

# THE SHRINE OF WISDOM

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## THE DIVINE PYMANDER OF HERMES TRISMEGISTUS

*(An Endeavour to Systematize and Elucidate the  
Trismegistic Writings.)*

### (3) THE THIRD HEAD,—THE ANTHROPOLOGICAL ARCHETYPAL MAN.

Anthropos, or Man, is the Third Head or Principle of the Trismegistic Teachings.

As the Perfect Archetypal Man, He is divine and is the Image of the First Head—God.

As individual man, he is human and is formed after the image of the Second Head—the Cosmos.

Therefore, Anthropology, the science of man, embraces all that pertains to the Archetypal Man, to individual man with his microcosmic principles, and also pan-humanity or universal mankind, of whom the Archetype is the Supreme Lord.

The three Heads are comparable to successive outpourings or emanations of the Manifested from the Ineffable supra-Fullness of the Unmanifested.

The First Head or Archê—the Theological—is God's Eternal Outpouring of His Own Unmanifested Self.

The Second Head—the Cosmological—is the sempiternal manifestation of that Divine Unmanifested ONE.

While the Third Head—the Anthropological—is the Ornament of the manifested Cosmos,—the principle by which it is perpetually crowned and ultimately lifted up again to the First.

“Man is a mighty wonder, for he passes into God's Nature, as though he were himself divine. How happy is the blend of human nature. Joined to God by his resemblance to Divinity, he looks down upon the part by which he is common with the Earth.

Man has his place in the blessed station of the Midst; so that he loves those below himself, and, in his turn, is loved by those Above.

Heaven seems not too high for him; for it is measured by the wisdom of his mind (nous) as though it were quite near."  
—(The Perfect Sermon).

Man, although a little Cosmos himself, is potentially Lord of the Great Cosmos because he has Nous.

"Nous is of the very Essence of God, if indeed, there can be an essence of God, for what its nature is He alone knows.

Nous then, is not separated from God's essentiality, but is united unto it, even as light is to the Sun.

And this Nous in man is God; wherefore some men are divine and their humanity is nigh unto divinity."—xii, 1.

Nous, considered as objective to God, is the Word or Logos; but considered from the anthropological point of view, it is the Divine Spirit in man.

"Archetypal Man is a divine being; he is not measured with the other living creatures upon earth, but with the Gods in Heaven. Rather, if we should speak boldly, the True Man is even above the Gods, or at least equal with them in power; for the Gods of Heaven do not descend to the earth, but Man ascends to Heaven and measures it. He knows the things that are above and the things that are below, and he learns all other things.

And, greatest of all, without leaving earth, he ascends above, so vast is his nature, when divinely inspired."—Ex. i, 24-5.

Archetypal Man is above the Gods because He was brought forth by the Father of All and blessed with all the Divine Formations (i, 2).

#### SEPTENARY INDIVIDUAL MAN.

The manner in which individual man comes forth from Archetypal Man is portrayed in a profound speech of the Divine Pymander to Hermes Trismegistus.

*Hermes Trismegistus*: "And after these things I said, O Nous of Myself, I love the Logos" (the mystery of the Divine Word).

*Then said the Pymander:* "This is the Mystery that to this day is hidden and kept secret.

Nature, embraced by Archetypal Man, brought forth a most admirable wonder; for He, having Light and Life and the Harmony of the Seven Spheres, Nature delayed not, but immediately produced septenary man in correspondence with the natures of the Seven."

". . . And Nature generated bodies of the species and form of Man.

And Man was made from Life and Light into Soul and Mind:—from Life into Soul; from Light into Mind."—i, 16, 17.

Thus, through the medium of Nature, the One Eternal Archetype, which is above Time and Space, becomes segregated, as it were, into the many types of men, with temporal and spatial subsistence on account of their natural bodies, but with the potentiality of consciously comprehending the seven spheres or conditions of existence on account of Nous or the Word which is the Light of God made manifest in man through the medium of Soul, which is the Life of God in man.

One convenient mode of outlining man's septenary nature, in accordance with the Hermetic writings, is as follows:—

1. The Archetypal, Essential, Universal Principle.
2. Nous, as the Higher Mind.
3. Soul, the immortal, self-maintained, self-motive principle.
4. Dianoetic or Lower Mind, as human reason and intelligence.
5. Epithumia, the irrational and animal nature.
6. Thumos, the appetitive and vegetative nature.
7. The Physical Body.

The last three principles constitute the Sensible Nature as a whole, which, as such, is finite and mortal; while the first three principles are immortal and spiritual. The Lower Mind can be spiritualized if lifted up to Nous, and man is then illuminated by the Divine Light.

#### THE IMMORTAL PRINCIPLES.

*Trismegistus:* "But why does he who knows himself, pass into God?"

*Pymander* : " Because the All-Father is Light and Life, whereof Man is made."

" If then, thou learnest and believest thyself to be of Light and Life, thou shalt again pass into (God's) Life.

Thus spake the Shepherd of Men."—i, 21.

" God has freely bestowed upon Man, above all other living creatures, two things :—Mind and Reason, which are equivalent to immortality.

He has the Mind by which to know God, and the Reason by which to praise Him.

If any man use these as he ought, he will differ not from the Immortals. Nay, rather, when going forth from body he will be guided by the twain unto the Choirs of the Gods and the Blessed Ones."—xii, 12.

" The Logos is the Image of Nous : the Nous of God.

The Body is the Image (Reflection) of the Idea (*i.e.*, type of individual Man) : and the Idea is the Image of the Soul."—xii, 14.

The Body here may be regarded as signifying the entire objective nature, all the principles of which are animated by Soul.

" Where there is Soul, there too is Nous; even as where there is life, there also is Soul.

But in irrational creatures, Soul is life but devoid of the operations of Mind; for Mind is the benefactor of the Souls of men and leads them to their proper Good."—xii, 1, 2.

" Man, above all things living upon Earth, is twofold :—mortal because of his body, but immortal because of the Essential Man. But although immortal, and having power over all things (below), he yet suffers as a mortal and is subject to Fate."—i, 15.

The Essential Man is the Cosmic or Universal Man, Who, because of Nous, is One with the Supreme Lord. When Man has overcome all that is below, he unfolds his latent powers and consciously enters the Universal Life.

" From the two Natures—mortal and immortal—God has made one nature—Man, of Soul and body; and has set him betwixt the Godlike and Immortal, and the mortal, that seeing all he might admire and worship the things of heaven and cultivate and govern the things of earth."—The Perfect Sermon.

## THE SOUL.

Soul is the principle whereby Man subsists midway between the mortal and the immortal natures, the corporeal and the spiritual, the human and the divine; thus possessing the potentiality of entering into the life of the Above as well as the below, the within as well as the without.

According to the teachings of the Pymander the Soul is immortal, self-maintained, and incorporeal in Essence, but perpetual, self-motive, and intelligent in Energy or operation.

The Essence of Nous is the same as that of Eternity, namely, Identity and Sameness; but the Essence of Soul is like that of the Cosmos, which possesses an underlying Order that can never be wholly destroyed.

The Energy or Operation of Nous is in Permanence and Self-conscious Immortality like that of Eternity, but Soul's Energy, like that of the Cosmos, is perpetual (not eternal), and operates in the integration and re-integration of its bodies, through which it expands its consciousness and unfolds its latent powers.

"Soul is an eternal intelligent essence, having for purpose the Reason of itself."—Ex., xix, 1.

Nous is the supernal Reason or Logos of Soul; hence the Soul's purpose is the attainment of a self-conscious realization that it is, indeed, full of Nous—the Light of God.

"Every Soul is immortal and perpetually self-motive. Some motions are from energies, but others from bodies.

The Soul is produced from a certain Essence, not from Matter: it is incorporeal itself, even as is its essence.

Everything that is born must of necessity be born from something: all things, moreover, in which corruption follows generation, must of necessity, have two kinds of motion: (1) the motion from the Soul, by which they are moved; and (2) the body's own motion, by which it grows and decays.

The Soul, however, is perpetually self-motive, in that it perpetually moves itself and imparts motion to other things.

And, for this reason, the Soul is free from death, for its energy is self-activity."—Ex., xviii, 12.

"The Soul is incorporeal in essence, and even when with body it does not depart from its own essentiality."—xiv, 1.

"Its nature is, according to its essence, to be ever moving;

and according to its intelligence, to be self-motive; not moved in something, nor towards something, nor because of something, for it is prior in energy to the things moved, and that which is prior stands not in need of consequents.

“Furthermore, ‘in something’ implies Space and Time and Nature; ‘towards something’ implies harmony and form and figure; and ‘because of something’ implies body, for it is because of body that there is Time and Space and Nature, but these things have communion with each other according to a congenital relationship.

The Body requires Space, for it could not exist without Space. Moreover, the body changes in Nature, and it is impossible that there should be change without Time and the motion according to Nature; further, it is not possible that there should be a composite body without harmony (order).”—*Ex.*, xiv, 1, 2.

The motions of the Soul are only analogical and not literal. It is true only in a relative sense to say that the Soul moves; for since it is the incorporeal cause of motion to body it must itself be motionless. However, in so far as the Soul is identified with the natures that are moved it can be said to move with them; but in so far as it separates itself from corporeal natures, it has an incorporeal, universal, and immutable subsistence in union with principles of a like nature.

“When the Soul leaves behind the physical body, it abides in and by itself, subsisting in the Intelligible World.

It rules over its own reason, bearing in its own intelligence an energy called Life.

It is the characteristic of the Soul to impart its own properties to other natures. There are, accordingly, two lives and two motions; one according to the essence of the Soul and the other according to the nature of the body.

The former is more universal; the latter more partial. The life according to the essence of Soul is self-determinate; but the life according to body is under Necessity. For everything that is moved is subordinate to the necessity of the mover. But the Self-moved is in close union, by love, with the Intelligible Essence. For since the Soul is incorporeal, its essence is unaffected by the physical body; but if it were corporeal, it would have neither reason nor intelligence.”—*xix*, 1, 2.

The Soul, in its own essential nature, can never become defiled, howsoever low its corporeal nature may fall; its essence, therefore, is for ever pure, but its energies and operations about body may become hylic,—that is, tending towards material attachments instead of verging to the beauty of the Intelligible Realm.

“The Soul (in its essentiality) may pass on to that which is better, but it cannot be changed into an inferior condition.”  
—Ex. i, 22.

#### SOUL AND THE DIANOETIC MIND OR INTELLIGENCE.

The Soul requires the faculties generated with the body in order to actualize its latent intelligence. Moreover, without the use of the Senses it could not contact the physical world, profit from such experience, and learn to distinguish the Intelligible from the Sensible.

“Sense and Intelligence differ, because one is material (hylic), but the other is essential.

In irrational creatures Sense is united to Nature, but in Man to Intelligence.

Sense and Intelligence act together in Man as though infolded one within the other.”—ix, 2.

“Sense and Intelligence conjoined constitute Man.”—ix, 5.

“The Soul is incorporeal in essence, because if it were corporeal it would no longer possess the power of being self-maintained, for every body is in need of maintenance, life, and order.

Everything that comes into birth is subject to Change, for that which is generated increases in magnitude, but decrease succeeds every increase, and corruption every diminution.

But that which is the cause of being to another, is first being (or essence) itself, and this essence must be according to reason and participate of intellectual life. It is the Soul that affords this intellectual life.

For how would it be possible to speak of a living thing if there were no living essence to furnish life, or of a rational living thing if there were no dianoetic essence to furnish intellectual life?

Soul, therefore, is incorporeal, possessing the power of freedom from all change.”—xvi, 1, 2.

## SOUL AND THE SENSIBLE.

“The Soul’s sensible principles are mortal; but that which is rational is immortal.”—Ex., i, 7.

The possession of rational power or reason implies the self-motive and volitional, which, in turn, imply what is here signified by Soul.

“The Soul is Essence containing its end within itself; its beginning being its mode of taking to itself a life according to Fate, by drawing to itself Matter acted upon by Reason, and possessing epithumia and thumos (*i.e.*, an animal and a vegetative life).

Epithumia is in Matter (Hyle) and when in harmony with the Soul’s intelligence, it manifests as Courage and is not led away by fear.

Thumos, also, is in Matter, and when in accord with the Soul’s rational power, it manifests as Temperance and is not over-moved by pleasure, for reason completes the deficiency of desire.

When both of these natures are harmonized and equilibrated, being made subordinate to the Soul’s rationality, then Justice is born. For their state of equilibrium removes the excess of the animal nature and equalizes the deficiency of the vegetative appetite.

The source of these virtues, however, is the dianoetic essence of Soul, which comprehends and rules over its own reason. This essence leads and guides as a ruler, and its reason is the counsellor that comprehends all things.”—xviii, 1, 2.

“There are three aspects of Soul:—divine, human, and irrational.

The divine aspect is of the divine body, in which there is self-activity, for it moves in and by itself, because when the Soul is free from the mortal animal life, it separates itself from the irrational parts and goes forth with the divine body; is perpetually active therein, and follows the same motion as the Cosmos.

The human aspect is partly similar to the divine, but it is conjoined with the irrational nature, and the epithumia; these latter, indeed, are manifestations of immortal energies but acting in mortal bodies, wherefore they are far removed from

the divine aspect of Soul; but when Soul is united with the mortal body, the irrational parts cling to it and by their presence, the human being is generated.

“The irrational aspect of Soul consists of the *epithumia* and *thumos* which belong to the lower nature and are called irrational through a deprivation of reason.”—Ex., xviii, 2.

It may be gathered from the Trismegistic anthropological utterances that Man is not merely a product of evolutionary processes of Nature, but that he is created a potential lord of Nature; that his destiny is not merely a natural state of happiness and perfection, but rather a super-natural condition of being and felicity.

His objective nature, as a whole, is a miniature Cosmos which embodies the result of all the Natural evolutionary motions of the great Cosmos; hence, he possesses material, vegetative, and animal principles corresponding to the same kingdoms in Nature. But these are all intended to be subservient to the human reason, which is the dianoetic essence of the Soul.

In itself the Soul is super-temporal; therefore, its Essence has neither beginning nor ending. But the Soul's Energy or Operation, in the manipulation of Matter, necessarily has a beginning and an end; so too, when this Energy is turned to Spirit instead of Matter, its beginning is the Soul's awakening to its real nature, and its end is the full realization and union of *Nous*, the Light of God, which is within itself.

## JEWELS

“It was an admirable observation of Trismegistus: God, when He made Man, placed him in the middle, between divine and immortal nature, and mortal and changeable. Now by motion upwards, we contemplate God and are transformed into the Image of God, and so we act to our perfection; but by motion downwards, we lose ourselves, and (as Plotinus says) we grovel in the mire.

And here is the exercise, the *proof* of men, this is the account of this probational state; we have faculties that carry us upward to God, and we have faculties which cause us to decline downwards; if we gratify Sense, and if we close with these terrene things, here's our probation and trial, here is our determination and choice.”—Benjamin Whichcote, Cambridge Platonist.

“They only are happy who possess that which they desire, provided that what they desire is a permanent good.”—St. Monica (St. Augustine's mother).

## THE SOLAR BOAT

The Soul is like a glad canoe  
 Upon a sea of sunlight gliding;  
 Though crystal sprays its course bedew,  
 No sail is set, no hand is guiding.

What breeze could drive the solar boat?  
 What hand direct where ways are boundless?  
 They swiftest go who peaceful float,  
 They wisest teach whose voice is soundless.

The Spirit needs no outward sign,  
 Nor guiding star of earthly seeing,  
 It seeks no port save the Divine,  
 The Gods, beyond the sea of being.

*O.A.W. Hymn, No. N 8, by "Aretas." Air: Praecursor.*

## JEWELS

"It is not possible for our mind to be raised to that immaterial representation and contemplation of the Heavenly Hierarchies, without using the material guidance suitable to itself, accounting the visible beauties as reflections of the invisible comeliness; and the sweet odours of the senses as emblems of the spiritual distribution; and the material lights as a likeness of the gift of the immaterial enlightenment; and the detailed sacred instructions, of the feast of contemplation within the mind."—Dionysius the Areopagite.

"God is Beauty above all beauty, compared with which all beauty is deformity."—Ibid.

"Knowledge is a leading Principle, and all Graces follow it in a just measure and proportion; if we knew God more, we should obey Him more; if we knew more of His Goodness, we should love Him more; if we knew more of His Majesty, we should fear Him more; if more of His Faithfulness, we should trust Him more; nay, if we knew Him perfectly, all these would be perfect.

When Knowledge is complete, Obedience will be exact."

—Nathaniel Culverwel, Cambridge Platonist.

"The more we draw off from ourselves and from the World, the nearer we shall draw to God; and the closer we are united to Him, the nearer we shall be to our Happiness, and the more we shall be still more convinced, as we draw nearer and nearer, that the Perfection of the Soul is her Union with God."—John Norris, Cambridge Platonist.

## MYSTICS AT PRAYER\*

“O Lord, Thou knowest what is the better way, let this or that be done, as Thou shalt please. Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Deal with me as Thou knowest, and as best pleaseth Thee, and is most for Thy honour. Set me where Thou wilt, and deal with me in all things just as Thou wilt. I am in Thy hand: turn me round and turn me back again, even as a wheel. Behold, I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee; and oh that I could do it worthily and perfectly.”—Thomas à Kempis.

“In a humble spirit, with contrite and lowly heart, with affections subdued, as dust of the feet beneath heaven and earth and all things therein, but humbly hoping in Thee, O Lord, we come, even as some poor little lamb or lone straying chicken, seeking refuge under Thy wings, and ask Thee, O Most Gracious Father, ever mercifully to receive us.”

—Gerlac Petersen.

“God of my life! nothing can make me glad,  
 For all my gladness springs from sight of Thee,  
 And faileth me because I have Thee not.  
 If 'tis Thy will, my God, I live forlorn,  
 I'll take my longings even for my comfort  
 While dwelling in this world.  
 When shall there dawn that most delicious day  
 When, O my Glory, I may joy in Thee,  
 Delivered from this body's heavy load?  
 Yet if my life can bring increase of glory  
 To Thine Eternal Being,  
 In truth I do not wish that it should end.”

—St. John of the Cross.

“O God of the spirits of all flesh, naturalize us to Heaven, and reconcile us to all the things of that high estate, that so we may not drudge in the world, nor act in a slavish spirit in ways of Religion, but that we may serve Thee with ingenuity of mind, and with freedom of spirit, as those that are set at liberty.”—B. Whichcote.

(\* See Editorial Note, p. 136.)

“ Omnipotent Father, out of Thee flows a fountain in fiery heat : lead Thy sons by a favourable wind through the mystic waters.”—St. Hildegarde.

“ Out of the unreal, lead me to the Real.  
Out of darkness, lead me into Light.  
Out of death, lead me to Deathlessness.”

—Hindu prayer.

“ Give me the strength lightly to bear my joys and sorrows,  
Give me the strength to make my love fruitful in service,  
Give me the strength to raise my mind high above daily trifles,

And give me the strength to surrender my strength to Thy will with love.” —R. Tagore.

“ Grant me fervently to desire, wisely to search out, and perfectly to fulfil all that is well-pleasing unto Thee.”

—St. Thomas Aquinas.

“ I ask of Thee, O unspeakable Spirit, the great gift of infinity. Do Thou ever grow in me. Be Thou the constraining law of my life. Make to-day different from yesterday, and let me ever press on to perfection.”—Mozoomdar.

“ Grant me to be beautiful within, and all I have of outward things to be at peace with those within.”—Socrates.

“ Give us this day the daily manna, without which through this rough desert he backward goes who toils most to go on.”

—Dante.

“ O God, Who dost grant us what we ask, if only when we ask we live a better life.”—St. Augustine.

“ Defend me, O God, from myself.”—Sir Thomas Browne.

“ I am born to serve Thee, to be Thine, to be Thy instrument. Let me be Thy blind instrument. I ask not to see, ask not to know : I ask simply to be used.”

—Cardinal Newman.

“ If Thou, Lord, art so good to those who seek, what shall Thy goodness be to those who find ?”—St. Bernard.

“ Thanks be to Thee, O God, for everything.”

—St. Chrysostom.

## SYMBOLS

(Brief expositions on the nature, significance, and utility of Symbols used in religion, philosophy, science, and art.)

## § 2.—NUMBERS

THE Symbolism of Numbers is one of the indispensable foundations of all Science, and has been taught by most of the great mystics and religious philosophers.

The precise formulation of scientific laws is impossible without the elements of numeration.

“Number was called Arithmos (*Ἀριθμός*) as that which measures and orderly arranges all things, and unites them in harmonious proportion.”—(Thomas Taylor.)

“All things are assimilated to Numbers” says the Pythagorean maxim.

The characteristics of Time and Space and Motion would be meaningless without numerical presentation of some description.

Everything subsisting according to Nature has its Number. The name of a thing is its Word, or reason of existence: the number of a thing is its Power—passive or active—by which it represents its Word or Name.

The inter-relations of the Numbers of all things, when expressed with exactitude, represent the fundamental Laws upon which the operations of the Cosmos depend.

And this holds good even when Science leaves the domains of Nature and enters the realms of Spirit or Super-Nature.

The numbers One to Ten are the keys of all mysteries.

“Number is the governing and self-begotten bond of the perpetual permanency of mundane natures.”—(Philolaus, the Pythagorean.)

In other words, the spiritual and immutable principles and laws behind all material and mutable natures are, in a certain sense, Numbers. But they are not the ordinary numerals of arithmetic.

It may be said that there are three Orders of Numbers, corresponding to the Natural, Spiritual, and Divine Sciences.

(1) *Mathematical Numbers*, which are units or numerical components; for example, the number ten is composed of ten units, or of any series of components equivalent to ten.

These are the numbers which, with their divisions and fractions, are employed in the Natural Sciences as well as in other spheres of practical mundane activity.

Their Symbolism is literal and precise, but not arbitrary and variable.

They have geometrical expression.

(2) *Ideal Numbers*. These are not composed of units, save the first unit, which is Unity itself. They are Ideas and Archetypes.

“According to Pythagoras and Plato every Ideal number is an Idea and has a paradigmatic peculiarity.”—(Thomas Taylor.)

For instance, the Duad is the Idea or Paradigm of Twoness or Duality in all its phases. As an Idea it is one and not two, therefore it is equivalent quantitatively—but not qualitatively—to the Monad which is the prototype of Oneness.

The Ideal Numbers are from One to Ten; all other series of numbers above the decad are composed of different combinations and unions of the Ideal Numbers. For example, eleven may represent the idea of ten combined with the idea of one; or of the idea of one united with the idea of two repeated five times; or of the duad joined with the idea of three triads; and so on.

Each Ideal Number is an aspect of the Primal Monad, in fact, as an Idea, each is itself monadic. Thus the Hebdomad is not seven units, nor is it the union of the triad and the tetrad; but rather is it the one septenary principle of all creation, which, as such, is an indivisible wholeness.

Hence, Ideal Numbers are distinct individual types and wholeness, each representing its own archetypal principle,—self-prolific and self-subsistent,—independent of all other numbers, except The ONE, Who, however, is not a number.

“Ideal Numbers, according to Pythagoras, are generated from the Monad and the indefinite Duad: each of them is One, and no one is a part of another.”—(Thomas Taylor.)

The indefinite Duad, among other things, is the initial idea of progression, by which the principle of Plurality emanates from the Monad, or principle of Unity.

According to Syrianus, Pythagoras in the "Sacred Discourse," states that "Number is the ruler of types and ideas, and the cause of the divine and angelic progressions."

(3) *Divine Numbers.* The Monad of Monads is God as the ONE. In Him all Ideal Numbers subsist superessentially. They are Infinite and Divine because they symbolize the Powers and Attributes of the Infinite One.

Although each superessential Number is infinite this does not imply duplication or triplication of infinity, for the Infinite One is transcendently beyond all ideas of increase or multiplication.

But even as Archetypes are Divine Thoughts of Ideal Perfections, so Divine Numbers are expressive of the Divine Infinite Powers according to which all things abide in, proceed from, and return to the Superessential Absolute ONE.

## 1. THE MONAD.

(a) Mathematically, the figure I is the root of all numbers : as such it is indivisible. Fractions do not really split up the unit, but are themselves components of lesser units.

All mathematical numbers proceed from unity as its modes and products, but unity is in and of itself.

Unity multiplied by unity remains unity.

Nothing can ever exist unless it is one, hence all things possess oneness, proceed from the one, through different media, and because of this receive their own particular individuality.

Geometrically, One is represented by the Dot or Point.

(b) Ideally, Number One is the Primal Monad or Subjective Idea of Unity and Integral Oneness.

According to Iamblichus, it is the cause of sameness and union.

It symbolizes singleness, simplicity, definition, identity, unification, and universality.

Since it contains an infinite number of unities it signifies that infinite potentiality of which all numerical progression is the never-ending process of actualization. And, for the same reason it denotes the Will in all its aspects.

The higher any number is, the higher is the actualized-potentiality which it symbolizes.

The Monad is also the Archetypal Man who is the One Idea of Pan-humanity and the unitary embodiment of divine perfections.

(c) Superessentially, One is the Absolute, Who is superlative in His Ineffable Unity.

There is none before Him ; but all are from Him.

He is the Beginning without a beginning ; and, at the same time, the End, without a progression ; the Alpha and Omega, the One without a second.

Infinity added to Itself is still Infinity : God is the All-comprehending ONE to Whom nothing can ever be added, even in a myriad milleniums.

## 2. THE DUAD.

(a) Mathematically, the figure 2 is negative and feminine, like all even numbers. As the first multiplication of the number one it is the beginning of numerical sequence. It is really the first number.

Geometrically it is the Line extended from the Point.

(b) Ideally, it is the Duad of duads and the Idea of Twoness, not of two units, but of Duality, the bifold or binary principle of things. It is indefinite receptivity, and, in the abstract sense, denotes Matter and Passivity. It is the first Chaos or Void conceivable as separate from and relative to the Absolute One, hence in a passive, but not active sense, it is the principle of separation and relativity ; of division and differentiation ; of reflectiveness and reproduction ; of polarity and the pairs of opposites.

(c) Divinely, it is God's reflection of Himself, so that He is at once the Transcendental Immanence, and the Father-Mother of All.

## 3. THE TRIAD.

(a) The figure 3 is the first relative number : unity being absolute. It is positive and masculine like all odd numbers.

It proceeds from the indefinite duad, and, as the triangle, is the first defined and enclosed figure or superficies.

(b) As an abstract Idea, three is the Triad of triads and the universal ternary principle. It is the actualization of the passive-potentiality of the duad.

It symbolizes activity of all kinds, and since it comprehends the Actor, the Acting, and the Action, as well as the Knower, the Knowing, and the Known, it is that Cosmic Ideation by which all things are generated and made manifest in successive stages of beginning, middle, end. It is the union of the positive and negative by Action and thus denotes fecundity and vitalization; harmony and order. It is the principle of all trilogies and the basic tripartite classification.

It is Subjective-Objective-Projective; Form-Matter-Substance; Positive-Negative-Communicative; Static-Dynamic-Ideal; Being-Life-Intellect; Time-Space-Motion; Length-Breadth-Thickness; Quantity-Quality-Intensity; Past-Present-Future; Above-Below-Between; Spirit-Soul-Body; Will-Heart-Mind; Father-Mother-Son; Actual-Ideal-Divine.

Iamblichus says: "The Triad is truly all-harmonic, containing all ratios in itself and unfolding in itself the second, or duadic, distribution of things."

(c) Divinely, it is God as the Manifest-and-at-the-same-time-Unmanifest: the Good—the True—the Beautiful; the Divine Trinity or Tri-Unity of the Three Co-eternal Consubstantial Persons.

#### 4. THE TETRAD.

(a) The figure 4 is the natural effect of the action of the triad. It is the Square and the fundamental concrete numeral.

(b) Ideally, it is the number of Manifestation because it is the result of ternion Ideation and denotes the Four Planes: Divine—Creative—Formative—Material: as well as the Four Limbs of the whirling Cosmic Cross of the Manifested Worlds.

It symbolizes Law because it comprehends the Four Chief Orders: Divine—Celestial—Human—Natural.

It is called the Key-bearer and Key-keeper, because it embraces the Four Basic Causes: Final—Efficient—Formal—Material.

It is the Fertile Fount of Nature because it includes the Four Elements: Earth—Air—Water—Fire, and the Four Seasons or Periods of natural evolution, as well as the four qualities: heat—cold—moisture—dryness.

\* It is Objectivity, because it outlines the Four Quarters and Regions.

It is the Heavenly City because it is the Quarternion Redemption and the Universal Integration, by the Four Cardinal Virtues and similar means.

It is Revelation because, among other things, it is the possession of the Four Divine Inspirations of Plato:—the Musical, the Telestic, the Prophetic, and the Amatory.

(c) Divinely, the Tetrad is the Sacred Tetractys of Pythagoras, who says: "Divine number proceeds from the penetralia of the undecaying Monad until it arrives at the Divine Tetrad, which brings forth the mother of all things, the universal recipient, venerable, immutable, and unwearied, and which is denominated the Sacred Tetractys."

It is God manifesting simultaneously the Powers of the Monad-Duad-Triad-Tetrad, and since the mathematical sum of these Numbers is Ten, the Tetractys is sometimes called the Sacred Decad.

## 5. THE PENTAD.

(a) Mathematically, the figure 5, as the product of 4 plus 1, is manifestation dominated by Will; as the product of 3 and 2 it is dualistic activity; hence is called the number of Natural and Sensible Man. As the union of the masculine and feminine numbers, it is the Pythagorean symbol of wedlock.

It is the number of the Pentagram. Geometrically it is the Pentagon.

(b) Ideally, it is the Power of the Soul over fourfold Nature, hence of Self-Mastery and Control.

It is Ordination as a result of the operation of the four Orders.

It is Equilibrium as a result of the integration of the Four Planes.

It is Synthesis as a result of fourfold causation and analyzation.

It is Realization as a result of the actualization of the Four Divine Inspirations through mystical love.

(c) Divinely, the Pentad is the Number of Divine Incarnation, of the Infinite Monad manifesting in the Finitude of the Tetrad.

## 6. THE HEXAD.

(a) The figure 6 is the number of the Cube as well as the Hexagram, and comprehends the significance of two multiplied by three, of one united to five, of two united to four, and of three united to three. Geometrically it is the Hexagon.

(b) Ideally, the Hexad is the Symbol of Polarization, of fluctuating Activity, of Action and Re-action.

It is the incessant pulsation of all creation,—in and out, up and down, forward and backward, diastolic and systolic, by inhalation and exhalation.

It is without finality, for it is a dualistic progression, hence the number of Incompleteness, of that which needs Redemption, and of all human progress through trials and ordeals, temptations and experiences, towards the Fullness of Perfection.

(c) The Divine Hexad stands for the Six Symbolical Days of God's Creative Activity in which all things are produced.

## 7. THE HEPTAD OR HEBDOMAD.

(a) The figure 7 is the union of the triangle and the square, the triad and the tetrad. It is the heptagon and the heptagram, or seven-pointed star, as well as the encircled interlaced triangle or hexagram, and the triangle within or surmounted by the square.

(b) Ideally, it is the Completeness, Stability, and Perfection to which the hexad ultimately leads.

It embraces the Seven Worlds or Planes, and is the septenary principle reflected in all realms and conditions of existence, in which man labours to bring to fruition all that the Six Days of God's Creative Work have provided.

(c) Thus, the Divine Heptad is indeed God's Day of Rest, or Sabbath, and Seven is the most Sacred of all numbers.

## 8. THE OGDOAD.

(a) The figure 8 denotes all that is implied by  $7+1$ ,  $6+2$ ,  $5+3$ ,  $4+4$ , and  $4 \times 2$ .

It is the double-square, the Octagon and the Octagram.

(b) The Ogdoad, as an equilibration of the Tetrad, signifies Balance.

It symbolizes the four Causes joined with their effects. It

is equilibrium, crystallization, conservation, inertia, and mystical or ideal inaction.

To reach the Ideal Ogdoad is to transcend the limitations imposed by Fate, for it is the number of sempiternal plenitude and blessedness.

(c) It is Divine Inflexible Justice.

## 9. THE ENNEAD.

(a) The figure 9, being the highest digit, possesses many peculiar properties, such as the manner in which the products of its multiplication are always reducible to itself ( $2 \times 9 = 18$ ;  $1 + 8 = 9$ ).

As the triplication of the triad it has a manifold significance.

Its mathematical value is educed by considering its components, such as  $8 + 1$ ;  $7 + 2$ ;  $6 + 3$ ; and  $5 + 4$ .

Geometrically it is the Enneagon and the Enneagram.

(b) Ideally, the Ennead is Supernal Gnosis, Initiation, and Perfection; for it is triple unfoldment and actualization of the knowledge, life, and potentiality of the Ideal Triad.

It has profound occult relations with the highest Mysteries.

(c) Divinely, it is God's Idea of Himself, the Superessential Reflection of the Triple Logos.

## 10. THE DECAD.

(a) With the figure 10, number returns to unity, hence it completes a mathematical cycle and its symbol is the Circle.

(b) Syrianus, the Neoplatonist, says: "The Ideal Decad is the boundary of all things. It comprehends every number within itself; not occultly as in the Monad, nor essentially as in the Tetrad, but with diversity and differentiation."

( $1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55$ ;  $5 + 5 = 10$ .)

As the end as well as the beginning of a cycle it denotes sempiternity and perpetual Change.

(c) The Divine Decad is God as the ONE and the All.

(See Editorial Note, p. 136.)

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"Humanity must be raised and healed by the worship of God alone, and by the love of immutable and incomparable Beauty."—St. Augustine.

## SACRED MYTHOI OF HEROES

## II.—PERSEUS

**I** AM Pallas Athene : I know the thoughts of all the Souls of men. I discern their manhood or their baseness.

And from the souls of clay I turn away, and they are blessed, but not by me. They fatten at ease, like sheep in the pasture. But to the Souls of fire, I give more Fire, and to those who are manful, I give a might more than man's. These are Heroes, the Sons of the Immortals, who are blest, but not like the souls of clay. For I send them forth by strange paths, O Perseus, that they may fight the monsters and the enemies of Gods and men.

Tell me, Perseus, which of these types of men seem to you more blest."

Perseus answered boldly : " Better it were to die in the flower of youth with the hope of an immortal name than to live at ease like sheep without a name."

Then Pallas held up her brazen shield, and shining in it Perseus beheld the image of Medusa. " Dare you face such a monster as this, and slay it, that I may place its head upon this shield?"

Thus it was that the hero Perseus, after some preliminary trials, set out on his great quest to slay the Gorgon Medusa. For as Pallas declared : " He who overcomes in one trial, merits thereby still more arduous ordeals."

" This task," said Pallas, " requires a seven years' journey, during which you cannot repent or turn back; and if your heart fails you, you must die in the Unshapen Land, where no man will ever find your bones. You must go northward to the Hyperboreans who live beyond the pole, to the sources of the cold north wind, till you find the Graiæ, the three Grey Sisters. From them you must learn the way to the Hesperides, who dance about the Golden Tree, in the land of the West. They will tell you where to find the Gorgon, my enemy, the mother of a monstrous brood. Once she was a virgin, beautiful as the morn, till in her pride she sinned a sin at which the Sun hid his face; and from that day her hair turned to vipers, and her hands to eagle's claws; and her heart was filled with bitter venom; and her eyes became so terrible that whosoever looked on them was turned to stone. She thus

became the sister of the Gorgons, Stheino and Euryale, the abhorred; touch them not, for they are deathless, but bring to me only Medusa's head."

There are many interpretations of this wonderful mythos, but perhaps the key to them all lies in a consideration of the use and misuse of the Will.

According to the orientation of his will, man either serves himself and his own selfish ends, or else he serves, or endeavours to serve, God and Humanity. Between these two extremes of Service, in all their manifold phases, there is a wide gulf, in the deeps of which are the self-made hells of man and all the hideous monsters thereof, while on the heights are the joys and blessedness of the celestial realms, to be foretasted even here upon earth.

Most of the monstrosities of the ancient Mythoi symbolize, directly or indirectly, effects of the inordinations of the Will.

It is the purpose of the true Servant of God to overcome these evils and turn them to good ends, so that even that which is ugly is made to contribute towards the beauty of the whole, and to subserve the Eternal Purposes.

Perseus, as his name signifies, is a true Son of the Fire of God (Zeus), and he therefore becomes the servant of Pallas Athene or Minerva, who came forth from the head of Zeus, and who denotes the Supernal Wisdom of God as made manifest and expressed throughout the ages by the Sacred Religious Mysteries. She symbolizes that Power by which Universal Truth ever remains pure, perfective, and elevating in its integral essence.

The Gorgons may be considered as representing the hideous inordinations following the unrestrained use of the will, in its lower and animal aspects. Their names denote that which is strong and far-wandering. In essence the animal will—in man and in Nature—is good as well as strong and far-reaching in its influence, for it is an expression of that deathless impulse by which all things are ceaselessly made manifest. But when uncontrolled and perverted it gives free rein to innumerable vices and evil tendencies.

Medusa represents the awful consequences of a wrong use of the human or personal will, as distinct from the purely animal volition. Originally she was a fair maiden serving

as a votary in the temple of Minerva, but through vanity and selfishness she caused defilement to enter the very precincts of the Divine Mysteries, which it had been hers to keep pure and spotless.

The Soul of Man is, by its very nature, a guardian and receptacle of the Mysteries of God. In this is its pristine beauty, goodness, and glory.

Thus, the lovely face of Medusa is indeed the beauteous impress and reflection of Divine Wisdom Herself. But when, in the place of true religion and service, there is idolatry, materialism, and corruption, then ugliness, evil, and error take the place of beauty, goodness, and truth; and instead of that which expands, animates, and elevates, there is that which contracts, blights, and petrifies.

The Grey Sisters are fear, doubt, and vain-regrets, living ever in a past of that which might have been, without any confidence in the present, or any hope in the future.

Perseus is a Hero-Soul—partly divine and partly human—who, by his triumph over the lower powers, wins a place among the Immortals.

The Immortal Hero-Souls are those who have attained, and who labour unceasingly for the redemption of mankind. They are to pan-humanity like sublime Ideals, the contemplation of which is an inspiration to nobler life, greater deeds, and fuller service. For they reveal the manner in which man may co-operate with the Supernal Powers Who alone can render his works effectual.

Thus Perseus receives the Shield of Minerva, through which he beholds the image of Medusa and does not gaze upon her with ordinary mortal eyes. The Shield symbolizes Soul-vision and Spiritual-insight, which reflect things as they really are and not as they appear to be. This divine Perception is unaffected and unclouded by the petrifying influences of idolatry, materialism, and corruption.

Perseus also receives the Winged-sandals and Sword of Hermes, who here signifies the Spiritual Gift of Understanding.

The Winged-sandals guide Perseus with the certitude of divine Thought and bear him throughout his quest with the inner conviction of true Faith and the surety of enduring Courage.

The Sword is the power of divine Knowledge and Science, which turns all things to Good, thereby making impotent all that is evil. Thus, Perseus, when returning with the head of Medusa, uses it to deliver Andromeda, by turning to stone the Serpent which was about to devour her. This Serpent is like the lower passions of the ravenous animal nature, which continually tends to engulf the captive Soul fettered by the bondage of transient existence.

It is significant that in accomplishing his task, which occupied seven years, Perseus journeyed to all the four regions; first going to the north to the Grey Sisters, then to the west to the Hesperides, then to the south to the Gorgons, and then to the east to Andromeda.

Seven is the number of perfection, therefore the seven years mystically denote the complete cycle of the Soul's pilgrimage. The passing through the four quarters signify that Perseus successfully endured all the trials and experiences for which these regions stand in an occult sense. Thus, he triumphed over the doubt and fear of the north; the allurements and natural pleasure-garden of the Hesperides in the west; the Gorgonian abnormalities of volition in the south; and, ultimately, freed the Soul from bondage in the mystical east.

This is but a cursory and suggestive outline of the principal features of the myth, but it may serve a useful purpose to those who desire to unfold the meaning of the numerous details given in the complete narrative.

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### HYMN TO WISDOM

Great Goddess, hear, and on / my darken'd mind,  
Pour Thy pure Light in / measure unconfin'd;

That Sacred Light, O All-/protecting Queen,  
Which beams etern'ly / from Thy face serene.

My Soul, while wandering on / the earth inspire  
With Thine own blessèd / and impulsive fire.

Give Love, give Wisdom, and / the power to love,  
Incessant tending / to the Realms Above.

From night's dark region aid / her to retire  
And once more gain the / Palace of her Sire.

Hear me and save, for pow'r / is all Thine own.  
A Soul desirous / to be Thine alone.

*O.A.W. Chant No. F 7. from Proclus' Hymn to "Minerva."*

*Air: Tonus Peregrinus.*

## THE THEOLOGY OF PLATO FROM PROCLUS

### IV.—THE KNOWLEDGE OF THE GODS.\*

(1) *The Truth of the Gods.* The next consideration is that concerning the Truth which is in the Gods, and the fact that a Divine Nature is without error, and is neither the cause of deception nor ignorance in man or in any other being.

The Truth of the Gods is exempt from that truth which consists in words, for so far as this truth is composite, it is in a certain respect mingled with its contrary (Comment 1).

The Truth of the Gods also is exempt from the Truth of the Soul, whether the latter is surveyed in opinions or in sciences, so far as it is in a certain respect divisible and is not in real being itself, but is assimilated to, and co-harmonized with reality; and so far as it requires processes for its perfection, it falls short of that Truth, which is eternally stable, immutable, and of a primary characteristic (Comment 2).

The Truth of the Gods likewise is exempt from the Truth of Intellect, because, although this subsists according to essence (that is essentially) and is said to be, and is, in real being through the power of sameness, yet again, through difference, it is separated from the essence of the Gods, and preserves its own peculiar hypostasis (Comment 3).

The Truth of the Gods consists in their indivisible union and all-perfect communion; and through this, their ineffable knowledge surpasses all other knowledge; indeed, all secondary species of knowledge depends upon them for an appropriate perfection. This Divine Knowledge comprehends all beings, and all knowable things, according to an ineffable

*Comment 1.*—Divine Truth is essentially unitive and infinite, but when expressed by words it is multiplex and finite. All errors are partitive truths taken out of their proper relation with Integral Truth. Finite words cannot represent infinite truths; hence, in this sense, they are mingled with error.

*Comment 2.*—The Dianoetic Mind, whereby the Soul surveys Truth, whether in science, philosophy, or otherwise, in so far as it proceeds through successive stages of reasoning processes, is not stable, but is perpetually passing on to more and more comprehensive conceptions.

*Comment 3.*—Intellect, in the Proclian sense, is that which knows Truth by Spiritual Intuition both in its sameness and in its difference, or, in other words, both in its universal and its particular aspects; but it knows the latter through the former.

\*The previous articles of this Series were:—I. The First Principle and the Gods; II. The Goodness of the Gods; and III. The Beauty of the Gods.

union. And through this the Gods know all things at once,—wholes and parts, being and non-being, things eternal and things temporal; not after the same manner as Intellect, which knows parts by universals, and non-being by being; but they know all things immediately, in general and in particular, necessary and contingent, even to an infinity of contingencies.

The Truth of the Gods, and the *mode* of their knowledge concerning all things that have a subsistence in any respect whatsoever, is quite ineffable and incomprehensible to the projected energies of the human Intellect; this mode is known to the Gods themselves alone (Comment 4).

The excellence of Intellect is to be admired, and its knowledge of all things, of individuals, of things supra-natural, and of intellectual paradigms; but infinitely more admirable is the knowledge of the Gods. For Intellect itself is produced by them (Comment 5).

All things depend upon the Gods alone; and real Truth is with Them, Who know all things unically. On this account by supernal inspiration the Gods teach all beings who are able to receive Their illuminations. For since They Themselves are transcendently exempt from all beings—whether eternal or temporal in nature—They possess a transcendent knowledge of each and all things, according to one united truth.

If there is any error in what Plato describes as “divine inspirations or revelations,” this does not originate in the Gods, but is a consequence of the disposition of the recipients, of the nature of the vehicles, or the places, or the times, of the revelations (Comment 6). For all these contribute to a parti-

*Comment 4.*—It is possible for the finite to attain to an ever increasing knowledge of the *nature* of the Infinite, but it is impossible for the finite to become the Infinite; hence the *mode* by which the Infinite operates is for ever incomprehensible. In like manner, the Soul may realize more and more the *nature* of the Truth of the Gods—Who are Infinite—but the *mode* by which they know all things simultaneously in all their possible and imaginable aspects, is necessarily beyond the Soul's highest attainments.

*Comment 5.*—Intellectual Paradigms are subjective and spiritual Ideas or universal principles; they constitute the highest mode of comprehending truth. But the Gods contain the One Idea which is Absolute Truth Itself. In them the Knower—Intellect—and the Known—the Intelligible—are one. Therefore, Intellect is said to be produced by them.

*Comment 6.*—According to Plato, there are four kinds of divine Inspiration or Revelation, any one of which may be the means of uniting the Soul with the Gods, namely:—the Inspiration of Love; of Prophecy or Knowledge; of Theurgy or Sacred Telestic Concerns; and of Music or Harmony in its widest significance.

icipation of divine knowledge, and when they are appropriately co-adapted to the Gods, they receive a pure illumination of the Truth which is established in Them. But when they are separated from the Gods through inaptitude, and become discordant, then they obscure the divine Truth which proceeds from Them. The Gods are always the suppliers of Truth, and those natures who are illuminated by Them, are necessarily their lawful participants. But the Eye of the Soul is not at first strong enough to behold the full radiance of Truth.

Plato also celebrates this Truth, which subsists primarily in the Gods, as the Leader to Them of every Good, and likewise of every Good to men. For even as the Truth which is in Soul conjoins it to Intellect (Spirit), and as Intellectual (spiritual) Truth conducts all the intellectual or spiritual Orders to the ONE; thus also, the Truth of the Gods unites the Divine Unities to the Fountain of all Good, with which, being conjoined, They are filled with all boniform Power. For everywhere the hyparxis of Truth has a cause which is collective of multitude into unity (Comment 7); and for this reason the Light proceeding from the Good, which conjoins Intellect with the Intelligible, is denominated Truth, by Plato. This characteristic property, therefore, which unites and binds together the natures that fill, and the natures that are filled, according to all the Orders of the Gods, must originate supernally and proceed as far as the last of things.—Book I., Ch. 20.

(2) *The Wisdom of the Gods.* But again, Truth is certainly the Leader to, and that which establishes beings in, divine Wisdom; with which Intellect being filled, possesses a knowledge of real being, and by which Soul, through participation, energizes intellectually.

For the full participation of true Wisdom is effected through Divine Truth, since this everywhere illuminates intellective natures and conjoins them with the objects of intellection, even also, as Truth is that which primarily unites Intellect with the Intelligible.—Book I., Ch. xxiv.

Wisdom is allotted a second order, being the Intelligence of the Gods, or rather the hyparxis of Their Intelligence

*Comment 7.*—The Hyparxis of Truth is the very principle of Truth Itself, by which Truth is what it is. By the application of this principle, partitive expressions of truth are brought into their right relationships with Integral and Universal Truth.

(Comment 8). For Intelligence, indeed, is intellectual knowledge which is united to the object of knowledge and the intelligible union of the Gods.

Plato especially surveys this in the triad of the Beautiful, the Wise, and the Good, affirming that Wisdom is the plenitude of that which is known, and that it neither seeks, nor investigates, but possesses the Intelligible. Hence the Gods do not philosophize, nor desire to become Wise, for they are eternally Wise. Therefore, that which philosophizes is imperfect and indigent of Truth; but that which is divinely Wise is full and not indigent, having eternally everything present to it, and therefore having no unfulfilled desires. But Divine Plenitude and Goodness are pursued by the philosopher. In the Republic, Plato considers Wisdom as that which is generative of Truth and of Intellect; to the Soul, indeed, the ascent to divine Plenitude is accomplished through Knowledge, but to Gods, Intellect is present because of the fullness of their Knowledge. For the progressions of the Gods do not proceed as from an imperfect nature to the perfect, but as from a self-perfect hyparxis, power proceeds which is prolific of inferior natures.

In the Theætetus, Plato indicates that Wisdom is perfective of things imperfect, and that it calls forth the latent and concealed intelligence in the Soul (Comment 9).

It is evident, therefore, that Wisdom is triadic; it is the fullness of being and of truth; it is generative of intellectual truth; and it is perfective of intellectual natures that are in energy.

Hence, in like manner, the Wisdom of the Gods is indeed full of divine Goodness; it generates divine Truth; and it perfects all things posterior to itself.—Book I., Ch. xxiii.

(3) *The Faith of the Gods.* But what is it that unites the Soul to the GOOD?

What is it that causes a cessation of all-various energy and motion?

*Comment 8.*—If Truth is that which is primarily knowable, then Wisdom may be considered as that which is the primary power of knowing, hence it is here called the Intelligence of the Gods. But in another sense, Wisdom is before Truth, since it knows that which is knowable; thus Plato speaks of Wisdom as generative of Truth.

*Comment 9.*—A Philosopher, therefore, who pursues Truth for the sake of Truth and as a means of purification, is truly a lover of wisdom, as the name denotes.

What is it that establishes all divine natures in the first and ineffable Unity of Goodness?

And how does it come to pass that every nature when established in that which is prior to itself, according to the Good which is in it, again establishes things posterior to itself according to the same cause?

It is, in short, the Faith of the Gods, which ineffably unites all the genera of the Gods, and of Angels, and of happy Souls to the GOOD.

For it is necessary to approach the Good, neither gnostically, nor imperfectly, but by giving ourselves up to the Divine Light, closing the eyes of the Soul, and after this manner, becoming established in the unknown and occult Unity of Real Being (Comment 10).

For such a kind of Faith as this is more ancient than the gnostic energy, not only in the Soul, but with the Gods themselves, since according to this Faith all the Gods are united, and all their powers and progressions are uniformly collected about one centre.

If, however, it be requisite to give a definition of this faith, let it not be supposed that it is such a kind as that which is concerned with the wandering about sensible natures, for this falls short of knowledge and much more of the truth of real being.

But the Faith of the Gods surpasses all knowledge, and, according to the highest union, conjoins secondary natures with those that are primary.

Neither is this Faith of a similar species with the belief in common conceptions, for these are accepted prior to all reasoning; and the knowledge of them is divisible, therefore by no means equivalent to divine union.

Neither should it be affirmed that the energy of Intellect is the same as the Faith of the Gods. For intellectual energy is multiform, and is separated from the objects of intellection through difference; and, in short, it is intellectual activity

*Comment 10.*—At first it may appear rather singular to speak of Faith as an attribute of the Gods, but inasmuch as God is giving Himself unceasingly to His Creatures, through His Eternal Emanations—the Gods—and since Faith is that attribute which gives without question or consideration of recompense, for this reason Faith may be predicated of Deity; and in so far as man energizes according to this divine Faith, he follows, or imitates, the divine mode of activity instead of the human. Faith, for Proclus, is an ineffable state which opens the Soul directly to beatific vision.

about the Intelligible. But it is necessary that Divine Faith, by its very nature, should be uniform and quiescent, being perfectly established in the haven of Goodness. For neither is anything else among beings so credible and stable, and so exempt from all ambiguity, divisible apprehension, and motion, as the GOOD. For through this, Intellect embraces another union more ancient than intellectual energy, and, in like manner, Soul considers the variety and splendour of intellectual forms as nothing in comparison with that transcendency of the GOOD by which it surpasses the whole of things.

This Faith, in fact, dismisses intellectual perception, running back, as it were, to its own hyparxis; but it always pursues, tends to, and aspires after the GOOD, hastening to embosom It, and to give itself to This alone, among all things, without hesitation.

All things, indeed, possess, innately, this one inflexible and ineffable tendency to the GOOD, which is the one sure Goal of all beings (Comment 11).

This, also, is especially the object of belief to all beings, and, because of the union it effects with the divine, it is denominated Faith by theologians; and not by them only, but likewise by Plato, who proclaims, in the Laws, the alliance of this Faith with Truth and Love. He asserts that the lover of falsehood is not to be believed, and that he who is not to be believed is void of friendship and love. Hence, it follows that the lover of Truth is worthy of belief, and he who is worthy of belief is well adapted to friendship and love. From these things, by analogy, divine Truth, Faith, and Love may be surveyed, and by a reasoning process, their stable communion with each other may be comprehended. Plato also affirms that the virtue of Fidelity conciliates all disagreements. Hence, Faith is the cause of union, communion, and quietude or repose.

And if there is such a power as this in the Soul, it is by a much greater priority in the Gods Themselves. For as Plato speaks of a certain divine temperance, justice, and wisdom,

*Comment 11.*—For, without exception, all things perpetually and without ceasing, pursue that which is good according to their own prevailing tendencies and conceptions, even although the species of goodness, which is good to them, is relatively evil in comparison with the Absolute GOOD.

how is it possible that Faith, which connectedly comprehends the whole order of virtues, should not also subsist with the Gods?

Briefly, there are three things which replenish Divine Natures and which are the sources of plenitude to all the superior choirs of Beings, namely, Goodness, Wisdom, and Beauty. And, again, there are three things, secondary to the above, but pervading all the divine orders, which collect together the Natures that are filled, and these are Faith, Truth, and Love (Comment 12).

All things are redeemed through these and are conjoined with their primary principles; some, indeed, through the inspiration of Love; others through divine philosophy; and others through theurgic power, which is more excellent than all human wisdom, and which comprehends prophetic Good, the purifying power of perfective Good, and summarily, all such things as are the effects of divine possession.—Book I., Ch. xxv.

*Comment 12.*—In his commentaries on the Alcibiades I, Proclus says: "Faith gives all things a solid foundation in the Good. Truth reveals knowledge in all real existences. Love leads all things to the nature of the Beautiful."

## THE TRUE

Lord Supreme! Thou art the One Eternal TRUTH,  
Thee to see, the All in All my mind doth crave,  
Thee to find! what quest like this  
Can on my Soul such joy bestow?

Lord Supreme! Convert my will to seek Thy Truth,  
Why, O why should Error's Chain to Hyle bind?  
Where one glimpse of Thee would free my wing  
To cleave the sky and mount to Thee.

Lord Supreme! from Thee doth come that Light Within,  
To reveal that Greater Light which is Thy Truth.  
Be Thou my Lamp to light my steps  
And climb th' angelic path to Thee.

Lord Supreme! O teach me now Thy greatest Truths,  
Keep my eyes upon Thy Book of Mystery,  
So that at last all veils fall off,  
And Thou Eternal Truth we know.

*O.A.W. Chant No. A. 21 by "Stephanus." Air: Addir Hu. (Jewish).*

## EDITORIAL

### FREE GIFT.

With a view to increasing the circulation of the S.O.W. we will present a Universal Perpetual Festival Calendar, *free of charge*, to all Readers who send us the names and addresses of three or more prospective Subscribers.

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### MYSTICS AT PRAYER.

Scattered throughout the writings of the Mystics of all Time there are countless beautiful Prayers.

We propose to publish a series of these, and, in this connection, we invite our Readers to contribute some of their favourites, giving full details of the sources from which they are taken. Ancient examples are preferred to modern.

Lack of devotion is a danger everywhere and at all periods: it is a temptation to us all to want to know more while not putting into practice a tithe of what we already know.

The old Mystics seem to have learnt so much by way of the heart.

St. John of the Cross was fond of telling his disciples that they read too much and prayed too little; but because this is so true of ourselves we do not like the saying!

\* \* \*

### NUMBERS.

It will be evident that the brief article on the Symbolism of Numbers appearing on page 117 is obviously incomplete, and therefore intended merely to provide a basis for further development of this fascinating subject.

To deal adequately with the signifi-

cance of each individual number would require a very lengthy article; in fact each number needs a separate article, which may therefore appear in future issues.

But it is hoped that what is now given may be of some assistance to our Readers. The special value of Numerical Symbology is the manner in which it furnishes exercise for the reasoning and intuitional faculties. As Thomas Taylor says in his "Theoretic Arithmetic," "the discursive energy of Reason, being established according to a permanent energy in itself, unfolds from itself Geometry and the fabricative principles of all figures."

In other words, the real Science of Numbers and Figures is inherent in the Soul, and only requires proper exercise in order to be educed and expressed. Thus, from any truly synthetic treatise on Numbers, the Mind, by meditative dianoetic and deductive analysis, not only can unfold the Order by which all principles and processes proceed from the ONE, as the ultimate Source, but also the manner by which they are to be co-ordinated to aid the Soul on its journey back to its Source, which is also its Goal, and is God as the ONE and the ALL.

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### O.A.W. RETREAT.

A small furnished house has been taken at Rotherfield, Sussex, for a period of 6 weeks—21st July to 1st Sept.—for the purpose of the Summer Holiday Retreat. Particulars will be forwarded to prospective Retreatants.

## JEWEL

"Do not suppose that there is anyone so foolish as not to understand that there is only One Supreme God, Who has neither origin nor descent, the Sole and Almighty Creator of the whole of Nature. We adore, under the names of various deities, His powers spread throughout the universe, to preserve and uphold, for we are all ignorant of the true name which belongs to Him; and it is thus that in offering a different homage to different attributes of the Divinity, man arrives at adoring Him in His entirety."—Maximus the Grammarian.