

THE SHRINE OF WISDOM

VOL. V., No. 18.

WINTER SOLSTICE, 1923

THE SIMPLE WAY OF LAO TSZE

An Analysis of the Tao-Têh Canon, with Comments.

PROEMIAL.

At the same time as Pythagoras was unfolding to his disciples the Pythagoric Path to God, and as Buddha was expounding the Dharma, or Law, in India, there was a third Venerable Master teaching the same Truth in China.

He was Lao Tsze, and his teaching is called "Tao-Têh King."

Lao Tsze was born in the year 604 B.C., and his suggested commemoration-day is 24th March.

His name means "old-young," and he has been called : "The Old Philosopher."

He was himself a symbol of that Mysterious Virtue and Supernal Simplicity belonging to the Servant of Tao, of which his writings speak. He was a Messenger of Peace, of Simplicity, of Humility; a Herald of the Inner Kingdom which is so inexplicably interwoven with the Outer Kingdom, but which passes not away.

The Teaching of Lao Tsze, though so ancient, is still quite new, and even modern. In it are solutions to almost all the principal problems of the present day.

The wonderful freshness of the ideas propounded by the Old Philosopher is a striking testimony that they are founded upon unchanging Truth; for, although twenty-five centuries have elapsed since they first held the minds of men, they are still to-day regarded as a corpus of thoughts of the highest excellence and profoundest significance.

"Tao-Têh King" was Lao Tsze's only work, and might never have been written but for his disciple Yin Hsî, who urged him to leave some evidence of his teaching, when, at the

end of his mission, Lao Tsze was on his way to the Western Haven, the Abode of Peace. There, in the solitude and stillness of the mountain pass called Kwan Yin, he wrote his "Simple Way," which breathes the influence of the spirit of that valley; speaking of the Ineffable Source—The Father-Tao; and the Fathomless Deep,—The Mother-Tao.

"Tao" is the Absolute, the Unmanifest ONE.

"Têh" is the Manifestation of Tao in the objective world-process.

"King" means simply "classic," or "canon."

The complete work "Tao-Têh King" consists of about 5,000 Chinese characters, contained in 81 short chapters, divided into two sections. The whole is not so long as the shortest of the Four Gospels. In its original form it possesses a peculiar and distinctive charm, a rhythm of its own, which cannot be reproduced by a literal translation into English. It is only possible to catch glimpses of this spirit—this rhythm of life—by reflection on the words which veil and yet at the same time partially reveal it.

The translation which follows is a very free one, and differs from the other obtainable versions, as they in turn differ from each other.

I.—TAO.

The word "Tao" cannot be represented by any single term, for it has a manifold significance.

Fundamentally, there are four distinct senses in which it can be understood:—

- (1) Tao is the Supreme God, the Absolute and Unmanifested One.
- (2) Tao is the All-Creative Logos, the Name, the Word, the Father-Mother, the Progenitor-Progenitrix.
- (3) Tao is the Way of Heaven, the Law, the Dharma, the Divine Providence, the Giver of Grace, the Inexhaustible Store.
- (4) Tao is the Root and Final Possession, the Ultimate Goal of All, the Abode of Peace and Security, of Calm and Purity, the End and Home of all beings.

Tao is inexpressible, yet is ever being expressed.

Tao is the Plenum, and yet also the Void.

Tao is not to be seen, yet shines through all that is.

Tao is tranquil and still, yet the source of never-ending activity.

Tao is the Supreme Paradox,—the Infinite Truth which never can be uttered.

TAO-TÊH KING

"The Mystery of Tao."

I. The Tao which can be expressed in words is not the All-embracing and Immutable Tao; the Name which can be uttered is not the Ever-applicable Name.

Without a name, It is the Beginning of Heaven and Earth; conceived as having a name, It is the Progenitrix of all things.

He alone who is free from earthly passions can perceive the deep mystery of the Unmanifested One: he who is possessed by desires can only behold the Manifest's outward form.

These two, the Manifest and the Unmanifest, although differing in name, in essence are identical. This sameness is the mystery, the deep within the deep, the door of many mysteries.

Heaven and Earth, in the Taoist System, are called Yang and Yin; both are subjective principles, corresponding to Uranus and Gaia in the Orphic Theogony. They constitute Duality in its archetypal and unmanifest aspect. The Progenitrix (Tao conceived as having a name) is the Great World Mother, who is also Providence and Divine Wisdom.

"The Unfathomable."

IV. How unfathomable is Tao! An infinite depth, the Source of all that is,—the Ancient Progenitor, before all things.

Yet, how pure and still is Tao!

It smooths the rough, unravels the entangled, tempers excessive light, clarifies the obscure.

It is everlasting.

I know not who gave it birth; Tao is before Tî—the Manifested.

The nameless Tao is the Superessential and Inconceivable ONE,—the Unmanifest. Tî may be regarded as His First Manifested and Conceivable Aspect. Tî, Yang, and Yin constitute the Primary Three Who proceed from the ONE.

"The Showing Forth of the Mystery."

XIV. Looking at It, It eludes the eyes; therefore It is called Invisible. Listening to It, It eludes the ears; therefore It is called Inaudible. Touching It, It eludes the grasp; therefore it is called Intangible. These three cannot be described, but they blend in unity,—the Tao! Above, It is not bright: below, It is not dim.

It is Ineffable.

Unceasing in Its action, It appears to do all things: returning to Itself, It appears to do nothing.

It may be called the Form of the Formless, the Image of the Imageless, the Fleeting, the Indeterminate.

Advancing towards It, we cannot see Its beginning: following after It, we cannot see Its end.

To find the Ancient Tao is to control the affairs of the present day; to know the Ancient Beginning is to have found the Path to Tao.

Tao abides in Himself,—the Inconceivable and Intangible One.

Tao proceeds from Himself,—the Hidden Word, the Inaudible and Ineffable One.

Tao returns to Himself,—the Unapproachable and Invisible One.

"The Eluding Source."

XXI. The mightiest manifestations of Providence flow solely from Tao,—the Inscrutable, the Impalpable.

Eluding sight, eluding touch, yet within It there is Form.

Eluding sight, eluding touch, yet within It there is Substance.

How profound, and how obscure! Yet within It is the Vital Essence whereby all things forever endure.

These essences the Truth enfold, immutably the same as of old.

From of Old until Now, Its name remains unchanged.

Through Its portals emerges the stream of manifested things.

How do I know the origin of things which to consummation pass?

Through Tao!

The "Forms" of Tao are Eternal and Archetypal Ideas.

The Substance of Tao is the Divine Ground or Root of all Creation.

The Vital Essence of Tao is the Providential Energy pervading all manifestation.

And because all things emerge from this Perfect Source they must inevitably pass on at last to their consummation.

"The Mysterious Virtue."

LVI. He who knows the Tao, tells it not : he who tells it, knows it not.

He who knows, closes his lips, shuts the doors of the senses, subdues the impulses, and checks irregularities.

He diffuses the Light, gathers men into unity, and descends to the level of the dust.

This is the Mysterious Virtue.

Such a one is beyond familiarity and reserve ; gain and loss do not affect him ; praise and blame he regards alike.

Therefore, he is honoured above all men.

Lao Tsze knew that Tao, "the Unutterable One remains ever unuttered" ; so likewise the Virtue of the Servant of Tao cannot be described. He seems the lowliest of all beings, yet none are honoured before him. He owns nothing, yet he possesses the entire universe, for he has found Tao, although he can tell it not.

"The Emanations of Tao."

XLII (Part). Tao produces Unity ;

Unity produces Duality ;

Duality produces Triplicity ;

In triplicity all things have life, and from it they proceed.

The darkness of the Unmanifest is behind all things : the light of the Manifest is before them ; and they are brought into harmony by the Breath of the Great Deep.

Tao is the Supreme Monad, from which Unity itself and all numbers proceed.

Yang and Yin are the Primal Duad—Paternal and Maternal. Tî, Yang, and Yin are the Primal Triad from and to which all things in the Great Deep for ever proceed through the power of the Divine Breath.

"Apprehending the Mystery."

XXV. Before Heaven and Earth existed there was something undefined but already perfect.

How calm it was and formless ! Self-sufficient and unchanging ; all-forereaching without effort,—the Universal Mother.

I do not know Its name, but for title call it Tao. If forced to describe It, I call It Great.

Being Great, It is ever-flowing; flowing on, It becomes remote; becoming remote, It returns again.

Therefore, Tao is Great : Heaven is Great : Earth is Great ; Tî is Great.

Four are the kinds of universal greatness, of which Tî is one. Man finds his law on Earth : Earth finds its law in Heaven : Heaven finds its law in Tao; but the law of Tao consists in being what It is.

The "Something Undefined" is the Perfect Uncaused Cause, Tao, as the Universal Mother. From It all potential perfections emanate, and to It all actualized perfections return, because Tao Himself not only abides, but also, paradoxically, proceeds from and returns to Himself.

Because He proceeds, Heaven (Yang) is Great.

Because He returns, Earth (Yin) is Great.

Because He abides, the Manifested Deity (Tî), is Great.

Tî, like Tao, has no single equivalent in our language. It is variously translated as "Emperor," "Monarch," "Sovereign," or as "Sovereign-Power." Perhaps it can best be understood here as God-Man, Sovereign-Man, Royal-Man, Christed-Man, or even as Archetypal Divine-Man.

"The Tao of Heaven."

LXXVII. Heavenly Tao is like the bending of a bow; that which is too high is lowered; that which is too low is raised up. Where there is an excess, it is lessened; where there is too little, it is increased.

The Providence of Heaven gives to all things that which is their due.

But the providence of man is not like that of Tao, for he takes from those in need of more, to increase his own excess.

Who is he who, possessing most, can supply the wants of all?

Only he who has the Tao!

That is why the Master acts without looking for reward, accomplishing his task without claiming any merit.

For he thus his lordship hides.

Tao, in His third aspect is the Way of Heaven, the All-fordispensing Divine Providence, the All-perfecting Divine Grace, the Omniscient Divine Law and Justice.

"The Exercise of Lordship."

XXXVII. Tao appears quiescent: Its activity is all within, yet there is nothing that It does not do.

If people and their rulers were able to maintain It, all would be transformed from within themselves.

If this transformation became an object of desire, It would still that desire by the ineffable Simplicity.

The nameless Simplicity brings absence of desire; absence of desire brings stillness; thus would the world become perfect from within itself.

"Tao doeth all things, and appeareth to do nothing." This is the very essence of true spirituality and mysticism, which is ineffable in its simplicity and purity.

"Supernal Simplicity."

XXXII. Immutable Tao has no name.

Small though It appears in Its original simplicity, the servant of Tao may stand against the world.

Could a king hold and keep It, the world of itself would submit at once to him and spontaneously pay homage. Heaven and Earth would unite to nourish him, and all people without pressure would harmonize in peace.

When Tao proceeds to action, It has a name. Having a name, men may learn how to rest in It; knowing how to rest in It, they are free from error and decay.

Tao is to the world like the great River and the Sea are to the streams from the valleys.

The fourth aspect of Tao is God as the GOOD,—the Goal of all existence. It is small because It seems so remote.

But when Tao declares His Name within the human soul, man knows the supernal simplicity against which the power of the world can never prevail.

"The Perfect Achievement."

XXXIV. All-pervading is the Great Tao.

It extends simultaneously to the right and to the left.

All beings live by receiving It, and all are in Its care.

It accomplishes Its works, but claims no title of merit.

It cherishes and nurtures all, but does not assume their lordship.

It ever seeks the innermost, and Its name is in the smallest.

All things at last return to It—Tao their final root. But Tao is not increased thereby, nor claims to be their ruler;—and Its name is in the greatest.

That is why the highest man never magnifies himself; thus he becomes perfect in his greatness.

The name of Tao is in the least as well as in the greatest.

All men, indeed, possess Tao, but alas! how little does Tao prevail in their lives.

Tao works, but man claims the merit.

Tao directs, but man claims the lordship.

When a man becomes the servant of Tao, he does all things,—
“silently, mysteriously, effectively.”

“Returning Home.”

XL. The path of Tao is a return to the Source.

Gentleness is its characteristic.

All things under Heaven derive their being from the manifestation of Tao; and Tao the Manifest is born in Tao the Unmanifest.

A reverting to his Source is the only means whereby man can find his Real Self and God.

This Returning Home is the Path of Tao,—the Simple Way; but so marvellous is its immaculate simplicity that those who find it, being like little children, oftentimes know it not, while those who seek it, but are not child-like, find it not.

When Tao is born in the Soul it is the coming of the Unmanifest into the Manifest, which is the same as the return of the Manifest into the Unmanifest.

(To be continued.)

JEWELS

“Dost thou of a truth desire Him the Hidden to discover?
Then, go look for Him, O seeker, with the longing of a lover;
Go not groping in the dark with learning’s horny lantern dim,
Borrow eyes of those who love Him; thus, O seeker, look for
Him.”—Jalaludin Rumi.

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“Love’s religion comprehends each creed and sect,
Love flies straight to God and outsoars intellect;
If the gem be real, what matters the device?
Love, in seas of sorrow, finds the pearl of price.”—Ibid.

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“If God destroys one creature in His boundless might,
By thousands He creates and brings to light.”—Ibid.

MYSTICS AT PRAYER

"Take Thou possession of us. We give our whole selves to Thee; make known to us what Thou requirest of us, and we will accomplish it."—St. Augustine.

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"Point me the Way that leadeth upward to Thee. For yonder regions where Thou dwellest are incomparably beautiful, if I may divine their beauty that is at Thy side from the pleasantness of the Path which I have already travelled."—Emperor Julian.

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"Behold Thy suppliant attempting to mount; enlighten me, enable my wings, relax my fetters. May I escape from the body to Thy bosom, whence flows the Soul's source. Restore me to the Spring whence I was poured forth. Grant that beneath the ordering of my Sire, I may sing in union with the Royal Choir. Let me mingle with the Light, and never more sink to earth."—Bishop Synesius.

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"To Thee, Lord, we pray, Who art the Supreme Truth, for all truth that is, is from Thee. Thee, we implore, O Lord Who art the Highest Wisdom, through Thee are wise all that are so. Thou art the Supreme Joy, and from Thee all have become happy that are so. Thou art the Highest Good and from Thee all beauty springs. Thou art the Intellectual Light, and from Thee man derives his understanding. Hear us, O Lord, for Thou art our God and our Lord, our Father and our Creator, our Ruler and our Hope, our Wealth and our Honour, our Home, our Country, our Salvation, and our Life. Few of Thy servants comprehend Thee, but at least we love Thee—yea, love Thee above all other things. We seek thee, we follow Thee, we are ready to serve Thee; under Thy power we desire to abide, for Thou art the Sovereign of all. We pray Thee to command us as Thou wilt."—King Alfred.

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"Gentle Lord, cause some sweet fruit of good instruction to issue forth from our sharp thorns of sufferings, that we may suffer more patiently, and be better able to offer up our sufferings to Thy praise and glory."—Suso.

"O Lord, Thou desirest my spirit in the inward parts, that I may see Thee as Thou seest me, and love Thee as Thou lovest me."—Ruysbroeck.

* * *

"Behold Thy creature; do with me what Thou wilt. I have nothing, my God, that holds me back. I am Thine alone."—Scupoli.

* * *

"O Supreme Good, Thou hast deigned to make us know that Thou art Love, and makest us in love with that Love; wherefore they who come before Thy Face shall be rewarded according unto their love, and there is nothing which leadeth the contemplative unto contemplation saving true love alone."—Blessed Angela of Foligno.

* * *

"Lord, for Thy great goodness, have mercy on my wickedness, as certainly I was never so wicked as Thou art good, nor never may be though I would; for Thou art so good that Thou mayest no better be."—Lady Margery Kempe of Lynn.

* * *

"Grant us grace to rest from all sinful deeds and thoughts, to surrender ourselves wholly unto Thee, and keep our souls still before Thee like a still lake, so that the beams of Thy grace may be mirrored therein, and may kindle in our hearts the glow of faith and love and prayer."—18th century Collect.

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"God be merciful to me, a fool."—A prayer of a wise man.

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"Lord, I give Thee all."—Pascal.

* * *

"With bended knees, with hands outstretched, I pray to Thee,
my Lord,

O Invisible Benevolent Spirit!

Vouchsafe to me in this hour of joy,

All righteousness of action, all wisdom of the good mind,
That I may thereby bring joy to the Soul of Creation."

—Zoroaster.

WORD SYMBOLISM

Brief expositions on the nature, significance, and utility of Symbols used in religion, philosophy, science, and art.

(I) NAMES.

Even as the symbolic number of a thing is the register of its power, so the true name of a thing is the key to its real character. For a truly representative name is one that gives definite expression to the character of the object to which it is applied.

Nothing exists without a name.

That which is nameless is non-existent, without being, and unmanifest.

The name of a thing is its word. In so far as the name is true it also contains the reason and cause of its existence. Everything, in order to be what it is, expresses in some manner its word, by symbolical sound, form, colour, motion, or other means.

Every existing thing gives expression to its name, or names, by one or more of the ten Aristotelian Categories. Thus, according to the appropriateness of names, so they signify the nature of the substance, quality, quantity, relation, place, time, condition, situation, activity, or passivity of things.

These Categories, therefore, constitute a classification of the names, or predicates, of all that is in manifestation, and, as such, provide a basis for the application of Word Symbolism. But owing to the inadequacy of finite terms, few words or names fully represent all the predicates that can be applied to even the simplest of material objects. For this reason more than one name can truly be applied to the majority of individual objects. This explains the differences of opinion which arise as soon as a particular definition is assigned to any object. But all these differences, and apparent contradictions in terms, may be reconciled by true Word-Symbolism, when proper consideration is given to the categories of that to which particular appellations are applied.

Every object may be contemplated from numerous angles of observation, and according to the view-points, so its character is represented by a variety of words, names, signs, or symbols. Thus, similar objects receive different terms when

described and employed in science, philosophy, religion, mysticism, and so on. In like manner, the same word may be utilized in different senses; but in its numerical aspect, the symbolism of the word includes all the senses in which it can be regarded.

(2) GOD, and THE WORD.

“In the beginning was the Word, and the Word was with God, and the Word was God.”—(John I/1.)

The highest and most universal application of the Word is God, for He is all, before all, in all, around all, and above all, and without Him, there is nothing.

The Word that was with God and was God, is the Logos, the Ex-pression of Himself.

This is the Supreme and Integral Word of which all other words are only aspects, reflections, images, anagogues, and metaphors.

God is the One Word which is ever being uttered, and yet, at the same time, which ever remains unuttered. It is uttered by Himself from all Eternity and is the Reason for which all things exist; but because God is transcendently beyond all names and above the reason of all his creatures, His Word remains unuttered throughout all duration.

The highest words are those which are real symbols of Divine Predicates, and such words possess the most universal significance; for example, Love, Wisdom, and Power, the Good, the True, and the Beautiful.

In the Macrocosmic Word all these Divine Predicates are made manifest.

The Great Cosmos, in a figurative sense, is the Great Book in which the Thoughts of God are written in deific words, glyphs, or symbols, by a Divine Pen, so that “all who desire to read, may read.”

The world is not the Divine Word, but the expression of the Word. Similarly, man the little Cosmos, is not the Word, but rather an image or incarnation of it.

(3) THE THREE DIVINE WORDS.

The Word or Logos by which God manifests Himself is a tri-unity, a triple Logos; it is three-words-in-one.

The First Word is the First Person of the Divine Triad.

It is Causative and Subjectively Intelligible. It is God as the First Conceivable Cause, the First Knowable and Divinely Intelligible Predicate.

The Second Word is the Second Person of the Divine Triad. It is Archetypal and Idealogical. It is God as the Supreme Perfection and Ideal.

The Third Word is the Third Divine Principle. It is Creative and Spiritually Intellectual. It is God as the Artificer and Sanctifier of the manifested universe.

These three Words have manifold names according to the time and place and circumstance in which they are used. For instance, in religion they are the Father, Son, and Holy Ghost, or the All-Father, the World-Mother, and the Great Architect. Philosophically, they may be called Causal Being or Essence, Archetypal Life, and Creative Intellect or Mind; while, in an abstract sense, they are described by such principles as the Static, Dynamic, and Ideal.

To understand the full significance of these words is to know what is implied by the Triple Logos.

(4) WORDS AND IDEAS.

Ideas, in the best philosophical sense, are Ideal Types, Subjective Formative Principles and Spiritual Paradigms, from which all actual, objective, and corporeal existences spring.

They are Spiritual Words which express Divine Thoughts, and they have a real subsistence whether or not man is conscious of them.

Ideas are Logoi inasmuch as they are aspects of deific words or archetypes, and every word is a micrologos of the macrologos, that is to say, it is a sign or symbol of an idea, while every real Idea is an aspect of the One Idea which is the Logos.

Every objective form is a symbolical idea represented by a figure, a letter, a word, or a combination of words. The endeavour to give expression to the relationships of these ideas produces language, which is the mode of presenting and recording thoughts. The grammatical parts of speech of language have a correspondence in the categories or classifications of all objects.

Behind the word is the thought, behind the thought is the idea, behind the idea is the thinker. Thus words are vehicles of thoughts and ideas.

Since the fundamental processes of reasoning and the operations of thought of the human mind are in accordance with universal and unvarying principles, the mind is able to apprehend, in some measure, the thoughts and ideas which are behind the symbolism of words. In this sense there is an interior and analogical abstract language which is the parent of the exterior and literal concrete language. The interior language remains identical and stable in its essence, unaffected by the changes which progress and development produce upon the outward language. Hence, real Symbols and Words retain their inherent significance, even although ages may elapse since they were originally formulated.

This inner language is the universal language which belongs to the immortal Soul. It has countless external forms, and these constitute the languages of the various races of mankind.

(5) UTTERED WORDS.

Since the human Soul contains innate ideas which are anterior to outward experience, man has always possessed the power to utter sounds or words. In the primitive stages these may be crude and imperfect, but as man progresses, so simultaneously he evolves his language or means of expression and communication, enlarging and amplifying it to meet his changing needs. But there is a relative universality in all phases of languages, although the characters, signs, and sounds may differ widely, yet the grammatical fundamentals are closely allied.

Every human word or utterance is an objective expression of that interior, subjective language of the Soul. For this reason there are unlimited potential modes or phases of expression.

Man, since he is a miniature cosmos of the great cosmos which is a manifestation of the Logos, knows the world by knowing himself, and knows the Logos by knowing the world. Thus, there are three primary phases of Word-Symbolism : (1) that which pertains to the Divine Word or Logos ;

(2) that which pertains to the macrocosmic word; and (3) that which pertains to the microcosmic word.

By the first, man communes with Deity and gives expression to his aspirations; by the second, he understands more and more the nature of the world by learning the significance of the names or words of all that it contains; and by the third, he enters into intelligent relationships with his fellow beings.

Every word formulated by man possesses an original root meaning or symbolism, and the more this is realized the less is the tendency to employ words in wrong senses. If it were possible for all men to agree upon the basic significance of the most important terms used in connection with religion, philosophy, science, education and other spheres of activity, then differences of opinion and contradictory views and teachings would gradually disappear.

All general knowledge is to a large extent dependent upon familiarity with the meanings and uses of words. Conceptions cannot be formulated definitely and conveyed from one mind to another without the media of words; while the clarity and depth of thoughts is measured by the degree to which the language employed is characterized by the elements of real Word Symbolism.

The language of a person reveals partly his character, and the language of different races express in a striking manner some of their special characteristics and peculiarities.

The study of Word Symbolism is of vital importance to all who aspire to teach; for words—spoken or written—are carriers of thoughts and symbols of feeling. They are at once vehicles of ideas and transmitters of inspiration, according to the gnostic and vital power with which they are endowed.

Uttered words, which are not the result of thought and feeling are often merely meaningless and empty sounds or parrot-like repetitional utterances. But some words are fully charged with life and power and intelligence; they become ensouled, as it were; for the Soul has worked upon them, shaping and refining them until they are wrought to its purposes, becoming pregnant and translucent media of living Ideas.

Thus, there are words of power, words of wisdom, and words of love; sacramental words, immortal words, and ideal

words; words that soothe and heal, words that inspire and give new life.

Such words are seeds of divinity, which, when quickened within the Soul, become living realities; they are then the ideal standards and criteria of Truth, the luminous testimonies of the Word of God, for, as the Chaldean Oracles declare: "The Mind of the Father hath sown within the Soul, Symbols of things ineffable throughout the Great Cosmos."

JEWELS

"What can be discoursed about in words is the grossness of things; what can be reached in idea is the subtlety of things."—Chuang Tzu.

"Words have what is valuable in them;—what is valuable in words is the ideas they convey. But those ideas are a sequence of something else;—and what that something else is cannot be conveyed by words."—Ibid.

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"We must go back to the beginning when there were no words. If we try to go back even further still, great and small, long life and short life, heaven and earth and all things, fade away, blending together in the One. But that One is also a word."—Lîu Hsî-kung.

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"Let me be reverent, be reverent,
Even as the way of Heaven is evident,
And its appointment easy is to mar."—Confucius.

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"Until thou hast penetrated behind the veil, thou wilt hear naught. The ear of the uninitiated cannot receive an angel's message."—Hafiz.

"How seek the way which leadeth to our wishes? By renouncing our works. The crown of excellence is renunciation."—Ibid.

"The prayer of the morning and the supplication of the evening are the key to thy Treasure-house. Travel by the true path if thou wouldst be with the Beloved."—Ibid.

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"Diving and finding no pearls in the sea,
Blame not the ocean, the fault is in thee."—Firdausi.

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"He who has no good in his heart can derive no benefit from looking on the countenance of the Prophet."—Jami.

SACRED MYTHOI OF HEROES

Epitomized with suggested lines of interpretation.

THE LABOURS OF HERCULES (*Continued*).

2. THE CRETAN BULL.

The Mythos.

Eurystheus bids Hercules capture the mad bull which laid to waste the Island of Crete.

Minos, the King of Crete, wishing to offer a sacrifice to Zeus, prayed that a bull might be sent up from the sea for this purpose.

Poseidon, God of the Sea, heard the prayer, and forthwith a beautiful white bull emerged from the waves. Minos, charmed by its beauty, coveted it, and substituted another bull from his herds, for the sacrifice; whereupon Poseidon punished Minos by causing the white bull to become mad and to ravage the island.

Hercules landed in Crete, and Minos allowed him to capture the bull. Hercules, taking it, carried it on his shoulders to the sea-shore, crossed the sea on the animal's back; upon landing, he tossed the bull over his neck and set it free in Greece.

It again ravaged the land, but was eventually caught and slain by Theseus, who then sacrificed it to Apollo.

The Clavis.

Poseidon (Gr), or Neptune (R), is the God of the Sea of Generation, that is to say, he is Ruler of the Soul while it is active in the Mundane World wherein the Twelve Labours are to be accomplished. He is Lord of all things merged in generation, the fluctuating nature of which is likened to a great sea.

Minos, King of Crete, is grandson of Minos the famous Law-Giver; analogically he may be regarded as a symbol of the elective power of the Soul, which may, or may not, choose to conform to the Divine Power, and in this sense is itself a law-giver in relation to the Soul's other faculties.

The Bull has many meanings, but in this mythos perhaps is best considered as denoting that generative essence which is active in the springtime (*i.e.*, when the Sun is in the sign of Taurus). As such, it has an intimate connection with the physical body or the earthy nature generally.

It is sent forth pure and white into the sea of generation, and constitutes the stable and basic essence of all beautiful forms and bodies.

In its higher aspects, the Bull symbolizes Divine Essence. According to some of the Ancient Mysteries, a bull was slain at certain times, this having a mystical relation with the involution of spiritual essence which produces Generation as well as with the process whereby, through sacrifice, Generation is changed into Regeneration.

Crete means chalk, and thus has a symbolical association with pure essence. The Island was famous for the Laws of Minos, but its people became degenerate, hence the pure essence loses its stable character through human inordinations.

Theseus means "Son of God."

Taurus,—"The Bull," is the Zodiacal Sign of Stable Protective Essence.

Some inverted Taurian tendencies, which the hero-soul must conquer, are such as pertain to obstinacy, indifference, offensiveness, disobedience, ego-centric or self-centred attitudes; all of which prevent the normal operation of the laws governing the proper relations of the underlying Essence with the inherent Formative principle. On the other hand, the pure characteristics of Taurus are firmness, stability, sameness, persistence, industry, obedience, practicalness, and steadfastness, all of which naturally, although perhaps unconsciously, lead to symmetry and beauty. It is a significant fact that Venus is usually regarded as the Ruler of Taurus; although, according to some authorities, Vesta is the mystical planetary ruler; both, however, are appropriate.

The Exegesis.

The task of Hercules (*i.e.*, the Soul) in this mythos may be interpreted as that of gaining mastery over the generative-essences of the earthy elements, so that the natural qualities of the body may enter into right relationships with the beautiful forms latent within it, which are called forth by aspiration and devotion to the Ideal.

The Soul, when energizing according to its pure essence, spontaneously turns to the Divine in worship. Thus, even while dwelling under the rule of Poseidon in the Sea of

Generation, the self-active elective power (Minos) naturally follows its innate promptings, and petitions deity for some token whereby to demonstrate its pious intentions of conforming with the Divine Will.

However, no sooner does it receive the Gift of the Lord of Generation, than the selfish personal will at once intervenes, and the beautiful body (white bull), instead of being dedicated to the service of God, is taken possession of for other purposes. But every wrong use of the human freewill brings its own consequences; therefore, the earthy body, which should have been a holy temple of the Divine Essence, becomes a ravaging bull, no longer subservient to the law-giver (Minos), but even preventing the continued free use of the elective power. Thus it is, that oftentimes, man becomes the slave of his own body, and can no longer exercise his potential freedom.

All the strength of the heroic-soul (Hercules) is needed to regain this lost mastery of the body. When this strength is exercised, which the coming of Hercules to Crete symbolizes, it over-rides the selfish personal will; for Minos does not oppose Hercules, but allows him freedom to capture the bull.

The Soul (Hercules) therefore leads forth the earthy nature (Bull) from out of its perverted condition (inordinate Crete), utilizes this nature as a body or vehicle over the sea of Generation, and conducts it to the shore of the homeland (Greece). This is all the Soul can accomplish by its own strength; another power is necessary before the earthy elements of the body can be transformed and restored to their divine purpose and destiny. The human Soul, alone, can never work out its own redemption unaided, for, although it may appear to master completely its lower principles on one plane or in one sphere of activity, yet when these functions begin to energize on other planes, (as when the bull lands in Greece) then they may again exert a disintegrative influence, unless the obstinate, indifferent, and belligerent attitudes are wholly transmuted into inner stability, industry, and obedience. For there is an "earthy" mind as well as an earthy body, which causes the whole character to become earthy, instead of heavenly, and is immeasurably more difficult to overcome.

This other power is the Son of God (Theseus), who consummates the mystical purification of earth, which the

Soul (Hercules) has begun. Then the earthy nature is wholly changed, and the body becomes a glorified temple of the Inner Light; this being signified by the sacrifice of the white bull to Apollo, the Lord of Light.

(To be continued.)

JEWELS

"The intelligent are led to believe more firmly in Providence by the very things which make the unintelligent disbelieve in it. The Soul comes down into the world to act as a free servant; but, only too often, it becomes an actual slave. If we yield to the seductions of Matter, it is afterwards most difficult to get free from it. In this contest we require all our strength, we require the help of Heaven. This is the kind of contest which is related under the form of the story of the Labours of Hercules."—Bishop Synesius.

* * * * *

"All who enter in this world a faded picture with them bear,
And go searching in the tavern if the interpreter be there.
In it written lies the riddle, but its marks are all unknown;
And oh! whither is the partner of the hidden secret flown?"

—Hafiz.

* * * * *

"The Soul's descent to the body was predestined so that it might hear what it had not heard.

It is like a flash of lightning over the meadow and disappearing as if it had never gleamed."—Avicenna.

* * * * *

"Let not man complain when suffering adversity; for by the bitterness of the lower he is taught the love of the higher."—St. Augustine.

"Creation is not anything which God is; hence He does not need its help; but it can do nothing without Him."—Ibid.

"I enquired what evil was, and found it to be no substance, but the perversion of the will, turned aside from God, the Supreme Substance, toward the lowest things."—Ibid.

* * * * *

"Put on armour that will harm no one;
Let thy coat of mail be that of understanding,
And convert thy enemies to friends.

Fight with valour, but with no weapon save the Word of God."

—Nanak, the Sikh Guru.

SEED THOUGHTS

"A feature of the Shekinah mysticism which deserves a deeper appreciation than is usually accorded it, is to be found in the reiterated Rabbinic belief that goodness and piety radiate an atmosphere of divinity which infects all who breathe it, with a new impulse towards the good, the beautiful, and the true. The good man can bring the Shekinah to his fellows. He can invest earth with the quality which belongs to Heaven. Sight of, or contact with a saint, is equivalent to an inflowing of the Shekinah To approach him is to approach a Holy of Holies. Contact with him is a sanctifying influence. He radiates divinity Companionship with the good must be acquired at all costs. It is the dynamic power for opening the door to the spiritual world. The man of virtue is Shekinah-possessed; and to touch only the hem of his garment is to become Shekinah-possessed too."—*Jewish Mysticism*.

"The hermits are called selfish because they aimed at being good and not at being useful. The charge derives its real force from the fact that Philanthropy, *i.e.*, usefulness to humanity, is our chief conception of what Religion is. The hermits thought differently. Philanthropy was, in their view, an incidental result, as it were, a by-product of the religious spirit. Here, no doubt, there is a great gulf fixed between us and them. There is a difference of ideal. It is possible to aim at doing good, and snatch now and then, as opportunity offers, a space for the culture of spirituality, for the 'making' of the soul. It is possible also to shape life for the attainment of perfection, welcoming, as it may chance to offer itself, the chance of usefulness. The latter was the ideal of the hermits. It remains at least for the student of history a question whether in the end there is not more good accomplished for humanity through the agency of those who, in the first instance, only aim at being good. The hermits' lives were useful, even according to our standard of usefulness, though in the first instance they aimed at something else. And it is perhaps because they denied themselves the satisfaction of aiming at usefulness that they were so greatly used."—*The Hermits of the Desert*.

"To be a husbandman is but a retreat from the city; to be a philosopher, from the world; or rather a retreat from the world as it is Man's into the World as it is God's."—Abraham Cowley.

"When the barriers of sects have once fallen, there is nothing left but that *Philosophia perennis* which in its various degrees is the true, sole, and divine Revelation."—E. Récéjac.

A SYMPOSIUM ON PLATO

*Some Modern Views
concerning
the Father of European Mysticism.*

PLATO is the first systematic theologian, the first philosopher who distinctly grasped the idea that lies at the root of all religion, and used it as the key to all the other problems of philosophy. Or, if this statement require some qualification, we may at least say that he is the philosopher to whom all *our* theology may be traced back, and to whom it owes most. Emerson once said that Plato's *Dialogues* were the Bible of educated men; and if by this he meant that from them the reflective consciousness has drawn its greatest nutriment and support, it is not too much to say of the writings of one who is the fountain-head of idealistic, we might even say of ideal, views of life. Plato has done more than any other writer to fill both poetry and philosophy with the spirit of religion, to break the yoke of custom and tradition "heavy as frost and deep almost as life," which cramps the development of man's mind, to liberate him from the prejudices of the natural understanding, and to open up to him an ideal world in which he can find refuge from the narrowness and inadequacy of life.

In the Terrestrial Paradise, on the summit of the Purgatorial mount, Dante is made to drink of the waters of Lethe to wash away from his memory all his earthly cares and sins, and then of the waters of Eunoe to refresh and strengthen his spirit for the vision of the heavens.

Plato's writings may be said to be Lethe and Eunoe in one, at once the liberation of thought from that which is limited and temporary, and its initiation into a new ideal way of conceiving the world. To put it more directly, Plato is the source of two great streams of theological thought which have flowed through all the subsequent literature of religion down to the present time.

On the one hand, we may find in him the source, or at least one of the sources, of the spirit of mysticism which seeks to merge the particular in the universal, the temporal in the eternal, and ultimately to lose the intelligible world and the

intelligence in an absolute divine unity; a spirit which, through the Neoplatonists, has exercised a very powerful influence upon the thought of Christendom. . . .

But Plato is also the main source of that idealism which is the best corrective of mysticism, the idealism which seeks not merely to get away from the temporal and the finite, but to make them intelligible; not to escape from immediate experience, into an ideal world in comparison with which it is a shadow and a dream, but to find the ideal in the world of experience itself, underlying it, and giving a new meaning to all its phenomena."

"The Evolution of Theology in the Greek Philosophers." By Edward Caird, LL.D., D.C.L., D.Litt. (MacLehose, Jackson & Co., Glasgow.)

"Plato is, after all, the father of European mysticism. Both the great types of mystics may appeal to him—those who try to rise through the visible to the invisible, through nature to God, who find in earthly beauty the truest symbol of the heavenly, and in the imagination—the image-making faculty—a raft whereon we may navigate the shoreless ocean of the Infinite; and those who distrust all sensuous representations as tending 'to nourish appetites which we ought to starve,' who look upon this earth as a place of banishment, upon material things as a veil which hides God's face from us, and who bid us 'flee away from hence as quickly as may be,' to seek 'yonder,' in the realm of the ideas, the heart's true home.

Both may find in the real Plato much congenial teaching—that the highest good is the greatest likeness of God—that the greatest happiness is the vision of God—that we should seek holiness not for the sake of external reward, but because it is the health of the soul, while vice is its disease—that goodness is unity and harmony, while evil is discord and disintegration—that it is our duty and happiness to rise above the visible and transitory to the invisible and permanent."

"Christian Mysticism." By W. R. Inge, D.D. (Methuen & Co., Ltd., London.)

“Platonic philosophy was by far the greatest pre-Christian influence. In fact, it may be said that Plato is the father of *speculative*, as distinguished from simple, implicit, unreflective mysticism. It has fallen to the lot of few mortals to beget so large a spiritual progeny as this Greek, who left no physical child to propagate his line, and one does not wonder that the Greek Christian Fathers put him in the list of the great prophets of the eternal Word, or that he was called ‘the Attic Moses.’”

“Studies in Mystical Religion.” By Rufus M. Jones, M.A., D.Litt., Haverford College, U.S.A. (Macmillans, London.)

“Plato is above all the kingly thinker, penetrating beyond all appearance, and rising triumphantly above all figurative thought and speech to the invisible essence of things; with a transcendent power he sets worlds over against worlds, moves inert masses as with the lightest touch, and makes fluid the most stubborn of contradictions. But the great thinker is also by divine prerogative an artist, who is everywhere impelled to creative vision, who sketches powerful images with a convincing vividness, and whose versatile imagination moulds all the work of thought into a thing of splendour. So powerful is the action of this imagination, even in the inner structure of his work, that didactic statement and poetic myth often merge imperceptibly into one another. But Plato’s thought and poetry are the outpouring of a great moral personality, which is itself the supreme touch-stone; and only that is accounted good and valuable which elevates the whole of the soul, and serves to strengthen, purify, and ennoble life.

‘All the gold above and beneath the earth does not outweigh virtue.’ Here a lofty mind banishes all that is impure and common; and the consciousness of the invisible bonds and the heavy responsibilities of human conduct lends to all effort a profound seriousness, indeed an unspeakable solemnity. Moreover, both the sentiment and the diction of Plato betrays the influence of the new tendencies of the age toward an increasing inwardness of religion. . . .

Plato appears as the forerunner of Idealism. For in the Doctrine of Ideas Plato attains his greatest independence,

while by it he has exerted his profoundest influence upon mankind. . . . The inexhaustible influence of the great idealist of Greece is due quite as much to the spontaneous life animating all his work as to the diverse tendencies which freely unfold and culminate in him.

Throughout the whole course of history Plato's philosophy has acted as a powerful stimulus to men's minds, resisting every tendency of thought to relapse into the formal and the pedantic, and continually turning the gaze away from the petty toward the great, and away from the limited and the bounded toward the broad and the free. Moreover, out of his riches Plato has offered diverse things to diverse epochs. . . .

Thus, his life-work has woven a golden cord about the ages, and the saying of the later Greek philosopher, 'The Platonic grace and charm are forever new,' has perfect truth even to-day."

"The Problem of Human Life." By Rudolf Eucken.
(T. Fisher Unwin, London.)

"For us (Roman Catholics) Plato and Aristotle have a message even more vital than they had for the people of the Early Church and the Middle Age."

"The History of Religions." Lectures by Catholic Scholars. (Catholic Truth Society, London.)

"Plato is a Christian before Christ." Nietzsche.

"Plato is philosophy, and philosophy, Plato—at once the glory and the shame of mankind, since neither Saxon nor Roman have availed to add any idea to his categories. No wife, no children had he, and the thinkers of civilized nations are his posterity, and are tinged with his mind.

How many great men Nature is incessantly sending up out of night, to be *his men*—Platonists! the Alexandrians, a constellation of genius; the Elizabethans, not less; Sir Thomas More, Henry More, John Hales, John Smith, Lord Bacon, Jeremy Taylor, Ralph Cudworth, Sydenham, Thomas Taylor; Marcilius Ficinus, and Picus Mirandola.

Calvinism is in his *Phaedo*; Christianity is in it.

Mahometanism draws all its philosophy in its handbook of morals, the *Akhak-y-Jalaly*, from him.

Mysticism finds in Plato all its texts. The citizen of a town in Greece is no villager nor patriot. An Englishman reads and says: 'how English!' a German,—'how Teutonic!' an Italian—"how Roman and how Greek!" As they say when Helen of Argos had the universal beauty that everybody felt related to her, so Plato seems, to a reader in New England, an American genius.

His broad humanity transcends all sectional lines."

"Plato, or the Philosopher." By R. W. Emerson.

"Plato was the inheritor of all the wisdom of his age. He fully seized the importance of the Socratic Method: he adopted it, enlarged it. But he also saw the importance of those ideas which his predecessors had so laboriously excogitated; he adopted and enlarged the leading features of the Pythagoreans, and Eleatics, of Anaxagoras, and Heraclitus. He was the culminating point of Greek philosophy; he was one of the greatest minds of antiquity."

"History of Philosophy." By G. H. Lewes.

"Philosophy," says Hieracles, "is the purification and perfection of human life. It is the purification, indeed, from material irrationality and the mortal body; but the perfection, in consequence of being the resumption of our proper felicity, and a re-ascent to the divine likeness. To effect these two is the province of virtue and truth; the former exterminating the immoderation of the passions, and the latter introducing the divine form to those who are naturally adapted to its reception."

Of Philosophy, thus defined, which may be compared to a luminous pyramid, terminating in Deity, and having for its basis the rational soul of man and its spontaneous unperverted conceptions,—of this philosophy, august, magnificent, and divine, Plato may be justly called the primary leader and hierophant, through whom, like the mystic light in the inmost recesses of some sacred temple, it first shone forth with occult and venerable splendour.

It may, indeed, be truly said of the whole of this philosophy, that it is the greatest good in which man can participate; for if it purifies us from the defilements of the passions, and assimilates us to Divinity, it confers on us the proper felicity of our nature.

Hence it is easy to collect its pre-eminence over all other philosophies; to show that when they oppose it they are erroneous; that so far as they contain anything scientific they are allied to it; and that at best they are but rivulets derived from this vast ocean of truth."

"Introduction to the Works of Plato." By Thomas Taylor.

"Plato may be regarded as the 'captain' or leader of a goodly band of followers; for in the Republic is to be found the original of Cicero's *De Republica*, of St. Augustine's *City of God*, of the *Utopia* of Sir Thomas More, and of the numerous other imaginary States which are framed upon the same model

Of the Greek authors who at the Renaissance brought a new life into the world, Plato has had the greatest influence. . . . In the early Church he exercised a real influence on theology, and, at the revival of literature, on politics. Even fragments of his words when 'repeated at second-hand' have in all ages ravished the hearts of men, who have seen reflected in them their own higher nature. He is the father of idealism in philosophy, in politics, in literature. And many of the latest conceptions of modern thinkers and statesmen, such as the unity of knowledge, the reign of law, and the equality of the sexes, have been anticipated in a dream by him. . . .

The descriptions of Plato have a greater life and reality than is to be found in any modern writing. This is due to their homeliness and simplicity. Plato can do with words just as he pleases; to him they are indeed 'more plastic than wax' . . . he has discovered a use of language which gives a fitting expression to the highest truths

By his conquests in the world of mind our thoughts are widened, and he has furnished us with new dialectical instruments."

"Introduction to Plato." By Benjamin Jowett.

A PHILOSOPHICAL GLOSSARY

Simplified explanations of some important terms used in philosophy.

- Abiding*, one of the three Platonic Principles of Manifestation, viz., the Abiding, Proceeding, Returning.
- Absolute*, God as the Unconditioned, the Infinite, the Supersensual Supreme.
- Accidental Cause* (see Causes).
- Acroamatic*, that which is communicated orally; a term first applied to the esoteric teachings of Aristotle.
- Activity* (see Categories).
- Actual Cause* (see Causes).
- Adequacy* (see Criterion).
- Æon*, or Aion, an age, a long period of time; æonian is perpetual, age-long. Æon is sometimes used to denote Eternity, but this is not strictly correct. Each Æon has its own particular characteristic.
- Æther*, or aither, in Hermetism, Æther and Chaos (*q.v.*) are the primordial Duad from which all things spring; they may be described as metaphysical, causal Spirit and Matter, respectively.
- Æsthesi*, or aisthesis, perceptivity of the senses, knowledge acquired through sensation. It is sometimes used in a higher sense to denote a more inward perception, but in this case *apperception* is the better term.
- Ævum*, the perpetual; that which stands between Eternity and time. (See Perpetual.)
- Affinity*, *Law of*, one of the Hermetic laws, according to which all things, in some senses, sympathize with all.
- Agathon*, the Good, the Supreme God as the Goal of all.
- Anamnesis*, reminiscence, recalling to memory. The educating of Knowledge which is latent in the Soul.
- Agnoia*, or anoia, lack of understanding,—ignorance.
- Agnosia*, “unknowing,” not ignorance or nescience, but that which is above or beyond ordinary knowledge.
- Aletheia*, the Truth, that which IS.
- Amatory*, one of the four Platonic Inspirations (see Inspirations).
- Amorphos*, God as the Formless One.
- Anagogic*, that which elevates from sensibles to intelligibles, “leading on high.”
- Analogue*, analogy, the science of correspondence, similarity, and relative resemblances.
- Anastasis*, a rising up, a resurrection or resurrection.
- Anatreptic*, defeating by systematic argument,—refuting, overthrowing. A Socratic Method.
- Angels*, Messengers and ministers betwixt the Above and the below.
- Anthropomorphic*, an accommodation which attributes human form and characteristics to God.
- Antinomy*, contrary to rule and law. Contradictory inferences drawn from two principles, each of which is true, but arising from a difference of viewpoint. This may be explained by the fact that all things, in certain senses, are definable and yet at the same time indefinable, for every definitive process leads to the infinite.
- Apeiron*, the undefined, unconditioned, which is capable of being made definite, conditioned, and existent. The indeterminate and undifferentiated primal root of all being.
- Apodeixis*, absolute demonstration, reasoning,—dialectic.
- Aporrheta*, arcane, secret instructions pertaining to the Mysteries which cannot be revealed to the uninitiated.

A posteriori and *A priori*. *A posteriori* knowledge is that which is derived from experience and contact with external phenomena and the generalization of accumulated facts. It is inductive reasoning.

A priori knowledge is that which is derived from innate ideas in the Soul independent of sensible observation; it deduces particulars from universals, infers effects from known causes, and arrives at universal ideas from particular concepts. It is deductive reasoning.

Appearance, the apparent and phenomenal; that which is the opposite of the Real and Noumenal; the manifested in contradistinction to the Unmanifest.

Apperception, subjective perception; seeing the idea behind the symbol, sign, form, or object. Cognition through relating new ideas with familiar ideas.

Arche, the Head, Beginning, Origin, or First Principle of a thing; that which makes it what it is (see *Hyparxis*).

Archetype, the first type, prototype, idea, paradigm; or ideal formative principle.

Archetypal Man, the Perfect Ideal Man, the Head of Pan-humanity.

Archetypal World, the Realm of Eternal, Subjective Ideas, Ideals, Prototypes, and Archetypes.

Archons, the Celestial Rulers presiding over the manifested Macrocosm, operating according to the principles of the Seven Creative Monads, or Elohim. They energize through all cosmic septenaries.

Arete, excellence, virtue, merit; right means directed to right ends. Aretology is the ethical science of virtues.

Askesis, self-discipline, self-control.

Assimilative, energizing through similitude and sympathy; the state of consciousness in which the lesser is assimilated to the greater, and *vice versa*. Akin to *Apperception*.

Association of Ideas, the sequence of ideas or conceptions in the mind, which is governed by the laws of similitude, sympathy, and contiguity.

Astral, the Azonic formative substance, which among other things is the medium between mind and matter.

Astralia, the Azonic or Astral Realm or Condition of Existence.

Augoeides, the Shining Self, the Shining Idea, Ideal Self, or Glory Body.

Azonic, that which is beyond or without zones.

Autonomy, true self-government and freedom, arising from the fully actualized self-active reason of the soul.

Becoming, that which never IS, but is in a perpetual process of augmentation or diminution; that which is generated in, and characterized by Time, as opposed to that which is created in and characterized by Eternity.

Being, or "be-ness", that which exists or subsists. That which IS.

Bythos, or Buthos, the "Deep," the Void, Abyss, Vortex.

Categories, the predicaments, enumerations, or classifications of the attributes of all things; for example:—

The categories of Aristotle are : Substance, Quality, Quantity, Relation, Place, Time, Condition, Situation, Activity, and Passivity;

The categories of Kant are :

- (1) Quantity : or unity, plurality, universality;
- (2) Quality : or reality, negation, limitation;
- (3) Relation : or substantia-
lity, causality, reciprocity;
- (4) Modality : or possibility,
actuality, necessity;

The Ideal categories of Plotinus are :

- (1) Spiritual Essence and Spiritual Life;
- (2) Difference and Sameness;
- (3) Stability and Movement, or Permanence and Change.

Causal, pertaining to the realm of causes and origins.

Causality (see Categories).

Causes, the four principal Causes, according to Aristotle, are :— Final, Efficient, Formal, and Material; each of these is potential (in capacity) or actual (in energy), simple or complex, proximate or remote, essential or accidental. These are called the sixty-four modes of causation.

Other classifications of Causality are :—

Primary and Secondary,
Prior and Posterior,
Ideal and Actual,
Divine, Spiritual, Human, and Natural.

Catharsis, purification or purgation from the attachments and defilements of Matter.

Chance, or Fortune, that which happens without any apparent cause; it is attributed to Chance because the cause cannot be determined, but in the absolute sense all events have their causes, whether apparent or unapparent, proximate or remote.

Change (see Categories).

Chaos, that which is without Order : the primordial Void, the unformed Deep (see Æther).

Concept, that which expresses the essence of the object for which it stands. It is a generalization of a number of particular conceptions or beliefs.

Condition (see Categories); *Conditions of Existence* (see Planes).

Contiguity, that which is proximate or intimately related. (See Association of Ideas.)

Contradiction, the Law of Contradiction is one of the fundamental principles of discursive reasoning processes, which depends

upon the fact that two different and opposing conceptions cannot be true in the same sense at the same time from the same viewpoint. A denial of this law would imply that no reliance could be placed upon the conclusions arrived at by the dianoetic mind.

Cosmocrators, literally, "world-rulers," the proximate rulers of the celestial orbs, operating from the Archons.

Correspondence, Law of, based on the Hermetic Axiom : "as Above; so below." The below is not the same as the Above, but that which is below is an expression, reflection, or manifestation of that which is Above. The Law of Correspondence governs the analogies and relations between the subjective and objective, the intelligible and sensible, the spiritual and corporeal, the heavenly and earthly.

Cosmos, Order, beauty, the Universe considered as an ordered whole (see Macrocosm).

Cosmogony, the generation or origination of cosmoi, worlds, or universes; or a theory respecting it.

Cosmology, the Science of Universes, Worlds, Planes, Realms, or Conditions of existence and subsistence.

Corically, pertaining to the Soul's descent into Matter,—its dying to things supernal.

Crater, or "Cup," a vortex or receptacle for gnostic and vital forces.

Criterion, a standard of judgement or certitude, e.g. :—

Experience,—that which is confirmed by actual experience and life;

Universality,—that which is confirmed by the testimony of Tradition and universal opinion;

Adequacy,—that which is integral and complete, which is applicable from all the principal

aspects of a subject and fulfils all the fundamental conditions;

Reason,—that which is confirmed by the operations of the dianoetic mind which reasons scientifically.

Intuition,—that which is confirmed by interior realization;

Revelation,—that which is confirmed by supernal inspiration and spiritual vision.

Critical Method, one of the metaphysical modes of considering Truth. The "critiques" of Kant are : of pure reason, of practical reason, and of judgement.

Other Modes are the empirical and pragmatic, the sceptical and dogmatic, the scientific and philosophical, the religious and mystical. (See Metaphysical Modes.)

Daimon, an angelic minister betwixt man and the Divine,—a Guardian Angel, which aids the Soul in its perfective redemption.

Deduction, reasoning from universals to particulars, from causes to effects; the reverse of Induction. (See *A priori*.)

Demiurgus, the Fabricator or Creator of Wholes, the Great Architect, or Artificer of the Manifested Worlds.

Deutero-type, a second type, reflected from the prototype or first type.

Dianoësis, the act of reasoning or forming a conception.

Dianoetic Mind, that which reasons scientifically, deriving its principles from Intellect, Nous, or Spirit.

Dianoia, the discursive energy of reason; the reasoning faculty; one of the four Platonic Gnostic powers of the Soul. (See Eikasias, Pistis, Noësis.)

Dialectic, the consideration of First Principles which ascends from the hypothetical through Logic and passes on to the unhypothetical beyond the sphere of Logic; it progresses through reason and arrives at intuitive or spiritual perception of self-evident Truth.

Difference (see Categories).

Dogmatic Method, one of the metaphysical Modes of considering and expressing Truth. (See Metaphysical Modes.)

Doxastic, from "*doxa*"—opinion. Empirical knowledge derived from the opinions of others and not from reasoning or dianoia.

That which knows a thing *is*, but not *why* it is, *i.e.*, it is ignorant of the cause.

Dynamic, Power, Potency, Energy. (See Static.)

(To be continued.)

JEWELS

"Men are members each of many,
The self-same stuff in all as any.
When fortune wrings a single limb,
Others sympathize with him.
How shouldst thou to man pertain
Who carest not for other's pain."—Saadi.

* * * *

"To smile in your brother's face is alms."—Mohammed.

* * * *

"All trials are but the purifying of love."—Fénélon.

JEWEL

"We must dedicate our life and all our actions to God, but we must also offer them to Him every day, for in this daily renewing of our oblation, we pour upon our actions the strength and virtue of love, by a fresh uniting of our heart with the Divine Glory, by means of which it is ever more and more sanctified. Besides this, let us hundreds of times in the day, unite our life to Divine Love, by the practice of ejaculatory prayers, elevation of the heart, and spiritual retreats; for these holy exercises, lifting our minds up continually to God, eventually bear also up to Him all our actions."—Fénélon

EDITORIAL

SEASONAL GREETINGS.

Winter, in the silent moods of Nature, speaks of Tao, the Unmanifest, Whose activity is all within, unseen, but potent.

The coming of Tao is like a mystical birth in the Soul which brings peace and joy to the heart of man.

To all our Readers we send the earnest prayer that Tao, the Holy One, may come, and that His Presence may be very near to them, now, and throughout the New Year.

WORDS.

Some of the articles of our present issue deal, directly or indirectly, with the significance and importance of Words; in this connection the following extracts from Jowett's Introduction to his translation of Plato's "Cratylus," may be of further interest:—

"Man is man because he has the gift of speech . . .

"Languages are not made but grow, but they are made as well as grow; bursting into life like a plant

or a flower, they are also capable of being trained and improved and engrafted upon one another . . .

"Language is an aspect of man, of nature, and of nations, the transfiguration of the world in thought, the meeting-point of the physical and mental sciences, and also the mirror in which they are reflected, present at every moment to the individual, and yet having a sort of eternal or universal nature. When we analyze our own mental processes, we find words everywhere in every degree of clearness and consistency, fading away in dreams and more like pictures, rapidly succeeding one another in our waking thoughts, attaining a greater distinctness and consecutiveness in speech, and a greater still in writing, taking the place of one another when we try to become emancipated from their influence. . . . Speech is not a separate faculty, but the expression of all our faculties, to which all our other powers of expression, signs, looks, gestures, lend their aid, of which the instrument is not the tongue only, but more than half the human frame."