>1</sup>— for knowledge. Τῷ πάθει μάθος. 'Know-ledge through suffering' Zeus has laid down this law. He must, therefore, have crucified Prometheus for a totally different reason from the one given in the exoteric version; the crucifixion must have been something altogether distinct from the punishment for a theft (but Prometheus knew nothing about it). Philebus: '... It was a gift from the gods to men, and Prometheus must have let it fall to carth at the same time as a very bright fire . . . Accordingly there was no theft on the part of Prometheus; the divinity was a consenting party. (Otherwise, Zeus could easily have taken fire away again from men...) Prometheus did not disobey Zeus, although he was made to suffer punishment.

Training of the animal in oneself. Nature is made to accept the limit imposed by the limiting principle, which is the infinite.

The limit is the sign of the domination of the infinite over the indeterminate.

The eternal order of the world is made up of the limiting and the unlimited. The limiting factor is the One. Limit represents relation (λόγος).

Aristotle, De Caelo, XIII—The Pythagoreans say that at the centre of the universe there is a fire, and that the earth is one of the stars, and turning upon its axis produces the days and nights . . .

'Επὶ μὲν γὰρ τοῦ μέσου πῦρ είναί φασι . . . "Ετι δ' οι γε Πυθανόρειοι καὶ διὰ τὸ μάλιστα προσήκειν φυλάττεσθαι τὸ κυριώτατον τοῦ παντός . . .

'The Pythagoreans, because it is above all necessary to keep what is of principal importance within the whole, and because what is of principal importance is the centre, call fire, which occupies this point, the sentinel of Zeus, and designate it purely and simply as the centre, because it is at the same time the centre of space, of matter and of nature.'

The giant whose soul is hidden in something, which is in, etc.--

<sup>1</sup> Pro-metheus, to know. (Pro can signify 'for.' In metheus we can find the root math of the verb μανθάνω, 'know.')

The meaning is clear. One must hide one's soul in the other world (or again: If you hide the universe within the universe, no one will take it from you). (Where your treasure is, there will your heart be also.)

The carnival at Viza. The baby (Dionysus) which grows up in a few hours. Cf. folklore, and the apocryphal Gospels. There are, besides, representations of marriage, murder, the bridegroom, mourning and resurrection.

Frazer's assertion that primitive people hope to bring about natural phenomena (e.g. the course of the seasons) by imitating them. What nonsense! It may possibly be true in certain cases. But what is there to prevent us from supposing that what they are seeking is to be united to God by imitating the Soul of the World?

Planets: ὁ τοῦ Φαίνοντος Κρόνου  $\parallel$  ὁ τοῦ Φαέθοντος Διός  $\parallel$  ὁ Πυρόεις Ἡρακλέους τε καὶ Ἦρεος  $\parallel$  ὁ Στίλβων (resplendent) . . . Ερμοῦ . . . ᾿Απόλλωνος . . .  $\parallel$  ὁ τοῦ Φωσφόρου . . . ᾿Αφροδίτης . . . 
"Ηρας  $\parallel$  ὁ ἡλίου  $\parallel$  ὁ τῆς σελήνης  $\parallel$ .1

Macrobus, Saturn., 18—Hacc quae de Apolline diximus possunt etiam de Libero dicta existimari. Nam Aristoteles, qui Theologumena scripsit, Apollinem et Liberum patrem unum eundemque deum esse quum multis aliis argumentis asserat . . . apud Lacedaemonios etiam in sacris quae Apollini celebrant, Hyacinthia vocantes, hedera coronantur, Bacchico ritu . . . Et Apollini et Libero patri in eodem monte (Parnassus) res divina celebratur . . . Etiam Euripideshis docet. . . . 2 || Arnobius: Quid cum Liberum, Apollinem, solem unum esse contenditis? 3 || Porphyr. ap. Servium ad Virg. Ecl. V 66—Pausan. IX, 30, 5 (oracle of Bacchus in Thrace).

<sup>1</sup> The circle of Brilliancy, which is Kronus; that of Phaethon, which is Zeus; the Blazing circle of Heracles and of Ares; the Resplendent circle . . . of Hermes . . . or of Apollo; that of Lucifer . . . which is Aphrodite . . . or Hera; that of the Sun; that of the Moon. [Aristotle], De Mundo, II.)

What we have said about Apollo may also be considered as referring to Liber. For Aristotle, who wrote the *Theologumena*, asserts that Apollo and Liber are one and the same god, basing himself on numerous arguments: amongst others. . . . Among the Lacedemonians also, in the sacred festivals celebrated in honour of Apollo, and which go by the name of Hyacinthia, they crown themselves with ivy, a Bacchic rite . . . They make sacrifices to Apollo and to Liber, the Father, on the same mountain (Parnassus) . . . Euripides also teaches the same on this account. . . .

<sup>3</sup> What can one say when you hold that Liber, Apollo and the Sun are one and the same divinity? (Arnobius, Adversus nationes, III, 33; [Corpus scriptorum ecclesia-sticorum latinorum, IV, p. 133.])

Aristotle. The Mysteries had something to do with the custom of never broiling meat that had already been boiled; whereas one did boil meat that had already been broiled.

'Αριστότελης ἀξιοῖ· τοὺς τελουμένους οὐ μαθεῖν τε δεῖν ἀλλὰ

παθεῖν, δηλονότι γενομένους ἐπιτηδείους.1

The initiates must not be made to learn something, but something must be made to take place in them so that they may be suitably disposed (to learn).

Cf. τῷ πάθει μάθος, and:

χαιρε παθών τὸ πάθημα· τὸ δ' οὖπω πρόσθ' ἐπεπόνθεις· θεὸς ἐγένου ἐξ ἀνθρώπου· ἔριφος ἐς γάλα ἔπετες. χαιρε, χαιρε, δεξιὰν ὁδοιπορῶν λειμῶνάς τε ἱεροὺς κατά τ' ἄλσεα Περσεφονείας.²

 $\Pi \acute{a} \theta_{OS}$  denotes at the same time suffering (more particularly suffering unto death): 'He suffered . . .,' and modification (more particularly transformation into an immortal being).

Knowledge through suffering. Knowledge through trans-

formation.

'Kid, thou art fallen into milk.' It is the state of childhood. Cf.: 'Except ye . . . become as little children . . . ',3 and 'Except a man be born of water and of the Spirit . . . '4

Angels; gods in Plato. At precisely the same moment of eternity

they are transported into being, and, out of love, cease to be.

We have to cross—and God has to do so in the first place to come to us, for it is He who comes first—the infinite thickness of time and space. Love is here, if anything, greater. It is as great as the distance which has to be crossed.

In order that it may be the greatest possible love, the distance must be the greatest possible distance. That is why in this world evil can go right to the extreme limit beyond which the very possibility of

<sup>1</sup> According to Aristotle, the initiates must not, etc. . . .

(Orphic fragment: Diels, Fragmente der Vorsokratiker, fourth ed., II, p. 177.)

Matt. xviii, 3.

John iii, 5.

<sup>&</sup>lt;sup>2</sup> Rejoice to be made to suffer this ordeal which thou hadst not yet suffered; Thou art become a god instead of a man; kid, thou art fallen into milk. Rejoice, rejoice, as thou pursuest the right-hand road, Through the sacred fields and the groves of Persephone.

good would altogether disappear. It is allowed to touch this limit. It sometimes seems to us that it goes beyond it. But whatever we may see happening to ourselves or to others, we are in duty bound to have faith in the fact that it is not so.

This is, in a sense, exactly the opposite of the conception formulated by Leibniz. (It is certainly more compatible with the greatness of God: for if this were God's idea of the very best of all possible worlds, it would mean that he was not capable of producing very much.)

God wears himself out crossing the infinite thickness of time and space to seize the soul, to take possession of it. As it resists him and flees, he has many times to return to the attack. Partly by surprise, partly by force, partly by appealing to greed, he tries to make it eat a pomegranate seed. If it allows, were it but for a moment, one pure and utter expression of consent to be torn from it, then God has conquered it. And when it has at last become something entirely given over to him, then he abandons it. He leaves it completely solitary. And it has, in its turn, groping as best it may, to cross the infinite thickness of time and space to go to what it loves. *That* is what constitutes the Cross.

Physical suffering carried to the extreme limit, without the slightest consolation, because it is accompanied by utter and complete moral distress—this is the whole of Time and Space entering into a few moments and into the lowest depths of a single body, and rending the soul. It is thus, and not in any other way, that the soul makes the return journey which God has made to come to it.

 $T_0\hat{v}_{\tau 0}$  . . . . . . . . . . . . .

If I were to look upon the 'I' to come as another being who is a stranger to me, I should perform without the slightest repugnance acts likely after an interval (whether it be one of two minutes, of several days or of a year) to produce pain. I should perform those likely later on to produce well-being as a result of pure reasoning, and without any inclination. And I shouldn't care a rap about what was going to happen. This represents complete detachment with regard to the future. If I were to add thereto detachment from the whole of the past (remission of debts), I should be detached from everything which was not the present. Here we have one of the conditions of the 'state of childhood,' the 'state of immortality.' 'dasein' (Rilke).

2E 4

<sup>1</sup> Τοῦτο (it being understood: δὸς ἐμοί).

['State of childhood,' 'draught of immortality,' amṛtam—'Kid, thou art fallen into milk.' According to Aristotle, milk comes from the semen, which, in childhood, when the body is in need of a lot of food, circulates throughout the body in the blood; in adolescence, it becomes concentrated in the region of the sexual organs; after conception has taken place, when the body is once more in need of a lot of food, it is again withdrawn from these organs and mixed with the blood 'and in this way milk is formed.'—Tibetan beliefs about semen mingling with the blood in the case of sages who have reached a state of perfection. Metaphors in the Symposium about the analogy between procreative desire and desire for immortality; virtues being begotten in Beauty, etc.]

Signs of the Zodiac (in the order in which the sun traverses them): (1) PISCES (after the Spring equinox)—(2) Aries—(3) Taurus—(4) Gemini—(5) Cancer—(6) Leo || (7) Virgo—(8) Libra—(9) Scorpio—(10) Sagittarius—(11) Capricornus—(12) Aquarius.

Whilst the Sun is at a certain point of the ecliptic, the opposite point describes in the heavens, during the night, exactly the same

Whilst the Sun is at a certain point of the ecliptic, the opposite point describes in the heavens, during the night, exactly the same trajectory which the Sun has described during the daytime, and you do not see it either rising or setting, for the daylight arrives before it sets and fades after it has risen.

Pairs: (1) Pisces-Virgo (the two equinoxes)—(2) Aries-Libra—
(3) Taurus-Scorpio—(4) Gemini-Sagittarius—(5) Cancer-Capricornus—(6) Leo-Aquarius—That makes no sense at all, except the first one (Ἰησοῦς Χριστὸς Θεοῦ Υῖὸς Σωτήρ).¹

Autolycus <sup>2</sup>—Each of the stars in the Zodiac passes || from morning rising to evening rising ||, || then from evening rising to morning setting ||, || then from morning setting to evening setting ||, || then from evening setting to morning rising ||; and this last stage is accomplished in thirty days during which it is not to be seen either rising or setting.

From morning rising to evening rising—5 months (during which it is seen rising). (???)

From evening rising to morning setting—30 days (during which it is not seen either rising or setting).

<sup>&</sup>lt;sup>1</sup> 'Jesus Christ, Son of God, Saviour.' The first letters of each of these words in Greek form the word  $i\chi\theta\dot{\nu}s$ , 'fish.'

<sup>&</sup>lt;sup>2</sup> De ortu et occasu, II, 6.

From morning setting to evening setting—5 months (during which it is seen setting).

From evening setting to morning rising—30 days (during which it is not seen either setting or rising).

It rises with the sun—it rises when the sun sets—it sets when the

sun rises—it sets with the sun—it rises with the sun.

Psalm 104. Joy in the reality of the world. It is this joy which ought to enfold every desire to learn about the things of nature.

Draught of immortality, spring of living water—this means that there is a real transformation. The thirst cannot be quenched merely by words. (And every real transformation has also its physical side, but by way of addition.)

Proserpina spics a narcissus. The lover of oneself in the form of a flower. In the world there is only one single lover of oneself. . . . [Zeus, the narcissus, Hades . . .] [But it is rather: Zeus, Hades, Proscrpina.]

Training of the animal in oneself; by imposing a limit on the unlimited. It is an imitation of the order of the world. Just as God says to the sea: Thus far and no farther, so must we do likewise in the case of any particular desire . . . (Gorgias).

Impossibility is the sole gateway leading toward God. (To posit the contradictory. To want the impossible. To love evil.)

We must love evil as such. But this attitude on our part can only be pure when evil is a physical pain, which one endures, which one has not sought, which one would do anything in the world to avoid.

Power of the name of the Lord. Power on the part of everything which turns a creature's thoughts towards him. Hence also power on the part of those beings who have withdrawn from their own soul and left it free for him to enter over all those who turn their thoughts towards them in a human way, whether it be for a moment or for the space of a lifetime. Such beings are, for all those who are attracted toward them in whatever way it may be, like the name of the Lord. (Hence also there is the possibility of blasphemy.)

'Hallowed be thy name.' Everything that is beautiful is his name.

'Our Father, which art in heaven.' There is a certain humour about these words. He's your Father right enough; but just try and go and find him up there! We are no more capable of taking off in his direction than is an earth-worm. And how should He come to us without having to descend? There is no way of visualizing a real relationship between God and man which is not every bit as unintelligible as the Incarnation. The Incarnation plainly demonstrates this unintelligibility. It remains the most concrete way of conceiving such an impossible kind of descent. Why should it not, therefore, be the truth?

Let us suppose a man whose entire family has perished amidst tortures, and who himself was long exposed to torture in a concentration camp; or an American Indian of the sixteenth century who was the sole survivor of the massacre of his people. Such men as these, if they ever believed in God's mercy, either believe in it no longer, or else conceive it in an entirely different fashion from that in which they did before. I myself have not gone through such things. But I know that they exist; hence what difference is there? It comes, or must come, or should come to the same thing.

I must desire to have, endeavour to have a conception of divine mercy such that it cannot become effaced or altered whatever situation Destiny may impose upon me or upon those around me, and which is able to be communicated to any human being whatsoever (always supposing that I possess the knack, which I don't, of communicating anything) without it being for him an insult.

communicating anything) without it being for him an insult.

Inspiration alone is able to provide such a conception, but we must of our own accord lay aside all conceptions which are not

that onc.

Ivan's speech in the *Brothers Karamazov*. Even though this huge factory were to produce the most wonderful things imaginable and were only to cost one single tear from one single child, I, for my part, refuse.

I completely endorse that feeling. No reason, whatever it may be, that can be put forward to me to compensate for a child's tear can bring me to accept that tear. None, absolutely none which the intelligence is able to conceive. One only—but which is only intelligible to supernatural love: that it is God's will. And for this

last reason, I would just as readily accept a world which was only evil and whose consequences could only be evil as a child's tear.

Aeschylus. 'If I am really to cast aside the burden of care, to whom can I turn who is in any way comparable to Zeus?' I When the whole universe is weighing down on us, there is no other possible counterweight for the other scale of the balance except God himself—the real God; the false gods are of no avail, even under the name of the real one. Evil is infinite in the sense of what is indeterminate—matter, space, time. Over this type of infinite, nothing but the veritable infinite can prevail. That is why the Cross is a balance on which a frail and light body, but which was God himself, was able to lift the weight of the entire world. 'Give me a fulcrum, and I will lift up the world.' This fulcrum is the Cross. There can be none other. It has got to be at the point of intersection between the world and what is not the world. The Cross is this point of intersection.

Acschylus. 'During sleep, close to the heart, filters drop by drop the pain made up of sorrowful remembrance' <sup>3</sup> (remembrance, i.e. supernatural remembrance in the sense of the Orphic poems and of the *Phaedrus*). It is the dark night of St. John of the Cross.

Instead of visualizing the affliction that has come upon us against our will as an offering made to God for a particular intention, we should do exactly the reverse. When for a specific reason, connected with the service of our neighbour, or else out of obedience to an inspiration, we have exposed ourselves to affliction, we should, when the affliction actually descends upon us, think on our suffering not as an offering, but as an evil endured absolutely against our will. Such is the meaning of the contradiction between St. John and the Synoptic Gospels. That is what Christ himself did.

Everything is upside down in our world of sin. What is negative appears as positive, and what is authentically and fully positive appears to us as negative. This constitutes a criterion. What appears to us as positive never is, cannot possibly be, positive. Only what appears to us as negative is authentically positive. Thus good doesn't ever consist of doing good, but of not doing evil. Merely to abstain from giving, serving, etc., in any given circumstance is to do an evil. But even when we do act, we should look upon such action

<sup>&</sup>lt;sup>1</sup> Agamemnon, 163-166. <sup>2</sup> Archimedes.

simply as an abstention from evil. '... how much the essence of the necessary differs from that of the good.' We always have to come back to that in the end.

Good is *impossible*. But man always has his imagination at hand to enable him to hide from himself in each particular case the impossibility of good (it is enough if for each event which does not actually crush us ourselves we can draw a veil over part of the evil and add some imaginary good—and some people manage to do this even if they *are* so crushed themselves). Man's imagination at the same time prevents him from seeing 'how much the essence of the necessary differs from that of the good,' and from allowing himself really to meet God, who is none other than good itself—the good which is nowhere to be found in this world.

We desire the good (to desire and to desire the good are one and the same thing) and it is not in this world. We cannot look for it outside this world. But if it comes itself to take possession of us, it is only if we have vainly sought for it in this world that we shall allow ourselves to be caught. If by means of a lie we have made ourselves believe that we have found it in this world, we shall not abandon ourselves to that which comes seeking us from beyond the world. What is so terrible is that it is so very easy to give the name God to this deceptive form of good which one persuades oneself to believe in out of cowardice. And God suffers from the fact that his name is put to any sort of use.

If only the name of the Lord possessed the virtue of making lying to oneself impossible . . . ! It certainly must possess it if rightly pronounced.  $To\hat{v}\tau o$   $\delta \delta s$   $\hat{\epsilon}\mu o \hat{\iota}$ .

An experimental ontological proof. I have not the principle of rising in me. I cannot climb to heaven through the air. It is only by directing my thoughts toward something better than myself that I am drawn upwards by this something. If I am really drawn up, this something which draws me is real. No imaginary perfection can draw me upwards even by the fraction of an inch. For an imaginary perfection is mathematically at the same level as I am who imagine it—neither higher nor lower. What draws one up is directing one's thoughts toward a veritable perfection. 'He who, his thoughts turned toward Zeus, sings his praises, the same shall attain the fulness of wisdom.' (Aeschylus.)

What is thus brought about by thought direction is in no way

comparable to suggestion. If I say to myself every morning: 'I'm brave, I'm not afraid,' I may, in fact, acquire courage; but this courage will correspond to what, in my present state of imperfection, I imagine under that name, and consequently will not reach beyond this imperfection. It can only be a modification on the same plane, not a change of plane.

Contradiction is the criterion. We cannot by suggestion obtain things which are incompatible. Only grace can do that. A sensitive person who becomes brave by suggestion (as a result of bending his thoughts to the need for adapting himself to circumstances) hardens himself; often he may even, with a sort of savage pleasure, rid himself of his sensitivity by a process of self-mutilation. Grace alone is able to give courage while leaving the sensitivity intact, or sensitivity while leaving the courage intact.

The metaphor of altitude corresponds to this. If I am on the side of a mountain, from a certain spot on a level path I can see a lake; from another spot, after making a few steps, a forest. I have to choose: it has to be either the lake or the forest. If I want to see both the lake and the forest at the same time, I have got to climb

higher.

The only thing is, here the mountain doesn't exist. It is made of

air. One has to be drawn upward.

The outstanding atheistic idea is the idea of progress, which is the negation of experimental ontological proof, and implies that what is of indifferent quality can of itself produce what is of the best

quality.

But the whole of modern science tends toward the elimination of the idea of progress and the establishing of the fact that all progress comes from an exterior source. Darwin was responsible for destroying the illusion of internal progress which was to be found in Lamarck. The theory of mutations leaves only chance and elimination subsisting. Energetics propounds that energy becomes degraded and never rises; that it wastes itself and is never increased; that nothing rises without something else having descended yet farther; and this applies even to vegetable and animal life.

Principle of the use to be made of modern science in support of true faith.

Very important.

Sociology and psychology will only be given a scientific basis by means of a similar use of the notion of energy, a use which is incompatible with any sort of illusion about progress; and then they will be lit up with the light of true faith.

At the heart of the question concerning the merit attaching to works lies the following truth—which Arjuna failed to recognize, namely, that we do not rise through our acts, but solely through our contemplation of God. We can only descend through our acts, omitting to perform our duty being an act amongst others. If we perform the whole of our duty in the sphere of action, all we do is simply to manage to remain at our own particular level. Acts constitute the pointer of the balance. If we move the pointer, we distort the balance. I was naked, and ye clothed me.' The gift of clothing is merely the sign indicating the state in which those who acted in that fashion found themselves. They were in a state of such a kind that they could not stop themselves from feeding those that were hungry, clothing those that were naked; they did not do it in the least for Christ; they could not stop themselves from doing in the least for Christ; they could not stop themselves from doing it because Christ's compassion was in them. Just as St. Nicholas, journeying with St. Cassian across the Russian steppes to keep an appointment with God, was unable to prevent himself from arriving late for the rendezvous through stopping to lend a hand in extricating a moujik's cart that had got stuck in the mud. Good that is accomplished in this way, almost in spite of oneself, almost with shame and remorse, is pure good. It is impossible to will to accomplish it thus. All pure good lies completely outside the range of the will. Good is transcendent. God is this Good.

(Μνήσθητί μου όταν έλθης είς την βασιλείαν σου.) 2

Timaeus. God cuts in two the Soul of the World. This represents duality (in the Hindu sense). The Cross is this duality. In order to find the One, we have to exhaust duality, go to the very extreme of duality. This means crucifixion. We cannot arrive at this extreme without paying that price in full.

Good works. We cannot—even should we wish to—stop ourselves from carrying out those which we feel inspired to carry out, so long as our thoughts are turned in the direction of obedience.

As for what is dictated by reason, but to which laziness or desire is opposed, this resembles the rôle of correction in the employment of the intelligence. Any one who was to write a book of apologetics full of misquotations, as a result of pure carelessness and laziness in taking the necessary steps to verify his sources, would not be visited

<sup>&</sup>lt;sup>1</sup> Matt. xxv, 36.

<sup>&</sup>lt;sup>2</sup> Remember me when thou comest into thy kingdom (Luke xxiii, 42).

by the Spirit of Truth. But one doesn't verify a quotation on behalf of God or in order to deserve to be inspired, but simply out of a feeling for exactitude, which is a merely negative condition of all forms of spiritual life. Or again, it is like the care shown in not including a line of thirteen syllables in a poem made up of Alexandrines.

(Yet that is what I am continually doing . . . )

The tree of Life had not been forbidden to Adam and Eve; neither had it been specifically pointed out to them. If they had not given way to temptation, sooner or later, as a result of tasting all the permissible kinds of fruit, they would have discovered this tree. Its fruit, most certainly, is *amptam*, the food of immortality. Having once sinned, no greater misfortune could possibly befall them than to eat of it.

If you remain for a sufficient length of time unsusceptible to temptation, you end up by coming across amptam, the tree of Life, as though by chance. That is absolutely certain; for the garden is not unlimited in extent. You need only persist in rejecting the false divinity, and you may be quite sure that, one day, you will receive a touch on the part of the true one.

If they had eaten of the tree of Life, which is grace, they would afterwards have been able, without danger, to eat of the other tree. God would perhaps have annulled the prohibition. And they would have become as Gods.

We have followed the reverse order. Knowledge and the ability to choose, in the first place; then, by way of the Cross, life.

 $\Delta$ ύνασθε πιεῖν τὸ ποτήριον . . . ;— $\Delta$ υνάμεθα.—Τὸ μὲν ποτήριόν μου πίεσθε. $^1$ 

Eὶ θέλεις τέλειος εἶναι ²—Like: τὴν ἐθέλων ἐθέλουσαν ἀνήγαγεν ³ (the opposite of invitus invitam ⁴)—(If thou wilt really be perfect if thou consentest to be perfect.)

If one does not love Creation which one can see, how should one love God whom one cannot see?—With a real love, of course; for with an imaginary love, nothing is easier.

<sup>2</sup> If thou wilt be perfect . . . (Matt. xix, 21).

<sup>&</sup>lt;sup>1</sup> Are ye able to drink of the cup ...?—We are able.—Ye shall drink indeed of my cup . . . (Matt. xx, 22-23).

<sup>&</sup>lt;sup>3</sup> He willingly brought her who willingly came along (Odyssey, III, 272).

<sup>4</sup> He sent her away both against his will and hers.

Faith (when it is a question of a supernatural interpretation of the natural) is a conjecture by analogy based on supernatural experiences. Thus, those that have acquired the privilege of mystical contemplation, having had actual experience of God's mercy, and knowing that this experience is common to them with others, suppose that, since God is mercy, the created world is a work of mercy—nlotus, belief. But when it comes to a question of observing this merciful principle actually at work in nature, one needs to become blind, deaf, devoid of pity to be able to believe that one can do so. That is why the Jews and the Mohammedans, who look for proofs of the divine mercy in nature, are, in fact, pitiless. And Christians also very often.

It is for this reason that mysticism is the only source of the humane virtues. For whether we believe that there is no infinite mercy lying behind the curtain of this world, or whether we believe that this mercy lies in front of the curtain—in either case we are rendered cruel.

In all problems of practical action where two or three (or more) courses offer themselves for adoption, it is certain that every one of these courses is evil. For the very fact that they can be visualized means that a man can, without being a supernatural being, adopt one or other of them. What an evil being is able to do is necessarily evil. But what will, in the circumstances in question, a human being do who has reached the state of perfection? Either an action which constitutes an invention, something unpredictable, legitimized by the fact that his presence alone modifies (but not of course in any arbitrary way) the actual data of the problem. Or else he will adopt one of the courses in question, but in such a manner as to reduce to a minimum the outside incidence of the evil implied therein, and without himself being defiled by it.

In the first case, what he does is unpredictable, but in no sense arbitrary—no more arbitrary than a scientific invention or an artistic creation.

Examples of this are to be found in all the lives of the saints, but they are not very clear.

Examples of the second case: Râma and his wife; Râma and the shûdra; Arjuna.

Polynesian idea of Creation. God's words: 'Let the darkness become a luminous darkness—Let the light become a tenebrous light—Let there be darkness on high . . . down below . . . It is darkness which has been overcome and dissipated—Let there be a light on high . . . down below . . . , a reign of light, a dazzling light—' (Splendid!) A Heraclitean idea. God created the world by creating the correlation of contraries, and in the first place that one which is the symbol of all the others: the correlation light-darkness.

the symbol of all the others: the correlation light-darkness.

Acschylus: τῷ πάθει μάθος—When applied to the crucifixion of Prometheus, these words rank with those admirable lines of St. John of the Cross about participating through suffering in the Cross of Christ so as to be able to penetrate to the depths of God's wisdom.

If one considers that Love in the Symposium, he which is the mediator, messenger of God, priest, he which was born of Poros and Penury, of a very wise father and a very ignorant mother, is identical with the Love of the votaries of Orpheus (and this is practically certain, for Diotima could not be anything else but a priestess connected with the mysteries; there was no other means at that time for a woman to acquire a reputation for wisdom), identical with the Love of Pherekydes (Zeus, being on the very point of creating, changed himself into Love)—and that it is this same Love which wanders about, poor, ignorant, homeless . . . what must be one's conclusion? What could be closer than this to the Incarnation?

The Just Onc, Wisdom manifest, Love, Prometheus, the Soul of the World . . .

Cf. Father Valentin: Matter is the Mother; matter itself is spiritual. The Great Mother, Demeter, Cybele, etc.—The Mother as seen in the Timaeus, which is matter itself. The Holy Virgin . . . (Mary, mother . . .).

The text in the *Epinomis* 1: . . . the assimilation of numbers which are not by their nature similar, a marvel (or miracle) not of human but divine agency, which the genus of plane figures was destined to reveal—doesn't this show that the Greeks saw in the geometrical mean an image of the Incarnation? And the proportion with which they were obsessed, which they sought everywhere, in the whole of their science, in the whole of their art, was it not for this reason that they were, in fact, so obsessed with it? Thus the relationship between the balance and the cross would seem to be clear, and the traditional

belief in it to have come down to us in the hymn for Good Friday (Statera facta corporis . . .).1

The Phaedrus. The beauty which is on the other side of the sky, here it is, visible to us. Plato does not say how it has arrived here below. Obviously, it must have come down. There must therefore be a descending movement unconnected with gravity, which is love (what else could it be?).

In everything which rouses in us a pure and genuine feeling for beauty, God is really and truly present. There is, as it were, a sort of incarnation of God in the world (*Timaeus*) of which beauty constitutes the sign. The Word as ordering principle.

Beauty is the experimental proof that the Incarnation is possible. It follows that all art of the first order is, in essence, religious. (That is something we no longer understand to-day.) All art of the first order testifies to the fact of the Incarnation. A Gregorian melody testifies to it just as much as does the death of a martyr.

The Greeks looked upon art in this way. Greek statues. Actual presence of God in a Greek statue. The contemplation of such

presence is a sacrament.

Science and art both have one and the same object, which is to experience the reality of the Word, the ordering principle. Science is to the  $\Lambda \acute{o}\gamma os$  (or Word) what art is to the Orphic " $E\rho \omega s$  (or Love), and Aóyos and Eρωs are identical.

(At one time, I found it difficult to understand how art and science could be reconciled. To-day, I find it difficult to understand how they can be distinguished.)

The object of science is the exploration of beauty a priori.

The theory of beauty in the arts and the contemplation of beauty in the sciences—these two things must coincide through some hitherto unexplored path.

In beauty, the 'essence of the necessary' must always be manifest: it is Space in painting; Time in music and poetry.

By positing beauty as being incarnation, one can thence proceed to construct a theory thereon.

The Eucharist is this 'manifest image of wisdom' 2-but not manifest by its own nature; manifest by a supernatural institution.

<sup>1</sup> Become a balance for the body . . .

<sup>&</sup>lt;sup>2</sup> Plato, Phaedrus, 250.

The Word constitutes the descending movement 'per quem omnia facta sunt.' 1

The Greeks believed that only truth was worthy to represent divine matters, not error or approximation, and the divine character of anything only made them more exacting in regard to precision, not less so, deformed as we are by our habit of propaganda. It was because they perceived a divine revelation in geometry (and it is for that reason that Pythagoras performed a sacrifice) that they invented the method of rigorous demonstration.

If, indeed, they read the Incarnation in the proportional mean, the Unity and Trinity of God in the pole and the rotation of the celestial equator, the Cross in the relationship between the celestial equator and the ecliptic, and again in integration, in the balance . . . what a marvellous existence was theirs!

If geometry, and consequently the whole of modern science, were born of faith in the Incarnation . . .

'If there were some image of Wisdom.' <sup>2</sup> Since wisdom is thought  $(\phi p \acute{o} \nu \eta \sigma \iota s)$ , the image of Wisdom cannot be composed of matter, as is the case with Beauty, but must be a thinking being. And a visible image of Wisdom is a visible thinking being.

May we suppose that it is because the Greeks saw in geometry the image of the Incarnation (divine images, reflections of reality) that they put into it the amount, the intensity of attention, of religious attention which enabled them to invent the method of demonstration

(λόγος)? What a staggering thought . . .!

[Extreme attention is what constitutes the creative faculty in man, and the only form of extreme attention is a religious one. The amount of creative genius at any given period is strictly proportional to the amount of extreme attention, therefore of genuine religion, which characterizes that period. (But how about the eighteenth century?)]

To restore to science as a whole, for mathematics as well as for psychology and sociology, the sense of its origin and veritable destiny as a bridge leading toward God—not by diminishing, but by increasing precision in demonstration, verification and supposition—that would indeed be a task worth accomplishing.

The limiting and unlimited principles. Herein lies something

very mysterious and of capital importance.

<sup>1</sup> By whom all things were made.

<sup>&</sup>lt;sup>2</sup> Plato, Phaedrus, 250.

The day Aphrodite was born. The beauty of the world. Penury (the human sort) being in need of that to remedy its own destitution, united itself by stealth with God, drunk with nectar (madly in love with his creation).

Science—a priori investigation of the essence of the necessary.

The work of art—an infinitely complex material form, in which a multiplicity of relationships is arranged in a manner so in conformity with our nature that we apprehend it at one go.

The Symposium. Just as a woman in misfortune imagines herself getting out of that condition once and for all by managing to have a child by some rich man who will thenceforth no longer be able to abandon her-so is human nature with respect to the Incarnation. Human nature has had a child by God, and is thenceforth sure of not being abandoned.

Myth of the round man, who moved about by rolling, and who was cut in two and compelled to walk upright as a result of the original sin of pride. Love is the need to emerge from what the Hindus call the state of duality, the separation between subject and object; to imitate the Trinity, where lover and beloved form but a single entity, where the lover, by the same act, creates, knows and loves the beloved, who is himself. First of all, carnal desire, by absorbing the whole of the vital energy, makes it so that there is but one object and all the rest doesn't exist; hence to become one and the same thing as that object would be to step altogether outside the state of duality; love, if it attained its desire, would thus be the realization of the Vedantic conception. But it cannot attain its desire in this world. It is forced to climb up toward what lies above, on the other side of the sky. If it doesn't do so, it becomes partly changed into hatred. How manage to forgive the other for remaining other?

Here again, it is the fact of impossibility which leads to God.

When Lucretius reproaches love with containing this element of impossibility which is essential to it, what he doesn't understand is that therein lies precisely the principle of its providential design. It is because homosexual love is impossible, since carrying it into execution constitutes too great a defilement, that the Greeks placed it on so high a level. Solely for that reason; for Plato places love between women on the same level as love between men. And

Sappho... In the moral customs of that society, the love between men and women encountered insufficient obstacles. Later on, Christianity, and still more the chaste moral habits the ancient Germans brought with them turned the love between a man and a woman into something *impossible*. Thenceforth, the Platonic form of homosexual love became knightly and courtly love.

Compassion—We have become so flabby that nowadays we regard pity as something easy, and harshness as something difficult and praiseworthy.

Symposium—We have been cut in two because of our injustice. (Cf. Anaximander's splendid dictum. The whole of Nature shares in

original sin.)

The rôle of the Mother in the *Timaeus*. The Mother of Creation, of which God is the Father. Creation incarnate in the mother of the Word incarnate. Through the dogma of the Immaculate Conception, the Church turns the Virgin into something which is in no sense a human being and yet is at the same time not God. It is divine Nature, Shakti, Prakṛti.

If beauty represents the actual presence of God in matter, if contact with beauty is in the fullest sense of the term a sacrament, how is it that there are so many aesthetes with depraved tendencies? Nero, for example. Does this bear any resemblance to the craving displayed for consecrated Hosts by those with a passion for celebrating black masses. Or else—more likely—isn't it because such people as these don't form an attachment to pure and authentic beauty, but to a bad imitation if it? For just as there are a divine love and a demoniacal love (cf. the *Symposium*, the *Republic*), so there is also a demoniacal art. No doubt it was above all the latter which Nero loved. A very considerable proportion of our art is demoniacal.

loved. A very considerable proportion of our art is demoniacal.

A passionate lover of music can quite easily be at the same time a man of depraved instincts: but I should find this hard to believe of any one with a thirst for the Gregorian chant.

Only the cternal is invulnerable to time. For a work of art to be able to be always admired; for a love, a friendship to be able to last a whole lifetime (even to last a whole day, perhaps); for a work of art to be able to be contemplated for hours and days together; for a conception of the human condition to be able to remain the

same through all the countless forms of experience and the vicissitudes of fortune—there has to be an inspiration which descends from that world situated beyond the sky.

Time in its course wears away and destroys what is temporal (also, alas, very many things essentially eternal, such as poems and Greek statues, the religion of the Druids, etc.). Thus there is more of eternity in the past than in the present, even all things being equal moreover; or rather, there is less of the temporal and consequently a greater proportion of eternity. The value of history rightly understood is comparable to that of recollection in Proust. In this way the past offers us something which is at the same time real and better than ourselves, which is able to draw us upwards, a thing which the future never does.

The idea of Progress was invented in the eighteenth century (Descartes was responsible for it). The twentieth century is one of a return to history. But there is a right and a wrong way of making use of history. We can either seek therein something to exalt the imagination; or else we can seek therein something that is purer than ourselves.

Duration, whether it be a matter of centuries in the case of civilizations or of years and decades in the case of the human being, possesses a Darwinian function of climination of the unfit. That which is fit for all purposes is eternal. Book of Wisdom¹: 'Wisdom reaches everywhere because of her purity.' (Splendid!) Therein alone resides the value of what we call experience. But mental lies constitute an armour thanks to which man often enables the unfit element in himself to survive events which would have killed it off without such armour (as, for instance, pride to survive humiliations), and this armour is as it were secreted by the unfit element in him to ward off the danger threatening (pride in humiliation fortifies mental lying). There is a sort of phagocytosis in the soul; everything which belongs to the temporal in us secretes lies in order not to die and in proportion to the danger of death. That is why there is no veritable love of truth without a total, an unreserved consent to death. The Cross of Christ is the only gateway to knowledge.

A resolution is something that has got to last throughout time. It has therefore got to have touched eternity. We can only be sure of carrying out a resolution if we have taken it in the presence of God. Conversely, if we have taken a resolution in the presence of

God, it is absolutely certain that we shall carry it out, even in spite of ourselves—unless we happen to turn toward evil, if such a thing as that is possible for anybody who has once loved. (Perhaps it is impossible, but we mustn't know that it is impossible?)

God is the Father which is in secret, and that is why an unformulated resolution—even in respect of oneself—has a greater chance of having been really taken in his presence. (In the car that day . . .)

If we place a fault fully recognized as such in actual contact with God himself, it is certain that we shall never commit it again; that even if it isn't destroyed in us immediately it is bound to wither away like a plant whose roots have been severed. If we are capable of such an operation, it is certainly much to be preferred to the process of self-training, which laboriously cuts through the stem. It is harder, moreover, to place one's spiritual wretchedness under the light of God than to go in for self-training. How become capable of it?

One must have the courage, when at school, to keep one's attention fully fixed for a certain length of time on the stupid mistakes one has made in a Latin composition. The supernatural counterpart of such courage consists of placing one's spiritual wretchedness in contact with God.

Zen Buddhism. Looking at the North Star while turning toward the South.

There are two planes, two domains, and the confusion between them gives rise to a host of insoluble difficulties: that of truth, and that of 'als ob'—'as if.' E.g. rewards.

Professor Teítaro Suzuki's book, Essays in Zen Buddhism, second edit., Luzac & Co. (46 Great Russell Street, London), 1933.—P. 32, portrait of Bodhidharma by a Japanese painter, a disciple of Ikkyū (xvth century)—Above all p. 24, Bodhidharma and Hui-k'ê by Sesshū (xvth century)—Strong resemblance to the Hun of Asolo. Did Chinese influences penetrate into Europe with the invasions of the Huns and the Magyars and leave their mark on the incomparable renaissance of the twelfth century?

Generally speaking, must not every renaissance be explained by some outside influence, if it is true that the more perfect cannot proceed from the less perfect?

Whence will our renaissance come to us, who have emptied and

defiled the entire globe?

From the past alone, if we love it.

2F 445

The Languedoc. There is nothing to compare with a native civilization (patric) that is dead and cannot possibly be revived (there is no Great Beast to cope with).

Object of Zen Buddhism: to discover how much the essence of

existence differs from that of the intelligible.

To find existence actually within the intelligible is better still. What is purely intelligible is nothingness. It is thought without an object, for the object is opaque.

Platonic research into the meaning of geometry—isn't that an

example of a koan?

My idea of contemplating fixedly the absurdity contained in the joke: 'Didn't I meet you in Vienna?—I've never been to Vienna—Neither have I; it must have been two other people' (six or seven years ago I remember putting this up to my pupils). It was a koan (like M. Jourdain's prose 1).

Ancedotes of this nature are degraded forms of the koan—just as

popular tales are degraded forms of parables.

The riddles contained in these tales are no doubt koans. Riddles of the princess who kills all her suitors (found in innumerable tales). Riddles of Solomon and the Queen of Sheba. Riddle of the Sphinx at Thebes. Death of those who do not manage to solve them.

To solve them means to understand that there is nothing to be solved, that existence possesses no significance for the discursive faculties, and that the latter must not be allowed to wander outside their rôle as mere exploratory instrument of the intelligence with a view to making contact with brute reality.

Having solved the riddle, you marry the princess, you inherit the

kingdom.

When I was 'en Khâgne',<sup>2</sup> my 'ultra-Spinozist form of meditation' consisted of contemplating an object fixedly with the mind, asking myself: What is it?, without thinking of any other object or relating it with anything else, for hours together. This was a koan.

Tai-hui (Chinese of the eleventh century): 'Do not be concerned with human questions of right and wrong. All is Zen just as it is.'

it 1s.

<sup>1</sup> See Le Bourgeois Gentilhomme.

<sup>&</sup>lt;sup>2</sup> Class in a French lycée where pupils are prepared for entrance examination to the École Normale Supérieure (Section Lettres). (Tr.)

St. Paul: ἵνα καταργηθη τὸ σῶμα τῆς άμαρτίας ¹—so that the body of sin may become atrophied (remain fallow).

Must be understood literally. Something has got to be rooted up

in the body.

Christ offered up his life; but at the moment when death was near, his suffering did not appear to him as an offering; it filled him with horror, and he only accepted it as being the will of God. We don't imitate him by conforming to present-day customs.

Poetry: pain and joy that are impossible. A poignant touch, a nostalgia—such is Provençal and English poetry. A joy which, just because it is so pure and unmixed, hurts. (A pain which, just because it is so pure and unmixed, soothes—that is something Greek.)

The free and unmixed play of all the faculties starting from a sole, unique principle. This is a microcosm, an imitation of the world. It is Christ, according to St. Thomas; the Just One in the Republic. (A very important point: when Plato speaks of specialization, it is of the specialization of the faculties in man and not of the specialization of men themselves; the same applies in the case of hierarchical order.) [Read what he says in the Statesman.] The temporal possessing no meaning except by and through the spiritual, but not being mixed up with the spiritual; leading to it through nostalgia, through a surpassing of the self. It is viewing the temporal as a bridge—and this was the vocation of Greece and Provence.

A Pythagorean idea: good is always defined by the union of opposites. When one extols the opposite of a certain evil, one remains at the level of that evil. Having experienced this opposite, one goes back again to the evil. It is what the Gîtâ calls: being led astray by the aberration of contraries. Thus in France: the Ancien Régime on the one hand, 1789 on the other. Marxist 'dialectics' represent a very degraded—and completely distorted—view of this.

The great mistake on the part of the Marxists and of the whole of the nineteenth century lay in believing that by walking straight in front of one, one necessarily rises up into the air.

This illusion is, moreover, completely at variance with nineteenthcentury science itself.

In this respect, the most important names of the century are those of Darwin and Clausius.

<sup>1</sup> Romans vi, 6.

In regard to social matters, examples of the union of opposites must be sought in the past, to act as examples.

Good and evil works (e.g. feeding the hungry, swindling the poor) have been placed within our power to act as a language, and are essentially only signs of love or hatred. These signs are contagious like language, and within the same limits. And just as baseness of heart and spirit turns the use of the most beautiful words into something impure, or just as the genius of a very great poet can sometimes—though rarely—by setting in its right place what is normally a frightful word, endow it with a complete beauty (examples? Are there really any?); so the 'good works' performed by society patronesses and Râma killing the shûdra each have their corresponding effects.

On the other hand, an act of love rightly performed possesses the same virtue as 'reciting the name of the Lord' for him who is

made the object of such act.

For him who performs it, the act is as inseparable from love as are the inward words which express a thought from the mind. As soon as the mind, becoming relaxed, descends a little below the maximum degree of concentration, it spreads itself out in words; and genuine love does exactly the same in acts. An effort is necessary, not to produce words, but to control the choice of them by the attention. The same applies to acts.

Acts which are a matter of tension instead of being one of slight relaxation are acts of duty, not of love. They are to acts of love what a French composition by a schoolboy is to a page where the author's mind has irresistibly deposited its store of words. They are indispensable exercises so long as a certain degree of perfection (from which, alas, I am very, very far) has not been reached; but necessarily second-rate, a mixture of good and evil.

Since it is God who has to come in search of man, and take possession of his soul by snaring his senses, only two means are available to him to effect this result: the beauties of Nature (sky, sea, the seasons, plains, mountains, rivers, trees, flowers, great spaces—and the beautiful bodies and beautiful faces of men, women and children)—and the sensible signs (language, works of art, actions . . .) emanating from souls into which He has entered.

It follows that upon these there rests an immense responsibility. It is up to them to testify as an apple-tree in blossom testifies, or as

the stars do. This is only possible for them through a perfect obedience

Those who are privileged to contemplate God experience the fact of his divine mercy in the supernatural part of their inner life. It is God's divine mercy as Holy Spirit. Their only reason for believing that God as creator is merciful is that these contemplative states exist in fact and form part of their experience as creatures. There is also another reason—the beauty of the universe. No other trace of the divine mercy is to be found in creation. But these privileged beings are outwardly a witness of the fact in so far as they let fall sensible signs of what is within them. The existence of such signs constitutes, indeed, yet a third type of evidence of the divine mercy. These signs only depend on them after the same fashion as a beautiful line of poetry depends on a poet, through the extreme attention with which he sets aside what is below the requirements of his inspiration. So in the same way those who love are careful to reject any slight tendencies to act in a manner which is beneath what is demanded by their love. (We must very clearly bear in mind that, for example, to refuse and to give are acts with an equal claim to be regarded as such.) And as the poet doesn't compose a beautiful line for his readers, or for God, or for whatever else it may be, but because he has been seized with inspiration, and on behalf of that inexpressible reality his attention is feeding upon (which is something divine, but not the representation of God as a Person); so likewise in the case of the act of love.

The poet produces beauty by fixing his attention on something real. The act of love is produced in the same way. To know that this man, who is cold and hungry, really exists as much as I do myself, and is really cold and hungry—that is enough, the rest follows of itself

The pure and authentic values—truth, beauty and goodness—in a human being's activity are the result of one single and self-same act, a certain application of the attention at its fullest to the object.

Teaching should have no other aim but to prepare, by training the attention, for the possibility of such an act.

All the other advantages of instruction are without interest.

Plato's Symposium. Ascending movement from one orator to the next. The real dialogue begins with Eryximachus, the Pythagorean physician: Orphic Love, Pherekydes' Love—ordering principle in

the world, principle of harmony. (The opposite of this is intemperate Love, which is demoniacal.) A conception derived from Anaximander. Love is also the creator of the friendship existing between the divinity and man. Aristophanes: myth of the round man in connexion with original sin.

Four tokens of the divine mercy here below: the favours accorded by God to beings capable of contemplation; the radiance cast by these beings and their compassion, which is the divine compassion in them; the beauty of the world. The fourth token is the complete absence of mercy.

Symposium, 196—Love neither does nor suffers violence; it is

perfectly just.

It is therefore the same as the Just One in the Republic. Τὸ μὲν μέγιστον, ὅτι Ἦρως οὕτ' ἀδικεῖ οὕτ' ἀδικεῖται οὕτε ὑπὸ θεοῦ οὕτε θεόν, οὕτε ὑπ' ἀνθρώπου οὕτ' ἄνθρωπον. Οὕτε γὰρ αὐτὸς βία πάσχει, εἴ τε πάσχει βία γὰρ Ἦρωτος οὐχ ἄπτεται οὕτε ποιῶν ποιεῖ πᾶς γὰρ ἐκιὰν Ἦρωτι πᾶν ὑπηρετεῖ. ΄Α δ' ἄν ἐκιὰν ἐκόντι ὁμολογήση, φασὶν οἱ πόλεως βασιλῆς νόμοι δίκαια εἶναι.¹

It does not submit to force, if anything does so, for you cannot take love by force. Neither does it force, if anything does so, for each one willingly obeys Love in everything.

Love is consent.

It is absolutely just, temperate, courageous and wise.

It is the same also which, according to Diotima, is neither wise nor... 'Why callest thou me good? none is good, save one, that is, God.' 2

197. It was Love which gave men the arts. Love is Prometheus. Cf. also speech of Eryximachus and the *Philebus*.

The Just Onc, Love, Prometheus, the Soul of the World are all one and the same mediator.

It was Love which taught the arts even to the gods, including the art of government to Zeus.

Before Love came, atrocities took place among the gods, under the reign of Necessity.

<sup>&</sup>lt;sup>1</sup> Translated in the text, except for the last sentence: The decisions upon which the two parties are agreed, by free consent, the laws, rulers of the City, say that these decisions are just.

<sup>&</sup>lt;sup>2</sup> Mark x, 18; Luke xviii, 19.

If good is the union of opposites, evil is not the opposite of good.

Art—Poetry—To render horrible things as such lovable, simply because they exist, is to make an apprenticeship of the love of God. Cf. the *Iliad*.

Music—Some sound rises. We make as though to rise indefinitely—and then the movement is shattered. It is this which Monteverdi learned from Plato.

The empty form of verses of eight syllables with alternate rhytnes, or any other of the same kind, is neither beautiful nor ugly; but the use of such a form is indispensable for producing a beautiful poem. Similarly, conforming to duty, as visualized, is neither good nor bad; but it is indispensable for producing good in one's actions: neither good nor bad, that is to say, in certain respects it is mixed up of good and evil.

Our desires are infinite in their pretensions, but limited by the energy upon which they feed. That is why with the help of grace they can be controlled, and finally destroyed by the process of wearing down. Once we have clearly understood this, they have virtually been overcome, if we keep our attention fixed on this truth.

Evil is the unlimited; but this evil, which is the unlimited, is finite.

In rising musical periods, it seems as though the sound must rise indefinitely; but it is unable to.

 $\frac{a}{h} = \frac{c}{d}$  which means to say:

For each pair of whole numbers n and m

 $n \ge m h$  involves  $n \ge m d$ 

 $[n \ a=m \ b$  ,,  $n \ c=m \ d$  (inapplicable in the case of incommensurable magnitudes)]

n a < m b ,, n c < m d.

Any one number whatever is equivalent to all numbers.

 $\begin{array}{l} n \ a > m \ b \longrightarrow n \ c > m \ d \\ n \ a < m \ b \longrightarrow n \ c > m \ d \end{array} \right\}$  demonstrated in the case of similar triangles.

Recurrence. To grasp the unlimited at one stroke, because the unlimited is limited by a relation that one grasps at one stroke.

To grasp the same thing as both unlimited and limited.

[N.B. The desire to discover something new prevents one from fixing the mind on the transcendent, non-representable significance of what has been discovered. The fact that my total lack of talent rules out any such desire, because the corresponding hope is also necessarily ruled out, is a great favour that I have received. The absence of intellectual gifts in oneself, duly recognized and accepted, forces one to undertake the disinterested exercise of the intelligence.]

What limits the unlimited is a transcendent infinitude.

$$n^2 = \left[1+3+\ldots+\left(\frac{n}{2}+1\right)\right]$$

However far the powers may go, they will never get outside this law which limits them.

The unlimited conceived as non-arbitrary.

Timaeus. Becoming is a principle of ugliness, not formless matter out of which it is produced, the Mother.

Every phenomenon is a relationship (there is no sound made by

one hand only) and as such limited.

God has placed limits in the world which correspond to ours, which are the condition of existence of corporal and thinking beings.

To recognize the work of Providence in the world with respect to man—if we wish to conceive the fact clearly—is to recognize that, just as we do, in fact, exist as men, so the conditions of our existence as men do, in fact, exist also; and to recognize what those conditions are.

The vague notion of Providence is the veil which covers up the clear notion of condition of existence.

The mediation between unity and the unlimited is the relation which limits the unlimited.

In the domain of facts, relation is the condition of existence.

To conceive of unity, the limiting and the unlimited as co-existing in phenomena is to re-conceive them *a priori*, mathematically. Such things are not to be apprehended by the senses.

Empiricism only possesses meaning as the research for terms whose relationship, representable *a priori*, is not represented, but is supposed.

There is no experience, even in the case of perception, without

the notion of necessity, which is that of the limiting.

We must conceive sensible nature mathematically.

The beautiful in mathematics is the unpredictable, the *a posteriori* contained in the *a priori*, without which there would not be any discovery.

Desire wants everything, but it is something, so long as it emanates from mc.

We are like casks without a bottom to them so long as we have not understood that we have such a bottom.

The 'central breath' which is never exhausted—that is God in us.

Aristotle, the only one of the Greeks of any quality, perhaps, who was not a Pythagorean. Catholic theology used Aristotle as a support because in order to consolidate itself it sought its opposite.

When one is very thirsty, one would like to drink all the water there is in the universe. All one wants to do is drink. And yet thirst is something limited. Midas wanted everything to become gold.

By wanting to drink everything, to do nothing but drink, one drinks too much. Then one no longer has any wish to drink at all.

A child placed in front of cakes or sweets . . .

A child doesn't know that its desire for éclairs is limited.

Our desires are carnal, they belong to matter; that is why they are limited

Their direction is unlimited (although . . .), but the movement will come to an end.

The great evil which befell the Catholic religion was the condemnation of Galileo: not because of its injustice, but, on the contrary, because although perfectly just in certain respects, at bottom, it was so unjust in form that the justice it did contain has been irremediably shrouded over.

Having unlimited movement in a straight line as its startingpoint, and no longer circular movement, science could no longer be a bridge leading toward God.

We must give back to science its true destiny as a bridge leading toward God.

The Word is the ordering principle in the world because the order of the world is a work of mediation. It is a question of an order with reference to man; or what could it be otherwise?

$$\frac{a}{b} = \frac{b}{c} \left\| \begin{array}{l} n \ a > m \ b \rightarrow n \ b > m \ c \\ n \ a < m \ b \rightarrow n \ b < m \ c \end{array} \right| n \ a, \ m \ b, \frac{m^2}{n} \ c \text{ always,}$$
if  $n \ b > m \ c, \ n \frac{m}{n} \ b > m \frac{m}{n} \ c$ 

$$m \ b > \frac{m^2}{n} \ c$$

 $\frac{a}{b} = \frac{b}{c}$ : for every n and m, m b is between n a and  $\frac{m^2}{n}$  c—topology. For every fraction  $\frac{m}{n}$ , we have  $\frac{m}{n}b$  between a and  $\left(\frac{m}{n}\right)^2c$ .

The unlimited is the test of unity; time of eternity; the possible of the necessary; variation of the invariant.

The practical interest of science can only lie in three directions: (1) technical applications, (2) game of chess, (3) road leading toward God—(As a game of chess it is made attractive by competitions, and the bestowing of prizes and medals).

The use of non-reading in geometry. Geometry considered as a

koan.

The reply made to Dante on the subject of the ancients being damned. 'That seems unjust to your human intelligence because it is divine justice.' (The same could be said about the massacres ordered by Joshua at Jericho, etc.) This is an entirely illegitimate use of the notion of mystery. We must distinguish between those absurdities which project light (such as the Trinity, the Incarnation) and those which project darkness. What is the criterion for doing so? We have got to find the criterion.

The object of a refined technique in the arts is to employ the representative faculties, after the same manner as the koan, so as to lead up to simplicity. Provençal poetry. English poetry. Use to be made of preciosity.

We should like everything which is of value to be eternal. Now, everything which is of value is the result of a meeting (myself, in the first place: what chance was it that in the past brought about the meeting between my father and mother! ... and then there are all those whom I love, and all men in general, and all that has

ever been done by men), persists thanks to meeting, and ceases as soon as what had been brought together becomes separated. This is the central thought behind Buddhism (a Heraclitean conception). It leads straight to God.

Meditation upon the chance which was responsible for bringing my father and mother together is more salutary still than meditation

upon the subject of death.

Is there a single thing in me whose origin cannot be traced to that meeting? Only God. And even then, my conception of God takes its origin in that meeting.

A true friendship is essentially something eternal. One cannot bear the thought that it should come to an end. And yet one knows

perfectly well that it had a beginning.

A pure chance brought Plato into the presence of Socrates. And supposing Mary's child had died of the croup? . . .

To try to define the legitimate use of this little word 'if'.

The use of the notion of possibility consists in the search for invariants.

Phaedrus. There is no light of wisdom in the images of wisdom, nor of justice in the images of justice, etc.—But as for beauty, we can behold it here on this earth, itself  $(a\vec{v}\tau\acute{o})$ , in all its so palpable loveliness.

The meaning is beyond doubt: the actual presence of God in all that is beautiful; the sacrament of admiration.

Symposium. Impicty proceeds from an immoderate love with regard to the gods, parents, etc.

In the Iliad, Zeus is God and the other gods are demons.

The golden balance of Zeus is Necessity.

Our Father—he which is in heaven. A cutting asunder, a sudden break so as to teach us what a difference lies between the essence of the necessary and that of the good.

Phaedrus 1—'For there is no light of justice or temperance or any of the higher ideas which are precious to souls in the earthly copies of them: they are seen through a glass dimly; and there are few who, going to the images, behold in them the realities, and these only with difficulty . . . But of beauty, I repeat again that we saw

1 250— Jowett translation.

her shining in company with celestial forms; and coming to earth we find her here too, shining in clearness through the clearest aperture of sense . . . though not by that is wisdom seen; her loveliness would have been transporting if there had been a visible image of her, and the other ideas, if they had visible counterparts, would be equally lovely. But this is the privilege of beauty, that being the loveliest she is also the most palpable to sight.'

Plato has changed with regard to this point. He did not always see the absolute in earthly beauty.

The harmonic mean—According to Philolaus, it follows upon all geometrical harmony.—The cube is harmonized according to geometrical harmony . . . (Nicomachus, Arithm., 26, 2, p. 135 10 H.)

Harmonic mean-so called, according to Philolaus, because it follows upon every geometric mean. Geometrical harmony, they say, is the cube because it is harmonized according to the three intervals, equally equal. For this mediation is found in every cube. For the sides of every cube are  $\iota\beta'$  (12?), its angles  $\eta'$  (8?), its surfaces ٤' (6?).

The mean is then  $\eta'$  (8?) of the S' (6?) and of the  $\iota\beta'$  (12?), according to the harmonic mean.

Iamblichus says that it was derived from the Babylonians and introduced into Greece by Pythagoras.

'Justice is a square'—Isn't that because of the diagonal?

The semi-square contains 1, 2 and  $\sqrt{2}$ . Isn't that because justice is an assimilation to the mediator?—No, that doesn't work.

Or again: Justice is a square, i.e. a number a geometric mean of which exists between it and unity. I, 3, 9—Same conception. I represents God, the number the mediator, the square the man who is to the mediator as the mediator is to God, the disciple of Christ. This would seem to be more like it, especially since it is not a square but a second power (ἰσάκις ἴσος)<sup>1</sup> that is propounded.

'There is no falsehood in number and harmony.' 2 No arbitrary

element. No imagination.

In the Symposium, the idea contained in Agathon's speech that

<sup>1</sup> Cf. p. 349. <sup>2</sup> Philolaus (Diels, 5th edit., I, 412, 11).

Love is absolutely free from all taint of injustice, because it neither does nor suffers violence. It does not conquer by force, neither does it allow itself to be conquered by force. This is only true of the secret and wordless consent on the part of the soul. There is something in us which lies completely outside the range of relationships of force, which does not touch force and is not touched by force, and that is the supernatural principle of justice; for force is injustice. Force is the evil principle. It reigns everywhere, but is never able to defile Love by its contact. A specifically Greek conception. Splendid!

Between Agathon's words and those of Diotima, the contradiction is the same—and full of the same essential truth—as that between Christ's divinity and the words: 'Why callest thou me good? None is good, save one, that is, God.'

This Love which never compels, which is never compelled, is

supernatural love, charity.

$$\frac{a}{b} = \frac{b}{c}$$
. Whatever may be  $\frac{n}{m}$ ,  $\frac{n}{m}b$  is between  $a$  and  $\frac{n^2}{m^2}c$ . Going from  $a$  to  $\frac{n^2}{m^2}c$ , or inversely, one necessarily has to pass through  $\frac{n}{m}b$ .

Take a straight line, with two points on either side of it: whatever détours one may make, it is impossible to do otherwise than pass through the straight line. All the possible roads have this in common, that they cross the straight line.

Languedoc, Greece-two civilizations in which there was no adoration of force; because there the temporal was used as a bridge. Nor did they seek spiritual states characterized by intensity, but loved purity of feeling.

Only that which is non-subject to force is pure.

Love was, for them, pure desire, devoid of all spirit of conquest. Such is the kind which man feels for God.

Taoists. To call by the same name Tao, way, on the one hand the way leading toward God, and on the other hand God himselfdoesn't this imply an idea of mediation? 'I am the way.' 1 And in those passages concerning the Tao and the man of perfect wisdom, isn't there a foreshadowing of the incarnation—or more than that even?

<sup>1</sup> John xiv, 6.

Contraries. Either we are intellectually conscious of their connexion, or else we live that same connexion without knowing it. Material things are subjected to it. 'Subjected to an expiation. . '. '1 So are we, in so far as we are things. We are wholly subjected to it so long as nothing in us conceives it intellectually. That which does so is thereby delivered from it. This is purification on the Heraclitean model. The gradation of the correlations of contraries is the third dimension, height, the one from which we are excluded by gravity. 'The thinking of separate thoughts together.' <sup>2</sup> Thoughts are essentially separate. The thought that one exists, and the thought that one doesn't exist.

The  $\tilde{a}\pi\epsilon\iota\rho\sigma^3$  of Anaximander is the same as the Mother in the *Timaeus*, pure, indifferent matter—mirror of justice. It is the opposite of good, but is not evil either; it is the correlative of good. Evil is not

the opposite of good, any more than error is of truth.

Philolaus. 'All existing things must necessarily be either limiting or unlimited, or both limiting and unlimited.—(Cf. Plato,  $\pi \epsilon \rho as \epsilon \chi \omega \nu$ , that which contains the limiting principle, which limits.)—But they could not be merely unlimited. Since, however, it is plain that they are neither wholly derived from the limiting nor wholly derived from the unlimited, clearly then the universe and its contents were fitted together by a harmonious combination from both the limiting and the unlimited. This is proved also by actual existing things; for those of them which are derived from the limiting principle impose limit, while those derived from both the limiting and unlimited principles both do and do not impose limit, and those derived from the unlimited principle appear as unlimited.' 4

Reality, starting from both the limiting and unlimited principles. 'If all things were unlimited, not even a single principle could be

known.' 5

'Everything that can be known has a number; for we are unable to grasp anything with the mind or recognize it without Number.' 6

'Number has two inherent forms, odd and even, and a third compounded of both, the even-odd. Each of these two forms has many aspects, which each by itself demonstrates.' 7

'The first harmonized entity, the One, which is in the centre of

the sphere, is called Hearth.' 8

```
<sup>1</sup> Anaximander (Diels, 5th edit., I, p. 89).
<sup>2</sup> Philolaus (ibid., p. 410, fr. 10).
<sup>3</sup> Indeterminate.
<sup>4</sup> Philolaus (ibid., p. 407, fr. 2).
```

<sup>&</sup>lt;sup>5</sup> Philolaus (*ibid.*, p. 408, fr. 3). <sup>6</sup> Philolaus (*ibid.*, p. 408, fr. 4).

<sup>&</sup>lt;sup>7</sup> Philolaus (ibid., p. 408, fr. 5).

8 Philolaus (ibid., p. 410, fr. 7).

'The One is the source of all things.' 1

Stobacus—'This is how it is with Nature and Harmony. What constitutes the eternal essence of things, and nature itself, can only be known by divine and not human intelligence; moreover, it would be impossible for any single reality to be even recognized by us if there did not exist the basic Essence of things from which the universe is composed, namely, those which are limiting and those which are non-limited. But since these basic elements are unlike and unrelated, it would clearly be impossible for an Order to be created out of them, unless a harmony had been produced for them, in whatever way it may have been brought about. For the things which are like and related do not stand in any need of harmony; but the things which are unlike and unrelated and of a different order necessarily require to be enclosed together [locked—bolted] by a harmony such that through it they may be contained within an order.

'The splendour of Harmony resides in the major fourth and major fifth . . .'  $^{2}$ 

Harmony is a bolt—κλείς; bolt, hasp, key. Cf. Luke xi, 52: Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.<sup>3</sup>

'Ye have taken away the key of knowledge.'

Things which are unlike are locked up together under the key of a harmony capable of containing them within an order.

Harmony, the condition of existence.

'The things which are like and related are not in any need of harmony; but the things which are unlike and unrelated and of a different order necessarily require to be locked up together under the key of a harmony that is able to contain them within an order of the universe.'

The limiting and unlimited principles. A ratio sets a limit to an unlimited series. The Pythagoreans gave the name number to such a ratio. The Pythagorean numbers are constants. The cube and the unlimited series of its aspects.

In order that we, finite intelligences, limited by a body, may be able to exercise control over matter, which is unlimited, it is necessary that the latter should be subjected to the limiting principle.

If there were no such thing as constants, we should be completely

<sup>&</sup>lt;sup>1</sup> Philolaus (*ibid.*, p. 410, fr. 8). <sup>2</sup> Philolaus (*ibid.*, pp. 408-409, fr. 6). <sup>3</sup> Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

the slaves of Time. We should have neither memories of the past nor

plans for the future.

(Must get back to the analysis of perception as propounded by Lagneau and Alain; plunge once well and truly right to the bottom of this purifying principle.)

We base our co-ordinated activity in Time upon what is resistant

to Time—upon the relation of condition.

'The Son of man must needs be lifted up.' 1 One can be lifted up only by the Cross. The road to Wisdom passes via Prometheus.

Harmony—name given to the octave. Ratio of 1 to 2. We apprehend one and two together, simultaneously, on hearing two notes of a chord struck on the octave. (Why should the third be necessary?)

Harmony is the union of opposites. The primary pair of opposites, and the one between which lies the most unfathomable gulf, is that scparating the Creator from the creature. The Word is the geometric mean, the harmonious accord between this pair. That is why we have 'per quem omnia facta sunt.' It is the same as what Philolaus says. The union between that which determines and that which is indeterminate. Nature, matter, the creature as such-these are what is indeterminate. The determining principle is the Creator. The link, harmony, the geometric mean, is the order of the world; the Word as ordering principle. It is this which holds the Creator and the creature together under lock and key and prevents them from drawing apart; which is itself the key. 'Ye have taken away the key of knowledge.' (Christ was angry with the Pharisces not only because of their hypocrisy, but because of their doctrine.)

Music. Two melodic lines, each one proceeding along its own course, first of all produce a discord, then an accord.

Discord and accord are both purely physical things. The voice rises, and then it is arrested. One felt it was going to rise indefinitely, and yet at the same time one always knew that it would be arrested. Before one has got tired of its rising, but when the feeling that it is going to stop is already strong, it stops and turns back. The feeling of expectancy is entirely gratified, and yet the surprise is complete.

Dancing is an imitation of men's gait prior to the Fall (cf. the Symposium)—that of the round men, who moved forward on four legs in rotatory fashion. The wheel. How do we know if the wheel wasn't, to start with, an imitation of the rotatory movement of the heavens? Mankind feels a nostalgia for the circle. Newton committed a sort of crime by destroying the notion of rotatory movement.

The equation of the second degree—which the Babylonians knew about in 2,000 B.C.—is nothing else but the search for the proportional mean.

Greek statues. The point of balance at which no pressure is exerted by gravity, although its laws have been respected. Love, as

depicted in the Symposium.

The Greeks held force in horror and knew that everything in the

world is force, with the exception of one point.

Balance—the relationship between weights—is not subjected to gravity.

Saintliness and opposing virtues (an idea of P.P.'s 1). Also a Pythagorean idea. Justice is a harmony. Harmony (Philolaus) is the union of opposites. Things of similar nature are in no need of harmony. (Epinomis: the assimilation of numbers not similar by nature.) The balance-ancient Egyptian symbol-is the image of this. Equilibrium means the simultaneous possession of incompatible virtues.

In Greek statues, the marble seems to be flowing. They show a perfect docility toward gravity, and at the same time a perfect equilibrium. And the whole represents the human form in its immobility and at the same time endowed with the ability to accomplish all movements.

One of the evils of human existence is that you cannot at the same time have your cake and cat it. Children are keenly conscious of this. What is caten is necessarily destroyed. What is not caten, the reality of it is not fully grasped. In the supernatural sphere, the soul 'devours truth through contemplation.' 'Partake of this All through renunciation.'

Sonnet by Rilke about the various fruits. With children, taste has an aesthetic function. (This lasts, perhaps, until just before

461 2G

<sup>&</sup>lt;sup>1</sup> The reference is presumably to Father Perrin. (Tr.)

puberty, and then perhaps ἔρως 1 takes the place of the feeling for food?)

We should seize upon every delectation offered by pure pleasure; but thrust aside the merely mechanical and pleasureless following of our inclinations. We should also seize upon even the very meanest things that are opposed to our inclinations, if suggested to us from the outside by some reasonable motive, and provided we do not impose them on ourselves arbitrarily, while at the same time feeling the cold sensation of repugnance, and maintain this contact with them for a certain length of time, even though as a result of this very contact all possible feeling that such a thing is good is dissipated. In this way we manage to wear down, to destroy a portion of that insubordinate part of our sensibility—'the body of sin.' Thus pleasures and pains can be equally useful.

'That which is limiting and that which is without limit.'

Force considers itself infinite, whereas it is only something which in itself is without limit and upon which a limit is set from outside. The thing which limits force is not subjected to force, neither is it endowed with force. And this principle is the same thing as Love. There is something infinite in force, but this infinite quality is finite

with respect to another sort of infinitude.

We should try to conceive the same thing, at the same time, as both infinite and finite.

Laughter and contradiction—Bergson.<sup>2</sup> Value of comedy. Analogy between comedy (and Rabelais, etc.) and the practice of koan.

Isaiah: 'He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.' 3

Every valley shall be exalted, and every mountain and hill shall

be made low.' (Heraclitean conception.)

'But they that wait upon the Lord . . . they shall run, and not be weary; they shall walk, and not faint.'

'When the poor and needy seek water, and there is none . . . I the

<sup>1</sup> Desire.

<sup>Henri Bergson, Le Rire—Essai sur la signification du comique, Paris, 1930.
xi, 3; xl, 4; xl, 31; xli, 17-20; xlii, 3; xliii, 20.</sup> 

Lord . . . that they may . . . understand . . . that the hand of the Lord hath done this . . .

Only God is able to give water to one in affliction.
'A bruised reed shall he not break . . .' The non-violent form of love described in Plato.

It is only supernatural Love that is non-violent.

'I give waters in the wilderness, and rivers in the desert . . .'

We are unable to watch a movement without conceiving a direction, therefore some infinite force.

This order of the world is entirely human, except for that nameless something against which the mind balks and which it surrounds with names.

We find it already in mathematics.

It is our desire which we place in the service of force. But, on the other hand, it is a form of force which manifests itself in us as desire. Scapegoat and prayer—their significance.

Just as there are two voids, two silences, etc.—the one above and the one below-so perhaps also, if death is annihilation, there are two annihilations, annihilation in nothingness and annihilation in God.

Centre of gravity—a point which, if it is sustained, abolishes weight.

The supernatural point of our soul, if it is sustained by God . . .

The supernatural point is the pomegranate seed in the Hymn to Demeter; the grain of mustard seed in the Gospels, which becomes a tree in which the fowls of the air come and lodge; the atom of pure good, which, once it has entered into the soul, grows exponentially, without anything being able to prevent it, even the most criminal forms of weakness—unless there is a betrayal.

The relationship between the weights in a balance is not one of weight; any more than a relationship between places is one of spatial extent, or a relationship between times one of the passage of time.

The proper subject for science is the order of the world, not matter; and the order of the world should be wholly conceived under the category of condition of existence of a thinking creature.

Providence, again, is the proper subject for science; and, conversely, the only method for studying it is that provided by science -science, that is, in its most exact, precise and rigorous form,

If one visualizes death as being an annihilation, one is able to conceive that, at the precise moment of passing from existence into nothingness, he that loves God discovers an eternity of joy, and he that loves himself an eternity of bitterness.

But there is no actual symmetry; the joy is really eternal; whereas the bitterness is only susceptible of a semblance of eternity.

A point is infinitely small, is nothing at all, in comparison with a volume. And yet it is a point which, if sustained, abolishes the entire weight of the volume; and it does that simply as a result of its position.

The reason is that this point contains a relationship. A relationship between places is not one of spatial extent; it cannot occupy a place, but only a point.

With regard to any order whatever, a higher order—therefore something infinitely above it—can only be represented in that order by something infinitely small.

The same applies to a moment of time and eternity.

(Remarks of this sort—is that the Platonic method of

dialectics?)

We must not desire to die in order that we may see God face to face, but to live while ceasing to exist in order that in a self which is no longer one's own self God and his creation may find themselves face to face—and then later on, one day, to die.

Τοῦτο δὸς ἐμοί.

Supernatural freedom (there is no other kind) is something infinitely small in the soul.

The pincal gland of Descartes. The 'third eye' of the Hindus. It has got to become an eye, to be brought into contact with sensible reality.

In an order, the thing which is transcendent with respect to what is infinitely great in that order is represented by something infinitely small.

In scholastic studies, we always develop the discursive and representational faculties, but never the intuitive faculty. The latter, however, must also be developed. It is developed by contemplation face to face with the unintelligible—but with the unintelligible which lies above significance, not that which lies below it. It is this faculty which constitutes genius. It is in need of a vocation, not in the sense that it is something bestowed congenitally and therefore doesn't require to be exercised; but in the sense that the contemplation in which its exercise consists is so painful, so harrowing, constitutes such a spiritual disruption, that no incentive, no human motive of any kind would suffice to bring one to make up one's mind to it. And yet in scholastic studies young people ought to be strongly pressed, each according to his own ability, to undertake such an exercise. For it is one in which no effort is altogether wasted, and the profit to be derived therefrom, whether it be visible or not, is mathematically proportional to the effort expended.

Those who prepare for the arrival of a new régime in the political sphere are not the ones suitable for directing it when it is actually there, and yet it is they who are called upon to do so by the automatic play of circumstances.

Aeschylus. 'Any man who, his thoughts turned toward Zeus, invokes his glory,

The same shall obtain the fulness of wisdom.'

Balance is infinitely above an infinitely heavy weight. An infinitely heavy weight is an absurdity. Justice is infinitely above an infinitely great power. An infinitely great power is an absurdity. Unity is infinitely above an infinitely great number. An infinitely great number is an absurdity.

All our spiritual ills come from the Renaissance, which betrayed Christianity for the sake of Greece, but, having sought in Greece for something of a different nature from Christianity, failed to understand what was truly Greek. The fault lies with Christianity which believed itself to be different from Greece.

We shall only remedy this evil by recognizing in Greek thought the whole of the Christian faith.

We must do away with the very notion of humanism, and at the same time what is opposed to humanism, by recognizing the fact that humanism is the Christian faith.

It is supernatural love which is free. In seeking to force it, we put a natural love in its place. But, conversely, liberty without supernatural love—that of 1789—is something absolutely empty, a mere abstraction, without the slightest possibility of ever becoming

The attitude expressed by the Languedocian word 'Merci' is something very close to Grace.

Natural love, on the other hand, is slavery and tends to enslave

others.

It is necessary also that the love of the citizen for his city, of the vassal for his lord, should be a supernatural love.

Fidelity is the badge of the supernatural, because the supernatural is eternal

Man is a social animal, and the social element represents evil. There is nothing we can do about it, and yet at the same time we are not permitted to accept it as such, under pain of losing our soul. It follows that life cannot be anything else but a spiritual laceration. This world is uninhabitable. That is why we have to flee to the next. But the door is shut. What a lot of knocking is required before it opens! Really to be able to enter in, and not be left on the doorstep, one has to cease to be a social being.

In society, the individual is something infinitely small.

Balance represents the submission of one order to another order transcending it and present in it under the form of something infinitely small.

Thus a veritable royalty would represent the perfect social City.

Each one in society is that infinitely small something which represents the order transcending the social order and infinitely greater than the latter. Cf. the Stoics: The sage is always king, even though he may be a slave.

In all that smacks of the social order, force is to be found.

It is balance alone which can abolish force.

If one knows in what respect society is unbalanced, one must do what one can to add weight to the lighter of the two scales. Although the weight is bound to be evil, by using it with the intention of re-establishing the balance, it may be one thereby avoids any personal degradation. But one must first of all have clearly recognized where the balance lies, and be ever ready to change sides, like Justice, that 'fugitive from the camp of the victors.'

Ought one to act so as to reduce the unbalance?—Or merely to

abstain from doing anything likely to increase it?

One should ponder the balance and, in so far as one is able, cause others to ponder it too; discern where lies the unbalance and describe it, if one can, publicly.

The victory of Marathon saved Greece from the Persians, but, in the long run, brought her into subjection to Rome.

The feudal bond, by turning obedience into something between man and man, greatly reduces the part played by the Great Beast.

The Law is more effective still in this respect.

We ought only to show obedience either to the Law or to a man. This is very nearly the case in the monastic orders. The social City ought to be built on this model. (The Languedocian civilization.)

To show obedience to the lord, a man; but one in his nakedness, not invested with the kind of majesty borrowed from the Great Beast, but with the single majesty of the oath.

The state of agony constitutes the supreme dark night of the soul of which even the perfect stand in need in order that they may attain to absolute purity, and for that it is just as well that it should be bitter.

So that after a perfectly and purely bitter agony, the creature may

disappear in a burst of pure and perfect joy.

In a state of joy, one feels that, were it to go on increasing, one could not endure it for long without bursting. Joy is something which belongs to God, something perfect and pure, and it causes a finite soul to burst like a soap bubble.

Death is an ordcal—the last.

The three conceptions, first that of annihilation in the sense understood by atheists, secondly that of reincarnation and purgatory, and thirdly that of paradise and hell—all three of which are indispensable for pondering on the subject of death—can very well be accepted as true and conceived simultaneously if we bear in mind the fact that death lies at the point of intersection between time and eternity. They only seem incompatible to us because we cannot prevent ourselves from visualizing eternity as a duration.

All three are necessary. Reincarnation and purgatory mask the truth that this life is unique, irreparable, the only one in which we can either be lost or saved. Paradise and hell mask the truth that salvation is solely the accompaniment of perfection, and damnation solely the accompaniment of betrayal, and that the soul which is imperfect, but nevertheless turned in the direction of good, is not susceptible of either the one or the other. The materialistic notion of annihilation shuts out the essential, primordial truth that the one and only need of the soul is salvation, and that the whole meaning of life lies in making preparation for the moment of death. The belief in immortality breaks up the pure bitterness and the reality itself of death, which remains for us the most precious gift bestowed by divine Providence.

One can believe (1) that the dark night of agony, in the case of souls which have crossed a certain threshold on the road to perfection, brings about that purification for which we imagine that thousands of centuries of purgatory are otherwise necessary; (2) that at the end of such a period of purification, the infinite, eternal and perfect joy of God enters into the finite soul and causes it to explode, to burst like a bubble; and (3) that souls which have failed to cross that threshold, because of their attachment to themselves and this world, just simply disappear, either while feeling their disappearance with intense suffering, or else in a state of unconsciousness. Such a disappearance constitutes an infinite evil, and one which is represented by the notion of hell.

We can only visualize existence in terms of time, and consequently there would be no difference from our point of view between annihilation and eternal life, were it not for light. An annihilation

which is light—that is what eternal life is.

Hell is eternal. That doesn't mean to say that it goes on forever, but only that souls which are lost have no other future in front of them; that they will never be saved. This is something we must believe—we really must.

Hell is a flame which burns the soul. Paradise also. It is the same flame. But, depending on the orientation of the soul, this single and unique flame constitutes either infinite evil or infinite good, the fire of hell or that of the Holy Spirit. This fire is 'the instrument with the double edge, the thing of fire, eternally living, the thunderbolt.'

'The instrument with the double edge'—therein lies precisely, perhaps, the significance of this epithet, and of the double-edged

axe which, in Cretan paintings, is the emblem of Zeus, hurler of thunderbolts?

The perfect, infinite and eternal joy of God—it is this very thing which burns the lost soul.

This joy is offered to the soul, but is declined by it, and this refusal constitutes hell.

Thus it is that the thunderbolt is (cf. Heraclitus) the fire which seizes and judges all beings. It destroys the Titans and brings about the birth of Dionysus.

Zagreus, the son of Persephone, the new-born babe who hurls the thunderbolt, is the same as Dionysus, the son of a mortal woman.

There are but two moments of nakedness and perfect purity in human life—birth and death. We cannot worship God in human shape without sullying the divinity except as a new-born babe and as a dying man. Christmas and Easter.

(Solstice and equinox.)

Adoration of the new-born God. Zagreus. The resemblance between the childhood of Jesus as described in the apocryphal Gospels and the theme of the prodigal son in folk-lore leads one to suppose that this latter theme, in spite of the fact that the child appears there as a being possessed, is a degraded form of a cult similar to that of Zagreus.

Communion is good for the good and bad for the wicked. Thus the souls of the damned are in Paradise, but for them Paradise is hell.

The Titans were destroyed with a thunderbolt after having eaten the flesh of Zagreus.

(Where is there any mention of the 'omophagous meal'?)

Why is Prometheus made to belong to the race of the Titans? But . . . in this war he has taken the side of Zeus.

Not to believe in the immortality of the soul, but to look upon the whole of life as destined to prepare for the moment of death; not to believe in God, but to love the universe, always, even in the throes of anguish, as a home—there lies the road toward faith by way of atheism. This is the same faith as that which shines resplendent in religious symbols. But when it is reached by this road, such symbols are of no practical use at all.

Demeter and Isis, in their rôle as foster-mothers, and striving each

night to render their nursling immortal by burning up his mortal parts in the fire.—'Another shall baptize with the Holy Ghost and with Fire.'—But the Mother prevents them from accomplishing it.

If Demeter is Isis, Kore is Osiris, the incarnate Word, and

Zagreus is not the son of Kore, but the same being.

(If the Catholic Church were to be destroyed, mightn't people believe one day that the Child Jesus, Christ crucified, Christ the High Priest, Christ the King, the Word and the Son were all different Gods?)

A supposition (or postulate): that all which pre-Roman antiquity—or at any rate Greece—was in the habit of naming 'gods,' is either the Father, or the Son, or the Holy Spirit, or the Virgin, or the angels, or the evil spirits.

In the cult of Demeter and Persephone, Dionysus—identical with Hades (cf. Heraclitus)—is the Holy Spirit, and Kore is the Word. In the Orphic cult of Dionysus, it is Dionysus who is the Word.

Earthly desire, attachment, is a direction, an orientation in a straight line. The whole being is projected in a straight line towards a particular object—his treasure in the case of the miser, a woman in the case of the lover. But a child is not like this; it is unattached; it is oriented, and yet not towards anything in particular; it is oriented gratuitously. The ancients believed that during childhood the semen circulates, mingled with the blood (or rather implied by the blood) throughout the whole body. (Cf. Aristotle.) No doubt in their minds this circulation of the semen throughout the whole body went hand in hand with this non-specifically oriented form of orientation. The belief that with the man who is non-attached the semen once again circulates throughout the whole body (cf. Mrs. David-Neele—the water and blood flowing from Christ's side?) is certainly bound up with the conception of the state of childhood as being identical with that state of immortality which is the gateway to salvation. Instead of being emitted outside the body, the semen is emitted within the body itself; just as creative power, of which it is at once the image and, in a sense, the physiological basis, is emitted not outside the soul, but within the soul itself in the case of anyone who is oriented toward absolute good. We are thus able to understand how it is that in the Catholic religion the nocturnal and involuntary emission of semen during sleep is regarded as a sin. (... Ne polluantur corpora.¹) Man, by emitting his semen within Lest our bodies be defiled.

himself, begets himself. Here we certainly have the image and no doubt effectively, in a certain manner of speaking, the physiological condition of a spiritual process. Whence the psychological analogy between mystical states and amorous states. The transposition of this image in relation to God, provides the notion of the Father and the Son—God begetting himself eternally. The severed genitals of Osiris—the only part of the body of Osiris which Isis failed to recover—corresponds to the same conception. It is in this way that we have to understand the Egyptian phallic worship. What they worshipped in this cult of the phallus was not the sexual organ as such, but this organ once it had been cut—the mutilation practised on it. In other words, it was nothing other than chastity. Whatever may have been the way in which it became degraded, this cult was originally quite the opposite of an obscene one. Cf. Heraclitus: 'These songs and dances would be shameful were it not the case that this Dionysus in whose honour they rave thus is the same god as Hades.' <sup>1</sup> The Egyptian phallic cult corresponded exactly to the thought expressed in Christ's saying: 'And there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake.' The phallus and the sword as attributes of the divinity correspond, at a certain level, to the creative and destructive forces in Nature; and at a higher level, to the above—mentioned saying of Christ, and to this other one: 'I am not come to bring peace, but a sword.' De-creation regarded as the transcendent completion of creation; annihilation in God which confers the fulness of being upon the creature so annihilated, a fulness which is denied it so long as it goes on existing upon the creature so annihilated, a fulness which is denied it so long as it goes on existing.

The representation of Hermes in a state of crection, with its mysterious significance, of which Herodotus (of Pelasgian origin) speaks, has doubtless the same meaning as the one contained in those words of Ramakrishna: 'Just as a flighty woman, as she goes about her household duties, is perpetually thinking of the rendezvous she has with her lover—so in the same way, whatever you may be doing, never cease for a moment to think of God.'

It is certain that one cannot be at the same time miserly like

Harpagon and in love. This means, then, that man only disposes of one single and unique love. But in that case, what physiological process takes place with somebody like Harpagon?

Freud's doctrine would be absolutely true if the conception

behind it were not oriented in such a manner as to make it absolutely false.

To reproach mystics with loving God by means of the faculty of sexual love is as though one were to reproach a painter with making pictures by means of colours composed of material substances. We haven't anything else with which to love. One might just as well, moreover, address the same reproach to a man who loves a woman. The whole of Freudian doctrine is saturated with the very prejudice which he makes it his mission to combat, namely, that everything that is sexual is base.

Why is it that the determination to combat a prejudice is a certain sign that one is saturated with the prejudice oneself? This determination is necessarily the result of an obsession, and constitutes a totally vain effort to get rid of it. In such a case, the light of the attention alone can prove effective, and it is incompatible with any polemical aim.

There is a world of difference between the mystic who violently turns toward God the faculty of love and desire the physiological basis of which is sexual energy, and that false imitation of the mystic, who, leaving its natural orientation to this faculty, and providing it with an imaginary object, labels this object with the name of God. To discriminate between these two operations, the latter of which is still worse than dissoluteness, is certainly difficult, but not impossible.

All attachment to an object constitutes the emission of energy (how does this emission take place, physiologically, in attachments other than amorous attachments properly so-called?); the object restores a part of this energy (possibly degraded?) emitted on its behalf. When the object disappears, the energy, conserving the same orientation, is emitted in a vacuum, in the void which lies below, the unreal void, nothingness. This is a partial death.

Detachment represents the emission of the total amount of energy toward God. The Hindu simile (maybe it is not merely a simile?) of the new organ produced by the real form of chastity, detachment, which causes the sexual energy to mount right to the top of the head.

(What is the connexion between this spot at the top of the head and the 'third eye' and the pineal gland?)

Isis and Osiris in Plutarch.

Osiris shows the Egyptians nature's fruits (καρπούς), institutes

laws for them, instructs them in the worship of the Gods, then goes abroad throughout all the earth.

. . . Γην πασαν ήμερούμενον έπελθειν . . .

'He went off to spread sweetness over the whole earth, being as little as possible in need of using arms; but enchanting and captivating the majority of men by the arts of persuasion, discourse, song and all manner of music. For which reason the Greeks hold him to be the same as Dionysus.' 1

Cf. Love, as depicted in the *Symposium*, which neither makes use of nor is made subject to force, neither commits nor suffers any violence. This love is the same as Orphic Love, the ordering principle in the world, and Plutarch also says that according to some people Osiris is the same as the Love referred to in Hesiod, which is in its turn identical with Orphic Love; and that as a result of this also, in the Orphic tradition, Love is the same being as Dionysus.<sup>2</sup>

Typhon (who represents evil) does nothing against Osiris during the latter's absence, for he is prevented by Isis. But when Osiris returns Typhon lays a trap for him. He secretly takes his measurements, and then, having made a chest ( $\lambda \acute{a}\rho \nu a\kappa a$ , a word also used by Plutarch to describe the ark of Deucalion), he invites Osiris and others to a feast and offers a prize to whoever is able to get into it and fill it exactly (cf. Cinderella's shoe). [It is a wooden chest.] They all have a try, but of course none of them fits into it except Osiris. When the latter is inside:

Λάρνακα τὰ(?) [τοὺς] μὲν γόμφοις καταλαβόντας ἔξωθεν . . .

... some [of Typhon's accomplices] bolt down the chest, others pour boiling lead on it, and then it is thrown into the river.<sup>3</sup>

Isis, dressed in deep mourning, goes in search of the chest; stops everyone, even children, to ask them if they have seen it. A search similar to that made by Demeter.

Meanwhile, it has been cast up on the shore close to Byblos (in Phoenicia, the present-day Jibail or Djaebbehl?) on to an ἐρείκη (mass of heather) which grows in wonderful fashion and surrounds it. Isis, having been warned by a revelation (πνεύματα δαιμονίω φήμης πυθομένην), makes her way there. Like Demeter, she is taken in out of pity by the queen of Byblos (whom some say

<sup>1</sup> Isis and Osiris, 356.

that it is Astarte), to act as foster-mother; tries to render her nursling immortal by burning up his mortal parts every night in the fire; is prevented from completing this task by the child's mother who one night discovers her at it and takes fright, and is then recognized as being a goddess. According to some people, the child's name was Παλαιστινός, Palestinian.

Isis finds the chest, opens it. But during the night Typhon comes and cuts up the corpse into fourteen pieces and scatters them abroad. Isis has to take up her search again, and sets sail in a boat made of papyrus. She recovers thirteen of the pieces. The fourteenth piece, which she is unable to find and replaces by an imitation (phallus), is the genital organ.

Μόνον 1σιν ούχ εύρεῖν τὸ αἰδοῖον.1

The genital organ had been eaten by some fishes. ὁ λεπιδωτός, a large Nile fish; ὁ φάγρος, a pagrus (or sca-bream); ὁ ὀξύρυγχος,² a species of sturgeon (?). Ever since, these particular fish have been

reputed to be of an exceptionally amorous disposition.

Christ, at the Last Supper, very likely broke the bread, which was his body, into thirteen pieces. For, seeing that he said with regard to the wine: 'I will not drink henceforth of this fruit of the vine, until . . .', and therefore, in all probability, drank some of it, no doubt he also ate some of the bread. Moreover, it says in St. Luke: 'With desire I have desired to cat this passover with you . . . I will not any more cat thereof, until . . .'

[Kάνωβos—Canopus, Egyptian city]—Argo, ship of Osiris, a constellation situated close to Orion, which is consecrated to Oros (son of Osiris), and the Dog, Sirius, consecrated to Isis. According to the Persian magi, Sirius is the guardian of Ormazd, that is to say, of God (of the Word?). The Christians named the three stars of Orion the Magi, or St. James's Staff, which latter consecrates Orion to St. James.

Θεσμοφόρια—Thesmophoria, festivals celebrated in Athens in honour of Demeter, in November, after the autumn sowings (Herod. II, 171)—Was this, therefore, the season of ritual expressions

of mourning?

Osiris was killed on the seventeenth of the month (period of full moon, according to Plutarch). The number 17 was regarded as ill-omened by the Pythagoreans, because it separates 16 (42) from

Isis recovered everything except the genital organ (ibid., 358).
 The oxyπthynchos.

18  $(3^2 \times 2)$ , which are equal numbers at their perimeter (4+4+4+4=16; 6+3+6+3=18) and the only ones (?) to be so.

 $3 \times 6 = 18 = 3 + 6 \div 3 + 6$ . The surface and the perimeter have the same measurement. 17 separates these two fellow-numbers.

What is of greater importance is that it should have been during full moon. (Easter, the Sunday after the full moon which follows the spring equinox?)

He was killed in the month of Athyr (according to Bailly, this corresponds to the Athenian *Pyanepsion*, which would correspond to the second half of October and the first half of November. It was the month of festivals in honour of Apollo, in Athens, and people were in the habit of eating a mess of vegetables, particularly beans(?). [πύανος—bean?]

The sun was in the sign of Scorpio.

Osiris had reigned, or lived, for 28 years. (Plutarch compares this number with the 28 days of the lunar month.) (The Sun remains for one month in each 'house'.)

Festivals of mourning—περὶ Πλειάδα σπόριμος. Sowings undertaken at the season of the Pleiades. Cf. Hesiod.

The zodiacal Virgo—would this be Isis? Osiris became united with his sister by mistake. With the former he only became united after death.

Towards the beginning of the Christian era, the Sun was, in fact, in Scorpio towards the end of October. Does this mean, then, that Plutarch is thus indicating a date, rather than any particular position of the stars? More likely still the date of the festival was altered so as to coincide with the Sun's sojourn in Scorpio.

[According to Plutarch: Zeus is liypate, the string with the deepest

note. Nete, the string with the highest note, is hell.]

Plutarch—reference to food composed of flesh. [N.B. Plutarch was born in A.D. 50.]

Περὶ τὸν Διόνυσον μεμυθευμένα πάθη τοῦ διαμελισμοῦ . . .

'What is related concerning the passion of the dismemberment of Dionysus, and the impudence of the Titans who devoured him after having killed him (the outrage which the Titans inflicted on him by devouring the one whom they had killed), and the thunderbolt sent

<sup>&</sup>lt;sup>1</sup> [The month] for sowings, at the season of the Pleiades (Plutarch, Isis and Osiris, 378).

to destroy them as a punishment—all this is but a myth elaborated with a view to palingenesis' 1 (a renaissance, resurrection, regeneration, new birth).

The ancients gave the name of 'Titans' to what is brutal in us, unreasoning, cut off from the divinity, demoniacal.

Dionysiaca of Nomus, VI, v. 165.

Ζαγρέα γειναμένη, κερόεν βρέφος . . .

[Persephone, after her union with Zeus, gave birth to Zagreus, a horned infant, who mounted all by himself to the throne of Zeus above the skies, and with his little hand made the lightning twirl round and round; and the thunderbolt became light in the tender arms of the infant who held it.]

The Titans set a trap for the child with the aid of a mirror into which he looks without being able to recognize himself (cf. Narcissus, and the narcissus in the Hymn to Demeter). They kill him. He then changes himself into a multitude of shapes (cf. Proteus) and finally into a bull. (Note that the bull forms an essential part of the cult of Dionysus, and that according to Plutarch the ox Apis represents Osiris.) Thus disguised as a bull, he is killed by Juno. The Sun was then in the sign of Leo. (Nonnus gives all possible

The Sun was then in the sign of Leo. (Nonnus gives all possible indications as to the position of the planets. Must copy them so as

to know the date.)

[Plutarch. According to Zaratas, the master of Pythagoras (?), I was the father and 2 was the mother.]

After the murder of the bull, Zagreus, by Juno, Zeus, in his grief, causes a flood.

Cleanthes—in a line which follows the fragment quoted by Diels: [δ λόγος] ώς τόσσος γεγαώς, ὕπατος βασιλεὺς διὰ παντός. Having been born so great, he is the supreme king over all.

Orpheus says in Macrobius: "Ηλως, δν Διόνυσον ἐπίκλησιν καλέουσιν . . . 'Sun, whom we invoke under the name of Dionysus, the only Zeus, the only Hades, the only Sun, the only Dionysus, the only God present in all things—why should I address thee thus separately?'<sup>2</sup>

(Zeus= the Father | Hades - the Spirit | Sun-Dionysus= the Word) Plutarch, with reference to the *Timaeus*: What constitutes evil is not Matter, the Mother; but Force which moves it.

Proclus, in the *Timaeus*,<sup>3</sup> with regard to the dismemberment of Dionysus, cites Orpheus:

κραίνε μεν οὖν Ζεὺς πάντα πατήρ, Βάκχος δ' ἐπέκραινε.

1 Ibid., 996. 2 Saturn, I, 18.

Zeus, the Father, completed all things, and Bacchus gave them

the finishing touch.

['Ωμοφάγος 1—Clem. 11, etc.—Plut. M. 417c—Eur. fr. 475, 12—(Where is there any mention of the omophagous meal of the votaries of Orpheus?)]

'Zeus, the Father, accomplished all things, and Bacchus super-

accomplished them.'

(Per quem omnia facta sunt.)

Signs of the Zodiac:

Pisces | Aries | Taurus | Gemini | Cancer | Leo | Virgo |
21 March | April | May | June | July | August | September |

Libra | Scorpio | Sagittarius | Capricornus | Aquarius |

Libra Scorpio Sagittarius Capricornus Aquarius October November December January February

The winter solstice would correspond to Apollo (?); the summer tropic to Cancer, and the winter tropic to Capricornus.

How does the precession take place?

The precession cycle is 25,920 years. (Almost 26,000 years—Is there any connexion with the 13 pieces?)

In the course of 2,000 years, we get a little less than one sign. But

in which direction?

(Perhaps, in Egypt, there were two separate divisions of the Zodiac, one made up of 12 parts relating to the lunar months, and the other of 13 parts describing the path travelled by the equinoctial point in the course of 2,000 years.)

Just as the interpretation of such solar and sidercal myths is absurd if taken by itself, so is it true if taken as such in conjunction with other methods of interpretation. For it is implied in what Plato says about the imitation of the Soul of the World.

The joke about regarding Napoleon as a solar myth is less non-sensical than one might suppose. For the fact that Napoleon had twelve marshals is no doubt because King Arthur had twelve knights and Charlemagne twelve peers, which latter circumstances were, in their turn, due to the fact that Christ had twelve apostles.

And who could assert definitely that the number of Ĉhrist's apostles has no connexion whatever with the twelve months of the year and with the thirteen periods each of 2,000 years in the equinoctial cycle?

2Н 477

<sup>1</sup> Eater of raw flesh.

Centre of gravity and point touched by the tangent (direction, dcrivative).

Galileo. The Earth is a huge compass (always turned toward the same spot in the heavens, pole toward pole).

Osiris, or Dionysus, the youngest of the gods, came 15,000 years before Amasis (a contemporary of Solon)—or say, fifteen and a half millenniums before the Christian era, more than half the equinoctial cycle. Must find out if this date fits in with that of the sacrifice of Zagreus as described in Nonnus. But, according to Plutarch, the Sun was then in Scorpio. Is it possible that Scorpio was at this time the spring equinox? Nonnus places it in Leo.

The Dionysus who was the son of Semele, daughter of Cadmus (but elsewhere Herodotus says that Cadmus acquired the cult of Dionysus in Egypt and taught it to the Greeks), was born at the most 1600 years before Herodotus. This was roughly the time of Melchizedek. Zeus extracted him from his thigh and took him away

from Nysa, who was in Ethiopia (?).

Herodotus, II, 170—Royal burial-places at Saïs. 'At Saïs there are also the burial-places of Him whose name I should deem it impious to pronounce on this occasion, in the temple of Athena, behind the sanctuary, ranged right along the wall of Athena. And in the holy place stand some very large obelisks made of wood, and there is a sheet of water enclosed in a well-built reservoir of stone, finely wrought, of a round shape, and as big, so it seemed to me, as the one at Delphi known as the round pool. At night, in this reservoir, the scenes of his passion (τῶν παθέων αὐτοῦ) are enacted, which the Egyptians call the mysteries (μυστήρια). On this subject, may I, who am exactly acquainted with all the details, preserve due silence. And may I do the same with regard to the mystery (τελετήs) of Demeter, which the Greeks name Thesmophoria, save for what picty permits me to say. It was the daughters of Danaus who brought this mystery from Egypt and instructed the Pelasgian women in it. Later on, when all the people of the Peloponnesc were driven out by the Dorians, the mystery was lost; and those of the Peloponnese who remained, and the Arcadians, who had not been driven out, were the only ones to preserve it.'

Note the particular importance attached to wood. Book of Wisdom—with reference to the Ark: Blessed be the wood of salvation . . . — 'in ligno.' In the Acts of the Apostles: κρεμάσαντες

ἐπὶ ξύλου,¹ a quotation from Deuteronomy xxi, 22: '... and he be

put to death, and thou hang him on a tree . . .'

St. Paul—Galatians iii, τ3: Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου—Acts V, 30 . . . κρεμάσαντες ἐπὶ ξύλου.

Deut. xxi, 23: '... for he that is hanged is accursed of God . . .'

Is there any connexion between the punishment of hanging and the tree associated with original sin?—We say that He lung upon the Cross.

Cf. the obelisks of Osiris in wood.

The reservoir conjures up a font—Baptism, too, is a representation of Christ's death and resurrection.

In the Septuagint, the *tree* (tree associated with original sin, tree of Life) is referred to as ξύλος.<sup>3</sup>

[Cleanthes called the Sun the 'straight bow'; because when it rises it points its rays as if it were striking the world with them, and pours its light along the path making for harmony.]

Monteverdi had discovered in Plato that harmony is a combina-

tion of dissonance and assonance.

The impact of a dissonance on an assonance is resolved by a descending movement (dissonance being represented by the second, seventh, ninth; assonance by the third, fourth, fifth, sixth and octave).

The state of rest of things is an illusion in this world in perpetual movement; so is the periodical return of phenomena. But this illusion is for us a condition of existence.

Ptolemy's astronomical system was abandoned because of its complexity.

In what way is simplicity a criterion?

An a priori investigation of the order of the world: an order is necessarily a priori, since it is we who elaborate it.

Mathematics are, in their practical application, an instrument for

investigating the order of the world.

An order eliminates chance, in other words the outside, and consequently time also. The total number of conditions is given.

1 . . . and hanged on a tree (Acts v, 30; x, 39).

<sup>&</sup>lt;sup>2</sup> Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

<sup>3</sup> Wood.

The order of the world is providential. It teaches us only about God.

Necessity is an order—an order of conditions.

And yet'... how much the essence of the necessary differs from that of the good.'

It is through knowing what a difference there is between them that their unity can be grasped.

Nothing is so important as to be able to define reality.

Reality is transcendent; this is Plato's fundamental idea.

The apprehension of necessity is an imitation of creation.

Not to know '... how much the essence of the necessary differs from that of the good,' is in effect the crime of idolatry, and we are committing it all the time—this the greatest of crimes.

Only supernatural love is able to contemplate stark necessity.

It ceases then to be an evil.

An order is something which we construct, but not arbitrarily so. Precisely, whatever we do not construct is arbitrary for us: anything is liable to take place. To exclude what is arbitrary demands the possession of the total number of conditions.

The fact that there should be surprise where no arbitrary feature

is present—this represents the shock produced by reality.

That there should be limit is necessary for us, because we ourselves are limited. The same God who has made us limited has placed limit in the universe in which we live as the condition whereby we may know ourselves as being limited.

The world is God's language to us. The universe is the Word of

God, the Verbum.

When one is suffering from headache to the extent that one's entire being throbs with pain, the words of a very dear friend who has returned after a long absence are not any the less infinitely sweet to the ear. So is the effect produced by affliction.

The application to physics of a mathematical theory complete before any application of it at all is a far more shining testimony on the part of Providence than any miracle. But mathematics themselves—the *a priori* study of Nature—already constitute a miracle.

In the series of whole numbers, the transcendent which is present

in the form of something infinitely small is unity.

And what is it in the series of rational numbers? It is an ensemble, it is not a series.

The numerical ensemble brought about by addition and subtraction carries with it a nought. The numerical ensemble brought about by multiplication and division doesn't do so. And yet they are the same numbers. This doubtless explains several peculiarities in the application of calculation to physics. We already find it in algebra.

Strictly speaking, the nought should be climinated from algebra. (Is there any connexion with standard measurements? Cf. van

der Wacrden.)

Any man who is in contact with the supernatural is essentially king, for he represents the presence in society, in the form of something infinitely small, of an order transcending the social order.

But the position that he occupies in the social hierarchy is absolutely of no importance at all. He is a centre of gravity in that position.

He is unable to act, or if he does it is as something infinitely small, and his action is an infinitely small one. It is his presence alone which

is infinitely, transfinitely great.

As for greatness in the social order, the only sort of man capable of it is he who has laid hold of a considerable proportion of the energy lying in the Great Beast. But he is then deprived of any share in the supernatural.

Moses, Joshua—such is the share in the supernatural of those who

have laid hold of a good deal of social energy.

Israel represents an attempt at a supernatural form of social life. We may take it that it succeeded in producing the best example of its kind. That should suffice. Uscless to begin over again. The result shows the sort of divine revelation of which the Great Beast is capable. The Old Testament represents revelation translated into social terms. Abraham could well humble himself before Melchizedek.

Isaiah is the first to shed some pure light.

(The Just One made to suffer—does this represent a mixture between the custom of the scapegoat and Greek influences? This

scapegoat is indeed a goat, not a lamb; there is nothing to show that he is innocent.)

Rome stands for the atheistic, materialistic Great Beast, worshipping itself only. Israel stands for the religious Great Beast. Neither the one nor the other is a pleasant sight. The Great Beast is always loathsome.

Spirituality can only exist in places where the Great Beast is made to disintegrate; it necessarily follows that vulnerability to outside dangers is thereby rendered considerable. And yet it was imperialism, not internal disorder, which was the downfall of Athens and consequently of Greece.

'I see no one except Zeus whom I can compare, if I am to cast aside the burden. . .' God himself possesses a weight—that is to say, the true God. That is how he may be recognized. Christ brought his weight to bear on the balance of the Cross.

The false gods sometimes possess weight too, that is true—like those of the followers of Cortez. . . . But their weight falls in a different fashion. It is *imperative* that one should discern this difference.

The Incarnation is the presence of that which is weightless, in the midst of this world of gravitational weight, in the form of a point possessing weight.

Those who have seized power have not conquered that power; they have picked it up when it was lying on the ground and there was nobody else who dared to do so. But they were on the spot, and they simply took a certain step at the irrevocable moment.

Is it impossible that a saint should take such a step?

What conditions must be fulfilled so as to be able to do so?

Do the thing, stay a certain time, and then go.

An example of supernatural action: the creation of the *Jocistes* 1—exponential spiritual growth. But what is the mechanism: of this?

A mystery: Necessity is made up of conditions, therefore of possibilities, and yet it forms the basis of reality.

Human life is entirely woven together with mysterics as unfathomable as those of religion.

Nothing is more essential than the analysis of perception and the bringing to light of the mysteries contained therein.

<sup>&</sup>lt;sup>1</sup> Members of the J.O.C.: cf. footnote, p. 420.

'Identification' (Mme de S.): we are born in order to 'identify' ourselves. Sin consists in identifying oneself with what is not God.

One is never oneself. One is always something else. There is no egoism. But this something else has got to be God. Only in this way can one really be oneself.

It is as a limited being that one must renounce the self, and for this purpose all that is necessary is to recognize all limited things as being limited. If I were to think of everything which is limited as limited, there would no longer be anything in my thoughts which emanated from the 'I'. God and creation would then be in contact via me.

The beings whom I love are creatures. They were born of a chance meeting between their father and mother. My meeting them is also a matter of chance. They will die. What they think, what they feel and what they do is limited and a mixture of good and evil.

To know that with all my soul, and not love them any the less on that account.

To contemplate the difference between knowing and knowing with all one's soul. When one is surprised by what one had foreseen (which often happens to me in these stormy times), the reason is because one hadn't foreseen it with all one's soul.

To know things and beings that are limited as limited, with all one's soul, and to feel an infinite love for them—that is really leaving an open passage in oneself for contact between God and creation.

God has an infinite love for finite things as such.

(Must go over this vocabulary—finite, infinite, etc.—with the aid of the theory of wholes.)

Suffering regarded as a koan. God is the master who supplies this koan, plants it in the soul as something irreducible, a foreign body, impossible to digest, and constrains one to think of it. The thought of suffering is not of a discursive kind. The mind comes slap up against physical suffering, affliction, like a fly against a pane of glass, without being able to make the slightest progress or discover anything new, and yet unable to prevent itself from returning to the attack. It is in this way that the faculty of intuition is exercised and developed. Aeschylus: 'Knowledge through suffering.'

To turn suffering into an offering is a consolation, and it is thus

a veil thrown over the reality of suffering. But the same applies if we regard suffering as a punishment. Suffering has no significance. There lies the very essence of its reality. We must love it in its reality, which is absence of significance. Otherwise we do not love God.

A limit is something infinitely small. Limit constitutes the presence in an order of the transcendent order in the form of something infinitely small. Limit is transcendent in relation to what is limited.

The relation existing between invariant and variations is of the

same order.

(The unseen cube represents the limit of the visible aspects of the cube.)

The veritable cube—which is never seen—is an example of that absence which is sovereign presence. The apparent cubes are obedient to it.

Is it in this way that the mystery of the absence of good within the sphere of human society can be explained? A man of purity accomplishes nothing; or whatever he does accomplish turns to dross. For example, Lawrence; the Franciscan order in the fourteenth century.

Seed. During germination, the starch contained in the seed is, thanks to water and by the action of diastases, decomposed in such a way that carbonic gas is given off. The energy liberated by means of this decomposition is used for bringing about protoplasmic synthesis, until such time as the plant sees the light of day and is able to intercept luminous energy.

There is an analogy with the two stages of liberation in the myth

of the Cave.

Plutarch—refers to a tradition according to which Osiris is the same as Love as described in Hesiod. The same, that is to say an incarnation; since this 'Love' lies at the root of all things, and a date has been given to Osiris (15,000 years before Solon, according to Herodotus), and since, furthermore, the earth was peopled by men when he appeared (cf. Plutarch).

God has given me my being in order that I may give it back to him. It is like one of those tests which resemble traps and are to be found in fairy tales or stories about initiation. If I accept this gift,

it has a bad and fatal effect. Its virtue becomes apparent through a refusal. God permits me to exist while being other than He. It is up to me to refuse this permission.

The story of 'Mary and the gold and Mary and the pitch,' and

other similar ones.

Humility consists in the refusal to exist. It is the queen of virtues.

The judicial function was regarded in antiquity as the essential function of a king. And yet it only concerns a few individual cases. But isn't it sufficient that there should be a king who manifestly loves justice for everything to be polarized in the direction of justice? But for that a legitimate king is wanted.

[It is exceedingly comic that Aristotle, writing about the natural servility of the Barbarians, should have done so precisely during

the time of Alexander.]

The law, the social order. This is something which should be with respect to all social relations as the cube is to the aspects of the cube: a balance. The social order can only be a balance of forces. Balance alone is able to destroy force, to abolish it. The balance.

The world is a balance of forces. The order of the world.

A society that is inspired by  $\pi \lambda \epsilon o \nu \epsilon \xi i a^1$  is fairly promptly punished in an automatic way.

It doesn't matter very much that there should be inequality in a society, provided that it is impossible to increase this inequality.

Since you cannot expect any man who is without Grace to be just, we need a society organized in such a way that injustices automatically punish each other in a perpetual oscillation.

Does the same apply to the desires emanating from the lower part of the soul? Is it in this way that we must conceive the training of

the self?

In a soul in equilibrium, the centre of gravity remains static.

It is a pole.

In the field of psychology, there is a truth of a materialistic order, namely, analogy.

In this world, there are no static bodies other than those sub-

jected to forces which cancel each other out.

The same is true of peace—both in the social and international spheres; it represents two wars on an equal footing, each acting contrariwise to the other.

And what happens in the soul?

<sup>&</sup>lt;sup>1</sup> Desire to overdo it, acquire more and more.

Is music a representation of it?

Music doesn't reside in any single note, but in a relationship; and yet it makes us weep. Man is made like that. Relationships touch his body to the quick. Cf. the experiments carried out by 'behaviourists' on animals: relationships as excitants of the conditional reflexes.

[Cf. also Spinoza: 'the soul is the shape of the body.']

A relationship which brings tears to our eyes.—Strange effect.

The identity of opposites unconsciously submitted to constitutes evil. This identity properly understood as such constitutes good.

The vertical superposition of co-existing planes which coincide with and transcend each other produces beauty. The opposites thus united represent their complete concordance and their complete . . . <sup>1</sup>

This is the idea in the Politicus. The veritable king orders society in

accordance with his own image.

The limiting and unlimited principles. In social affairs, the law

is the limiting principle.

When law is lacking, brute necessity acts as a limiting principle of a similar kind, but at a lower level. This similarity is the work of Providence.

God has left in the world the minimum amount of good that is indispensable for enabling a thinking and carnal creature to conceive good—the strict minimum. He has placed the greatest possible distance between his creation and Himself, who is pure good. Thus creation by itself forms a harmony, a union of opposites. Harmony is a work of love. 'Zeus, when on the point of creating, turned himself into Love.' <sup>2</sup>

Harmony is the essence of the mysteries of the faith.

Music. Are the opposites represented by the ascending and descending movements?

Is it a question of rendering the descent to the second degree sensible—that descent which represents love and not gravitational force?

The metaphor of 'high' notes-from when does it date?

To form in the social organism, as in the soul of the saint, a temperament compounded of the contrary virtues: moderation and courage. Idea in the *Politicus*.

<sup>&</sup>lt;sup>1</sup> The sentence is unfinished. (Tr.) <sup>2</sup> Pherekydes, fr. 3 (Diels, 5th edit., I, 48). 486

Politicus, 306—'Is there not between them (moderation and courage) in some sort a hatred, a struggle and an opposition in the majority of beings?—What is that you say?—Something distinctly out of the ordinary; for it is usually averred that all the different expressions of virtue are on friendly terms together.'

(Nothing is more false than the current notion whereby courage is generally humane, and cruelty is reserved for cowards. Would

that it were indeed so!)

In music—sounds and rhythms. In the *Politicus*—connexion between sharp sounds and quick movement, and solemn sounds and slow movement.

Solemn (or grave) means heavy, ponderous.

Our scale is a rising one, the Greek scale was a descending one. Doesn't this represent a transformation similar to the abandonment of circular movement in favour of movement in a straight line as a principle of mechanics?

Hesiod. After Prometheus had given man fire, Zeus, in order to compensate this, gave him woman (sexuality).

The principle of water, as understood by the Greeks. The primary couple—Ocean-Tethys (cf. the *Iliad*, the *Theaetetus*, Orphic theogony); Thales: 'All is water'; Heraclitus: 'Souls are vaporized from the water principle . . . To souls, it is death to become water.' Baptism.

In the growth of plants, water renders possible the decomposition of organic material, which in its turn supplies the necessary energy

for bringing about protoplasmic synthesis (H2O+CO2).

alδώs, alδοîa, ctc.—What exactly is the semantic filiation between them?

Father Perrin's idea about the definition of saintliness as being the possession of the contrary virtues—The same idea is found word for word in the *Politicus*, 310 a:

. . . Τοῦτο θειότερον είναι τὸν ξύνδεσμον ἀρετῆς μερῶν.

This divine bond between the different expressions of virtue which are dissimilar by nature and proceed in opposite directions,

Virtue is a supernatural thing.

Τὴν τῶν καλῶν καὶ δικαίων πέρι καὶ ἀγαθῶν καὶ τῶν τούτοις

<sup>1</sup> Modesty. <sup>2</sup> Private parts.

εναντίων ὄντως οὖσαν ἀληθη δόξαν μετὰ βεβαιώσεως, ὁπόταν εν ταῖς ψυχαῖς εἰγγίγνηται, θείαν φημὶ εἰν δαιμιονίῳι γίγνεσθαι γένει.

'Sceing that a true opinion concerning beauty, goodness and their opposite does, in fact, actually and undoubtedly exist, when such a thing is manifested in the soul, I maintain that it is something divine and its manifestation of a semi-divine order.' 1

'The courageous soul which has seized upon this truth becomes gentle and desires to have the greatest possible share in justice. . . .' 2

This truth is that divine bond to which the statesman adds human bonds (selection of men for the various public appointments, sanctions, marriage celebrations, etc.).

In music: what is fast, vital, high-pitched corresponds to courage;

what is slow, weak, low-pitched to moderation.

Force is wanted, and at the same time a moderation which is stronger than force.

A pure impulse (élan) directed toward the heights, a conquering

impulse—finally shattered.

Symposium, 187—'So long as the high-pitched and low-pitched elements proceed in opposite directions, there can be no harmony... Rhythm is produced by the fast and slow elements first moving in opposite directions, and then according together.'

Musical harmony consists in identity of relationship; there cannot be any identity of relationship among things which differ from one

another, so long as they remain different.'

Hunger is an example of oscillation between opposites. Avarice, on the other hand, represents unlimited desire. And yet the working of the law of opposites is seen in this case too—such an accumulation of riches impoverishes the possessor.

Only God is able directly to lay hold of the unlimited (if such

an expression as this can be said to have a meaning).

Etymology of Διόνυσος <sup>3</sup> according to Nonnus: νῦσος significs 'lame' in the language of Syracuse (?)—Zeus having become lame, Zeus having become mediator.

The Virgin at one time dwelt among men under the name of Justice, then, finding no place among them, ascended to heaven.

Would this period refer to the time when Virgo was situated at the point  $\gamma$ —around 1100 B.C.?

<sup>1</sup> Politicus, 309.

Should we fit in the story of Kore about that time? Then when should we place the birth of Zagreus?

And the Flood—somewhere around 8700 B.C.? (The Sun was then in Leo, Aquarius at the autumnal equinoctial point, shining in the

sky throughout the night. Aquarius is ύδροχόος.

['When the conflict ended, it was the end of winter, when Orion appears in the sky.' (Must verify this.) If that is so, the Sun was in Leo (?)—around 8700 B.C. (?) The conflict referred to is the one in which Cadmus took part—Cadmus, son of Agenor, the founder of Thebes.]

Generally speaking, is the mediator assimilated to the constellation lying at the equinoctial point when he is on earth, at the point of intersection between the Same and the Other? Christ and the Lamb, the Cross and the Balance (Aries, Libra). Osiris and Dionysus to Taurus. (And what about Scorpio?)

Is Kore assimilated to Virgo?

The various interpretations of mythology—Euhemerus' interpretation, solar myths, forces of Nature—can in certain cases all be true at the same time. Euhemerus' interpretation can be regarded as such, apart from the cases in which certain men have been made semi-divine (as is done with the saints), where there has been an incarnation. So also the interpretation based on the forces of Nature, because what is of importance in mythology is parabolical; but a parable, instead of making use of a story which is pure invention, can just as easily rely on actual happenings and events taking place in the world as a medium of expression. For example, 'Except the seed die . . .' Better still, even, on those taking place in the heavens (sidereal myths), through an identification between the macrocosm and the microcosm.

Myths deriving their inspiration from such an identification, and perhaps also from history (which could thus be rediscovered), particularly religious history, must lie at the basis of astrology.

One ought to be able to decipher past events in astrological traditions, while taking into account the precession of the equinoxes.

The search for Good in Plato. We are constituted by a movement toward Good. But we are wrong to seek for it in any particular object. All creatures are what they are, and good by way of addition; but good in a certain respect, not in a certain other respect. Gold is not good to eat, neither is a gold spoon any good for stirring soup. Good only resides in our movement itself. But there we are unable

to lay hold of it. We are not God. All we can do is to leave it to

operate gratuitously.

Good is the only thing we really desire. We don't really want gold as such, but only in so far as it is Good. But this is just where we go wrong, for want of a proper understanding of and ability to apply the notion of relationship, of relativity. We believe we want gold as such, and as a result of this belief gold as such becomes for us not something good, but something necessary. And we are confirmed in this belief because we confuse the necessary with the good. Being under the impression that we (i.e. Harpagon and his like) cannot possibly go on living if a burglar steals this gold from us, we end up by regarding it as absolutely good in itself. (Cf. Arnolphe and Agnès, Napoleon, the State, etc.)

The notion of relationship is thus indispensable for freeing ourselves from this delusion. It is one we have got to cling to with our

whole soul.

The object of Books VI and VII of the Republic is detachment.

To say that what we really want is always and only the good is like saying that what we desire is the desired. It is a purely grammatical statement. We desire what is desirable, we wish for what is to be wished for, we love what is to be loved, etc. In the same way, what we really want is the good. The good is nothing else but the object of our will. That needs to be posited in the first place. Let us posit, then: the good=the desirable.

(I clearly define the object of the will. As all acts of will con-

stitute volition, all things willed constitute good.)

What we really want in an object is not the whole of it, but the good in it. Take the case of bread: we don't want it as something which has weight, which can serve for fuel, etc., but as something which is nourishing.

In a sense, things give us more than we actually ask of them; we ask them simply for the good which is in them, and they give us over and above that their whole being, all their properties indissolubly bound up together by necessity, by conditional relationships.

But they also, in a sense, give us less than we ask of them. The good in them becomes exhausted, whereas our hunger for good is never exhausted. When I have eaten a certain quantity of bread, what is left over no longer contains any good for me. But I can never have enough good—never, at any moment; so I go in search of another kind of good.

The good was not, therefore, in the bread, but in the appropriate

relation existing between the bread and my hunger.

But this relation, too, only contains a good which becomes exhausted, for it is one which annuls itself. The appropriateness existing between my hunger and the bread is repletion, which, in its turn, annuls that appropriateness.

The only thing which doesn't ever become exhausted is my will to good. Pure and inexhaustible good resides only in this will itself.

All that is necessary is to realize the fact.

We must want the good solely and unconditionally, whatever it may be, that is to say, no particular object of any kind. We must only want particular objects subject to conditions. We must want life if it is to be for us a good, death if, etc. . . . , joy if, etc. . . . , pain if, etc. . . . ; and that while knowing all the time that we don't actually know what the good is.

In all our acts of willing, whatever they may be, over and beyond the particular object, we must want gratuitously, want the void. For this good which we can neither visualize nor define represents for us a void. But this void means more to us than all plenitudes

put together.

If we manage to reach this point, we are out of trouble, for it is God who fills the void.

All this has nothing whatever to do with an intellectual process in the sense in which the word 'intellectual' is understood to-day. The intelligence is not called upon to discover anything, but merely to clear the ground. It is useful for carrying out servile tasks.

We must know that nothing that we touch, hear or see, etc., nothing that we visualize to ourselves, nothing that we think of is the good. If we think of God, that is not the good either. All that we conceive in the mind is imperfect, as we are, and what is imperfect is not the good. [All that we carry into action, even more so.

The good represents for us a nothingness, since no one thing is in itself good. But this nothingness is not a non-being, not something unreal. Everything which exists is unreal compared to it. This nothingness is at least as real as we are ourselves. For our very being itself is nothing else than this need for the good. The absolute good lies wholly in this need. But we are unable to go and lay hold of it therein.

All we are able to do is to love gratuitously. But as we stand in

need of sensible objects, we love the finite, limited beings and things which are around us; not, however, as beings and things worthy of love, but as unworthy of it. 'If any man come to me, and hate not . . .' Love without sensible objects is an imaginary love ('He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?').<sup>2</sup> The love which conceals from us the absence of good among creatures does not reach up to God. That is why we have to know 'how much the essence of the necessary differs from that of the good.' Now, everything which exists, without any exception, is subjected to necessity—even the manifestations of the supernatural qua manifestations. Everything here below is necessity, defiled by force, and consequently unworthy of love.

This world is the closed door. It is a barrier, and at the same time

it is the passage-way.

If we want only the absolute good, that is to say, if we reject all the existing or possible, sensible, imaginary or conceivable good that is offered us by creatures as being insufficient; if we prefer to choose nothing at all rather than all that, then (with time), being turned toward that which we cannot possibly conceive, a revelation of it comes to us—the revelation that this nothingness is really the fullest possible fulness, the main-spring and principle of all reality. Then we can truthfully say that we have faith in God

The difficulty is that the limited forms of good—ways of living, satisfaction of material needs, one's family, friends, etc.—all this is necessary to us; we draw our vital energy from it. All this constitutes food, and where such sustenance is lacking a real hunger is produced. We find it difficult to conceive that what is necessary to us is not automatically good.

'But, milord, I've got to live somehow!—I don't see the necessity

for it.' 3

We must completely accept death as an annihilation. The belief in the immortality of the soul is harmful because it it is not within our power to visualize the soul as really incorporeal. Consequently, this belief is, in fact, a belief in the prolongation of life, and takes away the practical use of death.

<sup>1</sup> Luke xiv, 26.

<sup>&</sup>lt;sup>2</sup> I John iv, 20.

<sup>&</sup>lt;sup>3</sup> Reference to a reported conversation between the Comte d'Argenson and a certain Abbé Desfontaines: cf. Voltaire, preface to Alzire.

A beloved one dies, and we suffer a genuine diminution as a result. But there is no diminution in the amount of good when we suffer a diminution.

So long as we are alive, we continue to feel desire; and this very desire is the fullest possible good if we prevent it from focussing itself in a particular direction, from subordinating itself to a particular object that is only feebly representative of the good.

In point of fact, this desire is invariably directed toward that

which is necessary.

We look upon everything which increases our energy as a good. But strictly there is no connexion between them. Our energy is merely a means.

Πλεονεξία.

We must renounce existence.

Return from movement in a straight line to circular movement. Want only to direct our steps above—in the direction in which it is impossible to go.

Want the impossible. Embrace absurdity with the mind. Love evil.

We seek after everything which increases our power. But power is only a means. We love things for ourselves. But we do not satisfy ourselves with what is us. Desire continually makes us go outside ourselves. It is an alternate movement.

Alternate movement is the image of circular movement.

This world—the domain of necessity—has absolutely nothing to offer us except a series of means. Relative good represents the means. Our volition is incessantly shot back and forth from one means to another as a billiard ball.

All desires are contradictory, as the desire for food.

The baby at the breast thinks that milk represents the good. If he were to be told that one day he will no longer have any desire to suck. . . .

Those who place their life outside their own bodies are really stronger than the rest, who appear to be invulnerable... But fate discovers where their life is laid up and deflates them.

The man who places his life in faith in God can lose his faith.

21 49

But the man who places his life in God himself—he will never lose it.

One must place one's life in something one cannot touch on any account. It is impossible. It is a death. It means no longer being alive. And that is exactly what is wanted.

Love. I want the one whom I love to love me. But if he is totally devoted to me he no longer exists. I cease to love him—my love is sated. But so long as he is not totally devoted to me I find he doesn't love me enough.

Or else: supposing I want his personal good. But what is that good? What I visualize to myself as being his good? But he doesn't want any of that. (Or if he is completely submissive, I no longer love him.) Or again, supposing I want all that he desires? In that case the same questions which arose with regard to my desire now arise with regard to his. What does he desire? Does he love somebody? Etc.

The 'happy mean' is just what is most contrary to the union of opposites.

By placing all our desire for good in an object, we turn that object, for ourselves, into a condition of existence. But it doesn't mean that we thereby turn it into a good, for our existence is not a good. We always want something else than simply to exist.

Love as depicted in the *Phaedrus*. The beautiful youth constitutes a koan for the faculty of loving, as the incomprehensible statement does for the faculty of knowing. As special faculties, they become exhausted, and this exhaustion represents salvation.

The evil in us is finite; we have only to cut through the conduit by which it arrives in us, and little by little it is bound to be destroyed.

We are able to transport this desire for good, which is our existence, into anything whatever; but in so far as it is existence, not in so far as it is good.

Don Juan thinks that it will really be possible for him to love the next woman. Consequently, he never understands anything. The miser thinks that when his treasure has got bigger it will really constitute a good worth having. The ambitious man thinks along the same lines.

The treasure is what enables the miser to go on existing, but the miser wants something else than simply to go on existing.

The miser wants to go on existing only for the treasure, which

is his condition of existence.

Finality bounces back and forth between the miser and his treasure as a ball would if it went on indefinitely passing backwards and forwards between two walls without the slackening off due to air resistance.

A similar slackening off would take place between the miser and his treasure if the treasure were not susceptible of an unlimited increase.

All created things in this world, myself included, refuse to become ends for me. Such is God's extreme mercy toward me. But this itself constitutes evil. Evil is the form which God's mercy takes in this world.

Power is the pure means. For that very reason it represents the supreme end in the case of all those who have not understood.

The inversion of means and ends, which is the very essence of all the evil in society, is inevitable, for this very good reason, that there isn't any end. Consequently, the means is taken as an end.

'We are perfectly willing to accept illusion, appearance, in all things, save in the matter of good. But when it comes to good, we have got to have the reality." Hence it is that from good proceeds truth.

Sensible objects are real as sensible objects, but unreal as mani-

festations of good.

Existence can only be regarded as an end when one is with one's back to the wall and the execution squad is about to fire. But when one's life is not menaced in any way, existence is taken for granted and the end lies elsewhere.

Existence is only an end from the point of view of the vegetative energy, which pursues its silent, underground course and only rises to the surface at the touch of the cold hand of fear.

(The act of killing enables one to thrust it back into the depths

again—but what is the mechanism involved?)

Only he who loves God with a supernatural love is able to look upon means simply as means, upon everything which exists here below simply as the manifestation of necessity.

(It is impious to apply the notion of finality to phenomena of the sensible world. One must only apply thereto the notion of

condition of existence.)

<sup>1</sup> Plato, Republic, VI, 505.

Necessity is the essence of the reality of the things of this world. In other words, their essence is a conditional one. Their essence lies in not being ends. Their very reality consists in the fact that they are not manifestations of good.

Just as God is a good which is nothing else but a good, so Matter is

nothing else but a non-good.

We always mistakenly confuse need with desire. If I suffer a very intense physical pain, I need a respite from it; but nothing obliges me to desire such a respite. Similarly, I need those whom I love to love me and hold me in esteem in return; but why should I desire such a thing? The same applies in the case of social consideration, etc.

Myself, I am nothing else but a manifestation of non-good.

Other human beings are in a similar situation.

If my cycs are bandaged, if my hands are bound with chains to a stick, this stick separates me from things, prevents me from touching them, but with its help I am able to explore them. I can only feel the stick, I can only perceive the surrounding wall. The same applies to creatures in regard to the faculty of loving. Supernatural love only touches creatures and is only directed toward God. He only loves creatures—what else have we to love but Him?—but he loves them as intermediaries. As intermediaries, he loves all creatures equally, oneself included. (To love others as oneself implies as a counterpart: to love oneself as something foreign, in the same way as something foreign.)

The essence of created things is to be intermediaries.

They act as intermediaries toward each other, and so it will always go on. They also act as intermediaries toward God.

We must experience them as such in the threefold category of

knowledge, love and action.

(The spirituality of work. Work makes us experience in a distressing fashion the phenomenon of finality being shot back and forth like a ball: working in order to cat, eating in order to work. If we look on either of these as an end, or each as an end taken separately, we are lost. Truth lies in the cycle.)

A squirrel revolving in its cage and the rotation of the celestial sphere: on the one hand, supreme wretchedness; on the other,

supreme splendour.

It is just when man sees himself as a squirrel revolving in a cage that, provided he doesn't lie to himself, he is close to salvation.

The dog chasing his own tail.

Symbolic meaning of the labyrinth.

People think that, by walking horizontally, they progress. But they don't. They turn round in a circle. One can only progress vertically.

Opposites. Nowadays, people thirst after and are nauscated by totalitarianism; and almost everyone loves one kind of totalitarianism and hates another kind.

Is there always, thus, an identity between what we love and what we hate? When we hate a thing, do we experience the need to love it under some other form, and vice versa?

Love in the *Phaedrus*. It neither exercises nor suffers force. This constitutes the only purity. Contact with the sword causes the same defilement whether it be through the hilt or the point. For him who loves, its metallic coldness, whether contact comes through the hilt or the point, will not destroy love, but will give the impression of being abandoned by God. Supernatural love has no contact with force, but neither does it protect the soul against the coldness of force, the coldness of steel. Only an earthly attachment, if it contains within itself sufficient energy, can afford protection from the coldness of steel. Armour, like the sword, is made of metal. Murder freezes the soul of him who loves only with a pure love, whether he be its author or its victim; and, in fact, everything which, without going so far as actual death, constitutes violence. If we want to have a love which shall protect the soul from wounds, we must love something other than God.

Let us imagine two prisoners, in neighbouring cells, who communicate by means of taps on the wall. The wall is what separates them, but it is also what enables them to communicate. It is the same with us and God. Every separation represents a bond.

Absolute purity consists in the absence of all contact with force. The image of purity consists in a balance of forces. Absolute purity means neither suffering nor exercising force. The image of such purity lies in suffering and exercising force in such proportions that a sort of equivalence is established.

Whence comes the need to make other people pay for every piece of violence one is made to suffer.

And what about those who are right at the bottom of the social scale? In what form can they exercise force? They have got to have some sort of a participation in it, otherwise they are degraded.

Amongst those who are continually subjected to force an un-

quenchable thirst exists to exercise it.

(And in the case of those who exercise it, is it true that they 'aspire to go down'?)

Love, knowledge, action are all divine things placed by God in a finite being to form that being's essence, and yet which are impossible to it.

The peasant of St. Marcel, a widower.—If one hasn't a human being to love, for whom one lives, life isn't worth anything.—But if human life isn't worth anything, how can one give one's life value by giving it the life of another person as an end? And to what end, then, does that other person live? If I live for somebody, and that somebody lives for mc, I am living for myself and return to my own solitude.

Deeds effectively accomplished, yet all the same imaginary ones. For example, a man attempts suicide, fails in the attempt, and is no more detached afterwards than he was before; his suicide was imaginary. No doubt suicide is always imaginary, that is why it is forbidden.

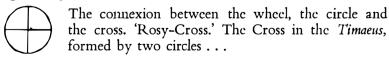
The sense of impossibility which drives one into what is transcendent, what is vertical. Take two numbers whose sum is 10 and product is 30.

$$5 - \frac{1}{2}\sqrt{100 - 120}$$
.

Whole numbers both derivatively and integrally— $\frac{1}{2}x^2: \frac{1}{3}x^3$ — Theorem of median lines. Whole numbers in geometry.

[What demonstrations are there of the theorem of quadratic

reciprocity?]



In the Timaeus, we find the image of the God scattered abroad in fragments and that of the crucified God together.

The death of Osiris. He was caught by being prevailed upon to lie down in a chest made to his exact measurements. Thus, a limited God. Similarly Zagreus and his mirror. A God who is nailed down—still the same thing in another form.

The aggregation of rational numbers is something that was not recognized by the Greeks. Plato forbade the cutting up of unity into fragments. Moreover, it forms an aggregate in which what is infinitely small is not defined.

The irrational number represents a mixture of the continuous and the discontinuous. In what real sense is it a number? A number properly so-called represents a number of times. The irrational number is a relationship. But the whole number may also be conceived as a relationship.

I+I+I+...: each of these I's is a projection, an image of the genetic One of the entire series.

The circle—which is such that, if a moving body travels over it, it passes a certain number of times through each point—lies at the point of intersection between the discontinuous and the continuous. This is the only point of intersection. Our days are circles travelled over by the movement of the celestial sphere. They form the μεταξύ between God and Time.

A festival is a thanksgiving to God for the fact that our time is able to be cut up into portions.

In reality, man only submits to force and never actually exercises it, whatever may be the circumstances. The ability to exercise force is an illusion; nobody possesses that ability; force is a mechanism. The devil presides over this illusion (cf. St. Luke). Force is a pure concatenation of conditions. Every man is subjected to the weight of the entire universe. It is only the world beyond which can act as a counterweight. The Cross is the balance.

Negro story:—God, having created the trees and plants, said to them: 'You shall wear leaves and flowers in the rainy season; but in the dry season you shall lose all that and be naked.' One of the trees asks: 'But why can I only have leaves in the rainy season, and not all the time? Leaves are our adornment!' God replies: 'I will never give thee what thou askest, neither leaf, nor flower, nor fruit; all other trees and animals and men, too, shall flee thee'. This tree

is still to be seen, growing all alone, with a white bark, and never a leaf on it; and it is said that the smoke of a fire made from its branches causes blindness.

The Griots, when they die, pass into the trees (with the exception of the accursed tree) where the wind causes their soul to sing.

Negro story of 1890 about the differences of colour:—God made three white men, brought them to the bank of a river, and, pointing to three packages on the other side, said to them: 'Go and take those three packages; the first among you to dive in will take the first package, the second, the second package, and the third, the third package.' One of the three was not at all afraid. He plunged in, seized the first package full of books, papers and pens, and went off with it. The next man was a little afraid. Nevertheless, he decided to plunge in. But the first man had dirtied the water, so the second man emerged yellow. He took hold of the second package which was full of agricultural tools, and went on his way. The third man was very afraid. He plunged in all the same. But the water was black, and he became black. He turned to God and said to him: 'Lord! leave me, I pray thee, something white.' He then picked up the third package and found it contained a whip and some chains. He sat down and wept. God took pity on him and left him some white in the palms of his hands and on the soles of his feet.

The curse attaching to the working of iron, bronze and copper—Vulcan; certain accursed castes among the Bedouins; Gypsies; outcast Negro workers in metal—Does this represent a conception of the defilement associated with the exercise of force?

The signs of the Zodiac engraved on the gold and silver jewellery produced in Negro Africa.

Supernatural liberty must exist, but its existence is in the shape of something infinitely small. All supernatural reality here below is something infinitely small which increases exponentially.

The silence in music, in between the notes, represents this some-

thing infinitely small.

The most beautiful kind of music is that which gives the maximum intensity to a moment of silence, which constrains the listener to listen to the silence. First of all, through the successive arrangement of sounds, he is brought to a state of inner silence, to which the outer silence is then added.

The composer must be the first to know how to listen to the

silence—using these words in their absolutely literal sense; have his attention entirely absorbed by the hearing faculty, and concentrated upon the absence of noise.

After the silence—the passage by way of the transcendent—the

descending movement is sovereign.

To begin with, the rising movement sweeps everything before it, and the descents interspersed are gravitational; then comes the moment when the descent is one of Love.

Don't we also find this same double descending movement in Greek statuary?

Isn't the double descending movement the key to all art?

Scapegoat and lamb. The evil which is inside us—we project it outside; but it comes back on to us again from the outside (cf. novels after the style of Mauriac, conceived in a semi-dream state, with the drawing-room with the closed shutters and furniture upholstered in red velvet . .); certain objects, certain places in which we have felt plunged in evil preserve their evil quality for us, and are rendered unbearable. It would seem imperative to load our sense of evil on to something which disappears. That is the idea behind the scapegoat. But it is an utterly vain dream. Only that which is absolutely pure is able to receive our sense of evil without being defiled by it, and consequently without ever sending it back to us again.

It is dangerous to read or look at something beautiful when one is in an unhealthy frame of mind; the beauty of the particular thing in question is thereby contaminated, and afterwards it is no longer possible to have access to it. Far better to leave the thing alone. But if we have once made contact with absolutely pure and genuine beauty, we can apply it like a flame to cauterize our blemishes; it burns up whatever defilement we cast into it, and remains uncontaminated; it is impossible for it to be contaminated, being itself absolutely pure, the veritable presence of God. Such are the words of the Our Father; such is prayer. Prayer is also the Lamb of God. It is the flame by which the mortal parts of our being are burnt up, as in the case of the foster-children of Demeter and Isis. It is this consuming property possessed by fire (and, in addition, its affinity with light) which makes it the image of the Holy Spirit.

[Agnus Dei: Isaac and the ram sacrificed by Abraham; Isaiah liii—Jeremiah xi, 19: 'But I was like a lamb... that is brought to the slaughter...'; St. John; the First Epistle of St. Peter; Revelation.

The images of the Holy Spirit are fire, air and water.

Isn't water (that of baptism) particularly representative of Christ, considered as a second proportional mean between fire and earth? Compare the series: Fire, air, water, earth, and: God, Soul of the World, Incarnation, humanity.]

Evil can only be made pure by God. Evil has got to be made pure, otherwise life is impossible. God making evil pure—that is the idea behind the Gîtâ. It is also the idea animating Moses and Joshua, the Crusades, the conception of h.¹ (H. regarded by the young as an incarnation.) But these are two essentially different forms of purification! In what way different?

Jehovah, the Church of the Middle Ages, H.—all these are earthly

Gods. The purification they effect is an imaginary one.

The errors of our time are the result of Christianity minus the supernatural element. This is due to 'laïcisme' (secularization), and in the first place, to humanism.

If one reflects on Love in the Orphic tradition and on the words of Pherecydes: 'Zeus, when on the point of creating, transformed himself into Love...', one should not accord the child-god Love of the Greeks the significance associated with the third-rate Anacreontic poems, but the same as that associated with the Infant Jesus. (Or is it that these same poems have been misunderstood? Perhaps they need to be re-read.)

The central, the fundamental idea in Plato is that of Good. 'Good is that which every soul pursues and makes the end of all its actions, having a presentiment that it is some definite (real) thing and yet hesitating and incapable of grasping with sufficient assurance what this thing actually is.' 2 It is given in this very movement of the soul. To understand this means salvation. The central, the fundamental idea in the Upanishads is that of the Ātman. 'One must love one's wife because of the Ātman, one's sons because of the Ātman, one's riches because of the Ātman. . . . The Ātman alone is precious.' This is exactly, identically the same idea. The Greek and Hindu traditions represent one and the same thing.

We should conceive the identity of the various traditions, not by reconciling them through what they have in common, but by grasping the essence of what is specific in each. For this essence is

one and the same.

<sup>&</sup>lt;sup>1</sup> An abbreviation for hitlérisme. (Tr.)

<sup>&</sup>lt;sup>2</sup> Republic, VI, 505.

Dionysus, the God of the vine: this is because of the mystical wine; but isn't it also because of the autumnal equinox?—Apollo, the god with the bow: doesn't this point to an identification with Love? And doesn't the same apply to Artenis?

Hesiod—When ploughing begins, one should offer up prayers to

chthonian Zeus and holy Demeter.

Εύχεσθαι δὲ Διὶ χθονίω Δημήτερί θ' άγνη έκτελέα βρίθειν Δημήτερος ίερον άκτήν.1

This means that Zeus and Hades are well and truly the same God, and that the comparison drawn between the fate of the corn seed planted in the ground and death reaches back to remotest antiquity.— Did the first ploughing before sowing take place, like the wineharvest, at the autumnal equinox? 'Sow at the going down of the Pleiades' (that is to say, of Taurus)—If Aries was the spring equinox, the Sun was in Taurus at the end of April and the beginning of May. At the end of May, Taurus was visible in the east before sunrise. At sunset, he had already gone down. At the end of June, he precedes the sun at a greater interval of distance, and, just before sunrise, is higher up in the sky. At the end of September, he is visible in the west before sunrisc. At the end of October, he is not seen either rising or setting, and is visible all night. At the end of November, he appears in the cast at sunset.—So doubtless one has to sow at the end of September. Bread and wine—both bound up with the equinox. The summer solstice (July; the dog-days) must have been regarded as something almost excessive on the part of the Sun. (Heraclitus: 'If the Sun were to break his just bounds, the Erinyes, the associates of Justice, would catch him in the act'.) Sirius is consecrated to Isis, who prevents Typhoeus from taking advantage of the absence of Osiris. Among the magi, he represents the guardian of the God of good. Its is he, the Dog, who prevents the Sun from exceeding his just bounds. (But, if we take into account the precession of the equinoxes, this no longer coincides with remote antiquity.)—According to Hesiod, the dog-days come after harvest and before threshing, and all work is then suspended.—On the other hand, the spring equinox is the time when Love holds sovereign sway over the animals and the young shoots make their appearance, including those of corn.

<sup>&</sup>lt;sup>1</sup> Pray to Zeus of the underworld and to chaste Demeter That Demeter's sacred corn, when ripened, may be heavy in the ear. (Works and Days, 465-466.)

'Justice prevails over excess, coming in its due season.' 1

For purifying evil, there is only God or else the Social Beast. Antichrist is the incarnation of the Social Beast. The purification consists in unlimited licence. Everything is permissible for the service of the Beast. Everything is permissible also for the service of God. The only thing is one cannot serve God, who is elsewhere, up in heaven.

All we long to do is to cast aside the intolerable burden of the pair of opposites Good-Evil—the burden assumed by Adam and

Eve.

In order to be able to do this, we must either confound 'the essence of the necessary with that of the good,' or else go out of this world.

Patriotism. One must not have any other form of love but charity. A nation cannot be an object of charity. But a country can be, as an environmental source of eternal traditions. All countries can be such.

Slavery is a crime just in the same way as are murder and rape, because it sets up a relationship between men which is only appropriate as between God and man. God alone has the right to kill, violate, reduce to slavery the souls of men. And it is a violence which is to be desired above all possible forms of good.

Modern totalitarianism is to Catholic totalitarianism of the thirteenth century what the spirit of secularism and freemasonry is to the humanism of the Renaissance. Humanity becomes more degraded at each swing of the pendulum. How far will this process continue?

The attention turned lovingly toward God (or, in a lesser degree, toward anything that is truly beautiful) has the effect of making certain things impossible. Such is the non-active action of prayer in the soul. There are certain forms of behaviour which would cast a shroud over this attention were they to manifest themselves, and which such attention renders correspondingly impossible.

The service of the false God (of the Social Beast in whatever form it may be) purifies evil by eliminating the horror of it. Nothing seems—or at any rate ought any longer to seem—evil to him who serves the false God, except lapses in the performance of his service.

<sup>1</sup> Hesiod, Works and Days, 217-218.

The service of the true God allows the horror of evil to subsist, and even renders it more intense. Whilst one has a horror of this evil, at the same time one loves it as emanating from the will of God.

Idolatry is due to the fact that, while athirst for absolute good, one is not in possession of supernatural attention; and one has not the patience to let it grow.

Purity purifies evil; force also, in quite another way. Everything is permissible to him who is able to do everything. He who serves an All-powerful Being can do all in and through him. Force sets one free from the pair of opposites Good-Evil. It frees him who exercises it, and even him who is subject to it also. One does no wrong to a slave. A slave-owner has complete licence. So has a slave, except in so far as he is under constraint (cf. Plautus, in proof of this). The sword at both ends, at the hilt and at the point, frees one from obligation, which is the intolerable burden. Grace can free one also, but one only goes toward it out of obligation. We escape from that which limits either by an ascent to unity or by a descent into the without-limit.

Totalitarianism is an crsatz form of Christianity.

Christianity became a totalitarian, conquering and destroying agent because it failed to develop the notion of the absence and non-action of God here below. It attached itself as much to Jehovah as to Christ, and conceived of Providence after the style of the Old Testament. Israel alone was able to resist Rome, because it resembled Rome; and so it came about that the newly-born Christianity was contaminated by Rome before ever it became the official religion of the Empire. The evil wrought by Rome has never been truly repaired.

The same is true in the case of Allah, but to a lesser degree, because the Arabs have never become a State. The sort of war of which he is the God is the razzia.

Pythagoras offered up a sacrifice to the Gods on discovering that the circle is the locus of the proportional means. Divinity and mediation—a marvellous concordance. The circle is thus twice at the point of intersection of number and of continuousness.

The principle of the logarithm consists of filling up intervals, as

Plato does for the Soul of the World, with mediations; but geometrical ones and not arithmetical and harmonic ones.

Charity can and should love, in a country, everything which is a condition of the spiritual development of the individuals it contains, that is to say on the one hand the social order, even if it is bad, as being less bad than disorder, and on the other hand the language, ceremonics, customs, etc.—everything which partakes of beauty, all the poetry which surrounds the life of a country. One can and one should love all countries in this manner, but one has special obligations towards one's own in particular.

But a nation as such cannot be an object of supernatural love. It

hasn't any soul. It is simply a Great Beast.

The sin which lies in us comes out of us and is propagated exteriorly, as a result of contagion, in the form of sin. Thus, when we feel irritated, our entourage becomes irritated also. Or again, in the relations between superior and inferior, a violent temper on the part of the former begets fear on the part of the latter. But when one is in contact with a perfectly pure being a transmutation is effected, and the sin is changed into suffering. The perfectly pure being transforms into suffering all that part of the sin of the world which touches him. Such is the function of the Just One in Isaiah, of the Lamb of God. Such is redemptive suffering. All the criminal violence of the Roman Empire (for it was through fear of Rome that people acted as they did) came violently into collision with Christ, and in him became pure suffering. Evil beings, on the other hand, transform ordinary suffering (e.g. illness) into sin.

It follows, perhaps, that redemptive suffering has to be of social origin. An ordinary illness cannot constitute redemptive suffering. Redemptive suffering has to be injustice, violence exercised by human beings. It has to consist of being subjected to force.

Inside a soul, prayer and the Sacrament have to transmute the sin into suffering.

Slavery in Greece: note carefully that Plato, in the *Politicus*, expressly reserves slavery for those who are guilty of the same excess from the point of view of weakness as are the criminals punished with exile or death from the point of view of violence. He therefore limits its legitimate use to something as exceptional as exile or the

death penalty; a penal measure corresponding to imprisonment for life (but much more humane). This amounts to condemning slavery as an institution, in the way it existed in Greece.

The false God changes suffering into violence: the true God changes violence into suffering.

They are things of the same order as the transmutation of desire into contemplation and that of aversion into pure suffering. Neither the one nor the other can be accomplished except by God.

the one nor the other can be accomplished except by God.

In a poem like the *Iliad*, there is a transmutation of violence into suffering by the poet. There is a participation in the work of

redemption.

By nature we seek pleasure and run away from suffering. It is solely on account of this that joy serves as an image of good and pain as an image of evil. Whence the imagery of paradise and hell. But in point of fact, in our actual life, pleasure-pain are a pair of inseparable associates.

Already in this world there are some almost infernal pains and some almost infernal pleasures; as there are some almost divine joys

and some almost divine sufferings.

Perhaps, at the moment of death, the saintly soul is filled both with an infinity of divine joy and at the same time an infinity of pure pain which cause it to burst and disappear into the fulness of being; whilst the lost soul sees itself dissolve into nothingness with a mixture of horror and ghastly complacency.

If we are able by analogical transposition to talk of perfect joy in God, why not also of perfect suffering in God? Quite apart even from the Incarnation. It is what Plato indicates by the dispersal and crucifixion of the Soul of the World. Isn't the distance separating creation from Creator irremediably one of pain? Isn't the descending movement one of suffering?

It is this notion of perfect suffering in God which we conceive under the name of compassion. The divine compassion is to the purest form of human suffering what the divine joy is to the purest

form of human joy.

In a being who is sufficiently pure to participate in the Redemption, physical pain is felt directly, immediately as compassion. It is compassion which lacerates the flesh; or rather, the only effect the laceration of the flesh has is to transfix the soul with compassion.

'Man has (perhaps?) the power to transform all his pain into sin,

and thus not to feel suffering. Like the giant who has hidden his life in an egg, which is in . . ., etc., which is in a far-distant lake.

Purity is not invulnerable to pain, but eminently vulnerable to it. It is absolutely invulnerable qua purity, in the sense that no violence can render it any less pure; but it is eminently vulnerable in the sense that every attack on the part of evil makes it suffer, that all evil which touches it passes into it as suffering.

Equilibrium is the proportional mean between weight and weightlessness. Justice is the proportional mean between supernatural freedom and force. Finding a proportional mean consists of transforming a rectangle into a square. This transformation is effected by means of the circle—a divine figure. Justice is a number raised to the second power.'1

There is no other perfect criterion of good and evil save uninterrupted interior prayer. Everything is admissible which doesn't interrupt it; nothing is admissible which does. It is impossible to do harm to others when one is acting in a state of prayer—provided that it be genuine prayer. But before reaching that stage, one must have worn away one's own personal will by strict observance of the rules.

He who truly loves, whatever he may do, can only do harm to the wicked; as in the case of communion to him who partakes of it unworthily. To the good (even if they be sinners, provided the seed of repentance is in them) he can only do good. As regards the others, his action is a perpetual ordeal.

The very existence of Christ was for the wicked an incitement to crime.

Râma didn't do any harm to the shûdra or to his wife.

Redemptive suffering as expressed in Râma. The perfectly pure being, if compelled by State obligation to do evil, submits passively to such compulsion; he is but the conduit through which passes evil coming from outside; and there again, by passing through him thus, the evil is transformed into pure pain.

Among Western peoples, inclined to violence, the divine Redeemer had to be exclusively a victim; among the Hindus, inclined

to passivity, he had to be a king and a warrior.

The idea of the purity of the Nordic race is precisely the opposite 1 Pythagorean formula (Diels, 5th edit., I, p. 452, l. 23).

of the notion of mixed marriages expounded by Plato in the Politicus. (Was he thinking about the mixture between Hellenes

and Pelasgians?)

[The idea of racial purity amounts to this. War brings about absolute domination by the victor, who represents good. But later on through victors and vanquished—strong and weak—living together, intermarriage takes place, consequently racial degradation. This implies a total confusion between force and good.]

Conquests are partially a good only when a racial fusion between

victors and vanquished is effected.

An act that is good is one which in a given situation would be accomplished by God incarnate. How could there possibly be a good which was something in itself, independent of a mind that conceives it? It is force which is something outside the range of mind.

Force is composed of relationships of necessity, relationships of condition to what is conditioned, and yet it possesses a reality outside

and independent of mind.

The discursive intelligence, which grasps relationships, the one that presides over mathematical knowledge, lies on the boundary between matter and spirit. It is the intuition alone which is purely spiritual.

The reality of matter lies in necessity, but we can only conceive of necessity by laying down clearly defined conditions, that is to

say in mathematics.

Mathematics invites the exercise of the intuition and at the same time offers it a stony resistance. For example, the unity of the various properties of the circle. Algebra throws no more light on the matter than does geometry.

The basis of algebra is movement in a straight line (function of the

first degree) and consequently it suits our science admirably.

The mistake made by Descartes, in mathematics as in mechanics and physics, was in believing that all quantitative ratios are composed with movement in a straight line as number is with unity, and that consequently algebra provides the key to everything. Such is not the case, and that is why, amongst other things, the equations are insoluble. But in spite of the fact that we have verified over and over again that such is not the case, we go on retaining the Cartesian spirit.

2K 509

Only equations of the first, second and third degree are soluble —precisely as many as there are dimensions in space. It is always possible to construct a geometry having an infinite number of dimensions; here we have something of an irreducible nature.

Moreover, what if they were soluble by root-signs? Only a

second and a third root possess a meaning, in point of fact: the side of a square and the side of a cube.

Supposing one were to make a list of everything which is or appears to be inexplicable in mathematics?

Aggregate and group notions have been made the basis of mathematics in the place of movement in a straight line.

Golden number: ratio between a number situated between 3.20 and 3.25 and 2. It is also approximately the ratio between the circle and the diameter. It seems probable that where one thinks one discerns the golden number, in architecture, sculpture and painting, it is rather a question of the latter ratio, which has a much more clearly defined symbolic meaning. Or is it an approximation of the two?

You cannot meet with the circle starting from movement in a straight line. The parabola (an increase in the surface enclosed between two straight lines), yes; but not the circle. Moreover, you can square the parabola.

When the movement of the stars was declared to be elliptic and not circular this represented the triumph of movement in a straight line.

The notion of group is derived from the circle.

The parabola corresponding to a triangular surface; to find the area of the parabola is like finding the volume of the pyramid. By his fictitious balance Archimedes simply added a dimension on to

his triangle.

If you conceive of a balance one arm of which is the median line of a weighty triangle, the moment of each point is also like a triangle, and the whole like a pyramid. You can thus calculate the point on the other arm from which you could suspend by a thread a weighty triangle equal to it in such a way as to produce equilibrium. This would represent an integration. But the surprising thing is that it is found without integration, by symmetry and the arrangement of the median lines. The theorem on the meeting-point of the median lines thus constitutes an integration. But how? (Isn't there some integration or some derivation wherever whole numbers appear in geometry?)

If you conceive of an infinite series of similar triangles contained one within the other, touching each other in pairs at a point, all parallel with one another, integration tends toward the meeting-point of the median lines, for all these triangles have the same median lines.





There is already something of a whole number in the median line: division into two.

To draw the median line, it is necessary to construct the double triangle having parallel sides. You thus get three rhombs with their diagonals.





But wherein lies the operation of integration? It lies in the ratio 1/2 which becomes 1/3 owing to the fact that the two parts of the median line are between them in the ratio 1/2—(That is, both parts of both median lines.) You find in the big triangle two small

ones, one of which is a quarter of the other. It is a question of the median lines of a trapezium whose parallel sides are in the ratio of 1:2.

Here you make an integration without knowing it. It is incomprehensible, but for that very reason certain, possessing a certainty of a higher degree than that of any theorem whatever. For, even supposing that all the axioms and postulates were false, and consequently all the theorems, the relation between the theorems would none the less hold good.

Mathematics alone make us feel the limits of our intelligence. For we can always suppose in the case of an experiment that it is inexplicable because we don't happen to have all the data. In mathematics we have all the data, brought together in the full light of demonstration, and yet we don't understand. We always come back to the contemplation of our human wretchedness. What force is in relation to our will, the impenetrable opacity of mathematics is in relation to our intelligence. This forces us to direct the gaze of our intuition still farther afield. The universe of signs is transparent, and yet remains infinitely hard to penetrate.

The reconstruction of the world like a clock—that is what mathematics is. (If I were king . . .; but the kingdom is the universe.) To provide against any unforeseen element in the materials dealt with, it is necessary that these should be signs in two-dimensional space. Well, even so, we are all the time brought up against some irreducible factor.

Plato-Republic. The perceptions which contain quantity (something more or something less) incite us to knowledge of the second kind. To exercise this knowledge, we have to transport ourselves into the domain of pure or applied mathematics (music is the application of arithmetic, as astronomy is of geometry). Mathematics incites us to knowledge of the third kind. To exercise this knowledge, we have to turn ourselves toward the supernatural.

Harmony, in the Pythagorean sense, is always mysterious. It represents the simultaneous conception of what is conceived separately. For example, the sequence of odd numbers and the sequence of the squares. The demonstration of this is perfectly clear, and yet it remains a mystery. The odd number partakes of the nature of unity in that it is indivisible, and at the same time in that it

generates the squares.

In the eyes of the Pythagoreans, the element in mathematics which eludes demonstration, that is to say the coincidences, is made

up of symbols of truths concerning God.

It is through the proportional mean (mediation) that the passage is accomplished between circular movement (a divine act) and oscillating straight movement (a human act). All the acts of created beings are contained within impassable limits, and consequently resemble the movement of a point along a diameter, the projection on a diameter of a point which moves along a circle.

The proportional mean between two antagonistic forces whose

sum is constant leads to the circle.

The circle is what limits the straight line. Oscillating movement on a straight line only exists as the projection of a circle.

The beauty of all mechanisms in which a circular movement is transformed into reciprocating movement.

If priests were thus to point out to young mechanics learning their trade images of the highest religious truths . . .?

Only such a mystical conception of mathematics as this was able to supply the degree of attention necessary in the early stages of geometry. (Morcover, isn't it recognized that astronomy is derived

from astrology, chemistry from alchemy? But this affiliation is interpreted as a progress, while all the time a degradation of the attention is manifest. Transcendent astrology and alchemy are the contemplation of transcendent truths in symbols furnished by the stars and the combinations of substances. Astronomy and chemistry are debased forms of them. Astrology and alchemy regarded as magical arts are debased forms of them of a still lower category. The fullest form of attention is only to be found in religious attention.)

Demonstration belongs to the order of necessity. It is conditional. Appropriateness cludes it absolutely and always. Appropriateness has reference to good. Mathematics displays to us the mystery of the persuasion exercised by good over necessity. Demonstrative necessity and appropriateness form the opposites which are the terms of mathematical harmony.

Mathematical necessity is certainly genuine necessity. We construct an artificial world of which we are the complete masters, and in it we come upon constraint. We are unable to introduce any appropriateness into it. But in it we find the appropriateness that we have not placed there ourselves.

By definition, good is essentially subjective. A real good outside of ourselves (and even the only complete reality)—that is wherein

lies the supreme harmony of opposities.

Harmony and mystery lie in the presence in the sensible world of mathematical necessity proportionate to the limits of our understanding. The presence of appropriateness in mathematical necessity is harmony and mystery taken to the second degree. We must not seek for appropriateness in the sensible world save through the medium of mathematics (otherwise we succumb to desire). Whence the necessity for mathematical purification. (Natural modesty takes the place of this in the case of the beautiful youths in the *Phaedrus*.) Appropriateness in mathematics is an appropriateness without any sensible satisfaction attached to it.

The circle is this and that, each clearly conceivable. But it is then neither this nor that. It is absolutely inconceivable. There certainly exists appropriateness unaccompanied by concept, delight un-

accompanied by allurement.

With respect to beauty, necessity, in mathematics, holds the place of matter. But in art matter is only the structural support of necessity, which latter is completed by rules.

In a line of poetry each word has at least two rôles to play: that of completing the metre and that of completing the meaning; and there is no connexion at all between the number of its syllables and the meaning attaching to it.

Beauty is always in the first place a concordance between harmony and necessity, without either of them intervening in any way in the domain of the other. This concordance alone contains for us the fulness of reality. Necessity being a conditional thing invites change, and possesses no reality if it is not accepted. The appropriateness corresponding to our desire is subjective unless necessity places an impassable barrier to our fixing that appropriateness ourselves. By fixing our attention on reality we find appropriateness, which is thus outside the range of our desire.

Purification is the separation of good from covetousness.

Over and beyond necessity, we must set ourselves to find a good which is our own good and yet one to which we are incapable of attaining.

Mathematics clearly shows 'how much the nature of the necessary and that of the good differ.' This is felt in the dissatisfaction left behind by the demonstration:

$$\sqrt{xh^2 + (\frac{1}{2}a - x)^2} = \frac{1}{2}a$$

$$h = \sqrt{x(a - x)} \parallel h^2 + (\frac{1}{2}a - x)^2 = \frac{1}{4}a^2 \parallel ax - x^2 + \frac{1}{4}a^2 + x^2 - ax - \frac{1}{4}a^2 = 0$$

Algebra reflects the two properties of the circle (as the locus of proportional means, and that of points equidistant fron the centre). But this appropriateness translated in this way remains just as mysterious. The possibility of such a translation is an added mystery.

In addition to the mysterious appropriatenesses existing in mathematics, there are some still more mysterious appropriatenesses both going towards the bottom and towards the top; towards the sensible universe (in the use of mathematical ratios in the study of phenomena and in technical science); towards God (in the use of mathematical ratios as symbols of supernatural truths). It follows that the sensible universe itself, precisely in so far as it appears to our eyes as rigorously subjected to necessity, is a tissue of symbols. Therein lies the proof of divine causality.

Not only is this visible world unexceptionably beautiful, but as we proceed to study it scientifically, it reveals itself to be an inexhaustible source of beauty.

God is the source of light; this means to say that all the different kinds of attention are only debased forms of religious attention. It is only of God that one can think with the fullest possible attention. Conversely, it is only with the fullest possible attention that one can think of God. Those who are incapable of such an attention do not think of God, even if they give the name of God to what they are thinking of. But if they realize that they are not thinking of God and really desire to do so, grace helps them to concentrate their attention more and more, and what they think of then becomes closer and closer to God.

The highest ecstasy is the attention at its fullest.

It is by desiring God that one becomes capable of attention.

God is the source of reality; this means to say that the essence of

reality lies in beauty or transcendent appropriateness.

No doubt the sensible universe is made in such a way that if an infusorian, or else a star, were gifted with the power of reasoning, each, according to its measure, would like us find the world perfectly, inexhaustibly beautiful. But we can only take it on trust. In spite of telescopes and microscopes, we cannot leave our place in the scale of things. By definition, everything that we see is cut to our measure.

Symbolism would dissolve the reality of the world, were it not inscribed in necessity itself. So inscribed, it accomplishes that

reality...

Spinoza's theorem: 'The order and connexion between ideas is the same as the order and connexion between things'—If it has any meaning (but had it any, in the way that Spinoza conceived it?: it is not so sure), perhaps its meaning is that of the postulate of Hermes Trismegistus: 'That which is below is like that which is above.' Or else is it that 'thing' means 'reality', which would signify that the relationships are real?

There are two things which come to us from outside, necessity and

good; and they come to us together.

In conditional necessity, no limit is inscribed. The sequence of conditions is without limit. Limit is only inscribed in a relationship between several conditions which compensate cach other, in an order.

There is perhaps an order of the world corresponding to each place in the scale of things. The one which we are able to grasp is like a design which one would find on the section of a tree-stump after sawing through it. At any other place one would also have

found a design; a different design, but no less a design. Our universe is a section cut out of the universe at a spot corresponding to the dimensions and structure of our body. Consequently the universe can only be known to us subjectively, as is the case with our organism too; but the appropriateness which links the two together is a fact.

Limit as expressed in mathematics. The point where one runs up against an impossibility and a new notion has to be developed. Such points are the points of harmony, the points of beauty. They represent the unpredictable element.

Descending and rising movement in mathematics. One is able to derive, one is not able to integrate. One is able to find the *n*th power, not the *n*th root. Etc. There is thus a ponderous element in mathematics. Genius, like grace, is the wing by which that which is ponderous is borne aloft.

The manipulation of unknown quantities by complying with their known properties shows a marvellous daring. (But there is a

certain danger of disregarding the ponderous element.)

Babylonian teachers used to construct equations with numerical values selected by them from x and y before giving them to their pupils to solve. A descending movement, which is the condition of a rising one.

Thus mathematical invention bears witness, in mathematics, to a descending movement on the part of God: as, for example, the integral of  $x = \frac{1}{2} \cdot x^2$ ; or the squaring of the parabola; or the geometric construction of the proportional mean.

Descending movement, the condition of a rising one. In geometry, to divide a segment by two, one must first of all double another segment. In arithmetic also, division is effected by multiplying.

The quotient of 70 divided by 14: 
$$\frac{70}{x} = \frac{14}{1} = \frac{14}{1} = \frac{70}{x}$$
.

Division is the search for a fourth proportional mean, the third being unity.

Finding a number x such that x+8=14.

Subtraction is effected by adding.

There is not really any symmetry in reciprocal operations.

It is through the existence of this ponderous element that appropriatenesses are found.

A cube. On the one hand the surface is to the volume as the side is to the surface: on the other hand there is a volume, six sides and

twelve edges. And there are six sides, eight angles and twelve edges (harmonic mediation).

(N.B. It had first of all seemed to me that one, six, twelve was a geometrical progression!—and I had admired this concordance.... Which clearly shows that it is not we who are responsible for establishing concordances.)

The operations that are possible with numbers can be effected on one line. Those that are impossible (mediations) require a surface. For two mediations, all space is necessary.

The cross. A diameter, locus of oscillating straight movement, and elevation towards the circle by the perpendicular to the diameter.

(Diameter of the equatorial circle and axis of the poles . . . A

circular movement is a cross one arm of which rotates.)

The adoration of the cross in pre-Christian times. Why should not the use of the cross as an instrument of capital punishment have come from its sacred character? It is natural to wish that the instrument of capital punishment should possess a sacred character which purifies the violence accomplished. Thus the purificatory virtue attached to fire no doubt played some part in the choice of the stake as the mode of capital punishment for heretics in the Middle Ages.

Was crucifixion carried out in Greece, or was it only in Rome? Hanging was the mode of capital punishment practised in Israel. Was this because of the tree of good and evil? Or was it because of the tree of life? The Jews assimilated Roman crucifixion with

hanging.

Wood was held sacred; which is not surprising. The beauty of wooden beams; of trees which, having pushed against the force of gravity thanks to solar energy and to the virtues contained in chlorophyll, continue, once dead, to defy gravity, and to enable man to defy it in the building of his dwelling-places. The tree of good and evil was a real tree; the tree of life was an upright post—something which doesn't give any fruit, but only vertical movement. The Son of man must needs be lifted up, and he will draw all men unto him.¹ One can destroy the vital energy in oneself whilst only preserving vertical movement. Leaves and fruit are a waste of energy if all one wants to do is to rise.

There is a certain similarity between the extreme penalty of the

1 John xii, 32-34.

cross and that of immuring inflicted on Antigone. This is no doubt due to the same motive—the search for an alibi. One doesn't actually kill; one places the condemned person in a situation in which he or she must necessarily die. It follows that, in primitive times, it was no doubt not a penal form of punishment used for slaves. Did the Romans find it in use amongst the peoples they subdued in Italy? At any rate, in the time of Plautus, it was a practice already current. The chest in which Osiris was imprisoned also bears a resemblance to the cave in which Antigone was immured. Were these penal forms of punishment in the nature of ordeals?

The Platonic myth about the birth of Love, the son of Poros and of Poverty. Prometheus, in Aeschylus, names fire  $\mu \acute{e}\gamma as \pi \acute{o}\rho os^1$  (and  $\delta \iota \delta \acute{a}\sigma \kappa a \lambda os \tau \acute{e}\chi \nu \eta s$ ,  $^2$  master of the arts, teacher). He makes a play on the words  $\pi \acute{o}\rho os$   $^3$  and  $\pi o\rho \acute{\omega} \nu$ ,  $^4$  which comes from  $\pi \acute{o}\rho \omega$ , and means to supply, procure, give, and in the impersonal passive tense, it is given to somebody by lot, it is assigned (idea of predestination).  $^{\prime}E\kappa \ \theta \epsilon \acute{\omega} \nu \ \pi \epsilon \pi \rho \omega \mu \acute{e}\nu \nu$ , it is the will of the gods that . . . A little further back Prometheus says:  $\tau \mathring{\eta} \nu \ \pi \epsilon \pi \rho \omega \mu \acute{e}\nu \eta \nu \ \delta \grave{e}\chi \rho \mathring{\eta} \ a I \sigma a \nu \ \phi \acute{e}\rho \epsilon \iota \nu$   $^5$  one must bear the fate which has been allotted'. Thus there is a double play on the words  $\pi \epsilon \pi \rho \omega \mu \acute{e}\nu \eta \nu$  and  $\pi o\rho \acute{\omega} \nu$ , and  $\pi o\rho \acute{\omega} \nu$  and  $\pi \acute{o}\rho os$ . This Poros who became united with Poverty is thus the divine Fire, the Spirit.

Themis is identical with Gaea and the mother of Prometheus.

He has placed himself on the side of Zeus  $\epsilon \kappa \acute{o} \nu \theta$ '  $\epsilon \kappa \acute{o} \nu \tau \iota$ . It is thus that Plato, in the *Symposium*, defines perfect justice and the operation of supernatural Love.

Prometheus suffers διὰ τὴν λίαν φιλότητα βροτῶν, 7 and in the Symposium Love is named  $\theta \epsilon \hat{\omega} \nu$  φιλανθρωπότατος, 8 of all the gods the one who loves men most. Referring to Prometheus: . . . τοῦ φιλανθρώπου τρόπου, 9 'thine inclination to love men'.

'Ιατρὸς τούτων, ὧν ἰαθέντων μεγίστη εὐδαιμονία ἃν τῷ ἀνθρωπείψ

- <sup>1</sup> Great Poros (great resource)—(Prometheus Bound, 111).
- <sup>2</sup> *Ibid.*, 110.
- <sup>3</sup> Resource.
- <sup>4</sup> Procurer.
- <sup>5</sup> Ibid., 103-104.
- 6 Of (his own) will and at the will (of Zeus)—(ibid., 218).
- <sup>7</sup> For having loved mortal men too much (ibid., 123).
- <sup>8</sup> Plato, Symposium, 189.
- 9 Aeschylus, Prometheus Bound, 11.

γένει εἴη. 'Healer of ills whose cure would produce the greatest possible happiness for mankind.'

Prometheus says: ἐξελυσάμην βροτοὺς τὸ μὴ διαρραισθέντας εἰς Αΐδου μολεῖν . . .

As for long-suffering men, he took no care at all; indeed his plan was to make the whole of their race extinct and then to form another race instead. Except for me no one opposed his purpose here. I dared to stand against him and I saved mankind from being broken to pieces and sent down to Hell. For this, I tell you, I am bowed in sufferings painful to feel and pitiful to look upon. When I felt pity first for mortals I thought not that I would be the sufferer, yet, as you see, I am forced to harmony, a sight of shame for Zeus.<sup>1</sup>

There is surely a double meaning about ἐρρύθμισμαι.<sup>2</sup> It comes from ρυθμός,<sup>3</sup> and means to give rhythm to, regulate, arrange; τὰ παιδικά,<sup>4</sup> to manage children; in Sext. it is coupled with διδάσκειν.<sup>5</sup>

'I have put an end for mankind to waiting on death.

-What medicine didst thou find for this sickness? (cf. Symposium)

—I caused blind hopes to come and dwell in men's hearts.'6

These blind hopes—doesn't this remind us of the dark night of faith of which St. John of the Cross speaks? (And yet, cf. the myth described in the *Gorgias*: 'Tell Prometheus that men must no longer know in advance the hour of their death'. But it cannot be a question of the same thing.)

'And in addition to that I gave them fire.' 7

(" $\Omega \pi a \sigma a$ ," often employed to indicate giving a companion, a guide.)

'From it they will learn a great number of arts.' 9

```
<sup>1</sup> Ibid., 231-241. (Rex Warner trans., Bodley Head, 1947, p. 20-21.)
```

<sup>2</sup> I am measured (*ibid.*, 241).
<sup>3</sup> Measure, rhythm.
<sup>4</sup> Children.
<sup>5</sup> To teach.

6 Ibid., 248-250. 7 Ibid., 252.

8 I gave. 9 Ibid., 254.

"... Yea, all this I knew before,

The wrong I did I meant to do, and I admit it.

In saving mortals, I myself have found suffering.

though I never thought that in such punishment as this

I should be consumed (κατισχνανεῖσθαι from ἰσχνός, withered, emaciated):

should waste away upon these lofty cliffs (μετάρσιος from μεταίρω 1),

my portion being the emptiness of this desolate rock.' 2

In the Symposium, Love is also dried up and emaciated. Is this an image of wood? The wooden obelisks round the tomb of Osiris—(Typhon, the murderer of Osiris, represents the drying-up element, according to Plutarch.)

The deliverance from death brought to men sets Prometheus on a

parallel with Osiris.

There is no longer the slightest question of Zeus exterminating men. And yet, who is to stop him? How did Prometheus manage to set men free? After all his devotion, nothing else seems to matter but to punish him—him.

Is Prometheus, like Oceanus, the son of Uranus and Gaea?—'I am

the daughter of Earth and of the starry Sky.' 3

. . . τόνδε τὸν Διὸς φίλον.

Behold me here—it is I, the friend of Zeus.4

Prometheus will not obey even God except of his own accord.

My brother, Atlas . . . ἀχθος οὐκ εὐάγκαλον (no easy burden to support). Is Atlas an image of the Soul of the World?

E v φρονοῦντα μ $\dot{\eta}$  φρονεῖν—DRIVEN OUT OF ONE'S WITS BY LOVE

(v. 385).

'H σή, Προμηθεῦ, συμφορὰ διδάσκαλος. Has this word a double meaning? (Τῷ πάθει μαθός 7.) Thine ill-fortune, Prometheus, is a source of instruction.

Yet who was it but I who, from the first to the last, handed out to these new gods of ours their privileges? 9

Cf. again Love as depicted in the Symposium.

<sup>1</sup> To raise, lift.

<sup>5</sup> Ibid., 347-350.

<sup>9</sup> Ibid., 439-440.

<sup>3</sup> Orphic tablet from Petelia.

<sup>&</sup>lt;sup>7</sup> Aeschylus, Agamemnon, 177.

<sup>2</sup> Ibid., 265-270.

<sup>4</sup> Prometheus Bound, 304.

<sup>6</sup> Ibid., 391.

<sup>8</sup> Aeschylus, Prometheus Bound, 391.

## Mortals:

'They, at first, had eyes, but all their sight was vain; they had cars, but heard not; like unto shapes we see in dreams, all their life-long they mixed up all things aimlessly. . . .'

'I, wretched I, after devising all these inventions (methods) (μηχανήματα: cf. Electra after recognizing her brother) for nicn, myself have no device of science

by which to escape from my present suffering.' 2

Chorus: 'I am full of hope that a day will come when . . . thou shalt wield a power no less than Zeus.' 3

'Thou tremblest not before Zeus, Prometheus,

But followest thine own judgment, bestowing too much honour on mortal men.' 4

[And yet what can they do for thee?]

God alone possesses the right to prefer men to God.

Hermes and Force call Prometheus σοφιστήν 5—a word applied also to Love in the Symposium—(the question of the wiliness, the ingenuity of love also enters in).

'There is no outrage and no kind of device by which Zeus can induce me to tell these things so long as I am kept in chains.'6

Force cannot have any effect on Love.

Prometheus, when freed, places a crown of osier on his head.

According to the chorus, Prometheus rouses the pity of 'holy Asia', of the Amazons, the Scythians, the Caucasian Arabs. It looks, then, as though all these must have a divinity identical with Prometheus.

It is clear that the Zeus who opened to men the path of wisdom must be, in a sense, the same God as Prometheus.

Zeus himself is in need of the wisdom of Prometheus, otherwise he would lose his power. In the *Symposium* it says that Love instructs Zeus in the art of government.

Is not Io there to point to the inter-relationship between Prometheus and Osiris?

Is Io the same as Isis? Zeus approached her in the form of a bull. Herodotus mentions a Persian tradition according to which the

<sup>1</sup> Ibid., 447-450.

<sup>3</sup> Ibid., 508-510.

<sup>5</sup> Sophist.

<sup>&</sup>lt;sup>2</sup> Ibid., 469-471.

<sup>4</sup> Ibid., 542-543.

<sup>6</sup> Aeschylus, Prometheus Bound, 989-991.

Phoenicians came to Argos to carry off Io; then some Cretans went to Tyre to carry off Europa. (We are thus in the time of Cadmus, the grandfather of Dionysus.) Then the Greeks carried off Medea. And after that Paris carried off Helen. Ever since the Trojan war, the Persians have looked on the Greeks as enemies. The Phoenicians declare that Io was with child and embarked with them of her own free-will.

In The Supplices, Egypt is called Δίαν χθόνα.1

'Zeus casts men down from the high towers of hope on which they stand . . ., yet lifts no violent hand.' (Suppl., v. 95-97) [Cf. non-active action of Lao-tse; non-violent Love in the Symposium.]

'All is effortless to a God. His thought (φρόνημα) planted there

upon the height, brings all things to pass as may seem good.' 2

'Both his deed and his word are at hand to hasten forward all that his counselling mind proposes.' 3

Oυριος Ζεύς—'Zeus, by whose breath . . .' 4

Τον πολυξενώτατον Ζηνα των κεκμηκότων . . . 'A Zeus who extends a welcoming hand to all that have suffered (whose sufferings arc ended). 5 (Κάμνω.) 6 Cf. the Hymn to Demeter, 'the welcomer'. It is thus clearly the same Zeus who is the father of Kore and who makes her his wife by resorting to violence.

Supplices, v. 213-214:

'We hail the life-saving radiance of the Sun.

- The same as holy Apollo, exiled from the sky (or a fugitive from it).'

Is this another myth concerning incarnation? Apollo was exiled and made to serve a man.

'He is, they say, another Zeus, the supreme judge of all who have suffered.' 7

Epaphos, the son of Io, is black and begets Libya, who controls the greater part of the world. Libya begets Belus; Belus, Danaus, the father of the Danaids, and brother of Aegyptus.

Ίκεσία Θέμις Διός Κλαρίου.

Suppliant Themis, daughter of Zeus, sovereign disposer 8 (κληρος, Fatc).

It is she again who is invoked by Prometheus, who is her son.

- <sup>1</sup> Land of Zeus (Aeschylus, Supplices, 5-6.) <sup>2</sup> Aeschylus, Supplices, 98-102.
- 3 Ibid., 598-599.
- 4 Ibid., 593. 5 Ibid., 157-158. 6 To suffer.
- <sup>7</sup> Ibid., 230-231.
- <sup>8</sup> Ibid., 360.

Cf. Pindar, Ol., VIII, 28-29

ἔνθα Σώτειρα Διὸς ξενίου πάρεδρος ἀσκεῖται Θέμις 'There, Themis, the Deliverer, acts, the companion of Zeus, the hospit-

Μένει τοι Ζηνὸς Ἱκταίου κότος δυσπαραθέλκτους παθόντος οἴκτοις.

'The wrath of Zeus the Suppliant shall strike those who are slow to be moved by the cries of the afflicted.' (v. 385-386).

Ζεὺς έτερορρεπής, Zeus who inclines to either side.¹

(ρέπω, to incline one way or the other—of a pair of scales.) δίκαια Διόθεν κράτη. 'The power of Zeus is just.' <sup>2</sup>

able.

'I must the wrath revere of Zeus the Suppliant; 'Tis mortals' highest fear.' 3

In the Supplices, Typhon is the drying-up element. 'The meadows fed by distant snow on which Typhon's fury is loosed.' 4

Σον δ' ἐπίπαν ζυγὸν ταλάντου. To thee alone belongs the beam of the balances.' 5

The water of the Nile 'which filleth man's vein with life-blood'. 6 'All is water.' 7 Did the Greeks believe semen to be water?

 $M\hat{a} \Gamma \hat{a} \mu \hat{a} \Gamma \hat{a} \dots \hat{\omega} \pi \hat{a}, \Gamma \hat{a} \pi \hat{a}, Z \hat{\epsilon} \hat{v}.$ 

'O Mother, Mother Earth . . . O Father, son of Earth, Great Zeus!' <sup>8</sup> (Well then, the Earth is the same as Themis, daughter of Zeus.)

Thirteen generations separate Io from Heracles. (And yet Prometheus is supposed to have been in chains for tens of thousands of years?) Heracles comes just before the Trojan war (cf. *Philoctetes*). That would bring us to about 1450 B.C. (or should one reckon it 1260?). This would only separate us by one century from the date of Osiris.

<sup>1</sup> Ibid., 403.

<sup>3</sup> Ibid., 478-479.

<sup>&</sup>lt;sup>5</sup> Ibid., 822-823.

<sup>7</sup> Axiom of Thales.

<sup>&</sup>lt;sup>2</sup> Ibid., 437.

<sup>4</sup> Ibid., 559-560.

<sup>6</sup> Ibid., 855-857.

<sup>8</sup> Aeschylus, Supplices, 890-892.

Prometheus: H<sup>dt</sup> 4.45—A. Rh. 3.852—9 Sm. 5.338—Pd, O.7, 81. etc.

Φρουρὰν ἄζηλον<sup>1</sup>—a guardian; cf. Pythagoreans: the central fire, the sentinel of Zeus.

He will not unseal his lips until Zeus has loosened his chains and made amends. This is then what has to take place in the following play.

'One day his (Zeus's) thoughts will be marked by tenderness (μαλακογνώμων),

When he is broken down in this way.

He will settle his obstinate anger,

And allied to mc  $(d\rho\theta_{l})$  and Love  $(\phi_{l}\lambda\delta\tau\eta\tau\alpha)$  he will come Hastening toward me, and I toward him.' <sup>2</sup>

It is clearly a question of *love*, and not of a forced reconciliation.
. . . εἰς ἀρθμόν ἐμ ὶ—καὶ φιλότητα—σπεύδων σπεύδοντι ποθ' ἤ**ξ**ει.

There is surely a play on the words  $d\rho\theta\mu\delta\nu$  (very rare) and  $d\rho\theta\mu\delta s$ .

The Titans cared nothing for Wisdom. Zeus, on the other hand, did; that is why Prometheus came to him and caused him to triumph. Moreover, Plato says the wars between the gods in theogonic accounts took place before Love had brought about harmony in the sky (Symposium). This Love which instructs Zeus in the government of men and gods must surely be the same as Prometheus.

'And who will take from Zeus the sceptre of his power?

He will himself, through his empty-headed decisions (κενοφρόνων Βουλευμάτων).' 4

This clearly means that Prometheus is the Wisdom of Zeus.

In a sense Prometheus is stronger than Zeus himself, in spite of being thus bound in chains.

Φιλάνθρωπος <sup>5</sup>—epithet of Wisdom (Book of Wisdom 1. 6).

Job. God reproaches him with wanting to replace him by desiring that what is should not be. He would like to be God in the place of God. What makes this an impious desire is the beauty of the world.

- <sup>1</sup> A guardian whose task excites no envy (Aeschylus, Prometheus Bound, 143).
- <sup>2</sup> Ibid., 187-192.
- <sup>3</sup> Number.
- 4 Aeschylus, Prometheus Bound, 761-762.
- <sup>5</sup> Lover of man.

Job: 'Mine eye poureth out tears unto God. Oh that one might plead for a man with God, as a man pleadeth for his neighbour!' 1 Haven't we here the idea of the mediator? 'My witness is in heaven.' 2

A sovereign judge between God and man must be God. The

judicial function of the Word.

Job xxi. God admits Job's plea, because He knows 'how much the essence of the necessary differs from that of the good.' He doesn't explain to him the mystery lying behind the fact that the wicked prosper and the just are afflicted. All he does is to make the beauty of the world clearly apparent to him.

Psalm civ, verses 28, 29, 30—. Why is that beautiful?

Pindar—The spear-shaped thunderbolt of unquenchable fire.

'We are transitory. Who is somebody? Who is nobody? Man is the ghost of one who is remembered in another's dream. But when a flash from the hand of Zeus descends, there is a shining light upon men, and their life is bathed in sweetness.' 3

Addressed to Dionysus, in Antigone: 'O fire, leader of the chorus of stars which breathe...' (or else: 'O leader of the stars' fire-breathing chorus...?—No!)... guardian of nocturnal voices... manifest thyself, O King, with thy train of Thyiads who all night dance in frenzy, praising Iacchus, the Distributor' (Taμίαν<sup>5</sup>, from τάμνω, to cut).

Addressed to Antigone: 'Then get thee below, and love, if thou must love, those down there.' Antigone: 'Hades loveth equality.' 7

In the Eumenides, Paîa 8 is πρωτόμαντις 9; then comes Themis; then the Titaness Phoebe; then Apollo. But Prometheus inherited from his mother Gaea-Themis. And in the Symposium, Love is especially made to preside over divination. (Phoebe is the daughter of Gaea by Uranus, the wife of Coeus, himself the son of the same parents, and the mother of Leto, herself the mother of Apollo and Artemis by Zeus—the progeny being a cross between Zeus and the Titanesses.) According to Aeschylus, it was Prometheus who instructed men in all the forms of μαντική. 10

Acschylus makes Prometheus the son of Gaea—whereas in Hesiod he is the son of an Oceanid—and doesn't speak about his father.

<sup>1</sup> Job xvi, 20-21.

<sup>&</sup>lt;sup>3</sup> Pindar, 8th Pythia, 95-97.

Distributor.

<sup>7</sup> Ibid., 519.

<sup>&</sup>lt;sup>9</sup> First Diviner.

<sup>&</sup>lt;sup>2</sup> Ibid., 19.

<sup>&</sup>lt;sup>4</sup> Sophocles, Antigone, 1146-1152.

<sup>6</sup> Antigone, 524-525.

<sup>8</sup> The Earth.

<sup>10</sup> Divination.

This amounts to assigning him the place of Love, as in Hesiod-('First of all there was Chaos, then came Earth, and then Love'1)— But is he the son of Earth?

The Pythagorean idea of the harmony of opposites. The definitions of beauty, in Kant, are pairs of opposites. (Finality without end, order without concept, pleasure without attraction. . . .)
What is real for us is what we are unable to deny and yet which

escapes our grasp. All that we seize upon is unreal.

We are far better able to seize upon the fact of Divine Providence in mathematics than in the sensible world. For I can imagine an apple-tree in blossom placed in this valley by God as a bunch of violets placed on my table by my father. Whereas I cannot visualize a relation between e and  $\pi$  in such a manner.

Beauty in mathematics: (1) resistance; weight; ascending and descending course: (2) mysterious concordances—1. in mathematics, 2. with the sensible world, 3. with transcendent truths. It follows that, through the medium of mathematics (and otherwise...), transcendent truths have their symbols in the actual forms of mechanical necessity which govern matter. Thus mathematical beauty leads to the notion of Order of the World.

How would it be possible for there not to be evil in the world? The world has got to be at variance with our desires. If it were so without containing evil, surely our desires would then be completely evil? This has not got to be so.

Redemption through suffering, by transforming the evil into purified suffering. And why should there not be another kind of redemption transforming pleasures and desires into contemplative joy? Isn't that the function of Dionysus, the one who is not Zagreus, the son of Semcle? Isn't it also that of Mclchizedek, the King of Justice and of Peace? And of Krishna?

The world is beautiful in the way in which a work of art is beautiful. Mathematics are beautiful in the way in which nothing that is human is.

But after all, the musician explores the beautiful and doesn't create it.

<sup>1</sup> Hesiod, Theogony, 116-120.

The way of ascent, in the Republic, is that of degrees of attention. The eye of the soul is this attention.

Love, sometimes in a single day, is full of vigour, dies and returns to life again. Is that what the new-born God corresponds to—Zagreus, the newly-born, who suffered the Passion?

Attention which is turned toward that which is able to be present without the help of attention is of a mixed kind; there is a mixture of attention and impression. Absolutely pure attention—attention which is nothing but attention—is attention directed toward God; for he is only present to the extent to which such attention exists.

Just as the good which is nothing else but the good, whose sole existence lies in being the good, is God; so likewise the kind of attention which is nothing else but attention is prayer.

Attention is what scizes hold of reality, so that the greater the attention on the part of the mind, the greater the amount of real

being in the object.

Mathematical relationships do not constitute anything very much without attention (but something, all the same; it is only God who constitutes nothing without attention). Something better still is the relationships between these relationships (for example, conceiving of the coincidence between two properties of the circle whilst having their method of proof present to the mind). And so on, according to an architectural pattern composed of vertically superposed designs. When the limit of attention has been reached in this way, one should fix the soul's gaze on that limit with the longing for that which lies beyond. (Doesn't this represent the same as the threshold of the Cave?) Grace will accomplish the rest, causing one to go up and emerge.

Attention is intimately related to desire—not to the will, but to desire. (Or more precisely to consent; it constitutes consent. Which

is why it is intimately related to Good.)

It is Love which teaches both gods and men, for no one learns without the desire to learn. Truth is sought not in so far as it is truth, but in so far as it is Good.

Each thing sought is sought not for itself, but in so far as it is Good. It is only Good which is sought for itself. Thus Good alone is absolute.

The reversal of what is objective and what is subjective.

In the same way, the reversal of what is positive and what is negative. Herein lies also the significance of the philosophy found in the Upanishads.

We are born and we live the wrong way about, for we are born and we live in sin, which is an inversion of the hierarchical order. The first operation has to be one of reversal. Conversion.

Of all the things which are other than Good, reality and truth are the only ones related to Good. For when we want Good we want it in its reality, not in its appearance; and we want to possess it consciously, not unconsciously.

Marvellous coincidence between the relationship between a point moving along a circumference and its projection on the diameter, to which projection it is connected by a segment representing the proportional mean between the parts determined on the diameter, and the relationship between the Divine Act, closed in upon itself, our oscillating acts, and mediation. Pythagoras could rightly offer up a sacrifice to the gods.

A movement is only limited if it is the projection of a circular movement.

Limit is imposed on things from outside.

The Symposium—Love is something LIQUID.

(How does this apply to baptismal water?—At any rate, it does so to the water of the Taoists.)

'For, if it were something solid, it could not steal right into our souls, entering and leaving them to begin with without our being aware.' 1

[N.B. The Spirit is named  $\pi \nu \epsilon \hat{v} \mu a^2$  because it is made of emptiness.]

All is water—Does this mean to say: All is Love?

The Trinity, as seen in Parmenides. Being. The Creative Principle.

Τὴν Γένεσιν λέγει ὅτι · πρώτιστον μὲν ἔΕρωτα θεῶν μητίσατο πάντων.

He (Parmenides) writes that the Creative Principle 'framed Love the first of all the gods'. 3

 $\tau \delta \tilde{\sigma} \nu^4$ —would that be the Spirit?  $\tau \delta \tilde{\epsilon} \nu$ ? 5—Why not? Doesn't it represent the unity of the three Persons?

<sup>&</sup>lt;sup>1</sup> Plato, Symposium, 196.

<sup>&</sup>lt;sup>3</sup> Plato, Symposium, 178.

<sup>&</sup>lt;sup>5</sup> The Onc.

<sup>2</sup> Breath.

<sup>&</sup>lt;sup>4</sup> Being.

Ταὐτὸν δ' ἐστὶ νοεῖν τε καὶ οὕνεκεν ἔστι νόημα.1

Pure intuition, intellectual intuition, contemplation, is absolutely flawless.

Philosophers of the Eleatic school—like Heracleitus, like Plato—have been misunderstood, because the idea has never occurred that the object on which their thoughts were fixed could not be anything else but God.

Metis is the wife of Zeus, who, upon the advice of Gaea and of the starry Sky, devours her—she who 'is wiser than any mortal and any god',² whilst she is carrying Athena in her womb. He devours her to prevent her having a son who might dethrone him, and so that 'the goddess should cause him to know good and evil'.3

Themis is also the wife of Zeus.

[The river Oceanus which encircles the world—isn't this the circle of the ecliptic?]

Μητίετα Ζεύς —Zeus becomes the Wise because he has devoured

Wisdom.

Hesiod: Prometheus is the arbiter in the quarrel between the gods and men (cf. Job: God shall be the judge between himself and me).

The name  $\Pi\rho\rho\mu\eta\theta\epsilon\dot{v}s^{5}$  ( $\pi\rho\rho-\mu\eta\hat{\tau}is^{6}$ ) is connected with  $\pi\rho\delta-\nu\rho\iota\alpha$ , (whose exact meaning is providence) and  $\pi\rho\delta-\phi\rho\omega\nu$ , affectionate, some one who [does something] with all his heart, willingly. (Cf. the Symposium, and: 'He who his thoughts turned toward Zeus...')<sup>7</sup>

Prometheus divides up an ox between the gods and men (Symposium: 'Love presides at the sacrificial rites'8)—Cf. the epithet 'distributor'  $(\tau a\mu la\nu)$  9 applied to Dionysus in Antigone. He favours men; Zeus knows this and allows him to go on, but inflicts punishment.

In Hesiod, it is the Earth which reveals to all the gods what must be done and what avoided. The Earth is surely identical with Metis, and, in Aeschylus, with Themis.

<sup>1</sup> Thinking and the thing about which there is thought are one and the same thing (Parmenides, fr. 7-8, Diels, 5th edit., I, p. 238).

<sup>2</sup> Hesiod, Theogony, 887.

- <sup>3</sup> Ibid., 900.
- 4 The wise Zeus.
- <sup>5</sup> Prometheus.
- <sup>6</sup> Pro-mêtis (mêtis signifies wisdom).
- 7 Acschylus, Agamemnon, 174.
- <sup>8</sup> Plato, Symposium, 197.
- <sup>9</sup> Sophocles, Antigone, 1152.

Zeus devouring Metis, this represents the reconciliation between Zeus and Prometheus.

Plato, in the *Symposium*, by comparing Socrates to a Silenus, places the dialogue and his whole thought under the auspices of Dionysus; which is also indicated by the actual *mise en scène* of the after-dinner drinking-party. The wine cannot do Socrates any harm because he belongs to Dionysus.

Aristophanes's discourse. Love, which is the repairer of original sin, puts an end to duality. 'Each of us is the *symbol* of a man (a symbol being a recognition sign constituted by an object cut in half), making two out of one, like the plaice—and each of us is forever seeking his symbol.' <sup>1</sup>

The unity of man is transcendent with respect to the person, as in

the case of the Trinity.

Men who have a woman as their 'symbol', women who have a man as their 'symbol', find their unity in the carnal act. The rest are unable to. They are the mystics. The others are adulterers. (Therefore conjugal fidelity is already a form of chastity.)

Man has been cut in twain like the Soul of the World.

Love is the physician of original sin.

In Plato's eyes, carnal love is a debased image of true Love; human love that is chaste is a less debased image of it. The idea of sublimation is one that could only have arisen in our contemporary atmosphere of stupidity.

Symposium, 193—'Let no one oppose Love. He who opposes Love is an enemy of the gods. But if we enter into friendly discourse with God, we shall succeed in making contact with the true loves that we go seeking.'

Love and Good are interrelated.

Fertility is either of a corporal or of a spiritual nature.

 $E\nu$  τ $\hat{\varphi}$  αἰσχρ $\hat{\varphi}$  οὐδέποτε γεννήσει. We never beget on that which is ugly. There is no procreation without joy. The source of joy can

only be something real.

Union of opposites: composition on at least two vertically superposed planes. What is in opposition on the first plane becomes one on the second. (Thus if in a picture there is a continuity in the lines and an opposition in the colours—but the example is perhaps a bad one.) Two lines of poetry which rhyme, whose forms correspond

1 Plato, Symposium, 191.

<sup>&</sup>lt;sup>2</sup> He will never beget on that which is ugly (Plato, ibid., 209).

and which are opposite in meaning? Or the other way about?—If the rôle of the two planes is transposed, a new type of harmony is added. The various types of harmony must be piled on to one another right up to the very limit of one's power of attention.

The attention insists on there being a duration; that is why one cannot devote the attention to what is in process of change. (Experiment: looking into the water.) In practice, one manages to do so by setting aside the little differences there are; but in that case one is not in line with truth.

Certainly, a page covered with pencil-strokes is not a more beautiful object than the universe; but it is an object cut to our measure.

When one has risen as far as absolute Good and one descends again, one leaves each faculty in its place, without demanding from it anything other than the action proper to it with respect to the object proper to it. Nevertheless, in the exercise of each faculty, it is always via such faculty that one is able to conceive of total order. Musical harmony is an image of this.

The 'dark night'—In the case of all things, only that which comes to us from outside, gratuitously, by surprise, like a gift on the part of Fate, without our having sought it, is pure joy. Similarly, the true Good can only come from outside, never as the result of our own effort. We can never, under any circumstances, produce anything which is better than we actually are. Consequently, our effort genuinely stretched in the direction of Good must not meet with success; it is after a protracted and fruitless straining which ends in despair, when we no longer expect anything, that from without the gift comes, gratuitously, as a wonderful surprise. Our effort has been the means of destroying part of the false plenitude which exists in us; and the divine emptiness, fuller than any plenitude, has come to dwell in us.

Kronus represents excess. The remedy is concealment on the part of Zeus. The winter solstice counterbalances the summer solstice. (The winter solstice is the symbol of humility.) The equinox represents this equilibrium. (The epithet oblique indicates the astronomical image.) Evil is both the son and father of good (good and evil are correlative); but this same good, which is begotten by evil, is from the very beginning the father of all things.

A conjecture: Hesiod's theogony. To begin with, Chaos. Then Love uniting together the Same and the Other (Sky and Earth). Their children are the fixed constellations placed along the circle of the Ecliptic. Correspondences: Kronus, the evil one, corresponding to Egypt's drought-producing Typhon, the intemperate one, surnamed 'he who thinks in oblique fashion,' is Cancer (the summer solstice). Tethys, wife of Oceanus, the sea, the foster-mother, is identical with the she-goat Amalthea, the foster-mother of Zeus. The humbleness of Zeus's hidden childhood compensates for the intemperateness of Kronus. Tethys is Capricornus (the winter solstice). Phoebe, the mother of Leto, herself the mother of Apollo and Artemis, is Sagittarius. Opposite her is her husband Coeus (is this qualis, or is it, rather, number?), who is Gemini. Hyperion—another name for the Sun—who is identical with Osiris, is Taurus. Crius, the ram, is Aries. Japetus, father of Prometheus, the Just One crucified, the ram, is Arics. Japetus, father of Prometheus, the Just One crucified, the son of Themis, is Libra (the balance of the Cross). Mnemosyne, Memory (cf. Orphic poem referring to: cool water gushing from the lake of Memory) is Aquarius. Oceanus is Pisces. Themis, is she Scorpio?—Yes, for originally Libra was named the Pincers of Scorpio, and Prometheus (whom Japetus represents) is the son of Themis. (Not so described in Hesiod, however.) Thea is the wife of Hyperion and gives birth to the Moon and the Sun by him; just as Hyperion is the Sun, so is she the Moon; she is Virgo, who is symmetrical with Taurus in relation to the line of the Tropics (cf. Io, Europa, the virgins with horns). Rhea, the wife of Kronus—who is close beside her—the mother of Zeus, is Leo. Her name is derived

from  $\hat{\rho}\hat{\epsilon}\omega^{1}$ ; she lies opposite to Mncmosyne. These are the Titans. Then come six more children, of whom at least three (after being buried in the earth and liberated by Zeus) become enemies of the Titans. They are Cottus (from cotos, meaning hatred, anger; or cotis, meaning head?), Briareus (the Strong, from  $\beta\rho i\theta\omega$ , weighty) and Gyes (from gyes, a field, piece of land). Besides these there are the one-eyed Cyclops (from  $\kappa i\kappa \lambda os$ , a circle), Brontes (the Thunderer), Steropes (the Lightning) and Arges (the White or Swift One).

Steropes (the Lightning) and Arges (the White or Swift One).

May we suppose that: the Thunderer corresponds to Jupiter;

Arges to Mercury (Argeiphontes); Steropes to Venus; Gyes to the

Earth; Cottus to Saturn, and Briareus to Mars...?

The Same is appalled by the sons whom he has begotten (the planets) and buries them in the Earth, in the Other. One of them, the Malignant One, the Intemperate One, who thinks in oblique

fashion (crookedly), castrates his father, and from this mutilation, without the intervention of a mother, divine Beauty, Aphrodite is born.

(Beauty is born from a renunciation of concupiscence.)

[N.B. If the thunderbolt in the shape of fire, the flash of lightning, is the Spirit, isn't the thunder itself the Word of Zeus?]

From Rhea (the water gushing out of the sky?) and Kronus the Intemperate One is born Zeus, whom his father wants to kill and who overcomes his father. He then liberates those whom the Sky had buried in the Earth, the giants, who give him thunder, the consuming thunderbolt and the lightning-flash (this corresponds to the three Cyclopes—the Thunderer, the Lightning and the Swift One; and possibly to the Trinity?). They become his allies against the Titans who make war on him. Thus we get war between the planets and the signs of the Zodiac. According to Aeschylus, Prometheus, representing Wisdom, is on the side of Zeus, because the Titans don't want to have anything to do with Wisdom. In this war Zeus is represented by the Sun. Then is Wisdom represented by the Light? The Titans are vanquished and bound in chains, and Zeus takes over power.

Harmony—the union of opposites. A state of concord is reached on the Ecliptic between the fixed Zodiacal signs and the wandering

stars.

The virgin transformed into a cow and who goes wandering about until she is given back her original shape evidently corresponds to the Moon, and the myth of the god-bull is conceived in relation to her. And what about Hera with the cow-like eyes?—The Moon possesses the Sun's light without its warmth, without its energy; and it is a light that is begotten. The Moon can very well represent the Wisdom of God separated from his Power. Wisdom would thus be the spouse instead of being the son of God. And yet it is Osiris, and not Isis, who suffers the Passion. However, there is Io's sort of 'passion' which Aeschylus compares with that of Prometheus. Were there some ancient traditions in this sense? Artemis, in the *Hippolytus* of Euripides, certainly seems identical with Dionysus. Have the fourteen pieces of Osiris any connexion with the moon's period of twenty-eight days? It is certain that as soon as the moon has attained its full size it loses a piece each day, that is to say fourteen pieces in all, until it disappears altogether. Then it recovers its pieces one by one. The moon would thus be the image of Osiris; the earth, that of Isis; the sun, which in summer must be hated in Egypt, that of Typhon. Plutarch says that Osiris

represents moisure tand Typhon drought.

Plutarch also says that Osiris reigned, or lived, twenty-eight years, and he draws an analogy between this number and the lunar month. Osiris is a horned God, a God in the shape of a bull, because he is lunar.

The Sky and the Earth—these are not the Same and the Other; they are God and Matter, the Foster-mother, the Receiver-of-impressions, the Mother as described in the *Timaeus*. In the beginning there is nothing. Then Earth and Love appear. United to Love, Earth certainly brought forth the Sky, and then in loving union with the latter gave birth to Zeus (passing over the heads of Kronus and Rhea). Love, Sky, Zeus form three Gods—a Trinity; Earth is both their wife and mother. In Plato, the Soul of the World is often called Sky. Love would then be the Spirit. Power lies in Zeus's hands, that is why he has a share in evil, in spite of the fact that he subdues it. If the Sun is the image of Zeus, the sun's excessive nature, during the summer solstice, is evil restrained and reduced to obedience by Zeus.

Nevertheless, God as Love, as Spirit, and as Order has to pass

through evil in order to become a Power.

Zagreus—the babe who is born with horns—slain the first time in the form of a child, then, after undergoing various transformations, slain a second time in the form of a bull, is a lunar god. Dionysus, too, is named the horned god. But he is more particularly named the god of Night; and in *Antigone*: 'O fire, leader of the chorus of stars which breathe', and 'Iacchus, the Distributor'.¹ This is, indeed, the rôle of the moon. The lunar month is, as it were, a mediation between the year which is produced by the sun and the day which is produced by the earth (the ancients knew this), and hence the moon acts as a mediator between the earth and the sun.

28 × 13 = 364—There are thirteen lunar months in the year.

There are twelve calendar months because there are four seasons. The Egyptians discovered the twelve parts of the year in the stars, so they said. They had twelve months of thirty days and used to intercalate five days. The Greeks, every third year, used to intercalate some extra days.

Whence their fourteen and thirteen parts. If there were 26 days in the lunar month, the relation between the month and the couple of days during which the moon is of the same size would then be

<sup>&</sup>lt;sup>1</sup> Sophocles, Antigone, 1146-7 and 1152.

identical with that between the year and the month. This notion of the lost part clearly shows that they wanted the moon, the month, to be a proportional mean.

During full moon, the sun, after it has disappeared, leaves behind its cold, more mysterious, more screne and purer light, belonging to the next world. Its light remains, though it has itself gone. But day by day this light grows weaker, and eventually fades away altogether. Then, once the sun has set, the world is in darkness.

What are called solar myths, etc., are simply a form of poetry which takes for its imagery, instead of comparisons made up of words, the world itself.

Supposing, instead of saying 'Except the seed die, etc. . . .', a peasant who is sowing his seed in the furrow were to be mindful of the death and resurrection of the soul in the gesture he makes and the sight of the seed being buried, without having the least need of any words of comparison; just in the same way as I have no need of any such words to know that this table is made of wood. (It is a matter of reading.) This truth would then penetrate right down into his soul. Knowledge without the interposition of words—there is nothing nowadays about which people are more ignorant. If one were to speak about it, people would understand by this expression something entirely different from what it actually means. Nowadays, things are driven into people's heads by means of words. Slogans.

The Sun and Moon—these represent one and the same God. The sun transforms itself in the evening into the moon. It is the selfsame light, united in the first place to energy, but as a consequence to drought-producing, therefore injurious, power also; then, later on, single and pure. The light of the moon is something we feel capable of drinking. 'Cool water gushing from the lake of Memory.' It is a light which has passed through death.

(These interpretations of myths must be presented in the form of a myth, and not in that of a scientific production; otherwise everyone will repudiate them. In the form of dialogue. . . .)

Thus Osiris can be both a solar and a lunar God.

When the sun and moon face towards each other in the evening, it is space which unites them. (πνεῦμα—Υαγμ, the breath—The breadth, and length, and depth, and height....²
Dionysus: representing wine, sap. Chlorophyll, too, is an image

of mediation.

<sup>&</sup>lt;sup>1</sup> Orphic tablet from Petelia.

<sup>&</sup>lt;sup>2</sup> Ephesians iii, 18.

Here below, in the sensible universe, there are only two forces: on the one hand gravity, and on the other hand all the forms of energy which enable us to counteract gravity, and which all (is it indeed all, really?) are derived from the sun, that is to say, from the same source as light. (The general notion of force is a false one.) The order of the world is a balance between these two forces.

The thirteen and fourteen parts into which the corpse of Osiris was cut—The connexion between the change from one day to the following day and that from one month to the same day of the following month (??). Needs very closely examining. This also enables one to visualize what Plato says on the subject of music.

The Lamb of God, slain from the beginning of the world—A myth current in Thebes, according to Herodotus (II, 42)—Heracles: (note that he lived in about 17,600 B.C.; the equinoxes were then Sagittarius and Gemini; Aries was after the summer solstice. But almost certainly the Egyptian priests, except in their secret inscriptions, used to change the name of the signs while adapting themselves to the precession of the equinoxes, since it is supposed that

they were ignorant of such precession).

'Heracles was absolutely determined to see Zeus, and Zeus did not wish to be seen by him. In the end, Heracles begged so hard that Zeus devised the following stratagem. He flayed a ram and covering himself with the fleece and holding the ram's severed head in front of him presented himself thus disguised before Heracles. Since which time the Egyptians have made their images of Zeus with the face of a ram. The Thebans do not sacrifice rams, but regard them as sacred for this reason. On one day only of each year, for the feast of Zeus, they take a ram and after cutting him open and flaying him they wrap his fleece round the statue of Zeus, they then bring the statue of Heracles and place it in front of it. Whilst some are thus engaged, all who are near the temple strike the ram and afterwards they bury him in a sacred tomb.' 1

God shows himself to man in the form of a dead sacrificial victim. The flaved skin of the ram reminds one of the dead timber of which the Cross is made.

What happened in Thebes was an annual celebration of the Passion. But what was the date of the festival of Zeus?

Was this the origin of the Jewish paschal lamb? Compare this with the extraordinary mural drawings in the

<sup>1</sup> Herodotus, Histories, II, 42.

African caves discovered by Frobenius, representing the head of a ram. He says in praising one of them: 'Its expression is such that one would take it to be an agnus dei.' This is not surprising!

'The Egyptians do not sacrifice any pigs to the gods, except to the Moon and Dionysus only, at the same time, the day of the full moon, and after sacrificing the pig they eat it. They hold the flesh of the pig in horror at all other feasts; but at that one a pig is sacrificed. There is a secret explanation for this. . . . They cat it on the day of the full moon; it is no longer eaten on any subsequent day. The poor make an imitation pig out of dough. [For the meal to celebrate the feast of Dionysus (the 17th of the month Athyr, according to Plutarch), everyone kills a pig. . . . ]' 1

['Υάδες, the Hyades—seven stars which form the head of Taurus.

Does this come from  $\hat{v}_s$ ? 2]

That is then the origin of the Jewish taboo on the eating of pork,

which Christianity has set aside.

'Whatsoever parteth the hoof and is clovenfooted and cheweth the cud, among the beasts, that shall ye cat...'; but not any that possess only one of these characteristics, like the camel, the hare, etc.; the swine, which cheweth not the cud.<sup>3</sup>

Even to-day, in the countryside, don't people still kill the pig in

autumn, and turn the day into a holiday?

Where we get a tribe of cattle-raisers imagining that animals allow themselves to be killed so as to feed the people, is it possible to find a purer example of devotion? It is exactly what Christ did in the case of spiritual food. Through such devotion the victim is made holy, the murder is made a religious act and is carried out in a sacred place, in front of an altar; and the victim is offered up to God. The victim is itself an image of God.

One must either not cat any meat, not kill any animals; or look upon animals as machines after the style of Descartes; or surround their death with certain religious images. Otherwise, what is more calculated to take away all notion of morality from children?

Human sacrifices, if they were really consented to by the victim, were a pure and exalting example for the whole people.—(But freedom of action could not be guaranteed.)

Sacrifice—that which renders sacred, makes for holiness.

The victim's consent alone can turn sacrifice into something

<sup>1</sup> Herodotus, Histories, II, 47-48.

<sup>&</sup>lt;sup>3</sup> Leviticus xi, 3-7; Deuteronomy xiv, 6-8.

really sacred and therefore really purificatory, a sacrament. Such is the case with the Mass.

Isaiah, in the passage about the Just One who suffers, has only gone back to the true and primitive significance of sacrifice.

We ought to find out whether among cannibal tribes there exist

We ought to find out whether among cannibal tribes there exist any traditions concerning men who have freely offered themselves as food.

God descending into a lamb to be slain and eaten—that alone can purify the murder of the lamb and the food thus provided.

If God is able to be really present in a piece of bread, why should He not have been really present also, amongst those who shared such a faith, in a lamb?

One could cat of the lamb without that constituting a crime if one consented to imitate it.

In Marlowe's Faustus, the devil possesses over the sinner the power to make him suffer when he pronounces the name of Christ, but not any other kind.

Fortunately, there are some things that are so pure that it is absolutely certain the devil cannot defile them in the eyes of one who really loves. Such are the name of Christ, the Our Father, the sacraments. . . . Otherwise, what hope is there?

Philebus. Pain is the dissolution of harmony. It results from the disappearance of the unity which bound together the opposites. This unity which existed in the body disappears from it, and the conflict between the opposites penetrates into the soul, where the feeling of impossibility is produced. But the soul which loves is then forced itself to undertake the remaking of the unity of the

<sup>1 196.</sup> 

<sup>&</sup>lt;sup>2</sup> The wrong I did I meant to do, and I admit it (Prometheus Bound, 266).

<sup>3</sup> Who consents.

opposites within itself, to accomplish, impelled by the grace of God, yet in co-operation with Him, what God had himself accomplished in the body entirely without the soul's aid. The greater the number and significance of the disconnected opposites which enter into the soul, the more it must, in order to love and out of love, begin over again and imitate the work of God. God then remakes in the soul, and in conjunction with it, what he had previously made without its assistance. That is why the Cross is the gateway leading toward the depths of God's wisdom. Τῶ παθεῖ μαθός.

In God, at the point where the two opposites, Power and Love, are separated, a supreme anguish exists. (The enmity between Zeus and Prometheus is an image of this.) How are the Most-High God and this crucified corpse going to set about becoming

reunited?

In order that there may be a perfect, an ideal model for the reuniting of the opposites, it is necessary that the unity of the two supreme opposites should be disrupted. The Holy Spirit withdrew for a moment from Christ. It is in this way that the Passion constitutes at the same time Redemption.

Sin is the dissolution of the bond between creature and Creator. The Word recapitulates this break divinely and sinlessly, at the

same time as that in the fundamental bond, and repairs the two.

Pain, by forcing us to associate ourselves with God's harmonizing action, alone repairs the sin which has separated us from God.

We have become separated from God by desiring to share in his divinity through power and not through love, through being and not through non-being.

To love pain means associating oneself with the unity, transscendent with respect to ourselves, of the power and love of God.

Our sin introduces a discordance in the perfect harmony; it is only possible to reconstitute this perfect harmony by means of a perfect harmonization which implies complete discordance beforehand.

In a sense (but in what sense?) original sin, the expulsion from the earthly Paradise, the Passion, and the Resurrection are continually

taking place together each moment.

But in another sense (in what sense?) they are historical events; for they are realities, not only in heaven, but on earth. And there is no other kind of reality here below except what takes place at a given spot, at a given moment.

This necessity is constituted by Matter, the Mother, whence

proceeds the Incarnation. It is the condition of existence.

That is why there is a meaning attached to prayers addressed to the Virgin.  $\chi a \hat{\imath} \rho \epsilon \kappa \epsilon \chi a \rho \iota \sigma \mu \epsilon \nu \eta$ .

What is called paganism, in all its manifestations, can only be a

debased form, not something primitive.

If, instead of uprooting people from their roots in the Past, priests were to say to them: 'We bring you what your ancestors believed in, and what you have now forgotten'... No doubt that is what Christ intended.

What is imperfect proceeds from what is perfect, and not the other wav about.

If Adam's revelation involved the possibility of the Incarnation and of the Passion, then totemism can be explained by considering sacrifice as being an image of this mystery.

Mankind has also found images of it in the moon's phases and in the occultations of the stars. Cf. the story related by Frobenius about a people whose king had to be a sacrificial victim on the day appointed by the priests in accordance with the stars.

Materialism, too, is a debased form of faith.

Faith alone makes it possible to invent.

Herbs gathered during full moon in stories to do with magic. Belief in the efficacy of moonlight in its perfect form. Such light plays a demoniacal rôle, but like the consecrated host in the celebration of Black Masses. Just like the bread in the Eucharist, which has the virtue of causing the Holy Spirit to enter into souls, caused the devil to enter that of Judas. It is only for the wicked that holy things possess a demoniacal virtue.

The full moon is something perfect which the very next day will

no longer be visible.

The moon is an object which can be contemplated face to face, unlike the sun. The moon is the last thing to be beheld by the man who has emerged from the Cave described in Plato, immediately before being rendered capable of casting a look—necessarily a fugitive one—at the sun. In other words, according to the *Symposium*, it represents the beauty of God.

The spring equinox and the full moon at Easter: here we find the

two symbols together.

We must indeed have piled up a mass of crimes that have made us accursed, for us so to have lost all the poetry inherent in the universe.

Zagreus, the son of Proserpina. Hecate-Artemis. The moon of the Underworld. Solar light has had to pass through death before becoming lunar light. Lunar light—uscless, beautiful and nothing more. In all beauty there is an element of death. The castration of the Sky is what produced the beauty of the world: the castration of Osiris, left unremedied. The light of the moon is sterile, like the vital force of the man who is chaste owing to saintliness. Thus there are several appropriate reasons for assimilating the Moon to an infant God. Io, the virgin with horns, is evidently a double of Prometheus who comes to visit him in his solitude; for it is expressly stated that the rock to which he is chained is inaccessible. Must try to understand what Io's journey actually represents.

Pain, a disjunction of the opposites. Thus we get the composite pair Rest-Movement. We live by the latter's equilibrium. If you make somebody run round and round for forty-eight hours under the lash of a whip . . . or if you nail somebody down by the hands and feet . . . Well, that is exactly what Io and Prometheus represent. Io is the complementary form of torment. The suffering God suffers both forms of torment at once.

(The Wandering Jew—what is his significance?)

Compare the liver that is devoured and grows again with the

moon's phases.

When Prometheus and Zeus become enemies, all that is left to Zeus is his power. He has therefore got to beget someone more powerful than himself. For power is an unlimited thing, anewor, that is to say it is always begetting some more. However great a power may be, a still greater power is possible. Divine wisdom alone is what places a limit on power. The Philebus: 'The eternal realities are made up of the Limiting and the Without-Limit', that is to say of wisdom and power. Wisdom is Love. God, out of love, limits his power. Just as the priests do who exercise control over the warriors in the State. God is at the same time absolute power and absolute powerlessness.

Non-active action. The Spirit constitutes the link between these opposites, which become separated when it withdraws itself from Christ. Love is on the side of non-action, of powerlessness: Love which consists of loving simply that a thing should be, of not wanting to tamper with it. God loves us in this way; otherwise we should immediately cease to exist. We should be annihilated. Consenting out of love no longer to be—as we have got to do—is not

2M 54

annihilation, but transportation upward into that reality which is

higher than being.

God wanted to annihilate men, who are a discordant note in the universe. They had either to be annihilated or else saved. God's power tends toward annihilation, but his love produces salvation. This opposition between the power and the love of God represents supreme suffering in God. And the reconciliation of this power and of this love represents supreme joy, and this suffering and this joy together make one.

Obviously, we can only see with our eyes and can only imitate God-in-his-powerlessness, and not God-in-his-power. Moreover, it is God-in-his-powerlessness who shall judge us, and shall be the arbiter between God-in-his-power and us. Cf. the story of Prometheus as related in Hesiod—Job—

God here below cannot be anything else but absolutely powerless. For all limited power is a union of power and powerlessness, but in accordance with a unity belonging to this world; whereas in God the union of these opposites is found in its very highest degree. It is necessary that Krishna should be separated from his army, that he should only take part in the battle as a charioteer, as a servant.

Those who do not embrace the Passion intellectually have to conceive God in his impersonal aspect so as to be able to conceive his powerlessness. (There are still other reasons making for the impersonal aspect of God.)

The revolt of the Signs of the Zodiac—isn't this represented by the new moon, when they are able to assert themselves? Isn't their defeat represented by the full moon, when they disappear? Isn't it they (the Titans) who bit by bit devour the moon (Zagreus)?

In Nonnus' account, the revolt of the Titans takes place when

Zeus, disguised as a bull, carries off Europa. It represents another -very much more ordinary-interpretation concerning the new moon. The God with horns, the God in the shape of a bull, has hidden himself for the purpose of making love; the Signs of the Zodiac take advantage of the fact to assert themselves more than they have a right to do.

The Lyre restores the balance. The Lyre is also the crescent moon. And the God-with-the-Bow, Love, Apollo, is also the moon. Apollo is the God armed with the Bow and the Lyre—both a solar and lunar God at the same time, God of Light: a Lycian, a Trojan

God-alas!

The moon, source of poetry.

'Apollo, the god exiled from the sky'—as the lunar God. The sun never disappears, even at Christmas. It is only the moon that

disappears.

The Zeus with the manifold metamorphoses and loves is a lunar god. (Proteus, too, perhaps in one of the meanings attached to the myth.) Again, in Shakespeare, the changing moon is a symbol of infidelity in love.

Did the last shape assumed by the moon before the new moon conjure up, among the ancients, the idea of castration? Was the

worship of the phallus also linked up with this?

Heracles is also an archer (cf. Philoctetes)—Note that the moon is successively two bows placed in opposition to each other, and which form one and the same thing.

It is Heracles who releases Prometheus.

Dionysus is a god whose action is like that of chlorophyll. Chlorophyll is the intermediary between solar energy and us. Just as the moon enables us to look at solar light face to face and at length, so chlorophyll enables us to cat and drink solar energy. When we drink wine, we drink solar energy itself. Surely people must always have realized this. It is simple enough.

It is literally true that solar energy descends into plants, and thence into animals, in such a way that we are able to eat it after having killed it; and that plants and animals are mediators between the sun and, here below, our bodily hunger—and not only our hunger, but all our bodily needs. We build ourselves houses, in defiance of gravity, with the aid of solar energy in the form of wood.

Solar energy descends into plants and animals as a living thing, but becomes a dead one before satisfying our needs. The Cross is a dead tree.

In draught animals, oxen, horses, etc., solar energy remains something living, but becomes our servant. Apollo, the servant of Admetus. 'And took upon him the form of a servant.' We are not able to tap solar energy directly. It is solar energy

We are not able to tap solar energy directly. It is solar energy which transforms itself of its own accord, takes on a form such that we may be able to lay hold of it. It is a grace that we receive. All we can do is to arrange things so that it may descend into them. We don't actually do anything.

Plulippians ii, 7.

If the missionaries could only say: 'By coming to us, far from losing contact with your ancestors, you will recover the contact you have lost. We have come from afar to bring you their message, the message from your dead'.

Every time we cut a plant or slaughter an animal we kill the sun, which consents to this murder. We are eaters and drinkers of the sun.

When the sun stops coming to let itself be eaten by us, we go hungry.

The sun also has the monopoly of the manufacture of pure water

derived from the salt water in the sea.

Just as the sun passes into plants by the process of maturation, so fire—the sun inside our homes—passes into them by the process of cooking.

If we could only feel these symbols with our sense of taste in

every mouthful of bread. . . .

The problem of the orgin of language, of technical invention, etc. This problem is not even conceivable as such. That origin must therefore be a transcendent one.

When you hang an object (and this is particularly true in the case of a man being executed . . . ) on to the branch of a tree (and the same applies equally well to fruit), it is gravity which pulls at it, but it is solar energy crystallized in the tree which sustains it above the ground and makes it possible for gravity to pull at it thus. We have here a combination, an equilibrium of descending and ascending forces—It is the balance of the Cross.

The union between the two opposing forces—gravity and vital ascending force—is also what makes the beauty of Greek statues. These must possess an absolutely vertical line as their hidden centre of symmetry. The flowing surfaces of the limbs or the folds of the draperies represent pure gravity untroubled by its opposite.

An exactly vertical line forms the union between descending and

ascending forces.

The conception of the guna Sattva—representing ascending force and light—shows that the ancient Hindus had a very exact notion of the chlorophyll-producing function of light.

Man is unable to produce energy of any kind.

We only possess what we renounce. What we don't renounce

escapes us. In this sense, we can possess nothing whatever without passing via God.

It is necessary that all the harmonious textures, without any exception, of which our soul is woven should be undone in order that they may be rewoven in us by God with our consent. It is the death which precedes the resurrection. In this way we accept to be, and still more we accept not to be, for we realize consentingly that it is God who fashions our being. God has created us without our having wanted it. He has to re-create us with our consent, for he does not want to do us the least violence. And then finally, with our consent, he will de-create us.

Every single thing which has properties is not only the good, but something else besides. And on this account it is not the complete good, nor is it good always and in every respect. Everything which has properties is a mixture of good and evil. The good has no property at all, except the fact of being good. Is it, then, emptiness; is it negative? Yes, as long as we do not direct the whole of our attention towards this. But since we are unable immediately to turn the whole of our attention towards this since a large approximation. the whole of our attention towards this, since a long apprenticeship is necessary, during this time it is negative, empty, and we direct our attention towards the negative and the empty. It is this which constitutes the dark night of St. John of the Cross, and which is also found in Plato. At the end of it, this emptiness manifestly appears as the only reality that is truly real, and already during the course of the dark night there are moments when we have the presentiment of it. But what is the stimulating agency operating throughout this night? Simply the inadequacy of all earthly goods.

The education of the attention—that is the chief thing.

Man doesn't regard his existence as a good, he always wants something else than simply to exist. But he regards an external condition of his existence as a good.

The idea of sacrifice is that human creatures—myself included,

and the same thing applies to each one—push back finality. I am only a means, and a means with a view to what? . . . I don't know—'(In such and such circumstances) one hasn't any reason for living. . .' The *Iliad*. These people live and act with a view to what?

The miser who guards and increases his treasure is only seeking after his own existence, of which the treasure has become the

condition. And yet mere existence is not a good; for the mainspring governing the miser's attachment to his treasure lies in the fact that he wanted something else than simply to exist. Thus, owing to the fact that what one really wants is something else, one attaches to this existence which is given, which one has only to accept, a condition, and thenceforward one is forced to strain every effort day and night with this existence as an end.

The great pain which accompanies manual labour proceeds from the fact that one is forced to strain every effort for such long hours together simply in order to exist.

The slave is a man to whom no good of any kind is offered as the

end and object of all his fatigue, except mere existence.

He has then either to be detached or else drop to the vegetative level.

It is in this way that avarice and like passions constitute a form of slavery.

Detachment consists of doing whatever one does, not with a view to a good, but out of necessity, and of taking the good only as an object for the attention.

A man who lived for his country, his family, his friends; with the object of getting rich, or of rising in the social scale. . . . A war comes. He is led away captive; and thenceforward, for the remainder of his days, he has got to exhaust every ounce of strength which is in him, from dawn to dusk, simply in order to exist.

That is something appalling, impossible; and that is why there is no end, however paltry it may be, provided only that it presents itself, that it is possible, to which he will not cling; as, for example, to have the slave who is beside him punished. He no longer has a choice of ends. Any end whatever is like a stick to a drowning man.

Those moments when one is compelled to look on mere existence as the sole end represent total, unmixed horror. Therein lies the horror of the situation of the man condemned to death, and which Christ himself experienced.

-'Niobe also, of the beautiful hair, thought of eating.' That is sublime, in the same way as space in the frescoes of Giotto.

A humiliation which forces one to renounce even despair.

The disdain shown by the Greeks for the applications of science did not spring from an aristocratic turn of mind, but from this

elementary truth that the applications can just as easily be bad as good.

Problems that are insoluble, like the relationship between the properties of the circle, have not a solution in God. How should they have? There are no triangles and circles in God. Their significance lies entirely in the educative value of this insolubility itself. Each of the domains of knowledge which lie below God is governed by an impossibility that is proper to it, and leads up to the domain above it. This impossibility is not resolved in the higher domain, for it cannot be separated from the terms, which continue in their own domain and do not move into a higher one. Impossibility constitutes the basis of ascending movement, what is

in opposition to gravity, the guna Sattva.

R.—'If I worked simply in order to live, I shouldn't have any taste for work. I have to work with the object of getting on in the world'-Those who cannot 'get on' in the world need to have

a transcendent end.

If one could be an egoist, it would be very pleasant. It would be a

proper rest. But one cannot, literally, be one.

It is impossible for me, in whatever way it may be, to regard myself as an end; nor, consequently, to regard my fellow-creature as an end, since he is my fellow-creature; nor anything made of matter: matter is infinitely less capable still of receiving finality than are human beings.

There is only one single thing on earth which it is, in fact, possible to regard as an end, because it possesses a sort of transcendence with respect to the human individual, and that is the 'collective'. That is why we are chained to earth by it. It forms the object of every kind of idolatry. For example, avarice: gold is a social thing. The same applies to every form of riches. Ambition: power is a social thing. Science, art are also social things. And what about love? Love forms more or less an exception; which is why we can go to God out of love, but not out of avarice or ambition. Notwithstanding, in the impulse which draws us toward a human being, the social character of that human being is in no sense absent. For example, the feelings of love aroused in us by princes, princesses, famous people, grandes coquettes, etc.—by all such as possess prestige. On the other hand, in the love we feel toward some one on an inferior footing to ourselves, the spirit of domination and possession is not absent, and this love tends toward the 'devouring' of a good many individuals: e.g. Don Juan.

The object of science is not truth, but beauty. It is philosophy which has truth for its object.

The circle and the straight line. Does the formula for the circle,  $\sqrt{x(a-x)}$ , throw any light on the relation between e and  $\pi$ ?

Point of contact between the circle and the straight line (the tangent). It represents this presence of the higher order in the lower one in the form of something infinitely small.

Christ is the point of contact, the tangential point, between humanity and God.

To work out a theory of aggregates capable of transposition in all domains.

Greek science was based on picty. Ours is based on pride. There is an original sin attaching to modern science.

... With numbers, one passes from one to the other of these three domains (addition, multiplication, power), as one does in geometry for the line, the plane and the volume.

And just as there are symmetrical volumes which could not be arrived at except by the fourth dimension, so likewise there are ratios in the case of numbers which it would be impossible to form, connexions which it would be impossible to establish except by passing via something transcendent.

When you have two terms whose connexion lies at an inaccessible height, you can get round the difficulty by finding their counter-

parts in another domain where the higher is accessible.

To mark also the notion of condition of existence in mathematics. You require a number (in the sense in which the Greeks used  $\partial \rho \partial \mu \delta s^{-1}$  as synonymous with  $\lambda \delta \gamma o s^{-2}$ ) such that . . . How are you to find it? But it is there already. It is defined by the words which follow after 'such that' . . . You are then able to look for the properties necessarily bound up with this definition.

It is like absolute good. How are you to find it? It is there. It is defined by the orientation which constitutes finality. This analogy is an aspect of the function of  $\mu\epsilon\tau a\xi \dot{v}^3$  fulfilled by mathematics.

Need is creative by itself in the case of mathematics, like desire is in that of prayer.

These connexions which we are unable to establish are a witness

<sup>1</sup> Number. <sup>2</sup> Relation. <sup>3</sup> Intermediary.

to the transcendent. Therein lies their significance. God gives us koans.

(n+m)—We pass from adding to multiplying and vice versa.

It would be sufficient to distinguish the planes to enable one to make an analysis of the paths followed by mathematical invention and demonstration.

There are the transcendent planes, and there are also the impassable paths, the operations in reverse-gear: subtraction, division, extraction of roots, derivation.

2 cannot be a second power as a number, but it can be a square as an area. You can construct squares which are between themselves as the sequence of numbers. You can also construct cubes. (But nothing more.)

Why is it that all second powers are equal to the sum of the first *n* odd numbers?

$$5 \div 5 + 5 \div 5 \div 5 = I + 3 \div 5 \div 7 + 9$$
  
 $-4 - 2 \div 2 + 4$   
 $6 + 6 + 6 + 6 + 6 = I + 3 \div 5 + 7 + 9 + II$   
 $-5 - 3 - I + I \div 3 \div 5$ 

That is clear enough. Here, geometry only furnishes an illustration.

To hear all noises through the screen of silence.

The story of Buddha, in a previous existence, having the form of a hare, who jumped into the fire to offer himself as food for a monk. If that is a theme of folk-lore, as is probable, it confirms my conjecture on the subject of sacrifice. Possibly execution at the stake is derived from such an image. In Gaul, were not human sacrifices performed at the stake?

Asanga: 'People are not capable of bearing their own suffering. How much less, then, the suffering of others in the mass! The bodhisattva is altogether the opposite, for he is capable of bearing the suffering of all creatures in the mass, as many as there are of them in the world.'

The illusion concerning the things of this world doesn't relate to their existence, but to their finality and their value. The image of the Cave is concerned with finality. All we have are shadowy imitations of good. Moreover, it is with respect to good that we are passive, chained down (by attachment). We accept the false values that are visible to us, and when we think we are acting, we are in reality motionless, for we remain within the same system of values.

Similarly, it is in so far as they constitute a good, a value and end, that mathematics are 'a shadow, but a divine one, an image of that which is'. To want to understand a mathematical theorem isn't the same thing as to want the good; but it is closer to wanting the good than to want money is.

In all that, the problem of knowledge is not raised, apart from the knowledge of good. Knowing is of no interest at all, apart from

the knowledge of good.

It is a question of ordering the various forms of good in relation to our desire, and to do that we have got to have fixed our attention to its fullest capacity on to our desire in its purity, in its emptiness. Exactly as though from among several more or less well-polished pieces of metal I wanted to choose the most highly polished—so the attention has got to be directed towards the perfect plane.

However, we are not able to fix our attention on to our desire, any more than we are able to see our sight. We can only see such

objects as are lit up by the light of the sun.

Thus, all we can do is to detach our desire from all forms of good and wait. Experience shows that this waiting is recompensed in the fullest possible measure.

Objects, light, sun—these form the Trinity: Son, Spirit, Father. (Of all the objects that are other than the sun, the most luminous,

the perfect reflection of it, is the moon.)

(The full moon being opposite the sun finds itself each month in that part of the ecliptic which faces the sun's abode.)

A shadowy imitation of good—e.g. Prohibition in America.

'The extinction of desire' (as in Buddhism); or detachment; or amor fati<sup>1</sup>; or the desire for absolute good—it always amounts to the same thing: emptying desire of all content, finality of all content.

The value of beauty lies in its being a finality that has no end.

One listens to perfect music with an attention devoid of desire, apart from the desire which goes included in the attention.

This also constitutes the superiority of intuition over

discursiveness.

<sup>1</sup> Love of destiny.

To turn away from becoming means not to turn towards the future.

That is also a 'death'.

Time is the Cave.

After having passed by way of absolute good, one again comes up against the illusory and partial forms of good, but disposed in an hierarchical order which makes it so that one only allows oneself to seek for a certain particular good within the limits imposed by the concern for a certain other particular good. This order is transcendent in relation to the various forms of good, and a reflection of the absolute good.

This order constitutes Dharma.

This order is not discursive. It is like that followed in the composition of a poem, after passing by way of pure inspiration.

The miser's treasure represents for him a shadowy imitation of good: it is doubly unreal. Means as such are something altogether different from forms of good. When separated from their function as means, they are still farther removed from being forms of good.

We look upon social conventions divorced from their true purpose as being good things. But conventions are manufactured objects. The superstitions with regard to them are shadows. And we ourselves only set a value on ourselves from the social standpoint.

It is with reference to appreciations of value that sensation is what

has least reality.

The myth of the Cave is only comprehensible when considered in conjunction with that of the Great Beast.

A decoration, qua a good, is the shadow of a manufactured

object.

The discursive intelligence (understanding of relationships) can only break down the various forms of idolatry and enable one to look upon both evil things and good things as limited, mixed up together, running into each other.

To try to recognize the point where what is a good passes into evil: in so far as, to the extent to which, with respect to, etc. . . .

To try to get beyond the rule of 3!

Meat and milk—The idea of creating, as it were, an alibi, of covering up the ingratitude by not placing the meat and milk in proximity to each other, because proximity is a form of relationship and implies a feeling of remorse with regard to the murder of the cattle in question. But if you believe that the sacrifice has

been consented to, there is no longer any question of murder or remorse. You can then cook the kid in the milk, as used to be done for the feast of Astarte; this ceremony producing a feeling of pure happiness. (But all this can equally well turn into complete licence.) 'Kid, thou art fallen into milk.' Does this refer to the state of child-hood, or to the sacrifice itself, or to the two things at once?

Heracles forms part of the child-wonder theme in folk-lore.

Demonstration. This means conceiving the predication in its relationship to others. Such relationships possess a higher degree of certitude than the terms.

The illusion which accompanies Revolution consists of believing that since the victims of force are innocent of the brutalities being committed, if force is placed in their hands they will use it justly. But, except in the case of those who are at least fairly close to sainthood, the victims are defiled by force in the same way as are the executioners. The evil lying at the handle of the sword is transmitted to the point. And thus it happens that the victims, raised to the pinnacle of power and intoxicated by the change in their situation, do just as much harm, if not more, and soon after fall back to where they were before.

Socialism consists of attributing good to the conquered; racialism, of attributing it to the conquerors. But the revolutionary wing of socialism makes use of those who, although of lowly origin, are by nature and by vocation conquerors; and so it arrives at the same system of ethics.

The meaning contained in Plato's *Politicus* is this, that power must be exercised by a social *milieu* composed of conquerors and conquered. But this is contrary to nature; except when the conquerors happen to be barbarians. In this respect, the victory of barbarians over civilized peoples, when it is not destructive in character, is more fruitful than that of civilized peoples over barbarians. Cf. the Aryans in India, the Hellenes in Greece. Exponents of racialism have seen clearly enough what a flowering results from such conquest. But the cause of it is not to be found in one race, but in a balanced mixture of both races. However, such moments are of brief duration.

Technical science, which places force and civilization on the same side, makes regenerations of this kind impossible. It is accursed.

Apart from such moments of racial intermixture, the equitable sharing of force between strong and weak is contrary to nature. It would only be possible with the intervention of a supernatural factor.

A supernatural factor in society is legitimacy under its double form of Law and attribution of the highest power in the State. A monarchy tempered by laws may perhaps be able to effect the mixture advocated in the *Politicus*. There can be no legitimacy without religion.

It is things qua values which are unreal for us. But false values also take away reality from perception itself, owing to the imagination which cloaks it; for the values are not deduced, but directly read

into the sensation with which they are linked.

For this reason, perfect detachment alone makes it possible to view things in their nakedness, and without this fog of false values. And that is why Job's ulcers and the dung-hill were necessary to him for the revelation of the beauty of the world. For there is no detachment without pain. And there is no pain borne without hatred and without self-deception that is unaccompanied by detachment.

Τῷ παθεῖ μαθός.

(May Venise sauvée be able to express this reciprocal movement!) Jaffier's moment of meditation, at the end of the second Act, is the moment when reality enters into him, because he has paid attention.

It is the whole cow which is milk-producing, although milk is only drawn from the teats. Similarly, it is the whole world which is the producer of sanctity.

The imagination is always linked with desire, that is to say, with value. It is only desire without an object that is empty of imagination. Beauty is naked, unshrouded by imagination. God's real presence is in everything that is unshrouded by imagination. The consecration of the Host is a supernatural operation which reduces a piece of matter to nakedness. Beauty seizes upon the finality in us and empties it of all ulterior end; seizes upon desire and empties it of all ulterior object, by presenting it with an object actually present and thus preventing it from launching out toward the future.

Such is the price paid by chaste love; for enjoyment lies in the

future. Whereas if one simply desires that a certain being should exist, he does exist; what is there then left to desire? Desire runs up against actual being. The particular being is then real, naked, unshrouded by some imaginary future. The miser never contemplates his treasure without imagining it to be n times bigger. One has to be dead to be able to see things in their nakedness.

In friendship also there is chastity or lack of chastity, according to whether the desire is or is not directed toward the future. A chaste love accepts the death of the loved one; such a death does not wrest any future away from it, since it was not directed toward the future.

Music unfolding itself in Time, as it does, seizes upon the attention and delivers it from the hands of Time by bringing it to bear at each instant on that which is. The waiting is one carried out in emptiness, a waiting on immediacy. One doesn't wish that a single note, a single interval of silence, should cease; while at the same time one cannot bear that either should continue.

Perfect music contains the maximum amount of monotony that is bearable; the least possible amount of change consistent with the maintenance of the attention at the same degree of intensity.

Love for someone who has died is love for a life that is ended, that can no longer produce anything new. It is also a desire devoid of any wish for the future. You desire that the dead person should have existed, and the dead person has, in fact, existed.

Desire devoid of any wish for the future is the 'arch-booby of all desires'.

Beauty attracts desire and satisfies it, and yet leaves it sufficiently unsatisfied so as to make it unable to turn towards something else.

Contemplation is the characteristic which the lover in the *Phaedrus* and the mathematician in the *Republic* possess in common.

To want to understand in cases where there is nothing to understand is like desiring in those cases where there is nothing to wish for.

Beauty contains, amongst other unions of opposites, that of the momentary and of the eternal. (Whence comes the powerful effect of sunsets and sunrises.) This applies to all the arts.

A man who is living in an unreal world and wields a sword is capable of plunging an entire people into unreality. The same thing doesn't happen in the case of an earthquake. We know why we are subjected to the manifest powers of Nature. But paying obedience to men whose authority over us is not hallowed by legitimacy is just a nightmare. For example, the case of the Carthaginians vis-à-vis Rome.

To be conquered, except if hope remains of a revenge in store, empties life of finality. And thinking on the revenge in store is the worst possible form of finality.

Conquest destroys what there exists of a reflection of eternity in

the public life of a country. In what way?

There is a connexion between the immovable feasts in a country and the legitimate character of the laws of that country—that is to say, the feasts which make us feel the rôle of number in Time.

[How often does Easter fall on the same date?]

The torture inflicted by prison cells which are either completely dark, or else completely white and always lit up by electricity: the question of separating number from Time. The case of Z., who could not stop himself from asking, What is the time?

The existence of a legitimate authority gives a finality to the acts of social life, to the various occupations—a finality other than the mere thirst to succeed in life (the only motive recognized by liberalism). Participating in the religion of the domestic hearth was, among the Greeks, some mitigation of the condition of slavery (cf. Cassandra in Aeschylus). The devotion shown by female captives toward the conquerors who had slain all their nearest and dearest comes from the fact that it is impossible for human life to remain for an instant without a finality of some kind. But an entire race which has been conquered cannot, at any rate in the first generation, place its finality in the conquering race; and when it does succeed in doing so it is degraded, owing to the fact that its end lies in a collectivity, a nation, and not in laws or in a man legitimately invested with sovereignty; also owing to the fact that its finality does not come to it out of the depths of an immemorial past.

Legitimacy represents continuity in Time, permanence, unchangeableness. It gives as a finality to social life something which exists and which is regarded as having always existed and being bound to continue to exist. It obliges men, in all the acts of social life, to want exactly that which is.

Uprooting, the break in legitimacy, when it is not due to conquest, when it takes place in a country as a result of the abuse of legitimate authority which itself destroys all feeling of legitimacy through its excessive use of force—such uprooting inevitably arouses the obsessing idea of progress and the thirst for getting rich and public advancement; for finality is then turned in the direction of the future: e.g. 1789; Russia.

An entirely impossible future, like the ideal of the Spanish anarchists, is far less degrading, and differs far less from what is eternal than a future which is possible. It doesn't even degrade at all except by its illusion of possibility. Where it is actually conceived as impossible, it transports into the region of the eternal.

ceived as impossible, it transports into the region of the eternal.

What is possible belongs to the sphere of the imagination, and consequently implies degradation. We must want either that which actually exists, or that which cannot exist at all; better still, the two together. That which is and that which cannot possibly be both lie outside the process of becoming.

Just as an artist guided by his knowledge of beauty exerts a beneficial influence on those who are stirred by beauty without actually recognizing it as such, so must be the action of the legislator.

The only thing which can turn legitimacy, a pure idea utterly devoid of force, into something sovereign—into Dharma, which is the sovereignty of sovereignties, and by which what is weak balances what is strong—is the mind: this has always been so, and will always be so.

That is why a reform must always have the appearance, either of a return to a past which has been allowed to become degraded, or else of an adaptation by an institution to new conditions, the object of such adaptation being not a change, but, on the contrary, the maintenance of an unchanging ratio; as if one were to have the ratio 12/4, and this 4 becomes 5; the true conservative is not he who wants 12/5, but he who makes 12 into 15.

The Republic—a revolutionary idea running throughout the whole of the nineteenth century—could not become a legitimate régime until a century after 1789; because by then 1789 was sufficiently far away to be an object of reverence, and because there is no reverence without legitimacy. And yet one century represents a very short time after all, wholly insufficient for founding a legitimate order.

In order to make royalty, in France, into something legitimate

once more, it would be necessary not to have to link up the restoration with anything of more recent date than Charles V. For the French monarchy became a tyranny, that is to say something illegitimate, under Charles VI. Since that time it has never ceased to be hated as such.

This is very clearly felt in the writings of Retz, Richelieu, and Montesquieu. (But how could one manage to renew a tradition across the lapse of centuries in a country which is so ignorant of history?)

Both the idea of conservation and that of justice should be hooked

on to the Middle Ages.

A public life in which in all works, in each of the separate acts of work performed, in all the national holidays, in all the relations existing up-and-down the social scale, in all art, in all science, in all philosophy, it were possible to read the supernatural truths.

And in war—what could be read there? ... The truths concerning

cvil.

Quaternions—complex numbers having four terms three of which are imaginary (in i, j, k) representing the position of a point in four-dimensional space. The various operations are defined for these numbers, but multiplication is not commutative in their case. Maxwell made use of them for his electro-magnetic theory of light.

It is necessary to pass by way of the transcendent to establish some

analogy between physical phenomena.

One must get back to the Greek conception of science, otherwise one breaks one's head against a wall.

To define which properties belonging to a given mathematical entity constitute its efficacy in relation to a given physical theory.

Balance and proportion— $p/p^1 = l^1/l$ ;  $pl = p^1 l^1$ ;  $p/l^2 = p^1/l$ . Christ and the world; distance from the point of intersection to the earth, and distance to the sky. The balance of the Cross a balance with vertical arms.

(N.B. must study the proportions in the Greek canon of the art

of statuary.)

The lever. 'Give me a fulcrum, and I will lift up the world.' The Cross was this fulcrum. Lever—a descending movement as the condition of an ascending one.

X's idea about free competition. When competition is absolutely

2N 557 free, a balance is established, and profit disappears. Taking into account the return on capital, the selling price is exactly equal to the cost price—A very fruitful idea. Free competition is with respect to economics as fluidity is with respect to water; it necessarily brings about a balance. Every imbalance corresponds, therefore, to a lack of fluidity. Action by the State ought then simply to have as its object the maintenance of competition on as free a basis as possible, while only imposing such restraints as may compensate for those which lessen fluidity.

A state of balance exists when any slight excess automatically brings into play a device which liberates a force acting in the

contrary direction.

Solar energy enters into plants in the form of a transmutation of the pair water-carbon into sugar. It is destroyed by us in the form of a return from sugar to the water-carbon state. Sap, the juice of the grape, etc., represents water plus fire. We absorb this fire, and there remains water. Water is the Mother, fire the Father, of life, which latter is air, breath (anima,  $\pi \nu \epsilon \hat{v} \mu a$ ); and, in effect, breathing constitutes this transmutation. The Hindus used to turn breathing into a sacred act, as we do with regard to food in the Communion. The destruction of solar energy supplies us with our own energy. In order that we may have energy, solar energy must first of all enter into us and there be destroyed.

Solar energy transforms the water and carbon into sap. The sap contained in dead wood, coal, etc., becomes fire; the sun which was imprisoned in there (like the genie in the bottle in the Arabian Nights) escapes from there.

We absorb carbo-hydrates. The dissociation of the hydrogen and the carbon (which latter combines with oxygen) liberates energy.

which is sun.

Fire in Heraclitus, under one of its aspects, is energy. This is as good as saying that energy in its entirety proceeds from the sun.

Fire unites hydrogen with carbon. Their dissociation gives us back fire, which we can then employ to effect another union of

opposites.

All destruction, all separation of opposites, liberates energy. This energy can be either left to become degraded, or else caught and directed. Pain liberates energy, and the utilization of this energy is joy. Since there is always some loss, there is bound to be waste if

the energy is not used for some higher purpose than that for which it was serving.

It is the same solar energy which is active in the seed, in the wheat-

stalk and in the ploughman.

The solar fire unites the carbon with the hydrogen to form starch in the grain of wheat. I eat this starch, separating it into carbon and hydrogen, and the fire thus liberated sets in motion my bodily machine which prepares the land for the reception of the grain of wheat. It is the corn which ploughs the land.

'Except the seed die. . . .' It is in the ploughman that it really

The energy which man withdraws from the soil, he has to restore to it again; the energy which he restores to it, he has to take away from it again. A perpetual oscillation. Energy bounces back and forth between the soil and man.

It is not possible to accept such a monotonous process without a renunciation of the self. But then it becomes something beautiful.

A well-ordered society would be one in which the State only exercised a negative action, after the style of a rudder, giving a slight pressure at the right moment to compensate the first sign of any loss of balance.

Analogy of the relation circle-circumference (sphere-surface, etc.) in spaces with n dimensions: this relation contains a variable numerical factor which attains its maximum around 7, and then drops again.

A bell-shaped curve for the density of dark radiation,

The circle of the ecliptic is the circle of the Other, which is resistant to fusion. The signs of the Zodiac are the Titans; this fits together perfectly well. The circle of the 'Other', because it condemns the planets which traverse it to suffer changes. There, the Sun is almost guilty of excess. There, the Moon suffers the passion. The other planets are subjected to occultations, etc.—The equinox is the point of balance, both between night and day and between the two circles. It represents mediation. The planets oscillate between the two equinoctial points.

The rôle of the Dragon in mythology. Zeus transformed into a dragon in order to become united with Kore and beget Zagreus, Is it true that the pole was once situated in the Dragon? When? [In Nonnus, Dionysus and Osiris are also assimilated.]

The beauty of a demonstration lies in the union between the Same and the Other. From the logical point of view, the result is a tautology; from the mathematical one, the production of novelty.

The Cross as a balance, as a lever. Descent as a condition of ascent. Heaven descending to earth lifts earth up to heaven.

Christ and Atlas. The pillar which joins earth to heaven. 'The keys of the Atlantic gates'—The pillar which joins earth and heaven together is harmony, the key; it is the vertical arm of the Cross.

(Are not crucifixes designed in such a way that the four ex-

tremities are inscribed in a circle?)

The golden number, in a rectangle where the small side of the right angle is equal to the largest of the segments described by the base of the height.]

'Love of God', for P. P.1—I must include the theme of the Duke of Norroway from folklore, and that of the Prince disguised as a servant-And then all the passages from Aeschylus; the Hippolytus of Euripides; the recognition scene between Electra and Orestes; Antigone. . . .

Wine is the blood of the sun-Dionysus-

Prometheus—Man committed sin, God inflicted punishment; and the punishment causes a separation in God between Power and Love: divine suffering. But harmony is necessary behind this suffering; for it is the divine Love alone which places a limit on the divine Power, and without this Love Power begets a greater than itself, a

new Power which destroys creation.

God undoes the harmony of which He is constituted in creating man—a creature which prefers itself to God. Creation itself is already a Passion.

God is an eternal act which is ever unmaking and remaking itself at the same time. In God, there are eternally and simultaneously perfect and infinite suffering and perfect and infinite joy.

The Greek idea, that the curse brought down by a crime (whether one of disobedience or of violence) only comes to an end when it falls upon a perfectly pure being. The actual stroke of this curse

<sup>1</sup> Reference to essay written for Father Perrin; cf. Waiting on God. (Tr.)

consists for this being either in dying, or in killing, or in both dying and killing. It consists in the contact with steel, either at the sword-point or at the sword-hilt, or at both ends—Antigone—Orestes—Eteocles—But in reality there is only one single perfectly pure being, that is God.

The sacrifice of Iphigenia forms the pendant to that of Isaac, as evil does to good. It is at the same time both violence and disobedience.

Laius committed the original sin of disobedience. Oedipus is a victim, but an impure one. His child (Antigone or Etcocles) is the perfectly pure victim. The original sin was transmitted to Oedipus in spite of himself.

Nature—the Mother in the *Timaeus*—is the daughter, mother and spouse of God. The Earth and Love, the Earth and Uranus, the Earth and Zeus.

But this relationship is not applicable to the myth of Ocdipus, since this myth starts with an act of disobedience. The incest committed by Ocdipus is truly a defilement. Ocdipus is the son of disobedience. Antigone, Eteocles, are obedient unto death.

Agamemnon preferred to sacrifice his daughter rather than not to wipe out Troy. Artemis wanted to save Troy, but she was not able to.

According to Herodotus, the Greeks derived the whole of their religion from the Pelasgians, who, in their turn, had taken it from Egypt. (In Greek mythology, there is nothing, or very little, that is 'Indo-European' in origin.) The Egyptian gods were divine incarnations. Or else was there only one such, Osiris (the only one worshipped throughout the whole of Egypt), and the rest were they just representations? At any rate, it seems irrefutable that in Osiris, Melchizedek, Christ, we have divine incarnations. Zagreus must be identical with Osiris: a child-god, with horns, lunar. Cf. Osiris's span of life of twenty-eight years and the fourteen pieces into which his body was cut up. Nonnus affirms that Dionysus, son of Semele, is a reincarnation of Zagreus: Dionysus, Melchizedek, Râma, Krishna—are all these the same incarnation? Bacchus, Vishnu—cf. the Indian origin of Zagreus, according to Nonnus. Hermes, the judge (see Nonnus), exercises a mediatory function.

The Spirit, which links together the Father and the Son, is also what constitutes the dissociation between them, that which brought about the Incarnation: it is at the same time an association,

a break in association and the union between this association and the break in it.

Anaximander: with reference to the injustice of things. If things were not unjust, there would be an equilibrium, that is to say, motionlessness. Becoming is what represents evil. On the other hand, the Indeterminate, which is the beginning and end of created beings, their cradle and their grave, is in itself absolutely pure.

The eternal model, in the Timaeus, is Good: the model in the matter of becoming is Evil. God has created the world according to the eternal model; but also as a process of becoming. The world consists of evil which has received the stamp of good.

We proceed toward something because we believe it to be good, and we remain chained to it because it has become necessary to us.

Atheistic materialism is necessarily revolutionary, for in order to orient yourself toward an absolute good on this earth you have to situate it in the future. For this impetus to be complete, you then need a mediator between the perfection to come and the present imperfection. This mediator is the Leader: Lenin, etc. He is infallible and absolutely pure; in passing via him evil is turned into good.

You must either love God, or be like this, or else allow yourself to be tossed about between the little evils and little goods of daily life.

Already Louis XIV and Napoleon were mediators between the present and the future.

Such mediators are mediators in regard to evil.

It is simply a question of admitting that in the scale of value—as opposed to the scale of quantity—the greater cannot proceed from the less.

Nothing on this earth is really an object for the desire that is in me. However, I cannot conclude from that that the world is viler than I am myself; for I form part of the world. Since I exist and this desire for absolute good constitutes the foundation of my being, there must be something in Reality which possesses at least the same value as this desire. But I am separated from it; I am unable to reach it. All I can do is to know that it exists, and wait—even if it means for years.

Those who serve a cause are not those who love that cause. They

are those who love the life which has to be led in order to serve it—except in the case of the very purest, and they are rare. For the idea of a cause doesn't supply the necessary energy for serving it.

Technical invention is an adaptation of means to ends. But true art is finality without any end attached to it. Hence, the technique of the true artist is a transcendent one. A transcendent technique is the same thing as inspiration. In a sense, there is nothing else but inspiration in art, for a non-transcendent technique must not play any part therein. In a sense, there is nothing else but technique, for inspiration is technique. (The connexion between the notions of order and technique.)

Unreality entirely takes away the value from good, that is to say, good itself. Whence the ontological proof, even in the matter of the Incarnation. Either the perfect man has existed, or else he isn't the perfect man. Cf. Plato. The reality which proceeds from good. It constitutes the ontological proof.

A smile from Louis XIV, considered as an object of desire, is the shadow of a manufactured object. The manufactured object is the institution of royalty—an arbitrary institution, a convention; but at the same time a condition of social equilibrium. Our good things are illusions derived from conventions.

Must continually make this analysis with regard to every object of desire, and persuade the whole soul that the analysis is true.

The Greeks used to identify that shock which those who are destined to become master and disciple feel in each other's presence with Love.

The unreality which takes good away from good—that is what constitutes evil. Evil is always the destruction of sensible objects in which good is really present. Evil is accomplished by those who are not cognizant of this real presence. In this sense, it is true that no one is wilfully wicked. The relationships of force give Absence the power to destroy Presence.

It is only with souls into which God has already descended and taken up his abode, which have already experienced his reality through actual contact—it is only from such as these that nothing in the world can possibly take away God's presence. But the feeling of

his presence can be taken away from them. It was taken away from Christ.

It is impossible to contemplate without terror the extent of the evil which man is capable of causing and undergoing.

How are we to believe that it is possible to find a compensation, a possible consolation for this evil, when because of it God suffered crucifixion?

It is right to ponder on all this evil with horror and without any consolation at all.

We are what is farthest removed from God, at the extreme distance whence it is yet not absolutely impossible to return to him. In our being God is torn asunder. We are God's crucifixion. My existence crucifies God. Just as we love some unbearable suffering because it is God who sends it to us, so it is with this same love, transposed from beyond the sky, that God loves us. God's love for us means passion. How could Good love Evil without suffering thereby? And Evil suffers too in loving Good. The mutual love between God and man is suffering: e.g. Prometheus, Hippolytus. The crucifixion of God is something eternal. 'The Lamb slain

The crucifixion of God is something eternal. 'The Lamb slain from the beginning of the world.' God is crucified daily upon the altars by the consecration of the bread in the Eucharist. If, in the Communion, the suffering of God is joy in us, must we not think that our suffering, when it is fully consented to, is joy in God? But for it to become joy in God, it has to be consented to in its utter and complete bitterness.

Why should I require a consolation of any kind so as to bear my sufferings without ceasing to love God, seeing that I can bear without giving way to hatred the sufferings of the Roman slaves, for which it is impossible to find any consolation at all?

'Thy righteous son, Abel.'—If one places oneself at the point of view of Catholic dogma, how is it possible to suppose that after the Fall, within the very next generation, there can have been a blameless, righteous being, a child of God, if the Redemption did not produce this purity, if not as an actually present fact, then as the revelation of a fact to come? (If one admits the possibility of several incarnations, can one even go so far as to regard Abel in this light at all?) If the sacrifice which Abel made to God was an image of the Incarnation, he (Abel) must have known it. Where would be God's mercy, if a righteous being were consigned

to darkness? How should we who are not righteous be able to understand the significance of his act better than he did himself?

It was necessary that Israel should be ignorant of the idea of the Incarnation so that the Passion might be possible. Rome likewise. These were perhaps the only two peoples to be ignorant of it. But Israel had, nevertheless, to have some part in God. All that part in God which is possible without spirituality, without the supernatural (there can be no supernatural life without the Incarnation). Israel's spirituality was exclusively collective. It is because of this ignorance, this darkness of understanding that it was the 'chosen people'. Thus is it possible to understand the words of Isaiah: 'I have hardened their hearts so that they should not understand my word'.

It is for this reason that everything in Israel is contaminated with sin; because there is nothing pure without a participation in the incarnate divinity, and in order that the lack of any such participation should be manifest.

A list of the contaminations (see later)—

Abel—Absolutely pure.

Enoch—Absolutely purc. (Doesn't dic. Does this represent an incarnation? Must read the Book of Enoch in the library.)

Nothing is said about the rest until we come to Noah.

(Is there any connexion between Abel and the Egyptian Pan, the most ancient of the gods, who was not regarded as having had any form other than a human one, according to Herodotus, but who was represented as having the attributes of a he-goat for some secret reason? Does this reason lie in the idea of sacrifice as being an image of the Passion? Abel may have sacrificed both a kid and a lamb.)

Noah—(Is he an incarnation?) The wood of which the Ark was built is symbolically connected with the wood which figures in the tree of Life, in the wooden chest in which Osiris was imprisoned, in the wooden obelisks set up in his honour (meaning attached to the obelisk? Any connexion with the punishment of impalement?), in the Cross. In the Book of Wisdom, the Ark is referred to as the 'wood of salvation'. Is there any connexion between the Ark and the chest containing of Osiris?

The Flood lasted for 150 days. The Ark arrived at Mount Ararat (is it far from Byblos?) in the seventh month, on the seventeenth day of the month (the same number as that relating to the death of Osiris).

(The Lord said: 'My spirit shall no longer abide in men, for that it also becomes flesh.'...)

Noah, up to the time of the Flood, was above reproach.

Later, he planted a vineyard, got drunk, exposed himself naked. Is this to be regarded as a sin? Not at all, it is a mystical drunkenness which causes the nakedness lost by Adam, the nakedness of which the shame of sin deprived Adam, to be found again. (Cf. the Gorgias: the naked and dead judges.) The part played by the vine in the story of Noah indicates a connexion with Dionysus—His sons were not sufficiently pure to be able to look upon his nakedness.

There follows a mere genealogy until we come to Abraham.

Melchizedek—absolutely pure. The words of St. Paul seem clearly to establish the fact that it is a question of an incarnation.

Nimrod, a grandson of Ham, the first 'mighty one' (any connexion with Hercules?), founds Babel—Nineveh. . . .

Sidon, the son of Canaan, the son of Ham.

Abraham—defiles himself in a degrading fashion in Egypt; hands his wife over to Pharaoh out of cowardice. He treats Hagar unjustly, on two separate occasions.

Lot—is he without defilement? . . . He offers his daughters to the men of Sodom to be violated, in order to protect the divine visitors to his house. When in a state of drunkenness, he lies with his daughters. (Here, apparently, it is a question of an altogether carthly form of drunkenness.)

-Abraham repeats the sin of cowardice committed in Egypt; but this time without adverse consequences.

His cruelty towards Hagar and Ishmacl. His obedience in the matter of Isaac. 'Behold the fire and the wood! (again the wood comes in)—but where is the lamb for a burnt offering?' Abraham sacrifices a ram (cf. the story about Hercules in Herodotus).

Isaac-preferred Esau, because he 'made him savoury meat'. He repeats Abraham's sin of cowardice. He allows himself to be deceived by Jacob, blinded by gluttony and foolishness, and blesses him in mistake. 'With corn and wine have I sustained him' . . . (bread and wine: Demeter and Dionysus).

Jacob—He obtains the rights of the first-born by a cruel form of blackmail, and his father's blessing by lies and fraud. At Bethel, he practises blackmail on God. He swindles Laban about the cattle (though it is true that Laban had wanted to swindle him first). What is the symbolism contained in the ringstraked and spotted beasts?] Rachel steals her father's images. The heap of stones, on which food is caten, as a witness to the covenant, and to serve as a boundary mark. 'The God of Abraham and the God of Nahor . . .

judge betwixt us' (Nahor was Laban's father). It is Laban who speaks thus, but Jacob takes part in this ceremony. The wrestling with the angel; Jacob's thigh is put out of joint; he goes away limping (cf. Dionysus; nysos—lame, halt). The children of Israel do not eat that part of the thigh which contains the sciatic nerve. [The word 'angel' is not mentioned in the text, but 'man' and 'divinity', and '... thou hast wrestled with God and with men, and hast remained strong' (but it is preferable to be beaten when one wrestles with God).] His grovelling attitude towards Esau; he bows himself to the ground seven times. He establishes himself in Canaan. He only mildly reproves the horrible crime committed by Simeon and Levi. He permits strange gods among his people, until he receives the command to set up an altar in Bethel. He compels Esau to leave Canaan, after all his contemptible treatment of him. (Esau, himself, has never done the slightest harm.)

Jacob's children—Simeon and Levi, their horrible crime against the Hivites. Reuben, the eldest son, cohabits with his father's concubine, and his father hears about it. Judah sells Joseph to some merchants; all the other brothers are accomplices (and they even want to kill him, except for Reuben who wants to save him—and possibly Benjamin also?). Judah lies with his son's widow, taking her to be a prostitute. Joseph marries the daughter of an Egyptian priest, by whom he has two sons. [Judah offers to be Joseph's

servant in the place of Benjamin.]

[Joseph's family in Egypt, composed of 70 persons]—Privileges which Joseph causes to be bestowed on his family (lands; supplies of food during the famine). Joseph's atrocious conduct towards the Egyptians, whom he strips of all their possessions, except for the priests. 'As for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.' Henceforth, the Egyptians have to work two and a half months a year for the State. But not the Israelites who, through the most unjust of privileges, continue to retain their possessions.

[The theme of the daughters who surreptitiously lie with their father during a drunken sleep—and Tamar's relations with her father-in-law Judah—and those of Ruth with Boaz—Should all this be set beside the myth of Poros and Penia? Are they myths

representing the Incarnation?]

[Deuteronomy xiii—'If there arise among you a prophet which saith, Let us go after strange gods, even though he perform signs and wonders, ye shall put him to death.']

[According to the beginning of Chronicles, Nimrod, 'the first who began to be mighty upon the earth' (is this Hercules?), was descended from Ham by Cush. The Zidonites, the Amorites, etc., were descended from Ham by Canaan; the Philistines, from Ham by Mizraim; Abraham and Asshur, from Shem. It is therefore true that the Phoenicians were not Semites.

The excessive prosperity of the children of Israel in Egypt.

Moses—starts off with a murder—Joshua—then a host of 'Judges' (murders, betrayals)—Samuel—Saul—David—Solomon—Kings of Judah and Israel. . . .

Jonah bewails the fact that Nineveh is not destroyed. Japheth—Japetus? || Shem, σημα—sign? || Ham, γαμ—carth? ||

|Solomon begins by building the temple 480 years after the flight from Egypt, 419 years before the beginning of the captivity, 479 years before the rebuilding of the temple: this is 960 years divided into two  $(3 \times 2^4 \times 10)$ . But can one accept this chronology?] [One finds the harmonic mean in the temple: base 6 by 2, height

3.  $2(1+\frac{1}{2})=6(1-\frac{1}{2})=3.$ 

[Solomon has a census taken of foreigners, discovers there are 153,600 of them, and reduces them all to slavery; yet in a very different fashion from that in which the Jews had been in Egypt: 70,000 for carrying loads, 80,000 for quarrying stone, 3,600 as overseers. He doesn't reduce the Jews to slavery, but crushes them with taxes. He was a kind of Louis XIV, except for the fact that he didn't go to war. No trace of fanaticism about him.]

Everything is of a polluted and atrocious character, as if designedly so, beginning with Abraham inclusive, right down through all his descendants (except in the case of some of the prophets: Daniel, Isaiah; any others ????)—as though to indicate perfectly clearly:

Beware! That way lies evil.

A people chosen in order to be rendered blind, to be the executioner of Christ.

The Jews were not allowed to be 'idolaters', because otherwise they would not have killed Christ.

If some ancient Hebrews were to come amongst us, the images of Christ crucified, the worship of the Virgin, and above all the Eucharist, God's real presence in a piece of matter, would be regarded by them as being that very thing which they were accustomed to name idolatry.

Is there no trace whatever of Israel in Homer and Herodotus, or of Troy in the Bible? Is this really possible?

The Iliad—Deucalion, the son of Minos, the father of Idomeneus. Deucalion is also the name of him who was connected with the Flood, the husband of Pyrrha—(The name of the 'first man' is Phoroneus. Is he possibly the father of Niobe? According to what source?) Cf. the scholium to Homer's account in the Odyssey, X, 2 (but the connexion is not clear): 'Deucalion, in the time of whom the cataclysm arose, was the son of Prometheus. His mother was an Oceanid. She is referred to by Acusilaus as the daughter of Hesionea—a daughter of Oceanus—and Prometheus'. In Aeschylus, there is an allusion to this rôle of Prometheus in saving mankind from destruction. (Thucydides, I, 3 also speaks of him in this connexion.)—The same rôle as that of Noah; but the latter not only saved man, but all the animals which God wanted to destroy as well. The rainbow, sign of the covenant between God and the Earth. Iris and Hermes, 'angels' of Zeus. (Hermes, the child-god, the child prodigy; in the Homeric hymn, the child inventor of the lyre, the moon.)

Ham: in him Babel and Ninevch take their origin, founded by Nimrod, 'the first mighty one', who is descended from him through Cush; Sidon, therefore Phoenicia, is descended from him through Canaan (which shows Autran to be in the right); the Philistines (are they the same as the Cretans?) and the Egyptians are descended from him through Mizraim. These peoples represent everything that was most beautiful, purest in civilization up to the time of the Indo-European invasions. (Dagon, a Philistine god—is the name connected with  $\Delta ia$ ? Tyre, in 2,900 B.C.)

It is clear from Herodotus that the Greeks took their religion from the Egyptians, the Phoenicians and the Pelasgians (are these the same people as the Philistines? Where is Larissa? Is it a town in Asia Minor? (And then, what about the Hindus, and the Persians?)

Minos, son of God by a Phoenician woman—Dionysus, son of God by the daughter of a Phoenician man united to Harmony—Cousins, grandchildren of the Phoenician Cadmus, son of the Egyptian Agenor. The dead body of Osiris at Byblos—Isis, the foster-mother of Palaistinus (most certainly the Canaanites)—(like Demeter at Eleusis). According to Herodotus' system of interpretation, the story of Europa and Semele significs that the

<sup>1</sup> The accusative of Zεύs.

Phoenicians revealed the cult of Osiris both to Pelasgic Greece and to Crete. (A good many of the myths were intended to salve national susceptibilities with the object of avoiding religious wars.)

Minos and Daedalus. Technical inventions. Prometheus—identical with Minos. Minos, the inventor of laws, author of the only just laws (unwritten ones).

Adonis, according to Plutarch, is perhaps the same as Osiris.

Mithras, according to Herodotus, is the Celestial One.

The Minotaur—isn't this a double personification of Minos? Minos, and the bull in love with Pasiphae, and the Minotaur—are they not all one and the same being; just as in the case of Osiris and Apis? God as eater of man. As soon as you penetrate into the labyrinth (D. S. I, 61), you no longer know where you are going; you have to grope your way forward, as in the Cave. And there is no longer any means of getting out. On reaching the end, you are devoured.

(Herodotus, II, 148—A description of the Egyptian labyrinth; an immense building, more extraordinary than the Pyramids, with 3,000 dwellings, of which 1,500 were situated underground and were not shown to the public.)

[On the subject of the Minotaur, cf. Plutarch, Theseus.]

God makes Moses and Joshua purely temporal promises, at a time when the Egyptians were intently concerned with the soul's eternal salvation. The Hebrews, having rejected the Egyptian revelation, got the God they deserved—a carnal and collective God who never spoke to anyone's soul, up to the time of the exile. (Unless, in the Psalms . . .?) Among all the characters in the Old Testament accounts, Daniel's is the only pure one (apart from Abel, Enoch, Noah, Melchizedek and Job). It is not surprising that a people composed of fugitive slaves, or rather of the children of fugitive slaves, led forth to take possession by a series of massacres of a land whose soft climate and natural fertility gave it a paradise-like quality, and which had been organized on a flourishing basis by civilizations in whose labours they had taken no part, and which they proceeded to destroy—that such a people was unable to produce anything very good. This was certainly not the way to establish the reign of good on this little portion of earth. To speak of 'God as educator' in connexion with this people is a heinous sort of joke.

Is it surprising that there should be so much evil in a civilization our own—which is corrupted at its roots, in its very inspiration, by this atrocious lie? The curse of Israel weighs upon Christendom. The atrocities, the exterminations of heretics and of unbelievers all this was Israel. Capitalism was Israel—(and is so still, up to a certain point . . .) Totalitarianism is Israel (more particularly so among the latter's worst enemies). [Already in the case of Joseph.]

In Tyre, founded in rather less than 2900 B.C., there was already

the cult of Heracles: is it Nimrod? The story of Zeus whom Heracles desired to see face to face, and who appeared to him in the form of a sacrificed ram—this resembles the story of St. Christopher and the child. What is there that is mightier than the mightiest? Extreme weakness: a corpse or a new-born babe. Prometheus chained to his rock is mightier than Zeus.

The Virgin is the Great Mother (the Earth). She was left intact both by the conception and even by the childbirth, because she was,

as Mary, a young Jewish woman, an incarnation of the Mother—the Matrix, the Nurse, the Receiver-of-impressions as described in the *Timaeus*—whom all Becoming, all act of generation leaves intact.

[Aphrodite Ourania, the heavenly Aphrodite, born as a result of the castration of Ouranos—is the feminine form of the Word. According to Herodotus: the Persians do not conceive of the divinity in human shape and accuse of madness those who represent it by means of images (this brought them close to the Jews and enabled them to exercise an influence over the latter); they only worship Zeus, whose image is the celestial vault itself in its wheeling course. Later on, they borrowed Aphrodite Ourania from the Assyrians, with whom she was known as Mylitta, and from the Arabs, with whom she was known as Alilat. The Persians gave her the name of Mithra. Mithra is, therefore, the Word. Is it from here that the Hebrews took their Wisdom?

Herodotus, III, 8 (I only read this after having written the above lines)—The Arabs take an oath by invoking Dionysus and Aphrodite Ourania. They believe that, among the gods, Dionysus and Aphrodite Ourania are the only ones with any existence, and that the virgin has her hair shaved in the same style as Dionysus (a tonsure; the hair is cut in circular fashion). They give them the names of Orotalt and Alilat (is there any connexion with Lilith?).]

Ezekiel xx, 25—['because they had not executed my judgments...] Wherefore I gave them also statutes that were not good, and

judgments whereby they should not live.' It is also more or less what St. Paul says. This Law was a sort of curse.

From Ham we get Mesopotamia, Phoenicia, the Philistines and Egypt. (From Japheth we get the nomadic peoples everywhere; and from Shem, Asia Minor.) Ham saw Noah's nakedness when the latter was drunk. Doesn't this mean the mystical, Dionysiac drunkenness, and the nakedness that is the opposite of the shame on account of sin which forced Adam and Eve to cover themselves—that is to say, salvation, perfection? Didn't Ham receive a revelation? Wasn't the curse which fell upon him the curse of affliction, which is inseparable from all contact between man and God, all human purity? (cf. the Hippolytus of Euripides). Shem and Japheth did not participate in the revelation. (The Hellenes seem certainly to have received all their revelation at the hands of the Mediterranean peoples they came amongst. The Romans did not receive any such. And what about the ancient Germans? The Celts? The Aryans of India???)

Ezekiel, on the subject of Tyre: 'Thou wast the seal of perfection.... Thou hast been in Eden, the garden of God; every precious stone was thy covering.... Thou wast the anointed cherub that covereth... thou wast upon the holy mountain of God.... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.... Thou shalt be brought to nought, and never shalt thou be any more.' 1

The same, with reference to Egypt: 'Whom art thou like in thy greatness? . . . Behold, there was a cedar in Lebanon . . . his height was exalted above all the trees of the field. . . . All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters . . . no other tree in the garden of God was like unto him in his beauty. . . . All the trees of Eden . . . envied him . . . I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him. Upon his ruin shall all the fowls of heaven remain, and all the beasts of the field shall be upon his branches. . . . In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof. . . . And I caused Lebanon to mourn for him . . . . '2

It is almost comparing Egypt to the Tree of Life in the earthly

1 Ezekiel xxviii, 12-19.

2 Ibid., xxxi, 2-15.

paradise. And isn't the Tree of Life the same as the Word? 'In the Word was life.' Isn't it pointing to the fact of Egypt's sanctity, to its initiatory mission? And perhaps even to the incarnation which took place in Egypt.

Egypt is compared to the Tree of Life, and Tyre to one of the cherubims which mount guard over, protect the Tree of Life (a

fire-stone).

'And Enoch walked with God . . . and the days of Enoch were three hundred sixty and five years. . . . And Enoch walked with God; and he was not; for God took him.' I

'The sons of God saw the daughters of men that they were fair.... And the Lord said: My spirit shall no longer abide in [shall not always strive with] men over a long period (???), for that it also becomes flesh (et caro factum est).' 2—"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.' 3

Are these the gods of Egypt? My spirit becomes flesh-are

these incarnations? 'The sons'—plural like Elohim.

'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . and it grieved the Lord.' The divine suffering.

'My spirit shall no longer abide in men over a long period, for that it also becomes flesh. Their days shall be reduced to 120 years.'

'My spirit shall not always strive with man, for that he also [is]

flesh; yet his days shall be a hundred and twenty years.' 5

My spirit having become flesh, incarnate, is limited by the duration of human life, which shall be 120 years.

'Noah was a just man and perfect in his generation, and Noah walked with God.' 6

God, addressing himself to Egypt: 'And when I shall put thee out, I will cover the heaven and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark because of thee . . . I will

<sup>1</sup> Genesis v, 22-24.

20 573

<sup>&</sup>lt;sup>2</sup> And became flesh. (Cf. John i, 14: Et verbum caro factum est: And the Word was made flesh.)

<sup>&</sup>lt;sup>3</sup> Genesis vi, 1-4.

<sup>4</sup> Ibid., 5-6.

<sup>&</sup>lt;sup>6</sup> English in text.

<sup>6</sup> Genesis vi, 9.

also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known.' 1

If Kore (Persephone) really represents the grain of wheat, she is an image of Christ—

The Sun first of all gave itself to men in cattle, then later on in bread and wine.

In Israel, it was forbidden to perform sacrifices on *heights* and at the foot of *trees*. Everything connected with *mediation* was forbidden them.

Circumcision alone was retained. Cf. Herodotus: 'The Syrians of Palestine admit that they took it from the Egyptians.' And why not? Abraham visited Egypt—where he prostituted his wife to Pharaoh—and had Ishmael from an Egyptian slave before becoming circumcised.

The history of Israel begins with a prostitution. It is Israel's original impurity. And isn't the second one Jacob's wrestling with the angel?

Hosea—'The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel, and prevailed: he wept and made supplication unto him.' <sup>2</sup>

Isn't it the greatest possible calamity, when you are wrestling with God, not to be beaten?

Hosea—'Thou shalt know no God but me; for there is no saviour beside me.' 3

They were too carnal-minded for any other god except Jehovah. And what about the human sacrifices made to Baal? But the extermination of whole peoples is something far more appalling.

Herodotus says that never, at any time, were there human sacrifices in Egypt. Nor were there any in Greece, according to Plato—Iphigenia represents the sin of human sacrifice.

Christ's—which is the last human sacrifice—is at the same time the greatest possible crime and the most salutary possible act. It is

<sup>1</sup> Ezekiel xxxii, 7-9.

<sup>3</sup> Ibid., xiii, 4.

<sup>&</sup>lt;sup>2</sup> Hosca xii, 2-4.

expedient for us that one man should die for the people. . . .' 1 (Unconscious prophecies are the most beautiful.)

Pain is the separation of opposites, the disruption of harmony. Harmony is the bolt, the key which holds the opposites together. Pain turns the key and enables one to go through the door. It obliges one to pass to the other side so as to be able to close the door again. There are a succession of doors (as in the case of initiations).

The Great Beast, in order to live, is in need of the intelligence that is inseparable from the individual. That is why it is in the intelligent man's power to blackmail the Great Beast, if he really wants to. Going on strike would seem to be the choicest weapon of those whose profession involves the exercise of thought.

## Theorem

Everything which tends to diminish the sum of intelligence socially necessary, whether in quantity or quality—thus separating it from love—is evil.

A harmony keeps our contradictory powers under lock and key. We are shut in amongst them. Pain turns the key, and opens the door. If we don't stir, our powers disappear. We have got to get up, walk, go through the door and close it again from the other side. We then find ourselves in another room, and there is another door. And the process is repeated. In this way we journey in our soul from room to room right up to the central room where God is waiting for us from all eternity.

The Jews—that handful of uprooted individuals—have been responsible for the uprooting of the whole terrestrial globe. The part they played in Christianity turned Christendom into something uprooted with respect to its own past. The Renaissance attempt at a re-rooting failed, because it was of an anti-Christian inspiration. The trend of 'enlightenment'—eighteenth century, 1789, laicization, etc.—increased this uprooting to a still infinitely greater extent with the lie about progress. And uprooted Europe went about uprooting the rest of the world by colonial conquest. Capitalism and totalitarianism form part of this progressive development of uprooting; the Jew-haters, of course, spread Jewish influence. The Jews are the

poison of uprooting personified. But before they began uprooting by spreading this poison, Assyria in the East and Rome in the West had already started doing so by the sword.

(What is the meaning attached to tales in which there is a door that must on no account be opened? Is it original sin?)

When after passing through door after door, opened and then locked behind him, through room after room, a being has arrived at the central part of his soul, which forms a single point, he doesn't stir from there any more; the doors open, then close again, according to circumstances; but he no longer goes to shut them. His presence is to his own soul as God's presence is to the world. If all the doors then open together under the stress of affliction, this really means participating in the Cross of Christ.

Τοῦτο δὸς ἐμοὶ.

The equality of the Persons of the Trinity—Not that the Son is not, in a sense, less than the Father; but also, in a sense, he is more than the Father. Prometheus and Zeus. The wrath of the Lamb.

The Gospels—'The kingdom of heaven... the least of all seeds.... The birds of the air....' It is the Tree of Life; the very same Tree to which Ezckiel compares Egypt. What he says about Egypt and Tyre agrees perfectly with the traditions assembled together by Herodotus.

Φοινίκη. 1 Phoenix. φοῖνιξ.

φοῦνιξ means 'Phoenician'—The son of Agenor, father of Europa in the *Iliad*—(Is he identical with Cadmus? Cf. Nonnus. Possibly his brother, for Cadmus is the son of Agenor)—purple (same derivation, either from the root  $\phi \epsilon \nu$ , do so and so, or  $\phi \epsilon \nu$ , kill, or the two together?)—palm-tree (cf. comparison with Nausicaa)—[a Phoenician musical instrument, see Herodotus, IV, 192]—Bird.

Symbolism of the tree. The solar energy descends into a tree and

makes it shoot up.

When, whilst the attention is being (or after it has been) fixed on unintelligible mysteries, truths appear that are absolutely clear and simple for the intelligence, but which the latter had not hitherto perceived, this constitutes a criterion.

<sup>&</sup>lt;sup>1</sup> Phoenicia.

Lion, bull, man, eagle. Eagle -- phoenix? Lion, Heracles? Bull, Osiris?

Fecundation. The semen deposited by a man in a woman when conception takes place, and which will subsequently become a human being, must contain a transcendent energy as compared with the vital energy, exactly as must the vital energy as compared with mechanical, chemical and electrical energy, and the latter as compared with heat. If the semen, instead of being discharged, is destroyed within the body of man, thus liberating this energy—in the same way as the destruction of wood into ashes liberates mechanical and calorific energy—man disposes of a higher form of energy than he could possibly acquire in any other way. Chastity is this laying up of high-grade energy.

[Haven't women any such source of energy? Does their inferiority in the matter of genius and even as regards certain aspects of

sainthood proceed from this?]

It seems to me that the transformation of calorific energy into mechanical energy must never actually take place. In cases where you think you perceive such a transformation, what takes place must really be something else. (?)

Women, too, must possess a transcendent source of energy as compared with the vital energy, otherwise conception would not

necessitate the union of the sexes.

In living matter there is something which partakes of indestructibility, and this something is what perpetuates the species. But this something is shared between the male and the female, and joined together again outside them.

Male, female, child: the child is the harmony born of the union of the opposites. But this harmony is outside the two terms, a third

and distinct thing.

Life is divided into two through the division between the sexes.

The question of original sin and the division between the sexes in Plato. Catharist text: 'The angels, on seeing themselves in bodies composed of mud and dissimilar in shape, wept'. The Virgin, being free of original sin, was able to give birth without the intervention of an earthly husband. Zeus devouring his wife with child, Wisdom, and giving birth to Athena through the head—(this is connected with

the Hindu tradition concerning the vein which rises vertically from the loins to the top of the head, hollows out a cavity there, and causes the sexual energy to mount up that way).

Lucretius: man and woman in the sexual act desire to become one, but are unable to. It is the only physical desire which, in the nature of things, can never be satisfied. Their union, which is the child, is something foreign to each of them.

In the Symposium and the Phaedrus, Plato seems to look upon chastity as a self-fertilization on the part of man. Desire promotes the production of semen which instead of discharging itself exteriorly, engenders a higher form of energy within the selfsame being.

(Has the presence in each sex of secondary characteristics of the opposite sex anything to do with this interior form of fertilization? In all genuinely first-class beings, there is something feminine about the men and something masculine about the women. Does this explain those lines in the *Symposium* about the dispositions of boys and girls destined for the spiritual life? Does the disgusting nature of homosexuality actually proceed from the fact that it represents a degradation of some higher possibility?)

The current notion whereby artists need to have a free sexual life in order to pursue their creative activity no doubt rests on a misapprehension. They need some excitant, so that their organism will produce the necessary energy for their art. But the satisfaction of the sexual instinct, far from assisting them, takes away from them a part of the energy thus developed. If they go on creating all the same, it is simply because they have a surplus amount of energy

remaining over to them.

Division into two, duality, is the particular misfortune of created things. The way life is divided into two sexes is a symbol of it. The division of Israel into two kingdoms, after the death of Solomon, is taken as a symbol of the same truth. See Ezekiel xxxvii, where the symbolism of the Cross is set forth.

(The word symbol, moreover, signifies a half serving as a

sign.)

The Cross symbolizes at the same time the union between and separation of the opposites, and the unity which characterizes this union and this separation.

Sin is an evil union of the opposites. The tree of good and evil.

The Homeric Hymn to Hermes. The theme of the infant prodigy.

Hermes as a thief (his theft of Apollo's cows). Hermes as the inventor of fire. He thus corresponds to Prometheus. He invents fire by rubbing two sticks together.

In pre-Christian antiquity, had the cross any connexion with the

production of fire by means of two sticks?

In certain Negro traditions, there is a connexion between this manner of producing fire and sexual union (see Frobenius).

> . . . πυρός δ' έπει αίετο τέχνην δάφνης αγλαον όζον ελών εν δ' ίλλε σιδείω άρμενον εν παλάμη, άμπνυτο δε θερμός αυτμή. Έρμης τοι πρώτιστα πυρήτα πθρ τ' ανέδωκε.

'He discovered the art of fire by taking a beautiful laurel branch and turning it round in some pomegranate bark, tightly held in his hand, when a warm breath was exhaled. Hermes, then, was the first to bestow the gift of flame and of fire.' 1

'Born at dawn, he played the lyre at noon and in the evening stole Apollo's cows.' <sup>2</sup> A theme of folk-lore.

Having accomplished the theft, he gets back into his cradle

'ηύτε τέκνον νήπιον'.3

He invented the lyre. He sings the origin of things and the attributes of each of the gods, in their order (cf. the Prometheus of Aeschylus). He and Apollo exchange each other's attributes; they are one and the same god-Are there any resemblances between the Hermes of the Hymn and the Dionysus of the Frogs?

The Oceanids are companions of Kore, as they are of Prometheus. Kore is abducted on the plain of Nysa, where Dionysus-"Iakxos—was brought up.

Herodotus says that Thales of Miletus was partly of Phoenician

origin.

Again according to Herodotus (II, 146), Nysa is in Ethiopia. He says elsewhere that in the capital of Ethiopia Zeus and Dionysus alone are worshipped. In the *Iliad*, Iris says 'I'm leaving for the land of Ethiopia, where holocausts are made in honour of the Gods, in order to take part therein'-She would thus seem to be identical with Dionysus.)—'Zeus left yesterday to eat amongst the righteous Ethiopians.'—The cunuch in the service of the queen of Ethiopia in the Acts of the Apostles 4 (it is not surprising that he should have

<sup>1</sup> Hymn to Hermes, 108-111.

<sup>&</sup>lt;sup>2</sup> Ibid., 17-18.

<sup>3</sup> Like a baby (ibid., 151-152).

<sup>4</sup> VIII, 27-39.

been reading precisely the passage in Isaiah about the Just One made

to suffer, and been ready to be baptized).

The meaning of the word 'dragon' in astrology and the rôle of the dragon in Greek mythology (Cadmus—Zeus transformed into a dragon in order to lie with Kore and beget Zagreus).

The ambiguousness of the notions of the divine and the demoniacal. Cf. the Greek gods. But we read in I Kings xxii, 21: 'And there came forth a spirit and stood before the Lord, and said, I will persuade him . . . I will go forth, and I will be a lying spirit in the mouth of all his prophets'. (And this refers to the prophets of Israel! Those whom Ahab consults.)

The belief in a one and only God, without any distinction between the Persons or between the principles of good and evil, results in, or is the cause of, at any rate is inseparable from that moral blindness such as was found among the Hebrews. The union of the opposites is not properly achieved.

[National religions-also found among the Moabites, the

Assyrians.

The holy stones of the Arabs, sacred monoliths?

In the texts of Ras-Shamra, 'the divine son' is cut down by the sickle, then cleaned, roasted, ground, sown and eaten; elsewhere, he is the God of flocks and herds. Aleyen, the son of Baal, is he the fertilizing water?—in another part, Na'man (Adonis?) weeps and groans—In another part, there is the death of Baal. Aleyen represents rain, the seed which is poured from the sky (cf. Aeschylus)—

[A papyrus from Elephantine recording how Eshmun, the ramgod, is unable to endure the presence at Elephantine of Yahu the god of the Jews, to whom rams are sacrificed.]

[Is there any connexion between Jahweh,  $\epsilon\gamma\omega$ , and 'I', 'je',

etc.?] [he is: yihyé—I am: éhyé—].

The saying 'Except the seed die . . .' points to a connexion between Christ and the Phoenician divinities that was recognized by Christ himself.

The primitive method of producing fire by means of two sticks held cross-wise. Connexion between the cross and fire.

Is there any connexion between the wooden coffin of Osiris and the sacred tree associated with the young god dying and returning to life again of Byblos?—Plutarch (*Isis and Osiris*) refers to a sacred post venerated in the sanctuary of Isis at Byblos and representing Adonis (must verify this).

We may presume that there were two distinct and opposite connexions between Israel and 'idolatry'.

At first, Israel, to which a revelation was lacking, was in a decidedly inferior position to the so-called idolaters.

After having learnt in Persia how to conceive of a universal and spiritual God, it was in a superior position to the peoples among which religion had, in the meantime, really become corrupted to the point of idolatry; and this was more and more the case right up to the time of Christ.

The Syrian goddess Asherah, represented by a tree-trunk with the branches lopped off (?).

The drinking of wine forbidden in religions where there is no inediator and no love. Christ, on the other hand . . . (cf. wedding-feast at Cana, etc.)—Leviticus x, 8—

[Ezckiel, a contemporary of Herodotus.]

[Philo of Byblos, fr. 11, 16—A reference to Dagon as the promoter of the arts.]

Unleavened bread. Leaven is like unto the kingdom of heaven.

'All is water' (Thales)—Compare this idea with that of the rain as being seed from the Sky sown in the Earth (as found in Aeschylus and Polynesian myths).

Dionysus Δενδρίτης (see Thucydides, II, 15), associated with the cult of the dead

There cannot be any contact as from one person to another between man and God except through the person of the Mediator. Apart from him, the only way in which God can be present to man is in a collective, a national way. Israel, at the same time, and at one stroke, chose the national God and rejected the Mediator. It is possible that Israel may from time to time have sought after a genuine monotheism. But it always fell back upon, and could not do otherwise than fall back upon, the tribal God.

Islam is an illustration of the same law. Allah, in the Koran, is also the God of the armed Bedouins. The Beloved worshipped by the mystics of the tenth century is not this Allah at all: he is the Mediator. The Persian Mithras—the only god worshipped by the Persians on an equal footing with Zeus—was the equivalent of the Heavenly Aphrodite.

The ambiguity existing between the notions of the divine and the demoniacal is an altogether inevitable stumbling-block for the human mind. But it reaches its maximum expression in the religious tradition of Israel.

All the sexual unions by which Zeus produces his children who become mediators are illegitimate. The rôle of adultery in the mixture of love and mysticism of the Middle Ages. The idea that the union between man and God is something essentially illegitimate, contrary to nature, supernatural—Something furtive and secret.

In astrology, the Dragon's Head is the point where the Moon crosses the path of the Sun going in a northerly direction. Zeus turned himself into a dragon in order to beget Zagreus in Kore by

a kiss (see Nonnus). That is clear.

Loxias, the Oblique—the Mediator.

The story of the eunuch of the queen of Ethiopia in the Acts of the Apostles, who was ready to be baptized after a quarter of an hour, proves the connexion between Christ and Dionysus.

A postulate—Every divinity in antiquity, apart from those representing heroes more or less canonized or allegories, corresponds to either the Father, the Son, or the Virgin. (And what about the Spirit? If it is occasionally represented, it is by divinities such as Hades.)

Because of death, human affections are all irremediably doomed and futureless. What we love barely exists. What is more, for the objects of our love, existence is not a good. We need to grasp this with the mind and accept it out of love for God.

The fact that we are unable to regard our existence as being an end in itself clearly shows that for us, finite creatures that we are, existence is not a good.

There is no good here below other than Obedience.

A certain manner of representing eternal life, in so far as it induces one to imagine an existence which is a good, is impure.

The fact that existence is not a good constrains man, who cannot do without good, to live in the imagination, that is to say, in an atmosphere of falsehood. Obedience alone can rescue him from this constraint. It alone makes it possible to endure the present.

Present, gift. Everything that is contained in the present moment is a gift.

Schneewittchen. The poisoned apple. The theme of the death and resurrection of a perfectly pure being 'white as snow and red as blood' 1—The almond-tree: same theme.

In Sophocles' *Electra*, where Orestes is the Saviour, the theme of the death and resurrection of the Saviour is also clearly evoked. The lamentation followed by the recognition-scene resembles the rites connected with gods who die and return to life.

Every action, whether great or small, performed out of obedience, destroys a part of the finite quantity of evil which is in the soul.

Electra mourning for the dead Orestes. . . . If we love God, even though we think he doesn't exist, he will make his existence manifest.

The Seven Swans<sup>2</sup> is the theme of the Redemption. 'He was oppressed, and he was afflicted, yet he opened not his mouth.' <sup>3</sup>

Geology—Formation of mountains?

'I am the vine, ye are the branches.' 4 The association with Dionysus.

['Ιεροσόλυμος,<sup>5</sup> founder of Jerusalem according to Plutarch.]

[Strymon, a river in Thrace; cf. Herodotus, I, 64, etc.—Aeschylus, Agamemnon, 192—Hesiod, Theogony, 539—In Plutarch, Fluvii, II, I, its other name is given as Παλαιστῖνος 6.

Palestine, Herodotus, Ĭ, 105; II, 104; III, 5; VII, 89—Λυκοῦργος <sup>7</sup>, the enemy of Dionysus, forces the latter to take refuge at the bottom of the Red Sea—Elsewhere, he is represented as a Thracian king (?) Nonnus makes him the king of Nysa, an Arab king, to the south of Mount Carmel—azymous bread.]

Association between baptism and the Flood—Holy Saturday: the

flame plunged into the water.

The correspondence between good and evil by means of the same symbols—the tree of original sin and that of the Cross—hell fire and the fire of the Holy Spirit—the spirit of truth and that of error—the bread which causes the devil to enter into Judas—Eve and Mary

<sup>&</sup>lt;sup>1</sup> Tale of Snow-White (Grimm).

<sup>&</sup>lt;sup>3</sup> Isaiah liii, 7.

<sup>&</sup>lt;sup>5</sup> Hicrosolymus.

<sup>&</sup>lt;sup>7</sup> Lycurgus.

<sup>&</sup>lt;sup>2</sup> Grimm's Fairy Tales.

<sup>4</sup> John xv, 5.

<sup>&</sup>lt;sup>6</sup> Palaestinus.

—the Flood and baptism—'Lucifer matutinus' 1—(Typhon, stealer of the thunderbolt).

The Ark and the Cross (on Good Friday)—(David, and 'regnavit

a ligno Deus'?).2

The Fire drawn from stone.

The Sap (Dionysus) is composed of fire and water—water is the celestial seed.

The return to water, to the primordial state, antecedent to that of sin, the state of filiation, that in which the soul is nothing else but a part of divine creation.

The return to passivity—Obedience. 'Water and the Spirit' 
—That everything which is not Spirit in the soul may become

water.

(Is there a play on the words 'Ceres', 'cereus' 4; cierge?)

The part of plants that we eat is always the seed (grains, fruit).

'Kid, thou art fallen into milk.' This idea must be similar to that of baptism.

The God of Melchizedek, El elyôn.<sup>5</sup>

A conjecture: If the Jews came out of Egypt in the thirteenth century B.C.—the same century as that of the siege of Troy, according to Herodotus—and if they entered into Canaan just at the time when all the able-bodied men were away in the neighbourhood of Troy, one can understand how they managed to carry out their overwhelming destruction under Joshua. One can also understand how at a certain moment they should have suddenly stopped short, and how, after they had supposedly killed off all the Canaanites, so many of the latter should still have been left whom they were unable to get rid of. And how, furthermore, having entered into Canaan with such consummate ease, they should have had that feeling of being a people divinely chosen. 'The scourge of God.'

Larissa, a Pelasgian town—was it in Canaan?

In the Gospel according to St. Matthew it says that Tyre and Sidon will be found less unclean than the cities of Palestine. This statement is absolutely categorical.

<sup>2</sup> God hath reigned from a tree (from the hymn Vexilla regis).

3 John iii, 5.

4 Wax candle, taper.

<sup>&</sup>lt;sup>1</sup> From the consecration in the service of blessing the Easter candle: 'May the morning star find its flame alight,' referring to Christ.

<sup>&</sup>lt;sup>5</sup> The most high God (Genesis xiv, 18).

'Many prophets and righteous men have desired to see those things which ye see, and have not seen them. . . .' Therefore, they knew that such things *could* be seen.

The seed which falls into the ground. Again a comparison between the Word and seed. 'The light which lighteth up every man.' Every piece of ground receives this seed.

The ambiguous nature of the divine and the demoniacal. When the supernatural element enters into a being who possesses insufficient love to be able to receive it, it turns into evil. All spiritual progress implies that one receives more of the supernatural element than one actually possesses in the way of love. Whence come the temptations of the saints. It is sufficient to remain turned towards God to be able to overcome them. Otherwise, all the grace is turned into hatred; in the same way as through conversion all the evil is turned into love.

The foolish virgins. This parable means that at the moment when one becomes conscious of the fact that a choice has to be made, the choice has already been made—either one way or the other. It is much truer than the allegory concerning Hercules between vice and virtue.

Supposing that Lycurgus, the persecutor of Dionysus, were Israel?

Philo (if we are to believe what is recorded of him?) conceived of the Mediator as being between God and man. This is a debased form of Pythagorean harmony. The true way of conceiving him is as being at the same time absolutely God and absolutely man, and also as the Order of the world, linking the two together.

The part played by the dove—in the story of the Ark and in the

baptism of Christ.

James and John—Boavnpyés, ő eð tw vioù  $\beta \rho \rho v \tau \hat{\eta} s^2$ —(comparison between the thunderbolt and the Spirit).

Salt. A saying of Plutarch's, and according to Heraclitus: 'Salt infuses a spirit into dead meats'. Heraclitus himself: 'Corpses are more urgently in need of being thrown out than dung'.

<sup>&</sup>lt;sup>1</sup> Matt. xiii, 17.

<sup>&</sup>lt;sup>2</sup> Mark iii, 17.

Love. In the case of a being who is necessary to us, who is for us a condition of existence, we find it perfectly natural that we should be an end for him; and it seems to us terrible, impossible, against nature that we should not be such for him.

This applies also to things (e.g. forming a collection, the miser's

treasure); to collective beings (e.g. a group over which we exercise a certain authority), and also to the imaginary love of God. (All

such loves are imaginary.)

We can also regard ourselves as a means with respect to the object of our love, and in that case also the love is imaginary -unless the object of it is God.

The purple robe, crown of thorns, etc. worn by Christ, and the association of all this with carnival.

Wine, a mixture of water and fire.

Christ as physician—cf. the rôle of Love in the Symposium.

The sowing of seed, and its relation to exponential growth.

The sower (Mark iv, 26-29)—Non-active action on the part of God. Mark ix, 48-50—Gehenna, where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire-Salt is good: but if the salt have lost its saltness (avalor, unsalted), wherewith will ye season it? (? ἀρτύσετε). Have salt in yourselves, and have peace one with another.

The labourers from the eleventh hour—In the matter of salvation,

there are no degrees.]

We do, in fact, salt and smoke meat, using salt and fire for the purpose—The salt lays hold of what is corruptible and turns it into something incorruptible, and into food. We have to kill the soul within us, and just when it is about to go rank, let the salt lay hold of it and make it incorruptible. This salt is the fire of the Holy Spirit, which is the same fire as that of Gehenna.

If Adam had eaten of the fruit of the Tree of Life in Eden, after the Fall, he would have become like the devil. It was to save him

that he was driven forth, to preserve him.

'For every one that doeth evil hateth the light. . . .' 1 Here on carth, we can hide behind the flesh. At death, we can do so no longer. We are delivered up naked to the light; which means, according to the particular case, hell, purgatory or paradisc.

St. Paul: 'And deliver them who through fear of death were all

their lifetime subject to bondage'. ¹ To die so as to be no longer afraid of dying. To cease obeying vital necessity. The fear of death—that is necessity.

There is an exponential principle in the sowing of seed.

The ratio between e and  $\pi$ .

 $e^{-i\pi}=i$ .

The ratio between the exponential and the circular. An equilateral hyperbola.

 $\sin n\alpha + \sin \cos n\alpha = \sin (\cos \alpha + i \sin \alpha)^n$ . (?).

The balance—a symbol of the union of opposites, like the Cross. The branch of a tree bent down by the weight of fruit resembles a balance. It is in a position of equilibrium between the weight of the fruit and the upward thrust of the sap. If the fruit is a suspended corpse, the equilibrium is between life and death. . . . A dead body which was heavy would break the branch; a light one would be lifted up into the air with it. 'The Son of man must be lifted up.' <sup>2</sup> But nothing of the kind happens in the case of a wooden post.

The exponential function in probability.

The fall of bodies. An exponential function; for the fall increases

the gravitational weight.

A hyperbola is the opposite of a circle. With a circle, the sum is constant, the product varies; with a hyperbola, it is the opposite. A hyperbola is infinite, a circle is finite. There isn't any nought in a term of a finite product. Never any regression in the hyperbola. The sum contains the product, the product doesn't contain the sum.

If we say that harmony, which is the union of opposites, is the same thing as proportion, which is the proportional mean, then we have exactly the idea of the Mediation of the Word.

In Diogenes Laertius—The Egyptian Hephaistus, initiator of priests and prophets (was he the son of Nilus?): there are 48,863 years between him and Alexander of Macedon, 373 eclipses of the sun, and 832 eclipses of the moon. It was Hephaistus, according to one tradition, Prometheus, according to another (see Euripides, Io), who made Athena come forth from the head of Zeus. Hephaistus

<sup>1</sup> Hebrews ii, 15.

is lame (cf. Dionysus)—(He is the son of a lawfully wedded pair—how regrettable!)—Is the Egyptian Hephaistus the same as Prometheus?

[Alexander of Macedon, died in 323 B.C.]

Is it he whom Herodotus doesn't think himself able to name when he speaks of the Passion?

The most ancient Egyptian gods: Hephaistus-[Hermes?]-Pan—Leto—Heracles—and three others (female deities?)

[Abel—Enoch—Nimrod—Noah.]
In Herodotus—The Getae, the bravest and noblest of the Thracians; those who do not wish to die, and believe in immortality and in one God. Zamolxis—the god to whom the dead go (is this a second divine Person, other than the One of Thunder? No doubt this is so). Plato, referring to Zamolxis, calls him king and god, the founder of the art of medicine, and sovereign healer of souls.

What Plato admired about Sparta was not the Dorians, but their

legislative system, which was of Cretan origin.

'Friendship is an equality made up of harmony'—of the union of opposites. In friendship, superiority and inferiority form but one. The shepherd is the servant of the sheep. God as servant: 'He took upon him the nature of a servant'. Apollo as the servant of Admetus.

Asclepius, the son of Apollo by a mortal woman (torn by Apollo from his mother's womb when she died before giving birth) was to have been immortal. But he restored a dead man to life, and Zeus

killed him with his thunderbolt.

Apollo, angered by these proceedings, offended Zeus, and as a punishment was made to serve as bondsman (or hireling?) in the household of Admetus.

Proportion is the union of opposites if the two extremes are opposites: (e.g. great and small; an equilateral hyperbola, etc.)
Evil is nothing else but the distance between God and the

creature.

Petrarch: 'Who would have thought that those twin lights so infinitely brighter than the sun would turn to black dust?' A light which is nothing but light—that is what we desire.

Is there anything to be learnt from the shapes of letters? Cf. the apocryphal gospels—A: harmony, the union between opposites— T: a gallows? 19Eskimo legend—It was the age of eternal night. The fox went about stealing meat under cover of the darkness. 'But the raven, which in the midst of the eternal night could not find any food, wished for the light, and the earth was lit up.' (The raven, the most intelligent of birds.)

Although we are incapable of regarding ourselves as an end, we nevertheless hold to be 'good' a will which regards us as an end. Power consists in being an end with respect to the wills of men.

Primitive peoples introduce into their religious life, at the same time as their aspirations towards pure good and supernatural revelations, almost all the evil which surrounds their life obsessed with anxiety as a result of external difficulties.

Taboos concerning women—The menstrual period, which is a lunar month, must have given rise to the conception of a relationship existing between the moon and woman's fertility. Artemis, the

virgin goddess and benefactor of mothers.

The Mother of the marine animals, the Mother of the reindeer, who send their children to men as food on the condition that the taboos are observed. The Mother of the marine animals was a young maiden whom her father threw overboard, through fear of death, one day when his boat was caught in a storm. She clung on to the side by her fingers. He chopped the fingers off and these became the marine animals. Although victimized by men, she feeds them.

The animals that are hunted are only killed if they are willing to be killed. An idea which is widespread among hunting tribes.

The taboos which prohibit mixing together what is connected with land and marine animals respectively. Isn't this because man is afraid of being accused of ingratitude, in the same way as we hide from our doctor the fact that we have been to consult somebody else?

An Eskimo saying: 'The greatest danger of existence lies in the fact that man only nourishes himself on souls.'

Jean Rostand, on the subject of genetics, discussing Drosophila: the male sex-cell contains one chromosome X, the female sex-cell two. (In other species, it is true, the female sex-cell contains two chromosomes Z, the male sex-cell one.) The Pythagoreans held that the male element was an odd number, the female element an even number.

2P 589

The number of chromosomes in any cell of the body is a fixed number, except that in the reproductive cell—whether the ovum or the spermatozoon—there is only half that quota. An organism when it reaches sexual maturity produces reproductive cells by the process of 'chromatic reduction'.

Eskimo poem: 'My great-grandmother and my mother—have sent me off to hunt—my task is to follow the game—the beloved reindeer.—But alas! maybe I only succeed in scaring away—that which I go seeking.' Analogy between hunting and the search for God.

[Are there any storics about hunting in European folklore?]

Words used for capturing a scal: 'Thou who hast neither father nor mother—dear little one without any parents—give me . . . [a scal].'

For capturing reindeer: 'O reindeer . . . do not flee before me . . .

come without fear, come!'

Materials that are of practical use to man: stone, metals (hardened water, according to the *Timaeus*)—and living material: wood, horn, bone.

Taboos with regard to sewing. Sewing forbidden when hunting

is in progress.

Eskimo divinities—Tapasum Irua (cf. tapa in Sanskrit?), Lord of the Sky—Sila: 'I believe in a power that we name Sila, and which cannot be explained by mere words. It is a spirit which maintains order in the universe, which allots the seasons. . . . No one has ever seen this spirit. Its haunts are mysterious. It is at the same time quite close and infinitely far away from us.' It communicates mystical power—And Pinga, the Mother, the protector of animals; sometimes fulfilling the double function of Mother of the marine animals and Mother of the reindeer. The sorcerer is the intermediary between Sila and mankind.

Words of an Eskimo sorcerer, a hunter of reindeer: 'All true wisdom is only met with far from the haunts of men, in the vast solitude; it can only be attained by suffering and privations. Suffering is the only thing which can reveal to a man what is hidden from other men.'

Or again: 'It is solely through privations and pain that man's spirit is able to penetrate the truths which remain hidden from the rank and file.'

Another saying: '... I have scarched in the darkness. Solitary, in the tremendous silence of the darkness, I have held my peace. In the days of our ancestors, sorcerers were solitaries. Nowadays... they practise medicine, forecast the weather, make game plentiful, or go in for trade... The Ancients used to sacrifice themselves to maintain the balance of the universe, on behalf of great and mysterious things.'

'Believest thou in one amongst all the powers of whom thou

speakest?

—Yea, I believe in Sila. . . . '

Taboos found among tribes whose mode of existence is so difficult. Religion tends to render it far more difficult still. It is doubtless because suffering is bound up with a feeling of guilt. Precepts originally made up of poetry and love, owing to suffering, degenerate into taboos.

There are certainly many more than two kinds of energy.

A tree is a balanced symbol of the three guṇas—with its branches which rise up, spread out and fall.

A tool—the rudder of a boat, for example—is a balance where man equilibrates, in a sense, the world; but only in a sense, not completely. The perfect tool is the Cross.

Three main symbols used in the mythology concerning the Word.

The Sun, as the image of God, is compared to the Son.

The Sun is compared to the Father. The Moon, the reflection of its light, the most luminous of objects, is compared to the Son. The sap in vegetation, which alone is able to imprison solar energy and turn it into an ascending form of energy for plants, into food for mankind—and especially that contained in seed, in the form of grain or fruit—is compared to the Son.

In the fourth place, this same sap having become, in the form of food, the vital force in animals and offering itself as food to man the hunter, or man the cattle-breeder, is again compared to the Son.

And sexual power, which by means of chastity becomes a source of holiness, is compared to Grace. (Phallic symbols.)

The Moon, as a result of this system of symbols, presides over

vegetation and the chase. Artemis, the goddess-huntress, is the counterpart of the Mother of the reindeer found among the Eskimos. Are not the taboos concerning women's dealings with animals of the chase based on the idea of a special affinity existing between women and the Moon, on account of menstruation? A woman must not kill animals (cf. the Eskimo story about the whale). Another symbol refers to the Virgin: it is that of the Earth—The

Mother of both gods and men, etc.

Work—this is always man acting as a counterweight to the universe. And the pain of work is transformed into passion when man works without personal motives and incentives.

But what happens when man works under the lash?

The human body is the balance on which the supernatural element and Nature act as counterweights to each other.

When one man thinks and other men act, the universe does not weigh on him who thinks. And yet the attention, too, has a form of gravity to overcome.

In the case of the worker, evil takes the form of fatigue and

disgust.

Anyone who works unconsciously does not imitate the Crucifixion.

There are two forms of good, of the same denomination, but radically different from each other: one which is the opposite of evil, and one which is the absolute—the absolute which cannot be anything but the good. The absolute has no opposite. The relative is not the opposite of the absolute; it is derived from it through a non-commutative relationship. What we want is the absolute good. What is within our reach is the good which is correlated to evil. We mistakenly take it for what we want, like the prince who sets about making love to the maid instead of the mistress. The mistake is due to the clothes. It is the social element which sheds the colour of the absolute over the relative. Even love, even greediness, come under the social influence (fashion...). The remedy is the idea of relationship. Relationship breaks violently away from the social. It is the monopoly of the individual. Social forms of good are conventionally accepted forms of good. Social convention, the convenience of social conventions in general, or more precisely, the ordering of the City, the Law, constitutes the fire, the actual light, albeit an earthly one, which casts the shadows. Particular conventions, such as royalty, are fabricated objects. We look for the shadows of conventions. We are chained down in the midst of society. Society is the Cave. The way out is solitude.

The faculty of relating belongs to the solitary spirit. No crowd is capable of conceiving relationship. A certain thing is good or bad with respect to . . ., in so far as . . . —that escapes the crowd. A

crowd cannot add things together.

He who is above social life returns to it when he wishes, not so he who is below. The same applies to everything. There is a noncommutative relationship between what is better and what is less good.

We must keep our desire tense and undirected.

Music offers us this for a brief moment and is thus of help to the soul. But in what way? In a way which is connected with the cycle and relationship of number to the circle. But what else?

In music, the direction is continually being established and then

broken off.

The turning-point. Rilke: 'The spirit of Earth loves the turningpoint'.

Isn't there a corresponding effect in drawing, in architecture? In architecture, the three guṇas are present, and the balance which lies above the gunas.

A method—To accomplish, with the thought that it is out of obedience, those efforts which we would accomplish in any case if compelled to by necessity. In this way we prepare the ground for not being able to prevent ourselves from little by little doing more and that without any violence to the self. One has to be artful with the stubborn horse, while at the same time using the whip.

Music—a combination of the three gunas: but in what way? It is an art which makes the weak prevail over the strong; puts the princess and her servant back in their respective places.

The dogma of the real Presence in the Eucharist. There is nothing in this world of ours in which God is really present except a piece of consecrated matter. Absolutely nothing else—that is, above all, what matters.

The absence of commutativity in physics must be a sign that the relationships imply connexions with different kinds of energy, although these have not yet been ascertained. And, in fact, is it not a question of phenomena in which light plays a part?

Owing to the fact that the higher passes to the lower, and not the other way about, probability is always on the side of what is lower. Whence comes the essential complicity between force and

baseness. Want of commutativity is at the basis.

Moreover, entropy lies at the origin of the experiments leading to the constant h formulated by Planck.

The cating of pork prohibited among the Egyptians—only allowed to be eaten on the day of the full moon and of Osiris. The boar, killer of Adonis. The boar of Atalanta. The latter seems to be a counterpart of Artemis. At any rate, it was Artemis who roused the boar against Meleager's country because sacrifices had not been made to her. Is this idea of killing a boar only once a year like the yearly sacrifice of a ram at Thebes?

'Magnus ab integro...' The Sybil's prophecies must have been connected with the precession of the equinoxes—'Jam redit et Virgo...' 2

The periods of 2,000 years are approximately to the cycle of the precession of the equinoxes as a lunar month is to a year—a thirteenth

part.

Casta, fave, Lucina: tuus jam regnat Apollo.3

Apollo as Messiah.

'inci pient magni menses.' 4

It is clear the Sybilline prophecies announced an Incarnation.

'baccare.' 5

'occidet et serpens.' 6

Aeneid VI, 725—'Lucentemque globum lunae, Titaniaque astra' 7—The Titans are the signs of the Zodiac.

<sup>2</sup> Now Astraea returns also (ibid., 6).

The great months are beginning (ibid., 12).
The baccar (Nardum rusticum)—(ibid., 19).

6 The serpent shall be destroyed (ibid., 24).

<sup>&</sup>lt;sup>1</sup> Magnus ab integro saeclorum nascitur ordo: The great procession of the centuries is come to the rebirth (Virgil, Bucolics, IV, 5).

<sup>&</sup>lt;sup>3</sup> Chaste Lucina, look with favour [on the birth of the child]: now reigneth thine Apollo (*ibid.*, 10).

<sup>&</sup>lt;sup>7</sup> The moon's shining orb and the constellations of the Titans.

The Pleiades are the daughters of Atlas. The 'key of the Atlantic gates' referred to in Nonnus must mean the Pleiades. Maia, the mother of Hermes. In Taurus.

In Virgil, Adonis is depicted as a shepherd.

The non-commutative relationship between good and evil is imitated by the non-commutative relationships between the various forms of energy.

We must suppose the rational in the Cartesian sense, that is to say mechanical rule or necessity in its humanly demonstrable form, to be everywhere it is possible to suppose it, in order to bring to light that which lies outside its range.

Science, to-day, will either have to seek a source of inspiration

higher than itself or perish.

The order of the world is particularly manifest in those relationships which cannot be reduced to mechanical rule in the Cartesian manner.

But why bother to formulate hypotheses? I must use for studying the world the same method I follow with regard to Greek translations folklore. . . .

Must study the 'non-Abelian' character in mathematics.

Here again, what cannot be reduced to terms understandable by the intelligence contains a secret.

Must study the formulae for the calculation of probabilities and the part played therein by imaginary quantities.

In the imaginary quantities there lies a secret.

Among the Pythagoreans, harmony is vertical, on a hierarchical basis—it is also horizontal.

Must try to rediscover it in the correspondence between the different forms of energy.

To strive from necessity and not for some particular good—to be driven not drawn—in order to maintain existence just as it is, and not in order to acquire more—this is always servitude.

(The good is always that towards which we turn ourselves, that which we lack.)

In this sense, the servitude of manual workers is irreducible, save in exceptional circumstances (e.g. the modernization of industry in Russia; in America). Effort without finality.

It is terrible—or the most beautiful thing of all—if it is finality without an end attached. Beauty alone makes it possible for us to be satisfied with that which is.

Workers need poetry more than bread. They need that their life should be a poem. They need some light from eternity.

Religion alone is able to be the source of such poetry.

It is not religion but revolution which is the opium of the peoplc.

Deprivation of such poetry explains all the various forms of

demoralization.

But the directing of the attention toward God needs to be sustained by intermediaries. This is so even in a church, to which one goes for the above purpose. How much more so, therefore, in the case of work.

These intermediaries must not be manufactured; they must be found inscribed in the nature of things, for they exist there providentially.

Example: the comparison between the Cross and a balance.

No terrestrial finality separates them from God. They alone are in this situation. All other conditions imply individual ends which, even should they be holy, act as a screen between man and the purest form of good, unless desire is able to pierce through it. In their case, there is no such screen. There is nothing in excess of which they must rid themselves, but something which is lacking. Nakedness.

Slavery is work without any light from eternity, without poetry, without religion. That is what constituted the awful misery of the slaves under the Roman Empire.

Let the eternal light provide, not a reason for living and working, but a feeling of inner plenitude which makes the search for any such

reason unnecessary.

Failing that, the only incentives are constraint and the desire for gain: the former implies the oppression of the people, the latter the

corruption of the people.

Piece-work provides a personal end. But how heart-breaking, how degrading it is, when you put everything you have in you into something, to have as the end in view a few extra pence!— For you indeed put everything you have in you, the parts of yourself (the faculties) which you don't exercise even more than the ones which you do.

Must write a paper on the subject of the dispersion of labour— The requisite conditions for it to result in a good—Things to guard against—The pace of work.

The perfect docility, perfect obedience of mathematical essences. They furnish a pattern of obedience.

[Work. Matter, as a pattern of obedience.]

The limiting factor in mathematics. 'The sun may not exceed his bounds, otherwise the Erinnyes would catch him in the act.' Nor may a mathematical series either. Eternal and absolutely dependable obedience.

Studies and faith. Since prayer is but attention in its pure form, and since studies constitute a gymnastic of the attention, it follows that every school exercise should be a refraction of spiritual life. But this depends on the use of a method. A certain way of doing a Latin translation, a certain way of doing a problem in geometry—and not just any sort of way—these constitute a gymnastic of the attention calculated to render it more fitted for prayer.

Work and passion. By work every being subjects himself to matter, is pinned down by matter. Whether it be a question of suffering or not, it is at any rate one of submission. It means the abandonment of personal will—an abandonment which remains uncompensated.

In work, everything is an intermediary, everything is a means—the material, the tool, the body and the soul.

Essential condition for any non-servile form of work.1

The fatigue induced by work numbs the discursive faculties, but not the contemplative. Only there must be intermediaries that are something other than the discursive faculties.

Amongst the workers, there is the double stumbling-block brought about by the feeling of intellectual inferiority and that of self-complacency.

Marx. The idea of the union between manual and intellectual work. Such a union can only proceed from a plane which transcends both the one and the other.

<sup>&</sup>lt;sup>1</sup> Forms title of an essay written by S. Weil in 1942 and published in La Condition Ouvrière (Tr.).

Amongst the 'intellectuals', there is just as serious a stumbling-block.

Everything which is inspired, heroic or saintly is derived from contemplation.

Even technical invention implies the unravelling of the readymade connexions which have become attitudes in us, instead of being relationships.

True relationship implies the union of the opposites, namely, that of the connexion between and the separation of the terms. This is obtained by the mental representation of a relationship which is the same for an unlimited variety of pairs of terms, and of a term which furnishes the material for an unlimited variety of relationships. Nevertheless, the constant sets a limit to such variety.

The constant always belongs to a domain which is transcendent with respect to that to which the variation belongs.

Everything is a mixture of variation and invariance.

Monotony can either be the most beautiful thing in the world or the most atrocious. The most beautiful if it is a reflection of eternity—for example, the Gregorian chant; the most atrocious in other cases.

The circle is the ideal example of the beautiful kind of monotony; the swinging of a pendulum, of the atrocious form of it.

Obligation and love. Obligation is to love what are, with ecclesiastics, the set times for reciting the offices to prayer. Obligation is a necessity designed for the purpose of doing violence to the evil that is in us.

We are enjoined not to kill; not to steal; not to lie; to be chaste. . . . It is always a matter of constraining oneself by violence to recognize the existence of others.

Romanesque architecture. Balance lying above the force of gravity, the stones suspended at the point of balance, resting on this point, which is in the air rather than upon the ground.

It is the same with the turning-point in music. It is necessary that the one which captures the attention should be the one above, not the one below.

Like power, money is purely a means. Its only value lies in the ability to procure things for us. But our supreme good, our end....

What is purely a means is an ersatz form of the absolute end because of its ubiquity.

Whence the comparison between the kingdom of heaven and a

pearl.

Money is an image.

The chief source of mathematical beauty lies in the docility of mathematical essences. What is resistance to us is not caprice, but submissiveness to their law. It is a submissiveness where there is no trace of external force, no constraint of any kind; which is pure obedience.

To imitate this obedience.

To note the limits imposed and the domains of knowledge.

Matter initiates this same obedience. In this way force ceases to be force.

And in music . . .?

The story of Noah. The Flood begins on the seventeenth day of the second month.

The Ark comes to rest on the top of Mount Ararat on the seventeenth day of the seventh month—the same day as that of the death of Osiris.

The waters recede leaving the land dry again on the first day of the first month, at the new moon of the month of the equinox.

The beginning occurs one month after the spring equinox. Taurus. The Hyades.

Easter begins on the fourteenth day of the first month (full moon).

Both Jacob and Moses wrestle with God.

The reply given by the Delphic oracle to the Cretans (cf. Herodotus, VII, 169). Minos is angered against the Cretans for having helped the Greeks, at the time of the Trojan war, against the Barbarians; in view of the fact that the Greeks had not helped to avenge his death, which took place at Kamikos (in Sicily?).

The myth in the Gorgias. Minos had to die in order to become a

naked and dead judge.

He met with a violent death in Sicily while looking for Daedalus. The Gods compelled the Cretans almost to a man to go and besiege the city in which he had been put to death. They were unable to take it or to return home, and settled in the south of Italy under

the name of the Iapyges. The Greeks installed themselves in de-populated Crete. It is these Greeks who take part in the Trojan war. On their return, they are punished with a plague for having done so.

This places Minos three generations before the Trojan war. But

this chronology doesn't tally. That would make it about 1400 B.C.(?).

At all events, the Trojan war is certainly a war of the Hellenes against the Pelasgians, That is why, perhaps, the Athenians scarcely figure in it at all.

The docility of mathematical essences.

Convergent series.

Conformity with analogies.

The sway exercised by mathematics over Matter is one of gentleness. (Connexion between mathematics and Love.) Obedience is the very essence of the brute force inherent in Necessity itself.

Everything which hurts me, everything which weighs upon me is obedient to God. Everything which smiles upon me also. The tree which covers itself with blossom also.

The penal function of the Law ought to be an imitation of this. The penal function makes it indispensable that the State should be founded upon religion. A relationship must be found of such a kind that this may be so, whilst at the same time leaving the two of them separate.

All that is necessary is that the guardianship of the faith should confine itself to its particular task; that the Church should lay down the dogma, but without exercising any sanctions; that she should administer the sacraments, and be a source of inspiration.

Supposing that both judges and jury, at the beginning of each session, were to pray out loud standing up, before the whole Court standing up, to implore that their decisions might be just and for the good both of the innocent and the guilty.... And if afterwards they were to pray to be forgiven for any injustices committed, and ask that their decisions, whether just or unjust, should turn to the benefit of all those concerned. . . .

This obedience composed of gentleness, which is the essence of the brute force characterizing Matter, is only perceived in the nonexperimental conception of Necessity—in mathematics, applying to this word a different, a wider meaning than that ordinarily given to it.

The source of my difficulties lies in the fact that, through exhaustion, through absence of vital energy, I am below the level of normal activity. And if something seizes me and raises me up I am lifted above it. When such moments come it would seem to me a calamity to waste them in ordinary activities. At other times, I should have to do myself a violence which I actually remain incapable of doing to myself.

I could consent to the anomaly of behaviour resulting from this; but I know, or believe I know, that I should not do so. It involves crimes of omission towards others. And as for myself, it imprisons

me.

What method is there then?

Έὰν θέλης, δύνασαί με καθαρίσαι. . . . τῆς ὀργῆς τοῦ ἀρνίου . . .

What is certain is that I must practise transforming the feeling of effort into a passive feeling of suffering. I can manage to do so at any rate so far as concerns those efforts—be they ever so rare—that I would accomplish in any case.

A bad union of opposites. The working-class imperialism developed by Marxism. Latin proverbs concerning the insolence of newly freed slaves. Insolence and servility are aggravated by each other. The power of the weak in their capacity as weak constitutes good. The example of Christ on the Cross. What is there which is specific in the bad and in the good union of opposites?

Sincere anarchists, glimpsing as through a haze the principle of the union of opposites, have thought that by giving power to the

oppressed evil could be destroyed.

The bad union of opposites (bad because fallacious) is that which is achieved on the same plane as the opposites. The veritable union

takes place on the plane above. Mathematics.

The function of pain is to separate the united opposites, and then to unite them again (which constitutes joy) on a higher plane than that of their initial union. This provokes a pulsation of mingled pain and joy; but the joy prevails by mathematical necessity.

Pain is violence, joy is gentleness, but joy is the stronger.

In music, the slow, descending, piano passages, naturally associated

with an impression of sadness, exercise, nevertheless, the function of joy, of that gentleness which is stronger than violence. It is a redoubled union of opposites. This is what makes music sublime—an intellectual joy.

The impression of weakness, of absence of force—a weakness

comparable to that of Christ-dominates in all pure music.

An artist of genius places God not in the intention motivating his art, but in the actual processes of his technique.

The pair of opposites domination-oppression. Putting power into the hands of the oppressed is an impossible dream. What lies above domination is the point of unity, that is to say the limitation placed on power. Through this the weak are stronger than the strong. (cf. the *Upanishads*, the *Gorgias*.) They are stronger through the Law—the Law which is balance.

Mathematics supply the proof that everything is obedient to God.

The brazen scrpent on the staff. Whoever looks upon it is healed. Is it not the sacred character of trees which has caused them to be used as gibbets? 'Hang him up before the Lord.' This is suspending the criminal being executed to the light of the sun itself; suspending what is most unclean opposite what is most pure.

They didn't know the identity of the paschal lamb and the

scapegoat.

The gentleness which is the essence of the brutal nature of Matter—it is that which we find, which we grasp experimentally in the depths of suffering, just as we contemplate it with the aid of pure intelligence in mathematics, just as we feed on it in everything that is beautiful.

When you teach mathematics to working-class boys. . . .

The assertions contained in mathematics are all open to question. Mathematics regarded as a fact are indisputable. One looks at them as an image, and they lead one to certainty. They must be contemplated by means of detachment.

Students who are genuine Christians should be told how to set about it so as to prepare themselves, through the educational exercise of the attention, for the development of the faculty of

contemplation.

'Geometrical equality' in the Gorgias-It refers to obedience-

(Geometrical equality is the same thing as proportion.) One places oneself in some sort on an equality of ratios with God by obeying him—at least in so far as geometrical similarity may be said to resemble equality.  $\Pi \lambda \epsilon o \nu \epsilon \xi i \alpha$  is Original Sin; the desire for selfaggrandizement. Nine is to three as three is to one. If you pass from nine to eight, you don't get nearer to one, you get further away from it. (And if you pass to ten you get doubly further away from it.)

One—the smallest of the numbers. 'The One that alone is wise.' 1 That is the infinite. A number which increases thinks that it is getting nearer to infinity. It is getting further away from it. You have to

stoop in order to rise.

The circle is a symbol of multiplication. You go round it so many times, and according to whether you have marked this or that number of points on it. . . . Nevertheless, each time round forms a unity.

Whence do we get commutativity? If I is God,  $\infty$  is the devil.

Every number becomes unity when taken as the origin of a series of multiples. The transference of unity into number. Mediation. When unity is transferred into a number, this number is transferred to the second power.

Let us take 9. In the ratio of 9 to unity, 3 is at the same time 3 and unity. Therefore 9 is at the same time 9 and 3. And being 3, the number 9 is something corresponding to 1. (For it is possible to

conceive of a number that is 3 to 9.)

Justice is a number raised to the second power. The just man is the one between whom and God mediation is possible.

But through the destination reserved for plane figures—which is a supernatural marvel—there is mediation between unity and any number whatever. The numbers which are not naturally similar to unity are assimilated to it supernaturally.

(See the proportions in the 'canon' relating to sculpture.)

The proportion of the three gunas.

In final analysis, a point is a proportional mean between a point and the diameter, and this is so however big the diameter may be.

(The diameter multiplied by a point is equal to a point squared.)

The tangent.

(These two points are perpendicular.) In this way the diameter is made similar to a point.

1 Heraclitus, fr. 32 (Diels, 5th edit., I, p. 159).

The first point is to the second as the second is to the diameter. And yet the second point is identical with the first and not with the diameter.

The passage in the *Timaeus* on consonance refers to the relationship between the circle and the series of multiples. It is through the circular movements in us that we are made to feel the series of multiples. The analogy is drawn with the celestial circles and the numbers relating to Time: 1, 28, 364 (364=2×13×14). Furthermore, melody, in this passage, is explained by harmony.

A mechanical explanation of 'the arithmetic of the soul which

counts without knowing that it is counting'.

this can only happen if the slow movement follows the fast one.

According to Plato's idea, a note produces a vibration in the marrow running from the brain to the liver, the duration of which depends on the height of the note, being faster in proportion to the height of the note. Hence a high note and a low note correspond respectively to a fast and a slow rhythm. The movement from the high-pitched to the low-pitched is properly speaking musical. The sound is the actual rhythm of our life whilst we are listening to it. The relations of this interior rhythm combine with the more exterior ones of the cadence.

The descending movement of the sound is, in a sense, truly a descending one, seeing that with the voice a note which is held for a long time descends naturally; in another sense, it is a rising one, seeing that it is in passing from a higher to a lower note—the relationship between the two being of a simple kind—that the movement is produced leading towards that union of opposites which is the very essence of ascent. It is the image of an ascent accomplished without effort, of a tendency to ascend. It is also the image of a descent which goes contrary to instead of being in accordance with gravity; which is love instead of being a fall. It is the image of Grace.

These descending movements—mirrors of Grace—form the essence of music. All the rest merely serves to enshrine them.

There is nothing beyond Beauty. Good alone is more than Beauty; but it does not lie beyond, it is at the end of Beauty in the same way as the point which terminates a segment of a straight line.

Innumerable combinations of ascent and descent. If notes are descending according to a regular relationship, and then between one of them and the following one there is a shorter interval, the former descends still further and at the same time rises in relation to the one which is awaited.

The impression which music gives of an expectancy which the note that comes makes good and satisfies entirely, whilst being at the same time a complete surprise, is simply a reflection of the fullest possible attention wholly directed toward the immediate. The function of the musician's art is solely to make this polarization of the attention possible.

Combinations of notes and of rhythm. Short, fast notes when rising from the low-pitched to the high-pitched; slow notes when descending from the high-pitched to the low-pitched.

The opposite of this if what is wanted is an effect of preparation.

The opposite of this if what is wanted is an effect of preparation. The central point of music is the silence which separates a rising from a descending movement. First a rising from the low-pitched to the high-pitched. Silence. Then a slow descent, at close intervals—but composed of simple relationships.

The rising of the notes is a purely sensory rising. Their descent is both a sensory descent and a spiritual rising. This is the paradise for which every soul yearns—that following Nature's tendency should cause one to rise toward Good.

There are few inner certitudes which may really and legitimately be regarded as absolute certitudes. The feeling of evil in oneself is one of them. When we feel the evil in ourselves, we are absolutely certain that it is there; though we may be mistaken in our actual localization of it.

But since God is truth, this certitude represents contact with God. We ought to be glad that we are given it. Truth alone can destroy the evil in us. This certitude of evil is itself destructive of evil, provided only that it be apprehended as such.

But it is a slow form of destruction. We need to be patient and at the same time impatient if we want to hasten on the destruction.

2Q 60**5** 

There is an esoteric doctrine contained in the *Timaeus*—that of the seed. In order to discover it, various passages deliberately scattered

up and down have to be set side by side.

The immortal soul is situated in the head; the soul of valour between the neck and the diaphragm; the soul that is desirous of eating and drinking and of everything of which our bodily nature stands in need (ἔνδεια) between the diaphragm and the navel. The liver reflects like a mirror [courage] [force] the energy (δύναμις) of the conceptions derived from the mind (νοῦς). In this way the mind brings pain or joy to the soul situated in the region of the liver, and, at night, renders it capable of divination. What constitutes divination (τὸ μαντεῖον) is lodged in the lower soul (70).

73—'The origin of the bones and flesh lies in the production of the marrow. For the bonds of life, seeing that the soul is united to the body, being made fast in the marrow, are the root and foundation of the human race. The marrow itself is generated out of other materials. God took all such of the primary triangles as were straight and smooth, and consequently eminently adapted to produce precisely fire, water, air and earth, and separated them from their respective kinds, mingling them with one another according to a proportion (i.e. in geometric progression). Having in this way elaborated a universal seed for all mankind, he thence proceeded to make the marrow; and in this latter substance he then planted the essences  $(\gamma \acute{e} \iota \eta)$  of souls. And that part of the marrow which, like a field, was to receive the divine seed, he made round every way and called it brain.'

The marrow which bears the mortal part of the soul is round and elongated, and lodged in the spinal cord.

The body is only the covering for the marrow.

The cranium is a bony covering in which there are sutures. A moisture rises up from these sutures. 'The diversity of these sutures is caused by the power of the circular courses and of the food; the more these two forms of power struggle against one another, the more numerous are the sutures, and the less they do so the fewer of them there are.'

77—Like irrigation channels, two ducts are situated on either side of the marrow of generation, so that it may receive as much moisture as possible, and that from there irrigation may take place as it were on a slope, thus producing a uniform moisture in all the other parts of the body.

[The shape of the four elements. Fire is the pyramid. (? Egyptian

symbolism in this connexion)—A pyramid is formed of four equilateral triangles and divides into equal and congruent parts the surface of the sphere in which it is inscribed. The octahedron (eight sides) is air. The icosahedron (twenty sides) is water. The cube is earth—The fifth figure is reserved 'for the whole' (is this an allusion to the ether?). The five geometrical bodies are: the cube, pyramid, dodecahedron (Pythagoras), octahedron and icosahedron (Theaetetus). Very ancient dodecahedrons in stone—Celtic or Etruscan—are found. The dodecahedron is 'reserved for the whole'. The sky is divided into twelve parts. The elements have their natural locations, the Earth being that of earth, the atmosphere that of air, the sun doubtless that of fire—and what about water?]

[The flesh, the tendons and the bones are derived from the blood.

But what about the marrow?]

'He in whom the seed is produced in the spinal marrow in great quantity and running, and whose nature is like that of a tree overladen with fruit, since he is always experiencing many torments and pleasures in his desires and in the offspring of these desires, is for the greater part of his life deranged, because his pleasures and pains are so very great . . . it is through a disordered arrangement of the body and a faulty education that one becomes bad.'

'God has given the type of soul which predominates in each of us to be our [tutelary] spirit.... Through its relationship to heaven, it raises us above the earth, turning us into plants not of an earthly but of a heavenly growth. For the divine power suspended the head and root of us from that place where the generation of the soul first began, and thus made the whole body upright.'

. . . he that has always served the divine power and preserved the

spirit that dwells with and in him in perfect order. . . . .

"... to give to each thing the food and motion which are natural to it...."

'The motions which are naturally akin to the divine principle within us are the conceptions and [circular revolutions] cycles of the Universe. These each man should endeavour to follow, thereby correcting the corruption of the periods concerned with becoming (or generation?) in our head through a study of the harmony and motions of the Universe, assimilating the thinking being to the thought, in accordance with his original nature, and by this assimilation attaining to that perfect life which the divinity has set before mankind, both here below and hereafter.'

'And this was the reason why (in the second generation, when

certain evil men came into the world as women) at that time the gods fixed the desire for sexual intercourse, contriving in man one animated substance, and in woman another, which they formed respectively in the following manner. The outlet for drink by which liquids, having traversed the lungs, pass under the kidneys and into the bladder . . . was pierced and fashioned by them with the aid of the marrow which originates in the head and passes thence along the neck and through the back, and which we have already referred to neck and through the back, and which we have already referred to as the seed. And this seed, having life and being endowed with respiration, the organ by which it respires produces in it a vital urge toward emission, and thus creates in us the desire to procreate. That is why, in men, the organ of generation is congenitally rebellious and tyrannical, like a living being who refuses to listen to reason and who under the spur of necessity seeks to gain absolute sway. And the same is the case with the so-called womb or matrix of women which is in them like a living being desirous of procreating children, and which when remaining unfruitful long beyond its proper time, gets discontented and angry, and wandering in every direction through the body, closes up the passages of the breath, thus obstructing respiration, drives them to extremity, causing all varieties of disease, until at length the desire and the love of the man and the woman being brought together, they, as it were, plucking a fruit from a tree, sow in the womb, as in a field, living things unseen by reason of their smallness and without form.'

The doctrine is clear.

The supernatural seed in us is a living being, other than ourselves, a divine being, a mediator. Its body revolves in the cranium like a star. At each revolution, it rises to the opening in the cranium (as the gods do to the opening in the sky in the *Phaedrus*), and there it breathes and receives its food from the sky to which it is suspended, and to which we are suspended by it. It is charity, the organ of supernatural love. But if through sluggishness of mind it is not carried aloft by the circular motion of the brain, it falls into the spinal cord, and the urgent need to breathe carries it down to the sexual organs, from whence it wants to emerge in order to live. It can only do so, if male, by sexual emission; if female, through childbirth, after becoming united in the act of conception with the male seed. After which, in the new being thus produced, the same process begins all over again.

This divinity in us, once it has fallen to the base of the spinal cord,

where dwells the vegetative soul, becomes a demoniacal power. It exercises violence over the will and drives us into evil.

According to this, all attachment, all passion, represents sexual desire. The whole of Freud is contained in Plato. But not the other way about! Freud perceived this truth, and didn't understand anything about it.

The immortal food always descends through the openings in the skull; but depending on whether it is assimilated in the head or in the region of the loins, it is either divine grace or demoniacal

impulse.

The entire Hindu theory about sexuality is contained in these

The spinal cord (épine dorsale) is the tree of Original Sin, the tree of good and evil (they, as it were, pluck a fruit from a tree). And it is the tree of Life: both things at once. For it is vertical both from top to bottom and from bottom to top. Through it the seed drops down to the loins, and through it the seed also rises up to the brain in the process of conversion.

Man comes into this world with the revolutions of his brain so disordered that the divine seed begins by descending to the base of

the spinal cord. This represents Original Sin.

The seed is the grain of corn in the field of the womb. It can also be a grain of corn sown in the brain.

The revolutions of the soul are disturbed by what enters into the body and what comes out of it—food and sex.

The ordered movement of the soul is a circular motion in the brain, and an alternating motion with the same cycle in the marrow of the spinal cord.

It is doubtless in this way that music helps the soul's revolutions. And it helps the seed of immortality to stay and bear fruit in the

brain.

The seed of immortality is the same as amrtam, the immortal draught or food.

Athena springing forth from the top of Zeus's head, after Zeus had eaten her mother who was pregnant, is an image of this doctrine.

But how did the Greeks come to share it with the Hindus?

The injunction only to accomplish the sexual act for the purpose of having children is doubtless to be interpreted far more strictly than does the Church; not in the sense that the possibility of having children legitimizes the sexual act; but in the sense that, after having utterly renounced it, one resorts to it on a few occasions in the

course of a lifetime in obedience to the words 'increase and multiply', except where even that is ruled out as a result of an overpowering vocation. In this way there would scarcely be any difference between the father of a family and a monk, so far as chastity is concerned.

Certainly, that is not for everyone. But, then, neither is loving God for everyone. Chastity ought to be a commandment like the love of God, that is to say a suggested polarization, not a set rule. Set rules ought only to prohibit what constitutes a crime towards one's neighbour. What is needed is at the same time far more strictness and far less. Far more in defining what constitutes good; far less in defining what is forbidden.

The conception of punishment in the Gorgias. When the hilt of a sword is held by a pure hand, the point purifies. Thus all pain sent by God is purificatory. For him who loves God all pain which occurs is sent by God. But not in the case of other people; for human creatures form a screen. Thus, if we cause suffering to someone who is not a saint—unless we are compelled to do so by some overwhelming duty, which is at the same time connected with him—it is we who really do him evil. And the same thing applies if we do not alleviate another's suffering when we are in a position to do so.

The same love is made up of acceptance of all irremediable suffering, of sorrow for all human pain, and of active charity towards one's neighbour.

An incident in the street—to do with tickets. 'Monsieur est mon ami.' Must remember this, and transpose it analogically.

For the act of begetting to be really an imitation of divine creation, it would have to be an act of generosity and not of desire. The man, having reached a state of perfect chastity and being fully conscious of its value, calm in the possession of this gift, would have on a certain occasion to renounce a particle of this supra-vital energy in order that another being should be brought into existence. And the same would apply to the woman.

Paternal and maternal love would then be pure generosity, and filial gratitude would have a justification. 'Donner le jour' would

have a meaning.

Failing that, an Original Sin must necessarily exist in every family.

Human life is so made that many of the problems which present themselves to all men, without exception, are insoluble apart from holiness.

The spiritual state of the parents at the moment of conception must have a greater influence on the congenital disposition of a human being than the position of the stars at the moment of birth.

Was the caste system bound up with this idea—with the thought that a man and woman who are true Brahmins and fulfil the obligations attaching to their condition in all their acts, and especially the sexual act, can only bring into the world a veritable Brahmin?

Such a system would then be far from absurd.

(Nevertheless, it is certain that a true Brahmin can be born in the inferior classes.)

The Athenians, returning as suppliants to Delphi, after the pronouncement of an atrocious oracle about the destruction of Athens: ' $\Omega va\xi \dots al\delta \epsilon \sigma\theta \epsilon is \ \tau as \ i\kappa \epsilon \tau \eta \rho las$ '—'O King, treat with respect these signs of supplication.' (Herodotus, VII, 141.)

Through supplication, and not otherwise, a man becomes an

object of respect on the part of God.

(Cf. in the *Prometheus* of Aeschylus: 'Thou hast had too much reverence for mortal men. . . .'

Every suppliant, if his supplication is directed toward God, immediately takes on something of the divine.

It is on this, and not on feelings of pity, that the power of supplication rests where men are concerned.

Any man who implores another man in this way doesn't degrade himself. But you always degrade yourself if you ask something of anyone when you know that by way of him your thoughts cannot be canalized toward God.

The suppliants' branches used to be sullied by carrying them into the Roman Curia.

What is the meaning of the supplicatory branch?

Connexion between Dionysus and the vine; between Athena and the olive-tree. Wine, Oil.

The olive branch. In the name of the Mediator. . . .

And what did the narrow bands of material wrapped round signify?

The veil hung up on the sacred olive-tree in celebration of the Panathenaea, comparing the suspended Earth to the Tree of the World—[And what about the strips of material hung up on trees, in the case of the Redskins and Eskimos?]

God is the sole object of prayer. Prayer is movement toward God. For desire only becomes an authentic operation within the sphere of the supernatural. It is for this reason that to implore a man as such is a degrading action. To be implored oneself is a defilement.

The limiting and the unlimited. Number sets limits to continuousness. You walk straight along a road, but you don't meet with milestones everywhere. Sound rises, but it cannot cover the succession of higher sounds; it betakes itself to another duly defined sound. The pure notes are to sound as the balancing positions are to a die.

And yet the succession of numbers is endless.

But if we apply the notion of 'm remainder', then numerical succession is no more than a cycle, as follows: 0, 1, 2, 3 ... m-1, 0, 1, 2, 3 ... m-1, etc.

An affinity exists between the Circle and Number which was understood by Plato.

The circles revolving in the brain are the cause of our sensitivity to Number.

The passage in the *Epinomis* which follows the one concerning geometry bears on this point, namely, that the geometric mean between unity and double quantity is also that between the arithmetic mean and the harmonic mean. (Though absent from music, it governs it.) Furthermore, the square is the geometric mean between the side and the cube.

The notes are only ordered symmetrically in relation to the geometric mean.

We should imitate number; stay in our place. 25 is connected with 1 through 5; in passing to 26 or 24 this connexion is broken.

The imitation of number abolishes desire.

We should imitate the days, the months and the years in their fidelity to Time. 'Nature, nothing which is in season for thee comes either too early or too late for me.' I Renunciation of the past and of the future.

We should imitate the patience of Matter.

The obedience of Matter requires no law to illustrate it. But we

have to have laws so as to be able to visualize it. Otherwise, since we run up against it in connexion with our desires, to which it shows itself either favourable or unfavourable, we would take it to be caprice.

The order of the world is made for us, to make us accept suffering, and it extends to things that lie outside our range of knowledge; for it is of no use to us except in so far as it is outside us, indifferent to

us. Job.

If we look upon ourselves as an end in the world, the world is a chaos and without finality. If we eliminate ourselves, then the

finality of the world is manifest; but there isn't any end.

God is the sole and unique end. But he is not really an end at all, since he is not dependent on any means. Everything which has God for an end is finality without end. Everything which has an end of its own is deprived of finality.

That is why we have to transform finality into necessity. And

it is what we manage to do through the notion of obedience.

The suffering which goes hand-in-hand with necessity leads us to finality without end.

That is why the spectacle of human misery is beautiful.

Beauty is the only source of joy open to us.

Herodotus, VII, 11—τὸ μέσον οὐδὲν τῆς ἔχθρης ἐστί—'Hatred does not contain any intermediate degree.'

It is not like Love.

Limitation is the evidence that God loves us.

'From him that hath not shall be taken away even that which he hath.' It is a law of nature. Fowls kill an injured fowl. It is a law of the supernatural. But he who has access to the supernatural world is no longer subject to this law in the sphere of nature. On the contrary, in the sphere of nature he gives to him that hath not. And God does the same thing through the limitation which he brings to this law of nature, whereas in the supernatural world this law remains fully operative. Isaiah: 'I will give drink to them that are parched . . . that all may know that it is I, the Lord . . . '

The Creation is an act of love, and it is something which is going on perpetually. At every moment our existence is God's love for us. But God is only able to love himself. His love for us is love for himself by way of us. Therefore, He who gives us our being

loves in us our consent not to be. If this consent is virtual, then he loves us virtually.

Our existence is nothing else but his will that we should consent

not to exist.

He is forever begging from us the existence which he gives us. And he gives it us in order to beg it from us.

[Hephaistus, the god of Fire, must be the same as Prometheus— A son of Zeus—Zeus hurled him down from the sky (or Hera did, because he was lame). The Lame One: cf. Dionysus, the Lame One of Zeus. He fell on Lemnos (?)—or into the sea, where Thetis offered him shelter (as in the case of Dionysus fleeing from Lycurgus). He forged Zeus's sceptre. He was a god who taught the arts. Was he the maker of Pandora's box? In the Iliad, he is represented as the reconciler of the gods (cf. the rôle of Love in the Symposium). It is he who hands the nectar to the joyful gods and sends them into a fit of irrepressible laughter. He is the maker of the aegis, which is the source of Zeus's supreme power. Torchlight races are run in his honour: Ptah at Memphis—His temple was built by Menes, the first king of Egypt, 11,340 years before... slightly more than 12,000 years before the Christian era. This king succeeded Oros, Apollo. The statue of Hephaistus resembled those pygmy statues which the Phoenicians used to fix on to the prow of their triremes. The statues of the Cabiri-sons of Hephaistus-arc similar. Those initiated into the mysteries of the Cabiri at Samothrace, of Pelasgian origin, understood the secret significance of the statues of Hermes with the penis in erection, which were of Pelasgian and not Egyptian origin.]

[The Carians alone, as far as Herodotus knew, were in the habit

of sacrificing to a Zεùs στρατίος 1.]

[Clement of Alexandria, on the subject of the pagans (must look up the reference). God had given them the stars by which to raise themselves up to him, and instead they went in for worshipping objects made of wood and metal. . . .]

[The menstrual period and the fact that in the whole of Nature, except in the case of man, sexual intercourse and generation take place in the spring must have caused certain functions in this domain to be attributed to the moon, the sun and the circle of the Zodiac.]

1, 5, 25: represents a union bridging the distance. 25 is nearer

1 Zeus, Lord of Armics,

to I than is 24, which is not connected with I by a proportional mean.

[With a cube, the arithmetic mean is: one dimension—two three; the harmonic mean: six plane surfaces—eight angles—twelve intersections; the geometric mean: side—surface—volume.]

The gods are the numbers which are square—(The angels)—
Men are the other numbers. Moreover, something has necessarily
got to intervene to bring about mediation.

The rôle of beauty is to accomplish the union bridging the

distance.

We have to remain quite still and unite ourselves with what we desire yet do not approach. . . . We unite ourselves to God in this way: we cannot approach him.

Distance is the soul of beauty.

The knowledge of the distances which are observed by things teaches us obedience, eradicates the arbitrary element in us, which is the cause of all error

Since there is in God the counterpart of all human forms of good, there is also obedience. It is the free play which, in this world, he leaves to Necessity. Is this not clear—quite apart from the evidence of science—from Christ's temptation?

Alcohol is drawn from the grape, from grain—from seeds. The sex hormones possess a chemical structure similar to alcohol. Were the ancients instinctively conscious of this affinity? Dionysus— Osiris—

There is an exponential power contained in seed.

[Primitive Christianity concocted the poison represented by the notion of progress through the idea of a divine system of education preparing men so as to make them fit to receive Christ's message. This fitted in with the hopes of a universal conversion of the nations and the end of the world, regarded as both being imminent. But when neither of these two things took place, at the end of sixteen or seventeen centuries this notion of progress was prolonged beyond the temporal context of the Christian revelation. Consequently, it was bound to turn against Christianity. In Revelation there is no trace of this idea. Is there any in St. Paul?

It doesn't seem to me so. It no doubt comes somewhat later.—Is it in

St. Thomas? Must find out.

The other poisons mixed up with the truth of Christianity are of

Jewish origin. But this one is specifically Christian.

The metaphor of divine pedagogics dissolves the individual destiny—which alone counts for salvation—into that of the peoples in general.

Christianity tried to discover a harmony in history. This is the germ in Hegel, and consequently Marx. The notion of history as

being a directed continuity is Christian.

It seems to me there are few more completely false ideas than this. It is seeking harmony in Becoming, in what is the exact opposite of the eternal. It is a bad union of opposites.

Humanism and everything which has followed in its footsteps is not a return to antiquity, but a development of the poisons within

Christianity.]

The pure love for creatures; not love for the sake of God, but love which has passed through God as through a fire. It is a love which detaches itself completely from creatures in order to ascend to God, and then redescends from God linked with the creative love of God.

In this way the two opposites which tear human love apart become united: loving the loved one just as he is, and desiring to create him anew.

The idea of original chaos corresponds to the double causality attaching to God. God is the cause of all, but doubly the cause of good, and through the causality which makes good proceed from him he is not the cause of the rest. The same thing applies to the world and the order of the world. He is the cause of all and the inspiring agent of good; the cause of the world and the inspiring agent of the order of the world.

There are all degrees of distance separating the creature from God. A distance where the love of God is impossible. Matter, plants, animals. Here, evil is so complete that it is self-annulling: there is no longer any evil: mirror of divine innocence. We are at the point where love is just possible. It is a great privilege, for the love which bridges is in proportion to the distance.

God has created a world which is not the best possible, but at every stage of good and of evil. We are situated at the point where it is as bad as possible; for beyond is the stage where evil becomes

innocence. Loop, circle, reversal of the opposites.

[i is the second root of the equation  $x^2 - 1$ , the first being 1—Find two numbers whose sum is nil and whose product is unity. It is a vertical unity.

The imaginary is the sphere of the dimension which comes after the dimension under consideration; that is to say, the surface dimension if line is under consideration, the volume dimension if surface is under consideration, etc.

 $x^n = 1$  has n roots, of which I is the only real root.

The geometrical division of the circle into N equal parts is only possible if N only contains odd prime factors of the form  $2^m + 1$ , and each of these factors once only.  $2^m + 1$  is not always a prime factor:  $2^{32} + 1$  (not a prime factor).

The exercise of the reason makes things transparent to the mind. But we don't see what is transparent. We see what is opaque through what is transparent, the opaque which was invisible when the transparent wasn't transparent. We see either the dust on the window-pane or the landscape beyond, but never the window-pane. Wiping away the dust only serves to look at the landscape. The reason must only exercise its demonstrative function in order to reach the stage of being brought up against the veritable mysteries, the veritable undemonstrables, which constitute reality. The non-understood hides from view the incomprehensible and for this reason must be eliminated.

In the Cave, the objects lit up are opaque.

Through sheer looking at them, one will finally manage to direct one's gaze on to the pure source of light.

The intelligence exercises itself in obedience by coming up

against the unintelligible.

In the passage concerning the Cave, the eye represents the faculty of love, the ability to discern ends. The eye is unable to distinguish the objects that are not lit up. We are unable to love anything otherwise than in God, or rather through the mediation of the divine love.

The men in the Cave are always moving towards something. The contemplation of relationships from which force and utility are excluded means exercising the circular motion in the brain, which is not directed towards anything in particular.

Conceiving such relationships means conceiving limitations, constants which exercise control over variations, an obedience.

The constant and the variation constitute a circular motion around

a centre. The variation which obeys the constant doesn't tend anywhere.

(Arithmetic only takes on its full meaning when applied not to separate objects, but to continuous function; just as geometry only does when applied to liquids and not solids.

As a matter of educational method, fractions in arithmetic ought to be excluded.

Unity is not a thing in itself, but an act which cannot be divided.]

The subordination of the variation to the constant abolishes direction, turns the variation into a simple image of motionlessness. In this way the attention which seizes upon the variation itself becomes motionless; is polarized toward that which is, not toward that which will be.

This use of mathematics disappears if they are employed with the object of discovering something in particular.

Coming out of the Cave means learning not to seek finality in the future.

The present does not attain finality. Nor does the future, for it is only what will be present. But we do not know this. The rejection of the present is patent. If we apply to the present the point of that desire within us which corresponds to finality, it pierces right through to the eternal.

That is the use of despair which turns the attention away from the future.

The understanding of a geometrical figure always involves the conception of a variation and a constant.

Number and Harmony do not harbour error because they do not harbour fear and hope, desire to find out and aversion.

Love for one's country is pure so long as it is love for what is, not for what might be in the future; so long as it is a man's love for the harmony which knits together the collective body of citizens, and not a participation in the love of the Great Beast for itself.

The Great Beast is the only object of idolatry, the only ersatz form of God, the only imitation of an object which is infinitely distant from me and is yet me.

Nature's sweetness is something which no demoniacal art is able

to imitate. Demoniacal art knows no other sweetness except sensual pleasure. 'Mon enfant, ma sœur...'

When we are disappointed by some pleasure which we have been expecting and which finally comes, the reason for our disappointment is because we were expecting the future, and as soon as it is there it is the present. We want the future to be there without ceasing to be the future. This is an absurdity for which eternity alone provides the cure.

Nature's sweetness.

A sweetness composed of necessity.

The penal function of the collectivity. Through punishment the criminal ought to be made to feel himself reincorporated in the collectivity, not excluded from it.

The day, the month, the year, constitute combinations of unity and multiples thereof. The conception of the series m (1, 2, 3 ... n ...) is the primary imitation of this.

Is this relation the pattern for all other relations?

Yes, certainly, taken together with the notion of remainder. It is the pattern of function. A variable proportion which includes an absolutely fixed relation, an indefinite increase, and between the two a cyclical variation. A point, a circle, a straight line—the circle being the mediator. Circular motion contains all that. It is the image of the relationship of God to himself (as seen in the Trinity) and at the same time of the relationship of God to Creation.

Railway—A circular motion which transforms itself into alternat-

Railway—A circular motion which transforms itself into alternating motion, which transforms itself into continuous motion. (But, as a matter of fact, in the case of the railway the actual order of

procedure is not that one.)

[Transway—The relation of wheel to rail is the reverse of that of waterfall to water-wheel.]

The rule of three led Xerxes into error. He thought that the more troops he transported into Greece the more certain he would be of victory. He brought in too many, and in this way paralysed his ability to manœuvre through the pressure placed on his supply lines (cf. Aeschylus). The rule of three is at the bottom of a great many political errors.

<sup>1</sup> Cf. Baudelaire.

The notion of multiple without that of remainder places a brake on the intelligence. The indefinite increase of the variable is transported into the function. The progress made is nil.

On the other hand, using the definition of relation supplied by

Eudoxus:

$$ma \ge nb \longrightarrow mc \ge md$$

—here the greater and the smaller are interchanged.

Number acts as a limit when it is joined to the notion of return. If the points of equilibrium are regarded as equivalent.

I move away from a milestone, going along a road. But through

moving away I approach a milestone.

Whoever humbles himself exalts himself. This is because the point of nothingness is the one where I am able to place myself in relation to God. And I cannot approach it so closely that I go beyond

It is as though I were to follow the series

$$3+\frac{2}{3}+\frac{2}{3^2}+\frac{2}{3^3}+\cdots+\frac{2}{3^n}+\cdots$$

I cannot ever go too far. I shall never get beyond 4, the point where I should be united with I through the mediation of 2.

The Great Beast's end is existence. 'I am that I am.' Moreover, he says as much. It suffices him to exist; but he is unable to conceive or admit that anything else should exist. He is always totalitarian.

The Church has been a totalitarian Great Beast,

She began the messing-up of the whole of human history for purposes of apologetics.

Only drama without movement is truly beautiful. Shakespeare's tragedies are second-class with the exception of Lear. Those of Racine, third-class except for Phèdre. Those of Corneille, of the nth class.

When the mind ponders movement to and fro, circular motions are produced in the brain.

It is essentially finality which here below moves to and fro. But causality imitates this movement. There is a connexion—but what is its character?—between the movement to and fro of causality and that of finality.

The guilt that is ours by reason of sin becomes sensible to us by reason of suffering. The evil contained in a criminal through his propensity to crime is felt not by himself, but by his victim, and as if it were the latter's own. (It was I who felt the evil in X as if it were mine. . . . And who is it feels the evil that is in me?) A wicked action is a transference of the degradation contained in oneself on to other people. That is why we incline towards it as though to a form of deliverance.

Crime is something essentially hidden from the sensibility and which only declares itself in the sensibility of the innocent victim.

[Is the feeling of guilt bound up with suffering perhaps proportional to the actual innocence? Doesn't the guilty man who suffers feel himself to be innocent? This needs investigation.]

If someone does me harm, I must desire that this harm may not degrade me out of love for him who inflicts it, in order that he may not really have done me harm.

The sensibility of the innocent victim who suffers is as crime that is actually felt. Real crime is not felt. The innocent victim who suffers knows the truth about his tormentor. His tormentor doesn't know it. The evil which the innocent victim feels in himself is in his tormentor, but is not felt as such by the latter (like the wrinkles in the portrait of Dorian Gray). The innocent victim can only know the evil in the form of suffering.

What the criminal doesn't feel is the crime. What the innocent

victim doesn't feel is the fact of his innocence.

That the justice of him who is absolutely just may be hidden from men, from the gods and from himself.

It is the innocent victim who is able to experience hell.

In Nicholas of Cusa—Father, Son and Spirit represent Unity, Equality and Relationship.

That which is finite by nature—and it is the case with evil—stops of its own accord.

If I do not want to perform actions which I know would bring me nearer to good, it is perhaps not, as I think, because my will is so weak that it recoils before the slight trouble such actions involve. It is perhaps because I do not want to draw nearer to good.

Almost the whole of myself refuses to draw nearer to good—the

2R 621

whole except for one point, because that which is evil shuns the light.

And yet  $\theta \in \lambda \omega$ ,  $\theta \in \lambda \omega^{1}$ .

The slight trouble involved in these actions is only an alibi, a veil, a pretext to hide from myself the fact that I choose evil in preference to good.

[The words in St. John '... of water and of the Spirit 2...' cannot refer to baptism, since Christ addresses them to a Pharisce, and goes on to add: 'Art thou a master of Israel, and knowest not these things?' 3

'We speak that we do know . . . If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly

things?' 4]

"... thy Father which is in secret ... "5 Modesty is a mark of true faith; it forms perhaps an essential part of what is called the 'fear of the Lord'.

I need God to take me by force; for if death, removing the screen of the flesh, were now to put me face to face with him, and he left me free, I should run away.

Nicholas of Cusa—The absolute superlative is equally well, and without distinction, an absolute maximum and an absolute minimum.

There is no superlative in Number. Otherwise the  $\omega$  of Cantor would be 1, and Number would be locked in a circle.

The circle is a visible demonstration of the identity between the maximum and the minimum. Cf. Heraclitus. The same point forms the beginning and end of the circle.

There is an identity between the maximum and the minimum in

the remainders.

Multiple of m+o—Multiple of m+1—Multiple of m+2—Etc. Right up to multiple of m+m, which is the same as multiple of m+o.

The conception of the unity of the opposites is the movement in keeping with the divine part of the soul.

What makes us hold back from the efforts which would bring us

<sup>&</sup>lt;sup>1</sup> I will, I will. . . .

<sup>&</sup>lt;sup>2</sup> John iii, 5.

<sup>&</sup>lt;sup>3</sup> Ibid., 10.

<sup>4</sup> Ibid., 11-12.

<sup>&</sup>lt;sup>6</sup> Matt. vi, 6 and 18.

nearer to what is good is the aversion of the flesh; but it is not the flesh's aversion in the face of effort. It is the flesh's aversion in the face of what is good; because for a bad cause, if there is a strong enough incentive, the flesh will consent to anything, knowing that it can do so without dying. Death itself, endured for a bad cause, is not really death for the carnal part of the soul. What is death for the carnal part of the soul is to see God face to face.

That is why we fly from the inner void, because God might

steal into it.

The aversion for doing a good action is a sure sign that it is really good. We must not seek to overcome this aversion. We must regard the action with aversion and do it.

But to regard an action with aversion and not do it is an un-

worthy thing. This is usually the case with me.

It is not the pursuit of pleasure and the aversion for effort which causes sin, but the fear of God. We know that we cannot see him face to face without dying, and we do not want to die. We know that sin preserves us very effectively from seeing him face to face. Pleasure and pain merely provide us with the slight indispensable impetus towards sin, and above all the pretext or alibi which is still more indispensable. In the same way as pretexts are necessary for unjust wars—and it doesn't matter if they be clumsy—so a promise of some false good is necessary for sin, for we should be unable to endure the thought that we were going in the direction of evil. This direction is impossible for us. The flesh provides the false forms of good. The flesh is not what keeps us away from God; it is the veil we place before us to screen ourselves from him.

This is perhaps only the case after a certain point has been reached. The image of the Cave seems to suggest as much. At first it is movement which hurts. When we reach the opening it is the light. It not only blinds but wounds us. Our eyes turn away

from it.

[May it not be true that from that moment onwards all the sins we commit are mortal sins? To use the flesh to hide ourselves from the light—is not that a mortal sin? Terrible thought.

Better to be a leper.

'Εὰν θέλης, δύνασαί με καθαρίσαι.]

[Achill.¹—Thales of Miletus and Pherecydes of Syrus said that the origin of all things is water, which Pherecydes calls Chaos.

Perhaps the reference is to Achilles Tatius, 3rd century A.D. (Tr.)

Clem. Str. VI—9—(II, 428, 19 st.)—VI, 53 (II, 459, 4)—(on the subject of Pherecydes) [aus Isidoros . . .  $^{1}$ ].

[της τοῦ Χάμ. . . .]

"... so that people should know what exactly is the "winged oak" and the "veil" which hangs thereon, Pherekydes constructed an allegorical theology, basing himself on the prophecy of Ham(?)."

Pherccydes: 'For him they build many and sumptuous dwellingplaces, and when they have finished everything and installed the furniture, and the serving-men, and the serving-women, and all that is necessary; when everything is ready, the nuptials are celebrated. And when the third day of the nuptials arrives, Zeus then fashions a large and beautiful veil and embroiders thereon the Earth, the Deep and the habitations of the Deep. . . . '

Pseudogallus<sup>2</sup>: 'The river of Forgetfulness in Plato, the Styx in Hesiod and in the Orphic poems, is in Pherekydes the flow of the semen'. The river of Forgetfulness is the semen used in conception. Is this, then, the fatal river of the nether regions?

[The shield of Achilles:

'He set therein the earth, and the sky, and the sea, and the untiring sun and the full moon, and all the constellations with which the sky is crowned; the Pleiades and the Hyades and the strength of Orion, and the Great Bear, whose other name is the Wain, which turns in the same orbit and contemplates Orion, and alone has no part in the baths of Oceanus.'

The spring equinox and the pole.]

All crime is a transference of the evil in him who acts to him who suffers the result of the action. This is true of unlawful love as well as murder. When there is an equal quantity of evil on each side, then the crime reduces itself to one of violence or physical depravity.

The machinery of penal justice has been so contaminated by evil, after all the centuries during which it has, without any compensatory purification, been in contact with evil-doers, that a judicial sentence is very often a transference of evil from the penal machinery itself to the condemned man, a crime committed against the condemned man; and that is possible even when he is guilty and the punishment

<sup>&</sup>lt;sup>1</sup> Taken from Isidorus (Diels, Fragments).

<sup>&</sup>lt;sup>2</sup> Name given to the unknown author of a poem wrongly ascribed to Gallus.

is not out of proportion. Hardened criminals are the only people to whom the penal machinery can do no harm. It does terrible harm to the innocent

When there is a transference of evil, the evil is not diminished but increased in him from whom it proceeds. This is a phenomenon of multiplication. The same is true when the evil is transferred not to human beings, but to things.

Where, then, are we to put the evil?

We have to transfer it from the impure part to the pure part of ourselves—if we have such a thing in us, even though it be only a speck—thus transmuting it into pure suffering. The crime which is latent in us we must inflict on ourselves.

In this way, however, it would not take us long to sully our own speck of inward purity if we did not renew it by contact with an unchanging purity placed outside us, beyond all possible reach.

Patience consists in not transforming suffering into crime. That

in itself is enough to transform crime into suffering.

To transfer evil to external things is to distort the relationship between things. That which is precise and fixed—number, proportion, harmony, withstands this distortion. Whatever my state, whether one of vigour or of mortal fatigue, in five miles there are five milestones. That is why number hurts when we are suffering: it stands in opposition to the operation of transference. To fix my attention on what is too inflexible to suffer distortion through my inward modifications is to prepare for the appearance within myself of something which cannot be modified—provided this is done with that intention.

To do a certain action for God is a very bad thing if this makes the action easier than it would be were it accomplished simply for the object involved. It is a good thing if the action is thus made more difficult, and at the same time impossible not to carry through, and if this removes the incentives and puts constraint in their stead.

It is not—perhaps—the actual fault which constitutes mortal sin, but the degree of light within the soul when the fault, whatever it may be, is committed. That is a terrifying prospect; for then one necessarily passes through a terrible danger of committing mortal sin.

The sages and warriors in Plato. The warriors are the guardians.

There is an affinity between the function of the armed guardians as keepers and preservers and the fixity of numbers.

As soon as there is a point of eternity in the soul, there is nothing else to do but to preserve it; for it increases of its own accord like a seed. We must simply maintain a stationary armed guard around it and feed it with the contemplation of numbers, of fixed and unchanging relationships.

We feed what is constant in the soul by the contemplation of what

is constant in the body.

It is the constant element amid a seething mass of water.

Joseph, the carpenter. He is a diagram of the divine filiation of Christ. Cf. the *Timaeus*: the Carpenter, representing God the Creator.

In the *Timaeus*, the world provides itself with its own food by means of its own destruction. We have to imitate it.

This world rejects finality because it (the world) is beautiful. There is an adaptation of means to means, but no end which constitutes the standard of such adaptation. Necessity is beauty regarded as without an end; it is beauty on the scale of the parts.

There are only two kinds of necessity; that which corresponds to ends that can be visualized and that which corresponds to beauty. The ends that can be visualized are ends which are at the level of necessity. But that is precisely why they are not ends; they are means. The others are transcendent with respect to necessity.

[ $X\rho\hat{\imath}\sigma\mu a$ ,  $\uparrow \dot{\sigma}$   $\Pi\nu\epsilon\hat{\imath}\mu a - \chi\rho\hat{\imath}\sigma\mu a$ : oil—Noah's connexion with the olive-tree and the vine. Bread, wine, oil. . . .]

[The 'Hermac', which are milestones along the roads—Comparison between Christ and stone. Milestone, limit? ( $\pi\epsilon\rho as$ ).]

'He will laugh at the trial of the innocent.' Silence of God. The noises here below imitate this silence. They mean nothing.

Chartier did not understand at all well wherein lies the real value of pure necessity.

To hear in all noises the silence of God.

How could we possibly hear the silence of God if the noises here below meant anything? Through an effect of his goodness they mean absolutely nothing.

<sup>1</sup> Oil, anointing.

God allowed God to send up a cry to him and did not answer.

It is when from the innermost depths of our being we need a sound which does mean something—when we cry out for an answer and it is not granted us—it is then that we touch the silence of

As a rule our imagination puts words into the sounds in the same way as we idly play at making out shapes in rumpled linen or in smoke wreaths. But when we are too exhausted, when we no longer have the courage to play, then we must have real words. We cry out for them. The cry tears our very entrails. All we get is silence.

After having gone through that, some begin to talk to themselves as do the mad. Whatever they may do afterwards, we must have nothing but pity for them. Others—and they are not numerous give their whole heart to the silence.

Many human beings also, perhaps, arrive at the point of death without ever having gone through this experience. But who knows?

It remains the secret of the hearts.

The Word is the silence of God in the soul. That is what Christ is in us.

God alone is able to suffer injustice without that causing him any harm. In order to be absolutely just, one must be able to suffer injustice without it doing one any harm. Otherwise one quickly becomes unjust under oppression. The absolutely Just One can only be God incarnate.

We always look upon aesthetics as a special branch of study, whereas it is actually the key to supernatural truths.

St. Thomas. There are two processions within the Godhead —that of the intelligence, wherein the procession of the Son takes place, and that of the will, wherein the procession of the Spirit takes place. Exactly as in Aeschylus. Zeus is attended by his word and his act—(Cf. the Suppliants).]

[The will is Love.]

1-2-3-4: One God—Two processions—Three persons— Four relations  $1 \div 2 \div 3 \div 4 = 10$ . [The procession of Love derives from that of the intelligence,

for one only loves what one knows.]

St. Thomas: 'Omnis res quae non est divina essentia est creatura. Sed relatio realiter competit Deo. Si ergo non est divina essentia, crit creatura, et ita ci non crit adoratio latriae exhibenda. Contra quod in praefatione cantamus: "Ut in personis proprietas, et in essentia unitas, et in majestate adoretur aequalitas".' 1 'Relatio realiter in Deo existens idem est essentiae secundum rem. Non differt autem nisi secundum rationem, quod relatio importat respectum ad oppositum, essentia autem non. . . . Non sequitur quod in Deo, praeter relationem, sit aliquid aliud secundum rem.' 2

Boethius, de Trinitate: 'Substantia in divinis continet unitatem, relatio multiplicat Trinitatem'.3—'Omne nomen ad personas pertinens relationem significat.' 4

Ililarius: 'Aetemitas est in Patre, species in imagine, usus in nunere'.

Augustine: 'In Patre est unitas, in Filio acqualitas, in Spiritu sancto acqualitatis unitatisque concordia'.—'Tria haec unum omnia sunt propter Patrem, aequalia omnia propter Filium, connexa omnia propter Spiritum sanctum.'—'Patri potentia, Filio sapientia, Spiritui sancto bonitas.'—'Ex ipso, et per ipsum, et in ipso: ex ipso dicens propter Patrem, per ipsum propter Filium, in ipso propter Spiritum sanctum.' <sup>6</sup>

'Super illud, Isa. LXV, Ecce ego ad gentes, dicit Glossa: "Filius

loquitur, qui dixit Moysi: Ego sum qui sum".'7

Augustine: 'Ubi (in Filio) summa et perfecta vita est . . .'—'Ubi est tanta convenientia et prima aequalitas . . .'—'Tanquam Verbum perfectum cui non desit aliquid, et ars quaedam omnipotentis Dei. . . .' 8

St. Thomas: 'Usus quo Pater et Filius se invicem fruuntur con-

venit cum proprio Spiritus sancti.' 9

The Spirit is attention.

The Spirit is the 'duorum nexus . . . unde Pater et Filius possunt dici connexi.' 10

2 Ibid.

4 Ibid., pars 1, quaestio 29, art. 4.

6 Ibid.

<sup>&</sup>lt;sup>1</sup> Summa Theologica, pars 1, quaestio 28, art. 2.

<sup>3</sup> Quoted in the Summa Theologica, pars 1, quaestio 28, art. 3.

<sup>5</sup> Ibid., pars 1, quaestio 39, art. 8.

<sup>&</sup>lt;sup>7</sup> On these words of Isaial, 'I speak to the nations,' the marginal note says: 'It is the Son who is speaking, He who said to Moses 'I am that I am''.' (Summa Theologica, pars 1, quaestio 39, art. 8.)

<sup>8</sup> Ibid., quoted from St. Augustine.

<sup>&</sup>lt;sup>9</sup> Ibid., words of St. Thomas.

<sup>10</sup> Ibid.

'Relationes ac proprietates in personis et personae ipsae sunt.' 1

'Omnia dona gratiae pertinent ad Spiritum sanctum.' 2—According to St. Paul, I Corinthians xii, 'πάντα ταῦτα ἐνεργεῖ τὸ ἔν καὶ τὸ αὐτὸ Πνεῦμα,' 'But all these worketh that one and the selfsame Spirit.'

The idea of necessity is that of condition. It therefore implies finality. But any end which can be visualized is a means.

The only finality is transcendent with respect to causality. That

is Beauty.

Matthew xxi, 42—Christ compared to a stone: 'The stone which the builders rejected—is the same which ( $i\gamma\epsilon\nu\dot{\eta}\theta\eta$   $\epsilon is$ ) had been created to be the head of the corner—through the Lord's doing it has become so, and it is marvellous in our eyes.'

(Cf. Psalm cxviii, 22-23; Isaiah xxviii, 16)—'And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall,

it will grind him to powder.' 3

The Grail. 'A perfect thing, at the same time a root and a flowering'—The castle: 'whoever takes great pains to look for it is never, unfortunately, able to find it.' 'The adventures of Arthur, a hero of springtime, take place at Whitsuntide or during the month of May...but here... we see both flowers and snow around us.' (The three drops of wild goose's blood on the snow, the sight of which sends Perceval into ecstasy—after the castle, but before the curse.) [When Gawain throws a veil over them, 'his (Perceval's) thoughts turned aside from the queen; yet his heart remained close to her; and he cried out: "O my queen! O my bride! Who has torn thee from me?..." Until then he was looking on in silence.]

Amfortas.

From the moment of the curse until the meeting with the hermit, Perceval did not enter a church; but he fought.

Adam, son of the virgin Earth violated by Cain's murder of Abel.

¹ The relations and properties are in the Persons and are also the Persons themselves. (Possibly a variation or a résumé of the definition of St. Thomas: 'Oportet dicere proprietates esse in personis, et eas tamen esse personas—It is right to say that the properties are in the Persons whilst at the same time they are the Persons themselves.' (Summa Theologica, pars 1, quaestio 40, art. 1.)

<sup>&</sup>lt;sup>2</sup> Ibid., pars 1, quaestio 43, art. 5.

<sup>&</sup>lt;sup>3</sup> Matt. xxi, 44.

Plato announced the certain coming of Christ. So did the Sibylline prophecies.

[The precious stone, lapsît exillis.¹ Through its virtue the phoenix, having been reduced to ashes, rises up from its ashes and becomes a phoenix once more. Whoever looks on it shall not grow old. On Good Friday a white dove deposits a consecrated wafer on it, which is the source of its virtue. It is a stone which gives nourishment.

Amfortas, the king who guards the Grail, having chosen his lady and fought for her to the cry of 'Love', is wounded in the private parts by a poisoned lance, and since then is unable to be either standing, sitting or lying down. He will be cured by a question: 'What is it that torments thee?'

The wound becomes more painful at the changes of the moon, when certain planets—and more particularly Saturn—reach the end of their course. He is tormented by the cold. His pain is alleviated by applying the steel of the poisoned lance to the wound; it attracts the cold and gets covered with ice which has to be cut with silver knives. It is Saturn which sends this cold.

It was vainly hoped that the Dragon's return to the sky, at the next change of the moon ('whose appearance is connected with the suffering caused by the wound') would cure Amfortas.

Pierre de Regiers—Peire Regier—Canon of Clermont, 1160 (1180).

S'una vetz, ab nueg escura, Mi mezes lai o 's despuelha.

Ai d'amor tan quan vuelli, Quar s'ellia m fay gran laidura Quant autre 's planh, ieu m'apays . . .

Qu'ieu suy sai sos drutz en rescos.

Qu'ieu non cre qu'ieu anc per als fos Mas per l'eys far so que 'l plagues.

<sup>&</sup>lt;sup>1</sup> Name which signifies the Grail in Wolfram von Eschenbach's poem *Parzival*. Ernest Tonnelat, in his translation of this poem, says that it was hitherto supposed by certain commentators that these two words might be a deformation of *lapsis elixir*, and refers to various other suggestions on this subject. He considers it preferable, however, to adopt the so far widely accepted interpretation of *lapsit exillis* as being a deformation of *lapsis e coelis*, 'the stone fallen from heaven' (Wolfram von Eschenbach, *Parzival*, trans. by E. Tonnelat (1934), Vol. I, p. 20).

De luenh li suy propdas veris Qu'amiex non pot nulhs hom partir. . . . ' 1

The question put to Amfortas: 'What is it that torments thee?' Amfortas' sin is Original Sin.

Christ alone is able to ask a man 'What is it that torments thee?' (Resemblance between the story of J. and that of Amfortas.)

A man only reaches this point after having been schooled by a dark night. When he does reach it, the stone of life, the body of Christ is in him.

How many human beings are there whom I have neglected to ask 'What is it that torments thee?' If all of them were to rise up one day, if Christ were to say: 'I was suffering and you failed to ask me what it was that tormented me.'...

'If once, upon a dark night—I have placed myself where she disrobes.' The modesty shown in carnal love is simply an image of the true modesty, that which shrouds the contact with the 'Father which is in secret,' and whose raison d'être lies in the fact that He dwells only in secret.

The rule of the mirror is the moral standard par excellence. Let everything that one does reflect the good. Why is it that a certain action suddenly clouds the world and causes it to lose its particular property of mirror? It is a mystery. However, so it is. Thanks to that, all our actions can constitute a cult. Otherwise the worship of the good would not be able to pass into acts.

'The quest of the Holy Grail'; the white, green and red wood.

If once, upon a dark night, I have placed myself where she disrobes.

> I have all the love I can desire; So if she treats me unkindly, Whereas another would complain, I remain tranquil . . .

For here I am her lover in secret (in a secret spot).

For I do not think I have ever desired anything But to do to her what might please her.

From far away I am close to her: so true is it That no one can ever separate friends. . . .

(This is a translation of the French version kindly supplied by M. Camproux, of the Faculty of Letters, University of Montpellier.)

Originally white. Green when Abel was conceived. Red at his death. White is the synthesis of green and red, complementary colours. It represents the union of opposites. Birth and death are incomplete expressions of the purity of being.

Snow-White and the Seven Dwarfs—Who has drunk from my glass?—Always this question of the self-effacingness, the infinitesimal nature of good.

Venise sauvée.

The transmission of a curse. To show why (from their several individual points of view), Renaud, Pierre, Jaffier have become adventurers. And also to show why (from the national point of view), this is a Spanish enterprise. The automatic transmission of evil until redemptive suffering.

Redemption. J.'s words about his non-participation in his own

Redemption. J.'s words about his non-participation in his own personal example. It is he who remains the least involved in it. A

profound truth.

First part of Act 1. A joyous impulse towards conquest. A scene in which each one says: 'How could I have imagined when I was in such and such a situation (of material difficulty) . . . and yet all the time I couldn't help feeling that Fate owed me some compensation, that it was bound to come sooner or later, and that I wouldn't die before it had come.'

To make them all as attractive as possible, so that the spectator may want the enterprise to succeed; until we get to Renaud's speech, which must produce the same effect on him as it does on Jaffier.

Amfortas' wound, which prevents him from either standing sitting or lying down, represents Desire.

The quest of the Holy Grail—Whitsuntide; 454 years after Christ's Passion. (454 | 227 | primary number | 4+5+4=13)—The damsel addressing Launcelot: 'This morning, you were the most perfect knight in the world.' Like the mirror to Snow-White's stepmother. Joseph of Arimathea was a knight. He converted the king of Sarras by means of miracles performed with a shield on which he had traced a cross. (This shield was later given to Galahad.) He journeyed to Great Britain, where he was cast into prison. He was delivered by the king of Sarras, who conquered and christianized the whole country and settled down there.

The rôle played by Britain in these myths. And in Caesar, as being the sacred land of the Druids.

The Cross and the two ways, one to the right (virtue), the other to the left (sin); both of them dangerous, but the latter mortal to anyone who is not perfect.

Galahad is identified with Christ—Before Christ's coming, all souls, whether good or evil, went to hell; but Christ delivered all

the good souls from hell.

Galahad is the son of the daughter of the Fisher King by Launcelot. It was in the Fisher King's abode that Launcelot saw the Holy Vessel, the Grail.

You first of all see the Grail, then you have to look for it.

Launcelot is sleeping whilst the Grail enters.

Three tables. That of the Last Supper. That of the Grail which is the image of it. The miracle of the loaves performed by Joseph of Arimathea thanks to the Grail. Then the institution of the Round Table by Merlin. 'It is called the Round Table because therein are exemplified the roundness of the world and the general situation of the planets and those elements which make up the firmament, amongst which are the stars and many other things; whence it may be said that the Round Table is a true representation of the world. For you can see how knights from all lands where chivalry is found, whether Christian or Paynim, come to the Round Table. And when God bestows on them the gift of his Grace, they look upon themselves as more blessed than if they had conquered the whole world. And truly are they seen to leave their fathers and mothers, and their wives and children.'

Galahad, the knight with the red escutcheon, represents the Holy Spirit. With his spiritualized body, he is able to pass through closed doors.

The sick king, Galahad's ancestor, who lives four hundred years, until Galahad's arrival, is the king of Sarras. He was struck down with sickness for having tried to go too near the Grail, in spite of God's injunction not to do so. He is blind, covered with sores and crippled. [Names: Mordrain and Evalac.] He is the conqueror of Britain. For four hundred years he has eaten nothing, with the exception of the Host. 'Galahad, the good Knight, the Perfect One.'

The Lady seated on the Scrpent represents the Synagogue, the Old Law—The Scrpent represents the Scriptures wrongly understood—It is the enemy—It is the Scrpent of the Garden of Eden.

'When the sun—by which we mean Jesus Christ, the true light—

warms the sinner with the fire of the Holy Spirit.'

'Suffering resembles the emerald which is always green.' (Cf. Marcus Aurelius.) 'No man can so well manage to conquer his soul as by suffering.'

Virtues: Virginity—Humility—Suffering—Integrity—Charity— 'Love cannot give any man integrity, neither can hatred take it away from him.

The wedding feast in the Gospels is represented by the table of

the Grail.

Mordrain's grandson—'Celidoine. . . . He was a true knight of God. He knew as much about the course of the stars and planets and the general disposition of the firmament as did the philosophers, or even more. . . . He was the first Christian king to rule over the kingdom of Scotland.'

Genealogy: Mordrain (Evalac)—Nascien—Cclidoine—Narpus—Nascien—Elian—Isaīes—Jonaans (who married a Gallic princess)— Launcelot (who married an Irish princess)—Ban (the last of the kings of this line)—Launcelot (he of the Round Table)—Galahad (winged lion; river in which Christ immerses himself completely). All those who precede Launcelot are perfectly obedient to God's commands—Galahad, the son of the daughter of king Pelles.

'The Fountain . . . which can never be exhausted . . . this is the Holy Grail, this is the grace of the Holy Spirit . . . the tender rain, the sweet words of the Gospel . . . the grace bestowed by the Holy Grail.'

'The meat of the Holy Grail,' which is compared to manna. Only bread and water to be eaten as long as the Quest continues. Bohort—the brother of the Maid. The suicide of the twelve

ladies. Evil takes on the appearance of good.

The two ladies who go to war against each other, one of whom had been given a fief by king Amant, then, because of her cruelty, had been dispossessed in favour of her sister, but had got back nearly everything by violence. The other one is the Church. The former represents the Old Law, the enemy which is always making war on the Holy Church and her children.

The kingdom of Logres.

The Maimed King, who is absolutely pure; but because he had the temerity to draw the sword, he was wounded between the thighs with a spear.

Eve carried away a branch from the Tree of Paradise, and planted it in the ground. It was white as snow. Adam and Eve were then still virgin. The branch produces others from slips—all as white as snow (stem, twigs and leaves). God commands Adam and Eve to have intercourse. They conceive Abel. The wood, the bark and the leaves of the tree become all green, and other green trees are produced. Then Abel is murdered, and the tree becomes all red. When it is cut it bleeds. (Cf. the white, green and red wood in the nave of Solomon's temple.) It becomes very beautiful, but puts forth neither blossom, nor fruit, nor slips.

The sword, more carnestly desired in the kingdom of Logres than

the apostles desired Christ.

The comparison between Christ and the hart, which renews itself by partially sloughing off its coat (?).

After finding the Grail, Galahad and Perceval go to Sarras.

Galahad, after wandering about a long time, returns to his grandfather's abode. It is here that the Grail comes to seek him. Nine knights arrive—three from Gaul, three from Ireland and three from Denmark, which together with Galahad, Perceval and Bors makes up twelve. Joseph of Arimathea-'the first Christian bishop, he whom Our Lord himself consecrated in the spiritual palace at Sarras'—appears before them. An angel holds the spear which drips blood above the Holy Vessel. Christ emerges from the Grail: '... ye who have sought me so ardently that I can no longer hide myself from you . . . who have wrought so much that ye are now scated at my table, at which my knights have not eaten since the days of Joseph of Arimathea.' With the Holy Vessel in his hands he goes toward Galahad, who kneels down, and 'gives him his Saviour' (it is therefore the Communion chalice). He then does likewise with all the others—'nor was there anyone present in whose mouth he did not place the symbol like unto bread.' Then he tells Galahad what is this Holy Vessel that he holds in his hands. 'It is, said he, the dish in which Jesus Christ did cat the passover on Easter Day with his disciples. It is the dish which all those who serve me have gratefully used; the same which no wicked men did ever look upon without it doing them grievous harm. And because it has served all men according to their desire it shall be known as the Holy Grail. Now hast thou scen what thou didst so long desire to see . . . [but he will see it more clearly] in the city of Sarras, in the spiritual palace there.'

The Grail has to leave the kingdom of Logres that same night,

because 'it is neither served nor honoured as is its due by those of this land.

Galahad touches the Maimed King between the thighs with the spear, and in this way cures him of his infirmity. He becomes a whiterobed monk.

Doesn't the date of the departure of the Grail from the kingdom of Logres coincide with the invasion of Britain by the Saxons? Must look this up.

Escorant, the cruel king of Sarras, 'belonging to the cursed race of Paynims', throws Galahad and the two others into prison for a year. On his deathbed, he causes them to be brought before him and begs their forgiveness. Galahad becomes king.

Galahad looks inside the Holy Vessel and is seized with trembling. He prays for death; takes the Communion from the hands of Joseph, son of he of Arimathea, and dies. A hand comes and takes the Grail and the Spear and carries them up to heaven.

Perceval becomes a hermit, and dies at the end of a year. 'When Bors saw that he was left all alone in such far-off lands like unto those of Babylon,' he takes ship and returns to the kingdom of Logres, to Camelot where Arthur is.

Note that Sarras is a port.

St. Thomas—1, 32, 1: 'Cum enim aliquis ad probandam fidem inducit rationes quae non sunt cogentes, cedit in irrisionem infidelium: credunt enim quod hujusmodi rationibus innitamur, et propter eas credamus. Quae igitur fidei sunt, non sunt tentanda probari nisi per autoritates his qui autoritates suscipiunt; apud alios vero, sufficit desendere non esse impossibile quod predicat sides. Unde Dionysius dicit, II cap. De divinis nominibus: "Si aliquis est qui totaliter eloquiis resistit, longe erit a nostra philosophia; si autem ad veritatem eloquiorum (scilicet sacrorum) respicit, hoc et nos canone utimur".

'Fiat lux' 1—the Word. 'Vidit Deus lucem quod esset bona' 2 love, the Spirit.

St. Thomas does not go into the question of whether the sages of antiquity received any supernatural inspiration.

Hermes Trismegistus-Poemander, 4th Dialogue: 'The monad begat the monad, and brought its fire into it'.

St. Thomas—1, 29, 4: 'Hoc nomen, persona, relationem significat.'

<sup>&</sup>lt;sup>1</sup> Genesis i, 3.

Man's great affliction, which begins with infancy and accompanies him till death, is that looking and eating are two different operations. Eternal beatitude (cf. the myth in the *Phaedrus*) is a state where to look is to eat.

That which we look at here below is not real, it is a mere setting. That which we eat is destroyed, is no longer real.

Sin has brought this separation about in us.

Transferences. In the case of J.B., the transference of fundamental affliction, of which the consciousness stands in horror, under the form of passion.

The transference of the 'I' into the beauty of a beloved being; here there is a genuine displacement.

Some transferences are genuine displacements, others are not.

We must seek that form of transference which transports us outside space.

Carnal desire and the attraction felt toward beautiful faces. The need we feel to break, shatter our own interior impurity against some exterior and perfect purity, as against a stone. But what is second-rate in us rebels and requires, in order to save its life, to sully that purity.

To sully is to modify, to touch. Beauty is that which we cannot wish to change. To acquire power over is to sully. To possess is to sully.

The fear of God regarded as the seventh gift of the Holy Spirit—(cf. St. John of the Cross). It is the fear inspired by too great, too pure a joy; the fear of a mother who is going to see her son again after a long separation during which she believed him dead, and is afraid of dying of joy.

Uranus, Kronus, Zeus—Must examine this succession again. Kronus cannot be an evil god, for he is the god of the Golden Age. He emasculated Uranus, but in this way brought forth Heavenly Aphrodite, or Wisdom.

Theological discussions—caused to a great extent by lack of the philosophical discernment which would make it possible to recognize in what respect contradictory propositions are at the same time true (or false).

2\$ 637

Beginning of the book (the book which should contain these thoughts and many others).

He entered my room and said: 'Poor creature, you who understand nothing, who know nothing. Come with me and I will teach you things which you do not suspect'. I followed him.

He took me into a church. It was new and ugly. He led me up to the altar and said: 'Kneel down'. I said 'I have not been baptized'. He said 'Fall on your knees before this place, in love, as before the place where lies the truth'. I obeyed.

He brought me out and made me climb up to a garret. Through the open window one could see the whole city spread out, some wooden scaffoldings, and the river on which boats were being unloaded. The garret was empty, except for a table and two chairs. He bade me be seated.

We were alone. He spoke. From time to time someone would enter, mingle in the conversation, then leave again.

Winter had gone; spring had not yet come. The branches of the trees lay bare, without buds, in the cold air full of sunshine.

The light of day would arise, shine forth in splendour, and fade away; then the moon and the stars would enter through the window. And then once more the dawn would come up.

At times he would fall silent, take some bread from a cupboard, and we would share it. This bread really had the taste of bread. I have never found that taste again.

He would pour out some wine for me, and some for himself—wine which tasted of the sun and of the soil upon which this city was built.

At other times we would stretch ourselves out on the floor of the garret, and sweet sleep would enfold me. Then I would wake and drink in the light of the sun.

He had promised to teach me, but he did not teach me anything. We talked about all kinds of things, in a desultory way, as do old friends.

One day he said to me: 'Now go'. I fell down before him, I clasped his knees, I implored him not to drive me away. But he threw me out on the stairs. I went down unconscious of anything, my heart as it were in shreds. I wandered along the streets. Then I realized that I had no idea where this house lay.

I have never tried to find it again. I understood that he had come for me by mistake. My place is not in that garret. It can be anywhere—in a prison cell, in one of those middle-class drawing-rooms full of knick-knacks and red plush, in the waiting-room of a station—anywhere, except in that garret.

Sometimes I cannot help trying, fearfully and remorsefully, to repeat to myself a part of what he said to me. How am I to know

if I remember rightly? He is not there to tell me.

I know well that he does not love me. How could he love me? And yet deep down within me something, a particle of myself, cannot help thinking, with fear and trembling, that perhaps, in spite of all, he loves me.

(An unclassified mass of fragments follows.)

2S\*

## INDEX TO SANSKRIT TERMS

Arjuna: hero of the Epopee, to whom Krishna reveals the teaching which forms the subject of the Bhagavad-Gîtâ.

ātman: the individual Self, more or less equivalent to 'soul'.

Bhagavad-Gîtâ: religious and philosophical poem of ancient India; precise date unknown.

Brahma (in its masculine form): name given to the supreme divinity; (in its neuter form): name given to the impersonal Absolute.

Bṛhad-Āranyaka-Upanishad: title of one of the most important Upanishads.

Chândogya-Upanishad: title of one of the most important Upanishads.

Gîtâ=Bhagavad-Gîtâ.

gunas: the three qualities—substances which go to form the prakṛti: their names are sattva, rajas and tamas.

Isa-Upanishad: title of one of the Upanishads of Vedic date.

jîvâtman: the individual soul.

karma(n): action and the results of action.

Krishna: hero of the Epic, revealer of the teaching contained in the Gîtâ.

manas: inner sense, central organ of perception and knowledge.

Mândûkya-Upanishad: title of one of the Upanishads of Vedic date.

Mîmânısâ: 'philosophical' system presenting action (karma) from the ritual point of view.

one sacred syllable, used especially at the beginning of prayers.

prakṛti: original matter (or nature) in the Sânıkhya system; the guṇas and their consequences are derived therefrom.

prâna: breath, respiration (with its cosmological correlations).

puruṣa: ('man') universal Spirit, sometimes synonymous with Brahma.

rajas: middle element of the gunas; disturbing principle which gives rise to the passions.

Râma: hero of the Epic. Among his innumerable exploits is recorded his murder of an ascetic named Shambuka. The latter, although only a shūdra, practised the most extreme mortifications with the object, so he said, of gaining the world of the gods.

Sankara: famous Vedantic philosopher; probably lived eighth and ninth centuries B.C.

sattva: higher element of the gunas: principle of purity and light.

Shiva: name of one of the principal gods of Hinduism.

shûdra: man of low caste; cf. Râma.

soma: sacrificial wine in the Vedic religion, comparable to ambrosia.

Taittirîya-Upanishad: title of one of the Upanishads.

tamas: lower element of the gunas; principle of darkness and evil.

Upanishads: religious and philosophical texts developing the Vedas; date problematical.

Vedânta: philosophical system founded on the Upanishads and developed, in particular, by Shankara.

Vishnu: one of the major gods of Hinduism.

Yoga: technique designed to give access to mystical powers and certain superhuman attributes.

## INDEX

Abel, 564, 565, 570, 588, 630, 632, 635 Abraham, 481, 501, 566, 574 Achilles Tatius, 623 Acts of the Apostles, 478-9, 579, 582 Adonis, 570, 580, 581, 594, 595 Aeschylus, 554, 560, 580, 581, 619 Agamemnon, 279, 390, 413, 426, 428, 433, 434, 439, 465, 482, 483, 520, 529, 539, 513, 583  Asanga, 549 Asanga, 549 Asherah, 581 Atlanta, 594 Athena, 528, 577, 587, 609, 611 Atlas, 520, 595 Augustine, St., 628 Autolycus, 430 Autran, 569
Achilles Tatius, 623  Acts of the Apostles, 478-9, 579, 582  Adonis, 570, 580, 581, 594, 595  Aeschylus, 554, 560, 580, 581, 619  Agamemnon, 279, 390, 413, 426, 428, 433,  434, 439, 465, 482, 483, 520, 529, 539,  553, 583  Asherah, 581  Atlanta, 594  Athena, 528, 577, 587, 609, 611  Atlas, 520, 595  Augustine, St., 628  Autolycus, 430  Autran, 569
Acts of the Apostles, 478-9, 579, 582 Adonis, 570, 580, 581, 594, 595 Aeschylus, 554, 560, 580, 581, 619 Agamemnon, 279, 390, 413, 426, 428, 433, 434, 439, 465, 482, 483, 520, 529, 539, 553, 583  Atalanta, 594 Athena, 528, 577, 587, 609, 611 Atlas, 520, 595 Augustine, St., 628 Autolycus, 430 Autran, 569
Adonis, 570, 580, 581, 594, 595  Aeschylus, 554, 560, 580, 581, 619  Agamemnon, 279, 390, 413, 426, 428, 433,  434, 439, 465, 482, 483, 520, 529, 539,  553, 583  Athena, 528, 577, 587, 609, 611  Atlas, 520, 595  Augustine, St., 628  Autolycus, 430  Autran, 569
Aeschylus, 554, 560, 580, 581, 619  Agamemnon, 279, 390, 413, 426, 428, 433,  434, 439, 465, 482, 483, 520, 529, 539,  553, 583  Atlas, 520, 595  Augustine, St., 628  Autolycus, 430  Autran, 569
Agamemnon, 279, 390, 413, 426, 428, 433, Augustine, St., 628 434, 439, 465, 482, 483, 520, 529, 539, Autolycus, 430 553, 583 Autolycus, 430 Autran, 569
434, 439, 465, 482, 483, 520, 529, 539, Autolycus, 430 553, 583 Autran, 569
553, 583 Autran, 569
=1001 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
Choephori, 29
Eumenides, 525 Bach, 27, 64
Oresteia, 29 Bailly, 475
Prometheus Bound, 256, 279, 320, 329, Balzac, 85
538, 569, 579, 611 Père Goriot, 421
Supplices, 522, 523, 627 Baudelaire, 619
Agenor, 576 Beaumarchais, 410
Ahab, 580 Belus, 522
Alain, see Chartier Benjamin, 567
Alexander the Great, 298, 588 Berger, Gaston, 37, 231, 307, 317
Aleyen, 580 Bergson, Henri, 269, 462
Alilat, 571 Bhagavad-Gîtâ, 19, 25, 39, 40, 50, 51, 53
Amalthea, 532 54, 55, 56, 70, 81, 89 ff, 101, 145, 200
Amfortas, 629-32 203, 215, 258, 289, 290, 294, 298, 301
Ampère, 155 304, 306, 308, 316, 324, 334, 387, 388
Anacreon, 502 394, 418, 419, 436, 438, 447, 502, 526
Anaximander, 14, 76, 115, 162, 263, 387, 542
405, 443, 450, 458, 562 Blake, William, 269
Anouilh, Jean, 151 Bodhidharma, 445
Antigone, see Sophocles Boethius, 628
Aphrodite, 533; Aphrodite Ourania, 571, Boltzmann, 181, 190
582, 637 Book of the Dead, 43, 369
Apis, 570 Bors, Sir, 635, 636
Apollo, 503, 522, 525, 542, 543, 579, 588, Bourbaki, 13
594, 614 Briareus, 532
Apollonius Rhodius, 524 Brontes, 532
Araucanian tales, 14 ff Browning, Robert and E. B., 56, 57
Archimedes, 8, 9, 163, 189, 405, 510, 557 The Ring and the Book, 195
Arges, 532 Brückberger, P., 136
Aristophanes, 449, 530 Buck, Pearl, 166
Birds, 377, 380 Buddha, the, 307, 398, 549
Frogs, 579 Buddhism, see Zen
Aristotle, 96, 133, 226, 264, 293, 428, 430,
453, 470, 485 Cabiri, 614
De Caelo, 426 Cadmus, 489, 522, 576, 580
De Mundo, 427 Caesar, 633
Arjuna, see Bhagavad-Gita Calderón, 318
Arnobius, 427 Cantor, Georg, 249, 252, 325, 362, 420, 623
Artemis, 503, 533, 541, 589, 592, 594 Casanova, 158

Cassandra, 554	Dionysus, 356, 361, 373, 376, 386, 470, 475,
Cassian, St, 436	476, 478, 503, 526, 529, 530, 534, 535,
Cathari, 10, 378	542, 561, 566, 567, 569, 571, 579, 611,
Catherine of Siena, St., 256, 257, 260, 391	614, 615; Dionysus Dendrites, 581;
Cato, 137	see also Zagreus
Celidoine, 634	Dirac, 188
Cervantes, 307	Dostoevsky,
Cézanne, Paul, 422	Brothers Karamazov, 283, 287, 288, 293,
Chaplin, Churles, 283	432
Chartier, Alain, 34, 42, 58, 87, 312, 327,	Durkheim, Emile, 132, 226
460, 626	
Chevalley, 146	Ecclesiastes, 276
Christopher, St., 571	Einstein, A., 67, 68, 74, 147
Chronicles, Books of, 568	Electra, 521; see also Sophocles
Chuang-Tse, 62	Enoch, 565, 570, 573, 588
Clausius, 447	Epaphos, 522
Cleanthes, 329, 377, 476, 479	Ephesians, Epistle to, 207, 208, 300, 393, 535
Clement of Alexandria, 614, 624	Epicterus, 87
Coeus, 525, 532	Epicurus, 167
Colossians, Epistle to the, 209, 210	Esau, 566, 567
Comte, Auguste, 37	Escorant, 636
Conrad, Joseph,	Eshmun, 580
Nostromo, 135	Eskimo legends, 589-91
Cooper, Courtney Ryley,	Eudoxus, 8, 58, 68, 161, 165, 252, 405, 620
Designs in Scarlet, 140	Euhemerus, 489
Corinthians, Epistles to the, 204, 629	Euripides, 477
Comeille, 620	Bacchae, 279
Cortés, 47, 482	Hecuba, 225
Cottus, 532	Hippolytus, 222, 224, 225, 229, 275, 279,
Cousin, Victor, 405	320, 330, 380, 386, 402, 403, 533, 560,
Crates, 377	572
Crius, 532	Io, 587
Cyclops, 532, 533	Europa, 522, 542, 569
	Exodus, Book of, 104
Daedalus, 570, 599	Ezekiel, Book of, 571, 572, 573-4, 576, 578
Dagon, 569	()
Danaus, 522	Farmer Committee
Daniel, 568, 570	Fauconnier, Geneviève,
Dante, 454	Claude, 135 Foucauld, Charles de, 135
Darwin, Charles, 435, 447	
d'Aubigné, 11	Fourier, 6
David, 31	Francis (of Assisi), St., 31, 97, 122, 141, 370,
David-Néel, Alexandra, 470	422 France Sir I C 247 427
Demeter, 375, 376, 439, 469-70, 473, 478,	Frazer, Sir J. G., 347, 427 Fresnel, 194
501, 503, 522, 566, 569	
Demeter, Hymn to, 381, 383, 384, 423, 463,	Freud, Sigmund, 421, 471-2, 609
476	Frobenius, L., 16, 537, 540, 579
Descartes, 7, 9, 35, 212, 231, 239, 307, 444,	_
464, 509, 537	Gaea, 518, 525, 529
Deucalion, 569	Galahad, 633, 634, 635, 636
Deuteronomy, 105, 479, 537, 567	Galatians, Epistle to the, 479
Diderot, 211	Galileo, 66, 107, 163, 191, 406, 453, 478
Diogenes, 395	Galois, 417
Diogenes Laertius, 377, 587	Gandhi, 96

Gauss, 67, 68, 69 Genesis, Book of, 104, 227, 235, 276, 321, 565, 566, 573, 584, 636 Getac, 588 Gide, André, 1 Gilgamesh, 255 Gilles de Rais, see Lanza Giotto, 8, 21, 27, 422 Granet, 7 Grimm Brothers, 23, 226, 583 Guénon, René, 361 Gyes, 532	Iacchus, 579 Iamblichus, 456 Ibn Saud, 138 Io, 521, 522, 523, 533, 541 Iphigenia, 561, 574 Iris, 569, 579 Isaac, 566 Isaah, Book of, 149, 462-3, 481, 501, 506 538, 565, 568, 583, 613, 629 Isidorus, 624 Isis, 469-70, 472, 473-4, 5•1, 503, 521, 534 569
Hades, 582 Hagar, 566 Ham, 568, 569, 572 Hannibal, 33 Hebrews, Epistle to the, 254, 299, 586-7	Jacob, 566-7, 599 Jaimini, 76 Japetus, 532, 568 Japheth, 568, 572 Jeremiah, Book of, 501
Hegel, 336, 410, 616	Joan of Arc, St., 25, 55, 195 Job, and <i>Book of</i> , 203, 255, 260, 261, 263 276, 281, 287, 292, 297, 313, 318, 405
Helen, 522	524, 525, 529, 542, 570, 613
Hephaistus, 587, 588, 614	John, St., First Epistle of, 368, 492
Hera, 533, 614	John, St., Gospel according to, 103, 108, 114
Heracles, 523, 536, 543, 552, 568, 571, 588	178, 179, 181, 219, 243, 252, 368, 416 428, 433, 457, 460, 501, 517, 538, 575
Heraclinas, 54, 327, 328, 357, 367, 370,	583, 586, 587, 622
395, 455, 469, 470, 471, 487, 503, 529,	John of the Cross, St., 41, 143, 174, 215
558, 585, 597, 603, 622	219, 238, 256, 304, 324, 325, 336, 355
Herbert, George, 5, 138	376, 377, 391, 397, 433, 439, 519, 545
Hermes, 471, 561, 569, 578-9, 588, 614	637
Hermes Trismegistus, 636	Jonali, 568
Emerald Table, 58, 515	Joseph, (patriarch), 567, 571
Herodonis, 101, 471, 474, 478, 484, 521,	Joseph (father of Jesus), 626
524, 536, 537, 561, 565, 566, 569, 570,	Joseph of Arimathea, 632, 633, 635
571, 574, 576, 579, 583, 584, 588, 599,	Joshua, and <i>Book of</i> , 105, 454, 481, 502, 568
611, 613, 614	570
Hesiod, 146, 473, 475, 484, 487, 503, 504,	Judah, 567
525, 526, 529, 532, 542, 583	Kant, 51, 151, 163, 202, 249, 279, 284, 370
Hilarius, 628	526
Hippocrates, 75	Kierkegaard, S., 201, 203
Hippolytus, see Euripides	Kings, Books of, 580
Hitler, A., 502	Koestler, A.,
Holbach, T. de, 185	Spanish Testament, 10, 166, 229, 288
Homer, 30, 42, 569	Kore, 375, 376, 382, 384, 404, 470, 489, 522
Iliad, 3, 12, 40, 41, 55, 103, 156, 229, 252,	559, 574, 579
255, 256, 258, 281, 282, 285, 297, 405,	Krishna, 561; see Bhagavad-Gita
424, 451, 455, 487, 507, 545, 546, 569,	Kronus, 530, 532, 533, 637
579, 614	
Odyssey, 437	Laban, 566-7
Homeric Hymns, 578	La Bruyère, 146
Hosea, 574	Ladoumègue, 294, 408
Huyghens, 194	Lagneau, Jules, 279, 312, 460
Hyperion, 532	Lamarck, 435

Lamartine, 112 Lanza del Vasto, Gilles de Rais, 80, 108, 109, 111, 113, 250 Lao-tsc, 30, 267, 286, 522 Launcelot, 633, 634 Lauzun, 138, 160, 180 Lawrence, T. F., 10, 11, 30, 33, 53, 58, 87, 176, 187, 281, 340, 484 Lecarpentier, Marcel, 161, 172 Leibniz, 429 Lenin, 562 Leto, 588 Levi, 567 Leviticus, Book of, 537, 581 Libya, 522 Lilitlı, 571 Lope de Vega, El mejor Alcalde el Rey, 358 Lorentz, 94 Lot, 566 Louis XIV, 562 Loxias, 582 Lucretius, 100, 442, 578 Luke, St., Gospel according to, 210, 219, 305, 330, 417, 436, 450, 459, 474, 492, 499, 540

Machiavelli, 132 Macrobius, 427, 476 Mahabharata, 94 Maia, 595 Maillart, Ella, 154 Maine de Biran, 43, 319, 328, 387, 417 Malraux, André, 300 Mani, 376 Manicheans, 13, 113, 254, 352 Mantegna, 141 Marc, G., 124 Marcus Aurelius, 61, 612, 634 Mariotte, 196 Marius, 176, 199, 204 Mark, St., Gospel according to, 305, 417, 450, 585, 586, 601, 623 Marlow, Christopher, 5, 80 Doctor Faustus, 108, 250, 538 Marx, Karl, 182, 597, 616 Mary, Blessed Virgin, 571, 577 Masaccio, 235, 256 Matthew, St., Gospel according to, 106, 135,

136, 150, 169, 173, 174, 219, 233, 263,

274, 277, 280, 293, 305, 417, 428, 436,

437, 584, 585, 622, 629

Lycurgus, 583, 585, 614

Mauriac, 501 Thérèse Desqueyreux, 80 Maxwell, 67, 557 Medea, 522 Mehl, 2 Melchizedek, 526, 561, 566, 570 Menes, 614 Metis, 529, 530 Michael Angelo, 63 Michelson and Morley, 66 Milarepa, 230, 233, 236, 316, 318, 320, 328, 366 Minos, 569, 570, 599, 600 Minotaur, 570 Mithra, Mithras, 570, 571, 582 Mnemosyne, 532 Mohammedanism, 102 Molière, L'Avare, 421, 471, 490 L'École des Femmes, 45, 60, 292, 490 Le Misanthrope, 123 Montesquieu, 120, 557 Monteverdi, 451, 479 Moscs, 481, 502, 568, 570, 599

Na'man, 580
Napoleon, 199, 231, 477, 490, 562
Nausicaa, 576
Nero, 443
Newton, 68, 95, 159, 166, 167, 461
Nicholas, St., 436
Nicholas of Cusa, 621, 622
Nicomachus of Gerasa, 388, 389, 456
Nimrod, 566, 568, 569, 571, 588
Noah, 565, 566, 569, 570, 572, 573, 588, 599, 626
Nonnus, 488, 542, 560, 561, 576, 582, 583, 595
Dionysiaca, 476, 478

Moussa, story of, 17-18, 111, 139

Mozart, 64

Mylitta, 571

Oceanus, 520, 529, 532
Oedipus, 561; see also Sophocles
Orion, 474
Orotalt, 571
Orpheus, 476
Orphic fragments, 428
Orphic Hymns, 392, 433
Orphic tablet, 320, 535
Osiris, 356, 376, 386, 470, 471, 472, 473, 475, 476, 478, 479, 484, 499, 518, 520, 523, 532, 533, 535, 536, 541, 561, 565, 569, 570, 581, 594, 599, 615

Ouranos, 571 Symposium, 319, 361, 369, 370, 373, 380, 381, 384, 430, 439, 442, 443, 449, **4**50, Ovid, 58, 108, 137, 153, 203, 216, 353 455, 456-7, 461, 473, 488, 518, 519, 520, 521, 522, 524, 528, 529, 530, 538, Pan, Egyptian, 565, 588 540, 578, 586, 614 Parmenides, 528 Theaetetus, 2, 98, 132, 148, 257, 264, 292, Paul, St., 353, 566, 572; see also under 313, 373, 385, 487, 607 titles of Epistles Timaeus, 65, 77, 98, 118-19, 194, 244, 245, Pausanias, 427 246, 247, 254, 263, 264, 293, 320, 321, Pavlov, 277 322, 325, 367, 370, 371, 373, 374, 376, Perceval, 629, 635, 636 384, 385, 393, 405, 408, 409, 412, 414, Perrin, Fr., 265, 461, 487, 560 418, 436, 439, 440, 443, 452, 458, 476, Peter, St., Epistles of, 501 498, 534, 561, 562, 571, 590, 604, 606, Petrarch, 588 607-8, 626 Pherecydes, 486, 502, 623, 624 Plautus, 101, 216, 283, 307, 505, 518 Philippians, Epistle to the, 208, 209, 543 Pleiades, 595 Philo, 581, 585 Plutarch, 472, 474, 475, 476, 477, 478, 484, Philoctetes, 543; see also Sophocles 520, 534, 570, 583, 585 Philolaus, 117, 118, 341, 381, 394, 456, 458, Fluvii, 583 459, 460, 461 De Iside et Osiride, 473, 581 Poincaré, 67 Phoebe, 525, 532 Phoroneus, 569 Porphyry, 427 Pouget, 226 Pina, 10 Pindar, 523, 524, 525 Prat, 255 Planck, Max, 9, 76, 189, 191, 196, 594 Praxiteles, 373 Prometheus, 224, 236, 356, 361, 373, 380, Plato, 20, 31, 35, 36, 37, 45, 50, 58, 62, 68, 69, 74, 84, 95, 189, 197, 241, 248, 307, 413, 426, 450, 460, 469, 487, 523, 525, 529, 539, 541, 542, 560, 570, 579, 587, 309, 328, 333, 335, 336, 345, 356, 360, 614; sec also Aeschylus; Plato 370, 372, 374, 380, 383, 390, 418, 421, (Philehus) 428, 443, 455, 458, 463, 477, 479, 480, Proteus, 543 489, 490, 499, 502, 506, 507, 529, 536, Proust, 174, 313, 335, 423, 444 545, 563, 574, 577, 588, 625, 630 Alcibiades, 187-8 Proverbs, Book of, 263 Psalms, Book of, 263, 431, 525, 629 Cratylus, 395, 399 Pseudogallus, 624 Epinomis, 8, 385, 390, 392, 439, 461, 612 Ptah, 614 Euthyphro, 277 Gorgias, 10, 257, 346, 389, 431, 519, 566, Ptolemy, 479 Pythagoras, Pythagoreans, 8, 191, 441, 456, 599, 602, 610 Laws, 394 505, 508, 512, 524, 528, 589, 595, 607 Parmenides, 264, 319, 365, 395, 528 Phaedrus, 22, 246, 318, 319, 320, 321, 323, Rabelais, 462 Racine, 383, 422 325, 327, 356, 371, 383-4, 389, 390, 392, 403, 433, 440, 441, 455, 494, 497, 513, Phèdre, 3, 27, 141, 155, 270, 292, 423, 620 554, 578, 608, 637 Rāma, 31, 49, 50, 53, 58, 98, 300, 312, 418, 438, 448, 508, 561 Philebus, 13, 20, 118, 119, 256, 319, 356, Rāmakrishna, 419, 420, 423, 471 361, 380, 381, 384, 405, 426, 450, 538, Râmaprasâda, 422 Regier, Peire, 630 Politicus, 486, 487, 488, 552, 553 Rembrandt, 74 Protagoras, 314, 323, 395 Restif de la Bretonne, 421 Republic, 3, 7, 10, 286, 307, 319, 361, 362, 371, 374, 375, 380, 383-4, 434, 440, 443, Retz, 54, 58, 212, 213, 418, 557 Reuben, 567 447, 450, 480, 490, 492, 495, 502, 512, Revelation of St. John, 199, 249, 304, 306, 526, 554 501, 601 Statesman, 447, 506, 509

Rhea, 532, 533 Richelieu, 11, 125, 287, 296, 557 Rilke, 429, 461, 593 Romans, Epistle to the, 118, 203, 447, 462 Rostand, Jean, 589 Rousseau, 38, 53, 314, 363 Ruth, 567 Saint-Simon, 138	Thetis, 614 Thomas (Aquinas), St., 84, 106, 118, 267, 288, 325, 345, 373, 447, 615, 627, 628, 629, 636 Thucydides, 182, 198, 569, 581 Tolstoy, War and Peace, 123 Tonnelat, E., 630 Typhon, 473-4, 520, 523, 532, 534, 584
Samuel, Books of, 105	31 7 NS 11 7 THE TOTAL THE
Sankara, 62	Ugolino, 125, 151
Sappho, 5, 443	Upanishads, 19, 42, 43, 46, 47, 50, 51, 58, 82,
Saul, 83, 106	87, 99, 234, 267, 297, 300, 309, 319, 380,
Scève, Maurice, 178	502, 528, 602
Schrödinger, E., 186	Bṛhad-Āranyaka, 20, 35, 44, 99, 106
Semele, 569	Chândogya, 28, 33, 61, 294
Sesshū, 445	Îsa, 60, 330, 372
Sextus Empiricus, 519	Mandûkya, 50
Shakespeare, W., 5, 155, 543	Mundaka, 47
Hamlet, 56	Taittiriya, 50
Lear, 27, 138, 620	
Othello, 27	Valentin, Fr., 439
Shem, 568, 572	Valéry, Paul, 1, 4, 5, 51, 84, 85, 86, 87, 136,
Sherriff, R. C.,	333
Journey's End, 124	Van der Waerden, 481
Sidon, 566	Van Gogh, V., 153
Simeon, 567	Vigny, Alfred de, 283
Sirius, 474, 503 Snow-White, 632	Virgil, 350, 594, 595
Socrates, 2, 11, 30, 415	Vishnu, 561
Solomon, 568	Voltaire,
Sophocles, 56, 141, 155	Alzire, 492
Antigone, 5, 195, 279, 518, 525, 529, 534,	
561	Weil, André, 8
Electra, 10, 136, 183, 195, 279, 389, 402,	Wilde, Oscar, 153
583	Portrait of Dorian Gray, 621
Oedipus Rex, 244	William II of Germany, 172, 175, 199
Philoctetes, 136, 279, 523	Wisdom, Book of, 444, 478, 524, 565
Spinoza, 23, 38, 275, 424, 486, 515	Wolfram von Eschenbach, 630
Ethics, 95	V
Stereopes, 532	Xerxes, 619
Stobaeus, 459	7
Suzuki, D. T., 394, 445	Zagreus, 469, 476, 478, 489, 499, 526, 534, 541, 542, 559, 561, 580, 582
Tai-hui, 446	Zamolxis, 588
Tao, Taoists, 20, 30, 72, 112, 125, 128, 142,	Zaratas, 476
170, 174, 185, 213, 262, 265, 284, 309,	Zen Buddhism, 395 ff., 406-7, 445, 446
457, 528	Zeno, 115, 377
Tethys, 532	Zeus, 521-4, 529-30, 531-3, 534, 536, 541,
Thales, 162, 487, 523, 579, 581, 623	543, 559, 571, 577, 580, 582, 588,
Thea, 532	614; Zeus Stratios, 614
Themis, 522, 523, 525, 532 Thessalonians, Epistles to the, 210	Zodiac, 430, 475, 477, 500, 532-3, 542, 559, 594, 614