

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.

Wherefore we separate the multiform orders of Love from each other, and distinguish the souls that genuinely participate of his inspiration, and those that pervert the gifts received from him. For, as Plotinos says, the defluxion of intellect produces craft (evil), and an erroneous participation of Wisdom sophistry,—so likewise the illumination of Love, when it meets with a depraved recipient, generates a tyrannic and intemperate life. Proceeding now to the consideration of the Platonic discourses we may behold the specific differences of the kinds of lovers, which Sokrates himself describes to us in almost the first words of the dialogue. We may here see a certain divine lover imparting divine gifts to the one loved, and a certain vulgar lover following and associating with the multitude of passions in the soul. The vulgar and coarse lover, therefore, admires the one loved pursues him, and is stupidly astonished about him; the true lover, on the contrary, is the cause of admiration to the beloved, and arouses in him manifold astonishment about his peculiar (amatorial) life, and

this properly. For one acknowledges that he is inferior to the object of his love in power and purity, and declares that he needs this object; while the other is self-sufficient and full of power (virtue), and contributes gifts of his own goods to the souls of his friends.

In the second place the entheastic friend or lover judges a friend by his natural characteristics (qualities), and adheres to him even after the bloom of youth has faded, and physical beauty has vanished. For he is not a friend of the body but of the soul; and the bloom of the body having faded, the beauty of the soul shines forth. But the passion of the vulgar lover or friend continues only so long as the youthful bloom and vigor of the object of his desires exist, and at no time does he really care for him or her,—a genuine affection being alien to his base nature. For the lover of body measures love according to the power (vigor) of sensuous beauty.

In the third place the affection of the entheastic lover or friend is constant and always the same, being united as it were to something stable: that of the vulgar lover is easily mutable, quick to abandon its object, and an evil when present. On account of the strong propensity which the vulgar lover has for material things he becomes similar to the object of his so called love, which is purely sensuous, and is himself unstable, and frequently changes the objects of his passion.

The fourth element of difference between the two species of friends or lovers is this: one (the entheastic friend) though present to the object of his affection is in some respects separated from him, neither touching, nor approaching, nor even speaking to him, unless there is an opportunity to benefit his soul. The other (the vulgar lover) desiring to be united to the object of his so-called affection by and through the senses, becomes tumultuous and irrational, and takes every opportunity to associate and converse with him.

The fifth element of difference you may assume from the words themselves, viz: that the divine lover is rightly called *one*, *first*, and *alone*, as he is related to the One and Good, and elevated to the simple and uniform exemplar of beautiful things: the vulgar lover is burdensome, and multiform, and is carried by his passions hither and thither, at random. He calls one class the lovers of forms (ideas)—the divine friend, the lover of the *first* and *alone*: he refutes the indefinite, sensuous, and entirely dissipated life of the other—the vulgar lover. The entheastic friend or lover reveres a divine virtue, alien and abstracted from material multitude, and all the passions of generation.

On further reflection and examination one may discover many other characteristic differences which separate the divine, entheastic lovers from the base and sensuous. For Sokrates, up to this point, does not refuse to call many "lovers," since as yet it has not been decided who is the true man or lover, nor in what category Alkibiades himself should be placed. When this is adjudicated it will clearly appear that Sokrates alone is the real and genuine lover of Alkibiades, and that the others are merely lovers of his external possessions, carry around an imaginary love, are converted to shadows or images and despise souls, and are totally ignorant of the true Alkibiades. Sokrates therefore exposes their merely verbal and ridiculous pretences about love, shows that they are wandering far from the true conception of genuine affection, and demonstrates that they only grasp the unreal and counterfeit images of love, and therefore embrace only the shadows of beauty. For every erotic order is posited in relation to a certain co-ordinated beauty; and in the same manner as entheastic love leads to divine beauty, so fictitious (sensuous) love embraces a beauty similar to itself,—this alone vulgar lovers are able to view, for their sight is entirely

darkened as to the divine. For the psychical eyes of the multitude cannot endure the beholding of truth, as the Elean guest says.

[To be Continued.]

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

BY

ABUBACER IBN TOPHAIL.

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

Now when he was thus assured by the singular excellency of his reasoning power, which he had awakened to the consideration of this subject, that the body of the Heaven was finite, he desired to know next of what form it was, and in what manner it was bounded by the superficies which compassed it. First of all he contemplated the sun and moon, and the rest of the stars, and saw that all of them arose in the East and set in the West. He observed also that those heavenly Lights, which passed directly over his head described a larger circle; and on the other hand that those which declined from the vertical point towards the north or south described a less one; and that every one of them as it moved a greater distance from the vertical point towards either pole described a lesser circle than that which was nearer to it,—so that the least circles wherein the stars moved were those two which were nearest the poles, viz. the circle of the star *Sohail* (Canopus) which was nearest the Southern pole, and the circle *Alpharkadani*, which was nearest the Northern. And whereas he lived in an island situated near the Equinoctial all these circles were straight towards the surface of the horizon, and alike had reference to the north

and south, since both the poles appeared to him at once. He further observed that when one star arose in a larger circle, and another in a less, so that they arose together, that both of them likewise set at the same time. And this he noticed to be alike true and the same in all kinds of stars, and at all times. And hence it was evident to him that the Heaven was of a spherical figure. This truth was further confirmed by his observation of the return of the sun, moon, and other stars to the east after their setting in the west; as also, in that they all appeared in the same proportion of magnitude both when they arose, and when they set, and likewise when they had arisen to the height and midst of the Heaven. For if their motion had been any other than circular they would necessarily have been at some times nearer to his sight than at other times, and if so their dimensions and magnitudes would not always have appeared the same but various, since they would have appeared larger when they were nearer to him than when they were further off. But as he saw no such diversity in their appearance he was well assured that the figure of Heaven was spherical. Then he proceeded to observe the motion of the Moon, and saw that it was carried from the west to the east, as likewise were the other planets. Thus at length a great part of astronomy became known to him. It appeared further to him that the motions of the planets were in different spheres, all of which were contained in another that was above them all, and which turned about all the rest in the space of a day and a night. But it would be too prolix to narrate further the manner and degrees of the progress which he made in the science of astronomy. Moreover, it is unnecessary as this science is fully explained in many books.

Now when he had proceeded thus far in the astronomical science he found that the whole orb of the Heav-

en, and whatsoever it contained, was as it were one whole, composed of parts mutually conjoined to each other; and that all the bodies which he had before considered, as earth, water, air, plants, animals, etc., were comprehended in it, so that none of them went beyond its bounds. He found also, that the whole body of the world very near resembled some animal,—so that the stars which shineth therein answered to the senses; the diversity of the spheres which were contiguous resembled the variety of limbs; and all the bodies therein which were liable to generation and corruption resembled those things which are contained in the abdomen of an animal, such as various excrements and humors, whence animals also are often generated, as they are in the greater world.

After he was thus convinced that all these things constituted as it were one complete substance, which needed a voluntary Agent to produce, settle, and order it, and that its manifold parts appeared to be but one whole in like manner as the bodies in this lower world, which is subject to generation and corruption, seemed but one,—he proposed for his consideration the world in general, and debated within himself whether it was a thing which arose anew, without having before had an existence, and so came from nothing; or whether it was a thing which had always existed, and never wanted a being. Concerning this matter he had many serious doubts, so that neither of these two opinions overcame the probability of the other. For when he considered the reasons for the belief in the eternity of the world many objections against the possibility of an infinite being occurred to him—the same kind of objections which had previously convinced him that an infinite body could not exist. He saw likewise that every substance which was not void of accidents (attributes) anew produced, but always indued with them, must al-

so necessarily be produced together with them, because it cannot be said to be produced before them. Since then such a substance cannot be existent before such accidents produced anew, it must be admitted to have its existence anew. However, when he considered the belief in the creation of the world he likewise discovered objections, especially this: that the notion of its production anew after non-existence could not be understood unless some time was supposed which was precedent to its existence,—whereas time was in the number of those things which belonged to the world, and was inseparable from it, so that it could not be said to be later than time, or to have its being after it. He also thus reasoned: if the world was produced anew there must be a cause which produced it. And if so, why did that cause produce it now, and not before? Was it because some motive supervened, which it had not before? But it is supposed that there was nothing then existent besides the cause itself! Was it by reason of some change which then befell the essence of this cause? If so, what caused this change? Thus he ceased not for some years to ponder these things in his mind, and to argue with himself *pro* and *con*. For many arguments offered themselves to him on either side, so that neither of these two opinions overpoized the other in his judgment.

When therefore this question seemed so difficult of solution, he began to consider what would be the necessary consequence of either opinion, for he thought that perhaps each would have the same consequence. Thereupon he perceived that if he supposed the world to have its existence out of nothing it would necessarily follow that it could not have risen to this existence by a power of its own, but contrariwise required some efficient cause which gave it an actual being. Moreover, he saw that this Efficient could not be apprehended by

any of the senses,—for in that case it would be a corporeal substance, and therefore one of the things that belong to the world, and so would have had its existence anew; and so would have stood in need of some other cause which should have produced it anew. And if this second Efficient was a body it would have needed a third to produce it, and that a fourth, and so there would have been a progression *ad infinitum* without ending in any first Cause, which supposition is absurd and irrational. The world therefore must necessarily have such an efficient Cause, which is not a corporeal substance; and since it is not a body there is no reason that it should be apprehended by any of the senses,—for the five senses apprehend nothing but bodies, or such accidents as adhere to bodies. And since this efficient Cause cannot be grasped by Sense, neither can it be apprehended by the Imagination. For the Imagination is nothing else than the representation of the forms or images of those things perceptible to Sense when the corporeal objects themselves are removed. Since then it is not a body, neither can any properties of the body be attributed to it. Now the first and chief property of a body is the threefold extension, viz.: towards length, breadth, and thickness. Wherefore the Efficient Cause is far from having any such extension, or any accidents or attributes of bodies which are consequent to this property. And since he is the Maker of the World doubtless he knows what it is, and whatsoever is in it, and likewise hath the sovereign command and ordering thereof. Shall not he know it, who created it? For he is most eminent in knowledge, and omniscient.

He saw also, that if he believed the eternity of the world, and that it hath been always as it is now, and that it came not out of nothing, it would necessarily follow that its motion likewise was from eternity, and

so without a beginning, since no quiescence preceded it whence it could take its rise, and begin its course. Now every motion necessarily requires some mover, or cause of motion. And that must be either some power diffused in a certain body, viz. either in the body of the thing which is moved, or in some other body which is without it,—or else it is some power which is not diffused throughout any certain body. Now every power which is diffused in any certain body is also divided with that body, and multiplied with it. As for example, heaviness in a stone, which causeth it to move downwards. For if the stone be divided into two parts, so will be the heaviness likewise; and if some other stone of an equal weight be added thereto, another similar heaviness will be also added. And if it was possible that the stone should grow until it reached an infinite extension, the weightiness would likewise increase in the same proportion. And on the other side, if the stone should attain to a certain size and there stop, the weightiness also thereof would arise unto the same bound and increase no further. But it hath already been demonstrated that every body must be finite, and therefore every power which is inherent in a body must likewise be finite. Again, if we meet with any power which produceth an infinite effect, it must necessarily be a power which is not inherent in any body. Now we find that the Heaven is moved with a perpetual motion, without any bound or end, or cessation. Wherefore, if we affirm that its motion had no beginning, it will necessarily follow that the power which moves it is neither inherent in the body of the Heaven so moved, nor in any other body that is without it, and therefore it must be something which is abstracted, separate, and wholly diverse from all bodies,—such a thing also, which can not be described, nor have its nature set forth by any corporeal adjuncts. Moreover, it was evident to him

from his former contemplation of this lower world, which is subject to generation and corruption, that the true notion of the existence of anybody agrees with it in respect of its form, the nature whereof consists in a disposition to variety of motions; but as for that existence which it hath in respect of its matter, it is very poor, weak, and worthless, and such as can hardly be conceived. Therefore the existence of the whole world consists in respect to its disposition to the motion effected by this first Mover, who is void of all matter, and of all adjuncts belonging to the body, abstracted and separate from everything which sense can apprehend, or which can be seized by the imagination. And since he is the efficient cause of the heavenly motions (though there be diverse kinds of them), which considered singly are free from any difference or deformity, alteration or cessation,—doubtless he hath power over all of them, and a perfect knowledge of them.

By this means his speculation reached the same degree of knowledge to which it had previously attained by the same steps. Neither was he seriously perplexed because he yet doubted whether the world was existent from all antiquity, or created anew in time. For whether the one or the other was true, it was evident to him that the Maker of the world had an incorporeal existence, not conjoined with any body, nor separated from any body, since it is neither within such, nor without it. For conjunction and separation, to be within and without, are the adjuncts of bodies, from all of which the Maker of the world is free. And because the matter of every body stands in need of some form, since it cannot subsist except through form, nor indeed exist without it; and since the form hath really no existence but from this voluntary Agent,—it appeared to him that all things in nature needed this Agent for their existence, and that none of them could subsist

without it; and that therefore this Agent was the cause of them all, whether they had received their existence anew, or else had no beginning in time, without any privation foregoing it: for on either of these hypotheses it would follow that their being was caused, and consequently that they necessarily required some efficient cause on which their being depended, since they could neither exist unless that existed, nor have their being from eternity unless that was eternal. But as for the Efficient Cause itself it was not in need of any of them, nor in any way depended upon them. For it could not be otherwise,—since it hath been demonstrated that its virtue and power are infinite, whereas all bodies are finite; and therefore that the whole world and whatsoever is in it, whether heaven, earth, or stars, and whatsoever belongs to them, either above or beneath, is his work and creation, and consequently posterior to him in nature though not in time. As, if you hold any body in your hand and then move your hand that body will also necessarily be moved, consequent to the motion of your hand, viz. with a motion which is in nature though not in time posterior to the motion of your hand, since both motions begin together. In like manner the whole world is made and created by this Efficient without time; whose command is, when he desires anything to be done: Let it be,—and it is.

Now when our philosopher perceived that all existing things were the work of this great Agent, he reconsidered the wonderful power of the Efficient, and was lost in admiration—fully persuaded that these things could not proceed from any other than a voluntary Agent, of infinite perfection—such an one, to whom the last atom, whether in heaven or earth, was not unknown. He considered the various kinds of animals; how this Agent had given a certain fabric of body to every species and taught them how to use it; for if he had not directed

them to apply the limbs he had given to the respective uses for which they were designed, they would have proven rather a burden than a service. From this he knew that the Creator of the world was supereminently bountiful, and exceedingly gracious. When he perceived in any of the creatures, beauty, perfection, strength, or excellency of any kind, he knew that these qualities flowed from the essence and operation of this great voluntary Agent. He believed that the essences of the nature of this great Agent were more perfect and complete, more beautiful and glorious, and more enduring than the transmitted nature he observed in the creatures around him. He inquired into all the attributes of perfection, and found them all belonging to the nature of this great Agent, to whom they were most worthily ascribed. He examined the attributes of imperfection, and found that none of them belonged to the essence of the Maker of the world. How was it possible for him to be otherwise, since the notion of imperfection is nothing but mere privation, or what depends upon it. Can he in any way partake of privation, who is *very essence*, and cannot but exist, who gives being to everything that exists, and besides whom there is no existence?

But He is the Being, He the Absoluteness, He the Glory, He the Power, He the Knowledge, and there is nothing eternal but Him!

Yokdhan was now thirty-five years old, and the consideration of this supreme Agent was so rooted in his heart, that his mind was given wholly to speculations concerning it. He thought no more of inferior creatures, of their nature, etc.; for in every object of nature he now discovered the foot-prints of this Agent. He was inflamed with an earnest desire to seek knowledge of the great Creator,—to contemplate the upper or intellectual world; and to abandon his reflections upon the

inferior world, which contains the objects of sense. Having now attained to the knowledge of the supreme, permanent, self-existent Being, he now sought to enquire by what means he had obtained it, and by what particular faculty he had apprehended His nature. He first examined all his senses; his hearing, sight, smell, taste, and touch; but perceived that these senses apprehended nothing but body, or what is in body. The hearing apprehends nothing but sound, produced by the undulations of the air when bodies are struck together; the sight apprehends colors, the smell all odors, the taste all savors, the touch distinguishes the temperatures and dispositions of bodies, such as hardness and softness, roughness and smoothness. The imagination apprehends anything only as it has length, breadth and thickness.

Now all these things, thus known, are the adjuncts or properties of bodies; nor can these senses apprehend anything else, because they are faculties diffused through bodies, and divided according to the division of bodies; and for this reason cannot distinguish anything but divisible body. For since this faculty is diffused thro' the visible body, it is impossible that what it apprehends should not be divided as the faculty itself is divided. For this reason no faculty essentially seated in body can apprehend anything but body, or what is in it.

It is demonstrated that this necessarily existent Being, is free from all properties of body, and hence can be understood only thro' something which is neither body, nor any faculty inherent in body.

For these reasons it appeared to Yokdhan, that he had apprehended this being thro' his own essence, and gained a certain knowledge of him. From this he concluded that his essence was incorporeal, and free from all the properties of body. That all his external parts

were not his essence; but his true essence was that by which he apprehended that absolute Being of necessary existence. Having learned that his essence was not that corporeal mass he perceived by sense, and which was clothed with his skin, he began to entertain mean thoughts of his body and resigned himself to the contemplation of the noble essence by which he had attained the knowledge of that superexcellent, and necessarily existent Being. He began now to consider whether this true essence of his being could be dissolved or die, or remain in perpetual duration. He knew that corruption and dissolution were properties of body, and consisted in exchanging one form for another: as when water is changed into air, or plants are transformed into earth or ashes, (for this is the true notion of corruption). An incorporeal being, having no dependence on body, and free from the accidents proper to body, cannot be liable to corruption.

Believing, therefore, that his real essence could not be dissolved, or perish, he desired to know what condition it should be in when he had laid the body aside, and was separated from it: but he knew that this separation could not take place, so long as the body remained a fit instrument for the use of this real essence. He understood that his perceptive faculties sometimes apprehended *potentially*, and again, *actually*: as the eye, when it is shut, or turned away from the object, sees *potentially*. The meaning of apprehending *potentially* is, when it does not apprehend *now*, yet can do so for *the time to come*. When the eye is open and turned toward an object, it sees *actually*; and so every one of these faculties is sometimes in power, and again in act.

If any of them while in power, never actually apprehends its proper object, then it has no desire for any particular object, because it knows nothing of any, (as a

man born blind). But if it actually apprehends and then is reduced to the power only, so long as it remains in this condition it will desire to apprehend in act, because it has been acquainted with the object, and lingers after it, as a man having lost his sight, continually desires visible objects. According as the object once seen, is beautiful, more perfect, and glorious, his desire toward it is proportionably increased; and his grief for the loss of it so much the greater. The grief of him who suffers the loss of sight, is much greater than that of one deprived of the sense of smell; because the objects of sight are more beautiful than those of smell.

If there be anything of boundless perfection, infinite beauty, glory and splendor, that is above all splendor and beauty; so there is no beauty, perfection or comeliness, but flows from it.

It had been already made plain to him that all the attributes of perfection did belong to that being, which did necessarily self-exist, and that he was far from all manner of imperfection. He was sensible that the faculty by which he attained a knowledge of this Being, was not of body nor corruptible as bodies are. It appeared to him that whoever could apprehend this noble Being must, when he went to die, have been acquainted with this necessarily self-existent essence, and would be joined with him in eternity.

All the corporeal faculties cease, when the body dies, nor do they any longer desire, or long for their proper objects, and have no concern for their absence. This is the condition of all brutes, of every kind. If one, who while he continued in the body, did converse with this being, and had a proper sense of His perfection, greatness, dominion and power, but afterward turned away, and followed his vicious inclinations, he shall lose after death the beauties of that vision, yet shall be afflicted with the desire of enjoying it, and so remain in lasting

punishment and inexpressible torture. But where a man, to the utmost of his ability, has applied himself to the study of this necessarily self-existing Being, and remains devoted in the continual contemplation of His glory, beauty and splendor, such man, when released from body, shall remain in lasting pleasure and delight through the uninterrupted vision of this self-existent Being, free from all impurity. Those sensible things shall be removed from him, as, in regard to his present or spiritual state, they are nought but torment, evil and hindrances.

Our philosopher being satisfied, from these considerations, that the perfection and happiness of his own being consisted in beholding perpetually this self-existent Being, that death might find him employed in that vision, and that hour bring him pleasure without pain, he began to consider by what means this vision might be continued without interruption. In his contemplations of this Being he was frequently interrupted by the sounds of the beasts about him, or, some phantasy effected his imagination, or pain effected him, or he was hungry or cold. These annoyances rendered it difficult for him to recover that devout and reverent state of mind he before enjoyed. He found that death might overtake him, while his thoughts were diverted from this spiritual vision, and in consequence he should incur everlasting misery, and the pain of separation. This gave him great anxiety, and when he could find no other relief, he began to observe the different sorts of animals, their actions etc., in the hope of finding some of them, which might possibly have a notion of this Being, and so by observing them learn the way of salvation. But finding that these animals occupied their whole time in hunting their provisions, and satisfying their desires of eating, drinking, and copulation—and thus they spent *their* life—he observed they knew nothing of this Being, and that they all went into a state of privation.]

[*To be Continued.*] 7 7 5

A SCHOOL OF PHILOSOPHY.

"From study let a man proceed to meditation, and from meditation to study; by perfection in both the supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other."—*Vishnu Purana*.

To the philosophers and mystics of our age it is a well-known fact that we are entering upon a metaphysical era in which the predominate tendency of mind is the research into the occult forces of nature and the higher powers of man, and one in which the subtler diviner self is beginning to be incarnated king.

Mother Shipton's prophesy of the end of the world in 1881 had indeed an occult meaning. Parables and myths no longer hide the truth but are merely becoming beautiful vehicles to convey it home all the swifter to intuitive minds. Nor is this development and transformation of human tendency so confined in its limits as the isolated student might suppose. The scientist, the poet and the novelist take draughts of philosophy as the ancients took *soma* juice, for the purpose of deeper inspiration. The dust no longer accumulates upon the volumes of Paracelsus, Apollonius of Tyana, and Jacob Boehme. Mankind is suddenly realizing the wonderful virtues of their knowledge, and learning the true secret of the transmutation of metals. But in order to assimilate the truths normally and methodically, and to cultivate and develop the field of human thought, naturally there comes to the front as chief of studies philosophy or theosophy. These terms seem to us interchangeable in their broad sense, as they both embrace the love of wisdom and all true wisdom is essentially divine in its nature. Visionary, impracticable, and speculative as such pursuit of the transcendental principles of existence will ever seem to many, yet the initiated know philosophy to be the guiding star of the world,—the force that speeds all minds on through progress to perfection. In looking over humanity we

find many who seem fitted to become novitiates, who aspire to something above and beyond the physical world, and yet by the force of circumstances and surrounding influence are borne into narrow and sectarian currents of thought. Others sip at all fountains, and taste the real, deep virtues of none. For the resuscitation of the former from contraction and the latter from spiritual vagrancy and disintegration one thorough and universal remedy might be suggested, that of establishing schools of philosophy in which the wisdom-religion would be systematically revealed in its highest aspects and the phenomenal effects of morality given their proper sphere. Such a school at this time of manifold subordinate spiritual *isms* seems not only desirable, but is becoming an absolute necessity, one which would take up the innumerable threads where western science and western theology leave them, and in weaving out the complete and eternal design of Nature initiate into the finer verities the progressive element of to-day; a school universal in its nature, in which our great philosophers would be thoroughly studied and analyzed, and thus the secret laws of existence be brought spontaneously to view. The wealth of Buddhistic, Kabbalistic, and Platonic literature is not for the limited specialists any longer but is the heritage of the world, the thinking world, and instead of conferring in whispers upon the properties of salt and mercury, of electricity and magnetism, large numbers congregate here and there for the purpose of investigating in the open daylight of liberty these theories, which have thrilled secretly through the hearts of the *illuminati* and *savants* of all ages. These facts we greet to day with profound reverence and appreciation, but another fact presents itself to us,—that the practical common basis upon which the oriental philosophers and mystics might unite with western genius in active promulgation of truth is not yet fully

constructed. The various philosophies and scriptures of the world taken up promiscuously, remain something of a confused net work of paths leading roundabout and laboriously to the mountain top of true comprehension—a puzzling abracadabra—so long as we have no established centres of training or means of introducing the mysteries in a systematic and graduated order. Limited and unsatisfactory as all exterior knowledge and cultivation ever must be, fortunes are daily expended upon the maintenance of the materialistic centres in which the truths fastened upon the memory are after all but relative, incomplete and soul-less, dealing with the realm of *Maya* (the world of the senses). But for the real, inner and vital laws of existence dealing with the actual and immortal being we have as yet vouchsafed no schools, no teachers and no funds, although *Boddhi* (spiritual intelligence) demands an affinite sphere of activity, and tools wherewith to model the given material into its divine possibilities. If the ideal Brotherhood, the germinating sprout uniting love and knowledge is to be stimulated into speedy growth it must be done by the cooperation of all spiritual forces upon one central and active basis, a basis which has practical instruction of the many in view. Our men and women should be *educated* to the idea of the great existing Unity by the natural method of progression, from the simple to the compound, from the concrete to the abstract. The school should consist chiefly of a lecture department devoted to esoteric theosophy, in which the Vedantins, Buddhists Pythagoreans, Rosicrucians, Gnostics and others will be reviewed, each in their interior nature, and interpreted by the most prominent philosophers of our own time, so that the identity of truth underlying multifarious expressions may be perceived and appreciated. To this end we would urge the establishing of a continental school of philosophy, to

be sustained by the annual contributions on the part of those interested in the diffusion of a higher knowledge, or, in other words, in the preparation of the intellectual abode for the reception of the spirit.

As to locality, no more desirable, semi-tropical country could be found than that Italy of America, Southern California, where mildness and serenity of climate prevail the entire year with the exception of a few weeks of rainfall in February or March, and insures an eternal spring as well as constant productiveness. Where the calm and uniform temperament, which distinctively characterizes the philosopher, is reflected in the tenor of the sky, in the quiet vales, and the golden and purple incense bearing flowers. Here in the quiet retreats of Southern California with her vast mountain ranges on one side, and vaster sea on the other, nature seems to have planned a reflective corner as yet free from the epidemics of an exclusively aggressive and materialistic existence. Although aware that the evolution of a philosopher does not depend upon the country in which he lives, whether it be frigid, temperate or tropic, as India, Europe and America have nursed these through all extremities of external conditions, yet outside of the ranks of genius body and mind are somewhat interdependent, and as pure air qualifies our blood so we know that external circumstances are often opportunities of the soul.

It seems to us that there must be enough minds alive to the importance of a philosophic instruction to make a practical realization possible. We need but consolidation and joint labors to make this ideal place of culture a solid, enduring and profitable structure, one beside which the halls of Zeno and Epicurus would fade into insignificance, and in which virtue and wisdom would point out the way to the realm of the Immortals.

This then is our proposition: to make Southern Cali-

fornia, or perhaps more definitely its most promising centre, Los Angeles, one of the headquarters of occidental philosophy, or the educational port from which proficient students could lead pupils from merely intellectual to spiritual philosophy, and graduates could go forth fully equipped for ministerial duties, and prepared to distribute harmony into the world, and bring a finer intelligence to bear upon all their undertakings. Perhaps this is not more of an idealistic project than that which stirred the heart of Sergeant Navarro, the Spaniard, something over a century ago, when the lovely site of Los Angeles appeared to him in a vision in all its future fame and beauty, with a promise from an angel-band that this city which he should found would transcend in glory his own famous Granada. None can visit the picturesque city of the angels to-day, with its rolling hills and fruitful gardens, without feeling that this prophecy is duly being fulfilled. Other visions have crossed the mental horizon of the future of this country, visions of the silent powers, the secret conquests, the undercurrent of its stream of thought, visions of the golden threads of aspiration winding in and out as yet suppressed and shadowed, but nevertheless vital, persisting and invulnerable; an undercurrent of the philosophy of people. Although we may not be prepared in the beginning to attract the sympathy and attention of the eastern adepts, and would look to that as a boon of the future, yet we have Kabbalists, Yoga philosophers and Platonists right in our midst, who would gladly co-operate if not devote their lives to the dissemination of the respective truths which they have mastered.

By the interest among thinkers which the suggestion of such a school has elicited, we should judge that it need no longer be considered an impracticable and su-

perfluous institution, but that its nativity is near at hand.

If Parabrahm, cosmic ether, God and Force are convertible terms it is time that the fact be demonstrated in alphabetical order to the inquiring ones, for there are many who are ready to realize it and enjoy that great and good fellowship of men which is indeed the Symposium of the Gods.

Los Angeles, Cal.

L. A. OFF.

*PAPERS ON SUFISM,**

By

C. H. A. BJERREGAARD.

I. THE ZIKR.

The key note to the philosophy of the Dervishes is found, like that of all other mysticism, in psychological concepts. They believe that the soul is an emanation from God, and always seeking to rejoin its source. Ecstasy is the practical means wherewith to attain absorption. Ecstasy is brought about by the exercise of the *Zikr*.

Zikr is beautifully defined in Turkey as the "union of the heart [*zik*....a breathing out, like *Au*, the two first letters of *Aum*] and the tongue [*r*....the closing of the breath, like *M*, the last letter of *Aum*] in invoking the name of Deity."

The word *Zikr* contains the whole philosophy and theosophy of the universe and man, thus:

	Z	
	(Creation)	
K		R
(Conservation)		(Transformation)
like A (Creation), u (Conservation), m (Transformation.)		

*These Papers form a continuation of the series of articles on Sufism which appeared in Nos. 2, 3, 4, 5, 6, 7, of THE PATH.—Ed. of the PLATONIST.

Almost every religious Mohammedan is a member of some order of Faqirs or Dervishes, and, consequently, the performance of *Zikr* is very common in all Mohammedan countries, but the methods differ according to country.

Zikrs are of two kinds, *Zikr-i-Jali*, that which is recited aloud, and *Zikr-i-Khafi*, that which is performed either with a low voice, or mentally. The following is a *Zikr-i-Jali*, as performed by some of the chief orders met with in North India. The description* is taken from the *Qual-ul-Jamil*, by *Maulavi Shah Wali Ullah* of Delhi:—

(1) The worshipper sits in the usual sitting posture and shouts the word *Al-lah*, drawing his voice from his left side, and then from his throat. (2) Sitting as at prayers he repeats the word *Al-lah* still louder than before, first from his right knee, and then from his left side. (3) Folding his legs under him he repeats the word *Al-lah* first from his right knee, and then from his left side, still louder! (4) Still remaining in the same position, he shouts the word *Al-lah* first from the left knee then from the right knee, then from the left side, and lastly in front, still louder! (5) Sitting as at prayer, with his face towards Mecca, he closes his eyes, says "*La*"—drawing the sound as from his navel up to his left shoulder; then he says *i-la-ha*, drawing out the sound as from his brain; and lastly "*il-lal-la-ho*," repeated from his left side with great energy. Each of these stages is called a *Zarb*. They are of course recited many hundred of times over.

The following is a *Zikr-i-Khafi*, or the *Zikr* performed with low voice or mentally. (1) Closing his eyes and lips, he says, "with the tongue of the heart," *Al-la-ho-sami'un*, (God the hearer); *Al-la-ho-baswirun*, (God the seer); *Al-la-ho'alimun*, (God the knower). The first being

*T. P. Hughes' Notes on Muhammadism.

drawn, as it were, from the navel to the breast; the second, from the breast to the brain; the third, from the brain up to the heavens; and then again repeated stage by stage backwards and forwards. (2) He says in a low voice, Allah, from the right knee, and then from the left side. (3) With each exhalation of his breath, he says, "*la-ila-ha*," and with each inhalation, "*il-lal-la-ho*." This last *Zarb* is a most exhausting act of devotion, performed, as it is, hundreds or even thousands of times.

The *Zikr-i-Jali* is established to open the "fleshly door" of the heart; the *Zikr-i-Khafi* to open the "spiritual."

The most common form of *Zikr* is a recital of the ninety-nine names of God.

Connected with the *Zikr* is the dance.

The Dervish dance is not religious in the sense of the sacred dance of antiquity, which represented the motions of the heavenly bodies, the harmony of the spheres; nor does the musical accompaniment embody the universal symphony. The Dervish dance is of a purely practical character; its chief aim is to rouse the physical energy of the dancer and to exalt the psychic powers connected therewith. It is the first step in that psychic and moral education, which tends to set the soul at liberty. It is thus parallel to the dance of the Shakers. It is a method more rational than the self-torturings of other saints. Where these follow the *via dolorosa*, and exhaust themselves, the Dervishes and the Shakers concentrate their energies and by volitional efforts swing themselves "beyond themselves," and reach the true subjective states where they meet the Great All.

According to J. P. Brown, the following instructions are given by a member of the order of the *Nakshibendees* ("The Painters") respecting the *Zikr*, which he says is "a

union of the heart and the tongue in calling upon God's name."

In the first place, the Shaikh, or teacher, must with his heart recite: "There is no God but Allah, and Mohammed is the Prophet of Allah," whilst the Mureed, or pupil, keeps his attention fixed by placing his heart opposite that of the Shaikh; he must close his eyes; keep his mouth firmly shut, and his tongue pressed against the roof of his mouth, his teeth tight against each other, and hold his breath; then, with great force, accompany the Shaikh in the *Zikr*, which he must recite with his heart, and not with his tongue. He must retain his breath patiently, so that within one respiration he shall say the *Zikr* three times, and by this means allow his heart to be impressed with the meditative *Zikr*. The heart in this manner is kept constantly occupied with the idea of the Most High God; it will be filled with awe, love and respect for Him, and, if the practicer arrives at the power of continuing to effect this, when in the company of a crowd, the *Zikr* is perfect. If he cannot do this, it is clear that he must continue his efforts. The heart is a subtle part of the human frame, and is apt to wander away after worldly concerns, so that the easier mode of arriving at the proceeding is to compress the breath, and keep the mouth firmly closed with the tongue forced against the lips. The heart is shaped like the cone of a fir-tree; your meditations should be forced upon it, whilst you mentally recite the *Zikr*. Let the "*la*" be upward, the "*illaha*" to the right, and the whole phrase "*la-illaha*" be formed upon the fir-cone, and through it to all the members of the whole frame and they feel its warmth. By this means, the world and all its attractions disappear from your vision, and you are enabled to behold the excellence of the Most High. Nothing must be allowed to distract your attention from the *Zikr*, and ultimately you retain, by its medium

a proper conception of the "Unity of God." The cone-shaped heart rests in the left breast, and contains the whole truth of man. Indeed it signifies the "whole truth", it comprises the whole of man's existence within itself, and is a compendium of man; mankind, great and small, are but an extension of it, and it is of humanity what the seed is which contains within itself a whole tree; in fine, the essence of the whole of God's book and of all His secrets is the heart of man. Whoever finds a way to the heart obtains his desire; to find a way to the heart is by a heartfelt service, and the heart accepts of the services of the heart. It is only through the fatigues of water and ashes that the Mureed reaches the conversation of the heart and the soul; he will be then so drawn towards God that afterwards, without any difficulty, he may without trouble, in case of need, turn his face from all others towards Him.

All that which here is said about the heart will become intelligent to us Western people, when we remember, or learn, that it is not only physiology which teaches that the heart is the central seat of life, but that all spiritual psychology rests upon that doctrine. It is not only a fact that the life of the human body is centred in the heart, but it is also the holder of personal consciousness, free will and reason, and a manufactory of all free acts and states. By heart is meant man's pneumatic-psychical life (the Greek *Kardia*), and not his passion-life (*Phren*.)

The following is an account of a *Zikr* witnessed by Edward William Lane.

The *Zikkeers* (or performers of the *Zikr*), who were about thirty in number, sat cross-legged upon matting extended close to the houses on one side of the street, in the form of an oblong ring.* Within this ring, along

*The *Zikr* here described was performed near the tomb of a saint, for whose sake it was celebrated. The ceremony is often performed in a sepulchral mosque, and often in a court, or in a chamber, of a private house.

the middle of the matting, were placed three very large wax candles, each about four feet high, and stuck in a low candlestick. Most of the Zikkeers were *Ahmedees* deryishes, persons of the lower orders, and meanly dressed: many of them wore green turbans. At one end of the ring were four munshids (or singers of religious odes), and with them was a player on the kind of flute called *nay*. I procured a small seat of palm-sticks from a coffee-shop close by, and, by means of a little pushing and the assistance of my servant, obtained a place with the munshids, and sat there to hear a complete act, or "*mej-lis*" of the Zikr; which act commenced at about three o'clock Muslim time (or three hours after sunset), and continued two hours. The performers began by reciting the opening chapter of the Kuran, all together, their Shaikh, or chief, first exclaiming, "El-Fatikah!" They then chanted the following words: "O God, bless our lord Mohammed among the former generations; and bless our lord Mohammed among the latter generations; and bless our lord Mohammed in every time and period; and bless our lord Mohammed in the highest degree, unto the day of judgment; and bless all the prophets and apostles among the inhabitants of the heavens and of the earth; and may God (whose name be blessed and exalted!) be well pleased with our masters and with our lords, those persons of illustrious estimation, Abou-Bekr and Omar and Othman and Alee, with all the favourites of God. God is our sufficiency; and excellent is the Guardian! There is no strength nor power but in God, the High, the Great! O God! O our Lord! O thou liberal of pardon! O thou most bountiful of the most bountiful! O God! Amen!"—

They were then silent for three or four minutes; and again recited the Fatihah, but silently. The performers now began the Zikr itself. Sitting in the manner above described, they chanted, in slow measure, "*la ilaha*

illa-llah," ("There is no deity but God"), to an air and bowing the head and body twice on each repetition of *la-ilaha illa-llah*. Thus they continued about a quarter of an hour; and then for about the same space of time they repeated the same words to the same air, but in a quicker measure and with correspondingly quicker motions. In the mean time, the munshids frequently sang to the same (or a variation of the same) air portions of a Kaseedeh or muweshshah; an ode of a similar nature to the Song of Solomon, generally alluding to the Prophet as the object of love and praise; and at frequent intervals one of them sang out the word "meded" implying an invocation for spiritual or supernatural aid. The Zikkeers, after having performed as above described, next repeated the same words to a different air for about the same length of time; first slowly, then quickly. And again they repeated these words to still another air. They next rose, and, standing in the same order in which they had been sitting, repeated the same words to another air. After which, still standing, they repeated these words in a very deep and hoarse tone, laying the principal emphasis upon the word "*La*" and the penultimate syllable of the following words, and uttering apparently with a considerable effort: the sound much resembled that which is produced by beating the rim of a tambourine. Each Zikkee turned his head alternately to the right and left at each repetition of "*La ilaha illa-llah*." One of them, an eunuch, at this part of the Zikr, was seized with an epileptic fit, evidently the result of a high state of religious excitement; but nobody seemed surprised at it, for occurrences of this kind at Zikrs are not uncommon. All the performers now seemed much excited; repeating their ejaculations with greater rapidity; violently turning their heads, and sinking the whole body at the same time: some of them jumping. The eunuch above men-

tioned was again seized with fits several times; and I generally remarked that this happened after one of the munshids had sung a tune or two and exerted himself more than usual to excite his hearers: the singing was, indeed, to my taste very pleasing. The contrast presented by the vehement and distressing exertions of the performers at the close of the *Zikr*, and their calm gravity and solemnity of manner at the commencement, was particularly striking. Money was collected during the performance for the munshids. The *Zikr* and the *Dance* are not the only means whereby the spiritualistic Mohammedans attain to exalted powers, and to the vision of the Great All. The following story will show a more subjective method.

Abul-Kasim of Jeelan, a friend of Mr. Lane, told him how he had attained to the rank of a *Welee*.* The means he employed were chiefly self-denial and a perfect reliance upon Providence. How he left his home in a state of voluntary destitution and complete nudity to travel through Persia in search of a spiritual guide; how he went through great sufferings and miraculous escapes, etc., but we will here only narrate his final struggles. Upon a pebbly plain in the desert an old man with a long white beard accosted him, asking of what he was in search. "I am seeking," he answered, "a spiritual guide; and my heart tells me that thou art the guide I seek." The old man directed him to a saint's tomb near by, "where prayer was answered," directing him to go there "neither to eat nor drink nor sleep, but occupy thyself solely, day and night, in repeating silently "*La ilaha illa-llah*," (There is no deity but God;) and let no creature see thy lips move in doing so; for among the peculiar virtues of these words is this, that they may be uttered without any motion of the lips.

*Muslim saints and devotees are known by the common appellation of *Welees*, or particular favorites of God.

Go, and peace be on thee!" He went there and did accordingly. Encouraged by the vision of a "white figure seated beside him and assisting in the devotional task" he continued the task "for three nights and days without intermission, neither eating nor drinking, yet increasing in strength both of body and of spirit." On the third day he saw written on the whitewashed walls of the tomb and on the ground, and in the air, wherever he turned his eyes, "*La ilaha illa-llah*" and "whenever a fly entered the tomb, it formed these words in its flight." "By Allah it was so! My object was now fully attained. I felt myself endowed with supernatural knowledge: thoughts of my friends and acquaintances troubled me not; but I knew where each one of them was, and what each was doing, be it in Persia, India, Arabia or Turkey. I experienced an indescribable happiness."—

THE ELEVATION.*

BY

DR. JOHN NORRIS.

I.

Take wing, my soul, and upwards bend thy flight
To thy originary fields of light.

There's nothing, nothing here below

That can deserve thy longer stay;

A secret whisper bids thee go

To purer air, and beams of native day.

Th' ambition of the towring lark outvy,

And like him sing as thou dost upward fly.

II.

How all things lessen which my soul before
Did with the groveling multitude adore!

Those pageant glories disappear,

Which charm and dazzle mortal eyes:

How do I in this higher sphere,

*Reprinted from the London Edition of 1692. Dr. Norris, (born 1657, died 1711,) was a prominent English mystic and Platonist, and his writings are alike interesting and valuable.

How do I mortals with their joys despise!
Pure, uncorrupted element I breathe,
And pity their gross atmosphere beneath.

III.

How vile, how sordid *here* those trifles show
That please the tenants of that ball below!
But ha! I've lost the little sight
The scene's removed, and all I see
Is one confused, dark mass of night.
What nothing was, now nothing seems to be,
How calm this region, how serene, how clear!
Sure I some strains of heavenly music hear.

IV.

On, on, the task is easie now and light,
No steams of earth can here retard thy flight.
Thou needst not now thy strokes renew,
'Tis but to spread thy pinions wide,
And thou with ease thy seat will view.
Drawn by the bent of the ethereal tide.
'Tis so I find; how sweetly on I move
Not let by things below, and helped by those above!

V.

But see, to what new region am I come?
I know it well, it is my native home.
Here led I once a life divine,
Which did all good, no evil know:
Ah! who would such sweet bliss resign
For those vain shows which fools admire below!
'Tis true, but don't of folly past complain,
But joy to see these blest abodes again.

VI.

A good retrieve: but lo! while thus I speak,
With piercing rays th' eternal day does break.
The beauties of the face divine
Strike strongly on my feeble sight:
With what bright glories does it shine!
'Tis one immense and everflowing light,
Stop here, my soul; thou canst not bear more bliss,
Nor can thy now rais'd palate ever relish less.

ANNOTATIONS.

The general design of the precedent poem is to represent the gradual ascent of the soul by contemplation to the Supreme Good, together with its firm adherency to it, and its full acquiescence in it. All of which is done

figuratively, under the allegory of a local elevation from the feculent regions of this lower world.

Pure uncorrupted element I breathe
And pity their gross atmosphere beneath.

By 'pure uncorrupted element' is meant the refined intellectual entertainments of the *divine life* which are abstracted from all corporeal allays—*Ἰδονὰς τὰς ἑαυτοῦ* as the divine Plato calls them, those pleasures which are peculiar to man as such. By 'gross atmosphere' is meant the more drossy gratifications of the animal life, which comes as short in purity of the divine, as the thick atmosphere does of the pure aether.

No steams of earth can here retard thy flight, etc.

The thing intended in this whole stanza is to insinuate the great facility and pleasure of the divine life to one that is arrived to an habit of it. For as the magnetic influence of the earth can have no force upon him that is placed in the upper regions beyond the sphere of its activity, so (which is the counterpart of the allegory) the inclinations of the animal nature have little or no power over him who has advanced to the heights of habitual contemplation. He looks down upon and observes the tumults of his sensitive appetite, but no way sympathizes with it; he views the troubled sea, but with the unconcernedness of a stander by, not as one that sails in it. His soul tho' in conjunction with his body is yet above the reach of its gusts and relishes, and from her serene station at once sees and smiles at its little complacencies. As Lucan says of the soul of Pompey when advanced to the ethereal regions:

—*Illic postquam se lumine vero
Implevit, stellasque vagas miratur et astra
Fixa polus, vidit quanta sub nocte jaceret
Nostra dies, risitque sui ludibria trunci.*

'Drawn by the bent of the aethereal tide.'

This is in allusion to the Cartesian hypothesis of vortices or whirlpools of subtile matter. The mystic sense

is this: That the higher a seraphic soul advances in the contemplation of the Supreme Good the stronger he will find its attractions.

'I know it well, it is my native home.'

This verse with the whole stanza proceeds upon the Platonic hypothesis of preexistence. I shall not here dispute the problem. Those that desire to be satisfied concerning it I refer to the works of that Oracle of profound wisdom and learning, the excellent Dr. More, to an ingenious treatise called *Lux Orientalis*, and to the account of Origen.

'Tis one immense and everflowing light.'

My business was here to give a compendious description of God. Now among all the representations we have of him I thought none so agreeable to the genius of poetry as a sensuous one, and of all those I could not find a better in all the inventory of creation than this of light. I shall not here endeavor a parallel; it may suffice to say that the representation is warranted by authority both human and divine. The school of Plato describes the nature of God by an immense light or lucid fountain everflowing and diffusing its refreshing beams. And Holy Scripture goes further, and says in express terms that God is light, and in him is no darkness at all. (John 1. 5.)

THE YOGA APHORISMS

OF

PATANJALI.

Translated from the original Sanskrit.

[Reprinted from the *Saddarshana—Chintanika*]

9. Vikalpa is the perception caused by a mere sense of a word to which there is nothing real corresponding.

The usual sense of the term Vikalpa is option, but in the Yoga system it means a particular condition of the mind. The sense of a word is understood; but the

mind finds that there is nothing in nature which corresponds to it. A hare has really no horns, and yet the horn of a hare is mentioned. The mental condition caused by this circumstance is called Vikalpa.

10. Sleep is a mental condition which depends on the knowledge of absence of thought.

The Yoga system recognizes sleep as a mental condition. When in sleep the mind perceives nothing, and experiences nothing. How is sleep, then, a mental condition? When the mind is awakened it perceives that in sleep it saw nothing, it felt nothing, it experienced nothing. Such a perception is a mental condition.

11. The power which does not allow past experiences to escape is called memory.

Direct perception of objects in nature, direct perception of ideas, inference and testimony—by means of any one of these or by some other means the mind has experience of something. Sometimes when acted upon it recalls this experience. Such a mental condition is called memory. Independently of direct perception of objects in nature, of ideas, of inference or of testimony, there are some processes which act upon the human mind. It then obtains experience. Imagination is such a mental process.

12. The removal of the activities of the inner man is to be effected by means of exercise and self-abnegation.

Exercise and self-abnegation will be explained in the sequel. By means of these two all the activities of the inner man can be restrained and nullified. The nature of these activities is fully explained in the fifth Aphorism.

13. An effort to attain to that condition is Exercise.

All the activities of the mind are nullified. The mind is also freed from the power of the three qualities—of truth, darkness, and light. When the mind is thus conditioned its efforts to concentrate its activities and to direct them upon the spirit, night and day, is called Yoga or spiritual exercise.

14. This Exercise when long continued is persistent, and when begun with proper preliminary operations is well-founded.

The Exercise should be long continued. If the mind is restrained for a short time only, if its activities are concentrated upon the contemplation of the spirit only temporarily, such an exercise is fruitless because the tendency of the mind to be engrossed by the world is not annihilated. Spiritual exercise for one or two days, and worldliness for a month—if this kind of exercise be continued for ten years it will not accomplish anything. The exercise must be earnest and persistent. Thus it is not enough that it should last for many days: it must be continuous. Not even for a moment should the mind be permitted to stray from what it is fixed upon. The mind should be gradually strengthened in the spiritual exercise. If the exercise is continuously, earnestly, and persistently carried on it is not enough. It must be begun and continued in fear and faith, with knowledge, austerity and meditative mental warmth.

15. When the mind is not attached to objects seen, or to objects described in the Veda, and when it has control over itself,—such a condition is called self-abnegation.

Objects in nature cannot be enumerated. Means of taking rest, of procuring food, of pleasure, and gratification of appetites abound. They are constantly before the mind. The mind should not be engrossed by them but should consider them worthless, and attempt to be above desiring them. But the objects actually seen in nature are not the only ones desired. Heaven is also desired. It is described in the Veda, which also lays before the mind many similar objects. The mind should likewise be above desiring these. Thus when the mind considers all objects, worldly and heavenly, to be mean and worthless, when it ceases to seek them, when it is able to restrain itself and to be in its own power, and

when it succeeds in concentrating itself in the contemplation of the spirit at any time and to any extent—such a condition is termed self-abnegation.

16. After this, by the knowledge of the spirit the mind succeeds in being above desiring the qualities.

Three qualities, viz: those of darkness, light and truth are the source of all the other qualities known. The mind should be disgusted with them, should not seek them, and should not be attached to them. Self-abnegation is of two kinds—about objects, whether worldly or heavenly, and about qualities. After the first self-abnegation is accomplished, an attempt to accomplish the second should be made. The means for accomplishing it is the knowledge of the spirit. When the spirit is known complete self-abnegation is accomplished. Then the quality of truth itself has no power over the mind; the quality of darkness does not affect it; the quality of light, or foulness as it is called, does not move it. Being pure it is steady. All its activities cease: it sees nothing but the spirit. This is the highest self-abnegation. The mind can restrain and nullify all its activities by means of spiritual exercise and self-abnegation. This is what is meant by contemplation, which is of two kinds—mixed and pure. Though the two kinds of contemplation include the four kinds of self-abnegation, yet it is not out of place to explain them. First, the mind seeks self-abnegation, and is powerless. This is characterized as tentative self-abnegation. The mind is partly attached to objects, and is partly free from desiring them. This is called distinctive self-abnegation. The mind does not move the senses, and independently is able to see some objects. Leaving gross objects it is engrossed by subtle objects. This condition is called supersensual self-abnegation. The mind is above desiring all objects: they have no power to affect it. The mind can control and regulate

the senses. While there is a beautiful damsel before him, the Yogi feels that he is in a beautiful garden. This is the nature of supersensual self-abnegation. The mind passes beyond this stage: It leaves all objects behind it; the senses have no power over it: it is able to contemplate the spirit.

17. Because knowledge, reflection, joy and self-consciousness follow one another, the contemplation is distinguished as mixed.

The Yogi may be absorbed in contemplation with his eyes closed that he may lock in upon himself; and that his mind may be concentrated upon the spirit he makes efforts, but his mind is agitated by different thoughts and feelings. It is not completely at rest; it is not without any activity. Such a state of contemplation is called *mixed*. The knowledge of the gross objects around him, such as stones, earth, water and mountains agitate his mind. His mind directly sees them: it is not devoid of them even if he attempts contemplation. Such a state is called Savitarka-Samadhi, in which the five gross elements in one form or the other engross his mind. There are five subtle elements, corresponding to the five gross elements; and these subtle elements are called Tanmatra. When engaged in contemplation if the Yogi is engrossed by any one of these subtle elements, such a state is termed Savichara. The mind of the Yogi has become completely pure, and knows the quality of truth only. He realizes his senses or powers of perception; ripples of joy play on his mind: such a state of contemplation is called joyful (Sananda-Samadhi). The Yogi has left behind him gross elements, subtle elements, his powers of perception, and the mind is concentrated upon itself: such a perception is called self-conscious contemplation (Sasmita-Samadhi). Some psychological explanation is necessary in order that the nature of these different kinds of contemplation may be thoroughly understood. The spirit is called

mind and himself, consisting of reason and self-consciousness, are before the inner man in a contemplative state, the contemplation is characterized as manifold or many-sided.

Again, though in the manifold contemplation all the twenty-four elements occupy the inner man, yet he is preeminently influenced by some one of the five gross elements. For instance, the inner man is concentrated on the contemplation of water: he sees nothing but water—he floats on water. Or, fixing all his powers on light, the inner man engages in contemplation. Then he sees nothing but light: unto him all is light—he is immersed in light. In this way the inner man may concentrate all his powers on the contemplation of earth, water, light, air, or æther. This kind of contemplation does not sever the connection between the twenty-four elements and the inner man himself, and therefore is called manifold or many sided. Though such is the case he is abstracted from multitudinous concrete objects in nature and is concentrated, his powers being focused. After this contemplation is accomplished, the inner man proceeds to the next stage. He does not think of any of the gross elements: they are left behind. He concentrates his powers upon contemplating some one of the five subtle elements. When engaged in this contemplation all the powers of the inner man are brought to a point; he is not conscious even of the existence of any of the gross elements. This is reflective contemplation. In this contemplation the inner man sees before him the five subtle elements, the five senses, the five organs of action, the mind, and himself. But he is not conscious of the multitudinous natural, concrete objects about him: he knows them not. He is not conscious of the five gross elements; he sees them not. Absorbed in the contemplation of a subtle element he rises a step higher—he becomes unconscious of the sub-

the elements themselves. He knows them not. He contemplates one of the eleven--the five senses, the five organs of action, and the mind. His powers are focused. This is joyful contemplation, in which the inner man sees before him the eleven above enumerated. He rises a step higher—he is not conscious of any of the eleven. Having risen above concrete natural objects, the five gross elements, the five subtle, he goes a step higher and leaves behind him the eleven. He now contemplates himself: he sees none but himself. This is self-conscious contemplation. Thus into these four species mixed contemplation is divided—mixed, because the inner man cannot yet know and contemplate the spirit. It is always hard to concentrate and focus the powers of the inner man, which are engrossed by a variety of natural objects. Tempted by his natural cravings and the desires of sleep, food, and sport, he is restless and strays in all directions. Many are his appetites; many are his volitions. His affections are set on numberless objects, and he is pressed on all sides by worldliness.

18. On becoming destitute of all activity by means of previous spiritual exercise, he accomplishes the other kind of contemplation. Some influence still adheres to him.

The aphorism refers to *pure* contemplation. The mixed contemplation gradually nullifies all the activities of the inner man. By means of the self-conscious contemplation he is prepared for a higher form of contemplation. Without any thought or feeling he contemplates himself. But he cannot see the spirit: he is only prepared for pure contemplation, because he is free from the power of the qualities of darkness, light, and truth. Not influenced by any thing, motion, idea, or feeling he is pure. It has been already stated that the inner man is reason and self-consciousness acting together. When the inner man contemplates the Spirit he ceases to be—his usual form becomes latent. Yet the inner man is

person. The person is self-illuminated; it is neither cause nor effect. The noumenal existence (Prakriti) is the cause of everything in the world. The noumenal existence is that condition in which the qualities of darkness, light, and truth are equipoised. Noumenal existence is either steady or disturbed; when the three qualities are equipoised it is steady. But it cannot be always steady; its equilibrium is frequently disturbed. Either the quality of darkness, or of light, or of truth, predominates, *then* the phenomenal world is produced. Reason and self-consciousness constitute the Chitta or mind. From the disturbed noumenal existence reason is produced. From reason, self-consciousness; from self-consciousness the five subtle elements—sound, touch, form, taste and smell—are produced. From these subtle elements (Tanmatra), the gross elements—earth, water, light, air, and æther—are produced. From self-consciousness eleven powers are produced. These are the five senses, the five Karmendriyas, and the organ of perception. These eleven, five gross elements, five subtle elements, self-consciousness, reason, noumenal existence, and the spirit—all these make twenty-five. The first twenty-three, however, are a development of the noumenal existence. The Chitta or inner man conveys knowledge to the spirit. The inner man alone is affected: the spirit is never affected. When the inner man sees himself and nothing else, such a state of contemplation is called self-conscious. Reason, self-consciousness, the five senses, the five organs of action, and the mind—when these are before the inner man in a state of contemplation, the contemplation is characterized as joyful. When the five subtle elements, the five senses, the five organs of action, the mind, and himself, are before the inner man in a contemplative state the contemplation is termed reflective. When the five gross elements, the five subtle, the five senses, the five organs of action, and the

not destroyed. The aphorism refers to this fact when it says, "*some influence still adheres to him.*" When he is in this condition he realizes the presence of the spirit. In this condition he is above the three-fold knowledge: he is not influenced by it. The form of the three-fold knowledge is—the knowing spirit, the object known, and its knowledge. Who knows, what is known, and knowledge itself—all these are gone. Nothing but the spirit is contemplated. Though the inner man is latent, yet the knowledge of the Spirit is developed. Because the spirit is not separated from the inner man—the spirit contemplates not itself. Though the inner man is latent yet some influence is exercised upon the spirit. By means of mixed contemplation the inner man conquers all desire, all appetite, all affection, and rises superior to all thought, and to all feeling. By means of pure contemplation he proceeds to a higher degree or stage. As inner man he ceases to be. The three qualities of darkness, light and truth which move him, lose their power. Under these circumstances he exists only in name. To all intents and purposes he is completely extant.

19. The Yogis, who can be absorbed in the contemplation of noumenal existence, know the world.,

Mixed contemplation is accomplished. In the course of it the inner man has learned to be absorbed in pure noumenal existence. Pure noumenal existence, as before stated, is that in which the three qualities of darkness, light and truth are in a thorough equilibrium. Those who have accomplished the mixed contemplation are not delivered from birth and death. Worldliness therefore is their fate. The Yogis, however, who have accomplished mixed contemplation dwell in heaven, enjoying the highest beatitude. The gods, who dwell in different heavenly regions, likewise attain to such a condition. With the third stage of mixed contempla-

tion—beatific or joyful contemplation—gods are naturally conversant. Hence they *naturally* enjoy heavenly beatitude. This is the distinction between gods and Yogis. The Yoga system, however, teaches that those Yogis who accomplish beatific contemplation, raise the inner man to the beholding of noumenal existence, become thoroughly absorbed in it, and attain to the dignity of gods—dwelling in heaven. When their stock of righteousness and power of contemplation is exhausted they return to this world, and are born human beings. The term *Videha* is used in the aphorism. It signifies gods and those Yogis who have accomplished beatific contemplation.

20. In the practice of others pure contemplation is preceded by faith, heroism, memory, meditation, and discrimination.

This aphorism states what fruit those Yogis obtain who have passed beyond beatific contemplation. By means of spiritual exercise, first they steady their faith, worship God in faith, practice benevolence in faith, and perform works of righteousness in faith. This produces in them heroism, which here means persistent exertion in spiritual exercise. Faith, heroism, memory, meditation and discrimination are all produced by mixed contemplation, the fruit of which is stored up to be available in different lives. Thus Yogis secure the means of attaining to pure contemplation. Mixed contemplation is therefore important and essential. From it Yogis rise to pure contemplation, for which it qualifies them.

21. By the exercise of mixed contemplation and by the highest self-abnegation, pure contemplation is accomplished.

Continuous spiritual exercise in accomplishing mixed contemplation, and influencing self-abnegation, pave the way for pure contemplation.

22. Unto those whose penetration is great, the accomplishment of contemplation is easy.

Some Yogis can easily and quickly accomplish contemplation; others find it difficult, and only attain it after some time.

23. There is a distinction among Yogis, because there are three kinds which may be characterized as soft, meditate, and exceedingly acute.

Some Yogis are soft, some mediate (middling), and others exceedingly acute, as respects their power of abstraction and mental penetration. Self-abnegation is therefore soft, mediate, and acute. Hence some accomplishment contemplation quickly, and others take time.

24. Or, contemplation is accomplished by the worship of God.

The main purpose is to accomplish pure contemplation. There are different ways of doing this: the principal of them is the worship of God in truth and in spirit.

25. God is a distinct person. Free from even the touch of desires, actions, their effects, and pain.

Desire is that with which the inner man is tainted; because of this he is prone to sin. The ignorance which adheres to the inner man is likewise painful. Actions are either profane or sacred, worldly or sacrificial, those which are prescribed, and those which are forbidden, by the Veda.

[To be Continued.]

THE ELEVENTH BOOK OF THE METAMORPHOSIS OF APULEIUS.

Translated from the original Latin

BY

THOMAS TAYLOR.

But another was remarkable by his boots, his shield, his helmet, and his sword, and you would have thought that he came from the school of the gladiators. Nor

was their wanting one who represented a magistrate by the fasces and the purple vest; nor one who feigned himself to be a philosopher by his cloak, his staff, his slippers, and his goatish beard; nor those who with dissimilar reeds represented, the one a fowler with birdlime, and the other a fisherman with his hook. I also saw a tame bear, which was carried on a bench, in a matronal dress; and an ape with a woven hat on its head, and clothed with a Phrygian garment of a saffron color, carrying in its hand a golden cup, and representing the shepherd Ganymede; and likewise an ass, to which wings were agglutinated, and which walked near to a certain old man; so that you would have said that the one was Bellerophon, but the other Pegasus; and nevertheless you would have laughed at both.

During these ridiculous amusements of the people, who wandered about everywhere, the peculiar pomp of the savior Goddess advanced. Women, splendid in white garments, expressing their joy by various gestures, and adorned with vernal crowns, scattered from their bosom flowers on the ground, through the path in which the sacred crowd walked. Others, with mirrors placed behind their backs, showed to the Goddess the obsequiousness of the crowd, as if it had come for the purpose of meeting her.* There were also others who, carrying ivory combs, imitated the adornment and combing of royal hairs by the motion of their arms, and the inflexion of their fingers. And there were likewise others, who sprinkled the streets with drops of genial balsam, and other ointments. Besides this, there was a great multitude of men and women who propitiated the Goddess, the offspring of the celestial stars, by lamps, torches, wax-

*This took place as follows: Women carrying mirrors behind their backs proceeded first, in which mirrors the whole pomp of those that followed was perceived, their faces, by reflection, being turned towards the Goddess; so that those who in reality walked behind her appeared, in those mirrors, to be coming to meet her.

lights, and other kinds of artificial light. Afterwards, sweet symphonies resounded from the most delightful modulations of pipes and flutes. A pleasant choir of the most select youth, in splendid white garments, every way closed, followed them, frequently singing an elegant song, which an ingenious poet had composed through the favor of the Muses, and which explained the meaning of the procession. Pipers also, consecrated to the great Serapis, proceeded among those musicians, whose songs were antecedent to the greater vows, and sung the accustomed modulation pertaining to the God and his temple; the oblique pipe being extended to the right ear.*

And there were likewise precursors who proclaimed that convenient room would be given for the sacred procession to pass. After this, there was an influx of a crowd of those who had been initiated in the sacred rites of the Goddess, consisting of men and women of every degree, and of every age, resplendent with the pure whiteness of linen garments. The women had their anointed hair infolded in a pellucid covering; but the men had their hair perfectly shaven, and the crowns of their heads were exceedingly bright. These terrene stars of the great religion of the Goddess produced a sharp sound from the brazen, silver, and likewise golden rattles, which they held in their hands. But the principal men who presided over the sacred rites, and who were clothed in a close-drawn garment of white linen, hanging down to the extremities of their feet, carried the most illustrious spoils [i. e. the peculiar symbols] of the most powerful Gods. And of these, the first exhibited a lamp shining with a clear light, not resembling those lamps of ours which illuminate nocturnal banquets; but it was a golden boat-cup, which em-

*These pipes had a hole in the side and not at the top, to which the piper applied his mouth.

itted a larger flame from an aperture in the middle. The second was clothed in a similar manner, but carried in both of his hands altars* [i. e. aids,] to which the auxiliary providence of the supreme Goddess gave a proper name. The third proceeded raising a palm tree, the leaves of which were subtilely gilt, and also the Mercurial caduceus. The fourth exhibited the symbol of Equity, viz., a left hand, fashioned with the palm or inner part expanded; which seems to be more adapted to Equity than the right hand, because it is naturally sluggish, and is endowed with neither craft, nor subtilty. The same person also carried a golden vessel, which was round like the female breast, and from which he poured milk. The fifth bore a golden corn-fan, full of golden branches, and another carried an amphora.

In the next place, without delay, the images of the Gods carried by the priests of Isis proceeded, not disdaining to walk with the feet of men; this one terrifically raising a canine head; but that being the messenger of the supernal Gods, and of those in the realms beneath, with an erect face, partly black, and partly of a golden color, bearing in his left hand a caduceus, and shaking in his right hand branches of the flourishing palm tree, whose footsteps a cow, in an erect position, immediately followed. This cow was the prolific resemblance of the all-parent Goddess, and was carried on the shoulders of one of the blessed servants of this divinity, and who acted the part of a mimic as he walked. Another carried a cista or chest containing arcana, and perfectly concealing the mystic symbols of a magnificent religion. Another bore in his happy bosom the venerable effigies of the supreme divinity, which was not similar to any cattle, or bird, or wild beast, nor even to man; but being venerable for the subtilty by

*These altars (*altaria*) were symbols of the aid afforded by Isis; and hence Apuleius says they were called *auxilia*.

which it was invented, and also for its novelty, was an ineffable indication of a more sublime religion, which was to be concealed in the greatest silence. But this effigies was fashioned in the following manner: there was a small urn, formed of splendid gold, most artificially excavated, the bottom of which was very round, and which was externally engraven with the admirable images of the Egyptians. The orifice of this urn, which was not much elevated, was extended into a prominent rivulet [i. e. the spout.] But a handle adhered to the side opposite to the orifice, and receded from the urn by a spacious dilatation. On this handle an asp sat, raising its neck, which was scaly, wrinkled, and tumid, and embraced it with one fold of its body.

And, behold! the benefits and the destiny which the most powerful Goddess had promised to me approached, —and the priest was present, bringing with him my salvation, and adorned in a manner conformable to what the divinity had previously announced. In his right hand he carried the rattle of the Goddess, which was to me a crown; and, by Hercules, a crown by a necessary consequence; because, through the providence of the greatest Goddess, I vanquished the opposition of most cruel Fortune, after having encountered so many labors and so many dangers. Nevertheless, I did not run violently, though I was agitated by a sudden joy, fearing lest the tranquil order of religion should be disturbed by the hasty impetus of a quadruped; but I hesitatingly passed through the crowd with a quiet and perfectly human step, and with a gradual obliquation of my body, the people giving way to me through the interference of the Goddess. But the priest, as I might very well perceive, recollecting the nocturnal oracle, and admiring the congruity of the office which he was commanded to perform, immediately stood still, and spontaneously extending his right hand presented to my mouth a crown

[of roses]. Then I, trembling, and my heart leaping with continual palpitation, devoured with great desire and a greedy mouth the shining crown in which delightful roses were interwoven. Nor did the celestial promise deceive me; for instantly my deformed and brutal figure left me. And in the first place indeed my squalid hair fell off, and afterwards my thick skin became attenuated, my broad belly became narrow, and the soles of my feet passed into toes through my hoofs. My hands are no longer feet, but are extended to their erect offices. My long neck is shortened; my enormous ears are restored to their pristine parvitude; my stony teeth return to those of a human size; and the tail, which before especially tormented me, was no where to be found. The people admire, and the religious venerate, so evident an indication of the power of the Supreme Divinity, and the magnificence and facility of my restoration, which resembled the nocturnal images in dreams. Extending likewise their hands to the heavens they proclaimed with a clear and unanimous voice such an illustrious benefit of the Goddess.

But I, being fixed in excessive astonishment, remained silent, my mind not being capable of receiving a joy so sudden and great, and was dubious what I should first and principally say, whence I should assume the beginning of a new voice, and more happily commence my speech, as my tongue was now restored to me, and in what magnificent language I should return thanks to so great a Goddess. The priest, however, who through the divine admonition knew all my calamities from the beginning, though he himself also was astonished by that remarkable miracle, having first signified his wish by a nod, ordered that a linen garment should be given me, so that I might clothe myself. Then one of the religious cohort promptly divested himself of his upper garment, and rapidly covered

me with it. This having been done, the priest with a joyful countenance, and, by Hercules, astonished at my now human aspect, thus addressed me: "O Lucius, you have at length arrived at the port of quiet and the altar of Pity, having endured many and various labors, and great tempests of Fortune, and been tossed about by mighty waves of calamity. Nor did the nobility of your race, nor your dignity, nor even the learning with which you abound, at all benefit you; but falling into servile pleasures through the licentiousness of blooming youth, you have brought back an inauspicious reward of your unhappy curiosity. The blindness of Fortune, however, while she has tormented you by the worst of dangers, has brought you by her improvident malignity to this religious beatitude. Let her now go and rage with the greatest fury, and let her search for some other subject for her cruelty; for hostile misfortune has no power over those whose service the majesty of our Goddess vindicates to itself. What advantage his iniquitous Fortune derived from robbers, from wild beasts, from servitude, from the various circuits of the roughest paths, and from the feet of death to which you were daily exposed? You are now therefore received into the protection of Fortune, but of the Fortune that can see, and who also illuminates the other Gods with the splendor of her light. Assume now a more joyful countenance, and one more adapted to that white garment which you wear. Attend the pomp of your Savior Goddess with triumphant steps. *Let the irreligious see, let them see and acknowledge their error.** Behold Lucius, rejoicing in the providence of the great Isis, and feed from his pristine miseries triumphs in his own fortune. Nevertheless, that you may be safer and better protected, become one of this holy order, which you

*i. e. The error which leads them to think either that there are no Gods, or if there are, that they pay no attention to human affairs.

will hereafter rejoice that you embraced, and now dedicate yourself to the service of our religion, and voluntarily subject yourself to the yoke of this ministry; for when you have once entered into the service of the Goddess you will then in a greater degree enjoy the fruit of your liberty." The excellent priest having thus prophesied, and breathing with difficulty,* was silent.

I afterwards, walking, mingled with the religious crowd, accompanied the sacred pomp, being known and conspicuous to the whole city, and distinguished by the fingers and nods of men. All the people spoke of me, and said: the august power of the omnipotent Goddess has restored this man to the human form. Happy, by Hercules, and thrice blessed is he who has deserved, by the innocence and probity of the former part of his life, such an illustrious protection from heaven; so that, after a manner being *born again*, he is at once affianced to the ministry of sacred rites." While these things were said, and during the tumult of the festive vows, proceeding gradually we now approached to the shore of the sea, and came to that very place in which, on the preceding day, I, while I was yet an ass, had taken up my abode. The images, which the priests of Isis carried, being there properly disposed, the chief priest dedicated and consecrated to the Goddess a ship, most artificially fabricated, on all sides variously adorned with the admirable pictures (hieroglyphics) of the Egyptians, and exquisitely purified with a burning torch, an egg, and sulphur, at the same time pouring forth from his holy lips the most solemn prayers. The splendid sail of this blessed ship had a vow inscribed in it in large letters. These letters renewed the vow (which had been made on shore) for a prosperous event of the new navigation. Now the mast of that ship was raised, which was a

*In consequence of being divinely inspired.

round pine tree, tall and splendid, and conspicuous by its remarkable top. The stern also of the ship was decorated by a goose* with an intorted neck, and was refulgent through being covered with golden spangles; and the whole of the polished keel consisted of shining citron wood. Then all the people, as well the religious as the profane, emulously heaped together corn-fans full of aromatics and things pertaining to supplications, and poured into the sea a milky paste; till the ship, being filled with copious gifts and auspicious prayers, was freed from the ropes that held the anchor, and was restored to the sea with a peculiar and serene wind. After, likewise, it had proceeded so far that the view of it was uncertain to us, each of those who carried the sacred symbols again took what he had brought, and began cheerfully to return to the temple, in a decorous manner, and in the same order of procession in which they came from it.

[*To be Continued.*]

IAMBlichOS: ON THE MYSTERIES.

A NEW TRANSLATION BY ALEXANDER WILDER.

PART VII.

ORIGIN OF THE EGYPTIAN SYMBOLOLOGY.

I. The questions next to be answered require the aid of the Muse of Divine Wisdom in their solution. I will first of all, therefore, explain for you the devising employed by the Egyptians in their theologic system. In imitation of the natural order of the universe, and the demiurgic skill of the gods, they also themselves exhibit symbolic images to represent mystic, occult, and invisible conceptions; as likewise Nature herself after a peculiar manner, by means of symbolic representations models invisible concepts into visible shapes. The cre-

*This animal is sacred to Isis.

ative skill of the Gods, however, expresses the genuine reality of forms by means of the visible images. The Egyptian priests, therefore, observing that all the superior races were delighted at the resemblances of the inferior tribes, and being desirous in this way to afford them abundance of good things by means of such imitations, so far as this is possible, do themselves accordingly, as might be expected, bring into use a mode of initiation which is concealed in symbolic forms.

SYMBOLIC TERMS AND THEIR MEANING.

II. Hear you then, the spiritual interpretation of the symbols, as it is given by the Egyptians. Dismiss from your fancy and hearing the likeness of the symbolic things themselves, and bring yourself up to the conception of mental reality.

THE "MIRE" OR PRIMAL MATTER.

By "mire" [*ἰλυσ*,] then, cognise every thing corporeal and pertaining to Matter, growing and procreative, or which is a material form of the world of nature, having been produced from the never-still currents of matter, or whatever the river of creation [*γενέσις*] contains, or that which sinks down with it, or the originating cause of the elements, and all the potencies existing about them, subsisting before them in thought as their foundation

GOD SUPREME ABOVE THE UNIVERSE.

God, being of this character, the cause of the whole world of creation and production, and of all the elemental forces, and superior to them, immaterial, incorporeal, exalted above all, unbegotten and indivisible, entire of himself and concealed in himself, is supreme over them all and contains them all in himself. And because he comprehends every thing and imparts himself to all things in the universe he is made manifest from them. Also because he is superior to all

things, and is extended above by himself, he is manifest as subsisting separately, sacred, exalted and extended by himself above the forces and elementary principles of the universe.

THE "ONE SITTING UPON THE LOTOS-FLOWER."

The following symbol affords confirmatory evidence: The figure of the "one who sits on the Lotos flower" shadows forth enigmatically both supremacy and moving force which never at all come into contact with the "mire," and also indicates dominion over spiritual and oracular concerns. For every thing about the Lotos is observed to be circular—the forms both of the leaves and of the fruit. In the same way the performance is akin to the unique motion of the Mind, in a circle, and manifests the same things in like manner, in one sole order, and according to one principle. The divinity himself, however, sits alone by himself, beyond any dominion and performance of such a kind, august and holy, filled to overflowing, and remaining fixed in himself, as the figure of the one sitting is intended to signify.

THE ONE SAILING IN A BOAT.*

The figure of "the one sailing in a boat" represents the power that directs the cosmic universe. As therefore the Pilot, being separate from the ship, has the control of its rudders, so the Sun, subsisting separately, has control of the helms of the entire universe. In like manner, as the pilot sitting above at the stern, directs every thing, giving forth from himself the insignificant first beginning of every movement, so the Divinity from above by a much greater priority of rank, imparts without division, from the first principles of Nature the primary causes of all motions.

These things, therefore, and even more than these, are

**Porphyry: Cave of the Nymphs.* "The Egyptian priests represented the Sun and all the dæmons as not connected with any thing solid or stable, but as elevated on a sailing vessel."

denoted by the symbol of "the One Sailing in a Boat."

THE SUN THE SOURCE OF ENERGY.

III. Since, however, every section of the sky, every sign of the zodiac, every celestial motion, every period of time according to which the order of the heavenly bodies undergoes a change, and all things in their total receive the potencies which emanate from the Sun; some of these being closely blended with them and the others of them being superior to any commixture, the symbolic mode of expression demonstrates these also, pointing out in these words, "the sun changing his appearance according to the sign of the Zodiac and taking forms according to the season;" and indicating also his unchangeable, constant, never-ceasing, and generally abundant conferring of benefits to the whole universe.

Since however the recipients are variously inclined in regard to the indivisible boon of the divinity, and themselves receive powers of many kinds from the Sun according to their own proper motions, on this account the doctrine of symbols will show forth by the multitude of gift the one God, and make manifest through the versatile powers his own power alone. Therefore also it says that he is One and the Same; but that changes of form and the transformations are taken for granted among the recipients. On this account it affirms that "he changes according to the sign of the zodiac, and according to the season;" these appearances being diversified in respect to the divinity according to the many modes in which he is received.

The Egyptian priests make use of prayers to the Sun in such forms, not only in the Autopsias, but also in the more common invocations, which have such an interior sense and are offered to the divinity according to the foregoing symbolic mystic doctrine.

It would not be reasonable, therefore, for any one to undertake any exposition of them.

THE UNINTELLIGIBLE EXPRESSIONS.

IV. The enquiries, however, which come next, require more information, if one might go through sufficiently in detail. Yet in replying, it is equally necessary, to bring out the truth in relation to it in some way in few words. You ask: "Why are unintelligible names chosen?"* They are not unintelligible, as you seem to think.

[*To be Continued*]

*The names or words to which reference is made are said to be such as were enumerated by Alexander Trallianus: "Men, Thren, Mar, Phar, Teux, Za, Zon, The, Lon, Chri, Ge, Ze, On." Trallianus declares that by the virtue contained in these terms the Sun is fixed in the Sky. He adds again: "Behold the great name Iax (Iao). Azaf, Zuon, Threux, Bain, Chook." Very likely these as well as the famous Egyptian "spells," belong to an archaic language, which remained as a religious or sacerdotal dialect, after it had passed out of common use. The Latin Language is still employed in the Roman Catholic worship, the Hebrew in the Jewish, and the Sanskrit in the Brahman. Diodoros says that a barbarous dialect was used at the Samothrakian arcane rites. The arcane expression "*Konz Om Pax*" uttered at the conclusion of the Eleusinian Initiations has puzzled scholars for centuries. Mr. Robert Brown, junior, however, has traced it to its Akkad origin, and shows it to be a confession of the supreme truth of existence.

There is always a language of priests: the ancients called it: "of the gods." Homer again and again gives us names which were given by the gods, or priests, while others had been imposed by men. The Assyrian Inscriptions tell us of the divine names of Kings; also the arcane and the common names. The Monarchs of Egypt had names in the sacred dialect, and others in the popular. Hence Manetho and the Papyri differ. So, too, the Popes of Rome, who copy the ancient Egyptians and Assyrians in about every thing, take pontifical designations when they assume their office. Anciently it seems to have been regarded as sacrilegious to speak the holy name of a divinity before the multitude.—Exodus, XX. 7.

The Mystic Rites were accompaniments of the Sacred language. The evidence accumulated by eminent writers, and especially that elaborated by Mr. Robert Brown, junior, in *The Great Dionysiak Myth*, leave little room for question that they were received by the various nations from the country of the Euphrates. Unless the Serpent-Worship which existed in Egypt was derived from the peoples of the interior of the African continent, I see no adequate reason for making that country an exception —

A. W.

NOTES AND REVIEWS.

M. Berthelot, the eminent chemist, who brought out a year and a half ago a work on the *Origins of Alchemy*, is about to issue by subscription a faithful reprint of the oldest known MS. on Alchemy, written in Greek in the 11th century, from the library of San Marco. In addition to a scientific introduction and notes by M. Berthelot, there will be a French translation and notes on the Greek text by M. Ch. Ruelle. The whole work will comprise some 1200 pages. Only 150 copies will be for sale at a subscription price of 60 francs.—CLASSICAL REVIEW.

We hope that this important work will be liberally subscribed for by those who are interested in the study of ancient science. Prof. Ruelle's notes on the original text will doubtless be of great value. He is probably the foremost Hellenic scholar of France.

We chronicle with special pleasure the formation of a *Sufi order* in this country. The order is of a thoroughly practical character: its members are expected not merely to *learn about* Sufism, but to put its principles and teachings into *practice*. It is no fashionable, notoriety-seeking society, but one composed of earnest workers, who *believe* in and *practice* plain and pure living, and high thinking. In due time this fraternity will be affiliated with one of the great Sufi orders of Central Asia.

THE ZOROASTRIAN AND SOME OTHER ANCIENT SYSTEMS. Compiled by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1886. (price, 6 rupees). This book entitles the author to the hearty thanks of all students of Zoroastrianism. The preliminary paper, which gives an outline of Zoroastrianism, interpreted from the esoteric standpoint, will greatly aid one who desires to apprehend the fundamental principles of the philosophic system of the mighty Magian. The volume contains the History of the Philosophy of the Chaldeans—the Zoroastrian Oracles and Commentaries thereon—Selections from the Desatir, etc., etc. Taylor's interpretation of the Oracles should have been reprinted instead of Stanley's. Stanley made his translation from the text of an edition which lacks many oracles given by Taylor.*

We have been favored with the advanced sheets of a forthcoming book entitled Spiritus Sanctus Rosicrucianus, by Dr. J. E. Garretson of Philadelphia. The work is replete with the higher wisdom, and we heartily commend it to the careful consideration of thinkers. It will well repay the time spent on it.

NEW ASPECTS OF LIFE AND RELIGION by Henry Pratt, M. D. London, 1886.

This is unquestionably a noteworthy book. It is the only work in the English language which contains a detailed account of "the genesis of the soul" from the Kabbalistic standpoint. Interesting and novel solutions of many biblical problems are given, which are not only plausible but convincing. Dr. Pratt's book is well worth the attention of all thoughtful readers.

*Mr. Jamsetjee announces the speedy publication of an important work, viz.: "The Desatir and the Zoroastrian Doctrine." Orders for any of his books will be received at this office.