

THE SHRINE OF WISDOM

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A SYNTHESIS OF THE BHAGAVAD-GITA

V.—JNANA MARGA, THE PATH OF KNOWLEDGE*

JNANA means Knowledge, especially the Knowledge of Reality as distinguished from merely sensible and physical knowledge.

To walk the Path of Knowledge certain essential qualifications are requisite.

To aspire to Divine Union, even with the entire energies of the heart and the devotional nature as a whole, is not sufficient.

To possess the very highest and holiest of intentions and purposes is not enough.

To engage in the most rigorous and stern austerities and purificatory practices does not necessarily suffice.

Love without Knowledge is blind and may easily become fanatical.

The purest motives without Knowledge may lead nowhere save into by-paths that destroy one's faith, when the light of the higher reason is not enkindled.

The most thorough cleansing of the body avails not if the seat of its ailments and impurities is unknown.

The special qualification for progress on the Path of Knowledge is the systematic and orderly unfoldment of the gnostic faculties of the human soul, without which the Knowledge of Reality is impossible.

As indicated in the Sankhya Philosophy, with which the Gita deals, man is the dweller who subsists in the field (*Kshetra*) of activity and is divinely endowed with all the faculties necessary for knowing the extent of this field, as well as with the inherent capacity of energizing all that is latent within it.

* For previous articles see Vol. VI. Nos. 21-24.

This field is said to be composed of 24 principles (*Tattvas*), which have a hierarchical order according to which, as it were, they correspond with, or address themselves to, all the realms of manifestation, from the lowest to the highest, the outermost to the innermost.

The 24 Principles are:—

- (1) The Five Great Elements (*Mahabhûtas*)—earth, water, fire, air, and ether, out of which the field or body is produced by the union of Form and Matter.
- (2) The Five Organs of Action (*Karmendriyas*)—feet, hands, the organs of excretion and of procreation, and the mouth.
- (3) The Five Organs of Sense (*Jnanendriyas*)—smell, taste, sight, touch, and hearing.
- (4) The Five Objects of Sense (*Tanmâtras or Sukshma-bhutas*), the subtle elements or differentiations of the homogeneous substance, or "thatness."
- (5) The Four Inner Organs or Faculties of Ideation (*Antahkarana or Antarindriyas*):—
 1. *Ahamkâra*, the empiric ego, the personality, or self-hood.
 2. *Chitta*, the memory, or repository of impressions, perceptions, and cognitions.
 3. *Manas*, the mind, the discursive reason.
 4. *Buddhi*, the spiritual intuition and power of direct cognition of inner, abstract, and universal ideas.

The real, immutable, and immortal principle of man, which is behind, above, and beyond all these 24 principles, is called *Atmâ*, which is the Soul in its essential and ineffable nature.

Prior to man's awakening to the Knowledge of his Soul and of the Indwelling Light of Reality, symbolized by Sri Krishna, who substands all that is impermanent and changing (*Mâyâ*), the normal emplacement of the human consciousness is represented by the empiric ego (*Ahamkâra*), which subsists, as it were, midway between the below and the above, the realm of the phenomenal and the realm of the noumenal. This self-hood, by becoming identified with the material world of appearances, is characterized and limited by the Three Qualities (*Gunas*), which are inherent in all material substances.

To realize the nature of these qualities, and the modes of life induced by them, is the first step on the Path of Knowledge.

Sri Krishna said:

VII.—Know that from Me all natures proceed, the harmonious (*sattvic*), the passionate (*rajasic*), the inert (*tamasic*); they are merged in Me, not I in them.—12.

Deluded by the states produced by the three qualities (*Gunas*), the world knoweth not Me, who transcend them and am eternal.—13.

This mystic illusion (*Mâyâ*) of Mine, which causeth the qualities, is hard to pierce; but whoso seek Me alone, they pass beyond this illusion.—14.

The evil-doers, the deluded, the base, they come not to Me, they whose Knowledge is ruled by illusion, who go the way of negation.—15.

Four kinds of pious men worship Me, O Arjuna; the afflicted, he who seeks knowledge, he who toils for gain, and he who is enlightened.—16.

Of these the wise man, enlightened, ever harmonized, devoted to the One, he is best; for I am supremely dear to him and he is dear to Me.—17.

Noble, indeed, are all of these, but the wise I deem as My very Self; for he, devout in Soul, is established in Me alone as his highest goal.—18.

At the end of many journeyings the man full of wisdom cometh to Me; he, the great-souled one (*Mahatma*), rare indeed to find, saith: “Vāsudeva (*Krishna as the Indwelling One*) is All.”—19.

But they, whose Knowledge has been turned aside by this desire or that, make other Gods their refuge, rendering homage as is due, constrained by that which mouldeth them.

Unto all devotees, whatsoever be the object of their worship, with faith in any form, it is I who give that steadfast faith.—20-21.

He, being devoted, who worshippeth such a one, thence receives what he desires; yet it is I alone who give.—22.

But the fruit of men with little minds soon passeth away.

The worshippers of the Shining Ones go to the Shining Ones: but My devotees come unto Me.—23.

To the delusion of the pairs of opposites, caused by desire and aversion, all beings are subject at birth, O Prince.—24.

But those men of pure deeds, in whom sin is dead, these, freed from the delusive pairs of opposites, worship Me, steadfast in vows.—28.

Those who take refuge in Me and yearn for liberation from birth and death, they know Me as the Eternal One (*Brahmā*), the Lord of Souls (*Adhyātmā*), and all Action (*Karma*).—29.

They who know Me as the Lord of Beings (*Adhibhuta*), as the Lord of Gods (*Adhidaiva*), and as the Lord of Sacrifice (*Adhiyajna*), they, harmonized in mind, verily know Me in the time of going forth from body.”—30.

But the mere recital of these names does not constitute Knowledge of the Lord of All.

The Knowledge of the Eternal ONE requires the awakening of faculties which are consciously eternal.

The Knowledge of the Lord of Souls requires the full realization of the nature of one's own Soul (*Ātmā*).

The Knowledge of all Action (*Karma*), requires the full actualization of all the powers of Soul.

The Knowledge of the Lord of Beings requires the attainment of plenitude of real being in all realms—celestial and supercelestial.

The Knowledge of the Lord of Gods requires the enkindling of the Light of all Divine Ideas.

The Knowledge of the Lord of Sacrifice requires the supreme wisdom which knows how to lose the self to find the One Great SELF.

Arjuna said:

XI.—This discourse of the supreme mystery of the Over-Soul (*Adhyātmā*) which Thou hast delivered unto me out of compassion, by this my delusion has been dispelled.—1.

For I have heard in fullness, O Lotus-eyed, of the origin and dissolution of beings and of Thy inexhaustible Greatness.

O Supreme Lord (*Ishvara*), even as Thou hast declared Thyself, so I aspire to see Thy Archetypal Form, O Supreme Being.—2-3.

O Lord, if Thou deemest it can by me be seen, then reveal to me Thy Eternal Self, O Lord of devotion.—4.

Sri Krishna said:

Behold, O Son, My all-various Forms, a hundredfold, a thousandfold, divine, of diverse hues, of countless aspects.—5.

Behold the Celestials, the Zodiacal Splendours (*Adiyas*), the Lords of the Elements (*Vasus*), the Lords of the Tempests (*Rudras*), the Twin Lords of Morning and Evening (*Ashvins*), and the Gods of the Storm (*Maruts*); behold, O Son, many marvels, erstwhile unseen.—6.

Behold, now here in My Body, the whole universe established in unity, all that is moving and unmoving, and all else thou art fain to see.—7.

But thou canst not behold Me with these eyes of thine: unto thee I give the divine vision. Behold My Sovereign Mystery!—8.

Arjuna said:

O God, in Thy Body I see all the Gods,
 And all the varied hosts of living beings;
 Brahmâ, Creative Lord, upon His lotus-throne,
 The Kingly Saints (*Rishis*), the wise spirits divine.—15.
 Thee, Mightiest Lord, I see, with unnumbered limbs,
 Boundless on every side, all-seeing;
 Nor beginning, nor midst, nor end, is there to Thee,
 Thou Universal Form and Uttermost Lord.—16.
 Bearing Thy diadem, Thy mace and disc, I behold;
 Brilliant, on all sides radiant, blazing as fire,
 As the Sun all-dazzling to the gaze,
 Flashing, turning, vast beyond all bound.—17.
 I see Thee without beginning, middle, end,
 Thy boundless Power, Thine all-embracing arms;
 Unto Thee the sun and moon are eyes; as a sacrificial fire
 Thy Face, whose radiance the universe doth heat.—19.
 By Thee alone are filled all heavenly realms,
 And the space 'twixt earth and heaven;
 Before thine awe-inspiring mighty Form,
 The triple worlds sink down, O Soul Supreme.—20.
 Reveal Thy SELF, what wondrous Form art Thou?
 I worship Thee! Have mercy, God Supreme!
 Thine inner Being I am fain to know;
 This Thy forthcoming Life bewilders me.—31.
 O Krishna, the whole world justly hath delight,
 Hymning Thine all-surpassing power;
 Seeing Thee, the forces of darkness vanish in fear;
 The hosts of the Immortals (*Siddhas*) bowing low, do Thee
 adore.—36.
 How should they not proclaim Thee, O Lord of Souls,
 Prime Cause, even greater than Brahmâ;
 Infinite God of Gods, the world's great home and rest;
 Unperishing, being and non-being (*Sat, Asat*) and all that
 is beyond.—37.

Thou art the First of Gods, the Most Ancient One;
 The Highest Seat of Worlds and all that is;
 The Knowing and the Known, the dwelling place on high;
 In Thy vast Form the universe is spread.—38.

Vâruna, Vâyû, Agni, Yama, art Thou;
 The Moon, Creative Father, and Parent of all sires
 All hail to Thee, a thousand times all hail!
 Homage and praise, again and again to Thee!—39.

Vâruna is God of the Heaven and the Sky.

Vâyû is God of the Wind, the Divine Breath.

Agni is God of the Fire, the Sun God.

Yama is God of the Underworld.

All hail before Thee, and after Thee, all hail!
 Above, below, around, all hail, to Thee, the All in All.
 Infinite in power, fathomless in might,
 Pervading all, Thou art Thyself the All.—40.
 If deeming Thee but friend I cried aloud:
 "O Krishna," "O Yâdava," "O Friend,"
 Not knowing Thy Majesty divine,
 Unwittingly familiar through fondness of my love;—41.
 If jesting, I irreverence showed to Thee,
 In travel, reposing, in assembly or at feasts,
 Alone, O Sinless One, or in the sight of men;
 Forgive my error, O Thou Boundless One.—42.
 Father of worlds, of all that moves or stands,
 Worthier of reverence than a master's Lord;
 There is none like to Thee, who passeth Thee?
 Pre-eminent Thy power in all the worlds.—43.
 Therefore, I fall before Thee, with my body
 I worship as is fitting, Lord; bless Thou me:
 As father with son, as friend with friend,
 As lover with the beloved, bear Thou with me.—44.
 This marvel I have seen, never before beheld;
 My heart is glad, and yet with awe it trembleth;
 Show me, O God, Thy earthly form once more,
 Have mercy, God of Gods, abode of all the worlds.—45.
 With diadem crowned, with mace and disc in hand,
 Again would I fain see Thee as before;
 Put on again the Form I loved, O Lord,
 O thousand-armed, in myriad aspects seen.—46.

Sri Krishna said:

By grace, Arjuna, thou hast seen through love,
This loftiest Form through Soul's mystic union revealed;
Resplendent, universal, endless, primeval,
Which none had seen ere this, save thee.—47.

Nor sacrifice, nor sacred writ, nor alms, nor works,
Nor stern austerity, nor study deep,
Can gain the vision of this Form for mortal man,
Which Thou alone, O foremost prince, hast seen.—48.

Be not troubled, be not dismayed,
By the awe-inspiring Form thou didst behold;
Be glad, cast fear away and now again
Behold the Form that Thou didst know before.—49.

Krishna's revelation of His Essential Nature brings to the consciousness of Arjuna the realization that he does not yet possess the powers by which to remain in the Dazzling Presence of Reality.

The Path that leads to the Knowledge of these powers is indicated by Krishna in the discourse which unfolds the distinctions between Matter and Form (*Prakriti*, *Purusha*) and the Field and the Knower of the Field (*Kshetra*, *Kshetrajna*).

The whole of manifestation is the result of the union of Matter and Form.

Matter without Form has no existence. Form without Matter is a metaphysical abstraction.

The Knowledge of Form (*Purusha*) includes the Knowledge of all the ideas and types of which the universe is a manifestation.

The Knowledge of Matter (*Prakriti*) includes the Knowledge of all the planes upon which Form is made manifest by union with all the grades of Matter in the hierarchy of existence.

Arjuna said:

XIII.—Now would I learn, O Gracious One, that which ought to be known of Matter (*Prakriti*) and of Form (*Purusha*), the field of the Self (*Kshetra*), and the Knower of the Field.

Sri Krishna said:

This body, O Son, is called the field: he who knows it is called, by the wise, Kshetrajna, the Knower of the Field.—1.

In all fields, O Prince, I am the Knower of the Field. That knowledge I deem is real which knows the Knower of the Field.—2.

Now hear in brief from Me what this field is, of what its qualities, of what its modes, and whence it comes; and what this Knower of the Field, and what his powers.—3.

All this the kingly Saints have sung in manifold ways, in various hymns, in Brahmâ aphorisms, pregnant with living thought.—4.

The great elements, the individuality, the intuition, the unmanifested, the senses, the organs of action, the mind, and the objects of sense;—5.

Desire, aversion, pleasure, pain, and their combinations, consciousness, persistency of being, these constitute the field and its modifications.—6.

Humility, sincerity, innocence, patience, honour, submission to instruction, purity, constancy, control of self,—7.

Detachment from objects of sense, and absence of egoity, insight into the ills of birth and death, old age and pain,—8.

Non-attachment and impartiality with son and wife and home, tranquillity in mind with fortune good or ill,—9.

Unflinching in devotion to Me and Me alone, a lover of solitude, untouched by the society of men,—10.

Aspiring ever to the Knowledge of the Highest Self (*Adhyâtmâ*), perceiving the end to which this Knowledge leads; this, I declare, is Knowledge, and all contrary to this is ignorance.—11.

That which must be known I will reveal, knowing which, one immortality wins.

Beginningless is the Supreme Brahmâ, neither being, nor non-being is He called.—12.

All-forereaching with His limbs, all-foreseeing with His eyes, hearing all, indwelling yet encompassing the world and all within;—13.

Resplendent with all faculties of sense, yet devoid of senses all; unattached, yet all-sustaining; master of the qualities (*Gunâs*), yet qualified by none.—14.

He is within all beings and without; motionless, yet moving ever; indiscernible because so subtle is He, intimate but ever remote.—15.

Indivisible, yet in all beings individualized; That Great One is known as the sustainer of all, to Him they return, from Him they proceed.—16.

The light of all luminous things, He is beyond all darkness; He is Knowledge, that which is known, and the End to which all Knowledge leads, deep-seated in the hearts of all.—17.

Thus the field, the Knowledge, and the object of this Knowledge, have briefly been unfolded. He who is devoted to Me, on knowing this, becomes conformable unto Me.—18.

Know thou that Matter (*Prakriti*) and Form (*Purusha*) are both without beginning; know that appetencies and the qualities (*Gunas*) arise out of matter.—19.

Of that which pertains to the realm of effects and the instruments of contacts, Matter is said to be the cause; of that which pertains to sensation, of pleasure or of pain, Form is said to be the cause.—20.

From the union of Form and Matter spring the qualities born of Matter; attachment to these qualities is the cause of birth in wombs in order or in chaos.—21.

Spectator and Director, Supporter and Possessor, the Mighty Lord, thus, the Supreme SELF (*Paramâtman*) is called; thus, the archetype of this body is called.—22.

He who knoweth thus this Form (*Purusha*) and Matter (*Prakriti*) with the qualities (*Gunas*), in whatsoever state he be, he no longer to birth is subjected.—23.

Some, by meditation, in the soul's deeps, see the Soul by the Soul (*Atmâ*); others by the path of Right Knowledge (*Sankhya*), and others by the path of Action (*Karma*);—24.

Some, too, who know it not but learn of it from others, who worship, with steadfast faith in what they know, these too triumph over death.—25.

Whatsoever being is born, moving or unmoving, know, O Prince, that it is from the union of the body (*Kshetra*) with the knower of the body.—26.

He who seeth the Supreme Lord dwelling the same in every being—Imperishable amid the perishing—he seeth indeed.—27.

For seeing the same Lord immanent in all, he obscures not the Soul by the self and thus attains the highest goal.—28.

He who seeth that through Matter all action is wrought and that the Soul itself acteth not, he seeth indeed.—29.

There cannot be any Action without matter to act upon, therefore without Matter the Soul acts not.

When he seeth all beings as separate yet rooted in the ONE, and thence traceth their emanation, then he reacheth to Brahmâ.—30.

Having no beginning, of qualities devoid, this Supreme Self (*Paramâtman*) is unchanging; though dwelling in the

body, it worketh not, O Son, nor is thereby affected.—31.

As the ether by its subtleness pervadeth all things without changing, so the Soul though present with the body is not stained thereby.—32.

As the one Sun giveth light to the whole world, so the Lord of the Field illumineth the whole field, O Prince.—33.

They who by the eyes of Knowledge perceive the distinction between the field (*Kshetra*) and the Knower of the Field (*Kshetrajna*), and the path to deliverance of beings from the ties of Matter, they, verily, go unto the Supreme.—34.

But until the Soul has gained the power to abide serene in its inner centre untouched by all the qualities of transiency, the Knower of the Field is not distinct from the Field.

The three qualities and their almost limitless modifications veil the Light of the Intelligible Sun and bind the Soul to the realms of form and sense.

Sri Krishna said:

XIV.—I will again declare to thee the sublime Knowledge, of all knowledges the highest, possessing which all the sages pass from here to the highest bliss (*Nirvâna*).—1.

Abiding ever in this Knowledge, attaining union with Me, they are not subject to birth, even in the manifestation of worlds, nor changed by their dissolution.—2.

Harmony, motion, inertia and their like, such are the qualities inherent in material substances, O Mighty-armed, which bind fast to the body the eternal dweller in the body.—3.

Of these, harmony (*Sattva*), from its transparency, is luminous and pure, yet bindeth by attachment to happiness and attachment to Knowledge, O Sinless One.—4.

Motion (*Rajas*), know thou, from its passion is the source of clinging and yearning, O Son, and bindeth the dweller in body by attachment to action.—5.

But inertia (*Tamas*), born of darkness, deludes all embodied beings and binds fast by stupor, indolence, and sleep, O Prince.—6.

Sattva binds by happiness; *Rajas* by activity; but *Tamas*, veiling Knowledge, binds by heedlessness.—7.

At one time Harmony prevaieth, when dominating Motion and Inertia; at another time Motion prevaieth, when dominating Harmony and Inertia; and at another time Inertia prevaieth when dominating Harmony and Motion.—10.

When, through the gates of this body, the light of Knowledge shineth bright, know then that Sattva is predominant.—11.

But greed, striving, over-activity, restlessness, passion—these are born of the increase of Rajas, O Best of Princes.—12.

Darkness, inaction, indifference, and delusion—these are born of the increase of Tamas, O Son.—13.

If at the time of dissolution, Sattva is predominant, the dweller of the body goeth forth to the spotless realms of the supremely wise.—14.

If death cometh when Rajas prevaieth, he is born as one attached to action; if in Tamas he is dissolved, in wombs of ignorance is he born.—15.

Of Sattvic work, it is said that pure and harmonious is the fruit; but the fruit of Rajas is pain; and the fruit of Tamas is ignorance.—16.

From Sattva springeth Knowledge, from Rajas Passion, from Tamas cometh heedlessness, delusion and likewise darkness.—17.

They rise upwards who are established in Sattva; they dwell in the midmost place whose natures in Rajas are rooted; and in Tamas they descend, to the lowest functions tending.—18.

When the Seer discerneth that there is no other agent of natural works save the Qualities (*Gunas*), and knows That which is above them all, he verily entereth into My Being.—19.

When the dweller of the body has passed beyond these qualities three, whence all bodies are produced, liberated from birth, death, old age, and sorrow, he drinketh the nectar of immortality.—20.

Arjuna said:

What are the marks of him who beyond the three qualities hath passed, O Lord? How doth he act, and how transcend these qualities?—21.

Sri Krishna said:

He hath neither aversion for sattva, rajas, and tamas when they are present, nor desire for them when absent;—22.

He who, seated unallied, untouched amid the qualities, who knoweth the qualities are present yet standeth firm and is unmoved;—23.

To whom pain and pleasure are alike, serene and self-possessed, whom a clod, a stone, and gold affect the same, who holds as equal things loved or unloved, steadfast, the same in censure and in praise;—24.

Serene in honour and in shame, the same to friend and foe alike, who renounces all fruits of labours—he, it is said, has crossed beyond the qualities (*Gunās*).—25.

And such a one who worships Me with unswerving devotion, the qualities transcending, he to the Eternal ONE (*Brahmā*) attaineth.—26.

(To be continued)

SEED THOUGHTS

“The American Leuba says rather irreverently that most people don't so much believe in God as *use* Him. But God will not be ‘used’ for other ulterior ends—He is either the ultimate End, or He is nothing.”—*Dean Inge*.

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“The only way to get rid of a past is to get a future out of it.”—*Bishop Phillips Brooks*.

* * *

“Enter into the life which is eternal, pass through the gate of indifference into the palace of mastery, through the door of love into the great open of deliverance.”—*Edward Carpenter*.

* * *

“The end of Mysticism is not miraculous power, or knowledge of mysteries which are mysteries to the natural mind, but such a character as is set on really important things: and its miracles are, to be calm where others would be in despair, to be gentle where others would be indignant, to forgive where others would condemn, and to say, ‘It does not really matter’ where others would say ‘It matters everything.’”—*G. W. Allen*.

* * *

“To those who are still in ignorance of spiritual things, the Divine Presence is an aid, but unknowingly; for being manifested for them in reversed mode, by means of the constraints of Fate, the many consider it a hindrance, as indeed it is—a hindrance to their falling into greater ignorance and limitation. The soil must be cleared of tares and ploughed, before it can be sown. But when man of his own free will reverses his mode of life, and revolves with the motion of the heavenly spheres instead of spinning against them, the conscious contact with the Divine Presence which is thus effected, stirs the whole nature to respond; sunlight pours into the true heart of the man from all sides, and his heart answers; it wakes from the dead and begins to speak true words.”—*G. R. S. Mead*.

THE CHALDEAN ORACLES

*Translated and Systematized with Comments by the Editors
of "The Shrine of Wisdom"*

THE SEVENFOLD CREATIVE FIRE*

EVEN as the Sun is a most fitting emblem of Deity, so Fire is a most appropriate symbol of Divine Creative Energy.

Fire resolves substances back to their primal elements, but it also fructifies and quickens them to new life under suitable conditions. All processes, whether of generation or corruption, are quickened by fire.

The nature of fire in the visible realms of sense bears an analogy with that of the Invisible Fire of the Intelligible Realms. The Oracles speak of the Creative World as "The Fiery World," and the Divine Creative Thoughts as "Intelligible Fire."

XLI. "Thoughts of the Father, Brightness aflame, pure Fire."

The thoughts of the Paternal Profundity are symbolized by the Divine Ideas of the Archetypal World which are comprehended by the Mind or Intellect of the Creator or Demiurgus, and, in Him, are the paradigmatic principles according to which all things in manifestation are produced.

XLII. "To the Intellectual Lightning Whirls of Intellectual Fire all things yield their service by the compelling Will of the Father."

XLIII. "All things are the progeny of one Fire."

The one visible Sun has a sevenfold aspect as expressed in the seven colours of the one light, so likewise the One Invisible Fire of the Creative World has a septenary division. This is unfolded in the Chaldean Mysteries as the Intellectual Hebdomad or the Seven Creative Principles, which are called the Intellectual or Noeric Fountains, the Creative Fathers, the Cosmagogoi or Leaders of the Cosmos; these may be

* For previous articles of this Series see Vol. VI. Nos. 23 and 24.

outlined as follows, together with their corresponding names in the Orphic and Platonic Systems:—

- (1) The First Creative Father, the Once Beyond, the Abiding Demiurgic or Creative Intellect, the Pure and Essential Intellect, the Summit of the Intellectuals, Kronos or Saturn.
- (2) The Divine Life of Intellect, the Proceeding Creative Intellect, the Demiurgic Mother, the Fountain of Creative Life, Hecate, Cybele, or Rhea.
- (3) The Second Creative Father, the Twice Beyond, the Productive Creative Intellect or Demiurgus proper, the Intellectual Intellect, Zeus or Jupiter.
- (4) (5) (6) The Three Creative Root Words or Logoi, the Amiliktoi, the Powers of the Fire-Self, the Pure Gods, the Unalterable, the Undeified, the Inflexible, the Curetes.
- (7) The Separative Creative Intellect, the Flower of the Fire, Upezokus or Hypezokus, the Limit, the Fiery Wall of the Cosmos, Oceanus.

There are fragments of the Oracles which deal with each of the above Seven Principles in mystical language which becomes pregnant with profound significance the more it is reflected upon.

XLIV. "For the union (*Henosis*) both of the First Father (*Kronos*) and of the First of the Pure Gods is transcendent. And because of this He is called ' Silent ' by the Gods, and is said to ' accord with Intellect (*Nous*) ' and to become known by souls through Intellect alone."—(*Proclus*).

When the Soul is elevated above itself in mystical contemplation by union with Intellect (*Spirit*) it becomes identified with the Pure Thoughts or Words of God, where nothing mortal can approach and no sound is to be heard, for all processes or temporal activities are transcended, and the Soul abides serene in its immaculate simplicity before the Presence of the Silent One.

XLV. "For the Father (*Kronos*) perfected all things and gave them over to the Second Intellect (*Zeus*), Whom ye, all the race of mankind, call the First."

The Active Creator of the Cosmos is exoterically regarded as the Absolute God or First Cause, but in the Chaldean Mysteries He is the Second Mind, or Mind of Mind. In the First Intellect all things pre-subsist intellectually as in the Mind of God; from Him they proceed and are vivified through the Divine Intellectual Life; and, by the Second Intellect, they are actually made manifest in the worlds of form.

The Light of the Creative World is a divinely enkindled Spiritual Sun.

XLVI. "Wherefore, by the Oracles also He is called the 'Father-begotten Light,' because the unifying light shines upon all.—(*Proclus*).

XLVII. "For utterly alone, gathering from the Father's strength the Flower of Intellect, it hath power to know the Intellect of the Father, to impart intellect to all the Fountains and Principles, and ever to whirl and abide in its unwearied centre."

"Saturn, the First King of the Intellectual Gods, illuminates the pure and incorruptible nature of Intellect, establishes His all-perfect power in His own summit of intellectuals, abides in and at the same time proceeds from His Father."—(*Proclus in "Theol. of Plato."*)

"He leads forth the prolific power of Ideas and fills the Demiurgus with providential good."—(*Ibid*).

"He deifies the Intellectual Summit and illumines all things with Intelligible Light."—(*Ibid*).

"The Life-bearing Fountain of Souls is encompassed by Two Intellects."—(*Damascius*).

The Vivific Creative Fountain is called Rhea, of whom Proclus says: "This Goddess, being the middle of the Two Fathers—one of whom unifies, but the other differentiates intellectual multiplicity, and the one abides in himself, but the other produces and fabricates all things—She educes from Herself the demiurgic causes of wholes, but imparts Her own characteristic power to secondary natures in overflowing abundance—a power unifically comprehensive of the divisible rivers of life."—(in "*Theol. of Plato*").

XLVIII. "Between the Fathers the Centre of Hecate is whirled."

The Vivific Intellectual Deity—Hecate, or Rhea—receives into Her bosom the Demiurgic power of the First Intellect and is said to pour this forth into the Second Intellect.

"She is the middle centre of the Paternal Intellectual Triad and the receiving bosom of Saturn, calling forth into the generation of wholes the causes which abide in Him, but unfolding this to all the Divine Powers; being filled from the Father prior to herself with intellectual and prolific power, but filling the Demiurgus and Father subsisting from Her with vivific abundance."—(*Proc. in "Theol. of Plato"*).

XLIX. "Fountain of all fountains, womb that holds all things together."

"This Goddess, binding together the sphere of the Intellectuals, and embosoming the vivific plenitude, She emits all the intellectual powers in rivers of life."—(*ibid.*).

"And the Source of Sources, and the bound of all sources."—(*Damascius*).

L. "And therefore the Third Intelligible Triad is the self-vital, about which the Oracles too say, that it is 'productive,' 'the giver of life-bearing Fire,' and that it fills the life-bearing bosom of Hecate and 'pours into the Synoches the prolific strength of the mightily potent Fire.'"—(*Proclus*).

The vitalizing Fire of the Creative World has its unknown or occult origin in the Intelligible Paternal Profundity, whence it issues through the Synoches—the middle Archetypal Triad—and Hecate—the middle of the Intellectual Fathers.

"According to these three causes of the Vivific Goddess, which are co-arranged with the Demiurgus, the Cosmos is perfected by Him, according to the Fontal Crater, the Fountain of Excellencies, and the Original Efficient Cause of Nature." (*Proc. in "Theol. of Plato"*).

LI. "Concerning the life-bearing fountain of Rhea from which all life—divine, intellectual, of the soul, and that which is in the Cosmos—is engendered, the Oracles say: 'Rhea is the fount and river of the Blessed Intellectual Natures. For having first received the potentialities of all things in Her ineffable bosom, She poureth forth upon each perpetual generation.'"—(*Proclus*).

In the sacred mythoi, Jupiter (*Zeus*) is said to be the Son of Saturn (*Kronos*) and Rhea (*Cybele*), therefore, He is called "The Mind of Mind," for it is through Him that the Mind of the First Creative Father is made manifest.

LII. "For that Fire, which is First Beyond, shut not His own Power in matter by actions, but by Mind. For the Mind of Mind is the Artificer of the Fiery Cosmos."

"Jupiter, being the Demiurgic Intellect, proceeds from another Intellect, superior, and being proximately established in union with this Divinity, from Him is made replete with integral intellectual good and is properly said to be the Son of Saturn."—(*Proclus on "Cratylus" of Plato*).

LIII. "For verily there was a Second Mass of Fire producing from itself all things, that the Cosmic Body might be perfectly unfolded, that the Cosmos might be plainly manifest and not appear membraneous."

The Demiurgus is a creator of wholes, that is, He makes the Cosmos manifest as one great integrality; all differentiation and particularization being the work of other powers.

"Jupiter is the cause of the unapparent life of the Cosmos, the supplier of Intellect, and the leader of intellectual perfection, but elevates all things to the Kingdom of Saturn."—(*Proclus in "Theol. of Plato"*).

LIV. "By the bond of wondrous love, who first leapt forth from Intellect, clothing himself with the Fire with which He is bound, that He might mingle the ever-welling crateres, pouring on to them the Flower of His own Fire."

The Creative Might of the Demiurgus is symbolized by the Thunderings of Jove, the All-creative Utterances or Root-words by which the manifested world is called into existence.

These Creative Sounds are the Triple Amiliktoi, the Inexorables, the Implacables, who give an unalterableness and an immutable purity to all the energies of the Primary Intellectual Triad—Saturn, Rhea, Jupiter.

“ As Saturn, the first King of the Intellectual Gods, possesses a nature which does not verge to matter, through that pure monad or guard which is united to Him, namely the first of the Curetes; and as the Vivific Goddess Rhea possesses her stable and undeviating power from the second of the Guardian Deities; so also the Demiurgic Intellect possesses a guardian transcendancy separate from others and a union withdrawing itself from multitude, through the third monad of the Curetes, who are the leaders of Purity.”—(*Proclus on Parmenides*).

Thus, the Creator does not become identified with His creations, but produces them, mediately, through His Creative Words, which are the Curetes or Amiliktoi.

LV. “ The Mind of the Father, borne on the impalpable rulers, who flash in their paths of inflexible relentless Fire.”

The Thunderings or Creative Words of the Omnipotent Demiurgus are borne, as it were, on the wings of the Fiery Amiliktoi, who are themselves these very Creative Sounds which thrill through every realm of existence.

LVI. “ For every Cosmos has inflexible intellectual sustainers.”

They are the Curetes, the translucent Spotless Powers of the Fire-Self.

“ Plato, following Orpheus, calls the inflexible and undefiled Triad of Intellectual Gods “ Curetic,” meaning, that which is pure and incorruptible.”—(*Proclus in “ Theol. of Plato ”*).

“ They preserve the whole progression of the Fathers undefiled, but supply them with inflexibility in their powers and immutability in their energies.”—(*ibid.*).

“ They are suspended from integral purity.”

“The Three Undeified Gods subsist with the Three Intellectual Fountains, are the guardians of the Fathers themselves, and are immutably and inflexibly established in them.”—(*ibid*).

LVII. “For from Him leap forth the Amiliktoi and the thunderings and the whirlwind-receiving vortices of the all-gleaming radiance of Father-begotten Hecate; and Hypezokus, Flower of the Fire, and the mighty breath beyond the fiery poles.”

In a mystical sense the Empyrean Realm is surrounded by a Fiery Wall, which, as it were, separates the Seen from the Unseen, the Apparent from the Unapparent, the Manifested from the Unmanifested. This Fiery Wall is called Hypezokus or Oceanus, who is the Mysterious Boundary or Limit who separates the Above from the Below.

LVIII. “For just as a diaphragm (*Hypezokus*), an intellectual membrane, He separates.”

Through Hypezokus, who terminates the Creative Septenary and is thus called the Flower of the Fire, that which is separated comes forth from that which is united, the partitive comes forth from the integral, the objective comes forth from the subjective.

LIX. “Thence leapeth forth the birth of all-various Hyle. Thence a fiery whirlwind rushing down dims the Flower of the Fire. For thence all things begin to extend their wondrous rays to the Below.”

Thus, the Seven Powers of the One Integral Creative Fire are made manifest, and all things receive the seal of the Divine Prism, which originates in Kronos, the First Creative Father, and blossoms as a dazzling Flower of Fire in Oceanus.

Through Kronos, the Divine Creative Intellect is immanent in all souls.

Through Cybele, the Divine Creative Life is potential in all souls.

Through Zeus, the Demiurgic Intellect is to be made operative in all souls.

Through the Amiliktoi all souls are incorruptible and immortal, and destined to make manifest the Creative Powers of the Demiurgus.

And through Oceanus, the potentialities of all souls are to be made actual as they blossom into the Flower of the Creative Fire and pierce the Mystic Borders of Eternity, at the Pyramid of Creation and the Summit of Everlastingness.

(To be continued)

MYSTICS AT PRAYER

“ Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father, give to Thy child that which he himself knows not how to ask.”—*Archbishop Fénelon.*

* * *

“ If Thou speakest not, I will fill my heart with Thy silence and endure it. I will keep still and wait like the night with starry vigil and its head bent low with patience. The morning will surely come, the darkness will vanish, and Thy voice pour down in golden streams, breaking through the sky.”—*Tagore.*

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“ O Lord, I pray for all those whom Thou hast given me, whom I love with a special love, and whom Thou hast made one thing with me. For they are my consolation, and for Thy sake I desire to see them running in the sweet and narrow way, dead to self and pure from all judgement and murmuring against their neighbour. May they all attain to Thee, O Eternal Father, to Thee who art their final end.”—*St. Catherine of Sienna.*

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“ O Lord, the sense of Thy love well-nigh overwhelms me. If it be Thy will, bestow these many tokens of Thy loving-kindness on those who know Thee not, to draw them to Thy service.”—*Brother Lawrence.*

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“ Lord, when I look upon mine own life it seems Thou hast led me so carefully, so tenderly, Thou canst have attended to none else; but when I see how wonderfully Thou hast led the world and art leading it, I am amazed that Thou hast had time to attend to such as I.”—*St. Augustine.*

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“ Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will.”—*St. Ignatius Loyola.*

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“ Draw near to my heart and inflame it: touch my uncircumcised lips with a burning coal from Thine altar, that I may not speak of Thine ardent love in a cold or feeble manner.”—*Tersteegen.*

COMMENTARY ON THE GOLDEN VERSES OF THE PYTHAGOREANS*

“ When first thou dost from soothing sleep uprise,
Hasten about thy day’s intended work;
Nor suffer sleep to fall on thy soft lids
Till thrice thou hast each act of the day recalled:
How have I sinned? What done? What duty missed?
Go through them first to last; and, if they seem
Evil, reproach thyself; if good, rejoice.”

XIX. The first and last acts of each day have a special significance of their own.

By the first acts, a dominant intention may be given to the affairs of the whole day; by the last acts, the lessons of the day may be reviewed and their essence extracted to the permanent benefit of the entire character.

The first and last thoughts of each day should, therefore, be directed to the Highest Ideal of which the mind is cognisant. With this Ideal before the consciousness, the Soul is not only inspired to immediate action upon awakening from slumber, but also consoled and harmonized when the day’s work is done.

In the calm self-examination of the thoughts and words and deeds of the day, many spiritual virtues may be engendered or increased, such as the true spirit of humility in the acknowledgement of our human frailties and our dependence upon the Divine; the genuine spirit of tolerance and sympathy in the confession of our faults and failings, and the recognition of the folly of assuming attitudes of superiority over our fellow beings.

“ Toil at and practise this: this must thou love;
This to the Path of Heavenly Virtue leads.”

XX. The right method of putting this Pythagorean Exhortation into practise is of great importance. For instance, it is not intended to be the occasion of brooding

* For previous articles see Vol. VI.

over our defects, or of becoming annoyed and worried about our delinquencies, or of bemoaning the opportunities for good that we have missed. All this is evidence not only of secret pride, but also of faint-heartedness and an uncontrolled mind.

But rather, the Maxim is one that should be joyously and resolutely practised with the loving pure intention of gaining greater efficiency in the service of our fellows, and of growing more conformable to the likeness of our Ideal.

The right way to review the affairs of the day is to pass quickly over them, detail by detail, without allowing the mind to wander even for a second from the sequential chain of events, but simply noting those which have a special significance—in order to impress them upon the consciousness—and then passing at once to that which follows.

In the first rapid survey particular notice should be taken of evidences of weakness, of excesses, and mistakes; in the second survey, particular attention should be paid to the lessons that may be contained in all the actions and events of the day; and in the third survey, all omissions and instances of neglect to utilize opportunities should be noted, so that these may be made good at an early occasion in the future. Simply to impress the mind with this fact is quite sufficient without anxiety and worry.

The whole exercise of self-examination when habitually practised in this manner gradually but surely teaches the mind to trace its way along a single train of thought and to refrain altogether from drifting aimlessly into unprofitable side-tracks where the mind feeds on endless associational imaginings. Every tendency towards this lower imagination should be firmly restrained, for, all too frequently, it leads to illusive phantasy and stupid fancy, wherein all manner of impossible or improbable consequences are imagined which have no reality and are productive only of disquieting fears and forebodings of evil.

In proportion as the mind learns to see the entire chain of daily events as they really are, unassociated with delusive and vain imaginations, so the powers of perception and concentration are assisted, a clarity of mental vision becomes a permanent possession, and the path to Heavenly Virtue is clearly to be seen.

But throughout our self-examination God should be our first and last thought. We may be inclined to take ourselves too seriously but we cannot take God too seriously. If He is in our last thoughts before going to sleep, He will probably be in our first thoughts upon awaking.

“ By Him Who gave the Tetractys to our Soul,
Fount of Eternal Nature, this I swear.”

XXI. The Tetractys is the Sacred Pythagorean Symbol of the ONE and the ALL.

It is composed of the Monad, the Duad, the Triad, and the Tetrad, or the numbers 1, 2, 3, 4, which together equal 10. Symbolically it is denoted by the arrangement of one, two, three, and four dots in the form of a pyramid.

It was held in the highest veneration by the followers of Pythagoras because it contains the mysteries of all numbers and the mode of progression of all Divine Natures from the Infinite ONE, as well as the Providence which is the fountain and root of everlasting nature.

Hence, to swear by the Tetractys is to call upon all that is seen or unseen to bear witness to the sacredness of one's words.

The effectiveness of the Pythagorean Exhortation to self-examination, as a means of leading the Soul to celestial excellences, is vouched for by the Sacred Oath of the Tetractys, hence its immense importance is evinced.

“ Begin thy work, first having prayed the Gods
To accomplish it.”

XXII. The more fully man knows his own mortal nature as it actually is, the more he realizes its total dependence upon the Divine; for he perceives that its powers, when not identified with the Gods, are utterly inadequate for the purpose of attaining his Ideal.

Hence, before beginning any work, it is necessary always to lift the consciousness to the Divine, even if only for a moment, in order that the actions which follow may be made effectual through the intervention of Supernal Power.

“ Thou, having mastered this,
That essence of Gods and mortal men shalt know,
Which all things permeates and all obeys.”

XXII. The Essence of the Gods is the Divine Providential Energy which permeates all creation. When man learns the nature of this, then human life becomes providential, and by complete obedience to the Law man gains the complete Liberty of the Law. For although man is always free to break the Law, as it were, he can never escape the consequences and limitations that follow, whereas, when he learns to obey and fulfil the Law, he begins to participate in the perfect freedom of the Law which transcends all finite and human limitations and barriers.

(To be continued)

JEWELS

“Eternity is endless, and at the same time the whole and perfect possession of life.”—*Dionysius the Areopagite*.

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“The patient endurance of wrong proves who is truly humble.”—*St. Thomas Aquinas*.

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“Spiritual joy is one way of conquering the enemy.”—*St. Anthony*.

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“Wherever the saints pass, God passes with them.”—*Curé d’Ars*.

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“He does not love God enough who does not desire to love Him more.”—*St. Francis de Sales*.

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“Devotion is false if slothful.”—*St. Zita*.

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“Seek God in all things, and try to find Him in all.”—*St. Peter Claver*.

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“The way to ascend to God is to descend into oneself.”—*Hugo of St. Victor*.

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“There are hidden Mysteries in Divine Truth, wrapt up one within another, which cannot be discerned but only by divine epoptists.”—*John Smith, Cambridge Platonist*.

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“The intuitive faculty is above the reasoning faculty. It is a power of the mind for receiving truth immediately from God.”—*Gerson*.

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“God is totally within all things and totally without.”—*St. Bonaventura*.

THOMAS TAYLOR

A GREAT ENGLISH PLATONIST

Thomas Taylor was born in London on the 15th of May, 1758. His father was a Nonconformist minister of limited means. He intended his son for the same calling and sent him at the age of nine years to St. Paul's School. Here he remained for three years, when he persuaded his father to take him home.

Shortly afterwards he met his future wife, Mary Morton, and fell deeply in love with her. About this time he became interested in mathematics, and, although his father looked upon such studies with disfavour, Thomas, by keeping a tinder-box under his pillow, managed during the night to gratify his thirst for knowledge.

In 1773 he was sent to his uncle, to an office at the dock-yard at Sheerness, and there endured three years of what he considered a state of slavery. After this he returned to London, where for two years he became a pupil of a Rev. Mr. Worthington with a view to entering the ministry. During this period he applied himself to Greek and Latin in the day, paid his addresses to Mary Morton in the evening, and had the courage to begin and read through the Latin quarto of Simson's Conic Sections at night.

Miss Morton's father, however, had other plans for his daughter's future and intended to marry her to a man of wealth when Thomas Taylor was safely away at Aberdeen University. In order to avoid this, she consented to marry her lover, now twenty-one years old, on condition that the marriage should be a purely formal one until he had finished his studies at Aberdeen. But unfortunately Miss Morton's mother discovered the secret, and the young couple were abandoned by their parents and left to fend for themselves.

At this period, for nearly a year, they had only seven shillings a week to live on. At last, however, Thomas Taylor managed to get an usher's place at a school in Paddington. He was for some time unable to remove his wife from Camberwell, and could only see her on Saturday afternoons. His next employment was in a bank, from which he received an income of fifty pounds a year paid quarterly. The work was hard: he was often unable to procure enough nourishment in the day, and was sometimes so exhausted by the time he reached home in the evening that he fell senseless on the floor.

At length he was able to rent a small house at 9, Manor Place, Walworth, where he lived for the remainder of his life. About this time his studies were mainly in chemistry. He did not, however, neglect mathematics, and at the age of twenty-two he published a work entitled "A New Method of Reasoning in Geometry."

He next began on Aristotle, and being engaged at the bank till late in the evening, he was obliged to devote part of the night to study. He also made it a rule to digest what he had learned from Aristotle while he was walking about with bills. After the study of Aristotle he applied himself to Plato, and next to Plotinus and Proclus. While he was engaged in the study of Proclus, the celebrated Miss Mary Wollstonecraft visited him. She frequently complimented him on the tranquillity of his manners, and called the little room which he made his study "the abode of peace."

After six years at the bank he found his health so much impaired by the combination of severe bodily and mental work that he determined to try to live by his talents. His first effort was the invention of a perpetual lamp. This he exhibited at a Freemasons' Tavern, but the room being warm the phosphorus caught fire and this raised against the invention a prejudice which could not be removed. The exhibition, however, procured him some devoted and influential friends. He next composed twelve lectures on the Platonic philosophy, which he delivered at the house of Mr. John Flaxman. These lectures were unfortunately not published.

At the age of twenty-nine, in 1787, he published "The Mystical Hymns of Orpheus," and in the same year "Plotinus on the Beautiful." Five years later his two volumes of "Proclus on Euclid" appeared, a work which contained also Proclus' "Theological Elements," a dissertation on the Platonic doctrine of Ideas, the lives of Proclus, Iamblichus, Plotinus and Porphyry, and a history of the restoration of the Platonic Theology.

In the latter part of 1788 the Marquis de Valadi, a philosophic French nobleman, visited England. On learning that Thomas Taylor was considered the principal Pythagorean in England, he at once wrote to him an enthusiastic letter: "O Thomas Taylor! Mayest thou welcome a brother

Pythagorean to thy divine school. I have loved Wisdom ever since a child, and have found the greatest impediments and been forced to great struggles, before I could clear my way to the source of it. . . . I met with thy works but two days past. A divine man! A prodigy in this iron age."

For some time the Marquis stayed in Walworth and imbibed philosophy at this fountain head.

In 1791, Taylor's "Dissertation on the Eleusinian and Bacchic Mysteries" was published, in 1792 a version of Plato's "Phaedrus," and in the next year four more Platonic dialogues. By this time Taylor's writings were attracting a certain amount of attention, and through the generosity of his friends he was enabled to become a private teacher of languages and mathematics, with much more spare time for the work upon which his heart was set. At the age of forty years he secured the post of Assistant Secretary of a Society of Arts, Manufactures, and Commerce.

In 1804, through the support of the Duke of Norfolk, he published a complete translation of Plato in five volumes with copious notes. In 1812 appeared the complete works of Aristotle in nine volumes, the cost of which was borne by two of his wealthy friends, William and George Meredith. The year 1816 brought forth the work which can in some respects be considered as his masterpiece—"Proclus' Theology of Plato."

He resigned his secretaryship in 1806, and, through the goodness of William Meredith, was able to live in retirement for the rest of his life working at translations and commentaries.

He married twice. Mary Morton, who shared his early struggles, died in 1809. She was the mother of two daughters and four sons.

Thomas Taylor died on November 1st, 1835. He was buried on November 6th at St. Mary's, Newington Butts.

The value of his work is incalculable. Like many great men he was not appreciated during his life; in fact, the reviewers of his time mocked and harassed him. After his death his writings seem to have sunk for a time into oblivion and are only now beginning to take their true place in the philosophical world. Opposed by difficulties which at times were sufficient to overwhelm completely most men,

hampered by ill-health and continual financial anxiety, unappreciated save by a select few, he yet produced work which, apart from its inestimable intrinsic value, has in quantity alone seldom been equalled, for he gave to the English language the whole range of the ancient Mystery Teachings and the philosophy founded upon them.

He has laid a foundation upon which others may build, and is a resplendent link in that Golden Chain of Venerable Ones who labour for the restoration to mankind of the Wisdom which was before the ages.

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SEED THOUGHTS

From
THOMAS TAYLOR

“Time, indeed, is like a deep and rapid river; whatever is trifling and light, is precipitately borne on its surface, and what is valuable and weighty, sinks to its bottom. Hence, the superficial observer collects nothing more than rubbish, which it is forever devolving into the abyss of oblivion; while the profound and contemplative genius explores the depths of the stream, and accounts himself happy if he can gather any of the pearl which its bottom contains. Thus the discoveries of experimental philosophy float like straws on the surface, while the wisdom of Pythagoras and Plato lies concealed in the depths of the river.”

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“It is well said, indeed, by Aristotle, that Wisdom is the science of principles and causes, since he who knows these, knows also the effects of which they are the source. Such a one knows particulars so far as they are comprehended in universals, and this knowledge is superior to that which is partial and co-ordinated to a partial object; for, does not everything energize in a becoming manner when it energizes according to its own power and nature? As, for instance, does not Nature, in conformity to the order of its essence, energize naturally, and Intellect intellectually? For this being admitted, it follows that Knowledge subsists according to the nature of that which knows, and not according to the nature of that which is known. Particulars, therefore, when they are beheld enveloped in their causes, are known in the most excellent manner; and this is the peculiarity of intellectual perception, and resembles, if it be lawful so to speak, the Knowledge of Divinity Himself. For the most exalted conception we can form of His Knowledge is this, that He knows all things in such a manner as is accommodated to His Nature, namely, divisible things indivisibly, things multiplied uniformly, things generated according to an eternal intelligence, and totally whatever is partial. Hence, He knows sensibles without possessing sense, and, without being present to things in place, knows them prior to all local presence, and imparts to everything that which everything is capable of receiving.”

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“If Philosophy, properly so called, be according to Plato, and as I am firmly persuaded it is, *the greatest good that was ever imparted by Divinity to man*, he who labours to rescue it from oblivion and transmit it to prosperity, must necessarily be endeavouring to benefit his country and all mankind in the most eminent degree. To accomplish this grand object has been the aim of the greater part of my life.”

THE CELTIC FESTIVALS

V.—HALLOWE'EN, OCTOBER 31st

Samain, Samhain, or Sambhuinn was one of the most important of the Celtic Festivals. It fell on the Eve of November 1st, nearly midway between the autumn equinox and the winter solstice. Beltane and Samain were the cardinal points of the year; the one marking the beginning of summer, the other that of winter. In Wales the hiring-fairs for agricultural labour are still held at these two periods.

In the Isle of Man Samain was known as Sauin, La Houney, or Hogunnaa, and was kept until recently as New Year's Eve.

The actual length of the feast probably varied in different localities between seven days and a month, and this may be partly responsible for the fact that relics of its observances are now found in the feasts of All Saints (November 1st), All Souls (November 2nd), and Martinmas (November 11th), but the most important day was the Eve of November 1st.

Many traces of its rites and customs are still perpetuated in the games which are played at Hallowe'en, and it is even possible that the fireworks and bon-fires of the Fifth of November persist partly because they carry on a tradition far older than that of Gunpowder Plot.

The name Samain is derived by some from a word meaning peace. The festival was known among the Druids as 'Peace-fire,' for at it they returned thanks for the successful bringing-in of the harvest and also settled all controversies and disputes.

If anyone committed a crime during the festival the penalty was instant death.

Others derive it from the God Samhan who has been identified with the Irish Midir of the Twilight, an aspect of the Sovereign Sun descending into the darkness of the Underworld. In Ireland and elsewhere Samain was a day of solemn intercession for the souls of the dead. Samhan, like the Greek Pluto, was regarded as the judge of the departed who passed them to the islands of the blest or returned them to earth.

On the Eve of Samain all fires were extinguished throughout the country and might only be relighted from the sacred fire kindled by the priests. This custom was also observed in some places at Beltane. The sacred fire itself was kindled

by the rubbing together of two sticks, or by the turning of a wheel, so that it might be pure. Exclusion from the privilege of obtaining fire from the sacred flame was a very heavy penalty.

Samain was also a festival especially connected with the dead; and it is this aspect of it which survives most strongly at the present day. At this time of the year the visible and invisible worlds approached most nearly to each other; the spirits of the departed drew near to bless their relatives and friends, and those still living sent up their prayers to aid the dead on their journey. There used to be in Derbyshire a custom of lighting what were called 'tindles,' small fires among the furze, which were to light the dead out of purgatory. At Shrewsbury there were baked in ancient times thin cakes called soul-cakes, from which our modern Shrewsbury cakes are probably derived. And the custom of "souling" on All Souls' Day still obtains in Shropshire and many other parts of England. There is a well-known folk-song extant known as "The Souling Song," which starts with the words: "A Soul! a Soul! a Soul-cake!"

Because Samain was a time for approaching the unseen world, it was an occasion for all kinds of divination. The methods of foretelling the future practised at this time are endless, and many of them survive in a modified form at the present day. As is often the case with ancient cults, the more spiritual aspects become lost or overlaid and can with difficulty be recovered from a mass of apparently unrelated superstitions.

When the purer elements of Druidic worship were forgotten the dark aspect of Samain was accentuated. In Wales the feast was called 'Nos Galan Gaeaf,' the Night of the Winter Calends and the fire 'Coel Coeth.' When the fire died down, as the last spark was extinguished, the whole company rushed down the hill fearing that "the black crop-tailed sow" would take the hindmost.

The mysteries underlying this ancient feast are profound. The time of the year itself is perhaps more mysterious and awe-inspiring than any other. October usually brings a season of calm fine weather when there is not enough wind to move the faint mist from the sea, and the whole earth

seems to be resting after the labours of the harvest. It is a season of deep peace, for the winter storms have not yet broken out and the soft falling of the leaves only makes the quiet of nature more intense. At this time therefore it is fitting to celebrate with thankfulness the garnering of the fruits, the peace of consummation and accomplishment.

But if November Eve is, in a sense, the end of the cycle, it is also the beginning. The Sun, which, since the Solstice, has been descending lower and lower in the heavens, now appears definitely to surrender for a time his power to the darkness. But the descent of the One Great Light is in order that from it the many lesser lights may be enkindled, as from the fire on the central altar the fires of all hearths, whether of castle or hut, were lighted.

There are eternally the two cycles—that of the spiritual and that of the physical. When outward nature is at the height of its flowering, the inward life is apt to be least active: when the land is bare and all things seek shelter from the storms and snow the inward life becomes vigorous. And when the two meet as it were and balance, there is peace, and the seen and the unseen greet each other.

The Celtic Festivals still remain in our life. In the flowers of May-Day we rejoice at the return of spring; and it is by no accident that on November 11th, the day of peace, we turn our thoughts to those who have gone before but who are yet with us.

JEWELS

“A man’s spiritual state may be best gauged not by what he knows, but by what he loves.”—*St. Augustine.*

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“Human things need only be known in order to be loved, but divine things must first be loved in order to be known.”—*Pascal.*

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“If you do not hope, you will never find that which is beyond your hopes.”—*Heraclitus.*

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“The way must be arduous, for its discovery is so rare.”—*Spinoza.*

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“He who really trusts in God performs his duties without excitement, however widely they may extend, being joyful even in the midst of adversity.”—*Drexelius.*