

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.

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

BY

ABUBACER IBN TOPHAIL.

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

Having passed this judgment upon animals, he knew that it was reasonable to so conclude of vegetation, which has few of those apprehensions belonging to animals, and since the actions of plants extend no farther than nutrition and generation.

He next considered the stars and spheres, and observed that they all had regular motions in due order; that they were pellucid and shining, and not subject to change or dissolution. These observations induced the suspicion that these heavenly bodies had *essences* distinct from their corporeal nature, and were acquainted with this *necessarily self-existent essence*. These understanding essences were like that kindred essence of his own being. Why might it not be supposed that they possessed incorporeal essences, since he himself notwithstanding his weakness and general desire of sensuous things, comprehended them in his own nature.

He knew that his body was corruptible, and yet he possessed an incorporeal, incorruptible essence. He concluded that the celestial bodies were more likely to have it than himself; that they had full knowledge of this self-existent Being, and actually beheld it at all times, and that they were not incumbered by those hindrances, arising from the intervention of sensuous things, which debarred him from enjoying the vision without interruption. He now began to consider why he alone of all living creatures should be endued with an essence, which made him like the celestial bodies. Understanding the nature of the elements,—how interchangeable they were—and that there was nothing upon the earth which always remained in the same form, he perceived that generation and corruption followed each other perpetually in mutual succession. He observed that the component parts of these bodies were of a different nature, and that the body for this reason was more disposed to dissolution. There was none of them free from mixture, and so were impure. As gold and jacinth are pure and least subject to dissolution, so the celestial bodies are purer and less subject to a succession of forms. It appeared to him that the real essence of sublunary bodies consisted, in some of one simple form added to corporority—as the elements; in others, of more, as animals and plants.

It appeared further that those bodies, whose essence consisted of the fewest forms had fewest actions, and were further distant from life. If it were possible that a body existed without form it were impossible that it could have life, and must be next to nothing. Those bodies endued with many forms, he observed, had many operations, and had more ready entrance to the state of life. If a form were so disposed that it could not be separated from its essential matter, then its life would be manifest, permanent and vigorous; but, on the con-

trary, body destitute of form would be $\psi\lambda\eta$ —matter without life. The four elements subsisted with one form, and are of the first rank of beings in the world. Out of these other things endued with more forms are compounded. The life of these elements is very weak: both because they have no variety of motion always tending the same way, and because every one has an adversary, which manifestly opposes the tendency of its nature, and endeavors to destroy its forms. Therefore its essence is of short continuance, and its life weak. Plants have a stronger life, while animals have a life still more manifest than plants. The reason of this is, that whenever in any of these compound bodies, the nature of one element prevailed, that predominant element would overcome the natures of the rest, and destroy their power, so that the compounded body would be of the same nature as the prevailing element, and consequently partake of but a small proportion of life, because the element itself does so. On the contrary if the nature of one element prevail not over another, then these compounded bodies have all equal power,—their operations would be equally conspicuous, would not resemble any one of the elements in particular, and consequently would be more disposed for life. The more equal this temperature, then the more perfect the life. Since that animal spirit which is seated in the heart, is of a most exact temperature, as being finer than *earth* and *water*, and grosser than *fire* and *air*, it has the nature of a mean between them, and having no manifest opposition to any of the elements, by this means is fitted to become that form which constitutes an animal. Our philosopher saw that it followed from hence, that those animal spirits which were of the most even temperature were the best disposed for the most perfect life in this world of generation and corruption, and that this spirit nearly resem

bled the heavenly bodies, which have no opposite to their forms. When he had considered the properties of animals, he could not see that any one of them had any knowledge of the necessarily self-existent Being—although he knew that his own essence had knowledge of it, and from this concluded that he himself was an animal, endued with a spirit of an equal temperature, as the celestial bodies are, that he was of a distinct species from the rest of animals, that he was created for another end, and designed for something greater than they were capable of. And it was enough to satisfy him of the nobility of his nature, that his viler part, viz. the corporeal, was most of all like the heavenly substances, which are free from all the accidents which cause any defect, change or alteration, belonging to this world of generation and corruption. His noble part—that by which he attained knowledge of the necessarily self-existent Being—was something heroic and divine, neither subject to change nor dissolution, and not to be described by any of the properties or attributes of body. Neither is it to be apprehended by any of the senses, or by the imagination, nor to be known except by itself alone. It attains the knowledge of itself by itself—and is at once the knower, the knowledge and the thing known, the faculty and the object. There is no difference between these, for diversity and separation are properties and adjuncts of bodies; but neither body, nor adjunct or property of body is concerned here. Having now, to some degree understood the cause and nature of his superiority over all other animals, he perceived it a duty incumbent upon him to imitate the actions of the heavenly bodies of kindred spirit to his own. In respect of his nobler part he saw that he resembled, in some measure, that necessarily self-existent Being, because separated like it from the attributes of bodies. He conceived it his duty to endeavor, by all possible

means, to understand the properties of that Being, to imitate His actions to acquire His qualities; to labor in doing His will, and to resign himself heartily and unfeignedly to His dispensations, that he might rejoice in Him, although He should lay afflictions upon his body or even wholly destroy it.

He perceived that he resembled the beasts in his viler part, the body, which belongs to this generable and corruptible world. His dark, gross, earthly body, inspired him with a desire of sensuous objects—excited him to drinking, eating, and copulation, and he knew that he possessed body not in vain and that it was his duty to preserve it, which he saw could not be done except by some of those actions common to the rest of animals.

Thus it was plain to him that there were three sorts of actions, to which he was subject: viz.—1st. Those by which he resembled the irrational animals; 2d. Those by which he resembled the heavenly bodies; and 3rd. Those by which he resembled the necessarily self-existent *Being*. That he was obliged to the first as having a gross body—consisting of several parts, different faculties, and a variety of motions. To the second as having an animal spirit, which has its seat in the heart, and which is the origin of the body and all its faculties. To the third, as he was imbued with that spirit, by which he knew the self-existent Being.—He was well assured before, that his happiness consisted in the perpetual vision of this self-existent Being. He now considered by what means a continuation of this vision might be attained, and the result of his contemplation was this: That he was obliged to keep himself constantly exercised in these three kinds of resemblance.

The first, being concerned only in sensuous objects, was rather a hindrance than a help to his vision, but was necessary as preserving his animal spirit, whereby, the second resemblance he had with the heavenly bod-

ies was acquired, and was therefore necessary, though incumbered with hindrances. As to the second conformity, he saw that a great share of that continued vision was attained by it, though not without mixture; because whatsoever continuously contemplates the vision after this manner together with it, has regard to his own essence, as shall be shown hereafter. But by the third conformity he obtained the pure and entire vision so as to be enraptured by it, and to lose all thought of himself. Whosoever enjoys it has no regard to any thing else; his own, and all other essences, great and small, being neglected, except only the essence of the One, 'True, High and Powerful Being. When he was assured that the utmost of his desires consisted in this third conformity, and that it was not to be attained, without being long exercised in the second, and that this exercise could be continued sufficiently long only by means of the first he resolved to allow himself only so much of this first, conformity as would keep the animal spirit alive. In order to do this he found two things necessary: The first to supply the defect of that nourishment which was wasted within; the second to preserve it externally from the extremes of heat, cold, the rain, and hurtful animals. He saw that if he should allow himself to use these things, though necessary, unadvisedly, it might chance to expose him to excess, and by this means injure himself unawares; whereupon he concluded it safe to limit his desires, his meat and drink, the quantity and quality of it, and his hours of repast. He therefore considered the fittest things for food, and found that there were three sorts: first the tender, immature herbs; second, the fruits of trees, when fully ripened; and third, living creatures, both fish and flesh. He knew that all these things were created by that necessarily self, existent Being, in approaching to whom he was assured that his happiness did fully consist.

Now the eating of these things must needs prevent their maturity, and deprive them of that end for which they were designed. This would be in opposition to the intentions of the Supreme Agent, and such opposition would hinder that conformity to Him, he so much desired. Upon this he thought it best to abstain from eating altogether, but he foresaw that such abstinence tended to the dissolution of his body, and would prove even a greater opposition to the designs of the Supreme Agent, than the former. Of two evils he resolved to choose the one least opposed to the Creator, and to partake of any of the sorts of food he most fancied, and in such quantity and proportion of the various kinds as should seem best for bodily sustenance, always observing this rule: to eat that of which there was greatest plenty, and no more than sufficient to appease hunger, and only again when nature demanded sustenance. With regard to those things, which tended to the conservation of his animal spirit, he felt little concern—being clothed with skins, and sheltered enough to secure him from the dangers without.

He next applied himself to the second conformity or operation: the imitation of the heavenly bodies, and expressing their proper qualities in himself, which he found to be of three sorts. The first were such as had relation to those inferior bodies, as heat and cold by accident, which they impart to those of their own nature, as illumination, rarefaction and condensation, and all those other things by which they influence inferior bodies, whereby they are disposed for the reception of spiritual forms from the Supreme Agent. The second were such as concerned their own being—as they were clear and pure—free from all feculent matter or impurity. Their motion, he observed to be circular—some moving round their own center, and some, again, round the center of other planets. The third kind of their proper-

ties were such as had relation to the Supreme Agent, as continually beholding Him, busied in His service, and moving agreeably to His will and by His power. In conformity to these, his imitation consisted in removing all such objects as might prove hurtful to both animals and plants, so far as he could, admitting warmth and moisture to plants overshadowed by others and protecting such animals as were pursued by others or injured in any manner.

His second sort of imitation consisted in the observance of extreme cleanliness of his person—bathing often and perfuming his body with sweet herbs and the various flowering shrubs. He practised the circular motions; often traversing the extent of his island, or running many times around his house, or turning his body very quickly many times, so that he often became dizzy. His imitation of the third sort consisted in confining his thoughts to the contemplation of the Supreme Agent; and in order to do this he overcame his affection for sensuous things, refrained as much as possible from imagination, and endeavored by every means in his power to fix his whole mind upon the necessarily self-existent Being. He assisted himself in this manner: he would turn his body violently round many times in quick succession, and when fully exercised in this way, all sensuous objects vanished from his sight and all the faculties which make any use of the bodily organs grew weak. On the contrary, the operations of his own essence which depends not upon body, grew strong, so that often his meditations were pure and unmixed, and he beheld through it the Great Supreme Agent.

At times his corporeal faculties would again assert themselves, interrupt his contemplations, and reduce him to the mean degree from whence he had arisen. When this infirmity was upon him he partook sparingly of some kind of meat and removed again to that

state of imitation of the heavenly bodies, in the three respects we have mentioned. And so on continued the struggle between his bodily and spiritual natures, and whenever the latter gained the ascendancy he apprehended something of the conditions of those who have attained to the third resemblance. After this he began the attainment of the third assimilation. He considered the attributes of the necessarily self-existent Being. It had appeared to him during the period of his theoretical speculation, and before he entered upon the practical part, that these attributes were of two sorts: affirmative, as knowledge, power and wisdom, etc., and negative, as immateriality, etc., and not only all such as consisted in not being body, but such also as had no relation to body. This condition, he apprehended, was required not only by the negative, but by the affirmative attributes also, that they should be free from all properties of body—of which multiplicity is one. Now the divine essence is not multiplied by these affirmative attributes, but all of them together are one and the same thing, to-wit: His real essence. Now he considered how he might imitate Him in both these kinds of attributes. As to the affirmative sort, he considered that they were his real essence, that they are not many, (because multiplicity is a property of body), and that the knowledge of his own essence was not a form superadded to that essence, but that his essence was in fact the *knowledge* of his essence. And so, *vice versa*, if he would know his being, this knowledge by which he knew it would not be a notion superadded to his being, but his very being itself. He perceived that to make himself like to Him in His affirmative attributes, would be to know Him alone—abstracted from all properties of body. All the negative attributes consisted in the separation from bodily things, and he ceased all contemplation of bodily properties and re-

jected everything inconsistent with that higher state of which he was in search. He confined himself to his cave, bowed his head, and resigned himself wholly to meditation upon the necessarily self-existent Being; and he continued in this state for days together without meat or drink, and while thus earnestly engaged in sacred contemplation all beings except his own were entirely absent from his mind. On conceiving the attributes of the one, true and necessarily self-existent Being, his own essence was not excluded from his thoughts. He knew this to be a mixture of his contemplation, and not that pure, uninterrupted vision of that Being, a knowledge of whom he so diligently sought. At last, avoiding all thoughts of his own essence or being, he attained to that pure and unmixed vision of the Supreme Being. Then both the heavens and the earth, all between them, spiritual forms, corporeal faculties, and all those powers which are separate from matter, vanished from sight, and were as if they had never been. With these his own being disappeared also, and there remained nothing but this One, True, perpetually self-existent Being, who spoke thus: *To whom now belongs the kingdom? To this one Almighty God.* These words and His voice Hai Ebu Yokdan heard and understood, and he immersed himself deeply into that state where he witnessed that which neither eye hath seen nor ear heard, nor hath it ever entered into the heart of man to conceive.

Do not expect that I should give thee a description of that which the heart of man cannot conceive; for if many things which we do conceive are hard to explain, how difficult of explication must be those which the heart cannot conceive and which are not circumscribed in the limits of that world in which it converses. When I speak of the heart I do not mean the substance of it, nor that spirit which is contained in the cavity of it;

but I mean the form of that spirit which is diffused by its faculties through the whole body of man.

Every one of these three is sometimes called the heart, but it is impossible that the thing I mean should be comprehended by any of these three, neither can we express anything by words which has not been first conceived by the heart. Whosoever asks an explanation asks an impossibility; for it is as reasonable that a man should desire to taste colors, and to desire that *black* should be either sweet or sour.

I shall not, however, dismiss you without pointing out, in some measure, what wonderful things he saw while in this condition,—speaking figuratively and by way of parable—not pretending to give a literal description of that which it is impossible to know, but by coming thither.

[To be Continued.]

THE ELEVENTH BOOK OF THE METAMORPHOSIS OF APULEIUS.

Translated from the original Latin

BY

THOMAS TAYLOR.

(Concluded.)

But when we arrived at the temple itself, the chief priest and those who carried the divine images, and who, some time prior to this, had been initiated in the venerable mysteries, being received into the sanctuary of the Goddess, disposed in a proper order the breathing resemblances.*

*These *breathing resemblances* were statues of the Gods, fabricated by *telestae* or *mystic operators*, so as to become animated, illuminated by divinity, and capable of delivering oracles. These statues are alluded to by Proklos on the *Timaeus* and *Cratylus* of Plato, and by Iamblichos and the author of the *Asclepian Dialogue*; but are very explicitly mentioned by Hermias in his *Scholia* on the *Phaedrus*.

Then one of those whom all of them called a Scribe, standing before the doors, the company of the *Pastophori*,* which is the name of the members of that sacred college, being cited as to an assembly, uttered from a lofty chair auspicious wishes, from a book in which they were written: FOR THE GREAT EMPEROR, THE SENATE, AND THE EQUESTRIAN ORDER, AND FOR ALL THE ROMAN PEOPLE; and likewise for the nautical ships, and for all those who are governed under the empire of this our hemisphere, and then he pronounced in the Greek tongue, and after the Grecian manner, *Λαοις αφεσις*, which signified that divine service was ended, and that it was lawful for every man to depart, which words were followed by a clamor of the people, signifying that all things would happen felicitously to all of them. Afterwards, the people being full of joy, carrying with them branches of olive, sweet herbs, and garlands of flowers, and having kissed the footsteps of the Goddess, departed to their own habitations. Nevertheless, my mind would not suffer me to go even the breath of a nail from that place; but, being attentive to the image of the Goddess, I recalled to my memory my former misfortunes.

Swift fame, however, had not in the meantime been idle, but had everywhere narrated in my country the adorable benefit of the provident Goddess, and my memorable fortune, i. e. my restoration from the asinine to the human form. At length, therefore, my domestics and servants, and those who were nearly allied to me by the bond of consanguinity, laying aside the sorrow which they had conceived from the false report of my death, and exhilarated by a sudden joy, hastened immediately to see me, who had been divinely saved and brought back as it were from the realms beneath, and presented me with various gifts. With the unexpected

*The *Pastophori* were the priests who carried the shrines of the Gods.

view of these I, being delighted, gave them thanks for their worthy gifts; for my domestics had providently taken care to bring me what would be abundantly sufficient for the expenses of my dress and food. Having therefore spoken to each of them, as was my duty, and narrated to them my pristine sorrows and present joy, I again betook myself to a survey of the Goddess, which was to me most delightful, and procured for myself a temporary habitation within the enclosure of the temple; still applying myself to the private services of the Goddess, being inseparable from the society of the priests, and a constant adorer of the great Goddess. Nor did I pass any night, or any sleep, without some vision and admonition of this divinity; but she ordered me by frequent mandates to be now initiated in her sacred mysteries, to which I had been some time ago destined. But I, though it was what I very much desired, was nevertheless restrained by religious fear. For by diligent inquiry I knew that the service of religion was difficult, and that the abstinence which chastity required was sufficiently arduous, and that life, which is subject to many casualties, is to be defended by cautious circumspection. Frequently revolving these things with myself I deferred the being initiated, I know not how, although hastening to the accomplishment of it.

On a certain night I appeared to myself to see in a dream the chief priest offering to me his full lap; and on my asking him what that was, he answered that the contents of his lap were sent to me from Thessaly: for that a servant of mine, named Candidus, had arrived from the same province. When I awoke, I revolved in my mind frequently, and for a long time, what the vision portended, especially as I was certain that I never had any servant who was called by that name. Nevertheless I believed that some gain was undoubtedly sig-

nified by the priest offering me the contents of his lap. Thus, being anxious and attentive to that more abundant gain, I impatiently waited for the opening of the temple in the morning. And while, the white veils being drawn aside in different directions, we implored the venerable face of the Goddess, the priest going round the altars, which were disposed in order, applied himself to divine works; and, together with the usual prayers, poured from a vessel water drawn from a fountain which was in the penetralia of the temple. The sacred rites, therefore, being now properly performed, the religious loudly announced the first hour of the day by their morning adorations. And, behold! the servants suddenly came from my country whom I had there left, after Fotis by her base errors had forced me to be tied by a rope [i. e. to change my form;] for my kindred had brought back with them my servants, and also had recovered my horse, which I recognized by the spot on its back, after it had been sold to various persons. Hence I then especially admired the sagacity of my dream, that, besides the congruity of the promised gain, it had restored to me my horse, which was of a white color, under the designation of the servant Candidus.

After this I, being still solicitous about the same thing, assiduously applied myself to the worship of the Goddess, perceiving that the hope which I had conceived of future good was now confirmed by the present benefits. Nevertheless, my desire of engaging in sacred offices increased daily more and more. Hence I frequently went to the chief priest, and most earnestly entreated him to initiate me in the arcane mysteries of the sacred night.*

But he, though otherwise a severe man, and celebrated by his observance of that abstemious religion, deferring

*i. e. Of the night sacred to the mysteries.

my request mildly and gently, and in the way in which parents are accustomed to moderate the immature desires of their children, allured my mind, though otherwise anxious, by the solace of better hope. For he said that the day in which any one might be initiated was indicated by the will of the Goddess, and that by her providence the priest was chosen who ought to perform the sacred rites, and that by her mandate also the expense necessary for the ceremonies was ordained. All of which circumstances he thought should induce me to wait with obsequious patience, since we should by all means avoid eagerness and obstinacy as faults, and neither be dilatory when called, nor precipitate when not called. He added, that there was not any one of their number who was so lost to a sense of propriety, or rather so destined to death, as to rashly and sacrilegiously dare to engage in the service of the Goddess, and thus contract a deadly guilt, unless she peculiarly ordered him to do so; for the gates of the realms beneath, and the guardianship of life, are placed in the hands of the Goddess, and the delivery of her mysteries is celebrated as a thing resembling a voluntary death, and a precarious life, because she is accustomed to choose for this purpose men who, having arrived at a great age, are now placed in the extreme boundary of their life, but to whom nevertheless the great arcana of religion may be safely committed, and who through her providence being after a manner born again, are restored to the race of a new life. It was therefore requisite that I should also wait for the celestial mandate, although by the clear and manifest favor of the great Goddess I had some time ago been called and destined to her blessed service; and that I should now abstain from profane and nefarious food, no less than other worshippers of the divinity, in order that I

might with greater rectitude accede to the more secret arcana of *the most pure religion*.

Thus spoke the priest, nor was my compliance broken by impatience; but I attentively performed daily the laborious service pertaining to the observance of sacred rites, with mild tranquility and laudable silence. Nor did the salutary benignity of the powerful Goddess deceive me, nor torment me by the delay of a length of time; but she clearly admonished me by no obscure mandates of obscure night that the day was now arrived that had been always the object of my desire, and on which she would put me in possession of my greatest wish. She also informed me what sum of money would be requisite for my procuring the sacred apparatus, and at the same time appointed for me, as the minister of sacred rites, that very Mithras himself, her own chief priest, who she said was conjoined to me by a certain divine consent of the stars. But I, by these and other benevolent precepts of the supreme Goddess, being mentally refreshed, sleep having left me, though it was not yet clear day, immediately proceeded to the dwelling of the priest, and having found him then going out of his bedchamber, I saluted him. And I had now determined to request more firmly than ever that I might commence my religious service, as a thing that was due to me. But he, as soon as he saw me, prior to me thus spoke: "O my Lucius how happy and blessed are you, whom the august divinity has so greatly honored by her propitious will! And why do you now stand idle and make any delay? The day sought for by your continued wishes is now present to you, in which you will be initiated in the most pious arcana of sacred rites by my hands, through the divine mandates of the multinominal Goddess." And the most humane old

man, taking hold of me by the hand, led me immediately to the doors of the most ample temple; and having opened them in the accustomed solemn way, and made the morning sacrifice, he took from the most inward parts of the adytum certain books written in unknown characters [i. e. in hieroglyphics]; partly compendiously suggesting the words of a discourse by the figures of animals of every kind; and partly fortified against the inquisitive perusal of the profane by knotted accents, which were bent after the manner of a wheel, and folded in each other like the tendrils of a vine. From these books he informed me what must necessarily be prepared by me for the purpose of initiation.

Immediately therefore I strenuously procured the previous requisites, and somewhat more abundantly than I was ordered to do, partly through myself, and partly through my associates. At the appointed time the priest led me to the nearest bath, which was surrounded by a company of religious men; and when he had placed me in the accustomed bath he himself washed me, and sprinkled me with water in the purest manner, after he had first implored the pardon of the Gods. Then he brought me back to the temple, and there placed me before the footsteps of the Goddess, two parts of the day having been now passed over; and having given certain mandates in secret, which are too holy to be uttered, he clearly ordered, before all who were present, that I should abstain from luxurious food during ten continued days, that I should not eat the flesh of any animal, and should refrain from wine. These precepts therefore having been properly observed by me with a venerable continence, the day had now arrived in which I was to appear before the image of the Goddess Isis, in order to be initiated, and the sun descending led on the evening. Then, behold, there was a conflux of the people on all sides, every one

honoring me with various gifts, according to the ancient custom of sacred rites. Then also the priest, all the profane being removed, taking me by the hand brought me to the penetralia of the temple, clothed in a new linen garment. Perhaps, inquisitive reader, you will very anxiously ask me what was then said and done? I would tell you if it could be lawfully told; you should know it, if it was lawful for you to hear it. But both the ears and the tongue are guilty of rash curiosity. Nevertheless, I will not keep you in suspense with religious desire, nor torment you with long-continued anxiety. Hear, therefore, and believe what is true. *I approached to the confines of death, and having trod on the threshold of Proserpine I returned from it, being carried through all the elements. At midnight I saw the sun shining with a splendid light; and I manifestly drew near to the Gods beneath, and the Gods above, and proximately adored them.**

Behold, I have narrated to you things, of which though heard it is nevertheless necessary that you should be ignorant. I will therefore only relate that which may be enunciated to the understanding of the profane without a crime.

The morning arose, and the solemnities being performed, I came forth consecrated in twelve sacerdotal garments, in a dress indeed very religious but of which I am not forbidden by any law to speak, because it was seen by many who were then present. For, by order of the priest, I ascended a wooden throne, which was in the exact middle of the temple, and was placed before the image of the Goddess, and there I sat conspicuous,

*In my Dissertation on the Eleusinian and Bacchic Mysteries, I have shown that the developement of the principles from which the soul descended, accompanied by a vision of those principles, formed a part of the sacred mysteries; that *εποπτεία* or *inspection* consisted in beholding the Gods themselves invested with a resplendent light, and that this was symbolical of those transporting visions which the virtuous soul will constantly enjoy in a future state, and of which it is able to gain some ravishing glimpses, even while connected with the present body.

in a linen garment which was elegantly painted. A precious cloak also hung from my shoulders down my back to the heels. Nevertheless, to whatever part of me you directed your view you might see that I was remarkable by the animals which were painted round my vestment in various colors. Here were Indian dragons, there Hyperborean griffins, which the other hemisphere generates in the form of a winged animal. Men devoted to the service of divinity call this cloak the Olympic garment. But in my right hand I carried a burning torch, and my head was decorously encircled with a crown, the shining leaves of the palm tree projecting from it like rays of light. Thus being adorned like the sun, and placed so as to resemble a statue, suddenly the veils being drawn aside, I was exhibited to the eyes of the people. Afterwards I celebrated the most joyful day of my initiation as my natal day,* by delightfully pleasant and facetious banquets.

The third day also was celebrated with the same ceremonies, and was accompanied by a religious breakfast, and the legitimate consummation of the initiation. And having staid for some days in that place I enjoyed through the divine image an inexplicable pleasure; being indebted to it for a benefit which can never be repaid. Nevertheless, through the admonition of the Goddess, having suppliantly given her thanks to the best of my ability, though not such as she deserved, I prepared myself very slowly to return home.

Having therefore with difficulty restrained my most ardent desire to remain with the Goddess, I at length prostrated myself before her, and having for a long time wiped the footsteps with my face, the tears bursting forth, interrupting my speech by frequent sobs, I thus addressed the Goddess: "Thou, O holy and perpet-

*Because, through being initiated, he had on that day commenced a new life.

ual savior of the human race, being always munificent in cherishing mortals, dost employ the sweet affection of a mother on the misfortunes of the miserable. Nor is there any day or night, or even a slender moment of time, which passes unattended by thy benevolent interpositions. Thou protectest men both by sea and land, and dispersing the storms of life dost extend thy salutary right hand, by which thou drawest back the inextricably twisted thread of the Fates, and dost mitigate the tempests of inclement Fortune, and restrain the noxious courses of the stars. The supernal Gods reverence thee, and those in the realms beneath attentively observe thy nod. Thou rollest the sphere of the universe round the steady poles, dost illuminate the sun, govern the world, and tread on the dark realms of Tartarus. The stars move responsive to thy command, the Gods rejoice in thy divinity, the hours and seasons return by thy appointment, and the elements reverence thy decree. By thy nod blasts of wind blow, the clouds are nourished, seeds germinate, and blossoms increase. Birds swiftly passing through the tracks of the air, wild beasts wandering on the mountains, serpents concealed in the ground, and the enormous monsters that swim in the sea are terrified at the majesty which invests thy divinity. But I, who in celebrating thy praises possess but weak abilities, and for offering sacrifices but a slender patrimony, have by no means eloquence sufficient to express all that I conceive of the dignity of thy nature; nor are a thousand mouths, and as many tongues, nor the eternal series of unwearied speech, equal to the arduous task. I will, therefore, be solicitous to perform that which a religious though poor man may be able to effect. For I will image to myself thy divine countenance, and most sacred deity, and perpetually preserve it concealed in the most sacred recesses of my soul." Having implored the supreme Goddess in

this manner I embraced the priest Mithras, whom I now called my parent, and clinging to his neck and giving him many kisses, I begged his pardon for my inability to remunerate him in a manner adequate to such mighty benefits.

After, therefore, I had given him thanks I departed, and proceeded directly to my paternal abode. Hence when a few days had elapsed I rapidly collected together my viatica in bundles, through the admonition of the powerful Goddess, and entering into a ship I directed my course towards Rome. . Being likewise certain of prosperous winds during my voyage, I quickly entered into port, afterwards travelled with great rapidity in a charriot, and arrived at this hallowed City* on the day before the Ides of December, in the evening.

Nor afterwards was any concern of such principal importance with me, as that of daily supplicating the supreme divinity of Queen Isis, who is there propitiated with the greatest veneration under the name of Isis Campensis,† which appellation she is allotted from the situation of her temple.

Lastly I was an assiduous worshipper of her divinity, being a foreigner indeed in her temple, but a domestic of her religion.‡

And behold when the great Sun having passed through the sign-bearing circle [i. e. the Zodiac] had completed the year, the vigilant care of the beneficent Goddess again interrupted my sleep, and again admon-

*i. e. Rome, which was considered to be the seat of the Gods, and the true name of which it was not lawful to enunciate, even in the performance of sacred rites.

†The temple of Isis was in the Campus Martius, whence she was called Campensis. It is said by Porphyrios in his Life of Plotinos that the Egyptian priest who evocated the peculiar dæmon of Plotinos, could at that time find no other pure place in Rome adapted to that purpose than the temple of Isis.

‡Because he had been initiated in the mysteries of Isis at Corinth.

ished me of initiation, and sacred rites. And I wondered what she was preparing for me to do, and what future event she announced. It would have been strange indeed if I had not so wondered, since I appeared to myself to have been already abundantly initiated.

While therefore I partly discuss my religious scruples in my own mind, and partly avail myself of the counsels of the priests, a novel and perfectly admirable circumstance took place: for I discovered that I was only initiated in the mysteries of the Goddess, but not in those of the great God, and supreme father of the Gods, the invincible Osiris. For though the nature of their divinity and religion is connected, or rather is transcendently united,* nevertheless there is the greatest difference in the initiations into their mysteries.

Hence it ought to be known by me that the great God required that I should be one of his servants. Nor did the thing long remain ambiguous. For on the following night I saw in a dream one of the priests clothed in linen garments, who carrying thyrsi and ivy, and certain other things of which it is not lawful to speak, placed them before my household Gods, and occupying my seat announced to me that I should prepare the banquets of a magnificent religion. He also walked gently with a limping step, the ankle bone of his left foot being a little bent in order that he might afford me some sign by which I might know him. All the darkness of ambiguity therefore was removed, after such a manifest declaration of the will of the Gods. Hence, as soon as I had performed the morning salutations of the Goddess, I diligently inquired whether any one of the priests resembled him whom I had seen in a dream. Nor was he wanting. For I immediately beheld one of the Pas-

*In the original *unica*, which corresponds to the Greek word *ενιαιος*, and signifies *ενωσεως υπερβολη*, i. e. transcendency of union.

tophori, exactly according with the nocturnal image—not only by the structure of his foot but also by his stature and features; and who as I afterwards learned was called Asinius Marcellus, a name not foreign to my transformation.*

Without delay therefore I went directly to him, who was not ignorant of what I intended to say, because he had already been admonished by a similar mandate that he should initiate me in the mysteries of Osiris. For on the preceding night, while he was adapting crowns for the statue of the great God, he seemed to himself to have heard from that mouth of his by which he pronounces the destiny of every thing, that he should send the Madaurensian to him, who was very poor, and to whom his sacred mysteries ought immediately to be administered. For the God said, that by his providence renown from religious studies was prepared for the Madaurensian, and great gain for him, i. e. Asinius Marcellus.

After this manner, being affianced to sacred concerns, I was retarded contrary to my wishes through the lack of means to pay the necessary expenses. For the money which I had spent in my journey had consumed the small substance of my patrimony, and the presents which it was requisite I should make in Rome in order to be initiated in the mysteries of Osiris exceeded those which I had before made in a Roman province. Hard poverty, therefore, being greatly adverse to my desire I was tormented, being placed, according to the proverb, between a sacrifice and a stone. Nor was I less urged by the pressing mandate of the God. And now being frequently stimulated, not without great perturbation, at last by command of the divinity, having sold my garment though but small, I collected a sum sufficient for

*For between *Asinus* an ass, into which he had been changed, and *Asinius*, there is a great resemblance.

the purpose. And this very thing I was expressly ordered to do. For the God said to me: "Would you at all spare your garments in attempting to procure anything which might administer to your pleasure, and are you now, when you are going to be initiated in such great mysteries, dubious whether you shall commit yourself to poverty unattended with repentance?" All things therefore being abundantly prepared, again being satisfied with inanimate food for ten days, and moreover being also instructed in the nocturnal orgies of the chief God Serapis, I now complied with the divine mandate, full of that confidence which my knowledge of a kindred religion produced. This circumstance afforded the greatest consolation to my peregrination, and at the same time more largely supplied me with the means of subsistence. For the deity of Good Event being favorable I supported myself through the gain which I acquired in the forum by pleading causes in the Latin tongue. Behold, also, a short time after this I was again excited by the unexpected and perfectly wonderful mandates of the Gods, and was compelled to undertake a third initiation.* But I, not lightly solicitous, and in a state of great suspense, frequently exercised my thoughts in considering what the intention could be of this new and unheard of will of the Gods; and what could still remain to be added to an initiation already twice repeated. For I said to myself, both the priests have either wrongly advised me, or less fully than they should have done. And, by Hercules, I now also began to entertain a bad opinion of their fidelity. While, however, I was thus fluctuating in a stormy sea of thought, and agitated as if I had been insane, the mild image of the God thus instructed me by a nocturnal vision. "There is no reason," it said, "that you should

*This third initiation was into the mysteries of the Roman Isis, as the first was into those of the Achaian Isis.

be terrified by the long series of religious rites, as if anything had been previously omitted; but ought rather to be exceedingly joyful on account of the honor which the gods assiduously pay you, and to exult that you will thrice obtain a thing which is scarcely even once granted to others. And you may justly presume from that number that you will always be blessed. Moreover, you will find that this third initiation is very necessary for you, if you now consider with yourself that the garment of the Goddess with which you were invested in the province, remains deposited in the same temple, and that you cannot supplicate at Rome on solemn days in a garment of this kind, or be rendered illustrious by that blessed vestment when you shall be commanded to put it on. In order therefore that you may be happy, fortunate, and healthful, again with a joyful mind be initiated in sacred mysteries by the command of the great Gods [Osiris, Serapis, and Isis.]”

Thus far the persuasive majesty of the divine dream announced to me what was requisite to be done. Nor did I neglect the affair afterwards, nor defer it by supine procrastination; but immediately relating what I had seen to my priest I lived chastely, and abstained from animal food, and having of my own accord extended my abstinence beyond those ten days prescribed by a perpetual law I bought what was requisite for my initiation, spending more largely from a pious intention than with a view to what was wanted. Nor, by Hercules, did I at all repent of my labors and expenses. For by the liberal providence of the Gods, I was sufficiently enriched by forensic gain. At length, after a very few days had elapsed, the God Osiris, who is the chief of the great Gods, the highest of the greater, the greatest of the highest, and the ruler of the greatest, not being now transformed into some foreign person, but manifestly deigning to speak to me in his own divine words,

seemed to me in a dream to declare that I should now indubitably plead causes in the forum with renown, and that I should not fear the slanders of the malevolent, which the learning I had acquired by laborious study would there excite. And in order that I might minister to his sacred rites mingled with a crowd of other religious men, he chose me to be one of his Pastophori, and also placed me among the quinquennial Decurions. And lastly, my hair being again perfectly shaved, I joyfully performed the duties of that most ancient college, which was established about the time of Sylla, not shading or covering my baldness, but rendering it in all parts conspicuous.

IAMBlichos: ON THE MYSTERIES.

A NEW TRANSLATION BY ALEXANDER WILDER.

PART VII. CONTINUED.

Some of them are known, in regard to which we have the solution from the divine ones. Nevertheless, let them be unknown to us. They are all of them intelligible to the gods, yet not in a mode that may be divulged. Indeed it is not possible for it to be intelligible and disclosed to human beings by means of mental images; but it must either be mentally by the action of the mind at once divine and human, or else arcanelly, or in a better and simpler manner by the mind united in one with the godhead.

It behooves us therefore to put aside all conceits and quibbles of logic upon the divine names; and likewise to pay no attention to the natural resemblances of speech which are closely akin to objects in the world of nature. Yet in the same manner as the symbolic character of the divine likeness is mental and divine, the same thing is to be supposed in the names. Indeed, although it may exist unknown to us, this very thing is.

the most sacred in the whole matter; for it is too great for any division for the sake of becoming known. Indeed in regard to those names with respect to which we have received the noble art of interpreting as our inheritance, we possess the knowledge of the divine essence, power and order, all in the name. Moreover, we guard carefully the entire mystic and arcane image of the godhead in the soul, and by it lead the soul upward to the divine ones, and unite it thus elevated to them as far as possible.

THE FOREIGN OR "BARBAROUS" TERMS.

But you object: "why of such names as are intelligible do we have foreign ones over those of our own language?" The reason for this is also connected with the Mystic Rites. It is because the divinities have made known to us that the entire dialect of sacred nations, such as the Egyptians and the Assyrians, is most suitable for religious matters; and likewise because we must believe that it behooves us to carry on our conferences in speech native to the gods; and because such a mode of speaking is primitive and ancient; and most of all, because those who learned the first names relating to the gods, joined them with their own tongue, and transmitted them to us,—so that the tongue being proper and suitable to them, we preserve the divinely-established law thus far inviolate. Whatever else pertains to the gods, cognate to them certainly the eternal and immutable.

WHY TRANSLATION MAY NOT BE PERMITTED.

V. But you say: "If the one that hears speech gives attention to the signification, it is evident enough that the idea remains the same, whatever the name may be." But the fact is not as you think. If names were established according to conventional agreement, it would make no difference whether some were made use of, or others. But if they are mutually dependent in the na-

ture of the things, those which are more closely allied to that will certainly be more agreeable to the divine ones. From this fact, therefore, it appears evident that the speech of the sacred nations has been, for good reason, chosen in preference before that of other men. Names when translated do not always retain the same meaning; but on the other hand there are certain peculiarities with every nation which cannot be expressed by speech in another nation: and then, although it may be possible to translate them, nevertheless they do not any longer preserve the same power. "Foreign names" likewise have great significance, and greater conciseness, and contain less doubtful meaning, diversity, and abundance of modes of expression. For all these reasons, therefore, they suit the superior beings.

Away, then, with those insinuations which entirely fail of the underlying truth; such as "whether the being who is invoked is an Egyptian, or makes use of the Egyptian speech." On the other hand, understand instead that the Egyptians, being foremost of those who were admitted to the Communion of the divine beings, the gods also who are invoked take pleasure in the rites of the Egyptians.

But if "these things are all fabrications of sorcerers," how is it possible that things, without which no sacred operation takes place, in the highest degree uniting us with the the divine ones, joining us and them together, and possessing powers almost equal to those of the superior beings, should be merely fanciful representations? Nevertheless, these "screens which exist by virtue of being attributed to the divine nature do not have their origin in our own conditions." It is not because we are instigated by what we have undergone, but on the contrary by what belongs to the Gods, that we naturally address suitable forms of speech to them. Nor do we form "contradictory conceptions in respect to the di-

vine nature, or as it is established in the world of being." On the other hand, wherein it is natural and as those have chanced upon the truth concerning it, and established the laws of the holy ceremonies of religion, so we continue in them. For if any thing of the different customs of a religious character joins us to them, it is that which does not change. It is also necessary in the case of the ancient prayers, like the sacred asylums, to preserve them inviolate, like the others, neither taking any thing from them, nor adding any thing to them from any other source. Probably this is the reason why everything now has become decayed, and the names and prayers are without efficiency; because they are always undergoing change through the innovation and lawlessness of the Greeks, and nothing is left. The Greek are by nature given to innovation, and are led flying in every direction; they neither have ballast in themselves, nor keep whatever they may receive from any body, but letting this go rapidly, they remodel every thing according to a never-ceasing fluency of words. But the foreign nations are steadfast in their character and abide therefore themselves dear to the gods, and they make use of the words which are grateful to them. But to change them in any form is not lawful for any human being.

We have answered you this much in regard to the names which are called unutterable and foreign, and yet are becoming for sacred matters.

PART VIII.

I. Leaving therefore these particulars, you desire in the next place that I should unfold to you "what the Egyptians conceive the First Cause to be—whether intellect or above intellect; whether alone or subsisting with some other or others; whether corporeal or incorporeal, and whether it is the same with the Demiourgos (Creator) or prior to him? Likewise, whether all things

are from one principle or many; whether they have a knowledge of matter, or of primary corporeal qualities; and whether they admit matter to be unbegotten or to be generated?" I therefore will in the first place relate to you the cause why in the books of the ancient writers of sacred concerns many and various opinions concerning these things are circulated, and also why among those that are still living, and are renowned for their wisdom, the opinion on this subject is not simple and one. I say then that as there are many essences, and these differ from each other, the all-various multitude of the principles of these, which have different orders, were delivered by different ancient priests. As Seleukos* narrates, therefore, Hermes described the principles that rank as wholes in two myriads† of books; or, as we are informed by Manetho,‡ he perfectly unfolded these principles in three myriads six thousand five hundred and twenty five volumes. But different ancient writers variously explained the partial principles of essences.

We must, however, ascertain what is true in respect to all these essences, and set it forth to you as concisely as we are able.

First, therefore, hear me in regard to this matter about which you first asked.

THE GOD UNKNOWABLE.

II. Before the things that really are and universal principles, is one Divine Being, prior even to the First God and King, abiding immovable in his own absolute

*Porphyrios in lib. ii. *Περὶ Ἀποχῆς* mentions Seleukos the theologian, and Suidas says that Seleukos the Alexandrian wrote 100 books *Concerning the Gods*.

†These books were most probably nothing more than short discourses, such as the treatises which are now circulated as written by Hermes, and which according to Iamblichos contain Hermaic doctrines.

‡A great priest, a scribe of the Adyta in Egypt, by birth a Sebanite, and an inhabitant of Heliopolis as he relates of himself.

separateness. For neither is there any intellectual nature nor any other thing embraced in him; but he is established the exemplar of the God self-begotten, self-produced, the only Father, the Truly Good. For he is the entity greatest and highest, first cause of all things, and origin of the ideal forms which belong first to the province of the higher intellect.

THE "FIRST GOD," DEMIURGOS, OR CREATOR.

From this one, the First Principle caused himself to shine forth; hence he is self-engendered and self-sufficient. He is the First Cause and God of gods, the unity from out of the One, subsisting prior to every thing and the principle of essence. For from him the condition of essence and essence itself proceed; hence he is called the Father of essence. For he being before every thing that subsists is the first principle of intellectual things, whence he is also called the Noetarch or lord of Intelligence.

These, then, are the very oldest principles of all things. Hermes places them before the divinities of the Æther, the Empyreon, and the higher heaven.* He also transmitted a hundred treatises upon the history of the Empyrean divinities, and an equal number upon that of the gods of the higher celestial world.

THE HIGHER DIVINITIES.

III. He, however, places the god *Emepht*† in a different

*That is to say: the Divine Being whom Proklos denominates the Creative Intellect; then the Leader of the creators of the world, the celestial, empyreal and ætherial divinities. The *Empyreon* is the *rakia* or firmament of the Chaldæan sages, and is the region of pure fire, next to the supramundane light. This fire is so subtile and interpenetrating as to permeate this Æther and even the atmosphere of the earth. There are three ætherial circles,—the higher, intermediate, and lower. The æther also pervades the material atmosphere below. The moon and other planets are in the lower Æthereon, and the fixed stars in the intermediate. The gods and angels dwell in the empyreal and ætherial regions; dæmons in the lower atmosphere.

A. W.

†*Imophth* or *Imhotep*, the son of Phtha. The Greeks sometimes wrote the name, *Imouthis*, but more commonly *Asklepios*.

class, as being at the head of the celestial divinities; and says that he is Intelligence perceiving itself and turning the perceptions around to himself. But he places before this divinity the indivisible One whom he affirms to be the first birth, and also names *Eikton*. In him is the First Intelligence and the first perception, and he is worshipped by silence alone.

AMUN, PHTHA AND OSIRIS IDENTICAL.

There are however other leaders who preside over the operations of visible beings. For the Creative Intelligence, the guardian of wisdom and truth, coming to the world and bringing the invisible power of the occult words into light, is called by name in the Egyptian tongue, *Amun* (the Hidden One); but as performing every thing without fallacy and according to art in a genuine manner, he is called *Phtha*. The Greeks, however, change *Phtha* into *Hephaistos*, giving heed only to the matter of art. But as being a doer of benefits he is called *Osiris*; and he has other appellations because of different powers and operations.

THE RULERS OF THE ELEMENTAL WORLD.

The Egyptians have likewise a certain other dominion of the entire elements belonging to objective existence, and of the potencies in them, four male and four female, which they impute to the Sun; and another realm of complete production pertaining to the sphere of transition which they assign to the Moon. Then dividing the sky into two parts, or four, or twelve, or thirty-six, or twice these,* or distinguishing them in other manners as might be, they create a dominion and place rulers, a greater or smaller number, over each part, and above them all they set one who is the Overlord.

*By the two parts we may understand the Northern and Southern hemispheres; by the four, the four quarters of the Zodiac; by the twelve, the twelve signs; and by the thirty-six, the twelve planetary houses each of them having three divisions.

THE ORIGIN OF MATTER.

Thus the doctrine of First Principles, as taught by the Egyptians, proceeding from above to the farthest extremes of the universe, begins from one, and passes on to a multitude, the many being governed by the one, and every where the undefined region of nature ever placed under a determined measurement, even the one Supreme Cause of all things. But God introduced matter, materiality having been riven on the lower side, from essentiality; which being full of life,* the Creator received it and fabricated from it the simple and impassive spheres. The very last of it, however, he organised into bodies that are subject to generation and corruption.

THE DOCTRINE OF HERMES.

IV. These things, therefore, having been discussed thus thoroughly, their solution is clearly set forth in the writings which you read as you happen to meet with them. Those which are produced as by Hermes contain Hermaic opinions; although, as they were translated from the Egyptian language by men who were not unacquainted with philosophy, they often make use of the peculiar language of the philosophers.

THE THEORIES OF CHAIREMON AND OTHERS.

“But Chairemon† and others, if there are any, who

*PLUTARCH: *Isis and Osiris*, 58. “When we treat of matter we need not conceit in our minds a certain body void of soul and of all quality, and of itself wholly idle and inactive. * * * We ought to conceive likewise that this Goddess (or divine substance) which always participates of the First God and is ever taken up with the love of those excellences and charms that are about him is not by nature opposite to him; that like a good-natured woman, who though she be married to a man and constantly enjoys his embraces, yet hath a fond kind of longing after him, so hath she always a strong inclination to the God, though she be present and round about him, and though she be impregnated with his most prime and pure particles.”

†Chairemon is described by Porphyrios, in his work on *Abstinence* as a Philalethean, a man of strict manner of life, and devoted to the Stoic philosophy,

have treated of the primary causes in relation to the cosmic universe have produced the last of the realms. Such also, as have given accounts of the Planets, the Zodiac, the Decans, the horoscopes, and the Mighty Leaders so called, have made known the distribution of the Rulers to their respective domains. Those, however, that are named in the almanacs comprise a very small part of the Hermaic arrangement; and those in relation to the stars, phases, occultations, the increasings or diminutions of the Moon, are among the last in the delineation of causes by the Egyptian sages.

POWERS WHICH ARE SUPERIOR TO NATURE.

The Egyptians do not "explain every thing as physical." On the other hand they make both the life of the soul and the spiritual principle distinct from Nature, not only in respect to the universe but also in regard to our own selves. Regarding it as established that the higher Intellect and the Reason [*λόγος*] subsist by themselves, they assert that the things which come into existence are thus created. They also place the Demiurgos before these in rank as First Ancestor of things in the natural world [*γενέσις*], and recognise the life-giving Power which was before the heaven and is in the heaven. They likewise establish a Pure Intelligence above the cosmic universe, also an indivisible One in the whole universe, and another which is divided to all the spheres.*

INITIATION THE MEANS OF HIGHEST KNOWLEDGE.

They do not contemplate these things with the reason [*λόγος*] alone; but on the other hand they teach that by means of the sacerdotal theurgy, the worshippers may go up to higher and more universal altitudes, even to those which are superior to Fate, or what is allotted to

*In other words: the Supreme Being, the Demiurgos, and the gods.

"The Father perfected all things and delivered them over
To the Second Mind, which all mankind call the First."

God and the Demiurgos; neither making use of anything material, nor taking anything else, but only by the observing of a suitable time.

V. But Hermes also shows this path. Bitys,* prophet to king Ammon,† having found it inscribed in hieroglyphic figures‡ in the secret shrine at Sais in Egypt, interpreted it and also divulged the name of the god§ now extending through the whole universe. There are likewise, however, many other systematic arrangements in respect to the same things; so that you do not seem to me right in saying that with the Egyptians "all things go back to physical categories." For there are with them a greater number of principles relating to a greater number of essences, and also supramundane powers which they worship through the sacerdotal rite. These things, therefore, seem to me to furnish common starting points for the solution of all enquiries remaining after these. Nevertheless, since it is necessary to leave none of them without investigation, let us add them to these problems and strike them on all sides in order that we may perceive where there is unsoundness in what you conjecture.

*Probably Utaharpenres. He made known the names of the planets, which were before a sacerdotal secret, as in fact was the whole heliocentric, now the Copernican solar system.

†Aahmes, who caused the Egyptian priests to receive Pythagoras and Solon in the temples, and instruct them in occult learning.

‡The Saitic kings revived literature in Egypt. The knowledge of the hieroglyphics had been substantially lost. The priests had adopted the hieratic or sacerdotal character, but the demotic now virtually took its place and much of the old literature was translated into it.

§The divinity of Sais was Neith, who was androgynous. She, and not Isis, was the one at whose sanctuary was the inscription: "I am the one that was, that is and shall be; and no mortal hath unveiled me." Whether this inscription was the "name of the god" which Bitys revealed, or some arcane designation, like the Yana of the Assyrians, is worth inquiry. Proklos remarks: "There is a venerable name which with sleepless dart-like whirling runs through the worlds, through the swift menace of the Father."
 ¶The arcane names of the gods fill the whole world, as the theurgists say."

TWO PSYCHIC QUALITIES IN MAN.

VI. You say further: "Very many of the Egyptians hold that what exists within our province depends upon the motion of the star." What the fact is must be explained to you from the many Hermaic conceptions. Man, as these writings say, has two souls or psychic entities. The one participates of the first Intelligence and of the power of the Creator; but the other is imparted from the revolutions of the heavenly bodies to which the soul that has the immediate vision of divinity returns. These things being so, the soul from the astral worlds that has its seat in us follows the circuits of those worlds, but the one present after the intellectual order from the region of higher Intelligence, is above the motion of the sphere of creative operations, and as far as relates to it the release from fate takes place, and likewise the ascent to the gods in the region of Intelligence. Every divine operation (initiation) which leads up to the unbegotten is accomplished according to such a way of life.

THE SOUL SUPERIOR TO FATE.

VII. The difficulty which you suggest, no longer exists: that "all things are bound with the indissoluble bond of Necessity, which we call Fate or allotment." The Soul has its own inherent principle of turning itself to the Intellectional, and not only of departing from changeable things, but also of being conjoined with the One that is and the divine nature.

NATURES SUBJECT TO FATE.

Nor may we "impart Fate to the very divinities whom we worship in temples and with carved statues, as the arbiters of Destiny." On the contrary, the gods release from Fate; but the last (or lowest) natures that descend from them and are combined with the changeable order of the cosmic universe and with the body, are subject to the allotment. Very properly therefore do we render

to the gods every holy observance, because they alone have dominion over Necessity through their spiritual quality, and can deliver from the evils which impend over us from destiny.

HOW WE ARE RELEASED.

Nevertheless, everything in the world of Nature is not held fast by Fate. On the contrary, there is another principle of the Soul superior to all nature and nativity [*γενεσις*], through which we can be united to the gods, rise above the established order of the universe, and participate in the life æternal and in the energy of the gods above the heavens. Through this principle we are able to liberate ourselves. For when the better qualities in us are active, and the soul is led again to the natures superior to itself, then it becomes absolutely separated from every thing that held it fast to the world-life, stands aloof from inferior natures, exchanges this for the other life, abandons entirely the former order of things, and gives itself to another.

VIII. Why, then, is it not feasible to liberate oneself by means of the divinities of the ruling planets and to regard them as rulers of destiny, who bind human lives with indissoluble bonds?

Nothing, probably, hinders this. Although the gods contain in themselves numerous qualities and powers, there are also inherent in them as many inconceivable differences and contradictions. Nevertheless, this may be affirmed without hesitation: that in every one of the gods, even of the visible ones,* there are intellectual principles of essence, through which there comes a release to souls from the cosmic rulers of nativity.

Although, however, there should be only two races of divine beings left, those dwelling around the universe and those beyond it, souls will have their deliverance through the gods beyond the universe. These matters

*The planets are here denoted

therefore, are described more precisely in the treatise, *Concerning Divine Beings*: who the restorers are, and what are their powers, how they release us from Fate and by what sacred ascents, what is the order of universal nature, and how the most perfect spiritual energy rules over it. Hence the passage which you have repeated from the Homeric poem—"Even [the Gods themselves are yielding," is not proper to be uttered.

The performances at the Sacred Rites were prescribed in ancient time by laws that were both pure and spiritual. Inferior moral conditions are liberated by a higher order and power, and accordingly when we abandon inferior conditions our transition to a better allotment takes place. But it is not effected by any ordinance that has existed from the beginning in such a manner that the gods may be changed by the performance of some religious rite of later establishment. On the contrary, *from their first descent till this present time, God sent the souls forth that they might return again to him.* By no means therefore does any change of purpose take place through such ascending, nor do the descents and returns of souls conflict with each other. For as objective existence and the universe are joined together at every point by the spiritual essence, so also in the world of souls, the liberation from objective existence accords with the care of those still remaining in that condition.

[To be Continued.]

PAPERS ON SUFISM.

By

C. H. A. BJERREGAARD.

II.

THE THEOSOPH THE VICAR OF GOD

In these days—the Kali Yuga—as we are told, it will be of interest to hear a voice “from of old” as to the

place and position of theosophy. I have therefore translated the following lines from an old Sufi, a Mohammedan theosophist: Sorawardy.

SORAWARDY, "the disciple of the spiritual world" as he called himself, (587 A. H. 1191 A. D.) was an illuminate and founded a school of illuminati, the Ishrakijjun. The Dervish order of the Nurbakhchi claim him as their spiritual father. His doctrines are found in the following two works, *Hikmat alishrak* the Philosophy of Enlightenment, and the *Hajakil annur*, the Temple of Light. The citations below are translations from the first of these. To this day the people in and around Aleppo, where his grave is found, regard Sorawardy as a great Magian, who possessed the philosopher's stone. Many believe that he did not die but is still alive, and profess to know him, at certain occasions.

"Dear friends! May the Lord protect you! You have often asked me to write a book in which I should state what I have learned in my states of ecstasy (*bildauk*) and my lonely hours. I will now write you something to that effect.

Spiritual knowledge is not the sole property of the learned and those in high places. There is no door that closes against the earnest seeker after truth. He who through grace gave us knowledge of himself is no miser, nor is he jealous of anybody.

The world was never entirely without the true philosophy, nor without a man, who cultivated it. Such an one is the vicar of God on earth, and thus it will be always, so long as the earth and the heavens last. The only difference there is between the old and the new philosophers lies in their mode of expression and manners of proving the truth. They all recognise three worlds.* They are all monotheists, and they are not at variance in fundamental principles. Regarding the

*The earthly—the spiritual—the divine.

first teacher* it is certainly true, that his mind was great and his powers large, but we must not honor him so highly that we forget those other philosophers: Agathodæmon,† Hermes, Saklinos (Asclepios?,) and their like. These were philosophers of the first rank.

The following is a true classification of philosophers: (1.) The theosoph who does not speculate. (2.) The speculative philosopher, who is not a theosoph. (3) The philosopher, who is as much a theosoph as a speculative philosopher. (4.) The theosoph, who is strong in theosophy, but weak in speculation. (5.) The philosopher, who is strong in speculation and weak in theosophy. (6.) He who aims at theosophic and philosophic powers: (7.) He who aims at theosophy alone. (8.) He who aims at speculation alone.

The one, in whom the highest forms of Theosophy and speculation are to be found, is the vicar of God on earth. If such a person is not to be found, then he is the vicar, who is perfect in theosophy although weak or medium in speculation. But if there be no such one, then he who is a theosoph, though destitute of speculation—is the vicar.

The earth is never without a great Theosoph. A speculative philosopher, who is great as such, but who is without theosophy, has no claim to be a vicar. A theosoph has always the precedence before a speculative philosopher.

By being a vicar or the ruler of God on earth I do not mean that he is a potentate in the ordinary sense of the word, but that an Imam,‡ who is a theosoph, may be a ruler openly or secretly. If he rules secretly he is called

*The "first teacher" is Adam, but here Aristotle is meant.

†A very peculiar mistake to call the Agathodæmon a philosopher, implying a personality. Perhaps the idea is to consider the Agathodæmon, Hermes and Asclepios as *divine* men or embodiments of the true love of wisdom: φιλος—σοφια.

‡Comp. J. Böhme's *Blüten* or fourth Nature-power.

a *Котув*.* He rules, though he may be a poor beggar. If the political power be vested in him, then his age is an age of light, but if it is not, then his age is a dark age.

The noblest studies and endeavors are those directed towards theosophy and speculative philosophy. The study of theosophy is higher than the study of speculative philosophy. My books are written for those who combine the two studies, but not for those who are devoted to the latter only. To get any help from my books one must have been influenced by the divine light (lightning)† and appropriated it to some extent."

THE YOGA APHORISMS
OF
PATANJALI.

Translated from the original Sanskrit.
(Reprinted from the *Saddarshana—Chintanika*)

26. His omniscience is highest and eternal.

The sense of the aphorism is: God is eternal and omniscient.

27. He is the Preceptor even of the ancients; because He is above time.

These *ancients* are Gods like Brahma and the Rishis. God is called 'Preceptor' because he taught all the inferior deities and Rishis. He is above time as he is not limited by the past, the present and the future.

28. He is named *Om*.
The significance of the syllable *Om* is described in the Brahmanas and the Upanishads.

*An Imam is a "most worthy one," whose leadership or example is a model or pattern to be followed. The Shiahs use this term, where the Sunnis use khalifah. The office is not a sacerdotal one, nor is it hereditary.

†See explanation in my article in "The Path," Vol. 1, No. 6. *Kothb* means axis, the spiritual pole round which and on which all move and are upheld, who have a place in the hierarchy of which the *Khidr* is the supreme in authority. A hierarchy very much like that we hear talked about as existing in Tibet.

29. The repetition of that syllable, and the contemplation of its sense.

That pure contemplation may be accomplished the syllable *Om* ought to be repeated, and its sense contemplated. This steadies, concentrates, and focuses the mind.

30. From that the human spirit knows itself, and all obstacles disappear.

The prayerful repetition of the syllable *Om* and the contemplation of its sense reveal unto the human spirit its own nature, and concentrate the heart, and thus pure contemplation is accomplished, and all the obstacles in the way of this contemplation disappear.

31. Pain, passivity, doubt, hallucination, laziness, avidity, error, inability to contemplate, unsteadiness, and destruction are the obstacles.

Pain is that which produces uneasiness in the body, such as a disease and other sufferings. Passivity signifies the absence of activity in the body. Let others do what they like, one is not moved: he is heaviness itself. He suffers others to act upon him without any reaction. Doubt is that state in which one is uncertain about the particular nature of a thing. Hallucination is simply a confusion of the mind: Laziness is the heaviness of the heart: a proneness to inaction. Avidity is an insatiate attachment to worldly objects. Error is false knowledge. Inability to contemplate is that condition in which concentration of the mind is impossible. The basis of contemplation is not secured. What is this basis? One has assumed the contemplative posture, has attempted to restrain all thoughts and feelings. The means of contemplation are ready—the subject of contemplation is upon the heart—yet contemplation is not accomplished. The Chitta (mind) is not brought to a point: the Yogi fails. He is distracted. This is unsteadiness. These are the obstacles: they prevent the mind (chitta) from being concentrated and

focused. The *Kavya-prakasha* describes thirty-three swimming sentiments. A steady feeling of the heart in a particular connection is the principal sentiment. The feelings which mix with and play about the principal sentiment are called 'swimming sentiments.' Take an illustration. The steady water at the bottom of the sea resembles the principal sentiment—the ripples, waves and billows at the top resemble the swimming sentiments, which feed and develop a principal sentiment. But what serves an important purpose according to the *Kavya-Mimansa* is an obstacle according to the Yoga system. The swimming sentiments are out of place in Yoga, because contemplation requires the eradication of all feelings. These feelings agitate the heart, and prevent contemplation.

32. Pain, uneasiness, trembling of the body, breathing in and breathing out, accompany the distraction of the heart.

Pain (*Duhkha*) is all suffering caused either by material objects in nature, or by the condition of the heart, or by gods. Thus pain is of a threefold nature. When man entertains a variety of fancies, and ambitiously seeks their fulfillment and fails, he feels mental pain. Feroocious animals and other things cause physical pain. Planets like the moon cause him sufferings, and thus is pain caused by the gods. Man feels various desires, and when he is disappointed he is vexed: this is uneasiness. When the heart is agitated, when it is distracted, the trembling of the body, and breathing in and breathing out follow. Hence these are called concomitants of distraction.

33. To overcome these spiritual exercise in contemplating one element is essential.

He who seeks spiritual contemplation can overcome these distractions in the way described. The means are: place some element before the Chitta or heart, con-

centrate the heart upon it, and then the heart assumes the form of the element and becomes focused. Thus contemplation is accomplished.

34. Friendship with the happy, pity for the suffering, joy for the righteous: by these feelings the mind is tranquilized.

Another means of focusing the heart is described. This is the path of benevolence. The heart is to be accustomed to spiritual benevolence and truthfulness.

35. By means of emitting a breath and steadying it, contemplation is accomplished.

This is one means. It consists in regulating the breathing. It is particularly described in a work called *Hathadipika*, which inculcates the path of asceticism. When the breathing is regulated, all feelings and thoughts disappear from the Chitta—then it is tranquilized. Five breaths in the human body are mentioned. Their Sanskrit names are: Prana, Apana, Vyana, Udana, and Samana. Some Brahmanas, when they begin their meals, take small morsels from the food before them. These are called oblations to the breath. The heart is the seat of the breath called Prana. The rectum is the seat of the breath named Apana. The whole body is the seat of the breath called Vyana. The throat is the seat of the breath named Udana. The navel is the seat of the breath called Samana. When these five breaths are regulated, the heart becomes steady. The following is the method proposed: Draw in the breath through one of the nostrils—let out the breath through the other nostril. The retaining or steadying of the breath, after it is drawn in, is called *Kumbhaka*. The time spent in pronouncing a short syllable constitutes a *matra* or measure of time. The regulation of the motion of breaths by measuring it in *matras* is to be practiced.

36. Or an objective activity being produced it steadies the mind.

A gratification of senses is a means of a certain kind

of contemplation. This may be called the path of worldliness. It is fully explained in a work called the *Kavya-prakasha*. Vulgar gratification is not here meant. The intelligent have their own way of finding gratification in sound, form, taste, smell and touch. Let the subtle body be steadied and thoroughly concentrated; and let the current of its activity be narrowed into one feeling. The subtle body or the *Chitta* possesses three qualities—energy, softness, and sweetness. These we have already described. When one of these qualities predominates one feeling only masters the mind, and as it asserts its paramount supremacy all other feelings are subordinated and subdued. Not only this, but the very existence of the feelings cannot be perceived. This state is achieved by exclusive attachment to one object of gratification. Hence this is called objective activity. This activity is twofold. When a *Yogi*, for instance, thinks of the most exquisite smell and directs his mind to it he feels the knowledge of the smell producing directly the sensuous perception of a most exquisite smell. This is not to be considered impossible. When even an ordinary man thinks of a smell his sense of smell is sometimes affected—he actually experiences a smell. It is easy for a *Yogi*, who is accustomed to spiritual exercise, and to concentrate and focus his thought and feeling, to realize objective gratification by means of subjective experience.

37. Or illumination tranquilizes the mind.

The three conditions of the mind are well known. An astronomer, for instance, is absorbed in his studies, and his mind is conversant with pure knowledge only. When the mind is so conditioned it does not know either pain or pleasure, desire or aversion. It wills not. Such a condition of the mind abounds in knowledge only. Secondly, a feeling is kindled in the mind: then the whole mind is mastered by an emotion. Thirdly,

the mind wills as it is directed, and the regulation of the will steadies it. In this aphorism how mere knowledge steadies it is explained. A pure dry light consisting of knowledge alone engrosses the mind, focuses it, and tranquilizes it. Then the mind knows one thought only, and preparation for contemplation is made. Thus the Vedic text—knowledge is asceticism—is to be interpreted. This is the path of knowledge.

38. Or that heart which is free from all desire of any object.

This is a means of accomplishing mixed contemplation first, then pure contemplation. It appears that at the time this aphorism was written there were many ascetics in the country. Patanjali in his commentary on the sutra of Panini thus describes an ascetic. He walks through a town exclaiming: "O! do not perform any religious act—peace of the mind is to you beneficial." This shows that the teachings of these ascetics conflicted with those of the Purva-mimansakas, who vehemently and obstinately assert that religious acts such as sacrifices are absolutely necessary. According to the Vedic polity one cannot at any time become an ascetic or a Sanyasi. Pupilage or Brahmacharya and householdership or married and worldly life—these alone are known to the Vedic polity as inculcated in the Sanhitas and the Brahmanas, and as recognized and expounded by the Purva-mimansa. At the time of the Upanishads a new social and religious adjustment was proposed, and life in the wilderness (Vana-prastha) and total abdication of the world (Sanyasa) came into existence. Thus the different stages of life have been accumulated and recognized. Suffice it to remark that the Sanyasis are those who abdicate the world totally and retire from it. What they inculcate is known as the path of the abdication of the world. By this path contemplation is accomplished—in the mixed contem-

plation the heart is absorbed, and the truth-pervading knowledge appears when he acquires super-human powers, and even attains to beatitude. This aphorism places a Sanyasi below a Yogi; because it shows that abdication of the world is not in itself an end; and that freedom from all desire of any object does not accomplish the purpose of human life. For it the knowledge of Yoga and the practice of contemplation are essential.

39. Or realizing a dream or sleep.

When one realizes the experience which a dream or sleep affords he is able to accomplish contemplation. He realizes in his working state the condition of sleep: he sees his heart free from all desire—from all feeling as in a sound sleep. Efforts to accomplish this should be made by one who seeks contemplation. This is one way. Another is to realize that the whole world is a delusion, as a dream is a delusion.

40. Or by contemplating that which one likes most.

Some prefer the worship of a particular god. Fixing the attention on this particular deity will accomplish contemplation. When the form of the deity is imprinted on the heart it assumes the form of the deity himself, and is delivered from the influence of all worldly objects. Thus it acquires the power of concentration and of being directed into one channel; and thus the means of accomplishing contemplation are prepared. Some prefer another method: they concentrate their attention upon the nervous system itself and pronounce what is called *ajapa*—japa (the muttering of not muttering). This consists in doing the following. All the acts of his breathing in and breathing out one resolves to offer to God. All the acts of breathing in and breathing out performed during twenty-four hours—from the morning of one day to the morning of the next day—number about twenty-one thousand and six hun-

dred. Thus in four seconds a man either breathes in or breathes out. And as extensive observation is the basis of such knowledge we do not think that it is inaccurate. All these acts constitute the repetition of the unutterable Gayatri-verse. This is called *ajapa*, because the real Gayatri-verse is not repeated. Each act of breathing in and breathing out is a Gayatri-verse itself. These repetitions so conceived are offered to different gods presiding over different centres of the nervous system. The following is the arrangement according to which so many acts of breathing in and breathing out are offered to a particular deity, presiding over a particular nervous center. 1. At the lower extremity of the human trunk there is a nervous centre called the *Muladhara* or support of the basis. The god *Ganapati* presides over it, and to him six hundred acts of breathing in and breathing out are offered. 2. About the organs of generation there is a nervous centre called *Sradhithana* or the seat of the self. It spreads out into six petal-like parts. Its presiding deity is *Brahma*. The acts offered to him are six thousand. 3. About the navel there is a nervous centre named *Manipura* or the seat of a jewel. It spreads out into ten petal-like parts, and its presiding deity is *Visnu*. To him six thousand acts are offered. 4. About the heart there is a nervous centre called *Anahata* or ever in motion. It spreads out into twelve petal-like parts, and its deity is *Rudra*. To him six thousand breaths are offered. 5. About the root palate there is a nervous centre named *Vishuddhi-mandopa* or bower of purity. It spreads out into sixteen petal-like parts, and its presiding deity is the human spirit attended by spiritual ignorance or delusion (*Maya*). To it one thousand breaths are offered. 6. About the forehead there is a nervous-centre called *Ajna-chakra* or the seat of commands. It spreads out into two parts, and its presiding god is the Supreme

Spirit, attended by his power personified as a female-deity. One thousand breaths are offered to him. 7. In the forehead there is a nerve centre called Brahma-randhra or the hollow seat of Brahma. It spreads out into a thousand petal-like parts, and its deity is a preceptor with higher and lower powers. A thousand breaths are offered to him. Each of these nerve centres is said to resemble a lotus. The Tantra-forms are also introduced into this, such as a mystic syllable considered as representing the first cause. All this is based upon human anatomy and the nervous system. Some persons meditate upon these nerve centres for a short time every morning, offer their breaths to the different deities, and then commence their daily vocations. Such practices, regulated according to individual preference, at present abound. Though there is a rank growth about them, they have not deviated from the principle enunciated by Patanjali in his aphorism. The object of all these practices is to concentrate, focus, and tranquilize every feeling. This accomplished the means of mixed contemplation are secured.

41. From a particle to the highest magnitude all is in his power.

The fruit of mixed contemplation is pointed out in the aphorism. That which is extremely fine and subtle is a particle: that which is extremely large and extensive is aether. The heart of a Yogi feels and engrosses all this. It becomes identified with it. When his heart assumes the form of a particle or aether, one feeling only blazes forth. His heart pervades and absorbs that which is extremely subtle, a particle, or that which is extremely extensive, aether. The form of the heart, its condition, and its dimensions become identical with the form, the condition, and the dimensions of either a particle or aether.

42. As a pure gem reflects an object near it and pre-

sents its form and its color, so the heart free from all other feeling shows one feeling in which the spirit, an object, and its knowledge are reflected. This is its proficiency.

The fruit of mixed contemplation is proficiency. The heart is concentrated. It is overpowered by one feeling only: It has assumed the form of that feeling. Such a condition is called its proficiency. What is the nature of this? The heart has assumed the form of the one feeling exclusively dominating over it, and it cannot distinguish between the object felt, its feeling, or the spirit which feels it. The feeling itself is not felt. The human spirit knows and feels through the heart: the heart is its means. What is known and felt is an object; and when the spirit knows or feels any object the condition of the heart is changed. This change is called a feeling. The feeling as it were colors the heart when all distinction between the spirit, the heart, and an object perceived is lost. Then the heart is engrossed by one feeling only. This state is illustrated by a pure gem. Place by a gem an object; the color of the gem is the same as that of the object. When such a gem is seen to have the color of the object it reflects, no distinction between the gem, its color, and the object it reflects, can be made. Such is the nature of proficiency, which is of four kinds.

43. Then a word, the objects it represents, and the sense it conveys are mixed up with a feeling. Such a feeling is called many-sided.

Many-sided (manifold) contemplation has already been explained. The contemplation itself is a cause. The contemplation and focusing of the heart into one feeling is an effect. It is a subjective condition: it is the form of the heart itself. It consists in a feeling. This is what is called Samapatti (proficiency) and it is of four kinds—Savitarka, Nirvitarka, Savichara, and Nirvichara. In this aphorism the Savitarka Samapatti

or many-sided proficiency is explained. The heart is concentrated upon a material object: the material object itself is not before it—yet the heart perceives its name, the sense of that name, the form of the object, and their knowledge conveyed to the human spirit: these are the elements. A word clings to the heart and produces a particular feeling—a feeling which reflects the human spirit perceiving it. Under these circumstances, the human spirit and the heart have abandoned the material object once perceived: the material object itself is not before them as directly existing or directly perceived. When the object is not directly before the mind a mere name, and its sense, and the knowledge it conveys affect the heart and produce a feeling—a feeling which exclusively engrosses it. *Vikalpa* is the name of the subjective condition of the heart in which it feels a name without any reference to the object it represents. The object itself is left behind: yet a name affects the heart, and produces a certain condition, which is called *Savitarka-Samapatti*. Though the heart is engrossed by one feeling, though it is concentrated and focused, and though one feeling exclusively predominates in it, yet this feeling is not simple and pure—though the material object is abandoned yet its knowledge clings to the feeling. A name, its sense, and the knowledge it conveys appear in the feeling, when there is no material object corresponding to them. Such a condition is called mixed in the aphorism. The Yoga seeks to accomplish that perfect emancipation of the human spirit in which it perceives nothing but itself.

44. The memory is purified, the perception of its own form is lost—only the object itself is directly felt. Such a condition of the heart is called *Nirvitarka Samapatti*.

The heart is concentrated and focused. It is completely overpowered by one feeling only. The heart

does not perceive a material object before it, or its name, or the sense the name conveys. The form of the heart is just the form of the material object. There is one feeling—one feeling which predominates to the exclusion of everything else—one feeling which alone clings to and completely tinges the heart. It may be asked, what is the cause of a number of feelings arising in the heart, when it does not perceive any object or a word and its sense? These feelings are produced by memory. A Yogi contemplates a material object: his heart is concentrated upon it. The form of the heart and of the material object has become identical: there is only one feeling. This one principal feeling is Samapatti. Yet to this feeling the name of the material object, its knowledge, and numberless things suggested cling, when the material object itself is not directly perceived. The activity of all these will cease, when the activity of the memory ceases: but so long as the human heart exists, memory is inseparable from it. Yet the human memory can be purified. The number of feelings which memory recalls, and which play about the heart, are inseparable from the heart itself: this is its condition. But when the memory is purified its constitution is changed. The heart is concentrated upon a material object: the heart has assumed its form: the material object now existeth not. No distinction between the heart and the material object can be made. Again, the heart perceives an object. Its correct knowledge is felt: a correct knowledge determined by different proofs. Yet about this correct knowledge a variety of feelings, ideas, and thoughts, produced by memory, play. When memory, being purified, ceases its activity, all these feelings, ideas and thoughts disappear: then the form of the heart is identical with the form of the object as correctly perceived. Such a condition of the heart is called Nirvitarka Samapatti.

45. By this Savichara and Nirvichara Samapatti, conversant with subtle perception, are explained.

The phrase *by this* refers to the Nirvitarka Samapatti. In the preceding aphorism Samapatti, both Savitarka and Nirvitarka, is explained. This Samapatti, or the knowledge which mixed contemplation produces, is conversant with gross material objects; since in mixed contemplation all feeling is concentrated upon one of the following: earth, water, light, air, and æther. But when all feeling is concentrated on any of the subtle elements it is subtle Samapatti. Samapatti, therefore, is conversant with either gross material objects or subtle material elements (powers.) These last are form, taste, smell, sound and touch; the five powers of external activity; the five senses, and the heart. All these are objective existences, because the human soul can cognize them. Samapatti is therefore either subtle or gross. Moreover, it is either mixed (Savichara,) or pure (Nirvichara.) Mixed subtle Samapatti is thus explained: the heart is concentrated on one of the subtle elements: all feeling is engrossed by it. The heart has assumed the form of the subtle element it meditates on. When the heart is thus concentrated, memory still exercises a power over it. Hence the name of the subtle element meditated on, the object which the name indicates, the knowledge which it conveys, and a variety of feelings having nothing corresponding to them in external nature—all these play about the heart. Hence this Samapatti is called mixed. But when memory loses activity the subtle element on which the heart is concentrated is merely present before it; nay more, the heart has assumed the form of this subtle element, but is not tinged by its name or by the knowledge it conveys, or by the thoughts and feelings the memory awakens: free from all other feeling or thought the heart has assumed the form of the subtle element it meditates on. Such a condition

of the heart is called pure (Nirvichara) Samapatti. When the heart is concentrated on any of the senses or powers of external activity, the contemplation (Samapatti) is known as joyful, and the knowledge which such contemplation produces bears the same name. Again, the heart is concentrated upon itself: it is focused. It is conversant with one feeling only—the feeling of its own presence. This contemplation is known as self-conscious (Sasmita.) The fruit of such contemplation is likewise called self-conscious. To sum up, Samapatti is of two kinds—gross and subtle. Gross Samapatti is of two kinds—mixed (Savitarka) and pure (Nirvitarka.) Subtle Samapatti is of four kinds—mixed, pure, joyful and self-conscious. Mixed contemplation is of four kinds—many-sided, mixed with feeling and thought, joyful and self-conscious. The effect upon the heart which this four-fold

[To be Continued.]

NOTES AND REVIEWS.

A SCHOOL OF PHILOSOPHY.

We heartily endorse the plan of a philosophic school, as outlined in a valuable and suggestive paper in our last issue. Such a school is one of the *necessities* of the age. There is no institution of this kind on American soil, nor has ever been, and the students of the higher wisdom have therefore necessarily looked to the Orient for the knowledge which they should have an opportunity to acquire in their own country. There are numerous colleges, academics, and seminaries wherein instruction is given in all the physical arts and sciences, but it is a disgraceful fact that in all this vast continent not one institution exists devoted to the teaching of spiritual (*νοητος*) lore. This state of affairs should be changed at an early day. There are competent teachers of esoteric science in this country, and speedy steps should be taken to utilize their services. All cannot go to the Orient, but the wisdom of the Orient, and even Oriental teachers, may be brought here. Instructors are needed who will teach philosophy on the theory that its principles are to be put into practice. This idea will doubtless make the average "professor of philosophy" stare and gasp. To him philosophy is merely a mass of theories, evolved by various men in different countries, which have no particular value except as showing the idiosyncrasies of the human mind. He gives all mental speculations only a superficial examination—this is generally all that he *can* do—never even dreaming that genuine philosophy is *one* as truth is one, and that it is mere nonsense

for any one whose intuitive powers are not developed to attempt to apprehend philosophic facts. We commend this project to the serious and practical consideration of our thoughtful readers.

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We will begin in our next number a translation of the famous book known as the *Celestial Desatir*, by Mirza Mohamed Hadi of Lucknow, India, a Musselman Platonist, and an excellent Persian and Arabic scholar. Other contributions of a philosophic character may be expected from his pen.

THE MYSTERY OF THE AGES.

CONTAINED IN THE SECRET DOCTRINE OF ALL RELIGIONS.

By Marie, Countess of Caithness, Duchesse De Pomar, Author of "Old Truths in a New Light," etc. Published for the Authoress.

[London: C. L. H. Wallace, 1887, pr. 10s. 6d.]

It is refreshing to find amid the mass of rubbish labeled "Occult" and "Theosophic" now issuing from the press, a work of genuine merit like the *Mystery of the Ages*. The accomplished authoress has produced a work of great value to all students of esoteric science. A book of this kind must necessarily be a compilation to a large extent, but the materials derived from standard mystic authorities are used with discrimination, and the authoress displays an original insight, and a capacity to apprehend the basic ideas of the grand mystics of all ages. This cannot by any means be said of many who aspire in these days to pose as authors of Theosophical (so-called) books.

The following shows a fair idea of the transcendental system of mathematics first, adequately evolved by the Platonists: "The ancient Greek Initiates knew only too well that without exactitude there could be no true Science of God, and all neophytes had with them to pass through probationary classes, where a system of Mathematics was taught of which modern mathematicians have no conception; for if modern and ancient mathematics, were identical, how is it that not one of the modern mathematicians has yet been able to supply, out of his own mind, the lost books of Euklid? (asserted by Isaac Barrow to be complete!) There was a Theosophical secret in ancient mathematics, of which no modern (except perhaps the late Thomas Taylor) has any idea. Mathematics were to the ancients simply a mode of theosophy. The object of the system of psychic mathematics, inculcated by the Pythagoreans, the Platonists, and other Hellenic schools, was similar to that aimed at by Yogis, Sufis, Kabbalists, and other Theosophists in their occult practices. It was concentration of thought upon transcendental objects.

Depraved man is decentralized, his centre is a gross body, the lower-self and all his feelings and passions are pointed to that low and unreal state of being. To bring the neophyte away from his lower self, the thoughts had to be isolated; and while in the east Yoga was considered the chief Theosophic practice, the West, in the time of the Alexandrian school, had so

perfected a system of mathematical Theosophy, or rather, had made so exact a system of Theosophic mathematics, that Ammonios Sakkas, Plotinos, Proklos, Synesios and others, attained by its sole aid all the results claimed by Adepts. The Commentaries of Proklos on the first book of Euklid's Elements form a valuable fragment of that profound system of Occult Philosophy." Those who desire to acquire an adequate knowledge of the *Mathematical Theosophy of the Platonists* should study, in addition to Proklos' inestimably valuable Commentaries on Euklid, and his Elements of Theology, Taylor's Theoretic Arithmetic, and his Dissertation on Nullities and diverging Series, in which Nullities are proved to be infinitely small quantities, and the Platonic Doctrine of *το εν* or *The One* is illustrated. Also, the valuable and rare *Τα Θεολογουμενα της Αριθμητικης*, the writer of which is unknown, and Nikomachos' *Εισαγωγή Αριθμητικη*.

A Yoga system of the highest type was likewise cultivated and practiced by Pythagoreans and Platonists. Porphyrios says that his master, the great and profound Plotinos, by using the paths outlined by Platon in the Symposium ascended and was united to the *Supreme Divinity* who has neither form nor idea but is superior to intellect and every intelligible. The one who desires trustworthy information on this subject may study Porphyrios' Treatise on Abstinence, Iamblichos on the Mysteries, Synesios on Dreams (Visions), Stephanus Conventius *de Ascensu Mentis in Deum ex Platonica et Peripatetica* (Venet. 1563), Mocenicus *De Transitu Hominis ad Deum*, (Venet. 1558. fol), and Hanschius *De Enthusiasmo Platónico in qua sublimia Platonico-rum de ultimo animae humanae in divinam essentiam reditu philosophemata*, etc., Lips. 1716.

It is said (p. 109:) "if materialism is the leading characteristic of Western Modern Science and Philosophy, the chief trait of Oriental Wisdom is its spirituality." This statement is undoubtedly true, and therefore we are much surprised to find Mr. A. P. Sinnett's pretentious book on Esoteric Buddhism so highly praised. A system of gross materialism is expounded in this work, and represented, wrongly we believe, as the doctrine of certain Oriental adepts. A few quotations will clearly substantiate our assertion: "Occult science contemplates no principle in nature as wholly immaterial." (p. 26); "In this way the [Adwaitee] doctrine is identical with the transcendental materialism of the Adept Esoteric Buddhist philosophy." (p. 179); "The one eternal, imperishable thing in the universe, which universal pralayas themselves pass over without destroying, is that which may be regarded indifferently as space, duration, matter or motion; not as something having these four attributes, but as something which is these four things at once and always." (p. 201); "Matter, space, motion, and duration constitute one and the same eternal substance of the universe. There is nothing else eternal absolutely." (p. 208, 5th edition.) These passages speak for themselves. All the attempts to "explain" them away have been flat failures. There is only one way to "explain" them, and that is to plead that they were written ignorantly or in a state of mental aberration. One thing is absolutely certain: these passages were never inspired or dictated by any Adept of high standing.

The authoress announces a new book, to be called "*Occult Texts*," which we anticipate will be of rare interest and value.