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Fanatical, Rational, Mystical: Santayana on Spirituality

One may argue that it has been an ongoing conversation in Santayanan scholarship as to whether there is one Santayana or two for quite some time.¹ At the very least, newcomers to Santayana's philosophy wonder at the "apparent abyss between Realms of Being and The Life of Reason."² One philosophical area which is representative of this concern is Santayana's account of the spiritual life:

The spiritual life is not the development of a theme familiar from pages of former writings; it is comparatively a new theme, a theme so contrasted with the life of reason that we may wonder at times whether it can be incorporated into the symphonic whole.³

¹ Justus Buchler, "One Santayana or Two," in: *Animal Faith and The Spiritual Life: Previously Unpublished & Uncollected Writings by George Santayana with Critical Essays on His Thought*, ed. John Lachs (New York: Meredith Publishing Company), 66.

² *Ibidem*, 67.

³ Sterling Lamprecht, "Santayana, Then and Now," in: *Animal Faith and The Spiritual Life: Previously Unpublished & Uncollected Writings by George Santayana with Critical Essays on His Thought*, ed. John Lachs (New York: Meredith Publishing Company), 305.

Of course, Santayana does discuss the spiritual life in *The Life of Reason*, especially in *Reason in Religion*; nevertheless, scholars view Santayana's later ontological explorations of the spiritual life as straying from his earlier "more" humanistic and naturalistic explorations of the same topic. In his earlier works, Santayana discusses spirituality in the context of the value it produces in terms of contributing to human happiness or flourishing, while in his later work he focuses on spirituality as an apparent escape from the distractions of practical reason, all the while his *Realms of Being* culminates in a discussion of a Union with The Good. Therefore, if there is one Santayana and not two, and if his work is to be a unified and "symphonic whole," then these are issues which require explanation and clarification.

In the following article, I address these concerns and to do so I introduce three types or forms of spirituality elucidated by Santayana in his *Reason in Religion*, viz., the Fanatical, the Rational, and the Mystical. I will then use these types or forms of spirituality as a jumping off point for discussing the unity between Santayana's earlier works and later works to clarify Santayana's notion of a Union with The Good.

1. The Life of Reason

The life of reason is "a name for all practical thought and all action justified by its fruits in consciousness."⁴ However, it is important to note that for Santayana the life of reason is not tracing the exercise of a particular power implemented by a transcendental ego, the life of reason is not an operation but a result of the spontaneous "expression of liberal [animal] in a favouring environment."⁵ In other words, the life of reason is "a name for that part of experience which perceives and pursues ideals – all conduct so controlled and all sense so interpreted as to perfect natural happiness."⁶

As Santayana's investigation transitions from reason in common sense, to reason in society to reason in religion, he raises a particular problem familiar to us all—and that is the problem of worldliness. Worldliness is "arrest and absorption in the instrumentalities of life;" it is to

⁴ George Santayana, *Reason in Common Sense*. Book 1 of *The Life of Reason or The Phases of Human Progress*, ed. Marianne S. Wokeck, Martin A. Coleman, vol. 7 of *The Works of George Santayana* (Cambridge: MIT Press, [1905] 2011), 2.

⁵ *Ibidem*, 4

⁶ *Ibidem*, 2.

become “lost in instrumentalities” to become merely “an instrument in the life of reason,” to chase instrumental goal after instrumental goal without ever discovering one’s true interests or ultimate aim in life.⁷ We become stuck and entrenched in the rat race, or what Buddhists have labeled the wheel of samsara. When enmeshed in the cycle of instrumental task after instrumental task, we begin to perceive the vanity of our immediate practical reasoning, trapped in a cycle of means and ends with no *ultimate* end in sight. Spirituality, then, is an attempt to escape the rat race; it is a panacea for addressing worldliness. To be spiritual, in Santayana’s philosophy, is to engage in self-discovery, acquire knowledge of the world, and to create a harmonious balance between these two elements in order to flourish. However, there are two ways in which an escape from worldliness, or our spiritual paths, may be corrupted *viz.*, by fanaticism or mysticism. For although each fanaticism and mysticism are also attempts to escape worldliness, each fails to provide us with ultimate ends and each collapse into vanity once more.

2. Fanatical: Ignoring the World

The fanatic is devoted to escaping worldliness by establishing a single interest or religious-moral system. The fanatic’s view of the world is based on tradition, custom, and authority. The fanatic attempts to establish their ultimate aim in life not by merely establishing order, but by imposing it. The fanatic argues that what has led us down the path of worldliness and vanity is a failure to realize the soul’s “only possible satisfaction.”⁸ The spiritual fanatic is thus committed to his/her single doctrine. On the one hand, the fanatic has the courage of his/her convictions. On the other hand, this conviction is simultaneously the fanatic’s greatest strength, and greatest weakness.

The fanatic’s systems tend to ignore the flux of existence and the speed and rapidity with which our circumstances change and require alternative approaches to achieving our goals, of achieving human happiness. Nevertheless, the fanatic persists with the same set of practices, laws, customs, and traditions. For example, religious institutions which still maintain their conservative attitudes and principles with regards

⁷ George Santayana, *Reason in Religion*. Book 3 of *The Life of Reason or The Phases of Human Progress*, ed. Marianne S. Wokeck, Martin A. Coleman, vol. 7 of *The Works of George Santayana* (Cambridge: MIT Press, [1905] 2014), 126.

⁸ *Ibidem*, 124.

to human sexuality *might* have served a greater purpose with regards to human flourishing and bodily safety in the past but, with the advancement of modern science and technology, have since become obsolete. Though the fanatic's systems might have at one time emerged as an appropriate and harmonious response to human conditions, the fanatic still clings to such practices long after such a principle's usefulness has run its course. Such practices and customs, over time, become conventions just as arbitrary as any other with no ultimate purpose in mind other than to perpetuate its own practice, and the vanity of it all reasserts itself once more and collapses once again into worldliness.

These fanatical institutions lose their ability to respond to the world and realities around them; they lose the ability to reinterpret their signs and symbols, customs, and traditions, and to generate new principles for living in response to their lived experiences and the material world. The fanatic loses the ability to form new and more fruitful harmonies and recommendations for cultivating a good life. Most importantly, however, the search for ultimate ends ceases for the fanatic believes to have found the answer long ago, and so there is no need for further inquiry and investigation. The flux of the material world, and thus of the individuals within it, is not clearly recognized by the fanatic. The fanatic has no sense of the individual nor a sense of true individuality rooted in the flux of our material world, which is also at the heart of our human finitude.

3. Mystical: Surrendering to the World

On the other hand, the mystic attempts to escape worldliness by abstinence and surrender. The mystic, in essence, is one who cultivates the art of letting go in the extreme. This method of addressing worldliness has the advantage of allowing the mystic to see clearly the power and force of matter, both internally and externally, as biological creatures within a natural environment. It allows the mystic to see and accept one's true nature; that is, it allows the mystic to accept that one is not a god after all, but merely a finite being and not an all-powerful transcendental ego capable of escaping and circumventing the immutable laws of the universe.

This understanding both enlightens and humbles the mystic. Unlike the fanatic, "holiness is not placed in conformity to a prescriptive law, in pursuit of... advancing a special institution and doctrine." Rather, the mystic pursues "freedom from all passion, bias, and illusion... without

pursuing, for its own part, any hope or desire.”⁹ Though the mystic has an understanding and acceptance of the source of power in the universe, this understanding and acceptance comes at a price. For, like the fanatic, the mystic refuses to respond to the world. However, the mystic’s failure to respond to the world is not the result of an attempt to converge one’s will upon a single arbitrary doctrine or law, but rather because the mystic surrenders one’s will to the law of the natural world entirely. Therefore, while the fanatic ignores the world, the mystic succumbs to it because in the eyes of the mystic, “the world’s work is all providentially directed and...whatever happens, no matter how calamitous or shocking, happens by divine right,” and is accepted.¹⁰

Consequently, the mystic does not actively engage in the life of reason, but instead maintains “a refusal to discriminate rationally.”¹¹ This practice has two consequences. On the one hand, it offers the mystic moral license and on the other a universal passivity. Thus, the mystic too loses out on opportunities to pursue what may be one’s genuine interests, and they lose the art of cultivating a more optimal harmony. Life simply passes them by. Though the mystic escapes the endless cycle of means and ends, the mystic does not at all find anything positive to live for, no ultimate end worth pursuing; instead, the pursuit is abandoned altogether.

4. Rational: Flourishing in the World

Finally, we have the Rational approach to spirituality which is devoted to escaping worldliness by seeking “a rational advance over it.”¹² The rational approach harnesses the courage of the fanatic with the serenity of the mystic and adds wisdom. Santayana writes: “Instrumentalities cannot exist without ultimate purposes, and it suffices to lift the eyes to those purposes and to question the will sincerely about its essential preferences, to institute a catalogue of rational goods, by pursuing any of which we escape worldliness.”¹³ In other words, escaping worldliness requires deep self-knowledge. Not merely knowledge of what one truly desires but knowledge of what is truly possible. It is a mode of being in

⁹ Ibidem.

¹⁰ Ibidem, 125.

¹¹ Ibidem, 125.

¹² Ibidem 3, 126.

¹³ Ibidem 126.

the world and addressing worldliness in a manner best expressed by the Serenity Prayer. Which is:

God grant me the serenity to accept the things I cannot change,
the courage to change the things I can
and the wisdom to know the difference.¹⁴

But what are the practices and mechanisms by which this individual establishes one's rational advance over the world? The answer lies in two concepts. The first is piety. To be pious, in Santayana's terminology, is to have a respect for the power which is responsible for our origins as human animals; that is, to have a respect for matter, substance, or nature. To paraphrase Santayana, the object of piety is the power on which our life depends.¹⁵

Indeed, piety is never so beautiful and touching, never so thoroughly humane and invincible, as when it is joined to an impartial intellect, conscious of the relativity involved in existence and able to elude, through imaginative sympathy, the limits set to personal life...¹⁶

To be pious is to clearly see our origins as human animals and the origins of what we value, which arise from our own individual material existence in Santayana's philosophy. It is also to clearly see that the same is true for all human animals.¹⁷ Piety enables the spirit to "recognize the truth and to be inwardly steady, clear, fearless" in the face of that truth.¹⁸ With the concept of piety in mind, again, it becomes easier to understand what the mystic gets right about spirituality and what the fanatic gets wrong. On the one hand, the mystic is deeply pious. On the other hand, the fanatic clearly lacks piety. However, mysticism too fails for there is another piece to the puzzle; namely, charity.

In Buddhist terminology, charity is a kind of Lovingkindness. Charity is a compassion rooted in a clear comprehension and understanding

¹⁴ The *Serenity Prayer* is attributed to the American theologian Reinhold Niebuhr (1892–1971), though it may have origins in other cultures and similar statements may have been made by thinkers throughout history.

¹⁵ George Santayana, *Platonism and the Spiritual Life* (New York: Charles Scribner's Sons, 1934), 60.

¹⁶ Santayana, *Reason in Religion*, 111.

¹⁷ In Buddhist philosophy this is similar to the notion of dependent co-arising. For more on this topic see the work of Mark Siderits.

¹⁸ George Santayana, *Realms of Being (One Volume Edition)* (New York: Charles Scribner's Sons, 1942), 759.

of our common material origins and the common origins of our values. With piety, we have a clear recognition of the natural world and our natural limitations and, with charity, a compassion towards others that is rooted in this recognition of our natural human finitude. Accordingly, charity is a “profound feeling of tolerance for all ways of life and sympathy towards all humans.”¹⁹ As Santayana puts it, charity is:

a kind of all-penetrating courtesy [...]. Value is attributed to rival forms of life [...]. When this imaginative expansion ends in neutralising the will altogether, we have mysticism; but when it serves merely to co-ordinate felt interests with other actual interests conceived sympathetically, and to make them converge, we have justice and charity.²⁰

Hence, from fanatics, we see the value of their conviction and from the mystic, a pious recognition and respect for the power of the material world and our dependence upon it.

The difference in rational spirituality is the liveliness and responsiveness of reason operating in conjunction with piety and charity. The spiritual life which is rational is one wherein we have a shift in our perception towards what we value and what others value; it is a shift in our relationship to others, a shift in our relationship to reality. This version of the spiritual life is an exploration in self-knowledge, where the self is taken seriously and understood to be a material and finite being. It is a version of the spiritual life that recognizes the truth of what is and is not possible. It has the two fundamental prerequisites of cultivating a good life according to Santayana: “First, self-knowledge, the Socratic key to wisdom; and second, sufficient knowledge of the world to perceive what alternatives are open to you and which of them are favorable to your *true interests*.”²¹ By pursuing any of these interests we escape worldliness, argues Santayana. Rational spirituality is a spirituality which goes beyond short-term means and ends thinking, or short-term practical reasoning, and is a version of spirituality which sets our eyes on the horizon, on our ultimate ends. It is a rational advance over petty, short-lived, immediate means and ends thinking, and it look towards our *ultimate* ends, or our true interests. However, it is also a version of spirituality which rec-

¹⁹ Santayana, *Reason in Religion*, xxxiii.

²⁰ *Ibidem*, 132–133.

²¹ George Santayana, *Persons and Places*, in: *The Works of George Santayana*, ed. William G. Holzberger, Herman J. Saatkamp, Jr, vol. 1 (Cambridge: MIT Press, [1944, 1945, 1953] 1986), 542.

onciles and harmonizes the individual with the world and with others through an ideal sympathy generated by piety and charity.

5. The Realms of Being

With Santayana's account of the spiritual life in *The Life of Reason* mapped out before us, let us now turn to his *Realms of Being* before comparing the two. In his "Preface" to *The Realm of Spirit*, Santayana explains that a study of the realm of spirit is "an exercise in self-knowledge, an effort on the part of spirit to clarify and discipline itself," and in order to accomplish this task "spirit takes counsel with itself, observes everything, endures everything and by questioning everything liberates itself."²² In short, *The Realm of Spirit* is an attempt to clarify Santayana's naturalistic account of spirituality by focusing on liberation from distraction and a union with the good.

"Spirit" for Santayana is what philosophers today would refer to as consciousness, "that inner light of actuality or attention."²³ For Santayana, however, consciousness is not a power; instead, it is immaterial, impotent, and entirely dependent upon matter for its existence. Spirit's tie to the material world is called the psyche which is "the self-maintaining and reproducing pattern or structure of an organism, conceived as a power."²⁴ The psyche is a way of referring to the organization of matter in living creatures and is the observable "habit" of matter in living creatures. It is that which behaviorists study in their efforts to understand human psychology, and that object of Biology which scientists study when "describing the spontaneous tropes that prevail in the flux of matter."²⁵ Additionally, spirit is bound to the psyche in that its "movement and intent strictly obey the life of the psyche in which it is kindled."²⁶

It is here that we find the seeds of tragedy for spirit, for the psyche operates according to the will of the material world. Since the psyche belongs to the realm of matter, the psyche functions according to the flux of existence. It is here that we find the origins of our conflicting desires, loves, goals and intentions. For as the flux of existence checks and suppresses one part and then another out in the nature, the same is true for

²² Santayana, *The Realms of Being*, 552.

²³ Ibidem, 549.

²⁴ Ibidem, 569.

²⁵ Ibidem, 333.

²⁶ Ibidem, 350.

the human psyche within. Spirit finds this situation to be an intolerable limitation for it is thus hamstrung by the intrusion of the multitudinous and conflicting impulses seated in the psyche to which it is bound. These intrusions which obstruct the spirit from its natural movement is "Distraction," and Distraction according to Santayana is what pulls us away from our ultimate goals and gets us lost in the instrumentalities of life.

For one to be liberated from Distraction, however, does not require a change in the facts, does not require death in this life so that spirit may move on to some other life in another world, and does not require an escape from nature. It is "an inward transformation."²⁷ Santayana describes this as a shifting of the center of appreciation,

so that our natural functions, while continuing to be performed, and performed perhaps more healthily and beautifully than before, will now be performed with detachment and humility.²⁸

This is important because Spirit is dependent upon the material world, and we could not live for a moment "without the support and suggestions of the environment."²⁹ To be liberated is not to cut ourselves off from the world. To be liberated is "not to lose or destroy the positive possessions to which the spirit was attached. It is merely to disinfect them, to view them as accidents, to enjoy them without claiming them, to transcend them without despising them."³⁰

Union with the Good is a "moral unanimity or fellowship with the life of all substances in so far as they support or enlarge [one's] own life," and in its full development is possible only through prayer or "intellectual worship, in which spirit, forgetting itself, becomes pure vision and pure love."³¹ This kind of prayer is not petitionary, nor does it require a belief in God, and it is not a means to an end but an end in itself. It is the expression of a deep understanding of our natural origins and our human finitude and is perhaps best expressed through the serenity prayer. This notion of prayer in Santayana is an emphasis on the fact that this happens in the mind, that this is an imaginative and intellectual endeavor:

To the spirit that has renounced all things, all things are restored: and having renounced itself also, it cannot resist any inspiration or to think evil of

²⁷ Ibidem, 739.

²⁸ Ibidem, 762.

²⁹ Ibidem, 768.

³⁰ Ibidem, 754.

³¹ Ibidem, 774, 825.

any good, but embraces them all in the eternal object of its worship, not as they may have existed in the world in passing and in conflict, but as they lie ideally reconciled in the bosom of the Good, at peace at last with themselves and with one another.³²

Therefore, when Santayana talks about a union with the good, he is referring to an emotional and imaginative state of mind where one is experiencing a supreme sense of piety and charity. That “moral unanimity or fellowship with the life of all substances.”

6. From *The Life of Reason* to the *Realms of Being*. Charity and Piety, Then and Now

Piety and Charity play key roles in both *The Life of Reason* and *Realms of Being*. Though the notion of Piety and Charity have their origins as philosophical concepts in *The Life of Reason*, they each make a return in the *Realms of Being*. In turn, worldliness, Piety, and Charity are further developed and explored within the chapters “Distraction,” “Liberation” and “Union” in Santayana’s *Realms of Being*.

Santayana extends his understanding of worldliness in “Distraction,” where he provides his readers with three ways in which one can succumb to worldliness. One method is to become entangled with the world, another is to become entangled with the flesh, and the last is to become entangled with what Santayana calls the devil. The world includes distractions from our daily lives including the tendency to become embroiled with work or burdened by the duties of our family life. The flesh includes distractions associated with sensual pleasures, for example, food, wine, sex, etc. Finally, the devil is to become distracted by a kind of egotism, believing that we are all powerful, that we are the true makers of reality and the world, rather than finite beings existing in a natural world just as vulnerable to nature as any other finite being.

In the case of Liberation, Santayana expresses how the individual needs liberation from distraction which parallels his arguments in *The Life of Reason* where the individual is in need of an escape from worldliness. Accordingly, he argues that the goal of liberation is to free oneself from the instrumentalities of life, to free oneself from distractions, but to do so by cultivating a kind of detachment which illuminates the power nature has over us as it works through us. Though detachment

³² Ibidem, 825.

is not the same thing as piety, its cultivation helps to generate within us a more pious attitude towards our existence and dependence upon the world.

In the case of Union, Santayana further develops his view of charity. In union, the goal is to cultivate a more charitable attitude towards others and what they value, and in doing so to open oneself up to the possibility of experiencing a sympathetic kinship with all of humanity, a kinship and ideal sympathy Santayana calls a union with the good. Whereas in *The Life of Reason* Santayana seems to discuss charity as an act or action, in the *Realms of Being* charity is given greater detail by adding to it an emotional and intellectual depth best expressed by that *sense* of union, that *sense* of ideal sympathy felt in moments of deep contemplation, intellectual engagement, and imaginative freedom.

7. Escape from Worldliness not The World

In both *The Life of Reason* and *Realms of Being*, Santayana discusses the need to escape worldliness or our tendency to become absorbed in the instrumentalities of life, forgetting our ultimate goals, interests, or purpose—forgetting happiness and joy. In *The Life of Reason* this is discussed in his chapter on “Piety,” and in *Realms of Being* it is discussed in his chapters on “Liberation” and “Distraction.”

Santayana is careful to explain that, when he discusses liberation, he is discussing not an escape from the world but a rational advance over it, just as he emphasized in *The Life of Reason*. In *Realms of Being*, this emphasis is best expressed by Santayana’s marginalia³³:

1. Spirit is freed by the perfection of the body, not by its absence.
2. By understanding the world, not by quitting it.
3. By natural faith not by pure reason.

Though Santayana was accused of becoming too mystical in his later work, it is marginalia like those expressed in (1)–(3) above which directly contradict such claims. Santayana always remained a committed and thoroughgoing naturalist. That is, he remained committed to our animal nature and never reduced the human self to some disembodied spirit.

³³ Ibidem, 747–748.

8. Detachment from Value and the Value of Detachment

As for a detachment from values, it is not the case that the spiritual life involves an aversion to values, making judgements, or being concerned with morality. Rather, it is that the spiritual life is a life that recognizes the potential for values, judgements, and morality to become distractions or intoxications; it is a life that realizes that the potential to slip back into distraction, and worldliness, is ever-present. The unreflective pursuit of the flesh, the world, and the devil has a tendency to lead one back into chasing instrumental goal after instrumental goal. The view that morality in-and-of-itself is a Distraction stems from scholars taking a part of Santayana's account of the spiritual life, viz., his notion of detachment, for the whole of his account of the spiritual life. It is only one factor involved in awakening and purifying spirit; it is a tool that offers spirit the ability to place some distance, so to speak, between itself and those desires, judgments, that lead it to Distraction. It is a tool for self-discipline and self-knowledge that allows for the cultivation of piety and charity or liberation and union.

9. Pure Intuition: The Missing Piece

There exists one key difference between *The Life of Reason* and *Realms of Being* and that is the notion of "pure intuition" which does not make its way into *The Life of Reason*. Pure intuition is a moment of awareness so pure as for one to be absorbed in whatever essence happens to be present at that moment, where nothing is posited beyond that moment or that essence as it is being intuited. It is a moment where belief, the self, existence, anything at all in the world, is of no concern, for there is merely the intuition of an essence. Pure intuition is a concept that figures in Santayana's epistemology and in his ontology, primarily in *Scepticism and Animal Faith* as well as *The Realm of Spirit*. In the former, it is used as an important tool in his methodological scepticism; in the latter, it is used as a tool for cultivating detachment and liberating the spirit from Distraction.

By resting in moments of pure intuition the spirit finds itself free from doubt and desire, from care and concern, from the obsessive pursuit of any relative value, and from the conflicts that arise in our daily lives—it is a moment free from Distraction.³⁴ By resting in moments of

³⁴ Ibidem, 646.

pure intuition, absorbed in whatever essences is before it, the spirit is both disinterested and detached, renouncing any claim to domination, for spirit's true freedom and glory lie in its impotence:

By its impotence it is guiltless, by its impotence it is universal, by its impotence it is invulnerably supreme. Its essence is to be light, not to be power; and it can never be pure light until it is satisfied with an ideal dominion, not striving to possess or to change the world, but identifying itself only with the truth and beauty that rise unbidden from the world into the realm of spirit.³⁵

Pure intuition is so important in Santayana's later philosophy and arises in discussion of the spiritual life so frequently, that scholars often mistake this *tool* of the spiritual life for the *entirety* of the spiritual life. That is, some scholars assert that the spiritual life is merely the unfettered, present-moment, contemplation of some essence and as a result accuse Santayana of becoming too mystical or outright label him a mystic. However, I hope that by now it is clear, with the continuities laid out in this article, that Santayana was no mystic and that his earlier and later works are far more consistent than many give him credit for.

Conclusion

At the end of his *Realms of Being* Santayana writes, "There is only one world, the natural world, and only one truth about it; but this world has a spiritual life possible in it, which looks not to another world but to the beauty and perfection that this world suggests, approaches, and misses..."³⁶ I believe that there is only one Santayana and that he remained consistent in his interpretation of the spiritual life from beginning to end. However, as his work matured, his account of the spiritual life grew larger and acquired a greater depth of understanding and expression; this maturity marks a shift in expression and not a shift in conception. For Santayana, the spiritual life was always an escape from worldliness not the world, this escape was always facilitated by piety and charity, and it always aimed at an ideal sympathy, union, and fellowship. There will be those who disagree with my point of view, but as I ready myself to address these disagreements I say:

³⁵ Ibidem, 643.

³⁶ Ibidem, 833

God grant me the serenity to accept the things I cannot change,
 the courage to change the things I can
 and the wisdom to know the difference.

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Summary

One may argue that it has been an ongoing conversation in Santayana scholarship as to whether there is one Santayana or two for quite some time. At the very least, newcomers to Santayana's philosophy wonder at the "apparent abyss between *Realms of Being* and *The Life of Reason*." One philosophical area which is representative of this concern is Santayana's account of the spiritual life.

Santayana's later ontological explorations of the spiritual life are viewed as straying from his earlier "more" naturalistic explorations of the same topic. Moreover, in his earlier works, Santayana discusses spirituality in the context of the value it produces in terms of contributing to human happiness or flourishing, while in his later work he focuses on spirituality as an apparent escape from value or valuing, all the while his *Realms of Being* culminates in a discussion of a Union with The Good. Therefore, if there is one Santayana and not

two, if his work is to be a unified and “symphonic whole,” then these are issues which require explanation and clarification.

In the following article, I address these concerns and to do so I introduce three types or forms of spirituality elucidated by Santayana in his *Reason in Religion*, viz. the Fanatical, the Rational, and the Mystical. First, I explore what kinds of spiritual practices and ideologies are considered fanatical or devoted to escaping worldliness via establishing a single, essentially arbitrary, interest. Second, I explore what kinds of spiritual practices and ideologies are considered mystical or devoted to escaping worldliness via abstention and surrender. Third, I explore what kinds of spiritual practices and ideologies are considered rational or devoted to escaping worldliness via seeking “a rational advance over it.” Finally, I use these types or forms to demonstrate the unity between Santayana’s earlier works with his later works, to clarify Santayana’s notion of a Union with The Good, and to explore similarities and differences between *the Life of Reason* and *Realms of Being*.

Keywords: George Santayana, life of reason, spirit, spirituality, realms of being, mysticism, fanaticism, union, the good, ethics, flourishing, eudemonia