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A possible academic reception

The content of this book is likely to be well received in esoteric circles. It is more uncertain how it will be received in the academic world. Here the main objection will probably be that the Tibetan cannot be accepted as an authority to compare with Plato, because it is not known who he is, this Master of Wisdom with a so-called Ageless Wisdom – and moreover the work is written down telepathically.

Yes, academically difficult. But the point that Plato clearly has an esoteric side is not weakened by the fact that some do not like the particular basis of comparison (broader esoteric material could have been used). And it should be mentioned that in earlier times Plato was thought to have an esoteric side [see Plotinus, Plato's esoteric successor].

I am sure that anyone who spends two minutes randomly reading in one of the Tibetan's books will think that it is something worthy of recognition and academic study.

Ultimately, a work of this kind must be judged on its potential: whether the world can be as it is described, and whether the content can be applied to our personal lives – regardless of whether the author is known or not, or whether the work fell from the sky or was found in a rubbish bin.

In short

This book has

- shown an extensive esoteric side of Plato
- clarified something already known in Plato's writings but not fully described, especially Trinity and its aspect of consciousness
- presented something latent in Plato's writings, unknown in the literature on Plato, especially involution and evolution
- specified something both absolutely central and debated in Plato's writings, his *dialectics/ascend-climbing aloft/the marvellous pathway-methodical passing up*, as meditation.

New knowledge?

How new is the esoteric content of Plato's philosophy presented in this book, both in relation to the present and to the long history of philosophy?

In relation to the present, the esoteric content certainly seems new. It is not taught in universities today (my generalisation), and compared to what is available on the Internet, I have not come across any study that has the same solid content and conclusion as the analysis of this book: it shows a great similarity with almost no difference (differences are described throughout the book).

History is certainly not my area of expertise, but my answer is this: Much of the esoteric content of Plato's philosophy presented in this book was probably known and perhaps even recognised to some extent in earlier times [see Plotinus, Plato's esoteric successor]. Whether it was fully understood is another question. The esoteric content has probably slipped out along with the interpretations of Plato over the centuries, in many cases probably because of some resistance by the "scholars" to it, e.g. to reincarnation.

I believe that the detailed descriptions in this book clarify many topics to such an extent that one can certainly speak of truly new esoteric knowledge of Plato's philosophy, both in relation to the present and to the long history of philosophy, especially on the subject of meditation.

?

Why did Plato conceal that he wrote about meditation?

I would really like to know the answer to this question. For some possible answers, see *Plato's the 7th Letter* and *Realisation and action - Plato's Cave allegory 2*, i.a. containing these two statements:

I do not think it would "prove a good thing" that "these doctrines [the subject itself] be fully stated in writing", "save for some few who are able to discover the truth themselves with but little instruction".

"If I had thought that these subjects ought to be fully stated in writing or in speech to the public, what nobler action could I have performed in my life than that of writing what is of great benefit to mankind."

Plato