

# THE SHRINE *of* WISDOM

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## THE HISTORY OF GREAT LIGHT

### BOOK I. ORIGINAL INSTRUCTIONS IN TAO

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#### II. THE HEAVENLY AND THE HUMAN

Those who have come to a knowledge of Tao rest in a condition of tranquillity; those who investigate natural laws come at last to the practice of *Wu-Wei*. Nourishing their life by tranquillity, and resting in calm serenity, they enter the Gate of Heaven. What is it that is thus named the Heavenly? It is that which is homogeneous, pure, uncompounded, undefiled, un-garnished, upright, luminous and immaculate, and which had never undergone any mixture or adulteration from the beginning.

And what is the human? † It is that which has been adulterated with shrewdness, crookedness, dexterity, hypocrisy, and deceit; wherefore it bends itself in compliance with the world, and is brought into association with the customs of the age. For example, the ox has horns and a divided hoof, while the horse has a mane and a complete hoof; this is the natural order. Putting a bit into the horse's mouth and piercing the nose of the ox for a ring; this is the human way.

Those who follow the Heavenly Way are such as flow with the current of Tao; those who follow the human way are such as associate themselves with the customs of the world. Now a

\* For previous sections see *Shrine of Wisdom*, Nos. 71, 72, and 73.

† What follows concerns the "human" in its inordinate state, turned downward to natural activities, before the higher and more truly human qualities, which relate man to the Heavenly, have been actualized.

fish in a well is unable to discover the horizon of the great ocean, being restricted by its surroundings. The summer insect is unable to feel the cold, for it only knows the season of which it has experience. Superficially-minded men are unable to discourse upon the Perfect Doctrine, for they are hampered by their conventions and bound by their erudition. Wherefore the Sage does not allow human inordination to corrupt his heavenly nature, nor does he allow desire to dominate his natural feelings. He acts ordinately without excessive forethought; he is trustworthy without making promises; he attains his objects without anxiety; he achieves success without effort. His spiritual palace, or soul, being filled with pure sincerity, he governs men in company with the Creator.

## 12. THE FOLLY OF CLEVERNESS

Expert swimmers may be drowned, and expert horsemen thrown. The very things at which men are most skilful turn to their disaster; wherefore restless people invariably come to grief, and the avaricious invariably fall into poverty.

In ancient times Kung Kung\* had strength sufficient to cause a landslip towards the south-east by butting his head against the Pu-chou Mountain; but when he contended for the Empire he was beaten, and plunged into the abyss. His entire family being extinguished, there was no one left to perform the ancestral sacrifices.

Yi, Prince of Yueh, † retired into a mountain cave rather than accept the crown, but the men of Yueh lighted fires and smoked him out, so he had no choice but to comply with their demands. From this it will be seen that the acquisition of Empire is a matter of opportunity, and not the result of struggling for it, and that its successful government lies in spontaneous action, and not in the worldly exercise of imperial power.

## 13. THE INFLUENCE OF UNSPOKEN TAO

The ground which occupies a low position does not struggle to secure a lofty one; therefore it is tranquil, and out of danger.

\* Concerning Kung Kung see *Shrine of Wisdom*, Vol. XV, No. 60, p. 328.

† The hero of a popular play.

Water flows downward, but one stream does not struggle to outrun another; yet it flows swiftly and never lags behind.

In ancient times Shun\* cultivated the ground at the Li Mountain; at the expiration of a single year all the husbandmen from other places came and settled there, appropriating the poor, stony soil to themselves, and ceding to others the rich fat land. When he fished by the river side, all the fishermen came and settled near him, everybody choosing for himself the places where the water was shallow and the fish scarce, and yielding to others the places where there was a good depth and plenty of fish. During this time Shun never uttered a word of admonition nor did he lift a hand to direct them; he simply held the principle of Virtue firmly in his heart, and the reformation of the people was spiritually achieved. If Shun had not been of unswerving uprightness, however eloquent he might have been and however indefatigable his admonitions, he would not have converted a single man. How mighty therefore is the influence of unspoken Tao.

#### 14. THE VIRTUE OF WU-WEI OR NON-STRIVING

Tao is able to control the peoples of many tribes and nations without external laws and enactments. Wherefore the Sage cultivates the fundamental rather than the ephemeral, and yet there is nothing he does not govern. Those who practise *Wu-Wei* do not attempt to force things prematurely, nevertheless there is nothing of essential value left undone. Those who are said to govern everything are such as never alter that which is spontaneous; those who are said to leave nothing ungoverned are such as give to all that which they require.

It is only such men who know how to preserve the Root from which all creation springs. Therefore they are able to acquire knowledge without limit, and to reach that which has no end; they understand all things thoroughly, without delusion; they respond to all needs as an echo to a sound, and that untiringly; and this power may be called the endowment of Heaven.

Thus those who have attained the True Doctrine (Tao) are

\* Shun (2317-2208 B.C.) was one of the model Emperors eulogized by Confucius.

pliable yet invincible; their minds are perfectly unbiassed and their decisions are therefore just. Those who are long in making up their minds but strong when they come to act are mild and pliant, tranquil and quiescent; inwardly they are diffident, and when they come to act are as though they had no ability; perfectly content, they have no anxieties; in acting they never lose an opportunity, for they always act at the right moment; they follow all things in their march and revolutions; they never take the initiative in anything, but only respond when influences are brought to bear upon them. Therefore the noble adopt humble designations, and lofty structures are built on low foundations. They use the small to control the great; a motive power from within exercises its influence abroad. Pliant in action, they can yet be firm; yielding, they can yet be strong; adapting themselves to circumstances as they change, they still hold fast to the fundamental Doctrine and are able to effect great things by small means.

When those who are said to be strong in action encounter vicissitudes, or meet with sudden emergencies, or find themselves compelled to prepare for misfortune, or to ward off troubles, their strength is never inadequate—their antagonists are invariably discomfited. Adapting themselves to the transmutations of nature, they choose their time for action, and therefore they are invulnerable. Wherefore, those who wish to preserve their resolution must maintain it by means of gentleness; and those who wish to preserve their force must guard it by means of weakness.

Persevere in gentleness and it will lead to resolution.

Persevere in weakness and it will lead to strength.

Watch a person's constant practice and you can foretell his future weal or woe.

Force can only be successful in combating that which is weaker than itself; it cannot overcome that which is equally strong; but weakness can overcome that which is far stronger than itself; the strength of weakness cannot be estimated. Thus if soldiers be fierce, they will eventually be annihilated; if wood be hard, it will easily be snapped in twain; when the skin of a drum is hard it will soon crack; the teeth, which are harder than the tongue, often decay first. Wherefore weakness constitutes the substance of life; strength is associated with death.

Those who take the initiative in action soon come to barriers. Those who wait for others to act, more easily reach their goal.

How can we know that this is so? The average life of men is seventy years; and day by day and month by month they repent of the things they have done amiss, until they come to die. Thus when Ch'u Po-yu\* arrived at the age of fifty, he considered that he had done wrong for forty-nine years. And why? It is always the man who does a thing for the first time who encounters difficulties; to those who come after him the path is easy. When pioneers have attained a position of eminence, those who come after them reap the benefit of their experience; when pioneers fall down those in the rear fall upon the top of them. When pioneers are taken in a trap or pit, those in the rear devise means to avoid the danger themselves; when the pioneers are defeated, those in the rear adopt a different method.

It may be seen from this that the pioneers are simply the target upon which their followers practise shooting. These two classes may be compared to the point and butt-end of a spear, respectively. The point encounters the dangers, while the butt-end is free from troubles; and why? Because it is in the rear. This is what the most ordinary people can see; yet the virtuous and wise are unable to avoid being always in the position of the point. When I speak of those who are in the rear of the others, I do not mean to imply that they are lacking in initiative, and motionless; in a state of stagnation, and that therefore they do not flow; their virtue is to conform to any proper method available, and always to act in accordance with the times and seasons. Furthermore, in adapting themselves to the vicissitudes of the world according to right rule, the pioneers and those who follow them exercise a mutually regulating influence. How is it, then, that they do not lose their control over others? It is that no one can control them; for the times change with greater rapidity than one can draw a breath, so that it is a matter of enormous difficulty to catch the opportunity as it passes. If you act too soon, you overpass it; if too late, you fail to catch it up. Again, when the Sun leaves us, round comes the Moon; they do not await the convenience of men in their revolutions. For this reason the Sage attaches no value to a jade sceptre a foot long, yet he prizes an inch-long shadow on the dial, because

\* A minister in the Principality of Wei.

time is difficult to get, and very easy to lose. The Great Emperor Yu availed himself of his opportunities to such an extent that if his shoe dropped off he did not stop to pick it up, and if his cap were caught up from his head, as by a roadside branch, he took no notice of it. Not so much that he strove for pride of place, as to avail himself of opportunities. Wherefore the Sage preserves the principle of quiescence and restrains his passions. He waits until changes bring about the time for action; never is he premature or precipitate; soft, pliant, and at rest, easy, tranquil, and secure, he storms as it were a great citadel, and lays a strong tower in ruins. Nothing in the world is able to withstand him.

*(To be continued)*

## SEED THOUGHTS

The sun meets not the springing bud that stretches towards him with half that certainty as God, the Source of all good, communicates Himself to the soul that longs to partake of Him.

Awaken then thou that sleepest, and Christ, Who from all Eternity hath been espoused to thy soul, shall give thee Light.

WILLIAM LAW.

God, the only good of all intelligent natures, is not an absent or a distant God, but is more present in us and to our souls than our own bodies; and we are strangers to Heaven, and without God in the world, for this only reason—because we are void of the Spirit of Prayer, which alone can and never fails to unite us with the one only Good, and to open Heaven and the Kingdom of God within us.

WILLIAM LAW.

## THE MYTH OF PWYLL PRINCE OF DYVED FROM THE MABINOIGION

Whilst Greek Myths have received a great amount of attention, it has not been so generally recognized that the Ancient Britons had their corresponding legends enshrining spiritual truths.

Many of them have undoubtedly been lost, partly, perhaps, because, unlike the Grecian, they have not been perpetuated by statuary, but those which have survived are worthy of wider recognition, and Lady Charlotte Guest did a great service when she translated the Mabinogion\* in the early part of the last century. Her book contains twelve legends, although strictly the title only refers to the first four, which form a complete work in themselves: "The Mabinogi of the Four Branches."

Some authorities state that the term Mabinog was the title conferred upon an aspirant to bardic rank, and that Mabinogi was the traditional lore which he had to study and recite. Thus the tales would be preserved in their purity so long as this method of transmission was used. In the fourteenth century they were committed to writing in the Red Book of Hergest, from which Lady Guest made her translation.

The present article deals only with the first tale of the four-branched Mabinogi: "Pwyll, Prince of Dyved" and the narrative is condensed as much as possible, necessarily eliminating much of the beauty of the original.

### THE MYTHOS

Pwyll, who was lord of the seven Cantreys of Dyved, went hunting at Glyn Cuch from his chief palace at Arberth. He became separated from his companions and as he followed his hounds encountered a stag which had been brought to bay by a strange pack of white dogs with red ears. These he drove away and set his own hounds upon the stag, thus angering the owner of the other dogs, who was Arawn, a king of Annwvyn, or Annwn.

As recompense Pwyll promised to journey to Arawn's kingdom

\* In 1929 the Oxford University Press published a new and valuable translation of the Mabinogion by T. P. Ellis and John Lloyd.

and fight Havgan, another king of Annwvyn, who perpetually warred against Arawn; and for this purpose Arawn changed forms with Pwyll, so that the latter would be accepted in Annwvyn as Arawn, who could rule Pwyll's kingdom in his absence. They arranged to meet at the same place at the end of a year and a day, and resume their original forms.

Arawn counselled Pwyll to strike Havgan only once, for if he acceded to Havgan's request for a second blow, the wounded man would recover his full strength.

Pwyll accordingly journeyed to Arawn's palace, which was the most beautiful he had ever seen, and was there accepted by the queen and all the court as the rightful king.

At the end of the year Pwyll set out for the appointed meeting with Havgan, which took place in the middle of a ford between the two kingdoms. As prophesied by Arawn, Havgan was mortally wounded at the first blow, and implored Pwyll to dispatch him mercifully with another stroke; but, remembering his instructions, Pwyll refused, and Havgan was borne away to his death.

Pwyll annexed Havgan's kingdom, added it to Arawn's, and kept the tryst with the monarch in order that they should resume their rightful forms. Arawn was rejoiced at Pwyll's success, and when the latter returned to his own country he found that Arawn had ruled the kingdom so wisely that all the inhabitants marvelled. Pwyll told his nobles all that had actually occurred, promising to continue the wise rulership which had been inaugurated by Arawn, with whom he continued in close friendship, and henceforth Pwyll was no longer known as Prince of Dyved, but as Chief of Annwvyn.

On a later occasion Pwyll withdrew from a feast in his palace at Arberth to the top of a mound close by, known as Gorsedd Arberth, which possessed a magic property whereby whosoever sat upon it could not go thence without receiving wounds or blows, or else seeing a wonder.

As he sat there, he saw a beautiful maiden in a garment of shining gold riding towards the mound on a magnificent pure white horse. Pwyll sent one of his men to inquire her name, but she passed the man, who, even at his swiftest speed was unable to overtake her although she was apparently only proceeding at a slow and even pace. He therefore returned to his master saying



that it was impossible for a man on foot to come up with her; Pwyll then set him on the speediest horse in the court, but he was still unable to overtake the lady, although he rode the steed until it was exhausted.

Pwyll, marvelling at such strange happenings, repaired to the mound at the same time on the following day, accompanied by a rider on the swiftest horse in the field. But once more the maiden easily outdistanced her pursuer while still apparently ambling along.

On the third day, Pwyll mounted his own horse and pursued her at topmost speed until his mount was exhausted, but with no more success than his men.

In despair he called to the lady to stay for him. "I will stay gladly," she said, "and it were better for thy horse hadst thou asked it long since." In reply to his questions she said she was Rhiannon, daughter of Heveydd Hên, and she came to seek Pwyll for her husband, because she was to be given in marriage to another against her will.

They pledged their troth, and Pwyll, after promising to meet her a year thence at the palace of Heveydd, returned to his men, to whom he told nothing.

At the end of the year, Pwyll, accompanied by a hundred knights, went to the palace of Heveydd Hên, where he was received joyfully, the whole court being placed under his orders. Whilst Pwyll sat in the place of honour at the feast, between Heveydd Hên and Rhiannon, a tall auburn-haired youth of royal bearing arrived and craved a boon of the honoured guest. Pwyll granted this in advance, for which Rhiannon reproved him. The youth claimed Rhiannon as his promised bride, for he was none other than Gwawl, the son of Clud, the man to whom Rhiannon had referred at her first meeting with Pwyll.

In order to circumvent Gwawl, Rhiannon promised to become his wife at the end of a year, but secretly she gave Pwyll a bag. So it came about that at the corresponding feast a year later, when Gwawl sat in the place of honour, Pwyll, dressed in rags, carried the bag into the hall begging that it might be filled with food. But it proved impossible to fill this magic bag, and Pwyll announced that this would never be accomplished until a man of noble birth pressed down the contents with both feet. Gwawl attempted to do this, but Pwyll immediately tied him in the bag,

threw off his tattered clothes and called in his knights, each of whom struck the bag a blow until Gwawl cried for mercy. At Heveydd Hên's request this was granted, and after promising to take no revenge for what had occurred, he was set at liberty.

Pwyll and Rhiannon were then married and returned to Dyved, where they ruled the land wisely for two years.

At the third year the nobles complained that they had no heir, and advised Pwyll to take another wife. However it was arranged to wait another year, and during that time a son was born.

On the night of the birth, six women were appointed to watch the room while Rhiannon and the child slept; but they all fell asleep, and when they woke at dawn the child had disappeared. In order to conceal their negligence the women killed a young dog, smeared the blood over Rhiannon's face, laid the bones beside her and declared that she had devoured the child.

As a penance for this supposed crime, Rhiannon was sentenced to sit outside the gate of the palace every day for seven years, telling the story to every stranger that arrived, and offering to carry them on her back into the palace. But very few accepted her offer.

Meanwhile Teirnyon Twryv Vliant, lord of Gwent Is Coed, possessed a beautiful mare which regularly on every first of May foaled a colt which invariably disappeared. Teirnyon decided to watch during the night, and saw a claw, thrust through the window, seize the colt by the mane. He drew his sword and struck off the arm at the elbow, whereupon a tumult and wailing arose, at which he rushed out into the darkness. Upon returning to the stable he found a baby wrapped in a satin mantle.

He and his wife gave out that the child was theirs and the babe was baptized Gwri Wallt Euryn, because his hair was golden. He grew with extreme rapidity, and when four years old asked for a horse to ride; whereupon he was given the colt which was born on the night of his mysterious appearance.

In the course of time Teirnyon heard of the happenings to Rhiannon and guessed that the child was her son. He accordingly restored the boy to his mother, and the child, renamed Pryderi, was put under the charge of Pendaran Dyved to be educated.

After Pwyll's death Pryderi ruled the seven cantrevs of Dyved wisely and added to them seven other cantrevs—three of Ystrad Tywi and four of Cardigan—after which he married Kicva.

## CLAVIS

*Dyved* was a district in Wales which roughly included the counties of Carmarthen, Cardigan and Pembroke, forming the Western division of South Wales. Edward Davies states: "The district of Dyved was so entirely devoted to the mysteries of Druidism that it was said to have been entirely enveloped in *Llengel*, a concealing veil; and it was by way of eminence denominated *Gwlad Yr Hud*, the land of mystery.

*Gwent* formed the Eastern division of South Wales, although in later years the name was more particularly applied to Monmouthshire. *Is Coed*, which means literally "below the trees," was one of the three divisions of Gwent.

The name *Arberth* is derived from *Perth*, a bush, whilst the *Gorsedd* was a meeting-place for ceremonies. It was a mound or tumulus, and such a place has always been associated in Welsh story with magic.

*Anwn* or *Anwynn* was the great deep or abyss, and *Glyn Cuch* means literally "valley of vexation." The name *Pnyll* signifies Intellect, or Prudence, and *Pryderi* means anxiety, trouble or deep thought. *Rhiannon* is a beautiful or well-favoured maiden, the name probably being associated with Rigantona (The Great Queen), an ancient Celtic Deity. The word *Hên* (in the name *Heveydd Hên*) means aged or wise.

The names *Havgan*, *Gwawl* and *Clud* indicate "Summershine or Summerwhite," "light," and "movement," respectively, whilst the literal translation of *Teirnyon Twryv Vliant* is "Monarch of the Sound of the Sea." *Ystrad Tywi* may be literally translated "Riverway of the Towy," and *Kicva*, "fleshy."

## EXEGESIS

Much of the value of the mythical presentation of truth lies in its universality. The principles dealt with are expressed in all realms of manifestation, and therefore legends may be interpreted with advantage from various viewpoints. The following suggested meaning is from the aspect of the human soul, and is not intended to imply that this is the only one that can be attributed to this myth. Others will doubtless suggest themselves upon reflection.

Pwyll may be regarded as representing the human soul in manifestation, when it has set out on the path to integrality.

Dyved symbolizes the sphere in which it subsists or exists, having higher and lower regions through which the soul is related to the above and the below: Gorsedd relating it to the former and Glyn Cuch to the latter.

Two kingdoms of Annwn are mentioned in the myth; that of Arawn, who represents the ruling principle of man's natural body, and the adjoining kingdom of Havgan, which symbolizes the lower cosmic forces with which man's body interacts.

Owing to man's distinctive nature he is able to control, to some extent, the lower side of the natural world, and Havgan evidently indicates the inordination resulting from the wrong use of these forces, for he is said to be constantly warring against Arawn.

The stag may here symbolize desire: normal when rightly directed, but abnormal when used contrary to its proper principle—as in the case of Pwyll during the hunt. Pwyll therefore has to overcome this inordination and to bring the lower desires into unific and harmonious relationship with the order of which they should be true expressions. But by a right attitude he gains wisdom, and after a time—symbolized by the year's sojourn in Annwn—he is enabled to conquer the temptations which assail him and become master, not only of his natural self, but also of his cosmic environment. But this very victory brings the subtle temptation to exult in his own strength, to play with fire for the purpose of showing his mastery over it, thereby merely giving greater power to the inordinations, as is shown by Havgan's request for a second blow.

The perfect rulership of Dyved by Arawn during Pwyll's absence, and the perfection found in Arawn's kingdom, symbolize the perfect working of the natural laws when not subject to interference by man.

As a result of the actualization of these soul powers, man aspires to that which is above nature, just as Pwyll ascended the Gorsedd mound; and then his real self, symbolized by Rhiannon, to which he is to be united, "descends" to meet him. But it is not by means of his lower faculties (Pwyll's messengers), nor purely by personal efforts, that the lower personal self can be united to the higher, but by the humble recognition of the

limitation of man's finite powers, and the consequent reliance upon Divine Grace.

The seeking of Pwyll by Rhiannon symbolizes the guardianship exercised by the higher self.

Heveydd Hên, the father of Rhiannon, represents Spirit; whilst the year that passes before the appointed marriage shows that man, having vowed himself to the spiritual marriage, is not constantly united with his higher self at first, but has to "descend" and live wisely from his own initiative. This is further emphasized by the rash promise given to Gwawl, which still further postpones the union. Gwawl, son of Clud, may be said to represent spiritual pride and self-will, resulting from the increasing powers that mastery of natural forces brings, which seek to use soul powers for personal ends. His confinement in the bag indicates the limitations which inevitably result from such inordinations.

The third year of the marriage represents that aspect of the union which should bring fruitful results, which are symbolized by the son Pryderi, objective man, operating from below.

The six women who attended the birth suggest cosmic activity, which is the cause of the identification of the higher with the lower, and the claw represents the involving process of nature which draws things into manifestation. Rhiannon's penance recalls the sorrowing of Demeter for Persephone and of Isis for Osiris. Her offer to carry those who wished into the palace symbolizes the means available for the elevation of the soul, and it is significant that few accept her aid.

Teirnyon Twryv Vliant, the good foster-father, may be said to represent the principle of the Mundane World, with which man, forgetful of his divine origin, so often thinks himself identified, symbolized by the interchange of the boy with the colt. But in spite of his oblivion Pryderi brings with him something of the Golden Age, represented by his golden hair. His divine origin is also shown by his rapid growth and his desire to ride the colt with which he was exchanged.

The restoration of the boy to his mother by Teirnyon illustrates the Divine purpose of the Mundane World, to lead men back to their true home.

## THE LAWS OF MANU

WITH A COMMENTARY BY THE EDITORS OF THE  
SHRINE OF WISDOM

I. *The Creation\**

III. "The creation of the world, the rules of the sacramental rites, the ordinances of studentship, the behaviour towards the teacher, and the excellent rule for the ablution of a student on finishing the pupil stage of his life."

Rites or ceremonies enter into various aspects of Indian life, the majority of the more significant acts of the daily course of duty, as well as all the events of fundamental importance in individual and religious life, having their associated rites.

Rites or ceremonies represent the most orderly and effective methods of performing acts of special significance. Definite modes of procedure cannot be avoided in religious, social, and even business life, if such activities are to be carried on effectively. The accusation of formalism which is often made regarding ritualism is only correct when the true purpose and spirit of the rite or ceremony has been lost and there is a tendency to consider the mere form as an end in itself, superstitiously invested with a power of its own. All religious rites, however, when properly formulated to represent and express real principles, ideas and ideals, and celebrated in the right spirit, have a sacramental value and provide aids for the elevation of the soul.

"The ordinances of studentship." Studentship is the first of the four stages or *asramas* into which the life of the three higher castes is divided. These stages are especially obligatory to the Brahmana caste.

The word '*asrama*' is derived from a root which means 'to toil,' and it indicates the striving throughout life towards home (*astam*), or the spiritual world.

The four *Asramas* are those of the:

(1) *Brahmacarin*, or student, which is entered upon in early

\* For previous sections see *Shrine of Wisdom*, Nos. 69 to 73.

youth. The Brahmacharin studies the Vedas under the guidance of a teacher with whom he usually resides. His duties include the regular practice of devotions and disciplines, and the rendering of certain services to his teacher.

(2) Grihastha, or householder, which follows next. During this stage the student is married, and while continuing and extending the most important duties of the first stage, undertakes the additional obligations involved in married life.

(3) Vanaprastha, or hermit, in which, having fulfilled the active work of a householder, he retires to a life of meditation and devotion.

(4) Sanyasin or ascetic: the stage of renunciation of the world and preparation for the after-life.

In the third stage it was originally the custom to retire to the forest, and in the fourth to have no fixed abode: hence the term "homeless," which is applied to the Sanyasin. At the present time the literal aspect of these two stages is not generally observed.

Chapter II is concerned with the duties of studentship and contains many valuable rules and precepts for the regulation of individual and collective human life and for the attainment of perfection. Much of it however is unsuitable for use in present conditions.

Some of the most valuable verses in this chapter are quoted below:

"Learn that sacred law which is followed by those who are learned in the Veda and acknowledged in the minds of the virtuous, who are ever exempt from hatred and inordinate affections" (Verse 1).

"To act solely from a desire for rewards is not laudable, yet complete exemption from that desire is not to be found in this world; for on that desire is grounded the study of the Veda and the practices which it prescribes" (Verse 2).

"The desire for rewards, indeed, has its root in the conception that an act can result in them, and in consequence sacrifices are performed: vows and the laws prescribing restraints are all said to be kept in the hope that they will bear fruit" (Verse 3).

"He who persists in rightly discharging these prescribed duties reaches immortality, and even in this life obtains the fulfilment of his holy desires" (Verse 5).

The wisdom of commencing the instruction of the student with this teaching regarding the sacred law, the effectiveness of right action, and the certitude of the attainment of the Goal by the persistent performance of duty is self-evident. Without the recognition of these truths the pupil cannot give himself whole-heartedly to the acquisition of sacred knowledge and virtue.

“The behaviour towards teachers.” The following verses upon this subject are also taken from Chapter II.

“They call that twice-born man who invests a pupil with the sacred cord and teaches him the Veda with its ritual and Upanishads, the teacher or acharya” (Verse 140).

“Him who truthfully fills his ears with the Veda the pupil should consider as his father and mother: he must never offend him” (Verse 144).

“Of him who gives natural birth, and him who gives the knowledge of the Veda, the giver of the Veda is the more venerable; for the birth for the sake of the Veda ensures rewards both in this life and after death” (Verse 146).

“He who enables the pupil to benefit by instruction in the Veda, be it little or much, is called, in the Institutes, his guru, in consequence of that benefit conferred through the Veda” (Verse 149).

“An ignorant man is verily a child, and he who teaches him the sacred knowledge is his father, for the sages have always said ‘child’ to an ignorant man, and ‘father’ to a teacher of the Veda” (Verse 153).

“As a man who digs with a spade obtains water, even so an obedient pupil obtains the knowledge that lies hidden in his teacher” (Verse 218).

“Those organs which are strongly attached to sensual pleasures cannot be so effectively restrained by abstinence as by a constant pursuit of true knowledge” (Verse 96).

“He whose speech and thoughts are pure, and ever properly guarded, verily obtains all the fruit that is conferred by the Vedanta” (Verse 160).

“Vedanta” means “end of the Veda.” It is a term applied to the Upanishads, in which the essence of the Vedic teachings is said to be contained.



“The ablution of a student on finishing the student stage of his life.” Upon completing studentship the ceremony called Samavartana is performed, during which the student takes a ritual bath. This symbolizes the leaving behind of all impurities and the entrance upon a new phase of life.

112. “The law of marriage and the description of the various marriage rites, the regulations for the great ceremonies, and the perpetual rule of funeral rites.

113. “The description of the modes of livelihood, the rules regarding lawful and forbidden food, and the purification of men and other things.”

Chapters III, IV, and V are concerned with the duties of a householder, or Grihastha, and in them are contained many rules and counsels that pertain to the general conduct of life as well as to this particular stage.

“He who desires happiness must strive after a perfectly contented disposition and control of himself, for happiness has contentment for its root; unhappiness is rooted in the contrary” (Chap. IV, 12).

“Let him avoid all means of acquiring wealth that impede the study of the Veda, persisting in the study of that scripture, for it leads to the realization of his aims” (Chap. IV, 17).

“He must not seek wealth by any prohibited art, nor, whether he be rich or poor, may he receive it from any source not permitted” (Chap. IV, 15).

“Let him live on the earth conforming his dress, speech and thoughts to his age, calling, wealth, knowledge and family” (Chap. IV, 18).

The need for purity both in the exterior and the interior nature is emphasized in several parts of *The Laws of Manu*. Purity is necessary for the health of the physical body, but it is essential for the health of the higher nature.

114. “The laws concerning women, the duties of hermits, the manner of gaining final liberation, and the renunciation of the world; the whole duties of kings, and the manner of deciding lawsuits.

115. "The rule for the examination of witnesses, the laws concerning husband and wife, the law of inheritance and division; the law concerning gambling and the punishment of criminals."

Chapter VI contains instructions for hermits and ascetics—those who have retired from ordinary life and those who have renounced the world. A few verses from this chapter are quoted below:

"A twice-born man who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his lower nature in subjection, dwell in the forest duly observing the following rules" (Verse 1).

"Let him be always industrious in reciting the Veda, patient in hardships, friendly towards all, of collected mind, ever liberal and not a receiver of gifts, compassionate to all beings" (Verse 8).

The reference to the reciting of the Veda does not of course mean the mere saying of the words but implies the identification of the higher nature with the spiritual realities which the words symbolize.

"Let him take alms for his sustenance only from austere Brahmanas and from other twice-born householders living in the forest" (Verse 27).

"These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete union with the Supreme Soul he must study the various sacred texts contained in the Upanishads" (Verse 29).

"But having thus passed the third part of his life in the forest, he may live as an ascetic during the fourth part of his existence after abandoning all attachment to worldly things" (Verse 33).

"To that twice-born man by whom not the least danger is caused to any being, there will be no fear from anywhere after he is separated from his body" (Verse 40).

"Let him not desire to die, let him not desire to live; let him await his appointed time, as a servant waits his master's will" (Verse 45).

“By deep meditation let him recognize the subtle nature of the Supreme Soul and Its presence in all things, both the highest and the lowest” (Verse 65).

“Having in this way gradually relinquished all attachments, freed from all the pairs of opposites, he reposes in Brahma alone” (Verse 81).

“Thus the fourfold holy law of Brahmanas, which after death yields imperishable fruits, has been declared to you: learn now the duty of kings” (Verse 97).

Chapter VII is especially concerned with the duties of kings, but chapters VIII, IX and X also contain much that pertains to this subject since they deal with the administration of justice in its many forms, most of which, in some respect, come under the jurisdiction of a king.

“A Kshatriya who has received, according to the rule, the sacrament prescribed by the Veda, must duly protect his whole realm” (Chap. VII, 2).

“For when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for their protection” (Verse 3).

“Even an infant king must not be despised from the notion that he is merely a mortal, for he is a representative of divinity in human form” (Verse 8).

These two verses express the world-ancient teaching of the divine institution of the rulership of kings. This teaching is in conformity with the hierarchical order, and when seen in this sense is both reasonable and ideal. As a real minister of the Divine, the king would be a true father and protector of his people. His rule would be characterized by righteousness, justice and wisdom, and the citizens of his state would be properly organized into a living body or community truly co-operating in their activities and mutually benefiting in a common life.

“Fully considering the business before him, his power, and the place and time, he assumes many different rôles for the complete execution of justice” (Verse 10).

“Let the king decree just compensation for the good and just punishment for the bad; the rule of strict justice let him never transgress” (Verse 13).

“For his use the Lord created Punishment, His son, the protector of all beings, the manifested law, formed of Brahma’s glory” (Verse 14).

“Punishment” represents an aspect of the Divine Law of Justice in its objective operations.

“Through fear of him all created beings, both the immovable and the movable, are fit for enjoyment and swerve not from their duties” (Verse 15).

“Punishment is an active ruler; he is the manager of affairs; he is the dispenser of laws; he is called the surety for the four orders’ obedience to the law (Verse 17).

“Punishment governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment to be identical with justice (Verse 18).

“If punishment is properly inflicted after due consideration it makes all people happy, but inflicted without consideration it destroys them” (Verse 19).

“All castes would be corrupted, all landmarks would be broken down, there would be confusion in the whole world if punishment were not inflicted or were inflicted wrongly” (Verse 24).

“The wise declare that king to be a just inflictor of punishment who is truthful, who acts after consideration, who is wise and discerning and who knows the respective value of virtue, pleasure and wealth” (Verse 26).

“Punishment possesses a very bright lustre and is hard to be administered by men with unenlightened minds: it destroys a king who swerves from his duty, together with his kin” (Verse 28).

“By a king who is pure and faithful to his promise, who acts according to the institutes of the sacred law, who has good assistants and is wise, punishment may be justly inflicted” (Verse 31).

“Let the king, after rising early in the morning, consult with

Brahmanas learned in the Vedas, and wise in polity, and firmly follow their advice" (Verse 37).

"From those versed in the three Vedas let him learn the threefold sacred science, the eternal science of government, the science of dialectics, and the knowledge of the soul; from the people the theory of the various trades and professions (Verse 43).

"Day and night let him strenuously exert himself to conquer his senses, for he alone who has conquered his senses can keep his people firm in their duty" (Verse 44).

"A king desirous of investigating law cases, must enter his court of justice, composed in his demeanour, together with Brahmanas and experienced counsellors" (Chap. VIII, 1).

"Daily he should judge cases which fall under the eighteen subjects of the law according to rules drawn from local usages and from the institutes of the sacred law" (Chap. VIII, 3).

The eighteen subjects evidently are intended to comprise the chief matters upon which legal judgment is necessary.

"Depending on the eternal law, let him decide the suits of men who mostly dispute on these subjects" (Chap. VIII, 8).

"By protecting those who live as becomes Aryans, and by rooting out such as live wickedly, those kings who are devoted to the security of their people, shall reach Heaven" (Chap. IX, 253).

116. "The rules regarding the service of Vaishyas and Sudras, the origin of the mixed castes, the law for all castes in times of distress, and the rules of penance."

"The service of Vaishyas and Sudras."

"When the Lord of creatures created cattle, He entrusted them to the care of the Vaishya, while to the Brahmana and the king He entrusted the people" (Chap. IX, 327).

"The king should order a Vaishya to trade, to lend money, to cultivate the land, and to tend cattle, and a Sudra to serve the twice-born castes" (Chap. VIII, 410).

"A Vaishya must know the respective values of gems, of pearls, of coral, or metals, of woven fabrics, of perfumes and of condiments (Chap. IX, 329).

“He must be acquainted with the manner of sowing seeds, of the good and bad qualities of land and must know perfectly all measures and weights” (Chap. IX, 330).

“Let him exert himself diligently in order to increase his property in a righteous manner and let him zealously give food to all created beings” (Chap. IX, 333).

“Now the highest duty of a Sudra is to serve Brahmanas who are learned in the Veda, householders great in virtue, and this leads to beatitude” (Chap. IX, 334).

“These Brahmanas must allot to him out of their own property a suitable maintenance, after considering his ability, his industry, and the number of those who are dependent upon him” (Chap. X, 124).

“The rules of penance.” Penance is action performed to express penitence for sin and to make proper reparation. It is self-inflicted punishment and re-ordination, and consequently is of a voluntary character.

“A man who omits a prescribed duty, or performs a prohibited act, or cleaves to sensual pleasure, must perform a penance” (Chap. XI, 44).

“He who, having either unintentionally or intentionally committed a reprehensible act, desires to be freed from the guilt of it, must not commit it a second time” (Chap. XI, 233).

“If his mind be uneasy with respect to any act, let him practise the austerities prescribed as penance for it until his conscience is fully satisfied” (Chap. XI, 234).

“The daily study of the Veda, the performance of the great sacrifices according to one’s ability, and patience in suffering, quickly cause all sins to be dissolved, even those of the highest degree” (Chap. XI, 246).

The three things here mentioned supply the means for the ordination of the intellectual, devotional and volitional life.

*(To be continued)*

## THE ELEMENTS OF THEOLOGY

PROCLUS\*

## PROPOSITION LXXI

*All things, which among principal causes possess a more total and higher order in their effects, according to the illuminations proceeding from them, become, in a certain respect, subjects to the communications of more partial causes. And the illuminations indeed from higher causes receive the progressions from secondary causes; but the latter are established in the former. Thus some participations precede others, and some representations extend after others, beginning from on high, to the same subject, more total causes having a prior energy, but such as are more partial supplying their participants with their communications posterior to the energies of more total causes*

For if more causal natures energize prior to such as are secondary, on account of exuberance of power, and are present with those that have a less perfect aptitude, and illuminate them also; but things more subordinate, and which are second in order, are supplied from such as are more causal—it is evident that the illuminations of superior natures antecedently comprehend that which participates of both these, and give stability to the communications of things subordinate. But these illuminations of superior causes employ the resemblances of subordinate natures as foundations, and operate on that which participates of them, the superior causes themselves having a prior energy.

## PROPOSITION LXXII

*All things which in their participants have the relation of a subject, proceed from more perfect and total causes*

For the causes of a great number of effects are more powerful and total, and are nearer to *The One*, than the causes of fewer effects. But the natures which give subsistence to such things as are antecedently the subjects of others are among causes the

\* For previous Sections see *Shrine of Wisdom*, Nos. 65 to 73.

sources of a greater number of effects, because they likewise produce aptitudes before forms are present. Hence these are more universal and perfect.

## COROLLARY

From thence it is evident why matter, which derives its subsistence from *The One*, is of itself destitute of form. And why body, though it participates of being, is of itself without the participation of soul. For matter, being the subject of all things, proceeds from the cause of all; but body, being the subject of animation, derives its subsistence from that which is more total than soul, and after a certain manner participates of being.

## PROPOSITION LXXIII

*Every whole is at the same time a certain being, and participates of being, but not every being is a whole*

For either being and whole are the same, or the one is prior, but the other posterior. If, however, a part, so far as it is a part, is being (for a whole is from parts which have a being), yet it is not of itself also a whole. Being, therefore, and whole are not the same; for if this were the case, a part would be a non-entity. But if a part were a non-entity, the whole would have no existence; for every whole is a whole of parts, either as existing prior to them (and therefore causally containing them in itself), or as subsisting in them. But the part not existing, neither is it possible for the whole to exist.

If, however, whole is prior to being, every being will immediately be a whole; and again, therefore, there will not be a part. This, however, is impossible; for if the whole is a whole, being the whole of a part, the part also being a part, will be the part of the whole. It follows, therefore, that every whole indeed is being, but that not every being is a whole.

## COROLLARY

From these things it is evident that being which has a primary subsistence is beyond wholeness. For being is present with a greater number of things: since *to be* is present with parts, so far as they *are* parts. But wholeness is present with a less number of



things. For that which is the cause of a greater number of effects is more excellent; but the cause of a less number is of a subordinate nature, as has been demonstrated.

## PROPOSITION LXXIV

*Every form is a certain whole; for it consists of many things, each of which gives completion to the form; but not every whole is a form*

For a particular\* thing is a whole and also an individual, so far as it is an individual, but neither of these is a form. For every whole consists of parts; but form is that which may be divided into individual forms. Whole, therefore, is one thing, and form another. And the one is present with many things, but the other with a few. Hence, whole is above the forms of beings.

## COROLLARY

From these things it is evident that whole has a middle order between being and forms. And hence it follows that being subsists prior to forms, and that forms are beings, but that not every being is form. Whence also, in effects, privations are in a certain respect beings, but are no longer forms, and, in consequence of the unical power of being, they also receive a certain obscure representation of being.

## PROPOSITION LXXV

*Every cause which is properly so called is exempt from its effect*

For if it is in the effect, it either gives completion to it, or is in a certain respect indigent of it in order to its existence, and thus it will be inferior to the thing caused. For being in the effect, it is rather a concause than a cause, and is either a part of that which is generated, or an instrument of the maker. For that which is a part in the thing generated, is less perfect than the whole. The cause, also, which is in the effect, is an instrument of generation to the maker, being unable to define of itself the measures of production. Every cause, therefore, which is properly so denominated, since it is more perfect than that which proceeds

\* Any thing which is not universal.

from it, imparts to its effect the measure of generation, and is exempt from instruments and elements and, in short, from every thing which is called a concause.

## PROPOSITION LXXVI

*Every thing which is generated from an immovable cause has an immutable hyparxis: but every thing which is generated from a movable cause has a mutable hyparxis*

For if that which makes is entirely immovable, it does not produce from itself that which is secondary through motion, but by its very being. If, however, this be the case, it has that which proceeds from it concurrent with its own essence; and if this be so, it will produce as long as it exists. But it exists always, and therefore it always gives subsistence to that which is posterior to itself. Hence, this is always generated from thence, and always is, conjoining with *the ever* according to energy of the cause, its own *ever* according to progression. If, however, the cause is moved, that also which is generated from it will be essentially mutable. For that which has its being through motion, changes its being when its movable cause is changed. For if, though produced from motion, it should itself remain immutable, it would be better than its producing cause. This, however, is impossible. It will not, therefore, be immutable. Hence, it will be mutable, and will be essentially moved, imitating the motion of that which gave it subsistence.

## PROPOSITION LXXVII

*Every thing which is in capacity proceeds from that which is in energy. And that which is in capacity proceeds into energy. That also which is in a certain respect in capacity, so far as it is in capacity, is the offspring of that which is in a certain respect in energy; but that which is all things in capacity, proceeds from that which is all things in energy*

For that which is in capacity is not naturally adapted to bring itself into energy, because it is imperfect; since, if being imperfect, it should become the cause to itself of perfection, and this in energy, the cause will be less perfect than that which is produced

by it. Hence, that which is in capacity, so far as it is in capacity, will not be the cause to itself of a subsistence in energy. For on this hypothesis, so far as it is imperfect, it would be the cause of perfection; since every thing which is in capacity, so far as it is in capacity, is imperfect, but that which is in energy is perfect.

Hence, if that which was in capacity becomes in energy, it will have its perfection from something else. And this will either be in capacity—but thus again the imperfect will be generative of the perfect—or it will be in energy, and either something else, or this which was in capacity, will be that which becomes in energy. But if something else which is in energy produces, operating according to its own peculiarity, it will not by being in capacity make that which is in another to be in energy; nor will this which is now made to be in energy, be so, except in so far as it was in capacity. It remains, therefore, that by that which is in energy, that which is in capacity must be changed into energy.

## PROPOSITION LXXVIII

*Every power is either perfect or imperfect*

For the power which is prolific of energy is perfect, because it makes other things to be perfect through its own energies. That, however, which is perfective of other things is in a greater degree perfect, as being more self-perfect. But the power which is indigent of another that pre-exists in energy, according to which indigence it is something in capacity, is imperfect. For it is indigent of the perfection which is in another, in order that by participating of it, it may become perfect. Hence, such a power as this is of itself imperfect. So that the power of that which is in energy is perfect, being prolific of energy; but the power of that which is in capacity is imperfect, and obtains perfection from the power which is in energy.

## PROPOSITION LXXIX

*Every thing which is generated, is generated from a two-fold power*

For it is requisite that the thing generated should possess aptitude and an imperfect power. And that which makes, being

in energy that which the thing generated is in capacity, antecedently comprehends a perfect power. For all energy proceeds from inherent power; since if that which makes did not possess power, how could it energize and produce something else? And if that which is generated did not possess power according to aptitude, how could it be generated? For that which makes or acts, makes or acts in that which is able to suffer, but not in any causal thing, which is not naturally adapted to suffer from the agent.

*(To be continued)*

### PRAYER FOR HEAVENLY WISDOM

O Thou, Who by Mind everlasting rulest the world, Maker of lands and sky, Who orderest time to flow from the beginning and, Thyself at rest, makest all things move; Whom no external causes urged to fashion the work of fluctuating matter, but the innate Ideas of the Highest Good, beyond all rivalry. Thou deducest all from a heavenly Pattern, Thyself most beautiful, guiding a beautiful universe by Mind, moulding it to that Image, and commanding its perfect parts to combine for the perfection of the whole. Thou bindest the elements by numbers, that cold should match with heat, and dry with moist, lest the purer flame should fly off, or the heavy things overlay all lands.

In like manner Thou bringest into being souls, and the lesser lives, yoking things sublime to frail vehicles, which by a kindly law Thou makest to return to Thyself by virtue of their native fire.

Grant, O Father, to our minds, to climb to that august abode, grant us to visit the Fountain of the Good, grant that, finding the Light, we may open wide and fix on Thee the eyes of our souls. Scatter the mists and heaviness of the earthly mass, and shine out with Thine own splendour: for Thou art the serene, Thou the tranquil resting place of the pious: to behold Thee is the aim. Thou art at once the beginning, the support, the guide, the pathway and the end.

—*Boethius*