

THE SHRINE OF WISDOM

VOL. V., No. 20.

SUMMER SOLSTICE, 1924

DRUIDIC TRIADS



The Three Unities

1. There are three primeval Unities, and more than one of each cannot exist : One God ; one Truth ; and one point of Liberty ; and this is where all opposites equiperorate.

2. Three things proceed from the three primeval Unities : all life ; all goodness ; all power.

3. God consists necessarily of three things : the Greatest in respect of life ; the Greatest in respect of knowledge ; and the Greatest in respect of power ; and there can only be one of what is greatest in any thing.

4. Three things it is impossible that God should not be : whatever perfect Goodness ought to be ; whatever perfect Goodness would desire to be ; and whatever perfect Goodness can be.

5. There are three witnesses of God in respect of what He is, has done, and will do : Infinite Power ; Infinite Knowledge ; and Infinite Love ; for there is nothing that these cannot perform, do not know, and will not bring to pass.

6. There are three ultimate ends of God's Plan in giving existence to every thing ; to weaken evil ; to strengthen the good ; and to manifest all discrimination and differentiation, that what ought to be might be known from what ought not to be.

7. There are three things which God cannot but perform : what is most useful ; what is most necessary ; and what is most beautiful of all things.

8. There are three stabilities of all existence : what cannot be otherwise ; what need not be otherwise ; and what cannot be conceived as better ; and in these will all things end.

9. There are three things which necessarily exist: the supreme Power, the supreme Intelligence, and the supreme Love of God.

10. There are three characteristics of God: complete Life; complete Knowledge; and complete Power.

11. There are three causes of living beings: the love of God in accord with the most perfect intelligence; the understanding of God knowing all possible means; and the power of God in accord with supreme will, love, and intelligence.

*The Three Circles.**

12. There are three Circles of Existence: the Circle of Ceugant, where there is nothing but God—of living or dead—and none but God can traverse it;

The Circle of Abred, where all things are by nature derived from death, and man traverses it; and

The Circle of Gwynvyd, where all things spring from life, and man shall traverse it in heaven.

13. There are three states of existence of living bodies: the state of Abred in Annwn; the state of liberty in humanity; and the state of love,—that is, of Gwynvyd in heaven.

14. There are three necessities of all animated existences: a beginning in Annwn; progression in Abred; and plenitude in heaven,—that is, in the Circle of Gwynvyd; without these three things nothing can exist but God.

15. Three things are necessary in Abred: the least of all animation, and thence a beginning; the material of all things, and thence increase which cannot take place in any other state; and the formation of all things out of the dead, hence diversity of existence.

* The Three Circles correspond in a general way with the three primary conditions of existence:—

- 1.—The Divine and Superessential.
- 2.—The Subjective and Supersensible.
- 3.—The Objective and Sensible.

1. *The Circle of Ceugant* is the Circle of Infinity, the Absolute, the Immutable, the Eternal.

2. *The Circle of Gwynvyd* is the Spiritual Realm, Heaven, the Circle of Felicity, Bliss, and Immortality.

3. *The Circle of Abred* is the Realm of Corporeal Existence, Transiency, the Circle of Change, of Growth, and Mortality.

Annwn is the Great Deep, the Void, the Abyss, the Nethermost, the Ultimate Extremity from God.

16. Three things cannot but happen to all living beings by the Justice of God : co-suffering in Abred, because without that none could obtain the perfect knowledge of any thing ; co-participation of equal privilege in the love of God ; and co-ultimity, through the power of God, in respect of justice and mercy.

17. There are three necessities of Abred : to collect the materials of every nature ; to collect the knowledge of every thing ; and to collect strength to overcome every adversity and Cythraul,* and to be divested of evil ; without this traversing of every state of life no animation or species can attain to plenitude.

18. There are three principal calamities of Abred : necessity ; forgetfulness ; and death.

19. There are three principal indispensables before fullness of knowledge can be obtained : to traverse Abred ; to traverse Gwynvyd ; and the remembrance of all as far as Annwn.

20. Three things are indispensably connected with Abred : lawlessness, for what is done cannot be otherwise ; the escape of death from evil and Cythraul ; and the increase of life and goodness, by being divested of evil in escaping death ; and this from the love of God embracing all things.

21. There are three instrumentalities of God in Abred for the subduing of evil and Cythraul and the escaping from them towards Gwynvyd : necessity ; forgetfulness ; and death.

22. There are three primary contemporaries : man ; liberty ; and light.

The Three States of Man.

23. There are three necessary obligations of man : to suffer ; to change ; and to choose ; and while he has the power of choosing, the other two are not known before they happen.

24. There are three equiportions of man : Abred and Gwynvyd ; necessity and liberty ; evil and good ; all equi-ponderate, man having the power of attaching himself to the one he chooses.

25. From three things will the necessity of Abred fall on man : from not endeavouring to obtain knowledge ; from non-attachment to good ; and from attachment to evil ; as a result

* *Cythraul* is the principle of Destruction, tending toward Nothingness.

of these he will fall to his connatural state in Abred, whence he will return as at first.

26. From three things will man fall of necessity in Abred, though he has in everything else attached himself to Good : from pride even to Annwn ; from falsehood to the resultant condition of ignorance ; from unmercifulness to a corresponding condition of animality, whence he returns to humanity, as at first.

27. There are three primaries of the state of man : the first accumulations of knowledge, love, and power, without death. This is not possible, in virtue of liberty and choice, previous to humanity : these are called the three victories.

28. There are three victories over evil and Cythraul : knowledge ; love ; and power ; for these know, will, and can do, in their conjunctive capacity, what they desire ; they begin in the state of man and continue for ever.

29. There are three privileges of the state of man : equi-ponderance of good and evil, whence comparativity ; liberty of choice, whence judgement and preference ; and the origin of power proceeding from judgement and preference, since these must necessarily exist before any other action.

30. There are three inevitable differences between man and any other living being and God : man is finite which God cannot be ; man had a beginning which God could not ; man must needs alternate his condition successively in the Circle of Gwynvyd, from not being able to endure the Ceugant, but God needs not, being able to endure all things and that consistently with felicity.

The Three Paths.

31. There are three primaries of Gwynvyd : cessation of evil ; cessation of want ; and cessation of perishing.

32. There are three restorations of the Circle of Gwynvyd : original Awen ;* original love ; and primitive memory ; because without these there can be no Gwynvyd.

33. Three things distinguish every animate being from others : Awen ; memory ; and perception ; these will be complete in every one and cannot be common to any other

* *Awen* means Genius or the potential powers of each individual which have to be actualized.

living being; each will be plenary, and two plenaries of any thing cannot exist.

34. There are three things which God has given to every living being: namely, the plenitude of his species; the distinction of his individuality; and the characteristic of an original Awen as different from others; this constitutes the complete self of every one as apart from all others.

35. From understanding three things there will ensue the diminution and subjugation of all evil and death: their nature; their cause; and their operation; and this will be obtained in Gwynvyd.

36. There are three stabilities of knowledge: to have traversed every state of life; to remember every state and its incidents; and to be able to traverse every state, as one would wish, for the sake of experience and judgement; and this will be obtained in the Circle of Gwynvyd.

37. There are three characteristics of every living being in the Circle of Gwynvyd: vocation; privilege; and Awen; nor is it possible for two beings to be identical in every thing, for every one will be complete in what is characteristic of him; and there is nothing complete without comprehending the whole quantity that can possibly belong to it.

38. There are three things that none but God can do: to endure the eternities of Ceugant; to participate of every state without changing; and to ameliorate and renovate every thing without causing the loss of it.

39. There are three things that can never be annihilated, because of their unavoidable possibilities: form of existence; quality of existence; and utility of existence; for these, divested of their evils, will persist for ever, whether animate or inanimate, as beautiful and good aspects of the Circle of Gwynvyd.

40. There are three excellencies of changing condition in Gwynvyd: instruction; beauty; and repose, from not being able to endure the Ceugant and Eternity.

41. There are three things on their increase: fire or light; understanding or truth; and the Soul or life; these will prevail over every thing, and then Abred will end.

42. There are three things on the wane: the dark; the false; and the dead.

43. Three things acquire strength daily, there being a majority of desires towards them : love ; knowledge ; and justice.

44. Three things grow more enfeebled daily, there being a majority of desires towards them : love ; knowledge ; and injustice.

45. The three plenitudes of Gwynvyd are : participation in every nature with a plenitude of one predominating ; conformity with every Awen and in one excelling ; love towards every living being and existence and towards one, that is God, above all ; in these three ones will the plenitude of heaven and Gwynvyd consist.

46. There are three essentials of God : to be infinite in Himself ; to be finite to the finite ; and to be co-united with every state of animated beings in the Circle of Gwynvyd.

—(From “ Barddas.”)

MYSTIC VERSE

“Union exists beyond all thought and speech,
Between Great Allah and the Soul of each.”

—Jalaludin Rumi.

* * *

“I prayed,” he said, “but no one heard my prayer,
Long disappointment has induced despair.”
“Fool!” said the angel, “every prayer of thine,
Of God’s immense compassion was a sign ;
Each cry of thine, ‘O Lord!’ itself contains
The answer, ‘Here am I’; thy very pains,
Ardour, and love and longing, every fear
Are His attraction, prove Him very near.”
The cloud dispersed ; once more the suppliant prayed,
Nor ever failed to find the promised aid.—Ibid.

* * *

“No profit reaps he, though he pray for years,
Who worships God and causes others tears.”—Sa-adi.

* * *

“All that is not One must ever
Suffer with the wound of absence ;
And, whoever in Love’s city
Enters, finds but room for One,
And but in Oneness union.”—Jami.

“ Without in power, we see Him everywhere;
 Within, we rest not, till we find Him there.”

—Fulke Greville.

* * *

“ O Soul of mine, how noble wert thou made!

Be not afraid,

Nor deem thy nature low :

Thou art not so,

High in thy birth, and lordly thy estate,

Thou art not nourished by created things ;

Thy nature's wings

To other realms must fly.

Thou art God's heir,—towards Him thy being springs,

His largess brings

Wealth to thy poverty ;

Pause not, nor sigh ;

Swift on Love's journey start :

Give Him thy heart

And let the pact be fair ;

—Thou art His Heir,

—Lay hold on thine Estate.”

—Jacopone da Todi, the Poet of the Franciscan
 Movement.

* * *

“ My soul is detached
 From every thing created,
 And raised above itself
 Into a life delicious,
 Of God alone supported,
 And therefore I will say,
 That what I most esteem
 Is that my soul is now
 Without support, and with support.

And though I am in darkness,

In this mortal life

My misery is not so great :

For if I have not light

I have the life celestial ;

For the love of that life,

In the excess of its blindness,

Keeps the soul submissive,

Without Light and in darkness living.”

—St. John of the Cross.

“ Our blessedness to see
 Is even to the Deity
 A Beatific Vision! He attains
 His ends while we enjoy. In us He reigns.”
 * * * —Thomas Traherne.

“ ’Tis just, that God should not be dear,
 When self engrosses all the thought;
 And groans and murmurs make it clear,
 Whatever else is lov’d, the Lord is not.

The love of Thee flows just as much
 As that of ebbing self subsides;
 Our hearts—their scantiness is such—
 Bear not the conflict of two rival tides.”
 * * * —Madame Guyon.

“ When I myself from mine own self do quit
 And all things else, then an all-spreading Love
 To the vast universe my soul doth fit,
 Makes me half-equal to All-seeing Jove.
 My mighty wings high-stretch’d, then clapping light
 I brush the stars, and make them shine more bright.
 —H. More, Cambridge Platonist.
 * * *

“ To see the world in a grain of sand,
 And a Heaven in a wild flower,
 Hold Infinity in the palm of your hand,
 And Eternity in an hour.

He who doubts from what he sees
 Will ne’er believe, do what you please.
 If the sun and moon should doubt,
 They’d immediately go out.”—William Blake.
 * * *

“ But we know ourselves least; mere outward shows
 Our minds so store. Only he who knows himself
 Knows more.”
 * * * —John Donne.

“ This is the silent passive state in which
 God with His finger souls doth often touch:
 This is the state in which the soul’s blest eye
 Sees God (beyond thought) intellectually:
 This is the state in which Sophia will
 Souls, emptied thus, with her blest Spirit fill.
 For while thoughts do her empty vessel fill,
 Receive she can’t Heaven’s higher bounties well.”
 —Samuel Pordage.

THE SIMPLE WAY OF LAO TSZE

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

TEH.*

Têh, like Tao, cannot be translated by any single term. If Tao is the Supreme God, the Unmanifested Absolute; then Têh is the manifestation of Tao, the Universal Expression of His Wholeness.

If Tao is the Ideal, all-creative Word; then Têh is the Actualization of Tao, the Objective World-Process, the Active-Potentiality, the Possible, the unfolding of Tao, the Written Word of God.

If Tao is Divine Providence, the Way of Heaven, the Giver of Grace; then Têh is the Highest Excellence, the Grace, the Virtue, the Goodness of Tao made manifest,—the Universal Nourisher.

If Tao is the ultimate Goal, the Root and final Possession; then Têh is the Realization of Tao, the Flower of Tao, the Universal Order, Spiritual Insight and Interior Self-realization.

The Nurturing of Têh.

LI. By Tao are all things produced; by Têh they are nourished.

Thus each being receives its Form, its inward urge towards perfection.

That is why all things reverence Tao and extol Têh,—its outward manifestation.

The venerating of Tao!

The extolling of Têh!

No Master has decreed it, but spontaneously it is proclaimed.

Tao brings all things into being; Têh nurtures them and makes them grow. Têh sustains them, completes them, matures them, ripens them, and gives them protection.

To quicken, but not to own;

To actuate, but not to act;

* For previous sections on "Tao," and "Yang and Yin," see issues No. 18 and 19, Vol. V.

To raise, but not to rule;
This is called the Mysterious Têh.

Têh is mysterious and profound because it is like the manifested reflection of the Unmanifested TAO. It is a deep within a deep, a mystery within a mystery, and its real nature cannot be described.

XXIII (Part). He who is one with Tao, will do all things in Tao.

He who is one with Têh will do all things by Têh.

He who is one with failure, will fail in all his works.

Being one with Tao, joyfully he accepts all the gifts of Tao.

Being one with Têh, gladly he receives all that comes by Têh.

Being one with failure, he invites failure in all his deeds. For, if his faith be lacking, no confidence does he inspire.

Tao is to Têh what the inner is to the outer, what the above is to the below, what the unmanifest is to the manifest; yet both Tao and Têh are within as well as without, above as well as below; therefore union with one is also union with the other.

The Benevolence of Têh.

XXXV. Hold fast to the Great Idea and all men will come to you of themselves.

They will come and receive no hurt, finding rest and peace in the great calm.

Music and dainties may detain the passing guest.

But Tao, when coming to the lips,—how tasteless It is!
It has no flavour.

When coming before the eyes, It impresses not the sight.

When listened to by the ears, It is not to be heard.

Verily, Tao is as nought, yet in Its applications It can never be exhausted.

Absolute Truth is the Great Idea which includes all ideas or aspects of truth.

The Great Idea draws all men, because all continually seek Truth,—consciously or unconsciously.

The Profoundness of Têh.

LXV. Of old he who was a Servant of Tao, used It not to make men more brilliant, but to make them more simple and kind.

If men are difficult to govern it is because they are too worldly wise.

This worldly wisdom invites the ruin of a state.

He blesses who with simpleness doth rule.

To know these two ways is to be a model as of old, and to be a model of all men is called Profundity of Têh.

Profound Têh is deep and far-reaching; re-acting upon all things,—to perfect harmony for ever tending.

The servant of Tao becomes a personification of Têh; thus he reflects Tao in all his ways and is a pattern of all beings.

The Three Treasures.

LXVII. As the servant of Tao, the world calls me great, but I am not equal to my greatness.

It is through the greatness of That Which I serve that I continue to appear so small.

But I have three treasures which I prize and hold fast.

The first is called Compassion.

The second is called Economy.

The third is called Humility.

Through Compassion I exhibit courage; through Economy I can freely give; through Humility I become a vessel of the highest honour.

But men forsake Compassion and seek courage; they forsake Economy and seek profusion; they forsake Humility and seek precedence.

The end of such is death.

Compassion overcomes all opposition and is sure in its defence.

Therefore, when Heaven would preserve a man it enfolds him with Compassion.

Increasing the Evidence of Tao.

LIII. If I should attain wisdom to follow Supreme Tao, I should fear nought save to be unworthy of It.

Supreme Tao is very straight, but how much do men love the by-paths.

The palace may be all-splendid, but the land may be uncultured and the store-house empty and bare.

We may adorn ourselves with fair raiment and gird ourselves with swords; we may fill ourselves with food and drink, and display our wealth of useless things.

This is the glorification of possession, assuredly it is not of Tao.

The Possible.

X. By blending heart and mind in united singleness of purpose, it is possible to reach the Indivisible.

By restraining the passions and letting gentleness have sway, it is possible to become as a little child.

By purging the mind of phantasy, it is possible to attain to clear vision.

By loving people with inner service, it is possible to remain unknown.

By going in and out of the Gates of Heaven, it is possible to become as the Mother-bird.

By pure transparency in all directions it is possible to know and yet remain unknown.

To quicken and to give birth;

To give birth and to nourish;

To nourish but not to own;

To actuate but not to rule;

To rule but not to excel;

This is called Profound Têh.

Têh represents all that is possible, and all that ever can be possible. The first three stages given above lead to union with Têh: the second three lead from Têh to Tao and unfold all the inherent potentialities of a being.

The Mother-Bird is *Fenghwang*, the Phoenix Bird of mystical Resurrection.

Overflowing Têh.

XLV. Esteem your highest attainment as incomplete, its utility remains unimpaired.

Esteem your greatest fullness as emptiness, it will never be depleted.

Count your extreme uprightness as that which is crooked.

Know your highest wisdom as foolishness.

Deem your finest eloquence as stammering words.

And you will find, that, even as movement overcomes cold, as stillness overcomes heat, so he who has purity and serenity becomes a model of the world.

In comparison with Têh all beings are empty. To realize this is to become receptive to all the excellences which are ceaselessly overflowing from Têh.

The Mysterious Seal.

LV. He who possesses Têh in its fullness is like a little child.

Poisonous insects will not sting him; wild beasts will not seize him; birds of prey will not strike him.

Though his bones are soft, his muscles weak, yet his grasp is firm and sure.

Though unconscious of his creative power he is fully virile and reaches his maturity.

Though all day he sings and speaks, his voice is not unsmooth,—he thus his perfect harmony shows.

Knowledge of harmony is eternal.

Knowledge of the Eternal is illumination.

But increase of life is not always a blessing. The impulse to live is strong, but vigour at its height approaches its decay.

This is not Tao.

And what is not of Tao will quickly pass away.

To be at-one with Têh as All-Nature, is to enter the hearts of all her creatures and neither to harm nor to receive harm from them.

The Nature of Têh.

XXXVIII. The highest virtue assumes no excellence; thus it is the very essence of Têh.

But excellence is assumed by the lower virtue, and since it fears to lose it, it is not of the real essence of Têh.

The activity of the highest excellence is inward (*Wu Wei*); it acts without being seen; but the activity of the lower excellence is outward: it cannot act without being seen.

The highest benevolence is ever active, but not subject to necessity.

The highest justice takes action, and its action inevitably continues.

The highest order is always operative, and asserts itself when there is no response.

Thus, when Tao is not seen, Têh appears.

When Têh is not seen, benevolence appears.

When benevolence is not seen, justice appears.

When justice is not seen, order and expediency appear.

But expediency is the mere shadow of right and truth; it is the beginning of disorder.

False knowledge is the perverted semblance of Tao : it is the source of all delusion.

That is why the Master abides in stability and dwells not in passing shadows.

He holds on to the real and ignores superficialities.

The Serene Nature.

VIII. The highest excellence is like water, it benefits those in the most inaccessible places without striving. It occupies the lowest level, which men avoid. Therefore, it is analogous to Tao.

It has the virtue of gravity, which finds its own place.

It has the virtue of the heart, which knows the silent deeps.

It has the virtue of the Good, which bestows the fullest gifts.

It has the virtue of the words which speak the greatest truths.

It has the virtue of the Order which ensures the perfect peace.

It has the virtue of the service which uses the highest skill.

It has the virtue of the rhythm which is unfailing in its timeliness.

Therefore, since it does not strive it is serene without reaction.

The Dignity of Têh.

XXVI. Heaviness is the foundation of lightness.

Stillness is the master of motion.

Therefore, the wise man, in his daily outer course, departs not from inner gravity and repose.

Though he should enter a glorious palace, he remains serene and unattached.

Though he should be lord of a myriad chariots, he conducts himself naturally before the kingdom.

Lack of seriousness loses men's hearts.

Lack of constancy loses his throne.

Têh is All-Nature and therefore the very exemplification of naturalness and freedom from artificiality.

The Falling Away.

XVIII. It is only when Supreme Tao is not contemplated that men meditate on benevolence and justice.

It is only when thoughts of prudence and shrewdness appear that men fall into deception.

It is only when the bonds of kinship are loosened that men turn to filial piety and paternal affection.

It is only when the kingdom degenerates that loyalty and allegiance need cultivation.

By seeking the highest all other things are added and all excellences become spontaneous and free from affectation.

Pristine Innocence.

XVII. In the first age men knew not that there were rulers.

In the next age men loved and praised the rulers.

In the third age men, of their rulers, were afraid.

In the next age, those who ruled men were despised.

For verily it is said: "If your faith be lacking, no confidence will you inspire."

But how cautious is the Master; how sparing in his words! For with his task accomplished, and the affairs of men well-ordered, he hears the people say: "We have become so of ourselves."

The four ages mark the gradual descent or departure of mankind from the Edenic condition of pure innocence and the developing sense of a false-independence which is the very opposite of the Simple Way.

Reverting to Innocence.

XIX. Cast off self-righteousness, rid yourself of sagacity, and all men will benefit a hundredfold.

Cease to assume benevolence;

Cease your claims to justice;

And all men will revert of themselves to paternal love and filial devotion.

Renounce all scheming, abandon all gain, and stealing and theft will cease to appear.

The meaning of these precepts three is that outward show availeth not; hence they bid us, our early innocence, to seek;

To hold fast to that which ever endures;

To show ourselves simple, preserve ourselves pure;

To restrain our ambitions and to curb our selfish desires.

Faith in Têh.

XLIX. The heart of the Master is not his own; he draws all hearts of men by universalizing his own.

To the man who is good, he gives goodness.

To the man without goodness, he is good.

This is the goodness of Têh.

To the man who is faithful, he shows faith.

To the man without faith, he is faithful.

This is the faith of Têh.

The Master dwells in the world with patience, adjusting his heart to the hearts of mankind.

The ears and the eyes of all men are towards him; he regards them all as his children.

The Master as the personification of Têh is the Paragon of all men.

The Cultivation of Insight.

LIV. He who is planted in goodness shall not be uprooted.

That which is preserved in goodness shall not be taken away.

His children to all generations shall unceasingly be blessed.

Cultivate the Tao of your being, and your Têh shall become real.

Cultivate the Tao of your brethren, and your Têh shall overflow.

Cultivate the Tao of your abode, and your Têh shall ever endure.

Cultivate the Tao of your kingdom, and your Têh shall be all-prolific.

Cultivate the Tao of the world, and your Têh shall become universal.

Therefore, by one's person there is insight of real being; by one's brethren there is insight of real brotherhood; by one's abode there is insight of the real home; by one's country there is insight of the real kingdom; and by the world there is insight of the Universe.

How do I know that the Universe is real?

Because it is self-evident!

When man's Têh is universal, his consciousness is cosmic, he

has insight into Reality, therefore the Truth within and behind all things is self-evident.

The Discriminating Têh.

XXXIII. One who knows others is discerning.

One who knows himself is enlightened.

One who conquers others has strength.

One who conquers himself is prepotent.

One who knows contentment is rich.

One who knows persistency has a real object.

One who departs not from his essence shall always endure ;
though he dies, he perishes not, but enters everlasting life.

The Revealing of Têh.

XV. The wise men of old approached the Mysteries with profound spiritual penetration.

How deep and fathomless !

How inscrutable and beyond understanding !

With no ordinary words can I describe them.

They were cautious, as if fording a stream in the winter.

They were reluctant, as if fearing to give offence.

They were deferential, as if dealing with strangers.

They were self-effacing, like snow beneath the sun.

They were unpretentious, like unpolished wood.

They were lowly, like an expansive valley.

They were opaque, like water mixed with soil.

It is only by leaving the soil to settle, that the water becomes clear of itself.

It is only from unimpeded activity, that the condition of rest can ensue.

Those who follow the way of Tao, have no need to be replenished.

And because they are ever renewed, they can never be exhausted.

Sameness and Difference.

XLI. When the man of higher wisdom hears Tao, diligently he follows It.

When the man of lower wisdom hears Tao, he both follows and departs from It.

When the man bereft of wisdom hears Tao, he but treats It with derision.

If it were not thus, It would be unworthy of the name of Tao.

He who is enlightened by Tao seems wrapped in outer darkness.

He who is advanced in Tao seems backward in his progress.

He who walks through Tao, seems to be on a rugged broken path.

The highest virtue appears the lowliest.

The whitest purity does not please the eyes.

The fullest Têh seems incomplete.

The deepest virtue seems unstable.

The surest truth seems uncertain.

The greatest square seems without corners.

The largest vessel seems unfinished.

The loudest sound seems inaudible.

The grandest form seems void of shape.

For in Tao alone can things begin : by Tao alone can they reach their destined end.

Contrary to the Worldly.

XX. Renounce vain learning ; it withdraws from the Inner Life.

How slight is the difference between the yea and the nay.

But how great is the distinction of the good and the bad.

What all men fear, is indeed to be feared.

How great is their desolation !

Alas ! that the barrenness of the age has not yet reached its limit.

Yet the multitude of men seem happy ; so happy, as though partaking of great feasts, as though mounted on a tower in the springtime.

I alone am still, and give as yet no sign of joy ; like a new-born babe that cannot smile at its mother.

I alone am forsaken, as one who has nowhere to lay his head.

Other men have enough and to spare, I alone seem as one who has lost all that he had.

How foolish and empty am I : so dull and so foolish.

Other men appear full of light. I alone seem in darkness wrapt.

Other men are all alert, I alone seem listless.

I am as homeless as the vast ocean, rolling on and never resting.

Other men all have their gifts, I alone seem without power and devoid of any merit.

Yet lonely though I am and unlike other men, still I revere and seek the Mother-Deep,—the All-sustaining Tao.

Thus does Lao Tsze, who is a servant of Tao and a personification of Têh, describe himself; like his "Simple Way," he is a great Paradox, for thus alone can the Infinite Truth, the Word, or Logos, receive a finite expression.

SEED THOUGHTS

"Silence and secrecy! Altars might still be raised to them (were this an altar-building time) for universal worship. Silence is the element in which great things fashion themselves together, that at length they may emerge, full-formed and majestic, into the daylight of Life, which they are henceforth to rule. Do thou but *hold thy tongue for one day*; on the morrow how much clearer are thy purposes and duties; what wreck and rubbish have these mute workmen within thee swept away, when intrusive noises are shut out! Speech is too often not, as the Frenchman defined it, the art of concealing thought, but of quite stifling and suspending Thought, so that there is none to conceal . . . Speech is of Time. Silence of Eternity. Bees will not work except in darkness; Thought will not work except in Silence. . . Silence, the great Empire of Silence, higher than the Stars, deeper than the Kingdom of Death! . . . Silence and the great silent men! . . . A country that has none or few of these is in a bad way. Like a forest that has no roots; which has all turned to leaves and boughs; which must soon wither and be no forest."—Carlyle.

* * *

"First, number every grain of sand,
Wherever salt wave touches land;
Number in single drops the sea;
Number the leaves on every tree;
Number earth's living creatures, all
That run, that fly, that swim, that crawl;
Of sands, drops, leaves, and lives the count
Add up into one vast amount,
And then for every separate one
Of all these, let a flaming sun
Whirl in the boundless skies, with each
Its massy planets, to outreach
All sight, all thought: for all we see
Encircled with infinity
Is but an island."—W. Allingham.

“The ‘first heaven’ (of Mysticism) is found by those who have killed the material desire for wealth, the mental desire for learning, the heart’s instinctive love of reputation. Quit of these, we may hope to reach the Stellar Heaven of the virtues. Yet even here we remain at the mercy of the ‘four winds’ of feeling. These tempests of repulsion and desire will only be quieted when we have ‘annihilated our separate wills.’ This surrender brings us to the ‘second heaven’ of peaceful love, where we are conformed to the rhythm of the Divine Life. Then, become a part of all things, we are freed from the tyranny of fragmentary desires. But still the busy intellect has not been put in its place. It continues to possess its own ideas, and therefore to be possessed by its own limitations. Entangled in these, it ranges around, seeking to understand; only to find that the brick-built conceptual universe intervenes between itself and reality. So, if the ‘third heaven’ of mystical union with God is to be achieved, all separate thought must be ‘naughted,’ and the surrendered mind must enter meekly into the ‘heaven of ignorance,’ where it is content to be still and know. There wisdom transcends knowledge, and love transcends desire.”—Evelyn Underhill.

JEWELS

No single part of a stately monument is so beautiful out of its place as it is in its place; because if it be seen alone it is not understood.

He knoweth nothing as he ought to know who thinks he knows anything without seeing it in its place, and the manner in which it relateth to God, Angels, and Men, and to all the creatures in Earth, Heaven, Hell, Time, and Eternity.—Thomas Traherne.

* * *

The nightingale loves her melody no less when she makes her pauses than when she sings: devout hearts do not love Love less when it is diverted for the sake of exterior necessities than when it prays; their silence and speech, their deeds and contemplation, their occupations and repose, equally sing the hymn of their love.—St. Francis de Sales.

* * *

The desire to obtain divine love makes us meditate, but the love obtained makes us contemplate.

Meditation is the mother of love: and contemplation the daughter.—Ibid.

* * *

Faithful co-operation with the grace of to-day is the best preparation for attracting and receiving the grace of to-morrow.—Fénélon.

JEWELS

FROM

ALBERTUS MAGNUS.*

In proportion as the mind is absorbed in the thought and care of the things of this world do we lose the fervour of our devotion, and drift away from the things of Heaven.

* * *

The soul cannot give itself perfectly at the same time to two objects as contrary one to another as light to darkness; for he who lives united to God dwells in the light, he who clings to this world lives in darkness.

* * *

God is the "form" of the soul upon which He must impress His own image, as the seal on the wax or the stamp on the object it marks.

This can only be fully accomplished when the reason is wholly illuminated, according to its capacity, by the knowledge of God, the Sovereign Truth; the will entirely devoted to the love of the Supreme Good; the memory absorbed in the contemplation and enjoyment of eternal felicity, and in the sweet repose of so great a happiness.

* * *

Accept all things, whatsoever their cause, silently and with a tranquil mind, as coming to thee from the fatherly hand of Divine Providence.

* * *

Wouldst thou journey by the shortest road, the straight and safe way unto eternal bliss, unto thy true country, to grace and glory? Strive with all thy might to obtain habitual cleanness of heart, purity of mind, quiet of the senses. Gather up thy affections, and with thy whole heart cleave unto God.

* * *

What is more blessed than to cast all our care on Him Who cannot fail? As long as thou leanest upon thyself thou wilt totter. Cast thyself fearlessly into the Arms of God. He will embrace thee, He will heal and save thee.

* * *

Verily the soul's true life and her repose are to abide in God, held fast by love, and sweetly refreshed by the Divine consolations.

* * *

All that happens in time has in Him its eternal principle.

*Albert, Bishop of Ratisbon, one of the greatest of the scholastic philosophers and the most learned men of his time, was the one scholar of the Middle Ages who received the title "Magnus" generally reserved for great warriors. He was a prolific fountain of mysticism in the 13th and 14th centuries. St. Thomas Aquinas was one of his disciples.

JEWELS

However holy a man may be, he will have to fight to the end, and chiefly against spiritual pride.—Tauler.

* * *

If thou couldst conquer thyself by long-suffering and gentleness and the pureness of thy heart, thou wouldst have vanquished all thine enemies.—Ibid.

* * *

In proportion as you detach yourself from things, in that same proportion, not one degree more or less, will God enter in with all that is His.—Eckhart.

* * *

It is hard work to find God.—Plato.

* * *

The good man cannot but feel anger against the wicked. Yet has he no ground to hate a sinner. It is error that has driven him to his faults . . . How worthier, then, of a man, to have a gentle and peaceable heart for sinners : not to persecute them, but to lead them back.

Ah, when will you learn to love?—Seneca.

* * *

Man, to his fellow-man, is sacred.—Ibid.

* * *

What is akin to the Supreme Deity is Mystery . . . it fills our eyes, and yet escapes them. In too holy a shrine that immense Mystery lies hidden, and there rules its Kingdom, that is, Itself, and gives access to none save the Soul.—Ibid.

* * *

I am convinced that I shall discover among the Platonists nothing repugnant to our (*i.e.*, the Christian) religion.

The fact, which is now called the Christian Religion, existed among the ancients, and was never lacking from the origin of the human race.—St. Augustine.

* * *

The activity (*energeia*) of God, which is of surpassing blessedness, consists in contemplation : and of human activities, that which is most akin to this is also most blessed.—Aristotle.

* * *

He who knows himself knows God.—Mohammed

* * *

He who has no patience, has no faith.—Ibid.

* * *

He, the door of whose breast hath been opened, from every atom sees the sun reflected.—Jalaludin Rumi.

* * *

I am the sunlight falling from above,
Yet never severed from the Sun I love.—Ibid.

SACRED MYTHOI OF HEROES

THE LABOURS OF HERCULES (*continued*).

THE SUMMER LABOURS

THE HYDRA OF LERNA

The Mythos

Eurystheus bids Hercules destroy the Hydra of Lerna, the offspring of Echidna and Typhon, which lived in a forest and marsh near Argos, through which flowed the stream Lerna. This water-serpent had many heads, the middle one of which was immortal. It was poisonous even to its breath.

Hercules attacked it with his arrows and club, but without success, for when one head was destroyed, two others sprang up in its place.

With the assistance of his friend and charioteer—Iolaus—Hercules burnt the root of each head with a hot iron which prevented further heads from appearing. He then buried the immortal head under a large rock and dipped his arrows in the gall of the Hydra, which had the effect of rendering the wounds they inflicted fatal.

While engaged in this labour, Hera sent a monstrous sea crab to bite the foot of Hercules, but he quickly despatched it, and the crab was said to have been placed in the Constellation Cancer.

The Clavis

Hydra means moist, wet. It is connected with the principle of Life, of which water is the symbol. But all the offspring of Echidna and Typhon are abnormalities, and thus the snake Hydra, dwelling in the swamp of Lerna represents degenerate life which has become corrupt and poisonous in its influence. It is also connected with the insidious and hideous evils of the waters of psychism. Although degraded it is still potent and cannot be exterminated. In fact the more it is opposed by force the stronger it becomes; this being signified by the immortal head and the appearance of two more heads when one is destroyed. This mythos emphasizes the truth that to fight evil tends to animate and increase it rather than destroy it. Evil is to be transformed into good.

Argos means white, shining, bright; it denotes the pure origin of life.

Iolaus signifies that which is swift in movement, and may be compared with the intuition or the operation of the higher mind of Hercules.

Cancer,—"The Crab," the Zodiacal Sign of Vivific Life. Some inverted Cancerian aspects to be overcome are bitterness, brooding, bigotedness, oversensitiveness, anger, whims, bias, touchiness, all grasping and separating tendencies, and the false sense of independence.

The pure influences of Cancer are such as give tenaciousness, receptiveness, patience, sympathy, retentiveness, and self-reliance.

Exegesis.

The task of Hercules (the Soul) in this labour may be described as that of overcoming the sense of separateness and of all influences which tend to alienate the individual Soul from conscious communion with the life of the universal Soul.

The life manifested by all beings is one in its pure universality, but through the diversity of activity of all creatures it becomes particularized, as it were, and, through inordinations, this pure life is contaminated so that it poisons all that comes within its sphere of contact.

Degraded life also manifests as the lower desires, bad habits and evil broodings. To seek to kill out or suppress these is usually disastrous, for they feed upon all energies which are directed towards them. Hence the arrows and club (the higher emotions) of Hercules are impotent against the Hydra. But all lower desires and aspects of life may be changed by the fiery spiritual mind (the charioteer, *Iolaus* and the hot iron), and thus the evil is overcome and the principle of life (immortal head) is again planted in the realm of Spirit (large rock); and Hercules bears away some of its potency (the Hydra's gall) to assist him in his subsequent encounters in the mundane regions.

THE NEMEAN LION

The Mythos

Eurystheus bids Hercules to kill the monstrous invulnerable Lion of Nemea, the offspring of Echidna and Typhon, which ravaged the country near Mycenæ.

Hercules first attacked it unsuccessfully with his arrows

and club; then he drove it into its cavern where he strangled it with his hands.

He afterwards carried it on his shoulders to Mycenæ, clothed himself with its impenetrable hide, upon which nothing could make an impression save the beast's own claws, and took the body to Eurystheus, who was so astonished that he ordered Hercules not to enter the gates of the city when returning from his expeditions but to wait outside the walls.

The Clavis

The Lion, as king of the animals, represents the highest aspect of power and form of all the kingdoms of Nature over which man is destined to be lord, within and without. But the Lion of Nemea, as the seed of Echidna and Typhon, denotes a perversion of this power.

Mycenæ is symbolical of the heavenly city.

Nemea is "the wooded place," and represents Hyle, or the material realm.

Leo,—"The Lion," is the Zodiacal Sign of Moulding Power and Fabricative Form. Some of its inverted aspects are pride, intolerance, obstinacy, self-will, haughtiness, self-exaltation, and ambition.

Its pure aspects are dignity or worth, tolerance, deliberation, honesty, magnanimity, comprehensiveness, inner strength, and courage.

Exegesis

This task may be regarded as the conquest of the lower ambition and the pride of self-will.

The kingship, power, and glory of which the lion is an appropriate symbol, are truly invulnerable, whether they pertain to the highest achievements or whether they refer merely to the lower self. In the one case there is that inner strength over which no external force can prevail, but in the other case there is that ravaging power, which regards might as right and strives to subjugate all things to its own aggrandisement.

The arrows and club of Hercules are again inadequate; for the evil must be conquered by the Soul itself, after being driven back to its cavern; implying that the inner as well as the outer pride is to be rooted out.

This victory renders Hercules invulnerable, for it marks the triumph of the human Soul over Nature and the utilization of its highest forms (lion and its hide) for the Soul's purposes. The end of the mythos is an indication of the tremendous powers which the Soul gains through this Labour, but is also a warning to those who, having overcome certain adversaries, would attempt to enter the Kingdom of Heaven by human force.

THE BOAR OF ERYMANTHEUS

The Mythos

Eurystheus bids Hercules to capture alive an enormous wild boar which devastated the forest of Erymanthus in Arcadia.

Hercules pursued the boar to the far north into an expanse of deep snow; caught it alive in a net when it was tired out, and carried it to Mycenæ.

The Clavis

The Boar, in its wild and unrestrained condition, is symbolical of the blindness and ignorance caused by selfish insatiable appetites, which are to be transformed and utilized. Hence the boar is to be taken alive. Greed, like Pride, is one of the deadly sins and one which is productive of awful consequences in all realms of life,—intellectual as well as physical. But the assimilative powers of the boar are extraordinary, and when utilized for ideal purposes can work wonders in the realms of pure intellect and virgin spirit, denoted by Erymanthus in Arcadia.

Virgo, "The Virgin," the Zodiacal Sign of Protective Essence, Conservation, Continuity, and Preservation, is associated with this Labour.

Some inverted Virginian aspects are covetousness, selfish-acquisitiveness, idleness, over-criticism, carping, irritableness, and prudishness.

The pure influences are orderly assimilation, continuity, continence, helpfulness, discrimination, practical industry and thrift.

Exegesis

This task may be considered as the removal of that illusion and ignorance of the real purpose of life brought about by self-centred attitudes and indifference to the welfare of others.

The instinct of self-preservation and self-justification is strong in all beings, but when through lack of intelligence, this is carried to the extreme, it produces not only the above undesirable traits but numerous other effects and reactions connected with inordinate efforts to conserve energy, to preserve chastity and continence, to store up knowledge and possessions, to justify oneself for all one's personal action or inaction. The net result being that instead of impressing others with our importance, uprightness, and learning, we become the personification of a boar.

The hero-soul must manifest its prepotency over all corporeal appetites and tendencies, and its capacity to turn them to good. Thus, Hercules drives the boar into the deep snow (latent truth and virginal goodness) and captures it with the net, which is a symbol of the mind's power of acquiring knowledge and controlling the appetites.

And when Hercules bears the boar triumphantly back to Mycenæ, it is as though the Soul has converted all greed and acquisitiveness of body, heart, and mind into pure energies consecrated to the preservation and perpetuation of all goodness, beauty, and truth.

JEWELS

We are not bidden to love God with one love, and our neighbour with another; neither are we instructed to cleave to the Creator with one part of our love, and to creation with another part; but in one and the same undivided love should we embrace both God and our neighbour.—John Scotus Erigena.

* * *

The soul is dyed the colour of its thoughts.—Marcus Aurelius.

* * *

The soul touches what she thinks upon.—A Mystic Axiom.

* * *

The very thought of God entering the mind instantly blesses it.—Philo.

* * *

The soul dwells not where she lives, but where she loves.—Thomas Vaughan.

* * *

Such is the name of the Supreme Being that if one minds Him he knows Him in his mind.—Adi-Granth.

A PHILOSOPHICAL GLOSSARY

Simplified explanations of some important terms used in Philosophy.

(Concluded.*)

- Judgement*, the act of selection, of comparing ideas, of considering relations, and of ascertaining the truth on any question. (See *Criterion*.)
- Justice*, the rendering of that which is due to right objects, in right places, on right occasions, in right degrees.
- Katabasis*, or *Catabasis*, a descent, going-down, or out-going; as opposed to *Anabasis*, an ascent or in-going.
- Karma*, Action; the law of cause and effect.
- Katharsis*. (See *Catharsis*.)
- Knowledge*, that which is acquired as the result of contact;—sensible knowledge is by contact of the senses; immediate knowledge is by contact of the mind with intellectual concepts or ideas. Mere opinion is not knowledge.
- Law*, any order or principle governing modes of existence, action, and thought; any formulated rule according to which specific effects follow from specific causes.
- Logic*, the science of co-ordinate thinking and the art of co-ordinate discursive reasoning.
- Logos* (pl. *Logoi*), a Word,—the expression of an inherent idea, thought, or sentiment. In the highest sense the *Logos* is the Divine Word by which God manifests Himself.
- Macrocosm*,—the Great Cosmos or World; a term also used to denote all orders, planes, or conditions of existence.
- Maiensis*, a Socratic Method of drawing forth the ideas or thoughts with which the mind of a student is pregnant.
- Manifestation*, the expression or actualization of that which is inherent or potential.
- Matter*, that which is capable of being acted upon: it is the receptacle of Form and the recipient of Life.
- Mathesis*, learning, or instructional discipline by which latent ideas are educed and related with each other.
- Metamorphosis*, a transformation from one form, condition, or state to another.
- Metaphysical Modes*, the philosophical methods by which truth may be expressed or considered, such as the dogmatic, authoritative, and traditional; the scientific, sceptical, and critical; the mystical, paradoxical, and analogical.
- Metempsychosis*, Transmigration; the passing of the Soul from one state of existence to another.
- Methexis*,—Participation (*q.v.*), especially in ideas; the assimilation of the human and individual reason to the Divine and universal Reason.
- Microcosm*, Man, the little Cosmos or world,—the epitome of the Macrocosm.
- Mneme*, Memory, the power of recalling and reproducing ideas and concepts.
- Modality*, the Modes and degrees of existence, such as the possible and the probable; the problematical and the apodeictic or certain.
- Monad*, the principle of Numbers; that which contains a multiplicity of unities; a wholeness which is one and yet comprehends and produces numbers;—a plural-unity.
- Morphe*, that which pertains to form, figure, or shape.
- Muesis*,—Initiation.

* For previous sections of Glossary see Issues No. 18 and 19.

- Nature*, that which is born or generated; that part of the Cosmos which is subject to generation and corruption. The term "nature" is also used to designate the essence, character, or action of any being or thing.
- Noeric*, a term used for the Intellectual, or the knowing of the Intelligible.
- Noesis*, intuitive, spiritual, or direct cognition of Truth, without the process of discursive reason.
See Eikasias, Dianoia, and Pistis.
- Noetic*, a term used for the Intelligible or Knowable.
- Noumenon*, the formless, the abstract, the subjective, and unapparent, as opposed to the Phenomenon (*q.v.*).
- Nous*, the Intellectual Principle, Pure Reason, the Higher or Spiritual Mind; that which knows Truth by being one with it.
- Objective*, that which is external,—the field of outlook—as opposed to the Subjective (*q.v.*), or the interior viewpoint; for instance, that which is perceived outside its objective to that which is conceived subjectively within.
- Opinion*. (See Doxastic.)
- Order*, the harmonious integration of parts to each other and to the end for which they exist; the adaptation of various phases of life and activity to the whole of which they are parts.
- Oversoul*,—The Super-Soul or Universal Principle of Soul from which all individual Souls spring.
- Ousia*,—Essence—that which makes a thing to be what it is.
- Pan-humanity*, All-humanity. Mankind considered as one great sociological whole.
- Paradigm*, an example or expression of a type or idea (*q.v.*).
- Participation*, the communion or assimilation of the nature of one principle with that of another, so that the nature of the one becomes consubstantial with the nature of the other. (See Methexis.)
- Passivity*, the state or quality of being acted upon, as opposed to Activity. (See Categories.)
- Peirastic*, tentative, or experimental—a Socratic Method for exciting philosophical curiosity.
- Percept*, that which is perceived, as distinct from a Concept,—that which is conceived.
- Perpetual*, continuous Duration and Motion. It is distinct from the Eternal because it is successive and in a constant process of becoming, whereas the Eternal for ever IS. It is distinct from Time because it cannot be measured. (See Ævum.)
- Personality*, the outward appearance, mask, or character of an Individual. The Personality is objective (*q.v.*) to the Individuality of any human being.
- Phantasy*, the perceiving of phantasms; the passive perception of astral phenomena (see Imagination).
- Phantasmata*, that which is apparent and phenomenal as distinct from the Real and Noumenal; unsubstantial astral images and forms emanating from corporeal beings.
- Phenomenon*, that which appears or is apparent, as opposed to the Noumenon (*q.v.*) visible, objective form, as distinct from that which is invisible, subjective and formless.
- Pistis*, belief based on opinion and not derived from reasoning processes. (See Dianoia.)
- Planes*, a term used for the conditions of existence, activity or consciousness,—objective or subjective.
- Plenum*, the Fullness or Pleroma; God as the Infinite All-sufficient One.
- Pneuma*, a term used to denote Spirit as the Divine Breath through which all beings live.
- Potentiality*, latent possibility and power as opposed to the actualized and manifested; capacity as distinct from Energy (*q.v.*).

Region, a term used to denote a division of a sphere (q.v.) or a sub-plane of a world (q.v.)—objective or subjective.

Reincarnation, the rehabilitation of the Soul with a body of flesh as a result of the yearning for corporeal existence.

Reminiscence, Recollection; the recalling to the Consciousness the knowledge which is latent in the Soul. (See Anamnesis.)

Revelation, the disclosing or unveiling of that which is hidden.

Sceptical, that which is doubtful and unproven. The Sceptical Mode represents the antithesis of that of which the Scientific Mode represents the thesis. It is an incentive to the Mind to demonstrate truth. (See Metaphysical Modes.)

Sensible, capable of being perceived by the senses, as contrasted with the Intelligible (q.v.). (See *Asthesis*.)

Self-active, that which is able to act by, of, and from itself, independent of other natures. The Soul is self-active, but the body receives its capacity to act from the Soul.

Self-conscious, that which is conscious by, of, and from itself. Intellect or Nous (q.v.) is self-conscious, but Soul receives the power to become conscious of itself from Nous.

Self-gnostic, that which possesses knowledge by, of, and from itself. *Self-motive*, that which is able to move by, of, and from itself. The Soul is self-motive, but the body receives its power to move from the soul.

Self-substant, that which is able to subsist by, of, and from itself. The Soul is self-substant, but given to man.

Regeneration, a being generated anew. In generation the process is from birth to death, but in Regeneration the process is from death to new life.

Predicable, capable of being predicated, affirmed or attributed.

Prudicament. (See Categories.)

Principle, the beginning, source, origin, arché, or head from which anything proceeds. The Monad (q.v.) is the principle of numbers, because all numeration proceeds from it.

Procreatic, pertaining to deliberate choice or tendency towards things which are within the reach of one's capacity.

Pronota, that which is before intellect,—fore-sight; a term used to denote Divine Providence (q.v.).

Prototype, a first type; or Archetype (q.v.); the original typical expression of an Idea (q.v.).

Providence, Divine Omniscience which provides for all that is, *has been*, or ever *can be* in every possible condition of existence, activity, or consciousness.

Psyche, the Soul (q.v.).

Rational, that which is endowed with Reason (q.v.).

Reality, that which IS, as opposed to that which is apparent or only seems to be; the unchanging Nomenon (q.v.) as distinct from the impermanent Phenomenon (q.v.).

Reason, the exercise of intelligence; for instance, the Divine Reason gives intelligibility or truth to all that IS; human discursive reason arrives at this intelligibility by deduction and similar processes of thought.

Rebirth, a being born again; each entrance into a new state of existence and consciousness is a rebirth.

Redemption, a restoration or "buying back by ransom." For example, man is redeemed by being enabled to give back to God that which God has freely given to man.

Regeneration, a being generated anew. In generation the process is from birth to death, but in Regeneration the process is from death to new life.

- Self-vital*, that which possesses life of and from itself. The Soul is self-vital and imparts life to the body.
- Sempiternal*, the Everlasting; that which is always the same.
- Soma* (Gk.), the physical body.
- Soul*, the animating and formative principle of the Universe and of man, which is self-motive, self-vital, and self-subsistent (*q.v.*).
- Space*, indefinite extension or projection; that without which bodies could not exist (stand out).
- Sphere*, the term used to denote a globe, orb, world, or realm of existence, activity, or intelligence,—objective, subjective, or projective.
- Spirit*, the Divine Breath, or Pneuma; sometimes used as the equivalent of Nous (*q.v.*).
- Static*, that which stands, or abides, as distinct from Dynamic,—that which moves or energizes.
- Subconscious*, that which is below the normal consciousness;—predispositions derived from experience and activity belonging to an individual but not present in the consciousness.
- Subjective*, that which pertains to the interior viewpoint or concept, as opposed to the objective, or that which pertains to the exterior percept or outlook.
- Substance*, that which stands beneath, out of which a thing is produced by the action of a Formative Principle (*q.v.*) upon Matter (*q.v.*), or Essence.
- Supermundane*, above the Mundane World or Sphere; transcending Time and Space.
- Supernatural*, that which is above Nature and transcends it in essence, action, or order.
- Synthesis*, “a putting together,”—the reconciliation of the thesis and the antithesis by unification, concentration, and integration.
- Telestic*, or Teleistic, that which pertains to perfecting practices, ceremonies, or rites, in which secondary natures may be acted upon or inspired by superior principles. (See Inspiration.)
- Tetractys*, the Sacred Tetrad or Mystical Four of Pythagoras. $1+2+3+4=10$.
- Theogony*, the science of the Gods, or the Hierarchies and Orders of Divine Principles.
- Theophilosophy*, Theological Philosophy; a term used for the combination of Theology, Theogony, and Philosophy.
- Theoretic*, a Platonic term signifying that which pertains to divine speculations and abstractions.
- Theurgy*, sacred, spiritual, and deifying power. The term is sometimes misapplied to the goetic or dark art.
- Thing*, an object or entity,—abstract or concrete, definite or indefinite.
- Thumos*, a Platonic term used to denote Man's vital principle of mundane life, the seat of his appetitive and vegetative nature.
- Time*, is the principle of duration, the measurement of motion in space and of all activities directed to finite ends. “Time is the activity of an eternal soul, not turned towards itself, nor within itself, but exercised in creation and generation.”—Plotinus.
- “Time is the flowing image of Eternity.”—Plato.
- Transcendent*, that which is above and beyond; super-eminent. God is transcendent as well as immanent.
- Transient*, that which is impermanent, passing, changing, and temporal.
- Transmigration*, the passage from one state or condition to another—see Metempsychosis.
- Truth*, in the relative sense, is the conformity of thoughts to things; the expression of the correspondence between the Order of Ideas and the Order of Existence. In the absolute sense, God is Truth.
- Type*, a term used to signify, in a more particular sense, that which an Idea (*q.v.*) signifies in a more

general sense. It is a formative principle, a model, or pattern. Everything in manifestation is the objective expression of a subjective type.

Universal, that which considers all the parts as constituting one whole, as opposed to the Particular which considers each whole as a part. A universal principle or attribute is one that may be applied to all things without exception.

Universe, a system of manifestation considered as one whole.

Will, the principle which causes potentialities to pass on to the process of actualization,—the

volitional faculty, which is impulsive, elective, and purposive.

Wisdom, the right application of knowledge; or, in a more general sense, it is the orderly and effective application of all faculties to good, true, and beautiful action.

World, a sphere, or plane of existence, activity, or intelligence; a cosmos, or an order,—objective or subjective.

Zonic, a term used to denote that which is within a zone or circle or closed sphere.

Zoogonic, that which pertains to living organisms,—animating and life-giving.

JEWELS

The thoughts of the holy are as dear to God as Heaven's self.—Emperor Julian.

* * *

Give to God the most precious thing of all you have—the sanctification of your own soul by the thoughts of your heart.—Ibid.

* * *

The treasures of God are the hearts of the Saints.—Al Ghazzali.

EDITORIAL

DRUIDISM.

According to Julius Cæsar and other authorities, the Druids considered it an unhallowed thing to commit their teachings to writing. They were handed down orally, and consequently the authenticity of all published Druidic works is open to question. But it will be evident to all students of the Ancient Lore

that the "Druidic Triads" given in this issue contain many precious Truths which are worthy of deep meditation.

It is significant that the earliest known Druids, such as Zamolxis and Abaris, were associated with the Orphic and Pythagorean Brotherhoods with which the Druids have very much in common.