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THE SIMPLE WAY OF LAO TSZE

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

YANG AND YIN.

The Rhythm of Life, which pulsates through the utterances of Lao Tsze, is the action of complementary principles.

In the "Tao-Têh Canon" there is much suggestive of the ebb and flow, the action and inter-action, of life and death, of existence and non-existence, of the higher and the lower, of the inner and the outer, of the strong and the weak, of the positive and negative, of the full and the empty, of expansion and contraction, of Heaven and Earth. But this does not imply dualism, in the ordinary sense, because there is always the underlying Unity,—Tao. However, to understand the significance of the basic principles, of which these duads are aspects, may lead to a fuller realization of the meaning of what only a paradox can contain.

Yang and Yin constitute the Primal Duad from which the idea of duality itself proceeds. The Manifested implies the Unmanifested: even as existence implies its own opposite,—non-existence. This is because all things are relative to Tao, the One Absolute, and therefore they are to be known only by their relations with each other.

Even as Tao is in and behind and above all existing things, so also are Yang and Yin.

From Yang is derived the idea of their existence: from Yin is the idea of their non-existence.

From Yang is their activity: from Yin their passivity. From Yang is their power to give: from Yin their power to receive.

In so far as things are of Yang, they belong more to

Heaven : in so far as they are of Yin, they belong more to Earth.

In Yang is their root form or paradigm and reason of existence : in Yin is their root substance, or primal matter and basis of existence.

The active union of Yang and Yin—form and matter—is the efficient cause from which all things spring.

Yang and Yin are like two great extremes which bound the immensity of Space, and from their inter-action is the perpetual generation which causes spatial emptiness to become manifested fullness.

“The Origin of Form.”

VI. The Spirit in the Void never dies.

It is called the Mother-Deep.

The opening of the Mother-Deep is called the Root of Heaven and Earth.

Ceaselessly, ceaselessly,
It nourishes and preserves :
Inexhaustible, without effort.

The Mother is Tao “conceived as having a name,” therefore She is the Root of Yang and Yin.

Between the highest Heaven and the nethermost Earth is the fathomless Void where the forms of all existence emerge from the opening of the Mother-Deep.

“Self-Manifestation through Contraries.”

II. In the manifested world all men, by knowing the splendour of beauty, know also ugliness when beauty is absent : by knowing the excellence of goodness, they recognize also that which is not good. Therefore, contraries give rise to the idea of each other :—existence implies non-existence ; that which is difficult implies that which is easy of achievement ; that which is long implies that which is short in measurement ; that which is high implies that which is low in elevation ; that which is shrill implies that which is bass in musical tone ; that which is before implies that which is behind in priority.

Therefore, the self-controlled man dwells in the balance which is beyond the action of contraries ; he teaches without

words; he inspires to action, but appears not to act; he produces but does not possess; he works without regard to the fruit of labour; he brings his work to perfection but does not claim reward.

Thus, holding nothing as his own, his own can never pass away.

Since the manifested world depends upon the "pairs of opposites," its nature is necessarily fluctuating and impermanent.

The Sage transcends all contrarities because he is rooted in the Mother-Deep.

"The Purpose of the Void."

V. Heaven and Earth are impartial, and, for their dispensations, use all things without distinction.

The Master is impartial; he acts without deliberation and regards all beings as sacred and alike.

The Void between Heaven and Earth is like a bellows. It is empty, yet not to be exhausted. It moves and sends out more and more.

But how soon do many words to exhaustion lead: be not thus, but walk the middle path.

Lao Tsze, like Socrates, draws his analogies from the most common and simple things of life, yet, invariably, they are wonderfully apt as illustrations.

However, he is conscious that no analogy can be perfect from every point of view, because this would imply that the analogy is identical with the thing in question. Therefore, the wise Old Teacher, after comparing Heaven and Earth to a bellows, gives the warning that to imitate a bellows is not the Middle Path!

The Simple Way is the Middle Path because it avoids all extremes.

"The Hidden Radiance."

VII. Heaven is eternal; Earth is perpetual.

They live not for themselves, therefore they are able long to endure.

The Master places his person behind, yet it is found in the foremost place. He lives not for himself, yet his person is preserved. Being the most unselfish of all, he endures and fulfils his prime purpose.

Perpetuity is not Eternity, for it is a constant process of becoming; whereas Eternity for ever IS.

The Master himself belongs to Heaven; his body belongs to Earth; but because he is eternal he has the Hidden Radiance whereby his body for ever endures. Tao is the Hidden Radiance, which makes all things new; thus, even the matter of body is transmuted and lifted up when man attains union with Tao.

“ Compensation’s Secret.”

XXXVI. If there is contraction, then before there was expansion.

If there is weakness, then before there was strength. If there is strength, then before there was weakness.

If thou aspirest to exalted places, then first learn the lowly stations to take.

If thou wouldst receive, then first learn how to give.

This is called “ Compensation’s Secret,” whereby the soft overcomes the hard, the weak prevails against the strong.

As a fish out of water is in danger, so a nation is in peril when its weapons of strife are paraded.

Compensation is an aspect of the law of cause and effect.

Causes precede effects. That which is nearer the cause can overcome that which is nearer the effect, even as that which is more allied to Heaven overcomes that which is more akin to Earth.

“ Returning to the Root.”

XVI. The void is to be filled, the tranquil essence steadfastly guarded.

All things arise into existence, yet pass on again to their source. They blossom into perfect form and return again to their root.

Returning to the Root is called Tranquillity, by which the Void is filled.

He who fills the void, knows the nature of Eternity. Realizing the Eternal is called Illumination.

Not knowing the Eternal is the cause of misery and error.

Knowing the Eternal leads to Integrality.

He who is Integral is just.

He who is Just is heavenly.

He who is of Heaven is nigh unto Tao.

And he who is of Tao endures for ever: though his body vanishes, it suffers no decay.

Because it has "put on incorruption." The Void is the womb of providential energy; Yang and Yin are like the systolic and diastolic action of rhythmic life. And this applies to Man as well as to the Universe. The Root is Tao as the Hidden Mother, the immutable Unity behind all transient duality.

"Tracing the Origin."

XXXIX. From of Old there are those possessing unity.

Heaven, possessing unity, thereby is bright and pure.

Earth, possessing unity, thereby is stable and secure.

Spiritual Beings, possessing unity, thereby are beyond all bodily form.

Space, in possessing unity, is made full.

All creatures, in possessing unity, are endowed with life.

Kings and rulers, possessing unity, are models of the world.

The Unity of all these is identical in essence.

Heaven, without purity, would be divided.

Earth, without stability, would disintegrate.

Spiritual Beings, with bodily form, would be subject to corruption.

Space, without its fullness, would soon be fathomed and exhausted.

All creatures, without life, would vanish from existence.

Kings and rulers, without dignity, would lose their moral sway.

The root of dignity is in humility: the foundation of the exalted is in lowliness.

Therefore, rulers and kings speak of themselves in lowly terms, as "solitary," "forsaken," "unworthy," for do they not by this acknowledge the root of their unity is in humility?

But the several parts of a vehicle do not produce its unity, and those who attain to unity neither wish to be isolated like a single gem, nor lost in the medley of common pebbles.

The realization of the Ideal of Unity, which is the same as Tracing the Origin, does not mean isolation and separation, but rather identification with the same Unity—Tao—who is within the All.

"Aspects of Tao."

XLII (Part). That which men dislike is to be called "solitary," forsaken," and "unworthy," yet these are the names taken by rulers and kings.

So it is that some are increased by being diminished, and some are diminished by being increased.

That which men teach by their actions, I make use of to instruct.

Thus, those who are violent and headstrong do not reach their normal end.

This is the foundation of my Doctrine.

The more the appearance of the personal self is increased, the less is Tao to be seen; the diminishing of the personal self is the increasing of the appearance of Tao.

"The Use of Non-Existence."

XI. Thirty spokes unite in the one hub of a wheel; but the usefulness of the wheel depends on the empty inner centre.

Moulded clay is fashioned into a vessel, but the usefulness of the vessel depends on the empty inner centre.

Doors and windows are cut to make a dwelling-place, but the usefulness of the house depends on its empty inner space.

Thus the value of existent things comes from the use of non-existence.

Existence implies Space.

Space implies Emptiness.

Emptiness implies Non-Existence.

Without non-existence there could be no emptiness.

Without emptiness there could be no space.

Without Space there could be no existence (*i.e.*, that which stands out).

"Emptiness and Nothingness."

XXIII (Part). Moderate thy speech and thus attain spontaneity.

A gust of wind does not outlast the morning; a squall of rain does not outlast the day.

To what power are these things due?

The inter-relations of Heaven and Earth.

But even Heaven and Earth persist not the same in their action; so, how much less does that of man.

All activities are like processes between extreme emptiness and fullness, nothingness and real being.

Spasmodic acts do not long persist, but perfect spontaneity is continuous steady progress towards the goal of plenary being.

“Practising Serenity.”

IX. It is better to withhold than to fill to overflowing : it is better to refrain than to push to the extreme.

Continual excess wears away the keenest instrument.

You may fill your house with gold and precious stones, but who can guard them with security? Wealth and glory lead to vanity, to cares which spoil your peace.

To accomplish great deeds, to merit honour, and then to retire into oneself—this is the Way of Heaven.

To accomplish a great deed is like going to an extreme; but extremes are to be avoided. Therefore, the Sage does not identify himself with his deed, nor with its merits, but retires to his innermost centre. Thus, he abides in serenity.

“Reverting to Simplicity.”

XXVIII. He who knows paternal strength but still retains maternal greatness becomes a universal channel of Everlasting Grace.

As a universal channel, this Grace will never leave him; he thus regains his innocence of childhood pure.

He who knows the Light of Heaven but still remains obscure on Earth becomes a universal model.

As a universal model, Eternal Grace will never fail him; he thus regains his pristine freedom.

He who his inner Glory knows, but still his lowness keeps, becomes a universal chalice.

As a universal chalice, the Eternal Grace will fill him; he thus regains his simple essence.

By the spreading of his simple essence, the Master useful vessels makes, which with wise administration bless all beings impartially.

He who contemplates the Supreme Tao effects the union of the indwelling Father-Mother from which blooms that pure childhood simplicity of Eternal Grace.

“Going back to the Cause.”

LII. In manifesting the world, Tao becomes the Universal Mother.

In the knowledge of the Mother is the knowledge of her children.

And this childhood being known, there is access to the Mother.

Thus, life is unaffected though body fade away.

He who closes his lips and shuts the doors of his senses, all his life is free from turmoil.

He who opens his mouth and spends his breath in vain pursuits, all his life cannot his safety keep.

In the perception of the smallest is the secret of clear vision; in the guarding of the weakest is the secret of all strength.

He who neglects the Inner Light is lost in body's darkness.

He who follows the Light of Heaven ever reflects its radiance.

This is called the Eternal Heritage.

“Holding on to Tao.”

LIX. In the regulation of mankind and in the serving of Heaven, there is naught that surpasses Moderation.

In this economy of action is the secret of foresight.

From the following of this foresight comes continual storing of the merits.

From this abundance of inner Grace comes the power which none can conquer.

If the inner power cannot be conquered, then its limits are unknown.

To have the power which knows no limits is to gain a kingdom's rule.

He who, by moderation, has gained the root of sovereignty, will surely long endure.

This it is to be deep rooted and to have a firm foundation in the lasting life and vision of the Everlasting Tao.

“*The virtue of Humility.*”

LXI. A great kingdom is like a downward-flowing river in which converge all the streams under heaven.

This is the feminine or passive attribute of the kingdom.

The feminine overcomes the masculine by stillness; but must be submissive in order to be still.

Thus, a great kingdom to smaller states down-flowing may gain them for its own.

While, if a little kingdom to greater states flows down, it may gain by their alliance.

Thus, the one overcomes by flowing down, while the other flows down and overcomes.

A great kingdom desires only to unite and nourish men.

A little kingdom desires only to enter in and serve men.

Both attain the object they desire,—but the greater must be lowly.

“*Practical Tao.*”

LXII. Tao is the hidden refuge of all creatures of the world.

It is the treasure of the good man; yet supports him who from goodness parts.

Beautiful words, through Tao, are fraught with potency.

Noble deeds, through Tao, are wrought with never-failing efficacy.

And even those who want in goodness are not by Tao forsaken.

The Son of Heaven (or Servant of Tao) sits enthroned, with his ministers three appointed.

One bears before him a symbol of his rank.

One escorts him with mounted retinue.

But the one who is most valued, humbly presents himself to Tao.

Why was Tao so prized by men of old? Because the Seeker found in It the object of his quest, and the sinner found in It remission of his sin.

Therefore, Tao is world-honoured by all who are under heaven.

“*Freedom of Action.*”

LXXIII. Courage carried to one extreme is the boldness that leads to death.

Courage carried to the other extreme preserves life by self-restraint.

Of these two, one benefits, the other harms, yet both are rejected by Heaven.

Who can discern the reason?

Even the Master must choose his line of action.

Heavenly Tao strives in neither direction, but is sure in all its action. It utters no sounds, but is sure in its response.

It does not call, but men come to It of themselves.

It does not plan, but is certain in all its works.

The Net of Heaven is vast and widely meshed, yet naught from it is ever lost.

“*Imitating Heaven.*”

LXVIII. A good warrior is not warlike.

A good fighter is not wrathful.

A good conqueror is not grasping.

A good master is not overbearing.

This is called the Virtue of non-striving.

This is the capacity of directing men.

This is being the compeer of Heaven—the highest ideal of all the ages.

“*Avoiding a Fall.*”

XIII. Avoid glory as you avoid shame.

Regard great trouble as you regard your body.

What is meant by: “Avoid glory as you avoid shame”?

The one connotes the other.

Obtain glory and you fear the loss of it.

Lose it and you fear the shame.

Fear is thus inseparable both from glory and from shame.

What is meant by: “Regard great trouble as you regard your body”?

We meet trouble because we have a body; if we had no body, how would trouble reach us?

Therefore, he who loves the Kingdom as he cares for his own body, may be trusted with the Kingdom.

“ Learning to be Still.”

XLIV. Which is more dear to you, your good name or your body ?

Which do you treasure more, your body or your wealth ?

Which makes you more unhappy, to profit or to lose ?

We must sacrifice much to gain great love. We must suffer great loss to obtain much treasure.

To know contentment is to fear no shame.

To know how to be still is to avoid destruction.

Thus doing, we shall long endure.

“ The Danger of Strength.”

LXXVI. Man at his birth is soft and tender ; but is rigid and hard at his death.

It is the same with everything.

In growth, trees and plants are pliant and tender ; but in death they are withered and tough.

Thus the hard and the strong have affinity with death ; but the soft and the tender are companions of life.

Therefore, he who relies solely on strength will not conquer ; a powerful tree invites the axe.

Thus, the place of great strength is below, but gentle softness dwells above.

The soft and the hard, the strong and the weak, as well as all such opposites are equally essential elements of duality. Both are good ; but strength is made perfect in weakness when man recognizes his dependence on the Divine.

“ The Value Set on Life.”

L. Men come forth into life ; men return with death.

Three out of ten follow the way of life ; three out of ten follow the way of death. While, again, there are three out of ten who live as men but pass on to the place of death.

And why is this so ?

Because they strive overmuch to perpetuate life.

What a Master is he, therefore, who takes hold of the Inner Life and knows the secret of its hidden springs.

In journeyings, he fears no danger.

In strife, he fears no weapon of war.

No power can strike the Inner Life ; no power can hold it ; no power can penetrate.

What a Master is he, therefore, who into the realms of death can bring the Inner Life.

"The Manifestation of Simplicity."

LXXXI. True words may not be pleasant; pleasant words may not be true.

The man of Tao does not dispute; they who dispute are not of Tao.

Those who know Tao are not "learned." Those who are "learned" do not know Tao.

The wise man does not lay up treasure; his riches are within.

The more he spends his resources for others, the more he increases his own store.

The more he gives to others, the more he has of his own.

The Tao of Heaven is all-pervading, but is hurtful to no one. This is the way of the Master, who acts but does not strive.

"Placing Oneself Last."

LXVI. The Great River and Sea, because they hold a lower place, are lords of a hundred streams.

This is the reason of their lordship.

This is why the Master, when wishing to elevate men, places himself in speech below them.

Thus, though he dwells above them, the people follow him with ease; though he is placed before them, he does not bar their progress.

Therefore, men exalt him with gladness, and never tire in his service.

And because he does not strive, no one in the world can strive against him.

JEWEL

"Three things hinder Tao: to see the good to be done and to neglect it; to hesitate when the occasion presents itself; and to know evil and follow it.

On the other hand, four things make Tao prosper: perfect calm with gentleness; respect with diligence in duty; humility with inner force; firmness and endurance."—Tze-Ya-Tze.

SEED THOUGHTS

“ By Mysticism we mean, not the extravagance of an erring fancy, but the concentration of reason in feeling, the enthusiastic love of the Good, the True, the One, the sense of the infinity of knowledge and of the marvel of the human faculties. When feeding upon such thoughts the ‘ wing of the soul ’ is renewed and gains strength ; she is raised above ‘ the mannikins of earth ’ and their opinions, waiting in wonder to know, and working with reverence to find out what God in this or another life may reveal to her.”—Jowett’s Introduction to Plato’s Phædrus.

“ Even if we were to suppose no more men of genius to be produced, the great writers of ancient or of modern times will remain to furnish abundant materials of education to the coming generation. Now that every nation holds communication with each other, we may truly say in a fuller sense than formerly that ‘ the thoughts of men are widened with the process of the suns.’ They will not be ‘ cribbed, cabined, and confined ’ within a province or an island. The East will provide elements of culture to the West as well as the West to the East. The religions and literatures of the world will be open books, which he who wills may read In the coming age we shall carry with us the recollection of the past, in which are necessarily contained many seeds of revival and renaissance in the future.”—Ibid.

“ Good intentions, and even benevolent actions, when they are not prompted by wisdom, are of no value. We believe something to be for our good which we afterwards find out not to be for our good. The consequences may be inevitable, for they follow an invariable law, yet they may often be the very opposite of what is expected by us All actions of which the consequences are not weighed and foreseen are of this impotent and paralytic sort, and the author of them has ‘ the least possible power ’ while seeming to have the greatest. For he is actually bringing about the reverse of what he intended.”—Jowett’s Introduction to Plato’s Gorgias.

“ We cannot with implicit confidence leap to the conclusion that every instance of so-called mystical experience furnishes us with a sure clue to the God whom our eager souls seek. To the mystic himself the experience is evidence enough. It lights his lamp and girds his loins for action ; it floods him with new power ; it banishes doubt and despair as the sunrise banishes darkness. He no more wants arguments now to prove God’s existence than the artist wants arguments to prove the reality of beauty or the lover does to prove the worth of love. But it is useless to claim that mystical experiences have such ontological bearing that they will settle for *everybody else* the reality of God”—Rufus Jones’ “ Studies in Mystical Religion.”

“ There have been religious geniuses in all ages and in all countries, who have had experiences of spiritual expansion. They have been made aware of a Realm of Reality on a higher level than that revealed through the senses. They have sometimes felt invaded by the inrush of a larger Life; sometimes they have seemed to push a door inward into a larger range of being, with vastly heightened energy. The experience is always one of joy and rapture; in fact it is probably the highest joy a mortal ever feels. But the significant fact is not the sense of expansion, or of freedom, or of joy. It is that such experiences minister to life, and conduce to the increased power of the race—*energy to live by actually does come to them from somewhere*. The universe backs the experience.”—Ibid.

“ Those who are finely sensitive to wider spheres of Reality impinging on their inner realm, and who correspond and co-operate with that More which seems continuous and conterminous with their lives, gain not only in *capacity* to correspond and co-operate, but also in power to overcome difficulties, and to put their lives into constructive service.”—Ibid.

JEWELS

“ The heavens are steadfast, not subject to generation; and souls which are of a heavenly nature are steadfast, not subject to the generation of desires, nor of anything of that kind; they are in some measure like unto God, Who never changes.”—St. John of the Cross.

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“ There is nothing in the visible and material world which does not signify something immaterial and reasonable.”—John Scotus Erigena.

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“ We are, none of us, at all better than we mean. A man is what he means and intends; and what a man means not, that he is not, that he does not.”—B. Whichcote.

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In the prayer of rapture, man is effaced from Self, so that he is not conscious of his body, nor of things outward and inward.

From these he is rapt, journeying first to his Lord, then in his Lord.

If it occur to him that he is effaced from Self, it is a defect.

The highest state is to be effaced from effacement.”—Al Ghazzali.

* * *

“ God does not lead all His Servants by one road, nor in one way, nor at one time; for God is in all things, and that man is not serving God aright who can only serve Him in his own self-chosen way.”—Tauler.

THE SOCRATIC MODES OF PHILOSOPHIZING

The most general division of the writings of Plato is into those of the Sceptical kind and those of the Dogmatical. In the former kind, nothing is expressly either proved or asserted : some philosophical question only is considered and examined, and the reader is left to himself to draw such conclusions and discover such truths as the philosopher means to insinuate. This is done, either in the mode of inquiry or in the mode of controversy and dispute. In the controversial or disputative mode are carried on all such dialogues as tend to eradicate false opinions, and this, either indirectly by embarrassing their maintainers and involving them in difficulties, or, directly by confuting them. In the inquisitive mode proceed those whose tendency is to raise in the mind right opinions, and this, either by exciting it to the pursuit of some phase of wisdom and showing in what manner to investigate it ; or by leading the way and helping the mind forward in the search. And this is effected by Dialectics and a process through opposing arguments.

The dialogues of the other kind—the Dogmatical or Didactic—teach explicitly some point of doctrine, and this they do either by laying it down in the authoritative mode, or by proving it to the reason in the demonstrative mode. In the authoritative mode the doctrine is delivered sometimes by the speaker himself magisterially, and at other times as derived to him by tradition from wise men. The demonstrative or argumentative method of teaching used by Plato proceeds in all the dialectic ways,—dividing, defining, demonstrating, and analysing, and the object of it consists in exploring truth alone.

The following table is framed according to the above division :—

| | | | |
|------------|---|---------------|----------------------------|
| Sceptical | { | Disputative | { Embarrassing (Endeitic). |
| | | Inquisitive | { Confuting (Anatreptic). |
| Dogmatical | { | | { Exciting (Peirastic). |
| | | | { Assisting (Maieutic). |
| | | Demonstrative | { Analytical. |
| | | Authoritative | { Inductional. |
| | | | { Magisterial. |
| | | | { Traditional. |

The philosopher, in thus varying his method and diversifying his writings into these several kinds means not merely to entertain with their variety, nor to teach on different occasions with more or less plainness and perspicuity, nor yet to insinuate different degrees of certainty in the doctrines themselves; but he takes this method as a consummate master of the art of composition in the dialogue-way of writing, from the different characters of the speakers, as from different elements in the frame of these dramatic dialogues, or different ingredients in their mixture, producing some peculiar genius and turn of temperament, as it were, in each.

Socrates, indeed, is in almost all of them the principal speaker; but when he falls into the company of some arrogant sophist, when the modest wisdom and clear science of the one are contrasted with the confident ignorance and blind opinionativeness of the other; dispute and controversy must, of course, arise, where the false pretender cannot fail of being either puzzled or confuted. To puzzle him only is sufficient, if there be no other persons present, but when there is an audience around them, in danger of being misled by sophistry into error, then is the true philosopher to exert his utmost and the vain sophist to be convicted and exposed.

In some dialogues Plato represents his great master engaging in conversation with young men of the best families in the commonwealth; when these happen to have docile dispositions and open minds, then is occasion given to the philosopher to call forth the latent seeds of wisdom,* and to cultivate the noble plants with true doctrine in the affable and familiar way of joint inquiry. To this is owing the inquisitive genius of such dialogues, where, by a seeming equality in the conversation, the curiosity or zeal of the mere stranger is excited; that of the disciple is encouraged; and by proper questions, the mind is aided and forwarded in the quest of truth.

At other times, the philosophic hero of these dialogues is

* We require *Exhortation* that we may be led to true Good; *Dissuasion* that we may be turned from things evil; *Obstetrication* that we may draw forth our unperverted conceptions; and *Confutation* that we may be purified from two-fold ignorance (*i.e.*, ignorance of ignorance).

introduced in a higher character, engaged in discourse with men of more improved understandings and enlightened minds. At such seasons he has an opportunity of teaching in a more explicit manner and of discovering the reasons of things, for to such an audience truth is due and all demonstration possible in the teaching of it. Hence, in the dialogues composed of these persons there naturally arises the justly argumentative or demonstrative genius, which is according to all the dialectic methods.

But when the doctrine to be taught admits not of demonstration,—of which kind is the doctrine of antiquities, being only traditional and a matter of belief; and the doctrine of laws, being injunctive and a matter of obedience; the air of authority is then assumed; in the former cases, the doctrine is traditional—handed down to others from the authority of ancient sages; in the latter, it is magisterially pronounced with the authority of a legislator.

The dialogues of Plato, with respect to their subjects, may be divided into the speculative, the practical, and such as are of a mixed nature.

The subjects of these last are either general, comprehending both the others, or differential, distinguishing them.

The general subjects are either fundamental or final; those of the final kind are love, beauty, good.

The differential class regard knowledge as it stands related to practice, in which are considered two questions:—one, whether virtue is to be taught, and the other, whether error in the will depends on error in the judgement.

The subjects of the speculative dialogues relate either to words or to things. Of the former sort are etymology, sophistry, rhetoric, poetry. Of the latter sort, are science, true being, the principles of mind, outward nature.

The practical subjects relate either to private conduct and the government of the mind over the whole man; or to his duty towards others in his several relationships; or to the government of a civil state and the conduct of a whole people. Under these three heads rank in order the particular subjects; virtue in general, sanctity, temperance, fortitude; justice, friendship, patriotism, piety; the ruling mind in a civil government, the frame and order of a state, law in general, and

lastly, those rules of government and of public conduct, the civil laws.—From Thomas Taylor's Introduction to his Works of Plato.

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The irony of Plato sometimes veils from us the height of idealism to which he soars. When declaring truths which the many will not receive, he puts on an armour which cannot be pierced by them. The weapons of ridicule are taken out of their hands and the laugh is turned against themselves.

The disguises which Socrates assumes are like the parables of the New Testament, or the oracles of the Delphian God; they half conceal, half reveal, his meaning. The more he is in earnest, the more ironical he becomes; . . . he sometimes appears to be careless of the ordinary requirements of logic. Yet in the highest sense he is always logical and consistent with himself. The form of the argument may be paradoxical; the substance is an appeal to the higher reason.

He is uttering truths before they can be understood, as in all ages the words of philosophers, when they are first uttered, have found the world unprepared for them."

—From B. Jowett's Introduction to the "Gorgias" of Plato.

JEWELS

"If you cleave to God, God will cleave to you with all that is God. What you formerly sought now seeks you, what you followed after now follows after you, and what you were obliged to avoid now avoids you; if you cling to God, you attract what is God-like, whilst all that is alien and unlike God falls away from you."—Eckhart.

* * *

"To know one's faults, and not to correct them; acting thus, a man loses himself and destroys his own life. This is the ruin of the principles of government and morals. The righteous man and the sinful man are shown by their words and deeds. Thus, he who rejects error, knows truth; he who hates evil, follows good. This wisdom (Tao) is in his speech. The teaching which has been handed down to our day, which gives happiness to the world, is what is called Tao. Sincere benevolence brings people what they need, without their seeking. To drive away the evils of this world is the work of goodness.

Goodness and loyalty, peace and justice (Tao) are the principles of the action of sovereigns; all beings are the instruments of these principles. He who ignores them will not attain his end."—Yu Tze.

MYSTIC VERSE

“Soul of my soul, draw my soul’s eyes to Thee,
 Set them upon my face; make me to be,
 By seeing Life and Light, the Light and Life I see.”
 —Phineas Fletcher.

* * *

“O make us apt to seek, and quick to find,
 Thou God most kind!
 Give us love, hope, and faith in Thee to trust,
 Thou God most just!
 Remit all our offences, we entreat,
 Most good, most great!
 Grant that our willing though unworthy Quest
 May, through Thy grace, admit us ’mongst the Blest.”
 —Thomas Heywood.

* * *

“Teach me Thy love to know
 That this new light, which now I see,
 May both the work and workman show;
 Then by a sunbeam I will climb to Thee.”
 —George Herbert.

* * *

“Eternal God, O Thou that only art
 The sacred fountain of eternal light,
 And blessed loadstone of my better part,
 O Thou my heart’s desire, my Soul’s delight,
 Reflect upon my Soul, and touch my heart,
 And then my heart shall prize no good above Thee;
 And then my Soul shall know Thee; knowing, love Thee;
 And then my trembling thoughts shall never start
 From Thy commands, or swerve the least degree,
 Or once presume to move, but as they move in Thee.”
 —Francis Quarles.

* * *

“Love darts all thoughts to its Belov’d; doth place
 All bliss in waiting on His grace;
 It languishes with hope to view Him face to face,
 And ushers in that Beatific Love,
 Which so divinely flames above,
 And doth to vision, union, and fruition move.”
 —Edward Benlowes.

“ There is in God, some say,
A deep but dazzling darkness; as men here
Say it is late and dusky, because they
See not all clear.

Oh for that Night! where I in Him
Might live invisible and dim.”

—Henry Vaughan.

* * *

“ A spark or ray of the divinity,
Clouded in earthly fogs, yclad in clay :
A precious drop sunk from Eternity,
Spilt on the ground, or rather slunk away.
We after fell into low phantasy
And after that into corporeal sense.
Thus groping after our own centre's near
And proper substance, we grew dark, contract,
Swallowed up of earthly life.”

—Henry More.

* * *

“ How long, great God, how long must I
Immur'd in this dark prison lie?
Where at the gates and avenues of sense
My soul must watch to have intelligence;
Where but faint gleams of Thee salute my sight,
Like doubtful moonshine in a cloudy night.
When shall I leave this magic sphere,
And be all mind, all eye, all ear?”

—John Norris.

* * *

“ There's nothing bright, above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of the Deity.

There's nothing dark, below, above,
But in its gloom I trace Thy love,
And meekly wait the moment when
Thy touch shall make all bright again.

The heavens, the earth, where'er I look,
Shall be one pure and shining book,
Where I may read in words of flame,
The glories of Thy wondrous name.”

—Thomas Moore.

PORPHYRY

ONE OF THE NINE INESTIMABLES.*

“The last two generations have seen a marked revival of interest in the speculative thought of later antiquity. As a consequence, the opinion of the learned world on the historical development and significance of Neoplatonism has undergone drastic revision.”

Thus writes Professor E. R. Dodds, of University College, Reading, in the Introduction to his “Select Passages illustrating Neoplatonism,” just published by the Society for Promoting Christian Knowledge, London. (Price 5/-.)

Most of the selected passages in the book are taken from Plotinus, “a thinker of first-rate speculative ability,” and from Proclus, “the Aristotle of Neoplatonism”; but there are several extracts from Porphyry, of whom Professor Dodds writes: “From the literary standpoint the most attractive of the post-Platonian writers is Porphyry, a charming moralist, a good stylist, and a man of wide culture.”

How excellent is this extract from Porphyry’s “Sententiæ” or “Gateway to the Spiritual World”:—

“The Soul is bound to the body in so far as she is directed towards the feelings which proceed from the body. She is loosed therefrom in so far as she is impassible to corporeal promptings.

What Nature has bound, Nature looses. What the Soul has bound, the Soul looses. It was Nature that bound body in Soul; but the Soul bound herself in body. Accordingly it is Nature that looses body from Soul; but Soul is loosed from body by Soul herself.

There are thus two kinds of death; that known to all, when the body is loosed from the Soul: that known to philosophers, when the Soul is loosed from the body. And the one death does not always accompany the other.”

Or, again, these extracts on Piety, from Porphyry’s “Ad Marcellam,” a little manual of devotion composed for the use of his wife:—

Of all thy doings and of thine every deed and word, let God be the present witness and examiner. Whatsoever good thing we do,

* The name given by Thomas Taylor to nine great Neoplatonists: Plotinus, Porphyry, Iamblichus, Proclus, Syrianus, Ammonius, Damascius, Olympiodorus, and Simplicius.

we must esteem God to be its author : but of evil things " the guilt lies with ourselves who made the choice, and God is guiltless " (Plato). Wherefore we must pray God for such things only as are worthy of Him : and ask those gifts which we can receive from none but Him. What comes not without toil and virtue, we must pray to attain it after toil : the prayer of the indolent is but vain speech. " That which, when gotten, thou shalt not keep, ask not of God ; for all that is of God's gift is inalienable, and what thou mayest not keep He will not give." (A Pythagorean proverb.) What thou shalt no more need when thou art quit of the body, that contemn : what shall be needful to thee hereafter, toward that direct thy discipline, and bid God be thy helper. Those things, then, which Fortune gives and oftentimes again retracts, thou wilt not ask for. Neither wilt thou make petition for any thing before the fit season, but only when God makes plain to thee the right desire implanted in thee by Nature.

God prizes not the words of the wise man, but his deeds. The wise adore God even when their lips are silent.

Man by his proper doing wins God's acceptance, and through assimilation of his own nature to the Blessedness which is beyond corruption, he makes himself divine.

I would have thee entertain no supposition concerning God that is unworthy of His blessed and incorruptible state.

It is the chiefest fruit of piety to honour God according to the custom of the country, yet not dreaming that His perfection needs anything from thee, but only because by His most awful and blessed sanctity He challenges thy worship.

JEWEL

" The ancients who wished to illustrate virtue throughout the empire, first ordered well their own States. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first made their hearts right. Wishing to regulate their hearts, they sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of the real nature of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then made right. Their hearts being made right, their persons were cultivated. Their persons being cultivated, their families were regulated, their States were rightly governed. Their States being well governed, the whole empire was made tranquil and happy."—Confucius.

SACRED MYTHOI OF HEROES

Epitomized with suggested lines of interpretation.

THE LABOURS OF HERCULES (*continued*).*

3. THE OXEN OF GERYON.

The Mythos.

Eurystheus bids Hercules to capture the Red Oxen of Geryon, a monster represented with three heads and three bodies, in the western island of Erytheia, situated off the coast of Epeirus.

On his mission to perform this task numerous incidents occur, all of which are not given here. He killed the two giants—Antæus and Busiris,—who opposed him on his journey from the east to the west; he erected his two Pillars—Calpe and Abyla—at what are now called the Straits of Gibraltar, by cleaving a mountain in two; he shot an arrow at the Sun because its heat oppressed him, and Helios, admiring his boldness, presented him with a golden crater or boat in which Hercules sailed across the ocean to Erytheia.

On landing he at once slew the monster Geryon, and also the two-headed dog Orthrus, and the giant Eurytion, who guarded the dark oxen of Hades which herded with the others.

Hercules then led the oxen away, and after many other adventures, during which he founded two cities and slew two princes who opposed him, he at last brought the oxen to Eurystheus, who sacrificed them to Hera.

The Clavis.

Geryon means "The Roarer or Shouter"; with his triple body and head he may be regarded as representing the three planes of the objective realms of existence, which are called into manifestation by creative sound, and continually give expression to that sound.

The Oxen of Geryon signify the natural cosmic forces imprisoned, as it were, in the realms of duality. They are red in colour, representing the lower and animal aspect which the forces have assumed.

* See issues Nos. 17 and 18 for previous articles of this Series.

Erytheia means "reddish"; it is like the ultimate condition of the precipitated cosmic forces which take on different colours as they proceed from the subjective realms Above (symbolically in the East) to the objective realms Below (symbolically in the West); red being the lowest colour of the visible spectrum.

Epeirus has to do with solid earth or "terra firma." The fact that the island Erytheia, where the oxen are herded, is said to lie off the coast of Epeirus, suggests the uncertainty and instability of duality which does not rest on a firm foundation.

Orthrus means "dawn-darkness." The dog with its two heads—light and darkness,—is the guardian on the threshold of duality where complementary aspects of generative force are operative.

Eurytion means "wide and far-reaching." As the guardian of the red oxen he is significant of the far-reaching effects resulting from the use and misuse of providential energy.

The Dark Oxen of Hades signify the perversion or inversion of cosmic forces.

The Two Pillars, Calpe and Abyla, denote the entrance into the realms of duality, the border-line, as it were, between the Subjective and the Objective, the Above and the Below.

The Golden Boat of Helios or Apollo is like the divine impulse or will which carries the Soul over the sea of objectivity.

Chrysaor means "golden-sword," an epithet of Apollo, showing the high origin of Geryon, of whom he is the father.

Gemini,—"The Twins," the Zodiacal Sign of Mutual Attraction and Unific Diversity, appropriately associated with this Labour.

Some inverted Geminian aspects to be overcome are: dualistic tendencies; vacillation; exaggeration; craftiness; restless, aimless, and wandering pursuits.

The pure influences of Gemini are such as produce a singleness of purpose amidst a multitude of undertakings, versatility, eloquence, resourcefulness, and precision; all these are suggestive when considered in connection with the capture of the Oxen of Geryon.

The relation of Mercury, the Planetary Lord of Gemini, with his restless activity, eloquence, and ingenuity, with this Labour, is readily to be seen.

The Exegesis.

The task of Hercules (the Soul) in this Mythos may be expressed as that of gaining Prudence to prevent the force of Providence being perverted by dualistic imprudence. In other words, it is the Soul's conquest over the limiting conditions of duality.

Providence is always good in its essence, but when participated in by secondary natures its force may be perverted or subverted, and thus, by the dual law of cause and effect, limitations and fetters are produced which it is the labour of the hero-soul to remove.

Therefore, Eurystheus (the Inner Monitor of the Soul) bids Hercules to go forth into the transient regions to gain control of the cosmic forces (oxen) which have been drawn down to the very last of things (Erytheia, the reddish land in the west where the sun sets), by the unsubdued, boisterous expressions of the threefold objective nature (Geryon), into whose keeping they have been given.

Before embarking on its quest the Soul must manifest its inherent power to control the fluctuating realms of duality, hence Hercules slays the two giants—Antaeus and Busiris—the adversaries who denote the reactional effects of the soul's out-going operations; he also erects his Two Pillars, evincing thereby the soul's prepotency over all transient opposing forces and principles.

The soul is a unity-in-multiplicity, being one in its essence but plural in its activity, therefore it is able to produce duality and multiplicity from unity and yet also resolve them back again.

However, the divine urge is needed ere the Soul proceeds forth from its unific essence into diversity of action; Hercules, feeling the fiery influence of Helios, responds with a shaft of aspirational-prayer (arrow) to the Lord of Light, who gives the Soul the power (golden boat) to sail over the trackless seas of transiency to the far country.

The slaying of the Guardians of the Oxen is only the first stage of this complicated labour, which enables the Soul to release the cosmic forces; but when liberated they are not easy to control. All the resources of Hercules are called into play in the arduous undertaking of directing the forces back to their source through numberless pathways and in the face of manifold difficulties.

Even Hera opposes him, but since Heracles is "the Glory of Hera," as his name suggests, Her opposition is simply instrumental in educing further his latent powers, so that eventually the forces of which She is Queen are consecrated to her Service when the Oxen are sacrificed by Eurystheus.

The Mythos is readily interpreted in terms of Man, the Microcosm, and the full elucidation of all its details affords a portrayal of the extraordinary ordeals and experiences which confront the Soul when it aspires to elevate and transmute the inherent powers and forces imprisoned in the very deeps of the body.

JEWELS

"Great works do not always lie in our way, but every moment we may do little ones excellently, that is, with great love."—St. Francis de Sales.

"He, who has deliberately made himself a loving slave of the Divine Goodness, has by that act dedicated to Him all his actions."—Ibid.

* * *

"Reason and Faith may kiss each other. To blaspheme Reason 'tis to reproach heaven itself and to dishonour the God of Reason. The light of Reason doth no more prejudice the light of Faith than the light of a candle doth extinguish the light of a star."

* * *

—N. Culverwel.

"Man does not perceive the Truth, but God perceives the Truth in Man."—Jacob Boehme.

* * *

"He who knows most grieves most for wasted time."—Dante.

* * *

"If thou be among people, make for thyself Love, the beginning and end of the heart.

If thou wouldst be a wise man, apply thine heart unto perfection.

If thou be powerful, make thyself to be honoured for knowledge and for gentleness."—Ptah Hotep.

MYSTICS AT PRAYER

“ Lord, teach me to know Thee, and to know myself.”—
St. Augustine.

* * *

“ I hymn Thee, O Blessed One, by means of voice, and I
hymn Thee, O Blessed One, by means of silence; for Thou
perceivest as much from silence spiritual as from voice.”—
Bishop Synesius.

* * *

“ When so it liketh Thee, love-sparks send Thou me;
Make mine heart all hot to be, burning in the love of
Thee.”—Richard Rolle, Hermit of Hampole.

* * *

“ Almighty God, grant me Thy grace to be faithful in
action, and not anxious about success. My only concern is to
do Thy will, and to lose myself in Thee when engaged in
duty. It is for Thee to give my weak efforts such fruits as
Thou seest fit; none, if such be Thy pleasure.”—Archbishop
Fénélon.

* * *

“ I would fain be to the Eternal Goodness what his own
hand is to a man.”—“*Theologica Germanica*.”

* * *

“ O Lord, I wish for the love of Thee to keep from all sin
to-day. Help me this day to do all I do to Thy glory and
according to Thy dear will, whether my nature likes it or
not.”—“*The Friend of God from the Oberland*” (14th cent.).

* * *

“ Praised be Thy Name, not mine; magnified be Thy
work, not mine; blessed be Thy Holy Name, but to me let no
part of man’s praise be given.”—Thomas à Kempis.

* * *

“ Punish me for my sins in this finite life.”—S. Catherine
of Siena.

* * *

“ Thy creatures wrong Thee, O Thou Sov’reign Good,
Thou art not lov’d, because not understood.”

—Madame Guyon.

“Give me leave, O Lord, to lament our blindness and ingratitude. We all live deceived, seeking the foolish world, and forsaking Thee Who art our God. We forsake Thee, the Fountain of Living Waters, for the foul mire of the world.”—Molinos.

* * *

“Restless is my heart, O Lord, because Thy love hath inflamed it with such a desire that it cannot rest but in Thee alone.”—Cardinal Nicholas de Cusa.

* * *

“Thanks be to Thee, O my Light, Eternal Light, Light unailing, O highest and changeless Good, before Whose presence I, Thy poor and humble little servant, stand. Lo, I see a light shining in the darkness. Thanks be to Thee.”—Gerlac Petersen.

* * *

“Let my love rest in nothing short of Thee, O God. Kindle and inflame and enlarge my love. Enlarge the arteries and conduit-pipes by which Thou, the Head and Fountain of Love, flowest in Thy members, that being abundantly quickened and watered with the Spirit I may abundantly love Thee. Put Thine own image and beauty more and more on my soul.”—Francis Rous, a Cromwellian mystic.

* * *

“O my God, I’ll bless Thee for those eternal treasures that are in Thy self, though I should never taste of them.”—N. Culverwel, Cambridge Platonist.

* * *

“O my God, preserve me from the fatal slavery that men madly call liberty. With Thee alone is freedom. It is Thy truth that makes us free. To serve Thee is true dominion.”—Archbishop Fénelon.

JEWEL

“As God, by the ministry of Nature, gives to each animal the instincts necessary for its preservation and for the exercise of its natural powers; so if we do not resist God’s Grace, He gives each of us the inspirations necessary to live, to work, and to preserve our spiritual life.”—St. Francis of Sales.

A PHILOSOPHICAL GLOSSARY

Simplified explanations of some important terms used in philosophy.

(Continued.*)

- Eclectic*, choosing or selecting from the works and doctrines of others. All Systems of Thought are eclectic in so far as they are not original, and incorporate ideas from other teachings.
- Ecstasy*, a standing outside of oneself; a state in which the consciousness is so exalted that awareness of the bodily senses is suspended.
- Ectype*, a worked-out or manifest type. Everything in Nature is an ectype in respect to its original type. (See Types.)
- Efficient Cause*, the moving or active cause; one of the four classes of Causes according to Aristotle: (1) Final, (2) Efficient, (3) Formal, (4) Material.
- The Final Cause of a thing is the Object or End for which it is produced; the Efficient Cause is the active producer; the Formal Cause is that which the thing expresses or represents; the Material Cause is the Matter out of which it is produced.
- Egersis*, an awakening or rising-up out of a state of lethargic indifference. A resurrection.
- Eidesis*, knowledge, skill, or ability derived through contact with externals.
- Eidolon*, the Image Body or Etheric counterpart of the physical body.
- Eidos*, the form, type, or exemplar according to which a thing is produced. (See Ideas.)
- Eikasia*, conjecture, probability, inference; knowledge derived from appearances. One of the four Platonic Gnostic powers of the Soul. (See *Dianoia*, *Pistis*, *Noesis*.)
- Eikon*, or *Icon*, an image, a likeness, or representation, semblance, or simile. Eikons are often pictorial.
- Einai*, "to be," to subsist; a term employed to denote noumenal and subjective being as contrasted with the phenomenal and objective.
- Eironeia*, irony, dissimulation; ignorance purposely affected to provoke or confound an opponent. A Socratic Method.
- Eiskrisis*, a term used to denote the sacred influences which may become attached to objects. (See *Immixture*.)
- Elective Power*, freewill, choice, or volitional power. (See *Freewill*.)
- Elements*, the ultimate constituents of any kind of matter or substance—physical or metaphysical. The simple components upon which a thing is based.
- Elenchos*: *Elenctic* (adj.), refutation, or contradiction; that part of an argument upon which its conclusiveness depends; in Logic, a syllogism which leads to self-contradiction.
- Emanation*, the procession of the unmanifested into manifestation; the projection of subjectivity into objectivity.
- Empiric*, founded on experiment; depending upon observation of phenomena. The Empiric Method is inadequate when it does not give due consideration to science and theory.
- Empsychos*, endowed with Soul; animated, living.
- Empyrean*, the highest heaven, or realm of the Fire of God.

* For the first section of this Glossary see the previous issue.

- Endeictic*, showing forth or exhibiting by dialectic skill. A Socratic Method.
- Energy* or *Energeia*, that which is in action or operation as opposed to that which is in capacity; the actual as distinct from the potential.
- Ennoia*, interior perception or intuition of abstract ideas.
- Entelechy* or *Entelecheia*, the complete actualization of potential formative capacity. A fully energized Soul is the entelechy of the body which it actuates.
- Entity*, a being or thing having separate existence.
- Episteme*, knowledge of First Principles and Real Being.
- Epithumia*, yearning, longing; a Platonic term used to denote the irrational and desire nature as a whole. In its better sense Epithumia is aspirational.
- Epopt*, a Seer or spectator of Truth; an initiate, an eye-witness, a beholder, one who sees great mysteries.
- Essence*, that which makes a thing to be what it is.
- Eternal*, the Timeless, beyond all conception of duration; beginningless and endless; that which for ever IS, unconnected with Time.
- Etheric* or *Aetheric*, the next grade of substance within and beyond physical matter; less subtle than azonic or astral matter, but more subtle than the physical.
- Eudoxia*, right opinion, or good judgement.
- Eunoia*, a benevolent mind, an understanding heart.
- Euresis*, or *Heuresis*, discovery, invention; the imaginative or inventive faculty of the self-active mind.
- Evil*, the consequence of perverting providential energy through inordinate use of the freewill. Evil has no real existence as a thing-in-itself, but appears when there is a deprivation of Goodness.
- Evolution*, the process of unfolding latent potentialities; the projection or emergence of innate subjective types, forms, or principles, under objective conditions of Time and Space.
- Exegesis*, a setting-forth, explanation, or interpretation.
- Existence*, that which stands out, emerges or appears on any plane of being, life, or intelligence.
- Experience*, practical acquaintance by contact, observation, or experiment. (See Criterion.)
- Extension*, the condition of that which exists in Time and occupies Space as a result of the union of Form and Matter. The Formative Principle gives temporal and spatial extension to formless matter.
- Faculty*, ability to operate or energize; capacity to act; aptitude.
- Fate*, that which is decreed by the Law of Cause and Effect. It is the executive aspect of Divine Providence, but does not imply any Fatalism, for it is the Law by which the acts of a free will produce their necessary effects.
- Final Cause*, the End or Object for which a thing exists. (See Causes.)
- Finite*, having a limit, end, or boundary; as opposed to the Infinite or Illimitable.
- Force*, the exercise of power; the various aspects of energy are forces.
- Form*, the principle by which a substance receives an individual and distinctive appearance; it is the substanting type or pattern of body.
- Formal Cause*, that which supplies the type or form according to which a thing is produced.
- Formative*, Having the power to impart Form.
- Fortune*, that which seems to occur by Chance because the Cause is not perceived; but since there is a cause for every effect, nothing can happen by Chance, accident, or Fortune.
- Freewill*, the Elective Power of the Soul.
Inasmuch as the Soul is self-motive it possesses freedom of volition, but this does not neces-

- sarily signify freedom of action, because each act of the free will produces an effect, and each effect influences subsequent freedom of action. The Soul can always will, but cannot always accomplish what it wills.
- Generation*, the process of birth, or "becoming"; all generated things are transient because they follow the sequence of birth, growth, decay, and death. Eternal natures never die, hence they are not born or subject to generation.
- Gnosis*, knowledge, especially of the intelligible or spiritual.
- Golden Age*, the Edenic epoch; the purest period of a cycle of activity.
- Henosis*, at-one-ment with the ONE; union with the Divine.
- Hierarchy*, an Order or Choir of Holy Beings, Angels, or Celestials. Such as the Kerubim, Seraphim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels.
- Hieratic*, that which is sacred or consecrated.
- Homogeneous*, the undifferentiated; that which is of the same kind or genus.
- Hosia*, the Divine Law.
- Hosioties*, Holiness, or right relationship with the Divine Law.
- Hyle*, literally means wood. A term used to denote Matter as a principle capable of receiving Form. That which is hylic is material as contrasted with that which is spiritual.
- Hyparxis*, the first principle, summit, or essential root of a thing; the characteristic essence of any nature through which it is what it is.
- Hyponoia*, a hidden significance which may lie beneath the apparent meaning.
- Hypostasis*, that which stands under; a self-subsistent principle upon which secondary natures depend.
- Hypothesis*, a proposition or thesis provisionally accepted as a basis for analysis.
- Icon*, see Eikon.
- Idea*, in the Platonic sense an Idea is a formative principle, a primary pattern or paradigm, an archetype, a subjective or intelligible image of a divine thought. Man is made in the divine image, hence the divine Idea of Man is Archetypal Man.
- Ideal*, an Ideal is an Idea considered as an object of realization or attainment.
- Illative*, the illative faculty of the mind is that which draws conclusions or inferences from the relation or association of thoughts or intellections.
- Image*, a representation, likeness, reflection, or imitation.
- Imagination*, the image-making faculty; the power of the mind to reproduce ideas and intellectual conceptions. In its lower aspect it is Phantasy, which is a passive perception of astral phenomena.
- Immanence*, that which abides within; the indwelling. God is Immanent, but also Transcendent.
- Immixture*, that which becomes associated or attached without losing its essential character. (See Eiskrisis.)
- Immortal*, that which is not subject to death; indeprivable life. (The Eternal is indeprivable being).
- Imparticipable*, that which is not consubsistent with subordinate natures; it is exempt from its participants, yet produces things which may be participants. The Infinite is imparticipable because no finite nature can participate in Infinitude, yet the finite could not exist without participating in that which flows from the Infinite. There is a relative infinitude in that which flows from the Infinite, but absolute Infinitude is imparticipable.
- Incarnation*, manifestation in a body of flesh.
- Incorporeal*, without a body: that which is immaterial.
- Induction*, reasoning from particu-

- lars to universals; the reverse of deduction (see *A posteriori*).
- Ineffable*, the Unutterable; that which cannot be named; the Inexpressible.
- Inerratic*, the Sphere of the "Fixed" Celestial Bodies.
- Inference*. (See Eikasias.)
- Infinite*, the Illimitable, Boundless; without beginning or end. There can be only One Infinite, Who is the Absolute God.
- Innate Ideas*, aspects of Truth inherent in the Soul, independent of sensible perception. *A priori* knowledge.
- Inspiration*, Spiritual or Divine Enthusiasm or Exaltation, in which the faculties of a secondary nature are animated by superior principles.
- According to Plato there are four kinds of Inspiration whereby the Soul may be elevated to natures above itself and conjoined with the Divine: (1) the Musical; (2) the Telestic (q.v.); (3) the Prophetic; and (4) the Amatory.
- Instinct*, impulse arising from the unconscious or subconscious; astral perception or apprehension, as distinct from intellectual (see *Intuition*).
- Integrity*, wholeness, completeness, and comprehensiveness. A thing is integral when it is composed of all the essential constituents necessary to render it a complete and perfect whole.
- Intellect*, that which "Knows." In the Platonic connotation Intellect is equivalent to "Nous" (q.v.); it is the principle above the Soul—the Spiritual-Mind—which perceives the Intelligible (q.v.).
- Intelligible*, that which is truly knowable, possessing Real Being, as opposed to the Sensible. Intellect knows the Intelligible by interior union with it; whereas the Sensible is known by the external contact of sensations.
- Intuition*, intellectual or spiritual perception without the process of reasoning; direct cognition of abstract ideas or aspects of Truth.
- Involution*, the unfolding or introducing into the natures which are Below the capacity to evolve and progress toward that which is Above.
- Irrational*, void of reasoning or rational power.

(To be continued.)

EDITORIAL

THE VOICE OF THE MYSTICS.

The language of the Mystic is very distinct from that of the philosopher and the scientist. The latter speak for the most part from and to the "head," whereas the mystic expresses himself spontaneously without consciously using or appealing to the "head." This does not mean that his utterances are contrary to Reason, but rather, if he is truly inspired, that his Soul is energizing above the ordinary mind. He sings his song of mystical love with the spontaneity of a bird, and his "soulful words flow of themselves just because they are soulful."

There has been a succession of Mystical Poets all through the ages.

We hope a few selections from their works will be appreciated by our Readers.

SUMMER RETREAT.

It is intended to hold a Summer Retreat for Mystics during the months of June, July, August, and September at Harlech, North Wales, in the vicinity of ancient Druidic remains.

We shall be happy to send particulars of this Retreat to any of our Readers who would like to spend their Summer Holiday in this manner.

In a Retreat, every day is a Holy Day, and the benefits to be derived are all-comprehensive.