

# THE SHRINE OF WISDOM

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## A SYNTHESIS OF THE BHAGAVAD-GITA

### II.—DHARMA MARGA, THE PATH OF DUTY\*

**T**HROUGHOUT the Gîta there are numerous indications of five distinct Pathways whereby the aspiring soul may attain union with Sri Krishna, the Universal Lord, Who, as the embodiment of all Divine Perfections, is the Mediator between man and God.

These Five Paths may be outlined as follows:—

1. Dharma Mârga, as the Path of Duty.
2. Karma Mârga, as the Path of Action.
3. Bhakti Mârga, as the Path of Aspiration.
4. Jnâna Mârga, as the Path of Knowledge.
5. Râja Mârga, as the Path of Perfection.

Each of these pathways supplies an indispensable element or factor for the right ordering of human life in its moral, practical, devotional, intellectual, and mystical aspects. They do not necessarily follow a definite sequential order in every individual mystic's progress, but nevertheless at certain stages each Mârga assumes a place of primal importance, and when the lesson or experience which it teaches has been realized then the mystic may pass on to another Path.

There is, however, an inter-action between these Paths, although one of them only may be dominant at a time.

Dharma Mârga may be defined as the Path of Moral Virtue which follows a realization of the meaning of Duty. It is the fulfilling of obligations; the rendering of that which is due in all the circumstances of life; the conforming to rules, regulations, customs, normal and necessary conventions; it is the justice of life which follows the endeavour to live in accordance with right ideals and principles.

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\* See Issue No. 21 for the first article of this Series on "Sri Krishna, the Universal Lord."

III.—“ Better is one’s own duty, though without merit, than the duty of another, though well done.

Better is death in one’s own duty; another’s duty is full of danger.”—65.

The first chapter of the Gîta portrays the grief and despondency of Arjuna caused by his doubt as to the Path of Duty. His experience is typical of the problems which beset every aspirant who, at the outset of his mystical quest, is often times confronted with doubts concerning his proper conduct. For in the face of multifarious mundane duties, the pursuit of Ideals seems not only difficult but incompatible.

The principles of Dharma Mârga, therefore, must be realized and put into application in order that the aspirant’s conscience may be quite clear in the knowledge that he is rendering all that is normally due to his mundane environment, while his Soul pursues the Mystic Path of interior union with the Shining One.

Dharma means that which constitutes the Norm or Rule that regulates all activities. It comprehends Law and Justice in their Providential aspects and thus is the means whereby all things are turned to Good.

It is necessary to recognize the fact that in the Realms of Duality, the apparent conflict of “ the pairs of opposites ” is more or less inevitable until mankind, as a whole, is triumphant over all error, evil, and ugliness.

And since “ no man liveth to himself alone,” it is plain that no man is really justified in endeavouring to avoid the fulfilment of his mundane obligations which are necessarily connected inseparably with his existence and his normal intercourse with all beings.

The battle in which Arjuna is called to take part is symbolical of this mundane battle of life, this striving with the warring elements of transiency. He is not called upon to take life, although, at first, this may seem to be implied in the exhortation of Sri Krishna. But, rather, he is urged to consider the immortality of the Real Self, which, by Its very nature, can neither slay nor be slain.

When this is realized, strife ceases to be a conflict of opposing forces and instead becomes a process of ordination wherein the Real Self re-assumes Its lost supremacy over the body and all that is associated with its imperfect condition.

II.—“ To him, thus filled with compassion and grief, with eyes tear-dimmed, despondent, the Slayer of the Serpent of Darkness spoke these words.”—1.

*Sri Krishna*

Whence, Arjuna, comes this weakness in thine hour of trial; ignoble, unworthy, barring the path of virtue.—2. Yield not to impotence; it is unmeet, cast off faint-heartedness, awake, arise, be thyself, O destroyer of foes!—3.

*Arjuna*

O Dispeller of Darkness, how may I contend with shafts of hurt against those worthy of honour and respect?—4.

Better, it seems, to live on beggar's bread, with those we love alive, than slay these masters, who wish us well, and share in rich feasts spread.—5.

Nor know I which is better, the victor or the vanquished here to be; when death to those opposing us takes joy from the wish to live.—6.

Weighed down is my heart with pity: confused is my mind on the path of duty (*dharma*). I pray to Thee, make plain what is the better course. Instruct me, Thy disciple, here suppliant to Thy counsel.—7.

For it were of no avail to drive away this consuming grief, though I gain a kingdom's unchallenged rule, or sovereignty of the Shining Ones.—8.

*Sri Krishna*

Thou grieveest for those who need no grief. The wise grieve neither for the living nor the dead.

Verily, never was I not, nor thou, nor all of these, nor ever shall we cease to be!—12.

II.—“ As the dweller in this body goes through childhood, youth, and aged manhood, so he passes on to other bodies. The wise man grieveth not thereat.—13.

The contacts of sense bring heat and cold, pleasure and pain; they come and go, impermanent, bear with them as do the wise.—14.

Verily, the man who is not moved by these, indifferent alike to sorrow and to joy, is meet for immortality, O Chief of Men!—15.

The unreal hath no being: the Real can never cease to be, to see the truth of both, is theirs who reach the all-pervading Essence.—16.

Know that That, by Whom the universe is out-spread, is imperishable. None can unmake the works That Eternal One doth make.—17.

Bodies perish, but That One lives on, immutable and endless.—18.

He who deems That to be a slayer and he who thinketh That is slain, both of these are undiscerning. It slayeth not: neither is It slain.—19.

It is never born: It never dies. It never comes into being: It never ceases to be. Unborn, Undying, Undiminishing, Primeval, This is not slain when the body dies.—20.

How can one, knowing This to be Unborn, Undying, Imperishable, Ancient, cause any to be slain, and whom can he slay?—21.

*KARMA* embraces the Law of Cause and Effect, but in contradistinction to this, Dharma is the energy of Divine Providence, which is All-foreseeing, All-foreknowing, and All-foredispensing.

Thus, individual Dharma, in its primary significance, is the Divine Foresight, which, with perfect Justice and infallible Wisdom, brings each human Soul into the best possible conditions and environment for the unfoldment of all its latent powers and the ultimate fulfilment of its eternal purpose.

The finite, transient self cannot understand this; hence the personal will, through ignorance or other reasons, is prone to oppose the working of the Eternal Law.

But when man resigns himself wholly into the keeping of That Wise Great One, Who sees and knows with the Foresight and Foreknowledge of Divine Providence, then he can neither slay, nor be slain, he is neither born, nor can he die.

II.—As a man lays aside out-worn garments and takes others that are new, so the Dweller-in-bodies casts off the old and enters bodies that are new.—22.

Weapons cleave not This; fire burns It not; waters wet not This, neither do winds dry It.—26.

This, the Impenetrable, the Incombustible, the Unmoistened, the Unparched; This is the Everlasting, the All-pervasive, the Immutable, the Firm, the Ancient of Days.—24.

This the Unmanifest is called, Whom no thought can encompass; abiding ever in Itself; therefore, knowing This thou shouldst not grieve.—25.

Or, if thou thinkest It is ever born and ever dies, even then thou shouldst not grieve.—26.

For the end of birth is death, and the end of death is birth: this is the Law, hence it is not meet for thee to mourn.—27.

The origin of beings is unperceived, so likewise is their end, but between these is that which is seen; what is there sorrowful in this?—28.

One may contemplate This as a Marvel; another may tell of It as a Marvel; another may hear of It as a Marvel; but not one can thus the knowledge of This attain.—29.

This Dweller-in-the-body is invulnerable in every being; scorn thou to mourn, then, for that which cannot suffer.—30.

Do thy part, be mindful of thy Duty, and fear not, for to the warrior-guardian there is blessing in lawful strife.—31.

Happy the martial Soul, who through such conquest, finds unsought the open door of Heaven.—32.

But if knowing thy duty and thy task, thou fail in their performance, then shall sin encompass thee.—33.

Thy dishonour will redound from age to age, and infamy is worse than death to him who loveth honour.—34.

It will seem that fear hath mastered thee, and thou wilt merit scorn from those who erstwhile honoured thee.—35.

Thou wilt suffer reproach for thy lack of strength, and what could befall thee more grievous than this?—36.

If slain, thou wilt obtain heaven: if victorious, thou wilt gain the fruits of earth; wherefore, arise, O Son, with firm resolve to conquer!—37.

Regard pleasure and pain, gain and loss, success and failure, all alike, but gird thyself for battle and thou shalt not suffer sin.—38.

This doctrine hath been declared to thee according to the precepts of Right Knowledge; now hear the teaching according to the Path of Right Devotion, imbued with which thou mayest arise above the bonds of Action and its fruits.—39.

In the Gîta, the Sankhya System of Philosophy may be regarded as representative of what is here termed "the Precepts of Right Knowledge," as contrasted with the Patanjali Yoga System which is here regarded as representative of the Path of Right Devotion. The principles of these Two Systems are sublimely expressed throughout the entire work.

Analogically, when each is considered alone, they appeal to the 'Head' and the 'Heart,' respectively. Each has its proper and essential place in every well-ordered life; but when they are separated there is a natural tendency for doubts to arise as to which is the right path to follow. Thus it is that the 'Will' is appealed to, as it were, in order that the Path of Duty may be made plain.

Hence, after revealing the principles of Right Knowledge which should underlie and guide Right Action, Sri Krishna unfolds the principles which should inspire and consecrate all Actions and Works.

II.—“ In this there is no loss of effort, nor is harm incurred thereby; yet the smallest working of this Law (*Dharma*) removes all doubt and fear.—40.

True insight (*Buddhi*) of this doctrine is one-pointed; but many-branched and endless are the concepts of unknowing.—41.

Flowery speech is uttered by the undiscerning, who hold fast to the “ letter ” of the scriptures, saying: “ There is naught but this.”—42.

Full of desire for self, regarding heaven as a reward, they promise new birth as fruit of Action, prescribing many ways and means for attaining power and pleasure.—43.

For such as cleave to lordship and ease, the letter but veils the spirit; not so is the way of insight true (*Buddhi*), in contemplation surely fixed.—44.

The Vedas teach of the Qualities Three (*Gunas*) but be thou free of these, O Arjuna: beyond the pairs of opposites, abiding steadfast in purity (*Sattva*) without anxiety, self-possessed.—45.

*THE GUNAS* are the fundamental Qualities, which in varying degrees, are inherent in all material Substances.

They are called Tamas, Rajas, and Sattva. The first two (*Tamas* and *Rajas*) are opposites, but the third (*Sattva*) is their equilibrium.

The Quality of Tamas in any Substance causes it to tend towards conditions of inertia, heaviness, and darkness. It is static, negative, and repulsive.

The Quality of Rajas in any Substance causes it to tend towards conditions of activity, passion, and restlessness. It is dynamic, positive, and attractive.

The Quality of Sattva in any Substance causes it to tend towards conditions of rhythm, harmony, and light. It is ideal, balanced, and radiant.

II.—“ An enlightened aspirant profits no more from the words of the scriptures, than does a vessel of water in time of flood.—46.

Thy concern is with the action, only: never with its fruits; so let not fruit of works be thy motive, yet be not to inaction prone.—47.

Do thy works, steadfast in devotion, O subduer of wealth, renouncing attachments, balanced in gain or loss. This inner equilibrium is called Devotion (*Yoga*).—48.

Far lower is external work, alone, than true insight (*Buddhi*) of Devotion. Take refuge in this insight and scorn such as follow virtue for its gifts.—49.

United to this inner vision, man transcends both good and evil deeds; therefore cleave thou to Devotion, for skill in works is real devotion (*Yoga*).—50.

The wise, with ideal (*buddhic*) devotion, renouncing fruit which action yieldeth, freed from bonds of birth, attain to highest seats of bliss.—51.

When, by intuitive insight (*Buddhi*), thou shalt pass beyond the tangled path of delusion, independent shalt thou be, above all that is heard or can yet be heard.—52.

When thy vision, unaffected by doctrinal writ, shall gain balance in stable contemplation, thou shalt attain to Union.—53.

*Arjuna said:*

What is the mark of him who hath this Right Knowledge, in steadfast contemplation?

What is the speech that follows right thoughts: what is the poise, what is the movement?—54.

*Sri Krishna said:*

When a man, forsaking all wanderings of the mind, findeth the Self in the self, he hath attained to Right Knowledge.—55.

He whose mind is undisturbed amid adversity, unmoved in pleasures, untouched by passion, fear, and anger—such a one is called an enlightened mystic.—56.

He who, without attachments, is the same in good and ill; from aversion and desires released, such a one in Right Knowledge is assuredly stablished.—57.

When such a one withdraws his senses from objects of the sense as a tortoise draws his limbs within the safety of his shield, then in Right Knowledge he is fixed.—58.

Sense-objects influence not the self-restrained man; even taste becomes transcended in the yearning for the Highest.—59.

Yet it may chance that a governed mind may feel the tumult of the senses, and though unwilling, these may bear away his thoughts.—60.

Then let him regain his Kingdom, sitting harmonized on Me intent, for he whose senses are controlled, in Right Knowledge is established.—61.

Man, by pondering on objects of sense, becomes attached thereto; from attachment springeth desire; from desire cometh fierce passion.—62.

Anger breedeth recklessness, through which the memory, all-confused, destroys the light of inner vision (*Buddhi*); thus, purpose, mind, and man are all undone.—63.

But he, who, with self-discipline, moves among sense objects free of desire and aversion, abiding in the SELF—he goeth to Peace.—64.

And out of that Peace ariseth the end and healing of his earthly pains; for he whose heart is tranquillized, soon to inner vision cometh.—65.

There is no pure vision with the unstable; nor for the unharmonized is there an abode of security; without this abode there is no peace, and where peace is lacking how can serenity come nigh?—66.

For the mind that yields to the roving senses drives away Right Knowledge, as a gale drives a ship over the restless ocean. Therefore, he whose senses are unswayed by things of sense, in Right Knowledge is firmly set.—67,68.

That which is the gloom of night to the unenlightened gaze, shines like clear day to the enlightened's wakeful sight; what seems to them the light of day, is dim night to his discerning eyes.—69.

He has Peace, into whom all desires flow as rivers into the sea, which is filled, and ever filled, without apparent change: but not so he who desire still cherishes.—70.

That one who forsakes desires, and moves on without attachment, selfless and unassuming; that one goeth to Peace. This is the Abode of the Eternal One (*Brahmâ*). Reaching That all doubts are banished; reposing There, till at life's end, to Eternal Nirvâna he goeth.—71,72.



*Arjuna said:*

III.—If Thou deemst knowledge more noble than action, O Destroyer of foes, why urgest Thou me to this destructive deed? Thy words perplex me and confuse my vision; tell me the one thing needful that I may attain the End.—1, 2.

*Sri Krishna said:*

In this world there is a twofold Rule of Life, O sinless one, as heretofore outlined—that according to the precepts of Right Knowledge, and that union gained by Devotion's Work.—3.

Not by shunning work is freedom from action gained, nor by mere renouncements doth man to perfect state arise.—4.

Verily, none, even for a moment, can actionless remain, since nature's energies (*gunas*) in all, compel to ceaseless works.—5.

He who, restraining organs of action (*Karmendriyas*), sits holding thoughts of sense-objects in his mind, is self-deluded and a "false-devotee" for title gains.—6.

But he, who subduing the senses by the mind, is unattached yet active with Devotion's Work (*Karma Yoga*), he is worthy of his calling.—7.

Do thou thy appointed work, for action is more excellent than inertia, and even life of body, by inaction, thou canst not maintain.—8.

The world is subject to the bonds of action, save when done in sacred worship (*Yajna*); therefore, thus with non-attachment apply thyself to sacred work.—9.

XVIII.—"Serenity, self-mastery, religion, purity, patience, uprightness, knowledge, prudence, faith—these are the duties of the religious-devotee, normal to his natural station.—42.

Valour, zeal, constancy, skill, steadfastness in strife, largesse and noble mien—these are the duties of the guardian-warrior, normal to his natural station.—43.

Cultivating the land, herding the cattle, and trading the produce—these are the duties of the steward—normal to his natural station.

And ministrant works, appropriate to his station, are the duties of the servant."—44.

Devoted to his proper duty, whatever it may be, man to his consummation passes. Learn, how perfection is won by him thus intent on his duty.—45.

By consecrating all his works to Him Who is the Source of All, man attaineth perfection.—46.

For better is one's own duty, though without merit, than the duty of another, though well done. In the fulfilling of the purpose ordained for him by Law, man is free from stain of sin.—47.

IV.—“Whenever righteousness (*Dharma*) declines, O Bharata! and lawlessness (*Adharma*) holds sway, then do I manifest myself.—7.

For the protection of the Good; for the destruction of the evil; for re-establishment of *Dharma*, I am born from age to age.”—8.

VI.—“He who, without regard for the fruits of action, performs his bounden duty, he is a true aspirant and mystic.”—I.

IX.—“Even one of imperfect life, who worships Me with undivided heart, he too must be accounted righteous, for he hath rightly resolved.—30.

Speedily he becomes dutiful and attains to lasting peace; O Son of Justice, be certain that none can perish, trusting Me.”—31.

XIV.—“I am the Abode of the Creator Lord (*Brahmā*), of the imperishable Nectar of immortality, of the Eternal *Dharma*, and of the Highest Bliss.”—27.

*Arjuna said:*

XI.—“O Uttermost of Thought, unperishing, most desirable of all to know; Thou Treasure-House Supreme, all-providing; Eternal *Dharma*'s unchanging Guardian; to me Thou art man's Ancient Archetype.”—18.

(*To be continued*).

## THE GORSEDD PRAYER OF THE BARDS

Bestow, O God! Thy refuge;  
 And in refuge, strength;  
 And in strength, reason;  
 And in reason, light;  
 And in light, truth;  
 And in truth, justice;  
 And in justice, love;  
 And in love, the love of all things;  
 And in the love of all things, the love of God;  
 And in the love of God, all blessedness.

—(*From the IOLO MSS.*)

## MYSTICS AT PRAYER

“Thou hast quieted those which were in confusion. Praise to Thy calmness, praise to Thy reconciliation, O Lord God.”—*St. Ephrem the Syrian.*

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“Steer Thou the vessel of our life towards Thyself, Thou tranquil Haven of all storm-tossed souls. Show us the course wherein we should go.”—*St. Basil.*

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“Grant us to know Thee and love Thee and rejoice in Thee. And if we cannot do these perfectly in this life, let us at least advance to higher degrees every day till we can come to do them to perfection.”—*St. Augustine.*

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“May the Strength of God pilot us. May the Power of God preserve us. May the Wisdom of God instruct us. May the Way of God direct us.”—*St. Patrick.*

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“Into Thy guidance and care, O Lord, Thou Lover of Man, we entrust all our life and hope.”—*St. Chrysostom.*

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“O Lord, grant us to love Thee; grant that we may love those that love Thee; grant that we may do the deeds that win Thy love. Make the love of Thee to be dearer than ourselves, our families, than wealth, and even than cool water.”—*Mohammed.*

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“O God, I thank Thee for all the joy I have had in life.”—*Earl Brihtnoth.*

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“O Thou Who art the everlasting Essence of things beyond space and time and yet within them; Thou Who transcendest yet pervadest all things; manifest Thyself to us, feeling after Thee, seeking Thee in the shades of ignorance, yet seeking nothing beside Thee.”—*John Scotus Erigena.*

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“O Thou plenteous Source of every good and perfect gift, shed abroad the cheering light of Thy sevenfold grace over our hearts.”—*St. Anselm.*

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“May we know Thee more clearly, love Thee more dearly, and follow Thee more nearly.”—*St. Richard, Bishop of Chichester.*

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“We honour and glorify Thy unspeakable mystery with holy reverence and silence.”—*John Tauler.*

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“Teach us, good Lord, to serve Thee as Thou deservest; to labour and not to ask for any reward, save that of knowing that we do Thy will.”—*St. Ignatius Loyola.*

“ Lord, we pray not for tranquillity, nor that our tribulation may cease; we pray for Thy Spirit and Thy Love that Thou grant us strength and grace to overcome adversity.”—*Savonarola*.

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“ Let not our sins be a cloud between Thee and us.”—*Dean Colet*.

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“ O Thou great incomprehensible God, Who fillest all, be Thou indeed my heaven. Let my spirit be indeed the music and the joy of Thy Spirit. Do Thou make music in me, and may I make harmony in the Divine Kingdom of Thy joy, in the great love of God, in the wonders of Thy glory and splendour, in the company of Thy holy angelic harmonies.”—*Jacob Boehme*.

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“ Vouchsafe to bestow upon us some portion of Thy heavenly Bread, day by day, that the hunger and thirst for earthly things may diminish in us continually.”—*Erasmus*.

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“ Thou, O Lord, art our Defender, Thou art our Worship, and the Lifter-up of our heads.”—*Bishop Jeremy Taylor*.

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“ Unto all men everywhere give Thy grace and Thy blessing.”—*Bishop Andrewes*.

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“ Give to us, Thy children, that which we ourselves know not how to ask. We would have no other desire than to accomplish Thy will. Teach us to pray; pray Thou in us.”—*Archbishop Fenelon*.

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“ Let us serve Thee and be cheerful in Thy honour and glory.”—*Bishop Hacket*.

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“ O Lord, let us not live to be useless.”—*John Wesley*.

## JEWELS

“ By patience and perseverance the snail at length reaches Jerusalem.”—*Eastern Proverb*.

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“ Fortune will call at the smiling gate.”—*Japanese Proverb*.

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“ The gladness of the heart is the life of a man, and the joyfulness of man prolongeth his days.”—*Ben-Sira*.

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“ Thoughts of evil rise not beyond the earth. But thoughts of love mount to Thy Throne, crowned with living stars, and rebound again to the earth freighted with Thy Love and Light.”—*Baba Bharati*.

## THE CELTIC FESTIVALS

THE four great Celtic Festivals, falling as they do almost midway between the equinoxes and solstices, have an atmosphere all their own. As might be expected, each one is infused to some extent by the spirit of the cardinal points which precede and follow it. Thus May Eve or Beltane, (or Beltein), has something of the joy and renewal of spring, as well as of the transcendent glory of summer. Many traces of these festivals survive at the present day: the two greater feasts of Beltane and Samain (November Eve) are still kept in country districts, while the lesser two may be recognized in fairs and saints' days.

I.—*THE SPRING FESTIVAL* (sometimes called Oimeic), February 1st. This feast has been merged in the day of St. Bride. Bride or Brigit is revered in Ireland as "the foster-mother of Christ"; but there is an older cult of Brighde as an aspect of the Great World Mother. It is a feast of the beginnings of manifestation:

"This is the day of Bride

The queen will come from the mound."

The Queen, or Serpent, is a symbol of the hidden fire which emerges from the subterranean deep and mounts sunwards in the Spring.

On St. Bride's Eve a bed was prepared and an ikon placed in it with a peeled white wand or club.

In some places a sheaf of corn was decked in the likeness of a woman and decked with shells, crystals, snowdrops, and greenery.

It was also the custom, just before going to bed, to cry "Bride is come, Bride is welcome." And in the morning, after St. Bride's Eve, Her footprint was looked for in the ashes of the hearth or in corn spread out for the purpose.

The deeper significance of these customs may be seen when the more ancient aspect of Bride or Brigit is kept in mind. In the life of the soul there is a definite moment when the Great Mother awakes within. But in order that this may take place the "bed" must be made ready and the welcome prepared. Oimeic is preeminently the festival of Neophytes. The awakening of the Great Mother is the

early spring of the soul; the full glory of summer has not yet come, but snowdrops and daffodils begin to shoot up from the bare fields and the heart is full of a deep joy. With Her wand of power She strikes the whole nature, and Her life begins to manifest in beautiful tender shoots of fresh growth. She "Whose awakening in us revealeth the way of upliftment, Whose pathway is through the house of flesh," has come, and after Her coming a definite imprint is left upon the Soul that receives Her. Her footprint is upon the ashes: the Great Mother has entered the house prepared for her.

"Place, O place upon us Thy Sacred Seal,  
And enfold us for ever with Thy Grace Divine."

Like all the Celtic feasts, Oimelc was a festival of fire. Some vestiges of its observances remain in the lights of Candlemas (February 2nd). It was an old custom for women, when churched, to carry a candle in honour of the Purification of the Blessed Virgin Mary. On February 1st the Lesser Eleusinian Mysteries began and there is a connection also with the Roman Goddess Februa, in whose honour torches were carried in procession at this time of year. From Her our month February, the month of purification and expiation, gets its name. But besides being a feast of purification, the purification of the earth after the "season of snows and sins," the purification of the soul after the dark night of winter, the Spring Festival is also a feast of rejoicing at the increase of light. The Sun, reborn at the Solstice, increases daily in strength, and, by Candlemas, the effects of his new warmth and heat are definitely to be seen in tree and plant. The Light is in the world.

But the Light is always in the world, and though it may appear to wax and wane in the kingdoms of the Actual, in the realms of the Real, it shines serene and eternal. Brigit is therefore the "moon-crowned goddess of undying flame." At her sanctuary in Kildare a perpetual fire was kept burning within a sacred enclosure by nineteen virgins. The similarity between these priestesses, or "Brighidine," and the Roman Vestal Virgins is very close. From Her, the Great Mother, the Light is perpetually being born.

It may be of interest to add that, in the Calendar of the Catholic Church, February 1st is described as the Feast

Day of " St Brigid, Bridgid, Bridget, or Bride, Abbess of Kildare, Virgin (about A.D. 523), Lesser-Principal Patroness of All Ireland, and anciently held in great veneration by the Scotch."

The collect for her Festival is: " O God, Who dost this day gladden us by the yearly festival of blessed Bridgid Thy Virgin; grant graciously that we may be helped by the merits of her whose example of chastity shines upon us with such lustre."

The words " gladden," " shines," and " lustre " are particularly apposite, not only to the Catholic but also to the Celtic Festival.

" St. Bride yet lives, more real than the great names of history. They, pale shadows, moving in an unreal world, have gone, but she abides. With each revolving year, she flits across the Machar and her tiny flowers burn golden among the short green, turfy grass at her coming. Her herald, the Gillebrighde, the servant of Bride, calls its own name and hers among the shores, a message that the sea, the treasury of Mary, will soon yield its abundance to the fisher, haven-bound by the cold and stormy waters of winter. He sees St. Bride, the Foster Mother, but his keen vision penetrates a vista far beyond the ages when Imperial Rome held sway and, in that immemorial past, beholds her still. In the uncharted regions of the Celtic imagination, she abides unchanging, her eyes starlit, her raiment woven of fire and dew; her aureole the rainbow. To him she is older than the world of men, yet eternally young. She is beauty and purity and love, and time for her has no meaning. She is a ministering spirit, a flame of fire. It is she who touches with her finger the brow of the poet and breathes into his heart the inspiration of his song. She is born with the dawn, and passes into new loveliness when the sun sets in the wave. The night winds sing her lullaby and little children hear the music of her voice and look into her answering eyes. Who and what, then, is St. Bride? She is Bridget of Kildare, but she is more. She is the daughter of Dagda, the Goddess of the Brigantes; but she is more. She is the maid of Bethlehem, the tender Foster-Mother; but she is more even than that. She is of the race of the immortals. She is the spirit and the genius of the Celtic people."—  
(James Wilkie).

## MACROBIUS, A NEOPLATONIC PHILOSOPHER

Mr. Thomas Whittaker's "The Neo-Platonists", with its supplement on the Commentaries of Proclus, is a well-known work and is highly esteemed by the learned world. The author has now written on philosophy, science, and letters in the year 400 A.D., and has entitled his book "Macrobius," as the main chapters contain a literary study of the two extant works of that philosopher of a simplified Neo-Platonism—"The Saturnalia," and "Scipio's Dream."

Macrobius was a Roman official, a pagan of sound and independent judgement, and in the Middle Ages, particularly, he was a quickening influence. "He furnished the schoolmen of the West with the elements of a knowledge of Platonism apart from its adaptation to Christian theology; and he helped to impress the results of the strenuous metaphysical thinking by which the ancient tradition was carried on from the third to the sixth century of the Christian era. Coming about half-way between Plotinus and the closing of the schools at Athens, he is the very centre of this movement; and he shows himself as competent to hand on the gain in insight under the old forms as his contemporary St. Augustine to appropriate it under the new."

Mr. Whittaker's concluding chapter contains this pregnant paragraph, which will appeal strongly to the readers of this magazine:—

So far, in modern times, nothing so durable has appeared as the system of Neo-Platonism. What we need, in order to go beyond it, is not now, it seems to me, greater caution, but rather the resolution to emulate the ancients in audacity, and not refuse to put any questions about the universe or about human or individual destiny that the subtlest thought aided by the most wide-ranging imagination can conceive. Sobriety is good in so far as it excludes known impossibilities of thought; but when rival possibilities present themselves, there is not even a presumption that the more sober view will turn out right.

The Cambridge University Press publishes Mr. Whittaker's valuable works, and the price of "Macrobius" is 6s. 6d. net.

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## DRUIDIC JEWELS

The first step is half the journey.

Man desires: God confers.

He has received good who has not received evil.

The one half of learning is already in the head.

Truth is no truth without following it.

Where love exists, it will not be concealed.

The best possession is the present.

Without beginning we cannot finish.

It is easy to reconcile where there is love.

—(From the IOLO MSS.)



## COMMENTARY ON THE GOLDEN VERSES OF THE PYTHAGOREANS

“ Pay honour first to the Immortal Gods,  
As Order hath establishèd Their Choirs,”

I.—The impulse to worship is inherent in every Soul and finds expression in countless ways.

There are times in the lives of all human beings when, through the contemplation of the Works of God, or the marvels of Nature, or the sublime Ideals and masterpieces of great Geniuses, they are moved to admire, to honour, to respect, to revere, and to adore That which has touched the very deeps of their nature.

This impulse to worship is perfectly natural.

It can never be wholly suppressed or denied, but appears again and again, because it is the irresistible response of the Soul to the appeal of the Ideal, which is ever calling it onwards and upwards.

That which inspires the Soul to admiration, veneration, or adoration, likewise impels the Soul to imitate and to reproduce its likeness.

Therefore, the higher the Object of worship, the higher does the life of the Soul tend to become. Hence it is that the Venerable Master Pythagoras exhorts the aspirant to “ pay honour first to the Immortal Gods, as Order hath established their Choirs.”

The Immortal High Gods, according to the pure teachings of the Orphic and Pythagorean Brotherhoods, are not merely products of human evolution and progress, like the Devas of the Oriental Wisdom; but rather they are GOD in His Manifestations.

“ All the Gods are GOD,” declares Proclus, the Platonic Successor, whose works unfold the Mysteries of Plato, Pythagoras, and Orpheus.

The Supreme Infinite ONE is Inconceivable and Unfathomable. Therefore, He is to be known only through His Immediate Expressions and Radiations, the Infinite Immortal High Gods, who from and to all Eternity, paradoxically abide in, proceed from, and return to the ONE Supreme God of all Gods.

They are established in a wondrous Order of Choirs, and, by ascending, stage by stage, in the contemplation of Their Hierarchies, the Soul may at last approach the Pavilions of the Almighty.

“ Reverence the Oath.”

II.—The Pythagorean Oath is the Divine Providence, the Good Law, the Dharma, the Divine Justice, the Inexorable, the Inevitable; the Divine Will, which is best and cannot be thwarted, because It is perfect and omnipotent.

The dispensations of Divine Providence are always and everywhere the best that can ever be imagined, because the Good Law is Absolutely Just, and sees all that is before and after, above and below, within and without.

As soon as the Soul fully realizes the significance of this profound Truth, it wins a deep serenity, an inward resignation and peace, which nothing transient can ever shake.

“ Thy Will be done,” ceases to be simply a pious prayer of the heart and becomes a luminous and living Reality.

The Divine Oath can never be broken, for it is the Support of the entire Cosmos and represents the Word or Logos of God.

“ The Heroes great and good  
Revere thou next,”

III.—The Illustrious Heroes are the Great Ones who have attained. They live in the constant Presence of the Divine. Therefore, to revere them is to approach near to the Holy of Holies. By mystic communion the Soul may at any time become at one with the Spirits of the Great Heroes of all ages, thereby gaining a real insight into their teachings in a way that no mere reading of books can ever impart. To read and study any great spiritual classic is one thing, but to enter into interior communion with the hero-soul who still lives in his own immortal work, is quite another. And this communion of the Soul is independent of all the lower faculties and not in need of signs and symbols, words and sounds, but sheds its ineffable influence upon the pure naked Soul, and gradually infiltrates through the consciousness to the lasting illumination of the mind.

“ and earth’s good Geniuses,  
Paying to them such honours as are due.”

IV.—The greatest Geniuses in every age invariably live in obscurity. They are rarely recognized in their own time and land. They toil unknown and unseen, save by the Few, like beneficent Daimones or Angels, silently drawing all men to the pathway that leads to God.

Intermediate between the Immortal Gods and mortal man there are hosts of other Supernal Powers, such as Demigods, angels, and nature spirits, who ceaselessly serve the Lord Most High. Each of these Orders is worthy of honour, but worship is to be paid first and foremost to the Divine.

“ Honour thy parents and thy nearest kin ;”

V.—Justice of life implies the rendering of that which is due to all things in strict conformity with right ideals.

Respect and honour are due to all beings in varying degrees in accordance with their nearness and dignity.

The spirit of courtesy, of friendliness, and of loving sympathy, is the natural and spontaneous accompaniment of reverence and veneration.

“ Of others make the virtuous thy friend :

Yield to his gentle words, his timely acts ;

Nor for a petty fault take back thy love.”

VI.—To seek the friendship of the virtuous does not require the shunning of the so-called “ sinner ” ; nor does it call for any harsh sitting-in-judgement upon those who fall short of what is expected of them. Virtue is to be sought and yielded to for its own sake and not for any personal advantage that it may confer.

Thus, alone, is true Tolerance and Love displayed ; while the spirit of criticism and fault-finding is correspondingly mitigated.

“ Bear what thou canst : pow’r cometh at man’s need.”

VII.—The Greek word here translated as ‘ need ’ means literally ‘ necessity.’

Strength is always at man’s command when he allows himself to be constrained by the Necessity of the Divine Will, which knows with perfect Omniscience the best possible means necessary for the attainment of the best possible ends.

With every ordeal there comes the power serenely to endure it, and that which is regarded as a misfortune oftentimes becomes changed by the march of Time into a potent blessing.

“ Know this for truth, and learn to conquer these:  
Thy belly first; sloth, luxury, and rage.”

VIII.—These are four of the chief Hindrances to human progress—physical, moral, or mental.

Gluttony produces ill-health, which in turn produces lack of energy, inertia, sloth, indifference, and love of ease. When this self-satisfied condition of luxury is in any way threatened, then anger, ill-feeling, and passion are born. And so man forgets his dignity, his honour, and his ideals, becoming a mean slave of his senses, instincts, and impulses, instead of their lord and master.

“ Do nothing base with others or alone,  
And, above all things, thine own self respect.”

IX.—A continual remembrance of the intrinsic dignity and inherent greatness of the Soul, inspires one to noble deeds and lofty thoughts and aspirations. In the presence of these, the base and the ignoble fall away without the need for any deliberate effort to dispel them.

The maxim “ Know thyself,” carries with it the corollary of “ Respect thyself,” for to know the True Self is to respect and honour It. But this Inner SELF can only be known fully by the practice of all the supernal virtues.

“ Next practise justice in thy word and deed  
And learn to act unreasonably in naught;  
But know that all must die. Wealth comes and goes.”

X.—Justice is Goodness in conformity with Truth. When all thoughts and words are true, all deeds are good, and life becomes just. A justified life is one that is in the course of conscious fulfilment of its ideal purpose.

But this does not mean the storing-up of goods that can pass away.

“ Of ills the Goddess Fortune gives to man  
Bear meekly thou thy lot, nor grieve at it;  
But cure it as thou canst. Remember this:  
Fate gives the least of evil to the good.”

XI.—The ills which Fortune gives to man are remedial; they fill him with longings for the Real Good, urging him ever onwards in his Holy Quest.

Divine Justice, by Its very nature, utterly precludes man from ever receiving that which is not his due—be it of good or ill; hence, whatever comes to him is at least potentially good whether or not he is able to recognize it as such. Therefore, it should be cheerfully accepted and borne with an earnest desire to learn the lesson which it assuredly contains. Such an attitude gives no place to vain grief and worry which are disintegrative and destructive, accentuating and increasing man's ills instead of removing them. Where there is true virtue there is also a growing realization that the operations of Fate are always good, both in essence and in ultimate effect, hence the tendency to complain or to rebel is gradually removed.

The beneficent Law, which operates in the realms of Cause and Effect as Fate, "gives the least of evil," because all that It gives is really Good, although it may seem evil to the finite intelligence which can perceive neither its original cause nor its ultimate effect. But by uniting the personal will with the Divine Will, all ills are cured and man is introduced to a condition of blessedness immeasurably surpassing anything he could ever truly merit, for the Gifts of the Infinite ONE are necessarily beyond the capacity of finite natures ever fully to deserve.

*(To be continued).*

## SEED THOUGHTS

"The ordinary interpretation of a Philosopher, as Pythagoras meant it, 'a lover of Wisdom,' is only accurate where the utmost extension is given to the word 'lover' . . .

Pythagoras loved Wisdom for its own sake. Contemplation was to him the highest exercise of humanity. To bring Wisdom down to the base purposes of life was desecration. He called himself, therefore, a Philosopher—a Lover of Wisdom—to demarcate himself from those who sought wisdom only for ulterior ends."—Lewes' "*History of Philosophy*."

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"From the laureate fraternity of poets, riper years and the ceaseless round of study and reading led me to the shady spaces of philosophy, but chiefly to the divine volumes of Plato."—*John Milton*.

SEED THOUGHTS.—*continued.*

“ The little child, whose life is made up of his games and childish interests, identifies himself with them; they are himself, the centre around which his whole consciousness is gathered. Presently he leaves his childhood behind, and becomes the boy; his interests, his ideals are changed, those of the child no longer attract him; in short, he has lost the self of his childhood, and the self of his boyhood has taken its place. So he goes on from stage to stage, at each transition point gradually losing the old self of the earlier stage, as he finds the new self of the later stage. It is the same with the evolution of the individual. Our consciousness is first centred in the life of sensation, we identify ourselves with that, it is our self; then, we leave behind, we lose, the self of the senses, and find the self of the mind and the emotions; that, in turn will be lost and left behind when we find the self of spirit, and thus, at each stage, like the phoenix of the ancient Greek mythology, from the ashes of the dead self there arises a new and brighter self. Or, as Tennyson expresses it, ‘ Men may rise on stepping stones of their dead selves to higher things ’ . . . . Again and again must we lose ourselves, in order to find ourselves. At each stage we are led further inward, away from the separateness towards the unity, until at length we shall come to the point where the last traces of separateness must be left behind.”—*L. Edgar.*

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“ It is only because our race as a whole has not yet seen the necessity, or even considered the possibility, of training the mind to do our bidding as in a considerable degree the members of the body—the hands and feet and other parts—have been so trained, that the effort to make our mind act as we will it to do, to many seems such a quixotic and extraordinary one, and the actual doing of it a flat impossibility. Yet there is no sound reason why our minds should not serve us as obediently as do our hands and our feet. Why should not the mind move in the direction our will decides, even as do these inferior organs? Why should it not, like them, be our servant to do our bidding, instead of lording it over us as master, going its own imperious way? It would be thought passing strange did any person’s hands or feet behave just in whatever way they chose, defying their owner to control them or dictate what they should do and not do. And if the latter, being asked why he permitted such a strange state of affairs to continue, should reply that he could not help it, he would be regarded with pity as distinctly a pathological case. . . . But, rightly regarded, it is no whit less an abnormal state of affairs, a disease in the constitution of a human being, something urgently requiring to be put right, that a man’s mind, the finest, most characteristic part of him, his most delicate tool, should break loose from his control as often as it does.”—*The Bhikkhu Silacara.*

## SACRED MYTHOI OF HEROES

THE LABOURS OF HERCULES (*concluded*)

## THE WINTER LABOURS

## THE DOG CERBERUS

*The Mythos*

Eurystheus bids Hercules to bring to him the three-headed dog Cerberus which guarded the entrance to Hades, fawning upon all who entered therein, but attacking all who endeavoured to go out.

Cerberus, with a tail of a serpent and with serpents encircling his neck, occupied a den at a place where the Shades of the Departed entered the Underworld.

Hercules descended into Hades accompanied by Hermes and Pallas Athene. At the sight of Hercules, Cerberus fled and crouched behind the throne of Pluto; but the hero, being permitted by the King of the Dead to take the dog, provided he could do so without force, seized Cerberus and conveyed him to the light of day; having first released Theseus, whom he discovered near the entrance of Hades. Hercules then took Cerberus to the presence of Eurystheus, who allowed the dog to return to his sentinel duty in the netherworld.

*The Clavis*

*Cerberus*, with his three heads, is symbolical of the triple gnostic powers of the Soul—the opinionative, the rational, and the intuitive—which are individualized in every human being. They are established in the very deeps of the Soul, but when energized in the worlds of form and sense they are symbolically at the portals of Hades—that is, on the border line, as it were, between the known and the unknown, the realms of light and the domains of darkness. They are receptive and also retentive; ever ready to receive all that enters their sphere of consciousness, but unwilling to allow that which has entered to leave their range of activity.

While the Soul is bound to the mundane world of Generation these powers are characterized by the qualities of the all-pervading Astral Substance: this being denoted by the Serpents of Cerberus and the fact that he is the offspring of Typhon and Echidna.

*Hades* denotes the condition of the unawakened—it is the realm of darkness and night, the sphere of the unconscious, where Souls are 'dead,' as it were, to Things Supernal.

*Pluto*, the King of the Underworld, is symbolical of the Divine Law and Justice operating in the realms where the Soul is undergoing its purgation from the effects of ignorance and inordination while energizing in the mundane regions of form and sense.

*Hermes* is the Divine Intelligence which guides and conducts the Soul throughout its mundane peregrinations.

*Pallas Athene* is Queen of the Upper Air—the Guardian Goddess of Wisdom and Virtue.

*Theseus* is the Servant of Zeus; his experiences denote, among other things, the processes whereby the human Will gradually becomes conformable to the Divine Will.

*Capricorn*, "The Goat," the Zodiacal Sign of Resistance and Adaptation, is associated with this labour. Some inverted aspects of Capricorn are arrogance, narrow-mindedness, cunning, servility, frigidity, mundane ambition, suspicion, and capriciousness.

The pure Capricorn influences are attentiveness, concentration, vigilance, method, zeal, caution, reverence, and lack of ostentation.

#### *The Exegesis*

This labour of Hercules may be defined as that of gaining the power to withdraw the gnostic powers of the Soul from the limiting regions of form and sense, and to elevate them to a consciousness of the supernal realms.

It is symbolical of that initiation which dispels the darkness of oblivion and the night of ignorance resulting from the soul's attachment to the body, and introduces it to a vision of Reality.

It confers upon the hero-soul the power to pass into and out of the portals of objective life and death. As Porphyry affirms, there are two kinds of death:—one according to which the body gradually dissolves and is separated from the Soul, but the other—called the Philosophical or Mystical Death—according to which the Soul voluntarily and consciously separates itself from the bondage and attachment of the body. This is signified by the ability of Hercules to descend into the domains of darkness and death and again to come forth into the abode of light and life.



The gnostic powers of the Soul, while subject to the limitations of the Objective World, are like Cerberus with his vigilance and discrimination, his servility and cunning, his suspicion and narrowness, but at the same time his subjection to the rule of Pluto.

The hero-soul, without the use of external or objective force, by the simple exertion of its own inherent prepotency, uplifts these powers into the Kingdom of Light, and simultaneously releases the personal Will (Theseus) from the consequences of its wrong use.

But since the Soul's mundane labours are not yet completed the dog returns to its sentinel duty, which represents the normal emplacement of the objective consciousness.

#### THE GIRDLE OF THE AMAZON

##### *The Mythos*

Eurystheus bids Hercules to obtain the famous Girdle of Hippolyte, Queen of the Amazons, which had been a gift of Ares, but which Eurystheus required for the use of his daughter, Admeta, who was a priestess of Hera.

Hippolyte was willing to give the Girdle to Hercules, but through the intervention of Hera, the Amazons, who imagined their queen to be in danger, attacked Hercules. After a fierce battle Hercules vanquished the Amazons, and Theseus, who accompanied the hero, took the queen captive, while Hercules returned to Eurystheus with the Girdle.

##### *The Clavis*

*The Amazons* are masculine women who typify a perversion of that Aquarian peculiarity which, by universalization, tends gradually to remove the distinctions of the dual sexes. But, by their eccentric and belligerent attitude, the Amazons accentuate the differences of the sexes instead of removing them: hence Hera excites Hercules to vanquish them.

*Hippolyte* means "horse-looser": therefore, since the horse is representative of the mind, she is symbolical of the freedom or liberty of the lower mind, which, when un-united with the higher mind, is an appropriate ruler of all the pseudo-reformatory activities of which the Amazons are symbols.

*The Girdle*, which Ares presents to Hippolyte, is thus symbolical of the prepotency of the Will, which encircles

and binds, as it were, the energies of the objective mind which otherwise would be unrestrained.

*Ares*, or Mars, is the Divine Warrior, whose mighty impulses perpetually stimulate all things to progressive development, conferring upon them also the power of resistance.

*Admeta* means "untamed." She is like the unmanifested or subjective aspect of that of which Hippolyte is the manifested or objective expression. Thus she is in need of the Girdle because it is representative of the fruits of all the experiences of the lower mind in the sphere of space and the circle of time.

*Aquarius*, "the Water Bearer," the Zodiacal Sign of Completion and Transmutation, is associated with this labour. Some inverted Aquarian influences are indecision, confusion, inquisitiveness, agnosticism, eccentricity, anxiety and sentimentality. But the good aspects of Aquarius are tendencies which are purposive, synthetic, scientific, investigating, humane, serene, forgiving, altruistic, universal, and disinterested.

#### *The Exegesis*

This labour continues the process of liberating the Soul from the bondage of the mundane world, for it is symbolical of the task of releasing all that binds the Soul in the realms of Duality. It is the transmutation and universalization which follows the right adaptation of means to right ends resulting from the previous labour.

The lower mind, swayed by passion, desire, antipathy, and other influences, is the chief cause of all the fetters which bind the Soul to the purely corporeal mode of existence. But in the vision and knowledge of Truth the Soul becomes free. When Truth is presented to the consciousness in such wise that it is readily perceptible, the mind willingly accepts it. Thus, Hippolyte—the lower mind—is willing to relinquish the symbol of her sovereignty and binding power—the Girdle—to Hercules, who, as the glory of the Soul, is a manifestation of the Divine Truth in the Image of which the Soul is said to be made.

But the binding effects of the imprudence of lower mind must also be removed. These are denoted by the Amazons and their warlike characteristics. When the lower mind is dominated by impulses, desires, or antipathies, it becomes

strongly attached to the objects of its consideration and can no longer energize impartially.

For instance, an intense dislike for anything, which is allowed free rein (Hippolyte as unyoker of mind), causes the mind constantly to dwell upon this object and produces active movements for the purpose of opposing this object of antipathy (Amazons). But as a natural result the mind becomes so firmly attached to this object that almost all its thoughts are influenced in such a manner that calm reason and judgement are impossible. And thus every subsequent mental act increases this attachment with its consequent bondage and limitation of the whole consciousness.

Therefore the hero-soul and the liberated personal will (Theseus) require to be divinely inspired—by the intervention of Hera, the Queen of the Soul—in order to overcome these binding tendencies and to cause their energies to be transmuted to the Ideal Purposes for which they were originally intended.

#### THE GOLDEN APPLES OF THE HESPERIDES

##### *The Mythos*

Eurystheus bids Hercules to fetch the Golden Apples from the Garden of the Hesperides where the most choice of fruits flourished under the influence and blessings of the Gods. The Tree was a wedding gift of the Goddess Gaia to Hera. It was in the care of the Hesperides, the daughters of Atlas, but as they could not resist the temptation to pluck and eat its fruits, the serpent Ladon was placed at the foot of the tree to guard it.

Hercules enquires of Nereus, the Sea God, the way to the Garden. He directs him to Prometheus on Mount Caucasus, where the hero learns the path and at the same time releases Prometheus.

After a number of adventures Hercules reached Atlas, the giant who supported the heavens on his shoulders, and sent him to fetch three Golden Apples while Hercules held up the heavens in his absence.

Atlas returned with the apples and proposed that he himself should convey them to Eurystheus.

Hercules, however, contrived by a stratagem to transfer the heavens again to Atlas and secure the apples which he carried to Eurystheus, who presented them to Hercules.

The hero made an offering of them to Pallas Athene, who, in turn, restored them to their normal and proper place, because they could not be preserved elsewhere.

### *The Clavis*

*The Golden Apples* are symbols of the world: they denote the pure uncorruptible ideas or subjective types of which the Cosmos is a visible expression.

Gaia is the Goddess of the Spiritual Earth, the archetype of the precipitated Earth which is brought into existence by the union of Zeus and Hera, the Creative Progenitor and Progenitrix; hence the Tree of the Golden Apples is appropriately presented to them by Gaia.

*The Hesperides*, or the Seven Nymphs of the Western Regions, are symbols of the sevenfold vital essences which are behind all the processes of Nature.

The Hesperian Garden, with its Tree and the Serpent Ladon, is analogous to the Garden of Eden with its Tree of Knowledge and Serpent.

*Atlas* denotes the principle which differentiates or divides the terrestrial world from the Celestial sphere. His power to support the heavens signifies the capacity of the Soul ultimately to comprehend within its consciousness the abstract principles or subjective paradigms of all that is made manifest in the mundane world of Actuality.

The Hesperides, as the daughters of Atlas, are the products of the Soul's inherent self-vital nature, when established, like Atlas, in its stable hyparxis or summit.

*Nereus*, the Ancient Sea God, is an aspect of Poseidon, or Neptune, the Presiding Deity of the perpetual Sea of Generation in which the Soul, while engaged in its 12 Labours, is immersed and subject to the limitations of Time.

*Pisces*, "the Fishes," the Zodiacal Sign of Reproduction and Perpetuation, is connected with this labour.

Some undesirable aspects of Pisces are such tendencies as the indefinite, timid, illogical, credulous, the mediumistic, listless, over-pliant, and the lack of self-esteem. But the pure influences of this sign are obedience, meditateness, intuition, receptivity, gentleness, recollection, inspiration, humility, trustfulness, and self-sacrifice.

*The Exegesis.*

This, the last of the Twelve Labours, the accomplishment of which gives the Soul transcendency over the mundane world of Time and Space, may be defined as that of gaining a full realization of the significance of all experiences derived from the Soul's operations in the twelve mundane fields of activity, and, through this realization, the attainment of the ability to perpetuate the fruits of all these labours.

In performing this labour, Hercules, or the heroic soul, first manifests his transcendency over the fluctuating conditions of Time (Ancient Nereus) in the Sea of Generation. This enables him to find and liberate Prometheus, who here denotes the eternal providential energy imprisoned by human inordinations, which has been perverted and is symbolically chained to the Rock of Matter (Caucasus).

The Divine Forethought of Providence (Prometheus) has waited patiently for the Soul to return from the abodes of darkness and now directs Hercules to the Western Haven (Hesperia) where the fruits of all labours are to be realized.

These fruits, however, contain the seeds of reproduction and perpetuation, for the Golden Apples are the Cosmic Formative Types; therefore, the hero-Soul, when triumphant over the mundane world, must not partake of the Apples, but must preserve them whole and renounce or consecrate them to the keeping of Divine Wisdom (Pallas).

All reproductive processes depend upon sacrifice: hence the Soul must renounce the fruits of its labours in order to perpetuate them and thus progress onwards to higher spheres of consciousness and activity.

Thus it is that Hercules completes the twelve arduous labours given to him by Eurystheus—his inner Monitor—and by sacrificing the fruits thereof triumphs over the world in the Western or Hesperian Regions, signifying by this, as Thomas Taylor affirms, "That having vanquished a dark and earthly life, he henceforth lives in Day—that is, in Truth and Light."

"God did infinitely for us when he made us to want like Gods, that like Gods we may be satisfied"—*T. Traherne.*

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"There is nothing in this world hath more of God in it than man hath"—*B. Whichcote.*

## MYSTIC VERSE.

Wouldst thou enclasp the beauty of the True?  
 Let pass the word; the thought, the thought pursue!  
—Maulana R<sup>u</sup>m.

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Since He knows all art and science, we too may invent and  
know;  
 In the human heart is hidden more than all the Scriptures  
show!  
 Thou the music in the song-bird, Thou the fragrance in the  
rose,  
 Thou the Goal that all are seeking, Thou the Self that each one  
knows!  
—Qarin.

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In temple, church, and mosque I sought for long,  
 The gold hid in the 'mine'—I knew it not.  
 The moon that I had seen and had forgot—  
 The clouds that hid the moon—I knew it not.  
 The lust of selfishness o'erlay my heart,  
 I had forgot my-Self—I knew it not.  
 But now my Soul, my God, my Self, my All,  
 Thou magic-maker of this vast mirage,  
 Juggler of joys and sorrows, loves and hates,  
 Thee sole I know, An-other I know Not!  
—A Sufi Poet.

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Peace unto all, sweetness, serenity,  
 The peace that from this doubtless knowledge flows  
 That there is naught beyond our very Self,  
 The common Self of old and young and babe—  
 No death, nor other power out of Me,  
 To hurt or hinder, hearten us or help—  
 Knowledge that all this process of the world,  
 Its laugh and smile, its groan and bitter tears,  
 Are all the Selves, My own, pastime and play—  
 Knowledge that all is Self, and for the Self,  
 And by the Self, whence is Unshaken Peace!

—Bhagavan Das.

God in Himself: God in the abstract: where  
 We may say what He is not, but we dare  
 Not say here what He is. For neither He  
 Can good or evil, light or darkness be,  
 Nor this nor that, here in this place, nor can  
 Nor ought to be search'd into by man.  
 Here as a No-thing He to us doth seem,  
 Nor can man further knowledge have of Him.

—*S. Pordage.*

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Walk with thy fellow-creatures; note the hush  
 And whispers amongst them. There's not a spring  
 Or leaf but hath his morning-hymn. Each bush  
 And oak doth know I AM.

—*H. Vaughan.*

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Love Calm, that is tranquil and smooth,  
 Beyond all feeling and deed;  
 It will satisfy thy need,  
 Sink thyself in that Sea!

—*Jacopone da Todi.*

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I went astray because I served Thee not,  
 As I have gained by knowing Thee, my God!  
 Henceforth I crave to love Thee ever more.

—*St. John of the Cross.*

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Thou art of all mankind the Friend and the loving Lord;  
 The Spirit, the Guide, the Wisdom, the accomplishment  
 desired;  
 Yet man ever blessed of heart and enchained by desire  
 Knoweth Thee not, though existing within his very heart.

*Hymn to Vishnu.*

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When the Soul's inebriate  
 With God, 'tis in no mood to prate.

—*Kabir.*

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“ ‘ Thy will be done ’ has become a wail, instead of a shout  
 of joyous expectation.”—*Anon.*

## JEWELS.

“ All that we are is the result of what we have thought ; it is founded on our thoughts ; it is made up of our thoughts.”—*Buddha.*

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“ He who findeth God, findeth all, in and with Him.”—*Boehme.*

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“ Earthly desires are the glue of the spiritual wings.”—*St. Augustine.*

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“ When we praise a wise man in his presence we afflict his ears and pain his heart.”—*St. Gregory the Great.*

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“ The truly humble man does not desire to appear humble but to be humble. Humility is so fragile that she fears her own shadow.”—*St. Francis de Sales.*

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“ What does it matter whether one is thought learned or ignorant ? But it is very necessary to be humble and obedient.”—*St. Peter Claver.*

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“ He who is conscious of his own sins has no eyes for the sins of his neighbour.”—*Abbot Moses.*

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“ Purity of intention is called a celestial alchemy, by which iron is made gold ; that is to say, the most ordinary and trivial actions, when done to please God, become acts of divine love.”—*St. Alphonsus Liguori.*

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“ The paternal love of the embrace of God educates us to life and is the most deep and beautiful light.”—*St. Hildegarde.*

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“ Mystical knowledge is given only to those who love much.”—*Clement of Alexandria.*

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“ Live with the Gods. And he does live with the Gods who constantly shows to Them that his soul is satisfied with all assigned to him.”—*Marcus Aurelius.*

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“ True religion is to know God and to imitate Him.”—*Porphyry.*

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“ He who loves God must not expect to be loved in return.”—*Spinoza.*

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“ I believe that I may understand.”—*St. Bernard.*

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“ It is of sin that we do not love that which is Best.”—*Boethius.*