

The Platonist.

"Platonism is immortal because its principles are immortal in the Human Intellect and Heart." The Esoteric doctrine of all religions and philosophies is identical.

COMMENTARY OF PROKLOS ON THE FIRST ALKIBIADES OF PLATON.

Translated from the Original Greek.

As therefore there are different properties (attributes) of different gods, some are demiurgic (artificers) of wholes and hypostatic of the form of beings, and their ornament; others are the suppliers of life, and generative of its various species. Some preserve the immutable order, and guard the indissoluble connection, of things; others, who are allotted a different power, preserve all things by their beneficent energies. Thus in like manner every erotic order is the cause to all things of conversion to divine beauty,—leading back, conjoining, and establishing all secondary natures in the beautiful; replenishing things posterior from thence, and irradiating all things proceeding from thence, with the gifts of its divine light. On this account one of the discourses in the Symposium calls Love a great dæmon, because Love first demonstrates in itself a power of this kind, and is the medium between the object of desire and the desiderative nature, and is the cause of the conversion of subsequent to prior natures. The whole erotic series, therefore, being estab-

lished in the vestibule of the principle of beauty, calls upward all things to this principle, and forms a mediate progression between the object of Love and the natures which are recalled by Love. Hence it pre-establishes in itself the exemplar of the whole dæmonian order, obtaining the same mediate situation among the gods as dæmons between divine and mortal natures. Since therefore according to this characteristic (attribute) the whole erotic series subsists in the gods, we must understand its unical and occult summit as inefably established in the primal orders of the gods, and conjoined with the first and intelligible beauty, apart from all beings; its medial procession we must apprehend as shining forth perfectly among the supermundane deities, showing itself intellectually in the first rank, allotted a leading form in the second rank, and in the end of the whole order posited absolutely above all mundane things; its third progression we must consider as multifariously distributed about the world, producing many orders and powers from itself, and distributing gifts of this kind to the different parts of the universe. But after the unific and primary principle of Love, and the tripartite and perfected essence flowing from thence, a various multitude of loves shines forth from which the choirs of angels are filled with Love; and the herds of dæmons are conjoined through a participation of this divinity, by those gods who are recalled to intelligible beauty. Moreover, the army of heroes, and likewise dæmons and angels, are agitated about the participating of the Beautiful with divine bacchanalian fury. And finally all things are excited, revive and flourish through the influx of the Beautiful.

But the souls of such men as receive an inspiration of this kind, and through an intimacy with the God are moved about beauty, descend into the realm of genera-

tion for the purpose of benefiting more imperfect souls, and providing for those natures which need salvation. The gods indeed, and the attendants of the gods, retaining their own characteristic habits, benefit all secondary natures and convert them to themselves; and the souls of men who descend into the realm of generation for the sake of others imitate the beneficent providence of the gods. As therefore souls established according to some other deity descend with purity into the region of mortality, and benefit souls which revolve in it; some benefiting more imperfect souls by prophesy, others by mystic ceremonies, and others by divine medicinal skill—so likewise souls which select an erotic life are moved about the divinity who presides over beautiful natures for the purpose of caring for well-born souls. And from apparent (sensuous) beauty they are led back to divine beauty, and together with themselves elevate those who are the objects of their care to this primal beauty. And this divine Love there, i. e. in the intelligible sphere, primarily works; for he unites himself to the object of love, extends to it the participations of his power, and inserts in all things one bond and one indissoluble friendship with each other, and with the Beautiful itself. Souls therefore which are dominated by love, and are inspired by it, in consequence of using an undefiled vehicle are led from apparent to intelligible beauty, and make this the end of their energy. Likewise, enkindling a light in more imperfect souls, they also lead these back to a divine nature, and are divinely agitated in conjunction with them about the fountain of total beauty. As to the souls that through an evil education fall from the intelligible region but have an erotic nature,—these embrace the images of beautiful things through their ignorance of true beauty, and are vehemently distracted by the beauty of material and divisible things, and greatly admire these

because they are ignorant of the true nature and object of the passion which they experience. Hence they abandon everything divine, and are borne into impiety and material darkness, by the force of this passion. They appear indeed (to themselves) to hasten to a union with the Beautiful itself in the same manner as truly erotic souls, but instead of attaining this union, of which they really know nothing, they are carried into a dissipated condition of life, and to the sea of diversity. Moreover, instead of true and genuine beauty, they are conjoined with the base itself, and material privation of form. For in what place is it possible for material natures to separate from each other; or, where can sensuous (phenomenal) beauty, which is pure and genuine, be found, since it is mingled with matter and full of inherent deformity?

[*To be Continued.*]

IAMBlichOS: ON THE MYSTERIES.

A NEW TRANSLATION BY ALEXANDER WILDER.

PART VI.

CONCERNING BODIES PURE AND IMPURE.

I. It is now time, however, for me to pass on to the question which you next propose: "Why is it essential," as you express it, "that the epoptes shall not come in contact with anything dead, and yet that the charms to assure the presence of the gods are rendered effective by means of numerous dead animals?" We will, therefore, in order to reconcile these things, again enquire into this conflict that seems to exist; for there is by no means any opposition at all in the case, but they only appear to be opposed. For if the masters of the Rites commanded that the same individuals should both keep away from dead bodies and touch them, this would be a thing contrary to itself. But if they admonish to

keep away from some which are unconsecrated, to take hold freely of others which have been consecrated, there is no contradiction in this.

But further still, it is not lawful to touch human bodies after the soul has left them: for a certain trace, appearance or manifestation of the divine life is quenched at death. The other animals, however, it is not impious to touch when dead, since they did not participate of the diviner life. This abstaining from the touching of dead bodies belongs to the worship of those gods who are pure from everything material; but in the case of the other gods that permeate animals and are intimately joined with them, invocation by means of animals is to be made. According to this principle, therefore, there is no contradiction whatever.

DEFILEMENT FROM DEAD BODIES.

II. This question may also be resolved in another manner. Bodies deprived of life bring a certain defilement to human beings held fast in matter; because that which is no longer alive introduces a taint into a living body, like filth into the clean, and the negative into the positive, and likewise because it produces contamination by there being the power of dying through the natural tendency to take on a worse condition. But the body produces no ill upon a dæmon, he being absolutely incorporeal, and in no respect liable to receive any corrupt influence. On the other hand, he is fated to be superior to the corruptible body, and in no case liable to receive from it into himself any appearance of impairment. This much I say by way of refutation of the contradiction which your question suggests.

DIVINING BY ANIMALS.

III. As, however, we proceed to explain in due course how divination is effected by means of the sacred animals, as for example hawks, we must never as-

sert that the diyine beings are present by the mediumship of bodies which have been brought into such affinity. Neither by division nor proximity, nor by any bond of matter, nor by any relationship whatever between them, are they placed over animals in any respect. But such contact of the oracular senses may be assigned to the dæmons, especially to those that are much distributed; different animals being allotted to different ones and such authority being established through proximity, and they receiving by allotment their peculiar dominion in a manner that is in any way independent or free from the agency of matter. Or, if any one wishes that it shall be so placed, such a vehicle (*ἔδρα*) may be assigned to them, by means of which they are able to hold converse and give responses to men. It is necessary, then, to think that this vehicle is pure from taint of bodies, for no union whatever can take place between purity and its contrary; but there is a reason for it to be joined with human beings by means of the soul of animals. This soul has a nature kindred to mankind through being of the same vital principle, and to dæmons because it has been set free from bodily conditions and so has after a manner a separate existence. As, however, it is intermediate between both, it is subject to the superior, and makes known to those who tarry in the body whatever the Overlord commands. It is likewise for both of them a common bond of union to each other.

IMPERFECTNESS OF SUCH DIVINING.

IV. It is, however, likewise necessary to bear in mind that the soul that makes use of such modes of divining, not only becomes an acceptor of the oracle, but he also mingles to a considerable degree a certain fatality from itself which is operative by means of the performances to effect its accomplishing. Through a certain necessity from sympathy they are moved together,

they coalesce, and foresee together as one. Such a mode of divination as this, therefore, is entirely distinct from the mode which is true and from the divine beings. It is able to give oracles in relation to trivial and every-day matters—in relation to such as abide in the divided conditions which are borne about the region of transition. They impart motions from themselves in those able to receive them, and create emotional conditions of many kinds in those who are naturally disposed to be affected by the same thing.

Perfect foreknowledge, however, never occurs by means of an emotional condition. For that nature which is immovable above all things, free from matter, and entirely pure, readily apprehends the future; but that one which is blended with the irrationality and darkness of the corporeal and material quality is filled with dense ignorance. Hence it is by no means proper to accept such an artificial method when divining; nor ought we to hold it in any great esteem, nor to trust any one else who makes use of it, as though it had in itself any clear and well-known evidence of truth. This is what we have to say respecting this mode of divining.

IMPRECATIONS.

V. Let us, then, discuss questions of another class, that are in the category of the occult, which as you say contain "violent threats." In regard to the many threats, however, the imprecation is divided into different propositions. For it is a threat "either to break the sky in pieces, or to reveal the Secret Rites of Isis, or to expose to the public gaze the arcana in the inner shrine, or to stop the Sacred Boat, or like Typhon [Seth] to scatter the limbs of Osiris, or do something else of the same character." The men do not, as you suppose make use of this form of speech as threats "to the sun, or the moon, or any of the celestial luminaries." Yet

more dreadful absurdities occur than those of which you complain.

As I said before in these pages, there everywhere is an order of potencies, divisible, without judgement, irrational. It neither makes use of any intelligence of its own, nor discriminates between the truth and the false, the possible or impossible, but receives and obeys law from the outside. Such beings are excited and amazed when threats are suddenly put forth; so that I am of the opinion that it is natural for this order to be led by manifestations, and to influence others by means of terrific and mutable phantasy.

ANOTHER EXPLANATION.

VI. There is however, another explanation, namely:

The officiating priest (*θεουργός*), by the power of the arcane emblems, commands the powers of the Universe, not as a man, nor as one using the faculties of a human soul. On the other hand, as a personage pre-existent in the order of divine beings, he employs threatenings more impressive than any that he could make for himself, not that he himself did what he so emphatically declares, but teaching by such use of words what power he has, how much and how great, through being at one with the divine beings, which power the knowing of the arcane symbols imparted to him.

We may also say this, however, that the Dæmons who are so great, being distributed by divisions as Guardians of the respective departments of the universe, have the charge individually of the part to which they were assigned, and take care over it, so that they do not suffer even a contrary word, but preserve the perpetual continuity of all things unchanged. They maintain this unchangeableness because the immovable Divine Order remains the same. Hence, that in which the dæmons of the air and earth have their existence, the

guardians do not endure to hear threatened.

VII. This matter may also be explained as follows:

Dæmons are entrusted with the guardianship of the Arcane Mysteries, to a superior degree, because the orderly arrangement of the universe is primarily thus maintained. Hence the parts of the universe remain in order because the beneficent power of Osiris remains pure and uncontaminated, and is not intermingled with any contrary vice and disorder. The universal life likewise remains pure and uncorrupted, since the occult life-bringing beauties of the works of Isis do not descend into the phenomenal and visible body. The universe continues motionless and everlasting, because the course of the sun is never stopped. Every thing remains perfect and entire, because the arcana in the inner shrine are not at any time revealed.

In these things, therefore, in which the universe has its safety—I mean in the keeping of the arcana always concealed, and the essence of the godhead undivulged, that it may never chance upon a contrary condition,—this is not tolerable for the dæmons of the earth to hear, by speech, that they exist in another manner or that they are impure, and on this account such a form of words is used to them. No one, however, utters a threat to the divine beings, nor is any such form of imprecation suitable for them.

Hence among the Chaldæans, among whom there is a pure language set apart for the gods alone, a threat is never uttered. The Egyptians however, who have intermingled at the same time the symbolic speech of the gods and dæmonian words, sometimes make use of threats. You have now therefore the answer to your question, concise indeed, but I think fairly clearing up every doubt.

[*To be Continued.*]

THE ELEVENTH BOOK OF THE METAMORPHOSIS OF APULEIUS.

Translated from the original Latin

BY

THOMAS TAYLOR.

INTRODUCTORY NOTE.

And as to the eleventh Book, though the whole of the *Metamorphosis* is replete with elegance and erudition, yet this book excels all the rest, in consequence of containing many important historical particulars, and many which are derived from the arcana of Egyptian philosophy and religion. What he says about his initiation into the Mysteries in particular, is uncommonly interesting and novel.—Taylor.

BEING awakened with a sudden terror about the first watch of the night, I beheld the full orb of the moon shining with excessive brightness, and just then emerging from the waves of the sea. Availing myself, therefore, of the silent secrets of opaque Night, as I was also well assured that the primary Goddess possessed a transcendent majesty, and that human affairs were entirely governed by her providence; and that not only cattle and wild beasts, but likewise things inanimate, were invigorated by the divine power of her light and of her deity; that the bodies likewise which are in the earth, in the heavens, and in the sea, are at one time increased as she increases, and at another time, conformably to her decrements, are diminished;* being well assured of this, I determined to implore the august image of the Goddess then present, Fate being now satiated with my calamities so many and so great, and administering to me the hope of safety, though late.

Having, therefore, immediately shaken off sluggish sleep, I rose promptly and cheerfully, and directly appli-

*That the Moon possesses this power was acknowledged by all antiquity, and is confirmed by daily experience. Hence a certain Greek poet cited by Joan Baptist. Camotius, in his *Commentary in Theophras. Metaphys.* says of the moon, "Increasing you increase, but diminishing you injure all things."

ed myself to purification, by washing with marine water; and having merged my head seven times in the waves, because according to the divine Pythagoras that number is especially adapted to religious purposes,* I joyfully and readily thus supplicated with a weeping countenance the transcendently powerful Goddess: "Queen of heaven, whether thou art pure and nourishing Ceres, the original parent of fruits who, rejoicing for the discovery of thy daughter, didst banish the savage nutriment of the ancient acron, and exhibiting a milder aliment, dost now dwell in the Eleusinian land; or whether thou art celestial Venus who, in the first origin of things, didst associate the different sexes through the intervention of mutual love, and having propagated an eternal progeny from the human race, art now worshipped in Paphos which is washed by the surrounding sea; or whether thou art the sister of Phœbos, who by relieving the pangs of parturient women by lenient remedies, hast delivered into light such a numerous multitude of men, and art now venerated in the illustrious temple of Ephesos; or whether thou art Proserpine, terrific by nocturnal howlings, restraining with a triform face the assaults of spectres, closing the recesses of the earth, wandering through various groves, and propitiated by different modes of worship; with that female light of thine illuminating every city, and with moist fires nourishing the joyful seeds of plants, and through the revolutions of the sun dispensing uncertain light; by whatever name, by whatever rites, and under whatever form† it is lawful to invoke thee, graciously suc-

*For an account of the power and properties of the number seven, according to the Pythagoreans, see Taylor's Theoretic Arithmetic.

†The Moon, being the last of the celestial divinities, receives in herself, according to the Orphic theology, processions from all the orders of Gods superior to, and also contains in herself causally all the divinities inferior to her. Hence, from what is asserted here and further on, this Goddess is celebrated as containing all the female deities, just as Osiris contains all

cour me in this my extreme calamity, support my fallen fortune, and grant me rest and peace, after the endurance of so many cruel misfortunes. Let there have been enough of labors; let there have been enough of dangers, Remove from me the dire form of a quadruped, restore me to the sight of my kindred, restore me to my Lucius, [i. e. to myself]. And if any offended deity oppresses me within exorable cruelty, may it at least be lawful for me to die, if it is not lawful for me to live in my proper shape."

Having after this manner poured forth prayers, accompanied by miserable lamentations, sleep surrounding me again oppressed my pining mind, in the same bed [i. e. on the soft sand.] And scarcely had I closed my eyes, when behold I saw in a dream a divine form emerging from the middle of the sea, and raising a countenance venerable even to the Gods themselves. Afterwards the whole of the most splendid image seemed to stand before me, having gradually shaken off the sea. But I will also endeavor to explain to you its admirable form, if the poverty of human language will but afford me the power of an appropriate narration; or, if the divinity itself of the most luminous form will supply me with a liberal abundance of fluent diction.

those of a male characteristic. In short, according to this theology, each of the Gods is in all, and all are in each, being ineffably united to each other and the highest God, because each being a superessential unity, their conjunction with each other is a union of unities. And hence it is by no means wonderful that each is celebrated as all. But another and a still more appropriate cause may be assigned of the Moon being called by the appellations of so many female deities, which is this, that according to the Orphic theology each of the planets is fixed in a luminous ethereal sphere called an *ολοτης*, or *wholeness*, because it is a part with a *total* subsistence, and is analogous to the sphere of the fixed stars. In consequence of this analogy each of these planetary spheres contains a multitude of Gods, who are the satellites of the leading divinity of the sphere, and subsist conformably to his characteristics. This doctrine which, as I have elsewhere observed, is one of the keys to the mythology and theology of the ancients, is not clearly delivered by any other ancient writer than Proklos, and has not I believe been noticed by any other modern author than myself.

In the first place, then, her long and most copious hairs, being gradually intorted, and promiscuously scattered on her divine neck, were softly defluous. A multiform crown, consisting of various flowers, bound the sublime summit of her head. And in the middle of the crown, just on her forehead, there was a smooth orb resembling a mirror, or rather a white refulgent light, which indicated that she was the moon. Vipers rising up after the manner of furrows, environed the crown on the right hand and on the left, and Cerealian ears of corn were also extended from above. Her garment was of many colours, and woven from the finest flax, and was at one time lucid with a white splendor, at another yellow from the flower of crocus, and at another flaming with a rosy redness. But that which most excessively dazzled my sight was a very black robe, fulgid with a dark splendor, and which, spreading round and passing under her right side, and ascending to her left shoulder, there rose protuberant like the centre of a shield, the dependent part of the robe falling in many folds, and having small knots of fringe, gracefully flowing in its extremities. Glittering stars were dispersed through the embroidered border of the robe, and through the whole of its surface; and the full moon, shining in the middle of the stars, breathed forth flaming fires. Nevertheless, a crown, wholly consisting of flowers and fruits of every kind, adhered with indivisible connection to the border of that conspicuous robe, in all its undulating motions.

What she carried in her hands also consisted of things of a very different nature. For her right hand, indeed, bore a brazen rattle, through the narrow lamina of which bent like a belt, certain rods passing, produced a sharp triple sound, through the vibrating motion of her arm. An oblong vessel, in the shape of a boat, depended from her left hand, on the handle of which, in

that part in which it was conspicuous, an asp raised its erect head and largely swelling neck. And shoes woven from the leaves of the victorious palm tree covered her immortal feet. Such and so great a Goddess, breathing the fragrant odor of the shoots of Arabia the happy, deigned with a divine voice thus to address me: "Behold, Lucius, I, moved by thy prayers, am present with thee; I who am Nature, the parent of things, the queen of all the elements, the primordial progeny of ages, the supreme of divinities, the sovereign of the spirits of the dead, the first of the celestials, and the uniform resemblance of Gods and Goddesses. I, who rule by my nod the luminous summits of the heavens, the salubrious breezes of the sea, and the deplorable silences of the realms beneath; and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites, and a variety of appellations. Hence, the primogenial Phrygians call me Pessinuntica, the mother of the Gods; the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictyma; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient Goddess Ceres. Some also call me Juno, others Bellona, others Hekate, and others Rhamnusia. And those who are illuminated by the incipient rays of that divinity the Sun, when he rises, viz. the Ethiopians, the Aarii, and the Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis. Behold then I, commiserating thy calamities, am present. I am present, favoring and propitious. Dismiss now tears and lamentations, and expell sorrow. Now, through my providence, the salutary day will shine upon thee. Listen, therefore, attentively to these my mandates. The religion which is eternal has consecrated to me the day which will be born from this night; on which day

my priests offer to me the first fruits of navigation, dedicating to me a new ship, when now the winter tempests are mitigated, and the stormy waves of the deep are appeased, and the sea itself has now become navigable. That sacred ceremony you ought to expect, with a mind neither solicitous nor profane.

For the priest, being admonished by me, shall bear a rosy crown in his right hand, adhering to the rattle in the very procinct of the pomp. Without delay, therefore, follow the procession when the crowd is dispersed, confiding in my benevolence. When also you approach the priest, gently pluck the roses as if you intended to kiss his hand, and immediately divest yourself of the hide of that worst of beasts, and which for some time since has been to me detestable. Nor should you fear anything pertaining to my concerns as difficult. For in this very same moment of time in which I come to you, being there also present, I order my priest in a dream to do those things which are to be done hereafter. By my command the thick crowd of people shall afford you room to pass through them. Nor amidst the joyful ceremonies and festive spectacles, shall anyone abhor that deformed figure which you bear; or malignantly accuse you, by putting a sinister construction on the sudden change of your form. Only remember, and always retain it deposited in the penetralia of your mind, that the remaining course of your life must be dedicated to me, even to the boundaries of your last breath. Nor is it unjust that you should owe your whole life to that Goddess by whose assistance you will return to the human form. But you will live happy, you will live glorious, under my protection; and when, having passed through the allotted space of your life, you descend to the realms beneath, there also in the subterranean hemisphere you, dwelling in the Elysian fields, shall frequently adore me whom

you now see, and shall there behold me shining amidst the darkness of Acheron, reigning in the Stygian penetralia, and being propitious to you. Moreover, if you shall be found to deserve the protection of my divinity by sedulous obedience, religious services, and inviolable chastity, you shall know that it is possible for me alone to extend your life beyond the limits appointed to it by your fate."

The venerable oracle being thus finished, the invincible Goddess receded into herself. And without delay I, being liberated from sleep, immediately rose seized with fear and joy, and in an excessive perspiration, and in the highest degree admiring so manifest an appearance of the powerful Goddess, having sprinkled myself with marine dew, and intent on her great commands, I revolved in my mind the order of her mandates. Shortly after, too, the golden sun arose and put to flight the darkness of black night. When, behold, a crowd of people filled all the streets with a religious and perfectly triumphant procession. All things likewise, independent of my peculiar joy, seemed to me to exult with such great hilarity that I might have thought that cattle of every kind, every house, and even the day itself, rejoiced with a serene countenance; for a bright and placid day suddenly succeeded to the frost of the preceding day; so that the tuneful birds also sang sweetly, allured by the tepid heat of the spring, and with bland warbling soothed the mother of the stars, the parent of ages, and the mistress of the whole world. The very trees likewise, both those which were prolific with fruit, and those which were barren, and only afforded a shade, being relaxed by the southern breezes, and delighted with the germination of their leaves, produced through the gentle motion of the branches sweetly whistling sounds. And the sea, the loud crashing noise of its storms being appeased, and

the turbid swelling of its waves having subsided, softly washed the shore. But the heavens, the cloudy darkness being dispersed, were bright with the clear and serene splendor of their own proper light. Behold, then, the preludes of the great pomp gradually proceeded, beautifully adorned, conformably to the votive diligence of every one concerned in the procession. This man, being girded with a belt, represented a soldier; that, being clothed with a short cloak, and carrying cimeters and javelins, was adorned like a hunter. Another, having golden socks on his feet, being clothed with a silken garment and precious female ornaments, and with false hair on his head, assumed the appearance of a woman by his gliding step.

[To be Continued]

HYMNS OF SYNESIOS.

II.

Again the light, again the dawn!
 Again the day shines forth
 After night-roaming darkness:
 Again, my spirit, sing
 In morning hymns the Deity
 Who gave the light to day;
 Who gave to night the stars
 Which round the world rejoice.
Aether ever-fluctuating Hyle covering
 Is enthroned on the summit of fire
 Where the glorious Moon cleaves its outermost orbit.
 Above the eighth circling of revolving star-spheres
 Rolls the starless stream
 Bearing in its bosom capacious
 All their conflicting courses
 Round the mighty Intellect, ruler of all,
 Which covers with its unsullied pinions
 The boundaries of the universe celestial.
Beyond the blessed *Silence* conceals
 The division yet ever indivisible
 Of intellectual and intelligible natures.
 There is one Fount, and one Root
 Shining forth in a triple form of light;

THE PLATONIST.

Where abides the Profundity Paternal
 There likewise is found the glorious Son
 Offspring of his inmost essence,
 And the world-creative Wisdom;
 And of the Holy Spirit shineth forth
 The light which bindeth all in one.
 From one Fountain and one Root
 Comes the abundance of all goods
 And a supersubstantial race
 Generated from fruitful impulses
 And from the blessed spirits of substance eternal
 Shines forth the wondrous lights.
 Whence the mundane choir of spirits immortal
 Sang the glory of the Father
 And the image first begotten
 In celestial strains.
 Near to them, their kindly parents,
 Is the host of ever youthful angels;
 Some in ecstasy contemplate Intellect supreme
 And discern the source of Beauty;
 Others watch the rolling spheres,
 Controlling the depths of the universe,
 Bringing something of supernal order
 To the lowest forms of matter,
 Where Nature much descending
 Generates the host of dæmons,
 Clamorous and of counsels various.
 Whence the heroes, whence the Air
 Which, diffused around the earth,
 Vivifies its parts by forms curiously devised.
 All things by thy counsel are sustained:
 'Thou art the Root of things present, past and future
 Thou art Father, thou art Mother;
 Thou art masculine, thou art feminine:
 Thou art voice, and thou art silence
 Thou art Nature's parental nature
 Thou art O Lord the aeon of aeons,
 So far as it is lawful thee to voice.
 All hail! Root of the Universe;
 All hail! center of all things,
 Unity of numbers immortal
 Of the non-substantial lords.
 All joy, all glory to thee
 As glory is ever to a god!
 Extend propitious, favoring ears
 To the prayer of my song;
 Open to me the light of wisdom.
 Grant to me the glorious happiness

Grant to me the noble boon
 Of a life free from cares mundane:
 Vexed not by poverty's hardships
 Nor troubled by wealth terrene.
 Guard me from disease's ravages
 And of passion's furious onslaught.
 Mind-grieving cares expel from my life
 Lest the wings of the spirit heavily-laden
 Will be weighed downward, to the earth:
 But, grant that, rising on loosened pinion
 I may rejoice amid the arcane rites
 Of thy Son's ineffable service.

PHILOLOGICAL NOTES.

Genesis (γένεσις) is not generation, yet it is a coming out of the eternal into the kosmos and time: a coming from *esse* into *existere*.

Epiphaneia (ἐπιφάνεια) means manifestation: yet to the modern reader, *illumination* by which manifestation occurs is more intelligible.

Nous (νοῦς) is always perplexing to interpret. *Mind* is phren (φρήν) as well as νοῦς: *Intellect* as it once meant would be better. But the word *higher* or *superior* must be used with it in order to get the real sense, now that it is made to mean the understanding.

Episteme (ἐπιστήμη) has suffered terribly at the hands of translators. It is literally *over-standing*: intelligence as contrasted with understanding, the higher knowing.

I am not quite ready to accept Thos. Taylor's explanation that λόγος is the same with Plato as *rational soul*. I may be over-critical but I read διάνοιᾶ and λόγος as synonymous: νοῦς being superior, and closely in affinity with το αγαθον. Thus νοῦς and ἐπιστήμη belong together, and διάνοιᾶ and λόγος: one being the superior apprehending, the other the comprehending—one noetic, and the other phrenic.

A. W.

ETRUSCAN NOTES.

II.

THE FOIANO LIBATION-BOWL AND THE ANCIENT MYSTERIES.

IN THE PLATONIST, January, 1887, the learned Editor has been good enough to insert, through my friend, Dr. Alexander Wilder, some *Etruscan Notes* of mine on divinity-names, and a suggested translation of the Etruscan Inscription on the celebrated Foiano Libation-Bowl found near Clusium. As I have had no opportunity of revising proofs, it is natural that a few clerical errors have crept into the text. Thus, in the Akkadian transcription we must read *Zer, essa, Pul-zur, turrakir*, and *esseb*. Platonists, Theosophists, and Occultists generally may possibly at first sight doubt what connexion these researches have with their studies; but the real links between them are golden, and shine more brightly the further we penetrate into the σηκόσ.* Thus, this inscription is of very singular interest, alike from a historical, linguistic, or occult stand-point, when it is rightly apprehended; but I fear a purely grammatical and linguistic commentary would be too trying for most readers. Meanwhile, I commend the following considerations to the Illuminated.

Platon tells us that there is a Divine-soul of the Moon [*Laws*, x.]; and speaking of "those great Gods, the Sun and the Moon," he says: "Our youth ought to learn about the nature of the Gods in heaven, so far as to be able to offer sacrifices and pray to them in pious language, and not to blaspheme about them." (*Ibid.* vii.) In *The Great Dionysiak Myth*, (cap. VI., sec. II., "*Dionysos at Eleusis*"), I have treated of the Eleusinian Mysteries, mainly in an external mythological aspect, but the reader will find there a very large amount of detail which

*The cave, enclosure or Hall in which the rites of initiation were performed.

he can use according to his liking and ability. And in this connection I would remind him, that candidates for initiation were first purified by an Hydranos (water-priest), and on the second day of the greater Mysteries, were further purified by a baptism in salt water; whilst on the sixth, or most solemn day, Dionysos (the Sun) and the Moon led the Kosmic Dance, (Vide PLATON: *Timaios*),—the Dadouchos (“torch-bearer”) symbolising the former, and the Assistant-at-the-Altar the latter. Now it is not a little remarkable that these two great potencies, the Moon-queen (not the male moon, Lunus) and the Dionysiak Sun of night and the Underworld, together with the water-purification, come before us in the Foiano inscription, short as it is. The Inscription in fact forms a prayer which might well have been uttered by a Mystic at Eleusis; and when the Mystics had become Eopots, they were dismissed with a benediction and the words: *Kόγξ—Ομ—Πάξ*. Now these are evidently sacred and archaic words; and, as I have said elsewhere, much ingenuity has been exercised in attempts to interpret them. But I see no need and no historical justification in going as far as India or Thibet for a key; and, be it as it may, the Akkadian of the Euphrates Valley supplies a remarkable rendering:—

Eleusinian Formula: *Konx — Om — Pax*

Akkadian Translation: *Kun-nikh — Umu — Pakh*

Translation: “End (literally ‘tail’)-of-the-path—the mother, the King.”

It must be remembered that our X and O are not used in Akkadian. *Nikh* also means ‘enclosure,’ *σηκός*. *Umu*=Ama (SERVIUS: *ad Aen.* viii. 314,) a name of the Bona Dea. (Vide Wilder: *The Platonist*, III, 51.) According to many, the Bona Dea was, at least in one phase, Hekate, (MACROBIUS: *Sat.* i. 12), the triple-goddess; (as to the Triple-Goddess, vide R. B. jr., *The Unicorn*, Sec. vi.),—the “Triple Revealer” of the Inscript-

tion. At the end of the path of probation and initiation we find *Aku*=*Umu*, and lastly, the King. Proklos speaks (in *Krat.*) of "the father-begotten Hekate."

I commend the following notes to those who are interested in the Inscription, and in the subject generally. A complete commentary on the text, with full explanation and analysis, would probably occupy too much space; but without some explanation, the principle of translation is not intelligible.

I give therefore, in the first instance, the laws of letter-interchange, as based upon the researches of Prof. Sayce, Dr. Deecke, and other eminent savants. It is not to be understood that the changes and equivalencies here named are either invariable or completely exhaustive. There is no absolute and pedantic uniformity in Nature. Every letter has also its own proper power.

1. AKKADIAN LETTER-CHANGE.

A=*h-a*, *'a*. B=*p*; C=*g, k*. D=*ah, t*. E=*i* (modified). G=*c, k, kh, h*. H=*ah, hi, uh, u, yu*. K=*c, g*. M=*ng* (at times), *v, w*. S=*ts, z*. T=*d, dh*. U=*v, h*. V=*m, w*. Z=*s, ts*. L=*r* (occasionally).

NOTE.—C is generally read K. Q (Hebrew Qoph) is used. X=*ck, x*. F, J, O and Y do not occur.

2. ETRUSCAN LETTER-CHANGE.

A=*au, e*. C=*s, sv, sw, sc, sx, x*. E=*a, i*. V=*u*. Z=*s, st, t*. H=*θ, t, s, z, f, p*. Θ=*t, s, z, d*. I=*e, l* (at times). L=*i* (at times). P=*f, φ, h*. S=*t, θ, g*. T=*θ, h, s, z*. Φ=*p*. X=*c, θ, ck, y*. F=*p, h*. Inter-vocalic *s* at times becomes *z*, and lastly *r* (BUGGE).

NOTE.—B, G, and D, do not occur.

NOTES ON THE INSCRIPTION.

EKU. I have treated of Akkadian moon-names at length in *The Unicorn*, Sec. iv., and in the *Myth of Kirke*, Sec. vi.; to which I refer the student. In Akkadian there is no distinction of gender, which therefore must be ascertained by the context. Thus, NIN (Gk.

Niros) means either 'Lord' or 'Lady' (e. g., Nin-kasi, "Lady-with-the-horned-countenance"); and the Akkadian AKU might and generally does mean Lunus, but here, as is shown by the context, Luna.

Another Etruscan name of the Moon-goddess is KUPRA; she is connected with the Fall-moon, like Kirke, ("the circle" or "circular,"—also a mystic term). The Akkadian connection here is exceedingly interesting. Akkad. GUB (= *Kup*), "to wax" (another moon); RA "to inundate." (The original cuneiform ideograph represents "channels of irrigation"). Hence, the Akkadian GUBBARA (= "the-waxing-one-who-gives-water") = Etruscan KUPRA. The connection between the Moon and water is partly obvious and partly occult. Vide the account in *Pausanias*; III., xxvi., 1, of the shrine of Paphie (= Aphrodite-Nana, Ephesia Polymastos) and the Sun (= Tutu, Samas, Helios), and the Water of the Moon. So an Akkadian *Hymn to the Moon* exclaims:—

"Timely Crescent, mightily horned, Doom-dealer, splendid with orb fulfilled (= GUBBARA-KUPRA)—pouring evermore plenteous streams."

A third great Etruscan moon-name is TIV. In Akkadian we have DIM, "to form," "to make;" DIMIR, (Vide *The Platonist*, January, 1887, p. 49.) 'God,' i. e. 'Maker'; DHIM, 'change' (time); and, according to the laws of letter-change, DIM, = TIM = TIV. and DHIM = DIM = TIV. Hence TIV is the Time-maker, the power which marks the time by changes—the Noon.

"Tenet, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, ferao, sceptro, fulgore, sagitta."

TUTU. The ninth Antediluvian King in the list of Berosos is in Akkadian, U-BARA-TU-TU, (Greek, Ω-ΠΑΡ-ΤΗΣ)=lit. "The-glow-of-the-dying-one" (*Boscawen*.) "The-Glow-of-the-Setting-Sun."—(vide R. B. jr.

The Antediluvian Babylonian Kings, in the *Journal of the American Akademe*, October, 1884.) The copyists

have incorrectly written *Ωτιαρτην* in the *Chaldaika* of Berosos. *Ubara* is 'spark,' and hence "glow," and the cuneiform ideograph shows a picture of the fire-drill sticks; and here, again, be it observed, how the Euphratean form reappears in Italy, for Festus states that the Italian peasants called a *red-nosed* heifer BURRA, and that a red-nosed drunkard was called BURRUS; whilst from Hesychios we learn that amongst the Etruscans the sacred *Kanthar*, or two-handled wine-cup of the Sun-god (Dionysos-Tutu) was called *Βυρρός*. We have here Latin and Greek forms of Etruscan words; BURROS would probably be=an Etruscan PURRU.

TU.=(1) to descend, set (as the Sun), and (2) death; intensive reduplication TUTU, the god of the descent and passage through death into life; in Etruscan, which is very partial to *θ*, Thuthur.

THUTHIALZ. A form such as this might well be thought incomprehensible; but the meaning is very certain, though it may be arrived at in two ways. We may regard, with Canon Taylor, *s* (=z) as the "definite article" in Etruscan, and AL as "child of" ("mother's child" he thinks); or, with Dr. Deecke and Prof. Bugge, we may consider IAL or IALZ as a genitive form, (Deecke compares Et. *larθ-i-al* and *larθ-i-alis*, *daneben larθ-i-alis-a*. ALZ is perhaps a contraction of ALIZA; contractions occur in the Inscriptions.) But in either case the sense is: "The (daughter) of Tutu": and similarly, the Euphratean Kirke is the daughter of Helios. Daughter=successor.

I pause here; for the study though replete with interest, is also severe. We are at the gate of the temple, and may see some gleams of light from the statue. The philosopher Sallustius, friend of the Emperor Julian, very finely observes that "the intention of all mystic ceremonies is to conjoin us with the kosmos of the gods." The Eleusinian Diana is, in fact, a marriage, an occult

and mystical union, a supreme ACT. "In all Mysteries the gods exhibit many forms of themselves," says Proklos. The Setting-sun returns to his Moon-queen as the Kosmic "Dionysos Nebridopeplos, and the Thronismos begins (vide R. B. Jr. *The Great Dionysiak Myth* Vol. 1. 48; II. 19). As Platon says in the *Euthydemos*: "you may not understand what the strangers are doing with you; they are only initiating you into the Mysteries; this answers to the Enthronement, which, if you have ever been initiated, is as you well know, accompanied with dancing and sport." The mystical union of King and Queen is occultly shown in the names Samas (Hebrew Shemesh, 'Sem'), and Aa (Homeric Aia, moon) thus: sAmAs—sAMAs. [vide *sup.* Umu—Oma], read either way.

καὶ τοτ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

ROBT. BROWN, Jun'r., F. S. A.

Barton-on-Humber, Eng.

January, 1887.

A NEW YEAR'S REVERIE.

Ah true, the white translucent pearl doth richly glow upon a slender thread of gold,

And he is wise who threads them well, nor harms the symmetry of each pure lustrous mould:

But he is wiser still who, while the soaring thread untwirls,
Tosses it back into the sky, nor loads it down with pearls.

For pearls are incarnations, tears,
Shadowy realms and human years,
All our mortal wanderings
Through caverns dark and sunless springs;
Hearts that hold their shimm'ring close
Never know of true repose.
Pass through dreamland ever sighing,
Waning, growing, changing,—dying.,
Pearls?—Ah leave them to the sea,
And thread of gold I'll soar with thee.

LOUISE A. OFF.

THE YOGA APHORISMS
OF
PATANJALI.

Translated from the original Sanskrit.

[Reprinted from the *Saddarshana—Chintanika*]*

INTRODUCTION.

The Vedic polity culminated, and the Buddhistic polity originated, in the Yoga system of Patanjali—a system at once practical and philosophical. The Vedic polity is Egotism, Optimism, because it declares the whole universe to be for the gratification of the Aryas, who in remote antiquity joyously and hopefully looked out on nature and ambitiously sought glory; while gradually the community, composed of the Aryanized and genuine aborigines and rationalistic Aryas, developed a polity which emphatically declares that man is one of the creatures in the world, that he ought to eat and live in common with all lower animals. The Buddhistic outlook, as it was formed and expressed in the Middle Ages of Indian history, was gloomy and disappointing. Disgusted with objective nature and his environment, the Arya about 1500 years B. C. began to look in on himself, to contemplate the inner man, and to practice self-abnegation. Sacrifice and Yoga or contemplation are thus opposed to each other.

All religions declare that God is omnipresent. Some mysterious spiritual power pervades the universe. Well—this the Yoga philosophy calls Chaitanya. All religions declare that God is spirit, and is allied to that in man which can commune with Him; yes, that which the Holy Spirit influences—the Holy Spirit or God dwelling in the spirit of man. Well: these the Yoga philosophy characterizes as the Supreme Spirit and the human spirit—the Paramatma and Jivatma.

Is Yoga modern spiritualism? Our reply is—no, no. What is it then? Modern spiritualism imagines strange sights which it dignifies by the name of *phenomena*, and by calling in the aid of the spirits of the dead attempts to explain them. The rhapsodies of girls, whose brains are diseased, have often amused us. But what has astonished us is, that gentlemen of some scientific reputation have lent their aid to the propagation of strange stories. Reader, an Indian Yogi knows for certain that this sort of spiritualism is positive deceit, let American spiritualists write and preach what they like. The spirits of the dead do not visit the living, nor do they concern themselves in our affairs. When the foundations of American and European spiritualism are thus sapped, the superstructure raised by mere rhapsodists is of course demolished. But Indian Yoga speaks of spiritual

*The Introduction and many of the notes have been somewhat abridged but nothing essential has been omitted. This translation is a better and more comprehensive interpretation of Patanjali than the version by Dr. Ballantyne and Govind Shastri Deva. The Introduction and copious notes by the learned Editor are very valuable. It may be noted that the philosophical system of Patanjali is purely theistic and spiritual, and therefore not open to any charge of atheism or materialism.

powers acquired by the Yogis. Yes, it does and does so reasonably. Indian Yoga is occult transcendentalism, which has a history of its own.

At present Yoga is known by name only, except in the presence of some Yogis, who inherit the warmth, the depth, the grasp, and aspirations of the Upanishads.

When the Mohamedans had conquered portions of India, and when the knowledge of Sanskrit reacted on their religious feeling, a sect of thinkers came into existence. These are Suphis* (a corruption of the Greek word "Sophists"). Their utterances are remarkable for their strange and all engrossing devotion, and their self-abnegation. The mere stories of such devotees as Shaikh Farid Shakhar-Ganja have a power of their own. In the course of our interpretation of the Yoga-sutras we will often refer to eminent Acharyas, Buddhists, and Suphis.

The reader has a right to enquire, as to what preparation we have made for interpreting the occult transcendentalism of the Indian Yoga system. Our answer to this query is simple and short. We sit first in the presence of one who knows Indian Yoga, has practiced its principles, and whose spirit is imbued with its realities, and then we note down his utterances. We have travelled throughout India and Ceylon in quest of the knowledge of Yoga, have met with Yogis, have gleaned with care truths from them, have sat at the feet of eminent Buddhists in remote Ceylon, have admired their aspirations, and have obtained some insight into their stand point. We have actually served several eminent Suphis for some time, and obtained glimpses of their doctrines on the bank of the Jamna. We have prostrated ourselves before the Yogis and, by a series of entreaties and humiliations, have succeeded in securing the means of interpreting and explaining the Yoga-Aphorisms of Patanjali. At present we cannot directly mention the name of the Yogi to whom we have referred. When due preparation is made, he will reveal himself.

But for what purpose is all this labor? *Qui bono?* The reply is—*pro bono publico*. Whether we sit down on the bank of the tank in Amritsar, listening to the Sikhs, as they talk gravely of Brahma, or mix with the Palavur Roman Catholic Christians near the cape Comorin, as they speak of the miraculous powers of their saints; whether we see a Moslem saint in one of the hundreds of tombs of Delhi or a mendicant devotee in Madura in the South,—we find that the Indian population has supreme faith in the Yoga philosophy. To inquire into the foundations of this faith, to attempt its analysis, to demonstrate its historical development, and the conditions in which such a faith in Yoga originates—all this by itself is important public service. But when it is stated that Yoga is the foundation of all religious feeling in the world, it must be admitted that the importance of our services is immensely increased.

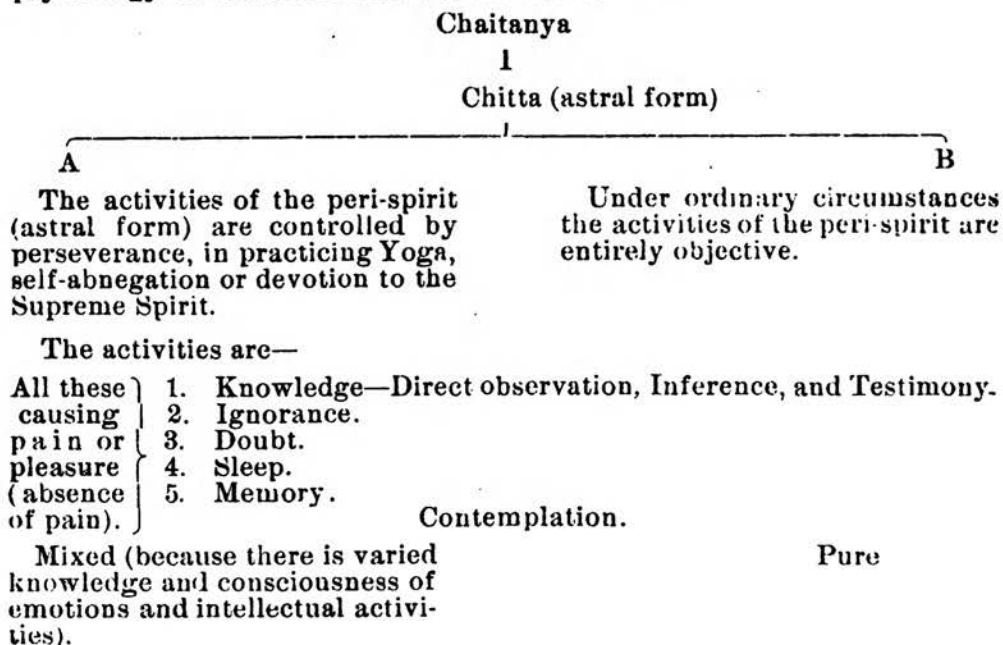
This may be all true, but the question is—is there any truth in Yoga or Indian occult transcendentalism? Yes, there is truth. There is one fact about modern spiritualism that deserves recognition. The mind of man—

*This is an error. Sufism originated long anterior to the Mohamedan invasion of India. It came from the Platonic fount.—*Editor of Platonist.*

when properly worked upon by some influences, whether of its own eternal surroundings or of its own internal upheavings and commotions-grasps some glimpses of facts it ordinarily cannot see. It is the privilege of some to see visions. But in all these cases there are mere glimpses, remote glimmerings, and no positive light. This light, though subtly dim, is the basis of modern spiritualism, and involves a principle—a working of human nature. The case of a Yogi is totally different. He sees what an ordinary mortal cannot see. He possesses superhuman powers. How this is, the following considerations will show. The Yoga system of Patanjali is divided into four books, and consists of 193 individual aphorisms. Its psychology is simple: the spirit of man, when unlocalized and universalized, is identical [in essence] with the Supreme Spirit, which pervades the universe. The human spirit is influenced and ruled by the *Feri-spirit** (*Linga-deha*).

The total separation of the *peri-spirit*, nay, the annihilation of the individual *peri-spirit* is the emancipation of the universal spirit enchained by it. Being unlocalized and universalized, or when *Jivamukta* or *Bhavitatman*, the human spirit has experiences which a Yogi alone knows.

Such a knowledge or rather its sight acts still on the spirit. Contemplation of the spirit is thorough and complete, when the action of this sight is nullified. Then the activities of the *peri-spirit* are completely controlled. To accomplish this end the Yoga-system is designed. The following scheme will throw a considerable light on the methods proposed, and the psychology on which the methods are based:—



*Variously called the astral form or body, soul, *mayavi-rupa*, double, *fetcu*, ethereal body, wraith, spiritual-body, etc.

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| 1. Accomplished by practice. | 2. By devotion to the Supreme Spirit. | 3. By contemplation of universal benevolence or by controlling breaths, by the subjective overpowering the objective. |
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All the following cause distraction of the peri-spirit: sorrow, vexation, agitation, inspiration, expiration,—and are removed when the peri-spirit is pacified.

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|-----------------|-----------------------|--------------|------------------|--------------|
| 1. Bodily pain. | 2. Callous grossness. | 3. Doubt. | 4. Folly. | 5. Laziness. |
| 6. Discontent. | 7. Hallucination. | 8. Ambition. | 9. Irregularity. | |

The fruit of contemplation is:

A sight called the truth pervading knowledge.

- | | |
|--|---|
| 1. With varying intellectual activities. | A sight called the truth pervading sight,
Beyond which is the highest contemplation. |
| 2. With fixed thought. | |

These are the means of universalizing and unlocalizing the spirit, and nullifying the power of the astral form. This is all explained in the second book. But the difficult processes of restraining the breaths and equalizing the body itself depend for success on accomplishing the correct postures (*Asana*). This subject involves a knowledge of anatomy and physiology. Thus the contemplation of the spirit is accomplished by restraining the activities of the astral form (*peri-spirit*); but the astral form is the nervous system with its activities, which are remarkably influenced by physiological conditions. Hence the subjects of food, air, baths, postures, and habits are seriously considered, and directions about them given. The pacification of the *peri-spirit* is, however, the key-note. When the mere physiological conditions are adequately attended to, and when the subordinate contemplation is successfully accomplished, the Yogi secures a proper state of the *peri-spirit* and of the body. Free from all enmity, enjoying heavenly beatitude, content and possessing every thing precious, brave, and abounding in fortitude, conscious of what he has been in former lives, disgusted with the sensuous activities and absorbed in himself, with his substance purified, his mind tranquilized and fixed on a point, his senses overcome, a Yogi is thus prepared for a direct sight of the spirit itself. He enjoys transcendental happiness, obtains a body healthy and active, and senses pure and effective, and sees the God whom he intensely worships; and thus his contemplation is accomplished. He is then not injured by either heat or cold. Such are his physical powers. All torment of the mind is gone; he has a great power over his senses.

The third book treats of the possession of superhuman powers, explaining their *rationale*, and pointing out the power of the internalization or introspection of the spirit as opposed to its externalization. This is totally different from what is now known as *clairvoyance*.

Thus a Yogi knows the past, the present and the future—conscious of what lower animals seek he sympathizes with them, especially as he knows

what he once was in a former life, and how the mind of a fellow-creature is moved. He looks in upon himself and holds a conversation there not to be heard by any one, separating the inner man from the body, the inner man overflowing with universal benevolence. Then powers of the hand are exhibited, and a knowledge of what is subtile, concealed, or remote is then possessed. Ah! the knowledge of the world, of the stars and their motions; of intricate arrangements and adjustments, physiological and anatomical, controlling all thirst and hunger, steadying the mind, realizing the society of the pious, and knowing fully the state of his own mind and that of others, knowing the Supreme Spirit, and possessing a power over his own senses, even though he is out of contemplation, because of his knowledge of the Supreme Spirit. A Yogi may enter the body of another, is not hurt by throngs, and is able to pass over water. A Yogi is illumined as if by light. This involves mesmerism.

A Yogi sees, hears, and knows everything objective and subjective. He travels through the sky. All his uneasiness is gone.

The fourth book characterizes such exhibition of powers as mean, and explains what is real universalization and unlocalization of the spirit. This is called *Kaivalya*. When this is secured a Yogi necessarily possesses certain powers. Master of all existence, able to assume any form, now subtile and now gross, though beautiful in appearance and delicate yet strong and adamant, lord of his senses, travelling about with the speed of the mind itself, cognizant of all things, and yet influenced by that knowledge which is the fruit of pure discrimination—distinguishing and comparing, a Yogi lives on.

According to this system a Yogi realizes the presence of the universal spirit in himself: he sees and realizes the identity [in essence] of the spirit in himself with the Spirit which pervades all space—call it spirit or intelligence or motion, because the word *Chaitanya* alone can explain it. A Yogi is Bhavitatman, his spirit universalized, his spirit unlocalized. A Yogi is Jivan-mukta: he is emancipated from the trammels of the peri-spirit (astral form) and of the world, while he lives in the flesh.

BOOK I.

1. Now an explanation of Yoga.—

The term *now* indicates a commencement, and points out that a dissertation on the Yoga system will be given.

2. Yoga is a restraint of the activities of the inner man.—

The three terms, *Chitta*, *Vritti*, and *Nirudha*, used in this aphorism, deserve a close examination. Man consists of a gross body [sthula-deha], formed of bones,

skin, blood and muscles. Within this is situated the subtle body [Linga-deha or Sukhma-deha]. The movements of the gross body are regulated by the subtle body. The former is seen, and is material. The latter is semi-material; yet it is a mere body because it cannot act of itself. It is the seat of all those activities of which we are always aware. The sense that *I am* moves us and constitutes personal identity. We constantly know and feel that we are independent individualities. This self-consciousness is called *Ahan-kara*. Again, the inner man possesses the power of determining the nature of different objects. This power of discriminating is called *Buddhi*. That which connects the sensations from without and volitions from within is called *Mana* or the mind. The senses which convey to the inner man, and through him to the spirit, the knowledge of objects in external nature are called *Jnanendriya*. They are five: touch, the seat of which is the skin; sight, hearing, taste, and smell. The powers which convey the volitions or voluntary motions from within are called the *Karmendriya*. As the senses are the means of conveying a knowledge of external nature to the spirit through the subtle body, so these *Karmendriyas* are its means. The *Karmendriyas* are five: the two hands, the two feet, the power of speech, the organ of generation, and the rectum. These possess the power of performing their own functions. The spirit is like a prince residing in a town. Self-consciousness, the mind, and the power of discriminating are his ministers. The senses are his servants, who constantly inform him of all that happens in the world. His behests are communicated to and executed on the external world by another set of servants, the *Karmendriyas*. By means of the five senses knowledge is conveyed to the spirit. By means of the *Karmendriyas* the spirit acts on the external world. This is the distinction between the

nerves of sensation and motor nerves. Suffice it to state that the five Jnanendriyas, and five Karmendriyas, the mind, self-consciousness, and discrimination, constitute the thirteen powers of the inner man. Again, we find in external nature the solid earth, water, light, air, and aether. These are called gross existences. It is stated that these five gross elements have five corresponding subtle elements, which are called Tanmatras. These are: the object of smell, liquidity or the object of taste, form or the object of sight, touch or the object of the air pervading the human body, and sound or the object of aether, which is the essence of the sense of hearing. Self-consciousness resides in the inner man consisting of the five subtle elements, the five powers of sensation, the five powers of voluntary motion, the power of discriminating, and the mind. This is called the subtle body or inner man. Independent of it, beyond it, and above it is the spirit, which is eternal—above decay and destruction. So long as it is united to the subtle body it externalizes, localizes, and is involved in material activity. This is called externalization, and because of this the human spirit becomes subject to transmigration; it is born, it leaves the body at death. While it transmigrates from one animal body to another, the subtle body accompanies it. The subtle body is not destructible, and because it is united to the spirit, the spirit is compelled to externalize, to materialize, and to transmigrate: to be born, and to die. When the union between the subtle body and the spirit is broken, the spirit is emancipated. The system of Aesthetics declares that the external tendencies of the inner man and his engrossment by objects in nature are in place; and when the inner man is so engrossed, his sweetness, his energy, or his mildness are manifested. Opposed to this, Yoga states; restrain the inner man, control all his inner activities, as they pursue objects in nature. Yea, see that

the inner man is free from all activities; nay more, let the connection itself between the inner man [subtle body] and the spirit be broken. This is what is meant by restraining the activities of the inner man. Again, the Purva-Mimansa system declares that sacrifice is the highest duty of man, and to accomplish sacrifice the corporeal, the worldly activities of man are in place. The Yoga system, on the contrary, declares that no sacrifice is necessary. Worldly activity is not necessary, the subtle body itself is not necessary—all these being discarded, the spirit ought to look in upon itself, and delight in itself. According to Yoga the human spirit and the Supreme Spirit are identical [in essence]. Our object in this explanation is to show that by the subtle body our philosophers mean the nervous system; and that by the term Chitta the intellectual, emotional, and other operations of the mind are signified.

3. Then the seer subsists in his own form.—

The activities of the subtle body are controlled, concentrated, and brought to a point; it is diverted from eternal nature, attention being turned inward. Now the spirit is seen. This time is indicated by the word *then* in the Aphorism. The seer is spirit. He then sees himself, and being engrossed by self, delights in self. The spirit then experiences unspeakable joy. The cause of all externalization and localization is the subtle body. So long as the spirit is connected with this subtle body, its activities are external and local. But when this connection is broken, the power of the subtle body vanishes. Independent of the subtle body the spirit delights in itself.

4. Under other circumstances the spirit reflects the activities of the subtle body.—

When the spirit is influenced by the subtle body, the activities of which are not controlled, when the subtle body externalizes itself and is engrossed by ob-

jects in nature, its condition is determined by the objects it seeks. The subtle body is affected by strange sensations, and from moment to moment manifests new propensities. When the spirit influenced by the subtle body externalizes it is engrossed in worldliness.

5. The activities are five-fold: being divided into painful and pleasurable.

Strictly speaking, the subtle body manifests only one activity. It externalizes itself. It becomes like the object to which it is directed. It is transformed into the form of the object which it seeks. This one activity of the subtle body is five-fold, and is either painful or pleasurable. The subtle body is affected by its own experiences or the objects in nature. It undergoes a transformation when it is so affected. This transformation is called its activity. These activities act upon the subtle body in their turn; and this continues night and day. Some activities cause pain to the subtle body, others do not. The qualities of light, darkness and truth are inseparable from the subtle body. These engross it. When darkness predominates, blind passion is the activity of the subtle body. When light predominates, it seeks pleasure. But whether under the influence of light or darkness, pain is its inevitable lot; but when it is influenced by truth, it experiences no pain. The activities of light and darkness are to be condemned. The activity produced by truth is commendable. When the subtle body externalizes itself it experiences pain; but all pain disappears when its activities are turned inward. Painful activities lead the subtle body to commit sin and to be worldly. The other activities lead it to seek its own good and its emancipation.

6. Judgment, error, indecision, sleep and memory are the conditions (activities) of the mind.—

When the mind knows a thing as it is its activity is

characterized as Judgment, or the power which takes evidence and ascertains truth. When it sees a thing to be what it is not its activity is characterized as error. The mental activity caused by a mere word, to which nothing corresponding really exists, is named indecision. The nature of sleep is well known. The aphorism considers it a mental activity, because the condition of sleep is known in wakefulness. Memory is the mental activity by which what is once known is recalled.

7. Direct perception, inference, and testimony are the three kinds of Judgment.—

Judgment is a mental activity of which there are three forms: Direct perception, inference, and testimony. Through the medium of the senses or on account of the condition of the mind as already influenced, the mind perceives objects or ideas directly. This is direct perception. It is of two species: external and internal. How does the mind perceive external objects? Objects in nature through the medium of the senses affect the Chitta, which assumes the form of the objects seen. What is inference? The major term, the minor, and the middle are its means; and when the coexistence of the middle term and minor term is determined, the mental activity is called inference. The coexistence of the major and middle terms is first seen by the mind. Next it sees a connection between the major and minor term. It is a principle, a universal rule, that the middle and minor terms express the invariable coexistence of two objects or ideas. This is called V \acute{y} apti or pervading coexistence. When such general knowledge of the invariable coexistence of two objects is applied, and a particular minor term is referred to, the mind is said to realize universal coexistence. This is characterized as the knowledge of the middle term—reason—in reference to a particular object. The predicate of the inference drawn is the major term. The subject of the

inference is the minor term. That by which a connection between the major and minor terms is stated is the middle term. Analogy is not recognized by the Yoga system. It is included in inference itself. The statement made by a truthful person is testimony. A truthful person is called Apta.

8. Error is knowledge without any foundation—to perceive a thing to be what it is not.—

Judgment and error are opposed to one another. For instance there is one particular thing which the mind perceives to be another. It has certain properties which the mind does not perceive. But in their stead it perceives other properties which the thing does not possess. Such a perception is called error.

To be Continued.

THE SYMPOSION OF PLATO.*

[Concluded from No. 2, Vol. II.]

If we make a wise selection, taking up the good and throwing away the bad, the whole nature is fed. When the divine part feeds upon heavenly things the soul is nourished. Mere knowledge or book learning cannot do this, for the whole moral nature may be depraved and the mind filled with learning of this kind. He is the wise physician "who is able to cause things that are hostile, to become friendly to each other." "Our ancestor, Æsculapius, knowing how to introduce love and concord, as I believe, put together our art." Contemplating the soul as a temple, we are astonished at its want of harmony, and proportion. We are in the condition of the man who sought rest, and found none. For we must gratify the well ordered, and those who would be, but are not as yet better ordered, and we must guard their

*Notes taken by Mrs. M. D. Wolcott of lectures by Dr. H. K. Jones before the Plato Club of Jacksonville, Ills.

love. "For this is the honorable, the heavenly, the co-worker with the heavenly muse. But the co-worker with Polyhymnia is the vulgar love, whom a person ought with caution to bring to whom he may bring it." The healer is a divinity, all things true and good descend from above, and there is an appetancy of the soul for divine things, as well as for the baser, and there is a putting off of the corruptible and putting on the incorruptible. For this we seek the divine healer, and we cannot do without his help. All inspiration comes from above, and all healing is done by man in subordination to the divine providences. As the musician attunes the inharmonious sharps and flats to harmonious proportion, so the physician must know how to attune discords in the soul. In Shylock the flats and sharps grew ever more and more discordant, till there was no health in him, or in his relations to his fellows. Dance music, and that of which it is the symbol, generates to intemperance, irregularity, and unhealthy appetites, and must be restricted to temperate and moderate indulgence. But the sensuous and the celestial both have their use, and the lower must minister to the higher; for we exist in both spheres. Mind finds in matter its correlate; they are the positive and the negative, as light and darkness. There are magnetic currents and particles attracted to the north, and again repelled make the circuit from north to south, and again return. So the elements of this lower plane are influenced by the celestial sphere, and the sun plays a corresponding part in the material sphere, with the great first cause in the celestial sphere. "Further still, all kinds of sacrifice, and the things over which the diviner's art presides—now these are the reciprocal intercourse between gods and men,—and are conversant with nothing else than the healing and guardianship of Love." Every species of impiety occurs when the divine love working in and re-

generating the soul, is dishonored, or not put in the first place. Celestial and terrestrial loves are not incompatible, unless separated. The power of existence is to bring these two into harmonious relation. The relationships of society are bands of universal significance, and from the lowest to the highest all are bound together, and the diviner's art has for its subject spiritual relationships and is "conversant with nothing else than the healing of love." All worship has its sacrifices, and if we can find the idea of sacrifice in our own form of faith, we shall find that which is universal and has ever been extant. Man is immured within the walls of sense, and perceives not eternal things, and in order that he may be turned toward his eternal relationships, to his participation in the divine nature, and his true good, the divine Love must be revealed to him. This is the process of regeneration, "the healing of Love." How shall he release himself from the dominion of the sensuous love? Something must be sacrificed, something perhaps, which he has given his life to achieve—Love of pleasure, ambition of wealth, or social distinction. We cannot devote our best powers to the service of the world, without becoming poor in divine things. Paul talks of dying daily, putting to death the importunate desires and passions. The sacrifice of animals in the Jewish ritual, as in that of other peoples, symbolizes this idea. We claim in the death of Christ a comprehensive sacrifice. We are buried with him by baptism—dying to the ruling passion, and it is supplanted by the divine love working in the soul. There is a Jerusalem above, bending over us, as a mother over her child. As the planet would be divested of life without the sun, so human souls would tend downward without the ministration of saints and angels—God's ministering spirits. Plato illustrates this subject, by the influence of the sun and planets upon the earth. As terres-

trial bodies can have no light and heat without suns, so we are in darkness and coldness unless we are turned toward celestial beings, for their influence flowing in generate light and heat in us. "But that which is conversant about the good and is effected in union with temperance and justice, both toward us and toward the Gods, this is the one [the love] that has the greatest power and procures for us happiness of every kind, so as to enable us to associate with each other, and be dear to beings superior to ourselves." The love of God comes to us and meets us more than half way; it reaches down and knocks at the door, and will come in and sup with us, if we open the door. Power, happiness, divine relationship, joy divine are given to those who come to Christ, the healer. This is the Æsculapian art, of which Plato discourses. True healing is of Divine Providence, descending, as does every good and perfect gift, from above. Every divine truth received and meditated upon, brings health to the soul. Thus we may grow healthier as we grow older.

Beauty dwells in the soul, but has not its source in externalities. There is something behind the material shape: it is the essential form, which is more than its apparition. Eryximachus speaks of the terrestrial and the celestial love. Some dwell in the world of seeming. They seem to be good and beautiful and true; such characters realize only spasmodic joys and sorrows, coming and going quickly. Aristophanes represents this element. We all have in us a certain strong impulse for and zest in sense delights: we want new sensations. In this middle ground, this world of conventionality, what endeavors we make to seem what we are not? The assumption is, that I may become whole, thro' my fellows. Thoreau says, From higher conditions we can see the lower, but the higher are not visible from the lower stand point. Love in its various forms in the

lower sphere is the Aristophanian element; for we are first natural, afterwards spiritual. In the second love we become acquainted with the source of Love—in God from whom all things proceed.

"Love naturally hates old age," says Agatho. Divine Love makes the soul ever young; to those who grow old in spirit, it cannot come. God himself will not open the doors that are closed against him. If the love of God is in my heart, I shall be renewed in its image, and the love turned toward celestial things is renewed, morning and evening. The work of regeneration ever goes on, and even the body responds to the divine principle, for Love is the fountain of perpetual youth. Conventionality is a form which may or may not be infilled from above. It is a stepping stone to reality. "Such let me *seem* till I shall *be*," says Mignon in Goethe's Meister. "I affirm" says Agatho "that Love is the youngest of the Gods and ever young." It is Love which "divests us of all feelings of alienation, and fills us with those of intimacy; introducing mildness, and banishing harshness of manners; a leader, the most beautiful and best." This sentiment meets with universal applause, it reaches the popular heart, all souls respond to it. The first chapter in every faith is written in belief, not in theology. The soul goes forth in its heart impulse to great works. The intellect has its maturity in the heart. "Keep thy heart with all diligence, for out of it are the issues of life." But the heart without the intellect is childless, and so also the intellect without the heart, is an abortion. "Create within me a clean heart, and renew within me a right spirit." An intellect warned and purified from above, grows in life from age to age.

"Does Love desire that thing of which it is the love, or not?" says Socrates. Whether when possessing what it desires and loves, does it *then* desire or love it, or only when not possessing it? Consider, says Socrates, if it be

not of necessity thus, that desire desires only that of which it is in want, and that it does not desire if not in want. "It is necessary" said Agatho. Is love anything else than, in the first place, the love of something? In the next, of those things of which it is in want? "Love then is in want of, and does not possess beauty." "Do not things good seem to you also beautiful? Love then is in want of things beautiful, and if things good are beautiful, Love will be in want of good things likewise". Here Sokrates calls Diotima to his assistance, for it is not the intellect which finds divinity. Man seeks with his intelligence, but women first finds the risen Savior. Say you not that all the Gods are blest and beautiful? said Diotima. But you have confessed that through the want of things good and beautiful, Love has a desire for those very things of which he is in want. How then can he be a God, who has no share in things beautiful and good? What then, is Love a mortal? Least of all, said Diotima. "Love is a great dæmon, Sokrates, for the whole dæmon kind is between the Gods and mortals, and interprets and transmits to the Gods what is sent from man, and for and to man what is sent from the Gods. From men their petitions and sacrifices, and from the Gods their commands and returns for sacrifices, and being in the middle space between both gods and men it fills up the whole, so that by it all are bound together in one." This is the Jerusalem above, of which Paul speaks, and which is the mother of us all and the source of our life, a social system above us. Thus we practically realize our relationship to beings above, as in the family all influences flow down from parents to their children. When God would create a new earth, he creates a new heaven first, that is a new social system above us. God works by instrumentalities. Shakspeare has illustrated this in *Tempest* and other plays. Ariel says to Antonio

and his followers, "I have made you mad," and again "I and my fellows are ministers of Fate." There are instruments of God, down in the realm of nature. Divine Love is not inherent in our constitution, for we are not independent creatures, and ourselves the authors of our powers. I am the bread of life Christ says, and we live and move and have our being in an existence, higher than our own. As the rose receives life from the sun, so we also receive our life from the quickening and sustaining powers of life above, which flows down to us. There is no human society which is not founded in a faith in the divine. What is that which stirs us and moves us toward the divine sources? It is the spirit moving in us, Christ says, I will send the *Παράκλητος* the comforter; the guide. I become conscious of divine forms, when my soul senses are opened to the world of spiritual forms. If I had no eyes, or ears or sense of smell, I could not know the outer world, the trees and flowers. There is a spiritual body and it too has vision, feeling, taste. As the child at first sees dimly. when its senses are opened in this natural world, so we in the spiritual world at first see dimly. But in every age, there have been those who have witnessed to the realities of that other world. There has always been a literature of the supernatural.

Love, said Diotima, originated on the birth of Venus. He is the son of Plenty and Poverty, who hath come to the feast. Love naturally seeks the beautiful, for he is always poor. Love has its maturity in poverty. "Blessed are the poor in spirit," for theirs is the kingdom of heaven. Love is in want, for the soul is in want of divine good, and we receive all things from above. Love's poverty is the soul's state of indigence, depravity the Calvinists call it. The knowledge of our soul's poverty quickens our intelligence, and the higher the love the more beautiful are the intellectual processes. As a man

loves so will he do; if the love is turned toward divine things the intellect becomes "a plotter," to gain possession of it. "For love is a plotter against the beautiful and good, and is naturally neither a mortal nor an immortal." "And whatever is furnished to him, is ever secretly flowing out and he stands in the middle between ignorance and wisdom." As he inherits his houseless, homeless condition from his mother, Poverty, so he inherits his keen intelligence from his father, Plenty. "For you fancied, Socrates, said Diotima, as it seems to me, that Love is the thing loved, and not the loving, and Love appeared to you all beautiful. For the thing loved in reality is beautiful and delicate and perfect and blest. But the thing loving possesses another nature, and such as I have described."

There are two loves, the terrestrial and the celestial. The love of God flows into us from above; it is the Christ, the *Λόγος*, which was in the beginning with God. Man is no more redeemed by himself than he is created by himself. Living between the mortal and the immortal, man is at one time conscious of mortality, at another of immortality. The regenerate man lives in the world with a new life, he is given an increase of power, and what is furnished to the soul is "ever secretly flowing out, so that love is never either in want or in wealth." Sometimes the soul is transfigured, rising to the mount of celestial vision and viewing the celestial city, but it must descend into life, and carry its illumination there.

Ignorance is in a hard case, in that sometimes a person being neither beautiful, nor good, nor wise, yet fancies himself to be so. This is the true ignorance. We are not in want of that which we think we possess. We partake of immortality, as being perpetually renewed. We change from virtue to vice, and from vice to virtue, but the Supreme Being remains ever the same. Virtue

and wisdom are perpetuated in us by continual acquirement. "The soul that sinneth, it shall die." But if he turn from his iniquity, he shall live, saith the Lord. The knowledge of divine things perishes from us, if we cease to seek. We are mutable and we partake of immortality by being Godlike. There is no stagnation in the soul, in reference to that which it loves and pursues. The principle of love in the natural world, ever striving to perpetuate itself, is the origin of species, or natural generation, "for the mortal nature thus seeks as far as possible to *be* ever and immortal; now this it effects only by generation, when it leaves another new thing in place of the old. As, for instance, a person is called the same from childhood, until he becomes an old man; and though he never possesses the same things in himself, he is nevertheless called the same person, being perpetually altered by obtaining new things in place of the old, as regards his hair, flesh, bones, blood, and the whole body. And not only as regards the body but the soul likewise, its manners, morals, opinions, desires, pleasures, pains and fears, all these never remain the same in any man, but some are produced and some are destroyed. In this manner everything mortal is preserved, not by its being in every respect the same forever as the Deity is, but by the thing that is departing leaving another thing such as it was itself. By this contrivance, said she, that which is mortal partakes of immortality, both in body and all other things."

But there is a soul generation, which also has its offspring, a generation of intellect and every other excellence, to the greatest of which is given the name of temperance and justice. With these when anyone is turning from his youth, as being divine in soul, and when he has arrived at mature age, meeting with a soul, beautiful, and noble and finely moulded, he ardently embraces it, and to such person he discourses copiously

on virtue, and what a virtuous man ought to be, and what pursuits he should follow, and he endeavors himself to act the teacher, for laying hold I think of a beautiful thing and associating with it, in common with the other party he brings up what has been produced, so that such persons have a communion of feeling toward each other, greater than what arises from other children, and a friendship more firm; inasmuch as they have a joint interest in children more lovely and more immortal. Now every one would choose that such children should be born to him, rather than those of human kind. "He then, said she, who would rightly arrive at this consummation, must begin when young to direct his steps to forms that are beautiful—and he must have a due perception that the beauty, which exists in any form whatever, is the brother to that which is in a different form" and "looking upon beauty as being now manifold, he may no longer be a slave of that which exists in one form,—but turning himself to the wide sea of beauty he shall behold a single science of such a kind that it is conversant with so great and beautiful a thing. Whoever then has been thus far instructed in the mysteries of Love, and beheld in due order and correctly the things of beauty, will, when he arrives at the consummation of the things of love, see on a sudden some wondrous sight of natural beauty, for the sake of which all his previous labors have been undertaken. For in the first place it exists forever, being neither produced nor destroyed, and neither suffers increase or decay"—but it subsists by and with itself, and possesses a form eternally one, while all other things are beautiful through participating in this in some such manner, that whereas the rest are produced and destroyed, *it* becomes neither greater in ought nor less, nor is exposed to any state of suffering."

"Now this is to march by oneself or to be led by another

er correctly to the affairs of Love; beginning from the things of beauty, to keep ascending for the sake of the beautiful itself, by making use as it were of steps, from one beautiful object to two, and from two to all, and from the beauty of bodies to that of souls; and from the beauty of soul to that of pursuits, and from the beauty of pursuits to that of doctrines until at length he arrives from the beauty of doctrines, generally, to that single one relating to nothing else than beauty in the absolute, and he knows at last what is the beautiful itself." "What think you then would take place, said she, if it were in the power of any person to behold beauty itself, clear as the light, pure and unmixed, but not polluted by human flesh and colour, and much other kinds of mortal trash; but be able to view the god-like beautiful, in its singleness of form? Think you, said she that the life of such a man would be of little account who looks thither, and beholds it as he ought, and is in its company! Perceive you not, said she, that there alone will it be in the power of him, who looks upon the beautiful, with the eye by which it can be seen, to beget not the shadowy shows of virtue, but virtue in reality, and that to a person begetting virtue in reality, and bringing her up, it will happen to him to become god-beloved and if ever man was immortal." Thus friend Phædrus, and ye the rest here, spoke Diotima, I am myself convinced and I am endeavoring to convince the others that no one would readily find a better assistant to human nature, for the attainment of such a possession, than Love "and hence I assert that every man ought to hold Love in honor, and I do myself pay all honors to the things of Love, and cultivate them particularly and exhort others likewise; and both now and ever, I celebrate as far as I can the power and excellence of Love."

Thus one rises on the ladder of beauty to beauty in

the absolute. Plato derives all things from above, from thence descending to the lowest forms; he would lift our eyes above to view the god like nature of beauty.

Upon this state of spiritual exaltation, breaks in Alkibiades, crowned with ivy and violets. The love of this world lays violent hands on us, as Alkibiades upon Socrates. How shall we reconcile the Love of God and the Love of the world? The most perfect harmony is from the reconciliation of discords. Paul says there is a war within him, between the two loves. Socrates says I greatly fear this man, and his feeling of Love. There is danger that the love of the world will choke out the Love of God. We have but girded on the sword for the conflict, when we behold the absolute beauty. Christ had been baptised of water and of the spirit before he went into the temptations of the wilderness, the mountain high, and upon the temple Alkibiades bound fillets upon the brow of Socrates, but he could not intoxicate him. Worldly vanities intoxicate, and the worst kind of drunkenness is soul drunkenness, but the soul that is filled with love and righteousness, cannot be perverted. This man can touch vipers and not be contaminated.

Religion converts self-Love to the service of God. The selfish principle in the individual, as well as in society is made subservient to the life. The accumulation of wealth gathered by the individual becomes the strength and power of the community. The selfish principle is made use of by God, in his divine economy, for the production of the civilizations of the earth, with all its aids and helps to man. The beautiful temple with its pictures and statues and exquisite works of art thus become possible, standing for thousands of years, models of ideal beauty. The principle of Divinity co-operates with man to the holiest ends. Alcibiades compares Socrates to the figures of Silenus, which, "when opened

down the middle appear to contain within them the statues of the Gods;" and also compares him to the satyr Marsyas, who charmed through instruments, by a power proceeding from his mouth. Marsyas is the music of nature, and he to whom the music of nature is opened, will be charmed in all her scenes. But the true music is divine, so Marsyas must be played by Apollo, that his secret may be unfolded. The more we drink from the fountains of nature, the more we shall thirst; for we can never be satisfied with them. Christ says "I will give you to drink, that ye shall never thirst again, but it shall be in you a fountain of life forevermore." The music of Apollo is the divine, the eternal, when we reach that the covering is stripped from externals. We thought the music was in the trees, and the brooks, but we were mistaken, nature is the *organ* not the fountain. Both in feeling and thought we are spell bound in the presence of nature, and being thus spell bound, we are near the divine fountains. If we see no beauty in all her realms, we have yet no need for divine life. Now the melodies of Marsyas cause a person to be spell bound, and "point out, thro' their being divine, those that stand in need of the Gods and the mysteries," but you, Socrates, effect the same thing by naked words without instruments. Nature is instrumental, but we hear without nature, for mind is further from nature than from Divinity. There is something which acts directly on the heart, it is the operation of the Divine Spirit, and man becomes mediumistic of the divine. "For when I hear him (Socrates), says Alcibiades, my heart leaps, much more than that of the corybantes, and my tears flow, thro' his discourses." The spirit of God acting upon the heart puts it in trouble, we are convicted, the cross appears, the conflict begins between self-love and the love of God. The first principle is in the Divine Being; we are recipients, not originators. "Tho' I descend

into Hades, God is there. For he made and loveth all." Alcibiades prides himself on his beauty, and he thinks he merits special consideration on that account. I imagine that I am beautiful within, and that on that account God blesses me, gives private communion, special consideration and regard. Here pride and vanity enter into the profoundest relations of the soul; but the fruits of divine relationship are not private and personal. "For it is the most painful of all, by which a person can be bitten in heart and soul or whatever else it is meet to call it, namely by discourses in philosophy." "The word is sharper than any two edged-sword, piercing to the dividing of soul and body." Socrates is here made to represent the divine human, as Christ in the New Testament. Plato uses Socrates as a medium of discourse concerning Divinity, God manifested to men in wisdom. Alcibiades is the human soul approaching the divine. I have given myself wholly, all my possessions, "to becoming the best of men." Can I bring myself nearer to God by my own endeavors? We must leave all and follow the master, but the utmost service, that looks for reward, cannot purchase the gift of God. During the campaign of Potidea, Sokrates and Alcibiades messed together. On the field of the battle of life, we become servants of the public, and devoted to its good. The son of man cometh not to be ministered unto, but to minister. Here we strike the plains of receptivity. If we go forth to deeds of life we shall be empowered. Socrates surpassed all others in the labours of the field, he was willing to be sacrificed to the common weal. Duty and service to others makes us strong, and exalts the physical and mental powers. Socrates could endure hunger and cold better than all others, and he could drink deeply in the Banquet of Life without being intoxicated. He had power over the elements and over the senses. He was patient and persevering, standing

all night steadfast in investigation of some subject, and then with the dawn, offering his prayer to the Gods, he departed. He was magnanimous, for he rescued Alcibiades when wounded and preserved both himself and his arms; and he rejoiced when the prize of good conduct was given to Alcibiades, being more eager for him to receive it than to receive it himself. "And on the retreat he carried himself loftily throwing his eye from side to side, and quietly surveying friends and foes, and it was evident that if any one presumed to touch this man he would be vigorously repulsed." In the field of service, we see the divine man in his dignity and power. Socrates was safe in the battle of life, as he who is exalted in duty and obedience, is always safe; all his own is protected to the righteous man. Socrates in his discourses is like Silenus: "For these discourses appear ridiculous at first, but when they are opened and one gets within, he will behold that they above all other discourses possess an internal meaning. And in the next place they are most divine and hold the most numerous images of virtue, and extend to the greatest point or rather to everything it is fitting for him to consider, who intends to become a man at once beautiful and good."

There is a discourse fitting for every subject; a speech for mathematics, one for astronomy, &c., and there is also oracular speech, in which the letter is so formed as to contain a certain idea.

This Banquet of Life may be delightful to us if we are right in our dispositions, and even if we are not, it is a wisely adapted school for our wants and needs. If we are disobedient to the divine laws, we shall suffer. Goethe's *New Melusina* discloses the fruit of the search for good, in the pleasures of the world. We are bound within the circle of the sensuous life, and narrowed to its dimensions, till the growing needs of the soul snaps

the band, and we spring back to our true proportions and relations. A high conception of the uses of the world is expressed in the Banquet. Alcibiades, the man of the world, approaches the true wisdom of life. Our life is made up of pleasure and pain, and neither is good or evil in itself. Our best lessons are in the experiences of self denial, and suffering, struggle and ordeal. Both pleasure and pain are incidental, they are the ordeals by which we enter true being. All are providences of the beneficent father, for our discipline.

*LIFE OF HAI EBN YOKDAN, THE SELF-
TAUGHT PHILOSOPHER.**

BY

ABUBACER IBN TOPHAIL.

[*Translated from the original Arabic by Simon Ockley. Revised and modernised by W. H. Steele.*]

(Continued from No. 4, Vol. 2.)

However, his senses could not represent to him any body in nature which had only the property or quality of extension, for he saw that each of them had some other property super-added to extension. After this he considered whether this three-fold extension were the sole property belonging to a corporeal substance, or whether it did not contain some other quality. Thereupon he perceived that besides extension there was another quality of that wherein the extension existed, seeing that extension could not exist by and of itself, and that body which was extended could not exist *per se* without extension. Then he further considered the nature of this quality of extension, as shown in some of those sensuous bodies which were indued with forms,

*For an account of this valuable book, and sketch of the life of Abubacer Ibn Tophail, who was a famous Sufic philosopher, see vol 1. pp. 75 and 76.

as for example, in clay; and he observed that when it was moulded into any figure (as for instance a globular one) it had length, breadth, and thickness, according to a certain proportion. Then, if this globular body was changed into a four-square or oval figure that the length breadth, and thickness were changed, and had another proportion, but that the clay remained unchanged, except that it had length, breadth and thickness in some proportion or other, as it could not be wholly deprived of these proportions.

Moreover, he discerned by this successive change of figures in the same body of clay that this diversity of figures was a quality distinct from that body; as also he saw that the body of the clay could not be altogether without these figures, it plainly appeared to him that they belonged to its essence. And from this contemplation it was apparent that a body, considered in its essence and as such, was compounded of two qualities or elements. As for example the body of the clay, considered under a globular figure, and the same viewed as having only the threefold extension of length, breadth, and thickness, whether in a globular, square, or any other figure. He perceived also that it was impossible to conceive any body which was not composed of these two qualities, and that one of them could not subsist without the other. He further perceived that the quality (extension) which could be changed and successively assume diversity of figures represented the form in all bodies which had forms or figures; but that the other which still remained in the same state (*ex grat*, the substantial body of the clay), represented the quality of corporeity which belonged to all bodies of what forms soever. Now that which we have called clay is the same which the philosophers call *materia prima* and *υλη* (first matter), which is wholly void of every species of forms.

Now, when his investigation had proceeded thus far, and, passing beyond the objects of sense, approached near to the confines of the intellectual world, he became amazed and somewhat disturbed, and returned more seriously to consider those things in the sensuous world with which he was familiar. Wherefore, forbearing to meditate on the nature of *body as such* (it being a thing which he could not grasp by his senses nor as yet comprehend), he began to consider the most simple of those sensuous bodies which he had seen, viz. those four about which his contemplation had previously exercised itself. And first of all he considered Water: as to which he saw that when it abode in that state which its form required there appeared therein a perceptible coldness and a tendency to move downwards; but that when it was heated by the fire or the warm beams of the Sun, the coldness departed, the tendency to move downwards still remaining; but that afterwards, when it became more vehemently heated its tendency to move downwards likewise departed, so that it strove to move upwards, and evaporated into the air: so that both of these qualities which before had always appeared inherent in its nature and form wholly left it. Neither knew he anything further concerning its form but that these two actions proceeded thence, and that when they both left it the nature or state of the form was wholly taken away, so that the aqueous form departed out of that body, seeing that actions proceeded therefrom which properly belonged to mother form, and that another form arose in its place which before was not in the body, since actions proceeded from it which could not naturally proceed thence, whilst it retained its former form.

Now he well knew that when anything was anew produced, it must needs have some Producer. And from this contemplation there arose in his mind a kind of

general and confused impression of the Effector of that form. Then he further directed his speculation to the considering of those forms, to the knowledge whereof he had before attained, contemplating them one after another. Thereupon he saw that they all had their existence anew, and so necessarily required some efficient Cause. Then he diligently examined the essences of forms, and saw that they were nothing else but various dispositions of the body from which those actions proceeded. For instance, when water is vehemently heated it is disposed to move upwards, and is made apt thereto, and that disposition is its form; since there is nothing present in this motion but the body of the water and some accidents (such as qualities and motion) proceeding thence, which existed not before, and are the objects of Sense and the efficient which produced them; so that the aptitude of the body to some motions before others is its disposition and form. And the same truth as to all other forms appeared to him. He also clearly perceived that the actions which proceeded from these bodies were not properly theirs but belonged to that Efficient which by those actions proceed those attributes that are ascribed to them. And this notion which thus appeared to him is the same thing which was said by the Messenger* of God; "I am his hearing whereby he hears, and his sight whereby he sees." And in the text of the Koran, *cap. Anphali*: "You have not slain them, but God hath slain them. And, thou hast not cast them away, but God hath cast them away."

Now when he was certainly assured of this Efficient, though as yet his ideas of it were confused, he vehemently desired to get a distinct knowledge thereof. But as he had not yet sequestered himself from the sensuous world, he began to seek this voluntary Agent amongst

*Mohamed.

the things of sense; neither did he yet know whether it were one Agent or many. Wherefore he examined all the bodies that were near him, viz. those upon which his thoughts had been continually fixed; all of which he saw were successively liable to generation and corruption, if not in the whole at least in their parts. For example, he saw that the parts both of Water and Earth were corrupted by Fire. He perceived likewise that the Air was so far corrupted by a sharp cold that it was turned into snow, and that snow melted again into water. Moreover, each of the other bodies perceived by him had its existence anew, and required some voluntary Agent to give it a being. Wherefore he rejected all these sublunary bodies, and transferred his thoughts to the celestial ones, which were above him. And thus far he reached in his contemplations about the end of the fourth septenary of his age, viz. when he was twenty and eight years old.

Now he knew that the Heavens and all the stars therein were bodies, since they were extended according to the three dimensions of length, breadth, and thickness, and none of them was void of this attribute, and whatsoever had it must be a body. All these therefore he concluded to be bodies. Then he deliberated whether they were extended infinitely, so that they stretched out to an endless length, breadth and thickness; or, whether they had any bounds, and were confined to certain limits. But at this notion he paused in his investigation, amazed.

Finally, however, by the quickness of his apprehension and sagacity of understanding, he found that an infinite body was an absurd and impossible thing, and a notion wholly unintelligible; in which opinion he was confirmed when he thus reasoned to himself: This heavenly body is doubtlessly finite in that part which is nearest to me and obvious to my sense, since I per-

ceived so much by my eye. Then, likewise, as to that part which is opposite to this and concerning which this doubt ariseth, I know also that it is necessarily impossible that it should be extended infinitely. For if I conceive two lines beginning at that part which is bounded, and thence, passing through the thickness of this heavenly body, extend themselves to an infinite distance; and then suppose a great part to be cut off from one of these lines where its extremity is bounded, and the extremity of the remainder of this line applied to the extremity of the other, and then this line (of which part had been taken off) placed parallel to the other line, the understanding going along with both lines to the further part of each which is said to be infinite,—either you will find these two lines to be continually extended, without coming to an end, so that neither will be shorter than the other, and consequently, the line of which part had been taken off will be equal to the other, which is absurd; or, this shorter line will not be extended with the other throughout infinite space, and will therefore be finite; and when the part previously cut off of it, and therefore finite, shall again be united to it, the whole line will likewise be necessarily finite, as consisting of two finite parts. Moreover, when it is thus made whole again it will be neither shorter than the line which had nothing taken from it, nor exceed it in length, but will be precisely equal to it. Since therefore this line is finite the other must be finite likewise; and consequently that body wherein these lines are supposed to be, and are thus mathematically designed, must also necessarily be finite. For every body wherein such lines may be designed is finite; and there is no body wherein they may not be designed. Therefore, if we determine any body to be infinite, we determine that which is absurd and impossible.

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