

# THE SHRINE *of* WISDOM

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## THE LAWS OF MANU

WITH A COMMENTARY BY THE EDITORS OF THE  
SHRINE OF WISDOM

### XII. (*Continued*)\*

#### *The Attainment of Supreme Bliss*

Verses 39 to 81 inclusive are concerned with details of the results of various kinds of actions. The principles governing these have been given in the previous verses.

82. "The origin and results of actions have thus been explained; learn now the following rules of action which secure supreme bliss to a Brahmana."

It should be noted that a Brahmana is not merely one who has been born into a Brahmana family, but rather one who truly lives the ideal life and possesses the qualities proper to that estate, which represents the culmination of man's existence.

83. "Studying the Veda, practising austerity, the acquisition of true knowledge, the controlling of the organs of sense, avoiding all injury, and serving the guru, are the chief means of attaining supreme bliss.

84. "If it be asked whether, among all these virtuous actions performed here below, there is one which has been declared more efficacious than the rest for leading man to beatitude,

85. "The answer is that the knowledge of the Self is the most

\* For previous sections see *Shrine of Wisdom*, Nos. 64 to 75.

excellent among them; for it is the first of all sciences, because through it immortality is gained."

The word "Self", as here given, has been translated both as the Supreme Self and the individual Self or Soul. Whichever way it is taken each involves the other, for the individual Self cannot be truly known unless it is known in the All-self, and the All-self can only be known in the degree that the individual Self is known.

Immortality implies ceaseless life, the direct participation of the spiritual principle of life. In order that man may attain immortality he must rise above the transient condition of natural existence and consciously enter the kingdom of eternity. This can only follow as a result of the conformity of his action to the Divine laws which govern his ideal Self. These laws are rooted in the Supreme Self and inherent in the human self. Therefore knowledge of the Self is a prerequisite for the attainment of immortality.

86. "Among the six kinds of actions enumerated above, the acts taught in the Veda must ever be held to be the most efficacious for ensuring happiness in this world and the next.

87. "For in the performance of the acts prescribed in the Veda all others are fully comprised, one after another, in the several rules of the ceremonies."

These acts are comprehensive of all the essential relationships of mankind, including, as their highest, worship of the Divine. Since the greater necessarily contains the lesser, by seeking the highest "all other things are added."

88. "The acts prescribed by the Veda are of two kinds, those which produce happiness in this world, and those leading to final deliverance and supreme bliss.

89. "Acts of a selfish character are connected with the desire for benefit here or hereafter; but acts without desire for merely personal benefits, performed after the acquisition of true knowledge, are called disinterested.

90. "He who sedulously performs interested acts, attains an equal station with the regents of the lower heaven, but he who

intently performs disinterested acts passes beyond the reach of the five elements.”

“The lower heaven” is the natural heaven of the formal objective world. The five elements are ether, air, fire, water and earth, all of which belong to the objective world.

91. “He who sacrifices to the Supreme Self, recognizing alike The Self in all beings and all beings in The Self, becomes like to Him and self-luminous.”

The Supreme Self is the original Source whence all beings proceed. He is also immanent in all things. Because He is both Transcendent and Immanent the many may be seen in The One and The One in the many.

92. “The highest of the twice-born (the Brahmana) though he may lay aside ceremonies, should be diligent in acquiring the knowledge of Self, in extinguishing his passions, and in studying the Veda.

93. “For this assures the attainment of the object of existence, especially in the case of a Brahmana, because the twice-born becomes perfect by such attainment, but not otherwise.

94. “The Veda is the eternal eye of the patriarchs, celestials, and men: the Veda-ordinance is beyond the power of human faculties to make, nor can it be measured by unassisted human reason; this is a certain fact.”

The designation of the Veda as “the eternal eye of patriarchs, celestials, and men” is both appropriate and significant, for the word “Veda” comes from the root “vid” which means “seeing”.

In the Indian system two basic ways are given whereby teachings or truths may be presented and seen—in the forms of revelation (sruti) and of tradition (smriti). The first is Divinely imparted, and its truth can only be realized mystically; the second is humanly communicated and cognized by the finite mind.

Since the term “eternal” is used, reference is here made to the Veda in its essential aspect as the Idea of Truth. The patriarchs and celestials are perpetually illuminated by this

“eternal eye”, but, since it transcends merely human faculties and powers, ordinary mankind can only receive its light in the degree in which union with Divine Truth is attained.

95. “Traditions (smriti) opposed to the Veda, and all despicable theories of men, are without fruit after death, since they are said to have their basis on darkness.”

The “despicable theories” are those containing atheistic materialistic and agnostic teachings. According as these are false, so may they be said to be devoid of light and therefore ineffective for the perfection and felicity of mankind.

96. “All those doctrines which are contrary to the Veda spring up in time and soon perish, and thus are proved to be untrue and worthless.

97. “The four castes, the three worlds, the four orders of life, the past, the present, and the future, are all known by means of the Veda.

98. “The nature of sound, of tangible and visible form, of taste, and of odour are known, according to their true origin, qualities, and action, through the Veda alone.”

Sense impressions, as such, are the results of external stimuli; the objects also which give rise to them and the sensitive power itself are both effects, the ideal nature of which can be apprehended only in their causes.

99. “The eternal Veda sustains all creatures; therefore the wise hold that to be supreme which is the means of securing prosperity to this creature, man.

100. “Command of armies, royal authority, the right to the office of a judge, and sovereign dominion over all nations, he only deserves who understands the Veda-science.

101. “As fire that has gained strength consumes even trees full of sap, so he who knows the Veda burns out the taint of his soul which has arisen from evil acts.

102. “In whatever order a man who knows the true meaning of the Veda-science may exist, he becomes, even while dwelling in this world, fit for Brahma-existence.

103. "They who have read many books are superior to those who are ignorant; they who remember what they have read surpass the forgetful students; they who understand what they learn are more distinguished than those who only remember the words; and they who practise the teachings they learn are superior to those who merely understand their meaning.

104. "Austerity and sacred wisdom are the best means for a Brahmana to secure supreme bliss; by austerities he may destroy guilt, by sacred wisdom he may obtain immortal glory.

105. "The three kinds of evidence, perception, inference, and the sacred Institutes which comprise the tradition of many schools, must be well understood by him who desires perfect correctness with respect to the sacred law."

These "three kinds of evidence" are called "pramanas" or means by which "prama" or the right knowledge of a subject may be gained.

106. "He, and no other man, knows the sacred law, who, by modes of reasoning, not contrary to the Veda-lore, studies the teachings of the sages and the regulations of the law."

The teachings of those who have attained truth, and the methods of acquiring personal knowledge imparted by them, are based upon universal principles. Their veracity and validity may be proved by those only who apply them in a conscientious and systematic manner.

107. "Thus the acts which lead to deliverance have been exactly and comprehensively declared; the more secret teaching of these Institutes proclaimed by Manu shall now be disclosed."

The reservation of the higher teachings until the end of the treatise is an indication that they can only be properly understood when the previous laws have been applied. Without adequate preliminary training the higher and more secret teachings cannot be comprehended in their true significance, but are certain to be received in a partitive and distorted manner. Consequently, they will lead to erroneous notions, dangerous practices, and dire results.

108. "If it be asked how the law shall be ascertained with

respect to points which have not been specifically mentioned under any of the general rules, the answer is: 'Let that which well instructed Brahmanas may propound be regarded as an undoubted rule of right.'

109. "They may be known as well instructed Brahmanas who, in accordance with the sacred law, have studied the Veda, together with its appendages, and who are able to adduce proofs perceptible by the senses from the revealed texts."

The "appendages" of the Veda are probably the Itihasas or legendary histories of heroes, the Puranas or myths of the Deities of the Hindu pantheon, the Vedangas or "Members of the Veda," and the law-books.

"Perceptible by the senses"—to give visible evidence from the texts in support of their authority.

110. "A point of law, not expressly stated before, which shall be decided by an assembly of ten or at least three men who follow their prescribed duties, the legal force of that should not be disputed.

111. "Three persons, each of whom is learned in one of the three principal Vedas, a dialectician, a philosopher, an etymologist, one who knows the Institutes of the Sacred Law, and three men belonging to the three first orders, must constitute a legal assembly of at least ten members."

"The three principal Vedas" are: the Rig Veda, which is regarded as the original one and is composed of hymns to the Deities and Celestial Intelligences; the Yajur Veda, containing the hymns and texts which are used liturgically; and the Sama Veda, consisting of the verses chanted during the sacrificial and votive ceremonies.

"The first three orders" are those of the student, the householder, and the hermit.

The constitution of this assembly is framed on an ideal plan, for it comprises those learned in all the essential principles necessary for thorough and comprehensive judgments. The possibility of biased and partial conclusions is thus reduced to a minimum and consequently its decisions will be wise, balanced, and integral.

112. "One who is wise in the Rig-Veda, one wise in the Yagur-Veda, and one wise in the Sama-Veda, should be known to constitute an assembly of at least three members in deciding doubtful points of law.

113. "Even that which one Brahmana wise in the Veda declares to be law must be considered as the rule of right of highest authority, but not that which is proclaimed by myriads of ignorant persons.

114. "Many thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and who live only by the name of their caste, cannot form an assembly for settling questions regarding the sacred law."

Truth and wisdom are qualitative, and, when possessed, give the authority to make definite judgments. The false notions of the ignorant, even if affirmed by millions, are thereby only increased quantitatively, and still remain false and invalid regarding that which is qualitatively unknown to them.

115. "If the foolish, pervaded by the quality of darkness and unacquainted with the law, declare any rule as right, the sin resulting therefrom falls, increased a hundredfold, on those who propound it.

116. "All that which is most efficacious for securing ultimate bliss has been declared to you; a Brahmana who swerves not from that obtains the most excellent state.

117. "Thus did the Lord Manu, the wise one, disclose to me, through a desire of benefiting mankind, this most excellent secret of the sacred law.

118. "Let every Brahmana, with mind intent, behold in the Self all things, both those which have being and non-being, for he who contemplates the universe in the Self does not turn his heart to unrighteousness.

119. "The Supreme Self is manifest in all the High Gods, the universe rests in the Supreme Self, in the Supreme Self originates the connected chain of causes and effects of all incorporate beings."

“The Supreme Self is manifest in all the High Gods.”  
A correct understanding of the significance of this statement would remove all misconceptions of pluralism with regard to the mystical teachings about the Gods.

A similar statement is made by Proclus, the great Platonic successor—“All the Gods are God.”

The Supreme Infinite One is Inconceivable and Unfathomable. Therefore He is to be known only through His immediate expressions and radiations, the Infinite High Gods, Who, from and to all eternity, paradoxically abide in, proceed from, and return to the One Supreme God of all Gods.

120. “The ether may be considered as in the cavities of the body, the wind as in the organs of motion and touch, heat and light as in the digestive organs and sight, water as in the corporeal fluids, and earth as in the solid parts of the body.

121. “The moon as in the internal organ, the quarters of the heavens as in the hearing, Vishnu as in the power of motion, Indra as in the strength, Agni as in the speech, Mitra as in the excretion, and Prajapati as in procreation.”

“The internal organ” is “Manas” or the objective mind.

“Vishnu” is the God of spiritual life by Whom all things are preserved.

“Indra” is a Vedic Deity: Lord of the firm heavens.

“Agni” is the Vedic Deity of fire.

“Mitra” is an aspect of the sun in the Vedic theogony.

“Prajapati” is the Lord of creatures, an aspect of the Creator.

122. “Know that the supreme Purusha is the sovereign ruler of all things, more subtle than the finest essence, brighter than pure gold, and perceptible only by pure intellect, abstracted from all else, as it were, in a state of deep sleep.

123. “Some adore Him as Agni, others as Manu Prajapiti, Lord of creatures, others as Indra, others as vital breath, and again others as the eternal Brahman.”

Purusha may be regarded as the first Being.

The various correlations given in this verse represent



different forms in which He expresses Himself, some of them being subjective, others objective, and finally as identified with the Supreme.

124. "He pervades all created things for ever by means of the five forms, and constantly makes them by birth, growth, and decay to revolve like the wheels of a chariot."

"The five forms" are the essential principles of the elements which underlie all manifested things.

125. "Thus he who beholds by his real Self the Self in all created beings, becomes equal minded towards all and enters into union with Brahman.

126. "Every twice-born person who, reciting these Institutes revealed by Manu, shall become ever virtuous in conduct, will obtain the fulfilment of his most exalted holy aspirations."

## JEWELS

If then thou art become a throne of God, and the heavenly Charioteer has mounted thee, and thy whole soul has become a spiritual eye, and thy whole soul light; and if thou hast been nourished with that nourishment of the Spirit, and if thou hast been made to drink of the Living Water, and if thou hast put on the garments of ineffable Light . . . behold, thou livest, thou livest the eternal life indeed, and thy soul from henceforth is at rest with the Lord.

—*Macarius*

There will not be one law at Rome, and another at Athens, one law to-day and another law to-morrow, but the same law everlasting, and unchangeable will bind all nations at all times; and there will be one common Master and Ruler of all, even God, the Framer, the Arbitrator, and the Initiator of this law. And he who will not obey it will be an exile from himself.

—*Cicero*

## THE HISTORY OF GREAT LIGHT

## BOOK I. ORIGINAL INSTRUCTIONS IN TAO

BY HUAI-NAN-TSZE\*

## 18. THE NEARNESS OF TAO

The Great Way of Tao is smooth and easy. It is not far from anyone. If it be sought in the body, it passes away, yet it returns again; if it be closely approached, it will respond; if influenced, it will move, or act on being; it is infinitely recondite and abstruse. Its transmutations are independent of form; tranquil it is, and unrestricted, like an echo or a shadow.

When a man has climbed to some great height, and then looks down, he should not let go of the support he grasps; similarly, in treading a dangerous course, and in performing perilous actions, he must not forget the Principle he originally received. As long as he is able to preserve this intact, his virtue will remain unimpaired; when things are disorganized, he will be able to restore them to a state of order; so that by this means he controls the world as easily as though sailing with a fair wind. This may be called the perfection of Teh.† When a man is possessed of this perfect virtue, he will be filled with joy.

Among the ancients there were men who, living among caves and precipices, yet never suffered any diminution of their zest of life. In degenerate times, let a man even become Emperor by virtue of his great influence or power, yet every day he will be melancholy and sad. From this it will be seen that the Sage sets no store upon governing others, but devotes himself exclusively to acquiring Tao; and the man who finds his delight in this acquirement lays no store in wealth and rank, but devotes himself to Virtue and Harmony. Knowing his own inner greatness, he regards the whole world as insignificant, and thus draws near unto Tao.

\* For previous sections see *Shrine of Wisdom*, Nos. 71 to 75.

† Teh may be regarded as the perfect expression of Tao, but it has a variety of significances.

## 19. THE QUEST OF HAPPINESS

Now as regards what is called Happiness. Surely it cannot be said necessarily to consist in dwelling on the Ching T'ai or the Chung Hua,\* sauntering by Yun Meng† or through Sha Chiu,‡ listening to the Chiu Shao§ or the Lin Ying,|| regaling the mouth with fried and boiled, fragrant and savoury viands, flying on swift steeds along level roads, or entrapping or shooting the wild goose? What I call Happiness consists in the discovery of the True Self.¶ And how is this discovery attained? It consists in not seeking happiness in empty show, nor regarding frugal simplicity as a matter of sadness; but to remain secluded in accordance with the principle of Yin, and to develop action in accordance with the principle of Yang. It was from this cause that Tsze Hsia, while the subject of internal conflict, grew thin; but on acquiring Tao, he became portly. The Sage does not permit his body to be under the control of external influences, nor does he permit lusts to throw into confusion the harmony which reigns within him. For this reason neither his happiness nor his sadness ever oversteps due bounds. In the world of change, multitudinous vicissitudes disturb and discompose the heart, and nothing is certain. I, alone, firmly put aside external temptations and follow the True Way (Tao). For those who walk in this way, it is enough to live beneath lofty trees or in secluded caves, in order to rest in satisfaction; but for others, though the Empire is their home,\*\* and the whole population their subjects and servants, it would not be sufficient for their satisfaction. Those who are able to arrive at a condition of joylessness,†† will never be without joy, for they will then arrive at a condition of bliss, which is joy in its highest form.

\* Two famous towers which existed in the State of Chu in ancient days.

† A celebrated lake.

‡ A celebrated pleasure garden.

§ The Music of the Emperor Shun.

|| The Music of the Emperor Hsu.

¶ Through Self-Mastery.

\*\* That is, though they attain imperial power.

†† That is, at a condition superior to joy.

## 20. FEAR OF LOSS

Those who find their happiness in bells and drums, in bands of musicians playing flutes and lutes, in spreading silken carpets and soft cushions, in wearing featherwork and ivory, in listening to the slow cadences of music played in the corrupt district north of Chao Ko,\* in collecting enticing beauties, in arranging banquets of wine and pledging one another in goblets, prolonging their revelries far into the night, in shooting high-flying birds, and coursing hares with trained dogs: brilliant and powerful as they may be, they are yet subject to apprehension, and are, as it were, a prey to temptation and hankering. If their chariots have to be relinquished, their horses allowed to rest, their potations stopped, and their music taken from them, they feel as though they had suddenly suffered bereavement, and are as miserable as though the chill of death had drawn near. And why? Because they do not use their hearts in the enjoyment of outward things, but use outward things as a means of delighting their hearts.† While the music is being played, they are merry; but when the song comes to an end, they are sad. Mirth and sadness, alternating, give birth one to another; and when their hearts are under the baneful spell of worldly enjoyments, they never know a moment's tranquillity.

When the cause of all this is sought, it is found in the fact that they have never grasped the substance of true enjoyment; the injury of which they are the subject ever grows day by day, and they lose all mastery over themselves. Therefore if the mind is not centred in Tao, but seeks its happiness in outward things, it is self-deceived. If the outward skin be not wetted, no moisture can penetrate to the bones; if things are not first admitted into the thoughts, they will not accumulate in the interior. Wherefore, such things as enter from without will never cease to flow in as long as there is no resolution to control

\* The capital of the wicked Emperor Cho Hsin. On hearing this music, the blind musician Kuang exclaimed, "That is the music of a lost State!"

† Under a given set of conditions it is the attitude of mind which determines whether the enjoyment experienced is material or spiritual. The former causes attachment and dependence; the latter is ever free and independent.

the receptivity—the wishes, intentions, and desires. These will cease if there be no response to the without. Yet even the uninstructed know the pleasure of listening to virtuous words and beneficial projects; however degenerate they may be, they yet know how to esteem what is called perfect virtue and a lofty walk in life. Those who find delight in virtuous words and beneficial projects are legion; but those who practise them are rare. Those who admire perfect virtue and lofty conduct are many; but those who act in accord with them are few. And why is this? Because they are unable to revert to their original Tao.

*(To be continued)*

## TRUE EDUCATION

Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful; and also because he who has received this true education of the inner being will most shrewdly perceive omissions or faults in art and nature, and with a true taste, while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognize and salute the friend with whom his education has made him long familiar.

—*Plato* (Republic)

## THE RECLUSE AND HIS PUPILS

A FABLE BY NIZAMI

A traveller, from among the men of devotion, went abroad, and with the spiritual guide were a thousand pupils.

In that caravan the sage resigned in a single moment the whole stock of his devotion to earthly depositories (earthly enjoyments).

Each of his scholars shook his sleeve in departing from him, till all had departed: one person remained.

The old man said to him: "What design has been formed, that all of them are gone, and thou stayest in thy place?"

The pupil said: "Oh! my heart is thy station: the diadem of my head is the dust of the sole of thy foot.

"I came not, in the first moment, with the wind of levity, that I should go back with the same wind."

Let him who expects justice, live justly: let him who comes with the gale, go with the gale.

The dust goes quickly: it was quickly settled: thence it has no permanence in one place.

The mountain by gentle degrees attains its height: by reason of that it is so durable.

It is the disposition of fortune to rend sails: it is the business of the patient to bear burdens.

Be not the bearer of evil, if thy robe be not defiled: bear not the burden of nature, if thou be not an ass.

The taper, which every night is employed in shedding gold (light) is like a truly devout man concealed under a mantle.

In whatever place we may be, we are, Lord, subject to Thy commands; be we wherever we may, we are always with Thee. We say to ourselves, "Perhaps we may find a path leading elsewhere." How vain is this idea, for all paths lead to Thee.

—*Sufi Writings*

## MANAWYDAN, THE SON OF LLYR

## THE THIRD BRANCH OF THE MABINOZION

Whereas the plots of the first two tales of the four-branched Mabinogion seem to have little in common, the third story connects them together, by relating the adventures of Pryderi, whose birth is recounted in the first tale, in the environment described in the denouement of the second tale. In thus linking them up, it reveals the reason for the association of two such apparently unrelated stories. If the problem of man's life amid the perplexities of mundane existence is to be satisfactorily represented, two other subjects must first be dealt with; firstly, the nature of man and his relation to other principles, and secondly the nature of the world in which he lives and its Cause.

The first subject has been touched upon in "Pwyll," which shows that man as we know him in this world (Pryderi) is the child of both human and heavenly parents, from whom he inherits a prepotency over nature, whilst the second is introduced in "Branwen," which depicts the Divine operations in the Cosmos and the source of the illusion which is the cause of man's perplexity during his sojourn there.

## THE MYTHOS

When the seven men had buried the Head of Bendigaid Fran in London, Manawydan was sad and homeless in a Britain ruled by his cousin Caswallawn in place of the rightful king Bran. Therefore Pryderi suggested that Manawydan should marry Rhiannon, Pryderi's mother, and, sharing Pryderi's kingdom of Dyfed, live in peaceful retirement far from the sway of Caswallawn.

Accordingly they went to Arberth, where, after the marriage, they lived a blissful life in a land abounding in plenty, broken only by a brief visit of Pryderi to Oxford to tender homage to Caswallawn as king of the island.

One night the four—Manawydan and Rhiannon, and Pryderi and his wife Kicva—accompanied by their retinue, repaired from their feast to the Gorsedd Mount which was the scene of Rhiannon's first appearance in the myth of "Pwyll"; and while

they were seated there a loud noise burst upon them, followed by a dense mist which completely obscured everything. When it cleared the four companions found themselves alone. Their retinue, the flocks and herds, smoke, fire, men, dwellings—all had disappeared with the exception of the houses of the court, which stood deserted and silent before them. They searched through all the rooms but found desolation everywhere. Although amazed, they finally resumed their customary life as far as they were able, feasting on the provisions in store as long as they lasted, and then living on the products of the chase.

But after two years of such a life they grew restless and travelled into England in order to support themselves by handicrafts. Settling in Hereford they adopted the trade of saddle-makers, but their work was so far superior to that of the other craftsmen of the town, owing to the beautiful enamel with which they embellished their saddles, by an art they had learned from Llasar Llaesgygnwyd, that their competitors were enraged at the loss of trade and decided to kill them.

Pryderi's impulse was to remain in the town and if necessary to slay their enemies, whom he despised, but Manawydan counselled a prudent withdrawal, so they removed to another city, where they set up as makers of shields. But the beauty of their workmanship brought the same result, and they travelled on to a third town, where they adopted the trade of shoemakers, decorating their work with gold buckles. Manawydan shaped the work while Pryderi stitched it, and indeed in each of the three trades Manawydan was always the teacher and Pryderi the pupil.

But encountering the same enmity as before, they eventually retired despondently to Dyfed and supported themselves once more by the chase.

A year passed, and then one morning when Pryderi and Manawydan were hunting they discovered a wild boar, of a shining white colour, in a bush. When attacked by the dogs the animal slowly retreated, leading them on to a vast, newly built castle, which they were amazed to see in a place where there had never been one before. Into this the boar ran swiftly, followed by their dogs, while the hunters stood on the Gorsedd Mount awaiting their return.

But as no sound came from the hounds Pryderi, against the



advice of Manawydan, entered the castle in search of them. Inside he could find no sign of life; but in the centre was a beautiful fountain with a golden bowl attached to four chains, the ends of which vanished in the upper air. Fascinated by its beauty, he grasped the bowl, but immediately his hands stuck to it, his feet became firmly rooted to the slab on which it stood, and all joy and power of speech forsook him.

Manawydan patiently awaited Pryderi's return until eventide and then returned to the court, only to be chided by Rhiannon for deserting his friend. Speeding to the castle, Rhiannon discovered her son but, placing her hands upon the bowl, met the same fate, and with the coming of night, amid peals of thunder they, together with the castle, vanished in a mist.

Left alone with Kicva, Manawydan comforted her and, vowing to treat her honourably, proposed another expedition into England, for without their dogs they had no means of supporting themselves in Dyfed.

Once more he adopted the trade of a shoemaker, but by the end of a year the same animosity was aroused among his rival craftsmen, and they returned yet again to Dyfed. But this time they did not go empty-handed, for he took with him a bundle of wheat, with which he sowed three fields at Arberth. It grew rapidly, and in due course the first field was ripe for gathering; but when at dawn he set himself to the task he found all the ears had disappeared, leaving nothing but the bare straw.

The second field in turn suffered the same fate on the following night, and therefore when the third field was ripe Manawydan decided to watch the night through in order to catch the thief.

During the night he heard a loud tumult and saw a mighty host of mice carrying the ears away. He rushed angrily amongst them, but they were too swift for him to catch, except one which, heavy with young, could go but slowly. He carried it in his glove back to the court, where he announced to Kicva his intention of hanging the thief.

For this purpose he went in the morning to the highest part of the Gorsedd, where, when he had erected two forks, he was surprised to see a clerk approaching, for it was now seven

years since he had seen any living thing in that country other than his companions.

The newcomer declared that it was beneath the dignity of Manawydan to hang a mouse and offered a pound as ransom for the offender, but finding Manawydan firm in his resolution, he went his way.

As he was fixing a crossbeam between the two forks another stranger approached, this time a priest, who also attempted to redeem the mouse, but with an offer of three pounds. This being also refused, he too went his way.

Lastly, when the noose was ready upon the neck of the mouse, a bishop and his retinue rode up, and this time the proffered ransom was seven pounds, which was increased first to twenty-four pounds and then to all the horses in his train, together with the seven baggage animals and their loads, but still Manawydan was not to be turned from his purpose.

"Since you do not agree to this, fix the worth you seek," said the bishop.

"I will do so," replied Manawydan, and he demanded first the freeing of Rhiannon and Pryderi, then the lifting of the charm and illusion from Dyfed, and also the identity of the mouse.

These conditions were acceded; the bishop, whose name was Llwyd, the son of Cilcoed, disclosing that the mouse was his own wife. He admitted he had himself caused all the illusion in revenge for the game of Badger in the Bag played upon Gwawl the son of Clud, as related in the myth of Pwyll.

But Manawydan would not release the mouse until Llwyd had further promised that no magic charm would ever be cast over Dyfed again, and no vengeance would be taken upon Pryderi, Rhiannon or himself.

Then, Pryderi and Rhiannon being restored, he released the mouse, who was changed back into a beautiful young woman by a touch of Llwyd's wand.

"What kind of bondage," asked Manawydan, "has there been upon Pryderi and Rhiannon?"

"Pryderi has had the knockers of the gate of my court about his neck, and Rhiannon has had the collars of the asses, after they had been carrying hay, about her neck," replied Llwyd. "And such have been their fetters."

## CLAVIS

As nearly all the characters in this myth have already appeared in the preceding ones—Pwyll, Prince of Dyfed, and Branwen, Daughter of Llyr—it is unnecessary to repeat the meanings of their names here. But it is noticeable that a slight difference occurs in the parentage of Kicva as given in the present legend and that of Pwyll. In the latter she is stated to be the daughter of Gwynn Gloyw, the son of Gloyw Wallt Lydan, the son of Casnar Wledig of the princes of this island. In Manawydan she is simply said to be the daughter of Gwynn Gloyw, which is evidently a contracted version of the more complete genealogy. *Gwynn* means “white”, and *Gloyw*, “clear” or “sparkling”.

The only new character is Llwyd, the son of Cilcoed. *Coed*, as meaning “trees,” has already been mentioned in *Pwyll*, in connection with Teirnyon Twryf Fliant, lord of Gwent Iscoed. *Llwyd* means “the grey one”; and *Cilcoed*, “wooded retreat” or “hollow”.

Since the Mabinogion originated in the pre-Christian era, the titles clerk, priest and bishop have evidently been substituted by the later transmitters of the myth for the original titles.

## EXEGESIS

The main theme of this story concerns the alternating activities of the four companions between England and Dyfed, primarily springing from the retirement of Pryderi and Manawydan from England, owing to their dislike of the rule of Caswallawn.

This rule has already been interpreted in the exegesis of *Branwen* as the reign of human inordination in the material realm. Manawydan was there represented as the intellectual principle of objectivity; and it was suggested in *Pwyll* that Pryderi symbolizes objective man, resulting from the union of the aspiring Soul with its higher Self, operating upon the below. Following this same line of thought, the association of the four companions would suggest objective man (Pryderi), associated with a human body (Kicva) working with Intellect in manifestation (Manawydan) which is united to his higher Self (Manawydan's marriage to Rhiannon). Finding himself

amid the inordinations of ordinary existence, Pryderi withdraws from active life to the beauties of the hidden aspect of Nature.

But the essential rightness of the human body and objective existence is shown by the parentage of Kicva, "white", "clear" and "sparkling", from the princes of the island, or Principles emanating from the Divine; and therefore the withdrawal from his real work brings confusion in its train. The active cause of this confusion is disclosed at the end of the myth as Llwyd, son of Cilcoed, acting in revenge for the ill-treatment of Gwawl, or spiritual pride and self-will. Exclusiveness and withdrawal from contact with the world can arise from a subtle form of spiritual pride; but the humble acceptance of one's lot, and the recognition of the inadequacy of purely human efforts are necessary to the fulfilment of the Divine Purpose in man.

The veil of illusion which fell upon the companions when they retired to the Gorsedd mound may be taken as indicating that aspiration of itself is insufficient, and especially that misguided aspiration which strays into bypaths, for unless that which is received from above is applied in active life in accordance with intellectual principles, receptivity to the source of inspiration tends to be lost, resulting in isolation, lack of contact with realities, and a sense of futility.

For a time the ease which follows this retirement satisfies man, even as the four companions spent two years subsisting upon the fruits of their past activities and enjoying the beauties of the natural world, but eventually the dynamic urge of the soul herself impels him to activity in mundane existence, depicted by the three successive handicrafts practised in England.

As a result of his actualized soul powers, symbolized by Pwyll's adventures in Annwryn, and the knowledge derived from co-operation with Divine Providence, as represented by the art of enamelling learned from the giant Llaesgygnwyd, and also the Divine guidance indicated by the tutelage of Manawydan, the operations of the aspiring soul are of a higher order than those of his fellow men, and therefore raise resentment on the part of the rest of mankind.

Manawydan's counsel against fighting their rivals recalls Lao Tze's profound teaching of Wu Wei, or mystical non-striving, but owing to a lack of true understanding of its significance, they retire once more from the struggle and

Pryderi and Rhiannon become immersed even more deeply in the beauties of the realm of phantasy and astral phenomena, enticed onward by the natural forces symbolized by the wild boar.

The fatal beauty and mystery of such realms, represented by the magic castle, the significant watery fountain and the golden bowl whose chains recede into invisibility, ensnare and bind the soul, just as Pryderi was speechless and powerless to move his hands and feet, and they become lost in a land of dreams and unrealities. Even Rhiannon, the higher Self, becomes inoperative, unless released by the power of true Intellect, which leads to a real understanding of such phenomena.

This is brought about by right activity in the ordinary world, represented by the work of Manawydan and Kicva in England, which produces the fruitful results symbolized by the bundle of wheat, leading to a real understanding of the causes of man's confusion of vision and ineffectiveness of operation.

The mice may be said to symbolize the reactionary effects of previous inordinations, which tend to destroy the fruitfulness of subsequent efforts. The pregnant mouse, Llwyd's wife, suggests that these effects are productive of further results in a continuous chain of causes and effects, so long as the basic cause is not removed. This principle is itself an aspect of Divine Providence, of which the bishop can be considered to represent the administrative expression.

"The knockers of the door" and "collars of the asses" with which Pryderi and Rhiannon were fettered during their bondage are suggestive of the hindrances resulting from inordination which bind man and restrict his freedom of action.

The fact that Manawydan refuses to negotiate with anyone but Llwyd himself implies that Intellect ordines by understanding and eliminating basic causes, for the mere removal of effects and subsidiary causes (represented by Llwyd's messengers or subordinates) leaves the original cause still operative to produce further effects.

It is significant that the troubles which beset the four companions had originated in a remote cause, the understanding of which was not gained until the underlying principle involved was directly contacted.

The final vanquishing by Manawydan of the recurring effects of the previous pride symbolized by Gwawl, which resist their

own destruction and tend to tempt the aspiring soul from its purpose, signifies the rising of the soul above the wheel of fate, through the aid of Divine Intellect.

Thus has man found his true relationship to the mundane world, and is ready for a further stage in his unfoldment, as depicted in the last of the four-branched Mabinogion.

THE FATHER

Alpha and Omega, God alone:  
 Eloi, My God, the Holy One;  
 Whose Power is Omni-potence:  
 Whose Wisedome is Omni-science:  
 Whose Being is All Sovereigne Blisse:  
 Whose Worke Perfection's Fulnesse is;  
 Under All things, not under-cast;  
 Over All things, not over-plac't;  
 Within All things, not there included;  
 Without All things, not thence excluded:  
 Above All, All things rainging;  
 Beneath All, All things aye sustaying:  
 Without All, All conteyning sole:  
 Within All, no where comprehended;  
 Without All, no where more extended;  
 Under, by nothing over-topped:  
 Over, by nothing under-propped.

Unmov'd, Thou mov'st the World about;  
 Unplac't, Within it, or Without:  
 Unchanged, time-lesse, Time Thou Changest:  
 Th' unstable, Thou, still stable, rangest.

To-day, To-morrow, yester-day,  
 With Thee are One, and instant aye;  
 Aye undivided, ended never:  
 To-day, with Thee, endures for-ever.

JOSHUA SYLVESTER (1562-1618)

## THE ELEMENTS OF THEOLOGY

PROCLUS\*

## PROPOSITION LXXXIX

*Every thing which is primarily being consists of bound and infinity*

For if it possesses infinite power, it is evident that it is infinite, and on this account consists from the infinite. If also it is impartible, and has the form of *The One*, through this, it participates of bound; for that which participates of unity is bounded. Moreover, it is impartible, and therefore possesses infinite power. Hence every thing which is truly or primarily being consists of bound and infinity.

## PROPOSITION XC

*The first bound and the first infinity subsist by themselves prior to every thing which consists of bound and the infinite*

For if beings which subsist by themselves are prior to those which are *certain* beings, because they are common to all essences and principal causes, and not the causes of certain, but of all beings, it is necessary that the first bound and the first infinity should be prior to that which consists of both of these. For the bound in that which is mixed (or the first being), participates of infinity, and the infinite participates of bound. But of every thing, that which is the first, is nothing else than that which it is. It is not therefore proper that the first infinite should have the form of bound, or that the first bound should have the form of infinity. These therefore subsist primarily prior to that which is mixed.

## PROPOSITION XCI

*Every power is either finite or infinite. But every finite power indeed derives its subsistence from infinite power: and infinite power subsists from the first infinity*

\* For previous sections see *Shrine of Wisdom*, Nos. 65 to 75.

For the powers which have an existence at a certain time are finite, having fallen from the infinity of perpetual being. But the powers of eternal beings are infinite, never deserting their own hyparxis.

## PROPOSITION XCII

*Every multitude of infinite powers is suspended from one first infinity, which does not subsist as a participated power, nor in things which are endued with power, but subsists by itself, not being the power of a certain participant, but the cause of all beings*

For though the first being possesses power, yet it is not power itself, for it also has bound. But the first power is infinity: for infinite powers are infinite through the participation of infinity. Infinity itself, therefore, will be prior to all powers, through which being also possesses infinite power, and all things participate of infinity. For infinity is not the first of things (or the ineffable principle of all) since that is the measure of all things, being *The Good* and *The One*. Nor is infinity being: for this is infinite, and not infinity. Hence infinity subsists between that which is first and being, and is the cause of all infinite powers, and of all the infinity which is in beings.

## PROPOSITION XCIII

*Every infinite which is in true beings is neither infinite to the natures that are above beings, nor is it infinite to itself*

For that by which each thing is infinite also makes it to be uncircumscribed. But every thing which is in true beings is bounded by itself and by all the things prior to it. It remains, therefore, that the infinite which is in true beings is infinite to subordinate natures alone, above which it is so expanded in power as to be incomprehensible by all of them. For in whatever manner they may extend themselves towards this infinite, yet it has something entirely exempt from them. And though all things enter into it, yet it has something occult, and incomprehensible by secondary natures. Though likewise it evolves the powers which it contains, yet it possesses something on account of its union insurmountable, contracted, and surpassing the evolution of beings. Since, however, it contains and bounds



itself, it will not be infinite to itself, and still less to the natures situated above it, since it only has a portion of the infinity which is in them. For the powers of more total natures are more infinite, in consequence of being more total, and having an arrangement nearer to the first infinity.

## PROPOSITION XCIV

*Every perpetuity is indeed a certain infinity, but not every infinity is perpetuity*

For there are many infinities which have the infinite not on account of *the always*, such, for instance, as the infinity according to magnitude, the infinity according to multitude, and the infinity of matter, and whatever else there may be of the like kind, which is infinite, either because it cannot be passed over, or through the indefiniteness of its essence. That perpetuity however is a certain infinity is evident: for that which never fails is infinite. But this is that which always has its hypostasis inexhaustible. Infinity, therefore, is prior to perpetuity, since that which gives subsistence to a greater number of effects, and is more total, is more causal. Hence infinity itself is prior to eternity.

## PROPOSITION XCV

*Every power which is more single is more infinite than that which is multiplied*

For if of powers the first infinity is nearest to *The One*, that power which is more allied to *The One* is in a greater degree infinite than that which recedes from it. For being multiplied it loses the form of *The One*, in which, while it remained, it possessed a transcendancy with respect to other powers, being connected and contained therein through its impartibility. For in partible natures themselves, the powers when congregated are united, but when divided, they are increased in number, and become obscured.

## PROPOSITION XCVI

*The power which is infinite of every finite body is incorporeal*

For if it is corporeal, if this body indeed is finite, the infinite will be contained in the finite. But if the body is infinite, it will not be power so far as it is body; for if so far as it is body it is finite, but power is infinite, it will not be power so far as it is body. Hence, the power which is infinite in a finite body is incorporeal.

*(To be continued)*

## MYSTIC VERSE

I would be Thy lover, and Thine only—I, mine eyes  
 Sealed in the light of Thee to all but Thee,  
 Yea, in the revelation of Thyself  
 Self-lost, and conscience-quit of good and evil,  
 Thou movest under all the forms of truth,  
 Under the forms of all created things:  
 Look whence I will, still nothing I discern  
 But Thee in all the Universe.

—*Jami*

When first thy eyes unveil, give thy soul leave  
 To do the like; our bodies but forerun  
 The Spirit's duty; true hearts spread and cleave  
 Unto their God, as flow'rs do to the sun.  
 Give Him thy first thoughts then; so shalt thou keep  
 Him company all day, and in Him sleep.

When seasons change, then lay before thine eyes  
 His wondrous method; mark the various scenes  
 In Heav'n; hail, thunder, rain-bows, snow, and ice,  
 Calms, tempests, light, and darkness, by His means;  
 Thou canst not miss His praise, each tree, herb, flower,  
 Are shadows of His wisdom and His power.

—*Henry Vaughan*

## ON THE GODS AND THE SUPREME

From *Sallust on the Gods*. Translated by THOMAS TAYLOR

## CHAPTER I

*What the requisites are which an audiens concerning The Gods ought to possess: and of common conceptions.*

It is requisite that those who are willing to hear concerning The Gods should have been well informed from their childhood, and not nourished with foolish opinions.\* It is likewise necessary that they should be naturally prudent and good, that they may receive, and properly understand, the discourses which they hear.

The knowledge also of common conceptions is necessary; but common conceptions are such things as all men, when interrogated, acknowledge to be indubitably certain; such as, that every God is good, without passivity, and free from all mutation. For every thing which is changed, is either changed into something better or into something worse: and if into something worse, it will become depraved, but if into something better, it must have been evil in the beginning.

## CHAPTER II

*That a God is immutable, unbegotten, eternal, incorporeal, and has no subsistence in place.*

And such are the requisites for an audiens of The Gods. But the necessary discourses proceed as follows: the essences of The Gods are not generated; for eternal natures are without generation; and those beings are eternal who possess a first power and are naturally void of passivity. Nor are Their essences composed from bodies; for even the powers of bodies are incorporeal. Nor are They comprehended in place; for this is the property of bodies. Nor are They separated from The

\* Or should have received proper subsequent training.—Editors.

First Cause, or from each other \* in the same manner as intellectuals are not separated from intellect, nor sciences from the soul.

## PART OF CHAPTER V

It is necessary then that The First Cause should be one; for the monad presides over all multitudes, excelling all things in power and goodness. And on this account it is necessary that all things should participate of Its nature, for nothing can hinder Its energies through power, and It will not separate Itself from anything on account of the goodness which It possesses. But if The First Cause were soul, all things would be animated; if intellect, all things would be intellectual; if essence, all things would participate of essence; which last some perceiving to subsist in all things, have taken occasion to denominate Him essence. If then things had nothing besides being, and did not also possess goodness, this assertion would be true; but if beings subsist through goodness, and participate of The Good, it is necessary that The First Cause should be superessential, and The Good. But the truth of this is most eminently evinced in souls endued with virtue, and through good neglecting the care of their being when they expose themselves to the most eminent dangers for their country or friends, or in the cause of virtue. But after this Ineffable Power the orders of The Gods succeed.

\* The reader must not suppose from this that The Gods are nothing more than so many attributes of The First Cause; for if this were the case, The First God would be multitude, but The One must always be prior to the many. But The Gods, though They are profoundly united with Their Ineffable Cause, are at the same time Self-perfect essences, for The First Cause is prior to self-perfection. Hence, as The First Cause is superessential, all the Gods, from Their union through the summits or blossoms of Their natures with this incomprehensible God, will be likewise superessential; in the same manner as trees from being rooted in the earth are all of them earthly in an eminent degree. And as in this instance the earth itself is essentially distinct from the trees which it contains, so the Supreme God is transcendently distinct from the multitude of Gods which It ineffably comprehends.