

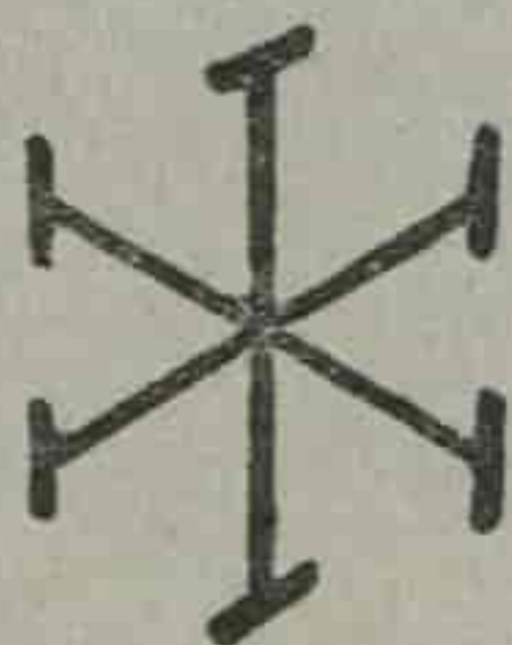
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H. C. RUTHERFORD

THE RELIGION OF
LOGOS AND SOPHIA

From the writings of
DIMITRIJE MITRINOVIĆ
on CHRISTIANITY

TWELFTH
FOUNDATION LECTURE
1966



New Atlantis Foundation

УНИВЕРЗИТЕТСКА БИБЛИОТЕКА
"СВЕТЛОЗНАЈ М. КОКОВИЋ" - БЕОГРАД
H : Бр. 174225

Dimitrije Mitrinović lived the greater part of his life in England, mostly in London, from 1914 until his death in 1953. By the time he left his native land as a very young man, he already had a high reputation as one of the leading figures in the modern culture of his nation. His writings in Serbo-Croat are now being republished in Yugoslavia, and we take it as one of our tasks to make his English writings available, both to readers of English and for translation.



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THE RELIGION OF LOGOS AND SOPHIA

In the space of a single lecture it is only possible to give a short outline of what Mitrinović wrote about Christianity, and many important aspects of the subject cannot be spoken of at all. In a sense it might be said that the keynote of all his work was to relate—persons, nations, races, philosophies, religions. Whenever he spoke or wrote he always related different subjects—sometimes most unexpected ones—to one another.

Christianity he took as central, but related it to every other religion and philosophy and to the whole of life. In this short lecture it is not possible to touch on all these relationships, but Mitrinović was himself most careful to quote his sources. He very seldom claimed an idea as his own originally, and on those rare occasions he said so. But the many new and enlightening ways in which he related the most widely differing subjects to one another were beyond doubt his own.

In the outline that follows, no attempt will be made to prove anything, and it will not be possible to go into all the different sources, such as Vēdanta, Zoroastrianism, Plato, Gnostic writings, Hegel, Solovyov, from which thoughts are taken. What will be attempted is to give a picture—taken largely from his own words—to be grasped imaginatively as a whole.

The principal sources from which quotations will be taken are two series of articles by Mitrinović under the pseudonym M. M. Cosmoi called 'World Affairs', the one published in the *New Age* under the editorship of A. R. Orage during the years 1920 and 1921, the other in the first ten numbers of the *New Britain* weekly published in 1933. The whole spirit of these articles may be

summed up in his phrase 'Our view has been from the centre, towards the future. For the sake of radical and immediate action only.'

In all he said and wrote Mitrinović spoke directly to his hearers or readers in a practical context. Though his mind was exceptional in its penetration and comprehensiveness, he never spoke for the sake of theory only and he always started from direct and immediate experience. This can be well illustrated—and our subject introduced—by extracts from an article in 'Purpose' in 1929 compiled from notes of one of his lectures.

'The ideal of truth is not a superhuman force or standard above mankind, to which we must look up like copyists, or shallow students of philosophy. We cannot look upon the eternal ideas and make a photograph of them, a sketch of them.

'The world itself is its own standard. Mankind is the standard of mankind. There is no Being, no principle, no force, no system, which is above human reason and which dictates the laws of human reason. In short, there is no truth written in the infinite skies. There gleam no eyes of Jehovah, no absolute impartial eye, which looks upon the Universe and dictates what truth is. What we call dialectics, reason, cause and effect; the sense of senses, the meaning of meanings, the understanding of understandings; all these things are the same thing, and that thing is a human person.

'The human race is the container of truth. Apart from human insight, apart from human sense of justice—the correlated communal agreement of mankind—there is no truth. Suppose there were truth in another universe, suppose that truth existed in some other sphere; if it so existed and if it were different from our own truth, we could not understand it nor use it nor know it. And if it were the same as our truth: well, anyhow, that same we have already got. This fact, this objectivity of subjectivity, this divinity of mankind, this fact that justice is immanent in the relation of personalities to personalities, this is the one saving grace, the one helpful notion which can lead us out of the present breakdown of civilisation, with its cruel confusion of culture, its human debility, and the consequent dire straits in which we find ourselves. And at such a moment it behoves us all to gather together and discuss what can be done to bring about agreement as to what is truth and who is the God.

'Now the God is mankind, there is no other God, no other absolute. There is no other Being but the human race and its members. The whole of the Divine Reason is in the heads of these people, the whole of the providential Love of God, the whole of Divine Wisdom. The influx of angels and seraphim is in the human instincts; the whole of glory and beauty and divinity and majesty is in the human heart. It is nowhere else. These angels, these divinities, these ideals, this supreme pattern of the good and the truth, as exemplified in Christianity and other religions—all of them are in the human intuition alone, because all of them are spiritual, and all of them exist only on the spiritual plane. The supra-heavenly place is in the human intuition, in the centre of the heart and nowhere else.

'The philosophers come up. The giants Hegel and Aristotle tell us that reason is objective; it does exist, and is the force that has constructed the Universe. And the Vedanta, highest of all philosophies, says that on the pattern of Divine Reason things are made. This abstract reason is in the human brain and mind. All the love of God, all the ecstasies of divine experience, all the good, all the bliss that we imagine to be God, is in the human instincts, in the human will, in the libido which is human libido, and nowhere else. All intuition and all ideas are in human reason.

'Then finally we call to the Ego, the Absolute God, Jahveh, the Lord, whom we picture as existing apart from the Universe: the Ego of all beings, the self-conscious of all existence. That self-conscious Lord exists only in the incarnated personalities on this human earth—these bipeds who can be photographed and measured, who weigh so many stone and can be measured in so many inches.

'The notion of the absolute and central Being which is the God of existence, the Ineffable Being, is a reality. It does exist, and will remain for ever and ever as the human idea of the future of that being. The human heart, the human ego, the human self-conscious is that unique force, that one universal Being, apart from whom there are no other beings, neither animals nor angels nor stones nor stars. And this notion of mankind as a sacred entity, of humanity as the one thing that is worth while, of humanity as the standard of truth, as the reality of realities—all the wise men of the past, the whole of the best that is in the Christian Church, in all

religions, and in the present modern science; all the best men, all the reformers of the world, whether conservatives or revolutionaries, or, like Plato, revolutionary and conservative at the same time, a socialist and an aristocrat in one; all the men who knew truth, all the men who dared to know it—*that* was the truth they knew, and its infinite need for mankind.

‘At this stage of development, at this moment of progress, humanity should come to its senses, and cease to worship false gods of men’s own invention. Men should trust themselves and one another, and should find out a convention, ^a n agreement of what is justice and truth according to humanity, according to their own sovereign human standards.’

Mitrinović started from Man as the centre, and from the innermost self of Man, his self-consciousness or self-presence. Man’s self-consciousness he took as being the centre of all existence, as the awareness of existence itself of itself. Now it can indeed be said that the Divine is in all existence. ‘All things and beings’ wrote Mitrinović ‘are for the sake of one another. Divinity is the glory and perfection of their unity and co-functioning’. But since Man is the centre of existence, its own self-awareness, Divinity is more particularly in man’s centre. And so Mitrinović called Christianity ‘the coming of age of the human race’, because in it ‘Divinity is cognised as spiritual, inward, immaterial, but also individuated’.

But God in Christianity is Holy Trinity. Of this Trinity, God the Father may be thought of as the Creator, the Unconscious; God the Son as the Consciousness, Reason, the Logos; and God the Holy Spirit as proceeding equally from the Unconscious Power and from the Divine Reason. This Trinity is the same as the original Trinity of Vedanta—Sat-Chit-Ananda, that is Being, Consciousness, Bliss—and corresponds to the aspects of will, thought and feeling in the individual person, or in another sense to Spirit, Body and Soul. In the cosmogony of Vedanta the wholeness of the Absolute is disrupted by consciousness, and this produces the self-separateness by which worlds are created. The difference in the Christian Trinity from all others is that in it the consciousness, which is the second Person of the Trinity, incarnated as an individual Man.

Now every single being, and more particularly every human person, is in his centre and his inwardness divine, but the con-

sciousness of ordinary human beings is limited. That a wider and more comprehensive consciousness than we usually experience is possible we know. We know it in those moments in our own lives when our feelings are heightened in intensity, our minds clearer and our sense of values in better perspective. But we can also know it at any time when we read or hear or look at the works of genius. The affirmation of Christianity, most specifically stated in the Gospel of St. John, is that there was a Man, whose consciousness was unlimited; to whom the full-wholeness of all reality was present and whose life and actions were wholly self-consciously governed, so that He could say 'My Father (the Unconscious) and I (my Self-consciousness) are One'. Such is the divinity of Christ Jesus.

This is the central affirmation of Christianity, but it is not so much just a faith as a science. Mitrinović called it 'the Spiritual Science of the Logos' or 'the Science of Guidance', 'the Science of Liberation'.

'Worship in the ordinary sense' he wrote 'is infinitely beneath the level of consciousness of this science. Religion is equally transcended. The intellect of Man can reach no higher than a realisation of the science that is Christianity; and assuredly his highest function can be best performed only in the light of its realised truth.

'The revelation of the New Testament and of the Athanasian Creed is a gnosis of the Absolute Dynamics of the Universal Man and of his body, which body is Cosmos itself, the world. Christian Metaphysics reveals the meaning of the divine process, of the dynamics of Cosmos and Humanity; for the drama of Sophia and the Logos, of the Fall and Redemption of Universal Man is the one and universal mystery play, the one and only drama of existence.'

Of the popular view, which is unfortunately too much fostered by the Christian Churches, that the essence of Christianity is merely to worship God or believe in Christ or to live good lives Mitrinović wrote:

'We decline to give the name of Christianity to that world-element which is, as much for evil as for good, called Christian morality, for neither the real nature of the Incarnation nor the

historical and evolutionary consequences of the impersonation of the Idea or Over-Soul of the human race is gloriously revealed therein. The essence of Christian morality, as historically known, consists in the demoniac belief and desire that humanity might be transfigured and made perfect not by its own seraphic action and awareness, but by the crucified and universal Saviour. Of Universal Humanity it is more worthy to save and to transfigure Creation and itself than to be saved by the Divine Sacrifice; for it is more blessed to give than to receive. The worship of the Messiah is a sub-Logocic worship and religion. To adore and to imitate the Messiah of the world is a divine duty of the Species, but this not because the Universal Man has taken away the sins of the world of humanity. For the very reason that Jesus of Nazareth beheld in His being the Universal Man Himself, the holy Over-Soul of the Earth, for this very reason every member of humanity, every soul must become divine and superhuman in his own omnipotent self-existence. Of Man, of the Son, of the Second Person, only a religion of self-creation is worthy.'

The goal of every individual life must be towards the fulfilment of Man's own life-meaning in Universal Humanity, in a functional World-Order; it must be towards the fulfilment of Man's individual consciousness and its transcendence in supra-individual, universal consciousness in preparation for the Death and Resurrection of the Species Man and his body, the planet Earth.

'There is only one problem in the world today, but this one and universal catharsis is immense, being the problem of Universal Humanity of the Universal Organic Order. This problem transcends all such limiting ideals as Peace of the World, League of Nations, Reunion of Christian Churches, Social Revolution. The problem confronting mankind today is the problem of the Third Testament, of the incarnation of the Third Hypostasis itself on earth. And this Third Hypostasis or Holy Spirit is Humanity itself. Our age is the aeon of the incarnation of Sophia, the dawn of the greatest of aeons, the crisis before its dawn. Christendom is witness of the central Incarnation, of the Word, of the Christ. But the passage of humanity from the individual consciousness to the awareness of the Infinite, and the passage of the Geon (that is the Earth as the body of Man) from a planetary to a solar state, de-

mand and necessitate both infinite mysteries; the incarnation of the Son of God by the Grace of the Father of worlds and the incarnation of Sophia herself, of Man as a Kingdom, by the will and omnipotence of all the Sons of the Father.'

Sophia is called in the Proverbs of Solomon the Wisdom of God. The name, which is related to the Jewish notion Shekinah and to the Vedic Shakti, is extensively used in gnostic writings. The notion of Sophia as perfected humanity, existing in principle from eternity, but to be achieved in actuality by mankind on the earth, was developed by Vladimir Solovyov.¹ As the eternal feminine principle she can be seen as the Mother of Christ, in time she can be seen as proceeding from the Father (the World Unconscious) and the Son (the Universal Man). In the most abstract terms the relation between Logos and Sophia was thus defined by Mitrinović 'Reason is the principle and form of Wisdom, while Wisdom is the activity and application of Reason.' or more concretely 'Sophia is Mankind in its physical aspect, while Logos is Mankind in its reason and consciousness'.

It is because Solovyov interpreted Christianity as requiring both knowledge and understanding, and also will and action—and action not merely by individuals to save their own souls but by men together to realise Sophia in the actuality of world-order—that his Christian philosophy is so significant today. The Holy Spirit, Sophia, is from eternity, but has to be incarnated, realised on earth, as Universal Humanity.

We shall try to fill in this outline by more extensive quotations from Mitrinović's own writings. Following last year's Foundation Lecture on the necessary revolution in Man's thinking after Immanuel Kant,² it should not be necessary to justify the assertion that Experience is Reality. Experience is that which is most inner and immediate to man and is therefore the only point from which we can start. In our own self-consciousness we are present to ourselves and therefore we must affirm ourselves of which we are conscious.

¹ See Fourth Foundation Lecture 'The Christian Philosophy of Vladimir Solovyov' by Ellen Mayne.

² See Eleventh Foundation Lecture 'The Necessary Revolution in Man's Thinking after Immanuel Kant' by Carlo Tullio-Altan.



It is necessary to distinguish the needs of the mind and the needs of the human heart. Mitrinović insisted that we must penetrate as far as we can with our minds, and not accept mentally anything which we do not understand; certainly we must not pretend to believe that which our reason rejects—though some expounders of Christianity seem to want us to do so! At the same time an inner faith and confidence is necessary to give value and meaning to life. And it is our own will that life should have meaning. Valuation is an act of our own creative will. 'Faith' wrote Mitrinović 'is the mother of understanding'.

This twofold attitude Mitrinović expressed as 'mentally, scepticism; spiritually, affirmation', and it is particularly well exemplified in the opening sentences of his second World Affairs

'Certainly, life; and certainly, future; novelty too and not failure; but effectiveness and accomplishment; these are in front of us humans. Not simply stoppage and planetary failure; for at least the book of the Gospel of John has been written and read in our world. The future is in front of us and our life will be a victory and a meaning.'

Most of this passage is affirmation spiritually of confidence in Man's attainment, but the only statement on which it is based goes no further than the most exacting mental scepticism will allow; and in another passage he qualifies it still further by adding about the Gospel of St. John that 'there must have been at least some righteous souls who have read it with understanding'.

And so it is with the affirmation of Man's Divinity and his centrality in the Universe. It is indeed a spiritual affirmation, but it can be critically understood. In Vedanta it is affirmed that Atman is Brahman. The centre principle in man's nature is the absolute reality in the whole universe. The reality of realities is the unlimited immaterial wholeness of Spirit, and worlds are created as it were by a stress disturbing this wholeness and dividing it into the Triunity of Being, Consciousness and Bliss. This stress is of the nature of reason and consciousness, as if God as subject saw himself as an outer being as object, and it is this division of subject and object that divides us into separate egos and makes the world of matter.

From this briefest indication, the Vedanta approach sounds

mythological. The idea of immaterial causation is hard for modern intellectual man to grasp. To him, only Aristotle's effective and material causes count, but we can test in our own experience that the final and formal causes are more creatively significant. It is only necessary to restate the whole process critically, starting from human experience, to see how philosophically profound and directly relevant it is. Imagine the absolute wholeness of Spirit as the awareness of a new-born baby, and then the Vedanta describes perfectly the way in which it creates a world. May not this also describe a process by which Man, starting from undifferentiated cosmic consciousness, attained his individual self-consciousness and similarly created worlds?

Thus Mitrinovic expressed it:

'The state of awareness, of the unqualified consciousness as of self-consciousness, is the result of the primordial and inherent self-separation of the Spirit. Let this fact be stated, although if any mystery is obvious and perennially true it is this fact which is not in need of any support. The Sin Primordial and Eternal which is the Fall of Man is nothing else than this very eternal birth, the birth of Consciousness and Reason and Self-existence within Being. Christus Luciferus Verus. The Logos of the Father is nevertheless the supreme value of existence, or better, the ground and instrument of every value. The Eternal Son is eternally in process of birth and is eternally in his sacred apostasy which disrupts the unity of the One Spirit and thus creates Worlds. Through His Promethean sin and fall is born the perpetual triumph of the self-realisation of the Spirit. More than any other race of creatures, however, whether living in the super-conscious kingdoms of the Spirit or its sub-conscious kingdoms, Anthropos and his evolution and history is this Eternal Son: He Himself: for thought by word is the utterance of all humanities. Language is reasoning itself; and logical consciousness separates spirits within the Spirit.'

This is not an easy passage to understand, and we will return to one of its difficulties later, but to continue with our main theme of man's own consciousness, we may say that we are the only beings we know of—either in the realms of nature or in the realms of our inner consciousness—who have self-consciousness and reason.

We are aware of ourselves and we are aware of the whole of nature, but nature is not aware of us, or of itself except through us. In this sense we can be said to be the Universe's own self-consciousness. And this awareness, our own experience, that which is to us truly inner, this alone is immediately real to us. This is the reality of our selves; and the whole material world is only real to us through the mediation of our own consciousness. In a strict Kantian sense its only reality and our only reality is in our own consciousness. And our consciousness, being the self-consciousness of the whole of Reality itself, can rightly be called divine. That is to say, all that man in his thinking up to now has called divine is discoverable in our own consciousness.

'The first principle of truth and cognisance is the immateriality and immanence of the whole of reality in every single function and member of existence. We men shall realise that the Inner is real, that Spirit is altogether the Inner. Immateriality, immanence, innerness is Spirit; also human innerness, mere human innerness. Therefore is the cognisance of the Universe not divorceable from our cognisance of our own human and single selves. We are individuations of reality and its centres. The centre of all centres is in each of us humans. Existence itself is aware of itself in us humans. Our reason and awareness is the awareness of Existence itself about itself. Such is the revelation of Christianity, and this is the truth about the Divine and our human race. Our kingdom is the self-knowledge, the self-presence of the Ever-living, of Infinity itself in its own time aspect. All multiplicity and division exist by virtue of the immaterial vision, immaterial consciousness which sees and beholds. Matter is vision. It is the vision of the Inner itself. The whole world consists of Awareness. Consciousness, the immaterial stuff of consciousness is the material, the stuff, of which the world is made. God, Man, World are not material and the whole of reality is only mind, spirit. Of inwardness, self-presence, of awareness, this whole world consists. Of nothing else but awareness, of consciousness. Such is Spirit, and such is our human nature. The goal and glory of humanity is to realise, both in action and in will, and in the understanding and presentation, the vision that Reality is Spirit, and that our own collective reality and our single human selves are that Spirit which is God.'

The realisation that we humans are in our essence and centre not material things, that we are Spirit and that thus God's own nature is our true and most inward nature is the only path between two equally impossible alternatives. The naive superstition which believes—or pretends to believe—that there is a God, who is an omnipotent, omniscient and omnipresent Being, so far exalted above Man as to be beyond his possible knowledge or experience; and the equally naive intellectualism which asserts that there is no God and that the notion Divine corresponds to no reality in human life—which the whole history of Man's thought and art deny—and that the material world and its laws is the only firm reality.

'Our human fear of perfection and divinity is of great persistence and intensity and the fulness of delusions which have overwhelmed us is powerful and mortifying. But we ought to be courageous and ripe-of-age today and begin realising our own human divineness. We have reached the end of the intellectual and materialistic period of our evolution. It is necessary and right that we ascend, and—in awareness of our consciousness and intellection—realise our abysmal eternity and our infinite eternal essence! For the Divine is of the nature of self-consciousness and is immaterial; measuring, not measurable; and also we, humanity, are in our own essence not measurable! We also are immaterial and of infinite spirituality, though measuring worlds and everything in them. The time has arrived for us to lose this fear, the infantile and immature fear of the Divine. Let us recognise that this time has arrived.

'For our materialism is unworthy superstition and is the child of fear of the best, of the truest, of Divinity and perfection. It is due to us that we should lose the fear of God and that we should stop our glorification of matter. We ought to renounce our infantile food of transcendentalist religion and of materialistic science. There is no divine transcendence except as a potentiality to be realised or as a mere delusion of ignorance. God is not transcendental. God is in awareness. Awareness is immanent. In human awareness the whole of existence is present and to the Spirit there is nothing transcendental, except those values, those forms, that spirit-reality which is not realised by the experiencing spirit. In depth-realisation, in the whole-full realisation, nothing is trans-

cidental. The Divine is for our attainment.'

The Christian faith is that Divinity has been attained by Man in the Person of Christ Jesus.

'Now in Jesus Christ dwelt the whole fulness of Godhead bodily. His inwardness knew reality. He realised reality in the absolute sense of fullness, of perfection. His self-presence and self-beholding were the knowledge of Truth. He was infinite and He knew it, leaving the Christian revelation behind Him as the proof of His divine cognisance.'

This insight into the Divinity of Jesus Christ helps us to imagine from our own experience, and not merely as some remote phantasy, the notion of God and Man being united in one Person, but it is no simple faith. On the one hand it is a profound cosmic mystery, of which Mitrinović wrote 'Jesus the Galilean was that Son of the human race who by his inwardness and in his titanic and iron heart kept the Spirit of the Sun, the Over-Soul of our own humanity on its evolutionary passage through the Ego of the Geon'. And on the other we are not asked to believe as straightforward historical and scientific fact anything for which we have not sufficient evidence. 'Christ' wrote Mitrinović, 'is the Principle of humanity. Christ is the dignity and courage of knowing that God is Spirit.'

Mitrinović wrote of the Mystery of the Universal Man:

'Did Jesus exist? If that human being did exist, was He the Saviour? Was He the New Adam? Christianity is that human faith which believes in the actual presence of Infinity, of the Ever-living One in the human nature, in the inwardness of mere humans. Individuation, self-presence, singleness is the essence of human beings. God's infinite Fullness and Glory is individuated and differentiated in the logocic, personal beings that we are. Christianity is the revelation of this truth. Christianity is the principle and oracle of ripeness and of coming of age of the human race. Divinity is cognised as spiritual, inward, immaterial; but also individuated. The Over-Soul of Adam has become single and has attained personal existence in the Christ-Mystery; the highest dignity and the most central truth-attainment by our race was attained by it. The Universal has become single. Humanity

has known its own truth and the truth of all existence, the world of nature included, the material world included.'

This is no belief about the past only; it is also, and essentially, for the present and future. But again we have to beware of becoming stuck in one of two over-simplified and comfortable ideas: the one that we only have to worship and believe in Jesus Christ as a Divine Cosmic Being, who became man and thus saved mankind; the other the easy humanism, which heaves a sigh of relief at being rid of mystery and decides that Jesus was only a man, and that to call him divine only means that he was an extra good and wise man. Neither of these two views alone gives any guidance or meaning to mankind or to his future life; neither is worthy of the highest intuitions of mankind about itself and its own life goal as portrayed in works of genius from earliest times to the present. But from the two together, if we are able to bear the tension of holding them both in our minds, we may approach a deeper truth.

'Mankind is in search of its own centre. A man is and must be this point and this force. From History it is ascertainable that the Founder of Christianity must have been the Christ of the Race; from pan-human intuition it can be ascertained that He indeed has been what He ought to have been. The incarnation of the Idea of Man in the evolution of the human kingdom is and appears to be Jesus of Nazareth. But Jesus of Nazareth is only central and only technically the unique theophany and anthropotheosis. Of the holy three-foldness of God, man himself, every man, through Universal Humanity, is the Second Person—every man, not by his organism, but by the fact of his being self-conscious; for the message of the Christian Dispensation to the Earth is Personality, Filioque. Every man is a Son and is himself the Universal Man and the Universal Humanity sub specie aeternitatis. Every son of man is truly and entirely the Anthropos himself; but only one son of the earth and heaven can be the Universal Man in the temporal or historic aspect of humanity.'

A word of explanation is needed about the reference to the doctrine of Filioque. Mitrinović firmly maintained this doctrine of the Roman Catholic Church and even used Filioque as a pseudonym in some of his writings. It is that the Holy Spirit

proceeds from the Father and the Son equally, and not as the Eastern Church maintains from the Father through the Son, putting the Son in a subordinate position. The Holy Spirit is thus a synthesis. The synthesis and co-equality of God and Man, Creator and Logos, Unconscious and Conscious. It would save much muddled thinking about God if those who speculated on this notion would realise that the God of Christianity is Triune, not just one Being. The title of this lecture 'The Religion of Logos and Sophia' was a phrase used by Mitrinović to describe Christianity. It is particularly appropriate for the present day, because when many people talk about God they so often only mean God the Father and forget the Second Person of the Trinity, and still more the Third Person, the Holy Spirit. They forget that the God of Christianity is all three Persons together as One Godhead and not only one Person alone.

'The essentials of Christianity are contained in a more or less cryptic but still intellectual form in the doctrine of the Trinity, which asserts, not as a theory or a wish, but as an immanent as well as transcendent fact of nature, the equal and independent, yet interdependent functions of the three Persons, of whom Man is the Second Person, and the finite and measurable Universe, not in its frame and order, but in its materiality and objectivity, is the third Person. It is the concept of the world as one and yet three; of the human spirit as simultaneously and equally requiring the recognition of God, Man and the Universe; of Man as the Son and not the servant, still less the antithesis of God; of Man as the consciousness of God, with God the Father as the unconscious of Man. For the Son was to become by his Promethean act the individual consciousness of God. The first-born's divinity was to lie in the fact that he had created himself.

'No doubt to people whose mentality is still inveterately orientated towards the all-powerful Impersonal Unconscious, the necessary assertion of his divinity by the self-created Son is a stumbling block, a rock of offence. That Man in the person or power of the Son should declare himself to be divinely omnipotent with the Father; that he should announce himself as the "Saviour of God", God's consciousness, and as indispensable to the Father as the Father is to the Son may sound like blasphemy in some ears, but such is the message of Christianity. It is Man's

assumption of what had before only been God's responsibility. All that had heretofore worked by instinct in the dark of the world's unconsciousness was henceforth in the new race to be guided by intelligence and self-consciousness. Man was to declare himself the equal Son of God, and to enter upon the responsibilities as well as the privileges of one of the Persons of the Trinity.'

The various expressions of the Trinity which have been put forward here may seem—and indeed are—complex and hard to grasp. This complexity seems to be unacceptable to some people. Everyone grants that physics and chemistry, for instance, are difficult subjects and require many years of training for the attainment of proficiency in them. Everyone understands that great advances have to be made in both these sciences before we can make claim to definite knowledge, but it is firmly believed—even by those whose knowledge of either science is negligible—that mankind has made steady progress in them. Yet many of these same people expect the central and profoundest truths of life and reality to be simple and easy to grasp in a relatively few moments without any training at all. And when they are disappointed in this hope they dismiss religion as childish mythology and philosophy as mere intellectual speculation, considering neither to have the same firm grasp of reality as do the physical sciences.

The progress of science has not been without the most dramatic revolutions while on the contrary the doctrine of the threefoldness of reality has ever been, and still remains to those who are able and willing to think it through, the profoundest expression of human reason. It was central to the religions of ancient India, Persia and Egypt. Philosophically, it has been expressed in the Vedanta as the static and simultaneous existence of being, consciousness and bliss, and in the logic of Hegel as a successive process. The Christian Trinity, as stated in the Athanasian Creed, is both simultaneous and successive, though mythologically expressed. We have referred in earlier Foundation lectures to the important work of Rudolf Steiner in developing this truth, and to Mitrinović's exposition of Three Revelations¹—if viewed successively—or the Triune Revelation—if viewed

¹ In the following Foundation Lectures: First 'Creative Critique and Anthro-Philosophy' p 14. Third 'The Sovereign Self through Max Stirner' pp 1-6. Fourth 'The Christian Philosophy of Vladimir Solovyov' pp 2-4. Eighth 'The Message of Bhagavan Das on the present significance of the Vedic Social Order'. p 4

simultaneously—as an actual and historic statement of the same truth.*

It may, however, have been particularly startling to some to hear the Son, the Logos, referred to as having been responsible for the 'Sin Primordial and Eternal which is the Fall of Man'. And this may serve to illustrate the sort of paradox which our thinking must be prepared for. In the cosmic sense it is true that the fall of Man is his divine attainment of Reason

'For the eternal Logos is the eternal determination and therefore the eternal determinism; and the evil and terrible dominant of Cosmic and human existence, Fate, is only the omnipresence of the defining, shaping, determining Logos of God. For the System of things and the Eternal Reason are the basis and the everlasting stronghold of Destiny. Necessity is Force. Force is evil. Evil is the antithesis of Good and the condition of it. Force is the antithesis of Love and the condition of it. There is no other Satan in the infinite existence except the infinite but finiting Son himself, the awareness and reason of the Eternal Father. There must be necessity and logic in the world. There must be destiny. Destiny being, as it is, nothing else than the frame of Necessity within which creation or manifestation can alone take place, is the instrumental cause and the very modality of all existence. The very Infinite itself becomes the Creator, the Awareness and the Life only when it imposes limitation and finiteness upon itself, and becomes the Universe.'

This introduces us to another expression of the Eternal Trinity, as the three dominants which pervade all evolution and also, as Fabre d'Olivet¹ has shown, history.

'They are the Providence of God, the Destiny of Things and the Freewill of Man himself. And they are equally universal, and equally almighty in their respective aspects, the Absolute alone being more universal and final. Providence is what ought to be, Destiny is what must be. Destiny is that mode of existence, that side of Reality, which formally and automatically determines the form of things and processes. Providence decrees values and meanings, needs and purposes and is not merely formal and automatically necessary, but is dynamic and substantive, truly

¹ In his book 'Histoire Philosophique du Genre Humain.'

**Read after 'The same truth'*

A logic of triunity is needed for the imaginative thinking which alone can approach organic life and consciousness. That there can be a genuine discipline for such thinking Rudolf Steiner has shown. So, although some of the references which have been made to the different Persons of the Trinity may have seemed confusing, it should not be thought that this has been the result of loose or careless thinking.

creative and causal. Destiny can be understood by intellect, and mere forms of things and processes of things can be analysed; but Providence can be known only by the heart of humans, by our emotions, desires, will; by our soul. For the Soul of Man is also an organ of knowledge, not only his intellect.'

Between Providence and Destiny, Man alone decides, since Providence is what can be if Man makes the inner spiritual effort to realise his powers to the full, Destiny is what will be if he is lazy and lets events take their natural course.

'It is freedom and the human race that rule the Earth's fate as much as Providence and Destiny. Man is thus the very heart of the world and its plan. Freedom, however, means voluntary and rational obeying of Providence. It means realising the creative needs of Providence. Obedience to Providence and heroism against Destiny is the meaning of Freedom and of men. To produce or not to produce values—this is the worth and merit of humanity; to produce or not to produce, not what, where or when to produce. To realise and fulfil the needs and plans of Man and of Providence—not what to realise, where to realise, when to realise them—is the glory of collective humanity and also of the individual. In the ineffable difficulty of such obedience and heroism consists the glory of human achievement, and in the victory over this greatest of all difficulties consists human super-humanness and self-transcendence. How to realise the needs of the Creator is the work of Man; and this work is History itself. What ought to be realised on earth is predestined, providential. Universal Humanity ought to be realised.'

Our age is the transition from evolution to history. Man is indeed the purpose and meaning of the earth, but so far man's life has only been the unfolding of cosmic evolution upon the Human Planet. Both the development of mankind as a whole and the lives of most individual men have been up to now, and still for the most part are, directed from dark powers within the human unconscious. It cannot be said of the collective life of mankind any more than it can of the life of the average individual, that it is self-consciously guided. Evolution so far has been the creation of our Species by Providence and Destiny.

'History is another and higher creation (evolution being a deeper one). The self-creation of Man, of himself by himself is the fulfilment and the transcendence of the cosmic and evolutionary guidance of Man. For the real and final destiny of the Son, of the Kingdom of Humanity, will be, because it ought to be, nothing else than the attainment by the race of the evolutionary and cosmic consciousness itself and of supra-human responsibilities. History tends to become evolution itself on the higher spiral, just as evolution tends to become self-conscious on the higher spirals of history.'

History, as Mitrinović used the word, is to be the responsible and self-conscious work of mankind towards the attainment of Universal Humanity. This is the work before Christendom today, to bring into incarnation upon earth Sophia, the Third Person of the Holy Trinity, as an actual self-conscious being.

'Realisation, materialisation, incarnation, matters. Attainment in time matters; in history, in matter, in time. For time, perishableness, mortality, is our human glory and essence.'

And although the language Mitrinović used to describe this incarnation was apocalyptic in its style, his mind was always directed to the actual problems of world-ordering. The two series of World Affairs from which we have been quoting appeared weekly from September 1920 to October 1921 and from May 1933 to July 1933 and were mostly devoted to a careful and profound description of the actual world situation, both in long and short term with analysis of the significance of all the main races and nations of the world and also of religions and philosophies. The passages which we have quoted come in widely different places in these articles and often a single quotation has been made up of shorter passages in different articles. Thus it may be appreciated that Mitrinović maintained in the World Affairs, as he did in his personal life, a synthesis of the most intense elevation of mind and imagination with the determination that such elevation must be applied to the actualities of life and of the world situation.

The religion of Logos and Sophia proclaims that Christianity does not belong to the past only, but also to the future. It may indeed be very different in the future from the accepted Christianity of the Churches as it has been understood in past centuries

and is understood now, but the Christ-Mystery has in itself this power of development towards Sophia. We shall close with a longer quotation from Mitrinović's works, showing in some aspects how he foresaw the incarnation of Sophia in our world and in human life; and also going more closely into the relationship of Sophia to the Logos.

'Our generation is that one of human generations whose destiny is to become collectively and generally conscious. Our age is the entrance of the Universal Socialism of Humanity into both the history of mankind and its evolution. Nothing less, not anything less. But by Socialism we do not mean any particular system of organisation, dictatorial or anarchist, but a self-ordering of man based on the nature of the individual and collective soul of mankind. Far from being a life plebeian or vulgar, Socialism is the dispensation of a life elevated, life seraphic and resurrected.

'The incarnation of Universal Humanity on earth is a mystery equal in abysmal greatness to the appearance of the Logoic incarnation in the world. Humanity as a kingdom feels the need of supra-humanness. For Universal Humanity is the goal of mankind. The world is in need of its own organic functioning, of its own organism. And in the problem of the organic wholeness of the world all the problems of classes, races, sexes, even of individuals are included.

'The holy throes of the globe today are the pangs of the aeon of Personality and Consciousness, the crisis, the tension, the vortex of the Sophian incarnation. For Christ means consciousness. Incarnation means personality. The Redeemer was the primary and central incarnation of humanness and personality, the historic appearance of the Universal Man. Jesus the Messiah is and was and will remain the personification and embodiment of the human essence, of the cosmic essence of humanity. Consciousness and personality are the essence of Universal Humanity. But the appearance of the Universal Man on the plane of history is only the anthropogenetic fulfilment of its periphery and its content. Logos is the centre and the form. Sophia is the periphery and the content of the Divine Mystery. Universal Humanity itself, the human ocean, is however the content of the Logos. Jesus is only the centre of the world. Humanity is His content. Sophia is the content of the

Redeemer. The human whole, the world's whole, therefore, must pass through the same process of theophany. Even the cosmic whole must pass through the same process of theophany. Impersonation, individuality is this process. The human whole, every spirit, must pass into the state of the Holy Spirit itself; of Sophia.

'This world-saving aeon of superhumanity is the initiation of all, is the lifting of democratic humanity into socialist humanity and the lifting of socialist humanity into seraphic humanity. For democracy and liberalism were a great emancipation of human souls. Socialism and individualism are a still greater emancipation. Cosmic consciousness, seraphic transfiguration, will, however, be an emancipation yet greater. Our Aeon, the cosmic cause of our terrible crisis, bears witness to the need of the Eternal to become flesh in Universal Humanity, to reach supra-humanness in all men. Our time is the coming of age of Man, the era of freedom and consciousness, of maturity and responsibility. Our age is the merging of cosmic evolution into the history of humanity. From now onwards freedom, personality and consciousness will grow on earth, and the joy and fury of the spirit will become the very norm of living.'



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Published by
New Atlantis Foundation
Norfolk Lodge
Richmond Hill · Surrey