

THE SHRINE OF WISDOM

VOL. VII. No. 26

WINTER SOLSTICE, 1925

A SYNTHESIS OF THE BHAGAVAD-GITA

VI.—RAJA MARGA, THE PATH OF PERFECTIVE UNION*

ALTHOUGH there are many mystic pathways whereon the aspiring soul may journey to its highest attainment, yet ultimately all of them must lead to or merge in the Royal Path—Râja Mârگا—whereon the transient finite self loses itself in an ever closer perfective union with the Eternal Infinite SELF of all selves.

Since the individual self, or Soul, in its highest aspect as Atma, has an affinity with the Perfect Archetypal Self, it possesses a latent or potential perfection, and its great purpose is to make this perfection actual and to realize all that follows from its full manifestation. Hence, in the Royal Path of Perfective Union, all mystic pathways must have a place in so far as they provide means for the active utilization of all the faculties of the soul as they unfold from potentiality into actuality in an ever fuller and fuller participation in the Eternal Purposes of the Infinite ONE.

The profound significance of this truth is brought out in the later books of the Gîtâ, wherein the essential elements of all the mystic paths are gradually blended into the unity of the Royal Path or Râja Mârگا.

These essential elements, according to the Gîtâ, may be outlined in a general way as follows:—

(1) Right Action (*Karma-Yoga*, III), Sacred Works (*Yajna*) and Non-Attachment (*Vairâgya*), which lead to Mystical Action-in-inaction (*Karma-Sannyâsa-Yoga*, V).

(2) Right Devotion or Aspiration (*Bhakti-Yoga*, XII), Faith (*Shraddhâ*, XVII, XVIII), and Right Earnestness or Steadfastness (*Dhriti*, XVIII), which lead to Devotion to the Highest Eternal ONE (*Akshara-Parabrahma-Yoga*, VIII).

* For previous articles see Nos. 21—25.

(3) Right Duty or Virtue (*Dharma-Yoga*, II), Charity or Almsgiving (*Dânam*, XVIII), and Austerity (*Tapas*, XVIII) which lead to Self-discipline and Control (*Atmasanyama-Yoga*, VI) and the Mystical Science and Art of the Perfect Life (*Râja-vidyâ-râja-guhya-yoga*, IX).

(4) Right Knowledge (*Jnâna-Yoga*, IV), Interior illumination or Soul vision (*Buddhi-yoga*, XVIII), the Discrimination of the Field and the Knower of the Field (*Kshetra-Kshetra-jna-vibhâga*, XIII) and the Discrimination of the Qualities or Modes (*Guna-traya-vibhâga*, XIV), which lead to Right Discriminating Knowledge or Realization (*Vijnâna-Yoga*, VII) and the Vision of the Universal Form or Archetype, (*Vishya-rupa-darsanan*, XI).

(5) Perfective Union by Renunciation of Action (*Sannyâsa*, XVIII) and by Renunciation of the Fruit of Action (*Tyâga*, XVIII), which lead to the Realization of the Divine Perfections (*Vibhâti-Yoga*, X), Union with the Archetypal Lord (*Puru-shottama-prapti-yoga*, XV) and Final Liberation by Renunciation and Perfective Union (*Moksha-Sannyâsa-Yoga*, XVIII).

Sri Krishna said:

XVI.—Fearlessness, purity of heart, steadfastness in devotion and the quest of knowledge, almsgiving, self-restraint, and sacred works (*Yajna*), the study of scriptures, austerity (*Tapas*), and righteousness;—1.

Innocence, truth, freedom from anger, renunciation, tranquillity, tolerance, compassion for all beings, non-covetousness, gentleness, modesty, and persistency;—2.

Energy, patience, fortitude, chastity, absence of hatred and pride, these, O Prince, are the attributes of him who is born for a divine estate.—3.

Hypocrisy, arrogance, and pride, anger, cruelty, and ignorance, O Son, are his who is born with tendencies to evil (*Asuric*).—4.

The divine attributes lead to liberation: the evil tendencies to bondage do lead; but grieve not, O Son, for thou art born for a divine lot.—5.

The Divine Estate is the Ideal Perfection which is to be realized and made manifest by the removal of inordinate tendencies and by the actualization of all the essential attributes that are potential in the Real Self (*Atma*).

Sri Krishna said:

VIII.—Beyond the Manifested there is another, Unmanifested and Eternal, lasting ever, amid unlasting things.—20.

That Unmanifested is called Imperishable; the Uttermost Way, reaching Which there is no return. This is My Supreme Abode.—21.

That loftiest Archetype (*Purusha*), O Son, in Whom all beings dwell, by Whom all this universe is pervaded, may be reached by unswerving devotion.—22.

The devotee, knowing the fruit of meritorious deeds ordained by sacred writ, sacrifices, austerities, and almsgiving, passes beyond all these, attains the Primeval and Perfect Peace.—28.

This is the Perfective Union by which all the latent capacities of the Soul become actively and consciously realized.

Sri Krishna said:

X.—He who knows in truth this My sovereignty and mystic power, is harmonized in unwavering union; of this there is no doubt.—7.

Mindful of Me, their life hidden in Me, illumining each other, ever singing My praises, they abide in serenity and joy.—9.

To these, ever joined in union, worshipping in love, I give the inner vision (*Buddhi-yoga*) by which they come unto Me.—10.

With ineffable compassion I dwell in their souls, destroying the ignorance born of darkness by the effulgent light of wisdom.—11.

Arjuna said:

Thou art Parabrahm, the High Abode, Purity Supreme, the Eternal Archetype, the Primeval Deity, the Unborn, the Lord of Lords!—12.

Thus does Arjuna give expression to his realization of the Divine and Heavenly Perfections of the Blessed One (*Vibhâti-yoga*).

The path to these supreme perfections is indicated by Sri Krishna, Who is Himself the embodiment and manifestation of them all.

Sri Krishna said:

XV.—With roots above and branches down-spreading, it is said the sacred fig-tree (*Asvattha*) is eternal; its leaves are sacred paeans; he who knows it, knows the Vedas all.—1.

Sattvic men direct their sacred works to the Shining Ones; rajasic men pay reverence to the spirits of power and wealth; the others, the tamasic men, worship the hosts of darkness and the entities of the shadow world.—4.

That sacrifice is sattvic which is offered without desire for gain, as enjoined by the good law, with pure intention fixed on the sacred work alone.—11.

But that sacrifice is rajasic which is offered for the sake of its fruits and for the glorification of self, O noblest of princes.—12.

And that sacrifice is tamasic, which is made contrary to the good law, without offering of food, or of prayers, or of gifts, and which is devoid of faith.—13.

Due homage and reverence paid to the Shining Ones, the twice-born (*Brâhmans*), the spiritual leaders (*Gurus*), and to the wise, with purity, righteousness, votive prayers, and innocence—this is called the austerity (*Tapas*) of the body.—14.

Speech that gives no pain, is truthful, benign, and beneficial, with diligence in sacred readings, this is called the austerity of speech.—15.

Serenity of mind, equanimity, silence, self-control, and purity of nature, these are called the austerity of the mind (*Manas*).—16.

This threefold austerity (*Tapas*), practised in perfect faith by devotees who seek no personal gain, is said to be sattvic.—17.

The austerity which is performed for the sake of being regarded as pious, for receiving fame and homage, which is done with ostentation, is called rajasic; it is unstable and transient.—18.

The austerity that is engaged in with unwise motives, with undue mortification of self, or to the injury of others, this is called tamasic.—19.

Almsgiving (*Dâmam*) which is made when it is needed, to one who cannot give in return, when done in the proper place and time, to a worthy object, this is called sattvic.—20.

But that which is given with a view to its return, or for the sake of reward hereafter, or with grudging spirit, is called rajasic.—21.

And that mode of giving which is ungracious and demeaning, improper as to place and time, and to an unworthy object, this is called tamasic.—22.

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To the nethermost and uppermost its branches spread, nourished by the qualities (*Gunas*); its buds are like objects of sense, and, in the world of men, its roots are downward drawn, in bonds of Action (*Karma*).—2.

Here below its form can ne'er be seen, nor whence it springs, nor where it ends, nor what its nature is. When one has severed this firm-rooted tree by the strong sword of Non-Attachment keen,—3.

Then, that path beyond may be sought, reaching which he need no more regress, who says: "I take refuge in That Primeval One (*Purusha*) whence flows life's providential stream.—4.

The Asvattha is the symbolical tree of the great cosmos, the roots of which are in the eternal, but the growth of which flourishes in the realms of perpetual change (*Samsara*) and gives sustenance to all that is therein. It is reflected in man, the little cosmos, and in him its roots are downward drawn in the soil of his earthly nature; but when he is liberated from bonds of Hyle (*Maya*) by mystical non-attachment (*Vairāgya*), the microcosmic Asvattha becomes identified with the macrocosmic tree, and thenceforth man's life is rooted in the eternal, even though his body still dwells in the realms of *Samsara*.

Freed from pride and delusion, the vice of attachment conquered, ever devoted to the Supreme Self, with vain desires abandoned, unchained by the pairs of opposites known as pleasure and pain, such men as these go, undeluded, to the Eternal Seat.—5.

There no sun enlightens, nor moon, nor fire; they who reach it, return no more. That is My Supreme Abode.—6.

A ray of Myself becomes the perpetual life (*Jīva*) in the world of life, draws to itself the senses five and the mind (*Manas*) the sixth, which are veiled in Nature (*Prakriti*).—7.

When the Lord enters a body and when He leaves it, He contacts these (senses and mind) and mingles therewith, as the wind carries perfumes from the flower beds.—8.

Enshrined in the ear, the eye, the touch, the taste, and the smell, and also in the mind, He identifies Himself with the objects of sense.—9.

The deluded see Him not, either when He proceeds or when He abides, nor when, immixed with the qualities (*Gunas*) He delights by His presence; but those who are enlightened by Knowledge, behold Him.—10.

The earnest devotees, ever intent, contemplate Him, established in the Self; but the undevout, with minds unilluminated, see Him not, even though they strive.—11.

Know thou, that the splendour which issues from the sun and illumines the whole universe, which is in the moon and in fire, that splendour is from Me.—12.

Pervading the earth, I sustain all beings by My vital force (*Ojas*); and as the rapturous drink (*Soma*) I thrill through all that grows.—13.

In this world there are two forms of being (*Purusha*): the perishable and the imperishable. The perishable is of all changing beings: the imperishable is of the Immutable One on high.—16.

But there is another, the Archetype Supreme (*Purushottama*), called the Highest Self, who pervades the three worlds and sustains them all, as the Everlasting Lord (*Ishvara*).—17.

Wherefore, since I transcend the perishable, and am higher even than the Imperishable, I am celebrated by men and by sacred writ, as the Archetypal Lord (*Purushottama*).—18.

He who, free from delusion, O Son, knows Me as this Supreme Lord, he, knowing all, worships Me with his whole being.—19.

Thus, by Me, has this most secret science been taught, O Sinless One; knowing this, one attains enlightenment and the fulfilment of every duty.—20.

Arjuna said:

XVII.—What is the state of those men, O Krishna, who perform sacred works (*Yajna*) with faith, but who neglect the ordinances of the scriptures? Is it one of harmony (*Sattva*), passion (*Rajas*), or inertia (*Tamas*)?—1.

The three Gunas or qualities, which are inherent in all natural substances, are here employed to denote analogous states of the human substance or beinghood.

Krishna said:

Threefold is the inborn faith (*Shraddhâ*) of the individual nature (*Svabhâva*) of the embodied: it is sattvic, rajasic, or tamasic in quality. Hear now these three.—2.

The faith of each is according to his nature, O Son; a man consists of his faith, that which his faith is, so verily is he.—3.

Sattvic men direct their sacred works to the Shining Ones; rajasic men pay reverence to the spirits of power and wealth; the others, the tamasic men, worship the hosts of darkness and the entities of the shadow world.—4.

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And that mode of giving which is ungracious and demeaning, improper as to place and time, and to an unworthy object, this is called tamasic.—22.

Arjuna said:

XVIII.—I aspire to learn, O Mighty-armed, the truth concerning renunciation, the renunciation in personal action (*Sannyāsa*), O Glorious One, and the renunciation of the fruits of action (*Tyāga*), O Slayer of the Serpent.—I.

Sri Krishna said:

Renunciation in personal action (*Sannyāsa*) is known by the wise to be the renouncing of work done with the desire for reward; and renunciation of the fruits of action (*Tyāga*) is declared by the wise to be the relinquishment of merits.—2.

Some sages have affirmed that action should be abandoned as evil; and others say that works of sacrifice, almsgiving, and austerity are to be renounced.—3.

Learn, therefore, from Me the truth concerning relinquishment, O Best of Princes, for it is declared to be of three kinds.—4.

Sacrifice, almsgiving, and austerity are not to be abandoned, for these are necessary to perform. Sacred work, alms, and penance are the purifications of the wise.—5.

But these works must be done with non-attachment and without desire of merit; this, O Son, is My supreme and fixed decree.—6.

Renunciation of works that are necessary for duty's sake is unfitting; abstaining therefrom through delusion is called tamasic.—7.

He who abandons work through fear of the body's discomfort, saying: "It is painful," he makes the relinquishment of rajas, and obtains no gain thereby.—8.

But he who performs a work with the sense of duty, O Arjuna, saying: "It ought to be done," without attachment or love of reward, this is held to be the relinquishment of sattva.—9.

He who has no aversion for unprosperous work, and for work that prospers has no attachment, who is enlightened with doubts destroyed, he is a renouncer endowed with sattva.—10.

For it is not possible for an embodied being to abstain utterly from all action; but he who relinquishes the fruit of action, gains the title of a true renouncer.—11.

The effects of action after death, for those who relinquish not the fruits, are threefold: the desired, the undesired, and

the mixed; but there are no effects hereafter to the relinquisher of merits.—12.

Learn from Me, O Mighty-Armed, the five causes of the effects of all action, as taught in the Path of Right Knowledge (*Sankhya*).—13.

They are the body or seat of action, the actor (*Kartā*), the various organs or instruments (*Karana*), the various functions or energies (*Vāyus*), and fifthly, the operations of providential deities (*Daiva*).—14.

Whatever be the works performed by man, by body, by speech, or mind, whether righteous or the contrary, these five causes determine the effects.—15.

Since this is so, he who regards the self as the isolated agent, through confusion in thought, he, being dull of mind, sees not at all.—16.

Knowledge, the knowable, and the knower are the threefold cause of action; the instrument, the act, and the actor are the threefold constituents of action.—18.

Knowledge, action, and actor are declared to be of three kinds according to the qualities (*Gunas*) and their distinctions: hear now these likewise.—19.

That knowledge whereby the One Immutable Reality is seen in all beings that are born, indivisible even when divided, know thou to be sattvic.—20.

But that knowledge which, by differentiation, sees all beings as separate and distinct, know thou to be rajasic.—21.

And that knowledge which identifies itself with a single part as if it were the whole, without reason, devoid of truth and narrow, know thou to be tamasic.—22.

The action which is ordained, performed with non-attachment, without desire or aversion, and with no desire for gain, this is called sattvic.—23.

But action done for the gratification of desire, or with thoughts of self, or with much striving, this is called rajasic.—24.

And that action which is undertaken in delusion, without heed of consequences, of injury or loss, heedless of capacity, is said to be tamasic.—25.

He who acts, freed from attachment, without thoughts of self, endued with perseverance and energy, unaffected in success or failure, such an actor is called sattvic.—26.

He who acts in passion, desirous of rewards, greedy, harmful, impure, unduly moved by joy and grief, such an actor is said to be rajasic.—27.

And he who acts with indecision, who is brutish, stubborn, deceitful, malicious, slothful, despondent, and procrastinating, such a one is called tamasic.—28.

Hear now, O Conqueror of Wealth, the threefold division of intellection (*Buddhi*) and earnestness (*Dhriti*), according to the qualities, declared fully with their distinctions.—29.

That intellection, O Son, is sattvic, which has insight into action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation.—30.

That intellection, O Son, is rajasic, which sees not clearly between that which is due (*Dharma*) and that which is not due (*Adharma*), what ought to be done and what ought not to be done.—31.

And that intellection, O Son, is tamasic, which is enveloped in darkness, deems lawlessness to be the law, and all objects to be their contraries.—32.

That earnestness, O Son, is sattvic, which, unwavering in mystic union, is firm in activities of mind, of life-powers, and of instruments of sense.—33.

That earnestness, O Arjuna, is rajasic, which, prompted by desire of reward, is firm in duty, attached to pleasures and riches.—34.

And that earnestness, O Son, is tamasic, which, through stupidity, abandons not dreams, fears, grief, despair, and vanity.—35.

Hear now from Me, O Prince, the threefold joy; that in which one by practice rejoiceth and which putteth an end to pain.—36.

That which at first is as poison but in its ripening is as nectar, is said to be the joy of sattva, born from clear vision of the Soul.—37.

That joy which springs from the union of the sense organs with the objects of sense, which in the beginning is like nectar but like poison in the end, is known as the pleasure of rajas.—38.

And that pleasure which begins and ends with self-delusion, arises from slumber, indolence, and foolishness, is declared to be tamasic.—39.

He whose mind is unattached, who has wholly conquered self, and from whom all longings have passed away, attains by renunciation to the supreme perfections, freed from cause and effect (*Karma*).—49.

Learn from Me in brief, O Son, how he who this perfection has won, reaches the Eternal One (*Brahma*), wisdom's highest seat.—50.

He who is devout, with soul vision pure, by earnestness firmly restraining self, forsaking sound and other ranges of sense, casting out passion and hate;—51.

Seeking solitude, abstemious, with speech, body, and mind controlled, in meditation constantly established, and in non-attachment (*Vairâgya*) ever fixed;—52.

Freed from egotism, from violence, pride, lust, anger, covetousness, and selfless; tranquil in mind, he is worthy to become one with the Eternal (*Brahma*).—53.

Being at one with Brahma, serene of soul, he neither grieves nor desires; one in essence with all beings, he reaches supreme devotion unto Me.—54.

Through loving devotion he knows Me truly, as I am, how great and high, and thus knowing Me in truth, straightway enters into Me.—55.

Even though constantly engaged in all actions, taking refuge in Me, by My grace he attains the Eternal, Immutable Abode.—56.

Renouncing in heart and mind all actions unto Me, intent on Me, following after union through Soul-vision (*Buddhi-yoga*), fix thy thoughts ever on Me;—57.

Holding Me thus constantly in thy thoughts, thou shalt overcome all obstacles by My grace; but if, through thoughts of self, thou hearken not to Me, thou shalt surely fail.—58.

Being bound, O Son, by thine own works (*Karma*), born of thine own nature, thou art led, from delusion, to that which thou desirest not to do.—60.

The Supreme Lord (*Ishvara*) dwelleth in the heart of all beings that are born, and in His illusive power (*Maya*) all beings revolve, as though mounted on a potter's wheel.—61.

Take refuge in Him, O Son, with thy whole heart; through His grace thou shalt gain supreme peace and everlasting abode.—62.

Thus hath been declared unto thee by Me this Wisdom, most profound of mysteries; ponder it well as thou wilt—then act!—63.

Hear again, My Ultimate Word, most secret of all, for thou art very dear unto Me, and I speak of thy highest good.—64.

Give Me thy heart, adore Me, serve Me, cling in faith and love unto Me, so shalt thou come to Me, this is My solemn promise, for thou art dear to Me.—65.

Abandoning all deeds, come unto Me alone for refuge, sorrow not, I will liberate thee from all sins.—66.

Never is this to be spoken by thee to him who engageth not in austerity, who is undevout, who desireth not to hear, nor to him who speaks ill of Me.—67.

He who, with highest devotion unto Me, shall teach this supreme mystery to those who worship Me, he shall surely come to Me.—68.

Nor is there any among men who performeth a dearer service unto Me than he, nor shall there be any on earth more beloved of Me than he.—69.

And he who shall study this sacred discourse of Me and thee, by him I shall be worshipped by sacrifice of knowledge (*Jñānayaajna*); such is My decree.—70.

And even he who merely hears it, full of faith, unreviling, that one, too, when freed, shall attain to the happy regions of the blest.—71.

Hath this been heard by thee, O Son, with mind wholly intent? Has the delusion of thy ignorance been destroyed, O Conqueror of Wealth?—72.

Arjuna said:

Gone is my delusion: by thy favour, O Sinless One, the memory of the sacred knowledge is restored to Me; I am fixed, with doubts dispelled. I will fulfil Thy Word.—73.

JEWELS

“There are two sorts of knowledge, that of the saints, and that of the learned.”—*Blessed Luis de Granada.*

* * *

“Either God is our future, or we have no future.”—*Lacordaire.*

JEWELS

“ I will seek Thee, with longing after Thee. I will long after Thee in seeking Thee. I will find Thee by loving Thee, I will love Thee in finding Thee. I seek not, O Lord, to seek out Thy depth, but I desire in some measure to understand Thy truth, which my heart believeth and loveth.”—*St. Anselm*.

* * *

“ The long-suffering man, settled as it were in a harbour, enjoys a profound calm. Though he may be surrounded with loss, the rock is not moved; though thou bruise him with stripes, thou hast not wounded the adamant. The possessor of this passive virtue hath a kind of noble soul whose great strength is love.”—*St. Chrysostom*.

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“ The throne of the Godhead is our mind ” (*nous*).—*Macarius*.

* * *

“ The best sacrifice to the Gods is a pure spirit and a passionless soul.”—*Porphyry*.

* * *

“ Hard and rugged is the Path at first, but when one comes to the top, it is easy, though it be hard.”—*Hesiod*.

* * *

“ Religion is not a method: it is a life—a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.”—*Aniel*.

* * *

“ Whatever happens to anybody it may be turned to beautiful results.”—*Walt Whitman*.

* * *

“ Everything vital is rooted in God. He is the whole life, which is not cut off even from stones. The life that is in thee strives always that it may be perfected.”—*St. Hildegarde*.

* * *

“ O man, why do you travel from place to place to search God? Search God within you, and you will find Him.”—*Tukaram* (an Indian saint).

* * *

“ The mystic will pray in every place, but not openly to be seen of men. He prays in his walks for recreation, in his intercourse with others, in silence, in reading, in all rational pursuits. And although he is only thinking of God in the little chamber of his Soul, and calling upon his Father with silent aspirations, God is near him and with him while he is yet speaking.”—*Clement of Alexandria*.

COMMENTARY ON
THE GOLDEN VERSES OF THE
PYTHAGOREANS*

“ And thou shalt know that Law hath stablishéd
The inner nature of all things alike;”

XXIV.—Every effect is the result of a cause, and every cause is evidence of some law, by which it is governed and according to which the nature of its effects are determined. The higher the cause, the nearer it is related to the Divine Law by which the whole Cosmos is governed. By a knowledge of this Providential Law all the causes and effects of the universe are explainable. For although they are widely diverse in their mode of manifestation, nevertheless, all things, directly or indirectly, are ultimately rooted in the one all-pervading universal essence, which contains the mystery of their seeming never-ending particularity.

“ So shalt thou hope not for what may not be,
Nor aught that may escape thee.”

XXV.—Since all causes and effects are governed by Law there is, in the absolute sense, no such thing as chance or luck, neither is there any possibility of man being able to escape that which is due to him, whether it be of good or apparently of evil character; because Divine Justice forbids such a violation of its Perfect Law.

“ Thou shalt know
Self-chosen are the woes that fall on man—
How wretched, for they see not good so near,
Nor hearken to its voice—few only know
The pathway of deliverance from ill.”

XXVI. That against which man is wont most bitterly to complain and most strongly to rebel is usually most deserved as well as most directly self-produced. The fact that he is not willing to consent to this and is usually ignorant of the causes of his wretchedness does not modify the operation of

* See previous articles in issues Nos. 22, 24 and 25.

the law, but only emphasizes the fact that his most crying need is to learn to know himself and his relations with the entire scheme of things, for by gaining this real knowledge he will discover the pathway of deliverance and the means whereby to progress along it.

Morbid brooding over present or past woes and ills, as well as vain impetuous striving, are of no avail to remove them, but rather cause them to be accentuated and increased. When man learns that the only real goodness is that which is universal and not that which is particularized and exclusive, then he will realize that his own greatest personal good is synonymous with the greatest good of all his fellow beings.

“ Such fate doth blind mankind, who, up and down,
With countless woes are carried by its wheel.”

XXVII. Although man cannot escape from the operation of the Law, yet he is endowed with the potential capacity of learning to know it and thereby of attaining to harmony by conformity with it. The greatest liberty and the highest bliss of man depends upon his complete co-operation with the Divine Will and the Eternal Purposes; but his greatest slavery and most intense suffering follows from the selfish and perverted use of his personal freewill, through which he is blinded by passion and desire, worldly delights and ambitions, becoming enchained to the wheel of fate with its incessant concatenation of causes and effects, from which, through ignorance, he deems that there is no escape.

“ For bitter inborn strife companions them
And does them secret harm. Provoke it not,
O men, but yield, and yielding, find escape.”

XXVIII. When the personal will is made, by true resignation and inward content, to conform with the Divine Will, then man ceases to strive against all that seems to oppose him, and instead he strives with it. He learns the secret of mystical action-in-inaction, which yields to the inner promptings and graciously accepts the dispensations of Providence, utilizing all things for an ideal end, and even transmuting his hindrances and failings into valuable aids and useful factors for the fulfilment of his eternal purpose.

“ O Father Zeus, release us all from ill;”

XXIX. Zeus is the Great Architect and Creator Lord, Who is the Father of the human soul; by union with Him in prayer, the Soul becomes identified with its Divine Source, and thus learns the mystery of its origin and final destiny.

“ Or show to each what Genius works in him!”

XXX. The Genius is the Guardian Angel or Beneficent Daimon of the human Soul, who holds the keys of its destiny and patiently waits to direct each individual Soul to its final goal when man has freed himself from the attachments and allurements of the world.

“ But courage! Men are children of the Gods,”

XXXI. Since man has a Divine Parentage, his origin and true home is Above: he is not a mere product of the lower Kingdoms. The more he turns upwards, the more he realizes that his innermost self or soul has a much closer affinity and real intimacy with that which belongs to the celestial realms than it has with anything which belongs only to earth.

“ And Sacred Nature all things hid reveals.”

XXXII. Then, when man transcends Nature, as such, of which he is the potential lord, the mysteries of nature are revealed, becoming, to his enlightened Soul, the Sacred and Perfect Work of the Infinitely Perfect ONE.

“ And if the Mysteries have part in thee,
Thou shalt prevail in all I bade thee do,
And, thoroughly cured, shalt save thy Soul from toil.”

XXXIII. The Sacred Mysteries are as ancient as the human Soul. They are before Time. They are only truly entered when man knows his own immortal Soul, in which the Mysteries have part in him. Thus established, man becomes an initiate, and prevails in the arcane disciplines,

such as laid down by the Venerable Master Pythagoras, the Great Trainer of Souls. Initiation is not a mere result of studying books and instructions; neither is it necessarily a consequence of passing through certain rites or ceremonies, but rather it is the result of living the perfect life, and of actualizing in an orderly and harmonious manner the latent potentialities of the immortal Soul.

“ Eat not the foods proscribed, but use discretion
In lustral rites and the freeing of thy Soul:”

XXXIV. Self-discipline, as well as wise guidance, is essential in the telestic and ordinative arts whereby the Soul is freed from its bondage. By austerity or tapas, the human nature is purged of the defilement resulting from contact with terrestrial existence.

“ Ponder all things, and stablish high thy mind,
That best of charioteers.”

XXXV. Mere mental assent to all these things is almost useless, as well as unproductive of fruits for the purposes of the art of the perfect life. They must be pondered well, analysed and assimilated, so that they become living factors and guides in all activities. The mind is the instrument that must be used to extract the essence from all modes of instruction; hence it must be thoroughly and systematically trained in lofty and idealistic principles, so that the consciousness may be correspondingly lifted to higher and ever higher levels. The nearer the mind approaches the Higher Reason, the more infallible is its operation, so that it becomes a sure and certain guide or charioteer in all the affairs of life.

“ And if at length,
Leaving behind thy body, thou dost come
To the free Upper Air, then shalt thou be
Deathless, divine, a mortal man no more.”

XXXVI. The Soul is potentially all-embracing; therefore, as its inherent powers are unfolded, so it expands, as it were, beyond the limits of the body and attains at last to the Empyrean, the free Upper Air of the Highest Heaven, consciously immortal and mystically at one with the Divine: its Journey to God ended, but its sempiternal journey in God begun.

MYSTIC VERSE

“ God’s Spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to Him unclose.

The Soul wherein God dwells—what church can holier be?
Becomes a walking tent of heavenly majesty.

Could but thy Soul, O man, become a silent night,
God would be born in thee, and set all things aright.

Ye know God but as Lord, hence ‘ Lord ’ His name with ye;
I feel Him but as Love, and ‘ Love ’ His name with me.

How far from here to heaven? Not very far, my friend;
A simple hearty step will all thy journey end.

Though Christ a thousand times in Bethlehem be born,
If He’s not born in thee, thy Soul is all forlorn.

Hold thou! Where runnest thou? Know heaven is in
thee;
Seekest thou for God elsewhere, His face thou’lt never see.

In all eternity no tone can be so sweet
As when man’s heart with God in unison doth beat.

Whate’er thou lovest, man, that, too, become thou must;
God, if thou lovest God; dust, if thou lovest dust.

Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it.”

—*Angelus Silesius.*

* * *

“ Those only, those eternal thoughts,
The few, unchangingly the same,
With mystic strength they cannot fail—
They feed the spirit’s altar flame.
The ever new, the ever old,
Woven together, life and truth,
That pass not on from youth to age,
But ever grow from age to youth.”

—*J. Erskine Stuart.*

“ O gracious Mother, in thy vast eternal sunlight
 Heal us, thy foolish children, from our sins;
 Who heed thee not, but careless of thy Presence
 Turn our bent backs on thee, and scratch and scabble
 In ash-heaps for salvation.”

—*Edward Carpenter.*

* * *

“ Lord, I am like to Mistletoe,
 Which has no root, and cannot grow,
 Or prosper, but by that same tree
 It clings about; so I by Thee.
 What need I then to fear at all,
 So long as I about Thee crawl?
 But if that Tree sh'd fall, and die,
 Tumble shall heav'n, and down will I.”

—*Herrick.*

* * *

“ Oh! there are moments when we touch the stars,
 God-visioned, fleeting moments, heralding
 The soul's fulfilment somewhere on the way.
 But such high moments are not long sustained,
 They do but intimate what yet shall be
 When we achieve a purer heart and mind,
 A nobler purpose, and obedient will.
 Slow, slow the evolution of the soul
 Encased in blind and far too clinging flesh!
 Yet we are spirits now, and conquerors,
 Not made of dust alone, nor made for earth,
 But planted on the earth to flower for heaven.”

—*O. Mercer.*

* * *

“ Oh, could I tell, ye surely would believe it!
 Oh, could I only say what I have seen!
 How should I tell, or how can ye receive it—
 How, till He bringeth you where I have been?”

—*Myers.*

* * *

“ Since I am coming to that holy room
 Where with the choir of saints for evermore
 I shall be made Thy music, as I come
 I tune the instrument here at the door,
 And what I must do there think here before.”

—*Donne.*

QUAKER JEWELS

Ancient and Modern

“As people come into subjection by the Spirit of God, and grow up in the Image and Power of the Almighty, they may receive the Word of Wisdom that opens all things, and come to know the hidden Unity in the Eternal Being.”—*George Fox*.

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“Love, wisdom, and patience, will overcome all that is not of God.”—*Ibid*.

* * *

“Patience must get the victory, and it answers to that of God in everyone and will bring everyone from the contrary. So let your temperance and moderation and patience be known to all. . . . Be meek; sober and gentle, quiet and loving.”—*Ibid*.

* * *

“Keep yourselves in an universal spirit.”—*Ibid*.

* * *

“Fear the Lord, and not in a light way hold a talk of the Lord’s words, but put the thing in practice.”—*Ibid*.

* * *

“Keep out of all jangling, for all that are in the transgression are out of the law of love.”—*Ibid*.

* * *

“Take heed of many words; what reaches to the life settles in the life. That which cometh from the life and is received from God reaches to the life and settles others in the life.”—*Ibid*.

* * *

“Give up to be crossed; that is the way to please the Lord and to follow Him in His own will and way, whose way is the best.”—*Margaret Fell*.

* * *

“Be willing that self shall suffer for the truth, and not truth for the self.”—*James Parnell (the first Quaker Martyr)*.

* * *

“A man of the Kingdom of God means, to live beyond time and age and men and all the world, to be gathered into that life which is Eternal.”—*James Saltmarsh*.

* * *

“True worship is an inward work; the soul must be touched and raised in its heavenly desires by the heavenly Spirit. . . . So that souls of true worshippers see God: and this they wait, they pant, they thirst for.”—*William Penn*.

* * *

“Worship is the supreme act of man’s life.”—*Ibid*.

“ They (the Quakers) were changed men themselves before they went out to change others.”—*Ibid.*

* * *

“ The thing to know and remember is that it is possible to overcome evil with good.”—*William Savery.*

* * *

“ Perhaps everything we see here is like the bars of a grating, or a thick curtain. Perhaps there is Someone on the other side who is speaking to us, too!”—*Stephen Grellet.*

* * *

“ You make your own troubles by being unwilling and disobedient to that which would lead you safe. There is no way but to go hand in hand with God in all things. If He seem to smile, follow Him in fear and love, and if He seem to frown, follow Him and fall into His will, and you shall see He is yours still.”—*James Nayler.*

* * *

“ Eternity is just the real world for which we were made, and which we enter through the door of love.”—*Prof. Rufus M. Jones.*

* * *

“ Interior calmness means interior and exterior strength.”—*Dr. J. Rendel Harris.*

* * *

“ Let us in our message offer that which is beyond all creeds—the evidence in our lives of communion with the Spirit of God.”—*J. W. Rowntree.*

* * *

“ You may break the earthen vessel, but the spirit is invincible and that you cannot kill.”—*Ibid.*

* * *

“ What really and truly, and most especially, means a saint is: letting the sunlight through. Saints are always interesting, never dull. Dull is the one thing that real saints cannot be, or they would stop being saints that very minute. Even when saints are doing the dullest, dreariest, most difficult tasks, they themselves are always packed full of sunshine inside that cannot help streaming out over the dull part and making it interesting.”—*L. V. Hodgkin.*

* * *

“ Real as the things we can see or touch or feel seem to us to be, the unseen things are more real still.”—*Ibid.*

* * *

“ The Sun Heart from which the daisies all come is One and the Same. All the different ways of worship are One, too, when they meet in the Centre.”—*Ibid.*

THE DEMIURGUS

or

GREAT ARCHITECT OF THE UNIVERSE

This poem is taken from Boethius' "Consolation of Philosophy." It admirably shows forth the spirit and essence of the first part of Plato's dialogue "Timaeus," which deals with the Creation of the Universe.

Boethius was a Christian Platonist born in 480 A.D. at Rome. He was a man of great attainments and was consul under the Emperor Theodoric. Later he fell under imperial displeasure and was thrown into prison, where he wrote the "Consolation of Philosophy." He was put to death on the 23rd October, 524 A.D., under Justinian, whose edict closed the Philosophical Schools in 529 A.D.

" Thou Whose Eternal Reason guides the world,
Father of heaven and earth, by Thee unfurled
Time's aeons go; unmoved Thou dost remain,
Yet movest all. No cause did Thee constrain,
Outside Thyself, to fabricate the scheme
Of changing matter, but that Good Supreme,
Ungrudging, beautiful, that dwells in Thee.
Thou makest all things in conformity
With heavenly paradigms, this world most fair,
Fairest Thyself, directing by Thy care.
Thou fram'st it from the Pattern of Thy Mind
And in perfection perfect parts dost bind.
Thy laws the unions of the elements fix
That frost with flame and moist with dry may mix,
Lest fire in purity away should fly
Or weight too heavy on the earth should lie.
The all-moving Soul at Triple Nature's heart
Thou dost diffuse through each harmonious part,
Uniting all; for Soul in cycles twain
Divided doth revolve, but yet again
Returns into itself, and Mind's vast deep
Encircling, whirls the heaven with equal sweep.

Thou Who dost bring to be by these same laws
The lesser lives and souls, Thou who dost cause
High natures to be fixed in chariots light,
Wide-sown through heaven and earth, till by the might
Of Thy Good Law Thou causest them to be
Like fire returning brought again to Thee;
Grant, Father, that my mind may mount the stair
To Thy dread seat, that I, beholding there
The Fountain of all Good, may find Thy light
And fix on Thee my soul's unclouded sight.
Scatter these mists; let earth's oppression cease;
With Thine own glory shine. For Thou art peace,
To righteous men refreshment and release:
To see Thee ends the Journey of the Soul
Who art Beginning, Guide, and Path, and Goal."

*Translated from the Latin by the Editors of The Shrine of
Wisdom.*

BOETHIUS ON PROVIDENCE AND FATE

"The generation of all things, and all the progressions of mutable natures and whatever is moved in any manner, come forth in their causes, order, and forms from the stability of the Divine Mind. This Mind, established in the citadel of Its own serenity, has determined the manifold method by which things are ruled; which method, when it is beheld in the purity of Divine Intelligence itself, is named Providence; but when it refers to that which it moves and disposes, it was called by the ancients Fate. The diversity of these is easily seen if one meditates upon the force of each. For Providence is that very Divine Reason Itself which, established in the highest principle of all things, disposes all things; but Fate is the disposition inherent in mutable things through which Providence connects all things in their several orders. For indeed, Providence embraces all things equally, however diverse, however infinite; but Fate sets in

motion particular things separated by places, forms, and time, so that this unfolding of the temporal order, brought into unity in the foreseeing of the Divine Mind, is Providence, but the same unity distributed and unfolded in time, is called Fate. Although these are distinct, yet one depends upon the other. For indeed the order of Fate proceeds from the simplicity of Providence. For just as a craftsman imagines beforehand in his mind the form of the thing to be made and then fashions the completed work by his labour, and produces in the order of time that which he has beheld unifically and instantaneously, so God disposes by Providence, unifically and in a stable manner, that which is to be made, but administers these very things which he has disposed, with multiplicity and in time; by Fate. Therefore, whether Fate be administered by certain Divine Spirits who serve Providence, or whether the fatal chain be forged by the Soul or by the whole of subservient Nature or by the celestial motions of the stars or by angelic power or by the manifold ingenuity of daemons, or by some or all of these, it is at any rate clear that Providence is an immutable and simple form of the method by which things are directed, but that Fate is the movable connection and the temporal order of that which the Divine Simplicity has disposed for direction. Wherefore it comes about that all things which are under Fate are also subject to Providence, to Which even Fate itself is subject; but certain things which are placed under Providence are above the chain of Fate. They are those which, being near to the Primal Divinity and fixed in a stable manner, transcend the fluctuating order of Fate. For as in the case of orbs which revolve about the same centre, that which is inmost approaches the simplicity of the midst and is, as it were, for the others which are placed outside it, a kind of axis around which they turn; but the outermost, revolving in a vaster orbit, in proportion as it departs from the midmost indivisibility of the centre, is hurled forth into more immense distances, but anything which is conjoined and associated with that centre is reduced into simplicity and ceases to be scattered and to flow abroad, so in like manner that which departs further from the First Mind is involved more deeply in the bonds of Fate, while the more free from Fate anything is, the more nearly it approaches that Centre of all things. And if it adheres to the stability of the Heavenly Mind, it is not moved and transcends also the necessity of Fate.'—*Ibid.*

SAYINGS OF CONFUCIUS

What needs no display is virtue.

A man should not be concerned that he has no place: he should be concerned to fit himself for one.

Let every attainment in what is good be firmly grasped.

While you are not able to serve men, how can you serve the Gods?

The ordinance of God is what we call the law of our being. To fulfil the law of our being is what we call the moral law. The moral law, when systematized, is what we call religion. When true moral being and moral order are realized, then the universe becomes a cosmos and all things attain their full growth and development.

He who cultivates the soil may have his share of good things, but the man who cultivates the mind will enjoy a perpetual feast. The wise have no doubts, the virtuous no sorrows, the brave no fears.

MYSTIC VERSE

“ Let us then labour for an inward stillness—
 An inward stillness and an inward healing;
 That perfect silence where the lips and heart
 Are still, and we no longer entertain
 Our own imperfect thoughts and vain opinions,
 But God alone speaks in us, and we wait
 In singleness of heart, that we may know
 His will, and in the silence of our spirits,
 That we may do His will, and do that only.”

—*Longfellow.*

* * *

“ . . . But, friends,
 Truth is within ourselves; it takes no rise
 From outward things, whate'er you may believe.
 There is an inmost centre in us all,
 Where truth abides in fullness; and around,
 Wall upon wall, the gross flesh hems it in,
 This perfect, clear conception—which is truth.

. . . Watch narrowly
 The demonstration of a truth, its birth,
 And you trace back the effluence to its spring
 And source within us; where broods radiance vast.” . . .

—*Robert Browning.*

THE CHALDEAN ORACLES

Translated and Systematized with Comments

THE RULING PRINCIPLES*

THE EMPYREAN REALM, according to the Chaldean Mystery Teaching, is threefold, comprising the Noetic World of the Paternal Profundity, the Noetic-noeric World of the Archetypal Ideas, and the Noeric World of the Sevenfold Creative Fires. Below the Empyrean, in and analogical sense, are the Realms of the Manifested Cosmos, which are also threefold, consisting of:—

- (1) The Hyperzonic World, in which are
 The Ruling Principles,
 The Vivific Principles, and
 The Solar Principles.
- (2) The Azonic World, in which the Empyrean is objectively reflected in Nature as a whole.
- (3) The Zonic World of precipitated Matter in which are
 The Inerratic Sphere,
 The 7 Planetary Spheres, and
 The Sublunary Sphere.

The Ruling, Vivific, and Solar Principles are hyperzonic, that is above all zones, as well as supercosmic, that is above the world of precipitated matter. They proceed immediately from the Creative Fires or Intellectual Fathers, and co-operate eternally with Them in fabricating, vivifying, and perfecting the whole of creation. They are the Divine Ruling Intelligences or Principles of all that is manifested or ever can be manifested.

“The Ruling Gods are collected into the Intellectual Order as into a summit, and subsist about it.”—(*Proclus in “Theol. of Plato”*).

“Substanding Them (The Fathers) is the Ruling Principle of the immaterials.”—(*Damascius*).

“They distribute the providence of the Demiurgus and Father; some arrange and adorn the universe with first, middle, and last forms of production; others educe the

*For previous articles of this Series, see issues Nos. 23, 24 and 25.

rivers of life and pour them on all things; and others elevate the natures that have proceeded and re-call them to the Father, presiding over purity and being the guardians of secondary natures."—(*Proclus in "Theol. of Plato"*).

A principle is an origin: it is that from which anything proceeds. Every conceivable thing in the universe can be traced to an immaterial principle, and all such principles bear some relation with the Ruling Principles which govern all that is generated in the great cosmos.

"Everything which is generated is generated from a principle, but the principle is not generated from anything."

"The Ruling Gods subsist by their very being."—(*ibid.*).

There is a distinction between generation and creation, which is analogous to that between the temporal and the eternal. Generated natures are born and exist in a perpetual condition of "becoming," whereas that which is created possesses permanent being and for ever "is," even although it may, metaphorically, pass into and out of the realms of generation.

"The Ruling Gods, who have the relation of Principles, are perfectly exempt from generated natures and are not co-arranged with them."

"They unfold monads into multitude, and collect multitude into unity."

"They also adapt wholes to parts, but comprehend parts in wholes."—(*ibid.*).

They are rulers of wholes and are unbegotten, presiding perpetually over all the spheres of existence, and all the wholenesses of the manifested universe.

"All the orders of the Principles or Rulers are suspended according to the nature of the Demiurgus and participate thence in an Intellectual energy."

"They conjoin all posterior natures to themselves and to those prior to themselves, and call forth the beneficent will of exempt causes into the providential care of secondary natures."—(*ibid.*).

Thus, the Ruling Principles subsist, as it were, between the unmanifested and the manifested, between the Creator, or Demiurgus, and the created, causing the one to be assimilated to the other.

LX.—“The Principles, which comprehended intellectually the intelligible works of the Father, they clothed in sensible works and in bodies.”

“Standing as bridges to communicate between the Father and Matter, fashioning that which is seen in the likeness of that which is unseen and writing the characters of the unseen on the worlds of visible form.”—(*Damascius “De Princ.,”* II).

Every real principle has intimate relations with every other real principle; hence, through the Ruling Principles, which are also called “assimilative,” there is a mysterious affinity, or sympathy between all things in the cosmos, and likewise, secondary natures may be assimilated or converted to primary natures.

“The Ruling Gods preside over the sympathy of things in the world and their communion with each other.”

“The Assimilative Leaders of wholes produce and generate all things from themselves; for progressions are through similitude.” “They convert all things to their principles, for every conversion is through similitude.”—(*Proclus in “Theol. of Plato”*).

The Ruling Principles are threefold, and in the Orphic and Platonic Systems are known as: Jupiter, Neptune, and Pluto, the Sons of Saturn.

“The First establishes all things in the One Demiurgus, from Whom they proceed: the Second unfolds all things into progression; and the Third converts all things to itself.”

“The First adorns the inerratic sphere and the circulations of it; the Second governs the planetary region and perfects the multiform, efficacious, and prolific motions in it; and the Last administers the sublunary region and intellectually perfects the terrestrial world.”—(*ibid.*).

“According to every division of the universe, the summits are Jovian, the middles belong to Neptune, and the extremities to Pluto.”

“Jupiter has the relation of a Father; Neptune receives Souls descending into generation; but Pluto frees Souls from generation.”

and Invisible Solar Principles, which are to the suns what the suns are to the lesser orbs which proceed from and depend upon them.

“The Demiurgus, possessing and comprehending in Himself the Solar Fountain, generates likewise, in conjunction with the Principles and Rulers, the Solar Powers and the Triad of Solar Gods, through Whom all things are elevated, perfected, and filled with Intellectual Goods.”—(*Proclus in Theol. of Plato*”).

The Solar Powers are also called “The Triple Sun,” which is invisible and intellectual, within and beyond all the suns of the universe.

In the Orphic System the Triple Sun is:—

- (1) Mercury, who is the Super-essential Light.
- (2) Venus-Urania, who is the Intelligible Light, and
- (3) Apollo, who is the Sovereign Sun.

“The First is enunciative of Truth and the Intellectual Light which subsists occultly in the Gods Themselves; The Second is subversive of everything confused and exterminative of all disorder; and the Third renders all things commensurable and friendly to each other, through harmonic reasons.”—(*ibid.*).

The Triple Sun is the Light of the Divine Nous or Intellect, which is hidden, as it were, in the heart of the Great World Mother as well as in the deeps of the Soul.

Mercury reveals the Light of Divine Truth; Venus-Urania reveals the Light of Divine Beauty; and Apollo reveals the Light of Divine Goodness or Harmony.

Although this Triple Sun is a dazzling light in itself, it is surrounded by a profound mystical darkness.

“Beyond the darkness, starry-eye’d, profound,
The stable roots, deep-fix’d by Thee, are found.”

—(*Orphic Hymn to Apollo*).

The starry-eyed darkness, beyond which Apollo is said to fix his roots, is the sphere above the fixed stars.

“The Orb of the Sun revolves in the starless sphere, far above the height of the inerratic sphere, hence it does not hold the middle place among the planetary spheres, but of the three worlds.”—(*Emp. Julian in Orat.*).

LX.—“The Principles, which comprehended intellectually the intelligible works of the Father, they clothed in sensible works and in bodies.”

“Standing as bridges to communicate between the Father and Matter, fashioning that which is seen in the likeness of that which is unseen and writing the characters of the unseen on the worlds of visible form.”—(*Damascius “De Princ.,”* II).

Every real principle has intimate relations with every other real principle; hence, through the Ruling Principles, which are also called “assimilative,” there is a mysterious affinity, or sympathy between all things in the cosmos, and likewise, secondary natures may be assimilated or converted to primary natures.

“The Ruling Gods preside over the sympathy of things in the world and their communion with each other.”

“The Assimilative Leaders of wholes produce and generate all things from themselves; for progressions are through similitude.” “They convert all things to their principles, for every conversion is through similitude.”—(*Proclus in “Theol. of Plato”*).

The Ruling Principles are threefold, and in the Orphic and Platonic Systems are known as: Jupiter, Neptune, and Pluto, the Sons of Saturn.

“The First establishes all things in the One Demiurgus, from Whom they proceed: the Second unfolds all things into progression; and the Third converts all things to itself.”

“The First adorns the inerratic sphere and the circulations of it; the Second governs the planetary region and perfects the multiform, efficacious, and prolific motions in it; and the Last administers the sublunary region and intellectually perfects the terrestrial world.”—(*ibid.*).

“According to every division of the universe, the summits are Jovian, the middles belong to Neptune, and the extremities to Pluto.”

“Jupiter has the relation of a Father; Neptune receives Souls descending into generation; but Pluto frees Souls from generation.”

and Invisible Solar Principles, which are to the suns what the suns are to the lesser orbs which proceed from and depend upon them.

“The Demiurgus, possessing and comprehending in Himself the Solar Fountain, generates likewise, in conjunction with the Principles and Rulers, the Solar Powers and the Triad of Solar Gods, through Whom all things are elevated, perfected, and filled with Intellectual Goods.”—(*Proclus in Theol. of Plato*”).

The Solar Powers are also called “The Triple Sun,” which is invisible and intellectual, within and beyond all the suns of the universe.

In the Orphic System the Triple Sun is:—

- (1) Mercury, who is the Super-essential Light.
- (2) Venus-Urania, who is the Intelligible Light, and
- (3) Apollo, who is the Sovereign Sun.

“The First is enunciative of Truth and the Intellectual Light which subsists occultly in the Gods Themselves; The Second is subversive of everything confused and exterminative of all disorder; and the Third renders all things commensurable and friendly to each other, through harmonic reasons.”—(*ibid.*).

The Triple Sun is the Light of the Divine Nous or Intellect, which is hidden, as it were, in the heart of the Great World Mother as well as in the deeps of the Soul.

Mercury reveals the Light of Divine Truth; Venus-Urania reveals the Light of Divine Beauty; and Apollo reveals the Light of Divine Goodness or Harmony.

Although this Triple Sun is a dazzling light in itself, it is surrounded by a profound mystical darkness.

“Beyond the darkness, starry-eye’d, profound,
The stable roots, deep-fix’d by Thee, are found.”

—(*Orphic Hymn to Apollo*).

The starry-eyed darkness, beyond which Apollo is said to fix his roots, is the sphere above the fixed stars.

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“Jupiter has the relation of a Father; Neptune receives Souls descending into generation; but Pluto frees Souls from generation.”

“The whole period of life has a triple division: that which is prior to generation is Jovian; that which is in or of generation is Neptunian; and that which is posterior to generation is Plutonian.”—(*Scholia of Proclus on “Cratylus” of Plato*).

THE VIVIFIC PRINCIPLES

The triad of Vivific Principles in the Chaldean System has a correspondence with the Coric Triad of the Orphic Theogony.

- (1) Hecate is the same as Coric Diana, the Gateway of Life.
- (2) Ruling Soul is the same as Coric Proserpine, the Queen of the Soul in Generation.
- (3) Ruling Virtue is the same as Coric Minerva, the Fount of Virtue.

“There are three Vivific Monads—Diana, Proserpine, Minerva—and the first of these is the summit of the Triad, who converts to herself the Third; but the Second is a power vivific of wholes: and the Third is a divine and undefiled intellect, comprehending in one, in a ruling manner, total virtues.”—(*Proclus on “Theol. of Plato”*).

“The dominion of Hecate is established as an hyparxis or summit of this Triple Vivific Order; Ruling Soul is that of a middle power, which is generative of wholes; and Ruling Virtue is according to an intellectual conversion.”—(*Scholia of Proclus on “Cratylus” of Plato*).

Hecate or Diana is the Gateway of Life, the Vivific Ruling Principle Who is said to be filled with undefiled powers from the Amiliktoi, and to impart this characteristic to all beings that pass through Her mysterious gateway, at the crossroads of life and death. For death is but an entrance into Life Supernal: and life is but a birth into the realms of generation.

Coric Proserpine, the Ruling Soul, is the power whereby the Soul preserves the middle or abiding subsistence at the same time that it verges upward or downward, either to the Above or the Below. Hence, when the Soul is identified with the realms of nature and matter, Proserpine is said to be united to Pluto; but in her pre-existent and post-existent states, when reigning on high purified from hyle or matter, Proserpine is said to be united with Jupiter.

Coric Minerva, or Ruling Virtue, reveals the way of return, converts ends to beginnings, "preserves the order of wholes undefiled and unvanquished by matter, and fills all who are able to participate with intellectual light"—(*ibid*).

She is evidently referred to in the following fragment of the Oracles:

LXI.—“ There appeared in it both Virtue and Wisdom and all-mindful Justice.”

Proclus says: “ The Oracles, too, speak of this light when, in expounding the nature of the animation with which the Fountain of Souls animates all things, they say:—

LXII.—“ From about the hollows beneath the ribs of Her right side (Hecate’s) there bursts in mighty fullness a fountain of Primordial Soul, animating to the uttermost light, fire, ether, worlds.”

LXIII.—“ In the left side of Hecate there is a Fountain of Virtue, remaining wholly within, not sending forth its virginity.”

LXIV.—“ And about the shoulders of the Goddess, vast Nature hangs.”

Thus do the Oracles, in profound allegorical language, describe the Great World Mother, Whose incarnation in the realms of manifestation causes all things to be ensouled and to participate in the plenitude of providential life which thrills through the whole of creation.

LXV.—“ In accordance with the Purpose of the Father, I, the Soul, dwell, animating all things with heat.”

THE SOLAR PRINCIPLES

Since all the Principles are hyperzonic, they are above and beyond all zones and are not limited to or confined by space in its literal sense. All the suns of the spatial and visible universe proceed from and depend upon the Hyperzonic

and Invisible Solar Principles, which are to the suns what the suns are to the lesser orbs which proceed from and depend upon them.

“The Demiurgus, possessing and comprehending in Himself the Solar Fountain, generates likewise, in conjunction with the Principles and Rulers, the Solar Powers and the Triad of Solar Gods, through Whom all things are elevated, perfected, and filled with Intellectual Goods.”—(*Proclus in "Theol. of Plato"*).

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Apollo, as the Sovereign Sun, is the Solar Logos. He is in the Hyperzonic World what Jupiter, the Demiurgus, is in the Creative or Noeric World, for as the latter illuminates the supermundane order with Intellectual Light, so the former illuminates all zonic orders with Hyperzonic Light.

Thus, beyond Apollo is the Light or Fire of Jupiter, and beyond Jupiter is the Paternal Profundity and the Infinite ONE; therefore the "stable roots" of Apollo are fixed ultimately in the ONE but have their extensions in all realms, like the branches of the macrocosmic tree.

"As trees by their roots are firmly established in the earth and all that pertains to them is through this earthly; after the same manner, Divine Natures are by their Summits rooted in the ONE, and each of them is a unity and one, through an unconfused union with the ONE."—(*Proclus, Comments on "Parmenides"*).

The visible sun, which is the outermost expression of the Triple Sun of the Solar Principles, is therefore a most appropriate emblem of Deity, for it repeats, in terms of itself, all the principles that precede it.

As the Oracles declare, the Sun is:—

LXVI. "A Fire, a Channel of Fire, and a Dispenser of Fire."

And through this, all things participate in the Solar Fire, with its light, heat, and force, as well as all the mystical analogies of these three qualities.

Thus, when identified with the Powers of the Ruling Principles, the Soul is able to work eternal works even in the realms of time and space.

LXVII. "Performing, when the channels are mingled, works of imperishable fire."

"Bringing into sameness, according to a certain ineffable union, that which fills and that which is filled, and, on the one hand, disposing it, free from matter and in proportion to its light, to the illumination, and, on the other, calling it forth to the sharing of the Light."—(*Proclus on "Republic"*).

“ According to this discourse, the Sun also being supermundane, sends forth the Fountains of Light, and the most mystical of the discourses hand down the conception that the wholeness of Him is that which subsists in the Supermundane Orders; for there is ‘ the true Solar World ’ and the ‘ Totality of Light,’ as the Chaldean Oracles declare.”—(*Proclus on “ Timaeus ”*).

When the Soul is united consciously with this Spiritual Sun then it is at one with the Integral Divine Light from which nothing is hidden, either on earth or in heaven.

(*To be continued*)

JEWELS

“ The new life is doing good for love’s sake. He who shows pity ought not to know that he is doing so. When he does good by instinctive habit, he will be imitating the nature of good.”—*Clement of Alexandria*.

* * *

“ God plays a play of love.”—*Suso*.

EDITORIAL

During the coming year four New Manuals will be ready for publication. These are:—

A Synthesis of the Bhagavad Gîtâ.

The Chaldean Oracles.

The Golden Verses of the Pythagoreans with commentary.

The First Alcibiades of Plato.

As most of our readers are aware, the nominal subscription to *The Shrine of Wisdom* does not cover the costs of production, still less is it sufficient to enable new publications to be printed. We therefore appeal to all those of our readers who have the cause of Truth at heart, and who are in a position to help, for donations towards the cost of these new publications.

Subscriptions and donations should be sent to The Secretary, *The Shrine of Wisdom*, Lincoln House, Acacia Road, Acton, W.3.

It is also hoped that we may be in a position to bind Vols. IV—VI in a single cover with Index, uniform with Vols. I—III.

Readers may also assist, if they so wish, by bringing the *Shrine of Wisdom* Publications to the notice of such of their friends as are likely to be interested. In this connection we may mention the Leaflets dealing briefly with the periodical and the various Manuals. Sets of these for distribution will be forwarded to any readers who are interested.