



Visbakha: ७ B G

ETERNAL FRIENDSHIP

Break the bonds of this delusion,
Rend the veil of this prejudice,
Put off the garment
That clothes mankind in sects.
Hammer the iron, which till now has spilt
The blood of men, of brothers, into ploughshares.
With the black powder which often
Fired the murderous lead
Into the hearts of brothers,
Blast rocks!

Do not believe that real misfortune
Exists upon my earth.
It is only instruction, which does good,
If it spurs you on to better deeds,
Which should drive you forwards
When you men who walk
In wretchedness,
Strike backwards into the thorns.

Only be wise, be strong,
And be brothers.
Then will my entire favour
Rest on you,
Then only tears of joy
Will wet your cheeks,
Then your cries will be
Cries of rejoicing,
Then you will transform
Deserts into valleys of Eden,
Then everything in nature
Will smile upon you.

Then, then, then,
Then it will be attained,
Life's true happiness
Will be attained!

WOLFGANG AMADEUS MOZART



HAPPINESS

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, there is no happiness in having, or in getting, but only in giving. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way – it is more blessed, it is more happy, to give than to receive.

HENRY DRUMMOND



I FACE HOME AGAIN

Facing west from California's shores,
Inquiring, tireless, seeking what is yet unfound,
I, a child, very old, over waves, towards the house of maternity, the land
of migrations, look afar,
Look off the shores of my Western sea, the circle almost circled;
For starting westward from Hindustan, from the vales of Kashmere,
From Asia, from the north, from the God, the sage, and the hero,
From the south, from the flowery peninsulas and the spice islands,
Long having wander'd since, round the earth having wander'd,
Now I face home again, very pleas'd and joyous,
(But where is what I started for so long ago?
And why is it yet unfound?)

WALT WHITMAN





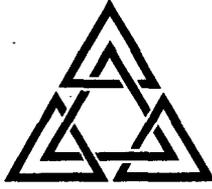
VEDIC INVOCATION TO PEACE

AUM. May there be peace in heaven.
May there be peace in the sky.
May there be peace on earth.
May there be peace in the water.
May there be peace in the plants.
May there be peace in the trees.
May there be peace among the gods.
May there be peace in *Brahman*.
May there be peace everywhere.
May that peace, real peace, be mine.

AUM. May the presiding deity of day be propitious.
May the presiding deity of night be propitious.
May the presiding deity of the sense of vision be propitious.
May the gods of strength and of intellect also be propitious.
May the all-pervading Lord be propitious.

Adoration to *Brahman*.
Adoration to Thee, the regulator of activities.
Thou art, verily, the visible *Brahman*.
Verily, I will declare Thee to be the visible *Brahman*.
Right will I utter.
Truth will I utter.
May *Brahman* protect me.
May *Brahman* protect the Preceptor.
May He protect me.
May He protect the Preceptor.
OM. Peace, Peace, Peace.





NIRGUṆA BRAHMAN KHAṆḌA

TRANSCENDENCE

THE SECRET OF SECRETS

Obeisance to Thee, O Lord of the cosmos. Thou art the Soul and the shaper of the cosmos. Thou art the universal enjoyer. Thou art universal life. Thou art verily the author of this cosmic sport.

I bow to Thee, O Thou blissful SELF. I bow to Thee, O Secret of secrets. Thou art beyond all thought and limitation. Thou art without beginning and without end. I bow to Thee.

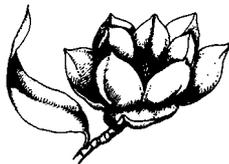
Maitrayana Upanishad



LEAVING THE SELF

You should come outside the realm of self
And enter into the veil of Divine Unity,
For when you go beyond asking when and why,
Leaving the self, you enter without why and when.

MAS'UD BAKK





Anuradha: h G F

THE ONE REALITY

Adoration unto the Supreme Being, pure, eternal and all-pervading; the changeless Reality, the One Being; meditating upon whom sages attain liberation; eternal and undifferentiated; the ONE out of whom the visible world, the scene of diversity, comes into existence; in whom it rests, and to whom it returns, when the world-cycles come to a close.

Brahmapurana



THE SOUL OF ALL SOULS

Thou art One, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy unity the wisest of men are lost, because they know it not.

Thou art One, and Thy Unity is never diminished, never extended, and cannot be changed.

Thou art One, but not as an element of numeration; for Thy Unity admits not multiplication, change or form.

Thou art Existent; but the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the Where, the How and the Why. Thou art Existent, but in Thyself alone, there being none other that can exist with Thee.

Thou art Existent, before all time and without Place. Thou art Existent, and thy existence is so profound and secret that none can penetrate and discover Thy secrecy.

Thou art living, but within no time that can be fixed or known.

Thou art Living, but not by a spirit or a soul, for THOU ART THYSELF, THE SOUL OF ALL SOULS.

SOLOMON BEN GABIROL



UNTO THIS DARKNESS

Unto this Darkness which is Light we pray that we may come, and may attain unto vision through the loss of sight and knowledge, and that in ceasing thus to see or to know we may learn to know that which is beyond all perception and understanding – for this emptying of our faculties is true sight and knowledge – and that we may offer Him that transcends all things the praises of transcendent hymnody, which we shall do by denying or removing all things that are – like as men who, carving a statue out of marble, remove all the impediments that hinder the clear perception of that latent image and by this mere removal display the hidden statue itself in its hidden beauty.

DIONYSIUS the AREOPAGITE

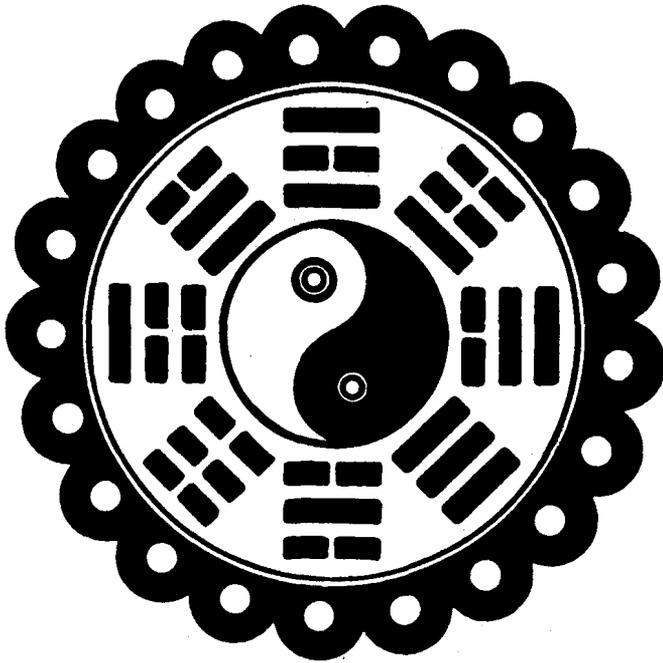


THE NAMELESS

Look, you cannot see It,
It is Formless.
Listen, you cannot hear It,
It is Soundless.
Grasp, you cannot touch It,
It is Non-Being.
These three are indiscernible
And therefore are merged into the ONE.
Its upper part is not dazzling, its lower part is not dark;
It is nameless and in ceaseless motion,
And returns to the Void.
Form of the formless, image of the imageless,
It is indistinct and indefinable.
Confront It and you will not see Its face,
Follow It and you will not find Its back.
Hold fast to the hoary Tao,
Thus gaining mastery over the moment,
Knowing the beginning of time as the thread of Tao.

The Tao that can be told is not the eternal Tao;
The name that can be named is not the eternal Name.
The Nameless is the Source of Heaven and Earth;
The named is the Mother of the Ten Thousand Things.
Desireless, one may behold the mystery;
Desiring, one may see the manifestations.
Though one in origin,
They emerge with distinct names.
Both are mysteries —
Depth within depth —
The threshold of all secrets.

Tao Te Ching





Jyeshtha: ऋ Y E

PARAMARTHA

STANZA I

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING – THE ONE BEING.

8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

STANZAS OF DZYAN



THE CIRCLE OF ETERNITY

Close your eyes and let the mind expand.
Let no fear of death or darkness arrest its course.
Allow the mind to merge with Mind.
Let it flow out upon the great curve of consciousness.
Let it soar on the wings of the great bird of duration,
Up to the very Circle of Eternity.

Hermes



HYMN TO DARKNESS

Darkness, thou first great parent of us all,
Thou art our great original:
Since from thy universal womb
Does all thou shad'st below, thy numerous offspring, come.

Thy wondrous birth is ev'n to Time unknown,
Or, like Eternity, thou'dst none;
Whilst Light did its first being owe
Unto that awful shade it dares to rival now.

Say, in what distant region dost thou dwell,
To reason inaccessible?
From form and duller matter free,
Thou soar'st above the reach of man's philosophy.

Involv'd in thee, we first receive our breath,
Thou art our refuge too in death,
Great monarch of the grave and womb,
Where-e'r our souls shall go, to thee our bodies come.

The silent Globe is struck with awful fear,
When thy majestic shades appear:
Thou dost compose the Air and Sea,
And Earth a sabbath keeps, sacred to Rest and thee.

In thy serener shades our ghosts delight,
And court the umbrage of the Night;
In vaults and gloomy caves they stray,
But fly the Morning's beams, and sicken at the Day.

Though solid bodies dare exclude the light,
Nor will the brightest ray admit;
No substance can thy force repel,
Thou reign'st in depths below, dost in the centre dwell.

Thou dost thy smiles impartially bestow,
And know'st no difference here below:
All things appear the same by thee,
Though Light distinction makes, thou giv'st equality.

Thou, Darkness, art the lover's kind retreat,
And dost the nuptial joys compleat;
Thou dost inspire them with thy shade,
Giv'st vigour to the youth, and warm'st the yielding maid.

Calm as the bless'd above the anchorites dwell,
Within their peaceful gloomy cell.
Their minds with heavenly joys are fill'd;
The pleasures Light deny, thy shades for ever yield.

In caves of Night, the oracles of old
Did all their mysteries unfold:
Darkness did first Religion grace,
Gave terrors to the God, and reverence to the place.

Ere the foundation of the Earth was laid,
Or brighter firmament was made;
Ere matter, time, or place, was known,
Thou, monarch Darkness, sway'dst these spacious realms alone.

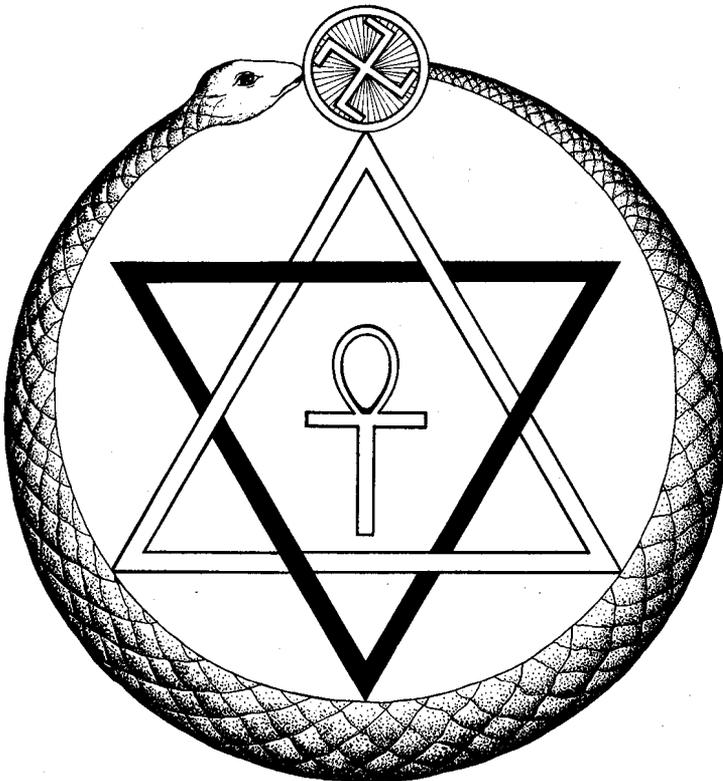
THOMAS YALDEN



THE CAUSELESS CAUSE

The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart – invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

H. P. BLAVATSKY





Mula: ॐ BI S

PARANISHPANNA

STANZA II

1. ... WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? ... IN THE UNKNOWN DARKNESS IN THEIR AH-HI PARANISHPANNA. THE PRODUCERS OF FORM FROM NO-FORM – THE ROOT OF THE WORLD – THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NON-BEING.

2. ... WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE CEASELESS ETERNAL BREATH, WHICH KNOWS ITSELF NOT.

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRIPADMA HAD NOT YET SWOLLEN.

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MAYA.

5. THE SEVEN SONS WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVABHAVAT; AND SVABHAVAT WAS IN DARKNESS.

6. THESE TWO ARE THE GERM, AND THE GERM IS ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM. ...

STANZAS OF DZYAN



HYMN TO CREATION

Nor Aught nor Nought existed; yon bright sky
Was not, nor heaven's broad roof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water's fathomless abyss?
There was not death – yet there was nought immortal,
There was no confine betwixt day and night;
The only ONE breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled

In gloom profound — an ocean without light —
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
Desire first arose in It,
The primal seed and germ of Spirit.
Sages searching wisdom within their hearts
Found out the bond of Being in Non-Being.
Their ray of light traversed the severed Darkness:
What stood above? and what below?
Creative Beings were there, and vital power;
The fiery sea above, and worlds below.
Who knows the Secret? who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being —
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it — or perchance even He knows not.

Rig Veda



OUTER LIMITS

At the outer limits of time,
At the uppermost point
Of the spindle-of-necessity,
There is a golden crown
Upon whose encircling band
The legend 'Pass-Not' is writ.
No conceit could bid us go beyond
And yet it is the opening to the One.
We would join our Self in coronation
To the halo of its inexorable Truth.

Hermes



SPACE

From the conception the increase
From the increase the swelling
From the swelling the thought
From the thought the remembrance
From the remembrance the consciousness, the desire.
The word became fruitful:
It dwelt with the feeble glimmering,
It brought forth night;
The great night, the long night,
The lowest night, the loftiest night,
The thick night, the night to be felt,
The night touched, the night unseen.
The night following on,
The night ending in death.
From the nothing, the begetting,
From the nothing the increase,
From the nothing the abundance,
The power of increasing, the living breath;
It dwelt with the empty space,
It produced the atmosphere which is above us.
The atmosphere which floats above the earth,
The great firmament above us,
The spread out space dwelt with the early dawn,
Then the moon sprang forth;
The atmosphere above dwelt with the glowing sky,
Forthwith was produced the sun,
They were thrown up above as the chief eyes of Heaven:
Then the Heavens became light, the early dawn, the early day,
The mid-day. The blaze of day from the sky.
The sky which floats above the earth
Dwelt with Hawaiki.

MAORI CHANT





Purvasbadha: ♀ I A

THE SELF-EXISTENT

STANZA III

1. . . . THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE. . . .

3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG. THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD-EGG.

4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAHOO IS ONE.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OR FATHER AND MOTHER.

7. BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAHOO THE YOUNGER, THE * * * HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE ONE IS FOUR, AND FOUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (OR THE HOSTS AND THE MULTITUDES). BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

8. WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER: THE WATER OF LIFE IN THE GREAT MOTHER.

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT – THE LIGHT OF THE ONE DARKNESS – AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.

11. IT EXPANDS WHEN THE BREATH OF FIRE IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER TOUCHES IT. THEN THE SONS DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE GREAT DAY, AND RE-BECOME ONE WITH HER; WHEN IT IS COOLING IT BECOMES RADIANT, AND THE SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.

12. THEN SVABHAVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH IS A PART OF THE WEB. REFLECTING THE "SELF-EXISTENT LORD" LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.

STANZAS OF DZYAN



THE DEPTH OF BEING

Beneath this world of stars and flowers
That rolls in visible deity,
I dream another world is ours
And is the soul of all we see.

It hath no form, it hath no spirit;
It is perchance the Eternal Mind;
Beyond the sense that we inherit
I feel it dim and undefined.

How far below the depth of being,
How wide beyond the starry bound
It rolls unconscious and unseeing,
And is as Number or as Sound.

And through the vast fantastic visions
Of all this actual universe,
It moves unswerved by our decisions,
And is the play that we rehearse.

AGNES MARY FRANCES DUCLAUX



NOUS TO HERMES

HERMES:

Although many men have discussed many diverse aspects of the All and of Theos, I have yet to see the truth. Illuminate me, Master, for in these matters I trust you and you alone.

NOUS:

Hear, then, my son, the true relationship of Theos and all things.

Theos causes Aeon;
Aeon causes Kosmos;
Kosmos causes Chronos;
Chronos causes Genesis.

The essence of Theos is Agathon — The Good;
that of Aeon is identity;
that of Kosmos is order;
that of Chronos is change;
that of Genesis is life and death.

The energies of Theos are Nous and Psyche;
those of Aeon are immortality and duration;
those of Kosmos are restoration and substitution;
those of Chronos are growth and decay;
those of Genesis are quality and magnitude.

So, Aeon is in Theos;
Kosmos is in Aeon;
Chronos is in Kosmos;
Genesis is in Chronos.

Whilst Aeon remains near to Theos;
Kosmos moves within Aeon;
Chronos passes through Kosmos;
Genesis takes place within Chronos.

Thus, Theos is the source of all, its substance being Aeon, its matter Kosmos.
The power of Theos is Aeon.

The work of Aeon is Kosmos, never born and yet always being born through Aeon.

Aeon is imperishable; therefore, Kosmos will never die.

No part of Kosmos can be destroyed, because the whole is embraced by Aeon.

Theosophia, then, is Agathon – beauty, goodness, virtue and happiness. Surely Genesis and Chronos differ between heaven and earth? In heaven, they are unchanging and eternal, on earth they are mutable and transient.

The Psyche of Aeon is Theos,
of Kosmos Aeon,
of earth heaven.

Theos is in Nous.

Nous is in Psyche.

Psyche is in matter.

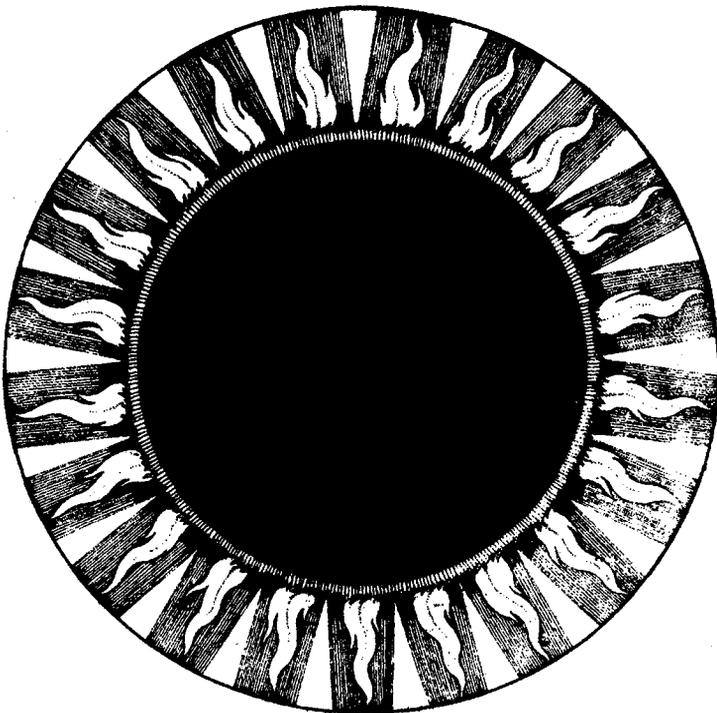
All these are in Aeon, and the whole body, in which all bodies are contained, is full of Psyche, and hence of both Nous and Theos. It fills this within, and encompasses it without, vitalizing the whole – without, the vast and perfect Kosmos; within, everything that lives. In heaven, it abides in identity; on earth, it alters in Genesis. This whole is bounded by Aeon – whether it is thought to be so by necessity, providence, nature or some other – that is to say, by the energy of Theos. The energy of Theos is unsurpassable, power incomparable to anything human or divine. Never regard, O Hermes, anything either below or above as similar to Theos, or you will stray from the truth, for nothing is like the incomparable, the One and Only. What is there apart from it? What else can be the cause of life, deathlessness and mutability? Of what else could it be the cause? Theos is not inactive, for then all things would be inert, but all things are filled with Theos. There is no inactivity in Kosmos or anywhere else, for ‘inaction’ is an empty word, applicable neither to that which causes nor to that which becomes. All things are ever becoming according to the nature of their situation. The sole cause is in all things, not some one thing, and it is not the cause of some one thing, but of all things. Its energizing power is not separate from becoming, but all that becomes is subordinate to it.



THE INVISIBLE PRESENCE

Proclus says that “The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe”; the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad*, which lives “in solitude and darkness”, may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the “beginning of time”, and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight.

H. P. BLAVATSKY





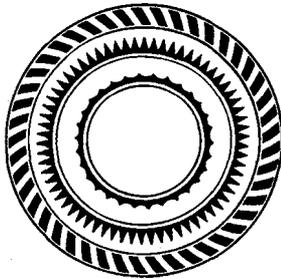
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ANUPADAKA

“What is it that ever is?” “Space, the eternal Anupadaka.” “What is it that ever was?” “The Germ in the Root.” “What is it that is ever coming and going?” “The Great Breath.” “Then, there are three Eternals?” “No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.”

“Explain, oh Lanoo (disciple).” — “The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric periods; the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the rings that are within that Ring. Light in darkness and darkness in light: the ‘Breath which is eternal.’ It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere — (*i.e.*, maya, one of the centres). It expands and contracts (exhalation and inhalation). When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya. The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manvantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahma, or Manvantara). . . .”

OCCULT CATECHISM





THE ONE SOURCE

In the beginning there was God, the Source of Light. He is the one Lord of all beings. He upholds this earth and the heavens. He it is to whom we offer our oblations.

He who is the giver of spiritual knowledge and strength, whom the world worships, whose command the wise obey, whose shelter is immortality, whose shadow is death — He it is to whom we offer our oblations.

He, whose greatness makes Him the one supreme ruler of this animate and inanimate world, who is the progenitor and lord of all bipeds and quadrupeds — He it is to whom we offer our oblations.

He, by whom the celestial bodies are upheld and the earth is made stable, by whom the firmament and the heavens are established, who pervades all space by His spiritual essence — He it is to whom we offer our oblations.

Rig Veda



DIVINE DARKNESS

Supernal Triad, Super-essential, Supra-divine, Super-excellent; guide of Christians in Thy Divine Wisdom: direct our path to that topmost height of mystic Lore which exceedeth light and more than exceedeth knowledge, where the pure, absolute and immutable mysteries of heavenly Truth are veiled in the dazzling obscurity of the secret Silence, outshining all brilliance with the intensity of their Darkness and surcharging our blinded intellects with the utterly impalpable and invisible fairness of glories surpassing all beauty. Let this be my prayer. . . . For by unceasing and absolute renunciation of oneself and all things, one shalt in purity cast all things aside and so shalt be led upwards to the Super-essential Ray of Divine Darkness.

DIONYSIUS the AREOPAGITE



BEYOND TIME

You must forget yourself in prayer.
Think of yourself as nothing
And pray only for the sake of God.
In such prayer you may come to transcend time,
Entering the highest realms
Of the World of Thought.
There all things are as one;
Distinctions between 'life' and 'death',
'Land' and 'sea',
Have lost their meaning.
But none of this can happen
As long as you remain attached
To the reality of the material world.
Here you are bound to the distinctions
Between good and evil
That emerge only in the lower realms of God.
How can one who remains attached to his own self
Go beyond time to the world where all is one?

Maggid Devaraw Le-Ya'aqov





Shravana: D V B

MAHA VISHNU

Glory to the unchangeable, holy, eternal Supreme Vishnu, of One universal nature, the mighty over all; to Him who is Hiranyagarbha, Hari and Shankara, the Creator, the Preserver and the Destroyer of the world; to Vasudeva, the Liberator of His worshippers; to Him whose essence is both single and manifold; Who is both subtle and corporeal, indiscrete and discrete; to Vishnu, the cause of final emancipation, the cause of the creation, existence, the end of the world; Who is the Root of the world, and Who consists of the world.

Vishnu Purana



THE FORMLESS

They give to Me name, Who am without name, ascribe actions to Me, Who am without actions, think of Me with a physical body though I have none, give form to Me, though I am formless, give attributes to Me when I am without attributes, and worldly duties to Me where I have no obligations. They allocate colour to Me, who am without colour, qualities to Me, Who am without qualities, hands and feet to Me, Who am without hands and feet. They establish measure for Me, when I am boundless, location for Me, when I am Omnipresent. As one sees silvan scenery in a dream when asleep, they imagine that I, Who am without ears, have ears, Who am without eyes have eyes, Who am without limbs have limbs, and Who am without form, have a form. They think Me manifest, when I am not visible.

Dnyaneshwari



SVAYAMBHU

What in reality is Brahma, Vishnu, and Shiva? The threefold ray issuing directly from “the light of the universe,” *Svayambhu*, that is, from the power or the spirit that gives life to and fecundates matter, which has been personified in Sarasvati, Lakshmi, and Kali, which are the three representations of *prakriti* (matter), the three goddesses of the three gods. These three pairs, which have been synthesized in *Svayambhu*, “The Unmanifested Deity,” are the symbols that personify his unseen presence in all the manifestations of nature. In short, Brahma and Sarasvati, Vishnu and Lakshmi, Shiva and Kali represent in their totality spirit and matter in their threefold quality — *creation, preservation, and destruction*.

Vishnu is one, but he has 1,008 names. Each one of these names is the name of one of the qualities of the One. The personal qualities of Vishnu are embodied in their turn in secondary gods of the Hindu pantheon. Having thus become a separate personality from Vishnu (while Vishnu himself is only a personification of one of the seven main qualities or attributes of *Svayambhu*), each personification is called one of the aspects or “appearances” of Vishnu, Brahma, or Shiva — in short, of one or the other of the main gods and goddesses. . . . *Svayambhu* is the first emanation or ray of Parabrahman, *Attribute-less Divinity*, the first breath of its spirit: it is *Trimurti*, the synthesis of the three spiritual powers in union with the three material powers. From the qualities of these three pairs are born lesser gods, *dii minores*, who in their turn represent qualities of the greater gods.

Thus the seven primary colors of the prism into which the *colorless* ray is decomposed, upon further blending, form secondary composite colors and are diversified *ad infinitum*. The Brahmanas say that the god *Surya* (the sun) has seven sons, whose offspring comprise a good third of the pantheon of *devas*; and the god of air, *Vayu*, is the father of the seven primordial syllables and of the seven musical tones in which are generated and from which issue all possible combinations of sounds in the harmony of nature.

In ancient India, religion was closely tied with the contemplation of nature. Universal truths and the very essence of *Truth* were personified in Deity. Every manifest truth, no matter what it consisted of, had a direct relationship to divinity or self-existent truth.

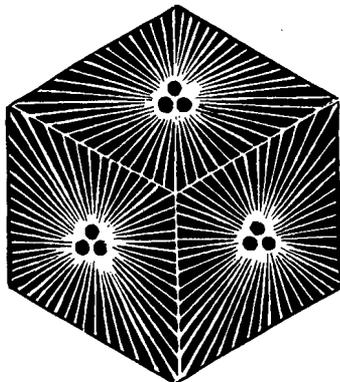
H. P. BLAVATSKY



THE THREE HYPOSTASES

Manifested life is merely a participation in formation, preservation and destruction, the three aspects of the OM, the three hypostases of the manifesting spirit of the Supreme Spirit by which title Prithivi, the earth, greets Vishnu, the Logos. The earth as a whole engages in a daily greeting of Narayana, and this celebration of life is expressed in the endless re-enactment of the triune activity: firstly of formation, germination, creation, the giving of birth; secondly of preservation, support, stability and survival; and thirdly of destruction, dissolution, rearrangement, regeneration. Thus, at the hidden core of life is that which does not perish with manifested forms, *Achyuta*, the abstract Triad. When meditation has reached a certain point within the ever-expanding sphere of higher awareness, there is a recognition and reverence of the cosmic Triad which is incarnated in those who are enlightened. Then, there is an irreversible increase in the light of awareness of the invisible guardians of the human race. Humanity is an orphan; but there are those who guide and guard its destiny. As one becomes profoundly moved by the Great Sacrifice, one is able to make each day count more as a contribution in a life-count well lived. At the moment of death one will recognize that one has brought a golden thread of gratitude from the first moment of birth to a state that resembles death, but merely is a prelude to rebirth, a preface to the re-assumption of one's true vesture wherein, self-consciously, one can return to the world to serve on behalf of all that breathes.

RAGHAVAN IYER





Sbravisbtba: ॐ R C

PRAISE BE TO GOD

In the name of God, Most Gracious, Most Merciful.
Praise be to God, the Cherisher and Sustainer of the Worlds;
Most Gracious, Most Merciful;
Master of the Day of Judgement.
Thee do we worship, and Thine aid we seek.
Show us the straight way, the way of those on whom Thou hast bestowed
Thy Grace, those whose portion is not wrath, and who go not astray.
AMIN.

The Qu'ran



UNTO THEE ITS YEARNING

Who can understand the mysteries of Thy creations
When Thou didst raise up beyond the ninth sphere,
The sphere of Intelligence, 'the temple before it',
'And the Tenth shall be sacred to the Lord.'

This is the sphere exalted beyond height itself,
To which thought cannot attain.
There abides the Mystery, the canopy of Thy glory.
Thou didst cast it from the silver of Truth,
From the gold of Intelligence Thou fashionest its insignia.

On pillars of righteousness Thou didst set its orbit,
And from Thy power derives its existence.
From Thee and to Thee its purpose,
'Unto Thee shall be its yearning.'

SOLOMON BEN GABIROL



GIVER OF LIFE

What does your mind seek?
Where is your heart?
If you give your heart to each and every thing,
You lead it nowhere: you destroy your heart.
Can anything be found on earth?
Beyond is the place where one lives.
I would be lying to myself were I to say:
“Perhaps everything ends on this earth;
Here do our lives end.”
No, O LORD of the Close Vicinity,
It is beyond, with those who dwell in Your house,
I will sing songs to You, in the innermost of heaven.
My heart rises;
I fix my eyes upon You,
Next to You, beside You,
O GIVER OF LIFE.

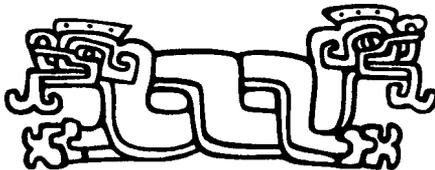
QUETZALCOATL



IN TÉOTL

Inside everything
Where nothing else is:
He is there: the god.

NAHUATL SHAMAN





Sbatabisbaj: ॐ W 0

THE ETERNAL NIDANA

STANZA IV

1. . . . LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS – THE SONS OF THE FIRE. LEARN, THERE IS NEITHER FIRST NOR LAST, FOR ALL IS ONE: NUMBER ISSUED FROM NO NUMBER.

2. LEARN WHAT WE WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR FATHERS. . . .

3. FROM THE EFFULGENCY OF LIGHT – THE RAY OF THE EVER-DARKNESS – SPRUNG IN SPACE THE RE-AWAKENED ENERGIES; THE ONE FROM THE EGG, THE SIX, AND THE FIVE. THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE – THE TWICE SEVEN THE SUM TOTAL. AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, THE RUPA, AND THE FORCE OF DIVINE MAN – THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS WITHIN THE HOLY FOUR.

4. THIS WAS THE ARMY OF THE VOICE – THE DIVINE MOTHER OF THE SEVEN. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE “SPARKS” ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA – THE OEAOHOO, WHICH IS:

5. “DARKNESS” THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT: –

- I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.
- II. THE VOICE OF THE LORD SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.
- III. THE “FORMLESS SQUARE.”

AND THESE THREE ENCLOSED WITHIN THE ○ ARE THE SACRED FOUR; AND THE TEN ARE THE ARUPA UNIVERSE. THEN COME THE “SONS”, THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER.

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE “SON-SUNS” ARE COUNTLESS.

STANZAS OF DZYAN



SAT-CHIT-ANANDA

O blissful Lord, Thou art the SELF of all beings, the support of all, the eternal cause of all causes, beyond the bounds of Nature. Thou art pure and self-effulgent, without blemish and without taint. Thou art bliss eternal, without form and duality, and beyond all darkness. Thou art greater than the greatest, Truth absolute, the very embodiment of existence (SAT), intelligence (CHIT), and bliss (ANANDA). To Thee I bow down with my whole heart.

O Lord, Thou art the mother, father and brother of all. Thou art the Supreme Brahman, and all things are manifestations of Thee.

Sanatkumarasambita



IN THE BEGINNING

IN THE BEGINNING the volition of the sovereign made a tracing in the supernal effulgence, a lamp of scintillating darkness, and there issued within the impenetrable depths of the mysterious Limitless a vapour enclosed in a ring, neither white nor black, neither red nor green nor any colour whatsoever. When he took measurements, he formed colours to shine within, and within the lamp of scintillating darkness there radiated a certain effluence from which colours were imprinted below. The Most Mysterious Power enshrouded in the Limitless made way, as it were, without cleaving its void, and remained utterly unknowable until from the force of the pressure there shone forth a supernal and mysterious point. Beyond that point nothing can be known, and therefore it is called *Resbith*, 'Beginning', the creative Word which is the primordial origin of all.

The Zobar



PEACE AND HOLINESS

I entered into unknowing
Yet when I saw myself there
Without knowing where I was
I understood great things;
I shall not say what I felt
For I remained in unknowing
Transcending all knowledge.

That perfect knowledge
Was of peace and holiness
Held at no remove
In profound solitude;
It was something so secret
That I was left stammering,
Transcending all knowledge.

I was so whelmed,
So absorbed and withdrawn,
That my senses were left
Deprived of all their sensing,
And my spirit was given
An understanding while not
understanding,
Transcending all knowledge.

He who truly arrives there
Cuts free from himself;
All that he knew before
Now seems worthless,
And his knowledge so soars
That he is left in unknowing
Transcending all knowledge.

JOHN of the CROSS





Purva Bhadrapada: 4 B G

THE LIGHT OF DEITY

Plato asserted that in all things there is one truth, that is the light of the One itself, the light of Deity, which is poured into all minds and forms, presenting the forms to the minds and joining the minds to the forms. Whoever wishes to profess the study of Plato should therefore honour the one truth, which is the single ray of the one Deity. This ray passes through angels, souls, the heavens and other bodies . . . its splendour shines in every individual thing according to its nature and is called grace and beauty; and where it shines more clearly, it especially attracts the man who is watching, stimulates him who thinks, and catches and possesses him who draws near to it. This ray compels him to revere its splendour more than all else, as if it were a divine spirit, and, once his former nature has been cast aside, to strive for nothing else but to become this splendour.

MARSILIO FICINO



THE BEGINNING AND THE END

You form souls and lesser living forms and, adapting them to their high flight in swift chariots, You scatter them through the earth and sky. And when they have turned again towards You, by Your gracious law, You call them back like leaping flames.

Grant, O Father, that my mind may rise to Thy sacred throne.

Let it see the fountain of good.

Let it find light, so that the clear light of my soul may fix itself in Thee.

Burn off the fogs and clouds of earth and shine through in Thy splendour.

For Thou art the serenity, the tranquil peace of virtuous men.

The sight of Thee is the beginning and the end; one guide, leader, path and goal.

BOETHIUS



HASIDIC PRAYER

Father of all worldly things:

You create your world afresh each passing second,
And were you to withdraw your loving kindness from creation,
All would be as nothing in the twinkling of an eye.

But moment by moment you empty the vessels of blessing upon
your creatures:

The morning stars appear again and sing you their love song
And the sun sallies forth boldly to sing its song of strength.
And the poor man cloaks himself again and bares his heart to you,
And again his soul's prayer cleaves your heavens as it ascends before you,
And again his body breaks beneath your terrible glory,
And again his eye is lifted towards you.

But one ray of your light and I abound in light,

But one word from you and I am reborn,

But one tremor of your eternal life and I am drenched in the dew
of childhood.

O you who create all anew, O Father, create me, your child, anew.

Breathe in me the breath of your nostrils and I will live a new life,
even a new life of childhood.

HILLEL ZEITLIN



VEIL UPON VEIL

Veil upon Veil you hide
The well-spring of the Infinite,
The blue that delights,
Pierces the heart,
And produces a sapphire jewel.

Hermes



Uttara Bhadrapada: १ G F

HYMN TO ADITYA

Rishi Agastya said:

This holy hymn to the presiding deity of the Sun, if chanted fervently, will result in the destruction of all foes and bring you victory and unending supreme felicity.

It is supreme as the guarantee of all-round prosperity, destroyer of all sin, allayer of anxiety and anguish, and bestower of longevity.

Worship with this hymn The One Sun venerated by Devas and Asuras, replete with golden rays on rising, eclipsing all others by his appearance, the Lord of the cosmos by whose effulgence all else is brightened.

He verily signifies the totality of celestial beings. He is self-luminous and is the sustainer of all with his rays. He protects the denizens of all worlds as well as the Devas and Asuras with rays that nourish and energize.

He is indeed all these – Brahmā, Vishnu, Shiva, Skanda, the Divine Guardian, Prajapati, Mahendra, Kubera, Kala, Yama, Soma, and Varuna, the Lord of the Waters.

He is also the Pitris, the Vasus, the Sadhyas, the twin Aswini, the Maruts, Manu, Vayu, Agni, the vital air in all created beings, the maker of the six seasons by virtue of his alternating forms of energy, and essentially the source of all illumination.

He is the son of Aditi, the creator of the universe, the inspirer of action, the regulator of the heavens, the sustainer, the illuminator of the directions, the golden-hued brilliance, the golden generative fluid, and the maker of the Day.

He is the All-pervading One with rays countless, the power behind the seven sense organs, and the dispeller of darkness. He is the bestower of happiness and prosperity, the remover of misfortunes of votaries, the infuser of life in the Mundane Egg of existence, and the Omnipresent Being.

He is the Primordial One who has become the Trinity – Brahmā, Vishnu and Rudra, the ambrosial soothing influence, the storehouse of riches, the usherer of the Day, the Great Teacher, the fire-wombed Narayana, the son of Aditi, felicity that is supreme and vast like the empyrean, the remover of intellectual stupor.

He is the Lord of the firmament, the Dispeller of darkness, the Master *par excellence* of the three Vedas – Rik, Yajur and Sama, He from whom comes the downpour of rain. He is the friend of the waters, benefactor of the pure-minded, He who crossed the Vindhya range and sports in the Brahmanadi.

He is the One, intensely self-absorbed, with spherical form, the inflictor of death. He is the Yellow-coloured one, the destroyer of all, the Omniscient one whose form is the universe, exceedingly energetic, the beloved of all, and the generator of all action.

He is the Lord of stars, planets and constellations, the origin of everything in the universe, the resplendent cause of the lustre of even the brilliant ones,

the one sentient being manifest in the twelve forms of the Sun. Salutations to Thee.

Salutations to the presiding deity of the Eastern mountain and of the Western mountain, salutations to the Lord of stellar bodies and the Lord of Day.

Salutations unto Him that ordains victory in the quest for emancipation. Victory is associated with Jaya and prosperity with Jayabhadra. Salutations to Him with his golden steeds, the thousand-rayed Lord. Salutations to Aditya.

Salutations to the One who is relentless, the Hero, the One who is fast-moving, salutations to Him who makes the lotus bloom, the Omnipotent One who is ferocious.

Salutations to the Overlord of Brahmā, Shiva and Achyuta, salutations to the powerful and intrinsic Effulgence in the Sun, the illuminator and the devourer of all, with a form that is fierce like that of Rudra.

Salutations to the Transcendental *Atman* that dispels darkness, drives away all fear, the destroyer of obstacles. Salutations to the annihilator of the ungrateful and to the Lord that rules over all stellar bodies.

Salutations to the Lord shining like molten gold, salutations to the transcendental fire, the fire of Supreme Knowledge. Salutations to the architect of the universe, salutations to the destroyer of darkness, and salutations to the effulgent sentience that is also the Cosmic Witness.

Salutations to the Lord who destroys everything that was and creates all again, salutations to Him who by His rays consumes the waters, heats them up, and emits them again as rain.

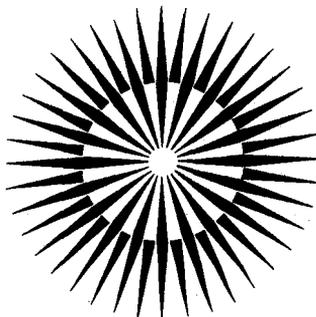
Salutations to the Lord who resides in the hearts of all beings, remaining awake even when they are asleep. He is the sacrificial fire and also the fruit enjoyed by its worshippers.

The Sun is verily the Lord of all action in this cosmos. He is verily the Vedas, the sacrifices ordained therein, and the fruits thereof.

Oh Raghava, he who recites this hymn in times of peril, during affliction, while adrift in the wilderness and when beset with fear, will not lose heart.

Worship thou, Oh Raghava, this God of all Gods, the Almighty Lord of the cosmos, with one-pointed devotion. Reciting this hymn thrice, you shall emerge victorious in battle.

The Ramayana





THE OMNIPRESENT PROTEUS

All original thinkers and investigators of the hidden side of nature whether materialists – those who find in matter “the promise and potency of all terrestrial life,” or spiritualists – that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL, and NOTHING: ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theist, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought – Godward – he is a Theosophist, an original thinker, a seeker after the eternal truth, with “an inspiration of his own” to solve the universal problems.

H. P. BLAVATSKY



SELF-TRANSCENDENCE

Man is all the time outside of himself: it is in projecting and losing himself beyond himself that he makes man to exist; and, on the other hand, it is by pursuing transcendent aims that he himself is able to exist. Since man is thus self-surpassing, and can grasp objects only in relation to his self-surpassing, he is himself the heart and centre of his transcendence. There is no other universe except the human universe, the universe of human subjectivity. This relation of transcendence as constitutive of man (not in the sense that God is transcendent, but in the sense of self-surpassing) with subjectivity (in such a sense that man is not shut up in himself but forever present in a human universe) – it is this that we call existential humanism. This is humanism,

because we remind man that there is no legislator but himself; that he himself, thus abandoned, must decide for himself; also because we show that it is not by turning back upon himself, but always by seeking, beyond himself, an aim which is one of liberation or of some particular realization, that man can realize himself as truly human.

JEAN-PAUL SARTRE



THE ONE FLAME

The Master is made to ask the pupil:

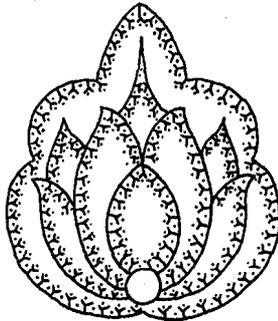
“Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul’.”

OCCULT CATECHISM





Revathi: ❀ Y E

DIVINE INTELLIGENCE

In the lotus of my heart do I contemplate Divine Intelligence, the Brahman without distinction and difference, the object of realization even for the creator, protector and destroyer of the cosmos; whom Yogins attain through meditations; who destroys the fear of birth and death; and who is existence, intelligence and the seed of all worlds.

Mahanirvanatantra



GOOD MIND

Who appointed their path to sun and stars?
Who but Thou is it through whom the moon waxes and wanes?
Who set the earth in its place below and the cloudy sky that it shall not fall?
Who established the waters and the plants?
Who yoked the steeds to wind and clouds?
Who, O Wise One, is the creator of Good Mind?
What artificer made light and darkness?
What artificer sleeping and waking?
Who made morning, midday and night, to remind the wise man of his task?
Is it as Good Mind that thou hast founded thy Dominion?
Who created Devotion, sacred with Dominion?

ZARATHUSTRA





VISION OF UNITY

Soul must see in its own way; this is by coalescence, unification; but in seeking thus to know the Unity, it is prevented by that very unification from recognizing that it has found; it cannot distinguish itself from the object of this intuition. Nonetheless, this is our one resource if our philosophy is to give us knowledge of the Unity.

We are in search of unity; we are to come to know the principle of all, the Good and First; therefore we may not stand away from the realm of Firsts and lie prostrate among the last: we must strike for those Firsts, rising from things of sense which are the lasts. Cleared of all evil in our intention towards the Good, we must ascend to the Principle within ourselves; from many, we must become one; only so do we attain to knowledge of that which is Principle and Unity. We shape ourselves into the Divine Mind; we make over our soul in trust to the Divine Mind and set it firmly in That; thus what That sees, the soul will waken to see: it is through the Divine Mind that we have this vision of the Unity.

PLOTINUS



THOU BOUNTEOUS GIVER

Thou art the source and centre of all minds,
Their only point of Rest, Eternal Word!
From Thee departing, they are lost, and rove
At random, without honour, hope or peace.
From Thee is all that soothes the life of man,
His high endeavour, and his glad success,
His strength to suffer, and his will to serve.
But, O; Thou bounteous giver of all good,
Thou art of all Thy gifts Thyself the crown!
Give what Thou canst, without Thee we are poor:
And with Thee rich, take what Thou wilt away.

WILLIAM COWPER



Asvini: ॐ BI S

DIVINE RIGHTEOUSNESS

A strengthening blessing is the thought, a blessing is the word, a blessing is the deed of the righteous Zarathustra. May the Amesha Spentas, the Bountiful Immortals, accept and help on the chants. Homage to you, O sacred Gathas.

With venerating desire for this gift of gracious help, O Mazda, and stretching forth my hands to Thee, I pray for the first blessing of Thy bountiful Spirit. I beseech of Thee that my actions towards all may be performed in the Divine Righteousness. And with this I implore from Thee the understanding of Thy Benevolent Mind, in order that I may propitiate the Soul of the Kine, our herds and folk, which cries so bitterly to Thee.

And therefore, O Great Creator, the Living Lord, inspired by Thy Benevolent Mind, I approach You, and beseech of Thee to grant me as a bountiful gift for both the worlds, the corporeal and that of mind, those attainments which are to be derived from the Divine Righteousness, and by means of which that Righteousness within us may introduce those who are its recipients into beatitude and glory.

O thou Divine Righteousness, and thou Benevolent Mind of Deity, I will honour you, and Ahura Mazda, Who has no first, for all of whom Aramaiti, the Pious ready mind within us, causes Khshathra, the imperishable Kingdom, to advance. And whilst I thus utter my supplications to You, come Ye to my calls to help.

Yea, I will approach You with my supplications, I who am delivering up my mind and soul to that heavenly Mount whither all the redeemed at last must pass, knowing full well the holy characteristics and rewards of the ceremonial and moral actions prescribed by Ahura Mazda. So long as I am able and may have the power, so long will I teach for the sake of the Divine Righteousness within their souls.

And, thou Righteousness, when shall I see thee, knowing the Good Mind of Deity, and, above all, Obedience, which constitutes the way to the most beneficent Ahura Mazda. With this holy word of supplication we best hold off with tongue the flesh-devouring fiends, the very sign and power of all spiritual foulness.

And do Thou, O Lord, the Great Creator, come to me with Thy Good Mind; and do Thou, who bestowest gifts through Thy Righteousness, bestow alike long-lasting life on us. And by means of Thy lofty words, bestow the powerful spiritual help upon Zarathustra and upon us, whereby we may overcome the torments of the tormentor.

And do thou, O Divine Righteousness, bestow upon me that sacred blessing which is constituted by the attainments of the Good Mind within my soul; and do thou also, O Piety, grant unto Vishtaspa and to me our wish; yea may'st Thou grant us, O Mazda, that grace whereby we may hear Thy benignant words.

That best of gifts therefore do I beseech of Thee, O Thou best of beings, Ahura, who art one in will with Thy Divine Righteousness within us, likewise Asha Vahishta, desiring it for the man Frashaoshtra, and for me, upon whom also may'st Thou bestow it for all the ages of Thy Good Mind.

And, moved by these gifts of strengthening grace, may we never anger You, O Ahura Mazda, nor Thy Righteousness within us, nor yet Thy Kindly Mind towards us, since we have most earnestly made effort to advance Your cause in the offering of Your praisers, for most easy to be invoked are Ye. Yours are verily both the desire for spiritual blessings and the Divine Possession of their power.

And therefore do Thou, O Lord, the Great Creator, fill up and satisfy my desire with these attainments of the grace of Thy Good Mind, which Thou dost know to be derived from Righteousness, and which are sublime, for I have known Thine instructions to be never void of their effect in the struggles for our food, and therefore worthy objects of desire.

By these gifts of grace will I protect Thy Divine Righteousness and Thy Good Mind within us forever. And do Thou therefore, O Ahura Mazda, teach me from Thyself, yea, from Thine own mouth of spirit, that I may declare it forth to these Thy waiting people by what powers and according to what laws the primeval world arose!

ZARATHUSTRA



EMPTY YOURSELF

Human nature became God, for God assumed the pure human nature and not the human person. So if you want to be this same Christ in God, empty yourself of everything which the eternal Word did not assume. The eternal Word did not assume a human being, so empty yourself of everything which is purely personal and peculiarly you and assume human nature purely. . . . For your human nature and that of the divine Word are no different — it is one and the same.

MEISTER ECKHART



NOUS

To intelligent beings the circle gives the power of being continuously active in relation to themselves, enabling them to be filled with knowledge from their own store, to assemble the intelligibles in themselves and perfect their insights from within. For Nous always gives itself the object of its thought, and this object is, as it were, its centre; Nous clings to it, loves it, and becomes one with it, converging upon it the whole of its intellectual powers. Souls are illuminated by autonomous life and motion, which enables them to revert to Nous and circle about it, enjoying self-renewal through the special periodic revolutions which unfold the partlessness of Nous. Here again the ranks of the intelligibles, like centres, will have pre-eminence over souls, whose activity it is to revolve about them. For every soul is centered in her intelligent part, where she is truly and most fully one; but because of her plurality she traverses a circle in her desire to embrace the Nous within herself. On the heavenly bodies the circle confers their likeness to Nous, their homogeneity and uniformity, their function of enclosing the universe within limits, their fixed and measured revolutions, their eternal existence without beginning or end, and all such things.

PROCLUS



BEYOND LIMITS

The human body is always finite;
It is the spirit that is boundless.
Before he begins to pray,
A person should cast aside that which limits him
And enter the endless world of Nothing.
In prayer he should turn to God alone
And have no thoughts of himself at all.
Nothing but God exists for him;
He himself has ceased to be.
The true redemption of man's soul can only happen
As he steps outside the body's limits.

Shemu'ab Tovab



Bharani: ♀ I A

BEYOND THOUGHT

I take refuge in the Self-existent Being in whom reposes the cosmos, from whom it has sprung, by whom it has been brought into being, who Himself constitutes it, and who is at the same time distinct from both cause and effect.

Salutations unto the highest Lord, unto Brahman, unto Him of infinite power, who is without any form and yet is the possessor of countless forms, who is the doer of wonderful deeds.

Salutations unto the Lord who is the Light of the soul, the Witness and the Supreme Spirit. Salutations unto Him who is beyond speech, nay, even beyond thought and beyond consciousness.

Salutations unto Him who is peaceful yet prodigious, who has no attributes, who is Himself without difference, who is ever the same, and who is wisdom incarnate.

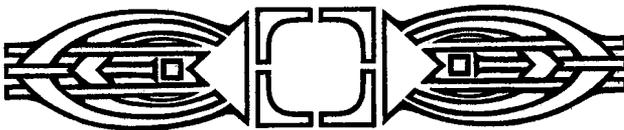
Bhagavata



THE LION-GOD

Hail to him who at the dawn of time was Atmu, the prince of light and splendour; who having made himself, made all men live; who saileth over the celestial regions and faileth not . . . who though an aged being showeth in the form of one that is young; who leadeth the uttermost parts of eternity . . . the terrible one of the double Divine Face . . . the lion-god with the awesome eye.

The Book of the Dead





THE ARCHETYPE OF LIGHT

The Good which is above all light is called a Spiritual Light because it is an originating beam and an overflowing radiance, illuminating with its fullness every Mind above the world, around it, or within it, and renewing all their spiritual powers, embracing them all by its transcendent elevation. It contains within itself, in a simple form, the entire ultimate principle of light, and is the transcendent archetype of light. And while bearing the light in its womb, it exceeds it in quality and precedes it in time, conjoining together all spiritual and rational beings, uniting them in one.

DIONYSIUS the AREOPAGITE



HYMN TO ZEUS

Supreme of gods, by titles manifold
Invoked, O thou who over all dost hold
Eternal dominance, Nature's author, Zeus,
Guiding a universe by Law controlled;

Hail! for 'tis meet that men should call on thee
Whose seed we are; and ours the destiny
Alone of all that lives and moves on earth,
A mirror of thy deity to be.

Therefore I hymn thee and thy power I praise;
For at thy word, on their appointed ways
The orbs of heaven in circuit round the earth
Move, and submissive each thy rule obeys.

Who holdest in thy hands invincible
So dread a minister to work thy will —
The eternal bolt of fire, two-edged, whose blast
Thro' all the powers of nature strikes a chill —

Whereby thou guid'st the universal force,
Reason, through all things interfused, whose course

Commingles with the great and lesser lights —
Thyself of all the sovran and the source;

For nought is done on earth apart from thee,
Nor in thy vault of heaven, nor in the sea;
Save for the reckless deeds of sinful men
Whose own hearts lead them to perversity.

But skill to make the crooked straight is thine,
To turn disorder to a fair design;
Ungracious things are gracious in thy sight,
For ill and good thy power doth so combine

That out of all appears in unity
Eternal Reason, which the wicked flee
And disregard, who long for happiness,
Yet God's great Law can neither hear nor see;

Ill-fated folk! for would they but obey
With understanding heart, from day to day
Their life were full of blessing, but they turn
Each to his sin, by folly led astray.

Glory would some thro' bitter strife attain
And some are eager after lawless gain;
Some lust for sensual delights, but each
Finds that too soon his pleasure turns to pain.

But, Zeus all-bountiful! the thunder-flame
And the dark cloud thy majesty proclaim;
From ignorance deliver us, that leads
The sons of men to sorrow and to shame.

Wherefore dispel it, Father, from the soul
And grant that Wisdom may our life control,
Wisdom which teaches thee to guide the world
Upon the path of justice to its goal.

So winning honour thee shall we requite
With honour, lauding still thy works of might;
Since gods nor men find worthier meed than this —
The universal Law to praise aright.

CLEANTHES





Krittika: ☉ O D

THE HIDDEN OF THE HIDDEN

Lord of the Universe, Thou art ONE only, but not according to number. Thou art the most Exalted of the Exalted, the most Hidden of all the Hidden.

No conception grasps Thee; Thou hast brought forth ten forms which we name Sephiroth, in order to guide through them the visible, as well as the invisible and unknown, worlds.

Thou dost veil Thyself in them, and whilst Thou remaineth in them, their harmony is undisturbed. Whosoever represents them to himself as distinct from one another shall be accounted as having divided Thy unity.

These ten Sephiroth gradually unfold themselves in degrees so that one is extended, another foreshortened and a third the mean between them, but Thou art the ONE who guidest them whilst Thou Thyself remain unguided by any other, from above or below.

Thou has prepared vestures for these Sephiroth to serve human souls as points of transition.

Thou hast clothed the Sephiroth in what appeareth as bodies to the fields surrounding them, but the whole correspondeth to the principles of the human being.

INVOCATION OF ELIJAH



THE DIVINE FOUNT

We assert that in truth God is incomprehensible and immeasurable. . . . The works of divine providence and the plan of the universe are as it were rays of God's nature in contrast to his real substance and being, and because our mind is of itself unable to behold God as he is, it understands the parent of the universe from the beauty of his works and the comeliness of his creatures. God therefore must not be thought to be any kind of body, nor to exist in a body, but to be a simple intellectual existence . . . a *Monas* (unity) or *Henas* (oneness) throughout, and the mind and fount from which originates all intellectual existence or mind.

ORIGEN



THE WAYLESS

As long as we dwell in the shadow, we cannot see the sun itself; but *Now we see through a glass darkly*, says St. Paul. Yet the shadow is so enlightened by the sunshine that we can perceive the distinctions between all the virtues and all the truth which is profitable to our mortal state. But if we would become one with the brightness of the Sun, we must follow love, and go out of ourselves into the Wayless, and then the Sun will draw us with our blinded eyes into Its own brightness, in which we shall possess unity with God. . . . In his outpouring, He wills to be wholly ours: and then He teaches us to live in the riches of the virtues. In His indrawing touch all our powers forsake us, and then we sit under His shadow, and His fruit is sweet to our taste, for the Fruit of God is the Son of God, Whom the Father brings forth in our spirit. This Fruit is so infinitely sweet to our taste that we can neither swallow It nor assimilate It, but It rather absorbs us into Itself and assimilates us with Itself.

JAN van RUYSBROECK



VEILING

It is by veiling itself a little that the sun can be the better contemplated. When, on the contrary, the heliophany sheds all the violence of its brightness, the sun is denied to the eyes, and that is why its light is the veil of its light. In truth, the King manifests His beauty on the horizon of those who are His. Towards them He is not niggardly of His vision. Those who are deprived of contemplating Him are so because of the wretched state of their faculties. . . . Whoever perceives a trace of His beauty fixes his contemplation upon it forever; never again, even for the twinkling of an eye, does he let himself be distracted from it.

Sometimes certain solitaries amongst men emigrate towards Him. So much sweetness does He give them to experience that they bow under the weight of His graces. He makes them conscious of the wretchedness of their terrestrial clime. And when they return from His palace, they return laden with mystical gifts.

IBN SINA



Robini:) V B

THE ADYTUM

God is he having the head of the hawk. The same is the first, incorruptible, eternal, unbegotten, indivisible, dissimilar: the disposer of all good; indestructible; the best of the good, the wisest of the wise; he is the Father of equity and justice, self-taught, physical, perfect and wise — he who inspires the sacred philosophy.

Theurgists assert that he is a God and celebrate him as both older and younger, as a circulating and eternal god, as understanding the whole number of all things moving in the world, and, moreover, infinite through his power and energizing a spiral force.

The God of the universe, eternal, limitless, both young and old, having a spiral force.

For the eternal aeon is the cause of never-failing life, of unwearied power and unsluggish energy.

Hence, the inscrutable God is called silent by the divine ones, and is said to consent with Mind, and to be known to human souls through the power of Mind alone.

The Chaldeans call the God Dionysos, Iao in the Phoenician tongue, and he is also called Sabaoth, signifying that he is above the seven poles, that is the *Demiurgos*.

Containing all things in the one summit of his own hyperaxis, he himself subsists wholly beyond.

Measuring and bounding all things, thus he speaks the words.

For nothing imperfect emanates from the Paternal Principle.

The Father effused not fear, but he infused persuasion.

The Father hath apprehended himself, and hath not restricted his fire to his own intellectual power.

Such is the Mind which is energized before energy, whilst yet it had not gone forth, but abode in the paternal depth, and in the adytum of God nourished silence.

All things have issued from that one fire. The Father perfected all things,

and delivered them over to the Second Mind, whom all nations of men call the First.

The Second Mind conducts the Empyrean World.

What the Intelligible saith, it saith by understanding.

Power is with them, but mind is from him.

The Mind of the Father riding on the subtle guiders, which glitter with the tracings of inflexible and relentless fire.

After the Paternal Conception, I the Soul reside, a heat animating all things. . . . For he placed

The Intelligible in the Soul, and the Soul in dull body.

Even so the Father of gods and men placed them in us.

Natural works coexist with the intellectual light of the Father, for it is the Soul which adorned the vast heaven, and which adorneth it after the Father, but her dominion is established on high.

The Soul, being a brilliant fire, by the power of the Father remaineth immortal, and is mistress of life, and filleth up the many recesses of the bosom of the world.

The channels being intermixed, therein she performeth the works of incorruptible fire.

For not in matter did the fire, which is the first beyond, enclose his active power, but in Mind; for the framer of the fiery world is the Mind of Mind.

Who first sprang from Mind, clothing the one fire with the other fire, binding them together, that he might mingle the fountainous craters, whilst preserving unsullied the brilliance of his own fire.

And thence a fiery whirlwind drawing down the brilliance of the flashing flame, penetrating the abysses of the Universe; for from thence downwards do extend their wondrous rays.

The Monad first existed, and the Paternal Monad still subsists.

When the Monad is extended, the Dyad is generated.

And beside him is seated the Dyad, which glitters with the intellectual sections, to govern all things and to order everything not ordered.

The Mind of the Father said that all things should be cut into Three, whose will assented, and immediately all things were so divided.

The Mind of the eternal Father said into Three, governing all things by Mind.

The Father mingled every Spirit from this Triad.

All things are supplied from the bosom of this Triad.

All things are governed and subsist in this Triad.

For thou must know that all things bow before the three supernals.

From thence floweth forth the form of the Triad, being pre-existent; not the first essence, but that whereby all things are measured.

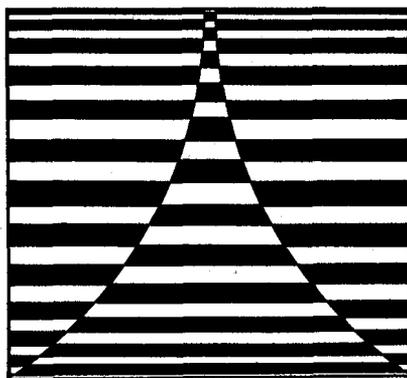
And there appeared in it virtue and wisdom and multiscient truth.

For in each world shineth the Triad, over which the Monad ruleth.

The first course is sacred, in the middle place courses the Sun, in the third the Earth is heated by the internal fire.

Exalted upon high and animating light, fire, ether and worlds.

CHALDEAN ORACLES





AWONAWILONA

Awonawilona conceived within himself and thought outward in space, whereby mists of increase, potent streams of growth, were evolved and uplifted. Thus, by means of his innate knowledge, the All-Container made himself in the person and form of the Sun, whom we hold to be our Father and who thus came to exist and manifest. With his appearance came the brightening of the spaces with light, and with the brightening of the spaces the great mist-clouds were thickened together and fell, whereby was evolved water in water; yea, and the world-holding sea.

ZUNI CREATION MYTH



BEYOND ATTRIBUTES

'Before' does not outstrip Him, 'after' does not interrupt Him, 'of' does not vie with Him for precedence, 'from' does not accord with Him, 'to' does not join with Him, 'in' does not inhabit Him, 'when' does not stop Him, 'if' does not consult with Him, 'over' does not overshadow Him, 'under' does not support Him, 'opposite' does not face Him, 'with' does not press Him, 'behind' does not take hold of Him, 'before' does not limit Him, 'previous' does not display Him, 'after' does not cause Him to pass away, 'all' does not unite Him, 'is' does not bring Him to being, 'is not' does not deprive Him of being. Concealment does not veil Him. His pre-existence preceded time, His being preceded not-being, His eternity preceded limit. If thou sayest 'when', His existing has outstripped time; if thou sayest 'before', before is after Him; if thou sayest 'he', 'h' and 'e' are His creation; if thou sayest 'how', His essence is veiled from description; if thou sayest 'where', His being preceded space; if thou sayest 'ipseity' (*ma buwa*), His ipseity (*huwiyah*) is apart from things. Other than He cannot be qualified by two (opposite) qualities at one time; and yet with Him they do not create opposition. He is hidden in His manifestation, manifest in His concealing. He is outward and inward, near and far; and in this respect He is removed beyond the resemblance of

creation. He acts without contact, instructs without meeting, guides without pointing. Desires do not conflict with Him, thoughts do not mingle with Him: His essence is without qualification (*takyif*), His action without effort (*taklif*).

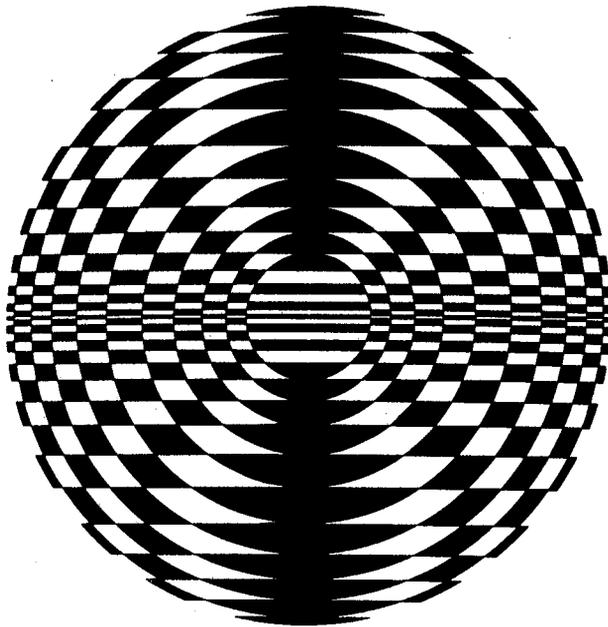
HALLAJ



THE DIVINE PRESENCE

O blissful Lord, Thou lookest after the needs of all. Thou art ever intent on promoting our welfare. Nay, Thou dost Thyself instruct us in attaining bliss in this world as well as in the next. Thy presence is felt inside and outside. Thou art both omniscient and gracious. Need I therefore ask aught of Thee? Let me simply meditate on Thee each day as the inmost essence of all.

Sbivanandalabari





Mrigashirsha: ♂ R C

ADIPURUSHA

Rama said: Tell me, O Chief of Sages, what is the cause which leads to our misconception of the mind? How is it produced, and what is the basis of this illusion? Beginning with the first production of the mind, and employing your eloquence, explain this to me in its fullness.

Vasishtha replied: Subsequent to the universal dissolution, when all things were reduced to nothing, this infinity of visible worlds rested in a state of quiet calm before creation. There was then only the one *Mahadeva*, uncreate and undecaying, who is the creator of all at all times, who is all in all and the Supreme Soul of all, resembling the sun that never sets.

All language fails to describe him, and he is known to the liberated alone. He is termed 'soul' only by convention, and not by his real and unfathomable nature. He is the *Adipurusha* of the Sankhyas and the *Brahman* of the Vedantins. He is the *Chit* of the *jnanis*, wholly pure and apart from all personification.

Known as the void by the Sunyavadis, he is the illuminator of solar light and truth itself, as well as the powers of speech, thought and vision, of all action and rest. Though ever-existent everywhere, he appears non-existent to the world; though situated in all bodies, he seems afar off from them. He enlightens our understanding like a sun.

The gods, Vishnu and others, are produced from him like rays from the sun, and infinite worlds arise from him like bubbles rising in the ocean. These multitudes of visible creations return to him as the waters of the earth return to the sea. He is the lamp of the bodies and souls of all these beings.

Present alike in both the heavens and earth, as well as the underworlds, he abides equally in all forms of the mineral, plant and animal kingdoms. He resides in every particle of dust, in the vast heights of mountain ranges, and while he rides swiftly on the wings of the wind, he sleeps soundly in the depths of the sea. He appoints the eight internal and external organs of sense and action to their functions, and he is the origin of all the dumb and dull inert stones, which sit mutely as if immersed in meditation.

It is he who has filled the sky with emptiness and the rocks with solidity. It is he that dissolved the waters into fluidity and concentrated all light and heat in the sun. He has spread these wondrous scenes of the world like lovely showers sprinkled from a cloud, as endless and incessant as they are charming and sweet to sight.

He causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean. In him these phenomena arise and subside like the running sands of the desert. His spirit, the indestructible soul, resides as the germ of evanescence and dissolution in the interiors of all creatures. Minute enough to be hidden in any body, it is so great as to fill all existence.

His nature — *prakriti* — spreads itself like a magic vine over the entire region of the void and produces fair fruit in the form of the mundane

egg — *Brabmānda* — while the outward organs of bodies, resembling the branches of this plant, keep dancing about the stem, stirred by the ever-fleeting breeze of life. He shines as the gem of intelligence in the heart of every human form, and it is from him that all the luminous orbs of the universe derive their lustre.

He is that immensity of intelligence which, like the monsoon, sheds ambrosial draughts of delight to soothe our souls and showers forth innumerable beings on all sides like drops of rain. It bursts into myriad flashes, showing the prospects of repeated creations, all of which are as momentary as lightning. It is his wondrous light which displays the worlds to our marvelling eyes, and it is from him that both what is real and what is unreal have derived their reality and unreality.

It is only the foolish and infernal soul that turns to other attractions opposing its purpose. The tranquil soul rests in itself. Transcending all existences, it is that by which every being is bound to its destined actions falling at their appointed times and places, encompassing volitions, activities and exertions of all kinds.

It is he who from his own pure consciousness became the all-pervasive void, and by his spacious mind and formless ideation filled it with those substances wherein his soul was to reside and over which his spirit was to preside. Having thus made the infinite hosts of worlds in the immense sphere of the universe, he is yet neither the agent of any action nor the author of any act. He ever remains as the sole and solitary One, in his unchanging, invariant state of self-consciousness, without fluctuation, evolution or involvement, unconcerned by the world.

It is by the knowledge of this transcendent Supreme Spirit and god of gods that one may become an adept in divine service, and not by the rigour of ritual austerities and practices. Here nothing is needed but the culture and practice of divine knowledge. Then, the truth being known, one views the misconceptions of the world as a quenched traveller looks at a mirage in clear light.

Neither near us nor afar off, nor obtainable by what he is not, he is the vision of light and felicity, and is perceivable within ourselves. Austerities, alms, observances and penances are of no avail. Only the calm quietude of one's own nature is serviceable in the service of the Divine.

Fondness for the company of the righteous and devotion in the study of the teachings are the best means towards divine knowledge. Ceremony and show only serve to tighten the snares of our inborn delusions, which true knowledge alone can sever. No sooner has one known his own inward light as the Supreme itself, he is rid of his miseries and becomes liberated even in life.

Yoga Vasishtha Mahāramayana



THE VEIL OF BEING

The ocean does not shrink or vaster grow,
Though the waves ever ebb and ever flow;
The being of the world's a wave, it lasts
One moment, and the next it has to go.

In the world, men of insight may discern
A stream whose currents swirl and surge and churn,
And from the force that works within the stream
The hidden working of the 'Truth' may learn. . . .

Truth is not proved by terms and demonstrations,
Nor seen when hidden by concrete relations;
The 'Canon' is no 'Cure' for ignorance,
Nor can 'Deliv'rance' come from 'Indications'.

If at each 'Stage' thy course diverted be
To different 'Goals', true goal thou'lt never see;
And till the veil is lifted from thine eyes
The sun of Truth will never 'Rise' for thee. . . .

Being's a sea in constant billows rolled,
'Tis but these billows that we men behold;
Sped from within, they rest upon the sea,
And like a veil its actual form enfold.

Being's the essence of the Lord of all,
All things exist in Him and He in all;
This is the meaning of the Gnostic phrase,
"All things are comprehended in the All." . . .

They say, How strange! This peerless beauty's face
Within the mirror's heart now holds a place;
The marvel's not the face, the marvel is
That it should be at once mirror and face.

All mirrors in the universe I ween
Display Thy image with its radiant sheen —
Nay, in them all, so vast Thy effluent grace,
'Tis Thyself, not Thine image, that is seen.

NARUDDIN ABDUR RAHMAN JAMI



CREATION

Now the time passed quickly over,
And the years rolled quickly onward,
In the new sun's shining lustre,
In the new moon's softer beaming.
Still the Water-Mother floated,
Water-Mother, maid aerial,
Ever on the peaceful waters,
On the billows' foamy surface,
With the moving waves before her,
And the heaven serene behind her.

When the ninth year had passed over,
And the summer tenth was passing,
From the sea her head she lifted,
And her forehead she uplifted,
And she then began Creation,
And she brought the world to order,
On the open ocean's surface,
On the far extending waters.

Wheresoe'er her hand she pointed,
There she formed the jutting headlands;
Wheresoe'er her feet she rested,
There she formed the caves for fishes;
When she dived beneath the water,
There she formed the depths of ocean;
When towards the land she turned her,
There the level shores extended,
Where her feet to land extended,
Spots were formed for salmon-netting;
Where her head the land touched lightly,
There the curving bays extended.
Further from the land she floated,
And abode in open water,
And created rocks in ocean,
And the reefs that eyes behold not,
Still unborn was Väinämöinen;
Still unborn, the Bard Immortal.

Kalevala



TAAROA

He existed. Taaroa was his name.
In the immensity
There was no earth, there was no sky,
There was no sea, there was no man.
Taaroa calls, but nothing answers.
Existing alone, he became the universe.
Taaroa is the root, the rocks (foundation).
Taaroa is the sands.
It is thus that he is named.
Taaroa is the light.
Taaroa is within.
Taaroa is the germ.
Taaroa is the support.
Taaroa is enduring.
Taaroa is wise.
He erected the land of Hawaii,
Hawaii, the great and sacred,
As a body or shell for Taaroa.
The earth is moving,
O Foundations, O Rocks,
O Sands, hither, hither,
Brought hither, pressed together the earth.
Press, press again.
They do not unite.
Stretch out the seven heavens, let ignorance cease.
Create the heavens, let darkness cease.

.

Let immobility cease.
Let the period of messengers cease.
It is the time of the speaker.
Completed the foundations,
Completed the rocks,
Completed the sands,
The heavens are enclosing,
The heavens are raised.
In the depths is finished the land of Hawaii.

MAORI CHANT





Ardra: Ω W O

THE GREAT MOUNTAIN

Enlil, whose command is far-reaching, whose word is holy,
The lord whose pronouncement is unchangeable, who forever
decrees destinies,

Whose lifted eye scans the lands,
Whose lifted light searches the heart of all the lands,
Enlil who sits broadly on the white dais, on the lofty dais,
Who perfects the decrees of power, lordship and princeship,
The earth-gods bow down in fear before him,
The heaven-gods humble themselves before him. . . .

Nippur — the shrine where dwells the father, The Great Mountain,
The dais of plenty, the Ekur which rises,
The high mountain, the pure place,
Its prince, The Great Mountain, Father Enlil,
Has established his seat on the dais of the Ekur, lofty shrine;
The temple — its divine laws like heaven cannot be overturned,
Its pure rites, like the earth cannot be shattered,
Its divine laws are like the divine laws of the abyss,
none can look upon them,
Its heart like a distant shrine, unknown like heaven's zenith,
Its words are prayers,
Its utterances are supplication,
Its ritual is precious,
Its feasts flow with fat and milk, are rich with abundance,
Its storehouses bring happiness and rejoicing,
Enlil's house, it is a mountain of plenty,
The Ekur, the lapis-lazuli house, the lofty dwelling-place, awe-inspiring,
Its awe and dread are next to heaven,
Its shadow is spread over all the lands,
Its loftiness reaches heaven's heart,
All the lords and princes conduct thither their holy gifts, offerings,
Utter there prayer, supplication, and petition. . . .

Without Enlil, The Great Mountain,
No cities would be built, no settlements founded,
No stalls would be built, no sheepfolds established,
No king would be raised, no high priest born . . .
The fish of the sea would lay no eggs in the canebrake,
The birds of heaven would not build nests on the wide earth,
In heaven the drifting clouds would not yield their moisture,
Plants and herbs, the glory of the plain, would fail to grow,
In field and meadow the rich grain would fail to flower.

SUMERIAN HYMN



HYMN TO ATON

Thy dawning is beautiful in the horizon of heaven,
O living Aton, Beginning of life!
When Thou risest in the eastern horizon of heaven,
Thou fillest every land with Thy beauty;
For Thou art beautiful, great, glittering, high over the earth;
Thy rays, they encompass the lands, even all Thou hast made.
Thou art Ra, and Thou hast carried them all away captive;
Thou bindest them by Thy love.
Though Thou art afar, Thy rays are on earth;
Though Thou art on high, Thy footprints are the day.

When Thou settest in the western horizon of heaven,
The world is in darkness like the dead.
Men sleep in their chambers,
Their heads are wrapped up,
Their nostrils stopped, and none seeth the other.
Stolen are all their things that are under their heads,
While they know it not.
Every lion cometh forth from his den,
All serpents, they sting.
Darkness reigns,
The world is in silence:
He that made them has gone to rest in His horizon.

Bright is the earth, when Thou risest in the horizon,
When Thou shinest as Aton by day.
The darkness is banished
When Thou sendest forth Thy rays;
The two lands are in daily festivity,
Awake and standing upon their feet,
For Thou hast raised them up.
Their limbs bathed, they take their clothing,
Their arms uplifted in adoration to Thy dawning.
Then in all the world they do their work.

All cattle rest upon the herbage,
All trees and plants flourish;
The birds flutter in their marshes,
Their wings uplifted in adoration to Thee.
All the sheep dance upon their feet,
All winged things fly,
They live when Thou hast shone upon them.

.

How manifold are all Thy works!
They are hidden from before us,
O Thou sole God, whose powers no other possesseth.
Thou didst create the earth according to Thy desire,
While Thou wast alone:
Men, all cattle large and small,
All that are upon the earth,
That go about upon their feet;
All that are on high,
That fly with their wings.
The countries of Syria and Nubia
The land of Egypt;
Thou settest every man in his place
Thou suppliest their necessities.
Every one has his possessions,
And his days are reckoned.
Their tongues are divers in speech,
Their forms likewise and their skins,
For Thou, divider, hast divided the peoples.

.

Thou makest the seasons, in order to create all Thy works;
Winter bringeth them coolness,
And the heat the summer bringeth.
Thou hast made the distant heaven in order to rise therein,
In order to behold all that Thou didst make,
While Thou wast alone,
Rising in Thy form as Living Aton,
Dawning, shining afar off, and returning.

Thou makest the beauty of form through Thyself alone,
Cities, towns and settlements,
On highway or on river,
All eyes see Thee before them,
For Thou art Aton, Lord of the day over the earth.

Thou art in my heart;
There is no other that knoweth Thee,
Save Thy son Akhnaton.
Thou hast made him wise in Thy designs
And in Thy might.
The world is in Thy hand,
Even as Thou hast made them.



REAL BEING

Before we had our becoming Here we existed There, men other than now, some of us gods: we were pure souls, Spirit inbound with the entire of reality, members of the Spiritual, not fenced off, not cut away, integral to that All. Even now, it is true, we are not put apart; but upon that primal Man there has intruded another. This other has wound himself about us, foisting himself upon the Man that each of us was at first. Then it was as if one voice sounded, one word was uttered, and from every side an ear attended and received and there was an effective hearing, possessed through and through of what was present and active upon it: now we have lost that first simplicity; we are become the dual thing. . . .

To Real Being we go back, all that we have and are; to that we return as from that we came. Of what is There we have direct knowledge, not images or even impressions; and to know without image is to be; by our part in true knowledge we are those Beings; we do not need to bring them down into ourselves, for we are There among them. Since not only ourselves but all other things also are those Beings, we all are they; we are they while we are also one with all: therefore we and all things are one.

When we look outside of that on which we depend we ignore our unity; looking outward we see many faces; look inward and all is the one head. If a man could but be turned about — by his own motion or by the happy pull of Athene — he would see at once God and himself and the All. At first no doubt all will not be seen as one whole, but when we find no stop at which to declare a limit to our being we cease to rule ourselves out from the total of reality; we reach to the All as a unity — and this not by any stepping forward, but by the fact of being and abiding there where the All has its being.

PLOTINUS



THE BIRD OF UNITY

This world and that world are the egg, and the bird within it
Is in darkness and broken-winged and scorned and despised.
Regard unbelief and faith as the white and the yolk in this egg,
Between them, joining and dividing, a barrier which they shall not pass.
When He hath graciously fostered the egg under His wing,
Infidelity and religion disappear: the bird of Unity spreads its pinions.

SHEYKH 'ABD AL-RAHIM IBN AL-SABBAGH



Punarvasu: २ B G

BRAHMAN

Thou art verily Brahman, the knower of Brahman, the constant possessor of the consciousness of Brahman. Thou art Brahman, the ultimate cause. Salutations to Thee from whom the cosmos has come into being.

Brabmavaivartapurana



THE UDGITHA

OM is the Udgitha.

In the *Maitrayana-Brahmana-Upanishad*, (Pr. VI), it is said:

The Udgitha, called Pranava, the leader, the bright, the sleepless, free from old age and death, three footed (waking, dream, and deep sleep), consisting of three letters and likewise to be known as fivefold, is placed in the cave of the heart.

This is the Self. Not the mere body or the faculties of the brain but the Highest Self. And that must be meditated on, or worshipped, with a constant meditation. *Hymn of praise*, then, means that we accept the existence of that Self and aspire to or adore Him. Therefore, it is said again, in the same Upanishad:

In the beginning Brahman was all this. He was one, and infinite. . . . The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is, like the ether, everywhere, and at the destruction of the Universe, he alone is awake. Thus from that ether he wakes all this world, which consists of (his) thought only, and by him alone is all this meditated on, and in him it is dissolved. His is that luminous form which shines in the sun, and the manifold light in the smokeless fire. . . . He who is in the fire, and he who is in the heart, and he who is in the sun, they *are one and the same*. He who knows this becomes one with the One.

Now, "to know" this does not mean to merely apprehend the statement, but actually become personally acquainted with it by interior experience. And this is difficult. But it is to be sought after. And the first step to it is the attempt to realize universal brotherhood, for when one becomes identified with the One, who is all, he "participates in the souls of all creatures"; surely then the first step in the path is universal brotherhood.

WILLIAM Q. JUDGE



LIGHT WITHIN LIGHT

As a flash of lightning striking on our sight
Destroys our visual spirits, so that the eye
Cannot make out even a brighter light;

Just so, an aureole burst all about me,
Swathing me so completely in its veil
That I was closed in light and could not see.

"The Love that keeps this Heaven ever the same
Greets all who enter with such salutation,
And thus prepares the candle for His flame."

No sooner had these few words penetrated
My hearing than I felt my powers increase
Beyond themselves; transcendent and elated,

My eyes were lit with such new-given sight
That they were fit to look without distress
On any radiance, however bright.

I saw a light that was a river flowing
Light within light between enamelled banks
Painted with blossoms of miraculous spring;

And from the river as it glowed and rolled
Live sparks shot forth to settle on the flowers.
They seemed like rubies set in bands of gold;

And then, as if the fragrance overthrew
Their senses, they dove back into the river;
And as one dove in there, out another flew.

“The flame of high desire that makes you yearn
For greater knowledge of these things you see
Pleases me more the more I see it burn.

But only this same water satisfies
Such thirst as yours. You must bend down and drink.”
– So spoke the sun and pole-star of my eyes.

And added: “The river and the jewels you see
Dart in and out of it, and the smiling flowers
Are dim foretastes of their reality.”

DANTE ALIGHIERI



THE SOURCE OF LIFE

With thy multiple compassion,
Unify my heart,
And the heart of all thy folk
To love and revere thy Name.

And our eyes enlighten
In the light of thy Torah,
For with thee is the source of life:
In thy light shall we see light.

ISAAC LURIA





Pushya: h G F

THE SOUL'S PILOT

Of that place beyond the heavens none of our earthly poets has yet sung, and none shall sing worthily. But this is the manner of it, for assuredly we must be bold to speak what is true, above all when our discourse is upon truth. It is there that true being dwells, without colour or shape, that cannot be touched; reason alone, the soul's pilot, can behold it, and all true knowledge is knowledge thereof. Now even as the mind of a god is nourished by reason and knowledge, so also is it with every soul that has a care to receive her proper food; wherefore when at last she has beheld being she is well content, and contemplating truth she is nourished and prospers, until the heaven's revolution brings her back full circle. And while she is borne round she discerns justice, its very self, and likewise temperance, and knowledge, not the knowledge that is neighbour to becoming and varies with the various objects to which we commonly ascribe being, but the veritable knowledge of being that veritably is. And when she has contemplated likewise and feasted upon all else that has true being, she descends again within the heavens and comes back home. And having so come, her charioteer sets his steeds at their manger, and puts ambrosia before them and draught of nectar to drink withal.

Such is the life of gods.

PLATO



SOARING TO GOD

Consider the example of the mountaineer. If our spirit loses itself in desire for the things that are passing far below, it is soon caught in a maze of infinite distractions and crooked ways; the soul is divided from itself, dissipated and torn into as many pieces as there are objects of its desire. This leads to an unstable climb, a journey without an end and toil without repose.

But if the heart and soul raise themselves by desire and love from what is beneath them and threatens to entangle them in many distractions; and if, forsaking these things, the soul recollects itself within the one, unchanging,

all-sufficing good, dedicating itself to the service of this good, and steadily cleaving there by the power of its will – then this soul will be more recollected and strong the more its thoughts and desires soar to God.

ALBERTUS MAGNUS



THE FIRE OF PURGATION

In the beginning the earth and the sky, and the spaces of night,
Also the shining moon, and the sun titanic and bright
Feed on an inward life, and, with all things mingled, a mind
Moves universal matter, with Nature's frame is combined.
Thence man's race, and the beast, and the feathered creature that flies,
All wild shapes that are hidden, the gleaming waters beneath.
Each elemental seed has a fiery force from the skies,
Each its heavenly being, that no dull clay can disguise,
Bodies of earth ne'er deaden, nor limbs long destined to death.
Hence their fears and desires, their sorrows and joys; for their sight,
Blind with the gloom of a prison, discerns not the heavenly light.

Nor, when life at last leaves them, do all sad ills, that belong
Unto the sinful body, depart; still many survive
Lingering within them, alas! for it needs must be that the long
Growth should in wondrous fashion at full completion arrive.
So due vengeance racks them, for deeds of an earlier day
Suffering penance; and some to the winds hang viewless and thin,
Searched by the breezes; from others the deep infection of sin
Swirling water washes, or bright fire purges, away.
Each in his own sad ghost we endure; then, chastened aright,
Into Elysium pass. Few reach to the fields of delight
Till great time, when the cycles have run their courses on high,
Takes the inbred pollution, and leaves to us only the bright
Sense of the heaven's own ether, and fire from the springs of the sky.

VIRGIL



IMMORTALITY

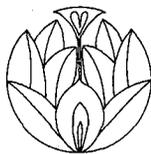
Age cannot reach me where the veils of God
Have shut me in,
For me the myriad births of stars and suns
Do but begin,
And here how fragrantly there blows to me
Thy holy breath,
Sweet from the flowers and stars and hearts of men,
From life and death.

We are not old, O heart, we are not old,
The breath that blows
The soul aflame is still a wandering wind
That comes and goes;
And the stirred heart with sudden raptured life
A moment glows.

A moment here — a bulrush's brown head
In the grey rain,
A moment there — a child drowned and a heart
Quickened with pain;
The name of Death, the blue deep heaven, the scent
Of the salt sea,
The spicy grass, the honey robbed
From the wild bee.

Awhile we walk the world on its wide roads
And narrow ways,
And they pass by, the countless shadowy troops
Of nights and days;
We know them not, O happy heart,
For you and I
Watch where within a slow dawn lightens up
Another sky.

SUSAN MITCHELL





Asblesha: ऌ Y E

THE WITNESS

Bhusunda said: This *Kalpa* tree whereon we dwell stands firm and unshaken amidst the revolutions of ages and the all-destroying blasts of tempests and conflagrations.

This great arbour is inaccessible to beings who dwell in other worlds; therefore we reside here in perfect peace and bliss, apart from all disturbance.

When Hiranyaksha, the giant demon of the antediluvian race, strove to hurl this earth with all its seven continents into the lowest abyss, even then did this tree stand firm on its roots at the summit of this mountain.

And then, when this mountainous abode of the gods stood trembling, with all the other mountains of the earth, upon Varaha's tusk, this tree remained unshaken.

When Narayana supported this seat of the gods with two arms, and uplifted the Mandara Mountain with the other two, even then was this tree unmoved.

When the orbs of the sun and moon shook with fear at the terrible warfare of the gods and demons, and the whole earth was plunged in commotion and chaos, still this tree stood firm on its root.

When the mountains were uprooted by hailstorms raging with terrific violence, rending away the huge forest trees of this Mount Meru, this tree was unshaken by the blast.

When the Mandara Mountain rolled into the milky ocean and gales of wind filled its caverns, bearing it afloat on the water's surface, and the great masses of diluvian clouds rolled about the vault of heaven, this tree stood steadfast as a rock.

When this Mount Meru was clenched in the grip of Kalanemi, and he was going to crush it by his gigantic might, even then this tree was steady on its root.

When the *Siddhas* were blown away by the flapping wings of Garuda, the king of birds, in their strife to obtain the ambrosia, this tree was unmoved by the wind.

When the serpent which upholds the earth was assailed by Rudra in the form of Garuda, and the world shook from the blast of his wings, this tree was still.

When the flame of the last conflagration threatened to consume the world with all its seas and mountains, making the serpent, which supports the earth on its hoods, throw out living fire from all his many mouths, even then this tree was neither shaken nor burnt down by the awesome and all-devouring fire.

So stable is this tree that there is no danger, O Sage, that can betake us here, just as there is no evil that can betide the inhabitants of heaven. How can we, O Great Sage, ever be exposed to any danger, abiding in this tree which defies all calamities? We are beyond all fears and dangers, like those

who dwell in heaven.

Vasishtha asked: Tell me, O Wise One who has borne the blast of dissolution, how you have remained unharmed and undisturbed while many a sun and moon and hosts of stars have fallen and faded away.

Bhusunda replied: When at the end of a *kalpa* age the order of the world and the laws of nature are broken and dissolved, we are compelled to forsake our abode, like a man departing from his best friend.

We then remain in the air, freed from all mundane conceptions, the members of our bodies becoming devoid of their natural functions, and our minds released from all volitions.

When the zodiacal suns blaze forth in their full vigour, melting down the mountains by their intense heat, I remain with intellect fixed in the Varuna *mantram*.

When the diluvian winds burst with full force, shattering and scattering the huge mountains all around, it is by attending to the Parvati *mantram* that I remain as stable as a rock.

When the earth with its mountains is dissolved into the waters, presenting the face of a universal ocean, it is by the volatile power of the Vayu *mantram* that I bear myself aloft.

I then convey myself beyond this perceptible world and rest in the holy ground of Pure Spirit. I remain as if in profound sleep, unagitated in body or mind.

I abide in this quiescence until the lotus-born Brahmā is again employed in his work of creation, and then I re-enter the confines of the re-created world, where I settle again on this tree.

Vasishtha said: Tell me, O Lord, why other Yogis do not remain as steadfast as you do through your power of *dharana*.

Bhusunda replied: O Venerable One, it is by the inseparable and supreme power of destiny, which none may prevent or set aside, that I live in this way, and others live in theirs.

None may oppose or alter that which must come to pass for them. It is nature's law that all things must be as they are ordained.

It is by the firmness of my intent that things are so fixed and allotted as my share, that they must so come to pass in each *kalpa* age, again and again, and that this tree must grow on the summit of this mountain and I have my abode in its hollow.

Vasishtha said: Lord, you are as enduring as our salvation is long lasting, and are able to guide us in the paths of truth because established in true wisdom and steady in the intent of Yoga.

You, who have seen the many changes of the world and experienced all things through the repeated course of creations, are best able to tell of the wonders to be witnessed during the revolutions of the ages.

Bhusunda replied: I remember, O Great Sage, the earth beneath this Mount Meru to have once been a desolate land, having no hills, rocks, trees, plants, or even grasses upon it.

I remember also this earth under me to have been full of ashes for a period of myriads of centuries of mortal years.

I remember a time when the lord of the day — the sun — was unproduced, and when the orb of the moon was not yet known, and when the earth under me was not divided by day and night but was lighted by the light of this Mount Meru.

I remember this mountain casting the light of its gems upon one side of the valley below, leaving the other in utter darkness, like the Lokaloka Mountain which presents its light and dark sides to people on the two sides of the horizon.

I recall seeing the war between the gods and demons rage high, and the flight and slaughter of people in all the quarters of the earth.

I remember witnessing the revolution of the four *yugas*, and the revolt of the proud and vaunting *asuras*. I have seen the Daitya demons driven back to the wall.

I remember the seed of the earth being borne away beyond the bounds of the universal flood. I recollect the mansion of the world when only the Uncreated Triad remained in it.

I remember seeing no life on earth except for the vegetable creation through the duration of one-half of the four *yuga* ages.

I also recall this earth to have been full of mountains and mountainous tracts for the space of full four *yugas*, when no men peopled the earth and human customs and usages had gained no ground on it.

I remember seeing this earth filled with the bones of dead Daityas and other fossil remains, rising in heaps like mountains, and continuing in their dilapidated and crumbling state for myriads of years.

I remember that formless state of the world when darkness reigned over the face of the deep, when the serpentine support of the earth fled in fear, the celestials left their ethereal courses, and no tree-top or bird touched the sky.

I remember the time when the northern and southern divisions of India both lay under the one Himalayan boundary mountain. I recall when the proud Vindhyan Mountain strove to equal great Meru.

These and many other things I remember, which would take too long to relate. But what is the use of long narrations? Attend, and I will tell you the main substance in brief.

I have beheld innumerable *munis* and *manvantaras* pass away before me, and I have witnessed hundreds of quadruple *yugas* glide away, one after the other, all filled with great deeds and events, but now buried in oblivion.

I remember the creation of one sole body in this world, named Virat, when the earth was devoid of men and *asuras*.

I remember that age of the world when Brahmins were addicted to wine and drunkenness, when the Sudras were outcasted by the Suras, and when women were involved in polyandry.

I also remember when the surface of the earth presented the sight of one

great sheet of water and was entirely devoid of all vegetation, when people were produced without cohabitation of man and woman.

I recall that age when the world was a void and there was no earth or sky nor any of their inhabitants. Neither men nor mountains existed, nor was there sun or moon to divide day and night.

I remember the sphere of heaven shrouded under a sheet of darkness, when there was neither Indra nor king to rule in heaven or earth, and there were no high, low or middle classes of men.

It was after this that Brahmā thought of creating the worlds, and divided them into the spheres of the high, low and intermediate regions. He then established the boundary mountains and distinguished Jambudvipa from the rest.

The earth was not divided then into different nations and provinces, nor were there distinctions of caste, creed or organization for the various orders of its people. There was then no name for the starry frame, nor any denomination for the pole-star or its circle.

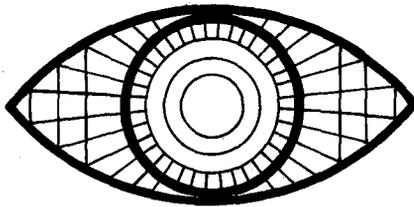
It was then that the sun and moon had their birth, and the gods Indra and Upendra had their dominions. After this occurred the slaughter of Hiranyakasipu and the restoration of this earth by the great Varaha, the boar *Avatar* of Vishnu.

Then came the establishment of kings over the peoples of the earth and the revelation of the Vedas was given to mankind. After this the Mandara Mountain was uprooted from the earth and the ocean was churned by the gods and the giant races of men.

I have seen the unfledged Garuda, the bird of heaven which bore Vishnu on its back; and I have seen the seas breaking up into bays and gulfs. All these events are remembered by me like the latest occurrences in the course of the world. Surely they must be within the memory of my children and of yourself as well.

I have witnessed in former ages Vishnu, with his *vahan* Garuda, become Brahmā with his *vahan* Kalahansa, and witnessed the same transformed into Shiva with the Nandi bull as his bearer.

Yoga Vasishtha Maharamayana





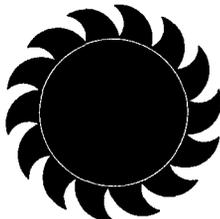
THE ABYSM

A thousand summers ere the time of Christ
From out his ancient city came a Seer
Whom one that loved, and honor'd him, and yet
Was no disciple, richly garb'd, but worn
From wasteful living, follow'd – in his hand
A scroll of verse – till that old man before
A cavern whence an affluent fountain pour'd
From darkness into daylight, turn'd and spoke.

.

If thou would'st hear the Nameless, and wilt dive
Into the Temple-cave of thine own self,
There, brooding by the central altar, thou
May'st haply learn the Nameless hath a voice,
By which thou wilt abide, if thou be wise,
As if thou knewest, tho' thou canst not know;
For Knowledge is the swallow on the lake
That sees and stirs the surface-shadow there
But never yet hath dipt into the abysm,
The Abysm of all Abysms, beneath, within
The blue of sky and sea, the green of earth,
And in the million-millionth of a grain
Which cleft and cleft again for evermore,
And ever vanishing, never vanishes,
To me, my son, more mystic than myself,
Or even than the Nameless is to me.
And when thou sendest thy free soul thro' heaven,
Nor understandest bound nor boundlessness,
Thou seest the Nameless of the hundred names.
And if the Nameless should withdraw from all
Thy frailty counts most real, all thy world
Might vanish like thy shadow in the dark.

ALFRED, LORD TENNYSON





THE ONE ORIGINAL

The world's the book where the eternal Sense
Wrote his own thoughts; the living temple where,
Painting his very self, with figures fair
He filled the whole immense circumference.
Here then should each man read, and gazing find
Both how to live and govern, and beware
Of godlessness; and, seeing God all-where,
Be bold to grasp the universal mind.
But we tied down to books and temples dead,
Copied with countless errors from life, —
These nobler than that school sublime we call.
O may our senseless souls at length be led
To truth by pain, grief, anguish, trouble, strife,
Turn we to read the one original.

TOMMASO CAMPANELLA



DIVINE GRACE

The gnostic who has journeyed beyond the cosmos becomes the norm of the Universe and the channel through which all of Nature receives Divine grace. In his union with God, the whole Universe becomes once again integrated into its Transcendent Principle, as his life is the life of the cosmos and his prayers before the Divine throne, the prayer of all of Nature before the Divine Artisan.

SEYYED HOSSEIN NASR





Magha: १४ BI S

THE SELF-BORN

The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance. It is they who send the Seven Principal Forces, called rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishnu, which is the Breath of the ABSOLUTENESS.

We call it the One manifested life — itself a reflection of the Absolute. . . .

The latter must never be mentioned in words or speech LEST IT SHOULD TAKE AWAY SOME OF OUR SPIRITUAL ENERGIES THAT ASPIRE towards ITS state, gravitating ever onward unto IT spiritually, as the whole physical universe gravitates towards ITS manifested centre — cosmically.

OCCULT APHORISMS



HELIOS

Wholly one is the intelligible world, pre-existent from all time, and it combines all things together in the One. Again is not our whole world also one complete living organism, throughout the whole full of soul and intelligence, “perfect, in all its parts perfect”? Midway between this uniform twofold perfection . . . is the uniform perfection of the Sovereign Sun, Helios, established among the intellectual gods. . . . For some forms he perfects, others he makes, or adorns, or wakes to life, and there is no single thing which, apart from the creative power derived from the Sovereign Sun, can come to light and to birth.

EMPEROR JULIAN





THE FEAST OF BLISS

I saw, above a thousand thousand lights,
One Sun that lit them all, as our own Sun
Lights all the bodies we see in Heaven's heights;

And through that living light I saw revealed
The Radiant Substance, blazing forth so bright
My vision dazzled and my senses reeled. . . .

Fire sometimes spreads so wide that it shoots forth
From a cloud that can no longer hold it in,
And against its nature, hurtles down to earth.

That feast of bliss had swollen my mind so
That it broke its bounds and leapt out of itself.
And what it then became, it does not know.

DANTE ALIGHIERI

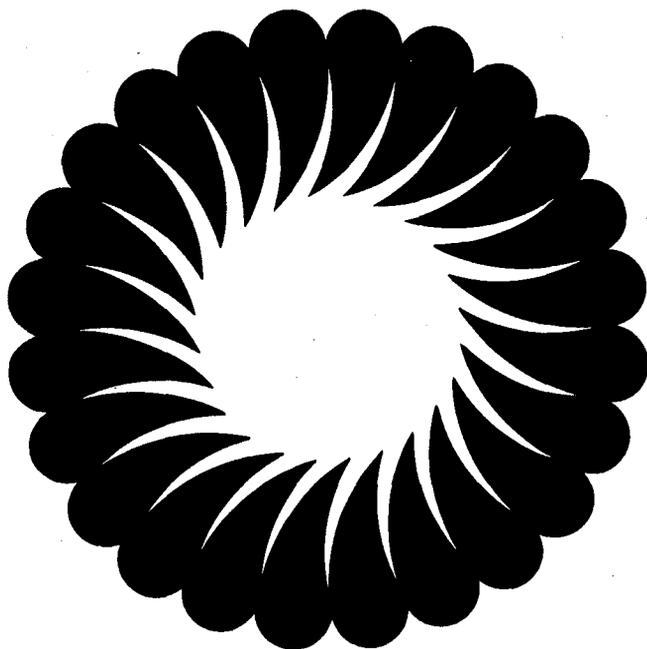


THE SPIRITUAL SUN

The ceaseless Ideation of the Universal Mind has its most pristine reflection in Dhyān Chohanīc thought within the nucleus of the concealed Sun, wherein the most holy and highest self-existent beings initiate the seven rays, the sacred Hierarchies that work throughout the cosmos. Anyone who invokes the *Gayatri* for the sake of universal enlightenment brings his entire being into alignment with benedictory ideation at the most causal and cosmic level. Exempt from the lesser cycles of time, these exalted Logoi are the paradigm of the invulnerable gods, as opposed to lesser genii, venerated in every ancient tradition. They represent universal self-consciousness, the most

beneficent power in the universe, and the fullest perfection a human being can attain. In the daily act of consecration to the Spiritual Sun, a disciple is not merely honouring cosmic plenitude, but also solemnly affirming the sacredness of breath, every hint of feeling, thought and word, every atom that makes up the invisible and visible vestures, reaching down and through the physical. All life has the sacred purpose of making the whole of one's being fully available to the highest forces of ideation in the universe for the sake of kindling the spiritual faculties in all human beings.

RAGHAVAN IYER





Purva Phalguni: ♀ I A

WITHIN THE SANCTUARY

Thus the Supreme is ever present with us — not that the Supreme reaches out to us, seeking our communion: we reach towards the Supreme, it is we that become present. We are always before It, but we do not always look: thus a choir, set in due order about the conductor, may turn away from that centre to which all should attend; let it but face aright, and it sings with beauty. We are ever before the Supreme, but we do not always attend: when we look, our Goal is attained; this is rest; this is the end of singing ill; standing straight and true before Him, we lift a choral song full of God.

In this choring, the soul looks upon the wellspring of Life, wellspring also of Spirit, beginning of Being, fount of Good, root of Soul. It is not that these are poured out from the Supreme, lessening it as if it were a thing of mass: they spring from an eternal principle, which produces them not by its fragmentation but in virtue of its intact identity. Therefore they too hold firm; so long as the sun shines, so long there will be light.

We have not been cut away; we are not separate, what though the body-nature has closed about us to press us to itself; we breathe and hold our ground because the Supreme does not give and pass but gives on for ever, so long as It remains What It Is.

Our being is the fuller for our turning Thither; this is our prosperity; to hold aloof is loneliness and lessening. Here is the soul's peace; here it has its Act, its authentic knowing; here it is immune. Here is living, here is the true; all living apart from Him is but a shadow, a mimicry. This state is its first and its final, because from God it comes, its good lies There, and, once turned to God again, it is what it was.

Any that have seen know what I have in mind: the soul takes another life as it approaches God; thus restored, it feels that the dispenser of true life is There, that now we have nothing to look for but, far otherwise, that we must put aside all else and rest in This alone, must become This alone. Thus we have all the vision that may be permitted us of Him and of ourselves; but it is of a self wrought to splendour, brimmed with the spiritual light, become that very light, pure, buoyant, unburdened, raised to Godhood — or, better, knowing its Godhood.

In our self-seeing There, the self is seen as belonging to that divine order, or rather we are merged into that self in us which has the quality of that order. It is a knowing of the self restored to its purity. No doubt we should not speak of seeing; but we cannot help talking in dualities, seen and seer, instead of, boldly, the achievement of unity. In this seeing, we neither hold an object nor trace distinction; there is no two. The man is changed, no longer himself nor self-belonging; he is merged with the Supreme, sunken into It, one with It: centre coincides with centre.

This is the purport of that rule of our Mysteries: Nothing Divulged to the Uninitiate: the Supreme is not to be made a common story, the holy things

may not be uncovered to the stranger, to any that has not himself attained to see. There were not two; beholder was one with beheld; it was not a vision compassed but a unity apprehended. The man formed by this mingling with the Supreme must – if he only remember – carry its image impressed upon him: he is become the Unity, nothing within him or without inducing any diversity; no movement now, no passion, no outlooking desire, once this ascent is achieved; reasoning is in abeyance and even, to dare the word, the very self: caught away, filled with God, all the being calmed, he turns neither to this side nor to that, not even inwards to himself; utterly resting he has become rest itself. He belongs no longer to the order of the beautiful; he has risen beyond beauty; he has overpassed even the choir of the virtues; he is like one who, having penetrated the inner sanctuary, leaves the temple images behind him – though these become once more first objects of regard when he returns from the sanctuary; for There his converse was not with image, not with trace, but with the very Truth in the view of which all the rest is but of secondary concern.

There, indeed, it was scarcely vision, unless of a mode unknown; it was a going forth from the self, a simplifying, a renunciation, a reach towards contact and at the same time a repose, a meditation towards adjustment. This is the only seeing of what lies within the sanctuary: to look otherwise is to fail.

Things here are signs; they show therefore to the wiser teachers how God is known; the instructed priest reading the sign may enter the holy place and make real the vision of the inaccessible.

* * *

Thus may a man in his essence outgrow mere being and become identical with the Transcendent of Being. And when we have fallen back again from that union, we waken the virtue within us until we know ourselves all well ordered once more; once more we are lightened of our burden, through virtue become spiritual, and move through Spiritual Wisdom to the Supreme.

This is the life of gods and of the godlike and blessed among men, liberation from all that is alien here and from pleasure in it, a flight of Alone to Alone.

PLOTINUS





THE SEED OF GOD

The seed of God is in us. If the seed had a good, wise and industrious cultivator, it would thrive all the more and grow up to God whose seed it is, and the fruit would be equal to the nature of God. Now the seed of a pear tree grows into a pear tree, a hazel seed into a hazel tree, and the seed of God into God.

If the seal is pressed completely through the wax so that no wax remains without being impressed by the seal, then it becomes indistinguishably one with the seal. Similarly the soul becomes completely united with God.

MEISTER ECKHART



DIVINE REASON

Hermes brings our intellectual endowments to light, fills everything with divine reason, moves our souls towards Nous, awakens us as it were from our heavy slumber, through our searching turns us back upon ourselves, through our birthpangs perfects us, and through the discovery of pure Nous leads us to the blessed life.

PROCLUS



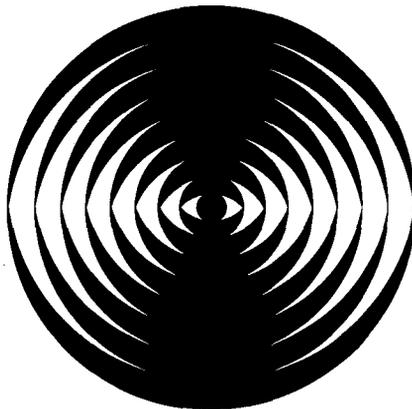


THE UNKNOWN GOD

In the strange mythology of the Brahmanas – which at first glance is still more legendary than Greek mythology – and, generally, in their still stranger conception of the world, a profound philosophy is concealed, nonetheless. The outer form of idolatry is but a curtain which hides the truth like the veil of Isis. But this truth is not given to all. For some the curtain hides not the countenance of Isis, but only empty space disappearing into the impenetrable, for them, darkness; for others light pours forth from there. For those not endowed by nature with that innate, inner sense possessed by some, which the Hindus so rightly call “the third eye” or “the eye of Shiva,” it is by far better to be content with the fantastic patterns on the curtain: for such there is no penetrating into the depth of the impenetrable darkness, no filling of empty space. But he who has the “third eye” or, speaking more clearly, who is capable of transferring his vision from the grossly objective on to the purely inner ground, that one shall see light within the darkness, and in the seeming emptiness discern the Universe. . . .

Inner self-awareness will show him infallibly that the presence of God is perceived here, but cannot be communicated, and that wishing to express this in concrete form finds its excuse in the very ardency of the desire to convey this experience to the masses. And thus, though still censuring in his soul the form of worship, he will no longer laugh openly at idols and at the belief in them of that one who, unable to penetrate beyond the curtain, is satisfied with the exterior only because it is difficult for him, if not completely impossible, to receive any kind of suitable presentation about the “Unknown God.”

H. P. BLAVATSKY





Uttara Pbalguni: ☉ 0 D

THE KNOWER

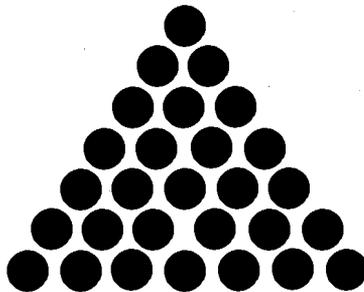
As 'the Knower', Krishna is the unchanging consciousness That watches the creative drama within the Field of His being, and He declares that the power to discriminate between 'the Field' and its 'Knower' is the essential condition of wisdom.

But the underlying substance of 'the Field' is as eternal in its own mode as its in-dwelling Consciousness. This formless substance in which 'the Knower' reflects and contemplates His image with such inexhaustible diversity, this womb of darkness in which the Creative Light quickens innumerable seeds of life, Vedanta names *Mula-prakriti*.

This is the dark ocean, which is also a mirror of the sky, in and through which the infinite nature of the One is mediated to our human senses. In the Supreme Brahman eternal mind and eternal substance brood in sublime communion. Infinite thought is at one with infinite potentiality. Within this Self-existent harmony the mystery of creative love is enacted and the marriage of the Light and the Darkness consummated, of which a universe of life is unceasingly born.

Manifested existence is inconceivable without non-being. Were it not latent in Being itself, such Being would be incapable of Self-expression. For creative expression consists in a perpetual transmutation of non-being into Being. In this transforming act non-being is not denied or repudiated. It is embraced and loved and so gathered into the heart of Being where it belongs.

HUGH I'ANSON FAUSSET





DIVINE RECIPROCITY

All that which is found upon the earth has its spiritual counterpart on High, and there does not exist the smallest thing in the world which is not itself attached to something on High and is not found in dependence on it. . . . All that which is contained in the Lower World is also found in the Upper. The Lower and the Upper reciprocally act upon each other.

Spiritual Man is both the import and the highest degree of creation. . . . As soon as Man was created, everything was complete, including the Upper and Lower worlds, for everything is comprised in Man. He unites in Himself all the forms.

The Zohar



THE DIVINE RESONANCE

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum.

This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages. It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

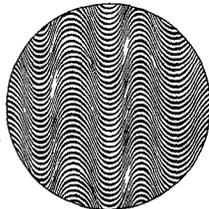
And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microscopic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanskrit and in the secret Doctrine, as the *Maha Pralaya*, *Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishis of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied.

The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing, it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit. *Nada Brahma* is Divine Resonance; that is, after saying *Nada*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the *Pralaya*, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. . . .

With us OM has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

AUM!

WILLIAM Q. JUDGE





A HUSH OF PEACE

But first a hush of peace, a soundless calm descends;
The struggle of distress and fierce impatience ends;
Mute music soothes my breast – unuttered harmony
That I could never dream till earth was lost to me.

Then dawns the Invisible, the Unseen its truth reveals;
My outward sense is gone, my inward essence feels –
Its wings are almost free, its home, its harbour found;
Measuring the gulf it stoops and dares the final bound!

EMILY BRONTË





Hasta:) V B

TRANQUILLITY

One who was suffering tumult in his soul
Yet failed to seek the sure relief of prayer,
Went forth — his course surrendering to the care
Of the fierce wind, while mid-day lightnings prowled
Insidiously, untimely thunders growled;
While trees, dim-seen, in frenzied numbers, tear
The lingering remnant of their yellow hair,
And shivering wolves, surprised with darkness, howl
As if the sun were not. He raised his eye
Soul-smitten; for, that instant did appear
Large space ('mid dreadful clouds) of purest sky,
An azure disc — shield of Tranquillity;
Invisible, unlooked-for, minister
Of providential goodness ever nigh!

WILLIAM WORDSWORTH



DEPTH IN SILENCE

Meditation is done in silence. By it we renounce our narrow individuality, and expatiate into that which is infinite. Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve which afterwards shapes life, and mixes itself with action, is the fruit of those sacred, solitary moments. There is a divine depth in silence. We meet God alone.

F. W. ROBERTSON



GOD AND THE SOUL

If I am to know God in an unmediated way, then I must simply become God and God must become me. I would express it more exactly by saying that God must simply become me and I must become God, so completely one that this 'he' and this 'I' share one 'is' and in this 'isness' do our work eternally. For this 'he' and this 'I', that is, God and the soul, are very fruitful as we eternally do one work.

MEISTER ECKHART



THE STRANGER BY THE HEARTH

God is older than the sun and moon
And the eye cannot behold him
Nor voice describe him.

But a naked man, a stranger, leaned on the gate
With his cloak over his arm, waiting to be asked in.
So I called him: Come in, if you will! —
He came in slowly, and sat down by the hearth.
I said to him: And what is your name? —
He looked at me without answer, but such a loveliness
Entered me, I smiled to myself, saying: He is God!
So he said: *Hermes!*

God is older than the sun and moon
And the eye cannot behold him
Nor the voice describe him:
And still, this is the God Hermes, sitting by my hearth.

D. H. LAWRENCE





AVATĀRA KHAṆḌA

INCARNATION

DIVINE SELF-IDEATION

Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature – which is mine – I am born but through my own *maya*, the mystic power of self-ideation, the eternal thought in the eternal mind.

SHRI KRISHNA



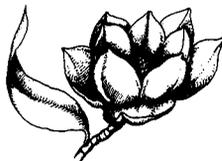
THE PARABLE OF THE SOWER

Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

And he said unto them, He that hath ears to hear, let him hear. Know ye not this parable? and how then will ye know all parables?

The sower soweth the word.

The Gospel According to Mark





Chitra: ♂ R C

HYMN TO PURUSHA

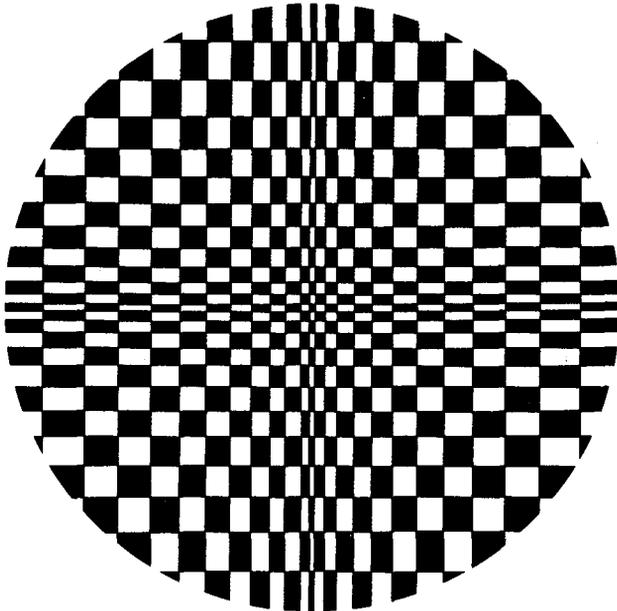
AUM. The thousand-headed Purusha, thousand-eyed, thousand-footed, even He, encompassing the Universe on all sides, remained over ten fingers in extent. Purusha alone is all this, that which has been and that which is to be. He is the Guardian of Immortality, and hence shows Himself as the cosmos evolving by means of nourishment. Of this magnitude is His greatness. Even greater than this is Purusha. One-fourth of Him emanates all created things. The Immortal three-fourths are in the spaces beyond.

One God sits hidden in every creature, pervading all, the Inmost Self of all beings, the Watcher over all acts, abiding in all things, the Witness, the Heart, the Absolute, attributeless and free.

The One Dweller, Self-controlled, who divided the One Seed into the Many, who is their *Atma* – those enlightened beings see Purusha within their *Atma*. For them alone there is Bliss Eternal, not for others.

That blessing do we crave, so that we may sing for the sake of the Sacrifice, and for the Lord of the Sacrifice. May that divine blessing be ours. May that blessing be on all the children of men. May that which is salutary ever sing onwards and upwards. May that blessing be on all bipeds and all quadrupeds! OM. Peace, Peace, Peace!

Rig Veda





THE FIERY WHIRLWIND

STANZA V

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE – THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH – THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE “DIVINE ARUPA” REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED “PASS NOT” FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY “BE WITH US”. THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . .

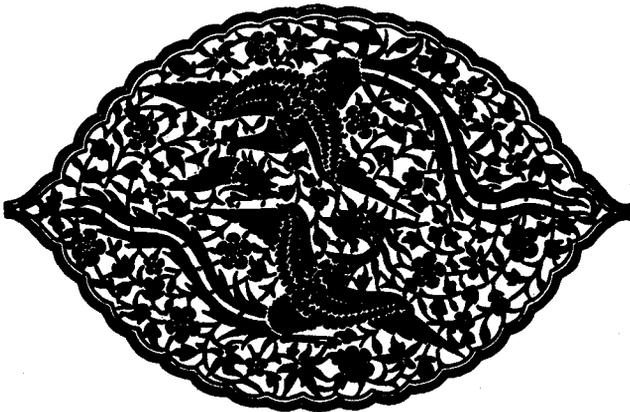
STANZAS OF DZJAN



THE CIRCLING SPHERES

Behold those spheres for ever circling, bound
With scarves of azure, in their mystic round.
See, their light mantles loosely floating throw
A flood of radiance on the world below.
See them pursuing through the night and day,
True to their purpose, their triumphant way.
Each, like a player's ball obedient, still
Is moved and guided by superior will.
One eastward from the west its journey bends,
The other's ship to western waves descends.
Each in due progress with alternate sway
Lights the still night or cheers the busy day.
One writes fair lines that promise golden joys:
One with sad aspect bonds of bliss destroys.
All, joying in their might, their task renew,
And with untiring haste their course pursue.
Onward for ever to the goal they press
With feet and loins that know not weariness.
Who learns the secret of their dark intent?
Who knows on whom each wanderer's face is bent?

NARUDDIN ABDUR RAHMAN JAMI





POEM OF ECSTASY

The Spirit (*purusha*) playing,
The Spirit longing,
The Spirit with fancy (*yoga-maya*) creating all,
Surrenders himself to the bliss (*ananda*) of love . . .
Amid the flowers of His creation (*prakriti*), He lingers in a kiss . . .
Blinded by their beauty, He rushes, He frolics, He dances, He whirls. . . .
He is all rapture, all bliss, in this play (*lila*)
Free, divine, in this love struggle
In the marvellous grandeur of sheer aimlessness,
And in the union of counter-aspirations (*dvandva*)
In consciousness alone, in love alone,
The Spirit learns the nature (*svabhava*) of His divine being. . . .
“O, my world, my life, my blossoming, my ecstasy!
Your every moment I create
By negation of all forms previously lived through:
I am eternal negation (*neti, neti*). . . .”
Enjoying this dance, choking in this whirlwind,
Into the domain of ecstasy, He takes swift flight.
In this unceasing change (*samsara, nitya bhava*), in this flight, aimless
(*nishkama*), divine,
The Spirit comprehends Himself,
In the power of will, alone (*kevala*) free (*mukta*).
Ever-creating, all-irradiating, all vivifying,
Divinely playing in the multiplicity of forms (*prapancha*), He comprehends
Himself. . . .
“I already dwell in thee, O, my world,
Thy dream of me — ’twas I coming into existence. . . .
And thou art all — one wave of freedom and bliss. . . .”
By a general conflagration (*maha pralaya*) the universe (*samsara*) is
embraced,
The Spirit is at the height of being, and He feels the tide unending,
Of the divine power (*sbakti*) of free will. He is all-daring:
What menaced, now is excitement,
What terrified, is now delight. . . .
And the universe resounds with the joyful cry I am.

ALEXANDER Scriabin



Svati: ॐ W O

THE VISION OF THE DIVINE DANCE

Vyasa said: Having spoken to the *yogins*, Parameshvara, the Supreme Lord, started to dance, displaying his divine splendour.

They saw Ishana, the great God, the supreme embodiment of supernal lustre, dancing with Vishnu in the spotless sky. In the *Akasha* they saw the Lord of all creatures, who is perceived solely by those *yogins* who are the knowers of *tattvas* and whose minds are replete with hidden wisdom. The seers beheld the dance of the divine Lord of the cosmos, who emanates the universe and permeates it with his self-engendered *Maya*.

They saw the dancing Lord of the elements and cast off all fear born of ignorance by meditating upon his lotus feet. The supreme *Yogin*, ever seen in his divine radiance by serene and sleepless devotees of subdued breath, became manifest. They saw in the *Akasha* the supreme emancipator, Rudra, who cherishes his devotees, freeing them forthwith from ignorance. . . .

The Brahmavadin sages saw all at once Him who is Mahadeva, God of gods, the paragon of supreme yoga, the protector of all creatures, the deathless Light of all lights, the generous-eyed holder of the bow Pinaka; the sovereign remedy for worldly woes; the soul of Duration in Time; the supreme Lord of Uma, replete with the bliss of yoga; the abode of wisdom, renunciation and eternal knowledge; the repository of eternal potencies and of the *Sanatana Dharma*; the elusive object of salutations from Mahendra and Upendra, adored by all the mighty Rishis; the fount of all the *shaktis*, the upholder of mighty *yogins*, the Supreme Self extolled by them and enshrined in their hearts; enveloped by *yogamaya*; the inaugurator of the universe, the immaculate Narayana who is the Mind-born Logos within the depths of the cosmos.

Having seen the Divine Form in which Rudra and Narayana are at one, the Brahmavadins found in themselves the fulfilment of all ends and the bliss of peace.

Kurma Purana Sambita





THE SEVEN LAYA CENTRES

STANZA VI

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE – KWAN-YIN – THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS:

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US”, AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN – FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES – TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE. . . .

STANZAS OF DZYAN



HEAVEN TO EARTH

In that mysterious journeying from time to eternity, where the soul moves on to ever higher planes of its own being, there must be many transformations of the psyche. Something I think goes with it from this world to that other. "The gods feed upon men." Something comes back with it from Heaven to Earth. "The gods nourish us."

GEORGE WILLIAM RUSSELL



THE WORD — WHENCE AND WHITHER

Whence does the Word arise?
And whither does it go?
How can it be caught, if it has no hands or feet?

It rises from the realm of Sahansdal Kanwal,
And merges in the wondrous Sunna Lok.
It has no hands or feet,
But can be caught by the ardent soul.

Whence does the Word arise?
And what is the impact of the Word?
Where is the head of the Word?
And where its feet?

The Word comes from Brahmanda;
It permeates all creation from within;
Its head is Knowledge of the Eternal,
And Ignorance is its foot.

The Word throughout all ages subsisted,
In the Golden Age, the Silver and the Copper Ages;
But in the Iron Age the Masters impart it freely.
The Word is the sole Truth, eternal and constant.
All else is false, illusory, deceptive.

KABIR



Visvakha: ५ B G

THE BRIDGE TO IMMORTALITY

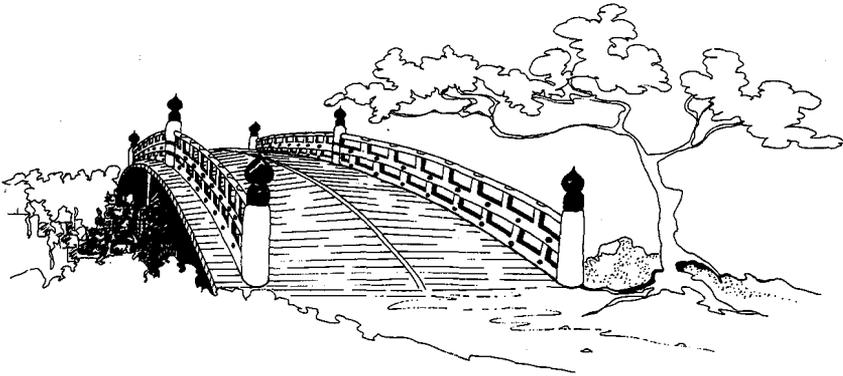
Thou art woman; Thou art man; Thou art youth; Thou art maiden; Thou art the old man tottering on his staff; Thou dost appear in manifold forms.

As Thou art unborn, one afraid of birth and death like me seeks refuge in Thee. O Thou destroyer of evil, let Thy gracious presence ever protect me.

May the effulgent Being, the ONE without a second, who, like a spider, spontaneously covers Himself with threads made out of His own creative potency, grant us union with himself – *Brabman*.

He is the SELF of the cosmos, the immortal Being, the Lord. He is the all-knowing, all-pervading protector of the cosmos. He alone rules the world forever, and none else. Desirous of emancipation, I seek refuge in that effulgent Being, whose light reveals the knowledge of *Atman*; who first emanates the Cosmic Soul and bestows upon it the Supreme Knowledge; who is without parts, actionless, tranquil, without fault, without taint; who is the Supreme bridge to immortality, and is self-effulgent, like a blazing fire consuming its fuel.

Sbvetasbvatara Upanishad





DIVINE MANIFESTATION

The Creation of the whole Creation is nothing else but a Manifestation of the all-essential, unsearchable God; all whatever he is in his eternal unbeginning Generation and Dominion, of that is also the Creation, but not in the Omnipotence and Power, but like an Apple which grows upon the Tree, which is not the Tree itself, but grows from the Power of the Tree: Even so all Things are sprung forth out of the Divine Desire, and created into an Essence, where in the Beginning there was no such Essence present, but only that same Mystery of the Eternal Generation, in which there has been an Eternal Perfection.

For God has not brought forth the Creation, that he should be thereby perfect, but for his own Manifestation, *viz.*, for the great Joy and Glory; not that this Joy first began with the Creation, no, for it was from Eternity in the great Mystery, yet only as a spiritual Melody and Sport in itself.

The Creation is the same Sport out of himself, *viz.*, a Platform or Instrument of the Eternal Spirit, with which he melodizes: and it is even as a great Harmony of manifold Instruments which are all tuned into one Harmony; for the Eternal Word, or Divine Sound or Voice, which is a Spirit, has introduced itself with the Generation of the great Mystery into Formings, *viz.*, into an expressed Word or Sound: And as the joyful Melody is in itself in the Spirit of the eternal Generation, so likewise is the Instrument, *viz.*, the expressed Form in itself, which the living Eternal Voice guides, and strikes with his own Eternal Will-Spirit, that it sounds and melodizes; as an Organ of divers and various Sounds or Notes is moved with one only Air, so that each Note, yea every Pipe has its peculiar Tune, and yet there is but one Manner of Air or Breath in all Notes, which sounds in each Note or Pipe according as the Instrument or Organ is made.

Thus in the Eternity there is only one Spirit in the whole Work of the Divine Manifestation, which is the Manifestator in the expressed Voice and also in the speaking Voice of God, which is the Life of the grand Mystery, and of all that is generated from thence; he is the Manifestator of all the Works of God.

JACOB BOEHME



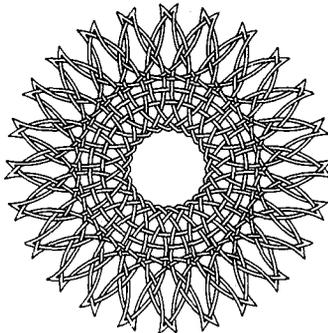
SIMILITUDE

In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there was a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and by this means discovered that all things subsist in all, they elaborated a sacred science from this mutual sympathy and similarity. Thus they recognized things supreme in such as are subordinate, and the subordinate in the supreme: in the celestial regions terrene properties subsisting in a causal and celestial manner; and in earth celestial properties, but according to a terrene condition.

For how shall we account for those plants called heliotropes, that is, attendants on the sun, moving in correspondence with the revolutions of its orb; but selenitropes, or attendants on the moon, turning in exact conformity with her motion? It is because all things pray, and compose hymns to the leaders of their respective orders; but some intellectually, and others rationally; some in a natural, and others after a sensible manner. Hence the sunflower, as far as it is able, moves in a circular dance towards the sun; so that if anyone could hear the pulsation made by its circuit in the air, he would perceive something composed by a sound of this kind, in honour of its king, such as a plant is capable of framing.

Hence we may behold the sun and moon in the earth, but according to a terrene quality; but in the celestial regions all plants, and stones and animals, possessing an intellectual life according to a celestial nature. Now the ancients having contemplated this mutual sympathy of things, applied for occult purposes both celestial and terrene natures, by means of which through a certain similitude they deduced divine virtues into this inferior abode.

PROCLUS

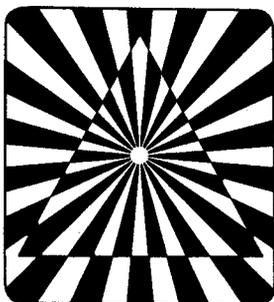




THE MYSTIC

Angels have talked with him, and showed him thrones:
Ye knew him not; he was not one of ye,
Ye scorned him with an undiscerning scorn:
Ye could not read the marvel in his eye,
The still serene abstraction: he hath felt
The vanities of after and before;
Albeit, his spirit and his secret heart
The stern experiences of converse lives,
The linkèd woes of many a fiery change
Had purified, and chastened, and made free. . . .
For him the silent congregated hours,
Daughters of time, divinely tall, beneath
Severe and youthful brows, with shining eyes
Smiling a godlike smile (the innocent light
Of earliest youth pierced through and through with all
Keen knowledges of low-embowèd eld)
Upheld, and ever hold aloft the cloud
Which droops low-hung on either gate of life,
Both birth and death: he in the centre fixt,
Saw far on each side through the grated gates
Most pale and clear and lovely distances.
He often lying broad awake, and yet
Remaining from the body, and apart
In intellect and power and will, hath heard
Time flowing in the middle of the night,
And all things creeping to a day of doom.
How could ye know him? Ye were yet within
The narrower circle: he had wellnigh reached
The last, which with a region of white flame,
Pure without heat, into a larger air
Upburning, and an ether of black blue,
Investeth and ingirds all other lives.

ALFRED, LORD TENNYSON





Anuradha: १ G F

RETURNING TO SHIVA

The Sage Vasishtha said: The Goddess dances with her arms outstretched, moving like a swaying forest of tall pines against the empty sky.

She is the power of the intellect, ignorant of herself and ever prone to action, continuing to dance about, bedecked with diverse emblems and devices.

She is arrayed with all kinds of weapons in her thousand arms — the bow and arrow, the spear and lance, the mace and club, the sword, and all sorts of missiles. Conversant with all the elements of being and non-being, she is engaged in every moment of passing time.

She contains the world in the vibration of her mind, as airy cities and palaces are contained in the power of imagination. She herself is that world, as the imagination itself is the utopian city.

She is the volition of Shiva, like the wind in the air. As the air is still without its vibration, so Shiva is quiescent without his volitional power.

This *arupa* volition becomes the *rupa* creation, just as the formless sky produces the wind which vibrates into sound. Thus does the will of Shiva bring forth the world out of itself.

When this volitional energy of Kali dances and plays within the void of the Divine Mind, the world springs forth, as if by union of the active will and the infinite field of that Supreme Mind.

Touched by the dark volitional power, the Supreme Soul of Shiva is dissolved into the waters, just as submarine fire is extinguished by its contact with the waters of the sea.

No sooner does this power come in contact with Shiva, the prime cause of all, than it inclines and turns to assume the veil of nature and its conversion to external forms.

Forsaking her boundless and elemental form, she takes upon herself the gross and limited shapes of land and hills, and then becomes the beautiful forms of forests and flowers.

In the great round she rebecomes the formless void, and again is one with the infinite vacuum of Shiva, just as a river with all its impetuous speed enters into the immensity of the sea.

She becomes as one with Shiva by giving up her identity as an aspect of Shiva. This feminine form of Shiva is merged back into Shiva, the prime male, who is the form of the formless void and perfect tranquillity.

Rama asked: Tell me, O Sage, how that sovereign Goddess Shiva could obtain her quietude by coming into contact with the Supreme God Shiva?

Vasishtha replied: Know, Rama, that the Goddess Shiva is the will of the God Shiva. She is styled as nature and famed as the Great Illusion of the world.

The great God is said to be the lord of nature and the prime male. He is of the form of air and is represented as Shiva, calm and quiet as the autumnal

sky.

The great Goddess is the energy and will of the Intellect and is ever active as force in motion. She abides in the world as its nature, and roves about as the great delusion.

She ranges throughout the world as long as she is ignorant of her lord, Shiva, who is ever serenely self-contained, without decay or decrease, beginningless and endless, and without a second.

No sooner is this Goddess conscious of herself as one and the same with the Lord of self-consciousness than she is joined with her Lord Shiva and becomes one with him.

Nature touching Spirit forsakes her character as gross nature and becomes one with the sole Unity, as a river is absorbed into the sea.

The river falling into the ocean is no more the river but the ocean. Its waters mingling with sea waters become the salt sea.

Just so, the mind cleaving to Shiva is united with him and finds rest therein, as the blade is sharpened by its reduction upon the stone.

The mind engrossed in its own nature forgets the Eternal Spirit and must return again to this world, never attaining spiritual felicity.

An honest man dwells amongst thieves only so long as he does not know them as such. No sooner does he come to know them than he is sure to shun their company and flee from the spot.

So too the mind dwells amongst unreal dualities as long as it is ignorant of the transcendent One. But when it becomes aware of True Unity, it is sure to be united with it.

When the ignorant mind comes to know the Supreme Bliss attendant on the state of *Nirvana*, it is ready to resort to it, as the inland stream runs to join the boundless sea.

The mind roams bewildered in its repeated births in this tumultuous world so long as it does not find its ultimate felicity in the Supreme, unto which it may fly like a bee to its honeycomb.

Who is there that would abandon Divine Wisdom, once having tasted its bliss! Who would forsake the sweet, once having known its flavour. Tell me, Rama, who would not run to sip the delicious nectar which pacifies all our woes and pains, prevents our repeated births and deaths, and puts an end to all our delusions in this darksome world?

Yoga Vasishtha Maharamayana

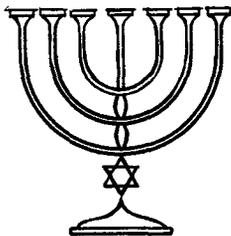


THE SHEKHINA AND THE SOURCE

God is divided into two, through the created world and its actions. He is divided into the ultimate being of God, Elohut, which is remote and apart from the creatures, and the Presence of God, his Glory, the Shekhina, which dwells in the world, wandering astray and scattered. Redemption alone will unite both for Eternity. But it is the property of the soul of man, by means of service, to bring the Shekhina nearer to its source, and to let it re-enter into it. In this instant of home-coming, before it must again descend into the being of the world, the whirlpool which howls in the life of the stars is hushed, the torches of the great desolation are extinguished, the lash in the hand of fate is lowered, and the pain of the world is stilled and listens: the grace of graces has appeared, and blessing pours down into space, till the powers of entanglement begin to drag down the Glory again, and all is as before.

This is the meaning of Service. That prayer alone truly endures which is made for the sake of the Shekhina. "Through his own need and want man knows how to pray that the want of the Shekhina may be satisfied, and that through him who prays union of God with His Glory may take place." Man must recognize that his suffering comes through the suffering of the Shekhina; "he is one of its limbs", and in the appeasing of its privation is alone his own true appeasement. "He ought not to think about his own liberation from higher or lower needs, or be like one who hews down the eternal growth, and so creates separation. But he should do all for the sake of the want of the Shekhina, and thus all will be redeemed of itself, and his own suffering is calmed in the calming of the roots above. For all, above and below, is one Unity." "I am prayer", says the Shekhina. A Master said: "Mankind thinks it prays to God; it is not so, for prayer itself is the Divine."

MARTIN BUBER





FIERY MARTYRDOM

There was a Being whom my spirit oft
Met on its visioned wanderings, far aloft,
In the clear golden prime of my youth's dawn,
Upon the fairy isles of sunny lawn,
Amid the enchanted mountains, and the caves
Of divine sleep, and on the air-like waves
Of wonder-level dream, whose tremulous floor
Paved her light steps. On an imagined shore,
Under the grey beak of some promontory,
She met me, robed in such exceeding glory
That I beheld her not. In solitudes
Her voice came to me through the whispering woods,
And from the fountains, and the odours deep
Of flowers, which, like lips murmuring in their sleep
Of the sweet kisses which had lulled them there,
Breathed but of her to the enamoured air;
And from the breezes whether low or loud,
And from the rain of every passing cloud,
And from the singing of the summer birds,
And from all sounds, all silence. In the words
Of antique verse and high romance — in form,
Sound, colour — in whatever checks that storm
Which with the shattered present chokes the past —
And in that best philosophy whose taste
Makes this cold common hell, our life, a doom
As glorious as a fiery martyrdom —
Her Spirit was the harmony of truth.

Then from the caverns of my dreamy youth
I sprang, as one sandaled with plumes of fire,
And towards the lodestar of my one desire
I flitted, like a dizzy moth whose flight
Is as a dead leaf's in the owlet light,
When it would seek in Hesper's setting sphere
A radiant death, a fiery sepulchre,
As if it were a lamp of earthly flame.
But she, whom prayers of tears then could not tame,
Passed, like a God throned on a wingèd planet,
Whose burning plumes to tenfold swiftness fan it,
Into the dreary cone of our life's shade.
And, as a man with mighty loss dismayed,
I would have followed, though the grave between

Yawned like a gulf whose spectres are unseen:
When a voice said, "O thou of hearts the weakest,
The phantom is beside thee whom thou seekest."

PERCY BYSSHE SHELLEY



THE DIVINE MOTHER

All sciences come from Thee, and all women in the world are parts of Thee. By Thee alone, O Mother, is the cosmos filled. How can we praise Thee? Art Thou not beyond the reach of the highest praise?

Thou, O Mother, dost exist as all things. Being worshipped, Thou bestowest heaven and liberation. What words, however sublime, can suffice for Thy praise?

O auspicious One, Thou art the source of all auspiciousness. Thou art the accomplisher of all cherished desires. Thou art the giver of refuge. Thou possessest the eye of wisdom and beauty of form. O Thou Power divine, salutations to Thee.

O eternal One, Thou art the energy of creation, maintenance and destruction. Thou art the abode of the threefold cosmic energy and Thou art also its manifester. O Thou Power divine, salutations to Thee.

Devimabatmya





Jyeshtha: ॐ Y E

TIME — THE IMAGE OF ETERNITY

Eternity, thus, is of the order of the supremely great; it proves on investigation to be identical with God: it may fitly be described as God made manifest, as God declaring what He is, as existence without jolt or change, and therefore as also the firmly living. It is a Life limitless in the full sense of being all the life there is and a Life which, knowing nothing of past or future to shatter its completeness, possesses itself intact for ever. To the notion of a Life all-comprehensive add that it never spends itself, and we have the statement of a Life instantaneously infinite.

What, then, is Time?

We start from Eternity, unwavering Life, undivided totality, limitless, knowing no divagation, at rest in unity and intent upon it. Time was not yet: or at least it did not exist for the Divine, though its being was implicit in the Idea and Principle of progressive derivation from the Divine.

But from the Divine thus at rest within itself, how did this Time first emerge?

We can scarcely call upon the Muses to recount its origin since they were not in existence then — perhaps not even if they had been. The engendered thing, Time itself, can best tell us how it rose and became manifest; something thus its story would run:

Time at first — in reality before the 'first' was produced by the divine desire for succession — Time lay, self-concentrated, at rest within the Divine: it was not yet Time; it was merged in the Divine and motionless with it. But there was an active principle in the Divine (namely, the All-Soul, God the Creator), one set on governing itself and realizing itself, and it chose to aim at something more than its present: it stirred from its rest, and Time stirred with it. And we (namely, the individual human souls, included in the All-Soul), stirring to a ceaseless succession, to a next, to the discrimination of identity and the establishment of ever new difference, traversed a portion of the outgoing path and produced an image of Eternity, produced Time.

For the All-Soul was desirous of translating elsewhere what it saw in the Divine Realm, and it could not bear to retain within itself all the dense fullness of its possession.

A seed is at rest; the nature-principle within, uncoiling outwards, makes way towards what seems to it a large life; but by that partition it loses; it was a unity self-gathered, and now, in going forth from itself, it fritters its unity away; it advances into a weaker greatness. It is so with this faculty of the All-Soul, when it produces the cosmos known to sense — the mimic of the Divine Sphere, moving not in the very movement of the Divine but in its similitude, in an effort to reproduce that of the Divine. To bring this cosmos into being, the All-Soul first laid aside its eternity and clothed itself with Time; this world of its fashioning it then gave over to be a servant to Time, making it at every point a thing of Time, setting all its progressions within

the hours of Time. For the cosmos moves only in the All-Soul — there is no other space within the range of the All open to it to move in — and therefore its movement has always been in the Time which inheres in Soul.

Putting forth its energy in act after act, in a constant progress of novelty, the All-Soul produces succession as well as act; taking up new purposes added to the old, it brings thus into being what had not existed in that former period when its purpose was still dormant and its life was not as it since became: the life is changed and that change carries with it a change of Time. Time, then, is contained in differentiation of Life; the ceaseless forward movement of Life brings with it unending Time; and Life as it achieves its stages constitutes past Time.

Would it, then, be sound to define Time as the Life of the Soul in movement as it passes from one stage of act or experience to another?

Yes; for Eternity, we have said, is Life in repose, unchanging, self-identical, always endlessly complete; and there is to be an image of Eternity — Time — such an image as this lower All presents of the Higher Sphere. Therefore over against that higher life there must be another life, known by the same name as the more veritable life of the All-Soul; over against that identity, unchangeableness and stability there must be that which is not constant in the one hold but puts forth multitudinous acts; over against that oneness without extent or interval there must be an image of oneness, a unity of link and succession; over against the immediately infinite and all-comprehending, that which tends, yes, to infinity but by tending to a perpetual futurity; over against the Whole in concentration, there must be that which is to be a Whole by stages never final. The lesser must always be working towards the increase of its Being; this will be its imitation of what is immediately complete, self-realized, endless without stage: only thus can its Being reproduce that of the Higher.

PLOTINUS



THE MAGICIAN OF THE BEAUTIFUL

The works of the Magician of the Beautiful are not like ours and in the least fragment His artistry is no less present than in the stars. We may enter the infinite through the minute no less than through contemplation of the vast. I thought in that early ecstasy of mine when I found how near to us was the King in His Beauty that I could learn to read that marvellous writing

on the screen of Nature and teach it to others; and, as a child first learns its letters with difficulty, but after a time leaps to the understanding of their combination, and later, without care for letters or words, follows out the thought alone; so I thought the letters of the divine utterance might be taught and the spirit in man would leap by intuition to the thought of the Spirit making that utterance. For all that vast ambition I have not even a complete alphabet to show, much less one single illustration of how to read the letters of nature in their myriad intricacies of form, colour and sound in the world we live in. But I believe that vision has been attained by the seers, and we shall all at some time attain it, and, as is said in the Divine Shepherd of Hermes, it shall meet us everywhere, plain and easy, walking or resting, waking or sleeping, "for there is nothing which is not the image of God".

GEORGE WILLIAM RUSSELL



NOTHING AND ALL

The virtue of love is NOTHING and ALL, or that nothing visible out of which all things proceed; its power is through all things; its height is as high as God; its greatness is as great as God. Its virtue is the principle of all principles; its power supports the heavens and upholds the earth; its height is higher than the highest heavens; and its greatness is even greater than the very manifestation of the Godhead in the glorious light of the divine essence, as being infinitely capable of greater and greater manifestations in all eternity. What can I say more? Love is higher than the highest. Love is greater than the greatest. Yea, it is in a certain sense greater than God; while yet in the highest sense of all, God is LOVE, and love is God. Love being the highest principle, is the virtue of all virtues; from whence they flow forth. Love being the greatest majesty, is the power of all powers, from whence they severally operate. And it is the holy magical root, or spiritual power from whence all the wonders of God have been wrought by the hands of his elect servants, in all their generations successively. Whoever finds it, finds nothing and all things.

JACOB BOEHME



THE IMMORTAL MIND

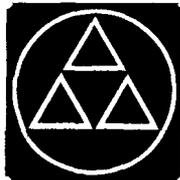
When coldness wraps this suffering clay,
Ah! whither strays the immortal mind?
It cannot die, it cannot stay,
But leaves its darkened dust behind.
Then, unembodied, doth it trace
By steps each planet's heavenly way?
Or fill at once the realms of space,
A thing of eyes, that all survey?

Eternal, boundless, undecayed,
A thought unseen, but seeing all,
All, all in earth or skies displayed,
Shall it survey, shall it recall:
Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all, that was, at once appears.

Before Creation peopled earth,
Its eye shall roll through chaos back;
And where the furthest heaven had birth,
The spirit trace its rising track.
And where the future mars or makes,
Its glance dilate o'er all to be,
While sun is quenched or system breaks,
Fixed in its own eternity.

Above or Love, Hope, Hate, or Fear,
It lives all passionless and pure:
An age shall fleet like earthly year;
Its years as moments shall endure.
Away, away, without a wing,
O'er all, through all, its thought shall fly,
A nameless and eternal thing,
Forgetting what it was to die.

GEORGE GORDON, LORD BYRON





Mula: ॐ BI S

THE INDWELLER

O Lord, Thou art the embodiment of the highest virtue in all worlds. Thou art the indweller, the Supreme Being. Holy sages proclaim Thee as the greatest refuge and saviour of mankind.

Thou art manifest in all creatures, in the animal as well as in the holy man. Thou art manifest in all directions, in the sky as well as in rivers and mountains.

The Ramayana



SECRETS OF TIME

His wandering step
Obedient to high thoughts, has visited
The awful ruins of the days of old:
Athens, and Tyre, and Balbec, and the waste
Where stood Jerusalem, the fallen towers
Of Babylon, the eternal pyramids,
Memphis and Thebes, and whatso'er of strange
Sculptured on alabaster obelisk,
Or jasper tomb, or mutilated sphynx,
Dark Aethiopia in her desert hills
Conceals. Among the ruined temples there,
Stupendous columns, and wild images
Of more than man, where marble daemons watch
The Zodiac's brazen mystery, and dead men
Hang their mute thoughts on the mute walls around,
He lingered, poring on memorials
Of the world's youth, through the long burning day
Gazed on those speechless shapes, nor, when the moon
Filled the mysterious halls with floating shades
Suspended he that task, but ever gazed
And gazed, till meaning on his vacant mind
Flashed like strong inspiration, and he saw
The thrilling secrets of the birth of time.

PERCY BYSSHE SHELLEY



PERPETUAL INCANDESCENCE

There, on a summit more pointed than the finest needle,
He who fills all space resides unto himself.
On high in the most rarefied air
Where all freezes into stone,
The supreme and immutable crystal alone subsists.
Up there exposed to the full fire of the firmament,
Where all is consumed in flame,
Subsists the perpetual incandescence.
There at the centre of all creation,
Is he who sees each thing accomplished
In its beginning and its end.

RENÉ DAUMAL



THE SAVIOURS

Every country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame, hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true! Whether the concrete symbol bears one title or another, whether the saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus or Aesculapius, — also called “the saviour god” *Σωτήρ*, — we have but to remember one thing: symbols of divine truths were not invented for the amusement of the ignorant: they are the *alpha* and *omega* of philosophic thought.

H. P. BLAVATSKY