

THE PLATONIST.

An Exponent of the Philosophic Truth.

EDITED BY

THOS. M. JOHNSON.



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*How charming is Divine Philosophy !
Not harsh and crabbed, as dull fools suppose ;
But musical as Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.*

ORANGE, N. J.

The Platonist.

"Platonism is immortal because its principles are immortal in the human intellect and heart."

Esoteric Christianity is identical with true Philosophy.

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THE SYMPOSIUM, OR BANQUET OF PLATO.*

Plato's *Banquet* is the Banquet of Life; and each partaker at the feast enjoys according to the nature and quality of his soul-life. The all-begetting, all-sustaining principle of Love is primarily considered; because the life of man is according to the nature of his love. Both celestial and terrestrial love are represented and discoursed on by those present at the feast; for love is an all-pervading principle and descends from highest to lowest. Sôkratês—wisdom—at the feast reclines near Agathô, "the good of life," at whose house the feast is spread; and he compliments Agathô on his brilliant victory at a late dramatic festival. Agathô responds, that Bacchus shall decide the question of the respective value of the two—Agathô and Sôkratês. The Bacchic test is the joy in the fruit. The soul rejoices in existence, ranging from highest to lowest in the resources of spirit and of nature, and this joy in existence is the Bacchic quality. Therefore, Orpheus addresses him thus:

"When briskly dancing with rejoicing powers
Thou mov'st in concert with the circling hours
Come blessed, fruitful, honored and divine,
And on this sacred Teletê, propitious shine.
Accept the pious incense and the prayer,
And make prolific holy fruits thy care."

On the sixth day of the Eleusinian Mysteries, the image of Bacchus, crowned with ivy and vine-leaves, and holding a lighted torch in his hand, was carried from the temple of Dêmêter (the Earth-Mother) in the plain, along the *Via Sacra* to the Parthenon, the seat of the virgin-goddess of Wisdom, on the height, representing the union of Heaven and Earth and the rejoicing in the fruits thereof. Our own Scriptures say: "For God giveth to the man that is good in His sight, wisdom, and knowledge, and joy." And, again: "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor." The *Via Sacra* is the way of life, which embraces the whole sphere of spirit and nature. Therefore the multitude follow Iacchos from Eleusis to the Akropolis, with pæans of joy. Agathô and Sôkratês appreciate each other highly; for the more highly the soul is exalted in intellect the more it appreciates the pure affection, and the more pure the affection the more it adheres to dictates of reason. Philosophy is *philo-sophia*, the love-wisdom, or the union of Love and Wisdom. Joy and rejoicing are not the fruit of abstract speculation. Neither can the affection realise its ends, divorced from intelligence. It is the marriage of the two that is prolific of fruit, in joy and rejoicing. Minerva (Athênê) is to the soul what the light of the sun is to nature—a quickening power which irradiates the sphere of life—

while Dêmêter is the inspiring power in the realm of Nature. In the spirit of worship man understands his relationship to Heaven and Earth, and Dionysos (Bacchus)—heart-joy and thankfulness in the realisations of life—is the intermediating Deity between Agathô and Sôkratês, the fruit of the union between the two. Sôkratês, (life-wisdom,) comes slowly to the feast; for the intellectual fumbles, speculates, while the affection arrives speedily. By intuition, therefore, love is said to have *super-intellectual* energy. Pausanias is the limit, (from *παύω*, to cease). In this way of life we enter; it should be in no intemperate excess, but under the law of moderation and restraint. "After what fashion shall we drink?" says Pausanias. How shall we find the true fruitions of life, mental, moral and physical? Aristophanês says that he was thoroughly drenched at the feast the night before; and Agathô confesses that he himself was not strong.

Sôkratês is indeed established; for while nature lets itself down, Intelligence shows the outcome and finds the rational limit—the true temperance. Restraint against wrong action is the fruit of wisdom. When we are immersed in desire we cannot judge. Only in a state of temperance are we exempt from the flux of passion and desire. And here the physician Eryximachos is introduced in order that he may "tell the truth:" that "intemperance for men is a very bad thing." A headache has been the consequence to himself from the last night's feasting. Which of us can say that he is always exempt from this headache of which Eryximachos speaks? Charmides' headache had a profound significance, as Sôkratês' remedy suggests.

"It is a certain leaf," I replied, "and a certain incantation in addition to the medicine, which if any one chanted and used at the same time as the leaf, the medicine could perfectly restore him to health; but that the leaf would be of no use without the incantation."—"For this incantation is such, Charmides, that it is able to make not only the head sound; but as you have already heard from clever physicians, when any one comes to them with a pain in the eyes, they say: they must not only attempt to cure the eyes, but that it is necessary for them at the same time to attend to the head, if the eyes are to be in a good state; and, on the other hand, that it would be great stupidity to think of attending to the head alone without the whole body. In consequence of this very reasoning they turn themselves to the whole body, and by diet, (and regimen), endeavor to attend to and cure the part together with the whole."—"Such, then, Charmides, is the power of this incantation; and I learned it from one of the Thracian physicians of Zamolxis, who are said to render men even immortal. This Thracian said that the Greek physicians beautifully assert the same things as I now assert. 'But our king Zamolxis,' said he, 'being a god, says that as it is not proper to attempt to cure the eyes without the head, nor the head without the body, and neither is it proper to cure the body without the soul;

* Extracts from notes taken at the meeting of the Plato Club, Jacksonville, of a lecture by Dr. H. K. Jones, Leader. [We are indebted for these valuable notes to the kindness of Mrs. M. D. Wolcott.]

and this was the reason why many diseases escape the Greek physicians, because they are ignorant of the whole, to which attention ought to be paid; for when *it* is not in a good state it is impossible for a part to be well. For all things,' said he, 'both good and bad, proceed from the soul to the body and to the whole man, and flow from thence, as from the head to the eyes; and it is therefore requisite to attend to that point first; and especially if the parts of the head and the rest of the body are to be in a good state.' And he said that the soul was cured by certain incantations; and that these incantations were *beautiful reasons*; and that such temperance was generated in the soul, which, when generated and present, can easily impart health both to the head and to the rest of the body. Having then taught me the medicine and the incantations, 'Let none persuade you,' said he, 'to cure his head with this medicine, who shall not have first presented his soul to be cured by you with the incantation.'

Christ is the Healer, the great physician, who heals all who come to Him, in that they become partakers of his righteousness. The body is man's instrument in Time; it is the soul that thinks and feels and acts. The soul is related to the body as the engineer to his engine. If the engineer fails to clean and oil and care for his engine it will not serve his needs. The body is man's instrument in Time, and "all things flow down from soul into the body." Health is *wholeness* of soul, not wholeness of body. We must live in the upper world if we would be healthy; life merely on the lower plane cannot realise the true joy of existence. To think truly, to love holily, to will and act rightly and justly, is to be healthy, and it is to become beautiful. To-day we are shaping our essential bodies. For there are bodies celestial and bodies terrestrial, a body pneumatic, a body psychic and a body hylic. There is a soul-corporeality. I know of nothing in Matter which would move or mould it into the form of man. When we leave this Time-world we shall no longer need this particular instrument.

All who come from the Banquet of the Senses come with a headache. They are not fit for the reception of the gifts of Providence, or to rejoice in its blessings. We need to consider well how far we fall short of true temperance and true holiness as revealed in the divine manhood. There is a difference between brute health and the true health of a man. Big bones and muscles do not constitute the man nor his health. In the psychic body is man's greatness and his realisations, and in it also are his passions and desires.

Soul thinks and feels; body is the third term; Intellect in soul and soul in body—this constitutes the man. If the man lives wisely, something of this remains with him; if he lives unwisely, obeying the dictates of passion and desire, something of this also remains with him; and each of these expresses itself in the material apparition. As it were, it is the precipitation of his thought and feeling. Mind moves; Matter is moved upon. If you have a truly healthy organism, Matter has not produced this result.

"For of the soul the body form does take,
For soul *is* form and does the body make."

"After what fashion," asks Pausanias, "shall we drink the easiest?" We will philosophically search for temperance and righteousness. All fall short of rectitude and holiness of life; else we would not be in this mortal state, but would be partakers of the new wine in the kingdom of God. The wine of life is the joy of life. Some become intoxicated from drinking too deeply. But in order to realisation, we must drink as we please. No compulsion will be exercised. God does not drive individuals into righteousness. All external compulsion violates the freedom of the soul. Yet for the sake of order in

the house, the parent must limit the children, and the State must put a limit to the freedom of the individual.

It is good for us to believe that our health will not be bettered by laying down this material instrument. We have a duty to our bodies, these wonderful instruments which we use. I do not believe that a man can be wise and holy, and his body bad.

The flute-playing damsel must depart from the Banquet. The melodious delights of sensuous gratification can have no place here if we would entertain the heavenly guest. For in the pursuit of pleasure our judgment is obscured; and judgment must decide without reference to pain or pleasure. We must be equally willing to accept the bed of roses, or the crown of thorns. There is a law of rectitude which is not to be found in the way of pleasure and delight. At the call of Eryximaehus, Phædrus speaks in praise of Love. "A Deity whom," he says, "no one has worthily praised." "Love is a Deity mighty amongst Gods and men; and not the least as regards his origin, for to be one of the oldest Gods is a thing of honor." "For it is confessed that Love is amongst the most ancient of things, and being the most ancient is the cause to us of the greatest good." Love and the Beautiful are unspeakable; by means of the beautiful, Love is made manifest and apprehended. We affirm that God is Love; and we see that Love moves the world of creatures. It is universal; wide as the creations. There is Divinity in the nature of the subject. "It seems to me becoming to give glory to the God," says Phædrus. Love is a divine idea which has its existence in God, and its manifestation is a manifestation of Deity. Its fountain is in God, not in you or me. It no more exists in man than Light exists in the objects of nature. We are recipient of that which is from above. All nature participates; and thus all lives and moves and has its being in God, who is above Nature as the Sun is above the earth. God is Love, and he is omnipotent in those archetypal ideas which are present to his nature.

Phædrus, the beautiful, makes the first discourse, because the Beautiful is the nearest to Love. Each of those present at the Banquet gives his account of Love according to the nature of his participation; because Love is received into the forms of Love from the highest to the lowest—from God to archangels, and from them to angels and heroes and saints. The intemperance of Love is the greatest of all intemperance. The highest intelligence most clearly discerns the limit, but is carried away at times by passion and desire, and realises the fruit of evil. Love causes man to suffer and to die even for the unworthy. Of this Alkestis, the daughter of Pelias, affords sufficient proof. But Orpheus came back from Hades, seeing only the phantom of his wife for whom he went; because he was not willing to die for her, as was Alkestis for her husband. And Achillès died to avenge his friend Patroklos. "For the lover is a more godlike thing than the beloved." Beauty is the window through which Love enters the soul, and it qualifies the soul for its reception. But the affection must be judged by the Intelligence: whether it be base and dishonorable, or honorable and just. As the blood goes from the heart to the lungs to be purified before it is sent to the tissues, so the affection must be purified and refined by the intelligence. There is nothing good or bad, but in the intention of the doer. "Rightly performed, each action," says Pausanias, "is right and honorable; not rightly performed, it is dishonorable." "Not every love is honorable and worthy to be praised but that which impels to loving honorably." The wisdom of the doer determines the quality of the deed. There are two planes of love—the celestial and the terrestrial; and both are divine. Terrestrial love may be pure or impure according as it is made the rule of passion or of rectitude. All are drawn toward the

beautiful; but what is the quality of the affection? The generations of love are good or evil according as it is wise or unwise. I am betrayed if I am bound to love a character which is led by vicious principle. Only in the dwelling-place of the good can we realise the banquet of life, therefore the banquet is at the house of Agathô; and there is no banquet without Sôkratês, (wisdom) be present. Phædros, (the beautiful) is also there. Neither must our realisation be an abstract one. We must realise common good, the human good. So Aristodêmos is present. There is no royal feast, without temperance; therefore Pausanias is at the feast also. There is a reason for conventionality, the appearance of good. Good manners tend to good morals. Aristophanês is not wise; he dwells in appearances. We must grow more and more wise. Seeming must grow into reality. Man is never so wise and good, that he may not grow better, healthier, in the more orderly motion of his desires and affections. If we are not growing into righteousness and beauty, we are not being healed. We must be growing wiser, better, more helpful, stronger; therefore the physician Eryximachos must be present. Nature is full of beauty; the nature is full of beauty. The microscope reveals it in her most secret places, opening her kingdoms and disclosing their perfection. Unless our faculties are educated to perceive, we are full of complaints. Not seeing God in these realms, we shall not be bettered by being transferred to higher realms. It is the opened vision that we are in need of. Health and disease are unlike in their fruits in the body. The human body is perpetually formed in the soul. Love is beneficent in a healthy soul. We do not speak of love between the sexes, but of all human love for all God's creatures. If we love all creatures we ascend from Nature to Nature's God.

"He prayeth well who loveth well
Both man and bird and beast,"
"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made, and loveth all."

This principle is universal; and it depends upon the quality of our nature what the fruit will be. The most divine thing flowing into an unhealthy soul will be converted to its own motions, generating to unrighteousness and injustice; while in a healthy soul it becomes joy and peace. The same atmosphere becomes a fountain of health or of disease, according to conditions of reception. The soul itself is the fountain of conditions good or evil. The principle of Love, received into an impure soul, becomes the worst thing in the world; for the soul converts all things into its own quality. It is "honorable to gratify the good love, but dishonorable to gratify the vicious." Good and evil grow as we cultivate them. To gratify the healthy parts is the office of the healing art. That the healthy motions of the soul should be sustained and supported is very important in our care of the young. It is very unphilosophical to interfere unduly with the movement of their desires and passions. We must seek to place the healthy limit. Medical science, Eryximachos says, is the science of repletion and depletion: casting away the foreign and receiving and incorporating that which feeds and builds up. The appetences are the desires of the soul on the lowest plane. The same principle rules in the higher planes.

(To be Continued.)

THE GAYATRI.

Let us, in silent adoration, yearn
After the Godhead—TRUE SUN—evermore;
Who all illumines, who creates all o'er,
From whom all come, to whom all must return—
Whom we invoke to guide our hands and feet
In our slow progress toward his holy seat.

KABALISTIC DOCTRINE OF SPIRITS.

[Translated by a Fellow of the Theosophical Society.]

CHAPTER III.

OF THE HIERARCHY AND CLASSIFICATION OF SPIRITS.

There are elevated spirits; there are inferior ones; and mediocre ones also exist.

Among elevated spirits we may also distinguish the most elevated, the less elevated, and those who hold an intermediate position.

It is the same with regard to mediocre spirits and inferior spirits.

This gives us three classes and nine categories of spirits.

This natural hierarchy of men has led to the supposition by analogy of three ranks and nine choirs of angels; then by inversion the three circles and nine degrees of hell.

Here is what we read in an ancient *clavicule* of Solomon, translated for the first time from the Hebrew:

"I will now give you the key to the kingdom of spirits."

This key is the same as that of the mysterious names of Jezirah.

Spirits are ruled by the natural and universal hierarchy of things.

Three command three by means of three.

There are spirits from on high, those from below and those from the middle region; but if you turn the holy scale, if you dig instead of ascertaining, you find the counter-hierarchy of bodies or dead spirits.

Know only that the principalities of heaven, the virtues and the powers, are not persons but dignities.

These are the degrees of the holy ladder upon which spirits ascend and descend.

Michaël, Gabriël, Raphaël, and the others are not names but titles.

The first of numbers is one.

The first of divine conceptions named *Sephiroth* is KETER or the Crown.

The first category of spirits is that of *Hajoth Hakkadosh*, or the intelligences of the divine Tetragram, whose letters are represented in the prophesy of Ezekiel by mysterious animals.

Their empire is that of unity and synthesis.

They correspond to intelligence.

They have for adversaries the *Thamiel* or double-headed demons of revolt and anarchy, whose two chiefs, *Satan* and *Moloch* are always at war with each other.

The second number is two: the second *Sephira* is HOCHMAH, or wisdom.

The spirits of wisdom are the *Ophanim*: a name which signifies wheels, because everything operates in heaven like immense wheel-work strewed with stars. Their empire is that of harmony. They correspond to reason.

They have for adversaries the *Haigidel* or bodies that attach themselves to material and lying appearances. Their chief, or rather their guide,—for bad spirits obey no one—is Beelzebub, whose name signifies the God of flies, because flies swarm about corpses, and putrefaction.

The third number is three. The third *Sephiroth* is *Binah*, or Intelligence. The spirits of *Binah* are the *Aralim*, or the strong. Their empire is the universe of ideas. They correspond to the activity and energy of the mind.

They have for adversaries the *Satariel* or velators; demons of absurdity, of intellectual inertia, and of mystery.

The chief of the *Satariel* is *Lucifuge*, called falsely and by antiphrasis *Lucifer*, as the Eumenidês, which are the Furies, are called the *generous* in Greek.

The fourth number is four. The fourth Sephirah is GEDULAH or *Chesed*, magnificence or bounty.

The spirits of Gedulah are the *Hashmalim*, or the Lucid.

Their empire is that of benevolence. They correspond to imagination.

They have for adversaries the *Gamlicoth*, or the perturbators of souls.

The chief or guide of these demons is Astaroth or Astartê; the impure Venus of the Syrians, who is represented with the head of an ass or a bull, and with the breasts of a woman.

The fifth number is five: the fifth Sephira is GEBURAH, or justice.

The spirits of Geburah are the Seraphim, or ardent spirits of zeal.

Their empire is that of the chastisement of crimes.

They correspond to the faculty of comparing and choosing.

They have for adversaries the *Galab*, or incendiaries; geni of wrath and sedition, whose chief is *Asmodeus*, whom we also call the black *Samael*.

The sixth number is six: the sixth Sephira is TIPHERETH, the supreme beauty.

The spirits of Tiphereth are the *Malachim*, or the Kings.

Their empire is that of universal harmony.

They correspond to the judgment.

They have for adversaries the *Tagaririm*, or the disputers, whose chief is Balphegor.

The seventh number is seven: the seventh Sephira is NETSAH, or the Victory. The spirits of Netsah are the Eloim, or the gods; that is to say, the representatives of God.

Their empire is that of progress and of life. They correspond to the *sensorium* or sensibility.

They have for adversaries the Harab-Se'rapel, or the ravens of death, whose chief is Baal.

The eighth number is eight: the eighth Sephira is HOD, or eternal order. The spirits of Hod are the *Beni-Eloim*, or the sons of the gods.

Their empire is that of order: they correspond to the inner sense. They have for adversaries the *Samael*, or the batlers, whose chief is *Adra-melech*.

The ninth number is nine: the ninth Sephira is IESOD, or the fundamental principle.

The spirits of Iesod are the cherubim, or the angels; powers which fecundate the earth, and are represented in Hebrew symbolism under the figure of bulls.

Their empire is that of fecundity.

They correspond to true ideas.

They have for adversaries the *Galamiel*, or the obscene ones whose queen *Lilith* is the demon of abortions.

The tenth number is ten: the tenth Sephira is MALCHUTH, or the kingdom of forms.

The spirits of Malchuth are the *Ishim*, or viriles. They are the souls of saints whose chief is Moses.*

They have for adversaries the wicked who obey *Nahama*, the demon of impurity.

The wicked are figured by the five cursed nations that Joshua was to destroy.

Josué or Joshua, the Savior, is the representation of the Messiah.

This name is composed of the letters of the divine Tetragram, changed into a pentagram by the addition of the letter *shin* יְהוֹשֻׁעַ (IESUA).

Each letter of this pentagram represents a power for good, attacked by one of the five cursed nations.

For the real history of God's people is the allegorical legend of humanity.

The five cursed nations are the *Amalekites*, or the aggressors;

the *Geburim*, or the violent; the *Rephaim*, or the cowards; the *Nephilim*, or the voluptuous; and the *Anakim*, or the anarchists.

The anarchists are conquered by the Jod which is the sceptre of the Father.

The violent are conquered by the He, which is the gentleness of the mother.

The cowards are conquered by the Vau which is the sword of Michael, and birth through labor and sorrow.

The voluptuous are conquered by the second He, which is the painful child-bearing of the mother.

The aggressors, in short, are conquered, by the *shin* which is the fire of the Lord, and the equilibrating law of justice.

The princes of perverse spirits are the false gods whom they adore.

Therefore Hell has no other government than the fatal law which punishes perversity, and which corrects errors: for the false gods only exist in the false opinion of their worshippers.

Baal, Balphegor, Moloch, Adra-melech were the idols of the Syrians—soulless idols, now annihilated, whose name alone remains.

The true God has overcome all these demons, as Truth triumphs over Error, which has its past in the opinion of men: and the wars of Michael against Satan are representations of the movement and progress of spirits. The devil is always a god of refuse.

Accredited idolatries were religious in their time.

Superannuated idolatries are superstitions and sacrileges.

The pantheon of phantoms *a la mode* is the heaven of the ignorant. The sewer of phantoms, whose very folly does not wish for anything beyond is Hell. But all this only exists in the imagination of the vulgar. For sages Heaven is the Supreme Reason, and Hell is Folly.

"We use the word *heaven* here in the mystic sense which we give in opposition to the word *hell*.

"To evoke phantoms it suffices to be intoxicated or to become insane. Phantoms accompany intoxication and vertigo.

"The phosphorus of the imagination abandoned to all the caprices of over-excited and diseased nerves, is filled with monsters and absurd visions.

"We also arrive at hallucination by mingling wakefulness with sleep, through the progressive use of stimulants and narcotics; but such actions are crimes against nature.

"Wisdom banishes phantoms and makes us communicate with superior beings by the contemplation of the laws of nature, and the study of the sacred numbers."

Here King Shlomo addresses his son Rehoboam:

"Remember my son Rehoboam that the fear of Adonai is only the beginning of wisdom.

"Keep and preserve those who have not intelligence in the fear of Adonai who will give and preserve to thee my crown.

"But learn to triumph over thine own fear through wisdom, and spirits will descend from heaven to serve thee.

"I, Solomon, thy father king of Israel and of Palmyra, I have again sought and obtained for my share the holy Hochmah, which is the wisdom of Adonai.

"And I became king of spirits as well in heaven as on earth, master of the inhabitants of the air and of the living souls of the sea, because I possessed the key of the occult doors of light.

"I have accomplished great things through the virtue of the *shêm-hamphorash* and through the thirty-two ways of Jezirah.

"Number, weight and measure determine the form of things: substance is one and God creates it eternally.

"Happy are those who know the letters and the numbers,

* We must not forget that it is Solomon who speaks.

"Letters are numbers, and numbers are ideas, and ideas forces, and forces the Eloim. The synthesis of the Eloim is the *shem*.

"Shem is one; its columns are two; its power is three; its form is four; its reflection is eight; which multiplied by three gives you the twenty-four thrones of wisdom.

"Upon each throne rests a crown with three *fleurons*; each *fleuron* bears a name; each name is an absolute idea. There are seventy-two names upon the twenty-four crowns of the *shem*.

"Thou shalt write those names upon thirty-six talismans in four series of nine each, according to the number of letters of the *shem*.

"Upon the first series thou shalt engrave the letter Jod, figured by the budding rod of Aaron; upon the second the letter He, figured by the cup of Joseph; upon the third the Vau, figured by the sword of David, my father; and upon the fourth the final He, figured by the golden sickle.

"The thirty-six talismans will be a book which will contain all the secrets of Nature; and by their diverse combinations thou shalt make the genii and angels speak."

Here the fragments of the *clavicule* of Solomon stop.

CHAPTER IV.

THE KABALISTIC DOGMAS.

(Drawn from the Collection of the Kabalists of Pistorius.)

I.

Novem sunt hierarchia.

Nine is the hierarchic number.

We have explained this in the preceding chapter.

II.

Schema misericordiam dicit, sed et iudicium.

The divine name signifies mercy, because it means judgment.

The Infinite exercising its power over the finite, ought necessarily to punish in order to correct, not to avenge itself. The greatness of the sin does not exceed that of the sinner, and if the chastisement was greater than the offense, the punisher, becoming the executioner, would be the real criminal, wholly inexcusable and only deserving an eternal punishment. Unmeasured torture, increased by the infinity of the punishment, would become God. This the ancients figured by Prometheus immortalised by the bites of his vulture, and who was to dethrone Jupiter.

III.

Peccatum Adami fuit truncatio Malchuth, ab arbore sephirotica.

The sin of Adam is Malchuth, fallen from the Sephirothic tree.

In order to have a personal and independent existence man was to detach himself from God. It is what happens in birth. A child who comes into the world is a spirit which detaches itself from the bosom of God to taste the fruit of the tree of knowledge and enjoy liberty. Therefore God gives him a garment of flesh. He is condemned to death by his very birth which is his sin; but through this sin which emancipates him compels God to redeem him, and becomes the conqueror of the true life which does not exist without liberty.

IV.

Cum arbore pascati, Deus creavit seculum.

The tree of sin was the instrument for the creation of the world.

Man's passions urge him to the battle of life; but they would drag him to his ruin if he has not intelligence to conquer and

subjugate them. Thus virtue, which is moral strength, is created in him and temptations are necessary for that purpose; for strength is only developed in proportion to resistance. So, according to the *Sohar*, God, in order to create the Relative made an opening in the Absolute. Time seems a gap in eternity, and the Bible says: "God repented that he had made man." Now repentance follows error; and creation is, so to speak, the sin of God Himself.

V.

Magnus Aquilo fons est animarum.

The North wind is the great fountain of Souls.

Life needs caloric. People emigrate from the North to the South, and inert souls thirst for activity. To find this activity they come into the world. They are cold in their primitive inaction, for their creation is unachieved. Man is to co-operate in his own creation. God begins him, but he himself must put on the finishing touches. If he were neither to be born nor die he would sleep absorbed in God's eternity, and would never conquer his own immortality.

VI.

Celum est Keter.

Heaven is Keter (The Crown).

The Kabalists have no name to designate the Supreme Monarch. They only speak of the Crown which proves the existence of the King, and say here that this Crown is Heaven.

VII.

Anima a tertio lumine ad quartam descendunt. Dies unus. Post mortem noctem subintrant.

Souls of the third light descend even to the fourth. They then raise themselves to the fifth; and this is one day. But when death arrives it is Night.

In God, as in humanity, the number THREE expresses generation, love. It is the third person or divine conception. It is what the Kabalist desires to express by that third Light from which souls descend to reach the fourth, which is the natural and elementary life. From thence they must raise themselves to five, which is the Pentagrammatic Star; the symbol of quintessence, the symbol of the will which directs the elements. Then he compares existence to a day, followed by a night, in order to foreshadow an awakening followed by a new existence.

VIII.

Sex dies Geneseos sunt sex littera Bereschith.

The six days of Genesis are the six letters of the word

B'RASIT.

IX.

Paradisus est arbor Sephiricus. In medio magnus Adam est Tiphereth.

Paradise is the Sephiric tree; the Great Adam who is in the centre is Tiphereth.

X.

Quatuor flumina ex uno fonte. In medio cuius sunt sex et dat decem.

The four rivers of Eden come from one source; in the midst of which there are six, and the whole make ten.

These three articles signify that the story of the Terrestrial Paradise is an allegory. The terrestrial paradise is truth upon earth. The description which the Bible gives of this garden contains the sacred numbers of the Kabala. The story of the creation of the world, which precedes the description of Eden, is less a recital than a symbol expressing the eternal laws of creation whose summary is contained in the six hieroglyphic letters of the word, B'RASIT.

XI.

Factum fatum quia fatum verbum est.
Fact is fate because fate is the utterance.

A supreme Mind directs all and there is no fatality. All that is ought to be; all that comes ought to come. An accomplished fact is irrevocable as destiny, but destiny is the expression of the Supreme Intelligence.

XII.

Portæ jubileum sunt.

Knowledge has fifty doors according to the Kabalists: that is: a general classification in five series of the particular departments of knowledge forming together the general and universal knowledge. When people have gone through all the series they enter into the jubilation of true knowledge represented by the Great Jubilee which takes place every fifty years.

XIII.

Abraham semper vertitur ad Austrum.
Abraham always turns toward the south wind;

That is: toward the wind that brings rain. The doctrines of Abraham, that is to say: the Kabala, are doctrines always fruitful. Israel is the people of true ideas and productive labor. Preserving the store of truth, suffering with admirable patience, laboring with rare sagacity and indefatigable industry, God's people are to achieve the conquest of the world.

XIV.

Per additionem He Abraham genuit.
It is by the addition of *He* that Abraham becomes a father.

Abraham called himself first Abram. The Bible states that God added a *He* to his name in announcing to him that he would be the father of the multitude.

The *He* is the feminine letter of the Divine Tetragram. It represents the Word and its fecundity. It is the hieroglyphic sign of realisation.

The dogma of Abraham is absolute and its principle is essentially a realiser.

The Jews do not dream in religion. They think and their action always tends to multiplication, as well of the family as of the riches which keep the family together and permit it to increase.

XV.

Omnes ante Moysen per unicornem prophetaverunt.
All the prophets who came before Moses swore only by the unicorn.

That is to say: they only saw one side of the truth. The horn in Hebrew symbolism signifies power, and above all the power of thought. The unicorn, a fabulous animal, which has but one horn in the middle of his forehead, is a representation of the ideal. The bull, or cherub, on the contrary is the symbol of force which in reality exists. Hence Zeus-Amun, Osiris, Isis, are represented with two horns in front. Therefore Moses is also represented with two horns, one of which is the trumpet of the Word, and the other the horn of abundance.

XVI.

Mas et femina sunt Tiphereth et Malchuth.
Man and woman constitute the beauty of God and his kingdom.

Beauty reveals God. Nature shows herself to be a daughter of God because she is beautiful. It has been said that the Beautiful is the splendor of the True, and this splendor illumines the world. It is the cause of existence. This Beauty is the

ideal, but this ideal is only true in proportion as it is realised. The divine ideal is like the husband of Nature; it renders her erotic and makes her become a mother.

XVII.

Copula cum Tiphereth et generatio tua benedicitur.
Unite with the supreme beauty and thy progeny will be blessed.

If marriage is holy, posterity will be holy. Children are born vicious because they are conceived in sin. It is necessary to raise up and ennoble love in order to sanctify marriage. If human beings in drawing near to each other yield to an instinct which is common to them and animals, they bring forth animals in the human form. For marriage unites souls, spirits and bodies at the same time, and the children that proceed from it will be blessed.

XVIII.

Demon est Deus inversus.
The Devil is a God overturned.

The devil is only the antithesis of God, and if he could have an actual existence, God certainly would not exist.

"The devil is a liar like his father," Jesus said. Now who is the devil's father? It is Falsehood. The devil denies what God affirms; consequently God denies what the devil dares to affirm. The devil affirms his own existence, and God by always causing good to triumph gives the eternal lie to Satan.

XIX.

Duo erunt unum. Quod intra est fiet extra et nox sicut dies illuminabitur.

Two will only make one. What is within will produce itself without; and Night will be as light as Day.

God and nature, authority and liberty, faith and reason, religion and science, are the eternal principles which nobody has yet succeeded in reconciling. They exist, nevertheless, and since they cannot destroy each other it is very essential that they be reconciled.

The method of reconciliation is to distinguish well and equilibrate the one by the other. Shadow is necessary to Light. Nights mark and measure the days. Let not the woman try to make herself man, and let man never usurp the empire of woman; but let both unite to complete each other. The more the woman remains a woman the more she deserves man's love: the more manly a man is, the more confidence he inspires in woman.

Man is understanding: woman is faith.

Man should leave to woman her mysteries. Woman should leave to man that independence which he loves to sacrifice to her. Let the father never question the rights of the mother in her maternal domain, but let the mother never make an attempt against the paternal sovereignty of man. The more they respect each other the more strictly they will unite. This is the solution of the problem.

XX.

Penitentia non est verbum.
To repent is not the full action.

True penitence consists neither in regrets nor in tears. When we see that we have done wrong it is necessary to turn about immediately and do good. If I have taken the wrong road what is the use of beating my breast and weeping like a child or a coward? I must turn back and run to regain lost time.

XXI.

Excelsi sunt aqua australis et ignis septentrionalis et praefecti eorum.
Sile.

Water is queen in the south and fire in the north. Keep silence about this arcanum.

Let us keep silence because the masters command it. Let

us merely add to their formula these which serve to explain it.
Harmony results from the analogy of contraries.
The king of harmonies is master of Nature.

XXII.

In principio, id est, in Chochmah.

In the beginning; that is to say: through wisdom.

Wisdom is the principle of all that eternally exists: all commences and ends by it, and when the Sacred Scripture speaks of a beginning it signifies the Eternal Wisdom. In the beginning was the Word; that is to say: in the eternal wisdom was the Word. To suppose that God after an eternity of inaction decided to create, is to suppose two enormous absurdities. First, an eternity which ends; second, a God who changes. The word *Bereshith* which commences *Genesis* signifies literally, in the head, or by the head, that is to say: in the thought or through the thought, which in God is eternal wisdom.

XXIII.

Via aternitatis sunt triginta duo.

There are thirty-two paths which lead to the Eternal.

These thirty-two paths are the ten numbers and twenty-two letters.

To the ten numbers absolute ideas are connected, such as unity to being; equilibrium to two; generation to three, etc.

The letters represent the numbers in Hebrew, and the combinations of letters give combinations of numbers and also of ideas which follow with precision the evolutions of numbers. This constitutes Occult Philosophy, an exact science which may be called the arithmetic of the mind.

The occult book which serves for these combinations is the *Tarot*, composed of twenty-two allegorical figures of letters, of numbers, and of four series of ten, bearing the symbols, analogous to the four letters of the divine name; the tetragrammatic *shem*.

These series can each be reduced to nine, since there are in reality but nine figures, and the tenth is the repetition of unity.

Four times nine make thirty-six; the number of the talismans of Solomon, and upon each talisman there were two mysterious names, which give the seventy-two names of the *shem-hamphorash*.

M. de Mirville asks whom can we persuade that the *Tarot* with its pagan figure is the *shem-hamphorash* of the Rabbis. We do not desire to persuade any one that that is the case. We are in a condition to prove it to any one willing to take the trouble to study it with us.

It is true that the pagan Egyptian figures, etc., do not belong to orthodox Hinduism. The *Tarot* existed in India, in Egypt, and even in China, at the same time it was among the Hebrews. The one that has come down to us is the Samaritan *Tarot*. The ideas are Jewish, but the symbols are profane, and come nearer to Egyptian hieroglyphics and the mysteries of India.

XXIV.

Iusti aqua, Deus mare.

The just are the waters; God is the sea.

All waters go to the sea, and all come from it, but all waters are not the sea. Thus spirits come from God and return to God, but they are not God. The universal spirit, the living universe, the idol of pantheism, is not God. The infinite animated by an infinite life reveals God, and is not God. Inasmuch as He is the principle of being and of beings, God cannot be compared either to a being or to any of the beings.

What then is God? He is the incomprehensible without which nothing can be understood. He is the one that faith affirms although unseen, to furnish a basis to knowledge. He is the invisible light of which all visible light is the shadow. He is what human genius dreams eternally while feeling himself to be but the dream of his dream. Man makes God in his own image and in his own likeness, and cries out: "It is thus God made me!" It is thus God made himself a man. It is thus man makes himself God. Let us seek God in humanity and we shall find humanity in God.

XXV.

Angeli apparentiarum sunt volatiles celi et animantia.

The birds of the sky and animals of the earth are angels of the exterior form.

Animals are innocent and live a fatal life. They are the slaves of exterior and inferior nature, as angels are servants of the divine and superior nature. They bear the analytic figures of the thought which is synthesised in man. They represent the specific forces of Nature. They came into the world before man to announce to the world the approaching advent of man, and are the auxiliaries of his body as the angels in heaven are the auxiliaries of his soul. What is above is like that which is below, and what is below is like that which is above. Series distributes harmony, and harmony results from the analogy of contraries.

XXVI.

Littera nominis sunt Danielis regna.

The letters of the Tetragram are the kingdoms of Daniel.

The animals of Ezekiel represent celestial forces, and those of Daniel represent the powers of the earth. There are four of them according to the number of the elements and of the cardinal points. The Eden of Moses, a circular garden divided in four by four rivers which ran from a central source; the circular plain of Ezekiel (*circumdūxit me in gyro*) vivified by the four winds, and the ocean of Daniel whose circular horizon is divided by four animals, are symbols analogous to each other, and are contained in the four hieroglyphic letters which compose the name of Jehovah.

XXVII.

Angelus sex alas habens non transformatur.

The angel who has six wings is never transformed.

The spirit which is perfectly equilibrated no longer changes. The symbolic heavens are three in number; the divine heaven, the philosophic heaven and the natural heaven. The wings of true contemplation, those of enlightened mind, and those of science conformable to being; these are the six wings that give stability to spirits and prevent them from being transformed.

XXVIII.

Littera sunt hieroglyphicae in omnibus.

The sacred letters are complete hieroglyphs which express all ideas;

So that through the combination of these letters which are numbers we obtain combinations of ideas always new and rigorously exact as the operations of arithmetic, which is the greatest marvel and supreme power of Kabalistic knowledge.

XXIX.

Abconde faciem tuam et ora.

Vail your face in order to pray.

This is the custom of the Jews; who, in order to pray with more collectedness, wrap their heads in a vail, which they call *thalith*. This vail is originally from Egypt and assimilates that of Isis. It signifies that holy things ought to be concealed from

the profane, and that each owes an account of the secret thoughts of his heart to God alone.

XXX.

Nulla res spiritualis descendit sine indumenta
The spirit never descends without garments.

The garments of the spirit accord with the intermediate state through which it passes. As the lightness or weight of bodies causes them to ascend or descend, so the spirit clothes itself to descend and divests itself to ascend. We would not know how to live in water, and spirits freed from their terrestrial bodies, would not know how to live in our atmosphere, as we have said and repeated elsewhere.

XXXI.

Extrinsicus timor est inferior amore sed intrinsicus superior.
Exteriorly, fear is inferior to love, but interiorly love is inferior to fear.

There are two fears, interested fear and disinterested fear, the fear of punishment and that of evil. Now the fear of evil being the love of justice wholly, pure and disinterested, is nobler than the interested love of those who only do good for the sake of reward.

XXXII.

Nasus discernit proprietates.
The nose discerns properties.

In the symbolism of the *Sohar*, the divine forbearance is represented by the length of the nose given to the allegorical image of God. Humanity, on the contrary, is represented with a short nose, because it understands little and is easily irritated. In common speech to have a good nose signifies to possess acuteness in judgment and tact in the conduct of life. The sense of smell in the dog is a kind of divination. To have presentiments is, as it were, to scent.

XXXIII.

Anima bona, anima nova filia orientis.
A good soul is a new soul the daughter of the East.

There are two kinds of goodness, the original which is innocence: and the acquired which is virtue. The new soul, daughter of the East, is pure as the dawn of day, but it must pass through the ordeal where its whiteness will tarnish: then it will have to purify itself by sacrifice. Will all this come to pass in one or several incarnations? It is difficult to know. We have said why successive incarnations seem to us impossible: let us add that Kabalists of the first order have never admitted them. Instead of reincarnation they admit the embryonic condition, that is to say: the intimate union of two souls—the one deceased, the other still living on earth; the one that is dead still having duties to fulfill on earth and doing them through the intermediary of the living. In this way individualities remain intact and Elias, without ceasing to be Elias, can live again in John the Baptist. Thus Moses and Elias appear on Mount Tabor as assessors of Jesus Christ; but to say that Jesus was a reincarnation of Moses would be to annihilate the individuality of either Moses or Jesus.

XXXIV.

Anima plena superiori conjungitur
A soul to become perfect is joined to a superior.

Souls unite through thought and love, without taking an account of space. From sun to sun, from universe to universe, they not only can correspond but render themselves present to each other. It is thus, according to the Rabbis, that the two phenomena of the embryonic condition, and of the pro-

tectorate, take place. We have told what they understand by the embryonic condition. The protectorate is the assistance of a freed soul which aids a suffering soul: the assumption of a militant spirit through a glorious and triumphant spirit. In other words, the assistance of a saint who appoints himself the guardian angel of a just person. These hypotheses are consoling and beautiful. This is all we can say about them. They are deduced from the dogma of the solidarity of souls, resulting from their creation and their collective existence.

XXXV.

Post deos rex verus regnabit super terram.
When there shall be no more false gods, a true king will reign on earth.

Idolatry is the worship of arbitrary despotism, and the kings of this world are made in the image of the gods that the earth worships. A god who punishes finite beings infinitely after having created them frail, and having imposed upon them a law which conflicts with all the inclinations of their nature, without even promulgating this law clearly to all—this god is authority for all the barbarities of autocrats. When men conceive a just God they will have equitable kings. Beliefs make public opinion, and public opinion consecrates arbitrary powers. The divine right of Louis XI. was very nearly related to the God of Dominic and Pius V. It is to the God of Fenelon and of Saint Vincent de Paul that we owe modern philanthropy and civilisation. When man progresses, his ideal of God advances. When he rises, that becomes greater. Then the ideal the world makes for itself reacts on the world. The radiance of human thought fixing itself upon the divine objective is nothing but a mirror. This reflection of the ideal world becomes the light of the real world. Customs are formed by beliefs and politics result from customs.

XXXVI.

Linea viridis gyrat universa.
The green line encircles all things.

The Kabalists in their pentacles represent the divine crown by a green line which surrounds other figures. Green is the alliance of the two principal colors of the prism: yellow and blue, figures of the Eloim or great powers, which are summed up and united in God.

XXXVII.

Amen est influxus numerationum.
Amen is the influence of numbers.

The word *amen* which terminates prayers is an affirmation of the spirit, and an adhesion of the heart. It is essential then in order that the word may not be a blasphemy, that the prayer be reasonable. This word is like a mental signature. By this word the believer affirms and makes himself in the resemblance of his prayer. *Amen* is the acceptance of an open account between God and man. Woe to him who reckons badly, for he will be treated as a forger. To say *amen* after having formulated error, is to devote oneself to falsehood personified in Satan. To say *amen* after having formulated the truth is to make an alliance with God.

If it should be absolutely insisted upon that in some way or other a positive knowledge should be attained of that which Philosophy can only express negatively, as the denial of the Will, there would be nothing for it but to refer to that state which all those who have attained to complete denial of the will have experienced, and which has been variously denoted by the names ecstasy, rapture, illumination, union with God, and so forth; a state, however, which cannot properly be called knowledge, because it has not the form of subject and object, and is, moreover, only attainable in one's own experience and cannot be further communicated.—*Schopenhauer*.

THE PLATONIC DOCTRINE OF IDEAS, ETC.

A DISSERTATION.

BY THOMAS TAYLOR.

[Prefixed to his version of Proklos' *Commentary on Euklides*, London, 1792.]

SECTION I.

The Platonic doctrine of Ideas has been in all ages the derision of the vulgar and the admiration of the wise. Indeed, if we consider that ideas are the most sublime objects of speculation, and that their nature is no less bright in itself than difficult to investigate, this opposition in the conduct of mankind will be natural and necessary; for, from our connection with a material nature, our intellectual eye, previous to the irradiations of science, is as ill adapted to objects the most splendid of all, "as the eyes of bats to the light of day." And yet, as I presume it will appear from the following discourse, unless the existence of these lucid beings is admitted, there can be no such thing as Science; nor indeed any genuine knowledge at all. Hence, an enquiry concerning their nature and reality is highly proper, as an introduction to the ensuing *Commentaries*, in which they are considered as the stable pillars of all truth, and the prolific principles of the universe.

But previous to this enquiry it is proper to observe, that Platō was not the inventor, though he was a strenuous assertor, of ideas; for, in the *Sophistes* he affirms that ideas were the discovery of men who excelled in wisdom and piety, and who contended for an invisible Essence. Diogenes Laertios, indeed, asserts that Platō received the doctrine of Ideas from Epicharmos. But Epicharmos was not their inventor, because Pythagoras, and others of still higher antiquity, were well acquainted with ideas; so that it may be affirmed, with much greater truth, that Platō was instructed in their nature by Philolaos, his preceptor and the disciple of Pythagoras. For Pythagoras, after his mysterious manner, signified ideas by numbers. But prior to Pythagoras Orpheus was an assertor of ideas and called Zeus, or the Demiurgos of the world, "the Idea of all things." And, according to Syrianos, the mundane sphere, celebrated by Empedoklēs, is no other than the Ideal World; so that the doctrine of Ideas is as ancient as that of Wisdom itself.

1. But to begin with our enquiry. In the first place, without universals there can be no science; for the flowing and perishing nature of particulars is perfectly foreign from that stability and duration which are requisite to objects of invariable truth. Neither is it possible that infinite individuals can exist without the subsistence of one cause endued with infinite power; for all multitude must necessarily originate from One, and must resemble its cause in as great a degree of perfection as its nature can admit—by a diffused infinity shadowing forth that infinite power which subsists in indivisible union. Hence, if this be the case, and if infinite men, horses and a multitude of other univocals, are produced in an infinite time, a unity of infinite power must be the source of each, according to which they are generated in a terminated manner to infinity in the universe. Again, all animals are transmuted from that which is in capacity (*i. e.* seed) into energy. But if this be true, it is requisite there should be some animal in the universe, subsisting in ever-vital energy, which may call forth that which is concealed in dormant capacity into perfect actuality. Thirdly, the celestial orbs would not perpetually revolve in the same spaces and after the same manner, unless one and the same universal number, or idea, ruled in each. So likewise, there is a natural number in every animal; or those of the same species would not always (when perfect) be distinguished with the same invariable organs; nor would they be subject to

puberty and old age at the same time, unless they were detained by the same measure of Nature. Besides, the participation of universals is evident in every sensible object. Thus, the rational nature is united with every individual man. Thus, animality subsists in a lion and a horse, in a man and a dog. And thus the pentad, or number five, is participated in the five fingers, and the duad in the nostrils, eyes, hands and feet. But since these do not subsist without a cause, but are perfected by certain determinate natures, it is necessary there should be an universal animal in the whole of Nature, separate from sensibles, by means of which this sensible animal is generated. And that there should subsist in nature a pentad, through which the hands are always adorned with that number of extremities; and a duad, from which the two eyes and nostrils are derived. But if Nature does not possess these numbers from herself, as she is not the first cause of all, but derives them from another cause in the same manner as Matter from nature, it is necessary there should be universals and numbers prior to Nature, subsisting in far greater purity and perfection.

2. Again, we may demonstrate the existence of ideas as follows; If the Deity, in fabricating the universe, operated essentially—and there is no other way in which we can conceive him to operate—he must fabricate the universe an image of himself. But if this be the case he contains in himself, in the manner of an exemplar, the causes of the universe; and these causes are no other than ideas. Besides, this consideration is not to be omitted, that the perfect must necessarily antecede and preside over the imperfect; unity over multitude; the impartible over the partible; and that which is perpetually the same over that which admits of variation and change. From whence it may be inferred that things do not originate from baser natures, but that their gradual processions end in these; and that they begin from the most perfect, best, and most beautiful natures. But let us pursue this reasoning more minutely, as it affords the strongest arguments for the existence of ideas.

When the Deity fabricated the various species of animals, and bestowed on them the different senses, it was doubtless with a view to the benefit of their possessors; as he foresaw that without these the animal could neither provide for its own support, nor defend itself from surrounding dangers. But may we not enquire from whence this previous perception originated? For it is not to be supposed that he first made animals destitute of senses, and then, being admonished by their sudden destruction, afterward assigned them to their nature. Shall we say this foreknowledge was the result of a reasoning process? But then, we again ask, what were the principles of this ratiocination? For if they originated from other reasonings it is necessary, at length, to arrive at something prior to these discursive operations on which they ultimately depend; since all reasoning must be founded on indemonstrable principles. Was sense, then, or intellect the principle of this previous perception? But sense, in the present instance, had not then a being, for it could not exist prior to the animal nature. It was, therefore, intellect. But if intellect be the repository of certain propositions, and the conclusion be science, it must follow that there could not then be a consultation of anything sensible. For the principle and the conclusion must both depend on something intelligible. Besides, may we not ask how such a habit of thought arose before the existence of a sensible nature? It is absurd in the extreme, to say: from chance; and to resolve it into a sudden volition of the Deity is an explanation that may indeed satisfy vulgar minds, but can by no means quiet the restless spirit of philosophical investigation; since, to suppose the cause of the universe actuated by sudden volitions, is to place him on a level with the vilest na-

tures, and subject him to the irrational impulse of the brute. Hence we infer that the formation of animals, and by the same arguments, of the world, was not the result of any reasoning process. For, indeed, argument, and foreknowledge cannot with propriety be attributed to the Deity; but when they are ascribed to him we must consider it as nothing more than an indication of constituting particulars in a manner somewhat similar to the providence of a wise man in inferior concerns. For, in subordinate natures, whose operations cannot take effect prior to enquiry, reason is necessary on account of the inferiority of that power which precedes the reasoning energy. In like manner foreknowledge is necessary, because a power is wanting to its possessor, which might render him superior to its use. For foreknowledge is directed to this end, that one particular circumstance may take place in preference to another. But if it be requisite that every energy in the Deity should be void of defect, and if it is not lawful that anything should be present with him which is not total and universal, it is necessary that all things should be contained in everything essential to the nature of the Deity. Hence, since even futurity is with him present, there is nothing in him posterior; but what is present in him becomes posterior by its participation in another. If, then, futurity be present with the Deity, it is necessary it should be so present as if foreknown in a posterior nature; *i. e.*, in such a manner that nothing may be wanting to any being, and so that everything may be complete.

Besides, reasoning cannot by any means belong to an eternal essence like the Deity; for if this be admitted, he must be forgetful of his former operations. And if, in consequence of reasoning, he produces more perfect natures afterward, his works could not be perfectly beautiful before; but if they were beautiful before, they must be coëxistent with their cause, *i. e.*, they must be eternally beautiful, antecedent to the reasoning energy. Again, if we suppose the Supreme Intellect, the Demiurgos of the world, to operate by enquiry, his energy could not be spontaneous, and truly his own; but his essence would be similar to that of the artificer, who does not derive his productions from himself, but procures them as something adventitious, by learning and enquiry. But if the universe was not formed by deliberation, it must be coëxistent with its cause, and reside in his essence; for if it be not coëxistent there must have been some particular time in which its Artificer determined on its production; and this determination must have been the result of a reasoning process concluding that it would not be good to produce it before that particular time—from whence, by the way, we infer the eternity of the world. And if the universe be coëxistent with its Author, it must perpetually emanate from his nature and be dependent on it, like the shadow on its forming substance. But in this case its archetype must be contained in the essence of its author: for every cause is that primarily which its effect is secondarily. And hence we infer, that if the sensible universe be replete with forms of every kind, the exemplars of those forms must subsist in immaterial perfection in the Artificer of the world.

If this sensible world then be formed according to the exemplar of that which is intelligible, may we not say with the great Plotinos, that it is requisite the universal animal should there primarily subsist in perfect vital energy, containing all things in its omniform essence? "Hence the heavens are there a divine animal, replete with ideal stars. Earth too does not there subsist solitary, but is much more vital than this corporeal earth, for it is full of intellectual life. The sea is also there, and all water subsisting in life, and an ever-abiding stream. For how is it possible that anything not vital can be the progeny of life itself? He, therefore, who

enquires from whence animals originate in the intelligible world, might as well enquire from whence all life, and soul, and universal intellect, arose. For here there is nothing indigent or defective, but everything is perfect and exuberant. Here they all flow from one fountain, not as from a certain spirit, or heat, but as if from an universal quality, possessing and preserving in itself all qualities, such as sweetness, accompanied with fragrance of smell, the vigor of wine, and the strength of all juices, bright colors, and whatever is perceived by the taste."—(*Ennead VI.*, lib. vii.)

3. Such, then, are the arguments which the Platonic philosophy affords in defense of ideas—the existence of which was so evident to Platô that, in the *Sophistes*, he compares those who oppose the friends of ideas to the Giants of old, warring as it were on celestial souls, and such as are engaged in sublime investigations. Let us now consider to what universals these lucid beings are confined; since, according to the Pythagoreans and Platonists, there are not ideas of all universal conceptions. "For in the first place," says Syrianos,* "there are no ideas of things evil and base, because these subsist in nature rather by a privation and absence of ideas. And on this account they are said to exist contrary to nature. Nor secondly, of negations, for these are destructive of the bound and limitation which are attributed to everything from the unifying and comprehending nature of ideas; and hence, separation is rather the result of material infinity than of that which is formal or ideal. Nor again, are there any ideas of things which at different times receive a variety of conditions; for these participate of transmutation from a movable cause, but not from the immovable and stable illustration of ideas. Moreover, there are no ideas of parts, such as the hand, head, fingers, and the like, for the causes of things existing entire produce whole species and forms, and are not divided about the parts of these, like the reasons of nature.

"But neither did these wise men place in Intellect the determinate causes of accidents in bodies, such as sweetness and whiteness; for they considered that natural reasons were sufficient for the production of accidents. Nor again, of composites, as of a wise man. For, since ideas are simple, they preside over the simple essence of everything. But the composition and division of things is the business of our intellect; ideas at the same time, and that intellection which is coördinate to ideas, being exempt from all these, on account of transcendent simplicity. Neither, therefore, must we establish ideas of things generated from dissimilars, such as mules; nor of fruit produced by engrafting from different trees—for all these have a posterior and adventitious generation, and are not the work of Nature alone, nor of Nature proceeding according to her own reasons, but as it were compelled to labor contrary to her own determinations. Hence, it is manifest that all art which imitates nature, and alone ministers to the use of the mortal life, is separated from ideal cause. But neither are the works which, depending on the purpose of the soul, are perfected by a concourse of many causes, and which we are accustomed to call the operations of fortune, to be conjoined with an ideal cause. For things which are there perfected are eternal, and subsist perpetually the same, free from the nature of contingent events. It remains, therefore, that ideas must be confined to universal and perfect essences, and to whatever confers to their natural subsistence; as for instance, to man, and everything perfective of man, such as wisdom and virtue: for, as ideas are the generative and energetic causes of the perfection of everything, they distribute being and perfection to essences, and convert them to the inexhaustible plenitude of their own omniform natures."

* In his invaluable Commentary, on the 2d, 12th and 13th books of the *Metaphysics* of Aristotélès.

4. But let us now consider the nature of numbers; for as every form is a number, according to the Pythagoreans, a speculation of this kind must afford no small light to the arduous investigation of ideas. Will it not, therefore, be proper in the first place to enquire, with the great Plotinos,* whether multitude is not a departure and distance from *one*, so that infinity itself is a separation from unity in the extreme, because it is no other than innumerable multitude; that on this account it becomes evil; and that we contract a similar nature when, departing from intellectual unity, we are divided by sensible multitude. For a being then properly becomes many when no longer able to remain collected in itself, the same; it is diffused abroad, and thus, being dispersed, is variously extended; so that when, by diffusion, it is absolutely deprived of unity, it becomes perfect multitude, destitute of that universal cement which unites one part with another. But whenever the conciliating one is present, then that which was scattered and diffused, becoming permanent by its bounding power, passes into magnitude. But if any one should deny the subsistence of unity, asserting that one is nowhere to be found, which is not some particular one—and should hence affirm that what is called one abstractedly is only a certain affection of the soul toward any being—we ask: what prohibits the appellation of *essence* from being nothing more than an affection of the soul, and consequently the existence of *being*, a delusion? For we predicate unity of particulars with as great propriety as being. I am well aware that philosophers of the present day will answer that we have an evident proof of the reality of being from its agitating the soul, and becoming apparent in the phantasy; to which we reply that in like manner the soul is agitated, and the imagination influenced about the *one*. For every individual as much excites the perception of one as of being.

Besides, it is necessary to enquire whether we behold this passion and conception of the soul as one or multitude. And again, when we say not one, we do not then possess one from the thing itself; for we say that one is not contained in that individual. And hence we must possess one in our own nature, and this must reside in the soul, separate from that which is denominated some particular one. But here it may be objected, that the one we possess is received from externals, and is nothing more than a conception of the mind, produced by the thing itself. For, it will be said, that as multitude is nothing besides a number of individuals which are called many, so one is nothing besides one thing; and is formed by thought separating that one particular from others. To this we reply as follows: How can it be consonant to reason to suppose that the conception of *one* arises from the sensation of some one particular subject? For one particular man who is discerned by sense, is by no means the same with one itself,—since, if this were the case, thought could never predicate one of that which is not a man. Besides, as cogitation, on beholding the different positions of things, affirms that this is here or there, so when it perceives an individual it pronounces one; for that faculty is not vain, nor does it assert one of a nonentity. Nor must we think it predicates one, because this individual is different from another; for when cogitation affirms such a thing is this, and not another, it declares in the meantime that the other is *one*. Likewise when it affirms that anything is this *alone*, it then declares that what is alone is one; wherefore it predicates one, prior to alone. Besides, if there be multitude, it is necessary that one should antecede; since when it predicates *many* it pronounces more than one. And when it affirms that an army contains a multitude of men, it conceives the soldiers reduced to one order.

For thought indeed does not permit multitude to remain

perfect multitude, destitute of the conciliating power of unity, in which very circumstance the subsistence of one is evinced; for acutely and swiftly perceiving the one which results from order, it reduces the nature of the many into one. Moreover, we affirm that a house and an army are each one, but that a house is more than an army on account of the continuity of its parts. If, therefore, one is contained more in that which is continued than that which is discrete, and still more in what is perfectly indivisible, it is evident that *the One* is a certain nature, and has a real being. For it is impossible that the more and the less should take place among things which have no substance. If then it be not possible to understand anything without one or two, or some other number, it is by no means proper to deny existence to that without which we cannot comprehend the existence or properties of any being, but it is requisite that nature should antecede all discourse and intelligence, which is everywhere necessary to their existence.

Again, if unity has no real subsistence, and is nothing more than a name or conception of the mind, it may be destroyed without the destruction of its subject. The unity, therefore, of a house may be taken away, without [causing] the ruin of a house; but if a house is nothing more than certain materials, reduced into one form, this is impossible. And, on the contrary, the alteration of that subject, of which unity is predicated, can make no real alteration in unity (on this hypothesis) any more than the death of a man can affect his name. When, therefore, a body, of which *one* was predicated, is divided into a multitude of parts, there is no real alteration made in the unity of the body, because unity is nothing more than a name.

It was in consequence of this reasoning, and perceiving that unity was participated by every being, that the Pythagoreans placed a superessential One at the top of the universe, intelligibly abstracted from all beings in simplicity and excellence of nature. For they considered that unless there was a self-subsisting One in all things, there could neither be universals nor particulars. Not the first, because they are by nature *one* and *many*. But it is requisite that the one itself should preside over that which is not one alone. Nor again, the second, because they are many and one,—*i. e.*, they participate more of multitude than unity, and their nature is determined more by the *many* than the *one*. And because of things in participation, unless an unparticipated one is added, there can be no cause of union to beings; in the same manner as the cause of essence to beings is taken away by those who deny that being itself is the principle of all essence. For as *the good* itself is the one principle of good to the universe, and is nothing besides good; and as a self-motive nature, which is nothing besides self-motion, is the cause of motion to all things,—so all things proceed from Being itself, and all united natures receive their union from *the One*, abstracted from all things.

Hence, such is the absolute dominion of unity, that continued quantities would have no existence without its participations; for when they are divided, so far as they lose unity, they change their being into some other form. Hence, the bodies of plants or animals, which are each of them one, when they form unity, and are dissipated into multitude, immediately lose the essence they formerly possessed and become something else; which new state they likewise possess so far as they are one. Add too, that health then flourishes in the corporeal frame when the body is conciliated into one; then beauty flourishes when the power of one connects the numbers into proportion and consent, and then virtue reigns in the soul when the soul is reduced into one similitude with that which is divine.

5. But let us now investigate the nature of numbers. Num-

* *Ennead*, VI., lib. vi.

ber, according to the Pythagoreans, originates from unity and the indefinite duad; the first having the relation of Form, and the second that of Matter, to all the orders of numbers. But they likewise divided number into two kinds, essential and monadic. The essential number they considered as first subsisting in the Intelligible World, together with Being, and from thence distributed into all the various gradations of forms. But the monadic, or that which is composed from certain units, they justly considered as nothing more than the image of essential number. And with respect to the numbers which the human soul participates, these from its imperfect condition have a middle subsistence, *i. e.* they exist in a vital, gnostic, and speculative, but not in an operative manner. Hence, when receiving one thing with another, all affirm that they are two, as a dog and a man; or when we compute more than two, as ten, and say that there is a dekad of men, this number is not essential to the two or ten individuals, nor is it to be conceived as subsisting in sensible natures, but it is purely quantity. But when we distribute this ten into units we produce the principle of quantity, and generate a subject in opinion,* capable of participating the essential dekad of our soul.

But when considering man in himself, we affirm that he is a certain number, as the duad, composed of universal and rational, we do not observe one mode in this predication; but so far, as by a discursive operation of the soul, we numerate, we effect a particular quantum; but so far as the subjects are two, and at the same time both one—since one fills the essence of both, and in both unity is contained—we pronounce another, and an essential number. And this duad is not of a posterior origin, nor alone signifies a certain quantity, external to the subject, but a duad subsisting in the essence of man, and containing his nature. For here we do not produce a number by a discursive operation, while we pursue essential natures. But when we number any ten things, which are not connected by a conciliating unity, like a choir or an army—then this duad, which we predicate of the ten particulars, subsists alone in our numerating soul, which renders the ten individuals in opinion a definite quantum. But in a choir, or an army, essential number is participated exclusive of that which subsists in our soul. And if it be enquired how number subsists in the human soul, we must say that the soul, by her self-moving energies, procreates number while she numerates, and by this energy causes the existence of quantity; in the same manner as in walking we produce a certain motion. Thus, monadic number, or a collection of units of various kinds, subsists in opinion in a manner corresponding to that of geometrical figures; and by this means participates the essential number of the soul. For as a triangular figure in the phantasy is the recipient of a triangular dature, or of triangle itself—so every three unites in opinion to receive the essential triad of the soul, and by this means form a definite quantum.

(To be concluded.)

* In giving monadic number a subsistence in opinion, I have followed the distribution of Proklos, and I think not without sufficient reason. For since monadic numbers are more immaterial than geometrical lines and figures, they must have a more immaterial subsistence. But as they are correspondent to Matter they cannot reside in the essential reasons of the soul; nor can they subsist in the phantasy, because they are superior to geometrical figures. It remains, therefore, that we must place them between cogitation and the phantasy; and this middle situation is that of opinion. For cogitation, which is defined in the *Sophistes* to be an inward discourse without voice, is an energy of the rational soul, extending itself from propositions to conclusions. And, according to Plato in the same place, opinion is the silent affirmation or negation of thought (*διὰ νοῦν*). Hence, says he, "opinion is the conclusion of cogitation; but imagination, the mutual mixture of sense and opinion." So that opinion may with great propriety be said to contain monadic number, to which it bears the proportion of Matter. And hence the reason is obvious, why the Pythagoreans called the duad, *opinion*.

IAMBlichOS: ON THE MYSTERIES.

A NEW TRANSLATION, BY ALEXANDER WILDER.

PART III.

THE FACULTY CONCERNING DIVINATION.

I.—In the first place, then, you ask me to explain to you distinctly "what is the operating agency in the prognosticating of the future." The thing however which you stretch out your hands for is impossible to learn immediately. You appear by the purport of your question to think that a matter of foreknowledge is something which pertains to the sphere of transition and something of those things which exist in the world of nature. It is not, however, one of the things belonging to the transition-sphere, nor is there any natural change worked out, nor any ingenious device invented and produced as something useful for the common purposes of life; nor finally, is it the doing of man, but divine and supernatural being sent to us from the heaven above, uncreated and eternal, and takes the lead by virtue of its inherent genius.

SOURCE OF DIVINATION.

The surest remedy for all such doubts, therefore, is this: to know the origin of divination; as that it does not proceed from bodies, nor from the conditions incident to bodies, nor from a certain physical constitution, nor from faculties incident to the physical constitution, nor from any preparing of the individual, or endowments which may be possessed; nor on the other hand, however, from a certain technic in connection with any part externally acquired of what is learned in life, its whole validity pertains to the gods and is manifested from the gods; it is the sequence of divine rites or symbols, and is accompanied by divine sights and intuitive conceptions. All other things are subject as instruments to the gift of foreknowledge transmitted from the gods; such as pertain to our soul and body, and such as exist in the nature of every thing, or such as are contained in the individual constitution of each. There are those, likewise, which are previously subordinate, as being in the order of material substance, such as places, or other things of like character.

If any one, however, shall disregard the primordial causes, and refer the subject of divination to secondary agencies, proposing such things, as the actions of bodies, the changes of the emotive nature, or certain other activities, or the energies of human life, or moral or physical reasons, and should really think that he has thereby set forth the actual fact; or, if he shall reason upon the correspondences of these to each other as actual causes, and suppose that he can explain the whole fact concerning it, he will go entirely wrong. On the other hand, the one right goal, the one origin in respect to the whole, is in no case to derive the oracle of the future without good reason from sources which have no foreknowledge in themselves; but to contemplate from those gods who hold in themselves the determination of all events, the divination portioned out over the whole world and over all the natures distributed therein. Such a cause is primal, and by far the most common. It contains within itself first of all, those things which it gives to those who share its benefits, and especially imparts truth which is essential to the technic of divining; and likewise prejudges the essence and cause of future events from which from necessity the occurrences of foreknowledge incessantly proceed. Let this, therefore, be the source in common in regard to everything of divination, from which it is permitted to find out by superior illumination, every form of it. We will now reach out to those things, confining ourselves to the questions which you have proposed.

DECEPTIVE DREAMS.

II.—In regard to the technic of divination in sleep, you say these words: "Often while we are asleep we obtain a perception through dreams of things to come. We are not in a tumultuous ecstasy, for the body lies tranquil; yet we are not vividly conscious of these things, as when the case is otherwise." It is usual, then, for these things of which you speak to occur in dreams of human origin, in those set in action from the soul, or by some of the thoughts in us, or by discourse, or such as arise from phantasies, or certain daily cares. These, indeed, are sometimes true and sometimes false; sometimes they hit upon actual facts, but many times they are wide of the mark.

DREAMS THAT ARE OF DIVINE ORIGIN.

The dreams, however, which are called God-sent, do not originate in this way of which you speak; but either when sleep is leaving us and we are just beginning to awake, it is permitted to hear a brief utterance indicating things about to be done; or the voices are heard during the period between waking and complete repose, or when we have become entirely awake. Sometimes also an unseen and unbodied spirit comes round the recumbent individuals in a circle, so as not to be present to the sight, but to come into consciousness by the other associate senses and results; making a rustling noise when entering, and diffusing itself about in every direction without any feeling of contact, and accomplishing wonderful results in the way of deliverance from the passions both of soul and body. Sometimes, however, a light beaming forth, bright and gentle, the sight of the eyes is restrained and remains so, when before that they had been wide open. But the other senses continue watchful, and in some way are conscious of the light in which the gods are becoming visible; and the individuals hear what they say and know by diligent attention what they are doing. More perfectly, however, is this witnessed when the sight beholds, and the captivated mind understands, what is doing, and the action of the beholders is in full co-operation.

These, therefore, being so many and so different, are like no dreams usually occurring to human beings. On the other hand the restraining of the sight, the catalepsy resembling a lethargy, the condition between sleep and waking, the short time awake, the entire wakefulness, are all of them divine and suitable for the entertaining of the gods as guests; and indeed, are sent from the gods themselves and in such ways precede a part of the divine manifestations.

CAUTIONS AGAINST MISTAKE.

Take away then from the dreams inspired from the gods, in which divination most especially is the qualification of "slumbering" in whatever manner, and also "not being conscious" on the part of those to whom the manifestations are made. By no means generally is the presence of the gods manifest in a degree inferior to the condition when we are becoming wide awake. On the other hand, if we ought to tell the truth, it is of necessity more exact and distinct, and creates a more perfect consciousness. Some, however, who do not know these proofs of dreams which are oracular, and imagining them in some way common with those of purely human origin, rarely and by chance ever fall upon any prognostication of the future, and hence naturally are in a hurry to question how far dreams contain truth. Indeed, this appears to me to disturb you, from not seeing their true indexes. It is necessary for you, having assigned due importance to these elements of the genuine meaning of dreams to comprehend the whole argument in respect to the technic of divination in sleep.

TWOFOOLD LIFE OF THE SOUL.

III. The Sages declare as follows: The Soul has a double life, the one being in association with the body, and the other separate from everything corporeal. During the present time we when awake have experience of the life, which for the most part has a common relation with the body, except perhaps if we are separated from it altogether by pure mental exercises of the higher intellect and the understanding. But when we are asleep we are set completely free, as from certain fetters upon us, and live the life which is separated from the every-day world. Hence, therefore, whether this form of life is spiritual or divine, both being the same quality, or each is distinct by itself, it rouses itself in us and operates in the manner natural to it.

HOW THE SOUL DIVINES.

Whereas, then, the Mind has the vision of the things which are, and the Soul includes within itself the interior reasons of every thing in the created universe, it accordingly by virtue of the cause which includes the things consequent upon it, knows the coming events beforehand in the reasons which precede them. It also divines even more perfectly than in this way, when it unites the distinct qualities of life and spiritual energy with the complete entireties from which they were formerly separated. It is then supplied with the requisite knowledge from those entireties, so that it gets an idea to a very great extent, of whatever is occurring over the world. But when it is indeed at one with the gods through such disengaged energy, it receives itself on this very instant, the truest abundance of intellections (intuitive concepts), from which it gives forth the true oracular response of the divine dreams, and enuntiates the most genuine principles.

If, on the other hand, the Soul should interblend its spiritual and divine part with the superior natures, then its phantasms will be of a purer character, either in truth of the gods, or of beings in themselves incorporeal,—or so to say, of the intellections which operate together to the true understanding in respect to matters of intellection. But if it goes with the apparent reasons of the various occurrences to the gods who are their causes, it receives an additional power from them, and a superior ken which grasps the things that have been and those that will be; a general view is had of all time, and it beholds the works occurring in Time, and takes part in their order, oversight and proper restoration. It heals sick bodies, and arranges happily things that are discordant and out of order among mankind. It also often transmits the discoveries of the arts, the distributions of rights, and the institutions of customs. Thus at the Temple of Asklepios, diseases are relieved by divine dreams; and through the agency of visible manifestations by night, the technic of healing was constituted from dreams at the holy shrines. The entire camp of Alexander, when in immediate danger of being destroyed in the night, was saved by Dionysos, who appeared in a dream and showed a way of deliverance from irreparable calamities. Aphytis (in Thrakē) when besieged by Lysander the [Spartan] chief, was saved by dreams sent from Amun. He withdrew his forces from the place in the shortest time and raised the siege without delay.

Why, indeed, is it necessary to indicate one by one the matters constantly occurring every day, and exhibiting an energy superior to speech? The things, therefore, which have been said concerning the divine oracles in sleep are enough, namely:—what it is, how it occurs, and what use it affords to mankind.

EVIDENCES OF DIVINE OPERATIONS.

IV. You say, moreover: "Many when in a state of enthe-

asm and divine transport will forecast the future. At one time they will be so wide awake as to act with the physical sensibility intact; but at another, they will not be conscious, or at least not so vividly conscious as at the former time." I desire therefore, right here, to indicate to you the evidences in these things by which to know who are genuinely under the direction of the gods. They are those who have either yielded their whole life, as a vehicle or instrument of the inspiring gods; or they exchange the human for the divine life; or they employ their own life together with the divinity. They do not act from sense-perception, nor are they wakeful to such a degree as those just sound from sleep with their senses acute, nor do they attain the knowledge of the future, nor are they acted upon as those who operate from natural impulse. On the other hand, they do not comprehend their own selves, either as they were before or in any other way; nor, in short, do they reflect their own intelligence from themselves, nor bring forward any superior knowledge which is their own.

INSENSIBILITY TO FIRE, WOUNDS, ETC.

The chief evidence of this is the following: By virtue of the divine inspiration, many are not burned when exposed to fire, nor does the fire touch them. Many, who have been burned do not perceive it, because they are not living at the time the life of a physical being. Others pierced with weapons do not feel it; and others struck on the shoulders with axes, or their arms cut with daggers, are not conscious.

Their activities, likewise, are by no means such as are common to all. To those divinely influenced, inaccessible places become accessible; they are thrown into the fire, they pass through fire, and go over rivers, like the priestess in Kastibala (in Kappadokia). It is manifest from these things that they who are entheast are not conscious in regard to themselves, and that they neither live the life common to men nor that of the animal, so far as relates to sense or natural impulse; but that they receive another more divine life, by which they are animated and by which they are completely pervaded.

FORMS OF ENTHEASM.

V. There are therefore many forms of divine possession. The divine influence acts in many ways; on which account there are many different tokens of it. On the one hand, the gods differ by whom we are inspired, and give forth a different influence; or on the other hand, the character of the divine transports is changed, and there is another form of inspiration communicated. Either God possesses us, or we ourselves become entirely God's, or else we possess the energy common to him. Sometimes indeed we share the innermost power of Divinity; sometimes on the contrary, only the intermediate, and sometimes the first. Sometimes, indeed, there exists a bare participation; sometimes, again, a full partnership; and finally sometimes, these divine influxes are united. Either the soul enjoys them alone, or has them in concert with the body, or the whole of the living individual, all parts alike, receives them.

For these reasons, the signs denoting those inspired become diversified: the movements of the body and of certain parts, its perfect quietude, the ranks and dances harmoniously arranged, and the elegant voices,—or the reverse of all these. Nay, even the body seems increased in height, or expanded in size, or is raised on high and borne in the air; or occurrences of a contrary character are manifest in regard to it. There may also be observed a smoothness of voice according to magnitude or many distinctions, with intervals of silence and also anomalies. Again they are sometimes stretched and relaxed according to the rules of music, and again in a different way.

THE THEURGIC VISION.

VI. The greatest manifestation of all is the following: He who performs the chants to bring down the divinity, discerns a spirit descending and insinuating itself into him, also its character and quality, and is mystically pervaded and governed by it. Its form of fire, however, is seen by the individual himself prior to receiving it; and indeed, sometimes, when the divinity is coming or going, it becomes visible to all who are looking on. From this view, also, that which is most genuine and most powerful about him, as well as most perfectly arranged, in regard to which thing she should be true, and which imparts certain power, or perfects the rites with the adepts (*ἐπιστήμονες*), becomes known. Those, however, who, in the absence of these sacred exhibitions, effect the conjuring of the spirits in some occult way, proceed as in darkness and have no knowledge of what they are doing, beyond very small indications which appear by means of the body of the entheast and others which are distinctly to be seen; and they are totally unknowing in regard to everything of divine inspiration which is hidden in the invisible.

But I will return again to the point from which I have wandered. If the presence of the gods, an arcane figure of fire and light from without, come upon the individual under possession, fill him completely, take the absolute mastery, and close round him on all sides, so that he can put forth no energy of his own, what sensibility, or comprehension, or effort of mind that shall be of himself, may he have who receives the divine fire? Or what human impulse may then insinuate itself into him, or what receiving may take place after the manner of men, of emotion or rapture, or digression of the imagination, or anything else of that kind, such as many are apt to conjecture? Let such then be the divine proofs of the genuine enthusiasm, which any one keeping in mind will not miss the right intellection in regard to it.

HOW TO KNOW ENTHEASM.

VII.—It is not enough indeed to be only instructed in these matters, nor will any one who is skilled in these things alone become perfect in the superior divine knowledge. On the other hand it behooves to know both what Entheasm is and how it originates. It is falsely conjectured therefore to be an ardent zeal of the reasoning faculty together with an inspiration by demons. The human understanding however is not affected if it is thus controlled; not from demons, but from the divinities, comes inspiration. But it is by no means in this case altogether an ecstasy; on the other hand it is an exaltation and removal to the superior condition; whereas mental observation and ecstasy indicate an overturning to the worse. Hence, whoever exhibits the latter phenomena may speak indeed concerning occurrences to entheastic individuals, and yet not teach what is of superior importance. But this is to be under complete control by the divinities, to which there afterward follows the ecstatic condition.

VATICINATION ENTIRELY A DIVINE MATTER.

One may not, therefore, justly suppose the entheastic condition to be of the soul and of certain of the faculties in it, or of the interior mind, or of the energies, or of any bodily weakness, or without this, nor that it may so occur and be a natural condition. Divine inspiration is by no means a human attainment, nor does it have its origin in the human organism and faculties. These, on the other hand, are placed as a foundation, and the divinity uses them as instruments. He accomplishes the whole matter of divination through himself; and being entirely separate from things foreign to his nature, he operates by himself without the action either of the soul or

body. Hence, divinations are effected without falsehood, being rightly performed in the manner as I relate. But when the Soul begins the work beforehand, or is acted upon between-whiles, or is combined with the body, and interrupts the divine harmony, the vaticinations become confused and false, and the entheastic condition is neither genuine nor legitimate.

VIII.—Suppose then that genuine divination was a setting free of the divine from the other soul, a separating or a certain expanding of the interior intellect; or an ardor and expanding of energy or emotion, or an acuteness and vehement action of the reasoning faculty, or an exhilaration of the interior intellect. In that case, all such things being evolved from our soul, it might with good reason be taken for granted that the divine possession was an outcome or condition of soul.

If, however, the body by reason of certain temperaments, whether melancholic or some other; or to speak more particularly, on account of a hot or cold or flexible disposition, or some particular form of these, or in a word the mingling or tempering of these, or the breathing, or more or less of these, is to be set down as the cause of entheastic ecstasy, the bodily affection may be the cause of the aberration. It may be excited in that case by physical disturbances.

If, however, the origin is from both body and soul in that these are joined to each other as one, such a disturbance will be common to the entire living being. On the contrary the enthusiasm is neither a product of the body nor of the soul, nor of both together. These have not in them any cause of the divine aberration, nor is it in the order of things that superior effects are evolved from inferior causes.

CAUSES OF THE ENTHEASTIC CONDITION.

It is proper, nevertheless, to ascertain the causes of the divine frenzy. These are the luminous emanations coming from the divinities, the inspirations entering from them, and the entire mastery which they exercise, embracing everything in us, but banishing in every respect our own mental effort and activity. It is characterised by sentences which are beyond the understanding of those who speak them; but it is said that they utter them with a frenzied mouth, being wholly under the control and entirely given up to the energy of the dominant Intelligence. Divine possession of every description is of this kind and produced from such causes; so that it is by impression and not with precision that we speak in regard to it.

ENTHUSIASM ARTIFICALLY PRODUCED.

IX.—What you say in regard to these things is as follows: "Certain ecstasies become excited with enthusiastic frenzy when they hear cymbals, or drums, or a peculiar melody; as for example, those engaged in celebrating the Korybantic rites, those who participate in the Sabazian orgies, and those who take part in the worship of the Mother." It is necessary, therefore, to set forth the causes of these things, how they happen, and what consideration the rites should receive.

The several propositions,—that music is therefore disturbing and exciting to the emotive nature,—that the music of the flutes (clarionets) creates or heals the affections of any aberration, and changes the tempers and conditions of the body,—that by certain choral songs the Bacchic frenzy is excited and by others the Bacchic orgies are hushed; how the differences of these are closely related to such of the several conditions of the soul,—of what kind are the melodies of Olympus, and such things as are mentioned of the same sort,—all appear to me to have been recounted in disapproval of the enthusiastic condition. They are solely in the order of physical nature and humanity, the results of our technic, but there is nothing whatever in them divine that manifests itself.

Let us, therefore, rather say this, that musical sounds and choric songs are properly sacred to the gods; and there is a suitable relationship between them according to their several orders and powers, and the several revolutions of the universe itself, and the harmonic sounds proceeding from those revolutions. According as such affinities of the choric songs are produced, so is their presence. There is not any obstructing medium; so whatever has a chance likeness to them immediately participates of them. Immediately, likewise, it receives a perfect divine inspiration (*κατοχή*), and a fullness of the superior essence of power. It is not that the body and soul are in each other and are alike affected by the choric songs, but inasmuch as the inspiration (*ἐκπνοή*) of the gods is not disjoined from the divine harmony, but at home with it from the first, it is shared by it in due proportion. It is, however, also aroused and held back, according to each order of divinities. But by no means must we call it a taking away of anything, a purification or a healing medicine. It is not produced in us originally through any disease, or superfluity, or excrescence; but the entire source and outcoming of it are providentially established from above.

Again, it is not proper to say that the Soul originally was constituted from harmony and rhythm. In this case entheasm is kindred to the soul alone. It is better therefore to return this denial to it: that the soul before yielding herself to the body, heard the divine harmony; and therefore after she came into the body, and heard such choric songs as retain the divine traces of harmony, she gave these a hearty welcome, and by means of them called back to memory the divine harmony, is drawn, and becomes closely united to it and receives of it as much as is possible. We may therefore, as a common thing, explain the origin of the divine technic of vaticination in this way.

X.—Let us then introduce the particular reasoning in regard to it, not saying this: that Nature leads everything to its own; for entheasm is not a work of Nature. Nor do we assert that the temperature of the surrounding air creates a different temperature in the body of those divinely possessed; for inspiration, being the work of divinity, is not changed by bodily powers or temperatures. Nor do we say that inspiration of the divinity is to be attributed to affections or events; for the gifts of the gods' own energy to human beings is beyond the impulse of emotion and superior to all influence of change.

Since, however, the power of the Korybantes is in a manner protective and relating to initiations; and that of Sabazios prepares suitable rites for the Bacchic orgies, the purifications of souls, and releasing from old judicial informations, their inspirations (*ἐκπνοαί*) are on this account entirely different from each other.

THE WORSHIPPERS OF THE MOTHER.

You seem, however, to think that those inspired by the Mother of the Gods are males; so you call them (those who take part in the worship of the Mother), (*μητροκόροντες*). It is not the truth. The principal worshippers of the Mother are women; but a few only are males, and such are the more delicate. This enthusiasm, however, has a power both life-imparting and completing to maturity, and so differs very greatly from every other form of religious frenzy.

Going on, therefore, in this manner to the point, that which remains of the present discourse—and properly distinguishing the inspirations of the Nymphs or of Pan, and their other differences, according to the powers of the gods, we will divide them according to their own peculiarities. We will likewise point out why they sally out and remain in the mountains, why some of them appear bound, and why they are

placated by victims. We shall ascribe all these things, likewise, to divine causes, as they have the full authority among themselves; but we shall not say that a certain accumulated superfluity of body or soul requires to be purged away, or that the periodic returns of the seasons are the causes of similar affections, nor do we say that the receiving again of the like and the removing of the unlike will prove a remedy for excess of this kind. Such things are all to be set down in the category of corporeal, and are entirely distinct from a divine and spiritual life. Each, however, happens, on that account, as is natural, to accomplish the operations pertaining to itself; so that the inspirations (*πνεύματα*) from the gods are set into action and excite the men to the Bacchic frenzy, and put aside every other human and natural activity. We must not compare their operations to those which occur in the usual way; but it is proper to refer them solely to divine causes in every way different and anterior. One power of divine possession is of such a character, and takes place in this manner.

SCHOOL OF PHILOSOPHY IN PHILADELPHIA, PA.

The following report of one of Dr. Garretson's valuable lectures we take from the *Philadelphia Record* of December 24th, 1883. We are much pleased to learn that it is proposed to establish a regular school of Philosophy in Philadelphia. The project deserves the hearty sympathy and support of the cultured people of that city, and should not be allowed to slumber. We wish the movement unbounded success. A better leader than Dr. Garretson it would be difficult to find. He is an eloquent speaker, and a scholar of fine attainments:

The long, narrow lecture room of the Hospital of Oral Surgery, at Tenth and Arch streets, was densely crowded last Tuesday evening by an audience gathered to hear the regular weekly philosophical lecture by Dr. James E. Garretson. The subject of his discourse was Individuality; and the premise was taken that it should prove impossible to demonstrate the continuance of a personality after the dematerialisation, commonly called *death*, that then there was not the slightest occasion to attempt any enquiry as to the existence of a God, seeing that in the Agnostic system, a consideration of which had just been completed, every want with which the five senses of organic life are related was to be found fully met.

Starting with this basis as the framework of his theme, the lecturer proceeded for over an hour. Speaking of individuality, Dr. Garretson said: "An unknowable, demonstrated to exist through the positivistic process of exclusion, leads, as attempt was made to prove by means of many experiments and illustrations, to the recognition of a sixth sense, which sense was pronounced '*individuality*, the something which continues to know itself through every change of the body'; and also that 'inference was left to be drawn that mode of motion depended on relation of a moved thing with a mover.' These things being comprehended," said the lecturer, "everything else is found divested of confusion"—a fact that is unquestionably true.

Among the experiments designed to exhibit that individuality is not the same as the corporeal body the doctor offered in illustration a pigeon, from the skull of which had been removed that substance of the brain which in previous lectures had been demonstrated to be the special instrument and residence of individuality. "The result here," as the lecturer explained, "is of the most interesting character. The bird lives, seems indeed about as vital as ever, but, outside of the performance of the functions of ordinary bodily life, it shows not the slightest consciousness. Placed in any certain position it remains without moving for an indefinite time. It seeks neither food nor drink, but if particles are placed far enough back in the throat to come within grasp of the functional muscles, such particles are swallowed. Thrown in the air and forward the wings flutter, but the bird will go into a fire or against the wall, as one or the other of these might happen to be in the way. In short, it is plainly evident that an intelligent directing agent is wanting. It seems undeniable that there is a spiritual body and that there is a material body. What I have shown," continued the lecturer, "is only what every one may find out for himself by analysing the meaning of dreams. Dreams are typical

and explanatory of the resurrection. The bird is illustrative of the separability of what we are wrong in esteeming oneness. Here we have one part of a pigeon, simply however, a part composed of matter. The other part, better expressed the true pigeon, is at this moment possessed of that exact meaning which is possessed by the individuality of a man when he finds fresh materialisation by means of a dream, or when that body of him known by acquaintances is put into a grave and covered over to rot. To put a man into a hole in the ground is not to bury him a whit more than if it had been a suit of his discarded clothes that had been thrown in."

Speaking of his Philosophical Course, after the lecture, Dr. Garretson said: "Philadelphia is not a whit behind Boston in her desire for mental pabulum, and a School of Philosophy in our city would be an imposing monument to the man who would build and endow it; and to do both would cost comparatively little money. Here, at my lectures, certainly somewhat to the surprise of many, I always have a crowded house, and night after night almost as many people are turned away for want of room as get seats, and I have never seen as many people in Concord's celebrated School of Philosophy as come here to these lectures. It would cost but little to start such a school here; at Concord they have bare walls, plain wooden chairs, kerosene lamps, a bust of Sokrates, a bust of Emerson, a rough hemlock table—and that is all."

Dr. Garretson suggested that if the newspapers would direct attention to the matter it would be seen that Philadelphia will disprove Boston's assertion that brains are at the Hub only, and that it is the only American centre of intellect and mental culture.

"A school of philosophy," said Dr. Garretson, "means education applied to the relation of means and ends. To quote from Aristotle, you might put it after this manner: 'A wise man does out of understanding of the law what an ignorant one does out of fear of it.' The proposition of the school is instruction on foundational things; in a word, true and full study of the meaning of things."

THE AMERICAN AKADEMÊ.

The sixth stated monthly meeting of the Akadêmê was held at the residence of Dr. Jones, Jacksonville, Ill., on Tuesday evening, January 15th, 1884, the President in the chair. Nine new members were elected.

The following letter was read:

"Allow me to thank you for the courtesy and time devoted to a stranger in the answer—to-day received, to my recent letter of enquiry concerning the Akadêmê. Were you to devote an equal amount of time to each of your one hundred and more members who are doubtless more deserving of it than I, you would have little left to devote to philosophy.

"When, however, we consider that *true philosophy* is but the intellectual crown of the DIVINE HUMANITY, resting on the pedestal of true and universal brotherhood; *readiness* to help and enlighten all true seekers after God becomes *true worship*. I am in fullest sympathy with the spirit, aims and methods of the Akadêmê; and shall not only watch its progress with deep interest, but hold myself in readiness to second and assist its work whenever and however I may.

"Brotherhood or fellowship among such is more honorable than 'star or garter,' or any decoration of King or State, for herein I see the royal blood of the kings and queens of Humanity; though its patent has often been, and often is, even now, poverty, martyrdom, disgrace and denunciation.

"In the cycle of time Philosophy again occupies the ascendent, and every thoughtful mind sees the dawn of a new era. We hail the dawn, and as in olden time, bow with our faces to the East where rises the 'King of Day,' as truly on the intellectual horizon.

"May I be allowed to suggest the names of three suitable ladies for membership?

"As in the old record women were first at the sepulcher; so are they often yet readiest to roll away the stone of indifference or superstition from the Holies in the temple, built without human hands, 'without the sound of axe or hammer,' and so call down as of old, celestial fire, on the altar of the human soul."

The Secretary read the poem *Rabia*, translated and versified in 1844, delineating the experiences of a Sufi in the spiritual life.

Rev. Dr. Sutherland, of Jacksonville, then read a paper on *Metaphysics*.

An animated discourse followed, and the paper was referred to the Executive Committee, who agreed to ask its insertion in THE PLATONIST.

The next meeting will be held on February 19th.