

"Never take ... your own sentiments for

our ideas, the modifications which touch your soul for the ideas which enlighten all spirits. That is the greatest of all precepts for avoiding confusion. You never contemplate the ideas without discovering some truth; but no matter what attention you pay to your own modifications, they will never enlighten you. ... "

... the divine Logos, as universal reason, includes in his substance the primordial ideas of all beings created and possible.

... all intelligences who are united with this sovereign reason find in him some of these ideas, insofar as it pleases God to reveal them to them. This ~~occurs~~ occurs because of general laws which he has established to make us ~~reasonable~~ rational, and to produce among us and with him a certain society. ...

But perhaps you have not sufficiently reflected on the difference between the intelligible ideas which the universal reason possesses and our own feelings or modifications of our souls, [a difference] which one might perhaps think is useless to examine carefully. "

"Indeed ... There is a difference between the light of our ideas and the obscurity of our sentiments, between knowledge and sensation. It is necessary to become accustomed to notice that difference with ease. Whoever has not sufficiently reflected on that difference, always believing he has clear knowledge of what he ~~sees~~ vividly sees, can only wander in the darkness of his own modifications. For, and grasp ~~the~~ well this important truth, man is not his own light. His substance, far from enlightening him, is itself unintelligible to him. Man knows nothing except by the light of reason. By reason I always mean that universal reason who enlightens all minds by the intelligible ideas that he reveals in his illuminating substance. "

maybe modifications could be to avoid confusion

"Greatest reason, our soul, the human spirit, the purest and most sublime intelligences can indeed see the light; but they cannot produce it or draw it from their own resources; they cannot generate it from their own substance. They can discover the eternal truths, immutable and necessary, in the divine Logos, in the eternal wisdom, ~~is~~ immutable and necessary; but they can find only sentiments, often lively, but always obscure and confused, only modalities full of darkness. In a word, they cannot by contemplating themselves, discover truth. They cannot nourish themselves out of their own substance. They can find the life of intelligences only in the universal reason which animates all spirits."

"... It is solely the divine Logos who enlightens us by the intelligible ideas which he possesses; for there are not two or several wisdoms, two or several universal reasons. Truth is immutable, necessary, eternal, the same in time and in eternity, the same among us and foreigners, the same in heaven and in hell. The eternal Logos speaks the same language to all people, to the Chinese and to the Tartars as to the French and Spanish; and if they are not equally enlightened, it is because they are unequally attentive..."

"God... knows pain because he knows what that modification of the soul is, in which pain consists. He knows it because it is he ~~is~~ alone who causes it in us... He knows it because his knowledge has no limits. But he does not sense it, for then he would be unhappy. To know pain ^{therefore} is not to sense it."

"... if one insists that to feel pain is to know it, at least agree that it is not to know it clearly, it is not to know it by the light [of God] and by evidence, in a word, it is not to know its nature, and thus, to speak exactly, it is not to know it. To feel pain, for example, is to feel unhappy, without well knowing either what it is, or what is that modality of our being which makes us unhappy. But to know is to have a clear idea of the nature of the object [known] and to discover its several relationships by light and by evidence."

"I know clearly the parts of space because I can see evident their relationships. I see clearly that similar triangles have their sides proportional, that there is no plane triangle whose three angles are not equal to two rights. I see these truths clearly, or these relationships, in the idea or archetype of extension; for this idea is so luminous that ~~it~~ it is by contemplating it that geometers and good physicists are produced; and it is so productive of truths that all spirits in concert will never exhaust it."

46 "It is not the same with my own being. I have no idea of it: I do not see its archetype. I cannot discover the relationships of the modifications which affect my spirit. I cannot, by turning myself toward myself, recognize any of my faculties or capacities. The interior experience which I have of myself ~~does not teach me~~ teaches me that I am, that I think, that I will, that I sense, that I suffer, etc., but it does not let me know what I am, the nature of my thought, of my will, of my feelings, my passions, my pain, nor the

relations these things have among themselves, because still a
glance having no idea of my soul and failing to see in it
its archetype in the divine Logos, I cannot in contemplating
it discover either what it is, nor the modalities of which
it is capable, nor indeed the relationships among these
modalities, relationships which I sense vividly without
knowing them. All this... because... I am not my own
light, my substance and my modalities are nothing but
darkness, and God has not seen fit, for many reasons,
to reveal to me the idea or archetype which represents the
nature of spiritual beings; for if my substance were
intelligible ~~to~~ by itself or in itself, if it were
luminous, if it could enlighten me, ... certainly
I could see ~~myself~~ by contemplating myself that
I am capable of being touched by such and such
sentiments which I have never experienced, and
of which I shall perhaps never have any knowledge.
I would not have had need [if my substance were intelligible or
luminous in itself] of a concert to know the sweetness of harmony;
and although I had never tasted a certain fruit, I could have -
I do not say sensed, but known with evidence the nature of the
feeling it excites in me. But since one cannot know the
nature of the entities except in the reason which enjoys
them in an intelligible manner, although I cannot sense
myself except in myself, it is ~~not in it~~ only in it
[reason] that I can discover what I am and the modalities
of which my nature is susceptible, and, with greater reason,
it is only in it that I can discover the principles of the
sciences and all the books capable of illuminating the
spirit."

"Ariste [the student] ... I believe that there are essential differences between knowing and sensing, between ideas that enlighten the spirit and the sentiments which touch it; I agree that although I sense myself only in myself, I cannot know what I am except in ~~the~~ the reason which contains its archetype of my being and the intelligible ideas of all things."

"VIII Théodore [the teacher] ... Distinguish, but distinguish well between our ideas and our sentiments [= feelings, opinions, sensations?] Another point: distinguish well and all those entertaining fancies ... will not lead you into error. Always rise above yourself. Your modalities are only shadows: Remember it! Rise higher, as far as reason, and you will see light. Silence your senses, your opinions, and your passions, and you will hear the pure voice of interior truth, the clear and evident replies of our common master. Never confuse the clarity which results from the comparison of ideas with the vividness of sentiments which touch and shake us. The more lively our sentiments are, the more they spread darkness. The more our fantasies are horrible or agreeable, the more they appear to have bodies and reality, the more dangerous they are and apt to seduce us. Dissipate and defy them. In a word, flee everything that touches you, and run and attach yourself to everything that enlightens you. One must follow reason in spite of the caresses, the menaces, the insults of the body to which we are united ..."

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Théodore continues]

"Ariste does not quite understand; therefore
"Mum does not teach man. It is because I am not your master or your doctor [professor]. It is because I am only a monitor, ~~at~~ vehement perhaps, but not very exact and not well heard. I speak to your ears. Apparently I only make too much noise. But our only master

848. does not yet speak clearly enough to your spirit, or, rather
reason speaks to it [your spirit] without ceasing and very
precisely; but, for lack of attention you do not understand well
enough what it says.