



anthology

Of Enlightenment

Summer
SESSIONS
Meister Eckhart

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Eckhart von Hochheim OP (c.1260 – c.1328), commonly known as Meister Eckhart, Master Eckhart or Eckehart, was a German Catholic theologian, philosopher and mystic, born near Gotha, Thuringia in the Holy Roman Empire.

Eckhart came into prominence during the Avignon Papacy at a time of increased tensions between monastic orders, diocesan clergy, the Franciscan Order, and Eckhart's Dominican Order. In later life, he was accused of heresy and brought up before the local Franciscan-led Inquisition. (He taught Reality has One Source)

Since the 19th century, he has received renewed attention. He has acquired a status as a great mystic within contemporary popular spirituality, as well as considerable interest from scholars situating him within the medieval scholastic and philosophical tradition. (Wikipedia)

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God is in all things as being, as activity, as power. But He is fecund in the soul alone, for though every creature is a vestige of God, the soul is the natural image of God. This image must be adorned and perfected in this birth. No creature but the soul alone is receptive to this act, this birth. Indeed, such perfection as enters the soul, whether it be divine undivided light, grace, or bliss, must enter the soul through this birth, and in no other way. Just await this birth within you, and you shall experience all good and all comfort, all happiness, all being and all truth. If you miss it, you will miss all good and blessedness.



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There is a difference between spiritual things and bodily things. Every spiritual thing can dwell in another; but nothing bodily can exist in another. There may be water in a tub, and the tub surrounds it, but where the wood is, there is no water. In this sense no material thing dwells in another, but every spiritual thing does dwell in another.



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Every single angel is in the next with all his joy, with all his happiness and all his beatitude as perfectly as in himself; and every angel with all his joy and all his beatitude is in me, and so is God Himself with all His beatitude, though I know it not. Take the lowest angel in his pure nature: the smallest splinter or spark that ever fell from him would suffice to light up the whole world with bliss and joy. Just see how splendid he is in himself!



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Our Lord says in the Gospel, "My teaching is not mine but His who sent me" (John 7: 16) . And so it should be with a good man: 'my work is not my work, my life is not my life.' And if I am thus, then all the perfection and bliss that St. Peter has, and that St. Paul stretched out his head (in martyrdom), and all the felicity they gained thereby, this I enjoy as well as they, and I look to enjoy it eternally as if it had been my own doing. More: all the works that all the saints and all the angels and Mary, God's mother, too, ever did, from this I hope to reap eternal joy as if I had done it all myself.

